Sharḥ al-Akhbār fī Faḍāʾil al-Aʾimma al-Aṭhār

By Qadi Abū Ḥanīfa al-Nuʿmān ibn Muḥammad al-Tamīmī al-Maghribī

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Part Sixteen

In the Name of God, the Most Merciful, the Most Compassionate

The Qualities of the Shi'a of the Commander of the Faithful, peace be upon him

1292

Bashīr [ibn Abī Bashīr] [1] said:

I refrained from visiting Abū Jaʿfar Muḥammad ibn ʿAlī, peace be upon him, for years because circumstances made things difficult for me.

Then I managed to acquire something by one means or another, and I set out for the pilgrimage. When I had completed my pilgrimage, I headed to Medina to visit Abū Jaʿfar, peace be upon him. I entered his presence, and he said to me:

“O Abū Bashīr, why have I not seen you for years?”

I said: “May I be your ransom! I have grown old, my bones have become frail, and my means have become scarce. Then, this year, I came into possession of some money, so I bought a worn-out camel [2] and provisions, and I left my family an amount of money greater than what I spent on my journey. When I completed my pilgrimage, I said: ‘I will stop by Abū Jaʿfar and fulfill the right that is due to him.’”

He said to me:

“O Abū Bashīr, when the Day of Resurrection comes, you will turn to us, and we will turn to the Messenger of God, peace and blessings of God be upon him and his family, and he will turn to God. So where will you go, O Abū Bashīr?”

I said: “To Paradise.”

He said:

“To Paradise, by God! To Paradise, by God! To Paradise, by God!”

—he repeated it three times.

[1] I think he was Bashīr ibn Maymūn al-Wābishī al-Nabbāl al-Kūfī. See *Aʿyān al-Shīʿa*, 3/586.

[2] That is, a thin, worn-out camel.

Love for the Brothers

1293

Samāʿa ibn Mihrān said:

Abū ʿAbd Allāh, peace be upon him, said to me:

“O Samāʿa, how is your love for your brothers?”

I said: “May I be your ransom! By God, I love them and cherish them.”

He said:

“O Samāʿa, when you see a man who has intense love for his brothers, then that is how he is in his religion.

“O Samāʿa, God will raise our Shi'a on the Day of Resurrection despite whatever defects and sins they possess, with their faces whitened, their private parts concealed, their fears made secure, their places of arrival made easy, and their hardships removed.

“People will grieve while they will not grieve. People will be terrified while they will not be terrified.

“This is the saying of God, Most High:

‘Those who are secure from the terror of that Day.’” [1]

[1] Qur'an 27:89.

Help Us Through Abstinence and Striving

1294

ʿImrān ibn Muqaddam said:

I heard Abū ʿAbd Allāh Jaʿfar ibn Muḥammad, peace be upon him, say:

“I went with my father to the Mosque of the Prophet, peace and blessings of God be upon him and his family. When we were between the grave and the pulpit, he looked at some of his companions. He approached them and greeted them.

“Then he said to them:

‘By God, I love your fragrance and your spirits, so help us in this through abstinence and striving.

‘And know that our allegiance cannot be attained except through action and striving.’ [2]

“By God, you are our Shi'a. You are the forces of God, and you are the helpers of God.

“You are the first and foremost [in this world] and the last [in the Hereafter]; foremost in this world toward goodness, and foremost in the Hereafter toward Paradise.

“We guarantee Paradise to you by the guarantee of God and the guarantee of the Messenger of God, peace and blessings of God be upon him and his family.

“By God, there are no more souls upon the levels of Paradise than you, and indeed you are in Paradise.

“So compete with one another for the درجات [levels]. You are the pure ones, and your women are the pure ones. Every believing woman is a wide-eyed houri, and every believer is your sincere companion.

“The Commander of the Faithful, peace be upon him, said:

‘Rejoice! By God, the Messenger of God, peace and blessings of God be upon him and his family, died while he was pleased with you, O Shi'a.

‘Indeed, everything has a summit, and the summit of Islam is the Shi'a.

‘Everything has a foundation, and the foundation of Islam is the Shi'a.

‘Everything has an honor, and the honor of Islam is the Shi'a.

‘Everything has a master, and the master of gatherings is the Shi'a.

‘Everything has a security, and the security of the earth is the Shi'a.

‘By God, were it not for those of you who are upon the earth, the people who possess their allotted share would not complete their share, nor would they obtain the good things allotted to them in this world, and they would have no share in the Hereafter.

‘Every person who opposes us, even if he worships and strives, is included under this verse:

“Working and laboring hard,
They will enter a scorching Fire.”’ [3]

Explanation of an Unusual Expression

His statement, “the summit of Islam is the Shi'a”:

The summit of everything is its highest point. The foundation of a thing is its root upon which it stands firm.

An opponent of the Ahl al-Bayt is one who has established enmity toward the family of Muḥammad. God, Most High, commanded love for them in His Book. Whoever opposes them has opposed God, His Messenger, and His Book, and whatever deeds he performs will not benefit him so long as he persists in that opposition without repenting.

His statement, “you are the forces of God”: carrying out His command is included in this.

The *shurṭa* of an army are the troops of the ruler who undertake its affairs.

[1] The wording beginning “And know that our allegiance…” is supplied from *Amālī al-Ṣadūq*, p. 500.

[2] Thus we have corrected it; the original reads: “Glad tidings to you.”

[3] Qur'an 88:3–4.

Whoever Dies upon the Allegiance

1295

Mūsā ibn ʿAbbās, through his chain of transmission, said that Abū ʿAbd Allāh Jaʿfar ibn Muḥammad, peace be upon him, said to me:

“Whoever among you dies adhering to our cause is like one who has pitched his tent at the encampment of the Qa'im; rather, he is in the position of one who was martyred alongside the Messenger of God, peace and blessings of God be upon him and his family.”

1296

Ḥammād ibn Aʿyan said:

Abū ʿAbd Allāh Jaʿfar ibn Muḥammad, peace be upon him, said:

“Are you not satisfied”—meaning the Shi'a—“that you establish prayer, give the zakat, and restrain your tongues, and then enter Paradise?

“Are you not satisfied that there will be people who curse one another?

“Indeed, you and whoever says what you say—whoever among you dies adhering to this cause of ours—will be in the position of one who was martyred alongside the Messenger of God, peace and blessings of God be upon him and his family.”

Whoever Brings Joy to His Believing Brother

1297

Abū Baṣīr, from Abū Ḥamza, said:

I entered upon Abū ʿAbd Allāh Jaʿfar ibn Muḥammad, peace be upon him, while Abān was with him.

Abān said to him:

“May I be your ransom, tell me about the virtue of the believer.”

He said:

“Yes, O Abān.

“When one of your believers dies, a man of the most beautiful appearance comes to him at the moment his soul departs, when he enters his grave, when he is resurrected, and when he stands before his Lord.

“He says:

‘Rejoice, O friend of God, in His honor and His pleasure.’

“The believer says to him:

‘O servant of God, how beautiful your appearance is, and how pleasant your fragrance! You give me glad tidings when my soul departs, when I enter my grave, when I am resurrected, and when I stand before my Lord. Who are you? May you be rewarded with goodness.’

“He says:

‘I am the joy that you brought to so-and-so on such-and-such a day. God has sent me to you so that I may accompany you through the terrors until you meet Him.’

“O Abān, when one of your believers dies, two angels ascend and say:

‘We were with a friend of yours. What an excellent friend you were to him. We were commanded to take his soul, and we came to worship You in Your heavens.’

“God, Most High, says:

‘I have no need for your worship of Me in My heavens. Others besides you worship Me there. Rather, descend to the grave of My friend, comfort him, and pray over him in his grave until I resurrect him.’

“One angel prays at his head and another at his feet. A single rakʿa of their prayer is better than seventy rakʿas of the prayer of human beings.”

The Station of the Loyal Followers

1298

Zayd ibn Arqam said:

Al-Ḥusayn, peace be upon him, said:

“There is none among our Shi'a except that he is a sincere one and a martyr.”

I said:

“May I be your ransom! How can that be, when they die in their beds?”

He said:

“Do you not recite the Book of God, Most High, concerning those who believe in God and His Messenger:

‘Those are the sincere and the witnesses before their Lord; for them is their reward and their light’? [1]”

I said:

“May I be your ransom! It is as though, by God, I have never read this verse in the Book of God.”

He said:

“If the witnesses were only those who were killed by the sword, God would have said ‘those killed,’ rather than ‘the witnesses.’”

Explanation

This report requires explanation.

The summary of the matter is that the witnesses and the sincere ones are the Imams from the family of Muḥammad. In every generation there is a witness among them, as God, Most High, says:

“We shall bring from every community a witness, and We shall bring you as a witness over these.” [2]

That means those who are present in his time, because the expression “these” can only refer to a people to whom he points and who are present. It cannot refer to people who have not yet come.

The witness over every community is the Imam of their time. The Imams are the witnesses, according to the saying of God, Most High:

“And the prophets and the witnesses will be brought, and judgment will be passed between them in truth.” [3]

The prophets are the messengers to the servants, while the witnesses are the Imams between every two prophets, and after Muḥammad, peace and blessings of God be upon him and his family, they are from his descendants until the Hour is established.

This is according to the saying of God, Most High:

“Those who believe in God and His messengers—they are the sincere ones and the witnesses before their Lord.” [4]

By this, He meant the Imams. They are the heads of the believers.

The name “faith” encompasses the messengers, the Imams, and all other believers, because they all believed in God. The Imams are also the truly sincere ones because they affirmed the Messenger in what he conveyed from God and carried out the religion of God that He legislated for His servants through them.

They are also witnesses over them. Every Imam is a witness over the people of his age, testifying for them and against them before God, Most High, concerning what he witnessed of their deeds. God knows this better than all creation, and He is not questioned about what He does, as God, Most High, says:

“And they will be questioned.”

A witness can only testify concerning someone whom he has witnessed, seen, and known.

The witnesses and the sincere ones, in reality, are—as we have explained—the Imams of the servants. Whoever follows them is attributed to them and becomes one of them through that allegiance, as God, Most High, relates concerning His intimate friend Abraham:

“Whoever follows me is indeed of me.” [1]

From this meaning comes the statement of al-Ḥusayn, peace be upon him, in the report we have explained:

“There is none among our Shi'a except that he is a sincere one and a martyr.”

He attributed them to the sincere ones and the witnesses, who are the Imams, because of their allegiance to them, in the manner we have explained above.

[1] Qur'an 57:19.

[2] Qur'an 4:41.

[3] Qur'an 39:69.

[4] Qur'an 57:19.

1299

Ibn Ḥafṣ, from Abū Baṣīr, said:

I heard Abū ʿAbd Allāh Jaʿfar ibn Muḥammad, peace be upon him, say:

“When all creatures are gathered on the Day of Resurrection for the judgment, platforms of light will be set up for the Imams.

“God, Most High, will entrust the reckoning of our Shi'a to us.

“Whatever was between them and God, we shall ask Him to pardon on their behalf.

“Whatever was between them and other servants, we shall judge it.

“And whatever was between us and them, we are more entitled to pardon them.

“This is among the meanings of the saying of God, Most High:

‘Indeed, to Us is their return.
Then indeed, upon Us is their reckoning.’” [2]

[2] Qur'an 88:25–26.

1300

Ibn al-Haytham, from Bashīr al-Dahhān, said:

Abū ʿAbd Allāh, peace be upon him, said to me:

“O Bashīr, you affirmed while the people denied; you showed allegiance while the people showed enmity; you knew while the people were ignorant; you loved while the people hated. So glad tidings to you!”

The One Who Loves the Ahl al-Bayt, peace be upon them

1301

From Abū Baṣīr, through his chain of transmission, from ʿAlī, peace be upon him, that he said:

“Whoever comes to us”—[3]—“on the Day of Resurrection will come to our Prophet Muḥammad, peace and blessings of God be upon him and his family, at the Pool, like these two.”

And he joined two of his fingers together.

[3] This is how it appears in the original. I think it should read: “Whoever loves us.”

1302

And through another chain, reaching ʿAlī, peace be upon him, he said:

The Messenger of God, peace and blessings of God be upon him and his family, said to me:

“O ʿAlī, when the Day of Resurrection comes, tables made of rubies and pearls will be placed to the right of the Throne. Men will sit around them, eating and drinking, while the people are undergoing the reckoning.

“ʿAlī, peace be upon him, said:

“I asked: ‘Who are these, O Messenger of God?’

“He said:

‘Your Shi'a, O ʿAlī. You are their Imam on the Day of Resurrection.’”

1303

Abū ʿAbd Allāh al-Jadlī said:

ʿAlī ibn Abī Ṭālib, peace be upon him, said:

“O Abū ʿAbd Allāh, shall I tell you about the good deed [1] whose possessor will be safe from the terror of the Day of Resurrection, and the evil deed [2] whose possessor God will cast into the Fire upon his face?”

I said:

“Yes, O Commander of the Faithful.”

He said:

“The good deed is love for us, and the evil deed is hatred for us.”

[1] Thus we have corrected it; the original reads “Paradise.”

[2] Thus we have corrected it; the original reads “the Sunnah.”

1304

Ḥammād ibn Aʿyan said:

I heard Abū Jaʿfar Muḥammad ibn ʿAlī, peace be upon him, say:

“By God, we shall intercede! By God, we shall intercede! By God, we shall intercede!”

I said:

“For whom, O son of the Messenger of God?”

He said:

“For our Shi'a, until our enemy says:

‘We have no intercessors,
Nor a close friend.
If only we could return,
Then we would be among the believers.’” [3]

[3] Qur'an 26:100–102.

1305

Abū ʿAbd Allāh, from Abū Jaʿfar, peace be upon him, that he said:

“God, Most High, will raise our Shi'a on the Day of Resurrection despite the sins and defects they possess, with their faces whitened, their private parts concealed, their fears made secure, their places of arrival made easy, and their hardships removed.

“They will ride camels of the finest sort, moving throughout Paradise. Tables will be set out for them, and they will continue eating while the people are undergoing the reckoning.

“This is the saying of God, Most High:

‘Indeed, those for whom good from Us has already gone forth—they will be kept far away from it.

They will not hear its slightest sound, and they will remain forever in what their souls desire.

The greatest terror will not grieve them, and the angels will receive them, saying: “This is your Day which you were promised.”’” [1]

[1] Qur'an 21:101–103.

1306

Ibn Muṣʿab, from Abū ʿAbd Allāh, peace be upon him, that he said:

“Whoever loves us, not for some worldly benefit he hopes to receive from us, nor because of any kinship between us and him, and opposes our enemy—not because of some [previous] hostility [2] between him and that enemy—and then comes to God on the Day of Resurrection carrying sins like the foam of the sea, the sand of ʿĀlij, the drops of rain, and the number of the days of the world, God will replace them for him with good deeds.”

[2] Thus we have corrected it; the original reads: “not because of any enmity between him and him.”

The Messenger and the Shi'a of ʿAlī

1307

Abū Baṣīr, from Abū ʿAbd Allāh, from his fathers, from the Messenger of God, peace and blessings of God be upon him and his family, that he said to ʿAlī, peace be upon him:

“Give glad tidings to your Shi'a that God is pleased with them, since He was pleased with you as their Imam, and they were pleased with you as their wali.

“O ʿAlī, you are the Commander of the Faithful and the leader of those whose faces, hands, and feet shine.

“O ʿAlī, your Shi'a are the chosen ones. Were it not for you and your Shi'a, the religion of God would not have been established; and were it not for those of you who are upon the earth, the sky would not pour down its rain.

“O ʿAlī, your Shi'a are those who uphold equity, and they are God's chosen ones from His creation.

“O ʿAlī, you and your Shi'a will be at the Pool. You will give drink to those whom you love and withhold it from those whom you dislike. You are the ones made secure on the Day of the Greatest Terror, beneath the shade of the Throne. People will be terrified while you will not be terrified, and people will grieve while you will not grieve.

