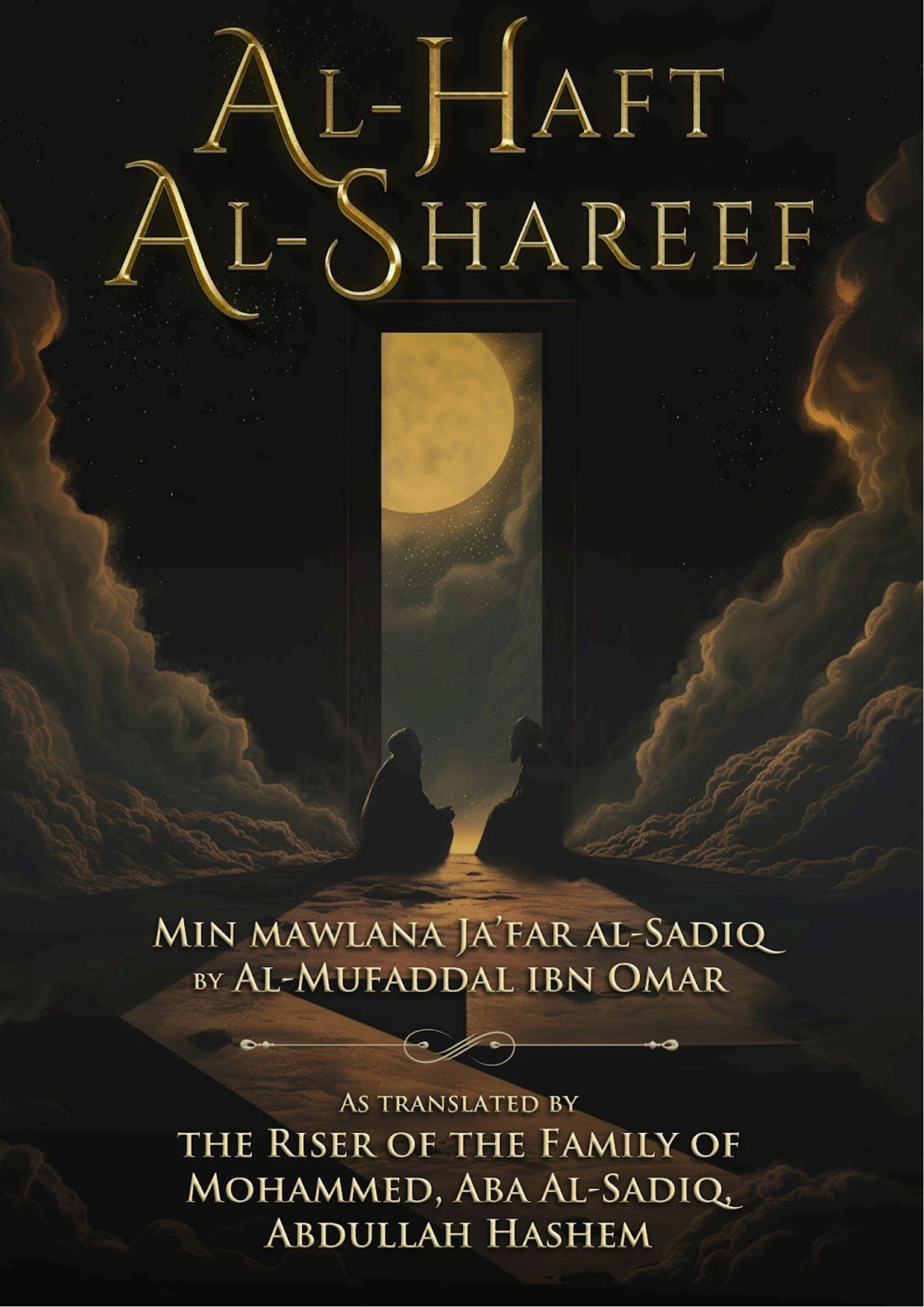


AL-HAFT AL-SHAREEF



MIN MAWLANA JA'FAR AL-SADIQ
BY AL-MUFADDAL IBN OMAR

AS TRANSLATED BY
THE RISER OF THE FAMILY OF
MOHAMMED, ABA AL-SADIQ,
ABDULLAH HASHEM

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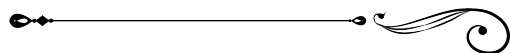
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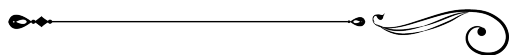
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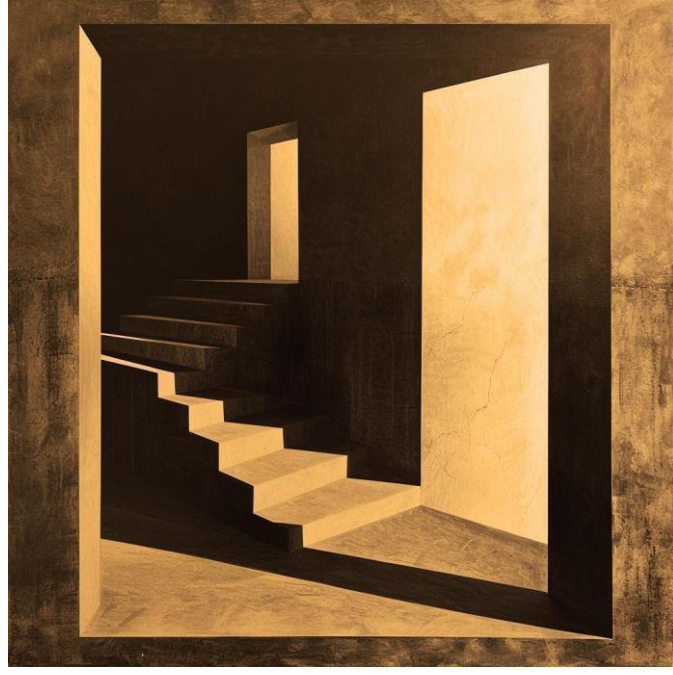


DOOR ONE



“ON KNOWING THE BEGINNING OF
CREATION AND THE FIRST THING
ALLAH CREATED”





الباب الأول



في معرفة ابتداء الخليقة وأول شيء خلقه الله تعالى



*Al-Mufaddal (Upon Him is the Preference of Allah and His Mercy) said, "I read to Abu Abdullah (Imam Ja'far Al-Sadiq) (Upon Us is His Peace and Mercy), 'Say: Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation: for Allah has power over all things. He punishes whom He pleases, and He grants Mercy to whom He pleases, and towards Him are ye turned.'"*¹

He said, "O Mufaddal, if the people knew the origin of creation, no two people would differ in religion!"

I said, "My Master and my Lord, I have no knowledge except that which you have taught me, so explain it to me."

He said, "It is self-explained in the verse, but most people do not comprehend. And of the people are those who say that the rewards and punishments are in this world because of Allah's saying, 'He punishes whom He pleases, and He grants Mercy to whom He pleases, and towards Him are ye turned.' Did you not know that punishment and mercy are before they are gathered and before they are turned, and that occurs in this world through incarnations into human forms and animal forms and different forms and then they are turned towards Him?"

I said, "My Master spoke the truth. Its punishment is not except in this day."

He (the Imam) looked to Ibn Thubyan and said, "O Yunus! What do the people of Kufa say about the start of creation?"

He said, "They say that Allah created Iblis (Satan) before Adam."

He (the Imam) said, "Allah is the Helper against what they say, they have lied upon Allah by saying that. Verily Allah, the High, the Magnificent, created light before darkness! He created good before evil, He created Paradise before Hell, He created mercy before punishment, He created the ghosts before the souls, He created the souls before the bodies, He created the bodies before death, He created death before dissolution, He created dissolution before the incarnations, He created the incarnations before the resurrection, He created the resurrection before the dissemination, He created the dissemination before retribution, He created retribution before regret, He created regret before the gathering and He created the gathering before the Earth appeared to be a different Earth and the Heavens, and Allah, the One, the Conqueror emerged."

I said, "O Master, what is the first thing that Allah created?"

He said, "The first thing Allah created was shadowy light."

I said, "And what did He create it from?"

He said, "He created it from His will and then He split it. Did you not hear Allah, the High, the Magnificent's words, 'Have you not seen how your Lord spread the shadow? If He willed, He could have made it still, then We have made the sun its guide/proof upon it. We then gradually withdraw it towards Us'?"² He created it before He created water and Earth and the throne."

I said, "In what image?"

¹ *The Holy Qur'an*, Chapter 29, Verses 20-21

² *The Holy Qur'an*, Chapter 25, Verses 45-46

قال المفضل عليه فضل الله ورحمته:

قرأت على أبي عبدالله علينا سلامه ورحمته: «قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ»

قال:

يا مفضل لو علم الناس مبتدأ أصل الخلق ما اختلف رجلان في الدين. قلت سيدي ومولاي لا علم لي إلا ما علمتني فسرهما لي، فقال: إنها مفسرة في الآية، ولكن أكثر الناس لا يعقلون. ومن الناس من يقول: إن الثواب والعقاب في الدنيا قوله: «يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ» أما علمت أن العذاب والرحمة قبل أن يحشروا وينقلبوا في هذه الدنيا في الناسوتية والمسوخية والتراكيب ومن بعد إليه ينقلبون، قلت: صدق سيدي، ما عقابها إلا في يومي هذا، قال: ثم نظر إلى ابن ظبيان وقال:

يا يونس ما تقول أهل الكوفة في ابتداء الخلق؟ قال:

يقولون إن الله خلق إبليس قبل آدم. فقال وبالله المستعان على ما يقولون، كذبوا على الله هكذا، إن الله سبحانه وتعالى خلق النور قبل الظلمة، وخلق الخير قبل الشر، وخلق الجنة قبل النار، وخلق الرحمة قبل العذاب، وخلق الأشباح قبل الأرواح، وخلق الأرواح قبل الأبدان، وخلق الأبدان قبل الموت، وخلق الموت قبل الفناء، وخلق الفناء قبل التراكيب، وخلق التراكيب قبل القيامة، وخلق القيامة قبل النشر، وخلق النشر قبل القصاص، وخلق القصاص قبل الندامة، وخلق الندامة قبل الحشر، وخلق الحشر قبل أن تبدو الأرض غير الأرض والسموات، وبرز الله الواحد القهار.

قلت: سيدي ما هو أول شيء خلقه الله؟ قال: أول شيء خلقه الله النور الظلي. قلت: ومن أي شيء خلقه؟ قال: خلقه من مشيئته ثم قسمه. أما سمعت قوله سبحانه وتعالى «أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا. ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا»؟ خلقه من قبل أن يخلق ماء وأرضاً وعرشاً. قلت: على أي مثال؟

He said, “In His image, then He split it into many shadows. And so the shadows looked at each other and they saw themselves and they knew that they were after they were not, and that is as much information as they were inspired with and they were not inspired with anything of good or evil except for that. Then Allah disciplined them.”

I said, “How did He discipline them?”

He said, “He glorified Himself and they glorified Him, He thanked Himself and they thanked Him, He verified Himself so they verified Him. And if it wasn’t for that, they would not know He was their Lord and would not know how to commend or thank Him and would not know how to speak or how to live.” *Then he said*, “They understood speech from Allah.” *Then my Master read*, “The nature (framed) of Allah, in which He hath created man. There is no altering (the laws of) Allah’s creation. That is the right religion, but most men know not.”³ *Then he said*, “And the shadows continued praising Allah and remained under the guardianship of Allah for 7,000 years. So Allah thanked this. Then He created from its praises the seventh Heaven, then He created the ghosts from the praises of the shadows and He made them shadows, and He created out of His self-praises the highest veil.” *Then my Master read*, “It is not given to any human being that Allah should speak to him except through revelation, or from behind a veil.’ Meaning, the ghosts that were created from the praises of the seven shadows. As for the Almighty’s saying, ‘or from behind a veil,’ it means the ghosts that were created from the seven shadows. As for His saying, ‘or from behind a veil,’ it means the ghosts who were created from the shadows. Then Allah created for them the seventh Paradise from the seventh Heaven.” *Then he said*, “There is the Paradise of shelter and it is the highest of Paradises. Then He created the first Adam and took the Covenant upon him and his offspring. Then Allah Almighty said, ‘Who is your Lord?’ And they responded saying, ‘Glory is Yours, we have no knowledge except what You have taught us!’⁴ So the veil which He created from His self-praise said and informed them, and the first veil was the most informed of them and from here it became incumbent that there be a *Hujjat* (Proof) upon creation.

Then Allah said to them, ‘Do you know that I am your Lord, Most High? How easy it is for me to create others like you and you cannot create anything.’ They responded, ‘Yes our Lord!’ and that was the Covenant He took upon them and Allah, Most High and Most Blessed, created seven Adams in the same manner. And He created for every Adam a Heaven and a Paradise as I have described to you. And He made the first to respond to the Covenant the first Adam, and then the second, one after the other, then He preferred the first over the second.” *Then he recited*, “And those foremost will be foremost. These will be those nearest to Allah.”⁵ And He created the second light better than the third light and He created the shadows from His will into what He wants. Then He disciplined them as He disciplined the first. Then He created for them the second Heaven and second Paradise. He said, ‘Tell me the names of these if ye are right.’ They said, ‘We have no knowledge except what You have taught us!’ Then He said to the second veil, ‘Tell them their names,’ so he told them their

³ *The Holy Qur’an*, Chapter 30, Verse 30

⁴ *The Holy Qur’an*, Chapter 2, Verse 32

⁵ *The Holy Qur’an*, Chapter 56, Verses 10-11

قال: على مثال صورته، ثم قسمه إلى أظلة فنظرت الأظلة بعضها إلى بعض، فرأت نفسها وعرفت أنهم كانوا بعد أن لم يكونوا، وألهموا من المعرفة هذا المقدار، ولم يلهموا معرفة شيء سواه من الخير أو الشر، ثم أدبهم الله. قلت: فكيف أدبهم؟ قال: سبح نفسه فسبحوه، وحمد نفسه فحمدوه، وحقق نفسه فحققوه، ولولا ذلك لم يكن يعرف أنه ربه ولا يدري كيف يثني عليه ويشكره، ولم يدر كيف يتكلم وكيف يسكن، ثم قال: تفقهوا عن الله الكلام. ثم قرأ سيدي: «فَظَرَّتْ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ» ثم قال: فلم تزل الأظلة على ذلك تحمده وتوالي الله سبعة آلاف سنة.

فشكر الله ذلك. فخلق من تسبيحها السماء السابعة، ثم خلق من تسبيح الأظلة الأشباح وجعلها الأظلة، وخلق من تسبيح نفسه الحجاب الأعلى، ثم قرأ سيدي: «وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ» يعني الأشباح التي خلقت من تسبيح الأظلة السبعة. وأما معنى قوله تعالى: أو من وراء حجاب، يعني الأشباح التي خلقت من الأظلة السبعة.

وأما معنى قوله: أو من وراء حجاب، قال: يعني الأشباح التي خلقت من الأظلة. ثم خلق لهم الجنة السابعة من السماء السابعة، ثم قال: عندها جنة المأوى وهي أعلى الجنات. ثم خلق آدم الأول، وأخذ عليه الميثاق وعلى ذريته، وقال عز وجل: من ربكم؟ «قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا». قال الحجاب الذي خلقه من تسبيح نفسه وأنبأهم فكان الحجاب الأول أعلمهم، فمن هناك وجبت الحجة على الخلق. ثم قال الله لهم: «أتعلمون أنني أنا ربكم الأعلى»، كم في قدرتي أن أخلق أمثالكم وتعجزون أن تخلقوا شيء؟ فقالوا: نعم يا رب؛ فذلك هو الميثاق الذي أخذه عليهم.

ثم إن الله تبارك وتعالى، خلق على مثال ذلك سبعة آدميين وخلق لكل آدم سماء وجنة على ما قد أخبرتك. فجعل أول من أجاب لأخذ الميثاق آدم الأول ثم الثاني واحد بعد واحد ثم فضل الأول على الثاني، ثم تلا: «وَالسَّابِقُونَ السَّابِقُونَ. أُولَئِكَ الْمُقَرَّبُونَ». وخلق النور الثاني أفضل من النور الثالث وخلق الأظلة من إرادته على ما يشاء، ثم أدبهم على مثال الأول، وخلق لهم السماء الثانية والجنة الثانية. قال: أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ؟ قالوا: لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا. فقال للحجاب الثاني: أَنْبِئُهُمْ بِأَسْمَائِهِمْ، فَأَنْبَأَهُمْ

their names and he told them of that which they were created from, and what the Heavens and Paradise and the shadows and ghosts were created from. And He took the Covenant upon the inhabitants of the first Heaven for the first veil, and a Covenant upon the inhabitants of the second Heaven for the second veil.” *Then my Master read, “And remember We took your covenant and We raised above you the Toor.’*⁶ The *Toor* is the first veil. As for the Almighty’s saying, ‘Hold firmly to what We have given you,’⁷ that is the knowing of the testimony.

So what was between Heaven to Heaven became him, and the second veil became the representative of Allah Almighty when he rose to the seventh Heaven, and also if the Lord came down to the second and fourth Heaven, it was to discipline them. And it was from this that the veil became a *Hujjat* (Proof) upon the inhabitants of the seventh Heaven, and it is the first of the veils, and the Heavens became doors.” *Then he recited, “Enter houses through the proper doors.’*⁸ Then He created the second light as He created the first light, and the second light is from the shadows, ghosts, spirits, Heaven and Paradise. And He created the third veil and its head the same as the second veil’s head, and He took the Covenant upon them for it and told them as He told the inhabitants of the second Heaven. And the third Adam responded the same as the second Adam had responded, as I have read to you of the light and shadows and ghosts and other than that of disciplines. And Allah created the fourth and fifth and sixth and seventh lights in the same manner as I have read to you.” *Then he said, “And the sacred months in which no one is allowed to be a shortcomer in.”*

I said, “How many are the sacred months?”

He said, “Four.”

I said, “How did they become sacred?”

*He said, “Because the first veil is closer to Allah than the second veil, and the second veil is closer than the third veil, all the way to the seventh. As such are the ghosts and shadows and spirits. Then He created the fifth light as I have explained to you. Then He created the sixth light in the same manner as what was mentioned before, and He created the fifth light from His command and the sixth from His understanding. Then He created the seventh light and commanded it and prohibited it.” And he said, “The weakest of them is the seventh, meaning it is the least of them in light and the highest in faith and the most delicate in certitude, except that Allah created them in the likeness of the first of the shadows and ghosts, and He made the veil a *Hujjat* (Proof) upon them. And all of those, the first of them is a *Hujjat* (Proof) upon the last of them, one after the other, and all of them have witnessed the Lord and He showed them the creation of the Heavens, all of it from seven lights. And He made each light ahead of and better than the other due to it being before, and He made the span of that 50,000 years. So praises due to Allah, the greatest of Creators, and He is sufficient for us and the best Disposer of affairs, He is the best Guardian and the best Victor.”*

⁶ *The Holy Qur’an*, Chapter 2, Verse 63

⁷ *The Holy Qur’an*, Chapter 2, Verse 63

⁸ *The Holy Qur’an*, Chapter 2, Verse 189

بأسمائهم ومن أي شيء خلقوا ومما خلقت السماوات والجنة والأظلة والأشباح، وأخذ الميثاق من أهل السماء الأولى للحجاب الأول، وأخذ من أهل السماء الثانية الميثاق للحجاب الثاني،

ثم قرأ سيدي: «وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ» والطور هو الحجاب الأول، وأما قوله تعالى: «خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ» وهي المعرفة في الشهادة، فصار ما بين سماء إلى سماء هو، وصار الحجاب الثاني مؤدياً عن الله تعالى إذا صعد إلى السماء السابعة. وكذلك إذا نزل الرب إلى السماء الثانية والرابعة فكان تأدياً لهم.

فمن ذلك صار الحجاب حجة على أهل السماء السابعة، وهي أول الحجب. فصارت السماوات أبواباً ثم تلا: «وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا» ثم خلق النور الثاني مثلما خلق النور الأول والنور الثاني من الأظلة والأشباح والأرواح والسماء والجنة. وخلق الحجاب الثالث ورأسه كما رأس الحجاب الثاني وأخذ ميثاقهم له ونبأهم كما نبأ أهل السماء الثانية، وأجاب آدم الثالث على مثل ما أجاب آدم الثاني على ما قرأت لك من النور والأظلة والأشباح وغير ذلك من التأديب، وخلق الله النور الرابع ثم الخامس والسادس والسابع على ما قرأت لك.

ثم قال: والأشهر الحرم التي لا يجوز لأحد فيها التقصير. قلت: كم عدد الأشهر الحرم؟ قال: أربعة. قلت: وكيف صارت حرم؟ قال: لأن الحجاب الأول أقرب إلى الله من الحجاب الثاني، والحجاب الثاني أقرب من الحجاب الثالث، إلى أن يبلغ إلى السابع، كذلك الأشباح والأظلة والأرواح على مثال ذلك.

ثم خلق النور الخامس على شرح ما أخبرتك به ثم خلق النور السادس على مثل ما تقدم من ذكره من الأشياء. وخلق النور الخامس من أمره، والسادس من فهمه ثم خلق النور السابع وأمره ونهاه. وقال: أضعفهم السابع أي أقلهم نوراً وأكثرهم إيماناً وأرقهم يقيناً، إلا أن الله خلقهم على مثال الأول من الأظلة والأشباح. وأقام لهم الحجاب حجة عليهم.

وكل هؤلاء أولهم حجة على آخرهم أول بعد أول وكلهم قد شاهد الرب، وشاهدهم خلق السماوات كلها من سبعة أنوار، وجعل كل نور متقدم وأفضل من صاحبه لسابقته، وجعل مقدار ذلك خمسين ألف سنة. فتبارك الله أحسن الخالقين وهو حسبنا ونعم الوكيل نعم المولى ونعم النصير.

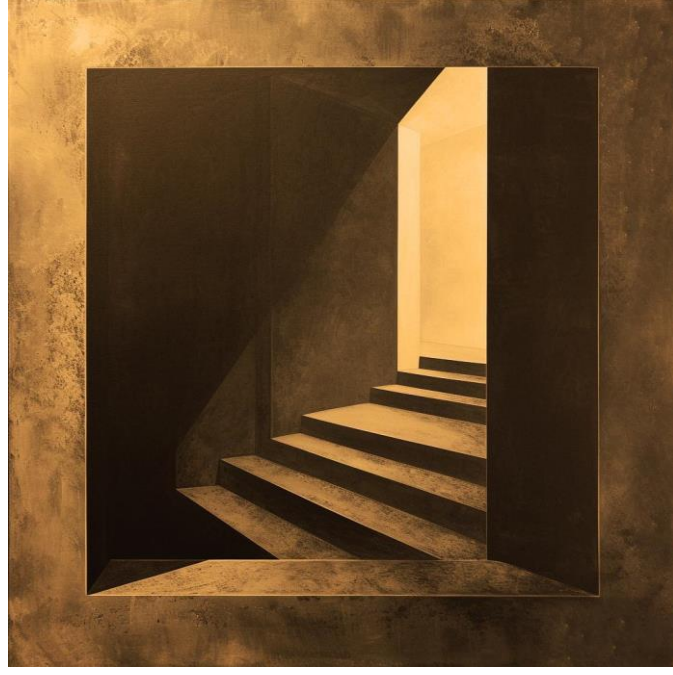


DOOR TWO



“ON KNOWING THE REASONING BEHIND THE
SHADOWS, GHOSTS AND SPIRITS, AND HOW
HE DISCIPLINED THEM AND HOW HE MADE
HIMSELF KNOWN TO THEM”





الباب الثاني



في معرفة علل الأظلة والأشباع والأرواح
وكيف أربهم وعرفهم بنفسه



Abu Abdullah said, "Then Allah created in every Heaven a Paradise, and in every Paradise a fountain called Salsabila." Then he recited, "A fountain there, called Salsabila."⁹ And he said, "They are seven Paradises and seven fountains. And every Heaven encompassed its inhabitants and became homelands for them that are suitable for them, because Allah created their works from the seven fountains that are in the Paradises. For it was created from the sciences/knowledge of its people. Then Allah dipped the shadows and ghosts into the fountains and made for the inhabitants of each Heaven a light in His fountain, and they became spirits in the bodies." And he said, "They were called 'shadows' because they were shadows in the shade of the light of Allah, and they were called 'ghosts' because they are the essence of Allah, and they were called 'spirits/souls' because they found rest in knowing Allah, and Heaven was called 'Heaven' because Allah named it out of their works and He raised it.

*Then Allah created in seven days for every Heaven a day. Then Allah made incumbent upon each Heaven a kind of glorification and praise. And He made a door for each Heaven and made the veils His Messengers to the inhabitants of every Heaven. And He praised Himself so they praised Him and He glorified Himself so they glorified Him and He cheered Himself and they cheered Him. So He stayed as such, as I told you, disciplining them so that He could take the *Hujjat* (Proof) upon them.*

Then He created the spirits as bodies from His light and He made every light in a Heaven in limits. And every spirit/soul of light has a body made of light, so if the light body rises to Heaven it wears of the bodies a body that it prefers, and a light veil is made for it. And if Allah descends to the Heaven He wears the veil of that Heaven, and His veil is of light unlike the spirits/souls whose bodies are of light.

And He only appears to His creation in this way in order to discipline them so that they understand from Him what He says, because a thing doesn't understand except what is in their image and species." Then my Master read, "'The character-imprint of Allah, and who imprints a better character than Allah, and we serve Him."¹⁰ So He remained as I told you, disciplining them and speaking with them about how He created them and how their beginning was and of what they were created. So when they knew all this, He spoke to the inhabitants of every Heaven about how He creates the dark bodies and how He creates the devils."

⁹ *The Holy Qur'an*, Chapter 76, Verse 18

¹⁰ *The Holy Qur'an*, Chapter 2, Verse 138

قال أبو عبد الله:

ثم خلق الله في كل سماء جنة وفي كل جنة عيناً تسمى سلسبيلاً. ثم تلا: «عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا» وقال: هي سبع جنات وسبع أعين وإنما احتملت كل سماء أهلها وصارت أوطاناً لهم ثلاثهم، لأن الله خلق أعمالهم من العيون السبعة التي في الجنان فإنها خلقت من علوم أهلها. ثم إن الله غمس الأظلة والأشباح في العيون وجعل لكل أهل سماء نوراً في عينه فصارت أرواحاً في الأبدان.

وقال: وإنما تسمت الأظلة لأنها كانت أظلة في ظل نور الله، وإنما تسمت الأشباح فلأنها ذات الله. وإنما تسمت الأرواح فلأنها استراحت إلى معرفة الله، وإنما تسمت السماء سماء لأن الله سماها من أعمالهم ورفعها. ثم خلق الله بسبعة أيام لكل سماء يوماً، ثم إن الله فرض على كل سماء جنساً من التسبيح والتهليل وجعل لكل سماء باباً وجعل الحجب رسله إلى أهل كل سماء. فسبح نفسه فسبحوه ومجد نفسه فمجدوه وهلل نفسه فهللوه.

فكث على ذلك بما أخبرتك يؤدبهم ليتخذ عليهم الحجة. ثم خلق الأرواح أبداناً من نوره وجعل كل نور في سماء على حدود، ولكل روحاً نورانية بدنناً من نور. فإذا صعد بدنناً نوراً إلى السماء لبس من الأبدان التي يفاضل بها بدنناً وجعل له حجاباً نورانياً. فكان الله إذا نزل إلى السماء لبس حجاب تلك السماء، وحجابه من نور. ليس كالأرواح التي أبدانها من نور. وإنما ظهر لخلق هذه الصفة تأديباً لهم ليفهموا عنه ما يقول. لأن الشيء لا يفهم عنه إلا من يكون بصورته ومن جنسه. ثم قرأ سيدي: «صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ» فكث كما أخبرتك يؤدبهم ويحدثهم كيف خلقهم وكيف ابتدأهم ومن أي شيء خلقهم. فلما علموا ذلك جعل يحدث كل أهل سماء كيف يخلق الأبدان الظلمانية وكيف يخلق الأبالسة؟



DOOR THREE



“ON KNOWING THE CYCLES AND ROUNDS
AND INCARNATIONS IN HUMAN FORM”





الباب الثالث

في معرفة الأدوار والأكوار والتراكيب
في الناسوبية

My Master said, “So when they finally understood that, He spoke with the inhabitants of every Heaven about how He creates the dark bodies and about how He creates the devils, and how He causes them to incarnate and installs them, and how He created the night as a home for them.” *Then my Master recited*, “*He causes the dawn to break; and He has made the night a home, and the sun and the moon for reckoning, this is an arrangement of the Mighty, the Knowing.*”¹¹ That was so He could teach them how the night was made a home, and how He created for them a sun and day and moon and night, and how faith is what’s hidden and disbelief is what’s apparent, and how Allah loves to be worshiped secretly and openly. And [so He could teach them] how they are torn and killed, until there was not a thing left in this world except that He told them about it and made them know it, and how they make mistakes and how they fall into error and how they disobey, and whoever disobeys in anything is returned and whoever obeys in anything goes into *Naskh*¹², and how He caused the seven cycles.” *Abu Abdullah said*, “So He disciplined them and made them know pain and what troubles would befall them, and He showed them all this so He would have the *Hujjat* (Proof) over them.

Then He created the twelve cycles and He determined five cycles for their creation until He created for them the bodies of clay, and every cycle was 50,000 years. And there remained seven cycles and of these seven cycles was the cycle of light bodies. And six cycles belong to His enemies until they return to what they initially were.” *Then Abu Abdullah recited*, “*Just as We produce the first creation, so shall We return it back, a promise We have undertaken: truly shall We fulfill it.*”¹³ *Then my Master Abu Abdullah said*, “O Mufaddal, what do the people of Kufa say about the length span of this world?”

I said, “They say, it is 7,000 years.”

He said, “They say, it is 7,000 years!” *My Master said*, “May Allah put them to shame! They are not describing the Kingdom of the Most High, Allah, except with their ignorance! They limited His ability, damn them and upon them is the curse of Allah! What do they say about the Hereafter, O Mufaddal?”

I said, “My Lord, they say it is forever, never-ending.”

He said, “They lie and are ignorant of Allah’s command. Verily, Allah, the Almighty, does not create anything except that He knows its beginning and end. How could the matter of the Hereafter, its purpose and its end, be hidden from Him? He knows best and understands best and is greater than for anything to be hidden from Him on Earth or in the Heavens, or in Paradise or in Hell, including the time of its beginning and its end. Did you not hear Allah, the Almighty’s words, ‘*Those who are wretched shall be in the Fire; There will be for them therein (nothing but) the heaving of sighs and sobs. They will dwell therein for all the time that the heavens and the earth endure except*

¹¹ *The Holy Qur’an*, Chapter 6, Verse 96

¹² An Arabic term referred to in some narrations as reincarnations in human form. It literally also means ‘copy’, in reference to a copy of a soul or creature.

¹³ *The Holy Qur’an*, Chapter 21, Verse 104

قال سيدي:

فلما عقلوا ذلك جعل يحدث أهل كل سماء، كيف يخلق الأبدان الظلمية، وكيف يخلق الأبالسة، وكيف أنه يكورهم ويركبهم، وكيف خلق الليل ليسكنوا فيه. ثم تلا سيدي: «فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ» حتى يعلمهم كيف يجعل الليل سَكَنًا، وكيف يخلق لهم شمساً ونهاراً وقرراً وليلاً. وكيف يكون الإيمان الخفي والكفر الظاهر، وكيف أحب الله أن يُعبد سراً وجهراً، وكيف يمزقون ويقتلون حتى لم يترك شيئاً مما يكون في هذه الدنيا إلا حدثهم عنه وعرفهم به، وكيف يخطئون ويزلون ويُعصون ومن عصى في أي شيء يرد، ومن أطاع في أي شيء ينسخ وكيف سبب الأدوار السبعة؟

قال أبو عبد الله:

فأدبهم وعرفهم كيف الأوجاع، وأي علة تنزل بهم، وقد بين لهم ذلك ليكون له الحجة عليهم. ثم خلق الأدوار الاثني عشر. وكان قد قدر خلقهم إلى أن خلق لهم الأبدان من الطين بخمس أدوار، وكل دور بخمسين ألف سنة، وبقيت سبعة أدوار. فكان من الأدوار السبعة دور الأبدان النورانية وستة إلى أعدائه حتى يرجعوا إلى ما كانوا. ثم تلا أبو عبد الله: «كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًّا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ».

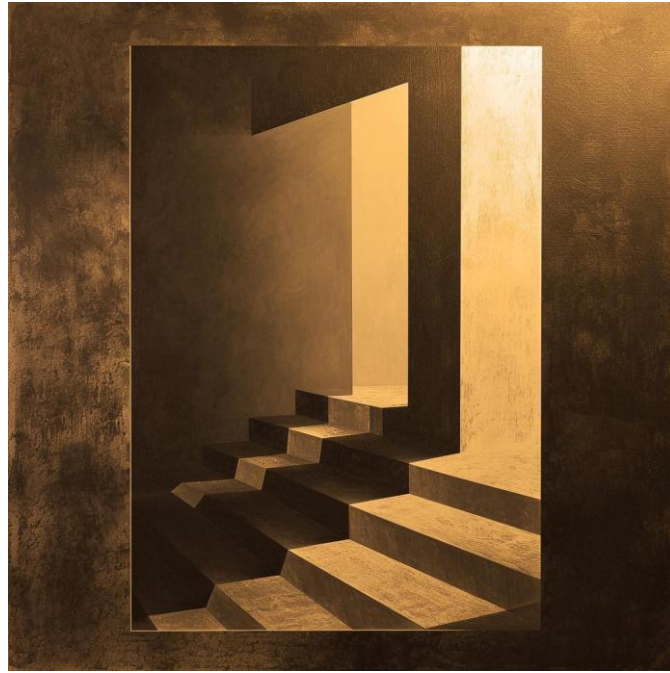
قال سيدي أبو عبد الله:

يا مفضل ما تقول أهل الكوفة في دور منتهى الدنيا؟ قلت: يقولون إنها سبعة آلاف سنة. فقال: يقولون إنها سبعة آلاف سنة. قال سيدي: أخزاهم الله إنهم لا يصفون ملك الله العلي الأعلى إلا بجهلهم وأنهم قد قصرُوا في قدرته تَبًّا لهم وعليهم لعنة الله. وماذا يقولون في الآخرة يا مفضل؟ قلت: يقولون يا مولاي هي دائمة لا انتهاء لها. فقال: يؤفكون ويجهلون أمر الله تعالى، إن الله عز وجل لا يخلق شيئاً إلا ويعلم أوله وآخره، وكيف يخفى عليه أمر الآخرة وغايتها ومنتهاها، هو أعلم وأفهم وأعظم شأنًا من أن يخفى عليه في الأرض ولا في السماء ولا الجنة ولا النار. ووقت ابتداء ذلك وانقضائه. أما سمعت قول الله تعالى: «فَأَمَّا الَّذِينَ شَقُّوا فَنِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا

as thy Lord willeth: for thy Lord is the (sure) accomplisher of what He planneth.’¹⁴ How can they deny this ability? The ability of Allah, the Majestic, was shown in everything that He willed. He is not asked about what He does and they are asked.”

¹⁴ *The Holy Qur'an*, Chapter 11, Verses 106-107

مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ» فكيف ينفون هذه القدرة قدرة الله عز وجل بدت في كل
ما أراد، لا يسأل عما يفعل وهم يسألون.

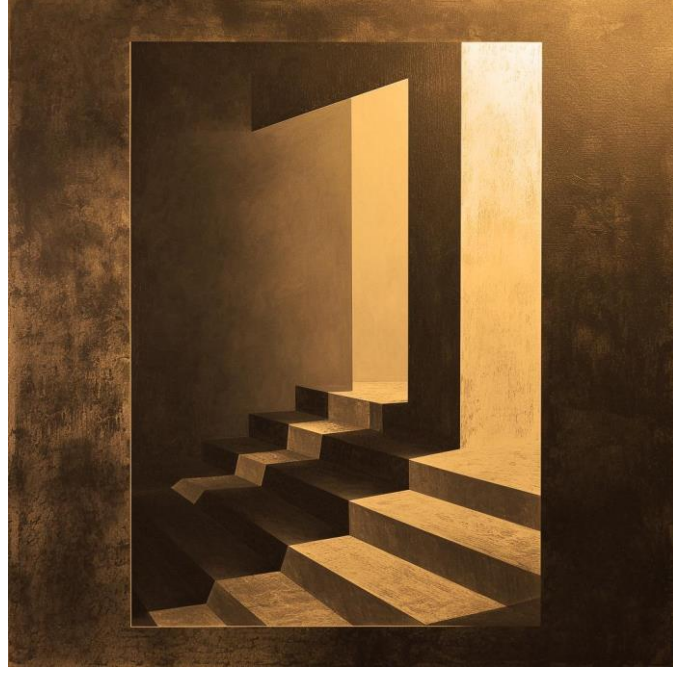


DOOR FOUR



“ON KNOWING THE DISOBEDIENCE OF
CREATION, THE REASONS FOR IT
AND HOW THEY FORGOT
WHAT THEY WERE REMINDED OF”





الباب الرابع



في معرفة عصيان المخلوق وعمله وكيف نسوا
ما ذكروا به



Al-Mufaddal said, “My Master Abu Abdullah said, ‘Allah completed all that in the length of 50,000 years.’”

Then he (Imam Al-Sadiq) said, “He created His creation from light and it was the weakest of them in self. Then the Almighty said, ‘We have allowed you to descend to Earth.’ ‘*That He might try you [as to] which of you is the best in deeds.*’¹⁵ Then He said, ‘For every one of you who is disobedient, I created for him an enemy from his disobedience.’” *He said*, “So they all looked at one another and they said to the weakest of them in certitude, ‘Let us go to our Leader and obey Him in His Heavens and we do not need to descend to Earth.’

So when they said that, and they did not know that was, in fact, an act of disobedience in response to Allah Almighty, they gathered to Him and Allah Almighty was visible to them, they could see Him with the sight of the eye. And they said, ‘Our God and Master and Lord! You told us that You will make us abide on Earth and that You will test us on Earth and create out of our disobedience an enemy for us. You have the will in Your commands and *bida’a*¹⁶ in Your actions. Do not make us descend to Earth and leave us in Heaven thanking and praising and worshiping You.’ He said, ‘You have just disobeyed me by objecting to My saying. Did you not say: O God, You are more knowledgeable and we have no knowledge. We have submitted to Your command and have followed what pleases You?’ He said, ‘I was thankful for what you said, but you have responded back to My saying and command.’

So He created from their disobedience a veil and He veiled Himself from them with it. And He created for each one of them seven bodies that they reincarnate in, then they are turned to other than that.” *He (the Imam) said*, “So they then knew that they had made a mistake and wronged their own selves and lost the Covenant that Allah had taken upon them not to disobey Him.” *Then Abu Abdullah recited*, “*They forgot a portion of that of which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection.*”¹⁷ *Then he recited*, “*If they had done what they were told, it would have been better for them, and would have strengthened their (faith). And indeed We would have bestowed upon them a great reward from Ourselves. And indeed We would have guided them to the Straight Path.*”¹⁸ *Then he read*, “*And whoso obeys Allah and the Messenger, then they will be in the company of those on whom Allah has bestowed His Grace of the Prophets, the truthful, the martyrs and the righteous. And how excellent these companions are! Such is the bounty from Allah and Allah is Sufficient as All-Knower.*”¹⁹ Meaning, [All-Knower] of what you concealed in your hearts of objecting to Allah, the Almighty. Then He confirmed this and warned the believers by saying, ‘*O you who believe! Take your precautions.*’²⁰ It means, [take your precautions] from the likes of this speech and from responding back to Allah, the Almighty.” *He said*, “And Allah veiled Himself from them so they regretted what they had missed. And they went

¹⁵ *The Holy Qur’an*, Chapter 11, Verse 7

¹⁶ The Arabic term *bida’a* refers to a change in divine decree.

¹⁷ *The Holy Qur’an*, Chapter 5, Verse 14

¹⁸ *The Holy Qur’an*, Chapter 4, Verses 66-68

¹⁹ *The Holy Qur’an*, Chapter 4, Verses 69-70

²⁰ *The Holy Qur’an*, Chapter 4, Verse 71

قال المفضل: قال مولاي أبو عبد الله:

فرغ الله من ذلك كله بمقدار خمسين ألف سنة ثم قال: خلق خلقه من نور وهو أضعفهم نفساً وقال تعالى:

قد أذنّا لكم أن تنزلوا إلى الأرض «لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا» ثم قال: فكل من عصا منكم خلقت من معصيته عدواً له. قال: فنظر بعضهم إلى بعض، فقالوا لأضعفهم يقيناً: تعالوا حتى نجتمع إلى رئيسنا، ونطيعه في سماواته، ولا نحتاج أن نهبط إلى الأرض.

فلما قالوا ذلك وهم لا يعلمون أن ذلك معصية ورداً على الله تعالى، واجتمعوا إليه، وكان الله عز وجل ظاهراً لهم يروونه رؤيا العين، وقالوا: إلهنا وسيدنا ومولانا أخبرتنا بأنك تسكنا في الأرض فتبلوننا في الأرض وتخلق من معصيتنا عدونا، لك المشيئة في أمرك والبدا في فعلك، لا تهبطنا إلى الأرض، ودعنا في السماء فنحمدك ونشكرك ونعبدك. قال: ها قد عصيتموني بردكم على قولي أفلا قلتم إلهنا أنت أعلم ولا علم لنا استسلمنا لأمرك واتبعنا رضاك. فقال: كنت أشكر ذلك من قولكم. ولكنكم رددتم على قولي وأمري.

نخلق من معصيتهم حجاباً، واحتجب عنهم به وخلق لكل واحد منهم سبعة أبدان يترددون فيها. ثم ينقلون إلى غيرها. قال: فعلوا أنهم أخطأوا وغلطوا على أنفسهم وضيعوا ما كان عهد الله إليهم في ترك مخالفتهم. ثم تلا أبو عبد الله: «فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ» ثم تلا: «وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ ثَبَاتًا. وَإِذَا لَأَتَيْنَاهُم مِّن لَّدُنَّا أَجْرًا عَظِيمًا. وَلَهْدَيْنَاهُم صِرَاطًا مُسْتَقِيمًا» ثم قرأ: «وَمَن يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا. ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا»، يعني بما أضمرت في قلوبكم من ردكم على الله تعالى.

ثم وكذ ذلك وحذر المؤمنين فقال تعالى: «يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ» يعني من مثل هذا القول ومن رد على الله تعالى. قال: واحتجب الله عنهم فندموا على ما فاتهم،

forth circulating/roaming around with this veil for 7,000 years in regret over what they had said, and sorry about what they missed from seeing Him and His knowledge and being deprived from looking at Him and the sweetness of His speech, and they used to talk about the sweetness of that which has no end to it. So when they lost that comfort/restfulness, they became lonely and remained confused not being guided in their matter in what they do, and they were caught up with grief and regret. And peace (i.e. the end).”

وطافوا بذلك الحجاب سبعة آلاف سنة ندماً على ما قالوه، وأسفاً على ما فاتهم من رؤيته وعلمه وحرمانهم من النظر إليه وحلاوة كلامه وكانوا يتحدثون عن حلاوة ذلك ما لا انتهاء له ولا غاية. فلما فقدوا الإستراح استوحشوا وبقوا حيارى لا يهتدون من أمرهم ما يفعلون وأدركتهم الحسرة والندامة والسلام.



DOOR FIVE



“ON KNOWING THE SENDING FORTH
OF MESSENGERS TO CREATION”





الباب الخامس



في معرفة بعث الرسل إلى الخلق



Abu Abdullah said, “So when they became confused in their matters and were shocked and became regretful, their Lord had mercy on them. So He sent to them the Messengers, and the first that came to them from the Messengers was Mohammed (PBUH & His Family), the Head of the Prophets and the last of the Messengers in the old age, and his speech was in the shadows and ghosts and the spirit and the spirits. And that is why the Prince of the Believers (PBUH) said, ‘With us the matter began and with us it shall end.’ And that is that the Messenger of Allah and the Prince of the Believers were in His image as the shadows were, and they were a name upon the ghosts and spirits. After that He spoke to them by the veil, and the Messenger of Allah (PBUH & His Family) was the first of the ghost veils, then in the spirit veil, then in the body when Allah created for them the flesh-blood bodies.”

I said to our Master Al-Sadiq, “What did Allah create from their disobedience?”

He said, “That speech which Iblis (Satan) is on.”

قال أبو عبد الله:

فلما تحيروا في أمورهم وبهتوا وندموا رحمهم ربهم، فأرسل إليهم الرسل وكان أول من أتاهاهم من الرسل محمد (صلعم) رأس الأنبياء وخاتم المرسلين في قديم الدهر وحديثه في الأظلة والأشباح والروح والأرواح. فمن ذلك ما قاله أمير المؤمنين (صلعم): بنا فتح الأمر وبنا يختم. وذلك أن رسول الله وأmir المؤمنين كانا على خلقه كالأظلة، واسم على الأشباح والأرواح. فكان بعد ذلك يكلمهم بالهجاب. وكان رسول الله (صلعم) أول المحجب الشبهي، ثم في الهجاب الروحي، ثم في البدن، حين خلق لهم الأبدان اللحمية الدموية. قلت لمولانا الصادق: أي شيء خلق الله من معصيتهم؟ قال: الكلام الذي عليه إبليس.



DOOR SIX



“ON KNOWING IBLIS (SATAN)
AND WHAT HE CREATED HIM FROM”





الباب السادس



في معرفة إبليس ومن أي شيء خلقه



Abu Abdullah said, “Allah Almighty created the spirit without a body and created Iblis (Satan) from the disobedience of the believers and their trespasses and their mistakes. So when He created him, he looked towards the Heavens above him and he was standing and the Lord was veiled, and the light-spirits differed in the bodies and they lit up bright. And the accursed did not know the beginning of creation nor did he know what they were created of, and he was not a witness to it as the ones before him were, and he was not told anything of it, and he was not disciplined as the believers were disciplined.” *Then Abu Abdullah recited*, “‘I called them not to witness the creation of the heavens and the earth, nor (even) their own creation. It is not for Me to take as supporters those who lead astray.’”²¹ And by that He meant the letter of speech. Iblis and his offspring witnessed the creation of the Earths. ‘It is not for Me to take as supporters those who lead astray.’ Verily, Allah created Iblis for every rebellious tyrant.” *Then he said*, “O Mufaddal, do you know why Iblis disobeyed?”

I said, “No, my Master.”

He said, “Iblis and his offspring are ignorant. They were created from ignorance and disobedience so they never obey Allah and do not know the path to guidance, and they follow the ways of temptations and approach it. So they were returned and did not abstain. And He created the believers from the spirit of life, for if they doubt they return back and if they become ignorant they stop until they know, and if they disobey they seek forgiveness. And the deliberate disobedience of the believer does not last, rather he disobeys and he fears Him.”

I said, “My Master, from what aspect was the Lord not known?”

He (PBUH) said, “In regards to the different veils. This door is finished, and peace.”

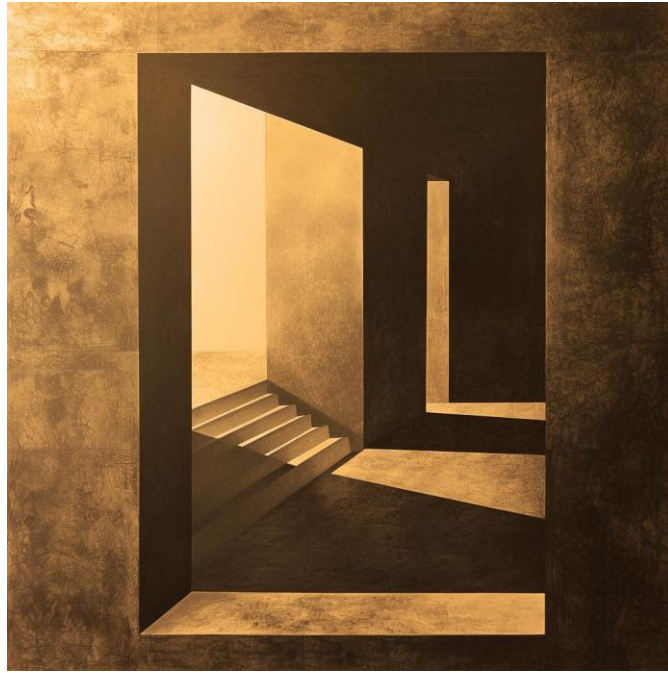
²¹ *The Holy Qur'an*, Chapter 18, Verse 51

قال أبو عبد الله:

خلق الله تعالى الروح بلا بدن، وخلق إبليس من معاصي المؤمنين وزلاتهم وخطاياهم، فلما خلقه نظر إلى السماء من فوقه وهو قائم والرب محتجب والأرواح النورانية تختلف في الأبدان وتضيء ضياءً فلم يعرف الملعون ابتداء الخلق أو من أي شيء خلقوا ولم يشهدوا كما شهد الذين من قبله، ولم يخبره بشيء من ذلك، ولم يؤدب كما يؤدب المؤمنون. ثم تلا أبو عبد الله: «مَا أَشْهَدْتُهُمْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلَقَ أَنْفُسَهُمْ وَمَا كُنْتُ مَتَّخِذَ الْمُضِلِّينَ عَصُدًا»

وإنما أراد بهذا الحرف من الخطاب. وذلك إبليس وذريته قد شهدوا خلق الأرضين: «وَمَا كُنْتُ مَتَّخِذَ الْمُضِلِّينَ عَصُدًا» إن الله خلق إبليس لكل طاغ متمرّد.

ثم قال: يا مفضل أتدري لما عصى إبليس؟ قلت لا يا مولاي ... قال: إن إبليس وذريته جاهلون، خلقوا من الجهل والمعصية فلا يطيعون الله أبداً ولا يعرفون سبيل الرشاد، ويتبعون سبل الغي والورود إليه. ثم ردوا وما انتهوا. وخلق المؤمنين من روح الحياة. فإن شكوا رجعوا، وإن جهلوا وقفوا، حتى يعرفوا، وإن عصوا إستغفروا ومعصية المؤمن على تعدد لا تدوم، وإنما يعصي ويحذره. قلت: يا مولاي من أين جهل الرب؟ قال عليه السلام: من جهة الحجب المختلفة. تم الباب والسلام.



DOOR SEVEN



“ON KNOWING THE DEVILS AND
HOW THEY BECAME DEMONS”





الباب السابع



في معرفة الأبالسة وكيف صاروا شياطين



Abu Abdullah said, “Verily, when Iblis was created he looked at the creation of the believers and did not know they were believers, so he saw them as standing bodies. So he said to himself, ‘I am better than them and those.’

So when he became a ghost in the dark creation, he objected to that. And he said, ‘How can that be when I am better than those people that were created as bodies? I run in their bodies and they cannot run in me.’ So he and his offspring went forth entering into bodies that contain no spirit. So he said, ‘We are better than those, we deceive them, we own them and they do not own us, and we enter in their bodies and they do not enter into our bodies. How have they been pertained to light while we are pertained to darkness?’ So he and his offspring decided upon enmity towards the believers. And in those times he was not called Iblis.” *And Abu Abdullah said*, “No different Heaven and in proportion to the shadows, and ghosts and spirits.²² So when he (Iblis) and his offspring decided upon enmity towards the believers, Allah sent Mohammed (From Him is Peace) to the Prophets and believers as lights. And He had made them inhabit the worldly Heaven and He singled out His creatures, the inhabitants of the worldly Heavens. So Allah strengthened them with Mohammed to guide them. And Allah said, ‘O Mohammed, go down to them then warn them about Iblis and his seed, for they have concealed their enmity towards the believers.’

And we bring forth to the believers that they do not tell Iblis about their creation nor what they have been created of. And He ordered them to secrecy and it was from here that you were ordered to secrecy. And it is the test of obedience and disobedience because *taqiyya* (*concealment*) is my religion and the religion of my Fathers and Grandfathers, and whoever does not have concealment has no faith. Allah said to the believers as He was disciplining them, ‘I shall create for you an enemy and he will disobey Me along with his seed, and I shall punish them in this world and the Hereafter.’ As for this world it will be in *Maskh*²³ and in the Hereafter, it will be the Hellfire!” *Then he recited*, “*And indeed We will make them taste the smaller punishment prior to the supreme punishment in order that they may (repent and) return.*”²⁴

And Allah, Mighty is the Speaker, said to the believers, ‘I am not unjust and I do not wrong anyone of My creation, I do not punish anyone except by their own sins.’ And I want to take upon them the Covenant of Allah and His pledge that He created them and He sustains them and they are brought to life and caused to die by His power and authority that Allah has given them, and upon this Covenant and pledge He gave them this ability.” *Then he recited*, “*And remember We took your covenant and We raised above you the Toor. Hold firmly to what We have given you and bring (ever) to remembrance what is therein: Perchance ye may fear Allah.*”²⁵ And the Almighty said, ‘*And remember We took from the prophets their covenant: As (We did) from thee, and Noah, and Abraham, and Moses and Jesus son of Mary. We took from them a solemn covenant. That (Allah)*

²² The meaning of this sentence appears to be unclear and the sentence seems to be structurally incomplete. However, this is how it appears within the Arabic text.

