(12)

رُوِيَ عن أبي بَصير : عن أبي عبد الله ( عليه السلام ) قال : ۞ إن الله تبارك وتعالى لا يوصَفُ بزَمَانٍ ولا مكانٍ ، ولا حركةٍ ولا انْـتِقالٍ ولا سُكون ، بل هُو خالقُ الزمان والمكان والحركة والسكون ، تعالى الله عما يقول الظالمون عُـلُوّاً كبيراً ۞ .

*It was narrated that Abu Basseer Narrated that Abu Abdillah (peace be upon him) said:*

*Allah glorified and exulted can’t be describe by time, place, movement, transport, or stillness. He is the creator of the time, the place, the movement, and the stillness. Allah is high above all what the tyrants’ say (He is).*

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(13)

رُوِيَ عن داود الرقي  
قال : سألتُ أبا عبد الله ( عليه السلام ) عن قول الله عز وجل : ( ...وَكَانَ عَرْشُهُ عَـلَى المَاء... ) ( سورة هود 11/آية 7 )  
فقال : ۞ ما يقولون ؟ ۞ ؟  
قلت : يقولون : إِنَّ العرش كان على الماء والرَّبُّ فوقه . فقال : ۞ كذبوا ، مَنْ زَعَمَ هذا ، فقد صَـيَّرَ الله محمولاً ، وَوَصَفَهُ بِصِفَةِ المخلوق ، ولَزِمَهُ أَنَّ الشيءَ الذي يَحْمِلُهُ أَقْوَى مِنْهُ .۞

*2- It was narrated that Dawood Alriqi said: I asked Aba Abdillah (peace be upon him) about the saying of the Almighty: “and His throne was above water….”*

*He (the Imam) said: what they (others) say?*

*I said: they say: the throne was on top of water and the Lord is on top of it (the throne).*

*He said: they have lied. He who claims this made the Lord portable, and described him as a creature. And you have to acknowledge that what carries Him is stronger than Him.*

-\*-\*-\*-\*-\*-\*-\*-\*-\*

(14)

رُوِيَ عن يونس بن ظبيان  
قال: دخلتُ على الصادق جعفر بن محمد ( عليه السلام )

فقلتُ : يا ابْنَ رسولِ الله ، إنِّي دخلتُ على مَالِك [ مالك بن أَنَس أحد أئمة المذاهب الأربعة السنية ولد عام 93 ، وتوفي عام 179 ه‍ ، ودفن في مقبرة البقيع ]

وأصحابِه ، فسمعتُ بعضهم يقول : إِنَّ للهِ وجهاً كالوُجوه ، وبعضهم يقول : لَهُ يَدان ، واحْتَجُّوا لِذَلِكَ بِقَوْلِهِ  
تَعَالَى : ( ...خَـلَقْتُ بِـيَدَيَّ أَسْـتَكـْبَرْتَ... ) ( سورة ص 38 /آية 75)

وبعضهم يقول : هُوَ كالشَّاب مِنْ أبناءِ ثلاثين سـَنَة ، فَمَا عِنْدَكَ فِي هَذا يَا ابْنَ رسولِ الله ( صلى الله عليه وآله ) ؟

قال : وكانَ مُـتَّكِئاً فاسـْتَوَى جالساً ،  
وقال ( عليه السلام ) : ۞ أَللهُمَّ عَفْوَكَ عَفْوَك ،۞  
ثم قال ( عليه السلام ) : ۞ يا يونس ! مَنْ زَعَمَ أَنَّ للهِ وجهاً كالوجوه فَقَدْ أَشْرَك ، ومن زعم أن لله جَوارِح كَجَوَارِح المخلوقين فهو كافرٌ بالله ، فلا تَقْـبَلُوا شَهادتَهُ ، ولا تأكلوا ذبيحته ، تعالى الله عَمَّا يَصِفُهُ المُشَـبِّهونَ بِصِفَةِ المخلوقين .