“You and your Shi'a will be sought at the Place of Standing, and you will enjoy yourselves in the Gardens.

“O ʿAlī, the angels and the keepers of Paradise long for you and rejoice when one of you comes to them, just as the family of an absent person rejoices when their absent loved one returns after a long absence.

“O ʿAlī, your Shi'a fear God in secret and in public.

“O ʿAlī, your Shi'a are those who compete for the درجات [levels], because they meet God, Most High, while they bear no sins.

“O ʿAlī, the deeds of your Shi'a will be presented to me every Friday. I rejoice at the good deeds of theirs that reach me, and I seek forgiveness for their bad deeds.

“O ʿAlī, your mention is in the Torah, and the mention of your Shi'a is there before they were created, accompanied by every good. Likewise, it is in the Gospel.

“So ask the people of the Torah and the Gospel. If they tell you the truth, they will inform you of this, for they greatly honor ʿAlī and his Shi'a.

“O ʿAlī, tell your Shi'a that their mention is in Heaven while they sleep and when they die. The angels look toward it as people look toward the crescent moon, out of longing for them and because of what they see of their station with God.

“O ʿAlī, tell those of your companions who know you to keep themselves away from evil deeds, from which your enemy never separates himself. There is no day or night except that God's mercy encompasses them, so let them avoid impurity.

“O ʿAlī, God's anger is severe against whoever rejects them, disassociates himself from you and from them, substitutes someone else for you and them, inclines toward someone other than you, abandons you and your Shi'a, chooses misguidance, opposes you and your Shi'a, hates us, the Ahl al-Bayt, and hates whoever takes us as his allies.

“And God's love is great for whoever loves you, supports you, chooses you, and gives his life and wealth for our sake.

“O ʿAlī, convey my greetings to those of them whom I have not seen and who have not seen me. Tell them that they are my brothers whom I long to meet, and likewise those who come after them.

“Let them hold fast to the rope of God and cling firmly to it. Let them strive in action, for I shall never take them from guidance into misguidance.

“Tell them that God, Most High, is pleased with them, that He boasts of them before His angels, looks upon them in their gathering with mercy, and commands the angels to seek forgiveness for them.

“O ʿAlī, do not turn away from supporting a people who have learned that I love you, and therefore loved you because of my love for you; who worshiped God through their affection for you; who gave you the purest affection of their hearts; who chose you over fathers, brothers, and children; and who followed your path while enduring hardship for our sake, together with harm, hurtful speech, and the bitterness of what they encounter.

“Be compassionate toward them and be content with them, for God chose them, through His knowledge of us, from among creation.

“He created them from our clay, entrusted them with our secret, bound their hearts to the knowledge and love of us, opened their breasts, and made them hold fast to our rope. They do not prefer over us those who oppose us, despite what they see of the worldly things possessed by such people.

“Hypocrisy is not among them, nor are they [hypocrites]. [3]

“Those are the lamps of the world.”

[1] Thus we have corrected it; the original reads: “so let them hold.”

[2] Thus we have corrected it; the original reads: “a transaction.”

[3] Thus we have corrected it; the original reads: “among them.”

1308

Muḥammad ibn Sallām, through his chain of transmission, from ʿAlī ibn al-Ḥusayn, peace be upon him, that he said:

The Messenger of God, peace and blessings of God be upon him and his family, said:

“Whoever loves ʿAlī in his heart, God will give him on the Day of Resurrection the equivalent of one-third of the reward of this community.

“Whoever loves him in his heart and openly declares that love with his tongue, God, Most High, will give him on the Day of Resurrection the equivalent of two-thirds of the reward of this community.

“And whoever loves him in his heart, openly declares that love with his tongue, and supports him with his hand, God, Most High, will give him on the Day of Resurrection the full equivalent of the reward of this community.

“Whoever does this toward the Imams among his descendants has done it toward him, because their love is his love and their support is his support.”

The Description of Those Who Hate ʿAlī, the Commander of the Faithful, peace be upon him

1309

Wakīʿ al-Jarrāḥ [1], from al-Aʿmash [2], from ʿAlī, peace be upon him, that he said:

“The Messenger of God, peace and blessings of God be upon him and his family, charged me with the covenant that none loves me except a believer, and none hates me except a hypocrite.”

1310

ʿAṭāʾ [3], from ʿAbd Allāh ibn ʿAbbās, that he said:

“No one hates ʿAlī except one who is illegitimate, or one whom his mother carried while she was menstruating.”

1311

Ḥawthariyya ibn Sahr said:

I passed by ʿAlī, peace be upon him, and greeted him. He brought me closer to him and said:

“O Ḥawthariyya, whenever I see you, I love you. So love the beloved of the family of Muḥammad as long as they love him.

“If you [4] hate, then hate whoever hates the family of Muḥammad as long as they hate them.

“And when they love them, then love him.”

1312

Bashīr ibn Ghālib, **al-Asadī al-Kūfī** [5], said:

I heard al-Ḥusayn ibn ʿAlī, peace be upon him, say:

[1] Al-Rawāsī: Abū Sufyān. He was born in Kufa in 129 AH and died there in 197 AH.

[2] He was Sulaymān ibn Mihrān.

[3] ʿAṭāʾ ibn al-Sāʾib.

[4] The original reads: “hate.”

[5] *Aʿyān al-Shīʿa*, 34/575.

The Description of Those Who Hate ʿAlī, the Commander of the Faithful, peace be upon him

(448)

Whoever loves us with his heart, supports us with his tongue, and assists us with his hand will be with us in the highest company on the Day of Resurrection.

Whoever loves us with his heart but does not support us with his tongue or his hand will be with us in Paradise, though at a station below that.

Whoever hates us with his heart and assists against us with his tongue and hand will be in the lowest level of the Fire.

And whoever hates us with his heart, assists against us with his tongue, but does not assist against us with his hand, will be in the Fire at a level above that.

1313

Sufyān ibn Laylā al-Hamdānī said:

I entered upon ʿAlī ibn al-Ḥusayn, peace be upon him, and he said to me:

“O Sufyān, whoever loves us—and loves us only for God's sake, because of our kinship with the Messenger of God, peace and blessings of God be upon him and his family, and because of the right that God has made obligatory—and loves us with his heart, supports us with his tongue, and fights on our behalf with his sword, will be with us in the highest degrees.

“Whoever loves us with his heart, supports us with his tongue, but is too weak to assist us with his sword will be in Paradise at a station below that.

“O Sufyān, whoever hates us with his heart, curses us with his tongue, and fights us with his sword will be in the lowest level of the Fire.

“Whoever hates us with his heart, curses us with his tongue, but is too cowardly to fight us with his sword will be in the Fire at a level above that.

“Whoever hates us but does not curse us with his tongue and does not fight us with his sword will be in the Fire at a level above that.

“He said: ‘O Sufyān, if I had not heard this from al-Ḥusayn, peace be upon him, then I would not eat with men on the day he emerges.’” [2]

[2] This is how it appears in the original.

1314

Ibn Aktham al-Khuzāʿī said:

We were with ʿAlī, peace be upon him, on the day of the Battle of the Camel at Basra. I heard him say:

“Bear witness! The Messenger of God, peace and blessings of God be upon him and his family, told me:

‘You and your Shi'a will come to me well-watered and satisfied, while your enemies will come to me thirsty, parched, with their heads bowed.’

”

And he drew his shoulders together toward his chin.

Explanation of an Unusual Expression

His statement:

“Your enemies will come to me with their heads bowed.”

A *qāmiḥ* among camels is one whose thirst has become so severe that it has become extremely weakened by it.

A person who is humiliated is also called *muqmaḥ*: he can scarcely raise his eyes because of his humiliation. In the Qur'an:

“And they will be with their heads raised.”

That is, they are humbled and do not raise their eyes because of their humiliation.

It is also said that a *qāmiḥ* among camels is one that comes to the watering place but does not drink.

All of this will apply to the enemies of the family of Muḥammad on the Day of Resurrection: they will be humiliated and submissive, unable to raise their heads because of their humiliation.

1315

ʿImrān ibn Maytham said:

I entered upon Ḥabāba al-Wālibiyya [1], and I heard her say:

“By God, no one is upon the primordial disposition except us and our Shi'a, while the people are free of it.”

This is correct, because whoever is not among the Shi'a of Muḥammad and the family of Muḥammad is among their enemies.

God, Most High, said:

“This one is of his party, and this one is of his enemy.” [3]

Whoever is an enemy of Muḥammad and his family is not upon the primordial disposition of Islam until he takes them as his allies.

[1] She was Umm al-Nadā, Ḥabāba daughter of Jaʿfar al-Wālibiyya al-Asadiyya.

[3] Qur'an 28:15.

The Messenger Seeks Forgiveness for the Shi'a of ʿAlī

1316

Abū Rāfiʿ said:

The Messenger of God, peace and blessings of God be upon him and his family, said to ʿAlī, peace be upon him:

“O ʿAlī, there are three things for my community, and I was taught all the names just as you were taught them.

“I saw the companions of the banners, and when I passed by you and your Shi'a, I sought forgiveness for you.”

1317

ʿAbd al-Raḥmān ibn Qays, from a man of his people, said:

I saw ʿAlī, peace be upon him, sitting in the courtyard, speaking. He prolonged his conversation until the sun forced him to move toward the wall of the palace.

He stood up, and a man from Hamdān grasped his garment and said:

“O Commander of the Faithful, tell me a comprehensive tradition from which God will benefit me.”

He, peace be upon him, said:

“The Messenger of God, peace and blessings of God be upon him and his family, informed me:

‘I and my Shi'a will come to the Pool well-watered and satisfied, while our enemies will come thirsty and parched, their faces blackened.’

“Take this from me—it is short, though it comes from something lengthy:

‘You are with whoever you love, and you have what you have earned.’

“Now go, O brother of Hamdān.”

Then he entered the palace.

1318

Ibn al-Mundhir, from Muḥammad ibn ʿAlī, peace be upon him, that he said:

“Do not defend us with your tongues against the people, for you will only increase their attachment to us [3]. We hear the good things that are said, and we accept them; and we hear the bad things, and we leave them.

“Let them love us if they wish to love us.

“Indeed, God has taken us and our Shi'a [under His care]. No one who has been taken by Him can abandon us, and no one whom He has not taken along with us can become one of us.

“On the Day of Resurrection, we will hold onto the handhold of our father, and our Shi'a will hold onto our handhold.”

[3] This is how it appears in the original.

The First Four to Enter Paradise

1319

Abū Rāfiʿ said:

ʿAlī, peace be upon him, complained to the Messenger of God, peace and blessings of God be upon him and his family, about the hatred and envy of Quraysh toward him.

The Messenger of God, peace and blessings of God be upon him and his family, said to him:

“Are you not satisfied, O ʿAlī, that you are my brother, and that I am among the first four to enter Paradise: I, you, al-Ḥasan, and al-Ḥusayn, with our descendants behind us and our Shi'a to our right and left?

“You and your Shi'a will come to me at the Pool well-watered and satisfied, while your enemies will come to me thirsty, parched, with their heads bowed.”

1320

[From] Abū al-Jaḥḥāf [1], who said:

I was informed that al-Ḥārith came to ʿAlī ibn Abī Ṭālib, peace be upon him, at night.

He said to him:

“O Ḥārith, what has brought you at this hour?”

He replied:

“Your love, O Commander of the Faithful.”

He said:

“By God, nothing brought you except my love?”

He replied:

“By God, nothing brought me except your love.”

ʿAlī, peace be upon him, said:

“Then rejoice, O Ḥārith. No soul that loves me will die without seeing me where it loves to see me, and by God, no soul that hates me will die without seeing me where it hates to see me.”

The meaning is that his allies will see him at the time when they are brought forth, and he will give them glad tidings of God's mercy upon them. His enemies will see him at that time when death has descended upon them, and he will give them glad tidings of their punishment.

Something similar has already been mentioned above. [3]

[1] He was Dāwūd ibn Abī ʿAwf. See *Aʿyān al-Shīʿa*, 2/369.

[3] See Part One, report 121.

1321

ʿAbd al-Raḥmān ibn Qays al-Arbaḥī, from Abū Jaʿfar Muḥammad ibn ʿAlī, peace be upon him, that he said:

“A man from among our Shi'a may emerge from a trial, and a fear may overcome him such that he neither speaks a word nor performs any deed until he returns to his home.

“Yet he does not return until God has filled his record with acquittal.

“He passes by someone who loves us, and when they see him, they remember us through him.

“He passes by our enemy, and he makes him aware of us, and they insult him.

“God therefore rewards him for the harm they inflicted upon him on account of us.

“We and our Shi'a await only one of two good outcomes: either a victory through which God gladdens our eyes, or being taken into the mercy of God.

“For what is with God is better for the righteous.”

1322

Jābir said:

I heard Abū Jaʿfar, peace be upon him, say:

“Our Shi'a are those who feel secure when we feel secure, and fear when we fear.”

1323

Abū Waqqāṣ al-ʿĀmirī, from Umm Salama, the wife of the Prophet, peace and blessings of God be upon him and his family, [who] said:

I heard the Messenger of God, peace and blessings of God be upon him and his family, say to ʿAlī, peace be upon him:

“Shall I not give you glad tidings, O ʿAlī?”

He said:

“Yes. I accept the glad tidings from the Messenger of God, peace and blessings of God be upon him and his family.”

He said:

“This is the station of Gabriel, peace be upon him, beside me at this moment, and he has commanded me to give you glad tidings:

‘You and the one who loves you are in Paradise, and your enemy is in the Fire.’”

1324

Ibn Sammāk said:

I heard the Messenger of God, peace and blessings of God be upon him and his family, say:

“Seventy thousand will enter Paradise without reckoning.”

ʿAlī, peace be upon him, said:

“Who are they, O Messenger of God?”

He said:

“Your Shi'a, O ʿAlī. You are their Imam.”

1325

It is related from Jaʿfar ibn Muḥammad, peace be upon him, that he said:

“This verse was revealed concerning us and our Shi'a:

‘We have no intercessors,
nor any close friend.’” [1]

This is because God, Most High, gives distinction to us and to our Shi'a, to the extent that we intercede and they intercede.

When those who are not among us saw this, they said:

“We have no intercessors,
nor any close friend.”

[1] Qur'an 26:100–101.

1326

Ibn Fākhta, from his father, said:

I was with the Commander of the Faithful, ʿAlī, peace be upon him, when a man came to him bearing the marks of travel. [1]

He greeted him and then said:

“I have come, O Commander of the Faithful, from a land in which I found no one who loved you, and therefore I did not consider remaining there.”

He said:

“And what land is that?”

He said:

“Basra.”

He said:

“By God, if they were able to love me, they would love me.

“I and my Shi'a are under God's covenant. No man is added to us, nor is any man taken away from us.

“By God, even if I struck a believer upon the nose with a sword, he would not hate me; and even if I gave a hypocrite gold and silver, he would not love me.”

This occurred immediately after ʿAlī, peace be upon him, had dealt with the people of Basra when they rose alongside ʿĀʾisha. At that time there was no one among them who loved him. As for today, there are many among them who follow him, and most of them follow the Muʿtazilite doctrine.

[1] This is how it appears in the original, but I think it should read: “travel.”

1327

Ḥasan ibn Ḥusayn [1], from Abū Jaʿfar, peace be upon him, that he said:

“God has angels who travel throughout the earth. When they pass by a people remembering Muḥammad and the family of Muḥammad, peace and blessings of God be upon them all, they gather around them.

“The gates of Heaven are opened for them.

“Then the angels say to them:

‘If you glorify God, we glorify Him with you.

If you magnify Him, we magnify Him with you.

If you advance [in devotion], we advance with you.’