²³ Reincarnation into an animal or such lowly things

²⁴ *The Holy Qur'an*, Chapter 32, Verse 21

²⁵ *The Holy Qur'an*, Chapter 2, Verse 63

قال أبو عبد الله:

إن إبليس لما خلق نظر في خلقة المؤمنين وهو لا يعلم أنهم مؤمنين فرآهم أبداناً قائمة. فقال في نفسه: أنا خير منهم ومن هؤلاء. فلما صار في الخلقة الظلمية إلى الشبح، أنكر ذلك. فقال: كيف هذا وأنا خير من هؤلاء القوم الذين خلقوا أبداناً، أجري في أبدانهم ولا يمكنهم أن يجروا فيّ. فأقبل هو وذريته يدخلون في الأبدان التي لا روح فيها. فقال: نحن خير من هؤلاء ولقد زينا عليهم ثملكهم ولا يملكوننا، وندخل في أبدانهم ولا يدخلون في أبداننا، وكيف خصوا بالضياء وخصصنا في الظلمة. فاعتقد هو وذريته عداوة المؤمنين ولم يكن يومئذ يسمى إبليس.

وقال أبو عبد الله:

لا سماء مختلفة وعلى قدر الظل والشبح والروح، فلما اعتقد هو وذريته عداوة المؤمنين بعث الله محمد منه السلام إلى النبيين والمؤمنين أنواراً. وقد كان أسكنهم سماء الدنيا وخص خلقه سكان السماوات الدنيا. فأيدهم الله بحمد ليهديهم ويرشدهم. فقال الله: يا محمداً أنزل إليهم ثم حذرهم من إبليس وذريته فإنهم قد أضمو عداوة المؤمنين، ونقدم إلى المؤمنين بأن لا يخبروا إبليس بخلقهم ولا من أي شيء خلقوا. وأمرهم في الكتمان. فمن هنا أمرتم في الكتمان وهو إمتحان الطاعة والمعصية. لأن التقية ديني ودين آبائي وأجدادي ومن لا تقية له لا إيمان له.

وقال الله للمؤمنين وهو يؤدبهم: إني سأخلق لكم عدواً وأنه سيعصيني وذريته وإني أعذبهم، في الدنيا والآخرة. أما في الدنيا ففي المسوخية وأما في الآخرة ففي النار. ثم تلا: «وَلَنَذِيقَنَّهُمُ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ». وقال عز من قائل للمؤمنين: إني لست بجائر، ولا أظلم أحداً من خلقي، ولا أعذب أحداً إلا بذنبه. وإني أريد أن آخذ عليهم عهد الله وميثاقه بأنه خلقهم ويرزقهم ويحيوا ويموتوا بقدرته وسلطانه، التي أعطاهم الله إياها. وعلى هذا العهد والميثاق أعطاهم هذه القدرة. ثم تلا: «وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ» وقال تعالى: «وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقاً غَلِيظاً».

may question the (custodians) of Truth concerning the Truth they (were charged with): And He has prepared for the Unbelievers a grievous penalty.”²⁶ *Al-Sadiq said*, “As such concealment entered into the Covenant that He took upon the Prophets and Vicegerents.” *Then he said*, “Conceal this and keep it secret, due to what He knew was in the hearts of the enemies.”

So I said, “How did He make them swear [to the Covenant]?”

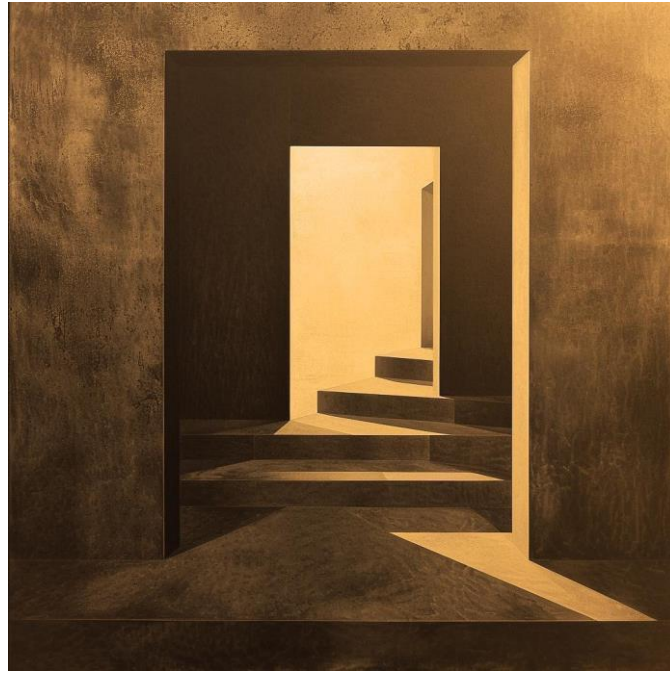
He said, “He made the Prophets swear by Allah, and the Vicegerents swear by Allah, and He made the believers swear by Allah, the Great. And He made them swear to this Covenant upon knowing and the shadows and the ghosts and the bodies after the swear of the great Covenant in the Almighty’s saying, ‘We took from you a solemn covenant.’²⁷ And peace and all praises due to Allah, Lord of the Worlds.”

²⁶ *The Holy Qur’an*, Chapter 33, Verses 7-8

²⁷ *The Holy Qur’an*, Chapter 4, Verse 21

لَيَسْئَلَنَّ الصَّادِقِينَ عَنْ صِدْقِهِمْ^ج وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا.

قال الصادق: فدخل الكتمان في الميثاق الذي أخذه على الأنبياء والأوصياء. فقال: استروا ذلك واكتموه لما علم ما في قلوب الأعداء. فقلت: كيف حلّفهم؟ قال: حلّف الأنبياء بالله، وحلف الأوصياء بالله، وحلف المؤمنون بالله العظيم، وحلفهم بهذا الميثاق على المعرفة والأظلة والأشباح والأبدان بعد حلف الميثاق العظيم، قوله تعالى: «وَأَخَذْنَا مِنْكُمْ مِيثَاقًا غَلِيظًا»، والسلام والحمد لله رب العالمين.

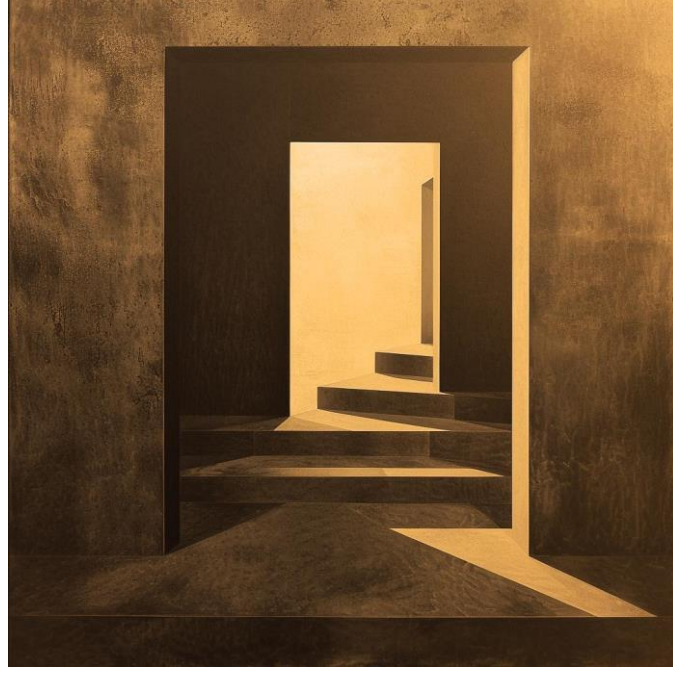


DOOR EIGHT



“ON KNOWING HOW WE BROUGHT
FROM EVERY NATION A WITNESS,
AND WE BROUGHT YOU AS A
WITNESS UPON THEM”





الباب الثامن



في معرفة إرنا جئنا من كل أمة بشهيد
وجئنا بك على هؤلاء شهيداً



Abu Abdullah said, “Then Allah gathered the spirits/souls of all the Prophets and Vicegerents and believers, and He wrote upon them a Book. And He made Mohammed (PBUH & His Family) a witness upon it, and on that day there was no other witness but Mohammed. And He wrote in a tablet of light and He stamped it and safeguarded the tablet in the marquees of His throne.” *Then Abu Abdullah recited*, “‘How then if We brought from each people a witness.’”²⁸ Do you know how this verse came down?”

I said, “No.”

He said, “This verse came down concerning Adam over his descendants, and every Messenger, and We brought you, O Mohammed, as a witness over all the children of Adam.” *Then he recited His saying*, “‘And establish the testimony for Allah. That is instructed to whoever should believe in Allah and the Last day,’”²⁹ and the shadows and ghosts and spirits/souls.”

I said, “O my Master, the people of Kufa read the verse differently than how you read it and they claim that this testimony is concerning women and divorce.”

He said, “Woe to them! They are ignorant of [the meaning of] the verse because they placed it in other than the place that Allah put it in, and they preferred the men and women so they have disbelieved and disobeyed. Did Allah, the Almighty, not say, ‘And establish the testimony for Allah?’”

I said, “O my Master, and which is the verse that concerns the matter of women and divorce?”

He said, “It is, ‘The witnesses should not refuse when they are called on (for evidence).’”³⁰ *And he said*, “‘That is more just in the sight of Allah and stronger as evidence.’”³¹ And the Almighty said, ‘Who is more unjust than those who conceal the testimony they have.’”³² And the Almighty said, ‘For whoever conceals it, his heart is tainted with sin. And Allah Knoweth all that ye do.’”³³

²⁸ *The Holy Qur'an*, Chapter 4, Verse 41

²⁹ *The Holy Qur'an*, Chapter 65, Verse 2

³⁰ *The Holy Qur'an*, Chapter 2, Verse 282

³¹ *The Holy Qur'an*, Chapter 2, Verse 282

³² *The Holy Qur'an*, Chapter 2, Verse 140

³³ *The Holy Qur'an*, Chapter 2, Verse 283

قال أبو عبد الله:

ثم إن الله جمع أرواح الأنبياء والأوصياء والمؤمنين كلها فكتب عليها كتاباً وأشهد عليها محمد (صلعم)، ولم يكن في ذلك اليوم شاهداً غير محمد. وكتب في لوح من نور وختمه واستودع ذلك اللوح سرادق عرشه. ثم تلا أبو عبد الله: «فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ». أتدري كيف نزلت؟ قلت لا. قال: نزلت هذه الآية بآدم على ولده وكل رسول، وجئنا بك يا محمد على الآدميين شهيد. ثم تلا قوله:

«وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ» والأظلة والأشباح والأرواح قلت يا مولاي: إن أهل الكوفة يقرأونها بخلاف ما تقرأها أنت، ويزعمون أن هذه الشهادة في النساء والطلاق. فقال: ويلهم جهلوا الآية لأنهم وضعوها في غير موضعها الذي وضعه الله تعالى فيه، وآثروا الرجال والمرأة، لقد كفروا وعقوا. ألم يقل الله عز وجل: «وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ».

قلت يا مولاي وكيف الآية التي في أمر النساء والطلاق؟ قال هي: «وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا». وقال: «ذَلِكَ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ». وقال تعالى: «وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ». وقال تعالى: «وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ».



DOOR NINE



“ON KNOWING THE ESOTERIC MEANING
OF TESTIMONY AND THE CONTRACT
OF TESTIMONY OF THE BELIEVERS”





الباب التاسع



في معرفة الشهادة في الباطن
وعقد الشهادة عند المؤمنين



Al-Mufaddal said, “I said to my Master Al-Sadiq (PBUH), ‘What do you say about the *nasibi*’³⁴ man who marries a believing woman?”

He (PBUH) said, “If his *nasb* (hatred for the Ahlul-Bayt) becomes apparent to her, she disobeys him and says to him, ‘Divorce me!’ Then she calls upon me to testify for her, and I will testify that for her.”

I said, “And do I testify for her?”

He replied, “There is no protection for the disbeliever in regards to the believer.”

I said, “And how can I testify and Allah says, ‘*Except he who has witnessed with truth and they know*,’³⁵ while I have no knowledge of that?”

He (From Him is Peace) said, “On the contrary, you do know. Did you not know that Allah took a Covenant upon you that the believer testify for his believing brother if it was an issue regarding chastity, and he must be virtuous and truthful in what he testifies? And that is because the believer testifying to the faith of his brother is greater than all that, it is a right and duty upon the brother towards his believing brother. And it is because of that that Allah described to the believers when He was disciplining them in the shadows everything that was to befall them from the enemies in this world, and He informed them of the dominance of the enemies over them. So He commanded them to bear testimony for one another in that which has their salvation from the enemies and their well-being in life. That is indeed a rightful duty upon them to do, and what right is greater than this right that separates between the *nasibi* and a believing woman. The end and peace.”

³⁴ A *nasibi* is a person who holds hatred in their heart towards the Ahlul-Bayt.

³⁵ *The Holy Qur'an*, Chapter 43, Verse 86

قال المفضل:

قلت لمولاي الصادق عليه السلام: ما تقول في الرجل الناصبي يتزوج بالامرأة المؤمنة؟ قال عليه السلام: إذا تبين لها نصبه استعصت عليه، وقالت له: طلقني. ثم تستشهدني فاشهد لها بذلك. قلت: وهل أشهد لها؟ فأجاب: ليس للكافر مع المؤمن عصمة. قلت: وكيف أشهد والله يقول: الا من شهد بالحق وهم يعلمون وأنا لا علم لي بذلك. قال منه السلام: بلى، أنت تعلم. أما علمت أن الله أخذ عليكم الميثاق أن يشهد المؤمن لأخيه المؤمن، إذا كان من الموضع الذي يعف ويحب فيه العفة والامانة في كل ما يشهده، وذلك أن شهادة المؤمن لأخيه بالإيمان أكبر من ذلك كله. فهي حق واجب على الأخ لأخيه المؤمن. ولذلك وصف الله المؤمنين عندما كان يؤدبهم في الاظلة في جميع ما ينالهم من الأعداء في الدنيا، وأعلمهم في اظهار الأعداء عليهم. فأمرهم أن يشهدوا لبعضهم البعض بما فيه نجاتهم من الأعداء ومصلحتهم في المعاش. وان ذلك حقاً واجباً عليهم يفعلون. فأني حق أعظم من هذا الحق الذي يفرق بين الناصبي والمؤمنة، تم والسلام.



DOOR TEN



“ON KNOWING THE RESEMBLANCE OF
PEOPLE IN ANIMALS AND ANIMALS
IN PEOPLE IN MASKH AND
HOW IT CAME TO BE”





الباب العاشر



في معرفة أسباب الناس في البهائم والبهائم
بالناس في المسوخية ومن أي شيء ذلك



I said, "What were Iblis and his seed created from?"

Abu Abdullah said, "Allah created Iblis and his seed from fire."

I said, "What were Adam and his seed created from?"

He said, "They were created from light and the shadows and the ghosts and spirits/souls, and their bodies were created from clay. So when Allah took the Covenant upon Adam and his seed, He, the Almighty, said to the Prophets and Vicegerents and Close Ones, 'I shall veil Myself with the human veils, so when I call you to Adam, make him your qibla for I made Adam My qibla. And I shall command Iblis and his seed to prostrate to him, but he shall be too proud and will disobey along with his seed, so My punishment shall befall them. And I am Allah and there is no God but I, I do not wrong anyone or punish them except with a reason/proof.'" He said, "So Allah called the angels to prostrate to Adam, and the close angels and the Prophets and Truthful Ones and Preferred Ones and Purified Ones and believers all prostrated to Adam, and he became their qibla.

*And Allah called Iblis and his seed to prostrate to Adam, but he refused, so He said to him, 'O Iblis! What prevents thee from prostrating thyself to one whom I have created with my hands? Art thou haughty? Or art thou one of the high (and mighty) ones? (Iblis said): I am better than he, thou createdst me from fire, and him thou createdst from clay.'*³⁶ *And fire consumes clay and is stronger than clay, and fire resembles light and clay resembles dirt." He said, "So Allah Almighty created from the disobedience of Iblis the Hellfire. And He created from the disobedience of the seed of Iblis the Maskh. So Iblis looked at the Maskh and said, 'What is this?' He (Allah) said, 'You and your seed shall be incarnated in these, in the slaughtered and ridden and eaten and drunk, and in every species and kind.'*

Then Allah made Iblis and his seed wear bodies just the same as He made Adam and his seed wear bodies. And from there, people became confused regarding them in their Maskh form, when they all wore the bodies." He said, "And a man might meet you in his body while you think he is human, but in reality he is a monkey or a pig or a dog or a bear. From there they resembled the people, and from there the believer cannot be distinguished from the disbeliever as far as their incarnated forms, meaning the bodies they are wearing. And so when things were installed and the sons of Adam did not know that those were from the seed of Iblis, they had thought they were rather like themselves, they told them how Allah created Adam and his seed. And they told them how He (Allah) created things, until they told them about the creation of everything of the Heavens and the Earth and Paradise and Hell. And when the angels prostrated to Adam, it was then that Iblis knew that he would be incarnated into Maskh along with his seed, and he envied Adam and his seed over what they were granted of Paradise and what they were preferred with.

So Iblis and his seed decided upon enmity towards the believers and they prostrated to everything, and he and his seed were regretful and he prostrated to the stones and idols and the sun and moon, in hopes that Allah had veiled Himself within them. And therefore he prostrated to everything except for Allah Almighty. This door is finished, and peace."

³⁶ *The Holy Qur'an*, Chapter 38, Verses 75-76

قلت: مما خلق إبليس وذريته؟ فقال أبو عبد الله:

خلق الله تعالى إبليس وذريته من النار. قلت: ومما خلق آدم وذريته؟ قال: خلقوا من النور والأظلة والأشباح والأرواح وخلقت أبدانهم من الطين. فلما أخذ الله عليهم الميثاق على آدم وولده قال تعالى للأنبياء والأوصياء والمقربين: إني سأحتجب بحجب الآدمية. فإذا دعوتكم لآدم فاجعلوه قبلتكم فإني جعلت آدم قبلي، وإني سأمر إبليس وذريته بالسجود له، ولكنه يستكبر ويعصي هو وذريته، فتحل عليهم عقوبي، وإني أنا الله لا إله إلا أنا، لا أظلم أحداً ولا أعذبه إلا بحجة. قال: فدعا الله الملائكة بالسجود لآدم والملائكة المقربين والأنبياء والصديقين والأولياء والأصفياء والمؤمنين، فسجدوا كلهم أجمعين. فصار آدم قبلتهم. ودعا إبليس وذريته إلى السجود له فامتنع. فقال له: «مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ» قال: «أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ» والنار تأكل الطين، وهي أقوى من الطين، والنار تشبه النور والطين يشبه التراب. قال: نخلق عز وجل من معصية إبليس النار، وخلق من معصية ذريته المسوخية، فنظر إبليس إلى المسوخية فقال: ما هذا؟ قال: هذا تركيبك انت وذريتك في المذبح والمركوب والمأكل والمشروب، ومن كل صنف وجنس.

ثم ألبس الله تعالى إبليس وذريته الأبدان، كما ألبس آدم وذريته. فن هناك اشتبه على الناس أمرهم في المسوخية عندما لبسوا الأبدان. قال: وانه ليلقاك الرجل في بدنه وأنت تظن أنه آدمي، وإنما هو قرداً أو خنزيراً أو كلباً أو دباباً. فاشتبه ذلك على الناس. فمن ذلك لا يعرف المؤمن من الكافر للصورة المركبة فيهم يعني الأبدان التي البسوها. فلما تركبت الأشياء وبني آدم لا يعرفون أنهم من ذرية إبليس، بل إنما يظنون أنهم مثلهم فجعلوا يخبرونهم كيف خلق الله آدم وذريته، وكيف خلق الأشياء حتى أخبروهم بخلق كل شيء من السماوات والأرض والجنة والنار. ولما سجدت الملائكة لآدم علم إبليس عند ذلك أنه يركب في المسوخية هو وذريته، وحسد آدم وذريته لما رزقوا من الجنة، ولما فضلوا به، واعتقد هو وذريته عداوة المؤمنين. فأظهر إبليس السجود إلى كل شيء وندم هو وذريته وأظهر السجود للأججار والأوثان والشمس والقمر وجل أن يكون الله تعالى قد احتجب فيها فلذلك سجد لكل شيء من دون الله تعالى. تم ذلك الباب والسلام.



DOOR ELEVEN



“ON KNOWING THE REASONS FOR THE
FUSION BETWEEN THE BELIEVER AND
DISBELIEVER AND HOW OFTEN THEY
REINCARNATE”





الباب الحادي عشر



في معرفة علل المزاج بين المؤمنين والكافرين
وكم يكرون



Abu Abdullah said, “Allah did not grant Iblis and his seed success in prostrating to Him while He was veiled with Adam, because Iblis and his seed were created from darkness and sin. So He created air from their whims and oppression and disobedience and He created the Earth from their disbelief and transgressions. Then they were mixed when they were installed in the bodies, and they mixed through marriage and intercourse and the resemblance of the bodies. And breeding took place between them and they gave birth to one another, and it is because of this reason that the disbeliever may give birth to a believer and the believer may give birth to a disbeliever.” *Then Abu Abdullah recited the Almighty’s saying, “He brings out the living from the dead and the dead from the living.”*³⁷ And everyone who comes out of the loins is from their origin that they were created from.

Then they reincarnate seven incarnations in seven bodies. The believer goes into *Naskh*, and the disbeliever goes into *Maskh* in different *Maskh* forms.” *Then he recited the Almighty’s saying, “And some of you are called to die, and some are sent back to the feeblest old age.”*³⁸ *Then he also recited, “We have indeed created man in the best of molds. Then do We return him (to be) the lowest of the low.”*³⁹ That means in a cycle with no end to it except for those who believed and did good, they are not reincarnated into *Maskh*. Rather only those who are from Iblis and his seed, and those who are created from darkness and sin, are reincarnated into *Maskh*.”

³⁷ *The Holy Qur’an*, Chapter 10, Verse 31

³⁸ *The Holy Qur’an*, Chapter 22, Verse 5

³⁹ *The Holy Qur’an*, Chapter 95, Verses 4-5

قال أبو عبد الله:

لم يوفق الله إبليس وذريته إلى السجود له وهو محتجب بآدم، لأن إبليس وذريته خلقوا من الظلمة والخطيئة. فخلق الهواء من أهوائهم وظلمهم وعصيانهم، وخلق الأرض من كفرهم واعتدائهم. ثم اختلطوا بالمزاج حين ركبوا بالأبدان واختلطوا في التزويج والنكاح واشتباه الأبدان ووقع بينهم النسل وتوالدوا، ولهذا العلة يلد الكافر مؤمناً، وولد المؤمن كافراً. ثم تلا أبو عبد الله قوله تعالى: «يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ» وكل من يخرج من الأصلاب من أصله الذي خلق منه ثم يكرر سبع كرات في سبع أبدان. والمؤمن ينسخ نسخاً، والكافر يمسح مسحاً في أصناف المسوخية، ثم تلا قوله تعالى: «مِنْكُمْ مَنْ يَتُوفَّى وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ». وتلا أيضاً: «لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ. ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ». يعني في دورة لا عقب لها إلا الذين آمنوا وعملوا الصالحات، فإنهم لا يمسحون، وإنما يمسح من كان من قبل إبليس وذريته ومن خلق الظلمة والخطيئة.



DOOR TWELVE



“ON KNOWING THE TESTED BELIEVER
AND HOW THEY INCARNATE INTO MASKH
AND ARE INSTALLED IN IT”





الباب الثاني عشر

في معرفة المؤمن المحقق وكيف يرد في السوفية
ويركب فيها؟

I said, “What is the first degree of the degrees that the tested believer who is purified and dedicated is incarnated in?”

He (PBUH) said, “The first degree is what Allah, the Almighty, described by His saying, ‘Those are the ones whom Allah has tested their hearts for piety.’”⁴⁰

I said, “O my Master, what is the limit for the Chieftain?”

He said, “Did you not hear the Almighty’s saying, ‘They searched the entire land but could they find any refuge’⁴¹ from knowing Allah, the High? And there is no refuge from knowing Allah. Do you not see how it is confirmed in the verse, ‘Verily, in this is a reminder for who has a heart and who gives ear and earnestly witnesses’?”⁴²

I said, “O my Master, what is the meaning of the Almighty’s saying, ‘And earnestly witnesses’?”

He (PBUH) said, “It means witnessing Allah in the shadows when He took the Covenant upon them.”

I said, “O my Master, how many in number are the Chieftains?”

He said, “Twelve Chieftains.”

I said, “Are they raised to a higher degree other than that?”

*He said, “There is no degree after that.” Then he recited the Almighty’s saying, “‘He was sincere, and was a messenger, a prophet.’⁴³ He started with sincerity before the message and he used to command his family to prayer and *zakat* (almsgiving).”*

I said, “O my Master, did his family not pray?”

He said, “Woe to you! Do you know the meaning of His saying, ‘And he commanded his family to prayer’?”⁴⁴

I said, “It means his family, the believers of his Shia (followers), the ones who conceal their faith, and it is the high degree and the knowing and the recognition of monotheism, and that He is the High, Most High.”

*[He said], “As for the meaning of the Almighty’s saying, ‘And he commanded his family to prayer and almsgiving,’⁴⁵ prayer is the Prince of the Believers and *zakat* (almsgiving) is knowing him. And the establishing of prayer is knowing and instituting us, and it is as the Almighty’s saying, ‘Allah chooses for His mercy whom He wills.’⁴⁶ Did you not hear the Almighty’s saying, ‘Thy Lord does create what He pleases and chooses’?”⁴⁷ Meaning the Prince of the Believers Ali (PBUH), and they did not have any goods that would enrich Mohammed (PBUH & His Family) and Allah knows best his condition. This door is finished, and peace.”*

⁴⁰ *The Holy Qur’an*, Chapter 49, Verse 3

⁴¹ *The Holy Qur’an*, Chapter 50, Verse 36

⁴² *The Holy Qur’an*, Chapter 50, Verse 37

⁴³ *The Holy Qur’an*, Chapter 19, Verse 51

⁴⁴ *The Holy Qur’an*, Chapter 19, Verse 55

⁴⁵ *The Holy Qur’an*, Chapter 19, Verse 55

⁴⁶ *The Holy Qur’an*, Chapter 2, Verse 105

⁴⁷ *The Holy Qur’an*, Chapter 28, Verse 68

قلت: فما أول درجة من درجات المؤمن الممتحن المصفي الخالص التي يركب فيها؟ قال عليه السلام: أول درجة ما وصفه الله تعالى بها بقوله: «أُولَئِكَ الَّذِينَ أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى». قلت يا مولاي فما حد النقيب؟ قال: أما سمعت قوله تعالى: «فَتَقَبَّوْا فِي الْبِلَادِ هَلْ مِنْ مَّحِيصٍ» عن معرفة الله تعالى ولا محيص عن معرفة الله. ألا ترى كيف يؤكد في الآية: «إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ وَأَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ». قلت يا مولاي وما معنى قوله تعالى وهو شهيد؟ قال عليه السلام: يعني مشاهدة الله في الأظلة حين أخذ عليهم الميثاق. قلت يا مولاي: فكم عدد النقباء؟ قال: إثنا عشر نقيباً. قلت: فهل يرتقون إلى درجة غيرها؟ قال: ليس بعدها درجة.

ثم تلا قوله تعالى: «إِنَّهُ كَانَ مَخْلَصًا وَكَانَ رَسُولًا نَبِيًّا». فبدأ بالإخلاص من قبل الرسالة وكان يأمر أهله بالصلاة والزكاة. قلت يا مولاي: أما كان أهله من أهل الصلاة؟ قال: ويحك أتدري ما معنى قوله تعالى، وكان يأمر أهله بالصلاة؟ قلت: يعني أهله المؤمنين من شيعته، الذين يخفون إيمانهم، وهي الدرجة العالية والمعرفة والإقرار بالتوحيد وأنه العلي الأعلى.

فأما معنى قوله تعالى: وكان يأمر أهله بالصلاة والزكاة، فالصلاة أمير المؤمنين، والزكاة معرفته. وأما إقامة الصلاة فهي معرفتنا وإقامتنا. وهو مثل قوله تعالى: انه يختص برحمته من يشاء. أما سمعت قوله تعالى: «وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ» يعني أمير المؤمنين علي (صلعم) ما كان لهم من الخيرات يعني محمد (صلعم) والله أعلم بحاله تم الباب والسلام.



DOOR THIRTEEN



“ON KNOWING PURITY AND SELECTION
AND WHAT IS DROPPED FROM THE
BELIEVER OF THE APPARENT WORKS
IF HE ELEVATES TO THIS STATION”





الباب الثالث عشر



في معرفة الصفاء والاصطفاء وما يسقط عن المؤمن من
الأعمال الظاهرة إذا ارتقى إلى هذه المنزلة



I said, “O Master, you have explained to me [the degree of] purity and I have known it. So what is the meaning of [the degree of] selection as well?”

He (PBUH) said, “Selection is a degree above the degree of the Prophets and it is that of the Messenger, for Allah said, ‘Allah chose Adam, Nuh (Noah), the family of Ibrahim (Abraham) and the family of Imran above the worlds (or universe). Offspring, one of the other, and Allah is the All-Hearer, All-Knower.’⁴⁸ We are the Offspring.”

I said, “O Master, if one reaches this degree, is he raised to another?”

He said, “Yes, he is raised to the veil and this is the first degree that we mentioned.” Then he recited the Almighty’s saying, “It is not given to any human being that Allah should speak to him except through revelation, or from behind a veil.”⁴⁹ Then he also recited the Almighty’s saying, “And We raised some of them above others in degrees.”⁵⁰

I said, “O Master, do we need to know these degrees?”

Al-Sadiq said, “Yes, whoever knows this inner/hidden meaning, the apparent works are dropped from him and so long as he does not know these degrees and does not reach them with his knowing.⁵¹ But if he reaches them and knows them, station by station and degree by degree, then he is free and enslavement is dropped from him and he goes from the limits of slavery to the limits of freedom by his longing and knowing.”

I said, “O Master, is this in Allah’s Book?”

He said, “Yes, did you not hear Allah’s words, ‘That to thy Lord is the final Goal’?⁵² For if a man knows his Lord then he has reached the goal that was required of him and nothing leads to Allah more than oneness and knowing. Verily, chains and shackles have been put on the shortcomers, but whoever has reached and known these degrees, that I have read to you, has become emancipated from slavery and the chains and shackles have been lifted off of him as well as the establishment of the apparent.” Then he recited the Almighty’s saying, “On those who believe and do deeds of righteousness, there is no blame for what they ate, when they guard themselves from evil, and believe, and do deeds of righteousness, and again guard themselves from evil and believe, and once again, guard themselves from evil and do good. For Allah loveth those who do good.”⁵³ And my Master read, “There is no blame upon you for entering houses not inhabited in which there is convenience for you.”⁵⁴

I said, “What does this mean, my Master?”

He said, “It means elevation in knowing and raising in degrees. And peace, this door is finished.”

⁴⁸ *The Holy Qur’an*, Chapter 3, Verses 33-34

⁴⁹ *The Holy Qur’an*, Chapter 42, Verse 51

⁵⁰ *The Holy Qur’an*, Chapter 43, Verse 32

⁵¹ The textual critic added “..., he is for the apparent world” to the original Arabic text.

⁵² *The Holy Qur’an*, Chapter 53, Verse 42

⁵³ *The Holy Qur’an*, Chapter 5, Verse 93

⁵⁴ *The Holy Qur’an*, Chapter 24, Verse 29

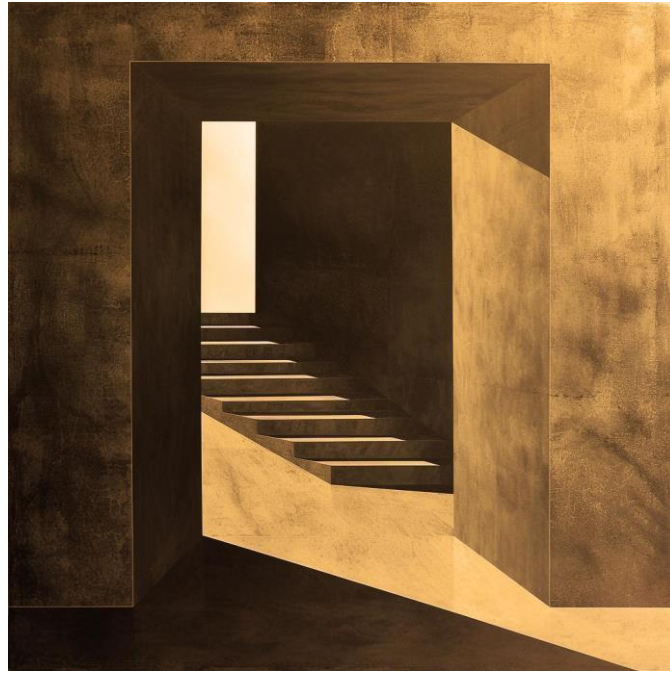
قلت سيدي: قد فسرت لي الصفاء وعرفته، فما معنى الاصطفاء أيضاً؟ قال عليه السلام: الاصطفاء فوق درجة النبيين، وهي الرسالة لقوله تعالى: «إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ. ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ». فنحن الذرية. قلت، يا مولاي، فإذا بلغ أحدهم إلى هذه الدرجة هل يرتقي إلى غيرها؟ قال: نعم يرتقي إلى الحجاب وهي أول درجة ذكرناها.

ثم تلا قوله تعالى: «مَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ». وتلا أيضاً قوله تعالى: «وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ». قلت يا مولاي: هل علينا نحن معرفة هذه الدرجات؟ قال الصادق: نعم من عرف هذا الباطن فقد سقط عنه عمل الظاهر، وما دام لا يعرف هذه الدرجات، ولا يبلغها بمعرفته⁵⁵، فإذا بلغها وعرفها منزلة منزلة، ودرجة درجة، فهو حينئذ حر قد سقطت عنه العبودية، وخرج من حد المملوكية إلى حد الحرية باشتباهه ومعرفته.

قلت يا مولاي: فهل ذلك في كتاب الله؟ قال: نعم، أما سمعت قوله تعالى: «وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ». فإذا عرف الرجل ربه فقد إنتهى للمطلوب ولا شيء أبلغ إلى الله من الوجدانية والمعرفة، وإنما وضعت الأصفاد والأغلال على المقصرين. وأما من قد بلغ وعرف هذه الدرجات التي قرأتها لك فقد أعتقه من الرق ورفعت عنه الأغلال والأصفاد وإقامة الظاهر.

ثم تلا قوله تعالى: «لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ». وقرأ مولاي: «لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ» قلت: ما تعني هذه يا مولاي؟ قال: يعني رفعة في المعرفة وإرتفاعاً في الدرجات والسلام تم الباب.

⁵⁵ في (ء) أضاف المحقق فهو في عالم الظاهر ولكن

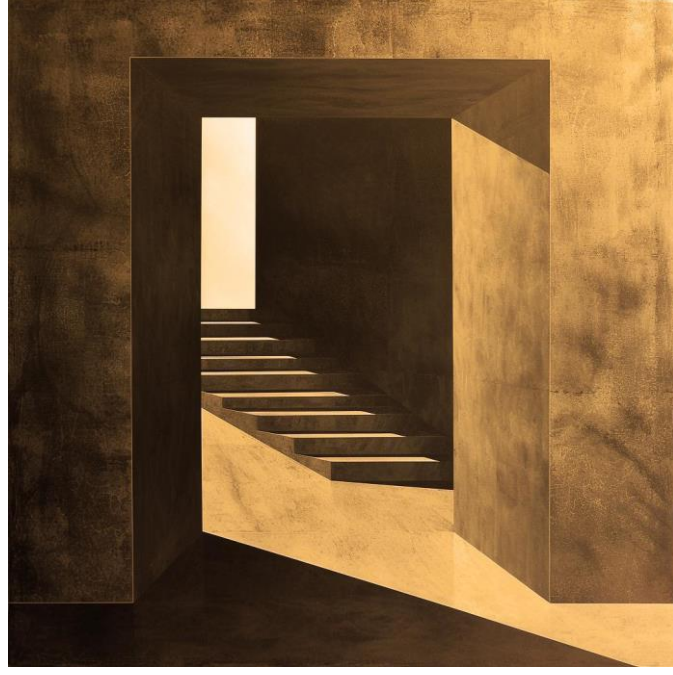


DOOR FOURTEEN



“ON KNOWING WHAT IS INCUMBENT FOR
THE BELIEVER WHO HAS REACHED AND
COMPLETED UPON HIS BELIEVING BROTHER
WHO HAS NOT FINISHED AND HAS NOT
REACHED THE TRUTH OF KNOWING”





الباب الرابع عشر



في معرفة ما يجب للمؤمن من الذي قد بلغ وانتهى على
أخيه المؤمن الذي لم يبلغ ولم يته إلى حقيقة المعرفة



*Abu Abdullah said concerning the Almighty's saying, "But if ye enter houses, salute each other - a greeting of blessing and purity as from Allah. Thus does Allah make clear the signs to you that ye may understand."*⁵⁶ *He said, "O Mufaddal, what do the people of Kufa say about this verse?"*

I said, "They say, it is the greeting, meaning that a man should say when entering his house, peace be upon whoever is with me."

He said, "How ignorant the people are! And how blind are their hearts!"

I said, "What does this mean?"

He said, "This is concerning our Shia and every believer that is raised to the degree of his friend. For it is upon his friend that hasn't been raised to that degree to submit to him and he must obey him, until he is raised to the likeness of his angelic deed and becomes like him in the degree of faith and knowing. It is then that he does not have to obey anyone. In fact, it would be incumbent upon all his brothers who are less than him [in degree] to obey him until he reaches the degree of the Door."

I said, "O Master, what is the degree of the Door?"

Al-Sadiq said, "The degree of the Door is that he sees the Imam anywhere he wishes. And nothing is veiled from him, not a towering mountain nor a solid one, not a deep sea nor a perimeter wall except that he sees him wherever he wants and wills."

I said, "O Master, what is the degree of faith?"

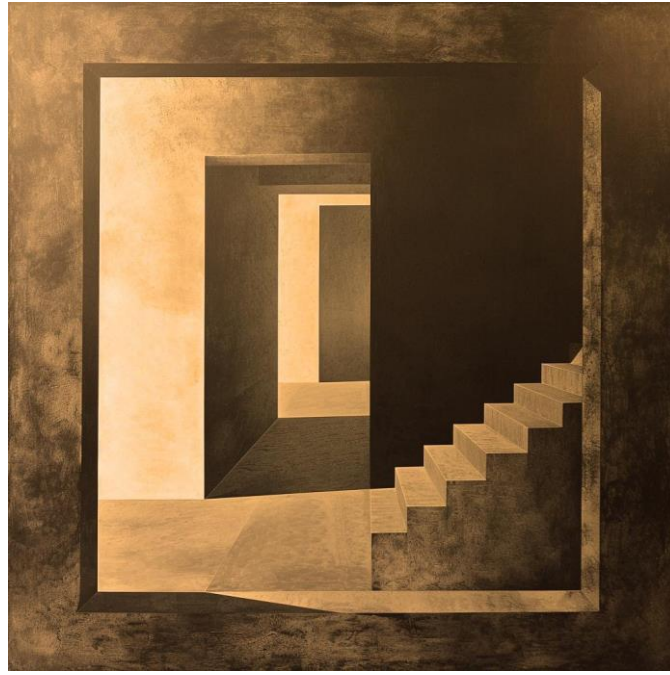
He (PBUH) said, "The lowest degree is that Allah does not veil from him anything, no Earth nor Heaven nor mountain nor land nor sea, he sees it/him wherever he is and he is not ignorant of the command of Allah Almighty. And this is so because ignorance is a shortage and there is no shortage in the Imam, and ignorance is misguidance and there is no misguidance with the Imam, rather with him is guidance. So know these origins and these degrees for they reach the believer, and peace."

⁵⁶ *The Holy Qur'an*, Chapter 24, Verse 61

قال أبو عبد الله عن قوله تعالى: «فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِّنْ عِندِ اللَّهِ مُبَارَكَةٌ طَيِّبَةٌ كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ». فقال يا مفضل: ما تقول أهل الكوفة في هذه الآية؟ قلت: يقولون، هو السلام يعني يقول الرجل إذا دخل بيته السلام على من معي. قال: ما أجهل القوم وما أعمى قلوبهم. قلت: وما معنى هذا؟ قال: هذا في شيعتنا وفي كل مؤمن قد ارتقى درجة صاحبه، فلصاحبه الذي لم يرتق درجة أن يسلم إليه الأمر؛ ويوجب له الطاعة على نفسه، حتى يرتقي إلى مثل عمله الملكوتي فيصير مثله في درجة الإيمان والمعرفة فحينئذ لا توجب طاعته لأحد، بل يجب له الطاعة على جميع إخوانه من هم دونه حتى يبلغ درجة الباب.

قلت: يا مولاي، وما هي درجة الباب؟ قال الصادق: درجة الباب أن يدري الإمام حيث يشاء، لا يحجب عنه شيء، لا جبل شاهق، ولا طود متين، ولا بحر عميق، ولا حائط محيط، إلا يكون نصب عينيه حيث شاء وأراد.

قلت: يا مولاي فما درجة الإيمان؟ قال عليه السلام: أدنى درجة أن لا يحجب الله عنه شيئاً لا أرض ولا سماء ولا جبل ولا بر ولا بحر حيث ما كان يراه ولا يجهل أمر الله عز وجل. وذلك أن الجهل منقصة، وليس في الإمام منقصة، والجهل ضلالة، وليس عند الإمام ضلالة، وإنما عنده الهداية. فاعرف هذه الأصول وهذه الدرجات فإنها تبلغ المؤمن والسلام.



DOOR FIFTEEN



“ON KNOWING THE DEGENERATION OF
THE DISBELIEVER DEGREE AFTER DEGREE
MEANING THE DISBELIEVER DEGENERATES
IN DISBELIEF AS THE BELIEVER IS COMPLETED
IN FAITH, SO HE BECOMES AN IBLIS”





الباب الخامس عشر



في معرفة نكس الكافر درجة بعد درجة يعني ينكس في
الكفر كما إنتهى المؤمن في الإيمان فيصير إبليس من
الأبالسة



Al-Mufaddal said, “I asked my Master about how the disbeliever advances in disbelief and reaches it until he becomes an oppressive tyrant demon.”

He said, “O Mufaddal, every disbeliever has seven human bodies that he incarnates and is tortured in. The first degree of the disbeliever is that he is a disbeliever who has been tested with disbelief, and so his heart boils with the doing of immoral deeds just as the believer’s heart boils with the doing of good deeds. And if the disbeliever reaches that degree he becomes a Chieftain in tyranny. Then if he reaches that degree of tyranny, he becomes devoutly dedicated to sin and slander. Then he becomes dedicated to his pursuit of evil and his avoidance of good. Then he becomes a safe haven for tyrants. Then he becomes a Door. Then if he advances and becomes a Door in disbelief, he commits every sin by going with his opinion and calls the people to it, and the path of this disbeliever in evil is like the path of the believer in good. Every time the believer is raised a door in goodness, the disbeliever is raised a door in disobedience, example by example, until he ends in disbelief.

And it is then that he bears enmity towards Allah Almighty and towards His Preferred Ones and he becomes a Door of the Doors of disbelief and if he reaches this level, he is over and he becomes a cursed Satan. It is then that he is reincarnated into *Maskh*, because of the sins that came from him before, and worries and grief and poison and weariness will all strike him. And this is done so that he may become purified and so that no one before him has the likeness of his misery, until the believer knows his belief fully and the disbeliever knows his disbelief fully. Peace and all praises due to Allah, the Lord of the Worlds.”

قال المفضل:

سألت سيدي: عن الكافر كيف يرتقي في الكفر ويبلغه حتى يصير طاغياً ظالماً شيطاناً؟ قال: يا مفضل إن لكل كافر سبعة أبدان آدمية يركب فيها ويعذب. فأول درجة الكافر أن يكون كافراً ممتحناً بالكفر فيغلي قلبه بأعمال الفجور، كما يغلي قلب المؤمن بأعمال البر. فإذا بلغ الكافر هذه الدرجة صار نقيباً في الطغيان، ثم إذا بلغ هذه الدرجة من الطغيان صار مخلصاً خالصاً في الإثم والبهتان، ثم يكون مخلصاً في بغيه الشر واجتنابه الخير، ثم يصير مأوى الطغاة، ثم يكون باباً فإذا ارتقى وكان باباً في الكفر صار يضع كل ذنب برأيه، ويدعو إليه الناس، وسبيل هذا الكافر في الشرور كسبيل المؤمن بالخير. وكلما ارتقى المؤمن إلى الخير باباً ارتقى هذا الكافر في المعصية باباً، مثل بمثل، حتى ينتهي في الكفر. فحينئذ يعادي الله عز وجل ويعادي أولياءه، ويصير باباً من أبواب الكفر. فإذا بلغ هذا المبلغ فقد انتهى وصار إبليساً ملعوناً. فحينئذ يركب في المسوخية بذنوب سلفت منه انتابه هموم وغموم وسم وتعب، وإنما يكون ذلك ليصفو ولا يكون لأحد قبله مثل تعاسته حتى يعرف المؤمن إيمانه بكماله ويعرف الكافر كفره بكماله والسلام والحمد لله رب العالمين.



DOOR SIXTEEN



“ON KNOWING THE MIXTURE OF
THE BELIEVER WITH THE DISBELIEVER
AND HOW THEY WERE MIXED”





الباب السادس عشر



في معرفة امّراج المؤمن بالكافر
وكيف اختلطاً؟



I said, “O Master, can you guide me to the knowing of the mixture of the believer with the disbeliever and how they were mixed?”

Al-Sadiq said, “Woe to you! Verily, Allah created the Earth from the satisfaction of the believers and the works of the disbelievers, so Allah made the Earth sweet and wicked. Whatever is sweet from it is from the scent of the works of the believer and his knowing of his Lord and his assertion of the oneness of his God, and [his allegiance to] His Preferred Ones and his enmity towards His enemies. And whatever is wicked from it is from the scent of the works of the disbeliever and his ignorance of his Lord and his denial of His oneness and his enmity towards His Preferred Ones and his allegiance to the enemies of Allah Almighty and his dedication to disbelief.

And they mixed with one another with the mixing of resemblance when they wore the bodies while they were in *Maskh*, but the people do not know. And perhaps a dog ate with you while you thought he was human, for when they mixed and ate together and drank together, intercourse occurred between them and mixing and marriage.

And every time eating and drinking occurs between them, they are born resembling one another in the apparent as they were originally mixed. As for the inner/hidden, its matter is bizarre and as such is in the shadows and in the mixture of the salty sea and the pure sea. And peace.”

قلت: يا مولاي هل تدلني على معرفة امتزاج المؤمن بالكافر وكيف اختلطاً؟ قال الصادق: ويحك إن الله خلق الأرض من رضا المؤمنين ومن عمل الكافرين، فجعل الأرض طيباً وخبيثاً، فما كان منها طيباً فهو من رائحة عمل المؤمن ومعرفة بربه وإقراره بوحداية مولاه وأوليائه ومعاداة أعدائه، وما كان منها رديئاً فهو من رائحة عمل الكافر وجهالته بربه وانكاره لوحدايته ومعاداة أوليائه وموالاته لأعداء الله عز وجل وإخلاصه في الكفر، وامتزاج بعضهم ببعض بامتزاج التشبيه حين لبسوا الأبدان وهم في المسوخية، والناس لا يعملون، وربما أكل معك كلب وأنت تظن أنه إنسان. فلما اختلطوا وأكلوا معهم وشربوا معهم ووقع بينهم النكاح والامتزاج والتزويج، وكلما وقع بينهم من الأكل والشرب، جرت الولادة على أصل امتزاج بعضهم في الظاهر. وأما الباطن فإن له شأناً عجيباً. وكذلك في الأظلة وامتزاج البحر المالح والبحر العذب والسلام.

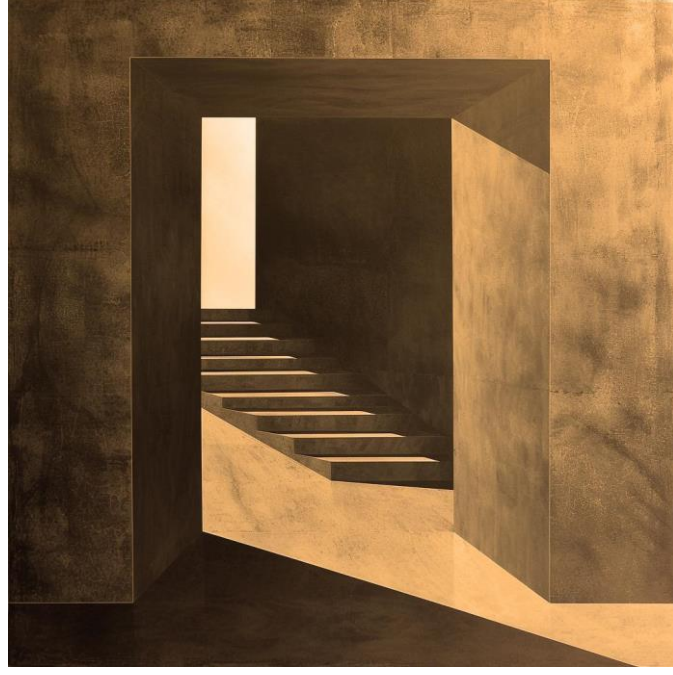


DOOR SEVENTEEN



“ON KNOWING IBLIS (SATAN) AND
WHY HE WAS CALLED IBLIS, AND THE
DEVIL AND THE BELIEVER AND THE
DISBELIEVER AND WHY THEY WERE
CALLED BY THESE NAMES”





الباب السابع عشر



في معرفة إبليس ولماذا سمي إبليس. والشيطان والمؤمن
والكافر لماذا تسموا بهذه الأسماء؟



Al-Mufaddal said, "I said, 'O Master, why was Iblis named Iblis?'"

He said, "Because he despaired of Allah's mercy and he gave up hope in Allah's mercy and he neglected knowing Allah and he was ignorant of His oneness. And the meaning of Iblis within itself is ignorance and he had a name before that."

I said, "O Master, what was his name?"

*He said, "His name was *Thamman* (Revilement) because he reviled Allah when Allah did not give him success in prostrating and Allah let him down and called him *Thamman* (Revilement) for he was apparent [in revilement]."*

I said, "O Master, why was Adam called Adam?"

Al-Sadiq said, "Because he persisted upon knowing Allah Almighty in the shadows and ghosts and spirits and bodies. He has not been changed nor been replaced. So Allah called him Adam, meaning persistent and praised and accepting."

I said, "O Master, why is the believer called a 'believer'?"

*He said, "Because Allah has safeguarded him from *Maskh*, for he is a believer in his Lord and trusting in Him, he knows his Lord's Godhood and oneness, and is not a denier nor prideful, he obeys His commands and avoids disobeying Him. And Allah had given him success in that in the shadows when He took the Covenant upon him."*

I said, "O Master, and why was the disbeliever called a 'disbeliever'?"

He (From Him is Peace) said, "Because he disbelieved in the Book after knowing and he remained steady in his disbelief, and it is the denial of Allah's signs and Messengers."

I said, "Master, how did they mix?"

Al-Sadiq said, "The fusion between the children of Adam and the children of Iblis occurred by intercourse as I have previously told you. So whenever you see a believer give birth to a disbeliever, then that disbeliever is of the seed of Iblis and the intercourse occurred because of their resemblance. And when you see a disbeliever give birth to a believer, that believer is from the seed of Adam."

I said, "O Master, and how do we know the believer from the disbeliever?"

Al-Sadiq said, "The believer is known by his faith and his discerning of truth from falsehood, so whoever leans towards the truth and inclines towards it is from the seed of Adam for his acceptance of the truth. And whoever leans towards falsehood and loves it, he is from the seed of Iblis for his denial of the truth and for abandoning truthfulness." Then he said, "And there is another sign in the children of Adam and the seed of Iblis."

I said, "What is it?"

He said, "It is the enmity towards truth and its people, and whoever bears enmity towards falsehood and its people is from the seed of Adam."

I said, "That suffices, O Master! There is no evidence more evident than this. It is enough and sufficient. And peace."

قال المفضل:

قلت سيدي: لم سمي إبليس إبليساً؟ قال: لأنه أبلس في رحمة الله، وآيس من رحمته تعالى، وسهى عن معرفة الله، وجهل وحدانيته. ومعنى إبليس في نفسه هو الجهل وقد كان له إسم قبل ذلك. قلت يا مولاي: وما كان إسمه؟ قال: كان إسمه «ذمماً» لأنه ذمَّ الله حين لم يوافقه للسجود وخذله الله وسمّاه ذمماً فهو أديماً.

قلت يا مولاي: ولم سمي آدم آدمًا؟ قال الصادق: لأنه دام على معرفة الله عز وجل في الأظلة والأشباح والأرواح والأبدان لم يغير ولم يبدل. فسماه الله آدم أي مداوم ومحمود وموافق. قلت يا مولاي ولم تسمي المؤمن مؤمنًا؟ قال: لأن الله آمنه من المسخ فهو مؤمن بربه واثق به، عارف بربوبيته ووحدانيته، غير منكر ولا متكبر، أطاع أوامره واجتنب معاصيه. وقد كان الله وفقه لذلك في الأظلة حين أخذ عليه الميثاق.

قلت يا مولاي: لم سمي الكافر كافرًا؟ قال منه السلام: لأنه كفر بعد المعرفة في الكتاب، وثبت على كفره، وهو الجحود والإنكار بآياته ورساله. قلت يا مولاي: فكيف امتزجا؟ قال الصادق: إنما المزاج بين ولد آدم وولد إبليس بالنكاح على ما أخبرتك فما رأيت من مؤمن يلد كافرًا. فذلك الكافر من ذرية إبليس، وإنما وقع النكاح بالتشبيه، وما رأيت من كافرًا يلد مؤمنًا. وذلك لأن المؤمن من ولد آدم. قلت يا مولاي: وكيف يعرف المؤمن من الكافر؟ قال الصادق: يعرف المؤمن بإيمانه ومعرفته الحق من الباطل. فمن مال إلى الحق وركن إليه فهو من نسل آدم لقبوله للحق، ومن مال إلى الباطل وأحبه فهو من ذرية إبليس لإنكاره الحق وتركه الصدق.

