

Usul al-A'immah

This document will compile narrations of the Imams AS that are related to Usul al-Aqeeda and Usul al-Fiqh. This compilation is taken from the book of al-Shaykh al-Hurr al-'Amili "[al Fusul al Muhimmah fi Usul al A'immah](#)". Note that the compilation is not exhaustive, and at times the Shaykh mentions two or three Ahadith to present the belief but says there are multiple other Ahadith that say the same thing. Also, some of the Ahadith in one chapter may contain proof to multiple chapters ahead or previous to it.

Important note: This document is not a 1:1 translation of Shaykh al-Hurr book but all the headings of the book are present here, and ~95% of the content is the same. As for the reasons why it's not a 1:1 translation:

- 1) At times I added Reliable Ahadith that I knew of that I found to be better related to the heading
- 2) At times I replaced unreliable Ahadith with reliable Ahadith that mention the same content
- 3) I compiled from the translations available on the internet, which usually covers all the Ahadith in a single heading, but if a translation was missing and the hadith was crucial to proving the heading, I would attempt my own translation. Otherwise, if the heading already has several reliable ahadith proving it and the remaining translations were of Tafsir al-Askari, Kanz al-Fawa'id and other such sources that mention the same exact content as the reliable Ahadith, then I would leave them out for a lack of translation as well as a lack of need.

I pray to Allah SWT that all benefit from this document as I have benefited myself from it, and may Allah SWT have mercy on Shaykh al-Hurr al-'Amili and reward him for his amazing efforts. Please keep my parents in your prayers.

- HakiNinth

Table of contents

Table of contents	1
Usul al-Aqeeda	6
(1) The Most beloved creation is the Aql, and the one whose Aql is perfected	6
(2) The necessity of using Aqli proof to establish the Hujjiyah of Naqli proofs	8
(3) Aql is that which invites to the worship of Allah SWT and following the religion	9
(4) It is necessary to refer to the Qur'an and Sunnah in details of matters of belief	10
(5) The impermissibility of acting upon matters of Aqeeda through dhann or personal opinion and that which has not been established by the Imams AS	11
(6) The impermissibility of emulation in Aqeeda and taking it from other than the Prophet SAWA and the Imams AS	11
(7) Allah (SWT) is Qadeem and there is no Qadeem except him (Qadeem meaning He had no beginning)	12

(8) That Allah SWT has no partners in Rububiyyah	13
(9) That there is nothing like Allah SWT	15
(10) Every creation is proof of the existence of its creator and the creator's Knowledge and Power	17
(11) Everything beside Allah (SWT) is created and has a beginning (preceded by non-existence)	18
(12) That Allah SWT cannot be comprehended by the senses	21
(13) That Allah (SWT) is Simple and not made of parts	21
(14) The names of Allah SWT are not Allah SWT himself, and it is impermissible to worship the name without the meaning, but rather one must worship the meanings these names convey	22
(15) That Allah SWT has no beginning and no end	23
(16) That Allah SWT does not reside in a physical space	25
(17) That Allah SWT cannot be comprehended	26
(18) That Allah SWT cannot be seen in this life or the afterlife, nor while awake or in dreams	28
(19) That Allah SWT cannot be comprehended by the heart, let alone the sight	30
(20) That Allah SWT cannot be described with a Kayfiyyah nor Ayniyyah nor Haythiyyah	31
(21) That Allah SWT cannot be described with a body or image	32
(22) That Allah's SWT attributes of Essence are His Essence itself	34
(23) That the Attributes of Essence are Qadeem, and they are His Essence itself	35
(24) That the attributes of action are Muhdath (created in time and not Qadeem) and the attribute is the act itself	36
(25) That Allah SWT's Essence does not change and neither does His attributes of Essence, and there is no Mujarrad except Allah SWT	38
(26) That the names of Allah SWT are muhdath and created, and are not Allah SWT himself.	40
(27) That the meaning of the names of Allah SWT are different than the meaning of the names of creation	41
(28) That Allah SWT cannot be described with motion or change	43
(29) That all knowledge in relation to His Knowledge is equal, and so goes for His Power	43
(30) That everything is in the Kursi, and the Kursi is in al-'Arsh (Throne)	45
(31) That Allah SWT created the creation from nothing (Creation ex-Nihilo)	46
(32) That Allah SWT did not create the creation out of need or benefit towards Himself	47
(33) That whatever occurs in existence is by His decree, Power, Knowledge and Permission (Qadhaa', Qudrah, 'ilm and 'Idhn)	47
(34) That Allah SWT may erase or establish what is in the decree without it changing His Eternal Knowledge	48
(35) That the knowledge given to Angels and Prophets has no bada' in it except rarely	49
Shaykh al-Hurr al-'Amili Note:	50
(36) That Allah SWT knows all that can be known	50
Shaykh al-Hurr al-'Amili Note:	52
(37) That there is no Tafwidh (Delegation) in the acts of the servants	52
(38) That there is no Jabr in the acts of the servants, and the establishment of 'Amr bayn Amrayn (Middle choice in between Jabr and Tafwidh)	55

(39) The impermissibility of worshipping statues and their likes, and bringing forth offerings to them	58
(40) That Allah SWT has no partner nor son	58
(41) That Allah SWT has no adversary	59
(42) That Allah SWT is not described with a Face or a Hand or any such physical body parts	59
(43) That one must refrain from speaking and thinking about Allah's (SWT) Essence, nor dive into matters of Tawhid (beyond what must be known). Rather, one should speak on the wonders of Allah's creation	61
(44) That one must refrain from speaking regarding decree and fate (Qadhaa' and Qadar) but instead speak regarding al-Bada'	62
(45) It is permissible to speak regarding anything except that which there is a prohibition on it	63
(46) That Allah SWT is the creator of everything but that does not include the acts of the servants	64
Shaykh al-Hurr al-'Amili note:	64
(47) The falsity of transmigration of souls in bodies	65
(48) That guidance to the correct beliefs is from Allah SWT, without it entailing Jabr	66
(49) That Allah SWT does not do evil	67
(50) That everything has a decree, some that is mahtoom (does not change) while some that can increase or decrease	68
(51) Allah SWT divided rizq through halal, and He may increase or decrease it, and whoever takes from haram it is discounted from his rizq	69
(52) That is it obligatory to seek out sustenance to have the basic necessities, and it is recommended (mustahab) to seek out additional sustenance to improve the living conditions of one's family	70
(53) That the prices are controlled by Allah SWT, He increases or decreases it if He wishes to do so, but some of it is due to the people	70
(54) That Allah SWT does not punish anyone in this life or the afterlife except that they've committed sins, and the reason for [general] punishment in this life is the sins of some people and either the acceptance of those sins by others or them ignoring the obligation of forbidding evil	71
(55) That those on whom Hujjah was not established (Such as children) will not be punished until they become mukallaf on Qiyama	72
(56) Invalidation of good deeds (احباط) and absolution of the punishment of sins (تكفير) occur due to disobedience and obedience but they are not obligatory except that which is due to disbelief and belief	74
Shaykh al-Hurr al-'Amili note:	74
(57) That the one who does acts of obedience must necessarily receive his rewards except if there was reason for its invalidation, and that the one who does acts of disobedience may or not receive his punishment due to the mercy of Allah SWT, except for the punishment of disbelief	75
(58) That repentance is obligatory on every sinner from every sin	75
(59) That Allah SWT does not mock or scoff or deceit or plan (in an evil manner) or any act that would lead towards inferiority	77
(60) That all afflictions in this life are either punishment for sins or a means to be granted with rewards	77
(61) That Allah SWT's actions can be explained by reasons, which is for the benefit of the servants, and that there must be taklif to what leads to their goodness	79

(62) That inevitable death is wise, and for our own benefit	81
(63) That every living being has to die before Qiyama, except Allah SWT	81
(64) That a Believer may die by any form of death and suffer from any form of trial, except that which is excluded	83
(65) That the souls die, as well as everything except Allah SWT, and that is in between the two blows of the trumpet	83
(66) That all souls are captured by the Angel of Death and his subordinates	84
(67) That the Prophet (SAWA) and the Imams (AS) appear at the death of every person, whether a Believer or a Disbeliever	85
(68) Everyone whose Belief or Disbelief is absolute, he'll be interrogated in the grave and rewarded/punished, while anyone else will not be interrogated until Day of Judgement	88
(69) That the souls of Believers and Disbelievers visit their families after death	90
(70) That during the purgatory (Barzakh) the souls of the believers stay in earthly heaven and souls of the disbelievers stay in earthly hell	91
(71) That the souls of believers are rewarded in purgatory while the souls of disbelievers are punished in it	93
(72) That a person does not benefit after his death except from certain specific things	94
(73) That Allah SWT resurrects the dead after their death on Day of Judgement and the souls return to their original bodies	95
(74) That on Judgement day people will be called by the names of their mothers except the Shi'a who will be called by the name of their fathers	96
(75) Every affiliation and lineage will be terminated on Day of Judgement except for the lineage of the Prophet SAWA	97
(76) All people will be judged on Day of Judgement except whom Allah excludes	98
(77) That On Judgement Day all people will be called by their Imam	99
(78) That Prophets AS and Imams AS and Believers will intercede to whom Allah SWT has given permission to receive intercession	102
Note:	102
(79) That Heaven and Hell are already created and whoever denies it has become a disbeliever	104
(80) That heaven has all kinds of rewards, and everything that its inhabitants would desire	105
(81) That hell has the severest suffering and punishment	106
(82) That Believers will be in heaven for all eternity and Disbelievers will be in hell for all eternity, and there is no end for the rewards of Heaven nor the punishments of Hell	108
(83) That fasiq Muslims will not be in Hell forever, but they will leave it after a while and then enter Heaven	109
(84) The necessity of Prophethood and Imammah and that the Earth is not left without a Prophet or an Imam as long as Taklif (Obligation) is ongoing	111
(85) The obligation on every Mukallaf (accountable person) to know their Imam	112
(86) The obligation on every Mukallaf to obey the Imam	114
(87) That the Imams are the guides for all times and nations and the gate through which people go nearer to Allah SWT	115
(88) That the Imam is the	116
(89) That the Imam cannot be chosen by the people but is chosen through testimony of the previous Imam	118
(90) That the Imams AS know the tafsir of the entire Qur'an and its ta'wil and its nasikh and mansookh and its muhkam and mutashabih and all of that	119

(91) That the Imams AS have all the knowledge that has been revealed to the Prophet SAWA and past prophets and their successors	121
(92) That the deeds of people are presented before the Prophet SAWA and the Imams AS	122
(93) That the Angels and the Spirit (Ruh) descend to earth on the Night of Destiny (Laylat al-Qadr) and they tell the Imams AS all that happens in that year from Qadhaa' and Qadr and that they know all of the knowledge of the Prophets AS	123
(94) That the Prophet SAWA and Imams AS don't know all 'ilm al-Ghayb, but that they know some of it through Allah SWT revealing it to them, and that if they wish to know something, they know it	124
(95) That The Imams AS never did and would not do anything except because of the covenant of Allah, the Most Holy, the Most High, and a command from Him and they did not go beyond such limits	126
(96) That whoever claims Imammah and is not a rightful Imam, and whoever denies the rightful Imam are both Disbelievers	127
(97) That it is obligatory to submit to the Imams AS and refer back to them (in disputes)	128
(98) That the Prophet SAWA and the Imams AS are the divine authorities on both Humans and Jinn, and that the Jinn refer back to them and ask them	129
(99) That there is nothing true with people unless it has come from the Imams AS and whatever that has not come from them AS is false	130
(100) That the Prophet SAWA and Twelve Imams AS are the best of creation including past Prophets and Successors and Angels and all others, and that Prophets are better than Angels	131
(101) That all the Imams AS rise for and with authority of Allah, the Most High and guide to Him, and the Twelfth from them rises with the sword after his occultation and fills the world with Justice and shows the religion of Allah and fights the enemies of Allah	135
(102) That the Prophet SAWA used to read and write in every languages	137
(103) That the Imams AS speak all languages	138
(104) That Allah SWT created the clay of Believers from clay of heaven and Disbelievers from clay of hell after he mixed them up	141
Note:	142
(105) That Allah SWT established a covenant with His creation to testify in Oneness of Allah SWT in A'lam al-Dharr	142
(106) That the creations were created with the Belief of Oneness of Allah SWT in their nature	144
(107) That all other than Truth is Falsehood, and all other than Guidance is Misguidance	144
(108) That the Shari'a of Ulil-Azm Prophets include all Mukallafen before abrogation, and that the Shari'ah of Prophet Muhammad SAWA will remain until Judgement Day	144
(109) That Islam is affirming the correct belief and Iman is affirmation by the heart and tongue and act	146
(110) That whoever leaves an obligatory either due to denying its obligation or belittling it, is a Disbeliever. And whoever does something haram either denying that its haram or belittling it, is a Disbeliever as well.	151
(111) That Prophets AS and Imams AS are infallible and they do not leave an obligatory action nor do any act that is haram	152
(112) That Angels are infallible from all sins	155

(113) The necessity of Taklif and commanding the servants to either do a certain action or refrain from a certain action	156
(114) The obligation to hate the enemies of Allah SWT and to disassociate from them and their Imams	157
(115) That the accounting of the people on Judgement day is done by the Imams AS (read the Note after the Ahadith)	158
Note:	158
(116) That the survivor from each nation is one group/sect	160
(117) That the ones who hold true to the household of the Prophet SAWA (Ahl al Bayt AS) and act according to their beliefs and worship and rulings are the surviving sect	161
(118) Every banner that rises before the rising of al-Qa'im, then its owner is a tyrant	161
Note:	162
(119) That no one knows the complete Tafsir of al-Qur'an except the Imams AS	162
Note:	163

Usul al-Aqeeda

(1) The Most beloved creation is the Aql, and the one whose Aql is perfected

- 1) Abu Ja'far Muhammad ibn Ya'qub has narrated from a number of our people of whom one is Muhammad ibn Yahya al-Attar who narrated from Ahmad ibn Muhammad from Hassan ibn Mahbub from 'Ala' ibn Razin from Muhammad ibn Muslim from abu Ja'far (a.s) who has said the following.

“When Allah, God, created Intelligence He made it speak and then He said to it, ‘Come forward’. It came forward. He then said, “Go back.” It went back. Then Allah said, “I swear by My honor and glory that I have not created any creature more beloved to Me than you. I will not perfect you in anyone except those whom I love. I, however, will command only you to do things and prohibit only you from doing certain things. I will grant blessings (rewards) to you only and will subject only you to punishments.” [\[al-Kafi\]](#)

- 2) Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from ibn abu Najran from al-'Ala' ibn Razin from Muhammad ibn Muslim from abu Ja'far (a.s) who has said the following.

“When Allah, God, created intelligence He said to it, ‘Come forward’. It came forward. He then said, “Go back.” It went back. Then Allah said, “I swear by My honor and glory that I have not created any creature more beautiful than you. I will command only you to do certain things and prohibit only you from doing certain things. I will grant blessings (rewards) to you only and will subject only you to punishments.” [\[al-Kafi\]](#)

- 3) Abu 'Abdallah al-'Asimiy has narrated from Ali ibn al-Hassan from Ali ibn Asbat from al-Hassan ibn al-Juham from abu al-Hassan al-Rida (a.s) who has said the following.

“Our people mentioned intelligence and spoke about it in the presence of the Imam al-Rida (a.s), and he said, ‘Of the religious people those who have no intelligence deserves no credit.’ I then asked, “May Allah take my soul in your service, of such people we know a group who are considered alright in our opinion but they do not have such intelligence.” The Imam then said, ‘They are not of the people whom Allah has addressed when He created intelligence and said to it, ‘Come forward’. It came forward. He then said, “Go back.” It went back. Then Allah said, “I swear by My honor and glory that I have not created anything better and more beloved to Me than you. I will grant blessings (rewards) to you only and will subject only you to punishments.” [\[al-Kafi , Mahasin al-Barqil\]](#)

- 4) A number of our people has narrated Ahmad ibn Muhammad ibn Khalid from certain persons of his people in a marfu' manner from the Holy Prophet (s.a) who has said the following.

“Allah has not distributed anything among people more excellent than intelligence. The sleeping of a person of intelligence is better than the worshipping of an ignorant person for the whole night. Staying of a person of intelligence at home is better than the journeying of an ignorant person in search for success and good deeds. Allah did not sent any prophet or messenger before the completion of his intelligence and to let it become better than the intelligence of all of his followers. Whatever a prophet preserves in his soul is better than the achievement of all the striving people for virtue and good deeds. People would not fulfil their obligations to Allah without having an understanding about Him. All the worshippers will not be able to achieve with the virtue of their worships what a person of intelligence achieves. It is the people of intelligence who are considered as people of proper understanding in chapter 2:269 of the holy Quran, “Only People of understanding realizes this.” [\[al-Kafi\]](#)

- 5) Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Hammad ibn 'Uthman from al-Sariy ibn Khalid from abu 'Abdallah (a.s) who has said the following.

“ The Messenger of Allah said, ‘O Ali, no poverty is more severe than ignorance and no property is more profitable than intelligence.’ [\[al-Kafi\]](#)

- 6) My father said, ‘Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Ali Ibn Al Hakam, from Abdullah Bin Sinan who said:

‘I asked Abu Abdullah Ja'far Bin Muhammad AS, so I said, ‘Are the Angels higher or the Children of Adamas?’ So he said: ‘Amir Al-Momineen AS said: ‘Allah Mighty and Majestic made to be the Angels, intellect without desires, and made to be in the animals, desires without intellect, and made to be in the Children of Adam, both of these. So the one whose intellect overcomes his desires, so he is better than the Angels, and the one whose desires

overcome his intellect, so he is more evil than the animals'. [[Ilal al-Sharai C6 H1](#)]

- 7) Muhammad b. Musa b. al-Mutawakil from Ali b. al-Husayn al-Sa'ad Abady from Ahmad b. Abi Abdullah al-Barqi from his father from Muhammad ibn abi Umayr from who he mentioned from Abi Abdullah AS:

"Allah SWT did not create anything more hateful to him than the fool, because He took from the fool what is most beloved to Himself, and it is the intellect (Aql)" [[Ilal al-Sharai C88 H1](#)]

- 8) Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from Abu Is'haq Ibrahim Bin Al Haysam Al Khafaf, from a man from our companions, from Abdul Malik Bin Hisham, from Ali Al Ash'ary, raising it, said, 'Rasool-Allah (SAWA) said:

'Allah (SWT) has not been worshipped with the likes of the intellectual, and the intellect of a person is not complete until there happen to be ten qualities in it – (1) The good from him is expected; (2) The evil from him is secured (not expected); (3) He belittles the goodness which is within him; (4) And he magnifies the good which is from others; (5) He does not complain of those that seek the needs from him; (6) And he does not get tired of seeking the knowledge for the length of his life; (7) The poverty is more beloved to him than the riches; (8) And the humbleness is more beloved to him than the honour; (9) His share from the world is his livelihood and the society; (10) And as for the society (he lives such that) he does not see anyone except that he says, 'He is better than I am, and more pious'. [[Ilal al-Sharai' C96 H11](#)]

(2) The necessity of using Aqli proof to establish the Hujjiyah of Naqli proofs

- 1) Al-Husayn ibn Muhammad has narrated from Ahmad ibn Muhammad al-Sayyari from abu Ya'qub al-Baghdadi who has said the following. "Ibn Sukayt asked Imam abu al-Hassan (a.s),

'Why did Allah sent Moses with the miracle appearing through his staff and through his hand and means of magic, Jesus with means of medical tasks and Prophet Muhammad (may Allah send blessings upon him, his family and all the prophets) with means of speech and sermons?" "When Moses was sent magic was very popular among the people. He showed a magic of such form that was not possible for others to perform. He was given such means that destroyed the magical effects of those people's magic and established the truth of the message of Allah among them. Allah sent Jesus at a time when serious illnesses existed among the people and they needed medical treatment. Jesus brought from Allah what the people did not have. He brought from Allah the means to bring the dead back to life, cure the sick and the lepers by the permission of Allah and thus, establish the truthfulness of the message of Allah among the people." The Imam explained. Allah sent Prophet Muhammad (s.a.) at a time when oratory and speech was very popular among the people –I think he said

poetry. He brought from Allah to the people the good advise and wisdom that showed the falsehood in their speeches and thus established the truthfulness of the message of Allah among them.” Ibn al-Sukayt then said, “I swear by Allah that I have never seen anyone like you. What is the proof to establish the truthfulness of the message of Allah among people today?” The Imam then said, ‘It is intelligence. Through intelligence one recognizes those who speak the truth from Allah, thus, one acknowledges their truthfulness and those who lie in the name of Allah their lies come to light.” Ibn al-Sukayt then said, “This by Allah is the answer.” [\[al-Kafi\]](#)

- 2) Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn Sulayman from Ali ibn Ibrahim from ‘Abdallah ibn Sinan from abu ‘Abdallah (a.s) who has said the following.

“The authority of Allah over the people is the Prophet (s.a.) and the authority between Allah and the people is intelligence.” [\[al-Kafi\]](#)

- 3) In the long hadith of Hisham b. al-Hakam regarding Aql, Imam al-Sadiq AS says: “it is certain that Allah has established complete (legal) authority for people (to refer to) in the form of intelligence, supported the messengers through the (ability) to communicate and has guided them to His own Lordship with proofs.” [\[al-Kafi\]](#)

(3) Aql is that which invites to the worship of Allah SWT and following the religion

- 1) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ‘Abdallah ibn Sinan who has said the following.

“I mentioned a person, who would overdo the deeds of his doing Wudu and prayer to Imam abu ‘Abdallah (a.s) and added that he is a man of good intelligence.” The Imam (a.s) then said, ‘What kind of intelligence is it that allows him to obey Satan.’ I then asked the Imam, “How would he be considered as obeying Satan?” The Imam (a.s) said, “Ask him from where does this thing come to him. He will certainly say, “It comes from Satan.” [\[al-Kafi\]](#)

- 2) Ahmad ibn Idris has narrated from Muhammad ibn Hassa’n from abu Muhammad al-Razi from Sayf ibn ‘Umayra from Ishaq ibn ‘Ammar from abu ‘Abdallah (a.s) who has said the following.

“One who has Intelligence he has a religion also and one who has religion he enters Paradise.” [\[al-Kafi\]](#)

- 3) Ahmad ibn ‘Idris has narrated from Muhammad ibn ‘Abd al-Jabbar, from certain persons of our people in a Marfu’ manner, who have ascribed it to abu ‘Abdallah (a.s) who has said the following.

The narrator has said, “I asked abu ‘Abdallah, “What is Intelligence?” He replied, ‘It is a fact

with whose help one worships Allah, the Merciful, and attains paradise.' I then asked, "What was the thing with Mu'awiyah?" 'It was shrewdness. Mischief is similar to Intelligence but it is not Intelligence.' The Imam replied. [\[al-Kafi\]](#)

- 4) In the long hadith of Hisham b. al-Hakam regarding Aql, Imam al-Sadiq AS says: "O Hisham, the people of intelligence stay away from what is more than the basic necessities of life, how then they would not stay away from the sins in this world. To stay away from what is more than the bare necessities is only extra virtue but staying away from sins is obligatory" [\[al-Kafi\]](#)

(4) It is necessary to refer to the Qur'an and Sunnah in details of matters of belief

- 1) The scholar has said, "One who accepts the faith with certainty he remains steadfast and the faith benefits him. Those who accept the faith without certainty they leave it just as they came in." [\[al-Kafi\]](#)
- 2) He has also said, "Those who get their religion from the Book of Allah and the Sunnah of the Messenger of Allah (as) the strength of their faith is as such that mountains may be destroyed but not their faith. Those who get their religion from the words of the people they may reject it" [\[al-Kafi\]](#)
- 3) He has also said, "Those who do not know us through the Holy Quran they fail to protect themselves against mischief." [\[al-Kafi\]](#)
- 4) Ahmad ibn Idris from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya who has said the following.

"Abu Qurrah, the narrator of Hadith asked for help to meet Imam Ali abu al-Hassan al-Rida (a.s.). I requested the Imam (a.s.) to meet him and he agreed. Abu Qurrah asked the Imam about the lawful and unlawful matters and then said, "Do you affirm that Allah is carried?" Imam abu al-Hassan (a.s.) replied, "Every thing in an objective case is related to another thing and is dependent. Being carried is the name for verbal defect. On the other hand, carrier is in a subjective case and it verbally is a word to convey praises and so is the expression of one who says, "Above, below, upper and lower." Allah has said, 'For Him there are beautiful names, thus, call Him through those names.' **He (Allah) has not said anywhere in His books that He is al-Mahmul (Being carried)** He has, in fact, said that He is the carrier in the sea and on land and the preserver of the heavens and earth from banishment. Al-Mahmul, (being carried) are things other than Allah. It is never heard from any one who believed in Allah and His greatness saying in his prayers Ya Mahmul, (O the one being

carried,).” [\[al-Kafi\]](#)

- 5) Muhammad ibn abu ‘Abdallah has narrated in a marfu’ manner from Yunus ibn ‘Abd al-Rahman who has said the following.

“I asked (Imam) abu al-Hassan the First, ‘How would I prove that Allah is one?’” The Imam replied, “O Yunus, do not be an innovator. One who depends on his personal opinion he is destroyed. One who abandons the members of the family of his prophet, goes stray. Whoever abandons the book of Allah and the words of His prophet he becomes an unbeliever.” [\[al-Kafi\]](#)

(5) The impermissibility of acting upon matters of Aqeeda through dhann or personal opinion and that which has not been established by the Imams AS

- 1) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Washsha’ from Muthanna al-Hannat from abu Basir who has said the following.

“I asked (Imam) abu ‘Abdallah (a.s.) saying, ‘We face such issue about which there is nothing said in the book of Allah or in the Sunnah, tradition of the holy Prophet (s.a.). Can use our own opinion in such matters?’” The Imam replied, “No, you must not do so. If you would find the truth you will receive no rewards for it an if missed the truth you have forged lies against Allah, the Majestic, the Glorious.” [\[al-Kafi\]](#)

- 2) My father from Ahmad b. Idris from Muhammad b. Ahmad from Ali b. al-Sindi from Hammad b. ‘Isa from al-Hussain b. al-Mukhtar from Abu Basir from Imam al-Baqir AS: “The quarrelers are ruined while the submitters are saved. Verily, the submitters are the noble ones” [\[al-Tawhid\]](#)

- 3) My father (RA) said: Sad ibn ‘Abd Allah said: Muhammad ibn ‘Isa said

I read in the letter of ‘Ali ibn Bilal that he asked the man, i.e. Abu al-Hasan al-Kadhim (AS), regarding the prohibition of discussing matters of religion which were transmitted from his ancestors. Your followers [mawali] have interpreted ‘the speakers’ to mean that those who are not well-versed about a topic are prohibited from speaking about it and that whoever is well-versed about a topic is not prohibited from speaking about it. Is this the way you interpret it or not? Thus, he (AS) wrote: “...neither the well-versed nor the ignorant should speak about it, for indeed, its sin is greater than its benefit.” [\[al-Tawhid\]](#)

(6) The impermissibility of emulation in Aqeeda and taking it from other than the Prophet SAWA and the Imams AS

- 1) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Ayyub from abu 'Aqilah al-Sayrafi who has said that Karram narrated to us from abu Hamza al-Thumali who has said the following:

“Once abu 'Abd Allah (a.s.) said to me, ‘Beware of leadership and beware of marching behind men (following them).’ I (the narrator) asked, ‘May Allah keep my soul in service for your cause, I understand what leadership is. However, as far as walking behind men is concerned, I must acknowledge that two thirds of what I know are but from my walking behind and following men.’ The Imam said to me, ‘That is not the way you think. Beware of supporting a man who does not have any (Divine) Authority but you acknowledge whatever he has said.’” [\[al-Kafi\]](#)

(7) Allah (SWT) is Qadeem and there is no Qadeem except him (Qadeem meaning He had no beginning)

- 1) Ali ibn Ibrahim has narrated from his father from 'Abbass ibn 'Amr al-Faqimi from Hisham ibn al-Hakam in the narration about the atheist who came to Imam abu 'Abdallah (a.s.) and the Imam had explained to him the following.

“You assume that there are two eternal and powerful powers (who control the universe) or that both are weak or only one of them is weak and the other is powerful. If they both are powerful why then neither one ever makes an effort to remove the other one so only one would become in control of the universe? If you would assume that one is powerful and the other is weak then it is proof that there is only one, as we believe because the weakness of the other is so apparent. Besides, if you would say that they are two then they either agree with each other in all matters or disagree in the same way. Since we see the creation works in an organized manner, the orbiting objects continue to do so, the organization is one, the day, the night, the sun and the moon all show that the organization is valid and correct. The harmony in the matter shows that the organizer is One. If your claim of two would involve you to believe that there must be a gap in between to show two things and in that case, the gap will become a third one and eternal. Thus, it will involve you in three and this will involve to say what you said about the two where you needed to have a gap and in this case it will become five and so on indefinite in number and multiplicity.” Hisham has said that of the questions of the atheist from Imam abu 'Abdallah one was that what is the evidence of His existence? The Imam (a.s.) answered, “The existence of the effects (activities) show that someone has produced those effects and activities. Consider, when you see a well constructed building you learn that there is someone, who has built it even if you have not seen the builder with your own eyes.” The atheist then asked, “What is it then?” The Imam replied, “He is something but different from all things. I repeat my statement that speaks

about Him as a thing. He is a thing in the sense of the reality of things except that He does not have a body and form. He does not have a feeling (like our sense of feeling) or touching and He does not comprehend with the five senses (as we do). Imaginations can not comprehend Him and the timeless (Dahr) times does not reduce Him and the times do not change Him.” [\[al-Kafi\]](#)

- 2) Muhammad ibn Musa ibn al-Mutawakkil (RA) said: `Ali ibn Ibrahim said, on the authority of his father, on the authority of Abu `Umayr, on the authority of Ibn Udhaynah, on the authority of Muhammad ibn Hukaym; on the authority of al-Maymun al-Ban that I heard Abu `Abd Allah al-Sadiq (AS) when he was questioned about the Word of the Mighty and High: He is the First and the Last. He (AS) said:

“He is the First, not in the sense that He was prior to something or that something preceded Him. He is the Last, not in the sense that He has an end as applicable to a created being, but in the sense that He has always been, and always will be, the Eternal First and the Eternal last, without a beginning and without an end. Nothing takes place in Him, not does He change from one state to another. He is the Creator of All Things.” [\[al-Tawhid\]](#)

(8) That Allah SWT has no partners in Rububiyyah

- 1) Muhammad ibn al- Hassan has narrated from `Abdallah ibn al-Hassan al-`Alawi and Ali ibn Ibrahim from al-Mukhtar ibn Muhammad ibn al-Mukhtar al-Hmadini altogether from al- Fath ibn Yazid who has said the following.

“I asked Imam abul Hassan (a.s.), “What is the minimum required degree of knowledge about Allah?” The Imam said, “To acknowledge that there is no other lord besides Him and that nothing is similar to and like Him and that He is eternal, positively existing and not absence and that nothing is like Him.” [\[al-Kafi\]](#)

- 2) Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan alSaffar said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority of Muhammad ibn Abu `Umayr, on the authority of Hisham ibn al-Hakam that I asked Abu `Abd Allah al-Sadiq (AS):

“What is the Proof that Allah is One?” He (AS) replied, “The Proof that Allah is One can be seen in the continued management of creation and its perfection in all aspects. As the Mighty and High says: If there had been in them any gods except Allah, they would both have certainly been in a state of disorder.” [\[al-Tawhid\]](#)

- 3) Abd Al-Wahid ibn Muhammad ibn `Abdus al-Naysaburi al-`Attar (RA) said in Naysabur year 352 AH that `Ali ibn Muhammad ibn Qutaybah al-Naysaburi said that I heard al-Fadl ibn Shadhan that when I was present, a dualist asked Abu al-Hasan `Ali ibn Musa al-Rida (AS):

"I say: Verily, there are two producers of the Universe. Then what is the proof that He is One?" Consequently, he (AS) replied, "Your statement: 'Verily, He is two' is proof that He is One, because you have not claimed the second except after ascertaining the One. Therefore, One is agreed upon, and more than one is disagreed." [\[al-Tawhid\]](#)

- 4) Abu Muhammad Ja'far ibn 'Ali ibn Ahmad the Jurist a resident of Qum then Ailaf, said: Abu Sa'id 'Abdan ibn al-Fadl related to me that Abu al-Hasan Muhammad ibn Ya'qub ibn Muhammad ibn Yusuf ibn Ja'far ibn Ibrahim ibn Muhammad ibn 'Ali ibn 'Abd Allah ibn Ja'far ibn Abu Talib in the town of Khujandah related to me that Abu Bakr Muhammad ibn Ahmad ibn Shuja' al-Farghani related to me that Abu al-Hasan Muhammad ibn Hammad al-'Anbari related to me that Ismai'il ibn 'Abd al-Jalil al-Barqi, on the authority of Abu al-Bakhtari Wahab ibn Wahab al-Qarashi, on the authority of Abut 'Abd Allah al-Sadiq Ja'far ibn Muhammad (AS) that his father Muhammad ibn 'Ali al-Baqir (AS) that his father related to him, on the authority of his father, who said The Commander of the Faithful (AS) said:

I saw al-Khidr (AS) in a dream the night before the Battle of Badr. I asked him: "Teach me something that will make me victorious over my enemies." Consequently, he replied: "Say: O He! O One! There is no one but He!" When I got up in the morning I related this to the Messenger of Allah (SA), so he (SA) said to me: 'O 'Ali, you have been taught the greatest name (al-ism al-a'zam).' Hence, it was on my tongue on the day of the battle of Badr. The Commander of the Faithful (AS) read "The Chapter of Divine Unity," and when he finished he said: "O He! O One! There is no one but He! Forgive me, and help me against the unbelievers." 'Ali (AS) used to say this in the Battle of Siffin while he was giving chase (to the enemies), so 'Ammar ibn Yasir asked him: "O Commander of the Faithful! What is the meaning of this expression?" He (AS) answered: "It is the greatest name of Allah. It is the main pillar of Divine Unity: there is not god but He." Then he (AS) read: Allah bears witness that there is no god but He, and (so do) the Angels and those possessed of knowledge, maintaining His Creation with justice; there is no god but He, the Mighty and the Wise,¹ and the last verse of the chapter "The Banishment" [al-Hashr]. Then he dismounted (his horse) and prayed four units [rak'at] of prayer before noon[zawwal]. Al-Baqir (AS) said: The Commander of the Faithful (AS) said: "The meaning of Allah is 'the One who is worshipped' and 'the One who taken and served as God.' Allah is Hidden from the grasp of vision, and concealed from both imagination and thought." Al-Baqir (AS) said: The meaning of Allah is 'the One who is worshipped.' Creation cannot grasp His Essence or understand His Nature. The Arabs say "he is overwhelmed" when someone is amazed with something which his knowledge does not comprehend. And they also say "he is confused" when someone is frightened of something. Therefore, God [ilah] is hidden from the sensory perception of the created. Al-Baqir (AS) said: The Alone [Ahad], the Peerless [Fard], the Unique. The One [Wahid], and the Alone [Ahad] have the same meaning that the Unique who has no like. Divine Unity is the affirmation of the Absolute Unity of Allah. For this reason they say: The first of numbers is one, but the One is not a number because numbers do not apply to Him. As they only apply to two and above. Therefore, the meaning of His Word: Allah is One is that the worshipped One cannot be perceived by His Creation. The encompassment of His existence is exclusive to Himself. He is far above the attributes of His Creation. [\[al-Tawhid\]](#)

(9) That there is nothing like Allah SWT

- 1) Muhammad ibn Ya'qub has narrated from Ali ibn Ibrahim, from Muhammad ibn 'isa from 'Abd al-Rahman ibn abu Najran who said the following. "I asked Imam abu 'Abdallah about the Oneness of Allah saying,

'Can I think of Him (the creator) as a thing?'" The Imam replied, "Yes, but not as something well understood and clearly defined with in limits. What may become a subject of your thoughts is different from Him. Nothing resembles Him and the thoughts and imaginations can not reach Him. He is different from what can become the subject of thoughts and is different from whatever that can be perceived in ones thoughts. You can think of Him as some thing but not well understood and clearly defined (under certain limits)." [\[al-Kafi\]](#)

- 2) Muhammad ibn 'Abdallah has narrated from Muhammad ibn Isma'il from al-Husayn ibn al-Hassan from Bakr ibn Salih from al-Husayn ibn Sa'id who said that I asked Imam abu Ja'far, the second (a.s.) the following.

"Is it permissible to say that Allah is a thing?" The Imam replied, "Yes, because it removes two kinds of limitations, the limitation of being forgotten altogether and that of considering Him like other things." [\[al-Kafi\]](#)

- 3) Ali b. Ibrahim from his father from al-Abbas b. Amr al-Fuqaimi from Hisham b. al-Hakam from Imam al-Sadiq(a.s.), who said this to an atheist on being asked a question.

"He (Allah) is a thing but different from all other things. I repeat my statement that speaks about Him as a thing. He is a thing in the sense of the reality of things except that He does not have a body and form. He does not have a feeling (like our sense of feeling) or touching and He does not comprehend with the five senses (as we do). Imaginations can not comprehend Him and the timeless (Dahr) times does not reduce Him and the times do not change Him." The man asking questions then said, "Do you say that He hears and sees?" The Imam said, "He does hear and see: He hears without a hearing organ and sees without a means. He Himself hears and He Himself sees. My saying "He hears without a hearing organ and sees without a means. He Himself hears and He Himself sees" does not mean that He is a thing and His-self is another thing but that I only meant to express my self thereby as I was questioned and explained to you as you had asked a question. Thus, I can say that He hears with the whole of His-self but not in the sense that His whole self has parts but that I intended to explain it to you and to express my self. All I meant thereby is that He does hear, see and He is all-knowing and is the expert in knowing without any multiplicity in His-self or meaning. The man asking questions then said, "What then is He?" The Imam said, "He is the Lord. He is the One Who is worshipped and He is Allah. When I say Allah, it does not mean establishing the proof for these letters (of alphabet) like Alif, Lam, Ha', al-Ra' or al-Ba' but I intend thereby the meaning of a thing and a thing that is the Creator of all things and the Designer of all things. These letters only refer to the meaning that is called Allah, al-Rahman (the Beneficent), al-Rahim (the Merciful), al-'Aziz (the Majestic) etc., of the other such names and He is the One Who is worshipped, the Majestic, the Glorious One." The man asking

questions then said, "Given the above, whatever we can think of is but a creature." The Imam then said, "Were it to the way you said we would not have had any responsibility to believe in the Oneness of the Creator because we will not have any responsibility towards something of whose existence we can not even think of. In fact we say that whatever is thought of in our senses is comprehended thereby by means of drawing limits around it and is analogized, thus, such a thing is a creature. (It then becomes necessary for us to find proof for the existence of the Creator of things.(We must find that is) clear of the two invalid and confusing aspects) if the meaning of negation would be nullification and nothingness or as is the case of the second aspect, the similarity and analogy which is of the attributes of the creatures that under go manifest composition and assemblage. It becomes necessary to prove the existence of the Creator. It is because of the existence of the creatures and their evident dependency on Him as His creatures and that their Creator is something other than them and that He is not similar to them because something similar to them would resemble them in manifest composition and assemblage. It would be as such also in the matters such as coming into existence from nothing and their changing from a smaller size to a full grown size, from blackness to whiteness from strength to weakness and other existing conditions that we do not need to explain their existence." The man asking questions then said, "You have already defined and limited Him in your proving His existence." The Imam (a.s.) then said, "I did not limit Him. I only proved His existence if (as you think) there is no difference between proving and disproving." The man asking questions then said, "Can His existence be proved through a reasoning from the effect to the cause or the cause to the effect?" The Imam said, "Yes, there is nothing whose existence can be proved without adopting either of the two above process of reasoning." The man then asked, "Does the question how apply to Him?" The Imam said, "No, this question does not apply to Him because it is the aspect of qualities and limitations. However, it is necessary to avoid abandoning and analogizing Him because negating Him is denying His existence and refusing to accept Him as the Lord and abandoning Him altogether. Whoever would analogize Him with other things from His creatures he has proved the qualities of the creature in Him, the creatures that do not deserve being called the Lord. It, however, is necessary to believe that the question how applies to Him only in a way that would not apply to things other than Him and things other than Him would not deserve and share Him in it. The how question can not apply to Him if it would limit Him or make Him the subject of knowing for others." The man then asked, "Do things make Him tired?" The Imam then said, "He is far Exalted and above experiencing such conditions. Such conditions are due to coming into physical association or dealing with the creatures. They are of the qualities of the creatures who can only associate with others through physical contact but He is the Most High and His will and demand are effective and He does whatever He wants." [\[al-Kafi\]](#)

- 4) Ali ibn Ibrahim has narrated from Sahl ibn Ziyad, from Tahir ibn Hatam when he was normal and wrote to the man (meaning thereby Imam abul Hassan al-Rida (a.s.).

"What is it that without which one's acknowledgement of the existence of Allah can not be considered sufficient?" In answer the Imam (a.s.) replied, "That He is All-knowing, All-hearing All-awareness and that He acts as He wills." Imam abu Ja'far (a.s.) was asked about the minimum required degree of knowledge about Allah without which an

acknowledgement would not be considered sufficient. The Imam (a.s.) said, "There is nothing similar to or like Him. He is All-knowing, All-hearing and All-awareness." [\[al-Kafi\]](#)

- 5) Sahl has narrated from Bishr ibn Bashshar al-Nayshaburi who has said the following.

"I wrote to the man (Imam) explaining that people before us had differences on the issue of the Oneness of Allah. There were people who said that Allah had a body, others said He had a form." The Imam wrote for me, "Glory belongs to Allah, Who can not be defined nor described. There is nothing similar to Him. He is All-hearing, All-seeing." [\[al-Kafi\]](#)

(10) Every creation is proof of the existence of its creator and the creator's Knowledge and Power

- 1) Muhammad ibn Ya'qub has said that a number of our people have narrated from Ahmad ibn Muhammad al-Barqi from his father, from Ali ibn al-Ni'man, from ibn Maskan, from Dawud ibn Farqad from abu Sa'id al-Zuhri from Imam abu Ja'far (a.s.) who said the following.

"For the people of understanding as proof of the existence of the Allah it is enough that He has created all things and has kept them full under His control. It is enough proof that He is the Most powerful king. It is enough proof that His Majesty is manifest everywhere. That His light is the Most bright that His testimony is the Most truthful. There is enough proof of His existence in what the people speak and what the messengers have brought and what he has revealed to people as proof of His Own existence." [\[al-Kafi\]](#)

- 2) Ahmad ibn Muhammad ibn Yahya la-`Attar said: Sa'd ibn `Abd Allah said: Ibrahim in Hashim said on the authority of `Ali ibn Ma`bad, on the authority of al-Husayn ibn Khalid that A man entered the presence (of Imam Abu al-Hasan `Ali al-Rida) and said:

"O son of the Messenger of Allah (SA)! What is the proof that the universe emerged?" He (AS) replied, "You did not exist, and yet you came into being. You already know that you have not created yourself, and that you have not been created by someone like you." [\[al-Tawhid\]](#)

- 3) Muhammad ibn `Ali Majilwayh (RA) said, on the authority of his paternal uncle Muhammad ibn Abu al-Qasim that Abu Saminah Muhammad ibn `Ali al-Sayrafi related to me, on the authority of Muhammad ibn `Abd Allah al-Khurasani the servant of al-Rida (AS) that An atheist entered the presence of al-Rida (AS) when he had some people in his presence ...

"Then how can we prove His Existence?" Abu al-Hasan (AS) replied, Verily, when I contemplate my body and see that it is impossible for me to increase or decrease its breadth and height, to keep unpleasant things away from it, or draw benefits to it, then I know that this structure has a Maker. I acknowledge His Existence on the basis of the planets which orbit in the celestial sphere by His Command. I acknowledge His Existence on the basis of the

production of clouds in the sky. I acknowledge His Existence on the basis of the movement of the winds. I acknowledge His Existence on the basis of the movement of the sun, the moon, and the stars. When I consider all the wonders of creation, I know that they are the product of a Determiner [Muqaddir], and an Originator [Munshi'] ... [\[al-Tawhid\]](#)

(11) Everything beside Allah (SWT) is created and has a beginning (preceded by non-existence)

- 1) A number of our companions from Ahmad b. Muhammad b. Khalid al-Barqi from his father from al-Nadhr b. Suwaid from Yahya al-Halabi from Ibn Miskan from Zurarah who heard Imam al-Sadiq (a.s.) saying:

“Allah is distinct from His creatures and the creatures are different from Him. Whatever could be called a thing is a creature except Allah Who is the Creator of all things. Holy is He for Whom there is no similarity and He is all-hearing and all-aware.” [\[al-Kafi\]](#)

- 2) Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from abu al-Maghra in a marfu‘ manner from Imam abu Ja‘far (a.s.) who has said the following.

“Allah is distinct from His creatures and His creatures are different from Him and whatever that is called a thing is a creature except Allah.” [\[al-Kafi\]](#)

- 3) Ali ibn Ibrahim has narrated from Muhammad ibn Khalid al-Tayalisi from Safwan ibn Yahya from ibn Maskan from abu Basir who has said the following.

“I heard abu ‘Abdallah (a.s.) saying, ‘The Exalted, the Glorious, Allah, our Lord, is Eternal. Knowledge is His self even if there is nothing to be known. Hearing is His self even if there is nothing to be heard. Seeing is His-self even when there is nothing to be seen. Power is His self even if there is nothing to feel the power. When He brought things into existence the perceptible objects became the objects of His knowledge, His hearing applied to audible objects, His seeing to visible objects and His power to the objects that feel power.’” Abu Basir adds; “I further asked, ‘Has Allah always been in motion?’ He replied, “Allah is High Exalted above that. Motion is an attribute that is created through action.” I asked, “Did Allah always have the ability to speak?” He replied, “ Speech is a created attribute and not an eternal one. Allah, the Majestic, the Glorious, existed when there was nothing able to speak.” [\[al-Kafi\]](#)

- 4) Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ibn abu ‘Umayr from Hisham ibn Salim from Muhammad ibn Muslim who has said the following.

“I heard abu Ja‘far (a.s.) saying, ‘Allah, to Whom belong Might and Majesty, existed when nothing else existed. He eternally knows whatever comes into being. His knowledge of things before their coming into existence and afterwards is exactly the same.’” [\[al-Kaif\]](#)

- 5) Muhammad ibn Yahya has narrated from Sa'd ibn 'Abdallah from Muhammad ibn 'Isa from Ayyub ibn Nuh, who wrote to abu al-Hassan (al-Thalith (a.s.) asking him about Allah, the Majestic, the Glorious.

“Did He know all things before creating and giving them being, or did He not know until He brought them into existence or until He willed their creation and existence? Did Allah come to know what He created during the process of their creation and what He originated during their being originated?” The Imam wrote in reply in his own handwriting, “Eternally Allah has had full knowledge of all things, before as well as after their creation.” [\[al-Kafi\]](#)

- 6) 'Ali ibn Ahmad ibn Muhammad ibn 'Imran al-Daqqaq (RA) said: Muhammad ibn Abu 'Abd Allah al-Kufi related to me on the authority of Muhammad ibn Isma'il al-Barmaki, on the authority of al-Husayn ibn al-Hasan that Abu Sumaynah related to me on the authority of Isma'il ibn Aban, on the authority of Zayd ibn Jubayr, on the authority of Jabir al-Ju'fi who said A man from the learned natives of Sham (Greater Syria) came to Abu Ja'far al-Baqir (AS) and said:

“I have come to you concerning an issue that nobody could explain to me. I have asked three different persons, and each of them gave me a different answer.” Abu Ja'far (AS) said: “What is it?” Hence he explained: “What is the first thing that Allah, the Mighty and High, created from His Creation? Some of those whom I asked said: ‘Omnipotence.’ Some said: ‘Knowledge.’ And others said: ‘the Spirit.’” Therefore, Abu Ja'far (AS) replied: They have said nothing! Let it be known that Allah, may His Remembrance be Exalted, was there when nothing but Him was there. He was Honorable when there was no honor, because He was there before His Honor and this is His Word: Glory be to your Lord, the Lord of Honor, above what they describe.¹ He was the Creator when there was no creation. Thus, the first thing He created in creation was water, the element from which all things are form. So the questioner enquired: “Did He create the (first) thing from something or from nothing?” Consequently, He (AS) answered: He created the thing from nothing which existed before it. And if He had created the thing from something, then nothing would be discontinuous. Thus, other than Allah would have existed along with Him. In fact, Allah was there, and there was nothing with Him. Hence, He created the thing from which all things originate, and that is water.” [\[al-Tawhid\]](#) , Similar to it is narrated in [al-Kafi](#) as well]

- 7) My father; and 'Abd al-Walid ibn Muhammad ibn 'Abdus al-'Attar (may Allah have mercy on them both) said: 'Ali ibn Muhammad ibn Qutaybah said on the authority of al-Fadl ibn Shadhan, on the authority of Muhammad ibn Abu 'Umayr that I entered into the presence of My Master Musa ibn Ja'far (AS) and said to him:

“O son of the Messenger (SA)! Teach me about Divine Unity.” Hence, he (AS) said: O Abu Ahmad! When it comes to Divine Unity, do not go beyond what Allah, the Exalted, has mentioned in His Book, otherwise you will perish. Know that Allah, the Exalted, is One, Unique, Everlasting. He begets not so He may be inherited, nor is He begotten so He may have an associate. He has not taken a wife, a son or an associate. He is the Living that does not die. He is the Omnipotent that is never powerless. He is the Subduer who is never

overwhelmed. He is the Clement who does not hasten. He is the Eternal who does not perish. He is the Permanent who does not pass away. He is the Firm who does not decline. He is the All-Sufficient who is never in need. He is the Almighty who is never abased. He is the All-Knowing who is never ignorant. He is the Just who never oppresses. He is the Magnanimous who is never miserly. Verily, He is He whom intellects cannot anticipate. He is not located in imaginations. He is not encompassed by region. He is not contained in any place. Vision comprehends Him not, and He comprehends (all) vision; and He is the Knower of subtleties, the Aware.¹ Nothing whatsoever is like unto Him, and He is the all-Hearing, the all-Seeing.² Nowhere is there a secret counsel between three persons but He is the Fourth of them, not (between) five but He is the Sixty of them, nor less than that nor more but He is with them where so ever they are. **He is the First who has nothing prior to Him**, and the Last who has nothing after Him. He is without beginning, and the rest are creations with beginnings. Exalted is He, the Mighty, the Great, from the attributes of creation!" [\[al-Tawhid\]](#)

- 8) Abu al-`Abbas al-Fadl ibn al-Fadl ibn al-`Abbas al-Kindi related to me in which he has permitted me [ajaza] in Hamdan in the year 354 AH that Muhammad ibn Sahl that is al-`Attar al-Baghdadi said word for word from his book in the year 305 AH that `Abd Allah ibn Muhammad al-Balawi said: `Umarah ibn Zayd related to me on the authority of `Amar ibn Muhammad ibn Sa`sa`ah ibn Sawhan that My father related to me on the authority of Abu alMu`tamar Muslim ibn Aws who said I attended a gather of `Ali (AS) in the Mosque of al-Kufah where Imam Ali AS said in a long speech:

" ... He has neither created things with the origin of eternity, nor from prior examples. In fact, He created what He created, and made it strong ..." [\[al-Tawhid\]](#)

- 9) Muhammad ibn Musa ibn al-Mutawakkil (may Allah be pleased with him) said on the authority of Muhammad ibn Yahya al- `Attar on the authority of Muhammad ibn Ahmad, on the authority of `Abd Allah ibn Muhammad, on the authority of `Ali ibn Mihazyar that Abu Ja`far al-Baqir (AS) wrote a letter to a man in his own handwriting. I read the supplication it contained, and it said:

"O He Who existed before anything existed! O He Who created everything! O He Who will remain after everything perishes! O He besides Whom there is no god! O He Who is served in the highest of the heavens! O He Who is served in the lowest of the Earths! And O He Who is served between them, and below them!" [\[al-Tawhid\]](#)

- 10) Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (may Allah be pleased with him) said: Muhammad ibn Yahya al- `Attar, and Ahmad ibn Idris both said: Muhammad ibn Ahmad ibn Yahya said on the authority of some of our scholars hurrying the transmission that A man came to al-Hasan ibn `Ali (AS) and said to him:

"O son of the Messenger of Allah! Describe your Lord to me so that I can understand Him better." Therefore, al-Hasan ibn `Ali (AS) bowed his head in silence for quite a while, before lifting it up and saying: **All praise is for Allah, who has no beginning, nor end.** He neither has a face through which He may be perceived, nor a back that He may be restricted. He cannot

be limited with (the word) 'till what,' nor with an appearance so that He may have parts. He cannot be described with variation so that He may have an extent. He can neither be perceived by intellects and imaginations, nor by thoughts and concepts. Reason and intellect cannot describe Him by means of the questions: 'when,' 'from what did He begin,' 'on what' does He reveal or 'in what' does He conceal? We cannot say 'why not' as He does not shun (His Creation). He created the creations; therefore, He was Original and unprecedented. He originated what He unprecedented and unprecedented what He originated. He did what He intended, and intended what He extended. Such is Allah, the Lord of the Worlds." [\[al-Tawhid\]](#)

(12) That Allah SWT cannot be comprehended by the senses

- 1) Ali ibn Ibrahim has narrated from his father from 'Abbass ibn 'Amr al-Faqimi from Hisham ibn al-Hakam in the narration about the atheist who came to Imam abu 'Abdallah (a.s.):

"... He (Allah SWT) is something but different from all things. I repeat my statement that speaks about Him as a thing. He is a thing in the sense of the reality of things except that He does not have a body and form. He does not have a feeling (like our sense of feeling) or touching and He does not comprehend with the five senses (as we do). Imaginations can not comprehend Him and the timeless (Dahr) times does not reduce Him and the times do not change Him." [\[al-Kafi\]](#)

- 2) A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from some of our people from Ali ibn Ali ibn 'Uqbaa ibn Qays ibn Sam'an ibn abu Rabi'ah Mawla of the Messenger of Allah who has said the following.