“They continue praying for them until they disperse.”

[1] I think this was al-Ḥasan ibn al-Ḥusayn al-Kūfī al-Sakūnī.

Whoever's Eye Sheds a Tear for Our Sake

1328

Rabīʿ ibn al-Mundhir, from his father, said:

I heard al-Ḥusayn ibn ʿAlī, peace be upon him, say:

“Whoever's eyes shed a tear, or a drop falls from them, for our sake, God will establish him in Paradise by means of it, multiplied many times over.”

1329

Yaḥyā ibn ʿAlāʾ, from Abān, said:

I heard Jaʿfar ibn Muḥammad, peace be upon him, say:

“A servant may be upon a path of good deeds while knowing nothing of our cause, and God will not accept that from him.

“When God desires good for him, He causes him to know our cause and writes for him, for every good deed, ten times its like.”

1330

Jābir, from Abū Jaʿfar Muḥammad ibn ʿAlī, peace be upon him, said:

Umm Salama said:

“I heard the Messenger of God, peace and blessings of God be upon him and his family, say:

‘ʿAlī and his Shi'a are the successful ones on the Day of Resurrection.’”

1331

Abū al-Walīd al-Ḥannāṭ [3] said:

I was with Abū ʿAbd Allāh Jaʿfar ibn Muḥammad, peace be upon him, when one of our companions entered and said to him:

“O son of the Messenger of God, what we suffer from people because they learn that we love you! They hate us, dislike us, regard our gatherings as burdensome, and we encounter these things from them.”

Abū ʿAbd Allāh, peace be upon him, had been reclining. He sat upright and said:

“What concern is that of yours? By God, there is not one of you in the Fire.

“Your righteous ones—by God—are honored masters in Paradise, and your sinners are forgiven. Yes, by God.

“When the Day of Resurrection comes, our Prophet will turn to God, and we will turn to our Prophet, and those who love us will turn to us.”

Then he looked at him and said:

“O Abū al-Walīd, where do you think we and you are being taken?”

I said:

“To Paradise, if God wills.”

He said:

“To Paradise, by God! To Paradise, by God!”

[3] Thus we have corrected it; the original reads: “Abū al-Walīd al-Khayyāṭ.” His name was Ḥafṣ.

The Five Classes

1332

Ḥuṣayn al-Azdī said:

Abū Jaʿfar Muḥammad ibn ʿAlī, peace be upon him, said to me:

“On the Day of Resurrection, people will be five classes:

“One class seized power through force, just as Kisrā seized his kingdom.

“One class neither recognizes good nor rejects evil. These are the innovators”—meaning the Murjiʾa.

“One class placed swords upon their shoulders and drove the decree [of God] according to their desires”—meaning the Murjiʾa.

“One class drove people into the Fire through their love for us. Those are the extremists (*ghulāt*).

“And one class loved us for the sake of God, Most High, and fought our enemy for the sake of God. Those are from us, and we are from them.”

1333

He said:

I heard Abū Jaʿfar Muḥammad ibn ʿAlī, peace be upon him, recite:

“Every soul is held in pledge for what it has earned,
except the companions of the right.” [1]

Then he said:

“We and our Shi'a are the companions of the right.”

[1] Qur'an 74:38–39.

1334

Al-Ḥārith, from ʿAlī, peace be upon him, that he said:

The Messenger of God, peace and blessings of God be upon him and his family, said to me:

“My likeness and that of ʿAlī ibn Abī Ṭālib [are like] a tree: I am its root, ʿAlī is its branch, al-Ḥasan and al-Ḥusayn are its fruit, and the Shi'a are its leaves.

“Can anything good emerge except what is good?”

1335

He said:

I heard Abū Jaʿfar Muḥammad ibn ʿAlī, peace be upon him, say:

“Our Shi'a among the people are like bees among birds.

“If the birds knew what was in their mouths, they would eat them.

“The likeness of the knowledge in the breasts of the Shi'a of God's friends is like the honey in the bellies of bees.

“If people knew what was in their breasts of that knowledge, they would take it from them.”

1336

And from Jābir, from Jaʿfar ibn Muḥammad, peace be upon him, that he said:

“He is not among our Shi'a who wrongs people, and our allegiance cannot be attained except through abstinence and piety.”

1337

And from him, that he said:

I was sitting with Abū Jaʿfar, peace be upon him, when a young man came and sat beside him and began looking at him and weeping.

Abū Jaʿfar, peace be upon him, said to him:

“Young man, what is the matter?”

He said:

“Because of my love for you, Ahl al-Bayt.”

Abū Jaʿfar, peace be upon him, said to him:

“You have looked where God looked, and you have chosen whom God chose.”

1338

Sālim ibn Abī Jaʿda said:

ʿAlī, peace be upon him, said:

“Our Shi'a have dry, withered lips, hollow bellies, and asceticism can be recognized upon their faces.”

The Shi'a Are Guardians on Earth

1339

And from Jaʿfar ibn Muḥammad, from his father, that the Messenger of God, peace and blessings of God be upon him and his family, said to ʿAlī:

“In Heaven there are guardians, and they are the angels.

“And on earth there are guardians, and they are your Shi'a, O ʿAlī.”

Through Us God Opened, and Through Us He Seals

1340

Al-Aʿmash, from [1] Qays ibn Ghālib al-Asadī, said:

When the people came as delegations to Yazīd ibn Muʿāwiya after he became caliph, I said to my family:

“Shall we make our delegation instead to the son of the Messenger of God, al-Ḥusayn ibn ʿAlī, peace be upon him?”

They agreed with me.

So I went out with my brother ʿAbd Allāh ibn Ghālib, Zur ibn Ḥubaysh [1], Hānī ibn ʿUrwa, and ʿUbāda ibn Rabʿī, along with a group of our people, until we reached Medina.

We went to the residence of al-Ḥusayn ibn ʿAlī, peace be upon him, and asked permission to enter.

A young woman came out to us, so I said to her:

“Ask permission for us to enter upon the son of the Messenger of God, and tell him that his loyal followers are at the door.”

She gave us permission, and we entered.

He said:

“What has brought you to this land? It is neither for pilgrimage nor for ʿumra.”

We said:

“O son of the Messenger of God, the people have gone as a delegation to Yazīd ibn Muʿāwiya, and we wanted our delegation to be to you.”

He said:

“By God?”

We said:

“By God.”

He said:

“Rejoice!”

He repeated it three times.

Then he said:

“Will you permit me to stand?”

We said:

“Yes.”

He stood, performed ablution, prayed two rakʿas, and then returned to us.

Ibn Rabʿī said:

“O son of the Messenger of God, the disciples (*ḥawāriyyūn*) had signs by which they were recognized. Do you have signs by which you are recognized?”

He said:

“O ʿUbāda, we are the signs of faith in the House of Faith.

“Whoever loves us, God loves him, his faith will benefit him on the Day of Resurrection, and his deeds will be accepted from him.

“And whoever hates us, God hates him; his faith will not benefit him, and his deeds will not be accepted.”

I said:

“Even if he persists and exerts himself?”

He said:

“Yes—even if he fasts and prays.”

Then he said:

“O ʿUbāda, we are the springs of wisdom. Through us prophethood flowed, and through us it opens and through us it is sealed—not through anyone other than us.”

[1] The original reads: “al-Aʿmash ibn Qays.”

[1] Zur ibn Ḥubaysh ibn Ḥubāsha al-Kūfī lived for 120 years and died in 83 AH.

1341

ʿĀṣim ibn Ḥumayd, from Abū Baṣīr, from Abū Jaʿfar, peace be upon him, that he said:

“When the believing servant dies, six forms enter his grave with him.

“Among them is one beautiful form, the most beautiful of them in face, the most splendid in appearance, the sweetest in fragrance, and the purest in form.

“One stands to his right, another to his left, another behind him, another before him, and another at his feet.

“And the one that is the most beautiful among them stands at his head.

“If something approaches him from his right, the one on his right prevents it. Then likewise, the others prevent it from all the other directions.

“The one with the most beautiful form—the one at his head—says:

‘Who are you? May God reward you with goodness.’

“The one on his right says:

‘I am the prayer.’

“The one on his left says:

‘I am the zakat.’

“The one before him says:

‘I am fasting.’

“The one behind him says:

‘I am the pilgrimage and the ʿumra.’

“The one at his feet says:

‘I am righteousness toward your brothers.’

“Then he says to the one at his head:

‘Who are you? You are the most beautiful in face, the sweetest in fragrance, and the most splendid in appearance.’

“She says:

‘I am allegiance to the family of Muḥammad, blessings of God upon them all.’”

They Attend the Gatherings of the Believers

1342

Ibn al-Kaysān al-Ṣanʿānī said:

I heard Abū ʿAbd Allāh Jaʿfar ibn Muḥammad, peace be upon him, say:

“God has angels who travel throughout the earth. They have no work except traveling.

“When they pass by a group who are remembering the family of Muḥammad, blessings of God upon them all, they call out:

‘Here! Come to the remembrance of the friends of God!’

“They attend their gathering and listen to their conversation.

“Then they ascend to Heaven, and they record it there, saying:

‘Muḥammad and the family of Muḥammad were remembered in such-and-such a gathering.’”

1343

Wahb, from Abū Baṣīr, said:

I heard Abū Jaʿfar say:

“There is no gathering in which righteous and wicked people are present from which they disperse without remembering God in it or remembering us, except that the gathering will be a source of regret for them on the Day of Resurrection.”

1344

ʿAlī ibn Ḥamza said:

Abū ʿAbd Allāh Jaʿfar ibn Muḥammad, peace be upon him, said:

“Whenever a group of our companions gather for the remembrance of God or for something concerning our remembrance, Iblīs sends a devil with a cord around his neck to separate their group.”

Then ʿAlī ibn Ḥamza said:

“A group of our companions came to me to hear something from me. I took them through a place until we came to the mosque of Banū Kāhil [1].

“We entered the mosque, and when we began speaking, it was not long before some children came and began throwing bricks at us.

“I remembered the report.”

His statement, “with a cord around his neck” means six strands twisted together from palm fiber.

[1] I think it was the mosque of Banū Wāʾil. God knows best.

1345

ʿAbd Allāh ibn al-Walīd al-Sammān said:

We entered upon Abū ʿAbd Allāh, peace be upon him, [in the time of the Marwānids], together with forty young men from the people of Kufa.

He, peace be upon him, said:

“Who are you?”

We said:

“From the people of Kufa.” [2]

He said:

“No city has people who love us more than the people of Kufa, particularly this group.

“God, Most High, has guided you to a matter of which the people were ignorant.

“You loved us while the people hated us.

“You followed us while the people opposed us.

“You affirmed us while the people denied us.

“May God give you life with our life and cause you to die with our death.

“I testify concerning my father, peace be upon him, that he used to say:

‘There is nothing between one of you and seeing that which delights his eyes—”

[2] The words in brackets are an addition from *Bishārat al-Muṣṭafā*, p. 79.

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“…nor will he rejoice until his soul reaches here”—and he gestured with his hand toward his throat. And indeed God Most High said to our grandfather Muhammad, peace and blessings of God be upon him and his family:

“And We indeed sent messengers before you and appointed for them wives and offspring.”[1]

[1346]

Ibn Ziyad, from Abu Ja'far, peace be upon him, that he said:

“Whoever loves us for the sake of God Most High and performs the prayer at its appointed time may enter Paradise from whichever gate he wishes.”

[1347]

He said: “I asked Abu Abd Allah, peace be upon him, concerning the saying of God Most High:

‘He grants wisdom to whom He wills, and whoever is granted wisdom has certainly been granted abundant good. And none will remember except those possessed of understanding.’”[2]

He said:

“By God, it is the knowledge that you possess.”

[1348]

Ja'far ibn Muhammad, peace be upon him, from his father, from his forefathers, peace be upon them, that the Messenger of God, peace and blessings of God be upon him and his family, said to Ali, peace be upon him:

“God has forgiven you, your children, your Shi'a, those who love your Shi'a, and those who love the lovers of your Shi'a.”

This report is attested to by the Qur'an and supported by other well-known traditions. This is because the descendants of Ali are the progeny of the Messenger, for God Most High has informed us in His Book that Jesus, peace be upon him, is among the progeny of Abraham, peace be upon him, through his mother, in His saying:

“And from his progeny were David, Solomon, Job, Joseph, Moses, and Aaron. Thus do We reward those who do good. And Zechariah, John, Jesus, and Elijah.”[3]

And He Most High said:

“And those who believed and whose progeny followed them…”[4]

The Messenger of God, peace and blessings of God be upon him and his family, was the first of the believers. Thus whoever among his progeny believed is forgiven, because God Most High joins them to him. And whoever loves them and is among their Shi'a is one of them.

And His saying, relating from Abraham, peace be upon him:

“So whoever follows me is surely of me.”[5]

And the saying of the Messenger of God, peace and blessings of God be upon him and his family:

“Whoever loves a people will be resurrected with them.”

And his saying, peace and blessings of God be upon him:

“You are with whomever you love.”

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[1] al-Ra'd 13:38.
[2] al-Baqarah 2:269.

[3] al-An'am 6:84–85.
[4] al-Tur 52:21.
[5] Ibrahim 14:36.

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[1349]

Abu al-Jarud said: “I said to Ja'far ibn Muhammad, peace be upon him, that people criticize us for our love for you.”

He said: “Repeat that to me.”

So I repeated it to him.

He said:

“But I will tell you that when the Day of Resurrection comes, God Most High will gather all creation upon one plain. The caller will be heard by them, and those who are far away will hear him. Then God will command the Fire, and it will roar with a roar that will cause people to climb over one another.

“When that happens, Muhammad, our Prophet, peace and blessings of God be upon him and his family, will stand and intercede; we will stand and intercede; and our Shi'a will stand and intercede. At that point they will say:

‘We have no intercessors,
nor any loyal friend.
If only we could return, then we would be among the believers!’[1]

“By God, O Abu al-Jarud, they will ask to return only so that they might become among our Shi'a.”

[1350]

Ibn Zayd, from Muhammad ibn Muslim, who said:

“I heard Abu Ja'far Muhammad ibn Ali, peace be upon him, say:

“‘There were a number of the companions of the Messenger of God, peace and blessings of God be upon him and his family, with him, among them Ali, peace be upon him. The Messenger of God, peace and blessings of God be upon him and his family, said:

“‘When God Most High raises creation on the Day of Resurrection, a group of people will emerge from their graves. Their faces will be white like the whiteness of snow, and upon them will be garments as white as milk. Their sandals will have golden straps [of pearl][2] that sparkle.

“They will be brought she-camels from the she-camels of Paradise, white in color, bearing golden saddles. They will ride them until they reach the Almighty, while the people are being reckoned, frightened, and distressed, whereas they will be eating and drinking.”

“Ali, peace be upon him, said:

“‘O Messenger of God, who are these people?’

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[1] al-Shu'ara' 26:102.
[2] In al-Burhan 2/24: “of pearl”; the original has a textual variant, “light…”

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He said:

“They are your Shi'a, O Abu al-Hasan.”

And this is the saying of God Most High:

“On the Day We gather the God-fearing before the Most Merciful as a delegation.”[1]

[1351]

Abu Basir said:

“I heard Abu Abd Allah, peace be upon him, say:

“Nothing that befalls in this world can harm the one whom God has honored by making him one of our Shi'a, even if he were unable to find anything to eat except grass.”

[1352]

He said:

“I heard him say: Abu Ja'far”—meaning his father—“said:

“No believer whose death approaches fails to see the Messenger of God, peace and blessings of God be upon him and his family, and Ali, Fatima, Hasan, and Husayn, peace be upon them, in whatever manner brings him joy. Nor does any unbeliever fail to see them.”