ثم قال: وعلامة أخرى في ولد آدم وفي ذرية إبليس. قلت: وما ذلك؟ قال: هي معاداة الحق وأهله. وأما من عادى الباطل وأهله فهو من ذرية آدم. قلت: حسبي يا مولاي فلا بيان أبين من هذا، فهو كاف وشاف والسلام.



DOOR EIGHTEEN



“ON KNOWING THE REASONS OF
PUNISHMENT IN MASKH”





الباب الثامن عشر



في معرفة علل الغراب في المسوخية



Al-Mufaddal said, "My Master said to me, 'Do you know how punishment is in Maskh?'"

I said, "No, Master."

He said, "Verily, Allah created in every land an Iblis and created from his disbelief and the disbelief of his progeny fire after the light. Then Allah gathered in this fire that He made from their disbelief the different kinds of punishment and the different varieties of afflictions, in order that He punishes them in Maskh." Then he recited, "And to you there came Joseph in times gone by, with Clear Signs, but ye ceased not to doubt of the (Mission) for which he had come. At length, when he died, ye said: No messenger will Allah send after him. Thus doth Allah leave to stray such as transgress and live in doubt."⁵⁷ Meaning in their immorality and disobedience and persistence and tyranny, in an incarnation in their return and Maskh."

I said, "O Master, who addressed by this verse the disbelievers who incarnated in the Mohammedan era and informed them that they were in the time of Joseph before, with clear proofs, before they reincarnated in this incarnation that He addressed them in?"

He said, "Allah Almighty said, the purpose of this is a warning to the first to tell them that He had warned them before this incarnation in former incarnations, and that you are now in the bodily incarnations. That is due to the saying of the Almighty, 'The threatened Hour is nigh. None beside Allah can disclose it.'⁵⁸ Its interpretation is they wore the Maskh bodies without any revealer which means, no one can reveal them except Allah who created them.

Then Allah Almighty said, 'Do ye then wonder at this talk? And you laugh and don't cry. Wasting your time in vanities.'⁵⁹ Meaning, do not wish for it, and if you knew, you would laugh a little and cry a lot and you are wasting your time in vanities. And it means, [you are] distracted from what will befall you from reincarnations in Maskh, so prostrate to Allah and worship Him!" Then Al-Sadiq said, "O Mufaddal, in every time and era and age the believer has no purpose or goal until he knows Allah and His Doors and His Veils, then he has become perfect in knowing and reached the degree of the safe and thankful ones, and he has rested from the chains and shackles.

And likewise Iblis and his offspring were ignorant of Allah and of knowing Him in every time and age and era, and they did not know His Doors and Veils, so their disbelief became complete. And it became incumbent that they incarnate into Maskh, and they were punished incarnation after incarnation as Allah Almighty said, 'And the Penalty of the Hereafter is far more grievous and more enduring.'⁶⁰ And the Almighty said, 'And indeed We will make them taste the smaller punishment prior to the supreme punishment in order that they may (repent and) return.'⁶¹ And peace."

⁵⁷ *The Holy Qur'an*, Chapter 40, Verse 34

⁵⁸ *The Holy Qur'an*, Chapter 53, Verses 57-58

⁵⁹ *The Holy Qur'an*, Chapter 53, Verses 59-61

⁶⁰ *The Holy Qur'an*, Chapter 20, Verse 127

⁶¹ *The Holy Qur'an*, Chapter 32, Verse 21

قال المفضل:

قال لي سيدي: أتدري كيف العذاب في المسوخية؟ قلت: لا يا مولاي. فقال: إن الله خلق في كل أرض إبليساً وخلق من كفره وكفر ذريته ناراً من بعد النور. ثم جمع في هذه النار التي جعلها من كفرهم أنواع العذاب وأصناف البلاء ليعذبهم في المسوخية، ثم تلا: «وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ حَتَّى إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ» يعني في فسوقه وعصيانه وتماديهِ وطغيانه كرهة في رجعته ومسوخيته. قلت: يا مولاي من خاطب بها الكافر الذي هو في زمان المحمدية على التكرار وأخبرهم أنهم كانوا في زمان يوسف من قبل بالبينات من قبل أن يكون في هذه الكرهة التي خاطبهم بها. قال:

قال الله تعالى هذا يراد منه إنذار الأول ليخبرهم أنه أنذرهم قبل هذه الكرهة في التراكيب الأولى، وأنتم في التكرار من الأبدان لقوله عز وجل: «أَزِفَتِ الْآزِفَةُ. لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ»: تفسيرها لبست الأبدان المسوخية من دون كاشف أي ليس يكشف عنهم إلا الله الذي خلقهم. ثم قال تعالى: «أَفَرَأَيْتَ هَذَا الَّذِي تَعْبُجُونَ. وَتَضْحَكُونَ وَلَا تَبْكُونَ. وَأَنْتُمْ سَامِدُونَ»، أي لا تمنون به لو علمتم لضحكتم قليلاً ولبكيتهم كثيراً وأنتم سامدون، يعني لاهون عما يراد بكم من التكرار في المسوخية، فاسجدوا لله واعبدوه. ثم قال الصادق: يا مفضل أنه لا وجه للمؤمن في كل زمان وأوان ودهر وعصر حتى يعرف الله وأبوابه وحجبه. فقد كمل في المعرفة وصار في درجة الآمنين الشاكرين، وقد استراح من الأغلال والأصفاد. وكذلك إبليس وذريته جهلوا الله ومعرفته في كل زمان وأوان ودهر وعصر وجهلوا أبوابه وحجبه فكل كفرهم واستوجبوا التركيب في المسوخية. فعذبوا كرهة بعد كرهة، كما قال الله تعالى: «وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى»، وقال تعالى: «وَلَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ» والسلام.



DOOR NINETEEN



“ON KNOWING THE PERFECTION OF THE
BELIEVER AND HIS COMPLETION IN FAITH
UNTIL HE IS SETTLED WITH HIS SUBSISTENCE
OF FOOD AND DRINK AND HE RISES TO
HEAVEN AND DESCENDS TO EARTH”





الباب التاسع عشر



في معرفة كمال المؤمن وانتهائه بالإيمان حتى يكتفي
بمؤنته من الأكل والشرب ويصعد إلى السماء وينزل إلى
الأرض



Al-Mufaddal said, "I said to my Master, 'What is the limit of the believer's completion?'"

He said, "When the believer elevates to the degree of the Doors."

I said, "Do they keep elevating higher and higher in degree until they become like angels, and the need for food and drink and interest in those things is lifted from them, and they ascend to Heaven and descend to Earth?"

He said, "Yes, if God wills it."

I said, "In the form of an angel or human?"

He said, "In any form they will, and in all parts of the Earth there is a large number of them that speak to you and you speak to them and you do not recognize them, and they are the ones whom Allah has lifted their shackles and chains off of them. They neither need water nor food anymore, and they walk on the Earth in the image of humans. And they do not become troubled nor do they become grieved, and they show up at different gatherings of the remembrance of Allah and they speak to the people and the people do not deny [having spoken to them], and if they desire to ascend to Heaven they ascend or they stay on Earth, they have whatever they choose.

And one of them may be seen in the East today and at the same time be seen in the West, Allah has given them all these abilities. And so forth do the believers keep elevating higher and higher in degree and virtue until they become angels in Heaven, and they come down to Earth then return back to Heaven. O Mufaddal, have you seen any of them?"

I said, "No."

Mohammed ibn Al-Walid said, "By Allah, O Master, I have seen a man in this image."

Al-Sadiq said, "How did you see him, O Mohammed?"

He said, "I was sitting in the masjid praising Allah, and a man walked in. He said, 'Greetings' so I responded to him with greetings. And I looked at him and it seemed as if he had been traveling, and he had a camel with him which he tied up and he was wearing worn out clothes. I liked his character and his calmness and I said to myself, this is one of the righteous, devoted ones to Allah, the High. He (the man) said, 'Is there anyone who will host me in this night of mine?' So I had mercy on him and said to him, 'O Abdullah (Servant of Allah) I shall host you so sit down.' So when I was done with my prayers, I signaled to him and I got up and he got up with me and we walked until we reached the house. I invited him and presented the table and on it was porridge and meat, so I ate and he ate with me. So when we were done eating and drinking and I wanted to remove the table, I found the food just as it was when it was put between our hands, and the two loaves of bread were as they were. So I was taken by fright and I was very terrified, and took a good look at him.

And as we were like that, the servant walked in to remove the table and when he looked at the food and found that nothing was missing from it he said, 'What is with you two, have you not eaten?' So I remained puzzled not responding to him, so he looked at me and said, 'Why aren't you responding?' And I was looking at the ground, but when he spoke I looked at him (the man) and behold he was not the man that left the masjid with me, and he now had a long mustache, so I was

قال المفضل:

قلت لمولاي: ما حد إنتهاء المؤمن؟ قال: إذا ارتقى المؤمن في درجة الأبواب. قلت: أيرتقون من درجة إلى درجة، حتى يصيروا ملائكة، فيرفع عنهم الأكل والشرب والاهتمام بتلك الأشياء ويرتقون إلى السماء وينزلون إلى الأرض. قال: نعم إذا شاء الله. قلت: على صورة الملائكة أم على صورة بني آدم؟ قال: على أي صورة شاء، وإن في جميع الأرض عدداً كثيراً تخاطبونهم ويخاطبونكم ولا تعرفونهم وقد رفع الله عنهم الأصفاة والأغلال، وكفاهم مؤنة الأكل والشرب، وهم يسعون في الأرض على صورة بني آدم لا يهتمون ولا يغتمون، وإنهم يحضرون في مجالس الذكر، ويكلمون الناس ولا ينكرونهم. فإذا شأؤوا يصعدون إلى السماء صعدوا، أو يبقون في الأرض لهم ما يشأؤون. وإن الرجل منهم ليرى اليوم في المشرق ويرى كذلك في المغرب قد أعطاه الله من القدرة كل هذا. فعلى هذا يرتقي المؤمنون درجة درجة وفضيلة فضيلة حتى يصيروا في السماء ملائكة وينزلوا إلى الأرض ويرجعوا إلى السماء.

يا مفضل، أما رأيت أحداً منهم؟ قلت: لا. فقال محمد بن الوليد: والله يا مولاي رأيت رجلاً على هذه الصورة. قال الصادق: كيف رأيته يا محمد؟ قال: كنت جالساً في المسجد أسبح الله. إذ دخل رجل فسلم فرددت عليه السلام ونظرت إليه وإذا به تبدو عليه آثار السفر ومعه ناقة فعقلها، وعليه ثياب رثة، فأعجبني سيمته وسكونه وقلت في نفسي: هذا رجل من الصالحين منقطع إلى الله تعالى. فقال: هل فيكم أحد يضيئني ليلتي هذه؟ فرحمته، وقلت له: يا عبد الله أنا أضيئك فاجلس. فلما فرغت من الصلاة، أشرت إليه وقت وقام معي ومشينا حتى صرنا إلى المنزل.

فدعوت فقدمت المائدة وكان عليها الثريد واللحم. فأكلت وأكل معي فلما أكلنا وشربنا وأردت أن أرفع المائدة، وإذا بالطعام كما هو حين وضع بين أيدينا والرغيفان كما هما فأخذني الفزع، ورعبت رعباً شديداً، ونظرت إليه نظراً شافياً. وبينما نحن كذلك، دخل الخادم علينا ليرفع المائدة، فلما نظر في الطعام ووجده لم يؤخذ منه شيء، قال: ما بالكم لم تأكلوا، فبقيت متحيراً لا أرد عليه جواب. فنظر إليّ وقال: ما لكما لا تنطقان؟ وكنت شاخصاً ببصري إلى الأرض. فلما تكلم نظرت إليه فإذا هو غير الرجل الذي خرج معي من المسجد، وإذا له شوارب طوال

frightened even more than I had been. I said to myself, by Allah, I have been struck with a calamity. And he felt that from me and said, ‘Woe to you! Seek refuge with the Merciful and say as Mary said: *I seek refuge from thee to the Most Merciful, (come not near) if you are Taqiyya (God-Fearing).*’⁶² Then he said, ‘Don’t be puzzled by me, for if the believer reaches the degrees and finishes and is purified and devoted, food and drink and the interest [in the material world] and bad traits are lifted from him, and he becomes an angel of the angels. Every time he wishes to rise to Heaven he rises, and every time he wishes to come down to Earth he comes down.’

So when he said this to me, O Master, fear left me and the glad tidings came to me and I was filled with happiness and joy from what he said. Then I began to prostrate to him and he said, ‘Do not prostrate, I am your brother.’ So I said, ‘May I be your ransom, are you not the same man who came into the *masjid* and came with me to my home?’ He said to me, ‘Yes’ and I was amazed by his shapeshifting from image to image. So he said, ‘Do not be amazed, I am a believer like you but I have reached and finished.’ So I said to him, ‘All praises due to Allah who blessed me with seeing you tonight but I heard you read the verse, O brother: *I seek refuge from thee to the Most Merciful, (come not near) if you are Taqiyya (God-Fearing).*’ He said to me, ‘My brother, that is how Allah brought it down. Did you not know that Gabriel came to Mary and blew into her of the spirit of Allah, and came to her while in the image of a man who was called in those times “Taqiyya”? And he was the most worshipful of the people of his time. So when she looked at him, she said: *I seek refuge from thee to the Most Merciful, (come not near) if you are Taqiyya (God-Fearing).*’

Then he said to me, ‘Glory be to Allah, how strange is this backward creation, did you not know, O brother, that Mary was frightened so she sought His protection,⁶³ and this is the sign of their disbelief.’ I said to him, ‘Would you like to stay and get acquainted with me?’ He said to me, ‘I am leaving you after one hour of the night,’ then he advised me and said, ‘You must have two qualities, keep them both, exaggeration and knowledge, and don’t ever shortcome in your work. For the knowing, i.e. the knowing of your Lord, is the final destination, and you must be dutiful to your brothers from the Preferred Ones of Allah, for rescue is within it, and do not meet any of your brothers except with humility, even if he was less/lower than you in honor and money and offspring. For if you do that, Allah will lift off of you the burdens of the matters of this world and the Hereafter, and Allah shall be behind every trade for you, O brother. And I am advising you, O my brother and myself, not to disclose the secret of Allah and the inner of His hidden content except to your monotheistic brothers who are from the close ones by the knowing of the High, Most High.’ Then he left me.”

Al-Sadiq said, “He came to me three times this week and greeted me while I was in your company, but you recognized them not.”

Al-Mufaddal said, “Then my Master wrote to more than twenty of them. And peace.”

⁶² *The Holy Qur'an*, Chapter 19, Verse 18

⁶³ The textual critic added “and the people did not know” to the original Arabic text.

فارتعبت رعباً شديداً أشد مما كنت فيه وقلت في نفسي: بليت والله فشعر بذلك مني وقال: ويحك استعذ بالرحمن وقل كما قالت مريم: «إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِن كُنْتَ تَقِيًّا». ثم قال: لا تعجب مني فإن المؤمن إذا بلغ الدَّرَجَاتِ وانتهى وصفا وخلص رفع عنه الأكل والشرب والاهتمام والآفات من الطبائع، وصار ملكاً من الملائكة. كلها أحب أن يرفع إلى السماء عرج، وكلها أحب أن ينزل إلى الأرض نزل. فلما قال لي هذا، يا مولاي، ذهب عني الرعب وجاءتني البشارة وامتلأت سروراً وفرحاً من قوله. ثم أوميت له في السجود إليه، فقال لي لا تسجد أنا أخوك. فقلت له جعلت فداك، أولست أنت الرجل الذي دخلت المسجد وخرجت معي إلى المنزل؟ فقال لي: نعم وأنا أتعجب من تقبله من صورة إلى صورة، فقال: لا تعجب فإنني مؤمن مثلك لكنني قد بلغت وانتهيت. فقلت له: الحمد لله الذي قد منَّ عليَّ في رؤيتك هذه الليلة. لكنني سمعتك يا أخي تقرأ هذه الآية: «أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِن كُنْتَ تَقِيًّا». قال لي يا أخي هكذا أنزلها الله تعالى. أما علمت أن مريم أتاها جبريل فنفخ فيها من روح الله، وأتاها في صورة رجل كان يسمَّى في ذلك الوقت «تقيًّا» وكان أعبد أهل زمانه؟ فلما نظرت إليه قالت: أعوذ بالرحمن منك إن كنت تقيًّا. ثم قال لي سبحان الله ما أعجب هذا الخلق المنكوس، أما علمت يا أخي أن مريم ارتعبت، فاستجارت به⁶⁴. وهذه علامة كفرهم.

قلت له: هل لك في المقام والموادعة؟ فقال لي: أنا خارج عنك بعد ساعة من الليل، ثم أوصاني وقال: عليك بخصلتين احتفظ بهما، عليك بالمبالغة والمعرفة، وإياك أن تقصر في العمل، فإن المعرفة أي معرفة ربك هي المنتهى. وعليك ببر إخوانك من أولياء الله فإن النجاة فيه، ولا تلاقي أحد من إخوانك إلا بالخضوع. وإن كان دونك في الشرف والمال والتبیین⁶⁵، فإنك إن فعلت ذلك كفأك الله عز وجل مهمات أمور الدنيا والآخرة. وكان الله لك يا أخي من وراء كل تجارة وأوصيك يا أخي ونفسي بكتمان سر الله تعالى وباطن مكنونه، إلا من إخوانك الموحدين المقربين بمعرفة العلي الأعلى. ثم غاب عني. فقال الصادق: لقد أتانني في هذا الأسبوع ثلاث مرات فسلم عليّ وأنا فيكم ولا تعرفونهم. قال المفضل: فكتب بعد ذلك مولاي إلى أكثر من عشرين منهم والسلام.

⁶⁴ في (ء) أضاف المحقق إلى الأصل ولم يعلم الناس

⁶⁵ في (ء) والبنين



DOOR TWENTY



“ON THE BAD CONSEQUENCES
OF THE DISBELIEVER AND HIS COMPLETION
IN DISBELIEF AND HIS INCARNATION
INTO MASKH”





الباب العشرون



في وبال الكافر وكمالہ وانتهأوه بالكفر وتركيه في
المسوخية



Abu Abdullah said, “Verily, the disbeliever completes in disbelief and is incarnated into *Maskh* and is punished and rises degree by degree until his disbelief is complete and he finishes in it. And if he finishes (in disbelief) he is incarnated and tortured in *Maskh*.”

I said, “O Master, how is he tortured?”

He said, “The first thing he is incarnated into is that which is *halal* (permissible) to eat, and as such he is tortured at the hands of the Preferred Ones of Allah and as such at the hands of the enemies of Allah! Have you not seen a disbeliever sacrifice a sheep and a cow and slaughter a camel in order to get closer to God?”

I said, “Yes, O Master.”

He said, “That is their punishment at the hands of the enemies. As for at the hands of the believers it is what is sacrificed of the cows and sheep for food in their holidays, and in offerings [to Allah] and vows and other than that.” *Then he recited the Almighty’s saying*, “‘As if they were being driven to death as they look on.’”⁶⁶ And they do not know the enemies nor the Preferred Ones nor can they speak.” *Then he recited the Almighty’s saying*, “‘They ruin their own houses by their own hands and the hands of the Believers.’”⁶⁷ *And he (From Him is Peace) said*, “‘Their houses are their bodies and they (the bodies) are the houses of the spirits.’” *Then he recited*, “‘Taste ye the touch of Sakr!’”⁶⁸ And that means the slaughtering and killing and *Maskh*. And Allah’s words, ‘And our Command is but a single (Act), like the twinkling of an eye,’⁶⁹ which means He commanded them with one command and that is to know Allah and the Doors and the Veils. And His words ‘Like the twinkling of an eye’ mean that they did not know anything of the truth.” *Then he recited*, “‘Therein will they cry aloud: Our Lord! Bring us out: we shall work righteousness not the (deeds) we used to do.’”⁷⁰ They will say, ‘God get us out of these reincarnated *Maskh* bodies and out of this torture and into the human bodies, so we can do good.’ Did you not know that if they were in Paradise they would not have said, ‘Return us so we can do good,’⁷¹ and as such they say, ‘Our Lord! Bring us out: we shall work righteousness.’

And the believer is incarnated in seven bodies and returns to the truth and conforms, but the stubborn disbelievers do not remember as the believers do. And if they had returned from their tyranny and slander, Allah would have accepted that from them, but they only increase in transgression and rebellion, and the Warner came to them so they tasted the painful torment and the oppressors have no Helper.”

I said, “O Master, what is the meaning of, ‘There came to you the Warner’?”⁷²

He said, “What do the people of Kufa say?”

I said, “They say it is the Messengers.”

⁶⁶ *The Holy Qur’an*, Chapter 8, Verse 6

⁶⁷ *The Holy Qur’an*, Chapter 59, Verse 2

⁶⁸ *The Holy Qur’an*, Chapter 54, Verse 48

⁶⁹ *The Holy Qur’an*, Chapter 54, Verse 50

⁷⁰ *The Holy Qur’an*, Chapter 35, Verse 37

⁷¹ *The Holy Qur’an*, Chapter 32, Verse 12

⁷² *The Holy Qur’an*, Chapter 35, Verse 37

قال أبو عبد الله:

إن الكافر يتكامل كفره ويمسخ ويعذب ويرتفع درجة درجة حتى يستكمل الكفر وينتهي فيه فإذا انتهى يتركب ويعذب في المسوخية. قلت: يا مولاي كيف يعذب؟ قال: إن أول ما يركب فيه المأكول مما حلّ أكله فيعذب على أيدي أولياء الله. وكذلك بيد أعداء الله، أما رأيت الكافر يتقرب إلى الله بقربان ويذبح الشاة والبقر وينحر الناقة؟ قلت: نعم يا مولاي. قال: فهذا عذابهم على أيدي الأعداء، أما على أيدي المؤمنين فما ينحر من البقر والغنم للأكل في أعيادهم وفي القربان والنذر وغير ذلك. ثم تلا قوله تعالى: «كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ». ولا يعرفون الأعداء ولا الأولياء ولا يستطيعون الكلام. ثم تلا قوله تعالى: «يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ». وقال منه السلام: فبيوتهم أبدانهم وهي بيوت الأرواح.

ثم تلا: «ذُوقُوا مَسَّ سَقَرَ». وهذا معنى الذبح والقتل والمسخ. وقوله تعالى: «وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ» أي أمرهم بأمر واحد وهو معرفة الله والأبواب والحجب، وقوله كلمح بالبصر: لم يعرفوا من الحق شيئاً. ثم تلا: وهم يصطرخون فيها: «رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ». يقولون ربنا أخرجنا من الأبدان المسوخية ومن هذا العذاب إلى الأبدان الناسوتية لكي نعمل صالحاً، أما علمت أنهم لو كانوا في الجنة لما قالوا ارجعنا نعمل صالحاً. وكذلك يقولون ربنا أخرجنا نعمل صالحاً.

والمؤمن يكون في سبعة أبدان فيرجع إلى الحق ويدين. وأما الكافرين الجاحدين فلا يذكروا كما يذكر المؤمنون فلو أنهم رجعوا عن طغيانهم وبهتانهم لقبل الله ذلك منهم، لكنهم لم يزدادوا إلا تمادياً وتمرداً. وجاءهم النذير فذاقوا العذاب الأليم. فما للظالمين من نصير. قلت: يا مولاي ما معنى جاءكم النذير؟ قال: ما يقولون أهل الكوفة؟ قلت: يقولون الرسل.

He said, "It is not as they say."

I said, "What is it then, O Master?"

He said, "It is the Imam who is the Warner to the people of truth and of falsehood, he warns his Preferred Ones and his enemies, and all praises due to Allah, Lord of the Worlds."

فقال: ليس كما يقولون. قلت: ما هو إذن يا مولاي؟ قال: هو الإمام الذي هو النذير لأهل الحق والباطل ينذر أوليائه وأعداءه. والحمد لله رب العالمين.



DOOR TWENTY-ONE



“ON KNOWING THE DISBELIEVER IN
THE INCARNATIONS TIME AFTER TIME
AND HOW HE DOES NOT RETURN
FROM HIS DISBELIEF”





الباب الحادي والعشرون



في معرفة الكافر في التراكيب مرة بعد مرة
وكيف لم يرجع عن كفره؟



*Then my Master recited, “But those who were blind in this world, will be blind in the hereafter and most astray from the Path.”*⁷³ What do the people of Kufa say about that [verse]?”

I said, “O Master, they say it is about the Day of Judgment.”

*He said, “How impossible [that would be] until the Day of Judgment! That the ignorant and the knowledgeable not know their Lord except on the Day of Judgment, and that they not know the path of truth from falsehood. By Allah it means whoever is blind in the first incarnation will be blind in the last incarnation and even more astray from knowing Allah and His oneness. Did you not hear Allah’s saying, ‘But if they were returned, they would certainly relapse to the things they were forbidden.’”*⁷⁴ And is that not except from the blindness of the heart? As for the believer, he has become accustomed to success and it does not depart him. As for the disbeliever, he has been paired with letdowns, for he neither understands nor sees nor hears, as Allah Almighty said, ‘Deaf, dumb, and blind, they will not return (to the path).’”⁷⁵

I said, “Allah Almighty has spoken the truth.”

*Then he recited, “They are only like cattle: nay, they are worse astray in Path.”*⁷⁶ And Allah said, ‘And to all are (assigned) degrees according to the deeds which they (have done), and in order that (Allah) may recompense their deeds.’⁷⁷ And the meaning of that is *Maskh*.” *Then he said, “The degrees are the bodies of the incarnations, for the heart of the disbeliever becomes blind until he reaches the epitome of disbelief. The end.”*

⁷³ *The Holy Qur’an*, Chapter 17, Verse 72

⁷⁴ *The Holy Qur’an*, Chapter 6, Verse 28

⁷⁵ *The Holy Qur’an*, Chapter 2, Verse 18

⁷⁶ *The Holy Qur’an*, Chapter 25, Verse 44

⁷⁷ *The Holy Qur’an*, Chapter 46, Verse 19

ثم تلا مولاي: «مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا». ما تقول أهل الكوفة فيها؟ قلت يا مولاي: يقولون عن ذلك يوم القيامة. قال: هيات إلى يوم القيامة؛ وما يعرف الجاهل والعالم ربه إلا يوم القيامة. ويعرفان سبيل الحق من الباطل والله إنما يعني من كان في أول التراكيب أعمى، كان في التراكيب الآخر أعمى وأضل سبيلاً عن معرفة الله ووحدانيته. أما سمعت قوله تعالى: «وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ». هل ذلك إلا من عمى القلب؟ فأما المؤمن فقد أله التوفيق ولا يفارقه، وأما الكافر فقد قرن بالخذلان، فلا يعقل ولا يبصر ولا يسمع كما قال جلّ ذكره: «صُمُّ بَكْرٌ عُمِيٌّ فَهُمْ لَا يَرْجِعُونَ». قلت صدق الله عز وجل. ثم تلا: «إِنَّهُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا». وقال تعالى: «وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَلِيُوفيَهُمْ أَعْمَالُهُمْ». ومعنى ذلك المسوخية. ثم قال: الدرجات هي أبدان التراكيب فإنه يعمى قلب الكافر حتى يصير إلى غاية كفره تم.

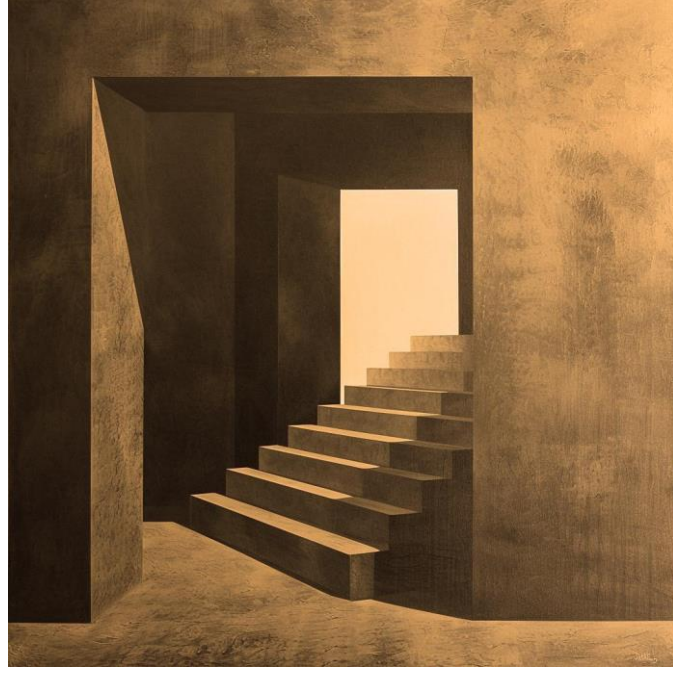


DOOR TWENTY-TWO



“ON KNOWING IBLIS (SATAN)
AND WHETHER HE IS
APPARENT OR HIDDEN”





الباب الثاني والعشرون



في معرفة إبليس وهل هو ظاهر أم باطن؟



Abu Abdullah was asked about Iblis, and whether he is apparent or hidden.

He said, “He is apparent in the incarnation form and hidden in knowing. Did you not see his descendants in the incarnation forms and knowing them has been hidden from you, and you do not mix with them and they mix with you, and you do not know them and we know them?” *Then he said*, “And if I see you in their place or with them I will do that, or if we go out towards the graves, remind me.”

After that this had become my only thought, that I ask him, and when we arrived together at Qasr Al-Rabi’ and it was by the graves, and the people were coming and going, *I said*, “O Master, you promised me you will show me the *Maskh* and ordered me to remind you.” So he wiped his hand over my eyes and then he said, ‘Look.’ So I looked at the people that I saw coming and going and behold most of them had returned as dogs and monkeys and pigs and foxes and other than that. *So I said*, “O Master, who are those?”

He said, “Those are the descendants of Iblis, they mix with people while they are in *Maskh*.”

So I said, “Blessed be Allah.”

Then he (PBUH) said, “Do you know any one of them?”

I said, “I did not think they were in *Maskh*.”

He said, “They are in *Maskh* while they are servants of Allah and your friends, O Mufaddal.”

I said, “Verily, we are from Allah and to Him we shall return! Woe to them!”

And he spat on them, then he said, “Shut your eyes, O Mufaddal!”

So I shut them, and he wiped with his blessed hand over my eyes and said to me, ‘Look at them.’ So I did and there they were, they returned back to what they were. And whenever a man from them would meet me after that, I would greet him and he would greet me, and I would get up from where he was. *Then I said*, “O Master, who are the humans, who are the *jinn* and who are the devils?”

He said, “The humans are the ones who have come to know Allah and acknowledged His oneness, and have known His Preferred Ones and Doors.”

I said, “Who are the *jinn*?”

He said, “They are the ones who vanish into the bodies of the humans and do not return, and they are called *jinn* because of their hiding and concealment.”

I said, “And who are the devils?”

He said, “They are the ones who are incarnated into the bodies of *Maskh*. And peace.”

سُئِلَ أبو عبد الله عن إبليس هل هو ظاهر أم باطن؟ قال: هو ظاهر بالتراكيب، باطن في المعرفة. ألم تر إلى ذريته في التراكيب وقد خفيت عليك معرفتهم وإنك لا تخالطهم ويخالطونك ولا تعرفهم ونحن نعرفهم. ثم قال: وإن رأيتك مكانهم أو معهم افعل ذلك، أو إذا خرجنا نحو الجبابة فذكرني.

فلما كان بعد ذلك كان همي الوحيد أن أسأله وعندما اجتمعنا في قصر الربيع وهو ناحية الجبابة، وإذا الناس مقبلون ومدبرون فقلت يا مولاي: وعدتني أنك تريني المسوخية وأمرتني أن أذكرك. قال: فسح بيده على عيني. ثم قال: أنظر فنظرت إلى القوم الذين رأيتهم مقبلين ومدبرين قد عاد أكثرهم كلاب وقردة وخنازير وثعالب وغير ذلك. فقلت: يا مولاي، من هؤلاء؟ قال: هؤلاء ذرية إبليس يخالطون الناس وهم في المسوخية. فقلت: تبارك الله تعالى...

ثم قال عليه السلام: هل تعرف أحداً منهم؟ قلت: وما ظننتهم ممسوخين. قال: فهم ممسوخين وهم عباد الله، أصحابك يا مفضل. قلت: إنا لله وإنا إليه راجعون أف لهم، وتف عليهم. ثم قال: أغمض عينيك يا مفضل. فأغمضتهم. فسح بيده الكريمة على عيني وقال لي: أنظر إليهم ففعلت. وإذا بهم قد عادوا لما كانوا عليه. وكان الرجل منهم بعد ذلك يلقيني فأحييه ويحييني إلى أن أقوم من عنده.

ثم قلت: يا مولاي من الإنس ومن الجن ومن الشيطان؟ فقال: الإنس الذين قاموا بمعرفة الله وأقروا بوحدانيته وعرفوا أولياءه وأبوابه. وقلت فمن الجن؟ قال: الذين اختفوا في أبدان الإنس فلا يردون وإنما يسموا الجن لاجتنائهم وخفائهم. قلت فمن الشياطين؟ قال: الذين مسخوا في أبدان المسوخية. والسلام.



DOOR TWENTY-THREE



“ON KNOWING THE HIDDEN
OF THE MARRIAGE OF
UMM KALTHOUM”





الباب الثالث والعشرون



في معرفة تزويج أم كلثوم في الباطن



Al-Mufaddal said, “O Master, I want to ask you about something that the people of Kufa are talking about and I, O Master, am ashamed to ask you about it.”

He said, “O Mufaddal, I have known what you have been troubled with, and you wish to ask me about the marriage of Umm Kalthoum.”

I said, “Yes, Master.”

He said, “Listen, O Mufaddal, to what I say and understand. The origin of that was in the shadows and ghosts, as I have previously described to you. Verily, Ali (PBUH) was oppressed six times, six times with what they thought and it was said for six times with that which was made to appear to them. And he had one killing left and he had one last oppression left to endure in resemblance to affirm the proof upon the enemies, and Allah would never kill His Preferred Ones. Did you not hear Allah’s words in the story of Jesus, ‘**But they killed him not, nor crucified him, but so it was made to appear to them**’?”⁷⁸

I said, “O Master, what was the reason for his killing the first time?”

Al-Sadiq (PBUH) said, “The reason for the first time was Cain and Abel, for Abel in those times was the Prince of the Believers and Cain was Zafir, and he is the Satan of Satans. And Cain came to Abel and said to him, ‘Marry me your daughter,’ but Abel refused to marry her to him. And it was then that Cain said, ‘By Allah I will kill you if you do not marry her to me.’ So when he intended to kill him, Abel married Gurayra the daughter of Iblis to him, and Cain thought she was the daughter of Abel. And Allah is Greater and more Honorable than to do that with one of His Preferred Ones, but He does that in the apparent making it look so, so as to affirm the proof upon the enemies. And the meaning is as I have told you, and it continued as such with them for six times.

So when it was in the sixth incarnation and Zafir came into power, he sent to the Prince of the Believers saying, ‘Marry me your daughter.’ So the Prince of the Believers Ali sent to him Salman and said to him, ‘Tell him, O Salman: You have returned to your old ways of being astray.’ So Salman went to Zafir and told him that. And when he knew that Salman had become aware of his matter, he became angry and said to him, ‘Yes I have went back to what you mentioned, so either he marries me his daughter or I shall hollow out the well of Zamzam and remove from the Sacred House the traces of the *Maqam*, or I shall kill him.’ So Salman took off to the Prince of the Believers and told him, and Ali said, ‘Carry to him this book.’ So Salman carried it to him and when *Habtar* and *Adlam*⁷⁹ saw him, he knew he was coming for a reason. Then he said, ‘What brings you here?’ Salman said, ‘The Prince of the Believers told me to show you this book.’ Zafir said, ‘And what is it?’ So he took the book out and gave it to him, and when he opened it he found in it the image of Abel. And he looked at himself, meaning he was Cain, and he said to Salman, ‘Verily, I only sought his daughter because he is claiming I am from the seed of the devil, but he must marry his daughter to me so his lie will show to all of creation. And nothing shall save him except marriage or death!’ Salman said, ‘I

⁷⁸ *The Holy Qur’an*, Chapter 4, Verse 157

⁷⁹ In certain Islamic traditions, the term ‘Habtar’ was utilized as an allegorical reference to Abu Bakr, particularly in the context of *taqiyya* (concealment). ‘Habtar,’ serving both as a name and signifying ‘fox’ in Arabic, is also associated with Omar ibn Al-Khattab. Additionally, ‘Adlam,’ denoting ‘the tall black one,’ was used in reference to Omar.

قال المفضل:

قلت سيدي أريد أن أسألك في شيء يتحدثون عنه أهل الكوفة وإنني يا مولاي أستحي أن أسألك عنه. قال: يا مفضل قد علمت ما قد هممت به وتريد أن تسألني عن تزويج أم كلثوم. قلت: نعم يا مولاي. فقال: إسمع يا مفضل ما أقول وافهم. إن أصل ذلك كان في الأظلة والأشباح على حسب ما أنا مفسره لك. إن علي (صلعم) قد ظلم ستة مرات، في ستة مرات فيما يظنون وقيل لستة مرات فيما شبه عليهم، وبقيت له قتلة، وبقي له ظلم آخر على التشبيه لتأكيد الحجّة على الأعداء. وما كان الله ليقتل أوليائه. أما سمعت قوله تعالى في قصة عيسى: «وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ».

قلت: يا مولاي كيف كان سبب قتله أول مرة؟ قال الصادق عليه السلام: كان سبب أول ذلك قابيل وهابيل، فقد كان هابيل يومئذ أمير المؤمنين، وكان قابيل زافر وهو إبليس الأبالسة. فأتى قابيل إلى هابيل. فقال له زوجني إبتك. فامتنع عن تزويجه إياها. فقال عندئذ قابيل: والله لأقتلك إن لم تزوجني بها. فلما همّ بقتله زوجته جريرة بنت إبليس، فظنّ قابيل أنها ابنة هابيل، والله أجل وأعظم من أن يفعل بأوليائه ذلك، ولكن يفعل ذلك على الظاهر تشبيهاً لتأكيد الحجّة على الأعداء. والمعنى، كما أخبرتك، فلم يزل ذلك بهما ستة مرات.

فلما أن كان في تكرير السادس ووليّ زافر، أرسل إلى أمير المؤمنين يقول: زوجني إبتك. فأرسل إليه أمير المؤمنين علي سلمان، وقال له: قل له يا سلمان إنك قد عدت إلى ضلالك القديم. فأتى سلمان إلى زافر، وأخبره ذلك. فلما علم أن سلمان قد إطلع على أمره، اغتاض وقال له: نعم قد عدت إلى ما ذكرت. فإما أن يزوجني وإما أن أغور ماء بئر زمزم، وأرفع عن البيت الحرام رسم المقام، أو أقتله. فانصرف سلمان إلى أمير المؤمنين وأخبره. فقال علي: إحمل إليه هذا الكتاب. فحمل سلمان إليه الكتاب. فلما نظره «حبر وأدم» أي علم أنه أقبل في سبب، فقال: ما وراءك؟ فقال سلمان: أخبرني أمير المؤمنين أن أعرض عليك هذا الكتاب، قال زافر وما هو؟ فأخرج الكتاب وسلمه إياه. فلما فتحه، وجد فيه صورة هابيل ونظر إلى نفسه يعني هو قابيل. فقال مخاطباً سلمان: إنما خطبت إليه إبنته لأنه يزعم أنني من نسل الشيطان، ولكن لا بد له أن يزوجني إبنته حتى يظهر كذبه عند الخلق ولا يخجيه إلا التزويج أو القتل. فقال سلمان

shall tell him that.’ And he went to the Prince of the Believers and told him about everything that had happened. Ali said, ‘I have known everything he said and now I shall marry him to his daughter Gurayra as I married him to her before, and it was made to look that way to him.’

So Salman went to him and told him that the Prince of the Believers has granted him his wishes in all that he desires. So he (Zafir) gathered all his companions and made them witness. Then the Prince of the Believers commanded Salman to take his daughter Gurayra to him. So Salman brought her to him, but Allah had blinded his sight and put a cover over it, so he didn’t understand and became happy and excited. Then he said to Salman, ‘I shall thank you for doing this and I cannot reward you enough!’” *Then Abu Abdullah recited, “We have put yokes round their necks right up to their chins, so that their heads are forced up (and they cannot see).”*⁸⁰ *He said, “Then he entered into her and he found her in the image of Umm Kalthoum. So when he awoke, he sent to his companions and devils so he could gloat about it with them.*

And when they met up with him, they congratulated him about the marriage and Zafir said, ‘Enough regarding the matter of Ali and his companions! For if the sons of Abi Kabsha were right and we were wrong, they wouldn’t have married their precious one to me.’ They said, ‘You have spoken the truth,’ and he said, ‘I swear by Allah, they are magicians, priests and liars and this is a trick between them.’ As they were like that, Salman walked in on them and they all said, ‘We are upon falsehood and your friend is upon the truth, and we are devils and traitors to him, so why did he marry us to his Daughter Umm Kalthoum?’ So Salman recited this verse to them, ‘*Devils of men and jinns, inspiring each other with flowery discourses by way of deception.*’⁸¹ So when they heard that from Salman they got angry with him, and the second got very angry, and they got ready [to kill] Salman. So Salman said to them, ‘Will you kill me in this sitting of yours?’”

Al-Mufaddal said, “Verily this, by Allah, is the pure plotting/evil upon the disbelieving immoral tyrants.”

[*Imam Al-Sadiq continued*], “Salman said, ‘When they got ready/intended [to kill] me, they said to one another: What shall we do with this non-Arab whilst you got what you needed?’ So they left and what they had talked about reached the Prince of the Believers Ali (PBUH), so he commanded Salman to go to them and tell them the truth and what has been obscured from him concerning his daughter, in order that he stops his wrong-doing and his boasting and so he becomes small in his own self, and his status lessens and he dies of shame and sadness. Salman said, ‘So I went to him at his house when no one was with him and I said to him: How did you find your wife?’ He said, ‘She is perfect for me, she avoids disobeying me in secret or public, and it is as if she is from us and in us.’ Salman said, ‘Yes, she is from you and to you, and she is your daughter Gurayra, so enter upon her, you might recognize her now!’ When he heard that he could not control his mind so he entered upon her. He looked at her and there she was, his daughter Gurayra, and he did not deny it being her at all.

⁸⁰ *The Holy Qur’an*, Chapter 36, Verse 8

⁸¹ *The Holy Qur’an*, Chapter 6, Verse 112

سأخبره بذلك. وأقبل على أمير المؤمنين وأخبره بكل ما جرى. قال علي: قد علمت بكل ما قال، وأنا الآن أزوجه ابنته جريرة، كما زوجته قديماً واشتبه عليه.

ثم أن سلمان انصرف إليه وأخبره بأن أمير المؤمنين قد أجابك إلى كل ما تريد. فجمع أصحابه وعاهدهم على ذلك. ثم أمر أمير المؤمنين سلمان أن يحمل إليه ابنته جريرة. فأتى بها سلمان إليه فأعمى الله بصره وجعل عليه غشاوة فلم يفهم. وتداخله السرور والفرح لذلك ثم قال لسلمان: إني سأشكرك في قيامك في هذا الأمر ولا أقدر على مكافأتك.

ثم تلا أبو عبد الله: «إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ». قال: ثم دخل فيها فوجدها على صورة أم كلثوم، فلما أصبح أرسل إلى أصحابه وشياطينه، ليحتج بذلك عندهم. فلما اجتمعوا إليه هنأوه بتزويجه. فقال زافر: كفانا أمر علي وأصحابه، فإنهم لو كانوا بني أبي كبشة على حق، ونحن على باطل، ما زوجونا كريمتهم. قالوا: صدقت. قال: والله إنهم سحرة كهنة كذابون وهذه حيلة بينهم. قال سلمان: وبينما هم كذلك دخلت عليهم فقالوا بأجمعهم: نحن على باطل وصاحبك على حق ونحن عنده شياطين خونة، فلم زوجنا ابنته أم كلثوم؟ فقال لهم سلمان هذه الآية: «شَيَاطِينُ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا». فلما سمعوا ذلك من سلمان غضبوا عليه، وغضب الثاني غضباً شديداً، وهموا بي. فقلت لهم: أقتلوني في مجلسكم هذا؟

قال المفضل: إن هذا والله هو الأبلسة المحضة على الطغاة الكفرة الفجرة. قال سلمان: لما هموا بي قال بعضهم لبعض فما نصنع بهذا العجمي وقد نلت حاجتك؟ فافترقوا وبلغ ما تحدثوا به أمير المؤمنين علي عليه السلام، فأمر سلمان أن يسير إليهم ويحدثهم بالحقيقة وما لبس عليه من أمر ابنته حتى يكف عن فجوره وتبجحه فيصغر في نفسه ويقل قدره ويموت من العار والحزن، قال سلمان: فأتيته في منزله ولم يكن أحد عنده فقلت له كيف وجدت زوجتك؟ فقال: إنها موافقة لي، تتجنب مخالفتي في السر والعلانية، وهي كأنها منا وفينا. فقال سلمان: نعم إنها منك وإليك وهي ابنتك جريرة. فادخل عليها، لعلك تعرفها الآن. فلما سمع هذا لم يتمالك عقله. فدخل عليها ونظر فيها، فإذا هي ابنته جريرة لم ينكر منها شيئاً.

And he let out a scream which shook the house and he was infuriated and said, ‘The magician son of Abu Talib did it, and this is not the first of his works. By Allah I shall do such and such.’ Salman said, ‘Do not expose yourself and tell your tale and become exposed in your clan. It is my opinion and advice to you that you keep this secret, for if you do, the people will say he married his daughter to him and if you expose yourself, the people will know your matter.’ He said, ‘It is enough for me, O Salman, that I die of fury and I will accept what you say, and that magician can say what he wills, I have no energy nor do my companions against his magic.’ And he kept it secret from his friends, afraid of the shame and he died angry, no mercy upon him, and the Lord of the Worlds was not pleased with him. The end.”

فصاح صيحة رجت لها الدار، واغتاظ غيظاً شديداً. وقال: قد فعلها الساحر ابن ابي طالب. ليست هذه بأول أفعاله والله لأفعلن وأفعلن. فقال له سلمان: لا تكشف عورتك وتبدي سيرتك وتنفضح في عشيرتك. ومن رأيي ومشورتي لك أن تكتم ذلك. فإن كتمت قال الناس زوجه ابنته وأن أبديت انكشف للناس أمرك. فقال: كفاني يا سلمان انني مت غيظاً، وسأقبل منك ما تقول، وليقل هذا الساحر ما يقول. فلا طاقة لي ولأصحابي بسحره، وكتم عن أصحابه قصته خوفاً من العار ومات حنقاً وغيظاً لا رحمه الله ولا رضي عنه رب العالمين. تم.

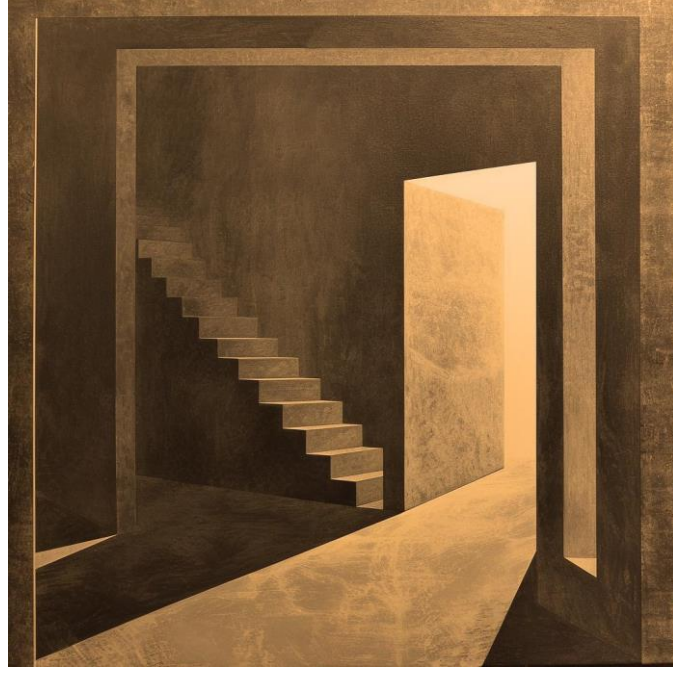


DOOR TWENTY-FOUR



“ON KNOWING THE SLAUGHTERED
AND KILLED IN THAT WHICH DIFFERS
FROM THE IMAGE OF HUMANS”





الباب الرابع والعشرون



في معرفة المذبح والمقتول مما يخالف

صورة الإنسانية



The Knowledgeable One said, “The reason for the slaughtered and killed and eaten and drunk, and the pendulous/dangling, and the ridden and the whales, and everything that is different from the image of humans, is that Allah, who is Exalted and whose names are holy, His judgment is just, He does what He wills with His creation and nothing opposes nor fights Him, for He is praised in His actions and He is the Lord of the Worlds. He does not send forth upon the believer, the one who knows and is a monotheist, a single slaughter or killing or humiliation or fatigue or enmity, all that is removed from him and given to the stubborn disbeliever.

And what Allah sent upon the disbelievers is not but due to the sins that came from the disbeliever towards the believer of humiliation and killings and slaughters. And the believer had held his tongue back from the disbeliever because he cannot defend himself, so it was made incumbent upon the disbeliever due to what had come from him before of disbelief and rejection and denial of the truth and its people.

So Allah punishes him swiftly with what you see of the torture of his spirit and its incarnation into everything that differs from the human image, of cows and sheep and camels and beasts and birds and insects. And everything that has a spirit/soul and that stomps and moves and is slaughtered and killed, and all that is ridden and terrible, are *Maskh* and *Naskh*.

Whatever is eaten from it is *Naskh* and what is not eaten from it is *Maskh*. Punishment has befallen him and great shame, as previously mentioned, such as that which he experienced in *Naskh* of being slaughtered and eaten, and that is all justice from Allah the Almighty, for Allah said, ‘*And indeed We will make them taste the smaller punishment.*’⁸² Meaning, the disbelievers’ spirits/souls who reject the truth and its people. That is the completion of their disbelief when Allah removes their souls/spirits from their bodies that you see them in and places them in the degenerated bodies of *Maskh* according to Allah’s words, ‘*O man! What has deceived you away from your Lord, the Most Beneficent? The one Who created you, then molded you, then made you proper? He placed you into any shape He willed. Nay! Rather you deny that which is your religion!*’⁸³ Religion is the Prince of the Believers. And also Allah’s saying, ‘*There is not an animal (that lives) on the earth, nor a being that flies on its wings, but are nations like you.*’⁸⁴ *The Knowledgeable One said*, “That means that every single animal which moves on the Earth and in the Heaven were nations before you.” *Then he said*, “Verily, our enemy gets reincarnated as *Maskh* into everything that differs from the image of humans until if one of them returns, he is killed a thousand killings and slaughtered a thousand slaughters and dies a thousand deaths.

As for the Preferred Ones of Allah and their faithful followers, Allah has ridden them of *Maskh* and He made this a punishment for their enemies and that is the Lesser Punishment. As for the Greater Punishment, that will be when the Qaim rises, until every Preferred One takes revenge from the enemies.” *The Knowledgeable One said*, “The first thing a disbeliever is degenerated into is cattle until he passes through everything that is on land of punishments. Then he passes through the seas,

⁸² *The Holy Qur’an*, Chapter 32, Verse 21

⁸³ *The Holy Qur’an*, Chapter 82, Verses 6-9

⁸⁴ *The Holy Qur’an*, Chapter 6, Verse 38

قال العالم: إن علّة المذبوح والمقتول والمأكول والمشروب والمدلول والمركوب والحيتان وما خالف صورة الإنسانية، فإن الله، جل ثناؤه، وتقدست أسماؤه، حكمه عادل يفعل في خلقه ما يشاء ولا يضاده أو ينافيه أحد، فهو في أفعاله محمود، وهو رب العالمين.

لم يسلط على المؤمن العارف الموحد ذبح ولا قتل ولا ذل ولا تعب ولا نصب، بل ذلك كله مصروف عنه إلى الكافر الجاحد، وما كان الله بالذي يصرفه إلى الكافر إلا بذنب قد تقدم من الكافر إلى المؤمن من ذل وهوان وذبح وقتل، والمؤمن قد أمسك عن الكافر لسانه لا يستطيع أن يدفع عن نفسه استوجب الكافر ذلك لما سبق من الكفر والجحود والإنكار إلى الحق وأهله، فيعاقبه الله، عز وجل، في العاجل بمثل ما ترى من تعذيب روحه وتركيبه في كل شيء خالف صورة الإنسانية من بقر وغنم وإبل ودواب وطيور وهوام وكل ذي روح دب ودرج وذبح وقتل، وركب وأهوال فهو مسخ ونسخ.

فالذي يؤكل منه فهو نسخ والذي لا يؤكل منه فهو مسخ، قد حلّ فيه العذاب والهوان المتقدم ذكره مثلما مرّ به في النسخ من الذبح والأكل، وذلك كله عدل من الله عز وجل لقوله تعالى: «وَلَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى». أي أرواح الكافرين الجاحدين للحق وأهله فهذا كمال كفرهم يخرج الله أرواحهم من الأبدان التي تراها فيركبها في أبدان المسوخية المنكوسة، لقوله تعالى: «يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ. الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ. فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ. كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ». فالدين هو أمير المؤمنين. وقوله تعالى أيضاً: «وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ». قال العالم: يعني أن كل دابة في الأرض وفي السماء قد كانت أمم قبلكم.