"A certain person asked Imam Ali (a.s.) saying, 'By what means do you acknowledge the existence of your Lord?'" The Imam (a.s.) replied, "I acknowledge His existence by what He has made me to acknowledge His Own-Self." He was asked, "How that has happened?" The Imam (a.s.) then replied, "He is not similar to any form and is not felt and comprehended through any of the senses and can not be analogized with the people. He is near in that He is far and He is far in that He is near. He is above every thing but one can not say that certain things are above Him. He is before every thing but one can not say that something is before Him. He is inside all things but not the way things are inside other things. He is outside every thing but not the way things are outside other things. Glory belongs to the One Who is as such and nothing else other than Him is as such and for every thing there is a beginner." [\[al-Tawhid\]](#)

(13) That Allah (SWT) is Simple and not made of parts

- 1) Ali b. Ibrahim from his father from al-Abbas b. Amr al-Fuqaimi from Hisham b. al-Hakam from Imam al-Sadiq(a.s.), who said this to an atheist on being asked a question:

“ ... It is because of the existence of the creatures and their evident dependency on Him as His creatures and that their Creator is something other than them and that He is not similar to them because something similar to them would resemble them in manifest composition and assemblage” [\[al-Kafil\]](#)

- 2) Muhammad ibn abu ‘Abdallah in a marfu’ manner, has narrated from abu Hashim al-Ja’fari who has said the following. “I was in the company of abu Ja’far al-Thani, the 2nd (a.s.) who said:

“... The One mentioned through names is Allah the eternal, Who will be there eternally. Names and attributes are created their meaning and what they indicate is Allah, Who is far above plurality and combination, which happens only to the moving things. You can not say that Allah is compiled. He is a great deal or very little. He His Own-self is eternal. What is other than the Only One, it is divisible. Allah is not divisible. Not even in one’s imaginations He can be thought of as more or less. Every divisible or being thought of as less or more, in one’s imagination, is created which is the sign of the existence of the Creator.” [\[al-Kafil\]](#)

(14) The names of Allah SWT are not Allah SWT himself, and it is impermissible to worship the name without the meaning, but rather one must worship the meanings these names convey

- 1) Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Hassan ibn Muhibb from ibn Ri’ab from more than one person from the following form Imam abu ‘Abdallah (a.s.). Abu ‘Abdallah (a.s.) has said,

“Whoever worships Allah with a degree of less than fifty percent knowledge of His existence he has certainly denied His existence. Whoever worships the names without their meaning he certainly has also denied His existence. Whoever worships both the names and the meanings he certainly has become a polytheist. Whoever worships the meaning, with the understanding, that names only convey the attributes, which He Himself has said are His. Thus, they have firmly tied this up to their hearts and have spoken out through their tongues in private and in public these are certainly of the friends of ‘Amirul al- Mu’minin (a.s.). According to another Hadith, “They, certainly, are true believers.” [\[al-Kafil\]](#)

- 2) Ali ibn Ibrahim has narrated from his father from al-Nadr ibn Suwayd from Hisham ibn al-Hakam who asked Imam abu ‘Abdallah (a.s.) about the names of Allah and about the root or derivative forms of those names.

“What is the root word for Allah?” The Imam replied, “The word Allah is derived from the word Elah (Lord) which requires Ma’luh (some one whose Lord one has become). Note that names are something other than whatever to which they apply. O Hisham, whoever, worships the name without the fact for which the name stands he has denied the existence of Allah and has not worshipped any thing. Whoever worships the name and the meaning for which the name stands he has worshipped two things. Whoever worships the meaning without the name he is a monotheist. Did you understand it) O Hisham?” Hisham then asked, “Please explain further.” The Imam then said, “Allah has ninety nine names. If names would have been the something for which they stand every one of them would have been a Lord. However, Allah is a meaning for which these names stand and they all are something other than Him. O Hisham, bread is the name for a certain kind of food, water is the name for a certain kind of drink, cloth is the name for a certain kind of garment and fire is the name for a thing that burns. Did you understand, O Hisham, in a form of understanding that would help you to defend our cause against our enemies and those who worship things that are other than Allah?” I said, “Yes, I did receive such understanding.” The Imam then said, “May Allah grant you success in it and keep you steadfast (in your belief). Hisham has said, “I swear by Allah that since then no one has been able to defeat me in an argumentation on the issue of the Oneness of Allah and that has made me reach this position that I hold.” [\[al-Kafi\]](#)

- 3) Ali ibn Ibrahim has narrated from ‘Abbass al-Ma’ruf from ‘Abd al-Rahman ibn abu Najran who has the following. I wrote or said to Imam abu Ja’far ‘Abdallah (a.s.),

“May Allah take my soul in your service. Do we worship the Beneficent, the Merciful, the One who is One only and Self-sufficient?” The Imam then said, “Whoever worships the names without the meaning for which they stand he has become a polytheist and has denied the existence of Allah and has worshipped nothing. You must worship Allah who is the One and only One, the Self-sufficient, Who is the meaning for these names but not these names. The names are attributes that He has said are of His attributes.” [\[al-Kafi\]](#)

(15) That Allah SWT has no beginning and no end

- 1) Muhammad ibn Yahya from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Abu Hamzah who has said the following. Nafi’ ibn al-Azraq asked Imam abu Ja’ far (a.s.):

“Please tell me when did Allah come into existence?” The Imam replied, “(Tell me) when did Allah not exist, so that I would tell you when He came into existence. Glory belongs to Him, Who existed and will exist eternally. The One Self-sufficient, the Eternal, the Absolute, Who has not held for Himself no female companion or any child.” [\[al-Kafi\]](#)

- 2) Muhammad ibn Yahya from Ahmad ibn Muhammad ibn ‘Isa from al-Husayn ibn Sa’id from al-Qasim-ibn Muhammad from Ali ibn Abu Hamzah from abu Basir who has said the

following. “

A man came to Imam abu Ja'far (a.s.) saying, 'Tell me about your Lord. When did He come into existence?'" The Imam (a.s.) replied, "Woe upon you! Such question is asked only about a thing that did not exist. My Lord, all Glory belongs to Him is and will be eternally. He lives and no How question applies to Him. He did not have any coming into existence and nor there was any being for His coming into being. This does not apply to Him because He is not subject to the effects of space. He was not in any thing or on any thing nor did He invent any space for His own space ..." [\[al-Kafi\]](#)

- 3) A group of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father in a marfu' manner has said the following.

"The Jews came to their chief Ra'sul-Jalut and said, 'This man, meaning thereby Imam Ali (a.s.), is a scholar. Come with us to ask him questions. They all came to Imam Ali (a.s.) but the Imam was in the castle (Government building). They waited till the Imam (a.s.) came out. Ra'sul-Jalut, said, "We have come to you with a question." The Imam said, "O Jew, ask whatever you like." He said, "I would like to ask you about your Lord. When did He come into existence?" The Imam (a.s.) replied, "(Allah) has always been without coming into being and without being a subject to a How question. He is eternal without quantity and quality. He was there without a Before. He is before every before without being before and without a beginning and end. The end falls short before Him and He Himself is the end of all ends." Ra'sul-Jalut then said to his people, "Let us leave this place. This man knows more than what is said he knows." [\[al-Kafi\]](#)

- 4) It is narrated, through the same chain of narrators and source, from Ahmad ibn Muhammad ibn Khalid from his father from Ahmad ibn Muhammad ibn Abu Nasr from abu al-Hassan al-Muwsali from Imam abu 'Abdallah (a.s.), who has said the following.

"One of the Jewish rabbis (hibr) came to Imam Ali (a.s.), and asked, 'O Amir al-Mu'minin, when did your Lord come into existence?'" Imam Ali (a.s.) replied, "Bereft of you be your mother! When has Allah not been (in existence), so that it could be said when did He come into existence. My Lord existed before any before without being before. He is after every after, without being after. There is no finale destination or end for Him. All ends fall short before Him. He is the final destination of all goals." He further asked, "O Amir al-Mu'minin, are you a prophet?" Imam Ali (a.s.) replied, "Hold it there. I am one of the slaves of Muhammad,(s.a.) the Messenger of Allah." It has also been narrated that someone asked Imam Ali (a.s.) this. "Where was our Lord before the creation of the heavens and the earth?" Imam Ali (a.s.) replied, "Where is a question about space. Allah has been there before there was space." [\[al-Kafi\]](#)

- 5) Ali ibn Muhammad from Sahl ibn Ziyad from 'Amr ibn 'Uthman from Muhammad ibn Yahya from Muhammad ibn Suma'ah from abu 'Abdallah (a.s.), who has said the following.

"Ra'sul Jalut said to the Jews, 'The Muslims consider Ali excelling everyone in polemics and

the most learned. Let us go to him. I will ask him certain questions and perhaps catch him in errors.” He went to the Imam (a.s.) and said, “O Amirul Mu’minin, I have a question about a matter.” The Imam (a.s.) said, “Ask about whatever you like.” He then asked, “O Amirul Mu’minin, when did our Lord come into existence?” Imam Ali replied, “O Jew, the question When applies to one who did not exist and (then) came into being. Allah has exists without coming into being, and without being in any becoming. Certainly, O Jew, most certainly, O Jew, how can there be any before for He Who was before the before. He does not have any destination. He is not the end of any destination and no destination ends up to Him. All destinations fall short before Him and He is the goal of all destinations.” The Jew then said, “I testify that your religion is the true religion and any thing against it is false.” [\[al-Kafi\]](#)

(16) That Allah SWT does not reside in a physical space

- 1) Ali ibn Muhammad has narrated in a marfu’ manner from Zurarah who has said that I asked Imam abu Ja’far (a.s.) this.

“Did Allah exist when there was nothing?” The Imam replied, “Certainly, Allah existed when there was nothing.” I further inquired, “Where did Allah exist?” The Imam was leaning, he then sat up and said, “O Zurarah, you spoke of impossible. You ask about space where there is no space.” [\[al-Kafi\]](#)

- 2) It is narrated, through the same chain of narrators and source, from Ahmad ibn Muhammad ibn Khalid from his father from Ahmad ibn Muhammad ibn Abu Nasr from abu al-Hassan al-Muwsali from Imam abu ‘Abdallah (a.s.), who has said the following.

“One of the Jewish rabbis (hibr) came to Imam Ali (a.s.), and asked, ‘O Amir al-Mu’minin, when did your Lord come into existence?’” Imam Ali (a.s.) replied, “Bereft of you be your mother! When has Allah not been (in existence), so that it could be said when did He come into existence. My Lord existed before any before without being before. He is after every after, without being after. There is no finale destination or end for Him. All ends fall short before Him. He is the final destination of all goals.” He further asked, “O Amir al-Mu’minin, are you a prophet?” Imam Ali (a.s.) replied, “Hold it there. I am one of the slaves of Muhammad,(s.a.) the Messenger of Allah.” It has also been narrated that someone asked Imam Ali (a.s.) this. “Where was our Lord before the creation of the heavens and the earth?” Imam Ali (a.s.) replied, “Where is a question about space. Allah has been there before there was space.” [\[al-Kafi\]](#)

- 3) Ali ibn Ibrahim has narrated from his father from al-Hassan ibn Ali from al-Ba’qubi (Dawud ibn Ali al-Hashimi) from some of our people from ‘Abd al-‘Ala’ Mawla Ala Sam from Imam abu ‘Abdallah (a.s.) who has said the following. “

A Jew named Sabhut came to the Prophet, (s.a.) and said, “O Messenger of Allah, I have

come to ask about your Lord. If you will answer my question it will be fine, otherwise, I will go back." The Prophet replied, "Ask whatever you like." He asked, "Where is your Lord?" The Prophet replied, "He is everywhere, but He is not confined in any limited space." He asked, "How is He?" The Prophet replied, "How can I describe my Lord by means of conditions that are created. Allah cannot be describe by His creation." The Jew asked further, "What is the proof that you are the Messenger of Allah?" The Imam said, "At this point nothing remained around him (the Jew), the stones and all other things, but that they spoke in clear Arabic language, 'O Sabhut he (Muhammad) is the Messenger of Allah.' Sabhut said, "I have not seen anything so clearly as this today." And then he declared, "I testify that there is no god but Allah and you are the Messenger of Allah." [\[al-Kafi\]](#)

(17) That Allah SWT cannot be comprehended

- 1) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from 'Asim ibn Hamiyd who has said the following.

"I asked Imam Ali ibn al-Husayn (a.s.) about the Oneness of Allah. The Imam replied, "Allah the Almighty, the Great, the Exalted knew that in the latter times there will be people who would investigate the issues very deeply in a hair splitting manner. Therefore, Allah, the Glorious, has revealed chapter one hundred twelve of the holy Quran that speak of the Oneness of Allah. He has also revealed the verses of the chapter fifty seven of the holy Quran {Whoever would accept any thing otherwise he is destroyed.}" [\[al-Kafi\]](#)

- 2) Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from Ali ibn Ri'ab from abu Basir From Imam abu Ja' far (a.s.) who has said the following.

"Speak about the creation of Allah and do not speak about Allah His-self. Speaking about the Allah's self does not increase anything to one's knowledge except more confusion." In another Hadith from Hariz it reads, "Speak about every thing but do not speak about Allah's self." [\[al-Kafi\]](#)

- 3) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu 'Umayr from 'Abd al-Rahman ibn al-Hajjaj from Sulayman ibn Khalid from Imam abu 'Abdallah (a.s.), who has said the following.

"The words of Allah, the Majestic, the Glorious, that say, 'And that the final end is unto thy Lord.'" (53:42) instructs people to end a discussion that would take up Allah's self as an object of investigation." [\[al-Kafi\]](#)

- 4) Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Ayyub from Muhammad ibn Muslim from Imam abu 'Abdallah (a.s.) who has said the following.

"O Muhammad, people rationalize everything. They even speak about Allah's self. When you hear such discources, say to them 'There is no god but Allah, the One and no one is similar to

Him.” [\[al-Kafi\]](#)

- 5) Sahl has narrated from Muhammad ibn ‘Isa from Ibrahim from Muhammad ibn Hakim who has said the following.

“Imam abu al-Hassan Musa ibn Ja‘far (a.s.) wrote to my father, ‘Allah is far High, Glorious and Great than that one can reach the essence of His attribute. Speak of only those of His attributes of which He Himself has spoken and refrain from attributes other than those ones.” [\[al-Kafi\]](#)

- 6) Muhammad ibn Isma‘il has narrated from al-Fadl ibn Shadhan from Hammad ibn ‘Isa from Rabi‘i ibn ‘Abdallah from al-Fudayl ibn Yasar, who has said the following. “I heard Imam abu ‘Abdallah (a.s.) saying:

“Allah cannot be defined. How can He be defined when He Himself has said in His book, “They have not respected Allah the way He truly should have been respected.” (6:91) Therefore, He cannot be described in any way but that He is great and above that.” [\[al-Kafi\]](#)

- 7) Ali ibn Muhammad has narrated from Sahl ibn Ziyad and others from Muhammad ibn Sulayman from Ali ibn Ibrahim from ‘Abdallah ibn Sinan from abu ‘Abdallah (a.s.) who has said the following.

“Allah is Great and High. People cannot describe Him nor can they reach the depth of His Greatness. ‘ No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware.” (6:103) He cannot be described by means of how and where. How can I describe Him by means of any condition? He Himself has created the conditions and how and so it came into being. We came to know conditions because of His designing them for us. How can I describe Him by means of space? It is He, Who spaced the space so it became space. I, thus, came to know space by means of what He has made it into space. How can I describe Him by means of positions when He Himself has given position to positions so it came into position. I, thus, came to know the position by means of what He has made to come into position. Allah, the Holy, the Most High, is in every place but is out of everything. ‘ No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware.” (6:103) [\[al-Kafi\]](#)

- 8) A group of our people has narrated from Ahmad ibn Muhammad ibn Khalid from some of his people from al-Husayn ibn al-Mayyah from his father from Imam abu ‘Abdallah (a.s.) who has said the following.

“He who thinks of how and when about Allah he has met his doomed.” [\[al-Kafi\]](#)

- 9) A group of our people has narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn ‘Abdal Hamid from al-‘Ala’ ibn Razin from Muhammad ibn Muslim from Imam abu Ja‘far (a.s.) who has said the following. “

Beware of thinking about Allah’s self. If you would like to think about the greatness of Allah,

think about His great and wonderful creations.” [\[al-Kafi\]](#)

- 10) Muhammad ibn abu ‘Abdallah in a marfu’ manner has narrated from Imam abu ‘Abdallah (a.s.) who has said the following.

“O son of Adam, if a bird were to feed upon your heart, it would not satisfy its hunger. Only the eye of a needle, if placed over your eye, would be totally cover your vision. With such (insignificant) means of perception how would you comprehend (Allah’s) vast dominion over the earth and the heavens? And if you think you can do so, there is the sun, one of creations of Allah. If your eyes can see the sun fully you then may think that you are right.” [\[al-Kafi\]](#)

(18) That Allah SWT cannot be seen in this life or the afterlife, nor while awake or in dreams

- 1) Muhammad ibn abu ‘Abdallah has narrated from Ali ibn abu al-Qasim from Ya’qub ibn Ishaq who wrote to Imam abu Muhammad al-‘Askari and asked.

“How can a worshipper worship his Lord, Whom he does not see?” The Imam wrote in reply, “O abu Yusuf, my Lord, my Master, and my Benefactor and the Benefactor of my ancestors, is far exalted and is above being seen.” I (Ya’qub ibn Ishaq) asked him, “Had the Messenger of Allah (s.a.) seen his Lord?” The Imam replied in writing and signed, “Allah, the Most Holy, the Most High, showed His Prophet, in his heart, the light of His Greatness as much as He liked.” [\[al-Kafi\]](#)

- 2) Ahmad ibn Idris has narrated from Muhammad ibn ‘Abdal Jabbar from Safwan ibn Yahya who has said that abu Qurrah asked me to take him to abul Hassan al-Rida (a.s.). I sought permission from the Imam (a.s.) and an audience was granted. He asked the Imam about what is lawful and unlawful and the rules in Islamic laws. His questions came to Oneness of Allah (God). Abu Qurrah said,

“We (the narrators of Hadith) narrate that Allah, the Almighty has divided His being seen al-Ru’yah and His al-kalam, speech between the two prophets. He gave Musa (Moses) the opportunity to hear His speech, and Muhammad (s.a.) the opportunity to see Him.” Imam abu al-Hassan (a.s.) said, “Who conveyed the message from Allah to the two heavy communities; mankind and the Jinn that says: ‘The eyes can not comprehend Him.’ (6:103) ‘They can not limit Him through their knowledge.’ (20:110) ‘There is nothing similar to Him.’ (42:11) ‘Was it not Muhammad (s.a.)?’” Asked the Imam (a.s.). Abu Qurrah then replied, “Yes, He was Prophet Muhammad (s.a.).” The Imam said, “How can a person who brought such messages to all creatures and told them that he has brought such messages from Allah and called them to Allah by His commands and said, ‘The eyes can not comprehend Him.’ (6:103) ‘They can not limit Him through their knowledge.’ (20:110) ‘There is nothing similar

to Him.” (42:11), then he would say, “I saw Him with my own eyes? I did limit Him in my knowledge and that He is similar to a man? Should you not be ashamed of yourselves? Even the atheist have not said that the Prophet first brought one thing from Allah and then announced from Him other things contrary to the first.” Abu Qurrah then said, “Does Allah Himself not say, ‘And indeed he (the Prophet) saw him in another descent?’” (53: 13) Imam abu al-Hassan (a.s.) said, “The other verses point out what the Prophet actually saw. Allah has said, “His heart did not lie about what he saw” (53: 11) It means that the heart of Muhammad did not belie what his eyes saw. Therefore, Allah in the subsequent verse has said, “Indeed he saw of the greatest signs of his Lord.” (53:18) The signs of Allah are different from Allah Himself. Allah has also said, “They can not limit Him in their knowledge.” (20:110) If the eyes could see Him, then people might limit Him in their knowledge and He could be fully defined.” Abu Qurrah asked, “Do you disregard Hadith?” Imam abu al-Hassan (a.s.) replied, “If Ahadith are contrary to Quran, I disregard them. Besides, all Muslims believe that Allah cannot be limited by knowledge, that eyes can not see Him and that nothing is similar to Him.” [\[al-Kafi\]](#)

- 3) Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from ‘Asim ibn Hamiyd who has said the following.

“I discussed with Imam abu ‘Abdallah (a.s.) about what he says to eye-witnessing Allah’s self. The Imam said, “The light of the sun has a ratio equal to one seventieth of the light of the Kursi (the throne). The same is the ratio of the light of Kursi to al-‘Arsh, the light of which is of the same ration to that of al-Hijab the light of which is of the same ration to the light of al-Satr. If they tell the truth let them fill their eyes with the light of the sun without a curtain in between.” [\[al-Kafi\]](#)

- 4) Ali ibn Ibrahim has narrated from his father from Ali ibn Ma’bad from ‘Abdallah ibn Sinan from his father who has said the following.

“I met Imam abu Ja’far (a.s.) and at that time a man from the Khariji group came to see the Imam (a.s.) and asked, ‘O abu Ja’far, who do you worship?’” The Imam replied, “I worship Allah, the Most High.” He then asked, “Have you seen Him?” The Imam then said, “Eyes can not see Him in an eye-witnessing process but the hearts can see Him through the reality of faith. Allah can not be known by analogy or physical senses and He is not similar to people. He is mentioned in the verses of revelation. He is known from the signs. He does not do injustice in His judgments. Thus, is Allah besides Him there is no Allah.” The narrator has said, “The man then left the Imam (a.s.) saying, “Allah knows best to who should He entrust His message to mankind.” [\[al-Kafi\]](#)

- 5) A group of our people has narrated from Ahmad ibn Muhammad ibn Khalid from Ahmad ibn Muhammad ibn abu Nasr from abu al-Hassan al-Muwsali from abu ‘Abdallah (a.s.) who has said,

“Once a rabbi (hibr) came to Imam Ali (a.s.) and asked, ‘O Amir al-mu’minin, have you seen your Lord when worshipping Him?’” Imam Ali (a.s.) replied, “This is not a proper question. I

would not have worshipped a Lord whom I could not see.” He then asked, “How did you see Him?” Imam Ali (a.s.) said, “This is not a proper statement. Eyes can not see Him in eye-witnessing process but hearts see Him in the realities of faith.” [\[al-Kafi\]](#)

- 6) Al-Husayn b. Ibrahim b. Ishaq al-Talaqani (ra) narrated to us. He said: Ahmad b. Muhammad b. Sa`id the servant of Bani Hashim narrated to us. He said: Al-Mundhir b. Muhammad narrated to us. He said: `Ali b. Isma`il al-Muthayma narrated to us. He said: Isma`il b. al-Fadl narrated to us. He said:

“I asked Aba `Abdillah Ja`far b. Muhammad al-Sadiq (as) about Allah; will He be seen in the Resurrection? So, he said: May Allah be glorified greatly above that! O Ibn al-Fadl! Surely, sights only comprehend that which has a colour and a modality, and Allah is the Creator of colours and modalities.” [\[Amali al-Mufid\]](#)

- 7) Al-Husayn b. Ibrahim b. Natana (rh) narrated to us. He said: `Ali b. Ibrahim b. Hashim narrated to us from his father from Muhammad b. Abi `Umayr from Ibrahim al-Karkhi. He said:

“I said to al-Sadiq (as): A man saw his Lord in his dream, so what is that? So, he said: That is a man with no religion. Surely, Allah cannot be seen when awake, nor in a dream, nor in this world, nor in the Hereafter.” [\[Amali al-Saduq\]](#)

(19) That Allah SWT cannot be comprehended by the heart, let alone the sight

- 1) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn `Isa from ibn abu Najran from `Abdallah ibn Sinan from Imam abu `Abdallah (a.s.) who has said the following about the words of Allah.

“No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware.” (6:103) It means within what is called al-Wahm which in terms of the degrees of knowledge is less than fifty percent. Consider the words of Allah in: “Clear proofs have certainly come to you from your Lord.. .” (6:104) It does not mean eye-witnessed knowledge. Also consider, “Whosoever sees clearly, it is to his own gain.” (ibid) does not mean seeing with the eyes and in “Whosoever is blind, it is to his own loss’ (ibid). Blindness does not mean deprivation of eye-sight. It means within the range of Wahm (mentioned above). As is commonly said, so and so is very keen-sighted in matters of poetry, and so and so is very keen-sighted in religion and jurisprudence. So and so has a keen eye for money, and so and so an eye for clothes. Allah is far great and above being eye-witnessed by people.” [\[al-Kafi\]](#)

- 2) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Abu Hashim al-Ja`fari who has said the following.

“I asked Imam abul Hassan al-Rida (a.s.), about Allah if He can be described (defined in words). The Imam (a.s.) said, “Have you not read the Quran?” I replied, “Yes, I do read the Quran.” He then said, “Have you not read the words of Allah, the Most High, “No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware.” (6:103) I replied, “Yes, I have read them.” The Imam (a.s.) said, “Do they know the meaning of the eyes?” I replied, “Yes, they do.” The Imam (a.s.) said, “What is it?” I replied, “ It means seeing with the eyes.” Then the Imam said, the Awham (mentioned above) of the heart is far greater comprehensive in knowledge than eye-witnessing. It is not able to comprehend Him but He comprehends all things.” [\[al-Kafi\]](#)

- 3) Muhammad ibn abu ‘Abdallah has narrated from the person whose name he mentioned from Muhammad ibn ‘Isa from Dawud ibn al-Qasim abu Hashim al-Ja’fari who has said the following.

“I mentioned the words of Allah , ‘No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware.’ (6:103) to Imam abu Ja’far (a.s.). He said, “O abu Hashim, Awham (mentioned above) of hearts are keener and sharper than the perceptions of the eyes. Through the Awham of the heart you can perceive countries like Sind, Hind (India) and other cities which you have never seen with your eyes. How can your eyes see Him when the Awham of your heart cannot perceive Him?” [\[al-Kafi\]](#)

(20) That Allah SWT cannot be described with a Kayfiyyah nor Ayniyyah nor Haythiyyah

- 1) Ali ibn Muhammad has narrated from Sahl ibn Ziyad and others from Muhammad ibn Sulayman from Ali ibn Ibrahim from ‘Abdallah ibn Sinan from abu ‘Abdallah (a.s.) who has said the following.

“Allah is Great and High. People cannot describe Him nor can they reach the depth of His Greatness. ‘ No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware.’” (6:103) He cannot be described by means of how and where. How can I describe Him by means of any condition? He Himself has created the conditions and how and so it came into being. We came to know conditions because of His designing them for us. How can I describe Him by means of space? It is He, Who spaced the space so it became space. I, thus, came to know space by means of what He has made it into space. How can I describe Him by means of positions when He Himself has given position to positions so it came into position. I, thus, came to know the position by means of what He has made to come into position. Allah, the Holy, the Most High, is in every place but is out of everything. ‘ No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware.’” (6:103) [\[al-Kafi\]](#)

(21) That Allah SWT cannot be described with a body or image

- 1) Ahmad ibn Ziyad ibn Ja`far al-Hamadani (may Allah be pleased with him) said: `Ali ibn Ibrahim ibn Hashim said on the authority of his father, on the authority of al-Qasim ibn Yahya, on the authority of his grandfather al-Hasan ibn Rashid, on the authority of Ya`qub ibn Ja`far that I heard Abu Ibrahim Musa ibn Ja`far (AS) when he was talking to a Christian monk. He said the following during the debate.

“Verily, Allah, the Blessed and Exalted, is Higher and Greater than to be limited to limbs, movement or measure. Imaginations cannot reach Him and minds cannot encompass Him. He revealed His Exhortations, Promises, Threats, and Commands without mouth and tongue. However, when He wills anything, He says to it “Be,” according to the message He decreed in the (Diving) Tablet.” [\[al-Tawhid\]](#)

- 2) Muhammad ibn Musa ibn al-Mutawakkil (may Allah have mercy on him) said: `Ali ibn alHusayn al-Sa`dabadi said: Ahmad ibn Abu `Abd Allah al-Barqi said on the authority of dawud ibn al-Qasim that I heard `Ali ibn Musa al-Rida (AS) that

“He who compares Allah with His creation is an infidel and he who limits Him spatially is an unbeliever. And he who attributes to Him what is forbidden is a liar.” Then he (AS) recited this verse: Only they forge the lie who do not believe in Allah’s communications, and these are the liars. [\[al-Tawhid\]](#)

- 3) Muhammad ibn Musa ibn al-Mutawakkil (may Allah have mercy on him) said: `Abd Allah ibn Ja`far al-Himyari said, on the authority of Ahmad ibn Muhammad ibn `Isa, on the authority al-I Hasan ibn Mahbub, on the authority of Ya`qub al-Sarraj that I said to Abu `Abd Allah al-Sadiq (AS):

“Some of our scholars think that Allah looks like a human being, while others think that he is beardless and has curly hair.” Abu `Abd Allah (AS) fell down in prostration, then raised his head, and said: Glory be Allah who has nothing whatsoever like unto Him! Vision cannot perceive Him, and knowledge cannot encompass Him. He begets not, because the son resembles his father, not is He begotten, so that He could resemble the one before Him. And none is like Him. Exalted is He, the High, and Mighty from such attributions! [\[al-Tawhid\]](#)

- 4) Muhammad ibn Musa ibn al-Mutawakkil (may Allah be pleased with him) said: `Ali ibn Ibrahim ibn Hashim said: My father said on the authority of al-Rayyan ibn al-Salt, on the authority of `Ali ibn Musa al-Riza (AS) on the authority of his father, on the authority of his forefather, on the authority of Commander of the Faithful (AS) that The Messenger of Allah (SA) said: Allah, Exalted be His Sublimity, said:

“He who interprets My Words on the basis of his own personal opinion does not believe in Me. He who compares Me to My Creation (Tashbih) does not believe in Me. And he who uses analogy [qiyas] in religion is not of My Religion.” [\[al-Tawhid\]](#)

5) Muhammad ibn Ya'qub has narrated from Ali ibn Ibrahim, from Muhammad ibn 'isa from 'Abd al-Rahman ibn abu Najran who said the following. "I asked Imam abu 'Abdallah about the Oneness of Allah saying, 'Can I think of Him (the creator) as a thing?'" The Imam replied, "Yes, but not as something well understood and clearly defined with in limits. What may become a subject of your thoughts is different from Him. Nothing resembles Him and the thoughts and imaginations can not reach Him. He is different from what can become the subject of thoughts and is different from whatever that can be perceived in ones thoughts. You can think of Him as some thing but not well understood and clearly defined (under certain limits)." [\[al-Kafi\]](#)

6) Tamim ibn `Abd Allah ibn Tamim al-Qurashi said: my father said, on the authority of Ahmad ibn `Ali al-Ansari, on the authority of Abu al-Salt `Abd al-Salam ibn Salih al-Hirawi that Al-Ma'mum asked Abu al-Hasan `Ali ibn Musa al-Rida (AS) about the Word of Allah, the Mighty and High: And He it is who created heaves and the earth in six days, and His Empyrean was on the water, that He might try you, which of you is the best in action. He thus, (AS) replied:

"Verily, Allah the Blessed and Exalted, created the Empyrean, the water, and the angels before the creation of heavens and the earth. The angels use to ponder over the existence the Empyrean, the existence of the water, and the existence of Allah, the Mighty and High. Then He place His Empyrean over the water to make His Omnipotence evident to the angels so that they may know that He had power over all things. He then raised the Empyrean by means of His Omnipotence, moving it and placing it over the seven heavens. He created the heavens and the earth in six days, while He was in possession of the Empyrean. Although He has the power of creating them in the blink of an eye, He, the Mighty and High, created them over six days to show to the angels that He was creating, one after another, so that they could ponder over what Allah, exalted be His Remembrance, brought about in stages. Allah did not create the Empyrean because He was in need of it. On the contrary, He is Self-Sufficient without any need for the Empyrean and of anything He has created. **He is not subject to location within the Empyrean, because He does not possess a body.** Exalted is Allah, the Elevated and high, from the attributes of is Creation! As for His Word, the Mighty and High: that He might try you, which of you is best in action. Sao verily, He, the Mighty and High, crated His Creation to try them through His Obedience, and His service, and not for the sake of trial and experiment, because He has always been the All-knowing of Everything. Al-Ma'mum said: "You have relieved me. May Allah relive you!" [\[al-Tawhid\]](#)

7) Sahl has said that I wrote to abu Muhammad al-Hassan al-'Askari (a.s.) in 255 AH.,

"Our people (ashabuna) differ on the issue of the Oneness of Allah. There are those who say he has a body and others say He has a certain form. If you would consider to instruct me in this matter on which I would rely without excess it would be a great favor to your servant." The Imam answered in his own handwriting, "You have asked about the Oneness of Allah. It is not your duty to find Allah's self. Allah is One, the Only One. He has no children and is not anyone's child. There nothing similar to Him. He is the Creator and is not created. He, the Most Holy, the Most High, creates whatever He wants of the bodies and non-bodies. He is

not a body or a certain form. He gives form to whatever He wills but Himself is not a form, Majestic is His praise and Holy are His names and is far above being similar to other things. Only He, and not others, is the One to Who no one is similar and He is all-hearing and All-seeing.” [\[al-Kafi\]](#)

- 8) Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Ali ibn abu Hamzah, who has said the following.

“I stated before abu ‘Abdallah (a.s.) that I have heard Hisham ibn al-Hakam quoting you that Allah is a body of Self-subsisting nature and is from light. He can very clearly be recognized and He bestows such knowledge to whoever among His creatures He wills.” The Imam said, “Glorious is He, Whom no one knows how He is except He Himself. There is no one similar to Him and He is All-hearing, All-seeing. He cannot be limited, nor can He be felt or touched or moved. Eyes cannot see Him nor any of the senses can comprehend Him. He cannot be contained in anything, nor has He any body or form or figure or confine.” [\[al-Kafi\]](#)

(22) That Allah’s SWT attributes of Essence are His Essence itself

- 1) Ali ibn Ibrahim has narrated from Muhammad ibn Khalid al-Tayalisi from Safwan ibn Yahya from ibn Maskan from abu Basir who has said the following.

“I heard abu ‘Abdallah (a.s.) saying, ‘The Exalted, the Glorious, Allah, our Lord, is Eternal. Knowledge is His self even if there is nothing to be known. Hearing is His self even if there is nothing to be heard. Seeing is His-self even when there is nothing to be seen. Power is His self even if there is nothing to feel the power. When He brought things into existence the perceptible objects became the objects of His knowledge, His hearing applied to audible objects, His seeing to visible objects and His power to the objects that feel power.’” Abu Basir adds; “I further asked, ‘Has Allah always been in motion?’ He replied, “Allah is High Exalted above that. Motion is an attribute that is created through action.” I asked, “Did Allah always have the ability to speak?” He replied, “Speech is a created attribute and not an eternal one. Allah, the Majestic, the Glorious, existed when there was nothing able to speak.” [\[al-Kafi\]](#)

- 2) Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Hammad from Hariz from Muhammad ibn Muslim from abu Ja’far (a.s.) who has said the following about being eternal.

“He, Allah, is One, the Self-sufficient. He is One and only One without any multiplicity in different meaning.” The narrator said that I further inquired, “May Allah take my soul in your service, certain people in Iraq think, that Allah hears with something different from what He sees with, and He sees with something different from what He hears with.” The Imam replied, “They have said a lie and have become atheists for considering Allah similar to other things. Allah, the Most High, indeed is above all things. He is All-hearing and All-seeing. He hears with what He sees, and sees with what He hears.” The narrator has said that he further

asked, "Those people are also of the opinion that Allah is All-seeing in the same sense and in the same way as they perceive." The Imam said, "Allah is High Exalted above all such things. Only such things are perceived, which has the attributes of created things. Allah is not created." [\[al-Kafi\]](#)

- 3) Ali ibn Ibrahim has narrated from his father from al-'Abbass ibn 'Amr from Hisham ibn al-Hakam, who about the debate with an atheist, has said the following.

"He asked Imam abu 'Abdallah (a.s.), 'Do you say that He is All-hearing and All-seeing?' Abu 'Abdallah said, "Allah is All-hearing, All-seeing. He hears without any organ and sees without any instrument. He Himself hears and He Himself sees. When I say He Himself hears I do not mean thereby that He is One and His self is something different. I only try to express what I have in my mind to answer a question and help you understand the answer. So I say, "His whole self hears. This does not mean that His whole has parts. In our perception whole consists of parts. It is to make you understand and express my thoughts. It all amounts to saying that He is All-hearing, All-seeing, All-knowing and All-aware, without any multiplicity in the meaning." [\[al-Kafi\]](#)

- 4) Muhammad ibn `Ali Majilwayh (may Allah have mercy on him) said: `Ali ibn Ibrahim ibn Hashim said on the authority Muhammad ibn Khalid al-Tayalisi al-Khazzaz al-Kufi on the authority of Safwan ibn Yahya on the authority of Ibn Muskan on the authority of Abu Basir that Abu `Abd Allah al-Sadiq (AS) said:

Even in His Essence, and before anything existed, Allah, our Lord, the High and the Mighty, possessed all knowledge. Even in His Essence, and before a sound could be heard, He was AllHearing. Even in His Essence, when there was nothing to be seen, He was All-Seeing. Even in His Essence, when there was not physical existence, He was Omnipotent. Although they existed prior to creation, it was only creation that these attributes manifested themselves: His Hearing upon the heard, His Seeing upon the seen, and His Omnipotence over the physical world. He says: I asked, "Then, Allah was not a Speaker?" He (AS) replied, "Verily, speech is an accidental [muhdathah] attribute and not sempiternal [azaliyyah]. Allah, the Mighty and High, existed when no speakers existed." [\[al-Tawhid\]](#)

(23) That the Attributes of Essence are Qadeem, and they are His Essence itself

- 1) Muhammad ibn Yahya has narrated from Sa'd ibn 'Abdallah from Muhammad ibn 'Isa from Ayyub ibn Nuh, who wrote to abu al-Hassan (al-Thalith (a.s.) asking him about Allah, the Majestic, the Glorious.

"Did He know all things before creating and giving them being, or did He not know until He brought them into existence or until He willed their creation and existence? Did Allah come

to know what He created during the process of their creation and what He originated during their being originated?" The Imam wrote in reply in his own handwriting, "Eternally Allah has had full knowledge of all things, before as well as after their creation." [\[al-Kafi\]](#)

- 2) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Qasim ibn Muhammad from 'Abd al-Samad ibn Bashir from Fudayl ibn Sukkarah who has said the following.

"I asked abu Ja'far (a.s.), 'May Allah take my soul in service for your cause, if you would consider it proper please enlighten me about whether Allah, Majestic is Whose face, had knowledge of His Oneness before He brought the creation into existence? Your followers differ on this issue. There are those who believe that Allah did have knowledge of His Oneness before He created anything. Others say His knowledge is His action. Thus, now Allah has come to know that before He created things there had been nothing besides He Himself. They say that if we believe in the eternal knowledge of Allah of His Oneness, we have established another thing eternal along with Him. If you would consider it proper please enlighten me in this issue so I may not waver here and there.'" He wrote, "Allah, the Blessed and Exalted has always had the Knowledge of all things." [\[al-Kafi\]](#)

(24) That the attributes of action are Muhdath (created in time and not Qadeem) and the attribute is the act itself

- 1) Muhammad ibn Yahya al-Attar has narrated from Ahmad ibn Muhammad ibn 'Isa al-Ash'ari from al-Husayn ibn Sa'id al-Ahwazi from an-Nadr ibn Suwayd from 'Asim ibn Hamiyd who has said the following.

"I asked abu 'Abdallah (a.s.), 'Is Allah's will eternal?'" He replied, "Will is always with what is willed. Allah is eternally All-knowing and All-powerful and then He wills." [\[al-Kafi\]](#)

- 2) Muhammad ibn abu 'Abdallah has narrated from Muhammad ibn Isma'il from al-Husayn ibn al-Hassan from Bakr ibn Salih from Ali ibn Asbat from al-Hassan ibn al-Jahm from Bukayr ibn A'yan who has said the following.

"I asked abu 'Abdallah (a.s.), 'Are the knowledge and the will of Allah different or the same?'" He replied, "His knowledge is not the same as His will. Consider when you say, 'If Allah wills, I will do this,' and you do not say, 'If Allah knows I will do this.'" Your own words, if Allah wills are proof that Allah has not yet willed it. If He would will what He would do, it happens exactly as He wills. His knowledge is before His will." [\[al-Kafi\]](#)

- 3) Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya who has said the following.

"I asked abu al-Hassan (a.s.), 'Enlighten me about the will of Allah and the will of His creatures.'" He said, "The will of His creatures comes from what goes in their minds and

leads to action. Will of Allah, the Most High, is His inventing and nothing else because Allah does not need to reflect, deliberate or think. Such qualities do not exist with Him. They are the attributes of His creation. Allah's will is His acts and nothing else. He says to it: Be, and it comes into existence, without any words or utterance of the tongue, any inclination and reflection. His will has no conditions just as His self has no conditions." [\[al-Kafi\]](#)

4) A group of our people has narrated from Ahmad ibn Muhammad ibn Khalid from his father from ibn abu 'Umayr from ibn 'Udhaynah from Muhammad ibn Muslim from abu 'Abdallah (a.s.) who has said, "The will is created." [\[al-Kafi\]](#)

5) Ahmad b. al-Hasan al-Qattan narrated to us. He said: Al-Hasan b. `Ali al-Sikri narrated to us. He said: Muhammad b. Zakariyya al-Jawhari narrated to us from Ja`far b. Muhammad b. `Ammara from his father. He said: I asked al-Sadiq Ja`far b. Muhammad (as), saying to him:

"O son of the Messenger of Allah! Inform me regarding Allah: does He become pleased and discontented? So, he said: Yes, but not in the way that is present among the creatures. Rather, the anger of Allah is His punishment, and His pleasure is His reward.:" [\[Amali al-Saduq\]](#)

6) Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan alSaffar said, on the authority of Muhammad ibn `Isa ibn `Ubayd, on the authority of Sulayman ibn Ja`far al-Ja`fari that Al-Rida (AS) said:

"The Divine Will and the Divine Intent are part of the Attributes of Action. So whoever claims that Allah, the Exalted, has always been the Intending Willer, then he is not a (true) monotheists." [\[al-Tawhid\]](#)

7) Al-Hussein ibn Ahmad ibn Idris - may God be pleased with him - narrated that his father quoted on the authority of Muhammad ibn Abdul Jabbar, on the authority of Safwan ibn Yahya,: I asked Abil Hassan Al-Ridha (s),

"Let me know about the difference between the will of the Sublime God, and the will of the creatures." The Imam (s) said, "The will of the creatures is in the form of an inner thought, deciding what is best to do, and an action that follows. However, the Will of the Honorable the Exalted God is the same as Creation. He does not need to decide and think. These traits do not apply to Him. They are the characteristics of the creatures. Once the Sublime God wills, it is what He does. Nothing else. That is as He says, 'We but say the word, 'Be', and it is.' without any articulation, verbal expression, directed attention or thought. Just as God Himself does not have a quality of being, His Will has no quality of being." [\[Uyun Akhbar al-Ridha AS\]](#)

(25) That Allah SWT's Essence does not change and neither does His attributes of Essence, and there is no Mujarrad except Allah SWT

- 1) Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Fudayl ibn 'Uthman from ibn abu Ya'fur who has said the following.

"I asked abu 'Abdallah (a.s.), about the words of Allah, The Majestic, the Glorious, 'He (Allah) is the first and the last.' (57:3) We have understood His being the first but explain for us the meaning of His being the last." The Imam said, "There is nothing in the universe, but that is subject to annihilation, alteration, change, decay, transition from one color to another, from one shape to another and from one quality to another. They increase, decrease and change from decrease to increase, except He, Who is the Lord of the worlds. He alone is eternal and in one state. He is the first, before every thing and the last eternally. His attributes and names do not change as they do in the case of others. A man at one time is dust, at other time flesh and blood, then turns into decaying bones and finally becomes dust. A piece of date at one time is raw, at another time ripe, mature and then it dries up. With every change, the names and attributes also change. Allah, the Majestic, the Glorious is different from all such things." [\[al-Kafi\]](#)

- 2) Ahmad ibn Idris from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya who has said the following.

"... How would you dare speak of your Lord as under going changes from one condition to another condition and that what happens to the creatures happens to Him also. He is the Most Glorious, the Most High. He does not banish with those who banish and does not change with those who change. He is not replaced with those who are replaced ..." [\[al-Kafi\]](#)

- 3) A group of our people has narrated from Ahmad ibn Muhammad al-Barqi from Muhammad ibn 'Isa from al-Mashriqi Hamzah ibn al-Murtafi' from some of our people who has said the following.

"I was in the presence of abu Ja'far (a.s.) when 'Amr ibn 'Ubayd said, 'May Allah take my soul in your service, what is the meaning of Allah's words, "Whoever becomes subject to my anger he is destroyed." 20:84 What is this anger?' Abu Ja'far (a.s.) replied, "O 'Amr, His anger is His punishment. O 'Amr, whoever thinks Allah changes from one state to another, has ascribed to Allah the attributes of His creatures. Nothing can provoke Allah, the Sublime, to change Him." [\[al-Kafi\]](#)

- 4) Ali ibn Ibrahim has narrated from his father from al-'Abbass ibn 'Amr from Hisham ibn al-Hakam who has narrated the following in the debate with the atheist who asked abu 'Abdallah (a.s.)

"Does Allah become pleased and displeased?" Abu 'Abdallah (a.s.) replied, "Yes, but not like that which is found in His creatures. In His creatures the pleasure is a state (hal), which

enters into him and changes him from one state to another. The creatures are hollow, active and compound with entrance in them. Nothing can enter into our Creator. Because He is One, a single self, a single meaning. His pleasure is His reward and His anger is His punishment without anything entering in Him to motivate and change Him from one state to another because these are of the attributes of His creatures who are weak and needy.”

[\[al-Kafi\]](#)

- 5) Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan alSaffar said, on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of some of our scholars, on the authority of `Ali ibn `Uqbah ibn Qays ibn Sam`an ibn Abu Rabihah, the freed slave of the Messenger of Allah (SA), who hurried the transmission that The Commander of the Faithful was questioned,

“With what do you recognize your Lord?” He (AS) answered, “With what He introduced Himself.” It was said: “How did He introduce Himself to you?” He (AS) replied, No image resembles Him. He is neither perceived by the senses, nor compared with the people. He is Near in His Farness, and Far in His Nearness. He is Above all Things. It cannot be said that “something is above Him,” as He is in front of everything. It cannot be said that “He has a front,” since He is Inside Everything, but without being contained. He is Outside of Everything, but without being absent from anything. Glory be Him! There is nothing like unto Him. He is the Originator of All Things.” [\[al-Tawhid\]](#)

- 6) Ahmad ibn Idris has narrated from Muhammad ibn `Abd al-Jabbar from Safwan ibn Yahya from Fudayl ibn `Uthman from ibn abu Ya`fur who has said the following.

“I asked abu `Abdallah (a.s.), about the words of Allah, The Majestic, the Glorious, ‘He (Allah) is the first and the last.’ (57:3) We have understood His being the first but explain for us the meaning of His being the last.” The Imam said, “**There is nothing in the universe, but that is subject to annihilation, alteration, change, decay, transition from one color to another, from one shape to another and from one quality to another. They increase, decrease and change from decrease to increase, except He, Who is the Lord of the worlds ...**” [\[al-Kafi\]](#)

- 7) Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (May Allah be pleased with him) said: Muhammad ibn `Amr al-Katib, on the authority of Muhammad ibn Ziyad al-Qalzumi, on the authority of Muhammad ibn Abu Ziyad al-Jiddi, the one who lead the prayers at Jiddah, that Muhammad ibn Yahya ibn `Umar ibn `Ali ibn Abu Talib (AS) narrating what Imam al-Ridha AS said in a sermon:

“ ... There is no profession of faith without recognition, and no recognition without sincerity. There is no sincerity in anthropomorphism. And there is no negation (of Truth) through the affirmation of anthropomorphism. Hence, whatever is found in creation is not found in the Creator, and whatever is possible in creation is impossible to the Creator .. ” [\[al-Tawhid\]](#)

- 8) Muhammad ibn Isma`il has narrated from Fadl ibn Shadhan from Hammad ibn `Isa from Rabi`i ibn `Abdallah from Fudayl ibn Yasar who has said the following.

“I asked Imam abu ‘Abdallah (a.s.) about the words of Allah, the Most Holy, the Most High, “His al-Kursi (the Throne) encompasses the heavens and earth.” He said, “O Fudayl everything is the al-Kursi (the Throne), the heavens and earth everything is in al-Kursi.” [\[al-Kafi\]](#)

- 9) ‘Ali ibn Ahmad ibn Muhammad ibn ‘Imran al-Daqqaq (RA) said: Muhammad ibn Abu ‘Abd Allah al-Kufi related to me on the authority of Muhammad ibn Isma‘il al-Barmaki, on the authority of al-Husayn ibn al-Hasan that Abu Sumaynah related to me on the authority of Isma‘il ibn Aban, on the authority of Zayd ibn Jubayr, on the authority of Jabir al-Ju‘fi narrating from Imam al-Baqir AS:

“He was the Creator when there was no creation. Thus, the first thing He created in creation was water, the element from which all things are form.” [\[al-Tawhid\]](#)

(26) That the names of Allah SWT are muhdath and created, and are not Allah SWT himself.

- 1) It is narrated through the same chain of narrators (as in the above Hadith) from Muhammad ibn Sinan who has said the following.

“I asked the Imam, (perhaps abu al-Hassan al-Rida AS) about the name (of Allah), ‘What is it?’ The Imam replied, “It is an attribute of the attributes of (Allah).” [\[al-Kafi\]](#)

- 2) Muhammad ibn abu ‘Abdallah has narrated from Muhammad ibn Isma‘il from some of his people from Bakr ibn Salih from Ali ibn Salih from al-Hassan ibn Muhammad ibn Khalid ibn Yazid from ‘Abd al-A‘la from abu ‘Abdallah (a.s.), who has said the following.

“The name of Allah is something other than Allah Himself. Every thing that is called a thing is created except Allah. Whatever is expressed by the tongue or is worked out by hands are all created ... Allah is the Creator of things but not from a thing that was there already. Allah’s names are His names but He is different from His Own names and the names are other than Him.” [\[al-Kafi\]](#)

- 3) Ali ibn Ibrahim has narrated from his father from an-Nadr ibn Suwayd from Hisham ibn al-Hakam who has said that he asked abu ‘Abdallah (a.s.), about the names of Allah and their derivations and roots.

“What is the root from which the word Allah is derived?” The Imam replied, “O Hisham, the word Allah is derived from ‘ilah, that is, the One Who is worshipped and the One who is worshipped is supposed to be worth worshipping. The name of Allah is different from His Own self. Whoever worships the name not the meaning has become a heathen and has, in

fact, worshipped nothing. Whoever worships the name and its meaning jointly, he becomes a polytheist because of worshipping two gods. Whoever worships the meaning of the word Allah only he, in reality, has worshipped the One Allah (God). O Hisham, did you grasp it?" Hisham requested, "Kindly enlighten me more." The Imam added, "Allah has ninety-nine names. If each name had a separate meaning then each meaning would have been a god. Allah is One only and all His names stand for just One reality and all these names are other than Allah Himself. O Hisham, bread is the name of something to eat. Water is the name of something to drink. Dress is the name of something to wear on. Fire is the name of something that burns. O Hisham, did you fully grasp the point so you can defend your belief and contest successfully against our opponents, who, along with Allah, the Exalted, the Great, except things other than Him?" Hisham replied, "Yes, I did understand." The Imam said, "O Hisham, may Allah benefit you thereby and grant you steadfastness." Hisham (the narrator) says, "I swear by Allah, no one has ever defeated me on the issue of the Oneness of Allah until now." [\[al-Kafi\]](#)

(27) That the meaning of the names of Allah SWT are different than the meaning of the names of creation

- 1) Ali ibn Ibrahim has narrated from al-Mukhtar ibn Muhammad ibn al-Mukhtar al-Hamadani and Muhammad ibn al-Hassan from 'Abdallah ibn al-Hassan al-'Alawi both of them from al-Fath ibn Yazid al-Jurjani from abu al-Hassan (a.s.) al-Thani or al-Thalith who has said the following.