[1353]

Muthanna, from Muhammad ibn Muslim, from Abu Ja'far Muhammad ibn Ali, peace be upon him, that he said:

“Around the Throne are men whose faces are of light, upon pulpits of light, [in the rank of prophets] though they are not prophets, [and in the rank of martyrs] though they are not martyrs, so that the prophets and messengers may honor them.”

He said: “May I be your ransom! How exalted is the rank of these people!”

He said:

“By God, they are the Shi'a of Ali, and he is their Imam.”

[1354]

Khalid al-Kanasi said:

“A man said to Abu Abd Allah, peace be upon him:

‘Shall I describe my religion to you, O son of the Messenger of God?’

He said: ‘Yes.’

He said:

‘I testify that there is no god but God alone, without partner; that Muhammad is His servant and Messenger; and that Ali, after the Messenger of God, is the Imam whose obedience God has made obligatory; then Hasan; then Husayn; then Ali ibn al-Husayn; then Muhammad ibn Ali; then you—upon that rank.’

Abu Abd Allah, peace be upon him, said:

‘May God have mercy upon you. By God, no servant who meets God holding this religion will be raised by God Most High except together with Muhammad, Ali, and Abraham, peace be upon them.’”

[The Believer Will Not Be Touched by the Fire]

[1355]

al-Hadrami said:

“Abu Abd Allah, peace be upon him, said:

‘By God, no servant who loves God, His Messenger, and our allegiance—the Ahl al-Bayt—will ever die and then be touched by the Fire.’”

He said this three times.

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[1] Maryam 19:85.

The Imam al-Sadiq with Abu Basir

[1356]

Abu Basir said:

“I entered upon Abu Abd Allah Ja'far ibn Muhammad, peace be upon him. I had grown old, my eyesight had gone, and my death was near, while I did not know what I would answer when I met God.

“He said:

‘And you say this, O Abu Muhammad? Do you not know that God honors the young among you and venerates the old?’

“I said: ‘Is this for us, O son of the Messenger of God?’

“He said: ‘Yes, and even more than that.’

“I said: ‘Give me more, O son of the Messenger of God.’

“He said:

‘Have you not heard the saying of God Most High:

“Among the believers are men who have been true to the covenant they made with God. Some of them have fulfilled their vow, and some are still awaiting it…”[1]

“‘Know that by “you” He means you: you fulfilled what was taken from you as a covenant concerning us, and you did not replace us with anyone else. Does that please you, O Abu Muhammad?’

“I said: ‘Yes, may I be your ransom. Give me more.’

“He said:

‘People rejected good, while you rejected evil. They divided into factions and branched into groups, while you attached yourselves to the Ahl al-Bayt of your Prophet. So rejoice, then rejoice again!

“‘For, by God, you are the ones upon whom mercy is bestowed. The good among you are accepted, and the wrongdoers among you are pardoned. Whoever is not upon what you are upon—none of his good deeds will be accepted, nor will any of his evil deeds be overlooked.

“‘Does that please you, O Abu Muhammad?’

“I said: ‘Yes. Give me more, may I be your ransom.’

“He said:

‘God Most High has appointed angels from among His angels to remove the sins of our Shi'a as leaves fall from the trees—or as their falling occurs. And this is His saying:

“Those who bear the Throne and those around it glorify the praises of their Lord, believe in Him, and ask forgiveness for those who believe: ‘Our Lord, You encompass all things in mercy and knowledge, so forgive those who repent and follow Your way.’”[2]

“‘By God, the angels' asking forgiveness for you is to the exclusion of all these other people. Does that please you, O Abu Muhammad?’

“I said: ‘Yes. Give me more, may I be your ransom.’

“He said:

‘God Most High mentioned you in His saying:

“And they will say, ‘Why do we not see men whom we used to count among the wicked? Did we take them in mockery, or have our eyes turned away from them?’”[3]

“‘By God, you are in Paradise enjoying delight, while you are sought after in the Fire. Does that please you, O Abu Muhammad?’

“I said: ‘Yes, may I be your ransom. [Give me more.]’

“He said:

‘God Most High mentioned you in His Book, saying:

“On the Day when no protector will avail a protector in anything, nor will they be helped—except those upon whom God has mercy.”[4]

“‘By God, He did not exempt anyone except Ali, the Ahl al-Bayt, and their Shi'a.

“‘God has also mentioned you elsewhere in His Book, saying:

“Those will be with those whom God has favored: the prophets, the truthful, the martyrs, and the righteous. And excellent are those as companions.”[5]

“‘The Messenger of God, peace and blessings of God be upon him and his family, is included here among the prophets; we are the truthful and the martyrs; and you are the righteous.

“‘Does that please you, O Abu Muhammad?’

“I said: ‘Yes, may I be your ransom. Give me more.’

“He said:

‘God Most High has mentioned you in His Book, saying:

“O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins.”[6]

“‘By God, He meant none other than you. Does that please you, O Abu Muhammad?’

“I said: ‘Yes, may I be your ransom. Give me more.’

“He said:

‘God Most High has mentioned you in His Book:

“Are those who know equal to those who do not know? Only those possessed of understanding take heed.”[7]

“‘By God, you are those possessed of understanding. Does that please you, O Abu Muhammad?’

“I said: ‘Yes. Give me more, may I be your ransom.’

“He said:

‘God Most High said:

“Indeed, My servants—you have no authority over them.”[8]

“‘You are the servants whom He meant by this. Does that please you, O Abu Muhammad?’

“[I said:] ‘Yes. Give me more, may I be your ransom.’

“He said:

‘Every verse in the Book of God that leads to Paradise and mentions good applies to us; and every verse that warns people and mentions its people applies to our enemies and those who oppose us.’”

Then he heard the people making a great commotion at al-Abtah on that day, and he, peace be upon him, said:

“How much commotion there is, and how few pilgrims there are! By God, nothing is accepted except from you and your companions, O Abu Muhammad.”

This is the report.

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[1] al-Ahzab 33:23.
[2] Ghafir 40:7.
[3] Sad 38:62–63.
[4] al-Dukhan 44:41–42.
[5] al-Nisa' 4:69.
[6] al-Zumar 39:53.
[7] al-Zumar 39:9.
[8] al-Hijr 15:42.

[1357]

Abu Sa'id al-Khudri, from the Messenger of God, peace and blessings of God be upon him and his family, that he said:

“There will come upon the people of Paradise an hour in which they will see the light of the sun and the moon.”[1]

They will say:

“Did our Lord not promise us that we would see neither sun nor scorching cold therein?”[2]

It will be said to them:

“You have spoken the truth. But this is a man from the Shi'a of Ali, peace be upon him, moving from one chamber to another. It is the light from his face that has illuminated you.”[3]

[1358]

Ja'far ibn Muhammad, from his father, from his forefathers, peace be upon them, from the Messenger of God, peace and blessings of God be upon him and his family, that he said:

“When the Day of Resurrection comes, God Most High will reveal to Hell:

‘Be extinguished, for the Shi'a of Ali, peace be upon him, wish to pass over you.’

“They will pass over it without feeling it. Then it will call to them from beneath their feet:

‘Hasten, hasten! Your light has extinguished my flames.’”

[1359]

Fadl ibn al-Zubayr said:

“Abu Abd Allah Ja'far ibn Muhammad, peace be upon him, said:

‘The Messenger of God, peace and blessings of God be upon him and his family, said:

“We, the Ahl al-Bayt, were created from Illiyyin, and our hearts were created from that from which we were created. Our Shi'a were created from what lies below that, and the hearts of our Shi'a were created from that from which they were created.

“‘Our enemy was created from Sijjin, and their hearts were created from that from which they were created.

“‘Can the people of Illiyyin possibly be the people of Sijjin?”’”

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[1] Thus we have corrected the text; the original reads: “a light, neither sun nor moon.”
[2] An allusion to the Qur'anic verse: “They will see therein neither sun nor scorching cold” (al-

Insan 76:13).
[3] The words between brackets are an addition from *Bisharat al-Mustafa*, p. 159.

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[1360]

Ja'far ibn Muhammad, from his forefathers, from the Messenger of God, peace and blessings of God be upon him and his family, that he said to Ali, peace be upon him:

"O Ali, our Shi'a will emerge from their graves on the Day of Resurrection with whatever defects they possess and whatever sins they have committed, yet their faces will be like the moon on the night of the full moon. Their hardships will have been removed, their passages made easy for them, and security and safety will have been granted to them.

"Grief will have been lifted from them. People will fear, but they will not fear; people will grieve, but they will not grieve.

"The straps of their sandals will sparkle with light. They will be upon she-camels with wings, which have been humbled by their lowliness and trained through discipline. Their necks will be of pure red gold, softer than silk, because of their honor with God Most High."

[1361]

Ibn Abi al-Ja'd, from Zayd ibn Arqam, who said:

"Umm Salama came out upon a group of people while they were discussing Ali and Uthman. She said:

'What are they saying?'

"Then she said:

'The Shi'a of Ali are the successful ones.'

"This is something I heard from the Messenger of God, peace and blessings of God be upon him and his family, saying."

We have already mentioned this report from him, and it is a well-known tradition.

[1362]

al-Thawri,[1] raising the report back to Ali, peace be upon him, that he said:

"We and those who love us are like these two"—and he joined together his index and middle fingers—"until we reach our Prophet at the Pool."

[1363]

From Ammar ibn Yasir, who said:

“I heard the Messenger of God, peace and blessings of God be upon him and his family, say:

“‘On the night when I was taken up to heaven—to my Lord—I was called:

“‘O Muhammad!”

“I said: ‘At Your service and at Your command.’

“He said:

“‘I have chosen you for Myself and selected you for My messengership. You are My Prophet and My Messenger and the best of My creation.

“‘Then there is the Greater Truthful One, Ali, your successor. I created him from your clay and made him your minister; and your two sons, Hasan and Husayn.

“‘You are from one tree: you, O Muhammad, are its root; Ali is its branch; and Hasan and Husayn are its fruits. I created you from the clay of Illiyyin, and I created your Shi'a from you, so their hearts yearn toward you.’

“I said:

‘My Lord, is he the Greater Truthful One?’

“He said:

‘Yes, he is the Greater Truthful One.’”

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[1] Sufyan al-Thawri.

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[1364]

al-Hakam ibn Sulayman, through his chain of transmission, from Abd Allah ibn Muhammad, from Amr ibn Ali ibn Abi Talib, who said:

“A verse from the Book of God was revealed concerning Ali, peace be upon him, and his Shi'a. It is His saying:

‘Indeed, those who believe and perform righteous deeds—they are the best of creation.’[1]”

[1365]

Abu Basir said:

“Abu Ja'far Muhammad ibn Ali, peace be upon him, said to us:

‘Congratulations to you upon the name which God Most High has bestowed upon you.’

“We said:

‘And what is it, O son of the Messenger of God?’

“He said:

‘The Shi'a. God says:

“And indeed, among his Shi'a was Abraham, when he came to his Lord with a sound heart.”[2]

“And He says:

“This is of his party, and this is of his enemy.”[3]

“‘The Shi'a of a man, in the language, are his helpers, companions, and those who agree with him. This is why the Messenger of God, peace and blessings of God be upon him and his family, said:

“The Shi'a of Ali are the successful ones.”

“He, peace and blessings of God be upon him, mentioned the Shi'a of Ali, peace be upon him, in a tradition, some of which has already been mentioned. As far as we know, he did not say the like of this concerning any other of his companions. He did not say “the Shi'a of Abu Bakr,” nor “the Shi'a of Umar,” nor anyone else. He mentioned only the Shi'a of Ali, who are his supporters, and he prayed for them and against those who opposed them.

“He, peace and blessings of God be upon him and his family, said:

‘Whoever has me as his master, then Ali is his master. O God, befriend whoever befriends him, oppose whoever opposes him, support whoever supports him, and forsake whoever forsakes him.’

“He did not say this concerning anyone else. In this there is an indication of his appointing Ali as his successor and of his Imamate over all others.”

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[1] al-Bayyina 98:7.
[2] al-Saffat 37:83–84.
[3] al-Qasas 28:15.

[470]

“From this aspect also, the Shi'a of a man are his helpers, companions, and those who agree with him. This is the meaning of the saying of God Most High concerning the story of Noah, peace be upon him:

‘And indeed, among his Shi'a was Abraham, when he came to his Lord with a sound heart.’[1]

“Abraham was the third of the articulate messengers. God Most High sent him after Noah, peace be upon him, confirming Noah and what he had brought from God in his message, supporting him in that and agreeing with what he had brought as a message. Thus he was among his Shi'a, as God Most High informed us.

“Likewise His saying:

‘Then the one who was of his party sought his help against the one who was his enemy.’[2]

“The man who sought the help of Moses, peace be upon him, was a believing man from among the supporters and followers of Moses. In the language, *Shi'a* also means every group of people who gather together upon a matter; thus they are Shi'a of their various kinds.[3]

“Among this is the saying of God Most High:

‘And We certainly sent before you among the factions of the earlier peoples.’[4]

“And His saying:

‘As He did with their counterparts before them.’[5]

“That is, with those like them among the former groups.

“*Mushāya'a* in the language means following someone in a matter. Thus one says, ‘I *shāya'tu* so-and-so in such-and-such,’ meaning that I followed him in it.

“During the lifetime of the Messenger of God, peace and blessings of God be upon him and his family, Ali, peace be upon him, had a group of people who followed him in a particular matter, accepted his authority, recognized his right, and preserved what the Messenger of God, peace and blessings of God be upon him and his family, had entrusted them with regarding him. They were known for this.

“There was nothing comparable to this for any other of the companions, since none of them occupied the position of one whom others were to follow and acknowledge as having an affair that was to be followed. The Messenger of God, peace and blessings of God be upon him and his family, knew them by this distinction and praised them for it.

“He called them ‘the Shi'a of Ali’ and mentioned their excellence, such as Salman, Abu Dharr, al-Miqdad, and Ammar.

“He said to Ammar:

‘The rebellious faction will kill you.’

“It was known that he belonged to Ali's faction and was among his Shi'a. From this it became clear that Ali's faction was the faction of justice, while the companions of Mu'awiya killed him at Siffin. We have already mentioned his report in full and explained it.”[6]

[1] al-Saffat 37:83–84.
[2] al-Qasas 28:15.
[3] In our copy, the phrase reads: “they are Shi'a, their kinds are Shi'a.” This apparently resulted from a copyist's error.
[4] al-Hijr 15:10.
[5] Saba' 34:54.
[6] See Part Four.

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[1366]

Abd al-A'la ibn A'yan said:

“I heard Abu Abd Allah”—meaning Ja'far ibn Muhammad—“peace be upon him, say:

‘We and our followers: a man among us may be in his house reciting the Qur'an, and he shines for the inhabitants of heaven just as the brilliant star shines for the inhabitants of the earth.’”

[1367]

And from him, peace be upon him, that he said:

“By God, no servant loves us except that he will be with us on the Day of Resurrection, shelter beneath our shade, and accompany us in our dwellings.

“By God, a servant does not love us until God purifies his heart. And He does not purify his heart until he submits himself to us. When he submits himself to us, God will spare him from an evil reckoning and grant him safety from the Greatest Terror.”

[1368]

And from him, peace be upon him, that he said to a group of his companions:

“You recognized us while the people rejected us; you loved us while the people hated us. Thus God granted you conformity with Muhammad and gave you drink from his Pool.”

[1369]

Maymun al-Ayadi, from Abu Ja'far Muhammad ibn Ali, peace be upon him, who mentioned Abu Hurayra the poet [al-'Ajali], may God have mercy upon him.

I said:

“But he used to drink wine!”

He said:

“Woe to you, O Maymun! Is it too difficult for God to forgive a man from the Shi'a of Ali for something like this?”

[1370]

Rifa'a, from Abu Abd Allah Ja'far ibn Muhammad, peace be upon him, who said:

“Whoever holds this position is not harmed even if he has nothing under which to take shelter except trees and eats nothing except their leaves.”