فوجه الله أنبيائه وأوليائه ، وقوله :  
( ...خَـلَقْتُ بِـيَدَيَّ أَسْـتَكـْبَرْتَ...)( سورة ص 38 / 75) اليَد القُدْرَة كقوله : ( ...وَأَيَّدَكُمْ بِنَصْرِه... ) ( سورة الأنفال 8 /آية 26) .  
فَمَنْ زَعَمَ أَنَّ اللهَ في شيء، أو على شيء ، أو يحول مِنْ شيء إلى شيء ، أو يَخُلو  مِنْهُ شيء ، أو يشغل به شيء ، فقد وَصَفَهُ بِصِفَةِ المخلوقين ، والله خالقُ كلِّ شيء ، لا يُقَاسُ بالقِياس ولا يُشَـبَّهُ بالناس ، لا يَخْلُو مِنْهُ مكان ، ولا يَشْتَغِل بِهِ مكان ، قريبٌ في بُعْدِه ، بَعيدٌ في قُرْبِهِ ، ذلكَ اللهُ رَبُّنا ، لا إله غيرُهُ ، فَمَنْ أرادَ اللهَ وأَحَـبَّهُ بهذه الصِّفَة ، فهو مِنَ المُوَحِّدِين ، ومَنْ أَحَـبَّهُ بِغَـيْرِ هَذِهِ الصِّفَة ، فاللهُ مِنْهُ بَريء ونحن مِنْهُ بَرَاء. ۞

*3-it was narrated that Younis Ibn Thabian said: I entered at Al-Sadiq Jaafar Ibn Mohammad peace be upon him and I told him: I entered at Malik (1) and his companions, I heard some of them say:*

*Allah has a face like any other (human).*

*And others say:*

*He has hands and they quoted from Quran “… I have created with my hands, did you become arrogant….) (Chapter Saad 38/verse 75).*

*And others say:*

*He is a man in his thirties.*

*So, what do you have about this matter oh son of the Messenger of Allah (May Allay prayers be upon him and his progeny)*

*He said: He (the Imam) was leaning (on something) then sat straight and (peace be upon him) said: Oh Allah (I ask) your forgiveness, your forgiveness.*

*Then peace be upon him said: oh Younis! A polytheist is he that claims that Allah has a face similar to other humans. An infidel is he that claims that Allah has limbs like his creatures. Do not accept his testimony, and don’t eat of what he slaughters. Exonerated is Allah of what the describers associate Him with (His creatures).*

*The face of Allah is His prophets and His loyalists. And (as for) Allah’s saying: … “… I have created with my hands, did you become arrogant….) (Chapter Saad 38/verse 75) the Hand (here) is the power (might, ability) like His saying: (… He assisted you with His aid …) (Chapter Alanfal 8/ verse 26). He has likened Him to His creatures he who claims that Allah is in something, on something, transform from one thing to another, absent from anything, or occupies something then. Allah is the creator of everything. He is unequaled and He can’t be likened to people. He is everywhere, space can’t contain him, He is near when He is far, and He is far when He is near, that is our Lord Allah, there is no god but Him. He is a monotheists he who seeks Allah and loves him this way, and he who doesn’t love Him this way then Allah disowns him and we (the progeny of the prophet) disown him too.*

*1 [Malik Ibn Anas is an Imam of one of the four Sunni Sects. He was born in 93 Hijjri and died in 179 Hijjri and he was buried in Al-Baqiia graveyard]*

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(15)

رُوِيَ عن يعقوب بن جعفر الجعفري ، عن أبي إبراهيم ( عليه السلام ) :  
قال : ذكر عنده قوم يزعمون أن الله تبارك وتعالى ينزل إلى السماء الدنيا .

فقال ( عليه السلام ) :۞ إن الله لا ينزل ولا يحتاج إلى أن ينزل ، إنما منظره في القرب والبُعْد سواء ، لَمْ يَبْعُد منه قريب ، ولم يَقْرُب منه بعيد ، ولَمْ يَحْتَجْ إلى شيء، بل يحتاج إليه ، وهو ذو الطَّوْل لا إله إلا هو العزيز الحكيم .