"I heard the Imam saying, 'He (Allah) is the Subtle, All-aware, All-hearing, All-seeing, the One, the Self-sufficient, Who does not have any children, is not any one's child and there is no one similar to Him. Had Allah been as those believing in similitude (al-Mushabbihah) say there would have been no distinction between the Creator and the created, the inventor and the invented but He is the Inventor. There would have been no distinction between Allah and what He has given body and form to bring into existence. In fact, nothing is similar to Him and He is not similar to anything.' I then said, **"Yes, may Allah take my soul in your service, but you just said, The One the Self-sufficient, that no one is similar to Him. Allah is One and a man is one. Are the two not similar in oneness?"** The Imam replied, "O Fath, you said something impossible. May Allah grant you steadfastness. Similarity is in meaning. In the case of names they are all the same. The names refer to the nominee. When it is said a man it, at the same time, is a report about one body and not two bodies. In fact, man is not one thing. His parts, colors and the color of his colors that consist of distinct parts, that are not equal. His blood is different from his flesh. His nerves are different from his vines, his hairs are different from his skin. The black things in him are different from the white things therein. The same is true of all other creatures. **Human beings are one in name but not in meaning.** Allah, Great Whose Majesty is, is only One and no one other than Him is one. There is no difference, imbalance, increase or decrease in Him. Human beings are created, designed, compounded of different parts and various substances. Only when combined

becomes one.” I then said, “May Allah take my soul in service for your cause, and grant you happiness, would you explain to me the meaning of your words “Subtle and All-aware? Explain it as you just did with the One? I know that His Subtlety or kindness is different from those of His creatures but I like more clarity.” The Imam said, “O Fath, we said He is Subtle it is because of His knowledge of the delicate creatures, may Allah give you success and steadfastness, so you should consider His creation. Consider His design in delicate and not so delicate plants and other creatures like animals, small and large such as flies and cricket and smaller ones that even eyes can not. Because of their small size no one knows which is male and which is female, which is new born and which is old. We find tremendously delicate things with signs of His Subtlety, in their desire for reproduction, running away from death, collecting what is good for them and what is in the depth of the oceans and on the barks of trees, in the wilderness and desolate places. We find more fastidiousness in such animals and their ability to communicate with each other, and what their offspring understand from them, their transporting food to their young and their colors, red along with yellow, white along with red so fine that our eyes are not able to catch for their very exquisite shape. Our eyes are not able to see them and our hands are not able to touch them. All these show that the Creator of all such marvelous creatures are Subtle Who is kind to all the creatures we mentioned. He has done it without instruments and means. Every designer and manufacturer builds and manufactures some thing from something but Allah does it from nothing.” [\[al-Kafi\]](#)

- 2) It is narrated from Ali ibn Muhammad, in a mursal manner, from abu al-Hassan al-Rida (a.s.) who has said the following to one of his followers.

“Allah, the Most Holy, the Most High, made it necessary for His servants to have certain names from among His names with differences in their meanings. The difference is because one name may have two different meanings. One example is what people consider permissible and is widely used. This is the way Allah has addressed people. He has spoken to them by means of things that they understand so that they will have no excuse in their misdeeds. A man is sometimes called a dog, a bull, sweet, bitter and a loin. All these are different from him and his conditions. The names were not used in their original meaning because man is not a loin or a dog etc. Note this carefully, may Allah grant you blessings. Allah is called All-knowing. It is other than the created knowledge. With His knowledge of things He knows things and uses it to preserve His future commands and the process of whatever He creates of His creatures, destroys what He destroys of His creatures and without such knowledge He would have been weak and ignorant. We see that people of knowledge among people are called knowledgeable because of the created knowledge, which they did not have at one time. Perhaps such knowledge may go away from them and they become ignorant. Allah is called All-knowing because He is not ignorant of anything. Thus, the Creator and created are both called as having knowledge but the meaning is different as you may have noticed ... (Read the continuation for the rest of the attributes) [\[al-Kafi\]](#)

(28) That Allah SWT cannot be described with motion or change

- 1) Muhammad ibn abu 'Abdallah has narrated from Muhammad ibn Isma'il al-Barmaki from Ali ibn 'Abbass al-Kharazini from al-Hassan ibn Rashid from Ya'qub ibn Ja'far al-Ja'fari, from abu Ibrahim (a.s.) Who has said the following.

“A people was mentioned, before the Imam (a.s.), who believed that Allah, the Most Holy, the Most High, comes down to the sky above the earth.” The Imam (a.s.) said, “Allah does not come down and He does not need to come down. His sight for near and far is the same. Near does not become far for Him and far does not become near for Him. He does not become needy for any thing but all things need Him and He is generous. There is no Lord except Him. He is Most Majestic and All-wise. The statement that says Allah, the Most Holy, the Most High, comes down to the sky over the earth can only come from those who consider Him to decrease or increase (in size). Besides, all moving objects need something to move it or move because of it. Whoever thinks of Allah as such has caused his own destruction. Be very careful about the attributes of Allah to have a belief about them that would limit Him through increase or reduction, moving or being moved, removal or His coming down, standing up or sitting down. Allah, the Most Holy, the Most High, is far from being described by those who would like to describe Him or being characterized by those who do so or pictured in imagination. Have trust in Allah, the Most Majestic, the Most Merciful Who sees you when you get up and when you change positions during prostration.”
[\[al-Kafi\]](#)

(29) That all knowledge in relation to His Knowledge is equal, and so goes for His Power

- 1) Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn 'Isa who has said the following.

“I wrote to Imam abu al-Hassan, Ali ibn Muhammad (a.s.) to clarify a question. May Allah take my soul in your service, O my master, it is narrated to us that Allah is in one place and not in another place on 'Arsh, (the Throne) resting. He comes down to the sky above the earth every night during the last half of the night. It is narrated that He comes down at the ninth evening of the month of Dhul Hajj and then He returns back to His place. Certain individuals among your friends have said that if He would be found in certain places and not in other places the air must have come in contact with Him and would surround Him because air is a thin form of body that surrounds everything proportionate to its size. How then the air would surround Allah, the Most Holy and the Most High, According to this assumption? The Imam replied in writing, “He has the knowledge of this. He is the best One in having the true measurements of all things. You must, However, note that His being in the sky over the earth is just as He on the Throne. **All things to Him are the same in the matters of His**

knowledge and power, domination and control.” Muhammad ibn Ja‘far al-Kufi has narrated from Muhammad ibn ‘Isa a similar Hadith About the words of Allah “There is not a single place wherein any secret counsel can take place between any three people without God being the fourth, . . .” (58:7). [\[al-Kafi\]](#)

- 2) It is narrated from him (the narrator of the above Hadith) from Muhammad ibn abu ‘Abdallah from Muhammad ibn Isma‘il from Dawud ibn ‘Abdallah from ‘Amr ibn Muhammad from ‘Isa ibn Yunus who has said the following.

“Ibn abu al-‘Awja said to Imam abu ‘Abdallah (a.s.) in one of their conversations, ‘You spoke of Allah and referred to an unseen.’” The Imam (a.s.) said, “What you said is not proper. How would He be unseen when He is present with His creatures and is closer to them than their jugular vein. He hears their speeches, sees their persons and knows their secrets.” Ibn abu al-‘Awja then said, “Is He everywhere? If He is in the heavens, how can He, at the same time, be on earth and when He would be on earth then how can He be in the heavens at the same time.?” The Imam (a.s.) said, “You spoke only of a creature that with changing place any other place becomes occupied with it and another place is vacated from him and does not know what has happened to the place where he used to be. Allah’s position is great. He is the king Who has full account of all things. No place is without Him and He does not occupy any place. He is nearer to one place than the other place.” [\[al-Kafi\]](#)

- 3) Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from al-Hassan ibn Musa al-Khashshab from a few of his people from Imam abu ‘Abdallah (a.s.) who (the narrator) has said the following.

“A person asked the Imam about the words of Allah, “The Beneficent God is dominant over the Throne (of the realm) (20:5)” The Imam said, “**Allah established His control over all things. No one thing is closer to Him than any other thing.**” [\[al-Kafi\]](#)

- 4) Sahl through the same chain of narrators has narrated from al-Hassan ibn Mahbub from Maridin the following.

“A person asked Imam abu ‘Abdallah about the words of Allah, “The Beneficent God is dominant over the Throne (of the realm) (20:5).” The Imam said, “He established His control in all things. [\[al-Kafi\]](#)

- 5) Ali ibn Muhammad has narrated from Muhammad ibn Yahya from Muhammad ibn al-Husayn from Safwan ibn Yahya from ‘Abd al-Rahman ibn al-Hajjaj from Imam abu ‘Abdallah (a.s.) the following about the words of Allah.

“The Beneficent God is dominant over the Throne (of the realm).” (20:5) “No single thing is closer to Him than any other thing. The far is not far for Him and the close is not closer to Him. All are the same to Him.” [\[al-Kafi\]](#)

(30) That everything is in the Kursi, and the Kursi is in al-'Arsh (Throne)

- 1) Muhammad ibn Isma'il has narrated from Fadl ibn Shadhan from Hammad ibn 'Isa from Rabi'i ibn 'Abdallah from Fudayl ibn Yasar who has said the following.

"I asked Imam abu 'Abdallah (a.s.) about the words of Allah, the Most Holy, the Most High, "His al-Kursi encompasses the heavens and earth." He said, "O Fudayl everything is in al-Kursi, the heavens, earth and everything is in al-Kursi." [\[al-Kafi\]](#)

- 2) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hajjal form Tha'labah ibn Maymun from Zurarah ibn 'a'yun who has said the following.

"I asked Imam abu 'Abdallah (a.s.), 'The heavens and the earth are (contained in His al-Kursi) under His dominion . . .' (2:255) Do the heavens and earth contain the al-Kursi or that the latter contains the former?" He said that it is al-Kursi that contains the heavens and earth and, **and al-'Arsh and everything contain al-Kursi"**

- 3) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Sa'id from Fudala ibn Ayyub from 'Abdallah ibn Bukayr from Zurara ibn 'Ayun who has said the following.

"I asked Imam abu 'Abdallah (a.s.) about the words of Allah, 'The heavens and the earth are (contained in His al-Kursi) under His dominion.. .' (2:255) Do the heavens and earth contain the al-Kursi or that the latter contains the former?" He said that all things are contained in al-Kursi." [\[al-Kafi\]](#)

- 4) Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdul Rahmaan Bin Abu Najraan, from Safwaan, from Halaf Bin Hamaad, from Al-Husayn Bin Zayd Al-Hashimy, who has narrated the following: Abu Abdullah (asws) said: The Prophet (sawa) said:

"... 'This earth with what is upon it, compared to that which is below it, it like a ring thrown in the desert, and these two with what is within them and what is upon them, compared to what is beneath them is like a ring thrown in the desert, and the third one, until it ends with the seventh'. And he (saww) recited this Verse: "[65:12] Allah is He Who created seven Firmaments and of the earth a similar number". The seven earths (firmaments) along with all that is contained within it and what is on it are upon the back of the rooster, like a ring thrown in the desert. And the rooster has two wings to it – a wing in the east and a wing in the west, and its legs are on the fringes of it, and the seven (firmaments) and the rooster and all that is contained with these and whatever is on it, are upon a rock, like a ring thrown in the desert. And the rock along with all that it contains, and all that is on it, are upon the back of the whale like a ring thrown in the desert. And the seven (firmaments), and the rooster, and the rock, and the whale along with that they contain and what is on them are upon the dark ocean like a ring thrown in the desert. And the seven (firmaments), and the rooster, and

the rock, and the whale, and the dark ocean are upon the outgoing air like a ring thrown in the desert. And the seven (firmaments), and the rooster, and the rock, and the whale, and the dark ocean, and the air are upon the soil (Al-Sarayy) like a ring thrown in the desert'. Then he (saww) recited this Verse: "[20:6] To Him belongs what is in the heavens and on earth, and all between them, and all beneath the soil". Then the information about the soil (Al-Sarayy) is terminated. And the seven (firmaments), and the rooster, and the rock, and the whale, and the dark ocean, and the air, and the soil (Al-Sarayy) along with all that these contain and whatever is on it, compared to the first sky is like a ring thrown in the desert. And all of this, and the sky of the world along with what is on it and what is contained within it, compared to that which is above it, is like a ring thrown in the desert. And these two skies and whatever these two contain, and what is on them, compared to what is above these two, are like a ring thrown in the desert. And these three, along with what is contained within them and whatever is on them, compared to the fourth, are like a ring thrown in the desert, (and it is like this) until it ends with the seventh. And these and all that is contained within them and whatever is on them, compared to the ocean hidden from the people of the earth, is like a ring thrown in the desert. And these seven, and the hidden ocean, compared to the cold mountain are like a ring thrown in the desert'. And he (saww) recited this Verse: "[24:43] And He sends down of the clouds that are (like) mountains wherein is hail". And these seven, and the hidden ocean, and the cold mountain, compared to the air which the hearts are confused about, are like a ring thrown in the desert. And these seven, and the hidden ocean, and the cold mountain, and the air, compared to veils of the light are like a ring thrown in the desert. And these seven, and the hidden ocean, and the cold mountain, and the air, and the veils of the light, compared to the Chair (Al-Kursy) are like a ring thrown in the desert'. And he (saww) recited this Verse: "[2:255] His Throne (Chair) includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous". **And these seven, and the hidden ocean, and the cold mountain, and the air, and veils of the light, and the Chair, compared to the Throne are like a ring thrown in the desert'**. And he (saww) recite this Verse: "[20:5] The Beneficent One, Who is established on the Throne". [\[al-Kafi\]](#)

(31) That Allah SWT created the creation from nothing (Creation ex-Nihilo)

- 1) Muhammad ibn abu 'Abdallah and Muhammad ibn Yahya - both in a marfu' manner- have narrated from Imam abu 'Abdallah (a.s.) who has said the following. "Imam Amirul Mu'minin mobilised people against Mu'awiya for the second time and when people came in multitudes he stood up to give a speech:

" ... All praise is due to Allah, the One, only One, the Self-sufficient, the Single one Who did not cone into being from anything and was not created from something that had come into being before ... He invented whatever He has created without any examples to follow and without feeling of over burdened or exhaustion. All manufacturers manufacture things from something. Allah has not created whatever He has created from anything. Every

knowledgeable one learns after being ignorant. He has not being ignorant and has not learned from any one. He has encompassed all things through His knowledge before their coming into existence and their existence has not increased any thing to His knowledge. He knew them before their coming into existence just as He knows them after their coming into existence ...” [\[al-Kafi\]](#)

(32) That Allah SWT did not create the creation out of need or benefit towards Himself

- 1) Muhammad ibn abu ‘Abdallah and Muhammad ibn Yahya - both in a marfu‘ manner- have narrated from Imam abu ‘Abdallah (a.s.) who has said the following. “Imam Amirul Mu‘minin mobilised people against Mu‘awiya for the second time and when people came in multitudes he stood up to give a speech:

“ ... He did not bring them into existence to strengthen His authority or for fear of banishment or reduction. He did not bring them into existence as helpers against a competing opponent, and a peer who would be of more (power) or a partner who would show greatness. He created them as creatures that required preservation and protection as subdued servants...” [\[al-Kafi\]](#)

- 2) Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Isma‘il ibn Bazi‘a from his uncle, Hamza ibn Bazi‘a from abu ‘Abdallah (a.s.) who has said the following:

“ ... Had it been possible for frustration and anger to reach Allah one could have said that one-day Allah will banish altogether. It is because if anger and frustration would reach Him changes also would take place in Him and, thus, He will not remain safe from banishment. As a result, there would exist no distinction between the created and the Creator, between the Almighty and those subject to such might and power. No distinction would remain between the created and the Creator. Allah is far above such things, and is the Most High and Most Great. He is the Creator of all things not because he needed them. If it would be without the need then it would be impossible to limit Him with limits and conditions.” [\[al-Kafi\]](#)

(33) That whatever occurs in existence is by His decree, Power, Knowledge and Permission (Qadhaa’, Qudrah, ‘ilm and ‘Idhn)

- 1) It is narrated from a number of our people from Ahmad ibn Muhammad ibn Khalid from his father and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa from al-Husayn ibn Sa'id and Muhammad ibn Khalid altogether from Fudala ibn Ayyub from Muhammad ibn 'Ammara from Hariz ibn 'Abdallah and 'Abdallah ibn Maskan altogether from abu 'Abdallah (a.s.) who said the following.

“There is nothing in the heavens and on earth without these seven characteristics: the wish, the will, the measure, the decree, the permission, the record and duration. Whoever thinks that he can do without any one of these he has become a unbeliever.” From Ali ibn Ibrahim from his father from Muhammad ibn Hafs from Muhammad ibn 'Ammara from Hariz ibn 'Abdallah and ibn Maskan a similar Hadith is narrated. [\[al-Kafi\]](#)

- 2) He has narrated it from his father from Muhammad ibn Khalid from Zakariya ibn 'Imran from abu al-Hassan Musa ibn Ja'far (a.s.) who has said the following.

“ There is nothing in heavens or on earth without seven: the decree, the measure, the will, the wish, the record (book) the duration and the permission. Whoever, would think something else he certainly has spoken a lie against Allah or has rejected Allah, the Most Holy, the Most High.” [\[al-Kafi\]](#)

(34) That Allah SWT may erase or establish what is in the decree without it changing His Eternal Knowledge

- 1) it is narrated from Ali ibn Ibrahim from his father from ibn abu 'Umayr from Hisham ibn Salim and Hafs ibn al-Bakhtari and others from abu 'Abdallah (a.s.) whos has said the following about the words of Allah.

“God establishes or effaces whatever He wants . . .” (13:39) The Imam (a.s.) said, “Can anything be affaced without being established? Can anything be esblished unless it is out of nothing?” [\[al-Kafi\]](#)

- 2) It is narrated from Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa from al-Hajjal from abu Ishaq Tha'laba from Zurara ibn A'yun from one of the two Imams who has said the following.

“Allah is best worshipped with belief in al-Bada'. In another Hadith from ibn abu 'Umayr from Hisham ibn Salim from abu 'Abdallah (a.s.) who has said, “Allah's Greatness is not realized as good as it is realized with belief in al-Bada'.” [\[al-Kafi\]](#)

- 3) It is narrated from Ali from his father from ibn abu 'Umayr from Hisham ibn Salim from Muhammad ibn Muslim from abu 'Abdallah (a.s.) who has said the following.

“Allah did not send any messenger without three conditions. (a) Acknowledgement of being His servant and worshipper (b) To acknowledge that there is nothing like Him and (c) that Allah may bring forwards whatever He would so will and takes backwards whatever He would so will.” [\[al-Kafi\]](#)

- 4) It is narrated from Muhammad ibn Yahya from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr from Zurara from humran from abu Ja’far (a.s.) who has said the following.

“I asked the Imam about the words of Allah, “It is He who has created you from clay to live for a life-time and the span of your life is only known to Him. . .” (6:2) The Imam said, “There are two appointed times. One is a definite time (mahtoom) and the other is the conditional one (mawqoof).” [\[al-Kafi\]](#)

- 5) Muhammad b. Ismail from al-Fadhl b. Shadhan from Hammad from Rib’i from al-Fudhayl who said:

I heard Abu Ja’far عليه السلام saying: From the matters are matters which are deferred with Allah. He brings forward from them what He wills and puts back from them what He wills.” [\[al-Kafi\]](#)

- 6) It is narrated from Muhammad ibn Yahya from Ahmad ibn Muhammad from al-Husayn ibn sa’id from al-Hassan ibn Mahbub from ‘Abdallah ibn Sinan from abu ‘Abdallah (a.s.) who has said the following.

“Nothing appeared to Allah in a thing except that He knew it before al-Bada’ would take place.” [\[al-Kafi\]](#)

- 7) It is narrated from him from Ahmad from al-Hassan ibn Ali ibn Faddal from Dawud ibn Farqad from ‘Amr ibn ‘Uthman al-Juhanni from abu ‘Abdallah (a.s.) who has said the following.

“Al-Bada’ does not take place to Allah out of ignorance.” [\[al-Kafi\]](#)

(35) That the knowledge given to Angels and Prophets has no bada’ in it except rarely

- 1) It is narrated from Muhammad ibn Isma’il from al-Fadl ibn Shadhan from Hammad ibn ‘Isa from Rabi’ ibn ‘Abdallah from al-fudayl ibn Yasar who has said the following. “I heard abu Ja’far (a.s.) saying,

“There are two kinds of knowledge. One kind is hidden with Allah of which no one of his creatures has any information. The other kind of knowledge is the knowledge of His angels and His messengers. Whatever knowledge He has given to His angels and messengers it will

come to pass. He will not speak a lie not will He let His angels or messengers to do so. The knowledge that is hidden with Him of this He brings forwards whatever He would will and takes back whatever would He will so and establishes whatever would He will so." [\[al-Kafi\]](#)

- 2) It is narrated from a number of our people from Ahmad ibn Muhammad ibn 'Isa from ibn abu 'Umayr from Ja'far ibn 'Uthman from Suma'a from abu Basir and Wahab ibn Hafs from abu Basir from abu 'Abdallah (a.s.) who has said the following.

"Allah has two kinds of knowledge. There is the hidden, treasured knowledge of which one has any information except Allah. From this knowledge comes al-Bada'. There is the knowledge that Allah has given to His angels, His messengers and His prophets and we know this knowledge." [\[al-Kafi\]](#)

- 3) With the same chain of narrators it is narrated from Ahmad ibn Muhammad from Ja'far ibn Muhammad from Yunus from Jahm ibn abu Jahma from whom he narrated from abu 'Abdallah (a.s.) who has said the following.

"Allah, the Most Holy, the Most High, inform Prophet Muhammad about all that was there from the beginning of the world and that will be there to the end of the world. He informed him about is definit in them and made an except about what is otherwise." [\[al-Kafi\]](#)

Shaykh al-Hurr al-'Amili Note:

These narrations appear to say that there is no Bada' in the knowledge of the Angels and Prophets, however, there are other narrations that do specify the possibility of it happening, and there have been instances where Bada' has occurred in the knowledge of Prophets such as the situation of Nabi Ibrahim's AS truthful vision that he would slaughter his son, or that Nabi Moosa AS would be gone for thirty days. However, both of these did not make them appear as liars because the Wisdom of the Bada' became apparent quickly.

(36) That Allah SWT knows all that can be known

- 1) It is narrated from Ali ibn Ibrahim from Muhammad ibn ibn 'Isa from Yunus from Mansur ibn Hazim who has said the following.

I asked abu 'Abdallah (a.s.), "Can anything happen today that was not in the knowledge of Allah the day before?" The Imam (a.s.) said, "No, this does not happen. Whoever would say so Allah will make him to suffer a great deal." I then said, "Do you consider that all that were there and all that will take place up to the Day of Judgment are all in the knowledge of Allah?" The Imam said, "Yes, it was so before He created the creatures." [\[al-Kafi\]](#)

- 2) Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan ibn Yahya from al-Kahili who has said the following.

“I wrote to abu al-Hassan (al-Kadhim) (a.s.), praising Allah in my letter as, ‘All praise belongs to Allah to the limit of His knowledge.’” He wrote back to me, “Do not say, “To the limit of His knowledge because there is no limit to His knowledge. Instead say, “All praise belongs to Allah to the limit of His pleasure.” [\[al-Kafi\]](#)

- 3) We were told by Muhammed bin Ali Majilawayh, may Allah grant him mercy, that he said: I was told by my paternal uncle, Muhammed bin Abi'l-Qasim, from Muhammed bin Ali al-Kufi, that he said: I was told by Musa bin Sa'dan, the Wheat Seller, from Abdullah bin Qasim, from Abdullah bin Maskan, from Muhammed bin Muslim, that he said:

“I asked Abu Abdillah, peace be upon him, about the saying of Allah, Exalted and Glorious is He: «He knows the secret and what is more hidden» (20:7). He said: The secret is what you conceal in yourself, and what is more hidden is what comes to your mind and then which you forget.” [\[Ma'ani al-Akhbar\]](#)

- 4) We were told by my father, may Allah grant him mercy, that he said: We were told by Sa'd bin Abdullah, from Ahmad bin Muhammed bin Isa, from Hasan bin Ali bin Faddal, from Tha'laba bin Maimoun, from some of our companions, from Abu Abdillah, peace be upon him, with regards to the saying of Him, Exalted and Glorious is He: «The Knower of the unseen and the witnessed» (6:73). He said: **The unseen is what has not been, and the witnessed is what has been.** [\[Ma'ani al-Akhbar\]](#)

- 5) My father (RA) reported that Sa'd ibn `Abd Allah, on the authority of Ibrahim ibn Hashim, on the authority of Ibn `Umayr, on the authority of Hisham ibn al-Hakam, on the authority of Mansur alSayqal that Abu `Abd Allah al-Sadiq (AS) said:

“Verily, Allah is Knowledge as there is no ignorance in Him. Allah is Life as there is no death in Him. And Allah is Light as there is no darkness in Him.” [\[al-Tawhid\]](#)

- 6) My father (RA) said: Sa'd ibn `Abd Allah said, on the authority of al-Qasim ibn Muhammad, on the authority of Sulayman ibn Dawud al-Minqari, on the authority of Hafs ibn Ghiyah that I asked Abu `Abd Allah al-Sadiq (AS) about the Word of Allah, the Mighty and High: His knowledge extends over the heavens and the earth.' **He replied, “His Knowledge.”** [\[al-Tawhid\]](#)

- 7) My father (RA) said: `Ali ib Ibrahim said, on the authority of his father, on the authority of Ibn Abu `Umayr, on the authority of `Abd Allah ibn Sinan that Abu `Abd Allah al-Sadiq (AS) was asked to interpret the Word of Allah, the Mighty and High: His knowledge extends over the heavens and the earth.'

He (AS) said: “The heavens and the earth, and whatever is between them, are in the Throne [al-kursi], and the Empyrean [al-`arsh] is the Knowledge (of Allah) over which no one has power.” [\[al-Tawhid\]](#)

Shaykh al-Hurr al-'Amili Note:

al-Kursi and al-'Arsh in the narrations can refer to knowledge, and can also refer to physical bodies that surround the heavens and the earth.

(37) That there is no Tafwidh (Delegation) in the acts of the servants

- 1) It is narrated from Muhammad ibn Yahya from Ahmad ibn Muhammad ibn abu Nasr who has that Imam abul Hassan al-Rida has said the following.

“Allah said, ‘O son of Adam through My wish you came into existence and it is you who wish for yourself whatever you wish. Through My power you fulfill your obligations and through My bounties you receive strength to disobey Me. I made you made you to hear and see and be strong. Whatever good you receive is from Allah and whatever evil afflicts you is from your own-self. It is because I have priority to your good deeds and you have priority to your bad deeds. This is because I Ahmad ibn Muhammad not asked what I do but they are questioned for what they do.” [\[al-Kafi\]](#)

- 2) It is narrated from Ali ibn Ibrahim from al-Mukhtar ibn Muhammad al-Hamadani and Muhammad ibn al-Hassan from ‘Abdallah ibn al-Hassan al-'Alawi altogether from al-Fath ibn Yazid al-Jurjani from abu al-Hassan (a.s.) who has said the following.

“Allah has two wills and two wishes. He has a definite will and an intended will. He prohibits but He wants it. He commands but He does not want it. Consider that He prohibited Adam and his spouse from eating of the tree but He wanted them to eat. Had He not wanted their wish would not have surpassed Allah’s wish. He commanded Ibrahim to slaughter Ishaq but He did not want it to happen. Had He wanted it the wish of Ibrahim would not have surpassed the wish of Allah, the Most High.” [\[al-Kafi\]](#)

- 3) It is narrated from Ali ibn Ibrahim from his father from Ali ibn Ma’bad from Durost ibn abu Mansur from Fudayl ibn Yasar who has said the following.

“I heard Imam abu ‘Abdallah (a.s.) saying, ‘He wanted and willed and did not love and did not agree. He wanted something nor to happen except in His knowledge and He willed in the same way but He did not love it to be said, “The third of the three and He did not agree that His servants become unbelievers.” [\[al-Kafi\]](#)

- 4) It is narrated from Ali ibn Ibrahim from Muhammad ibn ‘Isa from Yunus ibn ‘Abd al-Rahman from Aban from abu Basir who has said the following.

“asked abu ‘Abdallah (a.s.) about, “(Allah) Wished, Willed, Measured and Decreed.” The

Imam said, "Yes." I asked, "Did He love?" The Imam said, "No." I asked, "How is it that He wished, willed measured and decreed but did not love?" The Imam said, "This is how it has come to us." [\[al-Kafi\]](#)

- 5) Ali ibn Ibrahim has narrated from his father from Isma'il ibn Marrar from Yunus ibn 'Abd al-Rahman who has said that abu al-Hassan al-Rida, recipient of divine supreme covenant, said to me the following:

"O Yunus do not say what pre-determinists say. The pre-determinists do not say what people of paradise say or what people of hell say or what Satan says. The people of paradise say, '... all praise is due to Allah for His guiding us. We could never have been guided without Allah's guiding us.' (7:43) The people of hell say, 'Lord, our misfortune overwhelmed us and we became lost,' (23:107) and Satan said, 'My Lord for your making me to rebel ...' (15:39) ..."

[\[al-Kafi\]](#)

- 6) Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus ibn 'Abd al-Rahman from Hafs ibn Qirt from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"The messenger of Allah, recipient of divine supreme covenant, has said, 'Whoever believes that Allah has commanded to do evil and sin has ascribed lies to Allah. Whoever thinks that good and evil are without the wish of Allah, has considered Allah without authority. Whoever thinks that sins are without the power from Allah, has ascribed lies to Allah and whoever ascribes lies to Allah, He will make him to enter the fire.'" [\[al-Kafi\]](#)

- 7) Ali ibn Ibrahim has narrated from Muhammad from Yunus from 'Idda who said the following:

"Once a man said to abu 'Abd Allah, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, has Allah compelled people to sin?' The Imam said, 'Allah is just and by far beyond compelling people to sin and then punishing them for it.' The man then said, 'May Allah keep my soul in service for your cause, has He then left all matters to the servants?' The Imam said, 'Had He left all matters to the people He would not have restricted them with commandments and prohibitions.' The man then said, 'May Allah keep my soul in service for your cause, is there a stage between the two?' The Imam said, 'Yes, there is something bigger than what is between the heavens and the earth.'" [\[al-Kafi\]](#)

- 8) Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Husayn ibn Ali al-Washsha' the following from abu al-Hassan al-Rida, recipient of divine supreme covenant,:

"Once I asked the Imam, recipient of divine supreme covenant, 'Has Allah left all the matters to people?' The Imam said, 'Allah, Most Exalted, is by far above and beyond such things.' I then asked, 'Has He compelled them to commit sins?' The Imam said, 'Allah's justice and His judgment are far above and beyond such things.' The Imam further said, 'Allah has said, "O sons of Adam, I have more credit in your good deeds than you yourself do and you have more responsibility for your bad deeds than I do. You commit sins with the power that I have

given to you.” [\[al-Kafil\]](#)

9) My father (rh) narrated to us. He said: Sa`d b. `Abdullah narrated to us from Ya`qub b. Yazid from Muhammad b. Abi `Umayr from Sabah b. `Abd al-Hamid, Hisham, Hafs, and another person. They said: Abu `Abdillah (as) said: **“We believe neither in fatalism (Jabr) nor in delegation (Tafwidh)”**. [\[Amali al-Saduq\]](#)

10) Al-Khalil ibn Ahmad narrated that Ibn Muni`a quoted Ibn Muni`a, on the authority of Al-Hassan ibn Arafah, on the authority of Ali ibn Sabit, on the authority of Isma`il ibn Abi Ishaq, on the authority of Ibn Abi Layli, on the authority of Nafe`ah, on the authority of Ibn Umar that God’s Prophet (MGB) said,

“There are two groups of people in my nation who have not benefited from Islam at all. They are the Marajites and the Qadarites.” [\[al-Khisal\]](#)

Shaykh al-Hurr al-Amili Note: Qadarites is used for the people of Jabr and Tafwidh

11) Muhammad ibn Ali ibn Bashar al-Qazvini - may God be pleased with him - narrated that Al-Muzaf`far ibn Ahmad and Ali ibn Muhammad ibn Suleiman quoted Ali ibn Ja`far al-Baghdady, on the authority of Ja`far ibn Muhammad ibn Malik al-Kufy, on the authority of Al-Hassan ibn Rashid, on the authority of Ali ibn Salim, on the authority of his father that Aba Abdullah Ja`far ibn Muhammad as-Sadiq (MGB) said,

“The least thing with which a man might lose his faith is to sit down with the Boasters , listen to them and acknowledge what they say. My father (MGB) narrated that his father (MGB) quoted on the authority of his grandfather (MGB) that God’s Prophet (MGB) said, **‘There are two groups of people in my nation who have not benefited from Islam at all. They are the Boasters and the Qadarites .’**” [\[al-Khisal\]](#)

12) Ahmad ibn Harun al-Fami and Ja`far ibn Muhammad ibn Masroor - may God be pleased with them - narrated that Muhammad ibn Ja`far ibn Bat`at quoted Muhammad ibn al-Hassan al-Saf`far, Muhammad ibn Ali ibn Mahboob, and Muhammad ibn al-Hassan ibn Abdul-Aziz, on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hussein ibn Sa`id, on the authority of Hammad ibn Isa al-Jahani, on the authority of Hurayz ibn Abdullah, on the authority of Aba Abdullah as-Sadiq (MGB),

“The people can be classified into three groups regarding the issue of fate. There are those who think that the Exalted the Honorable God has forced the people to commit sins. Such people have wronged the Exalted the Honorable God with their decree. They are atheists. There are others who think that running all the affairs has been turned over to them. Such people have undermined God’s Kingdom. Thus, they are atheists. There are also those who say, ‘The Honorable the Exalted God has placed such a burden upon His servants that they can bear. God has not overburdened the people to such an extent which they cannot stand. Once they do good, they praise God. And once they do bad, they seek God’s forgiveness.’ Such people are true Muslims. It is God who grants success.” [\[al-Khisal\]](#)

(38) That there is no Jabr in the acts of the servants, and the establishment of ‘Amr bayn Amrayn (Middle choice in between Jabr and Tafwidh)

- 1) Muhammad ibn Isma‘il has narrated from al-Fadl ibn Shadhan from Hammad ibn ‘Isa from Ibrahim ibn ‘Umar al-Yamani from abu ‘Abd Allah, recipient of divine supreme covenant, who said the following:

“Allah created the creatures and He knew what they will do. He commanded and prohibited them. He has not commanded them to do anything but that He has placed there a way for them not to obey the command (if they so wanted). They do not obey or disobey except by Allah’s permission.” [\[al-Kafi\]](#)

- 2) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn al-Hassan Za‘lan from abu Talib al-Qummi from a man the following from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“I asked the Imam, recipient of divine supreme covenant, ‘Has Allah compelled the servants to sin?’ The Imam replied, ‘No, He has not compelled them.’ I then said, ‘Has He left all matters to them?’ He replied, ‘No, He has not done so.’ I asked, ‘Then how is it?’ The Imam then said, ‘It is a way of kindness from your Lord in between.’” [\[al-Kafi\]](#)

- 3) Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus ibn ‘Abd al- Rahman from more than one person from abu Ja’far, recipient of divine supreme covenant, and abu ‘Abd Allah, recipient of divine supreme covenant, who have said the following:

“Allah is more kind to His creatures than to compel them to sin and then punish them. Allah, the Most Majestic is by far beyond willing something that cannot come into existence.” The two Imam, recipient of divine supreme covenant, were asked if there was a third reality between compulsion and predetermination. They replied, ‘Yes, there is something bigger than what is between the heavens and the earth.’” [\[al-Kafi\]](#)

- 4) Ali ibn Ibrahim has narrated from Muhammad from Yunus ibn ‘Abd al-Rahman from Salih ibn Sahl from certain persons of his people from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following when asked about compulsion and predetermination:

“There is no compulsion and no predetermination. It is something between the two. In this there is the truth that is known only to a scholar or one whom the scholar has taught.” [\[al-Kafi\]](#)

- 5) Muhammad ibn abu 'Abd Allah and others have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad ibn abu Nasr who said the following:

“Once I asked abu al-Hassan al-Rida, recipient of divine supreme covenant, ‘Certain persons of our people believe in compulsion and others believe in people’s capabilities. The Imam said, ‘Write down, “In the name of Allah, the Beneficent, the Merciful, (Imam) Ali ibn al-Husayn, recipient of divine supreme covenant, has said that Allah, the Most Majestic has said, ‘O son of Adam, through My will it is you who wish. With My power you fulfill your obligations to Me. With My bounties you become strong to sin. I made you to hear and see. Whatever good you receive is from Allah. Whatever evil befalls you is from your own soul. It is because I have more credit in your good deeds than you do and you are more responsible for your bad deeds than I am. It is because I am not questioned about what I do and they are the ones who are questioned about their deeds. I have organized for you all things that you want.’” [\[al-Kafi\]](#)

- 6) Ali ibn Muhammad has narrated from Sahl ibn Ziyad and Ishaq ibn Muhammad and others, in a marfu’ manner, who have said the following.

“Once in Kufa, after Amir al-Mu’minin Ali’s, recipient of divine supreme covenant, return from Siffin, a man came to him and sat with his legs folded underneath in front of the Imam and said, ‘O Amir al-Mu’minin, tell us about our journey against the people of Sham (Syria). Was it because of Allah’s decree and determination or not?’ ‘Amir al-Mu’minin Ali said, “Yes, O Shaykh, every hill that you climbed and every valley that you crossed was because of the decree and the determination of Allah.”” The Shaykh then said, ‘Will my tiring efforts be counted in the sight of Allah, O Amir al-Mu’minin?’ “The Imam said, ‘Be patient, O Shaykh. I swear by Allah that He will grant you a great reward for your journey wherever you traveled, for your stay wherever you rested and for your return when you were headed back. In none of these conditions that you went through were you coerced or compelled.’ The Shaykh then said, ‘How can we not be considered compelled or coerced when all of our journey, rest and return were because of the decree and determination of Allah?’ “The Imam said, ‘Do you think it was all due to unavoidable decree and binding determination? Had it been so all the reward, punishment, commandments, orders and warnings from Allah would remain invalid and meaningless. The promise and warnings would fall apart. No one could blame the sinners and no one would praise the people of good deeds. The sinners could have been more deserving than the people of good deeds could, and the latter ones could have deserved more punishment. Such can only be the belief of the idol worshippers, the enemies of the Beneficent, of the party of Satan, the determinist of this Ummah (nation) and her Zoroastrians. ‘Allah, the Most Holy, the Most High, has obligated people on the basis of their freedom and choice. His prohibitions serve as warnings. He rewards a great deal for very little of deeds. Disobedience to Him is not due to His weakness or His defeat. Obedience to Him is not due to compulsion and coercion. He has not given the power to people in the absolute sense. He has not created the heavens and the earth and all that is between them without a purpose. He has not sent the messengers and the prophets to warn and promise people just to play a trick. Such could only be the belief of the unbelievers. Woe is for the unbelievers to suffer in the fire.’ “The Shaykh then recited the following lines that he

composed instantaneously: 'You are the Imam whose obedience, one day, we hope, Salvation it will bring and forgiveness from the Beneficent (God). Explain you did our issue that was vague. May your Lord reward (your) favor with (His) favor.'" [\[al-Kafi\]](#)

- 7) Muhammad ibn Ahmad al-Sinani - may God be pleased with him - narrated that Muhammad ibn Abi Abdillah al-Kufi quoted on the authority of Sahl ibn Ziyad al-Adami, on the authority of Abdul Azeem ibn Abdullah Al-Hassani -may God be pleased with him- on the authority of Ibrahim ibn Abi Mahmood,

"I asked Abul Hassan Al-Ridha (s) about the Sublime God's words, '...and left them in utter darkness. So they could not see.'" The Imam (s) said, "Indeed the Blessed the Sublime God cannot be described using such expressions as 'left' as His creatures can. But when God knows that they will not quit their atheism and lose, God will deprive them of His Assistance and Favor, and abandon them to do as they please." I asked the Imam (s) about the Honorable the Exalted God's words, 'God hath set a seal on their hearts and on their hearing,...' The Imam (s) said, "What is meant here by 'seal' is what is placed on their hearts as a chastisement for their blasphemy as the Honorable the Exalted God said, 'Nay, Allah hath set the seal on their hearts for their blasphemy, and little is it they believe.'" I asked him (s) whether the Honorable the Exalted God forces His servants to commit sins? The Imam (s) said, "No. He gives them a choice, but gives them time to repent." I asked, "Does God oblige His servants to do what they cannot stand to do?" The Imam (s) said, "How could He do that when He Himself has said, '...nor is thy Lord ever unjust (in the least) to His servants.'" The Imam (s) then added, "My father Musa ibn Ja'far (s) quoted on the authority of his father Ja'far ibn Muhammad (as-Sadiq) (s) that you should not eat any of the offerings of or accept the testimony of, or pray behind, or give any alms taxes to whoever thinks that God forces His servants to commit sins or obliges them to do what they cannot stand to do." [\[Uyun Akhbar al-Ridha AS\]](#)

- 8) Tamim ibn Abdullah ibn Tamim al-Quraishi - may God be pleased with him - narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Yazid ibn Umayr ibn Mo'awiya ash-Shami that he went to see Ali ibn Musa Al-Ridha (s) in Marv and told him, "O son of God's Prophet (s)! It has been narrated on the authority of As-Sadiq Ja'far ibn Muhammad (s) that

'There is neither delegation, nor predestination. Rather there is something in between.' Yazid asked, 'What does that mean?' The Imam (s) said, 'Whoever thinks that God does our deeds and then punishes us for doing them believes in predestination. Whoever thinks that the Honorable the Exalted God has authorized the provision of the daily sustenance for the creatures to His Proofs (s) believes in authorization. Whoever believes in predestination is an atheist and whoever believes in authorization is a polytheist.' Then I asked the Imam (s), "O son of God's Prophet! Then what is meant by 'The affairs are something in between.'" The Imam (s) said, "The way is open to do what God has ordered to be done, and to avoid what He has forbidden." Then I asked him (s), "Is it not that the Honorable the Exalted God's Will and Volition is applicable regarding the servants' deeds?" The Imam (s) replied, "God's Will and Volition regarding the servants' acts of obedience applies to God's Order and His

Consent regarding such acts. God's Will and Volition regarding the servants' acts of disobedience applies to God's Wrath and His Forbiddance of such acts of disobedience, plus His not assisting the servants regarding such acts." I asked, "Does God judge about the servants' deeds?" The Imam (s) replied, "Yes. Whatever the servants do whether it be a good or a bad deed will be judged by God." I asked the Imam (s), "What does this mean?" The Imam (s) said, "It means that God will make a ruling as to what reward or punishment they deserve to receive in this world and in the Hereafter for their deeds." [\[Uyun Akhbar al-Ridha AS\]](#)

- 9) Muhammad ibn abu 'Abd Allah has narrated from Husayn ibn Muhammad from Muhammad ibn Yahya from those he has narrated from, from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"There is no compulsion and no total freedom but it is a matter between the two." The narrator has said, 'I asked what is, "it is a matter between the two?" The Imam, recipient of divine supreme covenant, said, 'One example of this is the case of a man whom you may see that sins and you try to stop him but he does not listen. You then leave him alone and he sins. That is because he did not listen to you and you left him alone; if you were considered as ordering him to sin, it is not true.'" [\[al-Kafi\]](#)

(39) The impermissibility of worshipping statues and their likes, and bringing forth offerings to them

- 1) My father (rah) said: it was narrated to us by Sa'd b. Abdillah from Ahmad b. Muhammad from Abi Abdillah from Abi al-Jawzaa' from al-Hussain b. Alwan from Mundhir from Abi Abdillah (a.s.) who said: The narrator asked Imam Ja'far Sadiq (a.s.),

"O Master! How is it possible that a person goes to Paradise because of a house fly and another into Hell because of it?" Imam (a.s.) replied, "These two persons went to a tribe, which was celebrating a feast on that day. That tribe had an idol and none was allowed to go near it without offering a sacrifice. However there was no restriction on the size of sacrifice. The tribe refused to permit them passage unless they offered a sacrifice. One of those two persons said that he didn't have anything to sacrifice. Then he caught a fly, killed it and offered it as a sacrifice while other companion refused to sacrifice even a fly for the sake of anyone except Allah. The tribal people killed him and he entered Paradise. On the other hand, the person who was left alive got punished in Hell." [\['Iqab al-'Amal\]](#)

(40) That Allah SWT has no partner nor son

- 1) Muhammad ibn `Ali Majilwayh (may Allah have mercy on him) said on the authority of his paternal uncle Muhammad ibn Abul al-Qasin, on the authority of Ahmad ibn Abu `Abd Allah al-Barqi, on the authority of Muhammad ibn `Isa al-Yaqtini, on the authority of Sulayman ibn Rashid, on the authority of his father, on the authority of al-Mufaddal ibn `Umar that I heard Abu `Abd Allah al-Sadiq (AS) say "Praise be Allah who begets not so He may be inherited, nor is He begotten so He may be associated." [\[al-Tawhid\]](#)
- 2) My father; and `Abd al-Walid ibn Muhammad ibn `Abdus al-`Attar (may Allah have mercy on them both) said: `Ali ibn Muhammad ibn Qutaybah said on the authority of al-Fadl ibn Shadhan, on the authority of Muhammad ibn Abu `Umayr that I entered into the presence of My Master Musa ibn Ja`far (AS) and said to him:

"O son of the Messenger (SA)! Teach me about Divine Unity." Hence, he (AS) said: O Abu Ahmad! When it comes to Divine Unity, do not go beyond what Allah, the Exalted, has mentioned in His Book, otherwise you will perish. Know that Allah, the Exalted, is One, Unique, Everlasting. He begets not so He may be inherited, nor is He begotten so He may have an associate. He has not taken a wife, a son or an associate ..." [\[al-Tawhid\]](#)

(41) That Allah SWT has no adversary

- 1) In a sermon by Amir al-Mu`mineen AS:

"The foremost worship of Allah is recognising Him, and the origin of His recognition is His Tawheed, and a system of His Tawheed is negation of the descriptions about Him. He is more Majestic than for the descriptions to be permissible for Him due to the testification of the intellect that everyone on whom the descriptions are permitted, is made (Created), and the testification of the intellects that He, Majestic is His Majesty is a Maker, isn't made. Thus, the workmanship of Allah evidences upon Him, and with the intellect one can believe in His recognition, and by the thoughts His arguments are proved. He Made the creation as evidence upon Him, so He Uncovered by it from His Lordship (that) He is the One, the Individual in His eternity, there being no associate for Him in His Godship, nor is there an adversary for Him in His Lordship. By His Making opposites between the things (their opposites), it is known that there is no opposite for Him, and by His Pairing between the paired matters, it is known that there is no pair for Him"" [in al-Ihtijaj and referenced in [Bihar al-Anwar V4 P215](#)]

(42) That Allah SWT is not described with a Face or a Hand or any such physical body parts

- 1) Muhammad ibn Musa ibn al-Mutawakkil (may Allah have mercy on him) said: `Ali ibn alHusayn al-Sa`dabadi said: Ahmad ibn Abu `Abd Allah al-Barqi said on the authority of dawud ibn al-Qasim that I heard `Ali ibn Musa al-Rida (AS) saying

“He who compares Allah with His creation is an infidel and he who limits Him spatially is an unbeliever. And he who attributes to Him what is forbidden is a liar.” Then he (AS) recited this verse: Only they forge the lie who do not believe in Allah’s communications, and these are the liars.” [\[al-Tawhid\]](#)

- 2) Ahmad ibn Harun al-Fami (RA) said: Muhammad ibn `Abd Allah ibn Ja`far al-Himyari said, on the authority of his father that Ibrahim ibn Hashim said, on the authority of `Ali ibn Ma`bad, on the authority of al-Husayn ibn Khalid that I asked Abu al-Hasan `Ali ibn Musa al-Rida (AS):

“O son of the Messenger of Allah! People claim that we believe in anthropomorphism and determinism on the basis of the traditions transmitted from your forefathers (AS).”

Consequently, he (AS) said: “O son of Khalid! **Are there more traditions about anthropomorphism and determinism related from my forefathers the Imam (AS) or are there more traditions about anthropomorphism and determinism related from the Prophet?**” I answered, “Truly, there are far more transmitted from the Prophet (SA).” He (AS) said: “(Instead of accusing the Imams), they should accuse the Messenger of Allah (SA) of believing in anthropomorphism and determinism.” I asked him, “They claim: **`Verily, the Messenger of Allah (SA) never said anything on the subject; rather, what has been transmitted has been falsely attributed to him.**” He responded, “**Then they should say the same thing about my forefathers (AS):** They never spoke on the subject; rather, what has been transmitted has been falsely attributed to them.” He then added, Whoever believes in anthropomorphism and determinism is an unbeliever and an infidel. We disown them in this world and the Hereafter. O son of Khalid! **Verily, the traditions concerning anthropomorphism and determinism have been fabricated in our name by the exaggerators [ghali], who belittle the greatness of Allah ...**” [\[al-Tawhid\]](#)

- 3) Ahmad ibn Harun al-Fami (may Allah be pleased with him) said: Muhammad ibn `Abd Allah ibn Ja`far ibn Jami’ al-Himyari on the authority of his father, on the authority of Ahamad ibn Muammad ibn `Isa, on the authority of his father, on the authority of Muhammad ibn Abu `Umayr, on the authority of a number of them that Abu `Abd Allah al-Sadiq (AS) said:

“He who compares Allah with His Creation is a polytheist; and he who denies His Omnipotence is an unbeliever.” [\[al-Tawhid\]](#)

- 4) Muhammad ibn Musa ibn al-Mutawakkil (may Allah be pleased with him) said: `Ali ibn Ibrahim ibn Hashim said: My father said on the authority of al-Rayyan ibn al-Salt, on the authority of `Ali ibn Musa al-Riza (AS) on the authority of his father, on the authority of his forefather, on the authority of Commander of the Faithful (AS) that The Messenger of Allah (SA) said: Allah, Exalted be His Sublimity, said:

“He who interprets My Words on the basis of his own personal opinion does not believe in

Me. He who compares Me to My Creation does not believe in Me. And he who uses analogy [qiyas] in religion is not of My Religion." [\[al-Tawhid\]](#)

- 5) Ahmad b. Ziyad b. Ja`far al-Hamadani (rh) narrated to us. He said: `Ali b. Ibrahim narrated to us from his father Ibrahim b. Hashim from `Abd al-Salam b. Salih al-Harawi in a conversation with Imam al-Ridha AS, the Imam AS said:

"O Aba'l Salt! Whoever describes Allah with a face like the faces [of the creation] has disbelieved. Rather, the Face of Allah is His prophets, His messengers, and His Proofs (s). They are the ones by whom Allah is faced and by whom His religion is recognized. Allah says, "All that is upon it will perish, and the Face of your Lord will remain" (55:26). He says, "Everything will be destroyed except His face." (28:88)" [\[Amali al-Saduq\]](#)

(43) That one must refrain from speaking and thinking about Allah's (SWT) Essence, nor dive into matters of Tawhid (beyond what must be known). Rather, one should speak on the wonders of Allah's creation

- 1) Ali ibn Ibrahim has narrated from his father from ibn abu `Umayr from abu Ayyub from Muhammad ibn Muslim from Imam abu `Abdallah (a.s.) who has said the following.

"O Muhammad, people rationalize everything. They even speak about Allah's self. When you hear such discourses, say to them 'There is no god but Allah, the One and no one is similar to Him.'" [\[al-Kafi\]](#)

- 2) Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from Ali ibn Ri'ab from abu Basir From Imam abu Ja' far (a.s.) who has said the following.

"Speak about the creation of Allah and do not speak about Allah His-self. Speaking about the Allah's self does not increase anything to one's knowledge except more confusion." In another Hadith from Hariz it reads, "Speak about every thing but do not speak about Allah's self." [\[al-Kafi\]](#)

- 3) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu `Umayr from `Abd al-Rahman ibn al-Hajjaj from Sulayman ibn Khalid from Imam abu `Abdallah (a.s.), who has said the following.

"The words of Allah, the Majestic, the Glorious, that say, 'And that the final end is unto thy Lord.'" (53:42) instructs people to end a discussion that would take up Allah's self as an object of investigation." [\[al-Kafi\]](#)

- 4) A group of our people has narrated from Ahmad ibn Muhammad ibn Khalid from his father from ibn abu 'Umayr from Muhammad ibn Humran from abu 'Ubaydah (Ziyad ibn 'Isa) al-Hadhaha' from Imam abu Ja'far (a.s.) who has said the following.

"O Ziyad, beware of debates because they create doubts, invalidate one's good deeds and turn one into a complete wreck. One may say a thing, perhaps, he will not be forgiven. In the past there lived a people who ignored acquiring the necessary knowledge and instead they sought a knowledge that was not required of them. They came to speak of Allah's self and they became confused. Their extreme perplexity was such that if called from the front they would reply to the back and to the front if called from the back." In another Hadith it reads, "They totally banished on earth." [\[al-Kafi\]](#)

- 5) A group of our people has narrated from Ahmad ibn Muhammad ibn Khalid from some of his people from al-Husayn ibn al-Mayyah from his father from Imam abu 'Abdallah (a.s.) who has said the following.

"He who thinks of how and when about Allah he has met his doomed." [\[al-Kafi\]](#)

- 6) A group of our people has narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn 'Abdal Hamid from al-'Ala' ibn Razin from Muhammad ibn Muslim from Imam abu Ja'far (a.s.) who has said the following.

"Beware of thinking about Allah's self. If you would like to think about the greatness of Allah, think about His great and wonderful creations." [\[al-Kafi\]](#)

- 7) Muhammad ibn abu 'Abdallah in a marfu' manner has narrated from Imam abu 'Abdallah (a.s.) who has said the following.

