

her that Allah the Exalted would protect her from it. Wherefore did I shroud her in my own shirt and reclined in her grave, and stooped over her and instructed her regarding the matters about which she would be questioned. She was asked about her Lord, and she said: My Lord is Allah. And she was asked about her Prophet and she replied: Muhammad. And she was asked about her Imam and wall (guardian), and she faltered and paused. And I said to her: Thy son, thy son. So she said: My Imam is my son. Thereupon they (the two angels) departed from her, and said: We have no power over you. Sleep, even as a bride sleeps in her inner apartment. Then she died a second death [118] and the verification of this is in the Book of Allah: "They say: Our Lord! Twice hast thou made us die, and twice hast thou made us live. Now we confess our sins. Is there any way to go out?" [40, 11].¹⁵¹

CHAPTER 18

THE BELIEF CONCERNING RESURRECTION

(*raj`a*)¹⁵²

Says the Shaykh Abu Ja'far: Our belief concerning resurrection is that it is a fact. Verily Allah, the Mighty and Glorious, has said in His Mighty Book: "Bethink thou (O Muhammad) of those of old, who went forth from their habitations in their thousands,¹⁵³ fearing death, and Allah said unto them: Die, and then He brought them back to life" [2, 243]. These people were the residents of 70,000 houses, and they were visited by the plague each year. The rich, on account of their opulence, used to go out; while the poor would remain on account of

their poverty. So the plague used to attack lightly those that went; while it raged severely among those that remained. Now those that remained would say: If only we had departed, surely the plague would not have come upon us. And those that went would say: Had we stayed, it would have attacked us, even as it has attacked them. So they all agreed to depart from their houses collectively when the time of the plague was nigh. Then they all went out and camped on the banks (of a river).¹⁵⁴ And when they had put down their belongings, Allah cried to them: Die, and they perished, one and all. And the passers-by swept them off from the road, and they remained in that condition as long as Allah willed. One of the prophets of Israel named Jeremiah passed by them. He said: If Thou wilt, O my Lord, Thou couldst revivify them so that they may inhabit Thy cities,¹⁵⁵ and beget Thy slaves, and worship Thee with those who worship Thee. And Allah through a revelation asked him: Do you wish that for your sake I should bring them back to life? The Prophet said: Yes, O my Lord. So Allah revivified them for his sake and sent them with him.

[119] Now these people died and returned to the world and (again) they died at their appointed times. Allah says: "Or (bethink thee of) the like of him (the Prophet Ezra) who, by passing a township which had fallen in utter ruin,¹⁵⁶ exclaimed; How shall Allah give life to this city, after it has been dead? And Allah caused him to die (for the space of) a hundred years, and then brought him back to life. Allah said: How long hast thou tarried? He (the man) said: I have tarried a day or a part of a day. He said: Nay, but thou hast tarried for a hundred years. Just look at thy food and drink, they have not rotted! And look at thine ass! so that We may make thee a token unto mankind; and look at thy bones, how We adjust them and

then cover them with flesh! And when (the matter) became clear unto him, he said: I know now that Allah hath power to do all things" [2, 259]. And so their prophet, remained dead for a hundred years, then he returned to, the world and remained therein, and then died at his appointed term. He was Ezra, but it is also related that he was Jeremiah.

And Allah, Exalted is He, in the story of those that were selected among the Bani Isra'il of the community of Moses for the appointed term of his Lord, says: "Then We raised you to life after ye had been dead, that haply ye might give thanks" [2, 56]. And that was because when they heard the Word of Allah, they said: We shall not believe in its truth until we see Allah clearly. So, on account of their wrong-doing the thunderbolt fell upon them and they perished. Moses said: O my Lord, what shall I say to the Bani Isra'il when I return to them? Then Allah revived them and they returned to the world; they ate and drank and married women and begat children, and lived in the world and died at their appointed times.

And Allah said unto Jesus, son of Mary: (Remember the time) when you caused the dead to live¹⁵⁷ by My command, and all the dead who were revived by Jesus by the command of Allah returned to the world and lived therein so long as they lived, and then they died [1201 at their appointed times.