أما قول الواصفين : إنه ينزل تبارك وتعالى ، فإنما يقول ذلك مَنْ يَنْسُبُهُ إلى نَقْص ، أو زيادة ، وكل مُتَحَرِّك مُحْتاج إلى مَنْ يُحَرِّكُه ، أو يَـتَحَرَّك بِهِ ، فَمَنْ ظَنَّ بالله الظنون هَلِك ، فاحذروا في صِفاتِهِ مِنْ أَنْ تَقِفوا لَهُ على حَدّ تَحُدُّونَهُ بِنَقْص أو زيادة أو تحريك أو تَحَرُّك ، أو زوال أو استنزال ، أو نهوض أو قعود ، فإنَّ اللهَ جَلَّ وعَزَّ عن صفة الواصفين ،ونَعْتِ الناعِتين ، وتَوَهُّمِ المُـتَوَهِّمين ۞

*4- It was narrated from Yaacoub Ibn Jaafar AL-Jaafari, who narrated from Abi Ibrahim (peace be upon him)*

*He said:*

*People (at his house/ in his presence) mentioned that Allah the exulted descends to the lower heaven.*

*(Peace be upon him) said: Allah doesn’t descend nor does He need to descend. His sight in close and far proximities is the same. Can’t get farther from Him what is near. Can’t get nearer to Him what is distant. He doesn’t need anything, but He is (always) needed. He is the Gracious; there is no god except for Him the Powerful the Wise.*

*The describers who claim that the Blessed, the Almighty descends are those who attribute lacking or attachments to Him, for each movement needs something/someone to move it, or move by it. Definitely in loss is he who thinks that about Allah. Be careful about attributing things/adjectives that confined and limits Him such as neediness, attachments, movement, and absence, descending, getting up, or sitting down. Allah is exulted from and above what the describers describe, what the attributers attribute to Him, and above the delusions of the illusionists.*

-\*-\*-\*-\*-\*-\*-\*-\*-\*

《ليس لَهُ شريكٌ في مُلْكِه.》

He doesn’t have a partner in His Kingdom

ـ ((الرواية الأولى))

عن هشام بن الحَكَم قال:

First Narration

Hisham Ibn Alhakam said:

إِنَّ زِنْديقاً سأل الإمام الصادق عليه السلام: لِمَ لا يَجوز أَنْ يَكُونَ صانع العالم أكثر مِنْ واحد؟

A Heretic asked Imam Sadiq Peace be upon Him:

Why the world maker can’t be more than one.

ـ قال أبو عبد الله عليه السلام:

Abu Abdullah peace be upon him said:

لا يَخْلو قَوْلك: أَنَّهُما اثنان مِنْ أَنْ يكونا قديمَيْن قَوِيّين، أو يكونا ضعيفَيْن، أو يكون أحدُهُما قويّاً والآخر ضعيفاً، فإِنْ كانا قويّين فَلِمَ لا يَدْفَع كُلُّ واحدٍ مِنْهُما صاحبه ويتفرَّد بالربوبية؟

Your saying can’t dismiss that they (makers at least) are two, either both are ancient and powerful, or they are both weak, or one is strong and the other is weak, if they are both powerful why doesn’t one push the other aside to be the sole Lord.

وإِنْ زَعَمْتَ أَنَّ أحدهما قويّ والآخر ضعيف ثَبَتَ أَنَّهُ واحد - كما نقول - لِلْعَجْزِ الظّاهِر في الثاني،

And if you claim that one is powerful and the other is weak, then it proves that He (the powerful maker) is one – as we say- the second one is obviously incompetent.

وإِنْ قُلْتَ: أَنَّهُما اثنان لَمْ يَخْلُ مِنْ أَنْ يكونا مُتَّفِقين مِنْ كُلِّ جهة ، أو مُفْتَرِقين من كل جهة،

And if you say: they are two, then you can’t exclude (dismiss) that they may be similar (compatible) in every aspect, or different in every aspect.