"O son of Adam, if a bird were to feed upon your heart, it would not satisfy its hunger. Only the eye of a needle, if placed over your eye, would be totally cover your vision. With such (insignificant) means of perception how would you comprehend (Allah's) vast dominion over the earth and the heavens? And if you think you can do so, there is the sun, one of creations of Allah. If your eyes can see the sun fully you then may think that you are right." [\[al-Kafi\]](#)

(44) That one must refrain from speaking regarding decree and fate (Qadhaa' and Qadar) but instead speak regarding al-Bada'

- 1) It is narrated from Ali ibn Muhammad from Yunus from Malik al-Juhanni who has said the following. "I heard Imam abu 'Abdallah (a.s.) saying, 'Had the people known of the reward in the belief in al-Bada' there would have been no weakness in their words about it." [\[al-Kafi\]](#)

- 2) My father (RA) said: Sa`d ibn `Abd Allah said: Ahmad ibn Muhammad ibn `Isa said, on the authority of Muhammad ibn Khalid al-barqi, on the authority of `Abd al-Malik ibn `Antarah alShaybani, on the authority of his father, on the authority of his grandfather who said A man came to the Commander of the Faithful (AS) and said:

“O Commander of the Faithful, tell me about the Divine Decree.” He (AS) replied, “It is a deep ocean, so do not enter it.” The man said: “O Commander of the Faithful, tell me about the Divine Decree.” The Imam (AS) answered, “It is a dark path, so do not follow it.” The man said: “O Commander of the Faithful, tell me about the Divine Decree.” The Imam (AS) answered, “It is a secret of Allah. Do not enquire about it.” He said: “O Commander of the Faithful, tell me about the Divine Decree.” The Imam (AS) asked, “Since you refuse to stop questioning me, I shall question you. Tell me: Does the Mercy of Allah towards His Servants precede or succeed the actions of His Servants?” The man replied to him, “Allah’s Mercy towards His Servants existed prior to the actions of His Servants.” The Commander of the Faithful (AS) said: “All of you stand up and greet your brother, for he has submitted to Islam, while only shortly before he was an unbeliever.” The reporter says: The man moved off, but not far. Then he returned and asked, “O Commander of the Faithful! Do we stand and sit, and apprehend the delight, with the First Will?” The Commander of the Faithful (AS) replied to him, “Verily, you are far from the Divine Will. Beware! I will ask you concerning three matters from which Allah will not give you a place of escape. Tell me: Did Allah create the servants the way He willed or the way they did?” Consequently, he replied, “the way He willed.” The Imam (AS) asked, “Did Allah create the servants for what He willed or for what they willed?” He answered, “For what He willed.” Then (The) `Ali (AS) asked, “Will they appear before Him on the Day of Judgment the way He wills or the way they will?” The man replied, “They will come to Him on the Day of Judgment the way He wills. The Imam (AS) said: “Stand up, as you do not have any belief in the Divine Will.” [[al-Tawhid](#)]

(45) It is permissible to speak regarding anything except that which there is a prohibition on it

- 1) Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from Ali ibn Ri’ab from abu Basir From Imam abu Ja’ far (a.s.) who has said the following.

“Speak about the creation of Allah and do not speak about Allah His-self. Speaking about the Allah’s self does not increase anything to one’s knowledge except more confusion.” In another Hadith from Hariz it reads, “Speak about every thing but do not speak about Allah’s self.” [[al-Kafi](#)]

(46) That Allah SWT is the creator of everything but that does not include the acts of the servants

- 1) A number of our companions from Ahmad b. Muhammad b. Khalid al-Barqi from his father from al-Nadhr b. Suwaid from Yahya al-Halabi from Ibn Miskan from Zurarah who heard Imam al-Sadiq (a.s.) saying:

“Allah is distinct from His creatures and the creatures are different from Him. Whatever could be called a thing is a creature except Allah Who is the Creator of all things. Holy is He for Whom there is no similarity and He is all-hearing and all-aware.” [\[al-Kafi\]](#)

- 2) Ali b. Ibrahim from his father from Ibn Abi Umayr from Ali b. ‘Atiyah from Khaithamah from abu Ja’far (a.s.) who said,

“Allah is distinct from His creatures and the creatures are different from Him and whatever could be called a thing is a creature except Allah Who is the Creator of all things.” [\[al-Kafi\]](#)

- 3) My father (may Allah have mercy on him) that Ahmad ibn Idris said on the authority of Muhammad ibn Ahmad, on the authority of Sahl ibn Ziyad, on the authority of Ahmad ibn Bishr, on the authority of Muhammad ibn Jamhur al-`Ammi, on the authority of Muhammad ibn al-Fudayl ibn Yasar, on the authority of `Abd Allah ibn Sinan that Abu `Abd Allah al-Sadiq (AS) said the following regarding the Great Lord and God:

“None but Allah can create something out of nothing. None but Allah can transfer one substance into another. None but Allah can transfer existence into non-existence.” [\[al-Tawhid\]](#)

Shaykh al-Hurr al-‘Amili note:

The Imammiah and Mu’tazilah believe that the acts of the servants are issued from them and that they are its creator, but the Asha’irah deny that due to their belief in Jabr. There is no doubt that Allah SWT is the sole creator, but as for the acts and the movements of the servants then it is part of al-A’rath اعراض which narrations and verses show that it is from the servant himself, such as:

- a) {o woe to those who distort the Scripture **with their own hands** then say, “This is from Allah”—seeking a fleeting gain! So woe to them for what their hands have written, and woe to them for what they have earned.}¹
- b) {... Indeed, Allah will not change the condition of a people until they change what is in themselves. ...}²

¹ Al Qur’an 2:79

² Al Qur’an 13:11

- c) {As for those who believe and whose descendants follow them in faith, We will elevate their descendants to their rank, never discounting anything of the reward of their deeds. **Every person will reap only what they sowed**}³
- d) {Divine grace is neither by your wishes nor those of the People of the Book! **Whoever commits evil will be rewarded accordingly**, and they will find no protector or helper besides Allah.}⁴
- e) Ahmad ibn Muhammad ibn al-Haytham al-Ijli; Ahmad ibn al-Hasan al-Qattan; Muhammad ibn Ahmad al-Sinani; al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mukattab; `Abd Allah ibn Muhammad al-Sa`igh and `Ali ibn `Abd Allah al-Warraq (may All be pleased with them) all said: Abu al-`Abbas Ahmad ibn Yahya ibn Zakariyyah al-Qattan said: Bakr ibn `Abd Allah ibn Husayn said: Tamim ibn Buhlul said: Abu Mu`awiyah said, on the authority of al-A`mash that Ja`far ibn Muhammad (AS) said the following regarding Islamic law:

“Verily, Allah does not impose anything on a soul except what it can bear, and does not oblige it to do anything it does not have the strength to do. **The actions of the servants are created with decreed [taqdir] creation, not with constitutional [takwin] creation and Allah is the Creator of all Things.** We do not believe in determinism or relinquishment. Allah, the Mighty and High, does not hold the innocent to be that guilty, nor does Allah, the Mighty and High, punish children for the sins of their fathers. For verily, He has said in Perfect Book: And no bearer of burden shall bear the burden of another; the Mighty and High says: And that man shall have nothing but what he strives for. Allah, the Mighty and High, forgives and favors. It is not befitting of the Mighty and High to oppress. Allah, the Mighty and High, does not oblige His Servants to obey the one that may lead them astray and misguided them. When He selects His Servants to be His Messengers, he does not select any that disbelieve in Him, and who may serve Satan instead of Him. He never appoints but an infallible person as a Proof over His Creation” [[al-Tawhid](#), [Uyun Akhbar al-Ridha AS](#)]

(47) The falsity of transmigration of souls in bodies

- 1) Muhammad ibn Musa al-Mutawakkil - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Ali ibn Ma`bad, on the authority of Al-Husayn ibn Khalid As-Sayrafi, “Abul Hassan Ar-Ridha’ (a.s.) said,
- ‘Whoever believes in transmigration is an unbeliever.’ Then he (a.s.) added: ‘May God damn the exaggerators. I wish they were Jews! I wish they were Magi! I wish they were Christians! I wish they were of the Qadarites! I wish they were of the Marja’ites! I wish they were of the Harawies!’ The Imam (a.s.) then added, ‘Do not associate with or be friends with the exaggerators. Despise them as God has.’” [[Uyun Akhbar al-Ridha AS](#)]

³ Al Qur’an 52:21

⁴ Al Qur’an 4:123

- 2) Tamim ibn Abdullah ibn Tamim al-Qurashi - may God be pleased with him - narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Al-Hassan ibn Al-Jahm, "One day I attended a meeting with Al-Ma'mun and Ali ibn Musa Ar-Ridha' (a.s.) was also present there ... Al-Ma'mun asked,

"O Abal Hassan (Ar-Ridha' (a.s.))! What is your viewpoint about those who believe in transmigration?" Ar-Ridha' (a.s.) said, "Whoever believes in transmigration has indeed disbelieved in the Exalted God and denied heaven and Hell" [[Uyun Akhbar al-Ridha AS](#)]

(48) That guidance to the correct beliefs is from Allah SWT, without it entailing Jabr

- 1) Ali ibn Ibrahim ibn Hashim has narrated from his father from ibn abu 'Umayr from Muhammad ibn Humran from Sulayman ibn Khalid from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"When Allah, the Most Holy, the Most High, wants good for a person He places a point of light in his heart and opens the ears of his heart and assigns an angel to support him. When He wants bad fortune for a person He places a dark black spot in his heart, closes the ears of his heart and assigns a Satan to mislead him. The Imam, recipient of divine supreme covenant, then recited the following verse of the Holy Quran. 'Allah will open the hearts of whomever He wants to guide to Islam, but He will constrict the chest of one whom He has led astray, as though he were climbing high up into the sky. . .'" (6:125) [[al-Kafi](#)]

- 2) A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Isma'il from Isma'il al-Sarraj from ibn Muskan from Thabit in Sa'id who said the following:

"Once, abu 'Abd Allah, recipient of divine supreme covenant, said, 'O Thabit, why do you bother about people? Leave them alone and do not call anyone to accept your belief (the belief of the Shi'a Muslims). I swear by Allah that even if all the people in the heavens and earth come together to guide a person whom Allah wants not to guide they will never be able to guide him. If all the people in the heavens and on earth will come together to misguide a person whom Allah wants to guide, they will never be able to misguide him. Leave the people alone. No one should say, 'O my uncle, my brother, the son of my uncle and my neighbor.' When Allah wants good for a person He cleanses his spirit. He then does not hear any lawful thing but that he knows it and no unlawful thing but that he dislikes it. Then Allah places a word in his heart with which He organizes all his affairs.'" [[al-Kafi](#)]

- 3) A number of our people have narrated from Ahmad ibn Muhammad from ibn Faddal from Ali ibn 'Uqba from his father who said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Leave your affairs to

Allah and do not leave them to the people. Whatever is for Allah it is for Him. Whatever is for people it will not rise up to Allah. Do not quarrel with people about your belief; quarrelling sickens the heart. Allah, the Most Holy, the Most High, said to His Prophet (Muhammad), recipient of divine supreme covenant, 'you cannot guide whomever you love, but Allah guides whomever He wants and knows best those who seek guidance.' (28:56) '(Muhammad), do you force people to have faith?' (10:99) "Leave the people alone; people learn from people and you have learned from the Messenger of Allah, recipient of divine supreme covenant. I heard my father, recipient of divine supreme covenant, saying, 'When Allah, the Most Holy, the Most High, writes for a person to enter in this belief he will do so faster than the flight of a bird to its nest.'" [\[al-Kafi\]](#)

- 4) Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Muhammad ibn Marwan from Fudayl ibn Yasar the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Can we invite people to this belief (the belief of the Shi'a Muslims)?' He said, 'No, do not invite them, O Fudayl. When Allah wants good for a servant of His, He orders an angel to grab him by his neck and then enters him in this belief compelled or willing.'" [\[al-Kafi\]](#)

(49) That Allah SWT does not do evil

- 1) Ahmad ibn Harun al-Fami and Ja'far ibn Muhammad ibn Masroor - may God be pleased with them - narrated that Muhammad ibn Ja'far ibn Bat'tat quoted Muhammad ibn al-Hassan al-Saf'far, Muhammad ibn Ali ibn Mahboob, and Muhammad ibn al-Hassan ibn Abdul-Aziz, on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hussein ibn Sa'id, on the authority of Hammad ibn Isa al-Jahani, on the authority of Hurayz ibn Abdullah, on the authority of Aba Abdullah as-Sadiq (MGB),

"The people can be classified into three groups regarding the issue of fate. There are those who think that the Exalted the Honorable God has forced the people to commit sins. Such people have wronged the Exalted the Honorable God with their decree. They are atheists. There are others who think that running all the affairs has been turned over to them. Such people have undermined God's Kingdom. Thus, they are atheists. There are also those who say, 'The Honorable the Exalted God has placed such a burden upon His servants that they can bear. God has not overburdened the people to such an extent which they cannot stand. Once they do good, they praise God. And once they do bad, they seek God's forgiveness.' Such people are true Muslims. It is God who grants success." [\[al-Khisal\]](#)

- 2) Muhammad ibn Ahmad al-Sinani - may God be pleased with him - narrated that Muhammad ibn Abi Abdillah al-Kufi quoted on the authority of Sahl ibn Ziyad al-Adami, on the authority of Abdul Azeem ibn Abdullah Al-Hassani -may God be pleased with him- on the authority of Ibrahim ibn Abi Mahmood that he asked Imam al-Ridha AS:

“Does God oblige His servants to do what they cannot stand to do?” The Imam (s) said, “How could He do that when He Himself has said, ‘...nor is thy Lord ever unjust (in the least) to His servants.’” The Imam (s) then added, “My father Musa ibn Ja’far (s) quoted on the authority of his father Ja’far ibn Muhammad (as-Sadiq) (s) that you should not eat any of the offerings of or accept the testimony of, or pray behind, or give any alms taxes to whoever thinks that God forces His servants to commit sins or obliges them to do what they cannot stand to do.” [\[Uyun Akhbar al-Ridha AS\]](#)

(50) That everything has a decree, some that is mahtoom (does not change) while some that can increase or decrease

- 1) It is narrated from Muhammad ibn Yahya from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr from Zurara from humran from abu Ja’far (a.s.) who has said the following.

“I asked the Imam about the words of Allah, “It is He who has created you from clay to live for a life-time and the span of your life is only known to Him. . .” (6:2) The Imam said, “There are two appointed times. One is a definite time (mahtoom) and the other is the conditional one (mawqoof).” [\[al-Kafi\]](#)

- 2) Muhammad b. Ismail from al-Fadhl b. Shadhan from Hammad from Rib’i from al-Fudhayl who said:

I heard Aba Ja’far عليه السلام saying: From the matters are matters which are deferred with Allah. He brings forward from them what He wills and puts back from them what He wills.” [\[al-Kafi\]](#)

- 3) It is narrated from Ali from his father from ibn abu ‘Umayr from Hisham ibn Salim from Muhammad ibn Muslim from abu ‘Abdallah (a.s.) who has said the following.

“Allah did not send any messenger without three conditions. (a) Acknowledgement of being His servant and worshipper (b) To acknowledge that there is nothing like Him and (c) that Allah may bring forwards whatever He would so will and takes backwards whatever He would so will.” [\[al-Kafi\]](#)

- 4) Ahmad bin Muhammad bin Sa’eed narrated from Muhammad bin Salim bin Abdurrahman al-Azdi from Uthman bin Sa’eed at-Taweel from Ahmad bin Sulaym from Musa bin Bakr from al-Fudhayl bin Yasar that Abu Ja’far al-Baqir (as) had said:

“Matters are of two kinds; pending and inevitable. The rising of as-Sufyani is inevitable that must occur.” [\[Ghaybat al-Nu’mani\]](#)

(51) Allah SWT divided rizq through halal, and He may increase or decrease it, and whoever takes from haram it is discounted from his rizq

- 1) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad and a number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub from abu Hamzah al-Thumali who has said the following:

“Abu Ja’far, ‘Alayhi al-Salam, has said, ‘The Messenger of Allah during his farewell Hajj said, ‘The trustworthy spirit has inspired my understanding that no soul dies before its sustenance is complete (depleted). You must maintain piety before Allah, most Majestic, most Glorious, be moderate in your work to make a living. You must not allow procrastination to make you fall behind in the work for living. You must not work in disobedience to Allah; Allah, most Blessed, most High, has divided sustenance among His creatures in a lawful way. He has not divided it in unlawful ways. One who maintains piety before Allah, most Majestic, most Glorious, He provides him sustenance from the lawful kind. One who tears the covering curtain in hastiness and takes it by unlawful ways, it is reduced from his lawful sustenance and he is held accountable for it on the Day of Judgment.” [\[al-Kafi\]](#)

- 2) A number of our people have narrated from Ahmad ibn Muhammad from ibn Fadal from ‘Asim ibn Humayd from abu Hamza al-Thumali from abu Ja’far (a.s.) who has said the following:

“The Messenger of Allah addressed the people during his farewell (last) visit to Makka, ‘O people, I swear by Allah, everything that can take you closer to paradise and farther away from hell I have commanded you all to follow. Everything that may take you closer to hell and farther away from paradise I have prohibited you to do. You must know that the trusted spirit has inspired me that no soul dies before his supply of sustenance is completely exhausted. Be pious before Allah and be moderate in your search for means of sustenance. Do not allow laziness to overcome you in your search to make a living, or lead you to make a living through improper means; nothing is achievable from what is with Allah except through obedience to Him.” [\[al-Kafi\]](#)

- 3) Abdullah b. Ja’far al-Himyari from al-Hasan b. Tharif from al-Hussain b. Alawan from Ja’far from his father: The Prophet (sawa) said:

“The sustenance comes down from the sky to the earth upon the number of the drops of rain to every soul with whatever has been pre-determined for it, but from Allah SWT there is an extra, therefore ask Allah SWT of His Grace” [\[Qurb al-Isnad\]](#)

(52) That is it obligatory to seek out sustenance to have the basic necessities, and it is recommended (mustahab) to seek out additional sustenance to improve the living conditions of one's family

- 1) Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Al-Hassan ibn 'Atiyah from 'Umar ibn Yazid who has said the following:

"Abu 'Abd Allah, 'Alayhi al-Salam, has said, 'Do you think the sustenance of a man who stays in his home and closes his door, keeps falling on him from the sky?'" [\[al-Kafi\]](#)

- 2) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr from 'Amr ibn Yazid who has said the following:

"I once said to abu ' Abd Allah, 'Alayhi al-Salam, that a man says, 'I stay home, perform Salat (prayer), fast and worship my Lord. My sustenance will come to me. Abu 'Abd Allah, 'Alayhi al-Salam, said, 'This is one of the three (classes of people) whose prayer is not answered.'" [\[al-Kafi\]](#)

- 3) A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from ibn abu 'Umayr from 'Abd Allah ibn al-Mughirah from Muhammad ibn al-Fudayl from abu Hamzah who has said the following:

"Abu Ja'far, 'Alayhi al-Salam, has said that one who works to earn his sustenance in this world so he would not need to spread his hands before people for help, **to better the living conditions of his family** and to show kindness to his neighbors will, on the Judgment Day, go before Allah, most Majestic, most Glorious, with his face as bright as the full moon." [\[al-Kafi\]](#)

(53) That the prices are controlled by Allah SWT, He increases or decreases it if He wishes to do so, but some of it is due to the people

- 1) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn al-'Abbas ibn Ma'ruf from al-Hajjal from certain persons of his people from abu Hamzah al-Thumaliy who has said the following:

"Ali ibn Al-Husayn, 'Alayhi al-Salam, has said, 'Allah, most Majestic, most Glorious, has assigned an angel who regulates prices by His command.'" [\[al-Kafi\]](#)

- 2) Sahl ibn Ziyad has narrated from Ya'qub ibn Yazid from those whom he has mentioned who has narrated the following:

"Abu 'Abd Allah, 'Alayhi al-Salam, has said, 'Allah, most Majestic, most Glorious, has assigned

an angel on prices who regulates them (as needed).” [\[al-Kafi\]](#)

- 3) Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from Ya’qub Yazid from al-Ghifariy from al-Qasim ibn Muhammad ibn Ishaq from his father from his grandfather who has said the following:

“He (the Imam), ‘Alayhi al-Salam, has said that the Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, ‘Of the signs of happiness of Allah, most High, with His creatures is the existence of a just ruler and low prices. Of the signs of unhappiness of Allah, most High with His creatures is the existence of an unjust ruler and high prices.’” [\[al-Kafi\]](#)

- 4) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isma’il al-Sarraj from Hafs ibn ‘Umar from a man who has said the following: “Abu ‘Abd Allah, ‘Alayhi al-Salam, has said,

‘High prices worsens moral discipline, destroy trust and cause suffering to the Muslims.’” [\[al-Kafi\]](#)

(54) That Allah SWT does not punish anyone in this life or the afterlife except that they’ve committed sins, and the reason for [general] punishment in this life is the sins of some people and either the acceptance of those sins by others or them ignoring the obligation of forbidding evil

- 1) Ahmad ibn Ziyad ibn Ja’far al-Hamadani - may God be pleased with him - narrated that Ibrahim ibn Hashem quoted on the authority of his father that Abdul Salam ibn Salih al-Harawi told Ar-Ridha’ (a.s.),

“O son of God’s Prophet! Why did the Honorable the Exalted God immerse all the dry land in water at the time of Noah and drown all the innocent people and children there?” The Prophet (S) replied, “There were no children among them since the Honorable the Exalted God had made all the men and the women of the people of Noah sterile from forty years ago. Thus their generation was cut off and they were all drowned with no children among them. The Honorable the Exalted God will not punish the innocent for the sins of the sinners. However, some of Noah’s people that had remained were drowned for denying the Prophethood of Noah before God. Others were drowned because they were in agreement with the denial of the ones who denied, since if someone does not do something but agrees with it, it is like one who has actually done that.” [\[Uyun Akhbar al-Ridha AS\]](#)

- 2) Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Hanan Bin Sudeyr, from his father who said:

“I said to Abu Ja’far AS: What do you say when Noah AS supplicated against his people {[71:26] And Nuh said: My Lord! Leave not upon the land any dweller from among the unbelievers: [71:27] For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children)}? The Imam AS said: “ He knew that no one from among them would accept his message. I asked: How did he know that? The Imam AS said: Allah SWT revealed unto him that no one else is going to believe from your people except the ones who had already believed, so Noah AS then supplicated against them with this supplication” [\[‘ilal al-Sharai’ C27 H1\]](#)

(55) That those on whom Hujjah was not established (Such as children) will not be punished until they become mukallaf on Qiyama

- 1) Ali ibn Ibrahim has narrated from his father from Hammad, from Hariz from Zurarah who has narrated the following:

“I asked abu Ja’far, ‘Alayhi al-Salam, ‘Had the Messenger of Allah been asked about children?’ He said, ‘Indeed he was asked and he said, “Allah knows better about their deeds.”’ The Imam then said, ‘O Zurarah, do you know His words, “Allah knows better of what they had been doing?”’ I replied, ‘I do not know.’ The Imam said, ‘Allah has a wish in the matter. On the Day of Judgment Allah, the Most Majestic, the Most Glorious, will bring the children together as well as the people who have died between the intervals (the time between the passing away of one prophet and the coming of the other). He will bring the elderly who lived in the time of the Holy Prophet but had lost understanding, were the deaf, and the dumb who do not understand, the insane ones and the dimwitted who do not understand. Every one of such people will argue before Allah, the Most Majestic, the Most Glorious. Allah sends an angel from among His angels who lights up a fire and then Allah sends another angel who says to them, ‘Your Lord commands you to jump in it (fire). Whoever of them jumps, for him it will turn cool and peaceful and he is admitted to paradise and those who disobey go to the fire.’ [\[al-Kafil\]](#)

- 2) Ali ibn Ibrahim has narrated from his father from ibn abu ‘ Umayr from Hisham who has said the following:

“Abu ‘Abd Allah, ‘Alayhi al-Salam, has said that the Messenger of Allah was asked about those who die in the interval (between the passing away of one prophet and coming of the other), those who have not committed sins, and people with severe mental conditions. He replied, ‘Allah argues against them by lighting up a fire and telling them to walk in it. Those who go in the fire it becomes cool and peaceful for them and to those who refuse Allah will say,

“Consider, I just commanded you but you disobeyed Me.” [\[al-Kafi\]](#)

3) Through the same chain of narrators it is said:

“Abu ‘Abd Allah, ‘Alayhi al-Salam, has said, ‘An argument will be made against three kinds of people: dumb people, children, and those who have died in the interval between the passing away and coming of a prophet. A fire will be brought before them and they will be commanded to go in it. Those who go in the fire, it will turn cool and peaceful for them. Those who refuse to go in the fire, Allah, the most Blessed, the most High, will say, “Consider, I just commanded you but you disobeyed Me.”” [\[al-Kafi\]](#)

4) Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Umar ibn ‘Udhaynah from Zurarah who has said the following:

“I asked abu ‘Abd Allah, ‘Alayhi al-Salam, about children who die before maturity and he replied, ‘The Messenger of Allah was asked about them and he said, “Allah knows best about what they may do.” Then he turned to me and said, ‘O Zurarah, do you know what the Messenger of Allah meant thereby?’ I said, ‘No, I do not know.’ He said, ‘He meant to say, “You must not say anything about them but leave their affairs to Allah (to deal with).”” [\[al-Kafi\]](#)

5) A number of our people have narrated from Sahl ibn Ziyad for more than one person who, in a marfu’ manner, have said the following:

“He (the Holy Prophet) was asked about the children and he replied, ‘On the Day of Judgment Allah will bring all of them together, light up for them a fire and command them to throw themselves in it. Those of them who are fortunate in the knowledge of Allah, the Most Majestic, the Most Glorious, throw themselves in the fire and it turns cool and peaceful to them. Those of them who are not fortunate in the knowledge of Allah, they refuse to throw themselves in the fire and Allah then orders them to the fire and they will say, “O Lord, You commanded us to the fire and the pen has not moved against us.” The Almighty will say, “I just commanded you face to face but you did not obey Me: how would you obey Me through sending you my messengers in an unseen condition?”’ In another Hadith it is said that the children of the believing people are joined with their parents and the children of the pagans are joined with their parents as this is stated in the words of Allah, the Most Majestic, the Most Glorious, ‘The offspring of the believers will also follow them to paradise. Therefore, We shall join their offspring to them because of their faith. We shall not reduce anything from their deeds. Everyone will be responsible for his own actions.’” (52:21) [\[al-Kafi\]](#)

(56) Invalidation of good deeds (احباط) and absolution of the punishment of sins (تكفير) occur due to disobedience and obedience but they are not obligatory except that which is due to disbelief and belief

- 1) Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid (RA) said: Muhammad ibn al-Hasan alSaffar said, on the authority of both Muhammad ibn Abu al-Khattab and Ahmad ibn Abu `Abd Allah al-Barqi, on the authority of `Ali ibn Muhammad al-Qasani, on the authority of who he mentioned, on the authority of `Abd Allah ibn al-Qasim al-Ja`fari on the authority of Abu `Abd Allah (AS), on the authority of his forefathers (AS) that The Messenger of Allah (SA) said:

“Whoever Allah promises to reward for an action, He will fulfill it. And whoever He threatens with punishment over an action, He may choose (either punishment or pardon).” [\[al-Kafi\]](#)

- 2) Ali ibn Ibrahim has narrated from his father from ibn Mahbub and others from al-‘Ala’ ibn Razin from Muhammad ibn Muslim from abu Ja’far (a.s.) who has said the following:

“One who has been a believer and had performed good deeds then suffers a misfortune and turns to disbelief, then after disbelief repents, all of the good deeds that he had performed as a believer will be written down for him. Disbelief does not invalidate them if he repents after his disbelief.” [\[al-Kafi\]](#)

- 3) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from abu Hamzah who has said the following:

“Once I was with Ali ibn al-Husayn, ‘Alayhi al-Salam, when a man came and said, ‘O abu Muhammad, I am addicted to women. One day I commit fornication and the other day I fast; if this can become expiation for the sin.’ Ali ibn al-Husayn, ‘Alayhi al-Salam, said, ‘There is not anything more beloved to Allah, most Majestic, most Glorious, than obedience to Him and not to disobey Him. So you must not fornicate and you must not fast.’ Abu Ja’far, ‘Alayhi al-Salam, pulled him to himself holding his hand and said, ‘O fornicator, you do the deeds of the people of hell and hope to enter paradise?’” [\[al-Kafi\]](#)

Shaykh al-Hurr al-‘Amili note:

The verses and narration which establish the invalidation of good deeds and absolution of punishment of sins are countless, and there is a good amount of narration that are in opposition to it. However, what appears from combining them all is that when a person dies on disbelief, all the rewards from his past worships (while in a state of belief) are invalidated, and when a person dies on belief, the punishment of his earlier sins (while in a state of disbelief) are absolved.

What is also known from the narrations is that whoever does an act of obedience deserves a reward, and that reward may be in the form of absolving an earlier or upcoming punishment, or it could be in a form of another kind of reward. And whoever does an act of disobedience deserves punishment, and that punishment could be in the form of invalidating the reward of his good deeds or any other form of punishment, which is known only by Allah SWT

(57) That the one who does acts of obedience must necessarily receive his rewards except if there was reason for its invalidation, and that the one who does acts of disobedience may or not receive his punishment due to the mercy of Allah SWT, except for the punishment of disbelief

- 1) Abu Ali Ahmad ibn Al-Hassan al-Qattan, Muhammad ibn Bakran an-Naqash, and Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with them - narrated that Ahmad ibn Muhammad ibn Sa'eed al-Hamadani quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father that (Imam) Al-Ridha (s) said,

“when the Honorable the Exalted God said, ‘If ye did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves...’ it means that if you do evil there is a Lord to forgive you.” [\[Uyun Akhbar al-Ridha AS\]](#)

- 2) My father from Sa'd from al-Barqi from Muhammad ibn Bakr from Zakarya b. Muhammad from Muhammad b. Abdulaziz from Muhammad b. Muslim from Imam Ja'far Sadiq (a.s.) narrating that the Holy Prophet (s.a.w.s.) said:

“The Almighty Allah has said that one who commits a sin thinking that He (Allah) has the choice to either forgive or punish him, He will forgive that person.” [\[Thawab al-A'mal\]](#)

- 3) Al-Husayn ibn Muhammad has narrated from Muhammad ibn 'Imran ibn al- Hajjaj al-Subay'i (from Muhammad ibn Walid) from Yunus ibn Ya'qub who has said the following:

“I heard abu 'Abd Allah (a.s.) saying, ‘If one commits a sin and knows that Allah is aware of it. He punishes him if He so wills or forgives him if He so wills. In such case. He (Allah) forgives him even if he does not ask forgiveness.’” [\[al-Kafi\]](#)

(58) That repentance is obligatory on every sinner from every sin

- 1) Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Ayyub from abu Basir who has said the following:

“Once I asked abu 'Abd Allah (a.s.) about the words of Allah, the Most Majestic, the Most Holy, ‘Believers, turn to Allah in repentance, “In a Nasuh manner,” with the intention of never repeating the same sin.’ (66:8) The Imam said, ‘It is the sin that one never repeats.’ I then asked, ‘Who among us does not repeat?’ The Imam said, ‘O abu Muhammad, of His servants Allah loves those who are put to trial and the ones who repent very often.’” [\[al-Kafi\]](#)

- 2) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from al-'Ala' from Muhammad ibn Muslim from abu Ja'far (a.s.) who has said the following:

“Once abu Ja'far (a.s.) said, ‘O Muhammad ibn Muslim, if believing people repent for their sins they will be forgiven. Believing people must resume their good deeds after repentance and forgiveness. By Allah, this is only for the believers.’ I then asked, ‘What if he goes back to sin after repenting and asking for forgiveness and repents again?’ The Imam said, ‘O Muhammad ibn Muslim, do you think a believing servant (of Allah) regrets his sins, asks forgiveness and repents but Allah does not accept his repentance?’ I said, ‘He, however, has done it many times. He sins, repents and asks forgiveness (from Allah).’ The Imam said, ‘Whenever a believing servant (of Allah) returns back for repentance and pleas for forgiveness, Allah returns to him with forgiveness; Allah is forgiving and merciful. He accepts repentance and effaces the evil deeds. You must never cause a believer to lose hope in the favor and mercy of Allah.’” [\[al-Kafi\]](#)

- 3) It is narrated from him (narrator of the Hadith above) from Ahmad ibn Muhammad from Ali ibn al-Nu'man from Muhammad ibn Sinan from Yusuf (ibn) abu Ya'qub Bayya' al-Arz from Jabir who has said the following:

“I heard abu Ja'far (a.s.) saying, ‘A person repenting from sins is like one who has not sinned. One who persists in sin and asks forgiveness is like one contemptuous of it (repentance).’” [\[al-Kafi\]](#)

- 4) A number of our people have narrated from Ahmad ibn Muhammad from Musa ibn al-Qasim from his grandfather al-Hassan ibn Rashid from Mu'awiyah ibn Wahab who has said the following:

“I heard abu 'Abd Allah (a.s.) saying, ‘When a servant (of Allah) repents in the form of the repentance of Nasuh (sincerely repenting) Allah loves him and covers him up.’ I then asked, ‘How He covers him up?’ The Imam said, ‘He makes his two angels forget whatever they have written against him and Allah sends inspiration to the parts of his body and to the parts of the earth to hide his sins and he will meet Allah, the Most Majestic, the Most Holy in his meeting while there will be no one to testify anything against him for his sins.’” [\[al-Kafi\]](#)

(59) That Allah SWT does not mock or scoff or deceit or plan (in an evil manner) or any act that would lead towards inferiority

- 1) Muhammad ibn Ibrahim ibn Ahmad ibn Yunus al-Mu`adhi said: Ahmad ibn Muhammad ibn Sa`id al-Kufi al-Hamadani said: `Ali ibn al-Hasan ibn `Ali ibn Fuddal on the authority of his father:

“I asked `Ali ibn Musa al-Rida (AS) about the Word of Allah, the Mighty and High: Allah will pay them back their scoffing, and about His Word: Allah shall pay them back their mockery, and about His Word: And they planned and Allah (also) planned, and about His Word They strive to deceive Allah, and He shall requite their deceit to them. Consequently, he (AS) replied, “Verily, Allah, the Blessed, does not scoff, mock, plan or deceive. However, He, the Mighty and High, will punish them for scoffing, mockery, planning, and deception. Exalted is Allah, the Elevated, and the Great, from the words of the unjust.” [\[al-Tawhid\]](#)

(60) That all afflictions in this life are either punishment for sins or a means to be granted with rewards

- 1) It is narrated from him (narrator of the Hadith above) from his father from al- Nadr ibn Suwayd from Hisham ibn Salim from abu `Abd Allah (a.s.) who has said the following:

“No vein is injured, no failure takes place, no headache or illness occurs but because of the sin. This is mentioned in the words of Allah, the Most Majestic, the Most Holy, ‘Whatever hardship befalls you is the result of your own deeds. Allah pardons many of your sins.’ (42:30) The Imam then said, ‘Allah forgives more than what He punishes for.’ [\[al-Kafi\]](#)

- 2) Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from Fudayl ibn Yasar from abu Ja`far (a.s.) who has said the following:

“No failure ever takes place in the life of a servant (of Allah) except because of sin and that which Allah forgives him for is much more.” [\[al-Kafi\]](#)

- 3) It is narrated from him (narrator of the Hadith above) from his father from ibn abu `Umayr from Ibrahim ibn `Abd al-Hamid from ibn `Usamah who has said the following:

“I heard abu `Abd Allah (a.s.) saying, ‘Seek refuge with Allah from His striking you at night or during the day.’ I (the narrator) asked him, ‘What is Allah’s striking?’ The Imam said, ‘It is Allah’s punishing for sins.’” [\[al-Kafi\]](#)

- 4) number of our people have narrated from Sahl ibn Ziyad and Ali ibn Ibrahim has narrated from his father all from ibn Mahbub from Ali ibn Ri`ab who has said the following:

“Once I asked abu ‘Abd Allah (a.s.) about the words of Allah, the Most Majestic, the Most Holy, ‘Whatever afflictions befall you is because of what your hands have obtained,’ (42:29) do you consider whatever befell Ali and his family (a.s.) after him was because of their deeds and acquisition of their hands despite the fact that they were members of the family of al-Taharah (cleansed by the will of Allah), the infallible people?’ The Imam said, ‘The Messenger of Allah would plead, to return, before Allah seventy times every day and night without any sins. Allah wants his friends, especially, to suffer so He may grant them rewards without sins.’” [\[al-Kafi\]](#)

- 5) A number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub from ibn Ri‘ab from abu Basir from abu ‘Abd Allah (a.s.) who has said the following:

“Allah, the Most Majestic, the Most Holy, has His most sincere of all of His servants on earth. He does not send any gift from the heavens but that is diverted away from them (His most sincere servants) to others and no misfortune comes down but that is directed to them (His most sincere servants).” [\[al-Kafi\]](#)

- 6) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr who has said the following:

“Once I asked abu ‘Abd Allah (a.s.) about the words of Allah, the Most Majestic, the Most Holy, ‘Whatever affliction befalls you is because of what your hands have obtained.’ (42:30) The Imam said, ‘. . . He forgives a great deal,’ (42:30) I (the narrator) then said, ‘I did not mean in that sense. Consider what befell Ali (a.s.) and people like him from Ahl al-Bayt (family of Holy Prophet).’ The Imam said, ‘The Messenger of Allah would plead, to return before Allah seventy times a day without committing any sin.’” [\[al-Kafi\]](#)

- 7) Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn Salim from abu ‘Abd Allah (a.s.) who has said the following:

“The trial (suffering hardships in life) of the prophets is the most difficult then is that for those next to the prophets in a (spiritual) position and thereafter those similar to the previous group and so forth.” [\[al-Kafi\]](#)

- 8) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from ‘Abd al-Rahman ibn al-Hajjaj who has said the following:

“Once, trials and misfortunes and things that Allah, the Majestic, the Glorious, has specially set for the believers were mentioned in the presence of abu ‘Abd Allah (a.s.) and the qualities of the believer. The Imam said, ‘The Messenger of Allah was asked, ‘Who suffers the most in this world?’ The Messenger of Allah said, ‘The prophets suffer the most and thereafter people similar to them and then those similar in position to the second group and so forth. A believer suffers proportionate to his belief and good deeds; thus, whoever’s belief is more correct as well as deeds their trials and suffering are more intense, and

whoever's belief comes from a weak power of reason and whose deeds are weak their trials and suffering are less intense.” [\[al-Kafi\]](#)

(61) That Allah SWT's actions can be explained by reasons, which is for the benefit of the servants, and that there must be taklif to what leads to their goodness

- 1) In the (Arabic) month of Sha'ban of the year 352 A.H. (962 A.D.) Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-At'tar - may God be pleased with him - narrated that Abul Hassan Ali ibn Muhammad ibn Qutayba al-Neishaboori quoted the following on the authority of Abu Muhammad Fadhl ibn Shathan al-Neishaboori. Moreover, al-Hakim Abu Muhammad Ja'far ibn Nu'aym ibn Shathan - may God have Mercy upon him - quoted on the authority of his uncle Abi Abdullah Muhammad ibn Shathan, on the authority of Fadhl ibn Shathan who said he heard from Imam al-Ridha AS in multiple occasions and compiled these answers:

“If someone asks, ‘Let me know if it is permissible for the Wise God to oblige His servants to do something without any reason or meaning.’ He is told, ‘No. This is not permissible since He is Wise and He does not do frivolous or ignorant things.’ And if he asks, ‘Let me know why God has made the people obliged (to do certain things)?’ It is said, ‘For many reasons.’ And if he asks, ‘Let me know if the obligations are known and existing, or they are unknown and non-existent?’ It is said, ‘Yes. They are known and are existent for their people.’ And if he asks, ‘Do you know them or not?’ It is said, ‘There are some which I know of, and there are others which I do not know.’ And if he asks, ‘What is the first obligation?’ It is said, ‘To testify to God, His Messenger and His Proof, and whatever has come from the Honorable the Exalted God.’ And if he asks, ‘Why are the creatures ordered to testify to God, His Messenger and His Proof, and whatever has come from the Honorable the Exalted God.’ It is said, ‘For many reasons: One of them is that whoever does not testify to the Honorable the Exalted God would not avoid His disobedience, would not avoid committing major sins, and would not fear anyone regarding what his lust demands and enjoy corruption and oppression. Should the people commit these actions and should everyone act out of lust and selfish desires without fearing anyone, the result would be corruption for all the people. Some of them will attack others, rape women, steal goods, consider it fine to shed undue blood and commit adultery, and unrightfully kill others who have not committed any crimes. This would destroy the life of this world and corrupt the future generations. One of the reasons for this is that the Honorable the Exalted God is All-Wise and no one would be wise or described to be wise unless he admonishes against corruption and reprimands oppression. Such acts of admonishing against corruption and ordering to do what is right are not possible except after testifying to the Honorable the Exalted God and the recognition of the One who enjoins good and the One who admonishes. Were the people left without testifying to the Honorable the Exalted God and His recognition, enjoining to do right and admonishing against corruption, would not get established since there was no known enjoiner to do the right and admonished against corruption. We also know that there are some people who commit

corruption in hiding away from public sight. Were it not for the sake of testifying to God and fearing Him in private, everyone would engage in lustful deeds in private without any fear of anyone. Knowing that no one is aware of what he does, one would go to the extreme in committing the forbidden deeds and major sins, since what he does is hidden from the people. This would lead to the destruction of all the people. Thus the stability and continuation of the people (generations) would not have been possible unless the people were asked to testify to the existence of the All-Knowing; the All-Aware (God) who knows what is hidden and what is deeply hidden; who enjoins to do right and forbids corruption and from whom nothing could remain hidden so as to prevent whatever form of corruption which they might engage in privately” [\[Uyun Akhbar al-Ridha AS\]](#)

- 2) Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Ali Al Abbas, from Al Qasim Bin Al Rabie Al Sahaa from Muhammad Bin Sinan that Abu Al-Hassan Ali Bin Musa Al-Redha AS wrote to him in answer with regards to what he had asked from him:

“Your letter came to me mentioning that some of the people of the Qiblah (Muslims) are alleging that Allah azwj Blessed and High neither Permitted anything nor Prohibited it, perhaps it is for having more slaves for His worship by that. The one says that has strayed with a far straying, and is lost with a manifest losing, because, had it been that, it would have been allowed to enslave them by Permitting what Allah azwj has Prohibited, and Prohibiting what Allah azwj has Permitted until they are enslaved, by the neglecting of the Prayer, and the Fasts, and all of the the good deeds, and by rejecting Him and His Rasool saww, and His Books, and the ingratitude by the commission of the adultery, and the theft, and the Prohibition of incest, and what resembles that from the affairs in which is corruption of the management, and the perishing of the people, when the reason for the Permissibles and the Prohibitions is the enslavement, not something else. So it was as if Allah azwj the High has Invalidated by it, the words of the one who said that, we found that all of what Allah azwj Blessed and High has Permitted, so therein is the correction of the servants and their survival, and for them is the need for it which they can never be needless of from it. And we found that the Prohibitions from the things, there is no need for the servants for it, and we found that these are corruptions which call towards the perishing and the destruction. Then we see that the Blessed and High has Permitted some of what He has Prohibited in the times of need, due to what is therein from the correction, during that time. The example is what Allah azwj has Permitted from (eating of) the dead, and the blood, and the flesh of the swine, when the restless one is desperate to it, due to what is in that time, from the correctness and the safeguarding, and defending against the death. [\[Ijal al-Sharai' - Nawadir H43\]](#)

- 3) Abu Ja'far Muhammad Bin Ali Bin Al Husayn Bin Musa Bin babuwayh Al Qummy, the jurist, the author of this book, said, 'My father and Muhammad Bin Al Hassan Bin Ahmad Ibn Al Waleed narrated to me, from Sa'ad Bin Abdullah, from Ibrahim Bin Hashim, from Muhammad Bin Abu Umeyr, from Jameel Bin Daraaj from Abu Abdullah AS:

“ He was asked about something from the Permissible and the Prohibited, so he said: ‘Allah azwj did not make anything permissible or prohibited except for a reason’ [\[Ijal al-Sharai’ C8 H1\]](#)

(62) That inevitable death is wise, and for our own benefit

- 1) Ali ibn Ibrahim has narrated from his father from ibn abu ‘ Umayr from Hisham ibn Salim who has said the following:

“Abu ‘Abd Allah, ‘Alayhi al-Salam, has said that a people in the past had asked their prophet, ‘‘ pray to your Lord to stop death from ending our lives.’ He prayed and death was stopped from ending their lives. Their number multiplied and it caused congestion to their dwellings and the birth rate increased so much that a man needed to feed his father, grandfather, mother, grandfather of his grandfather, take care of their hygiene and look after them. It stopped them from working to make a living. They then asked their prophet to appeal to his Lord to return them to their previous conditions. Their prophet asked his Lord. He then returned them to their previous conditions.” [\[al-Kafi\]](#)

- 2) Al-Hussein ibn Ahmad ibn Idris - may God be pleased with him - narrated that his father quoted on the authority of Muhammad ibn Salim, on the authority of Ahmad ibn an-Nazr, on the authority of Amr ibn Shimr, on the authority of Jabir, on the authority of Abi Ja’far al-Baqir (MGB) that God’s Prophet (MGB) said,

“The people are in two groups: those who get relieved by others and those from whom others get relieved. Those who get relieved are the believers. Once they die they are relieved of this world and its calamities. Those from whom others get relieved are the unbelievers. Once they die, the trees, the animals and many of the people get relieved from them.” [\[al-Khisal , Ma’ani al-Akhbar\]](#)

(63) That every living being has to die before Qiyama, except Allah SWT

- 1) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Husayn ibn Sa’id from Fadalah ibn Ayyub from abu al-Maghra’ who has said that Ya’qub al-Ahmar narrated to me saying the following:

“Once we visited abu ‘Abd Allah, ‘Alayhi al-Salam, to offer condolences because of the death of Isma’il. He expressed sympathy toward him and said, ‘Allah, the Most Majestic, the Most Glorious, offered condolences to the Holy Prophet for his own death saying, “You die and

they all die (39:32),” and “Every soul tests the agony of death (3:182).” He further added saying, ‘All inhabitants of earth will die until no one will be left, then all inhabitants of the heavens will die until no one will be left except the angel of death, the carriers of the Throne, Jibril and Mikhail.’ He then said, ‘The angel of death then will come in the presence of Allah, the Most Majestic, the Most Glorious, and it will be said - even though He knows - to him, “Who is left?” He will say, “Lord, no one is left except the angel of death, the carriers of the Throne, Jibril and Mikhail.” It will be said to him, “Tell Jibril and Mikhail to die.” The angels will say, “O Lord, they are Your trusted messengers.” He then will say, “I have decided that all living things must die.” Then the angel of death will come until he stands up in the presence of Allah, the Most Majestic, the Most Glorious, and he will be asked - even though He knows-, “Who is left?” He will say, “O Lord, no one is left except the angel of death and the carriers of the Throne.” He will say, “Tell the carriers of the throne to die.” The Imam then said, ‘He will then come forward, sad, depressed and unable to look up. It then will be asked, “Who is left?” He will reply, “O Lord, no one is left except the angel of death.” It then will be said to him, “Die, O angel of death.” He will die. He then will hold the earth in His right hand, the heavens in His left hand and will say, “Where are those who were considered as My partners and where are those who were taken as Lords besides Me?”’” [\[al-Kafi\]](#)

- 2) Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn Salim who has said the following:

“Abu ‘Abd Allah, ‘Alayhi al-Salam, has said that Jibril (Gabriel) came to the Holy Prophet and said, ‘O Muhammad, live as you wish, but you will certainly die; love whoever you wish, but you will certainly depart him, and act as you wish but one day you will face your deeds.’” [\[al-Kafi\]](#)

- 3) Ibn abu ‘Umayr has narrated from al-Hakam ibn Ayman from Dawud al-Abzariy who has said the following:

“Abu Ja’far, ‘Alayhi al-Salam, has said, ‘A caller announces the following every day: ‘Children of Adam, give birth for death, accumulate wealth for annihilation and build for destruction.’” [\[al-Kafi\]](#)

- 4) (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa’ed ibn Abdullah quoted on the authority of Ahmad ibn Muhammad, on the authority of Abi Umayr, on the authority of Hamzih ibn Himran that Aba Abdullah as-Sadiq (MGB) said,

“God the Exalted the Sublime has not created any certitude in which there is no doubt similar to the doubt about death in which there is no certitude.” [\[al-Khisal\]](#) (Note this Hadith means that not dying is a doubt that has no certainty in it at all, meaning that death is absolute certainty)

(64) That a Believer may die by any form of death and suffer from any form of trial, except that which is excluded

- 1) Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan from Mu'awiyah ibn 'Ammar from Najiyah who has said the following:

"Abu Ja'far, 'Alayhi al-Salam has said, 'A believing person may die by any form of death and suffer from any form of suffering; however, he does not kill himself.'" [\[al-Kafi\]](#)

- 2) Humayd ibn Ziyad has narrated from al-Hassan ibn Muhammad from Wuhayb ibn Hafs from abu Basir who has said the following:

"Once I asked abu 'Abd Allah, 'Alayhi al-Salam, about the death of a believing person. The Imam said, 'A believing person may die by any form of death, such as by drowning, or collapse of a house, by beasts or thunderous lightning but lightning does not strike one while he is speaking of Allah.'" [\[al-Kafi\]](#)

- 3) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from 'Uthman al-Nawa' from those he has mentioned (in his book) from abu 'Abd Allah (a.s.) who has said the following:

"Allah, the Most Majestic, the Most Holy, sets the believers into trials of all kinds and causes them to die by all kinds of deaths but He does not make them suffer the loss of their power of reason. Consider (prophet) Ayyub (Job) how Iblis (the devil) controlled his property, children, wife and all things that were his but had no control over his power of reason, which was left for him to maintain his belief in Allah only." [\[al-Kafi\]](#)

(65) That the souls die, as well as everything except Allah SWT, and that is in between the two blows of the trumpet

- 1) In a sermon by Amir al-Mu'mineen:

"He will destroy the earth after its existence, till all that exists on it will become non-existent. But the extinction of the world after its creation is no more marvelous than its first formation and invention. How could it be otherwise? Even if all the animals of the earth, whether birds or beasts, stabled cattle or pasturing ones, of different origins and species, dull people and sagacious men -- all jointly try to create (even) a mosquito they are not able to bring it into being and do not understand what is the way to its creation. Their wits are bewildered and wandering. Their powers fall short and fail, and return dazzled and weary, knowing that they are defeated and admitting their inability to produce it, also realising that they are too weak (even) to destroy it! Surely, after the extinction of the world, Allah the Glorified will remain

alone with nothing else beside Him. He will be, after its extinction, as He was before its production: without time or place or moment or period. At this moment, period and time will not exist, and years and hours will disappear. There will be nothing except Allah, the One, the All-powerful. To Him is the return of all matters. Its initial creation was not in its power; and the prevention of its extinction was (also) not in its power. If it had the power to prevent it, it would have existed for ever. When He made anything of the world, the making of it did not cause Him any difficulty, and the creation of anything which He created and formed did not fatigue Him. He did not create it to heighten His authority nor for fear of loss or harm, nor to seek its help against an overwhelming foe, nor to guard against any avenging opponent with its help, nor for the extension of His domain by its help, nor for boasting (over largeness of His possession) against a partner, nor because He felt lonely and desired to seek its company. Then after its creation He will destroy it, but not because any worry has overcome Him in its upkeep and administration, or for any pleasure that will accrue to Him, or for the cumbrousness of anything over Him. The length of its life does not weary Him so as to induce Him to its quick destruction. [\[Nahj al-Balagha sermon 186\]](#)

2) In a long hadith by Imam al-Sadiq AS:

“The souls remain until the time of the blowing into the trumpet, and when that happens, all things perish and there remains nothing to feel or be felt. Then all things would return just as they had begun, and the creation would remain dormant for four hundred years, which is in between the two blowing of the trumpets” [\[al-Ihtijaj and referenced in Bihar al-Anwar V6 C8 H8\]](#)

(66) That all souls are captured by the Angel of Death and his subordinates

1) It is narrated by Imam al-Sadiq AS:

“It was said to the Angel of death, how do you capture the souls, some in the west and others in the east, all in one moment? The Angel of death replied: “I call the souls and they answer me”. He also said: “The world in front of me is like the bowl in front of you, taking from it whatever he wants to. And the world to me is like the Dirham in the palms of one of you, turning it however he likes” [\[al-Faqih H354\]](#)

2) Al-Sadiq AS was asked about the Words of Allah Mighty and Majestic: {Allah Takes away the souls when they die} [39:42], and about the Words of the Mighty and Majestic: Say: ‘{The Angel of death who is Allocated to you shall cause you to die} [32:11], and about the Words of Allah-azwj Mighty and Majestic: {whom the Angels cause to die in a good state} [16:32], {and the Angels caused to die while they were unjust to themselves} [16:28], and about the Words of the Mighty and Majestic: {Our messengers cause him to die,} [6:61], and about the Words of Allah-azwj Mighty and Majestic: {And if only you could see when the Angels cause to die those who commit Kufr. [8:50]}

And they have died in one moment in the entirety of the horizons which cannot be counted except by Allah Mighty and Majestic, so how is this?' The Imam AS said: "Allah Blessed and Exalted Made angel assistants to help the Angel of Death in capturing the souls, it is the same as the captain of the police having assistants. The angels cause the souls to die, and the Angel of Death causes them to die as well as the souls he himself captured, and Allah SWT causes the souls to die from the angel of death [\[al-Faqih H368 , Bihar V6 C8 H15\]](#)

- 3) Al-Hussein ibn Ahmad ibn Idris - may God be pleased with him - narrated that his father quoted Muhammad ibn Ahmad, on the authority of Abu Abdullah al-Razi, on the authority of Al-Hassan ibn Ali ibn Abi Uthman, on the authority of Musa ibn Bakr, on the authority of Abil Hassan - the first (MGB) that God's Prophet (MGB) said,

"The Blessed the Sublime God chose four of everything. He chose Gabriel, Michael , Isra'fil and the angel of death - peace be upon them all - from amongst the angels ..."[\[al-Khisal\]](#)

(67) That the Prophet (SAWA) and the Imams (AS) appear at the death of every person, whether a Believer or a Disbeliever

- 1) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Mu'awiyah ibn Wahab from Yahya ibn Sabur who has said the following:

"I heard abu 'Abd Allah, 'Alayhi al-Salam, say about a dying person, 'His eye tears up (moistens with tears) at the time of his death.' He then said, 'This happens upon seeing the Messenger of Allah. He sees what makes him happy.' He then said, 'Is it not a fact that when a person sees someone whom he loves his eye tears up (moistens with tears) and he laughs?'" [\[al-Kafi, Ma'ani al-Akhbar,](#)

- 2) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Faddal from Yunus ibn Ya'qub from Sa'id ibn Yasar who has said the following:

"I was present at the time of the death of one of the sons of Sabur - both being people of merits, piety and great sincerity in their belief. One of them became ill and I think he was Zachariah ibn Sabur. I visited him in his dying condition. He stretched his hand and then said, 'O Ali, my hands have become white.' I then visited abu 'Abd Allah, 'Alayhi al-Salam, when Muhammad ibn Muslim was also there. When I stood up to leave, thinking that Muhammad would inform him about the case of the man (Zachariah ibn Sabur), he sent someone after me and I returned. He said, 'Tell me about the man in whose dying condition you were present. What did you hear from him?' I replied, 'He stretched his hand and then said, "O Ali, my hands have become white!" Abu 'Abd Allah, 'Alayhi al-Salam, then said, 'By Allah he saw

him, by Allah he saw him, by Allah he saw him! ”” [\[al-Kafi\]](#)

- 3) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from ‘Ammar ibn Marwan from a person who had who has said the following:

“I heard abu ‘Abd Allah, ‘Alayhi al-Salam say ‘Only from you, by Allah, it (good deeds) is accepted and only your sins are forgiven. There is nothing between any one of you and bliss, joy and the delight of heart, except the time when the soul reaches here’ - pointing to his throat he continued - ‘and when that time comes the Messenger of Allah, Ali, Gabriel and the angel of death come to visit him ... The Imam then said, ‘When it is time for an unbeliever to die, the Messenger of Allah, Ali, Gabriel and the angel of death visit him ...”