ثم قال: ان عدونا ليمسخ في كل شيء خالف الصورة الإنسانية حتى إذا عاد أحدهم يقتل ألف قتلة ويذبح ألف ذبحة ويموت ألف ميتة. وأما أولياء الله وأتباعهم المؤمنين خلصهم الله من المسوخية وجعل ذلك عقوبة لأعدائهم إن ذلك هو العذاب الأدنى. وأما العذاب الأكبر فعند قيام القائم حتى ينتقم كل ولي من الأعداء. قال العالم: أول ما ينكس إليه الكافر إنما يصير في الأنعام حتى يمر بكل شيء في البر من العذاب، ثم يصير انه يمر في البحر،

then through the air and even through everything that stomps and moves, until he becomes smaller/tighter than the eye of a needle, for Allah said, ‘**Thus do We reward those who do wrong.**’⁸⁵ This is the reason for the spirits/souls of the disbelievers being put into the different vehicles (bodies) until the rise of the Qaim.” *And the Knowledgeable One said*, “As for that which does not have the spirit of life like rocks and trees and water and salt and all that does not move nor stomp, and all that is disintegrated from the bodies of the believers and disbelievers, everything that you see or hear or smell and has a good taste and a nice scent or soft touch, or food or drink, then that is from what disintegrated from the bodies of the believers. And everything opposite to that of the stinky and sour and unpleasant and all that humans hate to smell or look at or taste or touch in all conditions, that is from what disintegrates from the bodies of the disbelievers.

And the disbelievers have no dominance nor enjoyment more than that which they have in the human bodies which they are in. So if it is the state of [the Qaim], he takes them out of these bodies of theirs and into the most impure and evil of bodies. And these are the degenerated bodies that are a prison for them and they are tortured in them.” *The Knowledgeable One also said*, “This world is a prison for the believer and a Paradise for the disbeliever, meaning these bodies. Because the disbeliever attained his desires by his tongue and body and legs in his coming and going in this body. And the body is his Paradise, then he is taken to the Lesser Punishment in the vehicles (bodies).

As for the believer, his body is a prison for him and his torture is nothing except that which is in this body. If Allah brings him out of the body he returns to what he was originally from, to spirit and soft winds and blessed Paradise.” *The Knowledgeable One (From Him is Peace) said*, “I shall take you out of the impure/filthy bodies to the blooming bodies, for the souls of the believers are returned to what they were from, which is Allah’s light.” *Then the Knowledgeable One said*, “Verily, Allah created the spirits/souls of the believers from His light and He made them out of His mercy and He took the Covenant upon them with the *Wilaya*. And that is why the believer becomes the brother of the believer from his father and mother, for mercy is his mother and his father is light.” *Then Al-Sadiq said*, “The believer sees with the light of Allah that he originated from, and peace be upon the Messengers and all praises due to Allah, Lord of the Worlds.”

⁸⁵ *The Holy Qur’an*, Chapter 21, Verse 29

ثم في الجو والهواء، حتى في كل شيء يدب ويدرج حتى يصير أضيق من سم الخياط، لقوله تعالى: «وَكَذَلِكَ نَجْزِي الظَّالِمِينَ». فهذه علة أرواح الكافرين تجعل في المركبات إلى قيام القائم. وقال العالم: وأما الذي لم يكن فيه روح الحياة مثل الحجر والشجر والماء والملح وغيره مما لا يدب ولا يدرج ومما يتحلل من أبدان المؤمن والكافر، فكل شيء رأته أو سمعته أو شمته وله طعم طيب ورائحة زكية أو ملامسة لينة أو مطعم أو مشرب، فإن ذلك مما يتحلل من أبدان المؤمنين وكل ما خالف هذه الأشياء إلى غيرها من تنن أو مر أو كربه أو مما يكرهه الإنسان في شمه أو في منظره أو في ذوقه أو في ملامسته في جميع الحالات، فإن ذلك مما يتحلل من أبدان الكافرين وليس للكافرين أظهر ولا هم فيه أنعم من بدن الإنسانية الذي هو فيها، فإذا استوفى دولته أخرجه من بدنه هذا إلى أنجس الأبدان وأشرها، وهي الأبدان المنكوسة وهي سجن له يعذب فيها وكذلك قال العالم: الدنيا سجن المؤمن وجنة الكافر. يعني هذه الأبدان لأن الكافر نال شهوته بلسانه وبدنه ورجله في ذهابه ومجيئه في هذا البدن، والبدن جنته ثم يخرج إلى العذاب الأدنى في المركبات.

وأما المؤمن فالبدن سجن له وليس عذابه إلا ما كان في هذا البدن. فإذا أخرجه الله تعالى منه عاد إلى ما منه بدأ إلى روح وريحان وجنة نعيم. قال العالم منه السلام: لأخرجكم من الأبدان الكدرة إلى الأبدان الزاهرة. فأرواح المؤمنين تعاد إلى ما منه بدأت أي إلى نور الله. ثم قال العالم: ان الله خلق أرواح المؤمنين من نوره، وصنعهم من رحمته، وأخذ عليهم الميثاق بالولاية. فلذلك صار المؤمن أخو المؤمن من أبيه وأمه. فأمه الرحمة وأبوه النور. ثم قال الصادق: المؤمن ينظر بنور الله الذي منه بدأ وسلام على المرسلين والحمد لله رب العالمين.

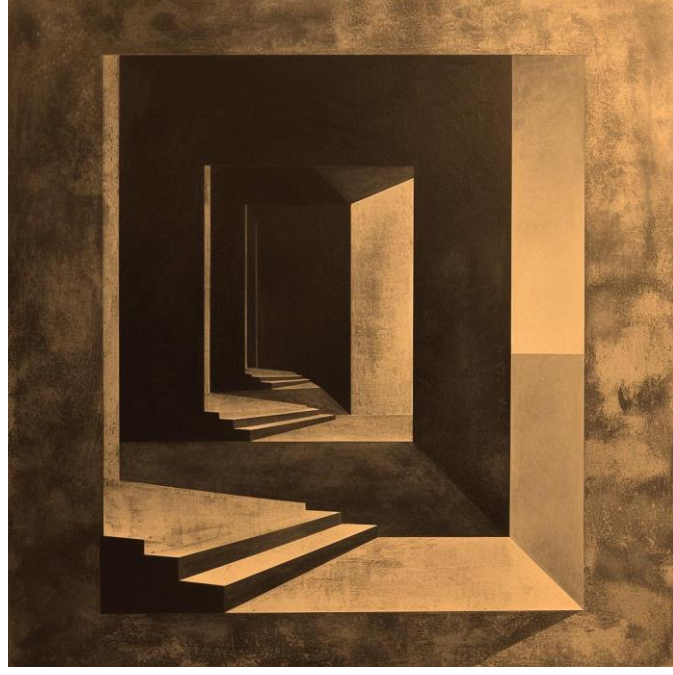


DOOR TWENTY-FIVE



“ON KNOWING THE BEGINNING OF THE
CREATION OF THE BELIEVER WHO KNOWS”





الباب الخامس والعشرون



في معرفة ابتداء المخلوق المؤمن العارف



*Al-Sadiq (From Him is Peace) said, “Verily, Allah Almighty created us before creation by a thousand years and we were spirits around the throne praising Allah, and the inhabitants of the Heavens would praise with our praises, so we descended to Earth and the bodies and we praised Him, the Exalted, so the inhabitants of the Earth praised with our praises and in our tongue every tongue pronounced. And this is Allah’s words, ‘And indeed we are those who line up for prayer. And indeed we are those who exalt Allah.’*⁸⁶

Allah, the High, the Exalted, specialized Mohammed (PBUH & His Family) and Ali and the Vicegerents and Imams and their followers from their Shia in that He created them from His light. And He placed them in His mercy, and they are the good, purified spirits that have been purified from ailments and impairments and have been purified by accepting the *Wilaya*. Verily, these bodies were only created as a tribulation for the believers in the state of the disbelieving oppressors for a matter which preceded in His knowledge. And Allah has said about the souls of the believers, ‘*Verily the record of the Righteous is (preserved) in ‘Ali-yin. And what will explain to thee what Ali-yun is? A Register (fully) inscribed. To which bear witness those Nearest (to Allah).*’⁸⁷ It means the souls of the believers who know Mohammed and Ali and the Vicegerents, they attain nearness to Allah which means they acknowledge monotheism by pursuing the High, Ever Most High, Allah, Blessed be He. So if Allah wanted to create a body of the bodies that houses the good spirit, the man is granted success in eating sweet fruits and delicious food so semen is gathered within him.

Then the sperm is gathered and if a man joins with his woman, and it is released from him, the three spirits are completed in the baby: The spirit of strength, the spirit of desire and the spirit of life. And that is the Prophet Mohammed’s (PBUH & His Family) saying, ‘The believer is like a bee, if it eats, it eats that which is sweet and if it releases, it releases that which is sweet.’

And if at the time of the baby’s birth the good spirit comes down and it is the light-spirit of faith that is created from the light of Allah, it is established in the body after its drop from the womb and abdomen, and at that point it becomes sad and cries and that is a good sign. Because the good spirit comes from the spirit and soft winds and from next to the Most Merciful, and it looked into the body which is a prison for the believer’s soul.

And for that reason, if you look at the child at the time of his drop, you will see him sad, and this is a sign of faith. So if his knowing is completed and if he endured the tribulation in its fullness and is then extracted from the body and there still remained upon him something of the tribulation, he is returned until his knowing is complete.” *Then the Knowledgeable One (PBUH) said, “The spirits of the believers are soldiers in the air, and the spirits are up above because they are not housed in the tightness of the bodies nor the wombs nor the darkness. And the Prince of the Believers had said, ‘The spirits of the believers have not been housed in the loins nor in the wombs and they were not created from wretched water, they were created from the source spring of water.’ For the spirits are in the shape of the bodies, delicate and of light, one cannot recognize it except he who is as delicate*

⁸⁶ *The Holy Qur’an*, Chapter 37, Verses 165-166

⁸⁷ *The Holy Qur’an*, Chapter 83, Verses 18-21

قال الصادق منه السلام:

إن الله عز وجل خلقنا قبل الخلق بألف عام وكنا أرواح حول العرش نسبح الله ويسبح أهل السماء بتسبيحنا، فهبطنا إلى الأرض والأبدان، فسبحناه عز وجل، فسبح أهل الأرض بتسبيحنا وفي لساننا نطق كل لسان، وذلك قوله تعالى: «وَأَنَّا لَنَحْنُ الصَّافُونَ. وَأَنَّا لَنَحْنُ الْمُسَبِّحُونَ». نفص الله سبحانه وتعالى محمد (صلعم) وعلي والأوصياء والأئمة والتابعين من شيعتهم بأن خلقهم من نوره، ووضعهم في رحمته، وهم الأرواح الطيبة الطاهرة طهرت من الآفات والعاهات وطابت بقبول الولاية، وإنما جعلت هذه الأبدان محنة للمؤمنين في دولة الكافرين الظالمين لأمر سبق في علمه، وقد قال تعالى في أرواح المؤمنين: «إِنَّ كِتَابَ الْإِبْرَارِ لَفِي عِلِّيَّينَ. وَمَا أَدْرَاكَ مَا عِلِّيُّونَ. كِتَابٌ مَّرْقُومٌ. يُشَهِدُهُ الْمُقَرَّبُونَ». يعني أرواح المؤمنين العارفين بمحمد وعلي والأوصياء فهم يصلون إلى جوار الله يعني مقرون في التوحيد بالقصد إلى العلي المتعالي تبارك الله، فإذا أراد الله أن يخلق بدنًا من الأبدان الذي تسكن فيه الروح الطيبة توفق الرجل إلى أكل الثمار الطيبة والطعام اللذيذ فيكون الماء فيه، فتجتمع النطفة فإذا جامع الرجل امرأته وعلقت منه كملت في الجنين الأرواح الثلاثة، روح القوة وروح الشهوة وروح الحياة، وهذا قول النبي محمد (صلعم): المؤمن كالنحلة إذا أكلت، أكلت طيب، وإذا وضعت وضعت طيب.

فإذا كان عند خروج الجنين نزلت الروح الطيبة وهي روح الإيمان النورانية التي هي من نور الله خلقت، فتثبت في البدن بعد سقوطها من الرحم والبطن، فعند ذلك يحزن ويبيكي، وهذا من علامات الخير. لأن الروح الطيبة تنزل من الروح والريحان، ومن جوار الرحمان. فبصرت في هذا البدن الذي هو سجن لروح المؤمن. لذلك فإذا رأيت الولد عند سقوطه تراه حزيناً. وهذه من علامات الإيمان. فإذا تمت معرفته واحتمل المحنة بكاملها، ثم أخرج من هذا البدن، وظل عليه شيء من المحنة، فيكون مردوداً حتى يستكمل المعرفة.

وقال العالم عليه السلام: أرواح المؤمنين جنود مجندة بالهواء، والأرواح هي في العلو، لأنها لا تسكن ضيق الأجسام ولا الأرحام ولا الظلمات. وقال أمير المؤمنين: أرواح المؤمنين لم يسكنوا الأصلاب، ولم تضمهم الأرحام، ولم يخلقوا من ماء مهين بل خلقوا من ماء معين. فالأرواح كهيئة الأجسام رقيقة نورانية لا يدركها إلا من كان في رقتها

and enlightened as it is. For the thick does not recognize the delicate and the delicate does not recognize the thick, as such are the spirits of the believers. They are in the shape of the bodies, they slip out and they get to know each other in Paradise and they go about as they wish, then seek shelter under the shadow of the throne, and all praises due to Allah, Lord of the Worlds.”

ونورانيّتها. فالكثيف لا يدرك الرقيق، والرقيق لا يدرك الكثيف. فهكذا أرواح المؤمنين: فهي كهيئة
الأجسام تنسل وتتعارف في الجنة وتسرح كيفما شاءت، ثم تأوي إلى ظل العرش. والحمد لله رب
العالمين.



DOOR TWENTY-SIX



“ON KNOWING THE SPIRITS OF
THE BELIEVERS, ARE THEY
ONE OR TWO?”





الباب السادس والعشرون



في معرفة أرواح المؤمنين أواحدة هي

أم الممتنان



*The Knowledgeable One*⁸⁸ said, “I said to my Master Al-Sadiq (From Him is Peace), ‘Tell me about the spirits that reside in the bodies and guard them, are they the same in the believers and the disbelievers?’”

The Imam said, “The souls of the angels and the believers are one and the same. As for the souls of the devils and the demons, they are also one. And that is because the spirits of the believers are in agreement with the spirits of the Preferred Ones and the Vicegerents/Successors, these spirits are all familiar with one another. The souls of the demons and devils are in disagreement with the souls of the Preferred and Chosen Ones, because the souls of the Preferred and Chosen Ones are from light, shining, and not from darkness. And the souls of the demons, *jinn* and devils are black and dark, no light in them. So the matter of Adam came to pass.”

I said, “What is the meaning of the Almighty’s saying, ‘*Brothers, on thrones facing each other*’?”⁸⁹

He said, “It means they are happy in knowing, enjoining in knowledge, none have more than the others, and there is no preference between them and no enmity nor hatred. Allah ripped that out of their hearts and He split every one of them from their friend. So if they remain in harmony with one another upon this condition, they rest and this is until the completion of the seven Adams. And I have told you that every Adam stays with his seed on Earth for a certain time period known to us.”

I said, “O Master, and will Allah create after that any creation?”

He said, “O Mufaddal, you have negated with your question the Kingdom of Allah and His ability. Woe, woe! Verily, He still remains and never stops creating, sustaining, bringing life and death. Do you want to put a stop to the authority of Allah and His ability, and His command and His forbidding?”

I said, “O Master and Lord, their scholars had agreed upon that.”

He said, “By Allah, they have negated the Kingdom of the High, Most High, and negated His command and forbiddance. And they say, what is the command and what is the forbiddance and there is no Kingdom and no authority? Woe to them! And may Allah be the Helper against what they say! And peace.”

⁸⁸ The title ‘The Knowledgeable One’ is used interchangeably within the Arabic text to refer to both Imam Ja’far Al-Sadiq and Al-Mufaddal ibn Omar. Within this context, it appears to specifically denote Al-Mufaddal ibn Omar.

⁸⁹ *The Holy Qur’an*, Chapter 15, Verse 47

قال العالم:

قلت لمولاي الصادق منه السلام: أخبرني عن الأرواح التي تقيم في الأبدان وتحفظها هل هي واحدة في المؤمنين والكافرين؟ قال الإمام: إن أرواح الملائكة والمؤمنين هي شيء واحد لا اختلاف بينها، وأما أرواح الأبالسة والشياطين فهي شيء واحد أيضاً، ذلك لأن أرواح المؤمنين موافقة لأرواح الأولياء والأوصياء يألف بعضها لبعض، وأرواح الأبالسة والشياطين متباينة لأرواح الأولياء والأصفياء، لأن أرواح الأولياء والأصفياء نورانية شعشعانية لا ظلمية، وأرواح الأبالسة والجن والشياطين سود ظلمية لا نورانية فانقضى أمر آدم. قلت فما معنى قوله عز وجل: «إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ». فقال: أي مسرورين في المعرفة متقابلين في العلم، لا يزيد بعضهم على بعض، ولا تفاضل بينهم ولا عداوة ولا بغضاء قد نزع الله ذلك من قلوبهم وانصفهم كل واحد من صاحبه، فإذا توافقا على هذا الحال من ميقاتهم استراحوا. وهذا حتى إنتهاء الآدميين السبعة. وقد قلت لك بأن كل آدم يمكث في الأرض مع ذريته مدة معلومة لدينا.

قلت يا مولاي: هل يخلق الله بعد ذلك خلقاً؟ قال يا مفضل: قد أبطلت بسؤالك ملك الله وقدرته هيات... هيات... إنه لا يزال ولا يزول خالقاً رازقاً محيياً مميتاً، تريد أن تبطل سلطان الله وقدرته وأمره ونهيه؟ قلت يا مولاي وسيدي: إن فقهاءهم قد اجتمعوا على ذلك. قال: والله إنهم قد أبطلوا ملك العلي الأعلى وأبطلوا أمره ونهيه ويقولون ما الأمر وما النهي ولا ملك ولا سلطان؟ أف لهم... وبالله المستعان على ما يقولون، والسلام.



DOOR TWENTY-SEVEN



“ON KNOWING THE DAY THEY ARE
RESURRECTED AND THE DAY OF THE
KNOWN TIME AND WHETHER IT IS
ONE DAY OR DAYS WHICH ALLAH
CAUSES TO SUCCEED AFTER THAT”





الباب السابع والعشرون



في معرفة يوم يبعثون ويوم الوقت المعلوم وهل هو
يوم واحد أم أيام مما يخلف الله
بعد ذلك؟



Al-Mufaddal said, “My Master said to me, ‘Read, O Mufaddal, the words of Allah: **One day the earth will be changed to a different earth, and so will be the heavens, and they will be marshaled forth, before Allah, the One, the Irresistible.**’”⁹⁰ So I read it.

He said, “Stop there, O Mufaddal, Allah switches the Earth with another Earth and creates it, and creates a Heaven other than this Heaven, and He creates another creation, and His authority and greatness remain forever. That is how He describes Himself, did you not hear His words in His Holy Book, when He mentioned the people of Paradise and the people of Hell? He, the Exalted, said, **‘They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: for thy Lord is the (sure) accomplisher of what He planneth.**’”⁹¹

I said, “O Master, describe for me what Allah creates.”

Al-Sadiq said, “Allah, the High, the Exalted, creates after that light from His will other than the first light, then He brings forth shadows other than the first shadows. Then He describes the inhabitants of the second light with what He described the inhabitants of the first light. And He takes the next Covenant as He took the Covenant of the first light. And the first light is stronger than the second light and better. And if He splits them in shadows He brings them forth as ghosts, so they see themselves in the likeness of the first light, example by example, and thus they understand themselves just as the first light saw and understood, and the first light used to not understand. And it knew that it was, after it was not and verily, the preference of the first light over the second light is that. And then Allah disciplines them and makes them know Him according to His oneness and uniqueness. So He praised Himself and they praised Him and He glorified Himself so they glorified Him and He cheered Himself so they cheered Him. And it was then that they established speech and they knew their Lord and knew they were created and that they have a Creator, Sustainer.

So He takes their Covenant as He took the Covenant of the first light. And the bodies of the devils and demons are created, as I have mentioned to you before regarding light and creation, from their sins meaning, the sins of the humans/sons of Adam in the same fashion as the first creation, and also from the sins of the devils in the same fashion as the first creation, until they complete in their cycle. And He returns them in cycles and rounds, then He brings them out in the incarnations in the same fashion as the first, the believer in *Naskh* and the disbeliever in *Maskh* bodies, just as the ones they had in the first Adam’s time.

And as such does Allah’s decree run through His creation and His scales run through His Heaven and Earth and Paradise and Hell. He still remains and has not faded away, an All-Powerful, Mighty King. The end and peace.”

⁹⁰ *The Holy Qur’an*, Chapter 14, Verse 48

⁹¹ *The Holy Qur’an*, Chapter 11, Verse 107

قال المفضل:

قال لي سيدي: اقرأ يا مفضل قوله تعالى: «يَوْمَ تَبْدُلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ». فقرأتها. فقال: قف عندها يا مفضل... إن الله يبدل الأرض غير الأرض، ويخلقها ويخلق سماء غير هذه السماء ويخلق خلقاً آخرًا، ولا يزال سلطانه وعظمته أبد الآبدين وبذلك وصف نفسه أما سمعت قوله تعالى في كتابه الكريم حين ذكر أهل الجنة وأهل النار، فقال سبحانه: «خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ».

قلت يا مولاي: صف لي ما يخلق الله؟ قال الصادق: إن الله سبحانه وتعالى يخلق نوراً بعد ذلك من مشيئته، خلاف النور الأول، ثم يقيم أظلة خلاف الأظلة الأولى، ثم يصف أهل النور الثاني عما يصف به أهل النور الأول، ويأخذ الميثاق التالي كما أخذ ميثاق النور الأول، والنور الأول أقوى من النور الثاني وأفضل فإذا قسمهم في الأظلة أخرجهم أشباحاً، فيرون أنفسهم على مثل ما كان النور الأول، مثل بمثل فيفقهون أنفسهم على مثل ما رأى النور الأول أيضاً مفقهاً، والنور الأول لم يفقه. وعلم أنه كان بعد أن لم يكن، وإنما فضل النور الأول على النور الثاني بذلك. فيؤدبهم الله سبحانه ويعرفهم بنفسه وفق وحدانيته وفردانيته، فحمد نفسه فحمدوه وسبح نفسه فسبحوه، وهلل لنفسه فهللوه، وأقاموا عند ذلك الكلام، وعرفوا ربهم وعلموا أنهم خلقوا، وأن لهم خالقاً رازقاً فيأخذ ميثاقهم كما أخذ ميثاق النور الأول، وتخلق الأبالسة والشياطين على حسب ما ذكرته لك من النور والخلق، أي من معاصيهم، أبداناً يعني معاصي الآدميين على مثال الأول وكذلك من معاصي الأبالسة على مثال الأول، حتى يكملوا في دورهم وأدواراً وأكواراً.

ثم يخرجهم في التراكيب على مثال الأول المؤمن في النسخية، والكافر في المسوخية، كالتي كانت لهم في زمان آدم الأول. فعلى ذلك يجري قضاء الله في خلقه وتجري مقاديره في سمائه وأرضه وجنته وناره، ولم يزل ولم يزول ملك قادر جبار تم والسلام.

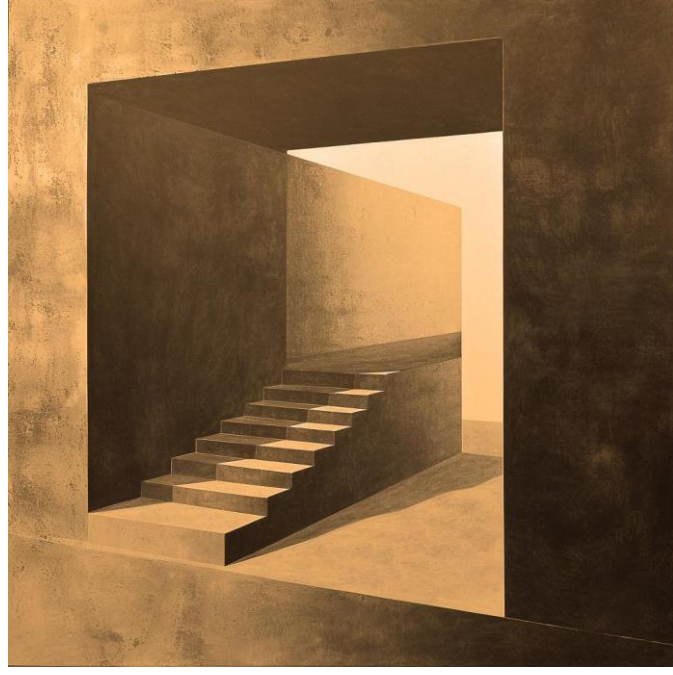


DOOR TWENTY-EIGHT



“ON KNOWING THE SECOND MASKH
AND THE DIFFERENCE BETWEEN IT
AND THE FIRST MASKH”





الباب الثامن والعشرون



في معرفة السوفية الثانية والفرق بينها وبين السوفية
الأولى



Al-Mufaddal said, “I said to my Master, ‘What is the sign of the first *Maskh* and the second and what is the difference between them?’”

He said, “The sign in that is the *halal* (permissible) and the *haram* (impermissible). Everything that is forbidden to slaughter and eat is *haram*, just as it was in the first time before your time and before your Adam.”

I said, “O Master, and was there an Adam before the seven Adams? And was there an Earth and a Heaven before our Earth and Heaven?”

He said, “O oblivious one! Verily, Allah still remains and has never faded away, and every time He begins an Earth, He creates for it a creation different from the first creation. Have you not looked at this *Maskh* and its kinds, do you not see in them except the beastly/ugly? That is because Allah changed their creation/form from their first form and because of that it was made impermissible to slaughter it and eat it, because they were punished in that age and they were slaughtered and eaten. And it is only *halal* (permissible) for every nation to eat food that was created from their sins. And if it was not created from their sins then it is *haram* (impermissible) that they eat it.

And another sign is that a person cannot offer to Allah of the *Maskh* what is not *halal* to eat and slaughter, but a person may offer all that is *halal* to eat and slaughter because it came out of them and their sins. And it became *halal* for you to eat and slaughter and ride and offer to Allah.” *Then Abu Abdullah recited*, “*And no bearer of burdens can bear the burden of another.*”⁹²

I said, “O Master, I see that the *haram* [to eat] are those that tribulation has passed upon before us.”

Al-Sadiq said, “Yes, do you not see O Mufaddal that the beasts and hyenas and whales are of the creatures of the land and sea that are forbidden to eat and slaughter, and cannot be sacrificed as an offering to Allah?”

Al-Mufaddal said, “Yes, O Master, how great in number is this kind.”

He (PBUH) said, “Then understand that those are the ones who were punished in the first age and they have rested from the iron (slaughter).” Then he (the Imam) returned to his original talk about the seven Adams.

I said, “What happens?”

He said, “Allah might separate the impure from the good, and put the impure, some of it upon the other, and pile it up together, then cast it into hell; these it is that are the losers. Say to those who disbelieve, if they desist, that which is past shall be forgiven to them; and if they return, then what happened to the ancients has already passed.”⁹³ It means in *Maskh* and the incarnations.”

Al-Mufaddal said, “Then our Master Al-Sadiq said, ‘And the time span of every Adam on Earth is 7,000 years until the believer is completed and purified, and he becomes an angel while Iblis and his seed remain cursed and incarnate into *Maskh*. Then Allah returns the believers from Heaven to Earth and they go through the incarnations for a thousand years, as Allah did with the first ones.

⁹² *The Holy Qur'an*, Chapter 6, Verse 164

⁹³ *The Holy Qur'an*, Chapter 8, Verses 37-38

قال المفضل:

قلت لمولاي:

ما هي العلامة في المسوخية الأولى والثانية وما الفرق بينهما؟ قال: العلامة في ذلك التحليل والتحريم فكل شيء حرم ذبحه وأكله فهو حرام، كما كان في الزمان الأول قبل زمانكم هذا، وقبل آدمكم هذا. قلت يا مولاي: هل كان آدم قبل الآدميين السبعة وكان قبل أرضنا وسمائنا أرضاً وسماً؟ فقال: يا غافل إن الله لم يزول ولا يزال، وأنه كلما بدأ أرضاً خلق لها خلقاً خلاف الخلق الأول، ألم تر إلى هذه المسوخية وأصنافها هل ترى فيها إلا وحشة؟ لأنه قد غير خلقها عن خلقها الأول فمن أجل ذلك حرم أكلها وذبحها لأنهم قد عوقبوا في ذلك العصر وذبحوا وأكلوا وإنما يحل إلى كل قوم من المأكول ما يخلق من معاصيهم، فلو لم يخلق من معاصيهم، فحرام ذلك أكله عليهم، وعلامة أخرى أنه لا يتقرب بشيء من المسوخية التي لا يحل أكلها وذبحها إلى الله تعالى، ويتقرب بسائر ما يحل ذبحه وأكله لأنه خرج منهم ومن معاصيهم، فصار حلالاً لكم لتأكلوه وتذبحوه وتركبوه وتتقربوا به إلى الله تعالى.

ثم تلا أبو عبد الله: «وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى». قلت يا مولاي: إنني أرى التحريم فيمن قد مرّ عليهم البلاء من قبلنا. قال الصادق: نعم أما ترى يا مفضل أن الوحوش والضباع والحيتان من دواب البر والبحر ما لا يحل أكله وذبحه، وما لا يجب أن يتقرب به إلى الله تعالى. قال المفضل: نعم يا مولاي، ما أكثر هذا الصنف. قال عليه السلام: فافهم هؤلاء الذين قد تعذبوا في الزمان الأول انهم قد استراحوا من حر الحديد، ثم رجع إلى حديث البداية من الآدميين السبعة. قلت: ماذا يكون؟ قال: يميز الله الخبيث من الطيب ويجعل الخبيث بعضه على بعض، فيركمه جميعه ثم يجعله في جهنم، أولئك هم الخاسرون: «قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ» يعني في المسوخية وفي التراكيب.

قال المفضل: ثم إن مولانا الصادق قال: ومقدار كل آدم في الأرض سبعة آلاف سنة حتى يخلص المؤمن ويصفو، فيكون ملكاً ويمكث إبليس وذريته ملعونين فيركبون في المسوخية ثم يرد الله المؤمنين من السماء إلى الأرض، فيصيرون في التراكيب ألف سنة على مثال ما فعل تعالى في الأولين،

That is so they have their places in the second Heaven. So He does this with the people of every cycle and the people of every Adam until He does such with the six Adams, example by example, as I have described to you in every Adam, until the first Adam comes forth in his time and that is in the end times and the end of cycles and ages. So that is seven Heavens and seven Earths and seven days and seven nights, and Allah said, ‘*And We made the night as a covering,*’⁹⁴ meaning when they wore the bodies in it. ‘*And We made the day for livelihood,*’⁹⁵ meaning when they returned in it, to their places in the Heavens. And that is when they are purified and finished, and they live a blessed fulfilled life in the Heavens which We created for them from their works. And peace.’”

⁹⁴ *The Holy Qur'an*, Chapter 78, Verse 10

⁹⁵ *The Holy Qur'an*, Chapter 78, Verse 11

حتى تكون أماكنهم في السماء الثانية، فيفعل ذلك بأهل كل دور وبأهل كل آدم، حتى يفعل مثل هذا في الستة الآدميين، مثل بمثل حسب ما وصفت لك في كل آدم، حتى يخرج آدم الأول في زمانه وهذا في آخر الزمان وآخر الأدوار والأعصار. فذلك سبع سماوات وسبع أرضين وسبع أيام وسبع ليال. وقال: «وَجَعَلْنَا اللَّيْلَ لِبَاسًا» يعني لما لبسوا فيه الأبدان، وجعلنا النهار معاشاً، يعني عندما رجعوا فيه إلى أمكنتهم من السماوات. وذلك حينما صفوا وانتهوا عائشين عيشاً هنيئاً مريئاً في الجنات التي خلقنا لهم من أعمالهم والسلام.



DOOR TWENTY-NINE



“ON KNOWING THE SUN AND MOON AND
THEIR CREATION AND THEIR EXAMPLES AND
THE EXAMPLE OF NIGHT AND DAY”





الباب التاسع والعشرون

في معرفة الشمس والقمر وخلقهما وما أمثالهما وما مثل
الليل والنهار؟

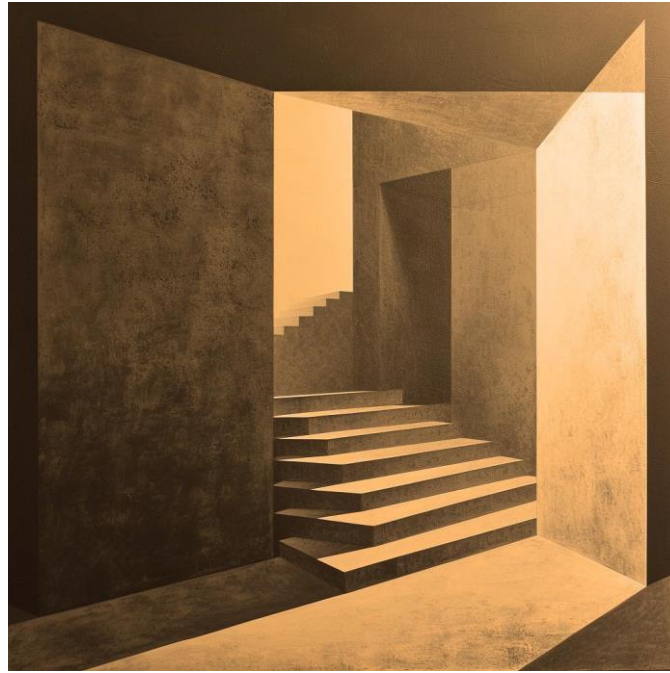
Al-Mufaddal said, “My Master (From Him is Peace) said to me, ‘O Mufaddal, verily Allah, the Exalted, created the sun from the higher veil and that is the light that He veiled Himself with. And that is why the sun became [worshiped] without Allah and that is due to the ignorance of Iblis and his mistake. And it was called the ‘sun’ because it drew its light from Allah, as the light was the veil of Allah. And the sun was made for the day and Allah preferred it with this. For the example of the day is the example of the Imam, and the example of the night is the example of the *Hujjat* (Proof), and the example of the sun is the example of the Prophet (PBUH & His Family). And the moon was created from the lower veil so He made the moon in the night and preferred it with it, for it gains and lessens until it returns to the light veil. And the example of the moon is the example of the Prince of the Believers with the *Arifeen* (the ones who know). As for the ignorant ones, [in their eyes] it gains and lessens in its qualities. And the example of the sun is the example of the Messenger of Allah (PBUH & His Family), it rotates and gets larger and returns and it is one, there is no increase or decrease in it. And the example of night and day is the example of the doubters and the pious.’”

I said, “Why then is the moon not worshiped without Allah as they worship the sun?”

He said, “The moon is from the lower veil, and peace be upon the Messengers, and all praises due to Allah, Lord of the Worlds.”

قال المفضل:

قال لي مولاي منه السلام: يا مفضل إن الله، عز وجل، خلق الشمس من الحجاب الأعلى، وهو النور الذي احتجب به. فلذلك صارت الشمس من دون الله تعالى وذلك لجهل إبليس وغلطه، وإنما سميت شمساً لأنها استشمست من الله إذ كان النور حجاب الله تعالى. فجعلت الشمس للنهار واصطفاه الله بها. فمثل النهار مثل الإمام، ومثل الليل مثل الحجة ومثل الشمس، مثل النبي (صلعم). والقمر خلق من الحجاب الأدنى، فجعل القمر في الليل واصطفاه الله به. فهو يزيد وينقص حتى يرجع إلى الحجاب النوري. ومثل القمر مثل أمير المؤمنين عند العارفين. وأما الجاهلين فيزيد وينقص في صفاته ومثل الشمس مثل رسول الله (صلعم) تدور وتكبر وترجع وهي واحدة لا زيادة فيها ولا نقصان، ومثل الليل والنهار مثل الشاكرين والمتقين. قلت: فلها لا يعبد القمر من دون الله كما يعبدون الشمس؟ قال: إن القمر من الحجاب الأدنى وسلام على المرسلين والحمد لله رب العالمين.

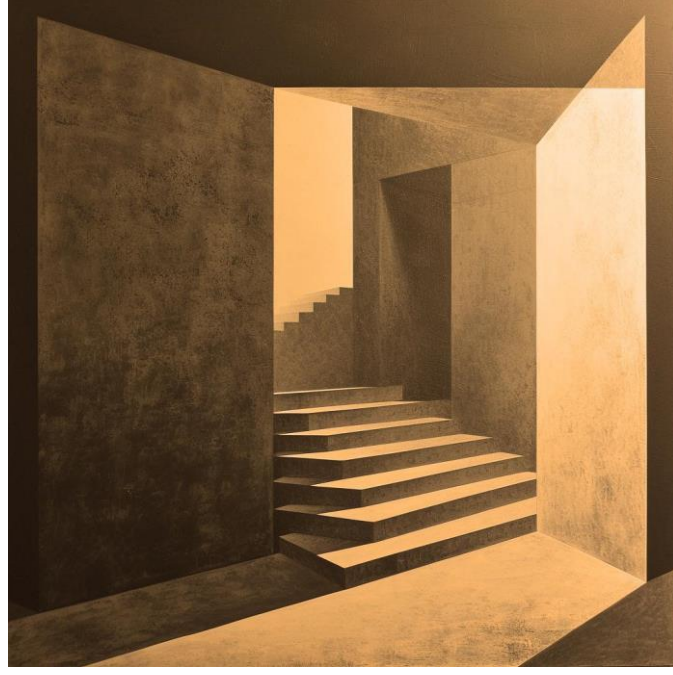


DOOR THIRTY



“ON KNOWING THE FIVE STARS AND
THE PIERCING STARS AND THE
MENTIONING OF THE SEVEN HEAVENS
AND ITS INHABITANTS AND CONDITIONS”





الباب الثلاثون



في معرفة النجوم الخمسة والنجوم الثاقبة وذكر
السموات السبعة وسكانها وأحوالها



*The Knowledgeable One*⁹⁶ said, “I said to my Master, ‘What are the five stars that night and day run upon?’”

He said, “They are the five veils that night and day and prayer and *zakat* (almsgiving) and the structure in creation have been built upon.”

I said, “And what about the piercing stars that we see between Heaven and Earth, spread out and hanging?”

Al-Sadiq said, “Those are the light bodies that were made for the believers from their works. As such in the Heaven of the bodies is a sun and moon, seen by the ones unlike them in the manner which you see them, and they are the bodies of the honored light beings. And in every Heaven of these seven Adams, there is an Adam standing, fixed, on the same example of what Allah created of the first creation. And they have ranks in the Heavens, Heaven by Heaven, in accordance with their ranks and degrees.”

I said to my Master (From Him is Peace), “Tell me, are the seven Heavens all one, or are there preferences of some over the others, and who are the inhabitants of every Heaven?”

He said, “The first Heaven is the housing of the Imams. The second is for the ones who speak. The third is for the Chosen Ones. The fourth is for the dedicated. The fifth is for the orphans. The sixth is for the Veils. And the seventh is for the Doors. And everything has its reasons behind its [placement in a] home and its specialty, and how it appears in his Heaven. And peace is the end.”

⁹⁶ The title ‘The Knowledgeable One’ is used interchangeably within the Arabic text to refer to both Imam Ja’far Al-Sadiq and Al-Mufaddal ibn Omar. Within this context, it appears to specifically denote Al-Mufaddal ibn Omar.

قال العارف:

قلت لمولاي: ما هي النجوم الخمسة التي يجري عليها الليل والنهار؟ قال: هي الحجب الخمسة التي بني عليها الليل والنهار والصلاة والزكاة والبنية في الخلق. قلت: والنجوم الثاقبة التي نراها بين السماء والأرض متفرقة متعلقة؟ قال الصادق: تلك هي الأبدان النورانية التي جعلت للمؤمنين من أعمالهم، كذلك في سماء الأبدان شمس وقمر يراهم الذين هم من دونهم على مثل ما ترون، أبدان المكرمين النورانيين، وفي كل سماء من هذه السبعة الآدميين آدم قائم ثابت، على مثال ما خلق الله من الخلق الأول، ولهم مراتب في السماوات سماء فسماء، قد مراتبهم ودرجاتهم. قلت لمولاي منه السلام: أخبرني هل السماوات السبعة كلها واحدة أم قد يتفاضل بعضها على بعض، ومن هم سكان كل سماء وسماء؟ فقال: أما السماء الأولى، فهي مساكن الأئمة، وأما الثانية فللنطقاء، وأما الثالثة فللنجباء، وأما الرابعة فللمخلصين، وأما الخامسة فللأيتام، وأما السادسة فللحجب، وأما السابعة فللأبواب. وكل له علل وأسباب في وطنه وفي اختصاصه وكيف يتبين في سمائه والسلام ختام.

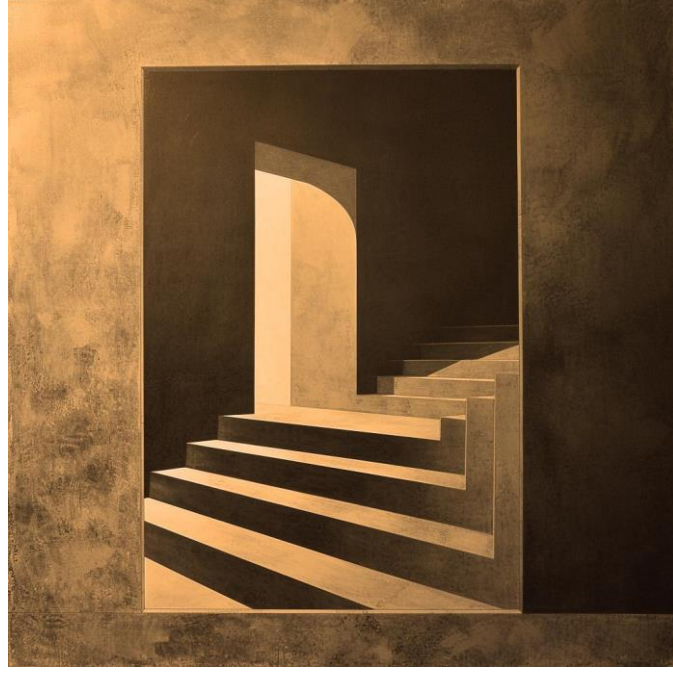


DOOR THIRTY-ONE



“ON KNOWING THE THRONE
AND ITS CORNERS”





الباب الحادي والثلاثون



في معرفة العرش وأركانه



Al-Mufaddal said, “I recited upon my Master Al-Sadiq the Almighty’s saying, ‘These are the Signs/Verses of the Book of Wisdom. Is it a matter of wonderment to men that We have sent Our inspiration to a man from among themselves? That he should warn mankind (of their danger) and give the good news to the Believers that they have before their Lord the lofty rank of truth. (But) say the Unbelievers: This is indeed an evident sorcerer!’⁹⁷ ‘Verily your Lord is Allah, who created the heavens and the earth in six days.’⁹⁸ ‘... And His throne was on water.’”⁹⁹

He said, “O Mufaddal, do you know anything about the throne?”

I said, “No, Master.”

He (PBUH) said, “The inner meaning of the throne is four corners, meaning four persons. The first corner is Mohammed (PBUH & His Family), the second corner is the Prince of the Believers, the third corner is Al-Hassan and the fourth corner is Al-Hussein.”

I said, “O Master, what is the meaning of His words, ‘And His throne was on water?’”

Al-Sadiq said, “Do you not know its interpretation?”

I said, “No.”

He said, “The water is knowledge and His saying to Ali is knowledge. Did you not hear Allah’s words, ‘... We send down from the sky pure water. That We may bring to life thereby a dead land and give it as drink to those We created of numerous livestock and men.’¹⁰⁰ And He said, ‘And We have certainly distributed it among them that they might be reminded, but most of the people refuse except disbelief.’¹⁰¹ And the meaning of ‘We send down from the sky pure water’ is knowledge, Allah purified it and specialized it for His Preferred Ones and Prophets and Purified Ones, that with it He may give life to a dead land, and We slake the thirst of the Preferred Ones of Our blessings with this inner knowledge. And what blessing is greater than this knowledge. And peace.”

⁹⁷ *The Holy Qur’an*, Chapter 10, Verses 1-2

⁹⁸ *The Holy Qur’an*, Chapter 7, Verse 54

⁹⁹ *The Holy Qur’an*, Chapter 11, Verse 7

¹⁰⁰ *The Holy Qur’an*, Chapter 25, Verses 48-49

¹⁰¹ *The Holy Qur’an*, Chapter 25, Verse 50

قال المفضل:

قرأت على مولاي الصادق قوله تعالى: «تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ أَكُنَ لِلنَّاسِ عَجَبًا أُنَّ أُوحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُبِينٌ».

«إِنَّ رَبُّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ». فقال يا مفضل: وهل تعرف عن العرش شيئاً؟ قلت: لا يا مولاي. قال عليه السلام: العرش في الباطن أربعة أركان أي أربعة أشخاص. فالركن الأول هو محمد (صلعم)، والركن الثاني أمير المؤمنين، والركن الثالث الحسن والركن الرابع الحسين. قلت وما معنى يا مولاي قوله: وكان عرشه على الماء؟ قال الصادق: ألا تعلم تفسيرها؟ قلت: لا. قال: الماء هو العلم وقوله لعلي هذا العلم أما سمعت قول الله تعالى: «وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا لِنُحْيِيَ بِهِ بَلْدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنْآسِيَّ كَثِيرًا». وقال: «وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا». والمعنى: وأنزلنا من السماء ماءً طهوراً، إنما هو العلم طهره الله وخص به أوليائه وأنبيائه وأصفياؤه، يحيي به بلدة ميتاً، ونسقي بهذا العلم الباطن أولياء نعمتنا وأي نعمة أعظم من هذا العلم والسلام.



DOOR THIRTY-TWO



“ON KNOWING THE STANDING-FIRM
MOUNTAINS AND THE OCEANS
AND THE ADAMITE VEILS”





الباب الثاني والثلاثون



في معرفة الجبال الرواسي والبحور الزواجر وحج الآدميين



Al-Mufaddal said, “I asked our Master Al-Sadiq (Upon Us is His Peace) about Allah’s words, ‘Allah is He Who created seven firmaments and of the earth a similar number. Through the midst of them descends His Command: that ye may know that Allah has power over all things, and that Allah surrounds all things in (His) Knowledge.’”¹⁰²

He replied, “The seven Heavens are the veils of light. As for the Earths, it is the seven Adamite veils.” *Then he explained it to me and said*, “As for the meaning of, ‘Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds. And He placed on the earth firmly set mountains over its surface, and He blessed it and determined therein its sustenance in four days without distinction - for those who ask. Then He directed Himself to the heaven while it was smoke and said to it and to the earth: Come, willingly or by compulsion. They said: We have come willingly. And He completed them as seven heavens within two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing.’”¹⁰³ Take its interpretation from the inner/esoteric of our knowledge that is in fact the hidden secret of Allah and His safeguarded knowledge.”

I said, “O Master, specialize me with something of this knowledge and what is the meaning of the Lord’s word, ‘...equals?’”

He (PBUH) said, “It means, do you make the veils equal and obey them as you obey Allah, Lord of the Worlds, who veiled Himself with these veils, and made mountains standing firm, high above it?”

I said, “That is something the people have failed to interpret/explain.”

[*The Imam said*], “The mountains standing firm are the Imams, O Mufaddal, and if it wasn’t for the Imams, you would doubt your religion and go astray and desire/whim would lead you astray from the clear path. And they forbid you from going astray, did you not hear Him say, ‘He set on the earth mountains standing firm, lest it should shake with you,’”¹⁰⁴ meaning the Earth. For the Earth is the believers and the mountains standing firm are the Imams settled among you, as Allah the Almighty has said.”

¹⁰² *The Holy Qur’an*, Chapter 65, Verse 12

¹⁰³ *The Holy Qur’an*, Chapter 41, Verses 9-12

¹⁰⁴ *The Holy Qur’an*, Chapter 16, Verse 15

قال المفضل:

سألت مولانا الصادق علينا سلامه عن قوله تعالى: «اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا». فأجاب: السماوات السبع، هي الحجب النورانية، وأما الأرضين فهي الحجب السبعة الآدميين. ثم فسر لها لي فقال: وأما معنى انكم لتكفرون بالذي خلق الأرض في يومين وتجعلون له أنداداً، ذلك رب العالمين. وجعل فيها رواسي من فوقها وبارك فيها وقدر فيها أقواتها في أربعة أيام سواء للسائلين؛ ثم استوى إلى السماء، وهي دخان، فقال لها وللأرض: اتيا طوعاً أو كرهاً. قالتا: «أَتَيْنَا طَائِعِينَ». فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا، وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ». نخذ تفسيرها من باطن علمنا الذي هو سر الله المكنون وخزائن علمه.

قلت، يا مولاي، خصني بشيء من هذا العلم، وما معنى قوله تعالى أنداداً؟ فقال عليه السلام: يعني أتجعلون الحجب أنداداً، وتطيعونهم كما تطيعوا الله رب العالمين، الذي احتجب بهذه الحجب وجعل فيها رواسي من فوقها. قلت: هذا عجزت الناس عن تفسيره. فالرواسي هم الأئمة يا مفضل، لولا الأئمة لشككتم في دينكم وضللتكم وزاغ بكم الهوى عن الطريق الواضح. وهم يهونكم أن تزيفوا أما سمعته يقول: وألقى فيها رواسي أن تُمِدَّ بكم، يعني الأرض، والأرض هم المؤمنون، والرواسي هم الأئمة يتبوؤكم كما قال الله تعالى.

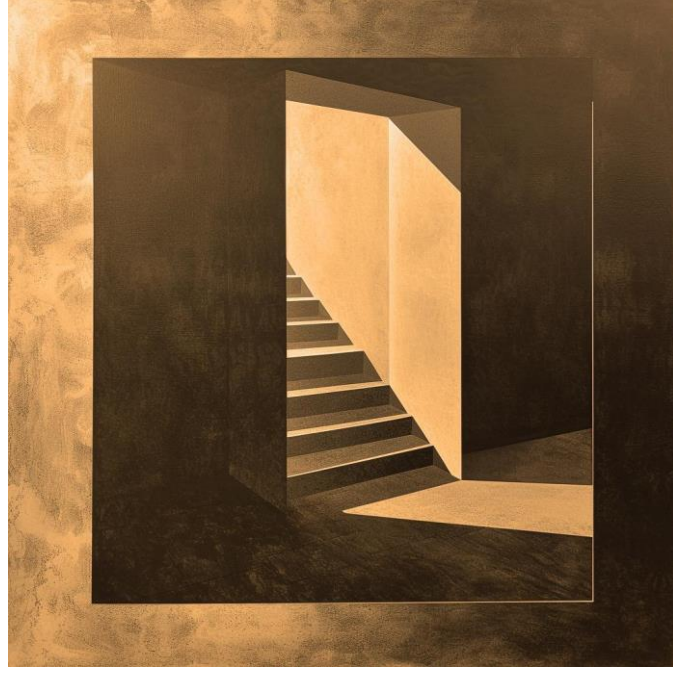


DOOR THIRTY-THREE



“ON KNOWING THE LAST ADAM
AND HIS AGE/TIME”





الباب الثالث والثلاثون



في معرفة آدم الآخر وعصره



Al-Mufaddal said, "My Master (Upon Us is His Peace and Mercy) said, 'Verily, Allah brought down the last Adam in the end times and ages, and He created for him and his seed an Earth and a Heaven and air and water and a Paradise and a Hell, as He created for the ones that were before. For Allah created in every Heaven a Paradise out of the good works of Adam and his seed and He created in every Earth a Hell out of the sins of Iblis and his seed, and the Paradises are in Heaven and Hell is on Earth.

And He created an eye/fountain in Paradise that is called 'The Eye/Fountain of Life' and it is the resting place of the believers. For if a believer dies, his soul is carried until it rises to Heaven according to his faith, then it is dipped into that eye/fountain. And when he is dipped, he forgets all the grief and worry that passed upon him in this world and he wears his body of light. Then he lives in Paradise with the angels. And he enters into another light when his self comes out, and so he becomes semen, then his soul is returned to the semen at that exact time, meaning when his self comes out. And peace.'"

قال المفضل:

قال سيدي علينا سلامه ورحمته: إن الله أنزل آدم الآخر في آخر الأوقات والأعصار، وخلق له ولذريته أرض وسما وهواء وماء وجنة ونار، كما خلق للذي كان من قبلهم، لأن الله خلق في كل سما جنة من صالح أعمال آدم وذريته، وخلق في كل أرض ناراً من معاصي إبليس وذريته والجنان في السماء والنار في الأرض، وخلق عيناً في الجنة يقال لها عين الحياة. والعين هي مستراح المؤمنين فإذا مات المؤمن تحمل روحه حتى تصعد إلى السماء على قدر إيمانه، ثم تغمس في تلك العين، فينسى عندما ينغمس كل ما مرّ عليه في هذه الدنيا من الهم والغم، ويلبس بدنه النوري، ثم يقيم في الجنة مع الملائكة، ويغمد إلى نور آخر عندما تخرج نفسه فيصير نقطة ثم ترد روحه في النطفة في ذلك الوقت بعينه، يعني عندما تخرج نفسه، والسلام.