[1371]

al-Razi said:

“Abu Ja'far Muhammad ibn Ali, peace be upon him, said:

‘What do those among you say concerning this verse:

“Then We caused those whom We chose from among Our servants to inherit the Book. Among them is one who wrongs himself, among them is one moderate, and among them is one who is foremost in good deeds, by God's permission. That is the great bounty. Gardens of Eden, which they will enter…”[1]

“I said:

‘They say that it was revealed concerning the people of the qibla.’

“He said:

‘All of them?’

“I said:

‘All of them.’

“He said:

‘Then it should follow that all of them have been forgiven.’

“I said:

‘O son of the Messenger of God, concerning whom was it revealed?’

“He said:

‘Concerning us.’

“I said:

‘And what of your Shi'a?’

“He said:

‘For those among them who are God-fearing and righteous: Paradise. Through us God forgives their sins, and through us He settles their debts. We are the gate of their release, like the release of the Children of Israel.’[2]”

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[1] Fatir 35:32–33.
[2] The “Gate of Release” (*Bab Hitta*) was a gate among the Children of Israel; whoever entered it was safe and his sins were forgiven.

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[1372]

He said:

“I heard Abu Abd Allah, peace be upon him, say:

‘People took to the right and the left, while you adhered to the descendants of your Prophet. So rejoice.’

“I said:

‘May I be your ransom, I hope that God will not make us and them equal.’

“He said:

‘No, by God—and there is no honor in that.’”

[1373]

'Uqba ibn Khalid said:

“Al-Mu'alla [ibn Khunays] and I entered upon Abu Abd Allah, peace be upon him, in his assembly, but he was not there. Then he came out to us from the side of the house, from beside a pillar, and sat down.

“Then he said:

‘You are those possessed of understanding in the Book of God. God Most High said:

“Only those possessed of understanding take heed.”[1]

“So rejoice! You are upon one of the two good things from God.

“If you remain alive until you see what you stretch your necks toward, God will heal your breasts, remove the rancor from your hearts, and give you power over your enemy. This is the saying of God, Mighty and Majestic:

“And He heals the breasts of believing people and removes the rage from their hearts.”[2]

“And if you depart before seeing that, you will have departed upon the religion of God Most High, the religion He approved for His Prophet, peace and blessings of God be upon him and his family, and you will be resurrected upon it.’

“Then he turned toward me and said:

‘O Uqba, God Most High will accept from His servants on the Day of Resurrection only that which you are upon. And there is nothing between any one of you and having his eye brought close to it except that his soul should reach here’”—and he gestured with his hand toward his throat.

[1374]

And from him, peace be upon him, that he said to a group of his Shi'a who had gathered with him:

“Tell me, which of these factions is in the worst condition in the eyes of the people?”

One of them said:

“May I be your ransom, I do not know anyone who is in a worse condition in their eyes than we are.”

“He sat upright…”

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[1] al-Zumar 39:9.
[2] al-Tawba 9:15.

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Then he said:

“By God, there are not two of you in the Fire. By God, not even one. This verse was revealed only concerning you:

“And they will say, ‘Why do we not see men whom we used to count among the wicked? Did we take them in mockery, or have our eyes turned away from them?’”[1]

“Then he said:

“Do you know why your standing is so poor in their eyes?”

They said:

“No.”

He said:

“Because they obeyed Satan, while you disobeyed him, so he incited them against you.”

[1375]

Sulayman ibn Khalid said:

“I was traveling on the road to the pilgrimage at night in my litter, reciting the end of *Tabarak alladhi nazzala al-Furqan 'ala 'abdihi*, when sleep overcame me. Suddenly Abu Abd Allah Ja'far ibn Muhammad, peace be upon him, was in his litter beside me, saying:

‘Read, O Sulayman.’

“So I recited:

“And those who do not invoke another god along with God, nor kill the soul which God has forbidden except with right, nor commit adultery—and whoever does that will meet sin.”[2]

“He said to me:

‘This concerns us. By God, He admonished us while knowing that we do not commit adultery. Read, O Sulayman.’

“So I continued until I reached His saying:

“Except those who repent, believe, and perform righteous deeds—for those, God will transform their evil deeds into good deeds.”[3]

“He said:

‘Stop.’

“So I stopped.

“He said:

‘This concerns you. One of your sinful believers will be brought on the Day of Resurrection, and he himself will be made to undergo [his reckoning].[4] He will be made to stand before his sins one by one.

“It will be said to him:

‘You did such-and-such on such-and-such a day.’

“He will say:

‘Yes, my Lord.’

“He continued until he had been confronted with all of his sins.”

[1] Sad 38:62–63.
[2] al-Furqan 25:68.
[3] al-Furqan 25:70.
[4] Thus we have corrected the text; the original reads “his good deeds.”

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“He will be told:

‘I concealed these from you in the life of this world, and today I forgive them for you. I will replace them with good deeds for My servant.’

“Then his record will be raised before the people, and they will say:

‘Glory be to God! Did this servant not have even a single sin?’

“This is the meaning of His saying:

“For those, God will transform their evil deeds into good deeds.”

“Then he said:

‘Read.’

“So I read until I reached His saying:

“And those who do not bear witness to falsehood, and when they pass by vain talk, they pass by with dignity.”[1]

“He said:

‘This concerns us. Read.’

“So I read until I reached His saying:

“And those who, when reminded of the signs of their Lord, do not fall upon them deaf and blind.”[2]

“He said:

‘This concerns you. When you are reminded of our excellence, you do not doubt it.’

“Then he said:

‘Read.’

“So I read until I reached His saying:

“And those who say, ‘Our Lord, grant us from our spouses and offspring the joy of our eyes, and make us leaders for the God-fearing.’”[3]

“—to the end of the surah.

“He said:

‘This concerns us.’”

[1376]

You Are Upon the Religion of God

'Uqba,[4] from Maysar, said:

“Alqama al-Hadrami, Abu Hassan [al-'Ajali],[5] Abu Abd Allah ibn 'Ajlan,[6] and I were sitting, waiting for Abu Ja'far, peace be upon him.

“He came out to us and said:

‘Welcome! By God, I love your fragrance and your spirits, and you are upon the religion of God.’

“Alqama said:

‘Whoever is upon this religion—do you testify that he will enter Paradise, O son of the Messenger of God?’

“He remained silent for a while, then said:

‘Consider carefully: if you have kept yourselves apart from the major sins, then I testify to it.’

“They said to him:

‘What are the major sins?’

“He said:

‘They are seven according to the Book of God: associating partners with God the Almighty; consuming the property of an orphan; consuming usury after its prohibition has been made clear; disobedience to parents; fleeing from battle; killing a believer; and accusing a chaste woman of adultery.’

“We said:

‘None of us has committed any of these.’

“He said:

‘Then you are the ones.’”

[1] al-Furqan 25:72.
[2] al-Furqan 25:73.
[3] al-Furqan 25:74.
[4] Probably 'Uqba ibn Shayba al-Asadi.
[5] The Kufan, whose name was Musa ibn 'Abda.
[6] Thus we have corrected the text; the original reads "'Ajlaf."

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[1377]

And from him, from his father, who said:

"I heard Abu Abd Allah"—meaning Ja'far ibn Muhammad—"peace be upon him, say:

'Make this affair of yours for God, and do not make it for people. For whatever is for God belongs to God, while whatever is for people does not ascend to God.

"'Do not argue with people over your religion, for argument is harmful to the heart. God said to His Prophet Muhammad:

"Indeed, you cannot guide whom you love, but God guides whom He wills."[1]

"And He said:

"Would you compel people to become believers?"[2]

"'Leave the people alone. People have taken their religion from people, whereas you have taken yours from the Messenger of God, peace and blessings of God be upon him and his family.

"'I heard my father say:

"'When God, Mighty and Majestic, decrees for a servant to enter this affair, it comes to him more swiftly than a bird returns to its nest.'"

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[1] al-Qasas 28:56.
[2] Yunus 10:99.

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[1378]

Muhammad al-Halabi said:

"I heard Abu Abd Allah Ja'far ibn Muhammad, peace be upon him, say:

'Whoever among you is God-fearing and righteous is of us, the Ahl al-Bayt.'[1]

“That is, he is considered one of them through allegiance to them, based upon the saying of God relating from His intimate friend Abraham, peace be upon him:

‘So whoever follows me is surely of me.’[2]

“And His saying:

‘Whoever among you takes them as allies is one of them.’[3]”

[1379]

He said:

“I entered the mosque with Aban ibn Taghlib,[4] and we saw Abu Abd Allah Ja'far ibn Muhammad, peace be upon him, sitting with people around him asking him for legal rulings. We went toward him.

“Aban said to him:

‘O son of the Messenger of God, is this the Kaaba?’

“He said:

‘Yes. When you see it, say: “Praise be to God who has honored you, ennobled you, made you a place of return for mankind, and made you a place of safety.”’

“Then he said:

‘The first thing God Most High created from the earth was the Kaaba. Then He spread the earth out from beneath it and made it hollow. It is opposite the Frequented House, and the area between them is sacred.

“If a man were circumambulating it and his Muslim brother came to him at any time asking him to accompany him to attend to some need, then leaving his circumambulation and going with him would be better.

“Even if a man from among those devoted to us were to meet God Most High with sins numbering as many as the grains of sand at 'Alij, it would be incumbent upon God to forgive him.’”

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[1] *al-Burhan* 2/318.
[2] Ibrahim 14:36.
[3] al-Ma'ida 5:51.
[4] Abu Sa'id Aban ibn Taghlib ibn Riyah al-Kufi al-Bakri al-Kindi, who died during the lifetime of Imam al-Sadiq, peace be upon him, in 141 AH.

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[1380]

Abd Allah ibn Malik, from Abu Abd Allah Ja'far ibn Muhammad, peace be upon him, that he said:

“One day the Messenger of God, peace and blessings of God be upon him and his family, was sitting in Medina with a number of his companions around him. He looked toward a great dark mass descending from the sky.

“He rose in alarm, and his companions rose with him. He made his way through the streets of Medina, continuing to look at the dark mass until he reached it.

“There he found a bier being carried by four slaves, with no procession following behind it.

“He said:

‘Who is this dead man?’

“They said:

‘O Messenger of God, he was a slave belonging to Banu Riyah. He had been excessive in wronging himself, so his masters bound him, and he died while still in bonds. They ordered us to bury him.’

“The Messenger of God, peace and blessings of God be upon him and his family, said:

‘Look at him. Perhaps you will recognize him.’

“Ali, peace be upon him, uncovered his face, and there was a black iron collar around his neck and a shackle on his feet.

“Ali, peace be upon him, said:

‘Yes, by God, O Messenger of God, I know him. I never encountered him without his saying to me: “O my master, by God, I love you. And I testify that none loves you except a believer and none hates you except an unbeliever.”’”

[479]

“The Messenger of God, peace and blessings of God be upon him and his family, said:

‘Then there is no doubt that this benefited him. By God, these are seventy companies of angels; in every company are seventy thousand angels who descended from heaven to witness his funeral and pray over him.’

“The Messenger of God, peace and blessings of God be upon him and his family, ordered that the collar be removed from his neck and the shackle from his feet. He prayed over him, buried him, and invoked God's mercy upon him.”

[1381]

Tharwa al-Rimah said:

“Abu Abd Allah Ja'far ibn Muhammad, peace be upon him, said concerning the saying of God:

‘Whoever hastens on in two days, there is no sin upon him; and whoever delays, there is no sin upon him—for whoever is God-fearing.’[1]

“Then he said to me:

‘What do these people say about this verse?’

“I said:

‘May I be your ransom, I do not know.’

“He said:

‘But I know. They claim that it applies generally to them. No, by God, it applies exclusively to you. You are the pilgrims, while the people are merely the multitude.’”

[1382]

Worship Without Allegiance

Abu Hamza al-Thumali said:

“Ali ibn al-Husayn, peace be upon him, said:

‘Which places are the most excellent?’

“I said:

‘God and His Messenger [and His Messenger's son] know best.’

“He said:

‘The most excellent place is what lies between the Corner and the Station. Even if a man were to live as long as Noah, peace be upon him, lived among his people, fasting during the day and standing in prayer at night in that place, and then meet God Most High without our allegiance, none of that would benefit him.’”

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[1] al-Baqarah 2:203.

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[1383]

Abu Hamza said:

“I heard Abu Ja'far—Muhammad ibn Ali, peace be upon him—say:

‘Even if a servant were to worship between the Corner and the Station until his limbs were severed, and then meet God without love for us and allegiance to us, the Ahl al-Bayt, God would not accept anything from him.’”

[1384]

And from him, he said:

“I heard Abu Ja'far, peace be upon him, say:

‘Paradise yearns, and its light intensifies at the coming of the Shi'a of Ali, while they are still in this world, before they enter it.’”

[1385]

Ibrahim ibn Abi al-Sabil said:

“Abu Abd Allah Ja'far ibn Muhammad, peace be upon him, said—and we were a group of his devoted followers sitting before him, and he began speaking of his own accord:

‘You loved us while the people hated us; you affirmed us while the people denied us. Thus God has made your life and death like our life and death.

“‘By God, there is nothing between any one of you and seeing what will delight his eyes except that his soul reach this place’”—and he gestured with his hand toward his throat and stretched the skin of his neck.

“Then he repeated this, and by God, he was not satisfied until he swore an oath to us, saying:

‘By God, besides whom there is no god, my cousin—Ali's son—tells me this.

“‘Are you not satisfied that you pray while they pray, and your prayer is accepted while theirs is not? By God, prayer is accepted only from you; zakat only from you; pilgrimage only from you.

“‘So fear God, for you are in a truce. Fulfill the trust.

“‘When people become distinguished from one another, each group will go in the direction of its desires, while you will go where the Messenger of God, peace and blessings of God be upon him and his family, and Ali, peace be upon him, went.’”

[481]

“‘People have taken their religion from here and there, while you have taken it from God. God chose for you the chosen one from among His servants, Muhammad, peace and blessings of God be upon him and his family, and you chose God's chosen one. Muhammad is God's chosen one, and we are God's chosen ones.

“‘So fear God and fulfill the trusts to the black and the white, even if he is a Kharijite[1], and even if he is a Syrian.’”

[1386]

Yazid ibn Halqa al-Halwani, from Abd al-Rahman, said:

“Abu Ja'far, peace be upon him, said:

‘A person does not rejoice until his soul reaches here.’

“He gestured toward his throat.

“Then the Angel of [Death] descends upon him and says:

‘As for what you hoped for, it has been granted to you; and as for what you feared, you have been made safe from it.’

“A door to his dwelling in Paradise is opened for him, and he is told:

‘Look at your dwelling in Paradise. Here are the Messenger of God, peace and blessings of God be upon him and his family, and Ali, Hasan, and Husayn. They are your companions.’

“This is the meaning of God's saying:

‘Those who believe and are God-fearing—for them are glad tidings in the life of this world and in the Hereafter.’[2]”

[1387]

al-Halabi, from Abu Abd Allah, peace be upon him, that he said:

“The Messenger of God, peace and blessings of God be upon him and his family, said:

‘[If] I encounter the Dajjal, I will believe in him; and if I do not encounter him, I will be recorded among his companions.’”

“And my Lord represented my community to me in clay, and taught me all the names just as He taught Adam. Then the companions of the banners passed before me, and I asked forgiveness for Ali and his Shi'a.

“My Lord has promised me a particular quality concerning the Shi'a of Ali, peace be upon him.”

“They asked:

‘What is it, O Messenger of God?’

“He said:

‘The repelling of evil from those among them who believe and are God-fearing.[3] God does not leave unaccounted for anything, small or great, and their evil deeds are transformed into good deeds.’”

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[1] The Haruriyya are the Kharijites.
[2] Yunus 10:63.
[3] There is a lacuna in the tradition; see the source's hadith references.