[\[al-Kafi\]](#)

- 4) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd, from Yahya al-Halabiy from ibn Muskan from ‘Abd al-Rahim who has said the following:

“Once I said to abu Ja‘far, ‘Alayhi al-Salam, that Salih ibn Mitham narrated to me from ‘Abayah al- Asadi who had heard Ali, ‘Alayhi al-Salam, say the following: ‘By Allah, everyone who dislikes me and dies in such condition, can see me at the time of his death but with dislike. Everyone who loves me and dies in such condition, can see me at the time of his death with love.’ Abu Ja‘far, ‘Alayhi al- Salam, then said, ‘Yes, and the Messenger of Allah on his right side.” [\[al-Kafi\]](#)

- 5) Ali ibn Ibrahim has narrated from Muhammad ‘Isa from Yunus from Khalid ibn ‘Umarah from abu Basir who has said the following:

“Abu ‘Abd Allah, ‘Alayhi al-Salam, has said that when a dying person loses the ability to speak, the Messenger of Allah comes to him along with whomever Allah wants. The Messenger of Allah sits near his right side and the other on his left side. The Messenger of Allah then says, ‘What you hoped for is in front of you, you are safe from that of which you were afraid ... “

[\[al-Kafi\]](#)

- 6) A number of our people have narrated from Sahl ibn Ziyad from ibn Faddal from Ali ibn ‘Uqbah from his father who has said the following:

“Abu ‘Abd Allah, ‘Alayhi al-Salam, once said, ‘O ‘Uqbah, Allah, on the Day of Judgment, will not accept anything other than what you believe in (following Ahl al-Bayt). No other thing stands between anyone of you, and the delight of the hearts, other than the time when one’s soul reaches this’ (He (the Imam) pointed his hand toward his jugular vein). He then leaned against a pillow. Mu‘alla’ was with me and he made a gesture to ask the Imam more questions. I then said, ‘O child of the Messenger of Allah, when the soul reaches here, then what is it that the patient sees?’ I said it about ten times, ‘What?’ Every time he replied, ‘He sees’ and would not add anything more. At last he sat straight and said, ‘O ‘Uqbah.’ I replied, ‘Yes, here I am paying full attention.’ He said, ‘Is it necessary for you to know?’ I said, ‘Yes, O

child of the Messenger of Allah, I must know. My religion is with your religion. If my religion is gone, how can I then live every hour?' I wept and he sympathized and said, 'He will see both of them.' I then asked, 'May Allah keep my soul in the service of your cause, who are the two of them?' He replied, 'The two are the Messenger of Allah and Ali, 'Alayhim al-Salam, O 'Uqbah, there is never a believing soul who does not see them ...' [\[al-Kafi\]](#)

- 7) Aban ibn 'Uthman has narrated from 'Uqbah who had heard abu 'Abd Allah, 'Alayhi al-Salam, saying the following:

"I heard abu 'Abd Allah, 'Alayhi al-Salam, say, 'When a man's soul reaches his chest he then sees.' I then asked, 'May Allah keep my soul in the service of your cause, what does he see?' The Imam said, 'He sees the Messenger of Allah and he says, "I am the Messenger of Allah. I have good news for you." He then sees Ali ibn abu Talib, 'Alayhi al-Salam, who says, "I am Ali ibn abu Talib, whom you loved. He loves to benefit you today."' I then asked, 'Can anyone who sees them come back to this life?' He said, 'No, when one sees them, he then can never return back to this life.' He considered it a great thing. He said this is in the Quran in the words of Allah, the Majestic, the Glorious, 'Those who believe, who were faithful to their belief, receive good news in this world and in the next life and there is no change in the words of Allah.'" (10:64) [\[al-Kafi\]](#)

- 8) A number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub from 'Abd al-'Aziz al-'Abdiy from ibn abu Ya'fur who has said the following:

"Khattab al-Juhniy was one of our associates and he was a hardheaded adversary of the family of Muhammad, 'Alayhim al-Salam. He was a companion of Najdah al-Harawriyyah. I once went to visit him to maintain social relations and due to fear. I found him fainted in dying condition and heard him say, 'What did I have to do against you, O Ali?' I informed abu 'Abd Allah, 'Alayhi al-Salam, about it and he said, 'By the Lord of al-Ka'bah, he saw him! By the Lord of al-Ka'bah, he saw him.'" [\[al-Kafi\]](#)

- 9) Sahl ibn Ziyad has narrated from Ahmad ibn Muhammad ibn abu Nasr from Hammad ibn 'Uthman from 'Abd al-'Aziz ibn 'Awwad who has said the following:

"I heard abu 'Abd Allah, 'Alayhi al-Salam, say, 'When the soul of any one of you reaches this point, he is told, "You are now safe from the anxiety and sadness of the worldly matters.'" It is also said to him, 'The Messenger of Allah, Ali and Fatimah, 'Alayhim al-Salam, are in front of you.'" [\[al-Kafi\]](#)

- 10) Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from abu al-Mustahal from Muhammad ibn Hanzalah who has said the following:

"Once I said to abu 'Abd Allah, 'Alayhi al-Salam, 'May Allah keep my soul in the service of your cause, I have heard a Hadith from your followers and servants who narrate from your father.' He then asked, 'What is it?' I replied, 'They think that he said, "One should be proud of his affairs being as what we believe in when his soul reaches here.'" He (the Imam) said,

‘Yes, when that happens, the Holy Prophet of Allah comes, Ali comes, Gabriel comes and the angel of death comes. That angel then asks Ali, ‘Alayhi al-Salam, “O Ali, did so and so love you and your family?” He says, “Yes, he loved us and denounced our enemies.” Then the Holy Prophet says this to Gabriel and Gabriel raises this to Allah, the Majestic, the Glorious.’”

[\[al-Kafi\]](#)

- 11) Al-Hussain b. Sa’id from al-Qasim from Kulayb al-Asadi from Imam al-Sadiq AS in a Hadith where he said:

“The people of Wilayah reach bliss when their soul reaches here - and he pointed to his throat-, as for what they feared from this life then it is over, and they’d see standing in front of them the Prophet SAWA and Ali AS and al-Hasan and al-Hussain AS” [\[Kitab al-Zuhd\]](#)

- 12) Al-Hussain b. Sa’id al-Kufi from Al Nadhr b. Suwaid from Yahya al-Halabi from ‘Abdul-Hamid al-Ta’i who said:

“I heard Imam al-Sadiq AS: “The worst state of the enemies of this ‘amr (Wilayah) is when the soul reaches here, and the the most one of you rejoices is when his soul reaches here - and he pointed to his throat-, for the horrors of this world are cut off from them, as well as what he used to to be wary of. Then it is said to him:” In front of you are the Prophet (sawa), Ali AS and the Imams AS” [\[Kitab al-Zuhd\]](#)

- 13) It is narrated from Amir al-Mu’mineen AS:

“When death arrives to the Believer, the Angel of Death holds him steady and if not for that he’d never be stable. And all who arrive at the state of death see the Prophet (sawa) and the Divine Authorities (AS), so if he was a Believer, he’d see him in a pleasant state, and if he was a disbeliever, he’d see them in an unpleasant state” [\[al-Faqih H366\]](#)

(68) Everyone whose Belief or Disbelief is absolute, he’ll be interrogated in the grave and rewarded/punished, while anyone else will not be interrogated until Day of Judgement

Note: Those who are not absolute in Belief or Disbelief may be referring to Mustad’afs, but Allahu A’lam

- 1) Abu Ali al-Ash’ariy has narrated from Muhammad ibn ‘Abd Al-Jabbar from al-Hajjal from Tha’labah from abu Bakr al-Hadramiy who has said the following:

“Abu ‘Abd Allah, ‘Alayhi al-Salam, has said, ‘No one is interrogated in the grave except those whose faith and belief is pure or those whose disbelief is total, others, besides these, are left alone.’” [\[al-Kafi\]](#)

- 2) A number of our people have narrated from Sahl ibn Ziyad from 'Abd al-Rahman ibn abu Najran from 'Abd Allah ibn Sinan who has said the following:

"Abu 'Abd Allah, 'Alayhi al-Salam, has said that the only people who are interrogated in the grave are those whose belief or disbelief is absolute and total, and people other than these are left alone." [\[al-Kafi\]](#)

- 3) Abu Ali al-Ash'ariy has narrated from Muhammad ibn 'Abd al-Jabbar from Muhammad ibn Isma'il from Mansur ibn Yunus from ibn Bukayr who has said the following:

"Abu Ja'far, 'Alayhi al-Salam, has said, the only ones interrogated in the grave are those whose belief or disbelief is absolute and total, and people other than such ones are left alone." [\[al-Kafi\]](#)

- 4) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Husayn ibn Sa'id from al-Nadr ibn al-Suwayd from Yahya al-Halabiy from Burayd ibn Mu'awiyah from Muhammad ibn Muslim who has said the following:

"Abu 'Abd Allah, 'Alayhi al-Salam, has said, 'The only ones interrogated in the grave are those whose belief or disbelief is absolute and total.'" [\[al-Kafi\]](#)

- 5) It is narrated from him (narrator of above Hadith) from Ahmad ibn Muhammad from Al-Husayn from al-Nadr ibn al-Suwayd from Yahya al-Halabiy from Harun ibn Kharijah from abu Basir who has said the following:

"Abu 'Abd Allah, 'Alayhi al-Salam, has said that a person is interrogated in the grave while he is pressed hard from all sides." [\[al-Kafi\]](#)

- 6) A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Ali ibn abu Hamzah from abu Basir who has said the following:

"I asked abu 'Abd Allah, 'Alayhi al-Salam, 'Can anyone remain safe from the pressure of the grave?' The Imam said, 'I seek protection against it from Allah. How few are those who remain safe from the pressure in the grave! ...'" [\[al-Kafi\]](#)

- 7) A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn al-Hassan ibn Shammun from 'Abd Allah ibn 'Abd al-Rahman from 'Abd Allah ibn al-Qasim from abu Bakr al-Hadramiy who has said the following:

"I asked abu Ja'far, 'Alayhi al-Salam, 'May Allah grant you well being, who are interrogated in the grave?' The Imam replied, 'The only ones interrogated in the grave are those whose belief or disbelief is absolute and total.' The narrator has said that I then asked, 'What about the rest of these creatures?' The Imam replied, 'They, by Allah, will be left alone.' The narrator has said that I then asked about the phrase: 'What will they be asked about?' The Imam replied, 'They will be questioned about Divine authority established among you. The

believers will be asked, "What do you say about so and so son of so and so?" The believer will say, "He is my Imam." They then will say, "Rest to sleep; may Allah grant rest to your eyes." They will open to him a door to paradise whereby he keeps receiving gifts up to the Day of Judgment. They ask an unbeliever, "What do you say about so and so son of so and so?" He will say, "I have heard about him but I do not know who he is." The angels will say, "May you never know!" The Imam then said, 'The two angels will open a door of fire to him from which he will suffer up to the Day of Judgment.'" [\[al-Kafi\]](#)

(69) That the souls of Believers and Disbelievers visit their families after death

- 1) Ali ibn Ibrahim has narrated from his father from ibn abu ' Umayr from Hafs ibn af-Bakhtariy who has said the following:

"Abu 'Abd Allah, 'Alayhi al-Salam, has said that a believing deceased person visits his family. He observes such matters that he loves and what he dislikes is kept hidden from him. A deceased unbeliever person also visits his family but observes what he dislikes and things that he loves are kept hidden from him. Certain ones of these people visit his family every Friday and others visit proportionate to their deeds." [\[al-Kafi\]](#)

- 2) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamzah from abu Basir who has said the following:

"Abu 'Abd Allah, 'Alayhi al-Salam, has said that every believing and unbeliever person visits his family everyday just after midday. If he finds his family performing good deeds, he praises and thanks Allah for this. When an unbeliever finds his family in good deeds, he laments and regrets (for his lost opportunities)." [\[al-Kafi\]](#)

- 3) A number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub from Ishaq ibn 'Ammar who has said the following:

"I (the narrator) asked abu al-Hassan al-Awwal, 'Alayhi al-Salam, about a deceased person's visiting his family. He replied, 'Yes, (this is a fact).' I then asked, 'How often do such visits take place?' He replied, 'In a Friday (week), in a month and in a year, depending upon his status.' I then asked, 'In what form does he visit his family?' He replied, 'He visits them in the form of a fine bird. He drops on their walls and oversees them. If he finds them in good deeds, he becomes happy, and if he finds them in evil deeds or in need, he becomes depressed and sorrowful.'" [\[al-Kafi\]](#)

- 4) It is narrated from him (narrator of above Hadith) from Isma'il ibn Mehran from Durust ibn abu Mansur al-Wasitiy from Ishaq ibn 'Ammar from 'Abd al- Rahim al-Qasir who has said the following:

“I asked the Imam, ‘Alayhi al-Salam, ‘Does a deceased believing person visit his family?’ He replied, ‘Yes, he asks his Lord for permission; then by His permission with two angels he comes to his family in the form of some kind of a bird. He turns around his house and observes his family and hears whatever they say.’” [\[al-Kafi\]](#)

- 5) It is narrated from him (narrator of above Hadith) from Muhammad ibn Sinan from Ishaq ibn ‘Ammar who has said the following:

“I asked abu al-Hassan al-Awwal, ‘Alayhi al-Salam, ‘Does a believing deceased person visit his family?’ He replied, ‘Yes, he does.’ I then asked, ‘How often does he visit them?’ He replied, ‘It depends upon their merits. Certain ones among them visit every day, others visit every other day, and still others among them visit after every three days.’ I then found in the course of his conversation indications that said, ‘The least among them in merits visit their family once every Friday.’ I then asked, ‘What time of the day do such visits take place?’ He replied, ‘It takes place very soon after midday or so.’ I then asked, ‘In what form does he come?’ He replied, ‘He comes in the form of a sparrow or smaller than a sparrow. Allah sends with him an angel who shows what he likes and hides from him what he dislikes. He then observes what makes him happy and returns very much delighted.’” [\[al-Kafi\]](#)

(70) That during the purgatory (Barzakh) the souls of the believers stay in earthly heaven and souls of the disbelievers stay in earthly hell

- 1) A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Ali from Ahmad ibn ‘Umar in marfu’ manner from abu ‘Abd Allah, the following:

“I said to abu ‘Abd Allah, ‘Alayhi al-Salam, ‘My brother is in Baghdad and I am afraid that he may die there.’ He said, ‘Why should you worry about wherever he dies? Indeed, Allah sends to Wadi al- Salam the soul of every believing person who dies in the east or west of the earth.’ I then asked, ‘Where is Wadi al-Salam?’ ‘It is behind the city of Kufah,’ He (the Imam) replied. ‘It is as if I see them in circles and circles, sitting and talking to each other,’ the Imam explained.” [\[al-Kafi\]](#)

- 2) Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Muhammad ibn ‘Uthman from abu Basir who has said the following:

“I once asked abu ‘Abd Allah, ‘Alayhi al-Salam, about the souls (spirits) of believing people. He said, ‘They are in chambers in paradise, they eat and drink thereof and say, “O Lord, make it the Day of Judgment, allow what You had promised us to come true and join the last of us with those who were first.’”” [\[al-Kafi\]](#)

- 3) Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Muhammad ibn ‘Uthman from abu Basir who has said the following:

“I once asked abu ‘Abd Allah, ‘Alayhi al-Salam, about the souls (spirits) of the pagans. He replied, ‘They are in the fire where they are punished. They say, “O Lord, do not make it the Day of Judgment for us. Do not allow what You have promised us to come true and do not join the last of us with our first.”’” [\[al-Kafi\]](#)

- 4) Ali ibn Ibrahim has narrated from his father from al-Hassan ibn Mahbub from abu Walfad al-Hannat who has said the following:

“I asked abu ‘Abd Allah, ‘Alayhi al-Salam, ‘May Allah keep my soul in service for your cause, they narrate that the souls of the believing people are kept in the crow of green birds that live around the Throne.’ The Imam replied, ‘Believing people are very much respectable before Allah. He does not keep them in the crow of birds. In fact, He keeps them in bodies like their bodies.’” [\[al-Kafi\]](#)

- 5) Sahl ibn Ziyad has narrated from ‘Isma‘il ibn Mehran from Durust ibn abu Mansur from ibn Muskan from abu Basir who has said the following:

“Abu ‘Abd Allah, ‘Alayhi al-Salam, has said that the souls (spirits) with the quality of body are in a tree in paradise where they get to know each other and ask questions. Whenever a new coming soul (spirit) joins them, they say, ‘Leave him alone. He has just experienced a huge terrifying experience.’ Then they ask him, ‘What is so and so and so and so doing?’ If he says, ‘I left him in his lifetime,’ they wish the best for him; but if he says, ‘He died’, they say, ‘He then has fallen into the deep (hell).’” [\[al-Kafi\]](#)

- 6) Ali has narrated from his father from Muhsin ibn Ahmad from Muhammad ibn Hammad from Yunus ibn Ya‘qub who has said the following:

“Abu ‘Abd Allah, ‘Alayhi al-Salam, has said that when a dying person dies, other spirits gather around him and ask, ‘Who is still alive and who is dead?’ If someone is dead and has not joined them they say, ‘He then has fallen into the deep.’ Others among them say, ‘Leave him alone so he can gain comfort from what he has experienced from death.’” [\[al-Kafi\]](#)

- 7) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Khalid from al-Qasim ibn Muhammad from al-Husayn ibn Ahmad from Yunus ibn Zabyan who has said the following: ‘

“Once I was with abu ‘Abd Allah, ‘Alayhi al-Salam, and he asked, ‘What do people say about the spirits of the believers?’ I then replied, ‘They say that they live in the crows of green birds in chandlers in paradise under the Throne.’ Abu ‘Abd Allah, ‘Alayhi al-Salam, then said, ‘Allah is free of all defects. A believer is highly respected in the sight of Allah. He does not place them (the spirits of believers) in the crows of birds. O Yunus, when that (death) comes Muhammad, Ali, Fatimah, al- Hassan and al-Husayn, ‘Alayhim al-Salam, and the angels of high ranks before Allah come. When Allah, the Most Majestic, the Most Glorious, causes him to die, the spirit is transferred to a form like his form in the world. They (spirits) eat and

drink. When a new coming soul (spirit) joins them, they recognize him through his form which he had in the world.” [\[al-Kafi\]](#)

- 8) A number of our people have narrated from Sahl ibn Ziyad and Ali ibn Ibrahim has narrated from his father all from Ja’far ibn Muhammad al-Ash’ariy from al-Qaddah who has narrated the following:

“Abu ‘Abd Allah from his ancestors, ‘Alayhi al-Salam, has narrated that ‘Amir al-Mu’minin, ‘Alayhi al-Salam, has said, ‘The worst water on earth is the water of Barahut which is in Hadramawt where the souls (spirits) of unbelievers camp.” [\[al-Kafi\]](#)

(71) That the souls of believers are rewarded in purgatory while the souls of disbelievers are punished in it

- 1) A number of our people have narrated from Ahmad ibn Muhammad as well as Sahl ibn Ziyad and Ali ibn Ibrahim has narrated from his father, all from ibn Mahbub from Ali ibn Ri’ab from Durays al-Kunasiy who has said the following:

“I said to abu Ja’far, ‘Alayhi al-Salam, ‘People say that our Euphrates gushes forth from the Garden (paradise). How can that be the case? It flows from the west and many springs and waters of valleys fall into it.’ The narrator has that abu Ja’far, ‘Alayhi al-Salam, then said while I was listening, ‘Allah has a garden. Allah has created it in the west. The waters of your Euphrates come from there and to this (garden) the souls (spirits) of believing people travel from their graves every evening. They descend upon its fruits, eat thereof, enjoy, meet others and get to know them. At dawn they move from the garden and remain in the air between earth and the sky, fly back and forth; at sunrise they visit their graves, meet in the air and get to know each other.’ The Imam then said, ‘Allah has a fire in the east. He has created it for the souls (spirits) of the unbelievers. They eat from Zaqqum (the fruit of the infernal tree) and drink from its boiling water all night; at dawn they move to a valley in Yemen called ‘Barahut’, which is hotter than the fire of the world, where they meet and get to know each other. In the evening they return to the fire. They remain in this condition until the Day of Judgment.’ The narrator has said that I then asked, ‘May Allah keep you well, in what condition do the people remain who believe in one Creator, and who seek nearness (to Allah) through the prophet-hood of Muhammad, O Allah grant compensation to Muhammad and his family worthy of their services to Your cause? They are of the Muslims who have sinned and they die. They have no Imam and do not acknowledge your Divine Authority.’ He said, ‘They remain in their pit (graves) and do not come out from there. For those of them who have done good deeds and who have not expressed animosity (toward us), a line is drawn for them to the garden, which Allah has created in the west. Through this the garden happiness comes to their grave until the Day of Judgment when they come before Allah. He then shows them the account of their good and bad deeds and thereafter they are sent to paradise or to the fire. Their case depends on Allah’s Judgment.’ The Imam then said, ‘In the same way He deals with the feeble-minded, the dimwitted ones, children and the children of

Muslims who die before maturity. However, for those of the people of Qiblah (people who face Ka'bah during their prayers) who express animosity (toward Ahl al-Bayt) a line is drawn to the fire, which Allah has created in the east, wherefrom heat and flame and smoke and jets of hot water reach them until the Day of Judgment. Thereafter their destination will be to hot water, then to the fire, which will attack them. Then it will be said to them, "To whom, other than Allah, would you invite people? Where is your Imam whom you had chosen other than the Imam whom Allah had made for people?"” [\[al-Kafi\]](#)

- 2) A number of our people have narrated from Sahl ibn Ziyad and Ali ibn Ibrahim has narrated from his father all from Ja'far ibn Muhammad al-Ash'ariy from al-Qaddah who has narrated the following:

“Abu ‘Abd Allah from his ancestors, ‘Alayhi al-Salam, has narrated that ‘Amir al-Mu’minin, ‘Alayhi al-Salam, has said, ‘The worst water on earth is the water of Barahut which is in Hadramawt where the souls (spirits) of unbelievers camp.” [\[al-Kafi\]](#)

- 3) Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Muhammad ibn ‘Uthman from abu Basir who has said the following:

“I once asked abu ‘Abd Allah, ‘Alayhi al-Salam, about the souls (spirits) of believing people. He said, ‘They are in chambers in paradise, they eat and drink thereof and say, “O Lord, make it the Day of Judgment, allow what You had promised us to come true and join the last of us with those who were first.”” [\[al-Kafi\]](#)

- 4) Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Muhammad ibn ‘Uthman from abu Basir who has said the following:

“I once asked abu ‘Abd Allah, ‘Alayhi al-Salam, about the souls (spirits) of the pagans. He replied, ‘They are in the fire where they are punished. They say, “O Lord, do not make it the Day of Judgment for us. Do not allow what You have promised us to come true and do not join the last of us with our first.”” [\[al-Kafi\]](#)

(72) That a person does not benefit after his death except from certain specific things

- 1) A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn ‘Isa from Mansur from Hisham ibn Salim who has narrated the following:

“Abu ‘Abd Allah, ‘Alayhi al-Salam, has said, ‘Nothing of the rewards follow a deceased after his death except three qualities: A charity that he established in his lifetime, it continues after his death; a Sunnah of guidance that he established upon which people act after his

death; or a virtuous child who prays for him.” [\[al-Kafi\]](#)

- 2) Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabiy who has narrated the following:

“Abu ‘Abd Allah, ‘Alayhi al-Salam, has said, ‘Nothing follows a deceased after his death except three things: a charity that Allah has made to function in his lifetime which continues after his death, a Sunnah of guidance that one establishes which is acted upon after his death and virtuous children who pray for him.’” Muhammad ibn ‘Isma’il has narrated from al-Fadl ibn Shadhan from Safwan from ibn Muskan from Muhammad al-Halabiy from abu ‘Abd Allah, a similar Hadith except that he (the Imam) said, ‘or a child who asks forgiveness for him” [\[al-Kafi\]](#)

- 3) Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Ishaq ibn ‘Ammar who has narrated the following:

“Abu ‘Abd Allah, ‘Alayhi al-Salam, has said, ‘Nothing follows a deceased after his death except three things: a charity that Allah has made to function in his life time which continues after his death, a Sunnah of guidance that one establishes which is acted upon after his death and virtuous children who pray for him.’” [\[al-Kafi\]](#)

- 4) A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from Ya‘qub ibn Yazid from Muhammad ibn Shu‘ayb from abu Kahmas who has narrated the following: “Abu ‘Abd Allah, ‘Alayhi al-Salam, has said,

“Six things follow a believing deceased after his death: a child that asks forgiveness for him, a book that he leaves behind, a plantation that he plants, a well that he digs, a charity that he establishes and a Sunnah which is acted upon after his death” [\[al-Kafi\]](#)

(73) That Allah SWT resurrects the dead after their death on Day of Judgement and the souls return to their original bodies

- 1) Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from Ahmad ibn al-Hassan from ‘Amr ibn Sa‘id from Musaddiq ibn Sadaqah from ‘Ammar ibn Musa who has said the following:

“Abu ‘Abd Allah, ‘Alayhi al-Salam, was asked, ‘Does the body of a dead person decay?’ He replied, ‘Yes, nothing of the flesh and bones will be left except the clay from which he is created. This does not decay and it remains in the grave with a round shape until he is created from it just as before.’” [\[al-Kafi\]](#)

- 2) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn al-Husayn from 'Abd al-Rahman ibn abu Hashim from abu Khadijah who has said the following:

"Abu 'Abd Allah, 'Alayhi al-Salam, has said, 'Try to make your shrouds look beautiful; you will be raised with your shrouds.'" [\[al-Kafi\]](#)

- 3) Ahmad b. Ziyad al-Hamadani (rh) narrated to us. He said: `Ali b. Ibrahim b. Hashim narrated to us from his father from Muhammad b. Abi `Umayr from Jamil b. Darraj from al-Sadiq Ja`far b. Muhammad (as).

"He said: When Allah decides to resurrect the creation, He will cause the sky to rain on the Earth for forty mornings. Then, the bones, the vegetation, and the flesh will reassemble." [\[Amali al-Saduq\]](#)

- 4) Al-Khalil ibn Ahmad al-Sejezy narrated that Abu Bakr Muhammad ibn Ishaq ibn Khozaymeh quoted Ali ibn Hijr, on the authority of Sharik, on the authority of Mansoor ibn al-Moe'tamar, on the authority of Rub'ay ibn Kharash, on the authority of Ali (MGB) that God's Prophet (MGB) said,

"One is not a true believer unless he does the following four things: bears witness to the fact that 'There is no god but God, He is One and there are no partners for Him, and I (Muhammad) am God's Prophet; I have been rightly appointed; there is resurrection after death; and there is destiny.'" [\[al-Khisal\]](#)

- 5) Ahmad b. Muhammad b. Khalid al-Barqi from Ali b. al-Hakam from Hisham b. Salim from Abu Hamzah al-Thumali from Ali b. al-Hussain AS who said:

"It is astonishing how one who yesterday was only a sperm and tomorrow will turn into a carcass displays arrogance and boastfulness, and it is astonishing how one denies death and he sees those who die every day and night, and it is astonishing how one denies the latter creation (resurrection) when he sees the first creation, and it is astonishing how one builds the temporary residence (This life) and ignores the permanent residence (Afterlife)" [\[Mahasin al-Barqi H230\]](#)

(74) That on Judgement day people will be called by the names of their mothers except the Shi'a who will be called by the name of their fathers

- 1) My father from Sa'd b. Abdullah from Ahmad b. Muhammad from al-Hasan b. Mahbub from Abi Wallad from Imam al-Sadiq AS who said:

“Allah Blessed and High will call the people by the names of their mothers on the day of Judgement “Where is fulan the son of fulanah” as a veil from Allah SWT over them” [\[Ila al-Sharai’ C362 H1\]](#)

- 2) He said: Abu Bakr Muhammad ibn Umar al-Ji’abi, reported to me from Abu Abdillah Ja’far ibn Muhammad al-Hasani, who reported from Ahmad ibn Abd al-Mon’em, who reported from Abdullah Ibn Muhammad al-Fazari, from Ja’far ibn Muhammad, from his father, peace be upon them all. And he said that Ja’far ibn Muhammad al-Hasani reported from Ahmad ibn Abd al-Mon’em, who reported from Amru ibn Shimr, from Jabir al-Jofi, from Abu Ja’far Muhammad ibn ‘Ali, peace be upon him, from Jabir ibn Abdillah al-Ansari, who said:

“The Prophet, peace be upon him and his progeny, said to ‘Ali ibn Abi Talib, peace be upon him: "May I not give you glad news? May I not award you?" He said: "Yes, O messenger of Allah." He (i.e. the Prophet) said: "Surely, I and you are created from one clay, and from what remained, our Shi’ahs were created. When the Day of Reckoning will dawn, all people will be called by their mother’s names, except your Shi’ahs, who will be called by the names of their fathers, confirming their legitimacy." [\[Amali al-Mufid\]](#)

- 3) Ahmad b. Muhammad b. Khalid al-Barqi from ibn Fadhaal from Yunus b. Ya’qoub al Bigali from Imam al-Sadiq AS who said:

“On Judgement day all will be called by the name of their mothers except for the Shi’a who will be called by their names and the name of their fathers” [\[Mahasin al-Barqi\]](#)

- 4) Ahmad b. Muhammad b. Khalid al-Barqi from al-Qasim b. Yahya from al-Hasan b. Rashid from al-Hussain b. ‘Alawan and Ahmad b. ‘Ubayd from al-Hussain b. ‘Alawan from who he mentioned from Imam al-Sadiq AS who said:

“On judgement day people will be called by their names and the name of the mothers as a veil from Allah SWT except the Shi’a of Ali AS, they will be called by their names and the name of their fathers” [\[Mahasin al-Barqi\]](#)

(75) Every affiliation and lineage will be terminated on Day of Judgement except for the lineage of the Prophet SAWA

- 1) He said: Abul Qasim Ja’far ibn Muhammad, may Allah bless him with mercy, reported to me from Ja’far ibn Muhammad ibn Mas’ood, from his father Abu al-Nadhr al-Ayyashi, who reported from Muhammad ibn Hatim, who reported from Muhammad ibn Muadh, who reported from Zakariyya ibn Adi, who reported from Ubaidullah Ibn Amru from Abdullah ibn Muhammad ibn Aqil, from Hamza ibn Suhaib, from Abu Saeed al-Khudari, from his father who said:

“I heard the Prophet, peace be upon him and his progeny, say from the pulpit: “What has happened to the people who say that blood relationship with me shall have no benefit on the Day of judgement. Yes, by Allah! My womb relation is linked here and hereafter” [\[Amali al-Mufid\]](#)

- 2) Muhammad b. al-Hasan in al-Majalis and al-Akhbar from Ibn al-Salt from Ibn ‘Uqdah from Ali b. Muhammad al-‘Alawi from Ja’far b. Muhammad b. ‘Isa from ‘Ubaydallah b. Ali from al-Ridha AS from his fathers AS from the Prophet SAWA who said:

“Every lineage and in-law relationship will be terminated on the Day of Judgement, except for my lineage and affiliations” [\[Amali al-Tusi, Bihar al-Anwar V7 C9 H2\]](#)

(76) All people will be judged on Day of Judgement except whom Allah excludes

- 1) Abul Hassan Muhammad ibn Ali ibn al-Shah - the jurisprudent from Marv narrated at home on the authority of Abu Bakr Muhammad ibn Abdullah an-Neishaboori, on the authority of Abul Qasim Abdullah ibn Ahmad ibn Amer ibn Soleiman al-Ta’ee in Basra, on the authority of his father in the year 260 A.H. (873 A.D.) quoted the following on the authority of Ali ibn Musa Ar-Ridha’ (a.s.) in the year 194 A.H. (809 A.D.).The same was also narrated by Abu Mansoor Ahmad ibn Ibrahim ibn Bakr al-Khori in Neishaboor, on the authority of Abu Ishaq Ibrahim ibn Muhammad al-Khori, on the authority of Ja’far ibn Muhammad ibn Ziyad - the Khori jurisprudent in Neishaboor, on the authority of Ahmad ibn Abdullah al-Harawi ash-Sheybani, on the authority of Ali ibn Musa Ar-Ridha’ (a.s.). The same was also narrated by Abu Abdullah Al-Husayn ibn Muhammad al-Ashnani Ar-Razi al-Adl in Balkh, on the authority of Ali ibn Muhammad ibn Mehrawayh al-Qazvini, on the authority of Dawood ibn Soleiman al-Farra’, on the authority of (Imam) Ali ibn Musa Ar-Ridha’ (a.s.), who quoted on the authority of his father (Imam) Musa ibn Ja’far (al-Kadhim) (a.s.), on the authority of his father (Imam) Ja’far ibn Muhammad (as-Sadiq) (a.s.), on the authority of his father (Imam) Muhammad ibn Ali (al-Baqir) (a.s.), on the authority of his father (Imam) Ali ibn Al-Husayn (as-Sajjad) (a.s.), on the authority of his father (Imam) Al-Husayn ibn Ali (a.s.), on the authority of his father (Imam) Ali ibn Abi Talib (a.s.) that God’s Prophet (S) said:

“Indeed the Honorable the Exalted God will hold a Reckoning for everyone except for those who ascribe partners for God. For them there will be no Reckoning. He will order that they be taken into the Fire.” [\[Uyun Akhbar al-Ridha AS\]](#)

- 2) Muhammad ibn Umar ibn Muhammad ibn Salm ibn Al-Bara al-Je’abi narrated that Abu Muhammad Al-Hassan ibn Abdullah ibn Muhammad ibn Al-Abbas al-Razi al-Tamimi quoted on the authority of his master Ali ibn Musa Ar-Ridha’ (a.s.), on the authority of his father Musa ibn Ja’far (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali

(a.s.), on the authority of his father Ali ibn Abi Talib (a.s.) that God's Prophet (S) said:

"The first thing that a servant (i.e. a person) will be questioned about is the love for us - the Members of the Holy Household." [\[Uyun Akhbar al-Ridha AS\]](#)

- 3) A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid from al-Hassan ibn Ali ibn Yaqtin from Muhammad ibn Sinan ibn abu al-Jarud from abu Ja'far (a.s) who has said the following.

"Allah, on the Day of Judgment, will hold everyone accountable according to the degree of the intelligence that He had given them in their worldly life." [\[al-Kafi\]](#)

- 4) Amir al-mu'minin, peace be upon him, was asked: How Allah would conduct the accounting of all persons despite their large number. He replied: Just as He provides them livelihood despite their large number. Then it was said to him: How will He conduct their accounting without their seeing Him. He replied: Just as He provides them livelihood although they do not see Him. [\[Nahj al-Balagha\]](#)

(77) That On Judgement Day all people will be called by their Imam

- 1) Ja'far ibn Muhammad ibn Masroor - may God be pleased with him - narrated that Al-Hussein ibn Muhammad ibn Amer quoted Mo'ali ibn Muhammad al-Basry, on the authority of Bastam ibn Marat, on the authority of Ishaq ibn Hisan, on the authority of Al-Haysam ibn Vaqid, on the authority of Ali ibn al-Hassan al-Abdi, on the authority of Sa'ed ibn Tarif, on the authority of Al-Asbaq ibn al-Nobat,at,

"The Commander of the Faithful Imam Ali (MGB) ordered us to emigrate from Kufa to Madaen (in Persia). We left Kufa on Sunday. Amr ibn Harith and seven others stayed behind. They went to a place called Khoranq which is in Hireh. They said, 'We will amuse ourselves here and move on Wednesday and join the Commander of the Faithful Ali (MGB) before he says the Friday prayers. While they were eating lunch, they saw a lizard. They hunted the lizard and Amr ibn Harith took it by hand, opened his palm and jokingly said, 'This is the Commander of the Faithful! Pledge allegiance to him.' Those seven individuals pledged allegiance to the lizard and Amr ibn Harith himself was the eighth person who pledged allegiance to the lizard. They returned on Wednesday night and arrived at Madaen on Friday. They did not disperse and were all together. The Commander of the Faithful Imam Ali (MGB) was delivering the Friday prayer sermon at the mosque. Once they came into the mosque, Ali (MGB) looked at them and said, "O people! God's Prophet (MGB) disclosed one-thousand narrations to me each of which has one-thousand gates each of which has one-thousand keys. I heard God - may His Majesty be Exalted - say, '**One day We shall call together all human beings with their (respective) Imams...**' I swear by God that there will be eight people who shall be resurrected with their leader which will be a lizard. I could name them one by one for you if I wish."Asbaq added, "I saw that Amr ibn Harith had become so sorry

and ashamed that he held his head down just like a date palm branch.” [\[al-Khisal\]](#)

- 2) Abul Hassan Muhammad ibn Ali ibn al-Shah - the jurist from Marv narrated at home on the authority of Abu Bakr Muhammad ibn Abdullah an-Neishaboori, on the authority of Abul Qasim Abdullah ibn Ahmad ibn Amer ibn Soleiman al-Ta’ee in Basra, on the authority of his father in the year 260 A.H. (873 A.D.) quoted the following on the authority of Ali ibn Musa Ar-Ridha’ (a.s.) in the year 194 A.H. (809 A.D.). The same was also narrated by Abu Mansoor Ahmad ibn Ibrahim ibn Bakr al-Khori in Neishaboor, on the authority of Abu Ishaq Ibrahim ibn Muhammad al-Khori, on the authority of Ja’far ibn Muhammad ibn Ziyad - the Khori jurist in Neishaboor, on the authority of Ahmad ibn Abdullah al-Harawi ash-Sheybani, on the authority of Ali ibn Musa Ar-Ridha’ (a.s.). The same was also narrated by Abu Abdullah Al-Husayn ibn Muhammad al-Ashnani Ar-Razi al-Adl in Balkh, on the authority of Ali ibn Muhammad ibn Mehrawayh al-Qazvini, on the authority of Dawood ibn Soleiman al-Farra’, on the authority of (Imam) Ali ibn Musa Ar-Ridha’ (a.s.), who quoted on the authority of his father (Imam) Musa ibn Ja’far (al-Kadhim) (a.s.), on the authority of his father (Imam) Ja’far ibn Muhammad (as-Sadiq) (a.s.), on the authority of his father (Imam) Muhammad ibn Ali (al-Baqir) (a.s.), on the authority of his father (Imam) Ali ibn Al-Husayn (as-Sajjad) (a.s.), on the authority of his father (Imam) Al-Husayn ibn Ali (a.s.), on the authority of his father (Imam) Ali ibn Abi Talib (a.s.) that God’s Prophet (S) said :”

regarding the Honorable the Exalted God’s words, ‘One day We shall call together all human beings with their (respective) Imams...’ All the nations will be called together with the Imams of their time, the Book of their Lord, and the Traditions of their Prophet.” [\[Uyun Akhbar al-Ridha AS\]](#)

- 3) He said: Abu Ja’far Muhammad ibn Ali ibn al-Husayn ibn Babawayh, may Allah bless him with mercy, reported to me from his father, who reported from Sa’d ibn Abdillah, from Ayyub ibn Nuh, from Safwan Ibn Yahya, from Aban ibn Uthman, who reported that: Abu Abdullah, Ja’far ibn Muhammad, peace be upon him, said:

“On the Day of Resurrection, an announcer will announce from inside the Throne: "Where is the Khalifa of Allah on earth?" So Dawood, the Prophet, will stand up and the voice from Allah, Most High, will say: "We do not mean you, although you were Allah’s Khalifa." Then a second announcement will be made: "Where is Allah’s Khalifa on earth?" Then Amirul Mu’mineen, ‘Ali ibn Abi Talib, peace be upon him, will rise. So a voice will come from Allah, Most High: "O people! This ‘Ali ibn Abi Talib is the khalifa of Allah on His earth and His proof over His slaves. So whoever adhered to his rope while on earth, should hang on to his rope here (also), so that he may have the benefit of his light and may follow him in the rising ranks of Paradise." He said: A group of people will rise who had adhered to his rope during life on earth, and will follow him into Paradise. Then there will be announcement from Allah, Most High: "**O those who followed a leader while living on earth, follow him as he goes, and they will go with him.**" That will be the time when those who led will dissociate themselves from those who followed them, and they will see the chastisement, and all relations between them will be severed. ‘And those who followed will say: if only we had one more chance, we would dissociate ourselves from them, as they have disowned themselves from us. Thus will

Allah show them their deeds as anguish for them and never will they come out of the hellfire.' (2:166,167). [\[Amali al-Mufid\]](#)

- 4) Ahmad b. Muhammad b. Khalid al-Barqi from his father from al-Nadhr from ibn Miskan from Malik al-Jahni from Imam al-Sadiq AS who said:

"There is no group of people who followed an Imam in this life but that on Judgement day he would curse them and they would curse him, the only exception is you (meaning those who follow the Imams AS of Ahl al Bayt)" [\[Mahasin al-Barqi\]](#)

- 5) Ahmad b. Muhammad b. Khalid al-Barqi from his father from Hamza b. Abdullah from Jamil b. Darraj from Malik b. 'Ayn from Imam al-Sadiq AS who said:

"O'Malik aren't you pleased that all people would come cursing one another except you and the ones who say what you say (i.e have the same beliefs as you do)" [\[Mahasin al-Barqi\]](#)

- 6) Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus ibn 'Abd al-Rahamn from Hammad from 'Abd al-A'la' who has said that he hear Imam abu 'Abdalla (a.s.) saying.

"Listening and obeying are the gates to goodness. One who listens and is obedient has all the authority in his favor. One who listens but disobeys will have no authority in his favor. The leader, the Imam of the Muslims, on the Day of Judgment, in the presence of Allah, the Most Holy, the Most High, will have complete authoritative support and rightful arguments in his favor." The Imam (a.s.) then said, " Allah, the Most Holy, the Most High, says, 'On the day when We call every nation with their leaders, . (17:71)." [\[al-Kafi\]](#)

- 7) Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan ibn Yahya from al-'Ala' ibn Razin from Muhammad ibn Muslim who has said the following.

"I heard abu Ja'far (a.s.) say, 'Whoever follows the religion of Allah worshipping assiduously without an Imam, Leader with Divine Authority his toil will not be acceptable. In fact, he is lost and confused and Allah disdains his deeds. Such person's case and example is like a sheep that has lost the shepherd and the flock that runs back and forth the whole day. As the night would fall that sheep would see a flock of sheep with a shepherd. The (lost) sheep would then join the flock affectionately that in fact is only a deception. The sheep would pass the night in their shelter but when the shepherd would lead the flock to the pasture the lost sheep would feel lost and away from the flock and the shepherd,. thus, run back and forth in search of the flock and the shepherd. Then it would find a flock of sheep with a shepherd and affectionately join them but, in fact, suffer a deception. This shepherd would shout at the lost sheep saying, "Go and find your own flock and shepherd you are lost, confused and without a flock and shepherd. The lost sheep then would run back and forth in confusion, fear and frustration without a shepherd to guide to the pasture and to the shelter. While the lost sheep is in such confusion a wolf would seize the opportunity and would kill the lost sheep for food. Thus, by Allah, O Muhammad is the case of a person from this 'Umma

(nation) who would live without an Imam (Leader with Divine Authority) from Allah, the Most Majestic, the Most gracious, who is clearly supported with evidence and is just in his dealings. A person without such Imam is lost and confused and if he would die in such condition his death would be like dying in disbelief and hypocrisy. **O Muhammad, bear in mind properly that the unjust Imams and their followers are far away from the religion of Allah. They are lost and misleading. Their deeds that they do are like the dust blown by the winds away in a windy day which, would go out of hand without benefits. Thus is straying far away from the truth.** [\[al-Kafi\]](#)

(78) That Prophets AS and Imams AS and Believers will intercede to whom Allah SWT has given permission to receive intercession

- 1) (The compiler of the book narrated) that his father - may God be pleased with him - narrated that Abdullah ibn Ja'far al-Homayry, on the authority of Harun ibn Muslim, on the authority of Mus'adat ibn Sadaqah, on the authority of Ja'far ibn Muhammad (MGB), on the authority of his father (MGB), on the authority of his forefathers (MGB), on the authority of Ali (MGB) that God's Prophet (MGB) said,

"There are three groups who intercede on behalf of someone with the Honorable the Exalted God and their intercession will be accepted: the Prophets, then the scholars; and then the martyrs." [\[al-Khisal\]](#)

- 2) Ahmad ibn Ziyad ibn Ja'far al-Hamdani (RA) said: `Ali ibn Ibrahim ibn Hashim said, on the authority of his father, on the authority of Muhammad ibn Abu `Umayr that Musa ibn Ja'far (AS) said:

"Allah will not make the Hell eternal for anyone except for those who disbelieved and denied, and those who went astray and rejected monotheism. Believers who refrained from major sins will not be asked about the minor sins they may have committed. Allah, the Blessed and Exalted, says: If you shun the great sins which you are forbidden, We will do away with your small sins and cause you to enter an honorable place of entering. The reporter says: I asked him, "O son of the messenger of Allah (SA)! To which sinners does intercession [shafa`at] apply?" He (AS) replied, "My father (AS) related to me, on the authority of his forefathers (AS) the authority of `Ali (AS) that: The Messenger of Allah (SA) said: "Verily, my intercession applies to the members of my Ummah who committed major sins. As for the good-doers, they should not be concerned..." [\[al-Tawhid\]](#)

Note:

The Hadith above also tackles how do Major sinners receive intercession, I added it as a note because the full hadith is long and might be skipped, so hopefully this note will encourage you to continue reading it as it is very beneficial in my opinion:

“Ibn Abu `Umayr says: I asked him, O son of the Messenger of Allah! How can intercession apply to those who commit major sins, when Allah, exalted be His Remembrance, says: And they do not intercede except for him whom He approves and for fear of Him they tremble; and whoever commits major sins cannot be the approved one, Thus, he (AS) responded, O Abu Ahmad! There is not a believer who commits a sin but that it grieves him, and he regrets it. The Prophet (SA) has said: “Regret is sufficient for repentance.” He (AS) has also said: Whoever is pleased by his good deeds and grieved by his bad deeds is a believer.” Therefore, he who commits a sin, and does not regret it, is not a believer, and intercession will not apply to him because he is unjust. Allah, exalted be His Remembrance, says: The unjust shall not have nay compassionate friend nor any intercessor who should be obeyed. I asked him, “O son of the Messenger of Allah! Why is a person an unbeliever is he does not feel any remorse for his sins?” He (AS) replied, O Abu Ahmad! If someone knows that he has committed a major sin, and knows that he will be punished for it, he will surely regret his action. If feels remorse, he has repented, and deserves intercession. If he does not regret his action, he will persist in his sin. Persistent, habitual sinners are not forgiven, because they do not believe that they will be punished for their actions. If they believed in the punishment then surely they would regret their action. The Prophet (SA) said: No major sin remains after repentance. And no sin remains minor if one engages in it habitually. As for the Word of Allah, the Mighty and High: And they do not intercede except for him whom He approves; then he will not receive intercession unless Allah approves his belief. Belief is the confirmation of reward for good deeds and punishment over bad deeds. If Allah accepts a person’s faith as sincere, it is because the person regrets the sins he has committed, and fears their punishment on the Day of Judgment.”

- 3) In the famous narration about Imam Ali AS teaching four hundred things:

You should not just be hopeful of our intercession on your behalf on the Resurrection Day. You should make an effort yourself to do good deeds” [\[al-Khisal\]](#)

- 4) My father (rh) narrated to us. He said: Sa`d b. `Abdullah narrated to us. He said: Ibrahim b. Hashim narrated from `Ali b. Ma`bad from al-Husayn b. Khalid from `Ali b. Musa al-Rida from his father from his forefathers from Amir al-Mu`minin. He said:

“The Messenger of Allah (s) said: Whomever does not believe in my Pond, Allah will not direct him to my Pond. Whomever does not believe in my intercession, then I will not intercede to Allah for him. Then, he (s) said: Surely, my intercession is for those of my Nation who have committed major sins. As for the pious, they will have no need for it. Al-Husayn b. Khalid said: So I said to al-Rida (as): O son of the Messenger of Allah! What is the meaning of the saying of Allah, “They do not intercede except for whom He approves.” (21:28)? He said: They will not intercede except for those whose religion Allah approves of.” [\[Amali al-Saduq\]](#)

- 5) Ahmad b. al-Hasan al-Qattan narrated to us. He said: Al-Hasan b. `Ali al-Sikri narrated to us. He said: Muhammad b. Zakariyya al-Jawhari narrated to us. He said: Ja`far b. Muhammad b. `Ammara narrated to us from his father. He said: Al-Sadiq Ja`far b. Muhammad (as) said:

“Whoever denies three things is not of our Shi`a: (1) the ascension (mi`raj), (2) the

questioning in the grave, and (3) the intercession.” [\[Amali al-Saduq\]](#)

- 6) Muhammad b. Musa b. al-Mutawakkil (ra) narrated to us. He said: Muhammad b. Yahya al-`Attar narrated to us. He said: Muhammad b. al-Husayn b. Abi'l Khattab narrated to us. He said: Al-Nadr b. Shu`ayb narrated to us from Khalid b. al-Qalanisi from al-Sadiq Ja`far b. Muhammad from his father from his forefathers (as). He said: The Messenger of Allah (s) said:

“When I rise to the Praiseworthy Station (al-maqam al-mahmud), I will intercede for those who have committed major sins from my Nation; so, Allah will accept my intercession of them. By Allah, I will not intercede for those who harm my offspring.” [\[Amali al-Saduq\]](#)

- 7) Ahmad b. Muhammad b. Khalid al-Barqi from `Umar b. AbdulAziz from Muffadal (or someone else) from Imam al-Sadiq AS regarding the verse {and now we have no intercessor (100) nor true friend (101)}:

“The intercessors are the Imams AS, and the friend is from the Believers (among wilayah)” [\[Mahasin al-Barqi\]](#)

- 8) Ahmad b. Muhammad b. Khalid al-Barqi from his father from Hamza b. Abdullah from Sayf b. `Umayrah from Abi Hamza from Imam al-Baqir AS who said:

“The Prophet SAWA intercedes for his nation” [\[Mahasin al-Barqi\]](#)

- 9) Ahmad b. Muhammad b. Khalid from his father from Fadhaal from Hussain b. Uthman from Abi Hamza that he said (probably referring to Imam al Baqir AS):

“The Prophet (sawa) intercedes for his nation, and we (Imams) intercede for our Shi'a, and our Shi'a intercede for their family members” [\[Mahasin al-Barqi\]](#)

(79) That Heaven and Hell are already created and whoever denies it has become a disbeliever

- 1) Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abdul Salam ibn Salih al-Harawi:

“I asked Ali ibn Musa Al-Ridha (s): ‘Please tell me whether Heaven and Hell have been created?’ Imam Al-Ridha (s) answered, ‘Yes. When the Prophet of God (s) was taken for the Ascension to the heavens he entered Paradise, and saw the Fire.’”Aba Salt said, “I asked, ‘Some people believe that these two have been destined to be, but have not been created yet.’ The Imam (s) replied, ‘Neither do they belong to us, nor do we belong to them.