فَلَمّا رأينا الخَلْقَ مُنْتَظِماً والفُلْك جارياً واختلاف الليل والنهار والشمس والقمر دَلَّ صِحَّةِ الأمر والتدبير وائْتِلاف الأمر على أنَّ المُدَبِّرَ واحد.

But when we saw that the creation is organized, the stars are passing without colliding, the night replacing the day, and sun and moon are rotating (revolving around) each other, this correct manner of planning, and the tight measure of this matter (organizing) showed that the mastermind is One.

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ـ ((الرواية الثانية))

عن هشام بن الحكم مثله وزاد فيه :

Second Narration

Hisham bin Al Hakam narrated a similar narration to the first one and added:

ثُمَّ يَلْزَمُكَ إِن ادَّعَيْتَ اثنَيْن فلا بُدَّ مِنْ فرْجَة حتّى يكونا إِثْنَيْن فصارت الفرجة ثالثاً بينهما قديماً مَعَهُما فَيَلْزَمُكَ ثلاثة،

And you must, if you claim they are two, add a gap (space) so they become two (separate Entities), then the gap between them is an ancient third with them so (according to your claim you have to say) they are three (entities).

وإن ادَّعَيْتَ ثلاثة لَزِمَكَ ما قُلنا في الإِثنين حتَّى يكون بينهم فرجتان فَيَكونوا خمسة، ثُمَّ يَتَناهَى في العدد إلى ما لا نهاية له في الكثرة.

And if you claim they are three you are subjected to what we said about the two (makers) and you have to add two gaps between them, now they become five, and the count (for the makers) will increase to infinity.

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ـ ((الرواية الثالثة))

عن هشام بن الحَكَم قال: قُلْتُ

لأبي عبد الله عليه السلام :

ما الدليل على أَنَّ اللهَ واحد؟

قال عليه السلام: إِتِّصالُ التدبير وتمام الصُّنع كَمَا قال

عَزَّ وجلّ: لَوْ كَان‌َ فِيهمَا آلِهَة إلا الله لَفَسَدَتا .

Third Narration:

Hisham Ibn Alhakam said:

I told Abou Abdillah peace be upon him: what is the proof that Allah is one?

Peace be upon him responded: continues management and complete perfection as Allah Almighty said: if there were other gods it (heaven and earth) would have been (corrupted) reuined.

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ـ((الرواية الرابعة))

ما أوصى به أميرُ المُؤمِنين

ابنَهُ الإمام الحسن عليه

السلام : واعْلَمْ أَنَّهُ لَوْ كانَ لِرَبِّكَ شَريك لأَتَتْكَ رُسُله،

ولَرَأَيْتَ آثارَ مُلْكِهِ وسُلطانِه، ولَعَرَفْتَ صِفَتَهُ وفِعالَهُ، ولَكِنَّهُ

إِلَهٌ واحدٌ كما وَصَفَ نَفْسَهُ، لا يضادُّه في ذلك أحدٌ ولا يُحاجُّهُ

وأَنَّهُ خالقُ كُلّ شيء.

Fourth Narration

What the Prince of The beleivers advised his son Imam Al-Hassn peace be upon him

Let it be known if there was a partner to your Lord, he would have sent you his messengers, and you would have seen signs of his kingdom and rulership. And you would have known his actions and characters. But he is One God as He described Himself, has no match and no opponent, and He is the Creator of everything.

...................................

ـ ((الرواية الخامسة))

سُئِلَ الإمامُ الرّضا عليه

السلام: يا بْنَ رَسُولِ الله! ما

الدَّلِيل على حُدُوثِ العالم؟

فقال: إِنَّكَ لَمْ تَكُنْ ثُمَّ كُنْتَ، وقَدْ

عَلِمْتَ أَنَّكَ لَمْ تُكَوِّنْ نَفْسَكَ ولا

كَوَّنَكَ مَنْ هُوَ مِثْلُك.

Fifth Narration

Imam Redha peace be upon him was asked:

Oh son of the Messenger of Allah, What is the proof that the world was created?