DOOR THIRTY-FOUR



“ON KNOWING THE BELIEVERS AND HOW
THEY ARE BORN AND WHERE THEIR
DESTINATION IS AND HOW THEY ARE
RETURNED AFTER THEIR DEATH”





الباب الرابع والثلاثون



في معرفة المؤمنين وكيف يولدون وأين يكون مستقرهم
وكيف يردون بعد موتهم



Al-Mufaddal said, “I asked my Master (Upon Us is His Peace and Mercy) about the birth of the believers.”

He replied, “There is no believer that dies except that his soul is carried to Imam Ali and he looks in it. If it was a tested, purified believer, the angels rise with his soul to Heaven and dip it into the eye/fountain at the door of Paradise, its name is ‘The Eye/Fountain of Life.’ So when it comes out, he (the believer) wears his body of light and lives in Paradise with the angels and Prophets, while the body is being grown in his mother’s belly. And in the very hour that the soul leaves his body, sperm falls into the belly of his [new] mother. And in that hour and in that time exactly, the sperm grows into congealed blood/a leech while it is in the body. And if it becomes congealed blood/a leech, the angels take a soul from the souls of the disbelievers and place it into the congealed blood, so the soul of the disbeliever is punished in the wombs, in the blood and menstruation and discharge and darkness until it becomes a body. The soul of the believer is in bliss in Paradise while the weakened soul of the disbeliever is tortured until it becomes an embryo.

So if it becomes an embryo, a soul of the souls of those who have degenerated in disbelief is taken and placed in that body in the womb, and it is turned upside down and the weakened soul is hung in the body, and it is disciplined. And the soul of the disbeliever is tortured and hung upside down in blood and menstruation and other than that of what is in the abdomen until the body reaches its appointed time. And if it reaches its appointed time, the angels gather to the soul that is in Paradise, and they take the Covenant upon it.

And contractions befall the woman due to the imprisonment of the soul. And if the soul is slow in its descent, the release is slower on the woman and her pain increases. It is then that the soul is presented before the Lord and He takes its Covenant for Himself after the angels took it, then the angels descend with it and the Imam is with them. So if he reaches the position of the woman, the angels rebuke the body such a rebuke that the body flips upside down in fear of the rebuke of the angels. His bottom becomes his upper, and that is why he emerges head before feet.

And if he comes out, the angels place the soul of that believer into it, and that is after he is dropped (born).” *He said*, “And the sign of the birth of the believer is that the body if it is dropped and the soul penetrates it, the newborn will look to the Heaven, because he is looking at his Imam and at the angels that brought him down, so his face brightens and he smiles and laughs happily for his Imam and the angels. And he does not frown nor look gloomy in that hour, that is the sign of the believer. And if the Imam and angels leave him, he cries upon their leaving. And all praises due to Allah as a Guide and Proof. And peace is the end.”

قال المفضل:

سألت مولاي علينا سلامه ورحمته عن ميلاد المؤمنين؟ فقال: ما من مؤمن، يموت إلا وتحمل روحه إلى الإمام علي فينظر فيها فإذا كان مؤمناً ممتحناً صافياً صعدت الملائكة بروحه إلى السماء، فتغسبها في عين علي باب الجنة اسمها عين الحياة فإذا خرجت لبس بدنه النوري وأقام في الجنة مع الملائكة والنبين، والبدن يربى في بطن أمه، وذلك أنه في الساعة التي تخرج روحه من بدنه تقع نقطة في بطن أمه، وفي تلك الساعة وفي ذلك الوقت بعينه تربى النطفة وهي في البدن حتى تصير علقة، فإذا صارت علقة أخذت الملائكة روح من أرواح الكافرين، فتودع تلك العلقة فتعذب روح الكافر في الأرحام في الدم والحيض والعذر والظلام حتى يصير بدنًا. وروح المؤمن في الجنة تنعم. بينما تتعذب روح الكافر المستضعفة حتى تصير مضغة. فإذا صارت مضغة أخذت روح من أرواح المنكوسين في الكفر فتودع ذلك البدن في الرحم، فيجعل أسفلها أعلاها وتعلق الروح المستضعفة في بدنه فتربى. وروح الكافر تعذب وتعلق منكوسة في الدم والحيض وغير ذلك مما يكون في البطن، حتى يبلغ البدن مدته. فإذا بلغ مدته اجتمعت الملائكة إلى الروح التي في الجنة فيؤخذ عليها الميثاق ويأخذ المرأة الطلق لاحتباس الروح. فإذا ما أبطأت الروح في هبوطها أبطأ الطلق على المرأة ويشد كربها، حينئذ تعرض الروح على الرب. فيأخذ ميثاقها لنفسه بعد أخذ الملائكة، ثم تنزل بها الملائكة والإمام معها. فإذا انتهى إلى موضع المرأة زجرت الملائكة البدن زجراً، فينقلب البدن من خوفه من زجر الملائكة. فيصير أسفلها أعلاه. فلذلك يخرج الرأس قبل الرجلين. فإذا خرج أولجت الملائكة روح هذا المؤمن فيه، وذلك عندما يسقط. قال: وعلاوة ولادة المؤمن أن البدن إذا سقط وأولج فيه الروح نظر المولود إلى السماء لأنه ينظر إلى إمامه وإلى الملائكة الذين أهبطوه. فيتהלل وجهه ويتسم ويضحك سروراً لإمامه وللملائكة، ولا يعبس ولا يكلم تلك الساعة فذلك علامة المؤمن. فإذا غاب عنه إمامه والملائكة بكى على مفارقتهم، والحمد لله هادياً ودليلاً والسلام ختام.



DOOR THIRTY-FIVE



“ON KNOWING THE
BIRTH OF THE DISBELIEVER”





الباب الخامس والثلاثون



في معرفة ميلا د الكافر



*The Knowledgeable One*¹⁰⁵ said, “I said to my Master, ‘How is the birth of the disbeliever?’”

He said, “The birth of the disbeliever is that when he is dropped (born), he looks to Heaven in fear of the angels that brought him. His face becomes gloomy and he frowns and he cries from that hour and remains angry, crying, frowning and weary until the angels leave him. It is then that his terror calms and he becomes still and his self returns to him and his crying disappears, that is the sign of his dropping. As for the sign of his birth, if his soul leaves his body at death, in that exact hour the sperm enters into his [new] mother’s belly. And the angels come at the time his spirit leaves his body and they take him until they reach the first air of the first Earth that has the first Fire/Hell. And it is dipped into an eye/fountain of Fire/Hell called the ‘Eye of the Lowly’ because the souls become lowly in that eye/fountain.

Then they dip it (the soul) therein such a dip that it finds in that dip so much of God’s punishment that if it were put on the mountain of *Tihamah*, it would crumble it. And he forgets then all that was good and tasteful of this world that had passed upon him, and the soul descends into that fire for forty days until the sperm becomes congealed blood. Then the angels bring it out of the torture and imprison it in the womb. And it continues to suck blood and menstruation and consume discharge until the appointed time comes to it and the angels of torture come to it.

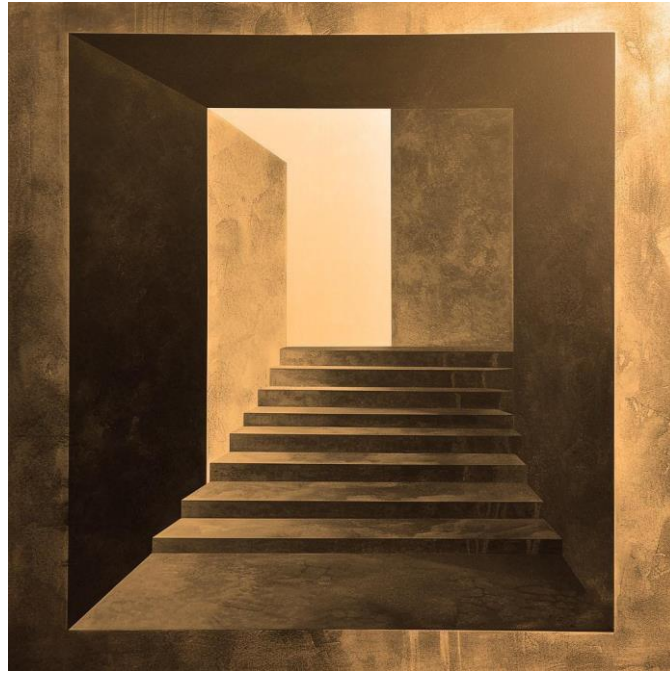
And if the soul looks at the angels, it is overtaken with terror and it thinks it will go out to torture and back to the eye/fountain that it was in. So it is there that the woman falls into release (labor) and it becomes painful on her. And the angels are present in an image other than their image and the Imam (PBUH) is present and rebukes it a final rebuke.

And the head turns down in fear and terror from the image of the Imam. And so the newborn comes out crying with a frowning face, and discharge comes out of his throat and sight. And perhaps he turns on his face and side in terror, and he remains crying until the Imam and the angels depart from him, and peace.”

¹⁰⁵ The title ‘The Knowledgeable One’ is used interchangeably within the Arabic text to refer to both Imam Ja’far Al-Sadiq and Al-Mufaddal ibn Omar. Within this context, it appears to specifically denote Al-Mufaddal ibn Omar.

قال العالم:

قلت لمولاي كيف يكون ميلاد الكافر؟ فقال: يكون ميلاد الكافر إذا سقط المولود نظر إلى السماء خوفاً من الملائكة الذين قد أحضروه، فيقطب وجهه ويعبس ويكلح ويقع عليه البكاء من ساعته، ولا يزال غاضباً بائساً معبساً مكليحاً حتى تغيب عنه الملائكة. فحينئذ يهدأ روعه ويسكن وترجع إليه نفسه ويزول بكأؤه، فذلك علامة سقوطه. أما علامة ميلاده فإنه إذا خرجت روحه من جسده عند موته وقعت في تلك الساعة نطفة في بطن أمه، فتأتي الملائكة وقت خروج روحه من بدنه فيأخذونه حتى يأتون به إلى الهواء الأول من الأرض الأولى التي فيها النار الأولى، فيغمسوها في عين من النار يقال لها عين الأردال، لأن الأرواح تزدل في تلك العين ثم يغمسوها فيها غمسة، فتجد في تلك الغمسة من عذاب الإله ما لو وضع على جبل تهامة لهدده. فينسى عند ذلك ما قد مرَّ عليه من نعيم الدنيا ولذاتها، ثم تنزل الروح في تلك النار أربعين يوماً حتى تصير النطفة علقة ثم تخرجها الملائكة من ذلك العذاب، فتسجنها في الرحم ولا تزال تمص الدم والحيض وتأكل العذر حتى يأتيا الوقت المعلوم، فتأتيها ملائكة العذاب. فإذا نظرت الروح إلى الملائكة، ضاقت بها ذرعاً. فتظن أنها تخرج إلى العذاب وإلى العين التي كانت فيها. فعند ذلك يقع في المرأة الطلق ويشد عليها والملائكة حضور في غير صورتها، ويحضر الإمام عليه السلام فيزجرها زجرة نهائية فينقلب الرأس إلى أسفل فزعاً وخوفاً من صورة الإمام فيخرج المولود بائساً مقطب الوجه، وتخرج العذرة من حلقه وبصره وربما إنكبَّ على وجهه وجنبه فزعاً، ويظل يبكي حتى يغيب عنه الإمام والملائكة والسلام.

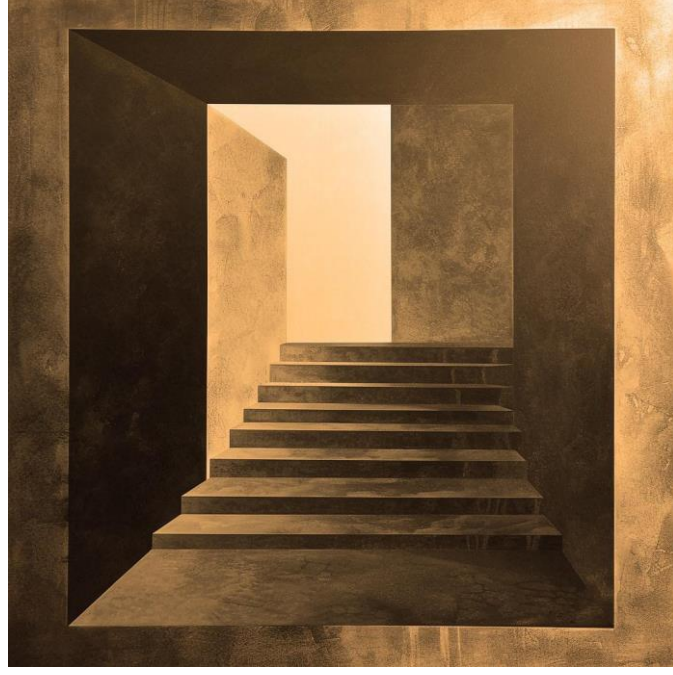


DOOR THIRTY-SIX



“ON KNOWING THE TWO SOULS/SPIRITS
THAT ARE TRAPPED IN THE BODY”





الباب السادس والثلاثون



في معرفة الروحيين المحبوسين في البدن



Al-Mufaddal said, “I said to my Master Al-Sadiq, “Tell me about the two souls that are trapped in the body and where does each soul go?””

He said, “One of them is called *Al-Mushaharra*. And from it comes sneezing, yawning, trembling in the body, pleasant smells, and that which blocks the throat (choking) and wisdom in the body. And that is why if someone sneezes, the people say to him, ‘God bless you’ and if he yawns, his body twists and stretches. As for the other hung soul, from it comes feces and nasty winds, and that is because the winds run into the mouth and nose. And for that reason what comes out runs from the bottom of the person and does not come out from above the head, and that is from the soul being upside down, and peace.”

قال المفضل:

قلت لمولاي الصادق: أخبرني عن الروحيين المحبوسين في البدن وكل روح إلى أين مصيرها؟ قال: إن إحدى الأرواح تسمى المشهورة، ومنها يكون العطاس والتثاؤب والإختلاج في البدن والريا والغصيص والحكمة في البدن. فلذلك إذا عطس الإنسان يقولون له: يرحمك الله، وإذا ثئاب، تعوج واشتد في البدن. وأما الروح الآخرة المعلقة، فمنها يكون الغائط والأرياح المنتنة، وذلك أن الرياح تجري في الفم والأنف. فلذلك يجري ما يخرج من أسفل الإنسان ولا يخرج من فوق الرأس. وهذا من إنقلاب الروح، والسلام.

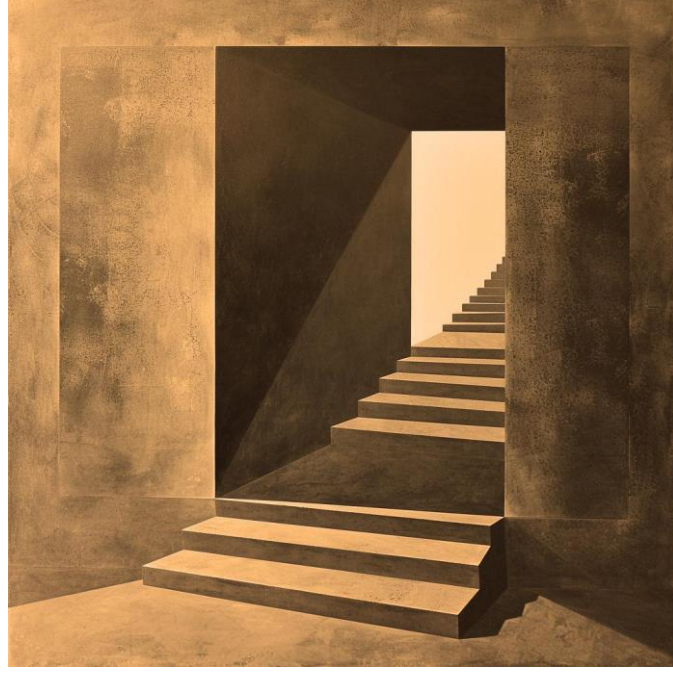


DOOR THIRTY-SEVEN



“ON KNOWING THE BIRTH OF THE
PROPHETS AND VICEGERENTS AND
PURIFIED AND PREFERRED ONES
AND THE DOORS AND THE VEILS”





الباب السابع والثلاثون



في معرفة مولد النبيين والأوصياء والأصفياء والأولياء
والأبواب والمحج



Al-Mufaddal said, “I asked my Master (Upon Us is His Peace and Mercy) about the birth of the Vicegerents.”

He (PBUH) said, “How unbelievable, how unbelievable, O Mufaddal, and the wonder of all wonders from this. If the birth of the believers was as such, then how is the birth of the Prophets and Vicegerents! And know that the birth of the Vicegerents differs from the birth of the believers, just as the believer’s birth differs from the disbeliever’s. That is because the mothers of the Vicegerents are the depository of a dignified secret and command from Allah.”

Al-Mufaddal said, “Tell me, O Master, about the birth of the Vicegerents.”

Al-Sadiq said, “The first of wonders is that the mothers of the Vicegerents are males, not females.”

I said, “O Master, glory be to Allah, how could that be?”

Al-Sadiq (PBUH) said, “The angels are the ones in the image of women.”

Then Abu Abdullah read, “*And they have made the angels, who are servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned.*”¹⁰⁶ Do you know, O Mufaddal, who is meant by this?”

I said, “No, O Master.”

He said, “It means Fatimah, do you know who Fatimah is, O Mufaddal?”

I said, “My Master alone knows.”

He said, “O Mufaddal, I have preferred you by asking you.”

I said, “All praises due to Allah that blessed me in that and all thanks for all His blessings, and to Him is gratitude for that and for His guidance and for knowing Him.”

Then he recited, “*No one can withhold the mercy which Allah opens to mankind; and whatever He withholds - so after it, none can release it, and He is the Most Honourable, the Wise.*”¹⁰⁷

I said, “O Master, what is the interpretation of this verse?”

He said, “What Allah opens of this inner/esoteric knowledge for the people is a mercy and preference and a special matter He specialized them with. O Mufaddal, verily the people think that the mothers of the Vicegerents give birth, but did you not read the *surah*, ‘*Nay! I swear by this city. And you shall be made free from obligation in this city.*’¹⁰⁸ Until it says, ‘*Certainly We have created man to be in distress.*’¹⁰⁹ For this verse¹¹⁰ has an inner/esoteric meaning, do you see that it is ‘begetter or begotten’ or is it ‘begetter and not begotten’? And how can it be ‘born/begotten’ when Allah has said ‘did not beget’?”

I said, “O Master, is this verse concerning the Vicegerents alone or does it concern the rest of the people?”

Al-Sadiq said, “It is concerning the Vicegerents specifically.”

¹⁰⁶ *The Holy Qur'an*, Chapter 43, Verse 19

¹⁰⁷ *The Holy Qur'an*, Chapter 35, Verse 2

¹⁰⁸ *The Holy Qur'an*, Chapter 90, Verses 1-2

¹⁰⁹ *The Holy Qur'an*, Chapter 90, Verse 4

¹¹⁰ In reference to the following verse “*And the begetter and that which he begot.*” - *The Holy Qur'an*, Chapter 90, Verse 3. This verse can literally be read in two distinct ways: ‘And the begetter and that which he begot,’ or alternatively, ‘And the begetter and he did not beget.’

قال المفضل:

سألت مولاي علينا سلامه ورحمته عن مولد الأوصياء؟ فقال عليه السلام: هيات... هيات، يا مفضل، والعجب كل العجب من هذا... إذا كان مولد المؤمنين على هذا الشكل فكيف يكون مولد النبيين والأوصياء؟ واعلم أن مولد الأوصياء يختلف عن مولد المؤمنين كما أن المؤمن مولده يختلف عن مولد الكافر. إذ أن أمهات الأوصياء مستودع سر وأمر جليل من الله.

فقال المفضل: أخبرني، يا مولاي، عن ميلاد الأوصياء؟ فقال الصادق: أول العجب أن أمهات الأوصياء ذكور لا إناث. قلت، يا مولاي، سبحان الله كيف ذلك؟ قال الصادق عليه السلام: إن الملائكة هم في صورة النساء... ثم قرأ أبو عبد الله: «وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا أَشْهَدُوا خَلَقَهُمْ سَتَكْتُبُ شَهَدَتَهُمْ وَيُسْأَلُونَ». أتدري، يا مفضل، من عني بهذا؟ قلت لا، يا مولاي... قال: يعني بذلك فاطمة... أتدري من فاطمة، يا مفضل؟ قلت مولاي وحده يعرف... فقال يا مفضل، قد فضلتك بسؤالك عن سواك. قلت: الحمد لله الذي أنعم عليّ في ذلك والشكر على جميع نعمه، وله المنّة على ذلك وعلى هدايته ومعرفته.

ثم قرأ: «مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ». قلت سيدي: وما تفسير هذه الآية؟... قال ما يفتح الله به للناس، من هذا العلم الباطن، فهو رحمة وفصل وخصوصية يخصهم به، يا مفضل، إن الناس يظنون أن أمهات الأوصياء يلدن. أما قرأت سورة: «لَا أُقْسِمُ بِهَذَا الْبَلَدِ. وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ». إلى قوله «لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ». إن لهذه الآية باطناً، أترأه والداً أو مولوداً، أم أنه والد ولا مولود، وكيف يكون مولوداً وتعالى يقول ما ولد... قلت، يا مولاي، هذه الآية خاصة بالأوصياء وحدهم، أم إلى سائر الناس؟ قال الصادق: في الأوصياء خاصة.

I said, “And what about His words, ‘Certainly We have created man to be in distress?’”

[The Imam said], “It means ‘man’ is the father of preference and he is the first and every time in the Qur’an there is a mention of the devil, it is the second.” Then he (PBUH) recited from the Book of Allah that which is concerning the first and the second, and he specified that the first one is man and the second one is the devil, and that is Allah’s saying, “And the day when the unjust will gnaw his hands, saying: Alas, if only I had chosen a way with the (Noble) Messenger (of Allah)! Woe to me - Alas, if only I had not taken that one for a friend. He indeed led me astray from the Remembrance after it had come to me. And Satan deserts man, leaving him unaided.”¹¹¹ He means by this that the second was a deserter of the father of preference.” And he recited, “‘Certainly We have created man to be in distress’ means the first is in doubt and enmity and tiredness in three darknesses: The darkness of the belly and the darkness of the womb and the darkness of confusion. And he is in these darknesses consuming discharge, blood and menstruation. O Mufaddal, the believer is more honored by Allah than to be fed anything from this and you think it with your mind, but they are innocent of it.

As for the Vicegerents, they are according to what I have told you.” Then he recited, “‘Does he think that none see him?’¹¹² ‘He may say (boastfully); Wealth have I squandered in abundance!’¹¹³ And he recited another verse, “‘Does he think that none has power over him?’¹¹⁴ Verily, We have power over him and We punish him.”

I said, “O Master, the people are destroyed!”

He said, “The people are our Shia, rather the ones who are destroyed are the ones who obeyed our enemies.”

I said, “O Master, the most beloved of things to me is that you finish for me the birth of the Vicegerents.”

Al-Sadiq said, “Verily, Allah created the bodies of the Vicegerents as branches to the angels until they reach the appointed time, that is with the purity of the angels as I told you. So if Allah wanted to show the Imam in the apparent as a discipline to this creation, He sends a spirit/soul from Him and it enters the newborn that might be purified from all impurity/filth and he is not compressed/constricted by the womb. But the spirit/soul enters into him as a discipline for the people. Do you know, O Mufaddal, what is the example of this?”

I said, “No, O Master.”

He said, “The birth of the Imam and his death are not a birth nor death, rather they are the example of a man who wears a shirt and takes it off when he wills. That is why Allah said, ‘We talk to one who is a child in the cradle.’¹¹⁵ For this reason, did you not hear what Allah said of the cradle when He said, ‘And how can we talk to one who is a child in the cradle?’” Then Al-Sadiq said,

¹¹¹ *The Holy Qur’an*, Chapter 25, Verses 27-29

¹¹² *The Holy Qur’an*, Chapter 90, Verse 7

¹¹³ *The Holy Qur’an*, Chapter 90, Verse 6

¹¹⁴ *The Holy Qur’an*, Chapter 90, Verse 5

¹¹⁵ *The Holy Qur’an*, Chapter 19, Verse 29

قلت: وقوله: لقد خلقنا الإنسان في كبد، أي أن الإنسان أبو الفضل وهو الأول، وكلما كان في القرآن من ذكر للشيطان فهو الثاني.

ثم قرأ عليه السلام من كتاب الله في الأول والثاني، وأفرد الأول بالإنسانية، وأفرد الثاني بالشیطانية؛ قوله تعالى: «وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا». يعني بذلك: أن الثاني كان لأبي الفضل خذولاً.

وتلا: لقد خلقنا الإنسان في كبد يعني الأول في شك ونصب وتعب في ظلمات ثلاثة ظلمة البطن وظلمة الرحم وظلمة الشبهة، وهو في هذه الظلمات يأكل العذر والدم والحيض يا مفضل، والمؤمن أكرم على الله أن يطعمه من ذلك شيئاً وتحسبه بعقلك بل هم بريئون من ذلك.

فأما الأوصياء، فهم على حسب ما أنا مخبرك به ثم تلا: «أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ». يقول: «أَهْلَكْتُ مَا لَا بُدَّ». ثم قال غيرها: «أَيَحْسَبُ أَنْ لَنْ يَقْدَرَ عَلَيْهِ أَحَدٌ». بل نحن عليه قادرون وله معذبون. قلت: يا مولاي... هلكوا الناس... قال: الناس شيعتنا بل هلك الذين أطاعوا أعداؤنا قلت سيدي: أحب الأشياء عندي أن تنهوا لي ميلاد الأوصياء.

فقال الصادق: إن الله أنشأ أبدان الأوصياء أنفاذاً إلى الملائكة حتى يبلغوا المدى، هذا مع طهارة الملائكة كما أخبرتك. فإذا أراد الله إظهار الإمام في الظاهر تأديباً لهذا الخلق، أرسل روحاً من عنده فيدخل في المولود الذي قد يتطهر من كل دنس، ولم يزاحمه رحم ولكن تدخل الروح فيه تأديباً للناس. أتدري يا مفضل، ما مثل ذلك؟ قلت: لا، يا مولاي... قال: إن ميلاد الإمام وموته ليس بميلاد ولا موت. وإنما مثله مثل رجل لبس قيصاً ونزعه حينما شاء. فلذلك قال الله: «نُكِّلْ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا» لهذه العلة ألم تسمع إلى قوله تعالى في المهد حين قال وكيف كلم من كان في المهد صبياً، ثم قال الصادق:

“And I am not a child, the Book came to me before you have seen me, rather I entered this body upon perplexedness [from the people] and as such are the Vicegerents. And if they were children, they would not understand nor comprehend and its example is what I have told you about a man who wore his shirt and took it off, and all praises due to Allah always and forever, and peace.”

واني لست صبيّاً، أتاني الكتاب من قبل أن تروني، وإنما دخلت في هذا البدن على التحير. وكذلك الأوصياء، على مثال ذلك لو كانوا صبياناً لم يفهموا أو لم يعقلوا ومثله كما أخبرتك عن رجل لبس قميصه ونزعه والحمد لله دائماً وأبداً والسلام.



DOOR THIRTY-EIGHT



“ON KNOWING THE
KILLING OF THE IMAM”





الباب الثامن والثلاثون



في معرفة قتل الإمام



Al-Mufaddal said, “I said to my Master Al-Sadiq, ‘Tell me about the death of the Imam and his killing and how is that?’”

The Imam smiled until his teeth showed and then said, “You must be talking about the killing of Al-Hussein and his slaughter, and the killing of the Prince of the Believers, and the killing of Zechariah and John the Baptist (Prophet Yahya) and Jesus.”

I said, “That was in my chest, O Master.”

Al-Sadiq said, “Verily, those O Mufaddal are the Purified Ones of Allah and His Preferred Ones and the best of His people. Do you believe He would allow them to taste the pain of the iron (slaughter) at the hands of their enemies? And it is only in the apparent (made to seem that way) as a confirmation of Allah’s proof upon them. As for them actually being killed or slaughtered, verily Allah protects His Preferred Ones and Purified Ones from that, and peace.”

قال المفضل:

قلت لمولاي الصادق: أخبرني عن موت الإمام وقتله وكيف يكون ذلك؟ فتبسم حتى بدت نواجذه.
ثم قال: لعلك تقول في قتل الحسين وذبحه، ومقتل أمير المؤمنين، ومقتل زكريا ويحيى وعيسى.. قلت:
يجول في صدري ذلك، يا مولاي... فقال الصادق: إن هؤلاء، يا مفضل، أصفياء الله وأوليائه وخيرته،
فتتوهم أنه يذوقهم حر الحديد على أيدي أعدائهم. وذلك في الظاهر تأكيداً لحجة الله عليهم وأما أن يقتلوا
أو يذبحوا فإن الله يحفظ أوليائه وأصفياه من ذلك والسلام.

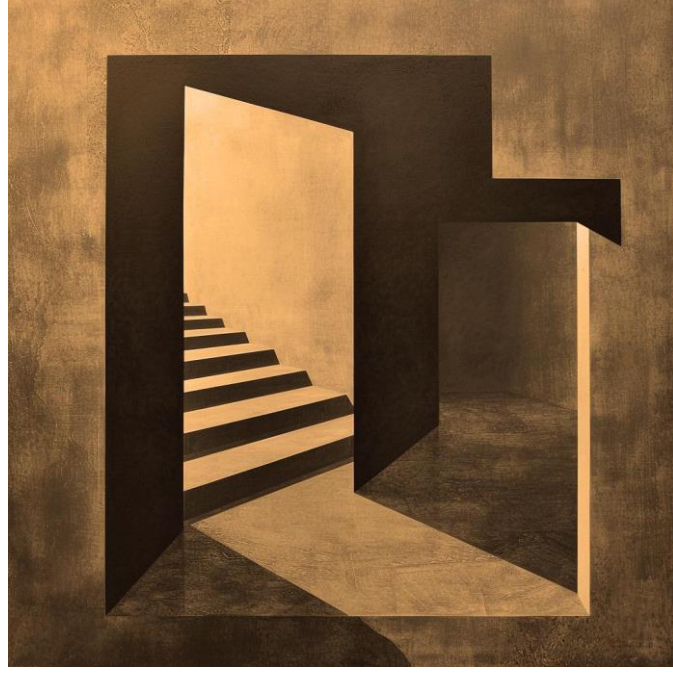


DOOR THIRTY-NINE



“ON KNOWING THE KILLING OF
AL-HUSSEIN IN THE INNER/ESOTERIC”





الباب التاسع والثلاثون



في معرفة قتل الحسين في الباطن



Al-Mufaddal said, “I asked our Master Al-Sadiq (Upon Us is His Peace) about the Almighty’s saying, ‘*And We ransomed him with a great sacrifice.*’”¹¹⁶

Al-Sadiq said, “In the time of Abraham, Al-Hassan used to be Isaac and Al-Hussein used to be Ishmael.”

I said, “O Master, tell me about the story of the Messiah.”

He said, “Do you see the Messiah better with Allah than all the Prophets and Messengers and purified Vicegerents? Rather, if Allah wants to show a matter, He shows part of it so that the inner/esoteric may be inferred from the apparent, and to point out/show that this applies to all of them not some of them, so that they are not scornful concerning the ability of Allah, the Exalted, and so the greatness of Allah is not cut off from His Prophets and Vicegerents and Purified Ones. And Al-Hussein ibn Ali was dearer to Allah than to make him taste the pain of the iron at the hands of the disbelievers. And He is far from letting him taste the pain of the iron, and verily Allah has plans of kindness for His Preferred Ones and He saves them from His enemies. And He destroys His enemies and the enemies of His Preferred Ones with the extreme proof, and verily He the Exalted, is Just and does not oppress, and is Tolerant and does not stray. And Allah, the Exalted, did something with Al-Hussein which He did not do with the Messiah nor Zechariah nor John (Yahya) nor anyone of the Prophets.

The slaughter in the apparent was for Ishmael who was ransomed with a great sacrifice. He is Al-Hussein who is him exactly and his name and lineage, and there is no difference between them, it is as if they are one. And he was slaughtered in the apparent more than one thousand times, as imagined by the people of disbelief, but Al-Hussein’s example is like that of the Messiah.

And Allah’s words, ‘*And their saying: We killed Christ Jesus the son of Mary, the Messenger of Allah, but they killed him not, nor crucified him, but so it was made to appear to them. And those who differ therein are full of doubts with no (certain) knowledge, but only conjecture to follow; for sure they killed him not. Nay, Allah raised him up unto Himself.*’¹¹⁷ That description is the description of the killing of the Prophets and Vicegerents and Preferred Ones, and Allah does what He wills.” *Then Al-Sadiq said*, “What do the people of Kufa say about this verse O Mufaddal, ‘I see in my sleep that I offer thee in sacrifice: Now see what is thy view! He said: O my father! Do as thou art commanded. Thou will find me, if Allah so wills one practicing Patience and Constancy! So when they had both submitted their wills (to Allah), and he had laid him prostrate on his forehead (for sacrifice), We called out to him: O Abraham! Thou hast already fulfilled the vision! - Thus indeed do We reward those who do right. For this was obviously a trial. And We ransomed him with a great sacrifice?’”¹¹⁸

Al-Mufaddal said, “Do you want, O Master, what your Shia say or other than your Shia?”

He said, “I want what other than my Shia say.”

¹¹⁶ *The Holy Qur’an*, Chapter 37, Verse 107

¹¹⁷ *The Holy Qur’an*, Chapter 4, Verses 157-158

¹¹⁸ *The Holy Qur’an*, Chapter 37, Verses 102-107

قال المفضل:

سألت مولانا الصادق علينا سلامه عن قوله تعالى: «وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ». قال الصادق: إن الحسن في زمن إبراهيم كان إسحاق والحسين كان إسماعيل. قلت، يا مولاي: أخبرني بقصة المسيح. قال: هل ترى المسيح أفضل عند الله من جميع النبيين والمرسلين والأوصياء الطاهرين ولكن الله إذا أراد أن يظهر أمراً، أظهر بعضه ليستدل بذلك الظاهر على باطنه، ويستدل في البعض على الكل، لكي لا يستكبرون قدرة الله عز وجل ولا تنقطع عظمة الله عن أنبيائه وأوصيائه وأصفياه.

وكان الحسين بن علي أكرم على الله من أن يذيقه الحديد على أيدي الكفرة، وحاشا أن يذيقه حر الحديد، وإن عند الله من لطف التدبير ما يتلطف بأوليائه، وينقذهم من أهل عداوته، ويهلك أعداءه وأعداء أوليائه بالحجة البالغة، وأنه عز وجل عادل لا يجور، وحليم لا يميل، ولقد فعل الله سبحانه بالحسين فعلة لم يفعلها بالمسيح ولا بذكرى ولا يحيى ولا بأحد من الأنبياء.

وإن الذبح في الظاهر كان إلى إسماعيل الذي فدى بذبح عظيم، هو الحسين الذي هو عينه واسمه ونسبه، وليس بينهما فرق كأنهما واحد ولقد ذبح في الظاهر أكثر من ألف مرة على ما يتوهمون أهل الكفر، وإنما الحسين مثله كمثل المسيح، وقوله تعالى: «وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ». فهذه الصفة صفة قتل الأنبياء والأوصياء والأولياء والله يفعل ما يشاء.

ثم قال الصادق: ما تقول أهل الكوفة في هذه الآية، يا مفضل: «إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى». قال يا أبتِ افعل ما تؤمر ستجدني إن شاء الله من الصابرين. فلما أسلما وتله للجبين. ونادينا أن يا إبراهيم. قد صدقت الرؤيا إنا كذلك نجزي المحسنين. إن هذا هو البلاء المبين. وفديناه بذبح عظيم». قال المفضل: هل تريد يا مولاي، قول شيعتك أم قول غيرها؟ قال أريد ما تقوله غير شيعتي.

I said, “They say that what was ransomed for slaughter in exchange for Ishmael was a black and white-headed sheep from Paradise.”

Al-Sadiq said, “Glory be to Allah, verily Allah did not create anything for Paradise which He then tortures by killing. That is also from their disbelief, claiming that Allah brought a sheep out of Paradise and slaughtered it with no crime nor sin, and Allah is Just and does not oppress. O Mufaddal, tell me about the ransom (the one who is slaughtered) and ransomed (the one saved from slaughtering), which is greater in position?”

I said, “How?”

He said, “*And We ransomed him with a great sacrifice*’ and He made the great matter for the ransomed.”

I said, “O Master, that is something I do not know, will you teach me about it?”

Al-Sadiq said, “Woe to you O Mufaddal, if the people knew the matter of that great sacrifice they would be in wonderment for a long time and their minds would spin, and their disbelief and their enmity against Allah and His Prophet would increase. But Allah blinded their eyes and sealed their hearts and forbade them from knowing His secret and its contents. O Mufaddal, the sheep that Al-Hussein was ransomed with was the tall black man, the tall black man of Quraysh and he was in those days an old man in the incarnation of a sheep. Have you not seen, O Mufaddal, his two horns hanging at the Holy House (Kaaba)?”

I said, “Yes Master.”

He said, “So those two horns belong to that sheep that Al-Hussein was ransomed with.” Then Al-Sadiq laughed until his teeth showed.

I said, “O Master, what makes you laugh?”

He said, “O Mufaddal, the people if they gather in the season [of Hajj] in Mecca, they want to look at the two horns of the sheep in wonderment because it is from Paradise, and we look at them in wonderment because they are the horns of a tall black man. So the people wonder at one thing and we wonder at another!” *Then he said*, “O Mufaddal, what do my Shia say about that?”

I said, “O Master, Jabir narrates from Al-Baqir concerning Allah’s words, ‘*And We ransomed him with a great sacrifice*’ that Isaac is Al-Hassan and Al-Hussein is Ishmael.”

Al-Sadiq said, “They have spoken the truth in what they said, for Al-Hussein is greater with Allah than to be slaughtered but the people do not know the station of the Preferred Ones of Allah. Our Shia hear from us this inner/esoteric knowledge of Allah and His Vicegerent and Messenger Mohammed and they give it to their believing brothers. And they do not accept falsehood from others, and he is greater with Allah, and they falsify the truth and make falsehood into truth. And Allah knows best His kindness and planning, He is not asked about what He does and they are asked. ‘*So Allah sets forth parables for men, in order that they may receive admonition/ remember.*’”¹¹⁹ *And he said*, “‘*See how Allah doth make His signs clear to them; yet see in what ways they are deluded*

¹¹⁹ *The Holy Qur’an*, Chapter 14, Verse 25

فقلت: يقولون ان الذي فدى إسماعيل بذبح عظيم هو كبش أملح خرج من الجنة. قال الصادق: سبحان الله، إن الله لم يخلق للجنة شيئاً يعذبه بالقتل. إن هذا أيضاً من كفرهم يزعمون أن الله أخرج من الجنة كبشاً فذبحه بلا جرم ولا ذنب، والله تعالى عادل لا يجور.

يا مفضل أخبرني عن المفدي والمفدى أيهما أعظم قدراً. قلت: كيف؟ قال: وفديناه بذبح عظيم وجعل الأمر العظيم للمفدي. قلت: سيدي هذا شيء لا أعلمه ألا تعلمني به؟ قال الصادق: ويحك، يا مفضل، لو علم الناس أمر ذلك الذبح العظيم لطال تعجبهم وولت عقولهم وازداد كفرهم وعدوانهم على الله ورسوله، ولكن طمس على أعينهم وختم على قلوبهم وحرهم معرفة سره ومكنونه.

يا مفضل، إن الكبش الذي فدى به الحسين كان الأدلم أدلم قریش وهو يومئذ شيخ في تركيب كبش. أما رأيت، يا مفضل، قرنيه في البيت الحرام معلقين؟ قلت نعم، يا مولاي.. قال فذاك القرنان لذلك الكبش الذي فدى به الحسين، ثم ضحك الصادق حتى بدت نواجذه... قلت يا مولاي ما الذي أضحكك؟ قال، يا مفضل: إن الناس إذا اجتمعوا بالموسم بمكة المكرمة رغبوا أن ينظروا إلى قرني الكبش تعجباً لأنه من الجنة، ونحن نقوم بالنظر إليهما تعجباً، أنهما قرنا دلامه. فالناس يتعجبون من شيء ونحن نتعجب من شيء خلافه.

ثم قال: يا مفضل، ما تقول شيعتي في ذلك؟ قلت، يا مولاي: يروى عن جابر عن الباقر في قوله: «وفديناه بذبح عظيم» أن إسحاق هو الحسن والحسين هو إسماعيل. قال الصادق: صدقوا بما قالوه، فالحسين أعظم خاطراً عند الله من أن يذبح، ولكن الناس لا يعلمون منزلة أولياء الله تعالى وشيعتنا يسمعون الباطن منا من علم الله وعلم وصيه وعلم رسوله محمد، فيؤدونه إلى إخوانهم المؤمنين، ولا يقبلون من غيرهم الباطل، وهو أعظم عند الله. ويبطلون الحق ويحقون الباطل، والله أعلم بلطفه وتدييره لا يسأل عما يفعل وهم يسألون: «وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ». وقال: «انظُرْ كَيْفَ نَبِّئُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤفَكُونَ».

away from the truth!’¹²⁰ And Allah Almighty said elsewhere, ‘That they may comprehend and that they may reflect.’¹²¹ So Allah, the High, the Exalted, set examples in His Book for the people and none understand it except for the knowers/gnostics.”

Al-Mufaddal said, “O Master, by Allah you have cured me and banished all grief and worries from me.”

Al-Sadiq said, “Verily, Allah is a cure for what is in the chests and a guidance and mercy for the believers. And the inner/esoteric is a cure for the chests.”

I said, “All praises due to Allah for that.”

He said, “O Mufaddal, that is the reason for the slaughter of the sheep, did I not tell you about the details of the day they gathered on killing Al-Hussein?”

I said, “Yes.” This door is finished, and peace.

¹²⁰ *The Holy Qur'an*, Chapter 5, Verse 75

¹²¹ *The Holy Qur'an*, Chapter 59, Verse 21

وقال تعالى في موضع آخر: «لَعَلَّهُمْ يَعْزِلُونَ وَلَعَلَّهُمْ يَتَفَكَّرُونَ». فحُضِرَ سُبْحَانَهُ وَتَعَالَى أَمَثَلُهُ فِي كِتَابِهِ لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ. قَالَ الْمَفْضَلُ: يَا مَوْلَايَ، وَاللَّهِ أَشْفَيْتَنِي وَأَذْهَبْتَ عَنِّي كُلَّ هَمٍّ وَغَمٍّ، قَالَ الصَّادِقُ: إِنَّ اللَّهَ تَعَالَى شَفَاءٌ لِمَا فِي الصَّدُورِ وَهَدًى وَرَحْمَةً لِلْمُؤْمِنِينَ وَالْبَاطِنِ هُوَ شَفَاءٌ لِلصَّدُورِ، قُلْتُ الْحَمْدُ لِلَّهِ عَلَى ذَلِكَ.

فَقَالَ: يَا مَفْضَلُ هَذَا سَبَبُ ذَبْحِ الْكَبْشِ، أَلَمْ أَخْبِرْكَ بِتَفْصِيلِ الْيَوْمِ الَّذِينَ اجْتَمَعُوا عَلَى قَتْلِ الْحُسَيْنِ. قُلْتُ: نَعَمْ. تَمَّ الْبَابُ وَالسَّلَامُ.



DOOR FORTY



“ON KNOWING THE KILLING OF
AL-HUSSEIN IN THE INNER/ESOTERIC
IN THE TIME OF BANI UMAYYAH”





الباب الأربعون



في معرفة قتل الحسين على الباطن في زمن بني أمية



Al-Mufaddal said, “Tell me, O Master, about the story of Al-Hussein and how his killing and slaughter was made to look so, as it was made to look for those before them with the killing of the Messiah.”

Al-Sadiq said, “O Mufaddal, that is a secret of the secrets of Allah. He made it seem so for the people and only the special chosen of His Preferred Ones and servants who are believers and specialized from His creation know it. Verily, the Imam goes into the bodies willingly and unwillingly and comes out of it if he wants willingly or unwillingly, as one rips off his cloak and shirt without trouble nor doubt. So when they gathered on Al-Hussein to slaughter him, he left his body and Allah raised him unto Himself and prevented the enemies from him. And He was angered such a powerful and adamant anger, and neither of the Heavens and Earth and mountains could compare in His greatness. He is able to make their punishment hurry upon them but He is Patient with strength and is not afraid of power, and His promise is never broken. And no one has the power to reverse His judgment as He described Himself, He says what He wills and appears in any veil He wishes and only those who fear power rush. Rather, if Allah wanted to create something, He says to it ‘Be’ and it is, for Allah does not hasten the punishment.

And when Al-Hussein went out to Iraq, and Allah took Al-Hussein as a veil, he (PBUH) went forth and did not stop by a house except that Gabriel would come to him and speak to him, until it was the day that the soldiers gathered against him and the horses lined up and the war took place. It was then that our Master Al-Hussein called out to Gabriel and said to him, ‘My brother, who am I?’ He said, ‘You are Allah whom there is no God but Him, the Living, the Everlasting, the One who gives death and life. You are the One who commands the Heaven and it obeys You, and [You command] the Earth and it fulfills Your command and [You command] the mountains, and they respond to You and the seas rush to Your obedience. You are He whom no plot nor harm reaches.’

Al-Hussein said, ‘O Gabriel,’ so Gabriel said, ‘At your command, O Master.’ Al-Hussein said, ‘Do you see this backwards creation? Their selves speak to them telling them to kill their Master due to their weakness. But they will never get to that, nor to anyone of the Preferred Ones of Allah, just as they never reached Jesus nor the Prince of the Believers Ali. But they did that so that torture would be incumbent upon them after the proof and evidence.’ Al-Hussein said, ‘O Gabriel, take off to that cursed, lost, stubborn, backwards [man] and tell him: Who do you want to fight?’” *He said*, “So Gabriel took off in the image of a strange, unknown man and he entered upon Umar ibn Saad while he was sitting on his chair amongst his commanders and guards and doors. He (Gabriel) infiltrated their lines until he reached him and stood between his hands.

So when Umar ibn Saad looked at him, he became terrified of him. And he said to him, ‘Who are you?’ Gabriel said, ‘I am of the servants of Allah, I came to ask you about who you wish to go to war with.’ He said, ‘I want to fight Al-Hussein ibn Ali and this is the book of UbaidAllah ibn Ziyad commanding me to kill Al-Hussein ibn Ali and to take his head to him and leave the army camp.’ So he said to him, ‘Woe to you, would you kill the Lord of the Worlds and the God of the first and the last, and Creator of the Heavens and the Earth and what is in between?’ So when Umar ibn Saad

قال المفضل:

أخبرني، يا مولاي، عن قصة الحسين كيف اشتبه على الناس قتله وذبحه كما اشتبه على من كان قبلهم في قتل المسيح. قال الصادق: يا مفضل هذا سر من أسرار الله أشكله على الناس فعرفوه خاصة أولياءه وعباده المؤمنون المختصون من خلقه ... إن الإمام يدخل في الأبدان طوعاً وكرهاً ويخرج منها إذا شاء طوعاً وكرهاً كما ينزع أحدكم جبته وقيصه بلا تكلف ولا ريب، فلما اجتمعوا على الحسين ليدبحوه، خرج من بدنه ورفع الله إليه، ومنع الأعداء منه، وقد سخط سخطه جبار عنيد ولا تقوم بعظمته السماوات والأرض والجبال، إنه قادر سبحانه أن يعاجلهم العذاب، ولكنه حلیم ذو بأس لا يخشى القوة، ولا خلف لوعده، ولا معقب لحكمه كما وصف سبحانه، إنه يقول ما يشاء ويظهر في حجاب ما يشاء، وإنما يجعل من يخاف القوة. فأما الله إذا أراد أن يخلق شيئاً يقول له: كن فيكون، فإنه تعالى لا يجعل العقوبة وإن الحسين لما خرج إلى العراق وكان الله محتجب به وصار لا ينزل منزلاً صلوات الله عليه إلا ويأتيه جبريل فيحدثه حتى إذا كان اليوم الذي اجتمعت فيه العساكر عليه واصطفت الخيول لديه وقام الحرب، حينئذ دعا مولانا الحسين جبريل، وقال له: يا أخي من أنا؟ قال: أنت الله الذي لا إله إلا هو الحي القيوم والمميت والمحيي، أنت الذي تأمر السماء فتطيعك والأرض فتنتهي لأمرك والجبال فتجيبك والبحار فتسارع إلى طاعتك وأنت الذي لا يصل إليك كيد كائد ولا ضرر ضار... قال الحسين: يا جبريل. قال جبريل: لبيك يا مولاي. قال الحسين: أفترى هذا الخلق المنكوس تحذم أنفسهم أن يقتلوا سيدهم لضعفهم، ولكنهم لن يصلوا إلى ذلك، ولا إلى أحد من أولياء الله، كما أنهم لم يصلوا إلى عيسى وإلى أمير المؤمنين علي، ولكنهم عملوا ذلك ليحل عليهم العذاب بعد الحجّة والبيان. قال الحسين، يا جبريل، انطلق إلى هذا الملعون الضال الجاحد المنكوس، وقل له: من تريد أن تحارب؟ قال فانطلق جبريل في صورة رجل غريب مجهول، فدخل على عمر بن سعد وهو جالس على كرسيه بين قواده وحراسه وأبوابه، ففرق صفوفهم حتى وصل إليه ووقف بين يديه. فلما نظر إليه عمر بن سعد إرتاب منه، وارتعب وقال له: من أنت؟ قال جبريل: أنا عبد من عبيد الله جئت أسألك عن تريد أن تحارب؟ قال: أريد أن أحارب الحسين بن علي، وهذا كتاب عبيد الله بن زياد يأمرني فيه أن أقتل الحسين بن علي وأوجه إليه رأسه واعتزل العسكر. فقال له: ويحك تقتل رب العالمين وإله الأولين والآخرين وخالق السماوات والأرض وما بينهما. فلما سمع عمر بن سعد

heard this he was overtaken by fear and he said to his commanders, "Take him and strike him with the poles/columns and swords." *He said*, "So he (Gabriel) spat in their faces such a spit that they fell upside down on their faces from it, and the cursed Ibn Saad fell upside down off his chair on his face. So when he and his companions regained consciousness, Gabriel had gone and they saw nothing, so Umar ibn Saad increased in fear and terror.

And he turned to his companions and said, 'Woe to you, have you ever heard of anything similar to what happened to you and did you ever see the likes of what you just saw?' They said, 'We have never seen nor heard of a man entering upon a king like you who has guards and veils and soldiers and commanders, a stranger entering upon you while no one is aware, until he presents himself between your hands and utters the speech that he uttered. Then when you and we intended to take him and kill him, he spat in our faces such a spit that we fell bewildered.'

So the cursed Umar ibn Saad said, 'Tell me what is this and what can we do?' So an old man who was present spoke out and said, 'May Allah rectify your deeds, O Prince, do not be distraught by what you saw, perhaps it was Iblis, the cursed, that had manifested before us and you to scare us.' Umar said, 'Woe to you! Verily, Iblis is one of our helpers, and we are of his party and his soldiers, in agreement upon killing the Son of the Daughter of the Messenger of Allah, so how could he scare us and betray us? As for the matter of that man, it has troubled my chest and has distracted me from my matter.'

So a man from the people said, 'May Allah rectify [the affairs of] the Prince! I have come to know the matter of that man and no one but me knows.' He said, 'Bring what you have.' The man said, 'Verily, Al-Hussein and his father used to work with magic, and certainly you heard a lot about Ali's practice of this. And he used to claim that his magic was proof.' He said, 'You have spoken the truth and you are right, I did hear something about that magic and our matter has no explanation except for magic. And I did not remember that until this hour and if it wasn't for you reminding me about his magic, I would've gone to war and it (his magic) would have appeared to me and I would have retreated. But now bring me my bow for my heart has strengthened and my fears have gone away and I shall make you witness that he is innocent of what Ali ibn Abi Talib and his son Al-Hussein are practicing.'

Then he threw his arrow and said to his men and his soldiers, 'I shall be the first to throw an arrow in the camp of the magician!' And he commanded the people to prepare their weapons to kill the Son of the Daughter of the Messenger of Allah. And the first to go forth with their squads of soldiers were two great Ethiopian men and it was as if their eyes were embers. So when Al-Hussein saw them, he said, 'O Gabriel, I want you to bring Me those two men in their *Maskh* forms.'