Whoever denies Heaven and Hell has indeed denied the Prophet (s) and us. He is not controlled by any part of our Mastery. He will abide in the Fire for eternity” [\[Uyun Akhbar al-Ridha AS\]](#)

- 2) Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Muhammad ibn al-Hassan ibn Abil Khat'tab, on the authority of Muhammad ibn Abdullah ibn Hilal, on the authority of Al-Ala' ibn Razin, on the authority of Muhammad ibn Muslim that he had heard Aba Ja'far al-Baqir (MGB) say,

“Since the Honorable the Exalted God created the Earth, He has created seven groups of learned men who were not the offspring of Adam. He also created all of them on the Earth and placed each group in the time and the place assigned to them. Then God created Adam who is the father of all the people and created his Household. I swear by God that ever since Heaven was created it has been used by the spirits of the believers. Ever since Hell was created, it has also been always occupied by the spirits of the sinful unbelievers ...”

[\[al-Khisal\]](#)

- 3) Ahmed bin al-Hasan al-Qattan, Allah may have mercy upon him, narrated to us from Ahmed bin Yahya bin Zakariyya from Bakr bin Abdullah bin Habib from Tamim bin Buhloul from Mohammed bin Emara from his father that Ja'far bin Mohammed as-Sadiq (a) said:

“He who denies four matters does not belong to our Shia: the Prophet's Midnight Ascension, the tomb interrogation, the creation of Paradise and Hell, and the right of intercession.” [\[Sifat al-Shi'a\]](#)

- 4) Abdul-Wahid bin Mohammed bin Abdous al-Attar an-Nisapuri, Allah may please him narrated to us from Ali bin Mohammed bin Qutaiba from al-Fadhil bin Shathan that Ali bin Musa ar-Ridha (a) said:

“For anyone who declares the oneness of Allah, denies His being anthropomorphized, deems Him far above that whichever does not fit Him, declares that might, power, will, volition, creation, authority, and acts-all are in the possession of Allah, believes that the acts of the servants (the planning for the acts, not their bringing into being) are created, declares that Mohammed (s) is the messenger of Allah and Ali and the Imams who follow him are the arguments of Allah (against the creatures), supports their disciples, antagonizes their enemies, avoids committing the grand sins, believes in rajaa and the two mut'as, and has faith in the Prophet's Midnight Ascension, the tomb interrogation, the Divine Pool, the right of intercession, the creation of Paradise and Hell, the Path, the Balance, the raising from the death, and the Resurrection, he is surely believer and one of our Shia-the Shia of the Prophet's household.” [\[Sifat al-Shi'a\]](#)

(80) That heaven has all kinds of rewards, and everything that its inhabitants would desire

- 1) 30. It is narrated from him (narrator of the Hadith above) from his father from 'Abd Allah ibn al-Qasim from abu Basir from abu 'Abd Allah (a.s.) who has said the following: "Amir al-Mu'minin (Ali ibn abu Talib) (a.s.) has said,

'... Tuba' is for them and the good ending. 'Tuba' is a tree in paradise that has its roots in the house of the Holy Prophet, Muhammad, recipient of divine supreme covenant. 'Which quality is more graceful for a man?' The Imam said. There will be no believer with a home without a branch of that tree. No desire will emerge in their heart but that the branch will provide. A horseman may run under its shadow for a hundred years and the shadow will not end. A crow (with the longest life span in birds) may fly from its trunk upward but before reaching the top of the tree will drop death due to old age. Therefore, you must develop an interest in this. Believers are busy with themselves and people are comfortable with them. When the night grows dark they fix their faces on earth in prostration before Allah, the Most Majestic, the Most Holy, with the noblest parts of their body. They whisper to the the One Who has created them, about setting free of their necks from fire and as such you must also become.'" [\[al-Kafi\]](#)

- 2) Al-Hasan bin Ahmed bin Idris, Allah may have mercy upon him, narrated to us from his father from Ahmed bin Mohammed bin Easa from his father from Abdullah bin al-Qasim from his father from Abu Bassir that Abu Abdullah related on the authority of his fathers that Amir ul-Mu'minin (a) said:

"... Tuba is a tree in Paradise. Its root is in the house of the Prophet (s), and there is no believer except that he is in his house. Anything their hearts desire will branch out of it. If a glorious rider were to traverse through its shade for one hundred years, he would not be able to exit it. If a crow were to fly from its lowest point, it would not be able to reach its highest point without falling out of old age. So, desire this. Surely, the believer is busy at heart, whilst the people are at peace because of him. When night comes to him, he lays his face in prostration to Allah with the nobility of his body; whispering to the one who created him, asking Him to free his neck [from Hell]. So, be like this." [\[al-Khisal\]](#)

(81) That hell has the severest suffering and punishment

- 1) By this isnad from al-Hasan b. `Ali b. Abi Hamza from Isma`il b. Dinar from `Amr b. Thabit from Abi Ja`far Muhammad b. `Ali al-Baqir (as).

He said: The people will bark in the Fire just as dogs and wolves bark when they are in pain. What do you think, `Amr, of a people who shall die, and its punishment will not be lightened for them, with thirst and hunger therein, with their eyes covered, deaf, dumb, and blind – their faces darkened, at loss and regretful. [Allah is] angry with them, so they will not receive mercy. The punishment will not be lightened for them. They will fall into the Fire, drink boiling water, eat from Zaqqum, and their noses will be hung from hooks of fire. They will be struck with whips of iron, and the angels of torment will be harsh and relentless. Their faces

will be pulled in the Fire, and they will be with the devils in deprivation, shackled in chains. Their calls will not be answered, and if they ask for a need, it will not be fulfilled for them. This is the state of those who enter the Fire.” [\[Amali al-Saduq\]](#)

- 2) A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from Muhammad ibn ‘Isa from al-Husayn ibn Sa‘id from Nusayr Mawla’ abu ‘Abd Allah, ‘Alayhi al-Salam, from Muwaffaq Mawla’ abu al-Hassan, ‘Alayhi al-Salam, who has said the following: “

When my master ordered buying herbs he ordered quite a large amount and also watercress. It then would have been purchased for him and he (the Imam) would say, ‘How dimwitted certain people are when they say that it grows in a valley of hell and Allah, most Majestic, most Glorious, says, ‘Its fuel is people and stones’ (2:24); then how can herbs grow therein?’” [\[al-Kafi\]](#)

- 3) According to the same documentation, God’s Prophet (S) said,

“Indeed the murderer of Al-Husayn ibn Ali (a.s.) will be in a coffin full of fire. On him there will be half of the punishment of the people of the world. His hands and feet will be chained down with molten chains. He will be taken towards the Fire upside down until he reaches the bottom of Hell. He will stink so much that the residents of the Fire will take refuge with their Lord from the extent of the bad smell. He will reside there forever and taste the painful torture along with all those who assisted him in killing Al-Husayn (a.s.). The Honorable the Exalted God will grow new skin for them over and over again after it gets burned so that they keep experiencing that torture over and over again. It will not relieve them at all. When they express thirst, they will be fed boiling water. Woe be to them from the chastisement of the Sublime God in the Fire!” [\[Uyun Akhbar al-Ridha AS\]](#)

- 4) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ishaq ibn Jarir who has said the following:

“A woman asked me to ask abu ‘Abd Allah, ‘Alayhi al-Salam, for permission to visit him (the Imam). Permission was given and she came with her slave-girl and asked, ‘O abu ‘Abd Allah, what is the meaning of the word of Allah, most Majestic, most Glorious, “. . . the olive tree which is not eastern or western.” (24:35) He (the Imam) said, ‘Allah does not give parables of the tree. He only gives parables about the children of Adam. Ask what you want.’ She asked, **‘Tell me about women with women and what the penalty is for it?’ He (the Imam) said, ‘Its penalty is like that for fornication and on the Day of Judgment they will be brought with dresses of fire which cause laceration, veiled with veils of fire, and loin cloths of fire. Posts of fire will be inserted inside them up to their heads and they will be thrown in the fire.** You must take notice that the first ones who engage in such act were people of Lot. Men became satisfied with men and women were left without men, so they did as their men did.” [\[al-Kafi\]](#)

(82) That Believers will be in heaven for all eternity and Disbelievers will be in hell for all eternity, and there is no end for the rewards of Heaven nor the punishments of Hell

- 1) My father narrated from Sa'd b. Abdullah from Al Qasim b. Muhammad from Sulaiman b. Dawood from Ahmad b. Yunus from Abi Hashim who said:

"I asked Imam al-Sadiq AS about staying in Heaven and Hell for forever. He said: People of hell will remain in hell forever because of their intention in this world to disobey Allah even if they lived here forever. People of paradise will live therein forever because of their intention in this world to worship Allah even if they lived here forever. Because of intentions these and those will remain therein forever. The Imam then recited the words of Allah, "Say, everyone does as he intends (shakilah). . . ." (17:84) the Imam said, 'It (Shakilah) means intention.'" [\[Ila al-Sharai' C299 H1, al-Kafi\]](#)

- 2) A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ariy fm 'Abd Allah ibn Maymun al- Qaddah who has said the following:

"Abu 'Abd Allah, 'Alayhi al-Salam, has narrated from his father who has said that one who commits fornication faces six troubling issues, of which three are in this world and three in the next life. In this world it takes away light and beauty from his face, brings poverty and quicker death. In the next life, it is the anger of Allah, **worse account and living in the fire forever.**" [\[al-Kafi\]](#)

- 3) Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-Attar - may God be pleased with him - narrated in the (Arabic) month of Sha'ban of the year 352 A.H. (962 A.D.) in Neishaboor that Ali ibn Muhammad ibn Qutayba al-Neishaboori quoted on the authority of Al-Fadhli ibn Shathan that Al-Ma'mun asked Ali ibn Musa Ar-Ridha' (a.s.) to write a brief account of the pure Islam for him. Then he (a.s.) wrote,

"... The Sublime God will not submit the faithful believers to Hell after He has promised them Paradise. Any atheist who is submitted to Hell will not depart from the Fire, since he has been promised the Fire and an eternal stay in it. He will not forgive anyone who associates partners with Him. However, He will forgive anyone else He wills for any other sins. Those who commit sins but believe in the Unity of God will not remain in the Fire. They will be taken out of it. Intercession is permissible for them ..." [\[Uyun Akhbar al-Ridha AS\]](#)

- 4) Ali b. Ibrahim from his father from Harun b. Muslim from Mas'adah b. Sadaqah from Imam al-Sadiq AS: He (asws) said: 'The Prophet (saww) said: '

"...' So He (azwj) Created the human being who built shelters and tricked the wind by veiling himself from it and other, so the wind became humble. Then the human being rebelled and said, 'Who is stronger than me?' So He (azwj) Created the death for him, which defeated

him, and so he became submissive. Then the death prided itself so Allah (azwj) Mighty and Majestic Said: "Do not be proud, for I (azwj) will Slaughter you in between the two sects – the people of the Paradise and the people of the Fire, then I (azwj) will not Revive you ever, whether you return (repent) or you fear". And he (asws) also said: 'And the forbearance overcomes the anger, and the mercy overcomes the harshness, and the charity overcomes the sins'. Then Abu Abdullah (asws) said: 'There is more like this where one thing overcomes the other'. [\[al-Kafi\]](#)

- 5) My father, may Allah grant him mercy, said: We were told by Sa'd bin Abdullah, from Qasim bin Muhammed al-Esbahani, from Sulayman bin Dawud, from Hafs bin Ghiyath, from Abu Abdillah, peace be upon him, that he said:

"The Day of the Meeting is a Day in which the people of Heaven and the people of earth meet. The Day of Calling is a Day in which the people of the Fire will call unto the people of Paradise: «Bestow upon us from the water or from what Allah has granted you». The Day of Undervaluing is a Day in which the people of Paradise undervalue the people of the Fire. The Day of Brokenheartedness is the Day in which it will be brought death, and it will slaughter." [\[Ma'ani al-Akhbar\]](#)

(83) That fasiq Muslims will not be in Hell forever, but they will leave it after a while and then enter Heaven

- 1) Ahmad ibn Ziyad ibn Ja'far al-Hamdani (RA) said: `Ali ibn Ibrahim ibn Hashim said, on the authority of his father, on the authority of Muhammad ibn Abu `Umayr that Musa ibn Ja'far (AS) said:

"Allah will not make the Hell eternal for anyone except for those who disbelieved and denied, and those who went astray and rejected monotheism ..." [\[al-Tawhid\]](#)

- 2) Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-Attar - may God be pleased with him - narrated in the (Arabic) month of Sha'ban of the year 352 A.H. (962 A.D.) in Neishaboor that Ali ibn Muhammad ibn Qutayba al-Neishaboori quoted on the authority of Al-Fadhil ibn Shathan that Al-Ma'mun asked Ali ibn Musa Ar-Ridha' (a.s.) to write a brief account of the pure Islam for him.

Then he (a.s.) wrote: "... Those who commit sins but believe in the Unity of God will not remain in the Fire. They will be taken out of it. Intercession is permissible for them ..." [\[Uyun Akhbar al-Ridha AS, al-Khisal\]](#)

- 3) A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from abu Ayyub al-Khazzaz from abu 'Abd Allah (a.s.) who has said the following:

“One who endeavors to help his Muslim brother (in belief) for the sake of Allah, Allah, the Most Majestic, the Most Holy, writes for him one million good deeds, grants forgiveness to his relatives, neighbors, brothers, those whom he knows and those who has done favors for him in the worldly life. On the Day of Judgment it will be said to him, ‘Find in the fire those who had done favors for you in the worldly life and take them out by the permission of Allah, the Most Majestic, the Most Holy, except people of harsh behavior against A’immah (Nawasib).”’ [\[al-Kafi\]](#)

- 4) Ibn Abi Umayr from Abdul-Rahman b. al-Hajjaj from al-Ahwal from Humran from Imam al-Baqir AS:

“The Disbelievers and polytheists will see the people of monotheism in fire and say:” We see that your monotheistic beliefs are of no use, we are both the same!” The Imam AS continues: “Allah SWT will then say to the Angels: “Intercede” and they will intercede for whomever Allah wills. He will then say the same to the believers, until there is no one left except that intercession will reach him. Allah SWT then says: “ I am the Most Merciful, go out of Hell through my Mercy” and they will go out the way moths come out [of the fire]. The Imam AS then says:” Then the columns will extend upon them [the remaining people of fire] and they’ll remain there for eternity” [\[Kitab al-Zuhd\]](#)

- 5) Fadhaalh from Rab’i from al-Fudhayl from Imam al-Baqir AS who said:

“The last one to come out from the fire will be a man named Hamam, he would be in there for ages calling out:” O’Benefactor! O’Affectionate!” [\[Kitab al-Zuhd\]](#)

- 6) Uthman b. Isa from Ibn Miskan from Abu Basir from Imam al-Baqir AS:

“That a group of people will be burning in Hell until they become like lava, then intercession will reach them and they will be taken to a river coming out as a filtrate from Heaven. These people will bathe in the river and their flesh and blood will grow, and the wretchedness of hell will be removed from them. They will enter paradise and they will be called “Jahanmiyeen Hell-Dwellers”, they will all then call out to Allah SWT saying: “Oh Allah SWT remove this name from us”, so then it’ll be removed from them” [\[Kitab al-Zuhd\]](#) , [\[Kitab al-Zuhd with some varying details\]](#)

- 7) Umar b. Aban from Imam al-Sadiq who said regarding the Jahanmiyeen:

“They enter Hell due to their sins, and they leave it due to Allah’s SWT forgiveness” [\[Kitab al-Zuhd\]](#)

- 8) Muhammad b. Abi Umayr mafroo’ from Imam al-Sadiq AS who said:

“A servant will come be brought on Judgement Day with no good deeds at all, it will be said to him: “Try to remember and mention if you have any good deed” he will remember and then say: “My Lord I have no good deed except that your Mu’min servant fulan passed by me

and requested water for his ablution so that he may pray, so I gave it to him. Allah SWT will then say: "Enter my servant into heaven" [\[Kitab al-Zuhd\]](#)

(84) The necessity of Prophethood and Imammah and that the Earth is not left without a Prophet or an Imam as long as Taklif (Obligation) is ongoing

- 1) Ali ibn Ibrahim has narrated from his father from al-'Abbass ibn 'Umar al-Qummi from Hisham ibn al-Hakam from abu 'Abdallah (a.s.) the following.

"An atheist asked the Imam (a.s.), 'How do you prove the truthfulness of the prophets and the messengers?'" The Imam (a.s.) said, "It is a fact that we have established with sufficient evidence the existence of our Creator, the Most Holy, the Most High and Exalted above all creatures. It is a fact that this Creator is All wise and Most High. His creatures can not see, touch, associate and directly communicate with Him. It proves that His deputies must be present among His creatures. It is His deputies and ambassadors who speak to people for Him and provide them guidance to protect their interests, to tell them what is beneficial to them and what are the best means of survival and what may cause their destruction. This proves the presence among people of those who conveys the commandments of the Creator, Who is All wise and All knowing Allah, the Most Holy, the Most High, to people. Such people are the prophet (a.s.) the chosen ones from among His creatures. They are the people of wisdom, disciplined with wisdom and sent to people with the message of wisdom. They are different from other people - although are like them in physical form and shape - in their conditions of discipline and their receiving direct support from Allah, the Most Holy, the Most High and All-Wise. This also proves their presence among people in all times to ensure the availability of the people with Divine authority who would have the kind of knowledge that would establish their truthfulness and trustworthiness." [\[al-Kafi\]](#)

- 2) Muhammad ibn Isma'il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya from Mansur ibn Hazim who has said the following.

"I said to Imam abu 'Abdallah (a.s.), 'Allah by far above Majestic and Gracious to be known through His creatures. In fact, the creatures are known through Allah.'" The Imam (a.s.) said, "You have spoken the truth." I said, "One who knows that he has a Lord, he must also learn that his Lord agrees with certain things and disagrees with certain other things. The only way he would know what his like and dislikes is revelation or a messenger. On e does not receive revelation he must find the messengers and when finds the messengers he will know that they the Divine authority and that obedience to them is necessary. I say to people, "Do you know that the messenger of Allah was the Divine authority over His creatures?" They say, "Yes, he was the Divine authority." I then ask, "After the messenger of Allah who was the Divine authority over His creatures?" They said, "After the messenger of Allah the Divine authority is the Holy Quran." I considered the Holy Quran and found out that various kinds of

people consider this Holy Book as support for their beliefs. For example the Murji'a (people who say Allah has postponed punishment), the pre-determinists and the atheist who even do not believe in it but take it as the basis for their arguments against the others. I then learned that the Holy Quran can not serve as Divine authority without a guardian whose words from the Holy Quran would be the truth. I then ask the people, "Who is the guardian of the Holy Quran?" They say, "Ibn Mas'ud knew the Holy Quran, 'Umar knew it and Hudhayfa knew the Holy Quran." I ask them, "Did they know all of the Holy Quran?" The people say, "No, they did not know all of it." I have not found anyone who would know all of the Holy Quran except Ali ibn abu Talib (a.s.). It is a fact that if any issue would emerge that needed a Quranic solution, except for Imam Ali (a.s.) every one of the others would, in many cases, say, "I do not know." Only Imam Ali (a.s.) would say, "I know." I then acknowledge that Imam Ali (a.s.) is the guardian of the Holy Quran and obedience to him is obligatory and he is the Divine authority over the people after the Holy Prophet (s.a.). Whatever Imam Ali (a.s.) has said from the Holy Quran is the truth." The Imam (a.s.) said, "May Allah grant you blessing."
[\[al-Kafi\]](#)

- 3) Ali ibn Ibrahim has narrated from his father from Muhammad ibn abu 'Umayr from Mansur ibn Yunus and Su'dan ibn Muslim from Ishaq ibn 'Ammara from abu 'Abdallah (a.s.) who has said the following.

"I heard the Imam (a.s.) saying, 'The earth is never left without an Imam so that if the believers would add any thing it would be brought back and if they would reduce anything it would be completed.'" [\[al-Kafi\]](#)

- 4) A number of our people has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn abu 'Umayr from al-Husayn ibn abu al-'Ala' who has said the following.

"I abu 'Abdallah (a.s.), 'Can there be a time on earth without Imam?' The Imam said, "No, it can not be without Imam." I asked, "Can there be two Imams at a time?" He said, "No, unless one is quite." [\[al-Kafi\]](#)

- 5) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Rabi' ibn Muhammad al-Musalliy from 'Abdallah ibn Sulayman al- 'Amiriy from abu 'Abdallah (a.s.) who has said the following.

"The earth has never been without a person with Divine authority who would teach people about the lawful and unlawful matters and call them to the path of Allah." [\[al-Kafi\]](#)

(85) The obligation on every Mukallaf (accountable person) to know their Imam

- 1) Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from al-Fudayl from al-Harith ibn al-Mughira who has said the following.

"I said to abu 'Abdallah (a.s.) , 'the Messenger of Allah has said, "Whoever would die without knowing who his Imam is he would die as if has died in ignorance (of religion)." The Imam (a.s.) said, "That is true." I then said, "Is it the ignorance of uneducated people or ignorance of ones not knowing his Imam?" The Imam (a.s.) said, "It means the ignorance that is disbelief, hypocrisy and error" [\[al-Kafi\]](#)

- 2) Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' who has said that 'Abd al-Karim ibn 'Amr narrated to me from ibn abu Ya'fur who has said the following. "I asked abu 'Abdallah (a.s.) about the words the Messenger of Allah.

"Whoever would die and is not under the (guardianship) of the Imam his death would be like a death in ignorance." The narrator has said I then asked, "Is it death in disbelief (in religion)?" He said, "It is death in error ." I then said, "Thus, whoever would die today and would not have an Imam would his death be considered as if he has died in ignorance (without religion)?" He said, "Yes, that is true." [\[al-Kafi\]](#)

- 3) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Hisham ibn Salim from Zurara who has said the following.

"I said to abu Ja'far (a.s.), 'Is knowing the Imam from among you obligatory on all creatures?'" The Imam (a.s.) said, "Allah, the Most Holy, the Most High, sent Muhammad to all people as His Messenger and as His authority over all creatures on earth. Those who have faith in Allah and that Muhammad is His Messenger and have followed him and have acknowledged his message on such people it is obligatory to the Imam from us. Those who do not have faith in Allah and in His messenger and who do not follow him and do not acknowledge him and do not acknowledge the rights of Allah and His messenger then knowing the Imam (a.s.) would be obligatory on them? They do not have faith in Allah and in His messenger, do not follow him and do not acknowledge their rights." I then asked, "What would you say about those who have faith in Allah and His messenger who acknowledge His messenger in all the matters that have come from Allah, is it obligatory for them to know the Imam (a.s.) from you?" The Imam (a.s.) said, "Yes, it is obligatory. Do they not know so and so?" I said, "yes, they do." The Imam (a.s.) then said, "Do you think Allah is the one who has placed such knowledge in their hearts? No, I swear to Allah that no one other than Satan has placed such knowledge in their hearts. I swear to Allah that no one other than Allah, the Most Holy, the Most High, has inspired our rights in hearts of the believers." [\[al-Kafi\]](#)

- 4) Al-Husayn has narrated from Mu'alla al-Hassan ibn Ali from Ahmad ibn 'A'idh from his father from 'Udhayna who has said that more than one person has narrated to us from one the two Imams (a.s.) who has said the following.

"One will not be considered a Mu'min until he knows Allah, His Messenger and all of the Imams and the Imam of ones time, acknowledges his Divine authority and submits his affairs to the Imam (a.s.)" He then said, "How would one know the last one when one is ignorant of the first one." [\[al-Kafi\]](#)

(86) The obligation on every Mukallaf to obey the Imam

- 1) Ahmad ibn Muhammad has narrated from Ali ibn al-Hakam from al-Husayn ibn abu al-'Ala' whos has said that I mentioned to Imam abu 'Abdallah (a.s.) our expression about the successors (of the Prophets (s.a.)) "That obedience to them is obligatory", the Imam (a.s.) said,

'It is very true because they are the people about whom Allah, the Most Holy, the Most High, has said, "Believers, obey God, His Messenger, and your (qualified) leaders. . ." (4:59) It is they about whom Allah, the Most Holy, the Most High, has also said, 'Only God, His Messenger, and the true believers who are steadfast in prayer and pay alms, while they kneel during prayer, are your guardians (5:55)'" [\[al-Kafil\]](#)

- 2) Through the same chain of narrators it is narrated from Ahmad ibn Muhammad from Mu'ammarr ibn Khallad who has said that a man from Persia asked Imam abu al-Hassan (a.s.) "Is obedience to you obligatory?" The Imam (a.s.) replied, "Yes, it is obligatory." The man then asked is in the same way as obedience to Amir al-Mu'minin Ali ibn abu Talib (a.s.)?" The Imam (a.s.) replied "Yes, it is obligatory in the same way," [\[al-Kafil\]](#)

- 3) Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya from Mansur ibn Hazim who has the following.

"I asked Imam abu 'Abdallah (a.s.), 'Allah is the Most Holy, the Most High to be recognized through His creatures. In fact, it is the creature who are recognized through Allah.'" The Imam (a.s.) said you have is very true." I then said, "One who knows that he has a creator he must also know that his creator becomes with certain things and displeased with certain other things. That the only way to know what is pleases the creator and what displeases Him is through divine revelation or a messengers. One who does not receive Divine revelation must find the messenger and when one would find the messengers and upon finding the messenger one would learn that they are the Divine authorities and obedience to them is obligatory. I say it to people, "Do you not acknowledge that obedience to the holy Prophet possessed Divine authority from Allah over His creatures?" They say, "Yes, it is true." I then say to them, "When the holy Prophet left this world who possessed Divine authority over the people?" The say, "The holy Quran." I then looked in the holy Quran and I found out that all kinds of people consider this holy as the basis for their beliefs. The group called al-Murji'a consider it as the basis for whatever it believes. Those who believe in predestination also consider this holy Book as the basis for whatever they believe in. Even the atheists who do not even believe in it at all refer to this holy book to defeat the others. This proves that the holy Quran can not be considered a Divine authority without a guardian whose words about the Quran would be the true ones. I then ask them, "Who is the guardian of the Quran?" They reply, "Ibn Mas'ud knew the Quran. 'Umar knew the Quran. Hudhayfa knew the Quran." I then ask them, "Did these people know all of the Quran?" They say, "No, they did

not know all of the Quran.” I do not find anyone who would say that he knows all of the Quran. The only one who says that he knows all of the Quran is Ali, may Allah’s peace and blessings be upon him. If any question would arise in these people, that one would say that he did not know. The other one would say that he did not know and so on except Ali that would say that he did know. That gives enough proof to say that Ali was the guardian of the Quran. Obedience to Ali was obligatory by the command of Allah and he possessed Divine authority over the people after the holy Prophet (s.a.). Whatever Ali (a.s.) said about the holy Quran is true.” The Imam said, “May Allah’s blessings be with you.” I then said, “Imam Ali (a.s.) did not leave this world without introducing the person who possessed Divine authority over the people after him just as the holy Prophet (s.a.) had done. The person who possessed Divine authority over the people after Imam Ali (a.s.)_ was Imam al-Hassan (a.s.). I testify that Imam al-Hassan (a.s.) also did not leave this world without introducing the person who would possess Divine authority over the people after him just as his father and grandfather had done. The person who after Imam al-Hassan possessed Divine authority over the people was Imam al-Husayn (a.s.). Obedience to him was obligatory by the command of Allah.” The Imam said, “May Allah’s blessings be with you.” I then kissed his head and said, “I testify that Imam al-Husayn did not leave this world without introducing the person who would possess Divine authority over the people after him. That person was Imam al-Husayn (a.s.) obedience to whom was obligatory by the command of Allah. The Imam said, “May Allah’s blessings be with you.” I then kissed his head and said, “I testify that Imam al-Husayn did not leave this world without introducing the person who would possess divine authority over the people after him. That person was Imam al-Husayn (a.s.) obedience to whom was obligatory by the command of Allah. The Imam said, “May Allah’s blessings be with you.” I then said, “Please let me kiss your head again.” The Imam (a.s.) smiled. I then said, may Allah grant you success. I know that your holy father did not leave this world without introducing the person who would possess Divine authority over the people after him just as his father had done. I testify that yourself are the person who possess Divine authority over the people after your holy father and that obedience to you is obligatory by the command of Allah.” The Imam (a.s.) said, “It is true enough, The Imam said, “May Allah’s blessings be with you.” I then asked for his permission to kiss his head and the Imam (a.s.) smiled. I kissed his head. The Imam (a.s.) then said, “Ask whatever you want. I, from this day on, will never deny you anything.” [\[al-Kafi\]](#)

(87) That the Imams are the guides for all times and nations and the gate through which people go nearer to Allah SWT

- 1) Ali ibn Ibrahim has narrated from his father from Muhammad ibn abu ‘Umayr from ibn ‘Udhayna from Buray al-‘Ijli from Imam al-Husayn (a.s.) who has said the following about the words of Allah.

“(Muhammad), you are only a Warner. For every nation there is a guide. (13:7)” The Imam (a.s.) said that at all times there is a guide from us who guides people to the teachings of the Holy Prophet (s.a.). Of the guides who possess Divine authority after the holy Prophet (s.a.) is

Amir al-Mu'minin (a.s.) and his successors one after the other." [\[al-Kafi\]](#)

- 2) A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd and Fudala ibn Ayyub from Musa ibn Bakr from al-Fudayl who has said that he asked Imam abu 'Abdallah (a.s.) about the meaning of the words of Allah:

"For every nation there is a guide." (13:7) The Imam (a.s.) said that every Imam is the guide in his own time." [\[al-Kafi\]](#)

- 3) Mu'alla has narrated from Muhammad ibn Jumhur from Sulayman ibn Suma'a from 'Abdallah ibn al-Qasim from abu Basir who has said that Imam abu 'Abdallah (a.s.) said the following.

"The successors (of the holy Prophet (s.a.) are the gates to Allah, the Most Holy, the Most High, through which people go to Him. Had they not existed, Allah, the Most Holy, the Most High, would not have been recognized. Allah, the Most Holy, the Most High, will present these successors as evidence against His creatures." [\[al-Kafi\]](#)

- 4) Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from 'Abdallah ibn Sinan who has said that he asked abu 'Abdallah (a.s.) about the meaning of the following verse of the Holy Quran.

"God has promised the righteously striving believers to appoint them as His deputies on earth, as He had appointed those who lived before. . ." (24:55) The Imams (a.s.) said, "The people referred to in this verse are the Imams (a.s.)" [\[al-Kafi\]](#)

(88) That the Imam is the

- 1) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hasan ibn Mahbub from Ishaq ibn Ghalib from abu 'Abdallah (a.s.) who has described the condition of the Imams (a.s.) and their attributes in one of his sermons.

"Allah, the Most Holy, the Most High, has explained His religion through the Imams of (true) guidance from the family of our Prophet (s.a.) the Ahlul Bayt (a.s.), and has clear through them the path of His system and plan. He has opened through them the inside of the springs of His knowledge. Whoever of the followers of Muhammad (s.a.) has recognized his obligation towards the rights of his Imam he has realized the taste of the sweetness of his faith and the superior beauty of his Islam. It is because Allah, the Most Holy, the Most High, has appointed the Imam the torchbearer for His creatures and authority over those who receive His blessings of His world. He has crowned him with dignity and has encompassed him in the Light of His Omnipotence. He extends a means to the heavens. The blessings do not discontinue from him. Nothing from what is with Allah is achieved except through its right means. Allah does not accept the good deeds of His servants without one's recognition of the Imam (a.s.). The Imam (a.s.) knows how to sort out the dark confusing matters and

whatever obscures the Sunnah (tradition of the Holy Prophet (s.a.) and the confounding matters in mischievous conditions. Allah, the Most Holy, the Most High, has always been choosing the Imams from the descendants of al-Husayn (a.s.) one after the other Imam. He would select and choose them for the leadership of His creatures delightfully and well satisfied with them. Whenever one Imam would leave this world He would appoint for His creatures his successor as a clear beacon and a shining guide, a guarding leader, a knowledgeable Divine authority. The Imams from Allah guide people with the truth and with the truth they judge. They are Allah's authority calling people to Him and as shepherds of His creatures. With their guidance people follow the religion and from them the land receive light. Through their holiness the bounties increase. Allah has made them life for the people and the torches in the darkness, the keys to communication and the strongholds for Islam. Thus, has the measures of Allah continued in them towards His final decision. "The Imam is the outstanding amicable person, the most trusted guide and the guardian who can make hopes come true. Allah has chosen him with such distinctions. He choose him as such in the realm when all things were in the form of particles in the instance that He made him made him a particle and in the realm in which all things were designed as He had designed him (well-protected) as a shadow??, before He made the organisms, on the right side of His throne, gifted with wisdom in the unseen knowledge with Him. He chose him in His knowledge and granted him outstanding nobility for his purity. He is a heir of Adam, the best one among the descendents, the chosen one of the family of Abraham, a descendent of Ismael and of the most preferred ones in the family of Prophet Muhammad (s.a.). He has always been looked after by the watchful eyes of Allah Who would provide him security and guard him with His shield, well protected against the evil nets of Satan and his armies. He is well defended against the approaching dark nights and the false accusations of the evil doers. All wickedness is kept away from him and he kept safe against all forms of defects and flaws. He is veiled against all the scourge and infallible in the case of sins. He is kept safe and sound against all indecencies. He is well known for his forbearance and virtuousness in the early days of his life and great knowledge, chastity and excellence are ascribed to him towards the end of his life. The task of Imamt (leadership) of his father rests with him while in the lifetime of his father he remained silent. When the time of the Imamat (leadership) of his father ends it is the time when the measures of Allah ends up with him to His wish, the will from Allah brings him to His love, thus, the end of the Imamat of his father comes and he passes away. The authority from Allah shifts to him after his father. He then is made in charge of His religion and the Divine authority over His servants, the guardian over His lands, supported with His spirit and is given of His knowledge. He raises him as a beacon for His creatures, makes him to have His authority over the people of his world and as the light for the people of His religion and a guardian for His servants. Allah will agree to have him as Imam of the people, entrust him with His secret, makes him a safe-keeper of His knowledge, and makes him to hide His wisdom in him. He protects him for His religion calls up on him to serve His great task, revives through him the phases of His system (of religion) and the obligations in His laws. The Imam then enforces justice, when the people of ignorance are confused and the disputing and quarrelling people are frustrated, with shining light, the beneficial cure and radiant truth. He would do so with clear explanations of all aspects and just in the manner and practice his truthful father and forefathers would do before him. No one would ignore the rights of such scholar except the wicked ones. No one would struggle

against him except those who have strayed away from the right path. No one would keep away from him except those who keep a bold face against Allah, the Most Holy, the Most High. [\[al-Kafi\]](#)

(89) That the Imam cannot be chosen by the people but is chosen through testimony of the previous Imam

- 1) Abu Muhammad al-Qasim ibn al-'Ala', may Allah grant him blessings, in a marfu' manner (rafa'abu), has narrated from 'Ad al-'Aziz ibn Muslim the following. "We had been with al-Rida (a.s.) at Marw. During an assembly in the central mosque on Friday, we attended the gathering. It was when we had just arrived (in Marw). People spoke and discussed about the issue of Imamah (Leadership with Divine Authority). All the differing opinions among people in this matter came up. I then went to see my leader (a.s.) and informed him of the people's controversies over the issue (leadership). The Imam (a.s.) smiled and then said the following

"... The Imam is clean of sins, free of faults, possesses special knowledge and is distinguished in forbearance. The Imam maintains law and order in religion. He is the might of the Muslims to enrage the hypocrites, and futile to unbelievers. The Imam is the peerless person of his time, no-one can reach even near his rank in virtue and no scholar is comparable to him. No one can become A number of our people has narrated from alternative for him, nor is there anyone similar to him or just like him. His is exclusive in all virtues of which none is acquired or is sought after, in fact, his virtues are all from bestowed up on him by the source of all virtue, the Generous One. Who is he that can know all about the Imam, or can select him? ... It is the grace from Allah and He gives to whoever He wills. Allah is possesses great generosity. How would they have the right to choose the Imam (a.s.)? The Imam (a.s.) is a scholar that is not ignorant of any thing, a shepherd who does not become, the mine of holiness purity, of worship and restraint from sins and Knowledge and worship" [\[al-Kafi\]](#)

- 2) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hasan ibn Mahbub from Ishaq ibn Ghalib from abu 'Abdallah (a.s.) who has described the condition of the Imams (a.s.) and their attributes in one of his sermons.

"... The Imam is the outstanding amicable person, the most trusted guide and the guardian who can make hopes come true. Allah has chosen him with such distinctions ... Allah will agree to have him as Imam of the people, entrust him with His secret, makes him a safe-keeper of His knowledge, and makes him to hide His wisdom in him. He protects him for His religion calls up on him to serve His great task, revives through him the phases of His system (of religion) and the obligations in His laws. The Imam then enforces justice, when the people of ignorance are confused and the disputing and quarrelling people are frustrated, with shining light, the beneficial cure and radiant truth. He would do so with clear explanations of all aspects and just in the manner and practice his truthful father and forefathers would do before him. No one would ignore the rights of such scholar except the

wicked ones. No one would struggle against him except those who have strayed away from the right path. No one would keep away from him except those who keep a bold face against Allah, the Most Holy, the Most High. [\[al-Kafi\]](#)

- 3) Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' from Ahmad ibn 'Umar who has said that I asked abu al-Hassan al-Rida (a.s.) about the words of Allah, the Most Holy, the Most High. "Allah (God) commands you to return that which had been entrusted to you to the rightful owners. Be just when passing judgment among people. . ." (4:58)

The Imam (a.s.) said, "They are the Imams (a.s.) from the family of Muhammad (s.a.) who are commanded to deliver the trust to the succeeding Imam (a.s.) exclusively and to no one else and that the succeeding Imams must not be deprived of this trust." [\[al-Kafi\]](#)

(90) That the Imams AS know the tafsir of the entire Qur'an and its ta'wil and its nasikh and mansookh and its muhkam and mutashabih and all of that

- 1) A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from an-Nadr ibn Suwayd from Ayyub ibn Hurr and 'Imran ibn Ali from abu Basir from abu 'Abdallah (a.s.) who has said the following. "

We are the people well-grounded in knowledge and we are the ones who know how to interpret it." [\[al-Kafi\]](#)

- 2) Ali ibn Muhammad has narrated from 'Abdallah ibn Ali from Ibrahim ibn Ishaq from 'Adallah ibn Hammad from Burayd ibn Mu'awiya who has narrated the following from either one of the Imams (a.s.) about the words of Allah, Allah, the Most Majestic, the Most gracious.

"No one knows its true interpretations except God and those who have a firm grounding in knowledge . ." (3:7). The Holy Prophet is the best among the people well-grounded in knowledge. Allah, the Most Majestic, the Most gracious, taught him all that He had revealed to him in the form of original text and in the form of interpretations. Allah, the Most Majestic, the Most gracious, would not reveal anything to him that he would not know the meaning thereof. The successors of the Holy Prophet (s.a.) after him knew all revelations. As for those who do not know the interpretations thereof, when the scholar speaks to them with knowledge, they say, "We believe in it, for all of this is from our Lord." The Holy Quran consists of specific, general, clear, not so clear, abrogating and abrogated statements. The people who are well-grounded in knowledge know all of the Holy Quran." [\[al-Kafi\]](#)

- 3) Al-Husayn ibn Muhammad has narrated from Mu'Alia ibn Muhammad from Muhammad ibn 'Uwarma from Ali ibn Hassan from 'Abd al-Rahman ibn Kathir from abu 'bdallah (a.s.) who

has said the following.

“People well-grounded in Knowledge stands for Amir al-Mu’minin Ali (a.s.) and the Imams after him.” [\[al-Kafi\]](#)

- 4) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ‘Amr ibn abu al-Miqdam from Jabir who has said that he heard abu Ja’far (a.s.) say the following.

“No one from the people has claimed to have collected the whole of the Holy Quran (in a book form) as it was revealed. If anyone would come up with such a claim, he is liar. No one collected this Holy Book and memorized as Allah, the Most Holy, the Most High revealed it except Ali ibn abu Talib (a.s.) and the Imams after him.” [\[al-Kafi\]](#)

- 5) Ali ibn Ibrahim has narrated from his father and Muhammad ibn Yahya from Muhammad ibn al-Hassan from those he mentioned, both of them from ibn abu ‘Umayr from ibn ‘Udhayna from Burayd ibn Mu’awiya who has said that he asked abu Ja’far (a.s.) about the meaning of the following verse.

“. . Say, ‘God and those who have the knowledge of the Book are sufficient witness (to my prophet-hood).’” (13:43) The Imam (a.s.) said, “It is a reference to us. Ali (a.s.) is the first among us and the most virtuous and the best among us after the Holy Prophet (s.a.)” [\[al-Kafi\]](#)

- 6) Muhammad ibn Yahya has narrated from Muhammad ibn ‘Abd al-Jabbar from ibn Faddal from Hammad ibn ‘Uthman from ‘Abd al-‘Ala’ ibn A’yan who has said the following.

“Abu ‘Abdallah (a.s.) would say, ‘I was born of the descendents of the holy Prophet (s.a.) while I knew the book of Allah wherein is the knowledge of how the world was first created and the knowledge of all that may come up to the Day of Judgement. Therein is the news of the heavens and the earth, the news of the Paradise and the Fire hell, the news of things of the past, those that will come into existence. I know all of these just as I can see in the palm of my hands. Allah says, “In it there is an explanation of everything.”’” [\[al-Kafi\]](#)

- 7) A number of our people has narrated from Ahmad ibn Muhammad ibn Sinan from Yunus ibn Ya’qub from al-Harith ibn al-Mughirah and a group of our people, among whom were ‘Abd al-‘Ala’, abu ‘Ubaydah and ‘Abdallah ibn Bishr al-Khath’ami, who have said that they heard abu ‘Abdallah (a.s.) say the following.

“I certainly know what is the heavens and what is in the earth. I know what is in paradise and what is the fire. I know what was there and what will be there.” The narrator has said that the Imam (a.s.) paused for a while and found that what he had just said was much heavy for the audience then he (a.s.) said, “I learned all of it from the book of Allah, the Most Holy, the Most High. Allah, the Most Holy, the Most High, has said, “In it there is the clarification of all things.” [\[al-Kafi\]](#)

(91) That the Imams AS have all the knowledge that has been revealed to the Prophet SAWA and past prophets and their successors

- 1) Ali ibn Ibrahim has narrated from his father from 'Abd al-'Aziz ibn al-Muhtadi from 'Adallah ibn Jundab to who Imam al-Rida (a.s.) wrote the following.

"Thereafter, (thanking Allah) Muhammad (s.a.) was the trustee of Allah for His creatures. When he was taken away from this world we, Ahl al-Bayt inherited him, thus, we are the trustees of Allah over His earth. With us is the knowledge of the sufferings, the death, the genealogy of the Arabs and the birth of Islam. We know the man when we see him in the truth of faith or hypocrisy. Our followers (Shi'a) are listed (with us) by their names and the names of their fathers. Allah has established a covenant with them and with us. They land wherever we would do so and enter wherever we would enter. There is no besides us and our followers as living the Islamic culture. We are the noble saviors and the descendents of the prophets and of the children of the successors of the prophets. We the ones to whom the book of Allah, the Most Holy, the Most High, has come exclusively. We, of all people, have the first priority (closeness) to the book of Allah. We, of all people, have the first priority (closeness) to the Messenger of Allah. For us He formed His religion. "He has established for you (family of Muhammad) a form of religion which is of the commands to Noah {we are commanded with whatever Noah was commanded}. It is of the matters that We have revealed to you (Muhammad) and of the commands to Noah, Abraham, Moses, and Jesus to follow.{We have taught and preached the knowledge that was taught to us. We were given the knowledge of these prophets. We are the heirs of the commissioned Messengers}. (He has explained it) so that you (family of Muhammad) would be steadfast and united (all in a united group) in your religion. What you call the polytheists {polytheists in the acknowledgement of the Divine authority of Imam Ali (a.s.) to{the acknowledgement of the Divine authority of Imam Ali (a.s.)}is extremely grave for them. God {O Muhammad} attracts to (the religion) whomever He wants and guides to it whoever turns to Him in repentance." (42:13) [\[al-Kafi\]](#)

- 2) Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Shu'ayb al-Haddad from Durays al-Kunasi who has said the following.

"I was in the presence of abu 'Abdallah (a.s.) and abu Basir also was there. The Imams (a.s.) said, "David inherited the knowledge of the prophets. Solomon inherited David. Prophet Muhammad (s.a.) inherited Solomon and we inherited Muhammad (s.a.). With us are the pages of Abraham and the tablets of Moses." Abu Basir then said, "This is the knowledge." The Imams (a.s.) said, "O abu Muhammad, this is not the knowledge. The knowledge is what happens in the nights and in the days, day after day and hour after hour." [\[al-Kafi\]](#)

- 3) Muhammad has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from 'Adallah ibn Sinan who has said that he asked abu 'Abdallah (a.s.)

the following about the meaning of the words of Allah, the Most Holy, the Most High.

“We have written in the psalms which We had revealed after the Torah. .” (21:105). What is al-Zabur and what is al-Dhikr?” The Imams (a.s.) said, “Al-Dhikr is with Allah and al-Zabur is what He gave to David.” Every book that was revealed is with the people of knowledge and we are the people of knowledge.” [\[al-Kafil\]](#)

- 4) Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Yazid Sha‘ar from Harun ibn Hamza who has said that he hear abu ‘Abdallah (a.s.) say who has said the following.

“In fact, the Quran consists of illustrious verses that exist in the hearts of those who have knowledge. . .” (29:49) ‘They are the Imams (a.s.) exclusive of all others.’” [\[al-Kafil\]](#)

- 5) Abu Ali al-Ash‘ari has narrated from Muhammad ibn ‘Abd al-Jabber from Muhammad ibn Isma‘il from Ali ibn al-Nu‘man from Suwayd al-Qalla from abu Ayyub from abu Basir from abu Ja‘far (a.s.) who has said the following.

“Allah, the Most Holy, the Most High, has two kinds of knowledge. One kind of knowledge is that which no one knows except He. The other kind is that which He has taught to the His angels and His messengers. Whatever His angels and Messengers have learned we know it.” [\[al-Kafil\]](#)

(92) That the deeds of people are presented before the Prophet SAWA and the Imams AS

- 1) Ali ibn Ibrahim has narrated from his father from ‘Uthman ibn ‘Isa from Suma‘ who has said that he heard abu ‘Abdallah (a.s.) say the following.

“What is wrong with you? Why do you disappoint the Messenger of Allah?” A man asked, “How do we disappoint him?” The Imams (a.s.) said, “Do you not know that your deeds are presented before him? When he find sins in them it disappoints him. Do not disappoint the Messenger of Allah. Do things that will make him happy.” [\[al-Kafil\]](#)

- 2) A number of our people have narrated from Ahmad ibn Muhammad from al-Washsha‘ who has said the following.

“I heard Imam al-Rida saying, ‘All the deeds: good and bad ones are presented before the Messenger of Allah.’” [\[al-Kafil\]](#)

- 3) A number of our people has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from Yahya al-Halabi from ‘Abd al-Hamid al-Ta‘i from Ya‘qub ibn

Shu'ayb.

"He has said that he asked abu 'Abdallah (a.s.) about the meaning of the words of Allah, the Most Holy, the Most High. "Act as you wish. God will see your deeds and so will do His Messenger and the believers. . ." (9:106) The Imams (a.s.) said, "They (believers) are the Imams (a.s.)" [\[al-Kafi\]](#)

(93) That the Angels and the Spirit (Ruh) descend to earth on the Night of Destiny (Laylat al-Qadr) and they tell the Imams AS all that happens in that year from Qadhaa' and Qadr and that they know all of the knowledge of the Prophets AS

- 1) Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Umar ibn 'Udhaynah from al-Fudayl, Zurarah and Muhammad ibn Muslim from Humran who has narrated the following:

"I once asked abu Ja'far, 'Alayhi al-Salam, about the following words of Allah, the Most Majestic, the Most Glorious: 'We have revealed it during the blessed night.' (44:3) He (the Imam) said, 'Yes, it is the night of destiny. Every year this night is during the last ten days in the month of Ramadan. It was the night of destiny and no other night when the Holy Quran was revealed. Allah, the Most Majestic, the Most Glorious, has said, "During this night all matters of wisdom are differentiated.'" (44:4) He (Imam) said, "During the night of destiny, all things of good or evil, obedience or disobedience, birth or death, or sustenance that are to take place in the year up to the next month of Ramadan, are measured and determined. Whatever is measured and determined for that year becomes inevitable; however, Allah, the Most Majestic, the Most Glorious, has a wish in it.' He (the narrator) has said, 'I then asked about the meaning of, "The night of destiny is better than one thousand nights?"' He (Imam) replied, 'Good deeds like salat (prayer), zakat and other forms of good are better than good deeds done in one thousand months wherein the night of destiny does not exist. Had it not been for the generosity of Allah, the most Blessed, the most High, toward the believing people, they could not gain any success, but Allah increases their good deeds (through our love).'" [\[al-Kafi\]](#)

- 2) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa and mdd ibn abu 'Abdallah and Muhammad ibn al-Husayn from Sahl ibn Ziyad all from al-Hassan ibn al-'Abbass ibn al-Jarish from abu Ja'far al-Thani (a.s.) who has said the following.

"Amir al-Mu'minin Ali (a.s.) said to ibn 'Abbass, "Layla al-Qadr (the night of destiny) comes every year and that night the command for the whole year descend down. To receive that command are the Leaders with Divine Authority after the Messenger of Allah." Ibn 'Abbass then asked, "Who are they?" He said, "I and the eleven persons from my descendant who all are Imams, (Muhaddathun) such persons to whom angles speak." [\[al-Kafi\]](#)

- 3) Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabber from Muhammad ibn Isma'il from Ali ibn al-Nu'man from Suwayd al-Qalla from abu Ayyub from abu Basir from abu Ja'far (a.s.) who has said the following.

"Allah, the Most Holy, the Most High, has two kinds of knowledge. One kind of knowledge is that which no one knows except He. The other kind is that which He has taught to the His angels and His messengers. Whatever His angels and Messengers have learned we know it."

[\[al-Kafi\]](#)

- 4) Ali ibn Muhammad and Muhammad ibn al-Hassan from Sahl ibn Ziyad from Muhammad ibn al-Hassan ibn Shammun from 'Abdallah ibn 'Abd al-Rahman from 'Abdallah ibn al-Qasim from Sama'a from abu 'Abdallah (a.s.) who has said the following.

"Allah, the Most Holy, the Most High, has two kinds of knowledge. One kind is that which is revealed to the angels, the prophets the Messenger of Allah. Whatever is revealed to the angels, the Messenger of Allah and the prophets, is known to us also. The other is the kind which is exclusively for Allah. When Allah wants to make public anything from it is taught to us first and it is presented to the Imams before us also." Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from Musa ibn al-Qasim and Muhammad ibn Yahya from al-'Amrakiy ibn Ali all of them from Ali ibn Ja'far from his brother Musa ibn Ja'far (a.s.) a similar Hadith." [\[al-Kafi\]](#)

(94) That the Prophet SAWA and Imams AS don't know all 'ilm al-Ghayb, but that they know some of it through Allah SWT revealing it to them, and that if they wish to know something, they know it

- 1) A number of our people has narrated from Ahmad ibn Muhammad ibn 'Isa from Mu'ammal ibn Khallad who has said that a man from Persia asked abu al-Hassan (a.s.) the following.

"Do you know al-Ghayb (the hidden facts)?" The Imam (a.s.) said, "abu Ja'far (a.s.) has said, 'It opens to us then we know it and it is withheld from us then we do not know.'" The Imam (a.s.) then said, "It is the secret of Allah, the Most Holy, the Most High, who has secretly given to Jibril and Jibril has secretly given to Muhammad (s.a.) and Muhammad (s.a.) has secretly given to whoever Allah wished." [\[al-Kafi\]](#)

- 2) Ahmad ibn Muhammad has narrated from Muhammad ibn al-Hassan from Ahmad ibn al-Hassan ibn Ali from 'Amr ibn Sa'id from Musaddiq ibn Sadaqa from 'Ammar al-Sabati who has said that he asked abu 'Abdallah (a.s.) the following.