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[1388]

Fadl ibn Bashshar said:

“I said to Abu Abd Allah, peace be upon him:

‘Do you think that because of our sins we are placed in the position of the weak and oppressed?’

“He said:

‘No, by God. God will never do that to you.’”

[1389]

Abu Bakr al-Hadrami,[1] said:

“I said to Abu Abd Allah, peace be upon him:

‘Your father said: “If I could have reached 'Ikrima before he died, I would have taught him words that the Fire would not consume.”’

“He said:

‘Yes.’

“I said:

‘May I be your ransom, what are they?’

“He said:

‘What you are upon.’

“Then he said:

‘Whoever takes Muhammad as his allegiance, the Fire will not consume him.’”

[1390]

And from him, from Abu Abd Allah, peace be upon him, that he said:

“When one of you who is a believer dies, his spirit is placed with the Prophet, Ali, Fatima, Hasan, and Husayn.”

[1391]

And from Abu Abd Allah ibn Yahya, who said:

“I heard Ali, peace be upon him, say:

‘The two sons of Fatima had people share in their love, both the righteous and the wicked. And it has been written for me: “No unbeliever loves me, and no believer hates me.” And whoever fabricates lies has certainly failed.’”

[1392]

Safwan, from Abd Allah ibn Miskan, from Sulayman ibn Harun al-'Ajali, from Abu Abd Allah, peace be upon him, that he said to a group of Shi'a who were with him:

“By God, you are upon the religion of God.”

God Most High said concerning them:

“If you avoid the major sins which you have been forbidden, We will remove from you your lesser sins and admit you to an honorable entrance.”[1]

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[1] Abu Bakr al-Hadrami, whose name was Abd Allah ibn Muhammad. See *A'yan al-Shi'a* 2/293.

[2] al-Nisa' 4:31.

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[1393]

Abd Allah ibn Miskan, from Zayd ibn al-Walid, from Yahya ibn Sabiq. Yahya said:

“I entered upon Abu Abd Allah, peace be upon him, to bid him farewell, together with a group of his companions. When we had taken our leave, he said to us:

‘By God, you are upon the religion of God, while whoever opposes you is upon the truth. By God—how great a matter it is—you are in Paradise, and I hope that God will soon gladden your eyes.’”

[1394]

Habiba al-A'sha,[3] said:

“I heard Abu Abd Allah, peace be upon him, say:

‘You opposed the community for our sake, as well as fathers, sons, spouses, and brothers. Your reward is with God and the Messenger.

“‘And the time when you most need our love is when the soul reaches this place’”—and he gestured with his hand toward his throat.

[1395]

Abu Jarud ibn al-Mundhir said:

“I heard Abu Abd Allah, peace be upon him, say:

‘When one of you reaches this’”—and he gestured with his hand toward his throat—“his eye will rejoice.”

[1396]

Ibn Miskan, from Abu Basir, who said:

“Abu Abd Allah, peace be upon him, said:

‘O Abu Muhammad, do not let the abundance of their prayers and fasting impress you. The true matter—by God—is here. We are the path and the direction through which God Most High is approached.’”

[1397]

Kulayb al-Sindani said:

“Abu Abd Allah Ja'far ibn Muhammad, peace be upon him, said to us:

‘By God, you are upon the religion of God and upon the religion of His angels. So help us in this through piety and striving.

“‘By God, nothing is accepted except from you.

“‘So fear God, restrain your tongues, pray in your mosques, visit your sick, and when people become distinguished from one another, distinguish yourselves.’”

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[3] This word is clear in the copy, but has been supplied editorially for confirmation.

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You Rejoice at Our Joy

[1398]

And from Abu Kahmas, who said:

“We entered upon Abu Abd Allah to offer him condolences for his son Isma'il.

“He said:

‘May God have mercy upon you. You are distressed by our distress and rejoice at our joy.

“‘Is it not enough for you that, when a caller of justice from your Lord calls out, each people will be with those whom they took as their allies in this world?

“‘We will turn to the Messenger of God, peace and blessings of God be upon him and his family, while you will turn to us?’”

[1399]

Abd Allah ibn Miskan, from Abu Basir, who said:

“I asked Abu Abd Allah, peace be upon him, concerning the saying of God Most High:

‘O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins.’[1]

“‘Is this specific or general?’

“He said:

‘Rather, it is for you and your companions.’”

[1400]

'Abbad ibn Ziyad said:

“Abu Abd Allah, peace be upon him, said:

‘O 'Abbad, no one is upon the religion of Abraham except you. The pilgrimage is accepted only from you, and sins are forgiven only for you.

“‘Our spirits love your spirits, and we love seeing you and visiting you.’”

[1401]

Ali ibn al-Nu'man, from Yazid ibn Khalifa al-Halwani, said:

“Abu Abd Allah, peace be upon him, said to us:

‘By God, none of you is harmed even if he were upon the summit of a mountain until his appointed time comes to him.

“‘Whoever acts for God, his reward is with God, while every act of showing off is association with God.’”

[1402]

Abu Harun al-Jurjani, from Mubashshir, said:

“I heard Abu Ja'far Muhammad ibn Ali say:

‘Whoever meets God without associating anything with Him and avoids the unlawful things concerning which God has decreed the Fire…’”

The supplied text ends here before the sentence is completed.

[1393]

Abd Allah ibn Miskan, from Zayd ibn al-Walid, from Yahya ibn Sabiq, from Abu Abd Allah, peace be upon him. Yahya said:

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Abu Harun al-Jurjani, from Mubashshir, said:

“I heard Abu Ja'far Muhammad ibn Ali say:

‘Whoever meets God without associating anything with Him and avoids the unlawful things concerning which God has decreed the Fire...’”

The supplied text ends here.

[1403]

Ibn Miskan, from al-Mu'alla ibn Khunays, from Abu Abd Allah, peace be upon him, that he said:

“When God Most High intends good for a servant, He appoints an angel over him until he takes him by the neck”—and he pointed with his finger—“and brings him into this affair, whether he wishes it or not.”

[1404]

Amr ibn Zayd, from Ishaq ibn Hubaysh, from Abu Ja'far Muhammad ibn Ali, peace be upon him, that he said:

“Our Shi'a will emerge from their graves on the Day of Resurrection with whatever defects they possess and whatever sins they have committed, upon she-camels with wings. The straps of their sandals will be a radiant light.

“Their passages will have been made easy, their hardships removed, their fears made secure, and their private defects concealed. They will have been given security and safety, and their sorrows will have been cut off.

“People will fear, but they will not fear. People will grieve, but they will not grieve.

“They will proceed beneath the shade of the Throne, and tables will be placed before them. They will eat and drink from them while the people are undergoing reckoning.”

[1405]

Abu Ishaq al-Nahwi said:

“I heard Abu Abd Allah, peace be upon him, say:

‘God praised His Prophet Muhammad, peace and blessings of God be upon him and his family, by His saying:

“And indeed, you possess an عظيمة character.”[1]

“‘Then He entrusted authority to him, saying:

“Whatever the Messenger gives you, take it; and whatever he forbids you, abstain from it.”[2]

“‘And the Prophet of God entrusted authority to Ali, peace be upon him, saying:

“Whoever has me as his master, Ali is his master.”

“And he entrusted him with it.

“‘You submitted, while the people denied. By God, we love you to say when we say, and to remain silent when we remain silent.

“‘We are a protection between you and God Most High. God has not placed any good for anyone in opposition to our command.’[3]”

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[1] al-Qalam 68:4.
[2] al-Hashr 59:7.
[3] Thus we have corrected the text; the original reads: “God has not made for anyone from [good] contrary to what He commanded.”

[486]

[1406]

Ibn al-'Ali said:

“I was with Abu Abd Allah, Zarara, and Muhammad ibn Muslim.

“Abu Abd Allah, peace be upon him, said:

‘The Fire will not consume whoever is upon this affair.’

“Zarara said to him:

‘O son of the Messenger of God, among those who claim this affair there are some who practice usury and drink wine.’

“He said:

‘If that is the case, God will constrict his livelihood, afflict him in this world, and punish him in it until he leaves it without a sin.’”

[1407]

Hammad ibn Isa, from Ibrahim, said:

“I heard Abu Abd Allah, peace be upon him, say:

‘God Most High has singled you out with four things: allegiance, which is better than everything upon which the sun has risen; and He has pardoned you for three things: mistakes, forgetfulness, and what you were compelled to do.’”

[1408]

Hammad ibn Isa, from Ibrahim, from one of his companions, from Abu Ja'far, peace be upon him, that he said to a group of his Shi'a:

“There is not a day except that God remembers you with goodness, nor a night except that God Most High provides you with well-being.

“You have attained such a rank with God that, because of it, He does not look toward others—except that a repentant person repents and He accepts his repentance.

“You are the sword of God, you are the whip of God, and you are the helpers of God.

“You are the first and the last foremost ones: foremost in this world in faith, and foremost in the Hereafter in Paradise.

“And there is nothing in the hands of those who oppose you, whether family or property, except that it belongs to us.

“God has overlooked your evil deeds, and We have guaranteed Paradise to you through the guarantee of the Messenger of God, peace and blessings of God be upon him and his family, and through God's guarantee to you.”

[Continuation]

You are therefore the people of right guidance and piety, the people of goodness and faith, and the people of conquest and triumph.

[1409]

Abu Ubayda Ziyad al-Hadhdha' said: I entered upon Abu Ja'far Muhammad ibn Ali, peace be upon him, and said:

“May I be your ransom, Satan has isolated me, and I became afraid for myself. Then I remember my love for you, my devotion to you, and my allegiance to you, and my soul becomes tranquil.”

He said to me:

“O Ziyad, is religion anything other than love? Have you not heard the saying of God, Most High:

‘Say: If you love God, then follow me; God will love you and forgive you your sins.’[1]

And He said:

‘They love those who emigrated to them and find no …’[2]

Religion, then, is love.”

[1410]

Ibn Shu'ayb said: I heard Abu Abd Allah, peace be upon him, say:

“A man is questioned in his grave about the Imam of his time. If he affirms him, his grave is expanded for him by seven cubits, a door to Paradise is opened in it for him, and he is told:

‘Sleep the sleep of a bridegroom, with your eyes comforted.’”

[1411]

Ibn Ja'far, from Abu Abd Allah, peace be upon him, who said:

“After their Prophet, the people were people of the Age of Ignorance, except those whom God, Most High, protected from among the Ahl al-Bayt.”

[1412]

Ibn Abd Allah, through his chain of transmission, from the Messenger of God, peace and blessings of God be upon him and his family, who said:

“My Lord commanded me to love four.”

It was asked: “And who are they, O Messenger of God?”

He said:

“Ali, Salman, al-Miqdad, and Ammar.”

[1413]

From Abu Layla, from al-Husayn ibn Ali, peace be upon him, that he said:

The Messenger of God, peace and blessings of God be upon him, said:

“Hold fast to our love, we Ahl al-Bayt. For whoever meets God on the Day of Resurrection while loving us will enter Paradise through our intercession.”

Footnotes:

1. Al 'Imran 3:31.

2. Al-Hashr 59:9: “And they find no need in their breasts for what they have been given, and they give them preference over themselves …” [to the end of the verse].

[1414]

Ma'mar ibn Huthaym, from his brother, said: Abu Ja'far, peace be upon him, said to me:

“O Ma'mar, he is not one of us who cuts you off,[2] but rather one of us is he who maintains relations with you and abandons them. And he is neither one of us nor one of you who wrongs people.

O Ma'mar, adorn us with piety.

O Ma'mar, people have taken the right and the left, while you have taken the middle course. You chose the one whom God chose, you looked by the light of God, you followed God, and you drew near to the Messenger of God, peace and blessings of God be upon him and his family.

So blessed is the one who tomorrow is in the company of the Messenger of God, peace and blessings of God be upon him and his family, the good and pure ones and his Ahl al-Bayt.

And woe and disgrace to the one whom God gathers as an adversary to His Messenger and to his Ahl al-Bayt, peace and blessings of God be upon him and his family.

O Ma'mar, we and you are nothing but like these two on the Day of Resurrection”—

and he joined his index and middle fingers together.

“O Ma'mar, our Shi'a are those who love God, and our enemies are those who hate us because of our kinship with the Messenger of God, peace and blessings of God be upon him and his family.

O Ma'mar, do they claim exclusive possession of the Messenger of God, peace and blessings of God be upon him and his family?

O Ma'mar, what family is more neglected than ours after the Messenger of God, peace and blessings of God be upon him and his family? None of us is even able to speak to his servant concerning his need. God is the One whose help is sought.”

Footnote:

2. Thus in our copy; perhaps the correct reading is: “who cuts them off.”

[1415]

Bishr ibn Ghalib said: al-Husayn ibn Ali, peace be upon him, asked me about the people of Kufa. He said:

“What have the sons of the Arabs done there?”

I said:

“O son of the Messenger of God, they have let down the curtains, drunk wine, and adorned themselves with [al-khalahanat].”

He said:

“And what have the sons of the clients [mawali] done?”

I said:

“They go to and from the markets, sit upon the chairs, and swear false oaths.”

He said:

“Indeed, the days will not pass before they become like the two covers of a Qur'an. None of them will love us except that he will be with us on the Day of Resurrection. He will have a light by which he will be recognized, until they are brought to our father, Ali, peace be upon him, and he gives them drink from the Pool. Then we and they will enter Paradise, with our father, the Messenger of God, peace and blessings of God be upon him and his family, preceding us.”

[1416]

Sulaym ibn Qays al-Hilali said: I said to the Commander of the Believers, Ali, peace be upon him:

“My family cuts me off, while I maintain relations with them. They deprive me, while I give to them. They speak harshly to me, while I forgive them. They insult me, while I do not insult them.”

The Commander of the Believers, Ali, peace be upon him, said:

“I knew people when they were leaves without thorns, but today they are thorns without leaves.”

I said:

“Then what should I do, O Commander of the Believers?”

He said:

“Leave your purpose with them for the day of your poverty.”

“Our Shi'a are of three classes: one class maintains relations with us; one class maintains relations with the people; and one class takes as allies those whom we take as allies and is hostile to our enemies.

Those are the excellent friends, the wise, the learned. Blessed are they, and excellent is their final abode."

[1417]

Muhammad ibn Harun al-Hamdani said: One day Abu Ja'far, peace be upon him, came out to his companions while they were sitting at his door waiting for him to come out. He said to them:

"Receive the fulfillment—and the glad tidings are from God! By God, none among the people receives glad tidings from God as you do."

Then he recited:

"That is what God gives glad tidings of to His servants who believe and perform righteous deeds. Say: I do not ask of you any reward for it except love for the near relatives. And whoever acquires a good deed, We shall increase goodness for him in it."[1]

Then he said:

"We, the Ahl al-Bayt, are the kinship of the Messenger of God, peace and blessings of God be upon him and his family."

Footnote:

1. Al-Shura 42:23.

[1418]

Al-Husayn ibn Muhammad al-Atayasi said: Ishaq—the client of Ja'far ibn Muhammad—narrated to us. He said:

I heard my master, Ja'far, peace be upon him, say:

"When God gathers creation on the Day of Resurrection, He will not excuse Himself to anyone among His creation except to the poor of our Shi'a.

He will say to them:

'By My might and My majesty, I did not make you poor in the world because you were insignificant to Me. Rather, I stored up for you what is with Me. So examine the faces of the people. Whoever did a kindness to any one of you in the world, let him take him by the hand and admit him into Paradise.'

For on that day they will cling to the poor among our Shi'a, and each one of them will say:

'Did I not do such-and-such for you in the world?'

Whoever among those who did those things they recognize, they will admit him into Paradise."