At that point Gabriel reached forth with his hand and took them from the back of their horses and brought them between the hands of our Master Al-Hussein, and there they were, [transformed as] black and white-headed rams." *He said*, "Then Al-Hussein shouted a shout and said, 'Return to what you are known by.' And there they were, two black men, cursed, in the head of each of them is a metal pole that goes in each of their heads and out from behind. Al-Hussein said, 'O my brother,

ذلك أخذه الخوف وقال لقواده: خذوه فتبادروا إليه بالأعمدة والسيوف قال: فتفل في وجوههم تفلّةً خروا على وجوههم من أثرها منكوسين، وخر الملعون ابن سعد على وجهه من فوق كرسيه منكوس، فلما أفاق وأصحابه إذا بجبريل قد خرج ولم يروا شيئاً فازداد عمر بن سعد رعباً وخوفاً، ونظر إلى أصحابه وقال: الويل لكم هل سمعتم بمثل ما مرّ عليكم وهل رأيتم مثل ما رأيتم؟ قالوا: ما رأينا ولا سمعنا أن رجلاً يدخل على ملك مثلك له بوابين وحجاب وعسكر وقواد، فيدخل عليه رجل غريب لا يعلم ولا يشعر به أحد حتى يتثل بين يديك ويتكلم بمثل ما كلمك به، ثم هممت وهممنا أن نأخذه ونقتله تفل في وجوهنا تفلّةً نخرينا باهتين، فقال اللعين عمر بن سعد أخبروني ما هذا وكيف العمل؟ فتكلم شيخ من الحاضرين، وقال: أصلح الله عملك أيها الأمير لا يهولنك ما رأيت فربما يكون إبليس اللعين قد تزيّا لنا ولك، كي يخوفنا. فقال عمر: ويحكم إن إبليس من أحد أعواننا، ونحن من حزبه وجنده متفقين على قتل ابن بنت رسول الله، فكيف يخوننا ويروعننا؟ وأما أمر هذا الرجل فقد اخلج صدري وأشغلي عن أمري، فقال رجل من القوم: أصلح الله الأمير إنه تحقق عندي معرفة ذلك الرجل، ولا يعرفه غيري. قال هات ما عندك. قال الرجل: إن الحسين وأباه كانا يشتغلان بشيء من السحر ولا بد قد بلغك عن علي شيء كثير من هذا الفن، وكان يزعم أن سحره دلالة. قال: صدقت وأصبت، قد بلغني عنه شيء من ذلك السحر ولا يمكن أمرنا هذا إلا إلى السحر وما ذكرته إلي هذه الساعة ولولا أن تكون قد ذكرتني من سحره لكان قد بدا إلي عند محاربته، وكنت قد هممت باعتزالي، ولكن اتوني بقوسي فقد قوي قلبي وذهب عني رعيي، وأشهدكم عليّ أنه بريء مما كان عليه علي بن أبي طالب وما عليه ولده الحسين ثم رمى سهمه، وقال إلى رجاله وعسكره: إني أول من يرمي سهمه في عسكر الساحر. وأمر الناس أن يتهيأوا بسلاحهم إلى قتال ابن بنت رسول الله.

وكان أول من طلعت طلائعه رجلان حبشيان عظيمان وكان عيونهما الجمر فلما نظرهما الحسين قال: يا جبريل، أريد أن تأتيني بهذين الرجلين في تراكيبهما في المسوخية. فحينئذ مدّ جبريل يده فأخذهما عن ظهر فرسيهما. فأحضرهما بين يدي مولانا الحسين. فإذا هما كبشان أملحان. قال فهتف الحسين هتفة وقال: إرجعا إلى ما تعرفان به، فإذا هما رجلان أسودان ملعونان في دماغ كل واحد منهما حديدة فإذا هي تدخل في دماغ كل واحد منهما وتخرج من دبره. قال الحسين: يا أخي

O Gabriel, who are these two cursed ones?’ He said, ‘O Master, those two are Saad and Muawiyah.’ Al-Hussein said, ‘Come nearer to Me, O cursed ones! How did you find My torture and vengeance in your *Maskh*?’ He (one of them) said, ‘We saw the harshest of torture, bring us out of the *Maskh* and into the human bodies, we have known the way of truth so have mercy on us, O Most Merciful!’ He said, ‘No mercy for you from Allah, that is for you, reincarnations into *Maskh* for a thousand years, container after container, each time My torture is more severe in turn for what you have earned.’ They said, ‘Forgiveness! Forgive us!’ So he said, ‘No forgiveness for you and no mercy, for My mercy and pardon are for the Preferred and Purified Ones, and My vengeance and torment and punishment are for the enemies of Allah, the oppressors.’ Then he yelled at them such a yell that they roamed in the land.”

Al-Mufaddal said, “O Master, where did they go?”

Al-Sadiq said, “They returned to their companions fighting Al-Hussein.”

Al-Mufaddal said, “O Master, was there with Al-Hussein in those times any of the unitarian believers?”

Al-Sadiq said, “He had one unitarian believer with him and you will see him with us.”

He (Al-Mufaddal) said, “So Abul Khattab came and I said, ‘Listen, O Abul Khattab, to what my Master Al-Sadiq is saying.’”

Then Abul Khattab said, “Yes I was with him.”

Then our Master Al-Sadiq returned to his speech and said, “Verily, when they encircled Al-Hussein, he called for Gabriel and Michael and Raphael and they responded, ‘At Your command, our Lord.’ So he said, ‘Lift me up in the air.’ So Al-Hussein and his lad Gabriel were lifted.” *Then he recited Allah’s words*, “‘They will not believe in it until they see the grievous Penalty.’”¹²² Then He took them the take of a Capable, Dear One.”

Al-Mufaddal said, “O Master, did the companions of Al-Hussein see Gabriel?”

Al-Sadiq said, “Yes, and they saw Michael and Raphael, and I see them and you see them.”

Al-Mufaddal said, “O Master, I see Gabriel, Raphael and Michael?”

He said, “Yes.”

I said, “O Master, in one image or in different images?”

He (PBUH) said, “Rather, in our image.”

Al-Mufaddal said, “O Master, when have I seen Gabriel?”

He said, “You have seen him today.”

Al-Mufaddal said, “Where?”

He said, “In this house of ours.”

I said, “At what time?”

Al-Sadiq said, “In this hour. Would you like him to talk to you?”

I said, “By Allah, I would.”

He said, “O Abul Khattab, are you Gabriel?”

¹²² *The Holy Qur’an*, Chapter 26, Verse 201

يا جبريل، من هذين اللعينين. قال يا مولاي، هذان سعد ومعاوية. قال الحسين: قربا مني أيها اللعينان، قال: كيف رأيتما عذابي ونقمتي في مسوختكما؟ قالوا: لقد رأينا أشدَّ العذاب. فأخرجنا من المسوخية إلى الأبدان البشرية فقد عرفنا سبيل الحق، فارحمنا برحمة منك، يا أرحم الراحمين.

قال: لا رحمكما الله، هذا لكم، ومردودين ألف سنة بالمسوخية في قالب بعد قالب أشدَّ عليكما عذابي ونكالي جزاء لما كسبتما. فقالوا العفو إغفر لنا، فقال: لا غفران لكم ولا رحمة، فإن رحمتي وعفوي للأولياء والأصفياء، وإن نقمتي وبأسي ونكالي لأعداء الله الظالمين.

ثم صاح بهما صيحة فساحا في الأرض. قال المفضل: يا مولاي، إلى أين ذهبا؟ فقال الصادق: قد عادا إلى أصحابهما يقاتلان الحسين. قال المفضل: يا مولاي، هل كان مع الحسين يومئذ من المؤمنين الموحدين أحد؟ قال الصادق: كان معه مؤمن موحد وستراه معنا. قال وحضر أبو الخطاب. فقلت: اسمع يا أبا الخطاب ما يقول مولاي الصادق: فقال أبو الخطاب: نعم كنت أنا معه.

ثم رجع مولانا جعفر الصادق إلى حديثه. فقال: ان الحسين لما أحدقوا به طلب جبريل وميكائيل وإسرافيل فأجابوه: لبيك ياربنا. فقال: اعتلوني إلى الهواء. فأعلى الحسين وغلامه جبريل. ثم تلا قوله: «لَا يُؤْمِنُونَ بِهِ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ». ثم أخذهم أخذ عزيز مقتدر.

قال المفضل: يا مولاي، أكان أصحاب الحسين يرون جبريل؟ قال الصادق: نعم ويرون ميكائيل وإسرافيل وأنا أراهم وأنت تراهم. قال المفضل: يا مولاي وأنا أرى جبريل وإسرافيل وميكائيل... قال نعم. قلت يا مولاي في صورة واحدة أم في صور شتى؟ قال عليه السلام: بل في صورتنا.

قال المفضل: يا مولاي، متى رأيت جبريل؟ قال رأيت اليوم. قال المفضل: وأين؟ فقال: في منزلنا هذا. قلت: وفي أي وقت؟ قال الصادق: في ساعتك هذه أتحب أن يكلمك؟ قلت أي والله. قال: يا أبا الخطاب أنت جبريل؟

Abul Khattab said, “By Allah, I am Gabriel, and by Allah I am the one who was sent by Al-Hussein (From Him is Peace) to the cursed Umar ibn Saad, and I am the one who spoke to him and shoved his face into Hell, he and all his companions. And I am in charge of punishing them by His command, and I am the companion of the first Adam and He commanded me to shout one shout at creation, so I dismembered them and I bound them with chains and cuffs. And I am the companion of Noah and his Call to his people to the worship of Allah and His oneness, but they did not acknowledge so I split them with the flood, and I am the companion of Abraham when they denied him and threw him in the fire. And I, by Allah, was with him and nothing of the heat of the fire struck me, nor him, and I am the companion of Daniel and the Ark [of the Covenant] and the scrolls and I, by Allah, wrote it with my hand and my writing and I never doubted and never doubt His Godhood.

And I am the companion of Moses and Jesus and Mohammed and I am Abul Khattab and the Father of Good, I am the one who shouted a shout at the people of [Lot] and I destroyed them. And I am between the hands of every Imam in every age and time, in different images and under different names. And I am with the Qaim, between his hands, I blast the oppressors with his sword and he commands me and I obey him, and I give life and death and distribute sustenance by the command of my Lord.”

Then two men approached whom I (Al-Mufaddal) did not know.

So Al-Sadiq said, “Do you know those two?”

I said, “No Master.”

He said, “Those two are Michael and Raphael, one was in the East and the other in the West.”

I said, “O Master, what were they doing?”

He said, “I sent them on a mission.”

He said, “Were they with you, O Abul Khattab, at the time of the Messenger of Allah and the time of the Prince of the Believers Ali?”

Abul Khattab said, “Yes, and at the time of Jesus and Moses and Abraham and Noah and before, in the time of Adam (PBUH).”

Al-Mufaddal said, “How great is the matter of my Lord!”

Then my Master Al-Sadiq looked at me and said to me, “O Mufaddal, you have been given great privilege and have learned inner/esoteric knowledge, so you must keep the secret of Allah and do not let anyone know about it except a faithful/dedicated friend/believer. If you tell the secret to our enemies, then you have helped your own killing.”

I said, “I shall do that and I, O Master, have seen wonders from the concealment of this creation and humans and how you advise us and order us to conceal it.”

He said, “O Mufaddal, verily Allah, the Exalted, loves to be worshiped in secrecy.”

I said, “You have spoken the truth, O Master and Lord, and all praises due to Allah, Lord of the Worlds.”

قال أبو الخطاب: والله أنا جبريل، وأنا والله الذي وجهني الحسين منه السلام إلى الملعون عمر بن سعد، وأنا الذي كلمته وأكبت وجهه في النار هو وأصحابه أجمعهم، وأنا المتولي عذابهم بأمره، وأنا صاحب آدم الأول وأمرني فهتفت بالخلق هتفة واحدة، فقطعت منهم الأوصال وأوثقتهم بالسلاسل والأغلال، وأنا صاحب نوح ودعوة قومه إلى عبادة الله ووحدانته فلم يقرؤا ففرقتهم بالطوفان وأنا صاحب إبراهيم حين جحدوه ورموه بالنار، وأنا والله كنت معه فما أصابني وإياه حر النار، وأنا صاحب دانيال والتابوت والصحف وأنا والله كتبتها بيدي وخطي، وأنا لم أشك قط ولا أشك أبداً في ربوبيته، وأنا صاحب موسى وعيسى ومحمد، وأنا أبو الخطاب وأبو الطيبات، وأنا الذي صاح بأهل المؤتفكة صيحة فدمرتهم، وأنا بين يدي كل إمام في كل عصر وزمان على صور مختلفة وأسماء مختلفة، وأنا مع القائم بين يديه أنسف الظالمين بسيفه، ويأمرني فأطيعه، وأنا أحيي وأميت وأرزق بأمر ربي.

ثم أقبل رجلان لم أعرفهما. فقال الصادق: أتعرف هذين؟ قلت: لا يا مولاي. قال: هذان ميكائيل وإسرافيل، أحدهما كان في المشرق والآخر كان في المغرب. قلت يا مولاي، فما كانا يصنعان؟ فقال وجهتهما في حاجة، قال: هل كانا معك يا أبا الخطاب على عهد رسول الله وعلى عهد أمير المؤمنين علي؟ قال أبو الخطاب: نعم وعلى عهد عيسى وموسى وإبراهيم ونوح. ومن قبل كانا على عهد آدم عليه السلام. قال المفضل: جلّ ربي ما أعظم شأنه ...

فنظر إليّ مولاي الصادق، وقال لي: يا مفضل لقد أعطيت فضلاً كثيراً وتعلت علماً باطناً، فعليك بكتمان سر الله ولا تطلع عليه إلا ولياً مخلصاً فإن فشيتته إلى أعدائنا فقد أعنت على قتل نفسك. قلت: انني سوف أفعل ذلك، وإنني، يا مولاي، رأيت العجب من كتمان هذا الخلق والبشر وكيف توصينا وتأمرونا بكتمانه... قال: يا مفضل إن الله عز وجل أحب سبحانه أن يعبد سراً. قلت: صدقت يا مولاي وسيدي، والحمد لله رب العالمين.



DOOR FORTY-ONE



“ON KNOWING THE STORY OF SALMAN WITH
OMAR WHEN THE PRINCE OF THE BELIEVERS
SENT HIM TO RELEASE HIS TWO HORNS¹²³ AND
THE CONDITION IN THAT”



¹²³ While the Arabic term *qarn* literally translates to ‘horn’ and encompasses various other meanings, in this context it seems to allude to a case or container in which money is kept.



الباب الحادي والأربعون



في معرفة قصة سلمان مع عمر حنين وجهره أمير المؤمنين
ليفك قرنيه والمحال في ذلك



Al-Mufaddal said, our Master Al-Sadiq said that the Prince of the Bees, Ali, heard something about Omar, and he sent Salman the Persian to him.

When he saw him he said to him, “The Prince of the Bees asks you about what you and so and so said on that day. I hated to expose you but we must release those two horns of money that were brought to you from Khurasan.” *Salman said,* “So when I said that to him, his face, meaning the tall black man’s face, changed and he dropped what was in his hand and his body trembled/shook.”

Omar said, “O Salman, no one knew about the conversation that took place yesterday morning except me and one person, and neither one of us would tell the secret of his friend, so how did your friend O Salman, know about this? And as for the money that came to me from Khurasan, by Allah no one from Khurasan knew about it coming to me except my friend, and no one from Madinah knew except me. And I see not the son of Abu Talib, Ali, except as an all-knowing magician. So I shall tell you of his magic, O Salman.”

Salman asked him to speak.

So Omar said, “I am telling you the truth and not hiding anything from you and it is a duty of mine to inform you of the magic of the son of Abu Talib, did Ali ibn Abi Talib mention anything of this to you before?”

Salman said, “No.”

So Omar said, “I will tell you a story which will make you testify that there is not in the East or West of the Earth a sorcerer more powerful than Abu Talib.” *Then his eyes became red and he said to Salman,* “Tell your friend Ali, to wear a different garment than the one he is wearing!”

Salman said, “I pretended not to know what he was talking about and said to him, ‘O Omar, how can he wear a different garment when he only owns one?’ So he looked at me and thought that I did not understand what he was talking about, so he laughed and became friendly with me.”

He said, “O Salman, I feel sorry for you, you deserve more of your rights and you left us and stood by the son of Abu Talib. If you would have just leaned towards us, you would have had what we have and what is upon you would have been upon us, nothing would have been kept from you. And I am warning you of the son of Abu Talib, don’t be deceived by what you see from him, do you know what I saw of his magic?”

I said, “What did you see?”

He said, “One night I was in my home and I met with him privately concerning a matter between me and him. So as we were like that and we had

قال المفضل:

قال مولانا الصادق: أن أمير النحل علي قد بلغه عن عمر شيئاً فأرسل إليه سلمان الفارسي. فلما رآه قال له: يسألك أمير النحل عما قلته أنت وفلان في هذا اليوم؟ فكرهت أن أفضحكما ولكن لا بد أن نفك هذين القرنين من المال الذي قد حمل إليكما من خراسان.

قال سلمان: فلما قلت له ذلك، تغير وجهه يعني الأدلم، وأسقط ما في يده وارتعدت فرائضه. فقال عمر: أما الكلام، يا سلمان، الذي جرى صبيحة أمس، فما اطلع عليه أحد إلا أنا وفلان، وليس من واحد يفشي سر صاحبه فن أين، يا سلمان، علم صاحبك بذلك؟ وأما المال الذي أتاني من خراسان، فوالله لم يعلم به أحد من خراسان بتوجهه إليّ إلا صاحبي، ولم يفهم أحد من أهل المدينة غيري، وما أرى ابن أبي طالب عليّ إلا ساحراً عليمًا بكل شيء، وها إني أخبرك عن سحره يا سلمان، فقال سلمان: فطلبت إليه أن يتكلم.

فقال عمر: إنني أصدقك الحديث ولا أكتمك شيئاً، وواجب أن أعرفك سحر ابن أبي طالب وكهنته. وهل قال لك ابن أبي طالب عن هذه المقالة حتى ذكرتها؟ قال سلمان: لا فقال عمر فها إنني أحدثك بحديث تشهد أنه ليس في شرق الأرض وغربها أسحر من ابن أبي طالب. ثم احمرت عيناه وقال إلى سلمان ... هيات ... هيات قل إلى صاحبك علي يلبس قيصاً غير الذي لبسه.

قال سلمان: فتجاهلت وقلت له: يا عمر كيف يلبس قيصاً غير قيصه وليس له إلا قيص واحد؟ فنظر إليّ وظن أنني لا أفهم ما يقول وضحك واستأنس بي. وقال يا سلمان أنا مشفق عليك مقصر فيما يجب من حقك وأنت قد فارقتنا وألزمت نفسك ابن أبي طالب. ولو ملت إلينا لكان لك ما لنا وعليك ما علينا غير مدافع ولا محصور عنك، وانني أحذرك من ابن أبي طالب فلا يغرنك ما ترى منه. أتدري ما رأيت من سحره؟ قلت: وما رأيت؟ قال: كنت ذات ليلة في منزلي وقد اختليت به في شئ بيني وبينه. فبينما نحن كذلك

conversed for a long time, he said to me, 'Stay where you are until I get back.' So he left and returned back instantly before the blink of an eye, and he had on his head a white turban and on it was dust. I said to him, 'Where did you go?' He said, 'A sect of angels came forth marching and with them was the Messenger of Allah, and he was seeking a city in the East called *Shakhoor* and it lies at the rising place of the sun. So I got up and received the Messenger of Allah. Then I greeted him and this dust that you see, O Omar, is from the dust of the angels!' So I laughed at what he said, O Salman! I said to him, 'How can that be when the man has died five years ago and you claim to have just met up with him in this hour and greeted him? That can never be!' Then he looked at me and said, 'Woe to you, are you calling me a liar?' So I said to him, 'Don't be mad, son of Abu Talib, what you say is unheard of, where did you get this [type of talk]?' So the Prince of the Believers said, 'Would you like me to show him to you along with the angels?' So when I heard that I said to him, 'Yes, how could I refuse such a wonder?' So Ali said to me, 'Let us get up,' and he brought me outside to the road of Madinah and he wiped my eyes and said to me, 'Look.' When I looked I saw countless horses, and the Messenger of Allah was coming with the angels and I recognized him as he looked except that his beard and hair were white.

Then I remained in amazement until the Messenger of Allah and the angels and horses passed by me and while I was looking at them, your friend Ali looked at me and said, 'Did you find what I told you about?' So I said, 'Yes', while I was in amazement from what I saw. He then wiped over my eyes with his hand so I couldn't see anything, no dust and no horses. So when he did that and showed me what I saw, I became afraid of him and knew he was a great magician. Don't let his magic fool you Salman, and avoid him and safeguard what happened between me and you, and be from us and to us, so that I may make you in charge of these cities. If you like I could make you in charge of Persia! I hope you do not tell the son of Abu Talib about what I told you, because I do not feel safe from his magic."

Salman said, "And did you see anything other than that from him?"

Omar said, "I have seen what is more strange, and that is that if Ali became mad, he would pull out a bow and strike the ground with it, and it would turn into a great snake that resembles the snake of Moses, and it opens its mouth as the snake did with Pharaoh. And if Ali wishes to command the snake to devour the mountains of *Tibamah*, it would devour it and it is for this reason, O Salman, that I feared him and took precautions against him."

Salman said, "And did you see with your eyes these wonders from him?"

وقد طال الحديث بيننا، قال لي مكانك حتى أنصرف وأعود إليك. نخرج عني. فما غاب يسيراً حتى عاد بأسرع من طرفة عين وعلى رأسه عمامة بيضاء، وعليها غبار. فقلت له: أين ذهبت؟ فقال: إن طائفة من الملائكة أقبلت في عسكر ومعهم رسول الله وهو يريد مدينة في المشرق اسمها (شخور) تقع عند مطلع الشمس. فقممت واستقبلت رسول الله. ثم سلمت عليه. وهذا الغبار الذي تراه يا عمر عليّ من عجاج الملائكة.

فضحكت يا سلمان من قوله وقلت له: كيف يكون ذلك والرجل قد مات منذ خمس سنوات وأنت تزعم أنك قد لقيت الساعة وسلمت عليه؟ هذا لا يكون أبداً. فنظر إليّ نظرة خفيفة. ثم قال ويحك اتكذبني؟ فقلت له: لا تغضب يا بن أبي طالب. هذا لا يكون ولا يُسمع بمثله. من أين جئت به؟ فقال أمير المؤمنين: أتحب أن أعرضه عليك مع الملائكة؟ فلما سمعت ذلك قلت له: نعم. وكيف لا أحب أن أرى مثل هذه الأعجوبة. فقال لي علي قم بنا ثم أخرجني إلى طريق المدينة، ومسح عيني وقال لي: انظر. فنظرت وإذا بخيل لا يحصي عددها إلا الله، وإذا برسول الله قد أقبل مع الملائكة فما أنكرت منه شيئاً غير أنه كان أبيض الرأس واللحية.

ثم بقيت متعجباً حتى جاوزني رسول الله ومضى مع الملائكة والخيول، وأنا أنظر في أثره. فنظر إليّ صاحبك وقال: هل رأيت ما أخبرتك به؟ قلت نعم. وأنا متعجب مما رأيت. ثم انه مسح يده على عيني فإذا أنا لا أرى ولا أنظر لا الغبار ولا الخيول. فلما فعل ما فعل وأراني ما رأيته خفت منه وعلمت أنه ساحر عليم. فلا يغرنك يا سلمان، سحره واجتنبه وأكتم ما جرى بيني وبينك، وكن منا وإلينا حتى أوليك وأعطيك هذه المدائن، وإذا أحببت أوليك بلاد فارس، وأرجو أن لا تخبر ابن أبي طالب بما أخبرتك لأنني لا آمن سحره.

قال سلمان: وهل رأيت غير ذلك منه؟ قال عمر: رأيت ما هو أعجب... وهو أن علي إذا غضب أخرج قوساً فيرمي به الأرض فينقلب حية عظيمة تشبه ثعبان موسى فتفتح فيها كما فتح الثعبان فاه عند فرعون، ولو شاء علي أن يأمر هذه الحية أن تلتقم جبال تهامة لالتقتها، فمن أجل هذا يا سلمان خفته وحذرته. قال سلمان: وهل رأيت بعينك هذه العجائب منه؟

He said, “Yes O Salman, and if I hadn’t seen it, I wouldn’t have pointed it out to you.”

So Salman said, “And how did you see it, tell me?”

Omar said, “Ali came to me one day angry and he had this bow that I told you about and he said to me, ‘O Omar, O enemy of Allah and enemy of His Prophet, and enemy of his Vicegerent and enemy of his purified Offspring and Preferred Ones of his followers! You, O enemy of Allah, stick to your tyrant Shia and do not come close to my Shia of the believers. Verily, I shall punish you and your group of oppressors severely.’ Then he made me listen to a lot of talk that occurred between me and him. So I said to him, ‘O son of Abu Talib, did you forget my kindness to you in the time of the rule of Abu Bakr, when they pounced on you wanting you to go out and give allegiance to Abu Bakr? And when Fatimah Al-Zahraa saw that, she sought refuge with the companion of the grave saying, ‘O my Father! O what had befallen me after you!’ And she cried. So when she cried, I had mercy on her and I turned away from it and I didn’t think you would deny it. And that was when Khalid ibn Al-Waleed was preparing to attack you.

So when I met up with them, and I had not known anything from what they had concealed, and Khalid ibn Al-Waleed intended to kill you after Abu Bakr was done with prayer, Abu Bakr called out before finishing his prayer for Khalid not to do as he had commanded him to. And you, O Ali, were standing there next to him and you felt the evil and knew that which was between us and Khalid. And I was harsher on Khalid than you for his doings with the people of *Al-Ridda* (apostasy) and for his killing of Ibn Nuwayrah and taking his wife from him. And I was determined to tie him, but Abu Bakr forbade me from that. And what I did publicly and said that the allegiance to Abu Bakr was a *fitna* (trial) and Allah saved the believers from the worst of it. So whoever returns to that, kill them. But you, O Bani (sons of) Hashem, do not thank anyone for their helping hand nor for any good. As for what has been told to you by your Shia about me, they are speaking ill of me and backbiting me and slandering me. By Allah, if it wasn’t for your position, I would have assaulted them and killed them but after today I won’t oppose you.’

So when your companion heard this from me, O Salman, he laughed hard and said to me, ‘O enemy of Allah, you are being kind to me?’ Then the anger settled from him and he threw his bow to the ground and it was suddenly a great snake and it opened its mouth and then came towards me, and Ali was looking at me and laughing. And he said to me, ‘O enemy of Allah, what do

قال: نعم، يا سلمان، ولو لم أكن أراه لم أكن أشير عليك به. فقال سلمان: وكيف رأيته حدثني ... قال عمر: أتاني علي يوماً مُغضباً ومعه هذا القوس الذي أخبرتك عنه. فقال لي: يا عمر يا عدو الله وعدو رسوله وعدو وصيه وعدو ذريته الأبرار وأوليائه التابعين، عليك يا عدو الله في شيعتك الطغاة ولا تتعرض لشيعتي المؤمنين. فإنني انكل بك وبحزبك الظالمين ثم أسمعني كلاماً كثيراً وقع بيني وبينه.

فقلت له: يابن أبي طالب أنسيت ما كان في إحساني إليك في عهد خلافة أبي بكر حين وثبوا عليك يريدون أن يخرجوك لتبايع أبا بكر. فلما نظرت فاطمة الزهراء ذلك استغاثت بصاحب القبر وقالت: يا أبتاه ما لقيت من بعدك، وبكت. فلما صارت تبكي رحمتها وغضيت الطرف عنه ولا أضنك تجحدها وذلك عندما همَّ خالد بن الوليد أن يتقدم عليك.

فلما اجتمعت معهما ولا علم لي بشئ مما أضمره، وهمَّ خالد بن الوليد حين يفرغ أبو بكر من الصلاة أن يقتلك. فنادى أبو بكر قبل التسليم من الصلاة لا يفعل خالد مثل ما أمرته، وأنت يا علي قائم إلى جانبه وقد أحسست بالشر فعلت أنه كان مناً إلى خالد ما كان وكنت أنا على خالد أشد منك لأفعاله بأهل الردة وقتله ابن نورة وانتزاعه منه زوجته، وكنت عزمتم أن أقيده، فنعني أبو بكر من ذلك وما فعلته على رؤوس الأشهاد وقلت أن بيعة ابا بكر كانت فتنه وفي الله المؤمنين شرها. فن عاد لمثلها فاقتلوه. ولكنكم أنتم يا بني هاشم لا تشكرون أحداً على يد ولا على خير.

وأما ما بلغك عني من شيعتك فانهم يمزقون جلدي ويركبون متني وينالون من عرضي والله لولا مكانك لبطشت بهم ولقتلتهم ولكن بعد يومي هذا لن أعترضكم. فلما سمع صاحبك يا سلمان هذه المقالة مني استفرغ ضحكاً وقال لي: يا عدو الله ثلطف بي ثم سكن عنه الغضب ورما بقوسه إلى الأرض فإذا هو ثعبان عظيم ففتح فيه ثم أقبل نحوي وعلي ينظر إلي ويضحك ويقول لي: يا عدو الله

you want me to do with you?’ I said to him, ‘I have seen and known so take, O Ali, your bow and leave, you and your snake, away from me!’ So he shouted at me a great shout, then he took his bow and it returned as it was, not a snake nor a serpent, and I still to this day, O Salman, fear him and take precautions from him.”

So Salman the Persian became amazed and said, “It is by the likes of this wonder and these godly miracles that we have known Ali.”

Then Omar said, “O Salman, if it wasn’t for my own eyes seeing it I wouldn’t have believed it, but I have seen and witnessed it. And finally what was between me and you of reservations and fears has been lifted, and I hope that you deny the son of Abu Talib and choose to mix with us. And I have informed you about him and perhaps you have heard similar from others.”

So Salman said, “Omar, tell me more about Ali,” for I (Salman) wanted to make him feel at ease and to bring out what he has.

Omar said, “O Salman, my father Al-Khattab told me that he saw Abu Talib practicing magic that he had never seen or heard of from any magician before. And my father also mentioned that Abdul Muttalib used to practice this magic too, and the wonder of wonders are those Banu Hashem; they inherit magic elder to elder and generation by generation.”

So Salman said, “Tell me, Omar, about what your father said about Imran (Abu Talib).”

He said, “My father went out one day with Imran on his travels and they had a large group with them, so some Arabs came out upon them carrying weapons. They wanted to block their road and my father said:

On that day our caravan was great in size and it had many camels and cattle. So when we saw the Arabs we became frightened and a shout was shouted, and everyone went to their weapons and we wore all that we had, and we were scared and terrified. And as we prepared for war and gathered, my father and the group looked at Imran for he had no weapon. So they said to him, ‘O Abu Talib, do you not see those Arabs that have come towards us, wanting to block our path? Be prepared so we can prevent them from harming us.’ So Abu Talib laughed and said, ‘What shall I do with weapons when fighting those people, I wonder if we fight them and make them fall, would we then defeat them?’ So I (Al-Khattab) said, ‘No.’ So Abu Talib said, ‘And what is the point of fighting them?’ Al-Khattab said, ‘So what is the solution?’ Imran said, ‘The solution is to go into this island that is behind us, so that they are blocked and separated from us.’ So Al-Khattab said, I was bewildered by the talk of Abu Talib and

ماذا تريد أن أصنع بك؟ قلت له قد علمت ونظرت، نخذ يا علي قوسك وانصرف وثعبانك عني. فصاح بي صيحة عظيمة ثم تناول قوسه، فرجع كما كان لا ثعبان ولا حية، فما زلت يا سلمان أخافه وأحذره إلى يومي هذا. فتعجب سلمان الفارسي وقال: بمثل هذه الأعجوبة والمعاجز الإلهية عرفنا علي، ثم قال عمر:

يا سلمان لولا أن ترى ذلك عيني ما كنت أصدق هذا. ولكني قد رأيته وشهدته. وأخيراً قد رفعت ما بيني وبينك من الخوف والحشمة وأرجو أن ترفض ابن أبي طالب وتختار مخالطتنا، وأنا قد أخبرتك به ولعلك تكون قد سمعت من غيري بمثل هذا.

قال سلمان: يا عمر زدني حديثاً عن علي؟ فأنا أريد أن أبسطه واستخرج ما عنده. فقال عمر، يا سلمان، أخبرني والدي الخطاب عن أبو طالب بأنه رأى منه سحراً قلما رآه من ساحر أو سمع بمثله أبداً وذكر والدي أن عبد المطلب كان يفعل هذا السحر وأعجب العجب هؤلاء بنو هاشم فإنهم يتوارثون السحر كبراً عن كبر وجيلاً عن جيل. فقال سلمان: حدثني يا عمر بما حدثك أبوك عن عمران. فقال:

خرج والدي ذات يوم مع عمران في بعض أسفاره ومعهم جماعة كثيرة فخرج عليهم قوم من الأعراب حاملين السلاح، يريدون أن يقطعوا عليهم الطريق. فقال والدي: وكانت يومئذ قافلتنا عظيمة المقدار وفيها دواب وجمال كثيرة. فلما رأينا الأعراب، هالنا أمرهم وفزعنا ووقعت الصيحة وفرغ كل واحد منا إلى سلاحه ولبسنا جميع ما معنا، ونحن خائفون وجلون. فلما أخذنا أهبتنا للحرب واجتمعنا، نظر والدي والجماعة إلى عمران فإذا هو بلا سلاح. فقالوا له:

يا أبا طالب ألا ترى هؤلاء الأعراب قد أقبلوا نحونا يريدون أن يقطعوا علينا الطريق؟ نخذ أهبتك حتى نمنعهم من آذانا. فضحك أبو طالب وقال: ما أصنع بالسلاح لمحاربة هؤلاء الأقوام؟ يا ترى إذا حاربناهم وأوقعناهم نقوى عليهم؟ قلت لا. فقال أبو طالب: وما معنى محاربتهم؟ قال الخطاب: وما الحيلة؟ فقال عمران: الحيلة أن ندخل إلى هذه الجزيرة التي هي خلفنا حتى يقطعوا ويتفرقوا عنا. فقال الخطاب: فأخذني العجب من كلام أبي طالب

his mentioning of an island, and there was no island. So Imran said, 'Woe to you, look behind you.' So when I looked behind me, by Allah I was on an island of the islands of the sea, I had not seen anything like it before. I said, by Allah, that is of what is said about the magic of Imran and his father Abdul Muttalib, they did good with us and a favor."

[*Omar said*], "So my father Al-Khattab said to Abu Talib, 'Tell me how do we reach that island and the sea is between us, and we have no ships to cut that distance of sea?' So Abu Talib said, 'Woe to you, look with your eyes to that dry road that is in the middle of the sea.' So Al-Khattab said:

I looked and there was, by Allah, an easy dry path. So when we saw that, our faces lit with joy and we knew that we had been saved by Imran's magic. Then Abu Talib took the path before us and we were behind him until he reached the island with us. So he said, 'Place your belongings in this position, for no one will reach us nor will their plot reach us.' And at that point the Arabs approached, running behind us in our trace, until they reached the sea and it blocked them from us. Then they looked at one another in wonder, and they were surprised and said to one another, 'Never in our lives have we seen a sea or water here!' An old man with them said, 'Do they have amongst them any of the sons of Abdul Muttalib?' They said, 'Yes, they have Imran with them.' The old man said, 'Leave, for there is no reaching them now, do not tire yourselves.' Some of the Arabs said, 'We shall not leave them until we eliminate them on that island.' And a man from them said to his Arab companions, 'Go through the sea from that dry path and we will enter behind you.' So they went after one another until they reached the middle of the sea and they all drowned. The old man said, 'I have advised you, and you did not accept my advice, and I told you not to pursue them as long as they have with them the sons of Abdul Muttalib. Verily, the sons of Abdul Muttalib have protection and safeguarding from Allah, no one can reach them to harm them, but you disobeyed me.' So Al-Khattab said to the old man, as he was facing the sea and hadn't caught up with his people who drowned, 'O Sheikh, what do you know about the sons of Abdul Muttalib?' He (the old man) said:

One day we went forth in some deserted lands and we came upon a group of Arabs with many horses, so we said to one another, 'What should we do with this caravan and what is in it of money?' They said, 'Yes.' So we took turns fighting them until we were almost broken, so we ran away in front of them and kept running for three days, and the people were in our trace. And we would look back at them and everytime we said that they had caught up with us, there would be a sudden long distance between us. And we did not

وذكره الجزيرة ولم يكن هناك جزيرة. فقال عمران: ويحك أنظر الى خلفك، فنظرت خلفي، فإذا أنا والله في جزيرة من جزائر البحر ما رأيت مثلاً قط. قلت والله هذا مما يحكي عن سحر عمران ووالده عبد المطلب فقد فعلوا بنا خيراً وأسدوا إلينا معروفاً. فقال والذي الخطاب إلى أبي طالب: قل لي كيف نصل إلى هذه الجزيرة والبحر بيننا وليس معنا سفن نقطع بها هذا البحر؟ فقال أبو طالب: ويحك أنظر بعينيك إلى هذا الطريق اليبس الذي هو في وسط البحر. قال الخطاب:

فنظرت إليه فإذا هو والله طريق يابس سهل. فلما رأيته تهللت وجوهنا فرحاً وعلمنا أننا قد نجونا بسحر عمران. قال الخطاب: ثم إن أبا طالب سلك الطريق أماناً ونحن وراءه حتى انتهى بنا إلى الجزيرة. فقال: حطوا رحالكم في هذا الموضع فإنه لا يدخل إلينا أحد، ولا يصل لنا من كيدهم شيء.

وعند ذلك أقبل الأعراب يركضون خلفنا وفي أثرنا حتى انتهوا إلى البحر فحال بيننا وبينهم. ثم نظر بعضهم لبعض تعجباً ودهشوا. وقالوا لبعضهم البعض ما رأينا في حياتنا ههنا لا بحراً ولا ماءً فقال رجل منهم كبير السن: هل فيهم أحد من أولاد عبد المطلب؟ قالوا: نعم فيهم عمران، فقال الشيخ انصرفوا، لا وصول لكم إليهم فلا ترهقوا أنفسكم فقال بعض الأعراب: لا ننصرف عنهم حتى نبيدهم في هذه الجزيرة. فقال رجل منهم إلى رفاقه الأعراب: ادخلوا البحر من هذا الطريق اليبس، ونحن ندخل وراءكم.

فدخلوا وراء بعضهم حتى توسطوا في البحر فغرقوا عن آخرهم. قال الشيخ: لقد نصحتكم فلم تقبلوا نصيحتي. وقلت لكم: لا تتعرضوا لهم مادام فيهم من بني عبد المطلب. فإن لأولاد عبد المطلب من الله وقاية وحفظ. فلا يقدر أحد من الناس أن يصل إليهم بسوء فعصيتهموني.

فقال الخطاب: قلت: يا شيخ وهو محازي البحر ولم يلحق قومه الذين غرقوا، ماذا تعلم يا شيخ عن بني عبد المطلب؟ فقال: سرنا في يوم من الأيام في بعض المفاوز وإذا نحن بسرية عرب معهم خيول كثيرة، فقال بعضنا لبعض: ماترون نفعل بهذه القافلة وما فيها من الأموال؟ قالوا: نعم. فتبادرنا نحاربهم حتى إنكسرنا تقريباً فهربنا أمامهم ومازلنا نتراكمز ثلاثة أيام والقوم في أثرنا ونحن ننظر إليهم، وكلما قلنا أننا خالطناهم صار بيننا وبينهم أمد بعيد

know the reason for that. Then we became hungry and thirsty and we did not reach them nor did they reach us. And with the people was a brother of Abu Talib called Abdullah ibn Abdul Muttalib and he was saying to his companions, 'Go forth and do not fear and God-willing they will not reach you.' So a man with us said, 'Rest yourselves and let us rest, you have grown tired and your animals/cattle are tired and those people are magicians, we'll never catch up with them. And my opinion is that you should leave them for a while until they go away from you and park their caravan. Then we will attack while they are in a slumber and do not feel it.' So we said that is the best plot and opinion. And we left them until we disappeared from their sight and they parked their caravan, but Abdullah was not heedless of his people. He drew a circle around their caravan and said, 'O people of Quraysh, no one leaves the circle, it is a protection for you against your enemies.' His people said to him, 'We have heard and we obey.' So when we saw that they parked their caravan and were heedless, we rode and decided to attack them and break in on them. So when we approached the circle that Abdullah had drawn, we looked and there was a barrier between us and them, and we had never seen one that is stronger and firmer than it. We remained for three days working hard to get to them but we couldn't, so we returned disappointedly after we had perished and a great number of us had perished.

So when Al-Khattab heard the testimony of the old man he looked to Imran and said, 'O Abu Talib, you the children of Abdul Muttalib have inherited from your father substantial knowledge.' So Abu Talib said, 'O Al-Khattab, that which the old man spoke of happened and I was with them, and I was then a young boy, and that old man was on his camel and he had his weapon on him, and he had a claim.' So the old man said, 'By Allah you have spoken the truth and I was with them, and they made us return. So when they went back, we left from where we were, and we did not see in the path that we took a sea nor water nor an island, and that was the case until we reached Al-Sham. And we had passed by that path more than twenty times and by Allah, we never saw a sea nor island nor water.'

So Al-Khattab said to the old man, 'I have spoken about that to many tribes and everyone I spoke to was in wonderment over that.' And he (the old man) said to me, 'We took that path twice and didn't see anything.'" *So Omar said to Salman the Persian*, "Did you ever hear or see the likes of this magic? The people know that the Ahlul-Bayt inherit magic."

ولا نعلم سبب ذلك. ثم أننا عطبنا جوعاً وعطشاً، ولم نصل إليهم كما أنهم لم يصلوا إلينا. وكان في القوم أخ لأبي طالب يقال له عبدالله بن عبد المطلب، وكان يقول لأصحابه: سيروا ولا تخافوا وإن شاء الله لن يصلوا إليكم. فقال رجل منا:

ويحكم أريحوا أنفسكم وأريحونا فقد عطبت دوابكم، وإن هؤلاء القوم سحرة لا نلحقهم. والرأي عندي أن تنصرفوا عنهم قليلاً ريثما يغيثوا عنكم ويحطوا رحالهم ثم نهجم عليهم على غفلة من حيث لا يشعرون. فقلنا: نعم الرأي والتدبير فانصرفنا عنهم حتى غبنا عن أبصارهم وحطوا رحالهم ولكن عبدالله لم يكن غافلاً عن قومه. نخط خوطة حول رواحلهم وقال: يا معشر قريش لا أحد منكم يخرج من هذه الخوطة. فإنها أماناً لكم من عدوكم. فقال له قومه: سمعاً وطاعة.

فلما عرفناهم قد حطوا رواحلهم وغفلوا ركبنا وعزمنا على أن نهجم عليهم ونقتحمهم، فلما اقتربنا من الخوطة التي خطها عبدالله نظرنا فإذا بيننا وبينهم سداً لم نر قط أقوى وأمتن منه وبقينا ثلاثة أيام نجتهد لكي نصل إليهم فلم نستطع، ورجعنا خائبين بعد أن هلكا وهلك منا جماعة كثيرة.

فلما سمع الخطاب مقالة ذلك الشيخ تطلع بنظره إلى عمران، فقال الخطاب: يا أبا طالب أنتم أولاد عبد المطلب قد ورثتم من أبيكم علماً جماً. فقال أبو طالب: يا خطاب هذا الذي حكاه ذلك الشيخ وقد كنت معهم، وأنا يومئذ غلام صغير، وكان هذا الشيخ على جمل وواضع عليه سلاحه، وكان به حجة. فقال الشيخ: والله صدقت وكنت أنا فيهم وحينئذ أرجعوننا. فلما رجعوا إرتحلنا عنه من موضعنا. فما رأينا في الطريق الذي سلكناه لاجراً ولا ماء ولا جزيرة ومازلنا حتى وصلنا إلى الشام. ولقد مررنا في ذلك الطريق أكثر من عشرين مرة فوالله لم نر بجرأ ولا جزيرة ولا ماء.

فقال الخطاب إلى الشيخ: لقد تحدثت في ذلك إلى أقوام كثيرة فما حدثت أحداً إلا وتعجب من ذلك، وقال لي: قد سلكنا في ذلك الطريق مرتين فلم نر شيئاً من ذلك. قال عمر إلى سلمان الفارسي: هل سمعت أو رأيت بمثل هذا السحر؟ إن الناس يعلمون أن أهل البيت يتوارثون السحر.

So Salman said, “O Omar, I don’t think anyone believes what you are saying, that my friend Ali ibn Abu Talib is a magician, and he does not master any of that.”

Omar said, “I see you think I am a liar.”

Salman said, “No Omar, all that you said is true but it is not magic.”

Omar said, “O Salman, the son of Abu Talib has cast a spell upon you.”

Salman said, “What do you say about releasing the two horns and the money that came to you from Khurasan?”

Omar said, “Did your friend Ali tell you about the story of the money and the two horns?”

Salman said, “Yes, he told me.”

Omar said, “Ask your friend, son of Abu Talib, and let him know that I will release the money and will distribute it in everything he wants.”

So Salman said, “I left to the Prince of the Believers Ali and when I approached, he looked at me and said, ‘O Salman, nothing took place between you and Omar except that I have known it, and if you’d like I can tell you about it.’”

Salman said, “By Allah, I know that nothing is hidden from you, and I told Omar that you are neither a mage nor magician and Omar said to me, ‘Your friend put you under his magic.’ As for the horns, he has promised to release them and spend the money that came to him from Khurasan on whomever you order him to.”

*The Prince of the Believers said, “I see that he distributes it among the needy ones of the *Muhajireen* and the *Ansar*, so go to him Salman and tell him to bring it to the *masjid* of the Messenger of Allah and distribute it there.”*

So Salman said, “At your command, Master.”

Then he went to Omar and mentioned to him what Abu Al-Hassan (Imam Ali) had commanded. And he brought the money immediately to the *masjid* as Ali ordered. And the Prince of the Believers distributed a lot of money every month from the release of those two horns, and Omar could never delay anything commanded by the Prince of the Believers in fear of that bow and what he saw from the snake.

Then Al-Mufaddal said to Al-Sadiq, “How many Shia and companions were with the Prince of the Believers Ali in the time of Omar ibn Al-Khattab?”

Al-Sadiq said, “He had with him forty men from the Unitarians and Close Ones to Allah, just as there is with all the Imams.”

Al-Mufaddal said, “O Master, are the forty men one thing?”

فقال سلمان: يا عمر، ما أظن أحداً يعتقد بمثل ما تقول بأن صاحبي علي بن أبي طالب ساحر، ولا يحسن شيئاً من ذلك. فقال عمر: أراك تظن أنني كاذب. فقال سلمان: لا، يا عمر، والله كل هذا صحيح وليس هو بسحر. فقال عمر: يا سلمان، قد سحرك ابن أبي طالب.

فقال سلمان: فإذا تقول في فكاك القرنين والمال الذي وافاك من خراسان؟ قال عمر: وهل أخبرك صاحبك علي عن قصة المال والقرنين؟ قال سلمان: نعم أخبرني ... قال عمر: اسأل صاحبك ابن أبي طالب وأعلمه أنني أفكهم من هذا المال وأفرق المال في كل شيء يريد أن أفرقه.

قال سلمان: فانصرفت إلى أمير المؤمنين علي. فلما أقبلت ونظرتني قال: يا سلمان، ما جرى بينك وبين عمر شيء إلا علمت به وإن شئت أخبرتك عنه. فقال سلمان: والله أعلم أنه لا يخفى عليك شيء، وقد أخبرت عمر أنك لست بساحر ولا كاهن. لقد قال لي عمر سحرك صاحبك، وأما القرنين فقد ضمن علي نفسه أن يفكهما وأن يصرف المال الذي وافاه من خراسان إلى من تأمره أن يفرقه فيه. فقال أمير المؤمنين: انني رأيت أن يفرقه في صعاليك المهاجرين والأنصار. فسر إليه يا سلمان وقل له حتى يحضره إلى مسجد رسول الله، ويفرقه فيه. قال سلمان: سمعاً يا مولاي وطاعة.

ثم إنه انصرف إلى عمر وذكر له ما أمره به أبو الحسن. فأحضر المال حالاً إلى المسجد كما أمر علي. وكان أمير المؤمنين يفرق في كل شهر مالاً كثيراً في فكاك القرنين. وكان عمر لا يمكنه أن يؤخر شيء يأمره به أمير المؤمنين فزعاً من القوس. وما عاين من الثعبان.

ثم قال المفضل إلى الصادق: كم كان مع أمير المؤمنين علي من الشيعة ومن أصحابه أيام عمر بن الخطاب؟ فقال الصادق: كان معه أربعون رجلاً من الموحدين المقربين لله. وكذلك يكون مع الأئمة جميعهم. قال المفضل: يا مولاي، هل الأربعون رجلاً شيء واحد؟

Al-Sadiq said, “From them are twenty-eight of the Chosen Ones in every age and time, and twelve Chieftains.”

Al-Mufaddal said, “What is their limit?”

Al-Sadiq said, “With them the Prophets rise, and they are the ones who are called ‘the Substitutes’ in the apparent, and if it wasn’t for them, O Mufaddal, the Earth would have overturned with its inhabitants. And those never separate from the Imam and they are the stakes of the Earth, and a man from them goes forth in the land in one day from the East to the West and then from the West to the East. And they are the Veils and their Doors and with them Allah pushes away misfortunes from the inhabitants of the Earth.”

Al-Mufaddal said, “And those forty do not increase or decrease?”

Al-Sadiq said, “They do not increase one man nor decrease a man, and they are the Preferred Ones of Allah and His Purified Ones and they are the Messengers of the Imam and the Earth folds for them. And they are travelers in the day. And they are famous for knowledge, no one from the people of knowledge and knowing has the likes of what they have, they gained what they have by works and with the absence of spite from their chests! And they have attained what they attained by good deeds, so Allah dropped off of them the apparent works by patience, and they no longer need to eat and drink, nor do they care about the matters of this world. And they came forth with their own selves to serve the Most Merciful because of what He has specialized them with from true knowing and affirming Godhood and oneness to the One, Eternal, High, Most High.”

Al-Mufaddal said, “And do you see them, O Master, every day?”

Al-Sadiq said, “Yes O Mufaddal, I see them and send them in the horizons to the nations, and they are travelers and they are our Preferred Ones and the Preferred Ones of the believers.”

Al-Mufaddal said, “All praises due to Allah that guided me to knowing them, and I ask Him to bless us with catching up with them. He is Great and Able, to Him is praise forever, and peace is the end.”

قال الصادق: منهم ثمانية وعشرون من النجباء في كل عصر وزمان وإثني عشر من النقباء. قال المفضل: ما حدهم؟ قال الصادق: بهم تقوم الأنبياء وهم الذين يسمون الأبدال في الظاهر ولولاهم، يا مفضل، لانقلبت الأرض بأهلها... وهؤلاء لا يفارقون الإمام وهم أوتاد الأرض. وأن الرجل منهم يسير في الأرض في اليوم الواحد من المشرق إلى المغرب ومن المغرب إلى المشرق، وهم المحجب وأبوابهم وبهم يدفع الله البلاء عن أهل الأرض.

قال المفضل: وهؤلاء الأربعون لا ينقصون ولا يزيدون؟ قال الصادق: إنهم لا يزيدون رجلاً ولا ينقصون رجلاً، وهم أولياء الله وأصفياءه، وهم رسل الإمام، وتطوى لهم الأرض وهم سيارة عند النهار اشتروا بالمعرفة ما ليس عند أحد من أهل العلم والمعرفة مثل ما عندهم نالوا ما نالوه بالعمل وبسلامة صدورهم من الغل، وقد بلغوا ما بلغوه بالأعمال الطيبة. فأسقط الله عنهم الأعمال الظاهرة بالصبر وكفوا مؤنة الطعام والشراب، وعن الإهتمام بأمور الدنيا وأقبلوا بنفوسهم على خدمة الرحمن لما خصهم به من المعرفة الخالصة والإقرار بالربوبية والوحدانية إلى الفرد الصمد العلي الأعلى.

قال المفضل: وهل تراهم أنت يا مولاي كل يوم؟ قال الصادق: نعم، يا مفضل، أراهم وأرسلهم في الآفاق إلى الأمم وهم سيارين وهم أوليائنا وأولياء المؤمنين. فقال المفضل: الحمد لله الذي هداني إلى معرفتهم وأسأله أن يمن علينا بالحق بهم إنه عظيم قدير له الحمد سرمداً والسلام ختام.

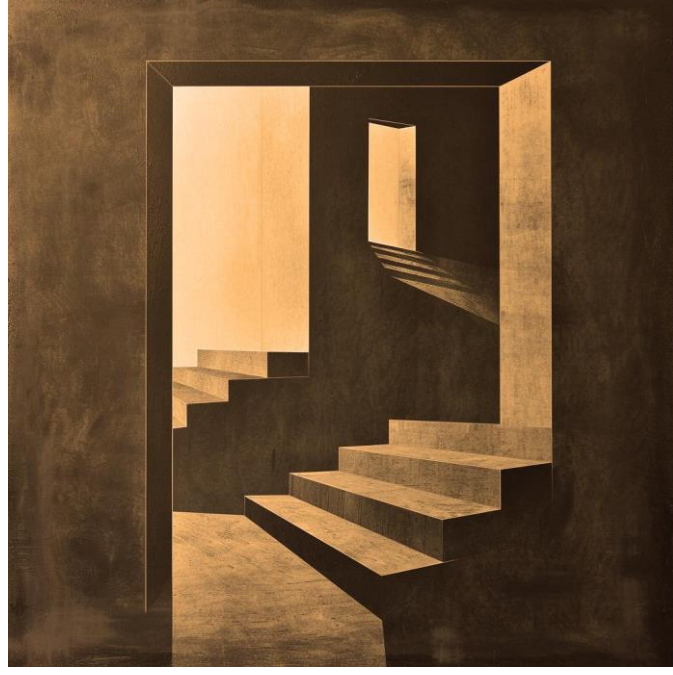


DOOR FORTY-TWO



“ON KNOWING HOW LONG A
DISBELIEVER REMAINS IN MASKH
INCARNATIONS AFTER HIS DEATH
AND KILLING AND SLAUGHTER”





الباب الثاني والأربعون



في معرفة كم يلبث الكافر في تراكيب المسوخية بعد موته
وقتله وزبحه؟



*Al-Mufaddal said, "I asked my Master Al-Sadiq, 'How many deaths and killings and slaughters does the disbeliever have in the *Maskh* incarnations?'"*

*He said, "For the disbeliever it is a thousand killings, and a thousand slaughters, and a thousand deaths in the *Maskh* incarnations."*

Al-Mufaddal said, "What is the difference between the killing and slaughter?"