"Does the Imam have the knowledge of the hidden facts?" The Imam (a.s.) said, "No, he does not have such knowledge but if he would like to know about a thing Allah grants him such knowledge." [\[al-Kafi\]](#)

3) Ahmad ibn Muhammad has narrated from Muhammad ibn al-Hassan from ‘Abbad ibn Sulayman from Muhammad ibn Sulayman from his father from Sadir who has said that he, abu Basir, Yahya al-Bazzaz and Dawud ibn Kathir were in the presence of abu ‘Abdallah (a.s.). The Imam (a.s.) came to us while he was angry. When he settled in his seat he then said, **“How strange is it that certain people think we know the hidden facts. No one knows the hidden things except Allah, the Most Holy, the Most High. I thought to discipline our house maid, so and so, and could not find in which quarter she was.”** Sadir has said, “When the meeting was over and the Imam (a.s.) went home, I, abu Basir and Muyassir went to his house. We said to him, “May Allah take our souls in service for your cause, we heard you say so and so about the matter of your house maid but we know that you have a great deal of knowledge. We do not say that you possess the knowledge of (al-Ghayb) hidden facts.” The narrator has said that the Imam (a.s.) said, “O Sadir, Do you not read the Holy Quran?” I said, “Yes, I do read the Holy Quran.” The Imam (a.s.) then asked, “In your reading have you found the following words of Allah, the Most Holy, the Most High? “The one who had knowledge from the Book said, “I can bring it to you before you even blink your eye. . .” (27:40) The narrator has said that he said that he has read those words. The Imam (a.s.) asked, “Do you know who the man is? Do you know how much knowledge of the Book he had?” The narrator has said that he asked the Imams (a.s.) “Please tell me about his knowledge.” The Imam (a.s.) said, “His knowledge of the Book was like one drop compared to the green ocean (Atlantic). The narrator has said that he said, “May Allah take my soul in service for your cause, that is very little..” The Imam (a.s.) then said, “O Sadir, say, “What a great knowledge is that when Allah, the Most Holy, the Most High, would ascribe to a knowledge that I am about to speak of to you. Have you found in the book of Allah, the Most Holy, the Most High, the following. “Say, “God and those who have the knowledge of the Book are sufficient witness (to my prophethood).” (13:43) The narrator has said that he said to the Imams (a.s.), “Yes. “May Allah take my soul in service for your cause, I have read it.” The Imam (a.s.) then said, “Is the knowledge of one who possesses the knowledge of the whole book greater or that of the one who possesses some knowledge of the Book?” I said, “The knowledge of one who possesses the knowledge of the whole book is greater.” The narrator has said that the Imam (a.s.) pointing to his chest said, “The knowledge of the whole Book, I swear by Allah, is with us. The knowledge of the whole Book, I swear by Allah, is with us.” [\[al-Kafi\]](#)

4) Muhammad ibn Yahya has narrated from ‘Abdallah ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from Ali ibn Ri’ab from Sadir al-Sayrafi who has said that he heard Humran ibn A’yan ask abu Ja’far (a.s.) about the words of Allah, the Most Holy, the Most High Allah, “. . . One Who is the Originator of the heavens and the earth. . .” (6:101) Abu Ja’far (a.s.) said,

“Allah, the Most Holy, the Most High, originated all things through His knowledge in unprecedentedly. He Invented the heavens and earth and there was heavens and earths before. Have you not considered the words of Allah, “. . .His Throne existed on water. . .” (11:7) Humran then said, “Have you considered His words, Majestic is Whose mention, ‘He knows the unseen and He does not allow anyone to know His secrets. . .’ (72:26). Abu Ja’far (a.s.) then said, “ except those of His Messengers whom He chooses. (72:26) Muhammad (s.a.), I swear by Allah, was one of those whom Allah had chosen. However, there are His words “He knows the hidden facts.” The fact that Allah, the Most Holy, the Most High, through what is

hidden from His creatures of the things that He measures and determines and decrees in His knowledge before creating it and before assigning to the angels it is because of the following. O Humran, there is the knowledge withheld before Him in which He has a wish. He then decrees it when He wills. Bada' may take place in it and He then will not decree it. The knowledge that, however, Allah, the Most Holy, the Most High, measures and determines and approves is the knowledge that reaches the Messenger of Allah and then it reaches us." [\[al-Kafi\]](#)

(95) That The Imams AS never did and would not do anything except because of the covenant of Allah, the Most Holy, the Most High, and a command from Him and they did not go beyond such limits

- 1) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ibn Ri'ab from Durays al-Kunasi from Humran who has said that once Humran asked abu Ja'far (a.s.) the following.

"May Allah take my soul in service for your cause, 'Why the cases of Ali al-Hassan and al-Husayn (a.s.) come about the way they did? Their rising and coming out for the religion of Allah, the Most Holy, the Most High their suffering and being murdered at the hands of the rebellious devils and their defeat until they all were murdered and defeated.'" Abu Ja'far (a.s.) then said, "O Humran, Allah, the Most Holy, the Most High had destined it for them. So it was decreed, approved and was made unavoidable. Then He executed it but it all happened with the prior knowledge of the same through the Messenger of Allah. Ali al-Hassan and al-Husayn (a.s.) all rose for the cause of Allah with knowledge of the consequences remained silent whoever of us that remained silent." [\[al-Kafi\]](#)

- 2) Ali in Ibrahim has narrated from his father from 'Abdallah ibn 'Abd al-Rahman al-'Assam from abu 'Abdallah al-Bazzaz from Hariz who has said the following.

"I said to abu 'Abdallah (a.s.), "May Allah take my soul in service for your cause, why is it that you members of the family of the Prophet (s.a) live such a short lives? Your deaths are so close and soon after the other Imam even though people need you so much?" The Imam (a.s.) said, "For everyone of us there is a document that contains what he needs to do within his time. When his assignment according to the commandments therein is complete he learns that his time of death has arrived..." [\[al-Kafi\]](#)

- 3) Ahmad ibn Muhammad and Muhammad ibn Yahya have narrated from Muhammad ibn al-Husayn from Ahmad ibn Muhammad from abu al-Hassan al-Kinani from Ja'far ibn Najih al-Kindi from Muhammad ibn Ahmad ibn 'Ubaydallah al-'Umari from his father from his grandfather from abu 'Abdallah (a.s.) who has said the following.

"Allah, the Most Holy, the Most High sent a document to His prophet (s.a) before his death.

He then said, “O Muhammad, this is your will to the noble ones in your family.” He asked, “Who are the noble ones in my family, O Jibril?” He then said, “They are Ali ibn abu Talib and his sons (a.s.)” On the document there were several seals of gold. The Prophet (s.a) delivered it to Amir al-Mu’minin Ali (a.s.) and commanded him to open one seal and follow the instructions for him therein. Amir al-Mu’minin Ali (a.s.) then opened one seal and followed the instruction in it. Then he delivered it to his son al-Hassan (a.s.). He opened a seal and followed that which was therein. He then delivered it to al-Husayn (a.s.). He opened one seal and found therein instruction that asked him to rise for martyrdom with a group of people. That there will be no martyrdom for them except along with and sale yourself to Allah, the Most Holy, the Most High. He followed all the instructions. Then he delivered it to Ali ibn al-Husayn (a.s.). He opened one seal and found therein instructions therein that asked him to fix his gaze just before him and remain silent, secluded in your house and worship your Lord until your death will arrive. He did as he was instructed and then delivered it to his son Muhammad ibn Ali (a.s.). He opened one seal and found therein instructions that asked him to speak to people and make them learn. Do not fear anyone except Allah, the Most Holy, the Most High because no one can harm you. He followed the instructions and then delivered it to his son Ja’far (a.s.). He opened one seal and found therein instructions that asked him to speak to people, make them learn, propagate the knowledge of your family (Ahl al-Bayt) and affirm the veracity of your righteous ancestors. Do not be afraid of anyone except Allah, the Most Holy, the Most High because you are secure and safe. He did as was instructed and then delivered it to his son Musa (a.s.). In the same Musa (a.s.) will deliver it to the succeeding Imam and so on up to the appearance of al-Mahdi (s.a) “ [\[al-Kafi\]](#)

(96) That whoever claims Imammah and is not a rightful Imam, and whoever denies the rightful Imam are both Disbelievers

- 1) Al-Husayn ibn Muhammad has narrated from Mu’alla ibn Muhammad from abu Dawud al-Mustariqq from Ali ibn Maymun from ibn abu Ya’fur who has said the following. “I heard abu ‘Abdallah (a.s.) say,

‘There will be three kinds of people to whom Allah will not look on the Day of Judgment, will not purify them and they will suffer pain full punishments. They are those who claim to be the Imam with authority from Allah, those who would reject the Imam, Leader with Divine Authority and those who think that for the two there is a share in Islam.” [\[al-Kafi\]](#)

- 2) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isma’il from Mansur ibn Yunus from Muhammad ibn Muslim who has said the following.

“I said to abu ‘Abdallah (a.s.), “A man said to me, “You must know the last of the Imams and it does not matter if you would not know the first of the Imams.” The narrator has said that the Imam (a.s.) said, “May Allah condemn this. I am angry with him and I do not know him. How can the last Imam be recognized except through the first Imam?” [\[al-Kafi\]](#)

- 3) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Sinan from Yahya brother of 'daym from al-Walid ibn Subayh who has said the following. "I heard abu 'Abdallah (a.s.) say,

"No one claims this matter (Leadership with Divine Authority) other than one who possesses Divine authority except that Allah will cut his life short." [\[al-Kafi\]](#)

(97) That it is obligatory to submit to the Imams AS and refer back to them (in disputes)

- 1) A number of our people has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Sinan from ibn Muskan from Sadir who has said the following.

"I said to abu Ja'far (a.s.), 'I just left your supporters and followers opposing and disdain each other.'" The narrator has said that The Imam (a.s.) then said, "What do you have to do with their conditions. People have three obligations. They must recognize the Imams, submit to the instructions they have received from the Imams and refer to them in their disputes and differences." [\[al-Kafi\]](#)

- 2) A number of our people has narrated from Ahmad ibn Muhammad al-Barqi from Ahmad ibn Muhammad ibn abu Nasr from Hammad ibn 'Uthman from 'Abdallah al-Kahili who has said the following.

"Abu 'Abdallah (a.s.) has said, 'If a people would worship Allah only Who has no partner, maintain the prayers, pay Zakat, perform Hajj of the House and fast in the month of Ramadan but say about something that Allah or the Messenger of Allah has done, would that it had been done differently or find such feelings in their hearts in this they will be considered as polytheists. He then recited this verse of the Holy Quran. "I swear by your Lord that they will not be considered believers until they let you judge their disputes and then they will find nothing in their souls to prevent them from accepting your judgment, thus, submitting themselves to the will of God." (4:65). Abu 'Abdallah (a.s.) then said, "You have to be submissive (before Allaah)." [\[al-Kafi\]](#)

- 3) Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Aban from Muhammad ibn Muslim from abu Ja'far (a.s.) about the words of Allah, the Most Holy, the Most High,

"Whoever achieves virtue will have its merit increased. . ." (42:23) The Imam (a.s.) said, 'achievement' refers to one's submission to us, his speaking the truth from us and not to ascribe any lies to us. [\[al-Kafi\]](#)

(98) That the Prophet SAWA and the Imams AS are the divine authorities on both Humans and Jinn, and that the Jinn refer back to them and ask them

- 1) Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ibrahim ibn abu al-Balad from Sadir al-Sayrafi who has said the following.

“Abu Ja’far (a.s.) asked me to help him in a few things in Maina. I left and when reached fajj al-Rawha’ a man waved to me with his cloths. The narrator has said that I turned to him and I though he was thirsty. I offered the cup but he declined saying, “I do not need it.” He gave a letter with its ink still not dried up. The narrator has said that when looked at it, it had the seal of abu Ja’far (a.s.) on. I asked him when were you in the presence of abu Ja’far (a.s.)?” He said, “Just now I was in his presence.” In the letter there were few things that he had commanded me to do. When looked around there was no one with me.” The narrator has said that then I went to meet abu Ja’far (a.s.) and said, may Allah take my soul in service for your cause, a man came to me with your letter the ink of which was not yet dried up.” He said, “O Sadir, we servants from Jinns. When we would need a thing to happen quickly we send them to do it.” [\[al-Kafi\]](#)

- 2) Ahmad b. Muhammad from Ali b. al-Hakam from Malik b. Atiyyah from al-Thumali who said the following:

“I sought permission to see Imam al-Baqir AS and it was said that there is a group currently with him, wait for a while until they come out. A group then came out and I did not recognize them. The Imam AS permitted for me so I entered to see him and I said:”May I be sacrificed for you, this is the era of the clan of Umayyah and their swords are dripping blood” The Imam AS said: “O Abu Hamza! They are a delegation of our Shi’a from the Jinn. They came to ask us about the matters of their religion” [\[Basa’ir al-Darajat Part 2 C18 H3\]](#)

- 3) Muhammad b. Ismail from Ali b. al-Hakam from Malik b. Atiyyah from al-Thumali who said:

“I was with Imam al-Sadiq AS in between Makkah and al-Madinah when he turned towards his left and there was a black dog. The Imam AS said:” What is the matter with you? May Allah SWT uglify you, how quick you are!” And suddenly he became resembling a bird. I said to the Imam AS:” May I be sacrificed for you, what is that? The Imam AS said:” This is ‘Atham, the postman of the Jinn. Hisham died just now and the postman is flying out to give the news of his death in every city” [\[Basa’ir al-Darajat Chapter Part 2 C18 H4\]](#)

- 4) Ahmad ibn Idris and Muhammad ibn Yahya have narrated from al-Hassan ibn Ali al-Kufiy from ibn al-Faddal from certain person of our people from Sa’d al-Askaf who has said the following.

“Once I to ask permission to meet abu Ja’far (a.s.). I found saddles of camels lined up in front

of the door and noises coming very loud and then a people came out with turbans like those of the Indian gypsies. I asked abu Ja'far (a.s.) about them and said, may Allah take my soul in service for your cause. Today it took a long time to receive permission to meet you. I saw a people coming out with turbans whom I could not recognize." He said, "Do you know, O Sa'd, who they are?" I said, "No, I do not know." The Imam (a.s.) said, "They were your brethren in religion from Jinns. They come to us for religious instructions, to learn the lawful and unlawful matters and the principles of their religion." [\[al-Kafi\]](#)

- 5) Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ali ibn Hassa'n from Ibrahim ibn 'Isma'il from ibn Jabal who has said the following.

"Once we were in front of the door of the house of abu 'Abdallah (a.s.) that a people who looked Indian gypsies came out with loin clothe and covering on them. We asked abu 'Abdallah (a.s.) about them and he said, "They were your brethren from Jinns." [\[al-Kafi\]](#)

(99) That there is nothing true with people unless it has come from the Imams AS and whatever that has not come from them AS is false

- 1) Ali ibn Ibrahim ibn Hashim has narrated from Muhammad ibn 'Isa from Yunus from ibn Muskan from Muhammad ibn Muslim who has said the following.

"I heard abu Ja'far (a.s.) say, 'No one of the people has anything true with him, or correct nor does anyone of the people judge with truth except by means of what is made available from Ahl al-Bayt (members of the family of Prophet Muhammad). When the affairs grow branches and scatter chaotically the mistake would be from them and the correct solution from Ali (a.s.)" [\[al-Kafi\]](#)

- 2) A number of our people has narrated from Ahmad ibn Muhammad from ibn abu Basir from Muthanna from Zurara who has said the following.

"Once I was in the presence of abu Ja'far (a.s.). A man from Kufa asked him about the words of Amir al-Mu'minin (a.s.), "Ask me whatever you would like. Whatever you may ask I will give you the answer." The Imam (a.s.) said, "No one has any piece of knowledge of anything that has not come through Amir al-Mu'minin (a.s.) People may go wherever they may like, however, by Allah, the truth comes from no where else except from here, he pointed out with his hand towards his house." [\[al-Kafi\]](#)

- 3) A number of our people has narrated Ahmad ibn Muhammad from al-Washsha' from Tha'laba ibn Maymun from ibn abu Mayam who has said the following.

"Abu Ja'far (a.s.) said to Salma ibn Kuhayl and al-Hakam ibn 'Utayba, Go to the east and the west, you two will find not find correct knowledge except that which has come to light

through Ahl al-Bayt (members of the family of Prophet Muhammad).” [\[al-Kafi\]](#)

- 4) Muhammad ibn Yahya from Ahmad ibn Muhammad from al-Husayn ibn Sa’id from al-Nadr ibn Suwayd from Yahya al-Halabi from Mu’alla ibn ‘Uthman who has said the following.

“ Abu Basir said to me, ‘Al-Hakam ibn ‘Utayba is of those people about whom Allah has said, “Some people say, “We believe in God and the Day of Judgment,” but they are not true believers.” (2:8) Al-Hakam may easternize or westernize, he, by Allah, will not find the true knowledge in no other source except from Ahl al-Bayt to whom Jibril came (with knowledge).” [\[al-Kafi\]](#)

(100) That the Prophet SAWA and Twelve Imams AS are the best of creation including past Prophets and Successors and Angels and all others, and that Prophets are better than Angels

- 1) Muhammad b. Yahya from Ahmad ibn Muhammad from al-Hajjal from Hammad from abu ‘Abdallah (a.s.) who has said the following.

“When mentioning the the Messenger of Allah he said, “Amir al-Mu’minin Ali (a.s.) has said, “Allah has not created any creature better than Muhammad (s.a.)” [\[al-Kafi\]](#)

- 2) Ahmad ibn Muhammad has narrated from Muhammad ibn al-Hassan from Ali ibn Isma’il from Safwan ibn Yahya from ibn Muskan from al-Harith ibn al-Mughirah who has narrated the following from abu ‘Abdallah (a.s.).

“We in the matters of commands, understanding, lawful and unlawful all are alike and the same. However, the Messenger of Allah and Ali (a.s.) have their own virtue and excellence.” [\[al-Kafi\]](#)

- 3) Muhammad b. ‘Isa b. ‘Ubayed from Muhammad b. Amr from Abdullah b. al-Walid who said the following:

“Imam al-Baqir AS asked me: “O’Abdullah, what do the Shi’a regarding Ali AS and Musa AS and Isa AS? I said: “May I be sacrificed for you! And which of the states are you asking me about?” The Imam AS said: “I am asking you regarding their knowledge, as for the merit, they are equal”. I said: “May I be sacrificed for you, what should I say regarding them?” The Imam AS said:” By Allah! He (Ali AS) is more knowledgeable than both of them” Then the Imam AS said: “O’Abdullah, don’t the Shi’a say that Ali AS knows whatever the Prophet SAWA knows?” I said: “Yes”. The Imam AS said:” So dispute them regarding this. Allah SWT said to Musa AS: **{And We Prescribed to Him in the Tablets, Advice from all things} [7:145]**. Thus, we know that he did not explain to him all of the matter. And Allah SWT said to Muhammad

SAWA: {and We shall Come with you as a witness upon these (witnesses). And We Revealed the Book unto you as a clarification of all things} [16:89]" [\[Basa'ir al-Darajat Part 5 Chapter 5 H3\]](#)

- 4) Ali b. Muhammad b. Sa'd from Hamdan b. Muhammad b. Slauiman al-Nishabouri from Abdullah b. Muhammad al-Yamani from Muslim b. al-Hajjaj from Yusef from Al-Hussain b. Alawan from Imam al-Sadiq AS who said:

"Allah SWT created the 'Ulul-Azm Prophets and merited them with knowledge, and we inherited their knowledge and we are merited upon them regarding their knowledge and knowledge of the Prophet SAWA, and what they did not know, and we know the knowledge of the Prophet SAWA as well as their knowledge" [\[Basa'ir al-Darajat Part 5 Chapter 5 H2\]](#)

- 5) Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabber from Muhammad ibn Isma'il from Ali ibn al-Nu'man from Suwayd al-Qalla from abu Ayyub from abu Basir from abu Ja'far (a.s.) who has said the following.

"Allah, the Most Holy, the Most High, has two kinds of knowledge. One kind of knowledge is that which no one knows except He. The other kind is that which He has taught to the His angels and His messengers. Whatever His angels and Messengers have learned we know it." [\[al-Kafi\]](#)

- 6) Muhammad ibn Al-Qasim al-Isterabadi - may God be pleased with him - narrated that Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Sayyar quoted on the authority of their fathers, on the authority Al-Hassan ibn Ali ibn Muhammad ibn Ali ibn Musa ibn Ja'far ibn Muhammad ibn Ali ibn Al-Hussein ibn Ali ibn Abi Talib (s), on the authority of his father (s), on the authority of his grandfather (s), "A man went to see Al-Ridha (s) and said, O son of the Prophet of God! Please tell me what the interpretation of the following Words of the Honorable the Exalted God is, 'Praise be to Allah, the Cherisher and Sustainer of the worlds.' The Imam (s) said, "My father (s) narrated that my grandfather (s) quoted on the authority of the Ornament of the Worshippers (Imam as-Sajjad) (s), on the authority his father (s) that a man went to see the Commander of the Faithful (s) and said, 'Please tell me what the interpretation of the following Words of the Honorable the Exalted God is, 'Praise be to Allah, the Cherisher and Sustainer of the worlds.' The Commander of the Faithful (s) replied:

"... Then God - the Exalted the Magnificent - said, 'O Moses! Don't you know that Muhammad's Household is nobler than all the Households of the Prophets just as Muhammad (s) is nobler than all the Prophets (s). .. " [\[Uyun Akhbar al-Ridha AS\]](#)

- 7) Abu Muhammad Ja'far ibn al-Na'eem al-Shazani - may God be pleased with him - narrated that Ahmad ibn Idris quoted on the authority of Ibrahim ibn Hashem, on the authority of Ali ibn Ma'bad, on the authority of Al-Hussein ibn Khalid, on the authority of Abil Hassan Ali ibn Musa Al-Ridha (s), on the authority of his father (s), on the authority of his forefathers (s), on the authority of Ali (s) that God's Prophet (s) told him,

‘O Ali! Some of the men of Quraysh tribe have blamed me regarding (the Blessed Lady) Fatima (s). They say that they asked me to marry off (the Blessed Lady) Fatima (s) to them, but I married her off to you. I told them, ‘By God, I was not the one who did that. It was the Sublime God who did not accept you and married her off to Ali. Gabriel descended upon me and said, **O Muhammad! God - the Exalted the Magnificent - says, ‘Had I not created Ali (s), there would have been no equal for your daughter (the Blessed Lady) Fatima (s) on the Earth from Adam to the end.’**”

This tradition has also been narrated by Ahmad ibn Ziyad ibn Ja’far al-Hamadani - may God be pleased with him, on the authority of Ali ibn Ibrahim ibn Hashem, on the authority of his father, on the authority of Ali ibn Ma’bad, on the authority of Al-Hussein ibn Khalid, on the authority of Al-Ridha (s), on the authority of his forefathers (s), on the authority of Ali ibn Abi Talib (s), on the authority of God’s Prophet (s). [\[Uyun Akhbar al-Ridha\]](#)

- 8) In Kufa in the year 354 A.H. (964 A.D.) Al-Hassan ibn Muhammad ibn Sa’eed al-Hashemi al-Kufi narrated that Forat ibn Ibrahim ibn Forat al-Kufi quoted on the authority of Muhammad ibn Ahmad ibn Ali al-Hamdani, on the authority of Abul Fadhl Al-Abbas ibn Abdullah al-Bukhari, on the authority of Muhammad ibn Al-Qasim ibn Ibrahim ibn Muhammad ibn Abdullah ibn Al-Qasim ibn Muhammad ibn Abi Bakr, on the authority of Abdul Salam ibn Salih al-Harawi, on the authority of Ali ibn Musa Al-Ridha (s), on the authority of his father Musa ibn Ja’far (s), on the authority of his father Ja’far ibn Muhammad (s), on the authority of his father Muhammad ibn Ali (s), on the authority of Ali ibn Al-Hussein (s), on the authority of his father Al-Hussein ibn Ali (s), on the authority of his father Ali ibn Abi Talib (s), “God’s Prophet (s) said

“God has not created any creature nobler than me and more honored near Himself than me.’ Ali (s) said, ‘O Prophet of God! Are you nobler or is Gabriel nobler?’ The Prophet (s) said, ‘O Ali! The Blessed the Sublime God has made the Messengers nobler than the nearby-stationed angels. He has also made me nobler than all the Prophets and Messengers. O Ali! He has made you and the Divine Leaders after you the noblest after me. O Ali! The angels are at our service and at the service of those who love us.” [\[Uyun Akhbar al-Ridha AS\]](#)

- 9) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hasan ibn Mahbub from Ishaq ibn Ghalib from abu ‘Abdallah (a.s.) who has described the condition of the Imams (a.s.) and their attributes in one of his sermons.
- “Allah, the Most Holy, the Most High, has explained His religion through the Imams of (true) guidance from the family of our Prophet (s.a.) the Ahlul Bayt (a.s.), and has clear through them the path of His system and plan. He has opened through them the inside of the springs of His knowledge. Whoever of the followers of Muhammad (s.a.) has recognized his obligation towards the rights of his Imam he has realized the taste of the sweetness of his faith and the superior beauty of his Islam. It is because Allah, the Most Holy, the Most High, has appointed the Imam the torchbearer for His creatures and authority over those who receive His blessings of His world. He has crowned him with dignity and has encompassed him in the Light of His Omnipotence. He extends a means to the heavens. The blessings do not discontinue from him. Nothing from what is with Allah is achieved except through its

right means. Allah does not accept the good deeds of His servants without one's recognition of the Imam (a.s.). The Imam (a.s.) knows how to sort out the dark confusing matters and whatever obscures the Sunnah (tradition of the Holy Prophet (s.a.) and the confounding matters in mischievous conditions. Allah, the Most Holy, the Most High, has always been choosing the Imams from the descendants of al-Husayn (a.s.) one after the other Imam. He would select and choose them for the leadership of His creatures delightfully and well satisfied with them. Whenever one Imam would leave this world He would appoint for His creatures his successor as a clear beacon and a shining guide, a guarding leader, a knowledgeable Divine authority. The Imams from Allah guide people with the truth and with the truth they judge. They are Allah's authority calling people to Him and as shepherds of His creatures. With their guidance people follow the religion and from them the land receive light. Through their holiness the bounties increase. Allah has made them life for the people and the torches in the darkness, the keys to communication and the strongholds for Islam. Thus, has the measures of Allah continued in them towards His final decision. "The Imam is the outstanding amicable person, the most trusted guide and the guardian who can make hopes come true. Allah has chosen him with such distinctions. He choose him as such in the realm when all things were in the form of particles in the instance that He made him made him a particle and in the realm in which all things were designed as He had designed him (well-protected) as a shadow??, before He made the organisms, on the right side of His throne, gifted with wisdom in the unseen knowledge with Him. He chose him in His knowledge and granted him outstanding nobility for his purity. He is a heir of Adam, the best one among the descendents, the chosen one of the family of Abraham, a descendent of Ismael and of the most preferred ones in the family of Prophet Muhammad (s.a.). He has always been looked after by the watchful eyes of Allah Who would provide him security and guard him with His shield, well protected against the evil nets of Satan and his armies. He is well defended against the approaching dark nights and the false accusations of the evil doers. All wickedness is kept away from him and he kept safe against all forms of defects and flaws. He is veiled against all the scourge and infallible in the case of sins. He is kept safe and sound against all indecencies. He is well known for his forbearance and virtuousness in the early days of his life and great knowledge, chastity and excellence are ascribed to him towards the end of his life. The task of Imamt (leadership) of his father rests with him while in the lifetime of his father he remained silent. When the time of the Imam (leadership) of his father ends it is the time when the measures of Allah ends up with him to His wish, the will from Allah brings him to His love, thus, the end of the Imam (leadership) of his father comes and he passes away. The authority from Allah shifts to him after his father. He then is made in charge of His religion and the Divine authority over His servants, the guardian over His lands, supported with His spirit and is given of His knowledge. He raises him as a beacon for His creatures, makes him to have His authority over the people of his world and as the light for the people of His religion and a guardian for His servants. Allah will agree to have him as Imam of the people, entrust him with His secret, makes him a safe-keeper of His knowledge, and makes him to hide His wisdom in him. He protects him for His religion calls up on him to serve His great task, revives through him the phases of His system (of religion) and the obligations in His laws. The Imam then enforces justice, when the people of ignorance are confused and the disputing and quarrelling people are frustrated, with shining light, the beneficial cure and radiant truth. He would do so with clear explanations of all aspects and

just in the manner and practice his truthful father and forefathers would do before him. No one would ignore the rights of such scholar except the wicked ones. No one would struggle against him except those who have strayed away from the right path. No one would keep away from him except those who keep a bold face against Allah, the Most Holy, the Most High. [\[al-Kafi\]](#)

10) My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Ali Ibn Al Hakam, from Abdullah Bin Sinan who said:

'I asked Abu Abdullah Ja'far Bin Muhammad AS, so I said, 'Are the Angels higher or the Children of Adamas?' So he said: 'Amir Al-Momineen AS said: 'Allah Mighty and Majestic made to be the Angels, intellect without desires, and made to be in the animals, desires without intellect, and made to be in the Children of Adam, both of these. So the one whose intellect overcomes his desires, so he is better than the Angels, and the one whose desires overcome his intellect, so he is more evil than the animals'. [\['Ilal al-Sharai C6 H1'\]](#)

(101) That all the Imams AS rise for and with authority of Allah, the Most High and guide to Him, and the Twelfth from them rises with the sword after his occultation and fills the world with Justice and shows the religion of Allah and fights the enemies of Allah

1) Al-Husayn ibn Muhammad al-Ash'ari has narrated from Mu'alla ibn Muhammad from al-Washsha' from Ahmad ibn 'A'idh from abu Khadija from abu 'Abdallah who has said the following.

"He said, when he was asked about Al-Qa'im, "We all Al-Qa'im ((the one who will rise with Divine Authority) with the command of Allah one after the other **until the time when the owner of the sword will rise**. When the owner of the sword will rise he will rise with the command other than what it was." [\[al-Kafi\]](#)

2) Ali ibn Ahmad ibn Muhammad ibn `Imran al-Daqqaq (may Allah have mercy on him) and `Ali ibn `Abd Allah al-Warraaq both said: Muhammad ibn Harun al-Sufi said: Abu Turab `Ubayd Allah ibn Musa al-Rawyani said on the authority of `Abd al-`Azim al-Hasani that I entered into the presence of My Master `Ali ibn Muhammad ibn `Ali ibn Musa ibn Ja'far ibn Muhammad ibn `Ali ibn al-Husayn ibn `Ali ibn Abu Talib (peace be on them), when he saw me, he said: "Welcome, O Abu al-Qasim! You are our true lover." So I said to him:

"O son of the Messenger of Allah! I intend to present to you my religion. If it is acceptable then I will remain firm on it until I meet Allah, the Mighty and High." Thus, he said: "Tell me, O Abu al-Qasim." Hence, I explained: Verily, I proclaim: Allah, the Blessed and Exalted, is One God. There is nothing whatsoever like unto Him. He is beyond the two limitations; the

limitation of annulment and the limitation of anthropomorphism. Verily, He has neither body nor an image, neither an accidental quality nor a substance. In fact, He is the Creator of bodies, images, accidental qualities, and substances. He is the Lord of Everything, their Master, their Creator, and is the One who gave them beginning. Verily, Muhammad (SA) is His Servant and His Messenger, the Seal of the Messengers; hence, there is no Messenger after him till the Day of Judgment. I profess: Verily, the Imam, the Caliph and the Legal Guardian [wali al-amr] after him (SA) is the Commander of the Faithful `Ali in Abu Talib (AS) then al-Hasan, then al-Husayn, then `Ali ibn al-Husayn, then Muhammad ibn `Ali, then Ja`far ibn Muhammad, then Musa ibn Ja`far, then `Ali ibn Musa, then Muhammad ibn `Ali, then you, O my Master. **So he (AS) said: "And after me is al-Hasan my son and what shall happen to people for the one after him?" He said: I asked him (AS): "And what is that O Master?" He replied: "Because he cannot be seen and it is not permissible to mention him with his name until he reappears. Then he will fill the Earth with peace and justice like it will be filled with injustice and oppression."** Then I asked him: I acknowledge and declare: Verily, to befriend them is to befriend Allah, to bear enmity towards them is to bear enmity with Allah, to obey them is to obey Allah, and to disobey them is to disobey Allah. And I affirm: Verily, the Ascension (of Muhammad (AS) to the Heavens) [Mi`raj] is true, the questioning in the grave is true; Heaven is true, and Hell is true. The Bridge (Sirat) is true, and the Balance is true. And there can be no doubt about the coming of the Inevitable Hour and that Allah shall raise the dead from their graves. And I assert that the obligations after the guardianship [Wilayah] are the prayers [Salat], alms [Zakat], fasting [Sawm], Hajj, Jihad, as well as enjoining good and forbidding evil. Thus, `Ali ibn Muhammad (AS) said: "O Abu al-Qasim! By Allah, this is the religion of Allah, which he wishes for His Servants. Remain firm in this (religion). May Allah keep you firm on the established word in this life and in the Hereafter." [\[al-Tawhid\]](#)

- 3) It is narrated from Muhammad bin Abdullah bin Ja`far Himyari, from his father from Muhammad bin Isa from Muhammad bin Ataa from Salam bin Abi Umrah that he said: Imam Muhammad Baqir (a.s) said:

"The man of this matter will have a house called Baitul Hamd (house of praise). It will have a lamp, which was lighted since the day of his birth and it will continue to burn **until the day he will rise with the sword.**" [\[Ghaybat al-Tusi\]](#)

- 4) Ali bin al-Husayn narrated from Ahmad bin Muhammad bin Abu Nasr from Aasim bin Hameed al-Hannat from Abu Baseer that Abu Ja`far al-Baqir (as) had said:

"Al-Qa'im will rise with a new task, new principles and new judgements. He will be severe with the Arabs. He will do not but killing. He will not forgive anyone and he will not care for any blame because he acts for the sake of Allah." [\[Ghaybat al-Tusi\]](#)

- 5) A number of our people has narrated from Ahmad ibn Muhammad ibn `Isa from Ali ibn al-Hakam from Zayd ibn abu al-Hassan from al-Hakam ibn abu Nu`aym' who has said the following.

“I went to see abu Ja’far (a.s.) when he was in the city of al-Madina and I said to him, “I decided to make a vow and a covenant, while I was between the corner of the Ka’ba and the place where Abraham had prayed, that when I would meet you I would not leave al-Madina until I would know with certainty that you are Al-Qa’im (the one who will rise with Divine Authority). The Imam (a.s.) did not say anything. I then stayed in the city of al-Madina for thirty days. One day he came face to face on a road. He said, “O al-Hakam, are you still here?” I said, “Yes, I am still here. I had explained to you about my vow and commitment and you did not command me anything or prohibited from anything nor did you answer me with anything.” The Imam (a.s.) then said, “Early tomorrow come to my house.” Next morning I went to see him and he said to me, “Ask what you need.” I said, “I have a commitment of vow, of fasting and paying charity. I had decided to fulfill it, while I was between the corner of the Ka’ba and the station of Abraham. Its object was that when I would meet you I would not leave until I would know with certainty that you are Al-Qa’im (the one who will rise with Divine Authority) or not. If you would be him I would then maintain relations with you, otherwise, I would go in the land to find how to make a living.” The Imam (a.s.) said, “O Hakam, we all are Al-Qa’im (the one who will rise with Divine Authority) for the commands of Allah.” I then said, “Are you al-Mahdi?” He said, “We all guide to Allah.” I said, “Are you the owner of the sword?” He said, “We all are owners of the sword the heir of the sword.” I said, “Are the one who would do away with enemies of Allah, through whom honor will come to the friends of Allah and with whom the religion of Allah would stand supreme?” The Imam (a.s.) said, “O Hakam how could I be him. I have already become forty five years old while the master of this task would be much younger than me and much light for saddle of the horse.”

[\[al-Kafi\]](#)

- 6) Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn al-Hassan ibn Shammun from ‘Abdallah ibn ‘Abd al-Rahman from ‘Abdallah ibn al-Qasim al-Batal from ‘Abdallah ibn Sinan who has said the following.

“I asked abu ‘Abdallah (a.s.) about the meaning of , ‘On the day when We will call every nation with her Imam (leader) . . ’ (17:71) The Imam (a.s.) said, “It refers to the Imam who is with them and he is al-Qa’im of the people of that time.” [\[al-Kafi\]](#)

(102) That the Prophet SAWA used to read and write in every languages

- 1) Ahmad b. Muhammad from Abi Abdullah al-Barqi from Ja’far b. Muhammad al-Sufi who said the following:

“I asked Abu Ja’far Muhammad Bin Ali Al-Reza and said to him, ‘O son of Rasool-Allah! Why was the Prophet named as the ‘Ummi?’ He asws said: ‘And what are the people saying?’ I said to him, ‘May I be sacrificed for you! They are claiming that he was named as the ‘Ummi’ because he could not write’. He said: ‘They are lying, upon them be the Curse of Allah! How can that happen to be and Allah Blessed and Exalted Says in the Decisive of HisBook: He is

the One Who Sent among the inhabitants of Makkah, a Rasool from them, reciting His Verses to them and purifying them, and teaching them the Book and the Wisdom, and surely before they were in clear straying [62:2]. How was he teaching them what he was not good at? By Allah azwj! Rasool-Allah used to read and write in seventy-two or seventy-three languages, and rather he was named as the Ummiy because he was from the people of Makkah, and Makkah is the mother of the towns, and that is the Word of Allah azwj in His Book: and for you to warn the mother town and the ones around it [6:92]" [\[Basa'ir al-Darajat Part 5 C4 H1\]](#)

2) Abdullah b. 'Aamir from Abdul-Rahman b. Abi Najran from Yahya b. Umar from his father from Imam al-Sadiq AS who was asked about the words of Allah SWT {and He Revealed unto me this Quran to warn you all with it and the one whom it reaches.} [6:19] The Imam AS said : in every language" [\[Basa'ir al-Darajat Part 5 C4 H2\]](#)

3) Al-Hasan b. Ali from Ahmad b. Hilal from Khalaf b. Hammad from Abdul-Rahman b. al-Hajjah from Imam al-Sadiq AS who said the following:

"The Prophet SAWA used to read and write, and read what he had not written" [\[Basa'ir al-Darajat Part 5 C4 H5\]](#)

(103) That the Imams AS speak all languages

1) It is narrated to us by Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al Husayn, from Ali Bin Mahziyar who said the following:

"Imam al-Hadi AS initiated me and spoke to me in Persian (Farsi)" [\[Basa'ir al-Darajat Part 7 C11 H1\]](#)

2) Ahmad b. Muhammad from Ali b. al-Hakam from Hammad b. Abdullah al-Farraa' from Mu'tab:

"He informed that Abu al-Hasan al-Awal AS had no son to be seen for him, so one day Ishaq and his brother Muhammad came to him, and Abu al-Hasan AS was talking in a language that was not arabic. A Saqlaaby boy came and he spoke to him in his language" [\[Basa'ir al-Darajat Part 7 C11 H2\]](#)

3) Muhammad b. Isa from Ali b. Mahzayar who said the following:

"I sent my boy to Abu Al-Hassan and he was a Saqlabiite. The boy returned to me astonished. I said to him, 'What is the matter with you, O my son?' He said, 'How can I not be astonished? He did not cease speaking to me in Saqlaaby (language), it is as if he is one of us'. I thought that he might have circled between them". [\[Basa'ir al-Darajat Part 7 C11 H3\]](#)

- 4) It is narrated to us by Ahmad Bin Muhammad, from Ibn Abu Al Qasim, and Abdullah Bin Imran, from Muhammad Bin Bashir, from a man from Ammar Al Sabaty who said the following:

“‘Abu Abdullah said to me: ‘O Ammar! Abu Muslim fazallalahu fakasahu fakasahu basatour’. I said, ‘May I be sacrificed for you! I have not seen anyone (speak) Nabatean more eloquently than youdo’. He said: ‘O Ammar! And (eloquent) in every language’”. [[Basa’ir al-Darajat Part 7 C11 H4](#)]

- 5) It is narrated to us by Al Hassan Bin Muhammad, from his father Muhammad Bin Ali Bin Shareef, from Ali Bin Asbaat, from Ismail Bin Abbad, from Aamir Bin Ali Al Jamie who said:

“‘I said to Abu Abdullah AS, ‘May I be sacrificed for you! We eat the slaughter of the people of the Book (Jews and Christians), and we do not know whether they are naming (Allahazwj) upon it or not’. He said: ‘When you hear them to have named, then eat. Do you know what they are saying upon their slaughter?’ I said, ‘No’. So, he read as if it resembled a Jew: ‘Qad Fazzaha’’. Then he said: ‘With this they have been Commanded’. I said, ‘May I be sacrificed for you! If you deem proper, we can write it down’. He said: ‘Write: ‘Nouh abouh adeenu yalhabaz aalim ashrasu aw razou banu yus’a muwsaq dagal astahu’” [[Basa’ir al-Darajat Part 7 C11 H5](#)]

- 6) It is narrated to us by Abdullah Bin Ja’far, from Ahmad Bin Muhammad Bin is’haq Al Karkhy, from his uncle Muhammad Bin Abdullah Bin Jabir Al Karkhy, - and he was a good man, a scribe of Is’haq Bin Ammar, then repented from that - from Ibrahim Al Karkhy who said:

“‘I was in the presence of Abu Abdullah AS and he said: ‘O Ibrahim! Where have you lodged from Al-Karkh?’ I said, ‘In a place called Shadarwan’. He (the narrator) said, ‘He said to me: ‘Do you recognise Qatafta? When Amir Al Momineen came to the people of Al-Naharwan, he descended at Qatafta. The people of Badaruya gathered to him, and complained to him of the heaviness of their taxes, and spoke to him in Nabatean (language), and that for them was a neighbour of vast land and little taxation. He answered them in Nabatean: ‘Wa garz ta man awdiya’ – its meaning is: ‘Being an owner of a little treasure is better than a large treasure’”. [[Basa’ir al-Darajat Part 7 C11 H10](#)]

- 7) It is narrated to us by Abdullah Bin Ja’far, from Abu Hashim Al Ja’fary who said the following:

“‘I entered to see Abu Al-Hassan AS. He said: ‘O Abu Hashim! This servant speaks in Persian, and he claims that he is good at it. So, I said to the servant: ‘Zanuwiye chest?’ He could not answer me’. He said: ‘Say, ‘Your knees’’. Then lasws said: ‘Naafat chest?’ He could not answer me. He said: ‘Say, ‘Your navel’’. [[Basa’ir al-Darajat Part 7 C12 H2](#)]

- 8) It is narrated to us by Muhammad Bin Jazzak, from Yasser the servant who said the following:

“‘There were two Saqlabiyya roman slaves for Abu Al Hassanasws in the house, and Abu Al Hassan AS was close to them, and he heard them at night talking in Saqlabiyya (language),

and the Roman (language), and they were saying, 'We have been getting cupping done every years, and we are not getting cupping done over here'. Then he said: 'O Yasser! You don't get cupping done'. But, I did get cupping done, and my hand swollen up and turned green. He said to me: 'O Yasser! What is the matter with you?' I informed him. He said: 'Did I not forbid you from that? Give your hand!' He wiped his hand upon it and it was cured. He said: 'He set me (straight) and bequeathed to me that I should not have (late night) dinner. I did not have (late night) dinners after that for as long as Allah azwj so Desired, then I became heedless and had (late night) dinner, and it was painful upon me". [\[Basa'ir al-Darajat Part 7 C12 H4\]](#)

- 9) It is narrated to us by Ahmad Bin Muhammad, 'It is narrated to me by Al Husayn Bin Saeed, and Al Barqy, from Al Nazr Bin Suweyd, from yahya Al Halby, from Muhammad Bin Ali Al Halby who said:

"I heard Abu Abdullah AS saying: 'When they came to Yazeedla Bin Muawiyala with Ali Bin Al-Husayn and the ones with him, they made him to be in a house. One of them said, 'But rather, they are making us to be in this house so it would collapse upon us and kill us'. The guards of the house said in Rattana (language), 'Look at them fearing that the house would fall down upon them, and rather they would be brought out tomorrow and be executed'. Ali Bin Ali-Husayn said: 'There does not happen to be among us anyone better at Al-Rattana apart from me" (Al-Rattana in the presence of the people of Al-Medina is Roman') [\[Basa'ir al-Darajat Part 7 C12 H1\]](#)

- 10) It is narrated to us by Ahmad Bin Muhammad, from Al husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from the brother of Muleyh who said, 'It was narrated to me by Farqad who said:

"I was in the presence of Abu Abdullah AS, and he hand sent a non-Arab slave and he returned to him and went on to alter the message. We don't know until we thought that he was angry. He said: 'Speak in whichever language you like to, for I am more understanding than you". [\[Basa'ir al-Darajat Part 7 C12 H3\]](#)

- 11) It is narrated to us by Muhammad Bin Al Husayn, from Safwan, from Dawood Bin Farqad who said:

"The killing of Al-Husayn AS and the matter of Ali Bin Al-Husayn AS was mentioned, when he was taken to Syria: 'When we were taken to the prison, my companion said, 'The construction of this wall is not good'. The people of Rome spoke in Roman between them and they said, 'There is no one in charge of the blood (wergild) if that (collapse) were to happen, except that one' – meaning me. We remained for two days, then we were called and freed us". [\[Basa'ir al-Darajat Part 7 C12 H6\]](#)

(104) That Allah SWT created the clay of Believers from clay of heaven and Disbelievers from clay of hell after he mixed them up

- 1) Abu Ali al-Ash'ari and Muhammad ibn Yahya have narrated from Muhammad ibn 'Isma'il from Ali ibn al-Hakam from Aban ibn 'Uthman from Zurara from abu Ja'far (a.s.) who has said the following:

“Had people known how the beginning of the creation was, no one would have disagreed with another person. Allah, the Majestic, the Glorious, before creating the creatures said, ‘Be a sweet water so I create from you My paradise and people who obey My commands. Be very salty water; from you I create My fire and those who disobey Me.’ He then commanded them to mix and from this the believers give birth to unbelievers and the unbelievers give birth to the believers. Then He took a clay from the surface of the earth and kneaded it very strongly whereby they (children of Adam) appeared as particles crawling about. He then said to the people of the right hand, ‘To paradise (you go) in peace.’ To the people of the left hand He said, ‘To the fire (you go) and I am not concerned.’ He then commanded a fire that began to blaze and He said to the people of the left hand, ‘Enter therein.’ They then were frightened thereby. He then said to the people of the right hand, ‘Enter the fire.’ They then entered therein and He said, ‘O fire be cool and peaceful.’ The fire became cool and peaceful. The people of the left hand then said, ‘O Lord forgive us and reduce our burden.’ The Lord said, ‘I have reduced it for you. Enter.’ They went but were afraid of it. It was there that obedience and disobedience came to take place. Thus, these will not be able to become of those and they will not be able to become of these.” [\[al-Kafi\]](#)

- 2) Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from ibn 'Udhayna from Zurara who has said the following:

“Once a man asked abu Ja'far (a.s.) about the words of Allah, the Majestic the Glorious, ‘When your Lord took from the back of the children of Adam their offspring and told them to bear testimony to the words of Allah, “Am I not your Lord,” they all said, “Yes, You are our Lord. . . .” (7:172) “He (the Imam), while his father (a.s.) was listening, said, ‘My father narrated to me that Allah, the Majestic, the Glorious, took a handful of clay, from which He created Adam. He poured upon it sweet water from Euphrates and left it for forty mornings. Then He poured upon it very salty water and left it for forty mornings. When the clay fermented He then kneaded it strongly and they (children of Adam) appeared as particles from his right and left sides. He ordered all of them to enter the fire. The people of the right hand entered it and it became cool and peaceful for them but the people of the left hand refused to enter.’” [\[al-Kafi\]](#)

- 3) Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad ibn abu Nasr from Aban ibn 'Uthman from Muhammad ibn Ali al-Halabi from abu 'Abd Allah (a.s.) who has said the following:

“When Allah, the Majestic, the Glorious, willed to create Adam He sent water on the clay. He then took a handful and kneaded it and then divided it in two parts with His hands then scattered them and they began to move. He then started a fire for them and commanded the people of the left hand to enter therein. They went near but were afraid of it and they did not enter therein. He then commanded the people of the right hand to enter in the fire. They went and entered into it and Allah, the Majestic, the Glorious, commanded the fire to become cool and peaceful for them. When the people of the left hand observed it they said, ‘Our Lord, forgive us.’ He forgave them and said to them, ‘Enter into the fire.’ They went but did not enter therein. He then changed them to clay and He created Adam therefrom. Abu ‘Abd Allah (a.s.) then said, ‘Those will never be able to become these and they will never be able to become of those.’ He (a.s.) then said, ‘They saw the Messenger of Allah (a.s.) to be the first to enter that fire. For this reason is the words of Allah, the Majestic, the Glorious, (Muhammad), Say, “Had the Beneficent had a son then I would have been the first to worship.”” (43: 81) [\[al-Kafi\]](#)

- 4) Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from al- Nadr ibn Shu‘ayb from ‘Abd al-Ghaffar al-Jaziyy from abu ‘Abd Allah (a.s.) who has said the following:

“Allah, the Majestic, the Glorious, created the believers from the clay of paradise. He created the unbelievers from the clay of fire. He then said, ‘When Allah, the Majestic, the Glorious, decides to grant good to one of His servants. He purifies his spirit and body. Whenever he hears any good thing he recognizes it. Whenever he hears any bad things he dislikes them.’ I (the narrator) then heard him saying, ‘The clays are of three kinds: (a) one is the clay of the prophets from which the believers are also created, except that the prophets are made of the superior kind of clay. The prophets are the roots and the believers are the branches and for this reason they are more excellent than the believers. The believers are created from a stickier kind of clay. Thus Allah, the Majestic, the Glorious will not keep them apart from their followers.’ The Imam than said, ‘The clay of those who insult (‘ A’immah) are from a black clay that smells foul. The weak ones are made from soil. The believers do not change their faith nor do evil doers (those who insult ‘ A’immah , recipients of divine supreme covenant) do so and Allah has a definite goal behind it.” [\[al-Kafi\]](#)

Note:

Please check this document out for commentary on the Ahadith of Believer and Disbeliever clay:

[☰ Hadiths of Believer and Disbeliever Clays](#)

(105) That Allah SWT established a covenant with His creation to testify in Oneness of Allah SWT in A’lam al-Dharr

- 1) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad and Ali ibn Ibrahim has narrated from his father from al-Hassan ibn Mahbub from Hisham ibn Salim from Habib

al-Sajistani who has said the following:

"I heard abu Ja'far (a.s.) saying, 'There was a time when Allah, the Majestic, the Glorious, took the descendents of Adam from his back to establish a covenant with them to testify that He is their Lord and to believe in the prophethood of all the prophets. The first among the prophets whose prophethood Allah wanted them to accept through a covenant was Muhammad ibn 'Abd Allah, recipient of divine supreme covenant...' " [\[al-Kafi\]](#)

- 2) Ali ibn Ibrahim has narrated from his father from Muhammad ibn 'Isa from Yunus from 'Abd Allah ibn Sinan from abu 'Abd Allah (a.s.) who has said the following:

"I asked him about the words of Allah, the Majestic, the Glorious, 'The invention of Allah (had a certain) nature with which He created all people. . . .' (30:30) What is that creation (and nature)? The Imam said, 'It is al-Islam. Allah created them with such nature at the time He made a covenant with them to believe in Oneness of Allah as He asked them all, "Am I not your Lord?" when all the believers and the unbelievers were there.'" [\[al-Kafi\]](#)

- 3) Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from certain persons of our people from abu Basir who has said the following:

"Once I asked abu 'Abd Allah (a.s.) 'How did they answer when they (offspring of Adam) were small particles?' The Imam said, 'Allah placed in them the ability to answer Him when He questioned them at the time of establishing a covenant with them.'" [\[al-Kafi\]](#)

- 4) Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Udhayna from Zurara from abu Ja'far (a.s.) who has said the following:

"I asked him (a.s.) about the words of Allah, the Majestic, the Glorious, 'They are humble before Allah and they do not consider anything as partners of Allah.' The Imam said, 'Humbleness comes from the nature with which Allah has created all people and there is no change in the creation of Allah.' The Imam also said, 'He created them with the ability to know Him.' Zurara has said, 'I then asked him about the words of Allah, the Majestic, the Glorious: "(Consider), when your Lord took from the backs of the children of Adam all of their offspring. He asked them to bear a testimony. (Testimony to the fact that) when He asked them all, 'Am I not your Lord?' They all said, 'Yes, You are our Lord.'" (7:172) The Imam said, "This happened when Allah took all descendents of Adam - who were to be born to the Day of Judgment - out from his back. They all came out in the form of small particles. He then introduced and showed Himself to them. Had this not happened no one could know his Lord." The Imam said, "The Messenger of Allah has said, 'Every newborn is born with the nature (to believe in Allah). ' It means (He created them) with knowledge that Allah, the Majestic, the Glorious, is his/her Creator and so is His words, 'When you ask them, "Who has created the heavens and the earth?" They will certainly say, 'Allah has created them.'"" (31:25) Ali ibn Ibrahim has narrated from his father from ibn Faddal from abu Jamila from Muhammad al-Halabi from abu 'Abd Allah (a.s.) who has said the following: "About the words of Allah, the Majestic, the Glorious, ' . . the creation of Allah (had a certain) nature

with which He created all people. . . .’ (30:30), the Imam said, ‘He has created them with belief in Oneness of Allah in their nature.’” [\[al-Kafi\]](#)

(106) That the creations were created with the Belief of Oneness of Allah SWT in their nature

- 1) Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn Salim from abu ‘Abd Allah (a.s.) who has said the following:

“I asked (the Imam) about the words of Allah, ‘. . . the invention of Allah (had a certain) nature with which He created all people. . . .’ (30:30) The Imam (a.s.) said, ‘It (invention, Fitrat) refers to belief in Oneness of Allah (belief in Allah only is placed in their nature).’” [\[al-Kafi\]](#)

- 2) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Ali ibn Ri’ab from Zurara who has said the following:

“Once I asked abu ‘Abd Allah (a.s.) about the words of Allah, the Majestic, the Glorious, ‘. . . the creation (and invention) of Allah (had a certain) nature with which He created all people. . . .’ (30:30) The Imam said, ‘He created them and placed belief in Oneness of Allah in the nature of every one of them.’” [\[al-Kafi\]](#)

(107) That all other than Truth is Falsehood, and all other than Guidance is Misguidance

- 1) A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from his father in a Marfa* manner from abu Ja’far (a.s.) who has said the following:

“The Messenger of Allah (a.s.) has said, ‘O people, what there is, is Allah and Satan, Truth and falsehood, guidance and straying, wisdom and error, present and future, the consequences, the good deeds and evil deeds. Good deeds are for Allah and evil deeds are for Satan, may Allah condemn him.’” [\[al-Kafi\]](#)

(108) That the Shari’a of Ulil-Azm Prophets include all Mukallafen before abrogation, and that the Shari’ah of Prophet Muhammad SAWA will remain until Judgement Day

- 1) A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Sama'a ibn Mahran who has reported the following:

“Once I asked abu 'Abd Allah (a.s.) about the words of Allah, the Most Majestic, the Most Holy, ‘Exercise patience as the messengers who possessed determination had exercised patience. . . .’ (46:35) The Imam said, ‘They were Noah, Abraham, Moses, Jesus and Muhammad, recipient of divine supreme covenant.’ I then asked, ‘How did they become messengers who possessed great determination?’ The Imam replied, ‘It was because Noah had received a book from Allah and a system of laws and those who came after Noah, they followed his book and his system of laws until Abraham came with books and firm determination. He left the book of Noah aside but not out of rejection. Thereafter every prophet followed the system of laws of Abraham and his books (al-Suhuf) until Moses came with the Torah, his system of laws and with firm determination. He left the books (al-Suhuf) aside. Every prophet thereafter followed the Torah and the system of laws of Moses until Jesus came with the Gospel and firm determination. He left aside the system of laws of Moses. Every prophet thereafter followed the system of laws of Jesus until Prophet Muhammad (a.s.) came. He brought the Holy Quran and his system of laws (the Shari'a). All that is lawful in his system of laws will remain lawful until the Day of Judgment and all that is unlawful in his system of laws will remain unlawful until the Day of Judgment. This is how the messengers who possessed firm determination have been.” [\[al-Kafi\]](#)

- 2) Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - may God be pleased with him - narrated that Ahmad ibn Muhammad ibn Sa'eed al-Kufi al-Hamdani quoted on the authority of Ali ibn Al-Hassan ibn Fadhdhal, on the authority of his father that Abil Hassan Ar-Ridha' (a.s.) said, “Why were the Best Messengers called the 'Ulul-Azm?”