[1419]

Al-Fadl ibn Yasar said: A trustworthy man among our companions narrated to me, from Abd Allah ibn al-Husayn ibn Ali, peace be upon him, that he said:

“By God, besides whom there is no god, no one who loves one of our lovers—because of some act that he committed toward him—will love him, nor will any servant who hates one of our haters—because of some hostility that existed between him and that person—hate him, then meet God Most High while bearing sins as numerous as the foam of the sea, except that God will forgive him.”

[1420]

Abu al-Jarud said: I heard Abu Ja'far, peace be upon him, say:

“Is it not justice from your Lord that, on the Day of Resurrection, a caller will stand and call:

‘Let every people rise to the one whom they took as an ally in the world’?

Then you will hasten in fear to us, and you will find us with the Prophet, peace and blessings of God be upon him and his family.”

[1421]

Yahya ibn Mushawir said: Bashir al-Nabbal—who used to shoot arrows—told me:

“I wanted to visit Abu Ja'far Muhammad ibn Ali, peace be upon him, so I bought a worn-out camel. I could find nothing within the price I could afford other than it. Some people said to me:

‘It will not carry you.’

So I mounted it and traveled until I reached Medina. My face, hands, and feet had become cracked and torn.

I came to the door of Abu Ja'far, peace be upon him, and found a young servant at the door. I said to him:

‘Ask permission for me to enter upon the son of the Messenger of God, and tell him: Bashir al-Nabbal is standing at the door.’

He heard my voice and said:

‘Enter, O Bashir.’

When he saw me, he said:

‘Welcome, O Bashir! What is this that I see has happened to you?’

I said:

‘May I be your ransom, I bought a worn-out camel, so I rode it and traveled.’

He said:

‘What caused you to do that?’

I said:

‘By God, it was my love for you.’

He said:

‘Shall I give you some benefit?’

I said:

‘Yes.’

He said:

‘When the Day of Resurrection comes, the Messenger of God, peace and blessings of God be upon him and his family, will hasten in fear to God Most High. We will hasten in fear to the Messenger of God, and those who love us will hasten in fear to us. So where do you think we will take you?’

He said:

‘To Paradise.’

He said:

‘To Paradise, by the Lord of the Kaaba! To Paradise’—

and he said it twice.

[1422]

Abd al-Hamid ibn Sa'id said: Abu Abd Allah, peace be upon him, said:

“I do not suppose that you find companionship with anyone in Medina.”

I said:

“No, O son of the Messenger of God.”

He said:

“Then I am sufficient for you in that regard.”

Then he, peace be upon him, said:

“O Abd al-Hamid, by God, your sins are forgiven, and from among you good deeds are accepted. Rejoice! For I often hear my father, may God be pleased with him, say to his companions:

‘Rejoice! There is nothing between any one of you and receiving joy and encountering happiness except that his soul reaches here’”—

and he pointed with his hand to his throat.

Then he said:

“When that occurs and he is at the point of death, the Messenger of God, peace and blessings of God be upon him and his family, Gabriel, the Angel of Death, and the Commander of the Believers, Ali ibn Abi Talib, peace be upon him, come to him.

Ali, peace be upon him, draws near him and looks at him. Then he turns to the Messenger of God, peace and blessings of God be upon him and his family, and says:

‘O Messenger of God, this man used to love us, so love him.’

The Messenger of God, peace and blessings of God be upon him and his family, says:

‘O Gabriel, this man used to love God, His Messenger, and his Ahl al-Bayt, so love him.’

Gabriel says:

‘O Angel of Death, this man used to love God, His Messenger, and the Ahl al-Bayt of His Messenger, so love him.’

The Angel of Death draws near and says:

‘O servant of God, you have taken the release of your pledge; you have taken your declaration of safety.’

Then he says:

‘Did you hold fast, during your worldly life, to the Greater Protection?’

God grants him success, and he says:

‘Yes.’

The Angel of Death asks him:

‘What did you hold fast to?’

He says:

‘The allegiance of Ali ibn Abi Talib.’

He says:

‘Rejoice! You have attained what you hoped for, and you are safe from what you feared. Rejoice in the righteous predecessors, in the companionship of the Messenger of God, peace and blessings of God be upon him and his family, Ali ibn Abi Talib, Fatima, Hasan, and Husayn, peace be upon them.’

Then he draws out his soul gently.

Then a shroud from Paradise, embalming perfume, and a green garment are brought down to him, and he is shrouded and perfumed with them.

When he is placed in his grave, he is told:

‘Sleep the sleep of a bridegroom upon a bed. Rejoice in repose and fragrance, and in a Lord who is not angry, and in a Garden of bliss.’

Then his grave is expanded for him the distance of a month ahead of him, to his right, to his left, and behind him. A door to Paradise is opened for him, and its repose and fragrance enter to him until he is resurrected.”

He said:

“And when the unbeliever is at the point of death, the Messenger of God, peace and blessings of God be upon him and his family, Ali, Gabriel, and the Angel of Death, peace be upon them, are present with him.

Ali, peace be upon him, draws near him and then turns and says:

‘O Messenger of God, this man used to hate us, the Ahl al-Bayt.’

The Prophet, peace and blessings of God be upon him and his family, says to Gabriel:

‘O Gabriel, this man used to hate God, His Messenger, and the Ahl al-Bayt of God's Messenger, so hate him.’

Gabriel says to the Angel of Death:

‘This man used to hate God, His Messenger, and the Ahl al-Bayt of His Messenger, so treat him harshly and hate him.’

The Angel of Death draws near him and says:

‘O servant of God, have you taken the release of your pledge? Have you taken your declaration of safety? Did you hold fast to the Greater Protection during your worldly life?’

He says:

‘No, and I do not recognize anything of what you are saying.’

The Angel of Death says to him:

‘Rejoice, O enemy of God, in God's disgrace and His punishment in the Fire of Hell. As for what you hoped for, it has passed you by; and as for what you feared, it has befallen you.’

Then he draws out his soul harshly, and three hundred devils are assigned to him. They spit in his face until he is placed in his grave.

A door to Hell is opened for him in it, and its roaring and heat enter upon him until he is resurrected. Then his soul is taken to Barahut.”[1]

Footnotes:

1. Barahut is a valley in Hadramawt where the souls of the polytheists are gathered.

[1423]

“And from him”—he said:

Abu Abd Allah, peace be upon him, heard me saying:

“I ask God for Paradise.”

He said to me:

“O Abu Muhammad, by God, you are in Paradise, so ask God not to remove you from it.”

I said:

“And how is that, may I be your ransom?”

He said:

“Whoever is in our allegiance is in Paradise.”

I say: He, peace be upon him, means that such a person is among the people of Paradise.

“So ask God not to bring you out of it into the allegiance of our enemy.”

[1424]

Al-Fadl said:

We were speaking in the presence of Abu Abd Allah, peace be upon him, and we mentioned the Spring of Life.

He, peace be upon him, said:

“Do you know what the Spring of Life is?”

We said:

“God and the son of His Messenger know best.”

He said:

“We are the Spring of Life. Whoever recognizes us and takes us as his allies has drunk from the Spring of Life. God gives him everlasting life in Paradise and saves him from the Fire.”

[1425]

Al-Asbagh said: I heard Ali, peace be upon him, say:

The Messenger of God, peace and blessings of God be upon him and his family, said to me:

“O Ali, God Most High has a staff of ruby which none reaches except us and our Shi'a, while all other people are free of it.”

[1426]

Jabir ibn Abd Allah al-Ansari said:

I heard the Messenger of God, peace and blessings of God be upon him and his family, say to Ali:

“Shall I grant you something? Shall I give you glad tidings?”

He said:

“Yes, O Messenger of God.”

He said:

“I and you were created from a single clay. A remainder was left from it, and from that remainder He created our Shi'a. When the Day of Resurrection comes, people will be called by the names of their mothers, except your Shi'a.”

[1427]

Abu Abd Allah Ja'far ibn Muhammad, peace be upon him, from his father, from his forefathers, from the Commander of the Believers, Ali, peace be upon him, that he said:

“When the following was revealed to the Messenger of God, peace and blessings of God be upon him and his family:

‘Those who believe and perform righteous deeds—for them is blessedness [Tuba] and an excellent final return.’[1]

al-Miqdad ibn al-Aswad al-Kindi said:

‘O Messenger of God, what is Tuba?’

He said:

‘O Miqdad, it is a tree in Paradise. If a swift rider were to travel beneath its shade for one hundred years, he would not traverse it. Its leaves and bark are green emerald; its blossoms are yellow gardens; its produce is ginger and honey; its open ground is red ruby and green emerald; its soil is musk and ambergris; its grass is saffron; and within it are …’

[The text continues:]

‘… tongues of fire blazing like fuel, and from its root the Salsabil[2] gushes forth.

Its shade is a gathering place among the gatherings of the Shi'a of Ali, peace be upon him. They become accustomed to it and converse there.

While one day they were beneath its shade, the angels came to them, leading horses for them by chains of gold. Their faces were like lamps in radiance and beauty. Their wool was [red khazz] and [white mar'ir],[3] surrounding them; those who looked had never seen anything comparable to them in beauty and splendor.

They had been subdued through humility and trained through discipline. Upon them were saddles whose boards were of pearls and rubies, shining with the colors of coral. Their … [parts] were of red gold, clothed with brocade and purple.[4] They made them kneel for them.

Then they said:

‘Your Lord sends you peace. So rise and visit Him, that He may increase you from His bounty. Indeed, He possesses vast mercy and immense bounty.’

Each man then mounts his riding beast, and they set out in a single, orderly row. None of them overtakes another.

They do not pass by any tree among the trees of Paradise except that it presents them with its fruits. The trees withdraw from their path as an honor to them, lest they become separated from one another.

When they reach the Almighty, they say:

‘Our Lord, You are Peace, and from You is peace, and You are the Possessor of majesty and honor.’

He, Most High, says:

‘So I am. Welcome to My servants who preserved My command concerning the Ahl al-Bayt of My Prophet, who observed My right, and who feared Me in the unseen, as though they were before Me in a state of fearful concern.’

They say:

‘By Your might and Your majesty, we did not appreciate You with the appreciation due to You, nor did we fulfill Your right. So permit us to prostrate.’”

Footnotes:

1. Al-Ra'd 13:29.

2. *Al-Salsabil*: sweet, easily flowing water that is easy to swallow.

3. Thus in the original: “and those who looked had not seen.” The wording appears uncertain in the supplied text.

4. An addition supplied by the translator/editor because the context requires it.

[Continuation of 1427]

Then their Lord says to them:

“I have relieved you of worship and given your bodies rest. How long you exhausted your bodies for My sake! Now you have come into My repose and My mercy, so ask Me for whatever you wish.”

And, O Miqdad, He continues to bestow gifts and blessings upon them, until even the one among the Shi'a of Ali who fell short wishes, in his wish on that day, for something equal to the whole world from the day God created it until the Day of Resurrection.

Then their Lord says to them:

“You have indeed fallen short in your wishes, and you were content with less than what you deserved. So look at the gifts of your Lord.”

They look, and behold, there are domes and palaces at the highest elevation, made of red ruby and green, white, and yellow jewels, their light shining forth. Had they not been made accessible to them, the eyes could scarcely have looked upon them because of the intensity of their light.

Whatever among them is made of red ruby is spread with green brocade. Whatever is made of yellow ruby is spread with gardens intermingled with white silver and red gold. Their foundations and pillars are made of jewels. From their doors and courtyards[1] comes forth a light like the rays of the sun.

Upon each of those palaces are two dark-green gardens, containing two gushing springs.

When they wish to depart for their dwellings, they are transferred onto horses of light, led by immortal youths. In the hand of each of them is the rein of one of those horses. Their bridles and eyes[2] are of white silver, red gold, and jewels.

When they enter their dwellings, the angels come to them and congratulate them upon God's honoring them. When they have settled, they are told:

“Have you found what your Lord promised you to be true?”[3]

They say:

“Yes, our Lord. We are pleased, so be pleased with us.”

He says:

“By My pleasure with you, and by your love for the Ahl al-Bayt of My Prophet, I have admitted you into My abode, and the angels have welcomed you. So blessed are you with a gift that is neither cut off nor spoiled.”

At that point they say:

“Praise belongs to God who has removed grief from us. Indeed, our Lord is Forgiving, Appreciative,

who, by His bounty, has settled us in the everlasting abode. No weariness touches us therein, nor does exhaustion touch us.”[4]

Footnotes:

1. This is apparently the form of the word in the original.
2. Al-A'raf 7:43.
3. Fatir 35:34–35.

[1428]

Hashim al-Sadani said: Abu Abd Allah, peace be upon him, said to me:

“O Hashim, my father narrated to me—and my father is better than I—from my grandfather, the Messenger of God, peace and blessings of God be upon him and his family, that he said:

‘There is no man among our Shi'a who dies except that he will emerge from his grave on the Day of Resurrection like the full moon. He will be told:

“Ask.”

He will say:

“I ask to look upon Muhammad, peace be upon him.”

Then God Most High permits our Shi'a to visit Muhammad, peace and blessings of God be upon him and his family, in Paradise.

A pulpit is erected for Muhammad, and he and Ali, peace be upon him, ascend it. The Shi'a of the family of Muhammad surround that pulpit, and light is cast upon them, until when one of them returns to his dwelling, the houris are unable to fill their eyes with his radiance.’”

Then Abu Abd Allah, peace be upon him, said:

“For such a thing, then, let those who act perform their deeds.”

[1429]

Al-Asbagh, from Ali, peace be upon him, concerning the saying of God Most High:

“Say: In the bounty of God and in His mercy—in that let them rejoice; it is better than what they accumulate.”[1]

He said:

“Let our Shi'a rejoice in what they have been given, for that is better than what our enemies have been given of gold and silver.”

Footnote:

1. Yunus 10:58.

[1430]

Abu al-Jarud, from Abu Ja'far, peace be upon him, concerning the saying of God Most High:

“God has not made for any man two hearts within his body.”[1]

He said:

Ali, peace be upon him, said:

“There is no servant whose heart God has tested and who has come to love us, nor is there any servant upon whom God is angry except that he finds bitterness in his heart and therefore hates us.

So we have come to rejoice in the love of the one who loves us.

Our lover has come to await the mercy of God, as though the gates of Paradise had already been opened for him.

And our hater has come to stand upon the brink of a pit of Fire, which collapses with him into the Fire of Hell.

So blessed are the people of mercy with the mercy of their Lord, and ruin upon the people of the Fire because of their abode.

The one who loves us and the one who hates us are not equal. Love for us and hatred for us cannot come together in a single heart.

Indeed, God has not made for a man two hearts within his body, so that he might love with one and hate with the other.

As for the lover, he purifies his love for us just as gold is purified by fire, with no impurity remaining in it.

And our hater is upon that other station.

We are the chosen ones, our descendants are the descendants of the prophets, I am the heir of the heirs, my Shi'a are the party of God, and the rebellious faction is the party of Satan.

Whoever wishes to know whether he loves us, let him examine his heart. If the love of us shares the heart with the love of our enemy, he is not of us and we are not of him. God is their enemy, as are Gabriel and Michael, and God is the enemy of the unbelievers."

Footnote:

1. Al-Ahzab 33:4.

[1431]

Ali ibn Asbat, from one of his companions, from Abu Abd Allah, peace be upon him, who said:

"Of the things with which God tests our Shi'a, He will not test them with four things: that they should be unable to have children, that their hands should be deprived of livelihood, that they should be afflicted in their backsides, or that one of them should be a eunuch."

[1432]

Abu Hamza, from Abu Abd Allah, peace be upon him, who said:

"There are four traits that are not found among our believing Shi'a:

No one among our Shi'a is castrated; none begs at people's doors; none is born of fornication; and none practices intercourse through the anus."