*Al-Sadiq said, "Between them is the cause for the *halal* (permissible) and *haram* (impermissible). Do you not know O Mufaddal that everything that is killed is not *halal* to eat and that which is slaughtered is *halal* to eat? And as such if the disbeliever incarnates/is installed in the incarnations that are *halal* to eat, he is slaughtered in his incarnation. The same applies to all that is killed or dies, because killing is the brother of death. So the declaring of permissibility (*halal*) and prohibition (*haram*) in humans is for this reason, and there is another reason concerning *Maskh*."*

Al-Mufaddal said, "What is it, O Master?"

*Al-Sadiq said, "In *Maskh* there is the luxurious and spoiled and the exhausted and tired. And the Bestower may have widened the livelihood of one and for another He may have tightened his livelihood. Some of them might be in a humiliated condition with a tightened livelihood, and some might be strong, powerful rebels."*

Al-Mufaddal said, "I am unable to understand that, O Master."

Al-Sadiq said, "O Mufaddal, did you not know that of them are the knowledgeable and the ignorant, and of them are those who lean towards religion?"

He said, "O Master, how can one lean towards religion when he is a disbeliever?"

The Imam said, "The knowledgeable and ignorant are those who praise Allah according to their knowledge and knowing, and Allah says in His Holy Book, 'There is not a thing but celebrates His praise.'"¹²⁴

Al-Mufaddal said, "O Master, do they get a reward in return for that?"

*Al-Sadiq said, "Yes, they get in return their reward in this world. So if you see O Mufaddal, a spoiled, luxurious, rich disbeliever, that is due to a deed he performed in his disbelief, which was of the righteous deeds to the believers, so Allah gives him his reward in this world and widens his sustenance. And He gives him health in his body until he receives it in his world, because Allah is Just and does not do injustice. So if he receives his reward in his human incarnations, he returns to torture in *Maskh*. So the good life you see them having is because of that and as for poverty and riches, that is from their works, because Allah does not waste the labor of a worker of male and female, even if they went into *Maskh*. And if they have anything left from their works, Allah gives them of the blessings that you see, out of His fairness, justice, decisive wisdom, concluded judgment, and enforced will in the worship of the Lord of creation and command, Blessed and Exalted be He, to Him is praise always, so praise Him, day and night."*

¹²⁴ *The Holy Qur'an*, Chapter 17, Verse 44

قال المفضل:

سألت مولاي الصادق: كم للكافر من ميتة وقتلة وذبح في التراكيب المسوخية؟ فقال: للكافر ألف قتلة وألف ذبحة في التراكيب المسوخية وألف ميتة. فقال المفضل: وما الفرق بين القتل والذبح؟ قال الصادق: بينهما علة التحليل والتحريم. ألا تعلم، يا مفضل، أن كل شيء يُقتل لا يحل أكله، والذي يذبح يحل أكله. وكذلك الكافر إذا ركب في التراكيب التي حلَّ أكلها يذبح في تركيبه وكذلك كل من يقتل أو يموت لأن القتل أخو الموت فعلة التحريم والتحليل في الآدميين من هذه العلة وعلة أخرى في المسوخية. قال المفضل: يا مولاي، وما هي؟ قال الصادق: أنه يكون في المسخ المترف والمدلل والمكدود والمتعوب، وقد يكون المنعم قد وسع عليه في عيشته وقد يكون من ضيق عليه وقتر ومنهم من يكون مهيناً ضيقاً ومنهم من يكون متمرداً متمارساً قوياً.

قال المفضل: يا مولاي، إني عاجز عن فهم هذا؟ قال الصادق: يا مفضل، أما علمت أن منهم العارف والجاهل وفيهم من يميل إلى الديانة. قال: يا مولاي، كيف يميل إلى الديانة وهو كافر؟ قال: إن العارف والجاهل من يسبح الله على قدر معرفته وعلمه. وقال تعالى في كتابه العزيز: «وَإِنْ مِنْ شَيْءٍ إِلَّا يَسْبَحُ بِحَمْدِهِ». قال المفضل: يا مولاي، أيؤجرون على ذلك؟ قال الصادق: نعم يوفون أجورهم في هذه الدنيا، فإذا رأيت، يا مفضل، كافراً مترفاً منعماً موسعاً عليه فإنما يكون ذلك لعمل عمله في كفره من أعمال البر للمؤمنين فيوفيه الله أجره في الدنيا ويوسع عليه رزقه ويعافيه في بدنه حتى يستوفي ذلك في دنياه، لأنه عادلاً لا يجور. فإذا وافاه أجره في تركيبه في الناسوتية عاد في العذاب إلى المسوخية. فالذي تراه فيهم من الحياة الطيبة فمن أجل ذلك.

وأما الغنى والفقر فمن أعمالهم، لأن الله لا يضيع أجر عامل من ذكر أو أنثى وإن ركبوا في المسوخية وبقي لهم شيء من أعمالهم، أعطاهم الله من النعمة التي ترونها عدلاً وانصافاً وحكماً فاصلاً وقضاءً مبرماً ومشية نافذة في عبادته إله الخلق والأمر تبارك وتعالى علواً كبيراً له الحمد دائماً فسبحه بكرة وأصيلاً.



DOOR FORTY-THREE



“ON KNOWING THE LINEAGE OF THE
DISBELIEVER AND WHAT STRIKES HIM OF
GOOD AND EVIL AND POVERTY AND
SICKNESS AND AFFLICTION AND
MISFORTUNE IN HIS WEALTH
AND THE REASON IN THAT”





الباب الثالث والأربعون



في معرفة نسل الكافر وما يصيبه من خير وشر وفقر
وسقم وبلاء وآفة في ماله
وما العلة في ذلك



Al-Mufaddal said, “I asked our Master Al-Sadiq about the disbelievers and their sexual intercourse in *Maskh*, and about the offspring that comes from them, and what strikes them of good and evil and affliction and health and the cause of that.”

Al-Sadiq said, “O Mufaddal, verily from the disbelievers are those who are incarnated into *Maskh* and of them are those who are incarnated into humans. And of them are those who are incarnated into beasts and it is repayment for their works that came from them in the first incarnation.”

Al-Mufaddal said, “And how is that?”

Al-Sadiq said, “Did you not know that from the beasts are those that are spoiled and those that live in comfort, and die a death without any slaughter nor any broken bones in their body? And of them are those who are slaughtered and those who are killed by broken bones, and of them are those who are tortured with all kinds of tortures and many ailments strike them. And as such those who are incarnated as humans from the disbelievers, Allah does such with them. And of them are those who die a death on their bed [after] living in comfort. And of them are those who are killed and of them are those who are slaughtered and tortured with all kinds of tortures, of toil and exhaustion in seeking sustenance, and they are in great torture and painstaking effort. So that is the difference between the disbeliever and the image of humans and the image of beasts, and the difference between him and the beasts in food and drink and clothing and the preference between them in deeds. For every one who previously had good and righteous deeds of praising [Allah] and prayer and *zakat* (almsgiving), they are given in return the same of benevolence and evil-doing and as such in this world.”

Al-Mufaddal said, “O Master, and is there for the disbeliever a prayer and *zakat* (almsgiving) and fasting and *hajj*?”

Al-Sadiq said, “O Mufaddal, have you not seen the prayers of the Christians and their fasting and pilgrimages and likewise the Jews, and all the people of all the different religions and varying jurisprudences and its supererogatory practices are known? Of them are those who lean towards something of the good deeds, and of them are those who lean towards committing sins. As for the one who leans towards the good, he is different from the rest.” *Then he recited*, “Then anyone who has done an atom’s weight of good, shall see it! And anyone who has done an atom’s weight of evil, shall see it.”¹²⁵

Al-Mufaddal said, “O Master, this verse is about the believers and not the disbelievers, is it not so that the believer is allocated from the disbeliever’s [good] works so what is the reward of the disbelievers?”

Al-Sadiq said, “Torture is made lighter for the disbeliever in the *Maskh*, and He is the Most Merciful of the Merciful.”

¹²⁵ *The Holy Qur’an*, Chapter 99, Verses 7-8

قال المفضل:

سألت مولانا الصادق عن الكافر ومناحهم في المسوخية؟ وعن النسل الذي يخرج منهم وما يصيبهم من الخير والشر والبلاء والصحة وما العلة في ذلك؟ فقال الصادق: يا مفضل، إن من الكافرين من يتركب في المسوخية ومنهم من يتركب في خلق الإنسان، ومنهم من يتركب في البهيمة، وهي جزاء على قدر أعماله التي سلفت منه في التركيب الأول. قال المفضل: وكيف ذلك؟ قال الصادق: أما علمت أن من البهائم من يتدل وينعم ويموت موتاً من غير ذبح أو كسر في بدنه، ومنهم ما يذبح ذبحاً، ومنهم ما يُقتل بالكسر، ومنهم ما يعذب بأنواع العذاب وتصيبهم آفات كثيرة، وكذلك ما يركب في الصورة الإنسانية من الكافرين يفعل الله به ذلك، ومنهم من يموت موتاً على فراشه في عيش رغد. ومنهم من يقتل قتلاً ومنهم من يذبح ذبحاً ويعذب بأنواع العذاب من الكد والتعب في طلب المعاش فهو في عذاب شديد وجهد جهيد.

فهذا هو الفرق بين الكافر وصورة الإنسانية وصورة البهيمية. والفرق بينه وبين البهائم في المطعم والمشرب والملبس والتفاضل بينهم بالأعمال، فكل من سبقت له الأعمال من البر والخير من تسبيح وصلاة وزكاة، فإنما يوفى أجره على قدر ذلك من الإحسان والإساءة وكذلك في هذه الدنيا. قال المفضل:

يا مولاي، وهل يكون للكافر صلاة وزكاة وصيام وحج؟ قال الصادق: يا مفضل، أما رأيت صلاة النصارى وصيامهم وحجهم؟ وكذلك اليهود وجميع أهل الأديان والشرائع المتغيرة ونوافلها معروفة؟ فمنهم من يميل إلى شيء من أعمال البر، ومنهم من يميل إلى اجتراح السيئات. فأما المائل إلى أعمال البر فهو بخلاف غيره. ثم قرأ: «فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ. وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ». قال المفضل: يا مولاي، هذه الآية في المؤمنين دون الكافرين، ألم يخص المؤمنين من الكافر في الأعمال خاصته فما جزاء الكافرين؟ قال الصادق: يخفف العذاب عن الكافر في المسوخية وأنه أرحم الراحمين.



DOOR FORTY-FOUR



“ON KNOWING WHETHER THE DISBELIEVER IS
HUMILIATED BY THE BELIEVER AND THE
BELIEVER BY THE DISBELIEVER”





الباب الرابع والأربعون



في معرفة هل يزل الكافر من المؤمن والمؤمن من الكافر؟



Al-Mufaddal said, “I asked our Master Al-Sadiq, ‘Are the enemies humiliated by the believers and the believers by the enemies in the doing of good and evil, as they have done to one another?’”

He said, “Did you not know that the believer is incarnated in human form and the disbeliever in *Maskh* and various forms until each does to the other of good and evil as was done to him, if good then it is good and if evil then it is evil (span by span and cubit by cubit). As such the *sunnah* (way) of Allah runs in His creation of all the different species and kinds so that they know that Allah is Just and does no injustice and it is the nature of creation to be just and fair. And no one has with Allah leniency or kinship and Allah does not do injustice to anyone. So whatever fell upon the believer from the disbeliever of harm and hardship and overpowering him in this world is due to that.”

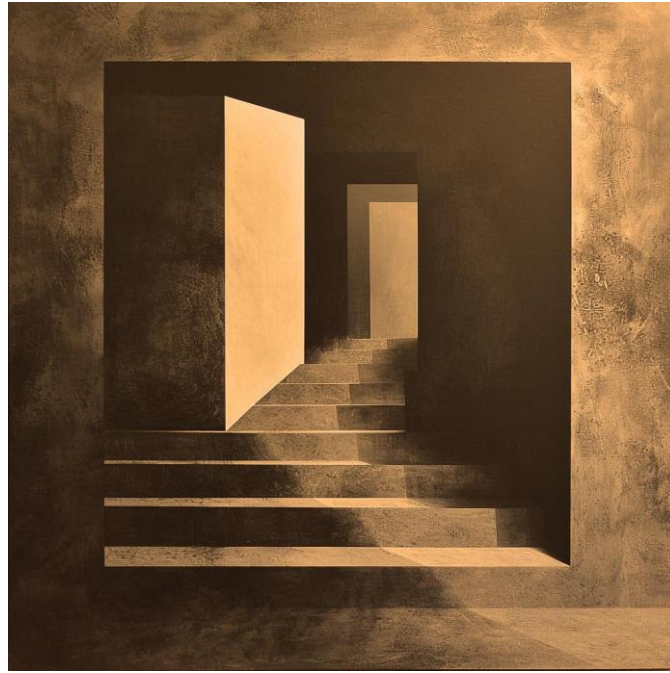
Al-Mufaddal said, “Verily that, O Master, is a call for the wonder of wonders.”

Al-Sadiq said, “The wonder, O Mufaddal, is in the secret of Allah and the contents of His knowledge and His doing, and His actions are connected to reasons of justice and fairness. And the believer must submit to His command and be satisfied with His judgment per Allah’s words, ‘**No one has the power to reverse His judgment.**’¹²⁶ So all these reasons are due to what I have told you about and what you see of a disbeliever hurting a believer, and also the reason for the believer overpowering the disbeliever, until there reaches him what he had put forth, example by example. And the matter is to Allah always and to Him is praise.”

¹²⁶ *The Holy Qur’an*, Chapter 13, Verse 41

قال المفضل:

سألت مولانا الصادق: هل يذل الأعداء من دون الأولياء والأولياء من دون الأعداء في اصطناع الخير والشر فيما كان من أحدهما إلى الآخر؟ فقال: أما علمت أن المؤمن يكون في الناسوتية، والكافر في المسوخية وفي تراكيب شتى حتى يصنع كل واحد منهما إلى الآخر من الخير والشر مثلها كان يصنع إليه إن كان خيراً نخبيراً وإن كان شراً فشرّاً، (حذو النعل بالنعل والقذة بالقذة). كذلك جرت سنة الله في خلقه من جميع الأجناس والأصناف ليعلموا أن الله عادل لا يجور، وأنه فطر الخلق على العدل والإنصاف، وليس لأحد عند الله هوادة ولا قربى ولا يظلم ربك أحداً. فما نزل بالمؤمن من الكافر من الأذى والعنت والإظهار عليه في هذه الدنيا فمن هنا صار السبب. قال المفضل: إن ذلك يا مولاي، مدعاة للعجب العجائب. فقال الصادق: الأعجوبة يا مفضل في سر الله ومكنون علمه وصنعتة وفعله متصلاً بأسباب العدل والإنصاف، وإنما يوجب على المؤمن التسليم لأمره والرضا بحكمه لقوله تعالى، لا معقب لحكمه، فكل هذه الأسباب لليلة التي أخبرتك بها وما تراه من كافر يؤدي مؤمناً وكذلك علة الاستظهار للمؤمن على الكافر حتى يستأصله من أجل ما سبق إليه مثلاً بمثل والأمر إلى الله دائماً وله الحمد.

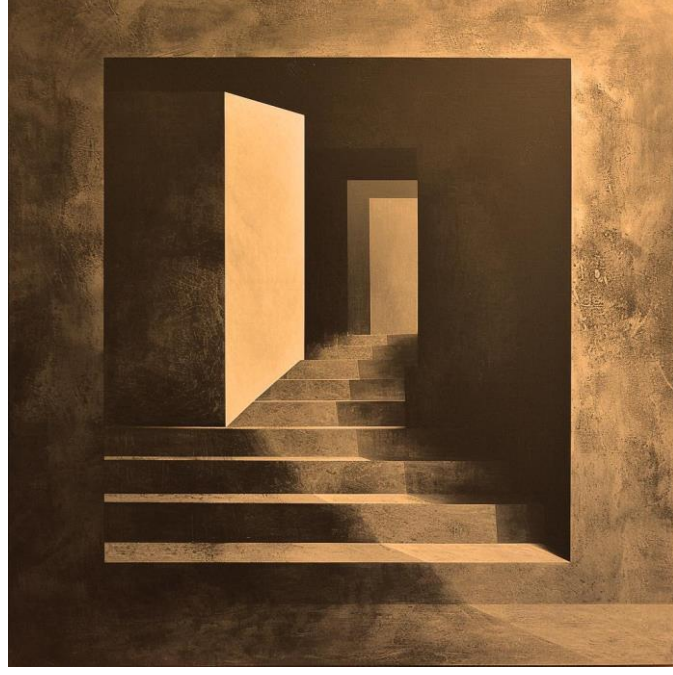


DOOR FORTY-FIVE



“ON KNOWING THE DOINGS OF THE
TYRANTS WITH THE PREFERRED ONES AND
THE MARK OF THE VERMINS FROM THE
PEOPLE”





الباب الخاص والأربعون



في معرفة فعل الطغاة بالأولياء
ورالة الهوام من الناس



Al-Mufaddal said, “I asked our Master Al-Sadiq about the humiliation of the wicked tyrants at the hands of the righteous Preferred Ones.”

Al-Sadiq said, “Verily, if the tyrants incarnate into *Maskh* after [having incarnated into] the image of humans, they make the previous matter appear upon Preferred Ones, for it was from the Preferred Ones towards them in the earlier incarnations in the image of humans. Have you not seen, O Mufaddal, a believer striking a disbeliever and cursing him and perhaps even killing him?”

Al-Mufaddal said, “Yes, I have seen a lot of that.”

Al-Sadiq said, “He had humiliated him in the other incarnations of *Maskh* and he has been humiliated by him.”

Al-Mufaddal said, “How is he humiliated by the believer?”

Al-Sadiq said, “That is how he is humiliated.”

Al-Mufaddal said, “That is what I understood, O Master, but how is the one who is incarnated into a non-human form humiliated if he has liability with the believer?”

Al-Sadiq said, “He is humiliated by him and he overpowers him. Have you not seen, O Mufaddal, a beast strike a man with its feet and kill him or bite him or trample upon him with its foot, or perhaps it rips the skin of his head and the man had no fault nor did he commit a crime against it and did not harm it? Or perhaps a beast attacks an unaware man while angry so it harms him. This is due to something which he had caused previously. And it was caused by the believer towards the disbeliever while he was in the earlier incarnations before this incarnation in which he (the disbeliever) humiliated the believer. That is so, and as such this believer perhaps killed a beast with a sword or stabbed it with a spear or threw a rock at it, breaking one of its bones, or perhaps he hit it severely. For all of that, O Mufaddal, and the likes of it was in the incarnations before this *Maskh* incarnation.”

Al-Mufaddal said, “Describe to me, O Master, these kinds.” So he described them until he came to mention the dogs.

Then he said, “O Mufaddal, have you not seen a sleeping or unattentive dog and how a man might pass by it and hit it and throw it or stab it without the dog having done any crime or harm towards the man?”

Al-Mufaddal said, “Yes O Master, I have seen that a lot, so what is the cause of that and what you have described to me, O Master?”

Al-Sadiq said, “And as such a man might pass by and the dog follows him then bites his leg or pounces on his back and bites him. And the man, when passing by the dog, does not know it and has never seen it before that day. Or perhaps the man is married to the wife of the dog, because it had incarnated [before] in human form and his condition in the beginning of the matter was that of a human in eating and drinking and clothing and riding and other than that, but Allah destroyed him with the torment of slaughter or killing because of his mischief in the condition of this world. And the man had married his [the dog’s/former man’s] wife and moved into his house and is wearing his clothes, so the dog recognizes him while in *Maskh*. And if he looks at him, he barks and pounces on

قال المفضل:

سألت مولانا الصادق عن ذلة الطغاة الفجرة من الأولياء البررة؟ فقال: إن الطغاة إذا ركبوا في المسوخية على صورة الإنسانية يظهرون على الأولياء الأمر القديم، فكان من الأولياء إليهم قبل ذلك في التراكيب المتقدمة من الصورة الإنسانية. أما رأيت يا مفضل، مؤمناً ضرب كافراً وشمته وربما قتله؟ قال المفضل: نعم رأيت من ذلك كثيراً. فقال الصادق: إنه أذله في التراكيب الأخرى من المسوخية وقد ذلّ منه. قال المفضل: كيف يذل من المؤمن؟ قال الصادق: كذلك يذل. قال المفضل: هذا ما فهمته، يا مولاي، ولكن كيف يذل من في تركيبه في غير الصورة الإنسانية. وإذا كانت له تبعه عند المؤمن؟ قال الصادق: يذل منه ويظهر عليه. أما رأيت يا مفضل، بهيمة تضرب رجلاً برجلها فتقتله أو عضته أو داست برجليها عليه أو ربما انتزعت جلدة رأسه والرجل لم يكن منه ذنب أو جرم إليها ولا أوصل إليها مكروه، أو ربما شدت بهيمة على رجل غافل مغتاط فنالته بمكروه، فهذا لعله تقدمت منه. والسبب من الرجل المؤمن إلى الكافر وهو في التراكيب المتقدمة قبل تركيبه في هذا الذي قد ذلّ منه المؤمن فهذا كذلك، وكذلك هذا المؤمن ربما جرد على بهيمة فقتلها بسيف أو طعنها برمح أو رماها بحجر فكسر عضواً من أعضائها أو ربما ضربها ضرباً شديداً.

فهذا، يا مفضل، كله وما شبهه فكان في التراكيب قبل تركيبه في هذه المسوخية. قال المفضل: صف لي يا سيدي هذه الأجناس فوصف حتى أتى على ذكر الكلاب. فقال يا مفضل أما رأيت كلباً نائماً أو ساهياً أو غافلاً كيف يمر به الرجل فيضربه ويرميه أو يطعنه من غير أن يكون الكلب أجرم إليه في مكروه؟ قال المفضل: نعم، يا مولاي، رأيت كثيراً من هذا وما العلة فيه وبما وصفته لي يا مولاي؟ فقال الصادق: وكذلك يمر الرجل ويمر الكلب فيتبعه. ثم إنه يعض رجله أو يثب على ظهره فيعضه. وإن الرجل حينما يمر بالكلب لا يعرفه ولا يكون قد رآه قبل ذلك اليوم أو ربما يكون الرجل متزوجاً امرأة هذا الكلب، لأنه كان مربكاً في الإنسانية وكان مجراه في بادئ الأمر مجرى الإنسان في المأكول والمشروب والملبوس والمركوب وغير ذلك فأهلكه الله بعذاب ذبح أو قتل بما وصل من شقاوته في حالة الدنيا. والرجل يكون قد تزوج امرأته وسكن داره ولبس ثيابه فيعرفه الكلب في مسوخيته فإذا نظر إليه نبج ووثب عليه

him or bites him in the face. And as such are the wild beasts and all that kills people. And they might eat each other, and some of the people they won't eat and others they do eat, and verily they ask about each person by the amount of their crimes and sins. So apply, O Mufaddal, the same to the rest of the vermins." So Al-Sadiq described everything, even the bedbug and mosquito and ant and wasp and bee. *Then he said*, "O Mufaddal, summer is removed from winter and winter from summer, and growth from destruction and destruction from growth, and water from fire and fire from water, and verily the fever that strikes the human being is a stored secret and hidden knowledge. And nothing is hidden from Allah, not in the Earth nor in the Heaven and nothing distracts Him from anything, and Allah does not do injustice to anyone. And He does not command anyone in injustice, and he made the beast from the men so that it could spit in man's face."

Al-Mufaddal said, "O Master, the beast is reincarnated in *Maskh* so that it spits in the face of the believer?"

Then Al-Sadiq said, "Because the beast is from the works of that believer, and the beast was created from the sins of the believer. And in the first cycle it was in the image of humans and the believer committed a crime or sin against the beast, so retribution and fairness in torment became incumbent. The door is finished, and peace is the end."

أو عضه في وجهه. وكذلك السباع وما يقتل الناس وقد يأكل بعضها البعض. ومن الناس لا يأكلونها ومنهم من يأكلها وإنما يسألون عن كل إنسان بقدر جرمه وذنبه نخذ يا مفضل سائر الهوام بمثل ذلك. ووصف الصادق كل شيء حتى البقّة والبعوضة والنملة والزناير والنحل. ثم قال: يا مفضل، يزيل الصيف من الشتاء والشتاء من الصيف والعمار من الخراب والخراب من العمار والماء من النار والنار من الماء، وأن الحمى التي تصيب الإنسان لسراً مخزوناً وعلماً مكنوناً، وإن الله لا يخفى عليه شيء لا في الأرض ولا في السماء ولا يشغله شيء عن شيء، ولا يظلم ربك أحداً، ولا يأمر أحداً في الظلم وأنه أخذ البيمة من الرجال حتى تبصق في وجهه. قال المفضل: يا مولاي ترد هذه البيمة بالمسوخية حتى تبصق في وجه المؤمن. ثم قال الصادق: لأن البيمة من عمل ذلك المؤمن والبيمة خلقت من معاصي المؤمن، وكانت في الدور الأول في الصورة الإنسانية فارتكب المؤمن جرماً أو ذنباً تجاه البهائم، فأوجب له القصاص في العذاب والإنصاف تم الباب والسلام ختام.



DOOR FORTY-SIX



“ON KNOWING THE INCARNATIONS
IN MASKH FOR THE DISBELIEVER AND
THE INCARNATIONS INTO HUMANS
FOR THE BELIEVER AND THE
PREFERENCE BETWEEN THE TWO”





الباب السادس والأربعون



في معرفة تراكيب المسوخية في الكافر وتراكيب الناسوتية
في المؤمن والفضل بينهما



*Al-Mufaddal said, “I asked my Master about the incarnations of the disbeliever in *Maskh* and the incarnations of the believer in *Naskh*.”*

*He said, “O Mufaddal, verily the believer might incarnate into *Naskh* in the image of a human, then he incarnates in other than it of human images in all the cycles.”*

I said, “And what is the condition of the disbeliever in the incarnations?”

*He said, “Verily, if the disbeliever incarnates into *Maskh*, he does not incarnate in the image of humans originally. Rather he incarnates in the image of cattle/animals, as well as the image of wild/predatory animals and beasts until he returns in an image that he is appalled by/hates. And so this is his condition and feature permanently, for a very long period of time, and he does not return in the image of a human.*

As for the believer, Allah safeguarded him from incarnating in the image of the beasts or wild animals or other than that. O Mufaddal, verily whoever goes into *Maskh* does not return as a human. Have you not heard Allah’s words, ‘A Day when they will be tried (and tested) over the Fire!’¹²⁷ And Allah said, ‘Taste ye the Penalty of the Fire, that which ye used to reject as false,’¹²⁸ meaning the mentioning of the bodies. And He the Almighty said, ‘As to the Righteous, they will be in the midst of Gardens and Bliss, taking joy in the things which their Lord has given them. Indeed, they were good-doers.’¹²⁹ And the meaning of Allah’s words, ‘A Day when they will be tried (and tested) over the Fire’ is, taste your *fitna* (trial)! What is the *fitna* (trial) that they taste? O Mufaddal, they taste it in *Maskh* as tiredness and enmity and reincarnations into *Maskh* and *Raskh*,¹³⁰ and other than that of the kinds of torment and killing and slaughters and pain.” *And he recited Allah’s saying, “‘The Day when no protector can avail his client in aught, and no help can they receive.’*¹³¹ And His saying, ‘As to the Righteous, they will be in the midst of Gardens and Springs, taking joy in the things which their Lord has given them. Indeed, they were good-doers.’ O Mufaddal, verily, Allah’s words, ‘Taking joy in the things which their Lord has given them’ of safety from *Maskh* incarnations and catching up with them to the degrees of the Chieftains and Chosen Ones and Doors until they catch up with the Purified. And they shake hands with the angels and ascend to Heaven and come down to the Earth, nothing veils them from that. And Allah’s words, ‘Indeed, they were good-doers,’ Allah says that they have acknowledged oneness, are submissive and connected to the High, Most High, who appears in any image He wills and He enters any veil He wishes. He is knowledgeable before that which came to be and that which will be. And He is the High, the Great. And peace.”

¹²⁷ *The Holy Qur’an*, Chapter 51, Verse 13

¹²⁸ *The Holy Qur’an*, Chapter 32, Verse 20

¹²⁹ *The Holy Qur’an*, Chapter 51, Verses 15-16

¹³⁰ The transmigration of the human soul from a human to an inanimate object such as a rock or stone.

¹³¹ *The Holy Qur’an*, Chapter 44, Verse 41

قال المفضل:

سألت سيدي عن تراكيب الكافر في المسوخية وتراكيب المؤمن في النسخية؟ فقال: يا مفضل إن المؤمن قد يركب في النسخية في صورة الإنسان، ثم يركب في غيرها من صورة الإنسان في كل الأدوار. قلت: والكافر ما حاله في التراكيب؟ قال: إن الكافر إذا ركب في المسوخية لا يركب في صورة الإنسانية أصلاً، وإنما يركب في الصورة البهيمية وكذلك في صورة السباع والوحوش حتى يرد في صورة يستوحش منها، وهذا دأبه وديدنه أبد الآبدين ودهر الداهرين. ولا يرد في صورة الإنسان.

وأما المؤمن فقد آمنه الله أن لا يركب في صورة البهائم أو السباع أو غير ذلك. يا مفضل، إن من دخل في المسوخية لا يرد في الإنسانية. أما سمعت قوله تعالى: «يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ»، وقال تعالى: «ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ». يعني من ذكر الأبدان، وقال تعالى: «إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ». ومعنى قوله تعالى: «يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ». ذوقوا فتنكم ما هذه الفتنة التي يذوقونها. يا مفضل، يذوقونها في المسوخية من التعب والنصب والريخ والمسخ وغير ذلك من أنواع العذاب والقتل والذبح والألم. وتلا قوله تعالى: «يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئاً وَلَا هُمْ يُنصَرُونَ» وقوله: «إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ». يا مفضل، إن قوله تعالى آخذين ما آتاهم ربهم من الأمان في المسوخية والحق بهم إلى درجة النقباء والنجباء والأبواب حتى يلحقوا في الأصفياء، ويصالحوا الملائكة، ويعرجوا إلى السماء، وينزلوا إلى الأرض لا يحجبهم عن ذلك شيء. وقوله تعالى: «إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ». يقول تعالى: إنهم مقرين بالوحدانية مذعنين منتسبين إلى العلي الأعلى الذي يظهر في أي صورة شاء، ويدخل في أي حجاب شاء، عالماً قبلها كان، وقبل أن يكون وهو العلي العظيم، والسلام.



DOOR FORTY-SEVEN



“ON KNOWING WHETHER THE BELIEVER
IS EVER A SLAVE TO THE DISBELIEVER AND
THE DISBELIEVER A SLAVE TO THE BELIEVER
AND THE CAUSE OF THAT”





الباب السابع والأربعون



في معرفة هل يكون المؤمن عبداً للكافر والكافر عبداً
للمؤمن وما العلة في ذلك؟



Al-Mufaddal said, “I asked our Master Al-Sadiq about whether the believer is ever a slave owned by a believer and/or disbeliever and the cause of that.”

Al-Sadiq said, “O Mufaddal, there are two aspects to the meaning of slavery, the first aspect is that the believer might be a slave owned by his believing brother, and he is not a slave owned by a disbeliever. And the cause of that is that the believer [who became a slave] was in the first cycle a brother of this believer that owns him in the second cycle, and this believer [who became a slave] used to be richer and had a more comfortable living than him. But he did not comfort him and he did not offer him what was incumbent upon him, according to what is incumbent upon a brother towards his brother. And that believer [who became an owner] used to be his friend in hopes of attending from him goodness or kindness, but there was a shortcoming on the end of that believer [who became a slave] in performing his rights that are incumbent upon him. And he exhausted him and tired him during the days, and he did not get from him any goodness. Until when he is incarnated in the second incarnation, Allah subjugates him to this believer who has been exhausted and tired from the believer who didn’t perform his rights and what was incumbent upon him of kindness towards his brothers, until his pleadings were cut off. So that tired, exhausted believer enslaved that believer to make him tired and exhausted in slavery, just as much as he tired him and exhausted him, example by example. Because Allah is Just and does no injustice to anyone, and is Wise and Fair. So what was of slavery and ownership, it is what I have told you.”

I asked, “Master, describe to me the other aspect.”

Al-Sadiq said, “As for the other aspect, it is his Hereafter and the slavery that is between him and his Lord, Exalted is He. And the believer has many degrees and there is a sign for the limit of each of his degrees. And the least of his degrees is that which is incumbent upon him in the apparent of prayers and fasting and pilgrimage and *zakat* (almsgiving) and *jihad* and other than that of the religious laws in the degree of slavery, until he reaches the degree of the free.”

Al-Mufaddal said, “And what is the degree of the free, my Master?”

Al-Sadiq said, “If he knows Allah His true knowing, and completes in knowing, he is then free. He is released and the chains and shackles are dropped off of him. And he comes out of the labyrinth.”

Al-Mufaddal said, “O Master, describe to me knowing Allah His true knowing and completing in knowing?”

Al-Sadiq said, “When he knows Allah purely without any suspicion or doubt, and confesses that his Lord is the High, Most High, and admits to His Godhood and oneness, and that He is Rich and Noble.”

Al-Mufaddal said, “And what is the meaning of rich and noble?”

Al-Sadiq said, “Rich with Himself, not in need of anyone of His creations and all of creation needs Him, lacking His power, greatness, pride and strength. It is then that the believer has known Allah His true knowing and completed in knowing, and whoever does not know Allah His true knowing by this description, he is an owned slave. But if he knows Allah by this description, he has

قال المفضل:

سألت مولانا الصادق عن المؤمن هل يكون عبد مملوك للمؤمن والكافر وعن السبب في ذلك؟ فقال الصادق: يا مفضل، إن معنى العبودية على وجهين: الوجه الأول أن المؤمن قد يكون عبداً مملوكاً للمؤمن أخيه، ولا يكون عبداً مملوكاً للكافر والعلة في هذا أن المؤمن في الدور الأول كان أخاً لهذا المؤمن الذي قد ملك في الدور الثاني، فكان هذا المؤمن أوسع دنيا وأيسر منه، فلم يواسيه ولم يقدم له ما يوجب له بحسب ما يوجب للأخ على أخيه. وكان هذا المؤمن صاحبه رجاءً أن يناله منه معروفاً أو خيراً. فكان من هذا المؤمن إليه تقصير في أداء حقه الذي يوجب له عليه وجعل يستكده ويتعبه في الأيام، ولم ينل منه خيراً حتى إذا ورد في الكرة الثانية أذله الله لهذا المؤمن المتعوب المكدود من المؤمن الذي لم يؤدي حقه وما وجب عليه من بر الإخوان حتى إنقطع رجاءه فملك ذلك المكد المتعوب رق هذا المؤمن ليتعبه بكده في العبودية بقدر ما كان أتعبه وأكدّه مثلاً بمثل، لأن الله تعالى عادل لا يجور، وحكيم منصف فما كان من طريق المملكة والعبودية فعلى ما أخبرتك به. قلت: سيدي صف لي الوجه الآخر؟ قال الصادق:

أما الوجه الثاني فهو آخرته والعبودية مما بينه وبين ربه سبحانه وتعالى؛ وذلك أن المؤمن له درجات كثيرة ولكل حد من درجاته علامة، وأن من أدنى درجاته مما يوجب عليه في الظاهر من صلاة وصيام وحج وزكاة وجهاد وغير ذلك من الشرائع على حد العبودية حتى يبلغ درجة الأحرار. قال المفضل: وما درجة الأحرار يا مولاي؟ فقال الصادق: إذا عرف الله حق معرفته، وانتهى في المعرفة، فهو حينئذ حر قد أعتق وأسقطت عنه الأغلال والآصار وخرج من التيه، قال المفضل:

يا مولاي، صف لي معرفة الله حق معرفته والإنتهاء في المعرفة؟ قال الصادق: إذا عرف الله خالصاً من غير ارتياب ولا شك، وأقر بأن ربه العلي الأعلى، واعترف بربوبيته ووحدانيته، وأنه سبحانه غني عزيز. قال المفضل: وما معنى غني عزيز؟ قال الصادق: غني بنفسه عن غيره ليست له حاجة إلى أحد من خلقه؛ والخلق كلهم محتاجون إليه مفتقرون إلى قدرته وعظمته وعزته وبأسه، فحينئذ يكون المؤمن قد عرف الله حق معرفته وانتهى إلى المعرفة ومن لم يعرف الله حق معرفته بهذه الصفة فهو عبد مملوك، ولكن إذا عرف الله بهذه الصفة

completed the knowing and has become free and obeyed wherever he goes in the Earth and Heaven.”

Al-Mufaddal said, “Does this occur in the Heavens¹³²?”

Al-Sadiq said, “And is he obeyed except in Heaven? And there is no close angel nor Prophet Messenger nor Truthful One nor martyr except that they know him and obey him, and know that he is a saint, devoted to Allah. And most of his dwelling is in the Heaven with the angels; he ascends to them whenever he wills and descends whenever he wills, and the Earth folds for him and the trees and mountains and other than that all know him, and that he is a devout saint.”

Al-Mufaddal asked, “O Master, is there any chance in this time and age that anyone be of that description?”

Al-Sadiq said, “Yes, O Mufaddal, there are many people and maybe one of them will greet me and come to me while you are present in my sitting, except you do not recognize them.”

Al-Mufaddal said, “You have favored me, O Master, and have taught me, and I wish to say something.”

Al-Sadiq said, “I have known what has crossed your mind, and what crossed your mind was to ask me to show you some of the believers.”

Al-Mufaddal said, “O Master, by Allah it is as you said.”

He said, “You shall receive what you asked for.”

By Allah I did not complete my question and there had come to him a man and he opened the door.

So Al-Sadiq said, “O Mufaddal, that is one of them.”

And he came in and said greetings, so we returned the greetings and he sat at my Master Al-Sadiq’s side.

He (Al-Sadiq) said, “O Mufaddal, ask him about whatever you like.”

So I said, “Where have you come from, brother?”

He said, “From Heaven.”

[*Al-Mufaddal asked*], “Where do you wish to go?”

He said, “I came to greet my Master and Lord, Al-Sadiq.”

I said, “My Master told me that the mountains and seas and trees are commanded by you and they obey you.”

The man said, “Yes, what is more than that obeys me and that is the Earth and Heaven, as well as Paradise and Hell.”

My Master Al-Sadiq smiled and said to him, “You have spoken the truth.”

Al-Mufaddal said, “Glory be to Allah, Lord of the Worlds.”

He said, “Are you praising Allah in wonderment over what I mentioned?”

I said, “Yes, by Allah.”

The believer said, “And what is bigger than the Heavens and the Earth and Paradise and Hell obeys me.”

¹³² The textual critic replaced this question with “Is he obeyed in the Heavens?” in his copy.

فقد انتهى إلى المعرفة وصار حراً مطاعاً حيثما توجه من أرض أو سماء. قال المفضل: أو يصلح¹³³ في السماء؟ قال الصادق: وهل يطاع إلا في السماء؟ وما من ملك مقرب ولا نبي مرسل ولا صديق ولا شهيد إلا ويعرفه ويطيعه ويعلم أنه وليُّ مخلص لله تعالى، وأكثر مسكنه في السماء مع الملائكة يعرج إليهم متى شاء ويهبط متى شاء وتطوى له الأرض طياً، وتعرفه الأشجار والجبال وغير ذلك، أنه وليُّ مخلص.

قال المفضل: يا مولاي، هل من سبيل من هذا الزمان إلى أحد ليكون بهذه الصفة؟ قال الصادق: نعم، يا مفضل، يوجد أناس كثيرون وربما الواحد منهم يسلمون عليّ ويحضرون إلى عندي وأنتم حضور بجلسي إلا أنكم لا تعرفونهم. قال المفضل: قد مننت يا مولاي عليّ فلقتني وعلمتني فأريد أن أقول شيئاً. فقال الصادق: قد علمت ما قد خطر ببالك وإنما خطر ببالك أن تسألني أن أعرض عليك بعض المؤمنين. قال المفضل: يا مولاي، والله هو كما قلت. فقال: لك ما تقول..

فوالله ما أتممت سؤالي حتى أتاه رجل وقد فتح الباب. فقال الصادق: يا مفضل، هذا منهم فدخل وسلم، فردينا السلام وجلس عند مولاي الصادق وقال: أسأله، يا مفضل، عما شئت. فقلت: من أين أقبلت يا أخي؟ قال: من السماء. وإلى أين تريد الذهاب؟ قال: جئت أسلم على سيدي ومولاي الصادق. قلت: إن مولاي أخبرني أن الجبال والبحار والأشجار تأمرهم فيطيعونك. قال الرجل: نعم يطيعني ما هو أكثر من ذلك وهو الأرض والسماء، وكذلك الجنة والنار. فتبسم مولاي الصادق وقال له: صدقت. قال المفضل: سبحان الله رب العالمين. قال: أتسبح تعجباً مما ذكرت؟ قلت: اي والله. قال المؤمن: ويطيعني ما هو أكبر من السماء والأرض والجنة والنار.

¹³³ في (ء) وهل يطاع

I said, "And what is it?"

He said, "Allah, Lord of the Worlds, the Creator of these things and their proportions obeys me."

I said, "And what is Allah's obedience to you?"

[The believer said], "I ask Him and He grants me and I invoke Him and He responds to me, so what greater obedience is there than that?"

I said, "My Master Al-Sadiq has spoken the truth."

Al-Sadiq said, "O Mufaddal, you are amazed and you believe what he said, but hearing is not like seeing, so ask him to demonstrate something of that."

Al-Mufaddal said, "So I looked and there was nothing closer than a tree that was in the house of my Master, so I asked him to command the tree in a matter of his choice. So he said to it, 'O tree, come forth,' and the tree came forth penetrating the ground in fear until it was between his hands. Then he said, 'O tree, feed us of your dates,' and it was not the season for dates but they came forth on its branches, and its fronds and leaves neared until it fed us and it had many dates on it. So our Master reached with his hand and he plucked with his blessed hand of the dates until he gathered some of it and fed us, and we ate, and it was three dates, then he said [to the tree], 'Spread out,' and it spread out until it engulfed every corner of the house. Then he said to it, 'Go back' and it returned to its place."

So he (the believer) said, "O brother, O Mufaddal, are you amazed by what you saw?"

I said, "Yes, by Allah."

Our Master Al-Sadiq said, "Do not be amazed, O Mufaddal, verily if he commanded the mountains to walk with him they would, and if he commanded the seas to overflow they would, and if he commanded the Heaven to rain it would, and if he commanded the earth to grow it would. O Mufaddal, and he has done in this very day of ours more than that when you asked me about the Preferred Ones and believers and their descriptions and degrees. This saint, O Mufaddal, was in the seventh Heaven and he descended in this hour, and that is more than all that I have told you and what you have seen of the degrees of the Preferred Ones."

I said, "How long did it take him to reach this degree, O Master?"

He (Al-Sadiq) said, "In twenty-one incarnations."

I said, "How long is an incarnation?"

He said, "That will be mentioned in the next door, God-willing."

قلت: وما هو؟ قال: يطيعني الله رب العالمين، خالق هذه الأشياء ومقدرها. قلت: وما طاعة الله لك؟ قال: أسأله فيعطيني، وأدعوه فيستجيب لي فأني طاعة أكبر من ذلك؟ قلت: صدق مولاي الصادق. قال الصادق: يا مفضل إنك متعجب ومصدق بما قال، وليس الخبر كالعيان، فأسأله أن يعزم على شيء من ذلك. قال المفضل:

فنظرت فإذا ليس لي أقرب من شجرة كانت في بيت مولاي فسألته أن يأمر الشجرة في أمر يختاره. فقال لها: أيتها الشجرة، أقبلي. فأقبلت الشجرة تخترق الأرض خوفاً حتى قامت بين يديه. ثم قال: أيتها الشجرة أطعمينا من رطبك. ولم يكن أوان رطب فتلات في أغصانها وتقارب سعفها بأوراقها حتى أطعمتنا وإذا عليها رطب كثير. فد مولانا يده وقطف بيده الكريمة حتى اجتنى من الرطب وطعمنا فتناولنا. وكان ثلاث رطبات. ثم قال: انتشري، فانتشرت حتى حلت بكل ناحية في الدار. ثم قال لها: ارجعي، فرجعت إلى مكانها.

فقال لي: يا أخي، يا مفضل، أتعجب من هذا الذي رأيته؟ قلت: اي والله. فقال مولاي الصادق: لا نتعجب، يا مفضل، إنه لو أمر الجبال الرواسي أن تسير معه، لسارت، وإن أمر البحار أن تفيض لفاضت، ولو أمر السماء أن تهطل لهطلت، ولو أمر الأرض أن تنبت لنبتت.

يا مفضل، وقد فعل في يومنا هذا أكثر من ذلك حينما سألتني، عن الأولياء والمؤمنين وصفاتهم ودرجاتهم، كان هذا الولي، يا مفضل، في السماء السابعة فهبط في هذه الساعة. وهذا أكثر من جميع ما أخبرتك ورأيت من منازل الأولياء. قلت: في كم بلغ هذا المبلغ يا مولاي؟ قال الصادق: في إحدى وعشرين كرة. قال: كم مقدار الكرة. قال سيأتي ذكرها في الباب الآتي إن شاء الله تعالى.



DOOR FORTY-EIGHT



“ON KNOWING HOW LONG IT
TAKES FOR A BELIEVER TO BECOME
DEVOTED THEN ASCEND TO HEAVEN
AND DESCEND TO EARTH”





الباب الثامن والأربعون



في معرفةكم يبلغ المؤمن حتى يكون مختصاً ثم يعرج إلى
السماء ويثزل إلى الأرض



Al-Mufaddal said, "I asked my Master Al-Sadiq, how long does it take for a believer to rise to his degree until he becomes devoted and ascends to Heaven and descends down to Earth?"

He said, "In twenty-one incarnations."

I said, "How long is the incarnation in years, O Master?"

He said, "One thousand and seventy-seven years during which the believer is reincarnated twenty-one incarnations, and that is that for every one hundred years of these years, there are two incarnations. For if there were more than fifty years in an incarnation, then the same amount that had increased from the fifty years in the first incarnation is subtracted from his life in the second incarnation. And if he lived in the first incarnation less than fifty years of age, his age is increased in the second incarnation the same amount that was decreased from the fifty years of the first incarnation by those calculations, until there are twenty-one incarnations in the length span of one thousand and seventy-seven years and seven hours."

I said, "O Master, a man might live to be one hundred and twenty years and perhaps more than that as well."

So he said, "And that too, because perhaps he will die in this hour or this day while he is in his first incarnation, and perhaps he will have two incarnations and he lives in each one year or less than a year. Whatever increases over one hundred, two incarnations are decreased from him. So that is concerning whoever has a lack or increase in that (the fifty years). As for the twenty-one incarnations, they do not exceed the one thousand and seventy-seven years and seven hours. As such until there remains no disbeliever who put forth a good deed or a bad deed, or something of his works, except that he got it in return in this world." *Then Al-Sadiq said*, "O Mufaddal, this house is the house of penalty and reward and revenge, such that every soul gets what it earned while they are doing injustice. For in this proportion, the *Maskh* in them changes, as well as the *Maskh* before that, and it changes to other than it of every dead and alive and tortured and ridden and killed until they perish in these times. And at the end of that, the sword is put in them and the completion of their punishment is by the pain of the iron. Until there remains none except every devout believer in faith, specialized, purified and that is at the time of the rise of the Qaim (Upon His Mention is Peace)."

Al-Mufaddal said, "O Master, how does this matter remain hidden, and at the time of the appearance of the Qaim it becomes apparent and unveiled?"

Al-Sadiq said, "O Mufaddal, it is not to be compared to the Heaven and Earth and mountains and seas and time and all that Allah created. He will unveil the matters of the children of Adam, and the matters of the children of Adam are not unveiled until the appearance of the Qaim. Did you not know what the Messenger of Allah said? He said, 'The Qaim (From Him is Peace) kills every proud tyrant and breaks the cross and the whole of religion becomes for Allah the Almighty, so much so that if a believer passes by a mountain and a disbeliever is hiding behind it, if the believer passes by the mountain it would call out: O believer, verily the disbeliever had taken cover with me so come kill him. And the believer passes by the tree and it would say the same.' Because the Qaim (From Him is Peace) is sent forth at the time of his appearance with the sword and unveiling and showing,

قال المفضل: سألت مولاي الصادق في كم يبلغ المؤمن ويرتقي إلى درجاته حتى يكون مخلصاً، يعرج إلى السماء وينزل إلى الأرض؟ قال: في إحدى وعشرين كرة. قلت: كم مقدار الكرة من السنين يا مولاي؟ قال: ألف سنة وسبع وسبعون سنة يكرر فيها المؤمن إحدى وعشرين كرة وذلك أن لكل مائة سنة من هذه السنين كرتين فإذا كان في الكرة أكثر من خمسين سنة فإنه ينقص من عمره في الكرة الثانية على قدر ما زاد من الخمسين في الكرة الأولى وإذا عاش في الكرة الأولى أدنى من خمسين سنة، زاد في عمره في الكرة الثانية على مقدار ما ينقص منه من الخمسين في الكرة الأولى على هذا الحساب، حتى يكون إحدى وعشرون كرة في هذه السنة ألف سنة وسبعة وسبعون سنة وسبع ساعات. قلت: يا مولاي، فقد يعيش الرجل المائة سنة وعشرين سنة وربما زاد أيضاً على ذلك؟ فقال: وهذا أيضاً لأنه ولربما يموت الساعة أو في يومه وهو في كرته الأولى، وربما كانت له كرتان ويعيش فيهما سنة واحدة أو أقل من سنة. فما زاد على المائة فإنه يجذبه نقصان الكرتين. فهذا من عدمت في نقص أو زيادة في ذلك. وأما الكرة الإحدى وعشرين فلا تزيد على الألف سنة وسبعة وسبعين سنة وسبع ساعات. وكذلك حتى لا يبقى ولا كافر قدم حسنة أو سيئة أو شيئاً من عمله إلا وافاه به في الدنيا.

ثم قال الصادق: يا مفضل، هذه الدار دار الجزاء ودار المكافأة والإنتقام، حتى كل نفس توفي ما كسبت وهم يظلمون. ففي هذا المقدار تتغير المسوخية فيهما وما قبلهما من المسخ الذي يدور إلى غيرها من كل ميت، وحي ومعذب، ومركب مقتول، حتى يتفانوا بهذه الأوقات. وآخر هذا يوضع فيهم السيف فيكون تمام عقوبتهم حرّ الحديد، حتى لا يبقى إلا كل مؤمن مخلص الإيمان مختص صافي وذلك عند قيام القائم على ذكره السلام. قال المفضل: يا مولاي، كيف يصير هذا الأمر مخفياً وعند ظهور القائم يكون ظاهراً مكشوفاً؟ قال الصادق: يا مفضل، إنه لا يوزن بالسماء والأرض والجبال والبحار والزمان وجميع ما خلق الله انه يكشف أمور بني آدم، وأمور بني آدم لا تكشف إلا عند ظهور القائم. أما علمت ما قاله رسول الله؟ قال: يقتل القائم منه السلام كل طاغوت متكبر ويكسر الصليب ويكون الدين كله لله تعالى حتى أن المؤمن يمر بالجبل ويكون الكافر قد استتر؟ فإذا مر به المؤمن ناداه الجبل: يا مؤمن إن هذا الكافر قد استتر بي، فتعال اقتله. ويمر المؤمن بالشجرة. فتقول له كذلك لأن القائم منه السلام يبعث حين ظهوره بالسيف والكشف والإظهار

and Allah is Knowledgeable, Kind, All-Aware, He does what He wants and is not questioned about what He does and they are questioned. And all praises due to Allah, our Lord and Guide and Proof.”

والله تعالى عالم لطيف خير يفعل ما يشاء ولا يسأل عما يفعل وهم يسألون والحمد لله مولانا وهادينا
ودليلنا.

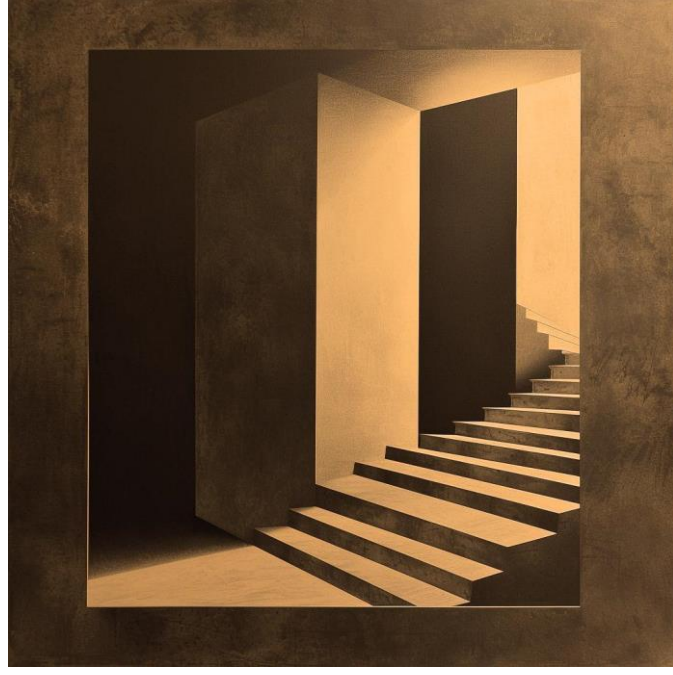


DOOR FORTY-NINE



“ON KNOWING WHAT IS KNOWN OF
THE DISABILITIES AND AILMENTS THAT THE
BELIEVER AND DISBELIEVER INCUR
AND THEIR CAUSES”





الباب التاسع والأربعون



في معرفة ما يعرف من العاهات والآفات التي تعرض
للمؤمن والكافر والعلة فيهما؟



Al-Mufaddal said, “I asked my Master Al-Sadiq, ‘Verily, many disabilities and ailments come upon the believer and his family and sons, and we see these same disabilities come upon the disbeliever too, so what is the reason in that?’”