And as for the Companions of the Cave (*as-habu'l-kahf*), "they tarried in their Cave three hundred years and nine years over" [18, 25]. Then Allah revived them and they returned to the world in order that they might question one another; and their story is well known.¹⁵⁸

And if a questioner were to ask: Verily Allah, Exalted is He, says: "And thou wouldst have deemed them

waking though they were asleep" [18, 18]. (Then, how can there be resurrection of those that slumber?) To him it may be answered: Verily they were dead; for Allah the Mighty and Glorious has said: "Woe upon us! Who hatli raised us from our place of sleep? This is that which the Beneficent did promise, and the messengers spoke truth" [36, 52]. And if they (the unbelievers) say: That is so (that is, if the unbelievers say that this refers to the resurrection of the dead); (then we say) verily the Companions of the Cave were also dead. There are many examples of this kind. Thus it is established that resurrection did take place among the peoples of the past. For the Prophet, on whom be peace, has said: There will occur among these people (the like of) what has occurred among previous peoples, even as one horseshoe resembles another, or as one arrow feather follows another.¹⁵⁹ Wherefore, according to this premise, it is necessary to believe that resurrection (*raj'a*) will take place in this community as well.

Our opponents (the Sunnites) have related that when the Mahdi, on whom be peace, will appear, Jesus, son of Mary, on whom be peace will descend upon the earth and pray behind the Mahdi. Now the descend of Jesus to the earth is his return to the world after death, because Allah the Glorious and Mighty says: "Verily I will cause thee to die, and will take thee up to Myself" [3, 55]. And Allah the Mighty and Glorious says: "And We gather them together so as to leave not one of them behind" [18, 45] . And He says: "And (remind them of) the Day when We shall gather out of every nation a host of those who denied Our signs" [27, 85]. Hence the day on which the multitude will be gathered together will be other than the day on which shall be gathered together the host.

And Allah the Glorious and Mighty says: "And they swear by Allah their most binding oaths (that) Allah will not raise up him who dieth. Nay, but it is a promise (binding) upon Him in truth, but most of mankind know it not" [16, 40]. The reference here [121] is to *raj`a*.¹⁶⁰ And that is because thereafter He says: "In order to make manifest to those that differ concerning it" [16,41]. And this "making manifest" is to be found in this world, not in the next.¹⁶¹ And I shall write, if Allah wills, a book exclusively on the topic of *raj`a*, in which I shall explain its real nature and the proofs regarding the authenticity of its occurrence.¹⁶² And the profession (of belief in) transmigration of souls is false, and he who believes in it is an unbeliever, because transmigration involves the denial of the Garden and the Fire.¹⁶³

CHAPTER 19

ON THE BELIEF CONCERNING THE RETURN (*ba`th*) AFTER DEATH

Says the Shaykh Abu Ja'far, may the mercy of Allah be upon him: Our belief concerning the return to life after death is that it is true.

The Prophet said: O sons of `Abdu'l-Muttalib, verily the scout does not lie to his own people. I swear by Him Who sent me as a Prophet of truth, that you will surely die even as you sleep. And you will be resurrected even as you awaken, and after death there is no abode except Heaven or Hell. The creation of the whole of mankind and their resurrection is, for Allah the Mighty and Glorious, like the creation of but one soul. This is in accord with His Word, Exalted is He: "Your creation and your

raising (from the dead) are only as (the creation and the raising of) a single soul." [31, 28]

CHAPTER 20

THE BELIEF CONCERNING THE POND (*al-Hawd*)¹⁶⁴

Says the Shaykh Abu Ja'far, the mercy of Allah be upon him: Our belief concerning the Pond (*al-hawd*) is that it is true. Its width is the distance between Ayla¹⁶⁵ and San'a', and it belongs to the Prophet, on whom be peace. And verily in it there are as many pitchers as stars in the sky. And verily on the day of resurrection the giver of drink out of it will be the Prince of Believers, 'Ali ibn Abi Talib, on whom be peace. He will give his friends water to drink and drive away his enemies. He who drinks of it once will never thirst again. And the Prophet said: A group of persons among my followers will be dragged before me, when I shall be at the pond (of Kawthar), and be taken towards the left side (i.e. hell). Then shall I raise the cry: My companions, [122] my companions, O my Lord! And I shall be told: You do not know what they did after you.

CHAPTER 21

THE BELIEF CONCERNING INTERCESSION (*ash-shafa'a*)¹⁶⁶

Says the Shaykh Abu Ja'far, the mercy of Allah on him: We believe that *shafa'a* (here, the state of being