He said: You didn’t exist then you did. And you know that you didn’t creat yourself nor did someone like you created you.

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(( الرواية السادسة))

ـ وقيلَ لأميرِ المؤمنين علي

عليه السلام: بِمَا عَرَفْتَ رَبَّك؟

قال: بِفَسْخِ العزائِم، وَنَقْضِ الهِمَم ، لَمّا هَمَمْتُ فَحِيلَ بيني وبين هَمّي،

وعَزَمْتُ فخالَفَ القضاءُ عَزْمي، عَلِمْتُ أَنَّ المُدَبِّر غيري.

The sixth Narration

Prince of Belivers Ali peace be upon him was asked by what did you know thy Lord?

He said: “I recognized Allah (SWT) through revoking of determination and the breaking of the decisions. When I intended to act, something came between me and my act. And when I intended (to do something) fate intervened, I knew (then) that the manager is other than me.

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((الرواية السابعة))

وسُئِلَ الإمام الصادق عليه السلام:

ما الدليل على الواحد (يعني الله) ؟

فقال عليه السلام: (ما بالخَلْقِ مِنَ الحَاجَة.)

The Seventh Narration

Imam As-Sadiq (pbuh) was asked: “What is the proof of the existence of the One (Allah)? He (pbuh) said:

“The need within the creation. (requires a creator)”

..................................

【الصانع واحد】

The maker is One

ـ إِنَّهُما لَوْ كانا إثنين كان لا يَخْلو أ‌حَدهُما مِنْ أَنْ يكونَ يَقْدِر على أَنْ يَكْتُمَ صاحِبه شيئاً، أو لا يَقْدِر على ذلك.

If they were two (Makers) you can’t dismiss that one of them would be able or won’t be able to (hide) keep secrets/things from the other.

ـ فإِنْ كانَ يَقْدِر فصاحِبُهُ يجوزُ عَلَيْهِ الجَهْل ،ومَنْ جاز عليهِ الجهل فلَيْسَ بإِلهٍ قديم.

And if he is able (to keep secrets/things) to do so then the other would be ignorant. And he who can (would) be ignorant, can’t be an ancient God

ـ وإِنْ كان لا يَقْدِر فَهُوَ نَفْسُهُ عاجز والعاجز ليسَ بإِلَه قديم.

And if he is unable (to keep secrets/things) then he himself is powerless (helpless) and the powerless can’t be an ancient God.

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((الرواية الثامنة))

The eight narration

The best of what narrated about the Oneness of Allah reached us from what Imam Ali Said about it

مَا وَحَّدَهُ مَنْ كَيَّفَهُ، وَلاَ حَقِيقَتَهُ أَصَابَ مَنْ مَثَّلَهُ، وَلاَ إيَّاهُ عَنَى مَنْ شَبَّهَهُ، وَلاَصَمَدَهُ (1) مَنْ أَشَارَ إلَيْهِ وَتَوَهَّمَهُ.

He who assigns to Him (different) conditions does not believe in His Oneness, nor does he who likens Him grasp His reality. He who illustrates Him does not signify Him. He who points at Him does not mean Him.

(...) فَاعِلٌ لاَ بِاضْطِرَابِ آلَةٍ، (...) لاَتَصْحَبُهُ الاَوْقَاتُ، وَلاَتَرْفِدُهُ (2) الادَوَاتُ. سَبَقَ الاَوْقَاتَ كَوْنُهُ، وَالعَدَمَ وُجُودُهُ، وَالابْتِدَاءَ أَزَلُهُ.

He acts but not with the help of instruments. Times do not keep track of/with Him, and tools do not help Him. His Being precedes times. His existance preceedes the void and His eternity precedes the beginning.