[1433]

Abd al-Hamid al-Wasiti, from Abu Abd Allah, peace be upon him, who said:

"Intercession is accepted, but intercession is not accepted on behalf of one who opposes us. A believing man from our Shi'a may intercede for his neighbor, even though he has no good deed to his credit.

He says:

'My Lord, my neighbor used to refrain from harming me.'

God Most High says:

'I am more entitled than you to repay him for that.'

So He accepts his intercession for him, despite his having no good deed to his credit.

Indeed, the least intercession of a believer is that he intercede for thirty people."

At that point our enemy says:

"So we have no intercessors,

nor a close and devoted friend."[1]

Footnote:

1. Al-Shu'ara 26:100–101.

[1434]

Abu Basir, from Abu Abd Allah Ja'far ibn Muhammad, peace be upon him, concerning the saying of God Most High:

"Indeed, in that is a reminder for people of understanding."[1]

He said:

"They are the Shi'a of Ali, peace be upon him."

Footnote:

1. Al-Zumar 39:21.

[1435]

And from him, he said:

I heard Abu Abd Allah Ja'far ibn Muhammad, peace be upon him, concerning the saying of God Most High:

"Are those who know equal to those who do not know? Only people of understanding take heed."[1]

He said:

"We and our enemies are those who do not know, while our Shi'a are the people of understanding."[2]

Footnotes:

1. Al-Zumar 39:9.

2. Addition from *al-Burhan*, 4/70.

[1436]

Malik said: Abu Abd Allah, peace be upon him, said:

"O Malik, are you not content that you establish prayer and give zakat for the Imam of the family of Muhammad, and enter Paradise in peace?

There is no people who follow a man as their leader except that he will come on the Day of Resurrection cursing them, while they curse him. This is what God means concerning them:

‘On the Day of Resurrection some of you will disbelieve in others, and some of you will curse others.’[1]

But you will be summoned by your Imam from the family of Muhammad. You will come with your faces radiant, and your books will be recorded in your right hands, having come from the Most High to the Merciful and Compassionate Prophet:

‘I have tested the heart of so-and-so, son of so-and-so, with guidance and allegiance to the purified Ahl al-Bayt.’

It will be sealed with a seal of fragrant musk.

O Malik, whoever dies upon what you are upon is like one who is drenched in his blood in the path of God.”

Footnote:

1. Al-'Ankabut 29:25.

[The Characteristics of the Shi'a]

[1437]

Ali ibn Zayd, from his father, said:

I was with Abu Abd Allah, peace be upon him, when Isa ibn Abd Allah al-Qummi entered. He welcomed him and brought him closer in his sitting place.

Then he said to him:

“O Isa ibn Abd Allah, he is not one of us—and there is no honor for him—if he lives in a town containing a thousand people or more and there is someone in that town more pious than he is.”

[1438]

Muhammad ibn Muslim, from Abu Ja'far, peace be upon him, who said:

“Do not let the various paths carry you away. By God, our Shi'a are only those who obey God.”

[1439]

Jabir al-Ju'fi said: Abu Ja'far, peace be upon him, said to me:

“Is it enough for someone who claims Shi'ism to say, ‘He loves us, the Ahl al-Bayt’?

By God, our Shi'a are only those who fear God and obey Him.

They were recognized only by humility and submissiveness, abundant remembrance of God Most High, fasting, prayer, dutifulness toward parents, kindness and concern for neighbors who are poor and needy, debtors and orphans, truthfulness in speech, recitation of the Qur'an, and restraining their tongues except from good."

I said:

"O son of the Messenger of God, no one is known by these qualities."

He said:

"O Jabir, do not let the various paths carry you away. It is not enough for a man to say, 'I love Ali and take him as my ally,' and then not perform righteous deeds along with that.

If he were to say, 'I love the Messenger of God,' but did not act according to his actions and did not follow his way, his love for him would not benefit him. And the Messenger of God is better than Ali.

So fear God and work for what is with God. There is no kinship between God and anyone.

The servants most beloved to God and most honored by Him are those most fearful of Him.

So act, O Jabir, in obedience to God and in that which brings you near to Him. Nothing brings one near to God except obedience.

I have no guarantee against the Fire, nor does anyone have an argument against God.

Whoever is obedient to God is our ally, and whoever disobeys Him is our enemy.

By God, our allegiance cannot be attained except through righteous action and piety."

[1440]

Amr ibn Sa'id said:

We entered upon Abu Ja'far, peace be upon him, as a group of Shi'a, and he said:

"Be for us the middle cushion, so that the extremist may return to you and the one who has fallen short may join you.

And perform righteous deeds, O Shi'a of the family of Muhammad, for there is no kinship between us and God, nor do we have an argument against God, and no one draws near to Him except through obedience.

Whoever is obedient will benefit from our allegiance, while whoever disobeys God will not benefit from our allegiance."

[1441]

Al-Suddi ibn Muhammad, raising his report to the Commander of the Believers, Ali, peace be upon him, said:

A group followed him one day. He turned to them and said:

“Who are you?”

They said:

“Your Shi'a, O Commander of the Believers.”

He said:

“Why do I not see upon you the marks of the Shi'a?”

They said:

“And what are the marks of the Shi'a?”

He said:

“Their faces are yellow from wakefulness and standing [in prayer]; their bellies are lean from fasting; their lips are withered from recitation and supplication; and upon them are the tears of those who are humble before God.”

[1442]

Jabir said:

Abu Ja'far, peace be upon him, used to say:

“Our Shi'a have withered lips and lean bellies; ascetic devotion is recognizable upon their faces.”

[1443]

Abu Ya'qub said:

Abu Abd Allah, peace be upon him, said one day to some of his Shi'a:

“The Shi'a of Ali, peace be upon him, were lean-bellied, withered-lipped people of compassion, mercy, knowledge, and forbearance.

So help us with what you are upon through piety and striving.”

[1444]

Muhammad ibn al-Nadr, from Abu Abd Allah, peace be upon him, who said:

Ali, peace be upon him, said:

“God has servants among His friends in whom the immense majesty of God has become firmly rooted in their hearts. Fear has taken its dwelling within their innermost selves, and profound modesty stands before their eyes. Reflection has made its home in their hearts.

They have rejected from God the distortions of the misguided, the lies of the unbelievers, the doubts of those who doubt, the confusion of the confused, and the excesses of the extremists who abandoned their religion and became sects.[2]

No gloom overwhelms them, and they do not look upon the world except with disdain.

They are the summit of Islam and the lamps of knowledge. Their speech is light, and keeping away from them is regret.

They are the proof since the time of the Proof, supported by the proofs with which God Most High established His argument over His creation.

So follow them and take them as examples, and you will be rightly guided."

Footnote:

2. Thus in the original; the correct reading is: "who divided their religion."

[1445]

Al-Kalbi said:

Abu Abd Allah, peace be upon him, said to me:

"If you wish to know my companions, then look for the one whose piety is firm, who fears his Creator, and hopes for His reward.

When you see such people, those are my companions."

[1446]

Al-Fadl said:

A man said to Abu Abd Allah, peace be upon him:

"Your companions say such-and-such"—and he mentioned some ugly speech.

Abu Abd Allah became angry and said:

"These are not my companions! By God, my companions are only the pious and righteous."

[1447]

Al-Mufaddal ibn Umar said:

Abu Abd Allah, peace be upon him, said:

"Whoever guards his private parts and his stomach, strives intensely, works for his Creator, hopes for His reward, and fears His punishment—when you see such people, they are the Shi'a of Ja'far."

[1448]

Ibrahim ibn Umar al-Yamani, from a man who narrated to him, from Abu Abd Allah, peace be upon him, who said:

“Our Shi'a are the people of guidance and piety, the people of goodness and faith, and the people of prosperity and triumph.”

[1449]

Abu al-Miqdam, from his father, from Abu Ja'far Muhammad ibn Ali, peace be upon him, who said:

“Our Shi'a are those who give freely to one another through their allegiance to us, who love one another through their affection for us.

When they become angry, they do not commit injustice; when they are pleased, they do not go to excess.

They are a blessing to those around them and a source of peace for those with whom they associate.”

[1450]

Muhammad ibn Ajlan said:

I was with Abu Abd Allah, peace be upon him, when a man entered, greeted him, and sat down. Abu Abd Allah began asking him questions.

He said:

“How did you leave your brothers?”

He praised them highly.

Then he said:

“How often do their wealthy visit their poor?”

He said:

“Rarely.”

He said:

“How often do their wealthy see their poor?”

He said:

“Rarely.”

He said:

“How often do their wealthy support their poor from what they possess?”

He said:

“That is even less.”

Then he said:

“You are describing qualities that are not found among us.”

He said:

“Then how can you claim that these people are Shi'a?”

[1451]

Isma'il said:

I said to Abu Ja'far, peace be upon him:

“The Shi'a among us are numerous.”

He said:

“Does the wealthy among them show compassion toward the poor? Do those who do good among them overlook the faults of those who do wrong? Do they comfort and support one another?”

I said:

“No.”

He said:

“These are not Shi'a. The Shi'a are only those who do this.”

[1452]

And from Abu Abd Allah, peace be upon him, that he advised some of his Shi'a, saying to them:

“Be silent callers to us.”

They said:

“And how is that, O son of the Messenger of God?”

He said:

“You act according to what we have commanded you concerning obedience to God, and you refrain from what we have forbidden you and from acts of disobedience.

When people see what you are upon, they will recognize the excellence of what we possess and hasten toward it.

I testify that I heard my father, peace be upon him, say:

‘Our Shi'a in the past were the best of people.

If there was an imam of a mosque in a neighborhood, he was one of them. If there was a caller to prayer in a tribe, he was one of them. If there was someone entrusted with a deposit or a trust, he was one of them. If there was a scholar whom people sought out for their religion and the affairs of their lives, he was one of them.

So be like that.

Make us beloved to the people, and do not make them hate us.’”

[1453]

And from him, peace be upon him, that he said to al-Mufaddal:

“O Mufaddal, tell our Shi'a:

‘Be callers to us by refraining from what God has forbidden, avoiding disobedience to Him, and following His pleasure.

For when they are like that, people will hasten toward us.’”

[1454]

And from al-Fadl, who said:

Abu Abd Allah, peace be upon him, said to me:

“The Shi'a of Ja'far are only those who restrain their tongues and work for their Creator, until they become like the hunched one from the abundance of prayer, like the fasting person from fasting, and like the mute from prolonged silence.

Is there among those who claim to be our Shi'a anyone who has spent his night in prolonged standing [in prayer], his day in fasting, or restrained himself from the pleasures and delights of this world out of fear of God and longing for us, the Ahl al-Bayt?

How could they be our Shi'a when they dispute with our enemy concerning us, thereby increasing his hostility, howl like a dog, and covet like a raven?”

[1455]

And from Abu Ja'far, peace be upon him, who said:

“May God have mercy upon a servant among our Shi'a who makes us beloved to the people and does not make them hate us.

By God, if they transmitted what we say without distorting it and without changing it against us according to their own opinions, no one would be able to find anything against them.

But one of them hears a single word from us, then attaches ten things to it and interprets it according to his own opinion.

May God have mercy upon whoever hears something from the hidden contents of our secret and then buries it in his heart.”

Then he said:

“By God, God will not place one who is hostile to us and one who takes us as allies in the same abode.”

[1456]

Abu Abd Allah, peace be upon him, said to a man who had come to him from Kufa and whom he asked about his Shi'a, after the man informed him of their condition:

“The unity of our cause does not consist merely in affirmation and acceptance.

Bearing our cause means concealing it and protecting it from those who are not fit for it.

Convey my greetings to them and tell them:

‘May God have mercy upon a servant who draws the love of people toward us and toward himself. He tells them what they know, while concealing from them what they reject and do not understand.’

By God, no one who wages war against us causes us greater difficulty than one who speaks about us with what we have mentioned.

If they were to say about me only what I say about myself, I would pay no attention to their words, and they would truly be my companions.”

[1457]

And from him, peace be upon him, that he said to some of his Shi'a, advising them:

“Fear God, deal well with the companionship of those whom you accompany, deal well with those whose neighbors you are, return trusts to their owners, and do not call people pigs—if you are among our Shi'a.

So say what we say and act according to what we have commanded you.

Be Shi'a for us, and do not say about us what we do not say about ourselves, lest you cease to be Shi'a for us.

My father told me that a man among our Shi'a used to live in a neighborhood and the people's deposits were entrusted to him and their wills were entrusted to him.

So be like that."

[1458]

And from Abu Ja'far, peace be upon him, that he advised one of his companions concerning a group of his Shi'a. He said to him:[1]

"Convey my greetings to them, and advise them to fear the Almighty God; that their wealthy should support their poor; that their healthy should visit their sick; that their living should attend the funerals of their dead;[2] and that they should meet one another in their homes.

For the meeting of some of them with others is life for our cause.

May God have mercy upon a person who brings our cause to life[3] and acts upon it in the best manner.

Tell them:

'We have no means of attaining anything from God except through righteous deeds that you perform. You will never attain our allegiance except through piety.

And the person who will have the greatest regret on the Day of Resurrection is the one who describes a deed and then acts contrary to it.'"

The material that has come in this chapter concerning the Imams, peace be upon them, advising their friends to obey God and declaring themselves free of those among them who commit acts of disobedience does not contradict what came in the preceding chapter concerning God's mercy, Most High, toward those among them who sin and His forgiveness of all of them.

For what they commanded them to do, and encouraged them toward, namely obedience to God and avoidance of disobedience to Him, is what causes them to attain merit with Him and an honored rank in His presence.

Whoever among them commits sins is below these people in rank, although he may be among those who are forgiven in the Hereafter.

This is clarified by what Abu Basir narrated.

Footnotes:

1. In the original: "to them"; the supplied reading has been corrected according to the context.

2. In the original: "and I advise them."

3. In the original: "brings our command to life."

[1459]

Ibn al-Hakam al-Khath'ami[4], from Abu Abd Allah Ja'far ibn Muhammad, peace be upon him, who said:

“Believers are of two types.

One is he who fulfills what he pledged to God and fulfills its condition for Him. He is among those concerning whom God Most High said:

‘Among the believers are men who were true to what they pledged to God.’[1]

Such a person is one whom neither the terrors of this world nor the terrors of the Hereafter afflict, and he is one who intercedes but is not himself interceded for.

And another believer is like a tender shoot of grain: sometimes it bends and sometimes it stands upright.

Such a person is among those whom the terrors of this world and the terrors of the Hereafter afflict, and he is one for whom intercession is made.”

Footnotes:

1. Thus in the original; perhaps the correct reading is: “A believer …”
2. Al-Ahzab 33:23.
3. In the original: “al-Jash'ami.”

[1460]

And what has come from him, peace be upon him, is that he said to a group of his Shi'a:

“By God, all of you are in Paradise.

But how ugly it is for a man among you to have entered Paradise with people who strove and performed righteous deeds, while he is among them having torn his own covering and exposed his private parts.”

It was said:

“Can that really happen?”

He said:

“Yes, if he does not guard his stomach, his tongue, and his private parts.”

This is an explanation of what we have said.

So may God have mercy upon a person who competes for the highest degrees and does not allow himself to be content with the lower in the abode of everlasting permanence, concerning which God Most High said:

“Greater are the degrees and greater the distinction.”[1]

[Explanation of Unusual Terms]

Regarding his saying, **“like a tender shoot of grain”**:

A *khamah* of grain is the first growth that emerges upon a single stalk.

And *khamah* means a reed or slender stalk.

The poet said:

“We are only like the tender shoot of a crop;
whenever it appears, its harvest is already near.”

The sixteenth part of the book *Sharh al-Akhbar* has been completed, and with its completion the book itself has been completed, praise be to God, the Mighty, the Bestower, from the composition of our master, the Qadi al-Nu'man ibn Muhammad—may God exalt his sanctity and grant us his intercession and companionship.

Footnotes:

1. Al-Isra' 17:21.