The Imam (a.s.) answered, ‘They were called the 'Ulu-Azm since they had laws and regulations. The Prophets that came after Noah (a.s.) all followed the laws of Noah (a.s.), and followed him. The Prophets (a.s.) that came after Noah all followed his Book until Abraham (a.s.) came. The Prophets (a.s.) that came after Abraham (a.s.) all followed Abraham's laws. The laws and the ways of Abraham were followed by all the Prophets that came after Abraham (a.s.) until Moses (a.s.). Then after Moses (a.s.), the Prophets followed his laws and ways and adhered to his Book until the time of Jesus (a.s.). All the Prophets at the time of Jesus (a.s.) and after him followed his laws and ways and adhered to his Book until the time of our Prophet Muhammad (S). Therefore, these five Prophets are the 'Ulul-Azm and are the best of the Prophets and Messengers. The laws of Muhammad (a.s.) will not be voided until the Resurrection Day. No Prophet will ever come after him until the Resurrection Day. It is incumbent to kill whoever claims Prophethood after him (a.s.) or brings a book after the Qur'an for anyone who hears his claim.” [\[Uyun Akhbar al-Ridha AS\]](#)

- 3) He said: Abu Ja'far Muhammad ibn 'Ali reported to me from his father, who reported from Sa'ad ibn Abdillah, from Ibrahim ibn Muhammad al-Thaqafi, from Muhammad ibn Marwan, from (Zaid ibn) Aban ibn Uthman from Abu Basir, who reported that: Abu Ja'far al-Baqir, peace be upon him, said:

"When the Prophet, peace be upon him and his progeny, was nearing his death, Jibraeel descended, and said to the Prophet: "O messenger of Allah! Would you like to return to the world?" He said: "No, for I have already conveyed the message of my Lord." Again he asked: "O messenger of Allah, would you like to go back to the world?" He said: "No, but I would like to be with the Friend, Most High." Then the Prophet turned to the Muslims who had gathered around him and said: "O people, there surely is no Prophet after me, and there is no way, other than my way. And whoever claims to be so, his pretence and innovation is destined for hell-fire. And whosoever claims that, kill him, and his followers will enter hell. O people revive the law of retribution, and revive the truth, and do not be divided among yourselves. Submit (to Allah), incline fully to peace, and you will be saved. Allah has decreed: 'I and My messenger certainly prevail, Indeed Allah is Mighty, Potent.' (al-Mujadalah, 58:21)." [\[Amali al-Saduq\]](#)

(109) That Islam is affirming the correct belief and Iman is affirmation by the heart and tongue and act

- 1) Ali has narrated from his father from ibn abu 'Umayr from al-'Ala' from Muhammad ibn Muslim from one of them (the two Imams) (a.s.) who has said the following:

"Faith or belief is to affirm and act accordingly. Islam is just an affirmation." [\[al-Kafi\]](#)

- 2) Ali ibn Ibrahim has narrated from his father from Muhammad ibn 'Isa from Yunus from Jamil ibn Darraj who has said the following:

"I asked abu 'Abd Allah (a.s.) about the words of Allah, the Most Majestic, the Most Holy, 'The Arabs have said, "We have established belief." Say, "You have not established belief but say, 'We have accepted Islam.' Belief has not yet entered your hearts.'" (49:14) The Imam said, 'You must note that belief is something other than Islam'" [\[al-Kafi\]](#)

- 3) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sufyan ibn al-Simt who has said the following:

"Once a man asked abu 'Abd Allah (a.s.) 'What is the difference between Islam and belief?' The Imam then did not answer. Again he asked and the Imam did not answer. They then met each other on the road while the man was about to leave. Abu 'Abd Allah (a.s.) said, 'It seems as if you are about to leave.' He said, 'Yes, I am about to leave.' The Imam then said, 'Come home for a meeting.' He met the Imam and asked him about Islam and belief and about the difference between the two. The Imam said, 'Islam is what people have publicly accepted, such as that no one deserves to be worshipped except Allah, Who has no partners. That Muhammad (a.s.) is His servant and His Messenger, that it is obligatory to perform prayer, pay al-Zakat (charity), to perform Hajj of the House and fast in the month of Ramadan. This is Islam.' The Imam (also) said, 'Belief is recognition of this issue (that the Imam possesses Divine Authority). In such a condition, if one affirms the other principles of Islam but does not recognize this issue (that the Imam possesses Divine Authority) he is a

Muslim but is lost.” [\[al-Kafi\]](#)

- 4) Muhammad ibn Yahya has narrated Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Jamil ibn Salih from Sama’a who has said the following:

“I requested abu ‘Abd Allah (a.s.) ‘Teach me about Islam and belief. Are they different?’ He said, ‘Belief is inclusive of Islam but Islam is not inclusive of belief.’ I then asked, ‘Please describe them to me.’ He said, ‘Islam is to testify that no one deserves to be worshipped except Allah and to affirm the truthfulness of the Messenger of Allah. With it lives are protected, marriages and inheritance become lawful and a group of people acknowledge this much. Belief is guidance and that which forms in the heart of the qualities of Islam and that which takes form from its practice. Belief is a degree higher than Islam. Belief is inclusive of Islam in appearance but Islam is not inclusive of belief esoterically even though they may both apply to words and in description.” [\[al-Kafi\]](#)

- 5) A number of our people have narrated from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad all of them from ibn Mahbub from Ali ibn Ri’ab from Humran ibn A’yun who has said the following: “I heard from Abu Ja’far (a.s.) saying, ‘Belief is what settles down in the heart and takes it to Allah, the Most Majestic, the Most Holy. One’s deeds testify to (its existence), (deeds) that come in the form of obedience to Allah and submission to His command. Islam is what appears through one’s words or deeds and that is what a group of people of all the sects live by. Through Islam lives are protected, inheritance is settled thereby, marriages become lawful and they have the prayer, al-Zakat (charity), the fasting and al-Hajj in common. This takes them out of rejection of belief and they are ascribed to belief... [\[al-Kafi\]](#)

- 6) Ali ibn Ibrahim has narrated from ‘Abbas ibn al-Ma’ruf from ‘Abd al-Rahman ibn abu Najaran from Hammad ibn ‘Uthman from ‘Abd al-Rahim al-Qusayr who has said the following:

“Abd al-Malik ibn A’yan and I wrote to abu ‘Abd Allah (a.s.) asking him, ‘What is belief?’ He then wrote to us. ‘You, may Allah grant you favors, have asked about belief. Belief is affirmation, with the tongue, that is established in the heart and by the deeds of the body. Beliefs are from each other. Belief is a house. So also, Islam is a house. Rejection (of Islam) is a house. Sometimes a servant (of Allah) is a Muslim before he becomes a believer but he cannot become a believer before becoming a Muslim. Therefore, Islam is before belief and it shares belief. Whenever a servant (of Allah) commits one of the major sins or one of the minor sins that Allah, the Most Majestic, the Most Holy, has prohibited he is out of belief and belief falls off of him but the name ‘Muslim’ still applies to him. When he repents and asks forgiveness he returns to the house of belief. Nothing takes him out to rejection but rejection of what is lawful, such as saying to what is lawful, ‘It is unlawful’ or saying lawful to what is unlawful and living thereby (such attitude) as a religion. In such a case one is out of Islam and belief and is in rejection. It is like one’s entering the Sacred Mosque then the Holy Ka’ba wherein he invents an act of heresy. He then is taken out of the Holy Ka’ba and the Sacred precinct and is decapitated and that turns him to hell (for his act of defiant and treachery).”

[\[al-Kafi\]](#)

7) Ali ibn Muhammad has narrated from certain persons of his people from Adam ibn Ishaq from 'Abd al-Razzaq from ibn Mihran from al-Husayn ibn Maymun from Muhammad ibn Salim from abu Ja'far (a.s.) in a long hadith that its summary is that Sins and disobedience can take one from Iman to Disbelief and Polytheism [\[al-Kafi\]](#)

8) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Isma'il from Muhammad ibn Fudayl from abu al-Sabbah al- Kinani from abu la' far (a.s.) who has said the following:

"Amir al-Mu'minin (Ali ibn abu Talib) was asked, 'Is one who testifies that no one deserves to be worshipped except Allah and that Muhammad is the Messenger of Allah, a believer?' The Imam said, 'Wherefore, then, are the obligations toward Allah?' "I (the narrator) heard the Imam saying, 'Ali (a.s.) would say, "Had belief been just 'asserted words' nothing about fasting, prayer, lawful and unlawful matters would have been needed to come down (from heaven)."' He has said, 'I reported to abu Ja'far (a.s.) "We know a people who say that upon saying, 'No one deserves to be worshipped except Allah and Muhammad is the Messenger of Allah,' one becomes a believer." The Imam said, 'Is it then that (there is no need) to apply any judicial rules to them, like the rules about theft? Allah, the Most Majestic, the Most Holy, has not created any creature more honorable to Allah, the Most Majestic, the Most Holy, than a believer. The angels serve the believers; they are near Allah, that paradise is for the believers; that spouses with large black eyes are for the believers.' He then said, 'Do they, who reject the obligations, know that they are unbelievers?'" [\[al-Kafi\]](#)

9) Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from Salam al-Ju'fly who has said the following:

"Once I asked abu 'Aabd Allah (a.s.) about belief. He said, 'Belief is whereby Allah is obeyed and (with it) one does not commit sins.'" [\[al-Kafi\]](#)

10) Ali ibn Ibrahim has narrated from his father from Bakr ibn Salih from al-Qasim ibn Burayd who has said that narrated to us abu 'Amr al-Zubayri who has said the following:

"I said to abu 'Abd Allah (a.s.) 'O scholar, tell me which deed is more virtuous before Allah?' He said, 'It is the deed without which Allah does not accept any (deed).' I asked, 'What is such a thing?' He said, 'Belief in Allah besides whom no one deserves to be worshipped. It (belief) is the highest in degree among the deeds, the most valuable among them and the topmost among them in (matters of) reward.' I then said, 'Please, tell me then about belief, is it deeds or it is words without deeds?' "He said, 'All of belief is deeds and certain parts of such deeds are words. Allah has made it obligatory as is explained in His book. Its light is clear, its evidence well established. The (Holy) book testifies to it for one, and calls one to it.' I (the narrator) then asked, 'May Allah keep my soul in service for your cause, explain it to me so I may understand.' He (the Imam) said, 'Belief is of degrees, conditions, levels and stages. Of belief there is that which is perfect and complete in perfection. Of belief there is that

which is defective and the defect is clear. Of belief there is that which is heavier on the perfection side.' I then asked, 'Does belief become perfect, decrease and increase?' He said, 'Yes, it does.' I then asked, 'How does it happen?' He said, 'It is because Allah, the Most Blessed, the Most High, has written belief for each part of the body of the children of Adam and has divided and distributed it among them. There is no part of thier body but that has a guard of belief different from such guard assigned to other parts ... " [\[al-Kafi\]](#)

- 11) Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan or one other than him from al-'Ala' from Muhammad ibn Muslim who has said the following:

"Once I asked abu 'Abd Allah (a.s.) about belief. He said, 'It is to testify that no one deserves to be worshipped except Allah, Muhammad (a.s.) is the Messenger of Allah and to affirm that whatever he (Muhammad) brought is from Allah. That which is established in the hearts through acknowledgement of such facts is belief.' I then asked, 'Is it not that the testimony is a deed?' He said, 'Yes, it is a deed.' I then asked, 'Is the deed of belief?' He said, 'Yes, belief does not shape up without deed. The deed is from belief and belief cannot stand firmly without deed.' " [\[al-Kafi\]](#)

- 12) A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from 'Abd Allah ibn Muskan from certain individuals of his people who has said the following:

"I asked abu 'Abd Allah (a.s.) 'What is Islam?' He said, 'It is the name of the religion of Allah. It was the religion of Allah before you were as you are now and after you it will be there. Whoever professes the religion of Allah, is a Muslim. Whoever does what Allah, the Most Majestic, the Most Holy, has commanded, is a believer.'" [\[al-Kafi\]](#)

- 13) From him from his father from al-Nadr ibn Suwayd from Yahya ibn 'Imran al- Halabi from Ayyub ibn al-Hurr from abu Basir who has said the following:

"I was in the presence of abu Ja'far (a.s.) when Salam said, 'Khaythamah ibn abu Khaythamah narrates to us from you that you were asked about Islam and you said, 'Islam is this: Whoever faces our Qibla (direction of Makka), testifies to our testament of belief, practices our practice, is a friend of our friend and an enemy of our enemies, he is a Muslim.' The Imam said, 'Khaythamah has told the truth.' I then said, 'He had asked you about belief and you said, 'It is belief in Allah, to acknowledge the book of Allah and not to disobey Allah.' He said, 'Khaythamah has told the truth.'" [\[al-Kafi\]](#)

- 14) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn abu 'Umayr from Jamil ibn Darraj who has said the following:

"I asked abu 'Abd Allah (a.s.) about belief. He said, 'It is to testify that no one deserves to be worshipped except Allah and that Muhammad (a.s.) is the Messenger of Allah.' I asked, 'Is it not a deed?' He said, 'Yes, it is a deed.' I then asked, 'Is deed of belief?' He said, 'One's belief

does not take any root without deed and deed is from belief [\[al-Kafi\]](#)

15) Certain individuals of our people have narrated from Ali ibn 'Abbas from Ali ibn Maysir from Hammad ibn al-Nusaybi who has said the following: "A man asked the scholar (a.s.) 'O scholar, tell me which deed is more virtuous before Allah?' He said, 'It is the deed without which Allah does not accept any deed.' He asked, 'What is such thing?' He said, 'It is belief in Allah (besides Whom no one deserves to be worshipped). It (belief) is the highest in degree among the deeds, the most valuable among them (in virtue) and the topmost among them in reward.' The man then said, 'Please, tell me then about belief. Is it deeds or it is words without deeds?' "The Imam said, 'All of belief is deeds and parts of such deeds are words. Allah has made it obligatory as is explained in His book. Its light is clear, its evidence well established. The (Holy) book testifies to it for one, and calls one thereto.' I (the narrator) then asked, 'Explain it to me so I may understand.' He (the Imam) said, 'Belief is of degrees, conditions, levels and stages. Of belief there is that which is perfect and complete in perfection. Of belief there is that which is defective and the defect is clear. Of belief there is that which is heavier on the perfection side.' The man then asked, 'Does belief become perfect, decrease and increase?' He said, 'Yes, it does.' The man then asked, 'How does it happen?' He said, 'It is because Allah, the Most Blessed, the Most High, has written belief for each part of the body of the children of Adam and has divided and distributed it among them. There is no part of the parts but that has a guard of belief that is different from such guard as is assigned to other parts...' [\[al-Kafi\]](#)

16) Muhammad ibn al-Hassan has narrated from certain individuals of our people from al-Ash'ath ibn Muhammad from Muhammad ibn Hafs ibn Kharija who has said the following:

"I heard abu 'Abd Allah (a.s.) saying - when a man asked him about the words of al-Murji'a, a religious sect, about rejection (disbelief) and belief -, 'They argue against us and say, "Just as to us one who disbelieves is a rejecter of belief, so also is he in the sight of Allah. The same applies to a believer. We find a believer that when he affirms his belief he is a believer in the sight of Allah." He (a.s.) said, "Glory belongs to Allah. How can these two be equal? Rejection of belief is an affirmation and confession of a servant, and thereafter he is not required to present any witness to prove his case. (On the other hand) belief is a claim, which is not accepted without the testimony of a witness. Witness to prove his case is his deed and intention. If they (deed and intention) agree, a servant is a believer in the sight of Allah. Rejection of belief exists in all the three things; word, deed and intention and rules of law apply to both word and deed. In of favor many persons believers testify to prove them to be believers and the rules of law applicable to believers are applied to them, but in the sight of Allah they are rejecters of belief. In certain conditions one's applying rules of law, applicable to believers, to such unbelievers is also correct according to the apparent condition of his deed and words.'" [\[al-Kafi\]](#)

(110) That whoever leaves an obligatory either due to denying its obligation or belittling it, is a Disbeliever. And whoever does something haram either denying that its haram or belittling it, is a Disbeliever as well.

- 1) A number of our people have narrated from Ahmad ibn Muhammad from al- Hassan ibn Mahbub from Dawud ibn Kathir al-Raqqi who has said the following:

“Once I asked abu ‘Abd Allah (a.s.) ‘Are the traditions, Sunan of the Messenger of Allah like the obligations Allah, the Most Majestic, the Most Holy, has sanctioned?’ The Imam said, ‘Allah, the Most Majestic, the Most Holy, has sanctioned obligations that are compulsory for the servants (of Allah). Whoever ignores an obligation of the compulsory ones; does not perform it and rejects it, he becomes an unbeliever. The Messenger of Allah has commanded certain matters to be performed and they all are good deeds. One does not become an unbeliever for ignoring a few of the obligations that Allah, the Most Majestic, the Most Holy, has commanded His servant to perform, however, he has ignored a virtue and has cut down goodness.’” [\[al-Kafil\]](#)

- 2) Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr from ‘Ubayd ibn Zurara who has said the following:

“Once I asked abu ‘Abd Allah (a.s.) about the words of Allah, the Most Majestic, the Most Holy, ‘The deeds of anyone who rejects belief, certainly, become fruitless. He on the Day of Judgment will be of those who lose.’ (5:5) The Imam said, ‘It is he who ignores a deed that has held to be true.’ I then asked, ‘What kind of deed is it that has such consequences if ignored?’ The Imam said, ‘**Of such deed is ignoring the prayer purposely not because of drunkenness or illness.**’” [\[al-Kafil\]](#)

- 3) Harun has narrated from Mas’adah ibn Sadaqa who has said the following:

“I heard abu ‘Abd Allah (a.s.) when he was asked, ‘**Why is it that a fornicator is not considered an unbeliever as one ignoring the prayer is? What is the reason and evidence?**’ The Imam said, ‘**A fornicator and so forth commits such act due to lust that influences him, while one ignoring the prayer does so due to his considering it insignificant.** You do not find a fornicator contact a female for any other reason besides lust and desire that motivates him. One who ignores the prayer does not do so for pleasure. When you negate lust and pleasure then the motive is considering it insignificant, and when this happens it is disbelief.’ “The narrator has said that abu ‘Abd Allah (a.s.) was asked, ‘What is the difference between a person’s looking at a female, then fornicating or to wine, then drinking it and one who ignores the prayer? Why is it that in the two aforementioned cases it is not ‘considered insignificant’ as is the case with ignoring prayer? What is the proof and reason that establish a difference?’ The Imam said, ‘Proof is that whenever you place your soul in something without any urging motive like lust and so forth, that are found in fornication and wine. In a

case such as prayer in which there is no lust and desire, then it (the motive) is considering it insignificant and that is the difference between this and the other two cases.” [\[al-Kafi\]](#)

- 4) Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from ‘Abd Allah ibn Bukayr from Zurara from abu Ja’far (a.s.) who has said the following:

“The narrator has said that once Salim ibn abu Hafs and his companions were mentioned before abu Ja’far (a.s.) and that they denied that those who waged war against Ali (a.s.) are of the people who consider things as partners of Allah (Mushrik). Abu Ja’far (a.s.) said, ‘So they think such people are unbelievers.’ The Imam then said to me, ‘Disbelief is before paganism.’ He (the Imam) then mentioned Satan when Allah told him to prostrate, and he refused to do so. The Imam said that disbelief is before al-Shirk (paganism and considering things as partners of Allah). Whoever boldly disobeys Allah and commits major sins is an unbeliever. **He has considered belief insignificant so he is an unbeliever.**” [\[al-Kafi\]](#)

(111) That Prophets AS and Imams AS are infallible and they do not leave an obligatory action nor do any act that is haram

- 1) Ahmad ibn Ziyad ibn Ja’far al-Hamadani - may God be pleased with him, Al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib and Ali ibn Abdullah al-Warraaq -may God be pleased with them- narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Al-Qasim ibn Muhammad al-Barmaki on the authority of Abul Salt al-Harawi, “When Al-Ma’mun gathered together the rhetoricians and men of religions from the Jews, the Christians, the Magi, the Sabians , and other scholars around Ali ibn Musa Al-Ridha (s), each person stood up to ask a question, got a firm answer, and received such an answer that he got quiet as if they had put a stone in his mouth. Then Ali ibn Muhammad ibn Al-Jahm stood up and asked,

“O son of the Prophet of God! Do you believe in the Immaculateness of the Prophets?” “Yes,” replied the Imam (s). He said, “Then what do you have to say about the following verses? what do you have to say about what the Honorable the Exalted God said, ‘... Thus did Adam disobey his Lord, and allow himself to be seduced’ , and about what the Honorable the Exalted God said, ‘And remember Thun-nun (Yunus-Jonah), when he departed in wrath: He imagined that We had no power over him!...’ , and about what the Honorable the Exalted God told Joseph (s), ‘And (with passion) did she desire him, and he would have desired her...’ , and about what the Honorable the Exalted God told David (s), ‘...and David gathered that We had tried him...’ , and about what the Sublime (God) told His Prophet Muhammad (s), ‘...But thou didst hide in thy heart that which Allah was about to make manifest...’ Al-Ridha (s) said, “O Ali! Woe be to you! Fear God. Do not ascribe transgressions to the Prophets, and do not interpret God’s Book according to your own opinion. Indeed the Honorable the Exalted God said, ‘...but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge...’ And regarding His Words about Adam, ‘...Thus did Adam disobey his Lord, and allow himself to be seduced’ it must be noted that

the Honorable the Exalted God created Adam as His Proof on Earth, and as His Successor in the towns. However, God had not created Adam for Paradise and Adam's act of disobedience occurred in Paradise, not on the Earth. Adam's being Immaculate was a must for him to fully implement the Decrees of God. Once he was sent down to the Earth as God's Proof and Successor, he was Immaculate according to what the Honorable the Exalted God said, "God did choose Adam and Noah, the family of Abraham, and the family of Imran above all people." And regarding the Honorable the Exalted God's words, 'And remember Thun-noon (Jonah), when he departed in wrath: He imagined that We had no power over him!...' Here what is meant by 'imagine' is 'to be sure.' That means "We will not restrict his sustenance." Have you not heard the Honorable the Exalted God's words, 'But when He trieth him, restricting his subsistence for him...' This means God will restrict his sustenance. Had Yunus thought that God had no power over him, he would certainly have turned into an atheist. And regarding what the Honorable the Exalted God said about Joseph, 'And (with passion) did she desire him, and he would have desired her...' This means that he (s) got upset and decided that if she tries to force him to commit sin, he would try to kill her. Then God changed his mind and turned him away from killing her and all shameful deeds. This is what is meant by the Honorable the Exalted God's words, '...thus (did We order) that We might turn away from him (all) evil and shameful deeds...' meaning killing and adultery. The Imam (s) said, "And regarding David (s), what do the people on your side say about him? Ali ibn Muhammad ibn Al-Jahm said, "They say that David (s) was in his praying niche when Satan appeared in front of him in the form of a very beautiful bird. David (s) stopped praying and stood up to go catch the bird. The bird left the room and went into the courtyard. Then it flew up to the top of the house. David climbed up to the roof looking for it. Then the bird flew into the house of Uryah ibn Hannan. David followed the bird with his eyes, and suddenly saw Uryah's wife who was making major ritual ablutions. Once he looked at her, he fell in love with her. As for Uryah, he had been sent to a battle. David wrote to his commander, "Place Uryah in front of the coffin." Thus he was placed in front of it. Uryah defeated the pagans. That was hard on David, so he wrote to his commander again and ordered him to place Uryah ahead of the coffin. Then Uryah was placed ahead of it and was killed. Then David married his wife." The narrator added, "Al-Ridha (s) hit himself on the forehead and said, 'From God we are, and unto Him is our return! You have ascribed neglecting prayers and going out and looking for the bird's tracks, fornication and killing to one of the Prophet's of God.'" Ali ibn Al-Jahm said, "O son of the Prophet of God! Then what was his sin?" The Imam(s) said, "Woe be to you! David thought that the Honorable the Exalted God had not created anyone more learned than himself. Therefore, the Honorable the Exalted God sent two angels towards him who climbed up the walls of the prayer niche and said, '...Fear not: we are two disputants, one of whom has wronged the other: Decide now between us with truth, and treat us not with injustice, but guide us to the even Path. This man is my brother: He has nine and ninety ewes, and I have (but) one: Yet he says, 'commit her to my care,' and is (moreover) harsh to me in speech.' Then David turned to the one against whom a claim was made and said, 'He has undoubtedly wronged thee in demanding thy (single) ewe to be added to his (flock of) ewes...' He did not turn to the claimant to ask him for any evidence. Thus, this was just a fault in the way he judged, not a fault in the way you think about it. Have you ever heard that the Honorable the Exalted God said, 'O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): Nor follow thou the lusts (of thy

heart), for they will mislead thee from the Path of Allah. for those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account.’ He said, “O son of the Prophet of God! What was behind the story of Uryah?” Al-Ridha (s) said, “When a woman’s husband died or got killed during the time of David (s), she never married again. The first man who was permitted to marry a widow whose husband was killed was David (s). He married Uryah’s wife when after Uryah’s wife got killed and after her waiting period was over. This was what was hard on the people regarding Uryah.” And regarding Muhammad (s) and the Honorable the Exalted God’s words, ‘But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah...’ The Honorable the Exalted God had already informed His Prophet (s) about the names of his wives in this world, and the names of his wives in the Hereafter, and that they will be the mothers of the believers. One of them was called Zaynab - the daughter of Jahsh who was married to Zayd ibn Haritha at that time. The Prophet (s) kept her name a secret to himself and did not say anything fearing that the hypocrites might say that Muhammad considers a married woman to be his own wife and one of the mothers of the believers. He (s) feared what the hypocrites might say. The Honorable the Exalted God said, “But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah...” meaning in himself. And the Honorable the Exalted God has not taken charge of marrying off any of His creatures Himself except for the marriage of Eve with Adam, and Zaynab with God’s Prophet (s) as He said, ‘...Then when Zayd had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee.’ So did We join (the Blessed Lady) Fatima (s) in marriage to Ali (s). The narrator added, “Then Ali ibn Muhammad ibn Al-Jahm cried and said, ‘O son of the Prophet of God! I turn to the Honorable the Exalted God in repentance and from now on will never say anything about the Prophets of God (s) other than what you have mentioned.’” [\[Uyun Akhbar al-Ridha AS\]](#)

- 2) Ahmad ibn al-Hassan al-Qat’tan narrated that Al-Hassan ibn Ali al-Askari quoted Muhammad ibn Zakariya al-Juwahry, on the authority of Ja’far ibn Muhammad ibn Am’marat, on the authority of his father, on the authority of Ja’far ibn Muhammad as-Sadiq (MGB) that his father Al-Baqir (MGB) said,

“Job (MGB) suffered for seven years without having committed any sins. **The Prophets (MGB) do not commit any sins, since they are immaculate and pure. They have no deviations. They do not even think of committing any sins whether it be a minor or a major one ...**” [\[al-Khisal\]](#)

- 3) A number of our people have narrated from Sahl ibn Ziyad and Ali ibn Ibrahim has narrated from his father all from ibn Mahbub from Ali ibn Ri’ab who has said the following:

“Once I asked abu ‘Abd Allah (a.s.) about the words of Allah, the Most Majestic, the Most Holy, ‘Whatever afflictions befall you is because of what your hands have obtained,’ (42:29) do you consider whatever befell Ali and his family (a.s.) after him was because of their deeds and acquisition of their hands despite the fact that they were members of the family of al-Taharah (cleansed by the will of Allah), the infallible people?’ The Imam said, ‘**The**

Messenger of Allah would plead, to return, before Allah seventy times every day and night without any sins. Allah wants his friends, especially, to suffer so He may grant them rewards without sins.” [\[al-Kafi\]](#)

- 4) Abdul-Wahid b. Muhammad b. Abdul-Wahhab al-Qarashi from Ahmad b. al-FadhI from Mansoor b. Abdullah from Muhammad b. Abdullah from al-Hasan b. Mahzayar from Ahmad b. Ibrahim al-'Ufi from Ahmad b. al-Hakam al-Baragimi from Sharik b. Abdullah from Abi Waqqas al-'Amri from Muhammad b. Ammar b. Yasir from his father who said the following:

“I heard the Prophet SAWA say: “The two Angel keepers of Ali b. Abi Talib boast over the entirety of the all the keeper Angels for being with Ali b. Abi Talib AS, and that is because they have never ascended to the skying with anything which angers Allah SWT” [\[‘Ila al-Sharai’ C7 H4\]](#)

Note: Hisham b. al-Hakam proves the infallibility of the Imams AS as narrated by Muhammad b. Abi Umayr and says ““During the long time I have associated with Hisham ibn al-Hakam, the most beneficial to me has been what he said regarding the Immaculateness of the Divine Leaders”

One day I asked him about the Immaculateness of a Divine Leader. I asked him, ‘Is a Divine Leader Immaculate?’ He replied, ‘Yes, he is.’ I asked him, ‘What does that imply and how can we tell?’ He replied, ‘Indeed all sins are due to the following four (and there is no fifth reason): greed, jealousy, anger, and lustful desires. None of these exist in a Divine Leader. A Divine Leader cannot be greedy toward this world, since greediness arises from poverty and all the world is under the Imam’s ring and he is the treasurer of the Muslims in this respect. So why should he be greedy? A Divine Leader cannot be jealous, since man would be jealous of what is above him, not what is lower than him. However, there is no one higher than a Divine Leader. So how could he be jealous of anyone who is lower than himself? A Divine Leader cannot get angry at any worldly affairs unless it be for what angers the Honorable the Exalted God. The Honorable the Exalted God has made him responsible to establish the limits. Therefore, it is natural for him to get angry at those who blame him for doing so, and be nice to some regarding their religion so as to uphold the Honorable the Exalted God’s established limits. A Divine Leader cannot follow lusts since he has already preferred the Hereafter over this world. Indeed, the Honorable the Exalted God has shown him the preferable attributes of the Hereafter just as we see the preferable attributes of this world. He looks at the Hereafter the way we look at this world. So how could he then prefer this world over the Hereafter? How could one abandon looking at a beautiful face and look at an ugly face instead? How could one pick a bad tasting dish instead of a delicious one? How could one prefer a rough attire over a soft one? How could one abandon the everlasting blessings of the Hereafter for the ephemeral pleasures of this world?’” [\[al-Khisal\]](#)

(112) That Angels are infallible from all sins

- 1) The interpreter Muhammad ibn Al-Qasim al-Jurjani known as Abil Hassan - may God be pleased with him - narrated that Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Sayyar quoted on the authority of their father, on the authority of Al-Hassan ibn Ali (s), on the authority of his father Ali ibn Muhammad (s), on the authority of his father Muhammad ibn Ali (s), on the authority of his father Al-Ridha Ali ibn Musa (s), on the authority of his father Musa ibn Ja'far (s), on the authority of his father As-Sadiq Ja'far ibn Muhammad (s) who said the following regarding:

“... The Imam (s) said, “I seek refuge in God from these words! The angels are innocent, and are safeguarded from atheism and bad deeds by God’s Grace. About them the Honorable the Exalted God said, ‘...who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded.’ Also the Honorable the Exalted God said, ‘To Him belong all (creatures) in the heavens and on earth. Even those who are in His (very) Presence are not too proud to serve Him, nor are they (ever) weary (of His service). They celebrate His praises night and day, nor do they ever flag or intermit.’ God has also said the following about the angels, ‘...Glory be to Him! they are (but) servants raised to honor. They speak not before He speaks, and they act (in all things) by His Command. He knows what is before them, and what is behind them, and they offer no intercession except for those who are acceptable, and they stand in awe and reverence of His (Glory).’ Then the Imam added, “Then if it be as they said, God had established these angels as His vicegerents on the Earth and they were like the Prophets and the Divine Leaders. Do the Prophets and the Divine Leaders ever commit murders or adultery? Don’t you know that the Honorable the Exalted God has never left the Earth without a human Prophet or Divine Leader? Has not the Honorable the Exalted God said, ‘Nor did We send before thee (as apostles)...’ meaning apostles to the people ‘... any but men, whom we did inspire, (men) living in human habitations...’ Therefore He has informed us that He has not sent the angels down to the Earth as leaders or rulers but to be as messengers to God’s Prophets.” Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Sayyar added, “We asked him, ‘Was Satan an angel or not?’ He (s) said, ‘No. He was of the genies. Have you not heard that the Honorable the Exalted God said, ‘Behold! We said to the angels, ‘Bow down to Adam.’ They bowed down except Satan. He was one of the Jinn...’ Thus in this versethe Honorable the Exalted God informs us that Satan is one of the genies. It is the same about whom the Honorable the Exalted God said, ‘And the Jinn race, We had created before, from the fire of a scorching wind ...’” [\[Uyun Akhbar al-Ridha AS\]](#)

(113) The necessity of Taklif and commanding the servants to either do a certain action or refrain from a certain action

- 1) In the (Arabic) month of Sha’ban of the year 352 A.H. (962 A.D.) Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-At’tar - may God be pleased with him - narrated that Abul Hassan Ali ibn Muhammad ibn Qutayba al-Neishaboori quoted the following on the authority of Abu Muhammad Fadhl ibn Shathan al-Neishaboori. Moreover, al-Hakim Abu Muhammad Ja’far ibn Nu’aym ibn Shathan - may God have Mercy upon him - quoted on the authority of

his uncle Abi Abdullah Muhammad ibn Shathan, on the authority of Fadhl ibn Shathan who said he heard from Imam al-Ridha AS in multiple occasions and compiled these answers:

“...And if he asks, ‘Why has the Sublime God ordered the servants and admonished them?’ It is said, ‘Since their survival and the improvements in their affairs depends upon His ordering, admonishing, preventing them from corruption and unlawful seizure (of other people’s property).’ And if he asks, ‘Why has He ordered the people to worship?’ It is said, ‘So that they do not forget His remembrance, do not abandon His discipline, do not take His Orders and Admonishments lightly, since their peace and survival depends upon this ...’” [\[Uyun Akhbar al-Ridha AS\]](#)

(114) The obligation to hate the enemies of Allah SWT and to disassociate from them and their Imams

- 1) Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-Attar - may God be pleased with him - narrated in the (Arabic) month of Sha’ban of the year 352 A.H. (962 A.D.) in Neishaboor that Ali ibn Muhammad ibn Qutayba al-Neishaboori quoted on the authority of Al-Fadhl ibn Shathan that Al-Ma’mun asked Ali ibn Musa Ar-Ridha’ (a.s.) to write a brief account of the pure Islam for him. Then he (a.s.) wrote:

“ ... It is obligatory to cherish the friends of the Sublime God and to hate and disavow the enemies of God, avoid them and their leaders ... The belief in the disavowal of those who oppressed (and still oppress) the Members of the Holy Household of Muhammad (a.s.) - especially those who tried to force them out (of their homes), began oppressing them; and changed the traditions established by their Prophet (S). It is obligatory to disavow those who breach their covenants (nakitheen), the hypocrites, and the Kharijites who dishonoured the veil of the Household of God’s Prophet (S) by breaking their covenants with their Leader, having that lady (Aa’isha) ride a camel, (and taking her to Basra); started to fight with the Commander of the Faithful (a.s.); killed the pious Shiites whom God may forgive. It is also obligatory to disavow those who denounced the good companions and deported them, honored those who had abandoned God’s Prophet (S), distributed government funds among the rich and put the fools in charge of the Muslims’ affairs such as Mo’awiya and Amr ibn al-’Aass - who were both damned by God’s Prophet (S). It is also obligatory to disavow those of their friends who fought with the Commander of the Faithful (a.s.), killed the Helpers (Ansar), the Immigrants (Muhajireen), the noble ones and the good doers from the past. It is also obligatory to disavow those who believe in the setting up of the council, and disavow Abu Musa al-Ash’ari, and those of his friends ... It is also obligatory to disavow the first and the last one of those built-up idols who were the leaders into corruption and loss, the forerunners of oppression. It is also obligatory to disavow those who ham-strung the she-camel of Salih - they were the oppressors of the first and the last, and of anyone who is friends with them” [\[Uyun Akhbar al-Ridha AS\]](#)

(115) That the accounting of the people on Judgement day is done by the Imams AS (read the Note after the Ahadith)

- 1) A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Amro Bin Shimr, from Jabir, who has narrated the following:

Abu Ja'far (asws) having said: 'O Jabir! When it will be the Day of Judgement Allah (azwj) Mighty and Majestic will Gather the former ones and the later ones for the Decisive Speech (Fasl Al-Khitaab). The Rasool Allah (saww) will be Called, and Amir-ul-Momineen (asws) will be Called. So the Rasool Allah (saww) would be clothed in a green garment which would illuminate what is in between the east and the west, and Ali (asws) would be clothed with the like of it. And the Rasool Allah (saww) would be clothed in a rosy garment which would illuminate what is in between the east and the west, and Ali (asws) would be clothed with the like of it. Then they (asws) would both ascend wearing these. Then we (asws) will be Called, and the Accounting of the people would be handed over to us (asws). By Allah (azwj), we (asws) are the ones who (asws) would be making the people of the Paradise enter into the Paradise and the people of the Fire into the Fire. Then the Prophets (as) would be Called, and they will be standing in two rows in front of the Throne of Allah (azwj) Mighty and Majestic until we (asws) are free from the Accounting of the people. So when the people of the Paradise enter the Paradise, and the people of the Fire enter the Fire, the Lord (azwj) of the Honour will Send Ali (asws) who would descend them to their places in the Paradise and get them married, for Ali (asws), by Allah (azwj), is the one who (asws) will perform the marriages of the people of the Paradise in the Paradise. And that Prestige is not for anyone other than him (asws) from Allah (azwj) and a Preference which Allah (azwj) has Preferred him (asws) by and Bestowed upon him (asws). By Allah (azwj), he (asws) is the one who (asws) will make enter the people of the Fire into the Fire, and he (asws) is the one who (asws) will close the Doors of the Paradise when the people of the Paradise have entered into it, because the Doors of the Paradise are under his (asws) control and the Doors of the Fire are under his (asws) control'. [\[al-Kafi\]](#)

- 2) Sahl Bin Ziyad, from Ibn Sinan, from Sa'daan, from Sama'at who said:

"I was seated with Abu Al-Hassan the First (asws), and the people were in the circumambulation (Tawaaf) in the middle of the night, so he (asws) said: 'O Sama'at! To us (asws) is the eventual return of these people and on us (asws) is their Accounting. So there is none from their sins between them and Allah (azwj) Mighty and Majestic, but it has been Ordained by Allah (azwj) for it to be left to us (asws) so we (asws) will respond to that, and there is nothing between them and the people, but they should ask it from us (asws) and I (asws) will respond to that, and Allah (azwj) Mighty and Majestic would Recompense them for it'" [\[al-Kafi\]](#)

Note:

The above two Ahadith are both weak chain wise and they are the only two that the Shaykh quotes, and there are verses and Ahadith that on the apparent contradict it, so it is wise to remain cautious and research further.

As for the verses that contradict, then such examples are:

- a) {Whether We shall show thee (within thy life-time) part of what we promised them or take to ourselves thy soul (before it is all accomplished),- thy duty is to make (the Message) reach them: **it is our part to call them to account.**} 13:40
- b) {He said: "And what do I know as to what they do? (102) "**Their account is only with my Lord**, if ye could (but) understand (103)} Ash-Shu'ara
- c) {**Then it will be for Us to call them to account.**} 88:26
- d) And other verses

As for the Ahadith that contradict, then such examples are:

- a) He said: Abu Ghalib Ahmad ibn Muhammad al-Zurari, may Allah bless him with mercy, reported to me from my Uncle Abul Hasan 'Ali ibn Sulaiman ibn al-Jahm, who reported from Abu Abdillah Muhammad ibn Khalid al-Tayyalisi, who reported from al-Ala' ibn Razin, from Muhammad ibn Muslim al-Thaqafi, who said:

I asked Abu Ja'far Muhammad ibn 'Ali, peace be upon him, about the verse (in Qur'an): 'Those Allah will change their evil deeds into good deeds. Allah is ever all-Forgiving, Merciful.' (25:70) He said: "A believer who will be a sinner will be brought on the Day of Reckoning, and made to stand for accounting. **And Allah (Himself) will be in charge of his reckoning, and no other men will know about his reckoning.** Then Allah will show him his sins, till when he will confirm his evil deeds, then Allah will command the recorders: 'Change them into good deeds, and display them to the people.' Then the people will ask: 'Did this slave not have even single lapse?' Then Allah will order him to Paradise. This is the true meaning of the verse, and it is especially for the sinners among our Shi'ahs." [\[Amali al-Saduq\]](#)

- b) Ahmad ibn Muhammad ibn Yahya al-Attar (a.s.) narrated that Sa'd ibn Abdullah quoted on the authority of Ayyoub ibn Nooh,

"I heard Aba Ja'far Muhammad ibn Ali ibn Musa (Imam Jawad) (a.s.) say, 'God will forgive all the sins committed by whoever visits the shrine of my father (Imam Ridha') (a.s.) in Toos. On the Resurrection Day, a pulpit will be set up for him in front of the pulpit of God's Prophet (S) where he will be seated until **God the Highest gets done with the Reckoning of His servants' deeds.**'" [\[Uyun Akhbar al-Ridha AS\]](#)

- c) My father and Mu'hammad ibn Ya'qūb both narrated to me from 'Ali ibn Ibrāhīm, from Hāmdān ibn Ishāq, who said: I heard – or a man heard – Abā Ja'far (Imam Jawād (a.s.)) say,

“Allāh forgives the past and future sins of those who go to the Ziyārah of the grave of my father (a.s.) in Ṭūs.” After performing the Ziyārah, I went for Hajj where I met Ayyūb ibn Nūḥ. He said to me, “Abū Ja’far (Imam Jawād (a.s.)) has said, ‘Allāh forgives the past and future sins of those who go to the Ziyārah of the grave of my father (a.s.) in Ṭūs and (on the Day of Judgment) He will set up a pulpit for them beside the pulpit of the Messenger of Allāh (s.a.a.w.) and the pulpit of ‘Ali (a.s.) where they will sit **until Allāh finishes judging the creation.**’ Thereafter, I met with Ayyūb ibn Nūḥ again and he had come to the Ziyārah (of Imam Ridā (a.s.)) and he said, “I have come seeking the pulpit!” The above Ḥadīth has also been narrated to me through the following chain: Muḥammad ibn Ya’qūb, ‘Ali ibn Ḥusain, and others, from ‘Ali ibn Ibrāhīm, from Ḥamdān ibn Isḥāq, from Abī Ja’far (a.s.) – or from someone from Abī Ja’far (a.s.). [\[Kamil al-Ziyarat\]](#)

- d) Imam Ja’far Sadiq (a.s.), “One who recites Surah Infitar and Surah Inshiqaq in his obligatory and recommended prayer, Allah will eliminate all the barriers to the fulfillment of his desires. There would be nothing to stop him. Allah will look at him with mercy till **He finishes the accounting of the deeds of all people**” [\[Thawab al-A’mal\]](#)
- e) And other such narrations

(116) That the survivor from each nation is one group/sect

- 1) Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Jameel Bin Salih, from Abu Khalid Al-Kabuly, who has narrated the following: Abu Ja’far (asws) having said:

“[39:29] Allah sets forth an example: There is a slave in whom are (several) partners differing with one another, and there is another slave wholly owned by one man. Are the two alike in condition?” He (asws) said: ‘But rather it is the one who has associates with regards to whom they doubt because he was the first one who gathered them for his leadership, so they differed regarding it and some of them cursed each other for that, and some of them distanced themselves from each other. As for the man (asws) of peace, he is the first one for the ^{حَقًّا} Just and his Shites’. Then he (asws) said: ‘The Jews differed, from after Musa (as) and separated into seventy-one sects, one of which will be in the Paradise and seventy sects would be in the Fire. And the Christians separated, from after Isa (as) into seventy-two sects, one of which would be in the Paradise and seventy-one of the sects would be in the Fire. And this community will separate after its Prophet (saww) into seventy-three sects. Seventy-two sects would be in the Fire and one sect would be in the Paradise. And from these seventy-three sects, thirteen would be of those who claim to be in our (asws) Wilayah and show affection to us (asws). Twelve sects from these would be in the Fire and one sect would be in the Paradise. And sixty sects from the rest of the people would be in the Fire’. [\[al-Kafi\]](#)

(117) That the ones who hold true to the household of the Prophet SAWA (Ahl al Bayt AS) and act according to their beliefs and worship and rulings are the surviving sect

- 1) Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Jameel Bin Salih, from Abu Khalid Al-Kabuly, who has narrated the following: Abu Ja'far (asws) having said:

“[39:29] Allah sets forth an example: There is a slave in whom are (several) partners differing with one another, and there is another slave wholly owned by one man. Are the two alike in condition?” He (asws) said: ‘But rather it is the one who has associates with regards to whom they doubt because he was the first one who gathered them for his leadership, so they differed regarding it and some of them cursed each other for that, and some of them distanced themselves from each other. As for the man (asws) of peace, he is the first one for the **حَقِّ** Just and his Shites’. Then he (asws) said: ‘The Jews differed, from after Musa (as) and separated into seventy-one sects, one of which will be in the Paradise and seventy sects would be in the Fire. And the Christians separated, from after Isa (as) into seventy-two sects, one of which would be in the Paradise and seventy-one of the sects would be in the Fire. And this community will separate after its Prophet (saww) into seventy-three sects. Seventy-two sects would be in the Fire and one sect would be in the Paradise. And from these seventy-three sects, **thirteen would be of those who claim to be in our (asws) Wilayah and show affection to us (asws). Twelve sects from these would be in the Fire and one sect would be in the Paradise.** And sixty sects from the rest of the people would be in the Fire’.

[\[al-Kafil\]](#)

The Author lists some of the famous ahadith that was narrated in multiple chains by both Shi'a and Sunni sects, such as:

- a) Hadith al-Thaqalayn: [\[Shi'a\]](#), [\[Sunni\]](#)
- b) "The People of my Household are like the Ship of Noah AS" [\[Shi'a\]](#) [\[Sunni\]](#)
- c) "The Shi'a of Ali AS are prosperous on Judgement day" [\[Shi'a\]](#) [\[Sunni\]](#)
- d) The truth is with Ali AS [\[Shi'a\]](#) [\[Sunni\]](#)

And many other such examples.

(118) Every banner that rises before the rising of al-Qa'im, then its owner is a tyrant

- 1) From him, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer, who has narrated the following: Abu Abdullah (asws) having said:

'Every banner rose before the rising of Al-Qaim (asws), so its owner is a tyrant who worships someone apart from Allah (azwj) Mighty and Majestic'. [\[al-Kafi\]](#)

- 2) Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Abu Ayyub Al-Khazaz, from Umar Bin Hanzala who said: I heard Abu Abdullah (asws) saying:

'There are five signs before the rising of Al-Qaim (asws) – The scream, and the Sufyani, and the sinking (of the earth), and the killing of the pure soul (Al-Nafs Al-Zakkiyya) and Al-Yamany'. So I said, 'May I be sacrificed for you (asws), if someone from your (asws) Household comes out (in revolt) before these signs, shall we come out (revolt) with him?' He (asws) said: 'No'. So when it was the next morning, I recited this Verse: "[26:4] If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it". I said, 'Is this the scream?' He (asws) said: 'If that was, then the necks of the enemies of Allah (azwj) Mighty and Majestic would stoop down in humility'. [\[al-Kafi\]](#)

Note:

Please do listen to this video for a Fiqhi discussion on the above narrations and other such narrations, by the Scholar Shaykh Muhammad Taqi Shahidi: [here](#)

(119) That no one knows the complete Tafsir of al-Qur'an except the Imams AS

- 1) A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Zayd Al-Shahaam who said:

"Qatada Bin Da'ama came up to Abu Ja'far (asws), so he (asws) said: 'O Qatada! Are you a Faqih (Jurist) of the people of Basra?' He said, 'That is what they are alleging'. Abu Ja'far (asws) said: 'It has reached me (asws) that you are explaining the Quran'. Qatada said to him (asws), 'Yes'. So Abu Ja'far (asws) said to him: 'You are explaining it by knowledge or by ignorance?' He said, 'No, by knowledge'. So Abu Ja'far (asws) said to him: 'So if you are explaining by knowledge, so 'you are' 'who you are' and I (asws) would like to ask you'. Qatada said, 'Ask'. He (asws) said: 'Inform me (asws) about the Statement of Allah (azwj) Mighty and Majestic in (the Chapter) Saba: "[34:18] and We apportioned the journey therein: Travel through them nights and days, secure". Qatada said, 'That is for the one who goes out from his house with lawful provisions, and camel rented lawfully intending this House (Kabah). He would be safe until he returns back to his family'. So Abu Ja'far (asws) said: 'I (asws) hold you to Allah (azwj), O Qatada! Do you know that if the man comes out from his house with lawful provisions, and a camel rented lawfully, intending this House, he could get cut off (by bandits) on the road, and his provisions would be lost and he could be injured due to that?' Qatada said, 'Our Allah (azwj), Yes!' So Abu Ja'far (asws) said: 'Woe be

unto you! But rather, you are explaining the Quran from your own free will, so you are destroyed and causing others to be destroyed. And if you have taken it from the men (others), you have been destroyed and so have they. Woe be unto you! (But) that is for the one who comes out from his house with provisions, and lawful means of transportation aspiring for this House while having recognised our (asws) rights, loving us (asws) with his heart, just as Allah (azwj) Mighty and Majestic has Said: “[14:37] therefore make the hearts of some people yearn towards them” and it does not mean the House, for He (azwj) is Saying ‘towards them’. So we (asws) are, by Allah (azwj), the supplication of Ibrahim (as) towards whom (asws) if one loves with one’s heart, his Pilgrimage would be Accepted, otherwise it will not be, O Qatada! So if it is like that, he would be safe from the Punishment of Hell on the Day of Judgement’. Qatada said, ‘No offence. By Allah (azwj), I will not explain it except like this’. So Abu Ja’far (asws) said: ‘Woe be unto you, O Qatada! But rather, you should understand the Quran from the ones (asws) who have been addressed by it’. [\[al-Kafi\]](#)

- 2) Ali ibn Ibrahim has narrated from his father and Muhammad ibn Yahya from Muhammad ibn al-Hassan from those he mentioned, both of them from ibn abu ‘Umayr from ibn ‘Udhayna from Burayd ibn Mu’awiya who has said that he asked abu Ja’far (a.s.) about the meaning of the following verse. “. . Say, ‘God and those who have the knowledge of the Book are sufficient witness (to my prophet-hood).’” (13:43)

The Imam (a.s.) said, “It is a reference to us. Ali (a.s.) is the first among us and the most virtuous and the best among us after the Holy Prophet (s.a.)” [\[al-Kafi\]](#)

- 3) Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Yazid Sha’ar from Harun ibn Hamza who has said that he hear abu ‘Abdallah (a.s.) say who has said the following.

“In fact, the Quran consists of illustrious verses that exist in the hearts of those who have knowledge. . .” (29:49) ‘They are the Imams (a.s.) exclusive of all others.’” [\[al-Kafi\]](#)

Note:

While it is true that only the Imams AS know the complete Tafsir of the Qur’an, it is possible for us to comprehend the apparent meaning of the Qur’an (Zawahir al-Qur’an), and that this apparent meaning of the Qur’an is an authority on us (Hujjah) that we must act upon. I recommend reading the book of Sayyid al-Khoei for further information: [here](#)