(...) لا يُشْمَلُ بِحَدٍّ، وَلاَ يُحْسَبُ بِعَدٍّ، (...) ولا يَجْرِي‌ عَلَيْهِ السُّكُونُ وَالحَرَكَةُ، وَكَيْفَ يَجْرِي‌ عَلَيْهِ مَا هُوَ أَجْرَاهُ؟ وَيَعُودُ فِيهِ مَا هُوَ أَبْدَاهُ، وَيَحْدُثُ فِيهِ مَا هُوَ أَحْدَثَهُ؟

(...) الَّذِي‌ لاَ يَحُولُ، وَلاَ يَزُولُ، وَلاَ يَجُوزُ عَلَيْهِ الاُفُولُ (3)، (...) جَلَّ عَنِ اتَّخَاذِ الابْنَـاءِ، وَطَهُـرَ عَنْ مُلاَمَـسَـةِ النِّسَـاءِ.

He is not confined by limits, nor can He be counted as a number.

Stillness and motion do not occur on/within Him, and how can He be affected by what He has created and infulenced by what He had initiated.

He does not change or vanish. Setting does not behove Him. He is exalted from having sons/daughters. He is purified from phisycal contact with women.

لاَ تَنَالُهُ الاَوْهَـامُ فَتُقَدِرَهُ، وَلاَ تَتَوَهَّمُهُ الفِطَنُ فَتُصَوِّرَهُ، وَلاَ تُدْرِكُهُ الحَوَاسُّ فَتَحُسَّهُ، وَلاَ تَلْمِسُهُ الاَيْدِي‌ فَتَمَسَّهُ.

ولا يَتَغَيَّرُ بِحَالٍ، وَلاَ يَتَبَدَّلُ في الأحْوَالِ، وَلاَ تُبْلِيهِ اللَّيَالِي‌ وَالاَيَّامُ، وَلاَيُغَيِّـرُهُ الضِّيَـاءُ وَالظَّلاَمُ، وَلاَ يُوصَفُ بِشَـي‌ءٍ مِنَ الاَجْـزَاءِ (4)، ولابِالجَوَارِحِ وَالاَعْضَـاء.

لَيْسَ فِي‌ الاَشْيَاءِ بِوَالِجٍ (5)، وَلاَ عَنْهَا بِخَارِجٍ. يُخْبِرُ لاَ بِلِسَانٍ وَلَهَواتٍ (6)، وَيَسْمَعُ لاَبِخُروقٍ وَأَدَوَاتٍ. (...)

Thoughts cannot reach Him to know what He is. Imagination can’t fathom Him to creat a picutre of Him. Senses do not perceive Him to get a sense of what He is. He can’t be touched by hands to feel Him.

He does not change or transform by any condition(s). Night and days don’t make Him old. Light and Darkness don’t alter Him.

Parts, limbs, and organs can’t be attributed to Him

He is not inside things nor does He exit them. He conveys news, but not with the tongue or tonsils. He listens, but not with ears or instruments.

يَقُولُ لِمَنْ أَرَادَ كَوْنَهُ: «كُنْ» فَيَكُونَ، لاَ بِصَوْتٍ يَقْرَعُ، وَلاَ بِنِدَاءٍ يُسْمَعُ؛ وَإنَّمَا كَلاَمُهُ سُبْحَانَهُ فِعْلٌ مِنْهُ أَنْشَأَهُ وَمَثَّلَهُ، لَمْ يَكُنْ مِنْ قَبْلِ ذَلِكَ كَائِنَاً، وَلَوْ كَانَ قَدِيماً لَكَانَ إلَهَاً ثَانِيَاً.

When He intends to create something He says ‘"..Be" and it is’ (2:117), but not through a striking voice or a call that could be heard. His speech is an act of His creation and presentation. It was not there before, because if His speech was eternal it would have been a second god.

وَإنَّ اللَهَ سُبْحَانَهُ يَعُودُ بَعْدَ فَنَاءِ الدُّنْيَا وَحْدَهُ، لا شَي‌ءَ مَعَهُ، كَمَا كَانَ قَبْلَ ابْتَدِائِهَا، كَذَلِكَ يَكُـونُ بَعْدَ فَنَـائِهَـا، بِلاَ وَقْتٍ وَلاَ مَكَـانٍ، وَلاَ حِينٍ وَلاَزَمَانٍ.

عُدِمَتْ عِنْدَ ذَلِكَ الآجَالُ وَالاوْقَاتُ، وَزَالَتِ السِّنُونَ وَالسَّاعَاتُ، فَلاَشَي‌ءَ إلاَّ اللَهُ الوَاحِدُ القَهَّارُ.

Surely, after the extinction of the world, Allah the Glorified will remain alone with nothing else beside Him as He was before the creation and will be the remain the same after its extinction,: without time, place, moment, or period. At the extenction, periods and time will cease to exist, years and hours will disappear. There will be nothing except Allah, the One the Conqueror.

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شرح المفردات:

1- صمده: قصده.

2- ترفده: تُعينه.

3- الأفول: مِن أَفَلَ النجم إذا غاب.

4- لا يوصف بشيء من الاجزاء: أي لا يقال: ذو جزء كذا ولا ذو عضو كذا، وذاته جل وعلا هي قوة عليا وراء الطبيعة، وليست من جنسها في شيء.

5- والج: داخل.

6- اللهَوات: جمع لهَات: اللحمة في سقف أقصى الفم.

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【سُبْحانَ مَنْ لَيْسَ كَمِثْلِهِ شَيْء، لا جِسْم ولا صُورة】

Glory to Thy, nothing is like Him, no body and no image.

ـ وَمِنْ أَرْوَع مَا قال الشاعر:

One of the finest saying of a poet;

1 ـ إِنْ كَانَ جِسْماً فَمَا يَنْفَكُّ مِنْ عَرَضٍ

أَوْ جـَوْهـَرٍ فـَبِذِي الأَقْـطـارِ مَـوْجُـودُ

If he was a body he would get affected (by change)

Or if he was substance he would be confined

2 ـ أَوْ كَـانَ مُتَّصِلاً بِـالشَّيء فَـهُوَ بـِهِ

أَوْ كـَانَ مُنْـفَـصـِلاً فَـالـكُـلُّ مَـحـْدودُ

If He was attached to something then he depends on it.

Or if He was separated from it then each is limited

3 ـ لا تَطْلبَنَّ إِلَى التَّكْـيِـيفِ مِنْ سَـبَبٍ

إِنَّ السَّبـيـلَ إِلَـى التَّـكْـيِيفِ مَـسـْدُودُ

Don’t seek to know what or How (is God)

The way to know that is closed (unreachable)

4 ـ وَاسْتَمْسِكْ الحَبْلَ حَبْلَ العَقْلِ تَحْظَ بِهِ

فَالعَـقْـلُ حَـبْـلٌ إِلَـى بَـارِيـْكَ مـَمـْدُودُ

Grape tight to the rope (brain) it will make you believe in Him

For the brain is the doorway to your creator.

ـــــــــــــــــــــــــــــ

ـ شرح الابيات

Explanation of the poetry

1 ـ أي أَنَّ اللهَ تعالى ليس جسماً، فإِنَّ الجسم تَعْرَضُ

\*\*\*عَلَيْهِ الحَوادِث، وليس جَوْهَراً كباقي الأشياء، لأَنَّهُ حِينَئِذٍ

\*\*\*يَكُونُ لَهُ مَثيل، وهذا غيرُ صحيح.

It means that Allah be exalted is not a body, because a body can be affected by things and transform. And he doesn’t have an essence because he will be similar to other things. And that’s not true

2 ـ وليس مُرْتَبِطاً بالغَيْر، فَيَلْزَم مِنْهُ الحاجة إلَيْه،

ولا مُنْفصِلاً فإِنَّ ذلكَ\*\*\* َيَلْزَم مِنْهُ المَحْدُودِيَّة.

3 / 4 ـ ولَيْس لَهُ كَيْف ، ولَكِنَّ العقل يُدْرِكُ ويَتَعَقَّل

\*\*\*وُجُودَه مِنْ أَنْ يَتَصَوَّرَهُ بأَيِّ صورة.

He is not dependent (associated to) on others, which require (if he is) that he needs it. And he is not separated from it, because (if he is) it means he is limited and confined, and you can’t say how (is God) because the mind can’t comprehend or contemplate His existence and he can’t be imagined by any way possible.

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((الرواية التاسعة))

قال الديّصاني للإمام الصادق عليه السلام: دُلَّني على معبودي،

فقال له عليه السلام: "اجلس"، وإذا غلام صغير، في كفّه بيضة يلعب بها، فقال عليه السلام: "ناولني، يا غلام، البيضة".

فناوله إياها

فقال الإمام الصادق عليه السلام: "يا ديصاني، هذا حصن مكنون له جلد غليظ، وتحت الجلد الغليظ جلد رقيق، وتحت الجلد الرقيق ذهبة مايعة وفضّة ذائبة، فلا الذهبة المايعة تختلط بالفضّة الذائبة، ولا الفضة الذائبة تختلط بالذهبة المايعة، هي على حالها لم يخرج منها مصلح، فيخبر عن إصلاحها، ولا دخل فيها مفسد، فيخبر عن فسادها، لا يُدرى للذكر خلقت أم للأنثى، تنفلق عن مثل ألوان الطواويس، أترى لها مدبّراً؟ فأطرق الديصاني، مليّاً، ثم قال: أشهد أن لا إله إلا الله وحده لا شريك له"

The Nineth Narration

Abu Shaker al-Daisani, (an atheist zealot), told Abu Abdullah Al-Sadiq (peace be upon him) said Guide me to whom I worship!

(Abu Abid Allah) Peace be upon him said: Sit down! There was a young boy playing with an egg in his palm,

(Abu Abid Allah) Peace be upon him said: O boy fetch me the egg! The boy gave it to him.

Imam Sadiq (peace be upon him) said, oh Desani! This is a protected fortress, with thick skin, and beneth that thick skin is a thin skin, and under that thin skin is a golden solvent, and disolved silver (liquid), the golden solvent does not mix with disolved silver (liquid), nor does the disolved silver mix with the golden solvent, it is as is (stable). No one (such a repair man) has come out of it to tell if it is good, and no corrupter has entered it to tell if it is corrupt. It is unknown if it was created to be a male or a female. It splits up into the colors of peacocks, do you think it has a mastermind (behind it creation)?

He (Desani) pondered and said: I bear witness that there is no god but Allah alone with no partner with him..

ـ ((الرواية العاشرة))

قال رجل للإمام الصادق عليه السلام : يا بن رسول الله ، دلني على الله ما هو ؟ فقد أكثر علي المجادلون وحيروني ،

فقال له : يا عبد الله ، هل ركبت سفينة قط ؟

قال : نعم .

قال عليه السلام : فهل كُسِرَ بك حيث لا سفينة تنجيك ، ولا سباحة تغنيك ؟

قال : نعم ،

قال عليه السلام : فهل تعلق قلبك هنالك أن شيئا من الأشياء قادر على أن يخلصك من ورطتك ؟

قال : نعم .

قال الإمام الصادق عليه السلام : فذلك الشئ هو الله القادر على الانجاء حيث لا منجي ، وعلى الإغاثة حيث لا مغيث.

The Tenth Narration

A man said to Imam Sadiq peace be upon him: oh son of messenger of Allah, guide me to what Allah is?

The arguers have gained upon me (with their many questions) and they baffled me.

He (the Imam) stold him: oh Abdullah (God’s Servant), have you ever been on a ship??

He said: yes

Peace be upon him said: did you have a shipwreck where there was no (other) ship (around) to save you, and swimming can’t be much of a help to you?

The man said: yes

The Imam said: did you heart then longed that something out there, is able to save you from your dilemma?

The man said: yes

Imam Sadiq Peace be upon him said: that thing Is Allah the one who is able to save where there are no saviors, and able to relief when there is none.

( وآخِرُ دَعْوَانَا أَنِ َالحَمْدُ لِلَّهِ رَبِّ العالَمِين )

*And our last supplication is : praise is due to Allah the Lord of the worlds.*