He said, “As for the disabilities and ailments and other than that of what comes upon the believer, it is the believer, O Mufaddal, who thinks badly about his brothers in terms of their rights and he listens to bad speech about them. And he becomes troubled by it and gives attention to other than it [of bad speech] that is mentioned in his presence, so it crosses his mind that this speech comes originally from his brothers. So the believer imagines bad thoughts about his believing brother, and that believer ruled in that without it being confirmed to him. It is then that he holds in himself towards his believing brother malice and hatred. As for the other believer, he is unaware and visits him in this condition while the first one holds within him what he holds and shortcomes in asking about him and shows unfriendliness towards him, because of what was told to him about his brother which his brother was actually not guilty of. And the first brother might have been unjust towards him and attributed to him something which was not in him. He is not satisfied with what he imagined about his brother until he holds a grudge against him in his heart.

As such he would have done [two] injustices to his brother, one of them being that which he imagined about his brother which he did not say, and the other being what he holds in his heart towards him of malice. Then he is not satisfied until that he meets him with a frown and shows him harshness/unfriendliness and shortcoming as far as what is incumbent upon him of asking his brother and his innocence of that, for that is an injustice and sin. For perhaps that would lead to a dispute between them and he would say about him that which is not in him and he would be backbiting his brother. And all that was because of ignorance on his part without his brother deserving that.

And rather, that was the step of the devil, he ruled that in his heart so that he would not imagine other than that in anyone, and perhaps that escalates to cutting off ties with him and speaking ill of him with his brothers, so his other brothers would also assume bad of him every time they mention it. And it spreads amongst the people until they mention him and talk about him in their sittings and on the roads. And the believer is unaware, with no sin on him in anything mentioned by his brother. Until the matter reaches him and he says, ‘Woe to you, the people say you said such and such about me,’ so he would say, ‘Glory be to Allah, you imagine about me as such?’ So he would say, ‘Yes.’ Then he becomes depressed and says, ‘O God, You know that I did not say that nor did it cross my mind and I have entrusted You with my affairs, so be a sufficient [support] to me.’ So He takes revenge for him from his believing brother. O Mufaddal, your Lord is Just and Wise, He does no injustice. So He brings down upon that believer symptoms, and perhaps a great trial would befall his family and children and female companion. And all this is because of what he put forth of his ignorance about his believing brother, without being able to control that with his mind and without it being confirmed for him, but with his use of it in ignorance. And opinions can be right and wrong, and some suspicions are sins. And these disabilities and ailments that are in this world and that strike them

قال المفضل:

سألت مولاي الصادق إن المؤمن تنزل به النوازل والعاهات والآفات في أهله ونفسه وولده. ونرى هذه العاهات كذلك تنزل بالكافر أيضاً فما السبب في ذلك؟ فقال: أما العاهات والآفات وغيرها التي تنزل في المؤمن فالمؤمن، يا مفضل، الذي يخطر في باله سوء في حقوق إخوانه ويسمع كلمة سوء فيهم، ثم يغتم بها ويذكر من الغير عنده فيهم بها، كذلك فيخطر بباله أن أصل الكلمة في انسابها مزاج من إخوانه فيتوهم المؤمن على أخيه المؤمن توهم سوء وإنما ذلك المؤمن استحکم في ذلك من غير أن يصح عنده، حينئذ يضر إلى أخيه المؤمن من سوء والبغضاء في نفسه؛ وأما المؤمن الآخر فيغفل عنه ويزوره على هذه الحالة وقد أضمر له ما قد أضمر ثم قصر في سؤاله وأبدى له الجفاء من أجل ما قد بلغه عنه مما لا ذنب لأخيه المؤمن الآخر في ذلك وقد يكون الأخ الأول قد ظلمه ونسبه إلى شيء ما ليس من شأنه. ثم لا يرضى بما توهم على أخيه حتى يضر له في قلبه سوءاً وحقدًا. فيكون أجمع على أخيه ظلماً أحدهما ما توهمه وهماً عليه فيما لم يقله، والثاني ما يضر له في قلبه من سوء. ثم لا يرضى حتى يلقاه بوجه عبوس مكبح، فيبدي له الجفاء والتقصير، مما يجب عليه من السؤال من أخيه وبرائه من ذلك فهذا ظلم وسيئة. فربما دعا ذلك إلى الوقعة بينهم فيذكره بما ليس من شأنه فينسب أخاه إلى النيمة، وكل ذلك على جهالة من أمره من غير أن يستحق أخاه عنده هذا. وإنما هو خطوة الشيطان، استحکم ذلك في قلبه حتى لا يتوهم على أحد غيره وربما ترقى وارتفع ذلك إلى قطيعته وتهجينه عند إخوانه. فيتوهم غيرهم من إخوانه كلما ذكروا ذلك وكثر بين الناس حتى يذكره ويتحدثون عنه في المجالس والطرقات، والمؤمن غافلاً لا ذنب له في شيء مما ذكره أخاه حتى يبلغه ذلك فيقول: ويحك إن الناس يقولون أنك تكلمت في كذا وكذا فيقول: سبحان الله نتوهم عليّ بمثل هذا، فيقول: نعم. ثم يغتم غماً شديداً ويقول: اللهم إنك تعلم أنني لم أقل ذلك ولا خطر ببالي. وإنني قد توكلت عليك، فاكفيني. فينتقم له من أخيه المؤمن؛ يا مفضل، إن ربك عادل حكيم، لا يجوز فينزل بهذا المؤمن العريضات وربما اجتاحت أهله وولده وصاحبته فتنة شديدة وكل ذلك مما تقدم له من جهالته بأخيه المؤمن من غير أن يتحكم ذلك بعقله ويصح عنده ولكن باستعماله جهلاً يراد به والرأي يخطئ ويصيب وبعض الظن إثم؛ وهذه العاهات والآفات التي تكون في الدنيا هذه ولذي تنزل بهم

are a trial. As such the lack/shortage in self, family, money and children is due to this reason that I read to you. O Mufaddal, Allah took revenge from him for his friend. And this affliction that befalls him has goodness for him in his world and his Hereafter, because in these disabilities and ailments which struck him, and that which befell him afterwards, Allah purifies him and takes away the filth of the mistake that crossed his mind and what he imagined of his believing brother which had no basis/origin at all, by that which strikes him of grief and worries with the same amount that struck his brother when he mentioned to him, 'So and so said about you such and such and the likes of that to his brothers.' So he becomes greatly grieved by that, and that grief and worry that increases upon the second believer, as such was the grief and worry that was received by the first believer. For if these disabilities and ailments did not befall the second believer, O Mufaddal, then the believer that was before would be inferior to him. So Allah takes revenge for him, for all of Allah's doings to the believer are good for him and a look of goodness. For that reason, when an affliction befalls the perfected believer he says, 'Perhaps this is goodness for me in this life and the Hereafter. And I do not accuse My Lord, the High, in His matters and judgment.' And perhaps others from his believing brothers say to him, 'O brother, do not be grieved or worry about this for perhaps it is good for you, and do not worry and do not accuse your Lord with His judgments and be satisfied.' So this perfected believer is soothed by this talk and saying and his heart settles.

Then the heart of that believer softens and he says to himself as I said, my brothers, according to what we have mentioned and what was said to him, so he praises and thanks Allah and says, 'O Allah, to You is gratitude.' So it is then that he gets out of the filth of what was hanging upon him and the symptoms from the sins and what he brought forth with his ignorance. So understand that, O Mufaddal, and it is immediate. And the immediate is for a reason and the delayed is also for a reason."

I said, "O Master, I have come to know this believer and have come to know the reasons for the disabilities and ailments. So tell me, O Master, about the disbeliever that these disabilities befall and the ailments that befall his family and money and children, and what is the cause of that?"

Al-Sadiq said, "O Mufaddal, verily the disbeliever that these disabilities and ailments befall is the friend of the believer who mentioned his brother with malice and backbit him, and he was against the believer who was afflicted with this. And the believer was unaware of his friend's matter, but nothing is hidden from Allah. And he committed double the sin towards that believer who is accused with malice and ignorance. For the confusion that crossed the believer's mind and his imagining about his believing brother was wrong, and verily, it appears to be an overcoming for the disbeliever, and the believer was blinded from knowing his matter and doing and that is something not hidden from Allah. So Allah is angered for His saint believer and He takes revenge from that disbeliever without granting him forgiveness. So if a trial befalls him, it is making up for sins. And that is without him repenting and what befalls him takes place."

I said, "O Master, and what is he afflicted with?"

Al-Sadiq said, "He makes his ending bad, and that is that he returns in *Maskh*. So that is the

فتنة، كذلك الاحتياج في النفس والأهل والمال والولد في هذه العلة التي قرأتها لك. يا مفضل، والله انتقم لصاحبه منه وهذه النازلة له وبه خيرة له في دنياه وآخرته لأن في هذه العاهات والآفات التي عرضت له والنازلة التي نزلت به بعدها يطهره الله ويذهب عنه وسخ الخطيئة التي خطرت بباله وبما توهم على أخيه المؤمن بما لم يكن له أصل أبداً، وبما يصيبه من الهم والغم على قدر ما صار بأخيه المؤمن حين ذكره: أن فلاناً نسبك كذا وكذا وإشكاله إلى إخوانه فيغتم ذلك غمّاً شديداً. فهذا الغم والهم الذي يتزايد على المؤمن الثاني فكذلك الغم والهم وردت على المؤمن الأول فلو لم تنزل بهذا المؤمن الثاني، يا مفضل، هذه الآفات والعاهات، لكان المؤمن الذي قبله تابعه، فإذا انتقم الله له فكل أفعال الله في المؤمن خيرة له ونظراً جميلاً فلاجل ذلك يقول المؤمن الكامل إذا نزلت فيه نازلة، لعلّ هذه خير لي في الدنيا والآخرة وإنني لست أتهم ربي سبحانه في قضاياها وحكمه؛ وربما قال له غيره من إخوانه المؤمنين: يا أخي لا تغتم لذلك ولا تهم، فلعنّ ذلك يكون خيراً لك، ولا تهم ولا تهم ربك بقضاياها وارض بها فيسكن هذا المؤمن الكامل إلى هذا القول والكلام ويسكن قلبه ثم قلب ذلك المؤمن يسترق ويقول لنفسه كما قلت إخواني ذلك وعلى نحو ما ذكرنا وما قيل له ورجا حمد الله وشكره. وقال: اللهم، لك الحمد. فعندها يخرج من وسخ ما كان معلقاً به والأعراض من الذنوب وبما قدّم عليه بجهالته فافهم ذلك، يا مفضل، ويكون عاجلاً والعاجلة علة والآجلة كذلك علة.

قلت سيدي: هذا المؤمن قد عرفته وعرفت سبب العاهات والآفات. فأخبرني يا مولاي عن الكافر الذي تنزل به العاهات والآفات التي تحتاجه وتوقع بأهله وماله وولده وما السبب في ذلك؟ فقال الصادق: يا مفضل، إن الكافر الذي تنزل به العاهات والآفات هو صاحب المؤمن الذي ذكر أخاه بسوء ونال منه وكان ضد المؤمن الذي ابتلي بذلك وقد غيب على المؤمن أمره ولكن الله، عز وجل، لا يخفي عليه خافية واجترح حق ذلك المؤمن الذنب أضعافاً. لذلك المؤمن المأخوذ به سوء وجهالة فكانت الحيرة التي خطرت ببال هذا المؤمن وتوهمه على أخيه المؤمن خطأ، وإنما كأنه نكاية من أجل هذا الكافر؛ وقد عمي على المؤمن من أمره ومن ارتكابه وذلك شيء لا يخفى على الله فيغضب الله لوليّه المؤمن، فينتقم من هذا الكافر إجتراف من غير أن يتوب عليه. فإذا نزلت به نازلة اجتاحتها عوضاً عن الذنوب من ذلك ومن غير أن يتوب ويجري مما يصيبه. قلت: مولاي وبما يعرض؟ قال الصادق: يختم له بسوء بأن يرد تركيبه في المسوخية الزنية.

reason for the affliction of the disbeliever and believer. As for the afflictions that befall the believer and the disabilities and ailments, it is purification for him in the Hereafter. As for the afflictions that befall the disbeliever, it is humiliation and revenge and anger from Allah upon him and He makes his end *Maskb* as I told you. And verily this knowledge, O Mufaddal, is the secret of Allah and the contents of His treasures that no one has known from His servants except the Preferred, Special Ones, and Allah made it incumbent that none of the impure commoners know this knowledge.” *Then he read*, “‘He knows the Unseen, nor does He make anyone acquainted with His secrets, except a messenger whom He has chosen: and then He makes a band of watchers march before him and behind him.’”¹³⁴ O Mufaddal, you and our Shia, nothing goes out to you of our knowledge, except what is measured in this world and who is upon it, so do not deviate and do not lean and do not go astray.”

Al-Mufaddal said, “What do you mean by your saying, go astray?”

He (From Him is Peace) said, “To deviate, meaning if he (someone) leans, you would also lean, and to Him is praise always. The end.”

¹³⁴ *The Holy Qur'an*, Chapter 72, Verses 26-27

فهذا السبب النازل بالكافر والمؤمن. أما النوازل التي تعرض للمؤمن والآفات والعاهات طهارةً له في الآخرة؛ وأما التي تنزل بالكافر فذلةً وانتقاماً. وغضب الله عليه ويختم له بالمسوخية كما أخبرتك. وإن هذا العلم، يا مفضل، سرّ الله ومكنون خزائنه الذي لم يطلع عليه أحد من عباده إلا الأولياء المختصون، وأوجب سبحانه وتعالى أن لا يطلع على هذا العلم الرعاع الأنجاس. ثم قرأ: «عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا». يا مفضل، أنت وشيعتنا لا يخرج إليكم من علومنا إلا ما يوزن في الدنيا ومن عليها فلا تنعطفوا ولا تميلوا ولا تنخرفوا. قال المفضل يا مولاي، ما معنى قولك انخرف؟ قال منه السلام: انعطف أي لو مال لملتّم. وله الحمد دائماً تم.



DOOR FIFTY



“ON KNOWING HOW THE BELIEVER IS
RICH AND POOR IN THIS WORLD
AND THE DISBELIEVER AS SUCH”





الباب الخامس



في معرفة كيف يكون المؤمن موسع ومقتدر عليه في
الدنيا والكافر كذلك



Al-Mufaddal said, “I asked my Master Al-Sadiq about the believing man in this world who is poor, in need of what is in the hands of the people, compelled, yearning, suffering many great hardships and constant griefs and worries, while you might see another one of his brothers very rich, not in need of what is in the hands of others. And you see the disbeliever tired, exhausted and poor. So what is the reason for that and what is the cause of it?”

Al-Sadiq said, “O Mufaddal, as for the believer that you see in this world as poor, verily that believer in his first *Naskh* was rich. And he had in his life and age brothers who were believers that he was supposed to take care of and attend to their needs, and share with them his food and clothes. Then he was a shortcomer when it came to what is incumbent upon him of that, and he neglected them and did not carry out Allah’s commandment towards his believing brothers.”

Al-Mufaddal said, “O Master, is it incumbent upon every believer towards his believing brother that he shares with him these things?”

Al-Sadiq said, “Yes O Mufaddal, read this verse, ‘**Whatever misfortune happens to you, is because of the things your hands have wrought, and for many (of them) He grants forgiveness.**’¹³⁵ Did you know, O Mufaddal, that the believer has rights upon his believing brother and they are equal in these rights?”

I said, “O Master, and what are these rights?”

Al-Sadiq said, “The believer may not eat except with the permission of his believing brother, and he must not do anything of that which he enjoys in this world except by his permission.”

I said, “O Master, are these rights incumbent upon all the believers?”

He (From Him is Peace) said, “No, this is only incumbent towards the poor believer that is in need of the people. As for the one who is equal to his brother in money, nothing of that is incumbent upon him towards them. But whoever has anything that his brother does not have, even if it were one *dinar* or animal, then it is a right upon whoever earns virtue and takes care of the right of the believer who is his seed in faith.”

I said, “O Master, this matter is difficult, what is the reason for it?”

Al-Sadiq said, “This matter is difficult, O Mufaddal, because the believer is the brother of the believer from his father and mother, he shares with him all that his hands and all that his being engulf, and what is greater than that.”

I said, “And what is that, O Master?”

He said, “The obedience of the believer upon his believing brother and the obedience of Allah and His Messenger upon His worshipers/servants.”

I said, “O Master, who can handle that or be able to perform these rights, and who can fulfill them?”

Al-Sadiq said, “O Mufaddal, whoever loves to go into the house of peace and longs for the High, Knowledgeable One and brings himself out of the filth of the darkness and comes into the light of the Knowledgeable One, for him it shall be easy to do what I told you.”

¹³⁵ *The Holy Qur’an*, Chapter 42, Verse 30

قال المفضل: سألت مولاي الصادق عن الرجل المؤمن في هذه الدنيا مُقْتَرّاً عليه، محتاج إلى ما في أيدي الناس، مضطر ملهوف، يكابد جهداً شديداً وغموماً وهموماً متواترة. وقد يرى غيره من إخوانه موسع عليه غنياً عما في أيدي غيره. ويرى الكافر متعوباً مكدوداً غير موسع عليه، فما السبب في ذلك وما العلة فيهما؟ قال الصادق: يا مفضل، أما المؤمن الذي تراه في هذه الدنيا مُقْتَرّاً عليه فإن هذا المؤمن كان في نسخته الأول غنياً وكان له في عمره ودهره إخوان من المؤمنين يجب عليه رعايتهم، وتنفق أسبابهم ومشاركتهم في مطعمه وملبسه، ثم قصر فيما يوجب عليه من ذلك وتغافل عنهم ولم يرع وصية الله في إخوانه المؤمنين.

قال المفضل: يا مولاي، وهل يوجب على كل مؤمن إلى أخيه المؤمن أن يشاركه في هذه الأشياء؟ قال الصادق: نعم يا مفضل، اقرأ هذه الآية: «مَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ»: أما علمت، يا مفضل، أن المؤمن له على أخيه المؤمن حقوق وهم سواء في هذه الحقوق؟ قلت: يا مولاي، وما هي هذه الحقوق؟ قال الصادق: يجب على المؤمن أن لا يأكل إلا بإذن أخيه المؤمن؛ ولا يصنع شيئاً مما يتنعم به في هذه الدنيا إلا بإذنه.

قلت سيدي، وهل توجب هذه الحقوق على كل المؤمنين؟ قال منه السلام: لا. وإنما توجب هذه للمؤمن المفتقر المقتر عليه، المحتاج إلى الناس، وأما من كان مساوياً أخاه في المال، فلا يجب عليه شيء من ذلك لهم ومن يكون عنده شيء ليس عند أخيه بمثله ولو دينار واحد أو دابة، فإنه من الحق في من يرجح الفضيلة ويراعي حق المؤمن الذي هو ذريته في الإيمان.

قلت: يا مولاي، إن هذا الأمر صعب وما العلة في ذلك؟ قال الصادق: إنما صعب هذا الأمر، يا مفضل، لأن المؤمن أخو المؤمن من أبيه وأمه يشاركه في كل ما حوت يداه وجوارحه وما هو أعظم من ذلك. قلت: وما هو يا مولاي؟ قال: طاعة المؤمن على أخيه المؤمن وطاعة الله ورسوله على عباده. قلت: يا مولاي، من يطيق هذا أو من يمكنه أن يقوم في هذه الحقوق ومن يقدر على أدائها؟ فقال الصادق: يا مفضل، من أحب أن يدخل إلى دار السلام ويشتاق إلى العليّ العلام ويخرج نفسه من أوساخ الظلام ويدخل في أنوار العلام يسهل عليه الذي أخبرتك به.

Al-Mufaddal said, “And how can that be done?”

Al-Sadiq said, “Every believer who fulfills that will rise in the high degrees, and whoever does not fulfill that will be returned in the description that you asked me about, poor, despised, in need of what is in the hands of the people and his brothers. And he encounters many burdens due to what happened and what came forth from him in the first incarnations towards his believing brothers, as an error from him, until he dies with a great amount of exhaustion upon him, the likes of that by which he treated his brothers.”

Al-Mufaddal said, “And how is the believer whom change was upon returned?”

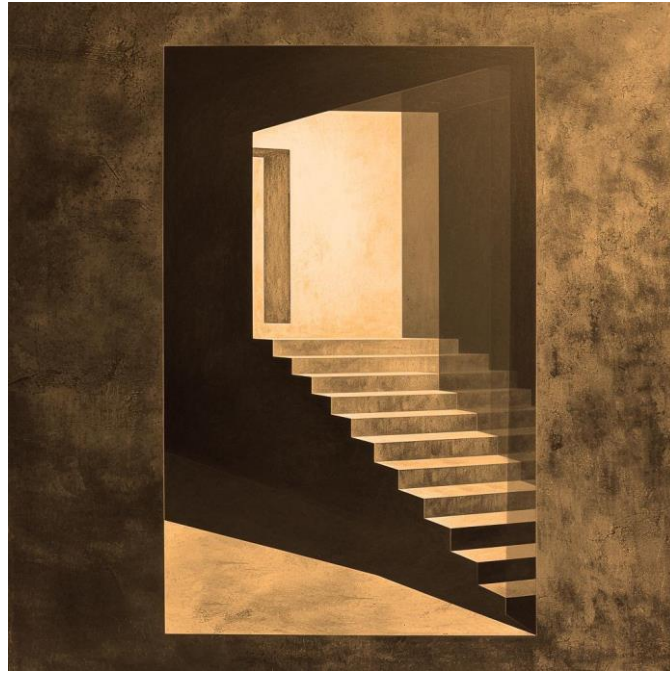
*Al-Sadiq said, “He is returned as a King with many blessings, commanding and forbidding, for if he heeded Allah and His rights in what is incumbent upon him of equality between his believing brothers, he is raised to his first degree, and he is lessened in comforts.¹³⁶ This reason, O Mufaddal, runs forever in the believers in all conditions as a repayment to them for what they are in.” Then Al-Sadiq said, “As for the disbeliever, O Mufaddal, who is in enjoyment, he is a disbeliever who is rich, so he does good in this world. And if the disbeliever liked goodness or had goodness towards the believer with anything of his world, or spoke to him nicely or did a favor for him or for other than him, then by that he receives in this world good health and increase in money, and if he dies, he enters into *Maskh* and he remains in a good condition in his *Maskh* for the goodness that he did in this world.*

And the disbeliever who is poor and tired and exhausted, that is from what came forth from him of abuse towards the believer in taking his money, and Allah shows him his penalty, example by example. Verily, Allah does no injustice to anyone. This is what I told you of the doing of good in regards to the believers with one another in this world and the disbelievers and their works, and this is the reason for that which you asked about, O Mufaddal, in the matter of sustenance and to Allah is grace and kindness.”

¹³⁶ The meaning of this sentence seems to be unclear. However, this is how it appears in the Arabic text.

فقال المفضل: وكيف العمل في ذلك؟ قال الصادق: كل مؤمن يرى ذلك يتدرج في الدرجات العليا، ومن لم يرفع ذلك فإنه يرد في الصفة التي سألتني عنها مقترأً عليه محقوراً محتاجاً إلى ما في أيدي الناس وإخوانه، ويلقى غموراً جمة بما جرى وسلف منه في التراكيب الأولى إلى إخوانه المؤمنين، زلة منه حتى يمت عليه جهداً جهيداً مثل الذي عامل به إخوانه. قال المفضل: وكيف يرد هذا المؤمن الذي كان عليه التغير؟ قال الصادق: يردّ ملكاً منعماً آمراً ناهياً؛ فإن راعى الله وحقوقه مما يوجب عليه في مساواة إخوانه المؤمنين، ارتقى إلى درجته الأولى، وانقصر في النعيم، فهذه العلة، يا مفضل، تجري أبداً في المؤمنين في كل الأحوال مجازاة لهم فيما هم فيه.

ثم قال الصادق: وأما الكافر، يا مفضل، الذي يتنعم فإنه يكون كافراً موسعاً عليه فيصنع المعروف في الدنيا؛ وإن كان الكافر يحب الخير أو كان فيه إحسان إلى المؤمن بشيء من دنياه أو كلاماً طيباً أو قضاء حاجة لك أو إلى غيرك فإنه بذلك يصيبه في الدنيا صحة في جسمه وزيادة في ماله. وإذا مات ركب في المسوخية ويكون في مسوخته متنعماً لا صطناع الخير الذي تقدم منه في الدنيا؛ والكافر الذي هو مغتر بما هو عليه مجهود، ومقتر عليه، إنما ذلك مما تقدم منه من الإساءات إلى المؤمن في أخذ ماله ويكون أراه الله جزاء مثلاً بمثل، إن الله لا يظلم أحداً. هذا ما أخبرتك به من اصطناع الخير في المؤمنين مع بعضهم في الدنيا؛ والكافرين وأعمالهم. وهذه علة ما سألت عنه، يا مفضل، في أمر الرزق ولله المنّة والإحسان.

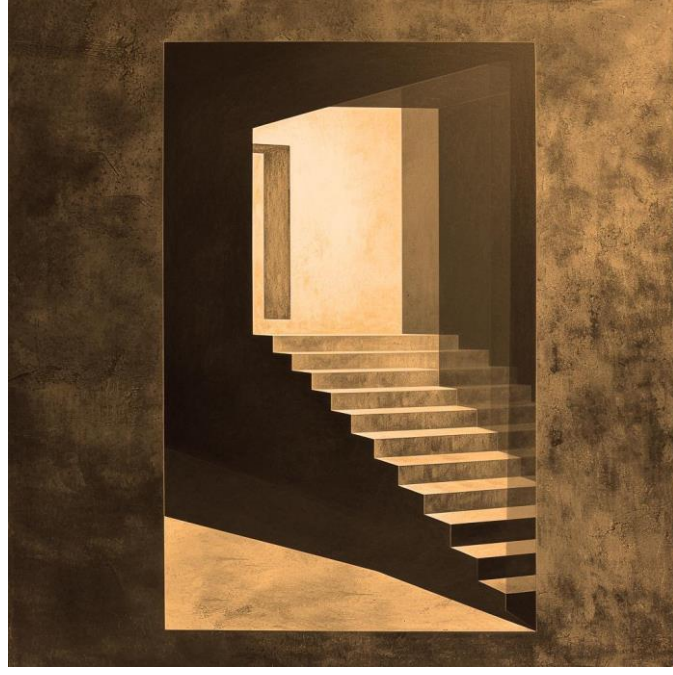


DOOR FIFTY-ONE



“ON KNOWING THE SMALL NUMBERS
OF THE BELIEVERS AND THE
MANY DISBELIEVERS”





الباب الحادي والخمسون



في معرفة قلة المؤمنين وكثرة الكافرين



Al-Mufaddal said, “I asked my Master Al-Sadiq, ‘Why have the believers become so few and disbelievers become so many in this world?’”

Al-Sadiq said, “Because the believer, once purified, ascends to Heaven and becomes one of the angels. Because of that they have increased in Heaven and lessened on Earth. As for the many disbelievers on Earth, verily the disbeliever if he rises a degree in disbelief he becomes a transgressor, then he reincarnates and becomes a rebel and he continues reincarnating until he becomes a Door that examples are set by. At that point he becomes an Iblis (Satan) and is returned in *Maskh* and he remains on Earth and does not rise to Heaven, because there is no *Maskh* in Heaven but rather *Maskh* is on Earth, and it is known and transferred from container to container. And every time he is reincarnated, he is tortured with a kind of torture and his torture increases as such forever and for a very long time. So understand this reason behind the many disbelievers and few believers, and peace. And all praises due to Allah, the Lord of the Worlds.”

قال المفضل: سألت مولاي الصادق، لماذا صار المؤمنون قليلين والكافرون كثيرين في هذه الدنيا؟ قال الصادق: لأن المؤمن إذا صفا صعد إلى السماء وكان من الملائكة. فمن أجل ذلك كثروا في السماء وقلوا في الأرض. وأما كثرة الكافرين في الأرض فإن الكافر إذا ارتقى درجة في الكفر صار باغياً ثم يكرر فيصير متمرداً فلا يزال يكرر حتى يصير باباً يُضرب به المثل. فحينئذ يصير إبليساً ويرد في المسوخية ويبقى في الأرض ولا يصعد به إلى السماء لأن ليس في السماء مسخ وإنما المسخ في الأرض يعرف وينقل من قالب إلى قالب. وكلما ركب في تركيب تعذب بنوع من العذاب ويزداد عذابه كذلك أبد الآبدين ودهر الداهرين. فافهم هذه العلة في كثرة الكافرين وقلة المؤمنين. والسلام والحمد لله رب العالمين.



DOOR FIFTY-TWO



“ON KNOWING THE
SPIRITS OF LIGHT”





الباب الثاني والخمسون



في معرفة الأرواح النورانية



Al-Mufaddal said, “I asked the Knowledgeable One (Upon Us is Peace From Him) about Allah’s words, ‘*And determined therein its sustenance in four days without distinction - for those who ask.*’”¹³⁷

Al-Sadiq said, “Their sustenance means knowledge and it is the sustenance of the spirits by which they live. Do you know what is the meaning of Allah’s words, ‘*In four days without distinction - for those who ask?*’” *He said*, “They are the days by which Allah created the Earth and they are Mohammed and Ali and Al-Hassan and Al-Hussein, they are the four days which Allah mentioned in His Holy Book and in which Allah determined the spirits of light upon these four days, without distinction for those who ask. And for every spirit there is a light of knowledge from the knowledge of the Family of Mohammed. And so he lives his life by their light, and is guided towards the goodness of his religion and knowing his Lord. And there is nothing in the spirit of the disbeliever of this knowledge, because the disbelievers are unjust and are not guided to the path of Allah and they do not truly know, as He said in His Book, ‘*Do they not then earnestly seek to understand the Qur’an, or are their hearts locked up by them? Those who turn back as apostates after Guidance was clearly shown to them, the Devil has instigated them and busied them up with false hopes.*’”¹³⁸

¹³⁷ *The Holy Qur’an*, Chapter 41, Verse 10

¹³⁸ *The Holy Qur’an*, Chapter 47, Verses 24-25

قال المفضل: سألت العالم علينا منه السلام عن قوله تعالى: «وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلْسَّائِلِينَ». قال الصادق: أقواتها يعني العلم وهو أقوات الأرواح تعيش به. أتدري ما تفسير قوله تعالى في أربعة أيام سواء للسائلين. قال: هي الأيام التي خلق الله بها الأرض وهي محمد وعلي والحسن والحسين هم الأربعة أيام التي ذكرها الله في كتابه الكريم الذي قدر الله فيها الأرواح النورانية على هذه الأربعة أيام سواء للسائلين ولكل روح، نور علم من علم آل محمد. وبذلك يعيش عمره بنورهم يهتدي لصلاح دينه ومعرفة ربه؛ وليس في روح الكافر شيء من هذا العلم لأن الكافرين ظالمون لا يهتدون إلى سبيل الله ولا يعرفون حقاً، كما قال في كتابه: «أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا. إِنَّ الَّذِينَ ارْتَدُّوا عَلَى أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَى لَهُمْ».



DOOR FIFTY-THREE



“ON KNOWING THE
CATAMITE/HOMOSEXUAL AND
THE REASON IN THAT”





الباب الثالث والخمسون



في معرفة المأبون والسبب في ذلك



Al-Mufaddal said, "I asked my Master (From Him is Peace), 'How does a man love in intercourse what a woman loves and he desires and lusts and becomes known for that, and is exposed?'"

Al-Sadiq said, "You asked, O Mufaddal, about the people of impurity then the abomination. Verily, Allah, the High, the Exalted, did not plague any of His Preferred Ones and our Shia with that, nor any single one of the believers ever. O Mufaddal, verily, this is a sickness that all the believers are free of and none but our enemies and the enemies of our Shia are plagued by it. And how could Allah plague a believer with that sickness and they are the purified? As for the women of the believers of our Shia, they are the purified, far away from impurity. And every one who has denied the *Wilaya* (authority) of the Prince of the Believers, or had hatred in his heart before to one of the Preferred Ones of Allah, Allah might plague him with this impure disease."

Al-Mufaddal said, "It has reached me, O Master, that there is a man that has this illness and mentions in his talk that he takes the Prince of the Believers as his leader/authority, so what do you see in his talk?"

Al-Sadiq said, "He is telling a lie, for by the One who split the seed and gave life, verily, the Prince of the Believers might be loved by a disbeliever too, and the disbeliever that loves him and the believer are innocent of this illness. And this name is not fit for anyone, and no one is called by it, except that a misfortune strikes his son."

I said, "O Master, and what name is that?"

He said, "The name 'Prince of the Believers', because it is forbidden for anyone to be called by it except Ali ibn Abi Talib. And rather, the origin of that thing, O Mufaddal, came forth in the first incarnation."

Al-Mufaddal said, "What is that which came forth that was in the catamite man?"

Al-Sadiq said, "The origin of this was an adulteress stigmatized with adultery, and she used to fornicate and perhaps she knows her adultery and fornication to be good works. Has that not been conveyed to you, O Mufaddal, and you heard it?"

He said, "Yes, O Master."

Al-Sadiq said, "And verily this woman, when returned in the second incarnation, she returns as a man, and He makes her front in her rear/anus. So the reason for the lust of intercourse upon her is from the first woman, and this adulterous woman. And that which you heard is not found except in the impure as I described to you. And the reason in it, as I told you, is from hating the Prince of the Believers, Ali ibn Abi Talib, and hating his Shia and loving his enemies. And Allah, the Exalted, would not make this impurity in anyone whom He specialized with knowing and who professed oneness and loved the Ahlul-Bayt. So that which I told you about is the answer of what you asked me, and that which is attributed to be the love of the Prince of the Believers, that love is not pure, for the heart has spite in it, and Allah knows best and in Him I have put my trust."

قال المفضل: سألت سيدي منه السلام، كيف يحب الرجل من النكاح ما تحب المرأة ويريد ويشتهي ويشتهر في ذلك ويفتضح. قال الصادق: إنك سألت، يا مفضل، عن أهل النجاسة ثم الرجاسة إن الله تبارك وتعالى لم يبتل أحداً من أوليائه وشيعتنا بذلك ولا من المؤمنين أحداً أبداً. يا مفضل، إن هذا داء قد برئ منه جميع المؤمنين ولا يُبتلى به إلا أعداؤنا وأعداء شيعتنا، وكيف يبتلى الله المؤمن بهذا الداء وهم الأطهار؟ وأما النساء المؤمنات من شيعتنا فهن المطهرات البعيدات عن النجاسة. وكل من أنكر ولاية أمير المؤمنين أم سبق وبغض بقلبه أحد من أوليائه. فقد يبتليه الله بهذا الداء النجس.

قال المفضل: قد بلغني يا مولاي، عن رجل فيه هذا الداء ويذكر في كلامه إنه يتولى أمير المؤمنين فما تنظر في كلامه؟ قال الصادق: إنه يقول كذباً فوالذي فلق الحبة وأبرأ النسمة إن أمير المؤمنين قد يحبه الكافر أيضاً والكافر الذي يحبه والمؤمن بريئان من هذا الداء. وإن هذا الإسم لا يصلح لأحد ولا يُسمى به أحد إلا ابتلي بابه، قلت سيدي: وما هذا الإسم؟ قال: إسم أمير المؤمنين لأنه لا يجوز لأحد أن يتسمى به إلا علي بن أبي طالب وإنما أصل ذلك الشيء، يا مفضل، فإنه تقدم في الكرة الأولى.

قال المفضل: ما هذا المتقدم الذي كان في الرجل المأبون. قال الصادق: كان أصل هذه امرأة باغية موسومة بالبغي وكانت تفجر وربما علمت بغيها وفجورها عمل البر ألم تبلغ ذلك، يا مفضل، وسمعته. قال نعم، يا مولاي. فقال الصادق: وإن هذه المرأة إذا ردت في الكرة الثانية ردت رجلاً ويجعل قبلها دبرها فيكون سبب علة شهوة النكاح عليها من المرأة الأولى وهذه المرأة الفاجرة.

وهذا الذي سمعته لا يكون إلا في النجس كما وصفت لك. والعلة فيه هو على ما أخبرتك من بغض أمير المؤمنين علي بن أبي طالب وبغض شيعته وحب أعدائه، وما كان الله سبحانه يجعل هذه النجاسة في أحد ممن اختص بالمعرفة وأقر بالوحدانية وأحب أهل البيت. فهذا الذي قد أخبرتك به مما سألتني به وما الذي ينسب إلى حب أمير المؤمنين، هذا الحب الذي لا يكون صافياً، لكون قلبه فيه غل والله أعلم وعليه توكلت.



DOOR FIFTY-FOUR



“ON KNOWING THE BELIEVER AND
WHETHER HE IS RETURNED IN THE
IMAGE OF A BELIEVING WOMAN AND
DOES THE BELIEVING WOMAN RETURN
IN THE IMAGE OF A BELIEVING MAN?”





الباب الرابع والخمسون



في معرفة المؤمن هل يُرد في صورة امرأة مؤمنة؟
وهل تردّ المرأة المؤمنة في صورة الرجل المؤمن؟



Al-Mufaddal said, “I asked Al-Sadiq (Upon His Mention is Peace), ‘Does the believing man return in the image of a believing woman or not?’”

He said, “No by Allah, that is not so, O Mufaddal, rather the believing woman is returned in the image of a believer (man) if Allah decrees for her perfection. And as for the believer, he is too noble to Allah than to be returned in the image of a woman, and should Allah reduce from the degree that he ascended and raised to? That is not the case ever; rather the believing woman is raised to a finer rank than her rank. As for the believer, he is raised to what is finer than her, and the believer, O Mufaddal, increases in superiority and elevation until he reaches a degree better than his degree and to the rank of the specialized. As for the disbeliever, he degenerates to a degree that is menial to what is more despicable than it, that is the rank of lowliness/disgrace until he is in the kinds of *Maskh* that people hate/consider beastly/ugly.”

I said, “O Master, does the woman come in the image of a man and in the image of women?”

Al-Sadiq said, “She would not even be in the image of women after she had returned as a believing man, rather she is in the image that she was raised to forever and for a very long time. As for the believing man, I have told you that he does not return in the image of a woman ever, but he migrates to an image that is better than it and to a rank that is finer and higher than his rank that he was in. So how does the woman return after she had been returned in the image of man, and had risen from what was of the image of women? Rather she rises to the rank of a believing man and if that were so, then it would be degeneration. And the believer would descend from his degree to what is less than it. And if the believing woman rises to the degree of a man, that means that it is a degree higher than her degree, and the reason for it is the same as the reason for the believing man who rises from degree to degree and to what is higher than it. And the woman rises to the degree of the believing men and their images; for that is the cause in women and their return in the image of men as I told you, and peace.”

قال المفضل: سألت الصادق على ذكره السلام؛ أيردّ الرجل المؤمن في صورة المرأة المؤمنة أم لا؟ فقال: لا والله لا يكون ذلك، يا مفضل، فأما المرأة المؤمنة فتد في صورة المؤمن إن قدر الله لها التمام. وأما المؤمن فإنه أكرم على الله أن يُردّ في صورة المرأة، ويحطّ الله من درجته التي سما إليها وارتقى، فهذا لا يكون أبداً؛ بل ترتقي المرأة المؤمنة إلى منزلة أرفع من منزلتها فأما المؤمن فإنه يرتقي إلى ما هو أرفع منها والمؤمن يا مفضل يزداد سموً ورفعة حتى ينتهي إلى درجة أفضل من درجته، وإلى منزلة المختصين. وأما الكافر فينحط من درجة إلى درجة وضيعة إلى ما هو أخس منها أي إلى المنزلة الدنية حتى يكون في أصناف المسوخية التي يستوحش الناس منها. قلت سيدي: أفتكون المرأة في صورة الرجل وفي صورة النساء؟ قال الصادق: لا تكن أصلاً في صورة النساء بعد ما قد ردت رجلاً مؤمناً وإنما تكون في الصورة التي ارتقت إليها أبد الآبدين ودهر الداهرين. وأما الرجل المؤمن فقد أخبرتك أنه لا يُردّ أبداً في صورة النساء ولكن ينتقل إلى صورة ما هي أحسن منها وإلى منزلة هي أرفع وأعلى من منزلته التي كان فيها فكيف تُردّ المرأة بعد ما قد ردت إلى صورة الرجل وارتقت إلى ما كانت من صورة النساء، بل ترتقي إلى منزلة الرجل المؤمن ولو كان ذلك كذلك كانت تكون بالانحطاط؛ وكان المؤمن ينزل من درجته إلى ما هو أدنى منها، وإن المؤمنة إذا ارتقت إلى درجة الرجل، يعني إنما تكون درجة أعلى من درجتها ويكون سبب الرجل المؤمن الذي يرتقي من درجة إلى درجة، وإلى ما هو أعلى منها، والمرأة ترتقي إلى درجة الرجال المؤمنين وصورتهم فهذا سبيل العلة في النساء وردّهم في صورة الرجل كما أخبرتك به، والسلام.

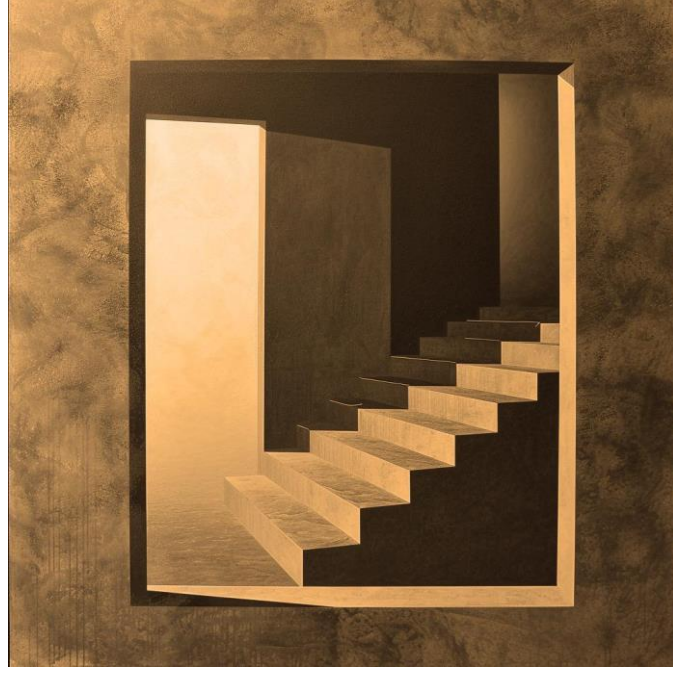


DOOR FIFTY-FIVE



“ON KNOWING THE DISBELIEVER
WHETHER HE IS RETURNED AS A
DISBELIEVING WOMAN AND DOES
THE DISBELIEVING WOMAN RETURN
AS A DISBELIEVING MAN?”





الباب الخامس والخمسون



في معرفة الكافر هل يرد امرأة كافرة
والكافرة هل ترد رجلاً كافراً؟



Al-Mufaddal said, “I asked my Master Al-Sadiq about the disbelieving man and woman.”

He said, “Yes, the disbeliever is returned in the image of a disbelieving woman and the disbelieving woman is not returned in the image of the disbelieving man. Just as the believing men and women rise in degrees until they all become believing men, and the believing men rise to what is higher than that, as such are the disbelievers, who degenerate from the degree of men until they all become disbelieving women.”

Al-Mufaddal said, “O Master, it has been narrated from your father that he said, ‘Women are more evil than men and more deceitful and cunning.’”

Al-Sadiq said, “O Mufaddal, the origin of all evil is women and when our Father Adam was removed from Heaven, it was because of Eve when he was lured by his opponent to eat the seed/fruit. And as such Cain killed his brother Abel because of women. Did you not hear the words of Allah in His Holy Book about the wives of Noah and Lot and how they betrayed them? And as such the killing of Yahya ibn Zechariah (John the Baptist) was because of an adulterous woman. And the Prophet said it and emphasized it and explained it in great detail, when he looked into the fire and saw most of its inhabitants were women.” Then Al-Sadiq said, “How is that not so and they are stronger in plotting than men, and Allah said so.” And he (From Him is Peace) said, “And devils are from the woman, and verily if the human being is raised in disbelief and tyranny and rebellion, he becomes a Satan and is returned in the image of a woman.”

I said, “Glory be to Allah, O Master, I did not know that and did not think it would make me cry.”

Al-Sadiq said, “Did you not read in the Qur’an Allah’s words, ‘Ever feeble indeed is the plot of Shaitan (Satan).’¹³⁹ And He said, ‘Certainly mighty is your (women’s) plot’¹⁴⁰ when they are in the image of women.”

I said, “My Master (PBUH) has spoken the truth.”

Then he said, “O Mufaddal, these are the incarnations of the disbeliever in the image of the disbelieving woman. The end.”

¹³⁹ *The Holy Qur’an*, Chapter 4, Verse 76

¹⁴⁰ *The Holy Qur’an*, Chapter 12, Verse 28

قال المفضل: سألت مولاي الصادق عن الكافر والكافرة. فقال: نعم يُردّ الكافر في صورة المرأة الكافرة ولا ترد المرأة الكافرة في صورة الرجل الكافر. كما أن المؤمنين والمؤمنات يرتقون في الدرجات حتى يصيروا عامة رجالاً مؤمنين والرجال المؤمنين يرتقون إلى أعلى من ذلك؛ كذلك الكافرين ينحطون من درجة الرجال حتى يصيروا عامة نساء كافرات. قال المفضل: يا مولاي، روي عن أبيك أنه قال: النساء أشر من الرجال وأكثر إحتيالاً ومكرًا. قال الصادق: يا مفضل، إن أصل كل شر النساء وحين أخرج أبونا آدم من الجنة كان بسبب حواء حين أغواه ضده على أكل الحبة؛ وكذلك قتل قابيل أخاه هابيل بسبب النساء، ألم تسمع كلام الله في تكابه الكريم عن امرأة نوح ولوط وكيف خاتاهما، وكذلك قتل يحيى بن زكريا بسبب امرأة باغية. وقد قال النبي وأبلغ في القول وازجر في المعنى حين نظر في النار فرأى أكثر أهلها نساء.

ثم قال الصادق: كيف لا يكون ذلك وهم غائلة وأقوى كيداً من الرجال. وقال تعالى: وقال منه السلام: والشیاطین من المرأة. وإن الإنسان إذا ارتقى في كفره وعتوه وتمرده وتناهى في ذلك صار ابليساً وردّ في صورة امرأة. قلت: سبحان الله، يا مولاي، ما علمت ذلك ولا ظننت أنه يبيئني. قال الصادق: ألم تقرأ في القرآن قوله تعالى: «إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا». وقال: «إِنَّ كَيْدُكَ عَظِيمٌ» إذ هم صور النساء. قلت: صدق مولاي عليه السلام. ثم قال: يا مفضل، هذه تراكب الكافر في صورة الكافرة،

تم.



DOOR FIFTY-SIX



“ON KNOWING THE INCARNATIONS
OF THE BEASTS AND IF THE MALE IS
RETURNED AS A FEMALE AND THE
FEMALE AS A MALE OR NOT”





الباب السادس والخمسون



في معرفة تركيب البهائم وهل يرد الذكر أنثى والأُنثى
ذكرًا، أم لا يرد؟



Al-Mufaddal said, “I asked my Master, the Knowledgeable One (From Him is Peace), about the beasts and whether the male returns as a female, and the female as a male or not.”

He said, “Those of them that are *halal* to eat are returned male as female and female as male. And the beasts that are not *halal* to eat are from the sins of the believers, because they had hurt another believer. And if the beasts pass and are returned, then it is not *halal* to eat anything of it because they incarnated in another *Maskh*, which was not *halal* to eat for others. At that point the male is returned as male and the female as female, and the male is not returned as female nor the female as male. Then they go from that *Maskh* to another *Maskh* that is worse than it, until they return in a *Maskh* so terrible that even the beasts hate it, let alone humans. And they are in between all that in all the incarnations being put into *Maskh* and tortured. And they remain as such throughout all the incarnations of *Maskh*, whenever they incarnate into bodies of *Maskh*, with all kinds of punishment as I mentioned to you.

And all that is from what came forth from them towards the Preferred Ones of Allah of harm, until they return to a *Maskh* that all the beasts and wild animals are enemies to. For they, with their enmity towards them, eat them then kill them. And in their enmity towards one another, they are harsher than the enmity of the disbeliever towards the believer and the believer towards the disbeliever. Until they incarnate in the *Maskh* that is in the sea and they oppose every creature in the sea, and the sea creatures oppose them from the extremeness of their tyranny and aggression. That is the mightiest of *Maskh*, and the most severe of *Maskh* is the length of a *farsakh*¹⁴¹, and perhaps his evils that come out of his interior reach up a *farsakh* high or more. Or perhaps he is incarnated in this condition as a snake with many heads, and what comes out of his interior passes in a tree and burns it. So that and the likes of it are the worst and the most horrible that there is. So we ask Allah for forgiveness for our sins, He is Merciful, and peace.”

¹⁴¹ An ancient measure of length that is equivalent to approximately 5 to 5.5 kilometers.

قال المفضل: سألت مولاي العالم منه السلام عن البهائم هل يرد الذكر أنثى والانثى ذكر أم لا يرد؟ فقال: ما كان منهما يحل أكله فإنه يرد الذكر أنثى والانثى ذكر. والبهائم التي لا يحل أكلها من ذنوب المؤمنين، لأنه قد اذى مؤمناً، وإذا مضت البهائم وردوا وردت فلا يحل أكل شيء منها. لأنهم قد ركبوا في مسوخ آخر مما لا يحل أكله لغيره. فحينئذ يرد الذكر ذكراً والانثى أنثى، ولا يرد الذكر أنثى ولا الانثى ذكراً؛ ثم يخرجون من تلك المسوخ إلى مسوخ أوحش منها حتى يردون في مسخ تستوحش منه البهائم، فضلاً عن الناس وهم ما بين ذلك في جميع التراكيب يمسخون ويعذبون فلا يزالون كذلك في تراكيب المسوخية كلما ركبوا في بدن من المسوخية بأنواع العذاب مما قدرت لك ذكره.

وكل ذلك، بما سلف منهم إلى أولياء الله من المكروه حتى يردون في مسوخ تعاديهم جميع البهائم والسباع، فهم بعداوتهم إياهم يأكلونهم ثم يقتلونهم وفي العداوة لبعضهم البعض أشد من عداوة الكافر إلى المؤمن والمؤمن للكافر إلى أن يمسخوا في المسوخ التي تكون في البحر فيعاق كل دابة في البحر وتعاقه من شدة بغيه ونكايته فذلك أقدر المسخ وأشدّها مقدار فرسخ. وربما وقع شراره الذي يخرج من جوفه على علو فرسخ أو أكثر وربما يمسخ على هذه الحالة ثعبان وله رؤوس كثيرة والذي يخرج من جوفه فيمر في الشجرة فيحرقها. فهذا وما أشبه وما هو أوحش وأبغض ما يكون. فنسأل الله العفو عن جرائمنا انه رحيم، والسلام.



DOOR FIFTY-SEVEN



“ON KNOWING WHETHER THE BELIEVER
IS OWNED BY THE DISBELIEVER AND THE
DISBELIEVER BY THE BELIEVER AND HOW THE
BELIEVER IS RETURNED TO FREEDOM”





الباب السابع والخمسون



في معرفة هل يكون المؤمن مملوكاً للكافر؛ وهل يكون
الكافر مملوكاً للمؤمن وكيف يرد المؤمن إلى الحرية؟



Al-Mufaddal said, “I asked my Master, the Knowledgeable One (From Him is Peace), ‘Does the owned slave return as a sire and the sire return as an owned slave, and does the believer become a slave of the disbeliever and the disbeliever a slave to the believer?’”

Al-Sadiq said, “As for the believer, he does not become a slave for the disbeliever and the disbeliever is not spared from serving the believer, but he is spared from serving the disbeliever. And rather the believer is returned as a sire and lord, a King, noble, strong.”

I said, “O Master, is he returned as a King commanding and forbidding?”

He said, “And he is returned as a lord over the one whom this believer was a slave of and as a slave to this believer, because he was the most special of his slaves and the closest to him and a companion of his command. And he (the lord) did not decide anything without him, and he was dependent upon him in his self, his command and forbidding and no one was favored more than him, and he (the lord) only trusted his service. Rather, that is a reward and an earning and a reserve for what had passed of the necessity of the special slave’s right who was being depended on to return as a King, blessed and noble. And his owner does not return as a slave because each had complied with the other in obedience and earning reserves instead of mistakes and disobedience and doing evil and sins.”

I said, “O Master, how do they return in that which they are returned in?”

He said, “They return trusted and noble in their lineage, and each one returns a Qurayshi.”

I said, “A Qurayshi?”

He said, “Yes, a Hashemi, do you not know, O Mufaddal, that these lineages are for the believers and the disbelievers?”

Al-Mufaddal said, “And how are they for the believers and the disbelievers?”

He (From Him is Peace) said, “Yes, O Mufaddal, verily the believers and disbelievers go into these lineages of Hashem and Quraysh by their good deeds and sins. The believer goes into that by good deeds so he becomes a Hashemi believer, and the disbeliever becomes a Qurayshi tyrant.”

Al-Mufaddal said, “O Master, and is this in those who had returned and incarnated?”

He said, “Yes.”

I said, “Until when?”

He said, “In the seventh death in the image of humans. Then the disbeliever enters the incarnations depending on his good deeds and sins. For if he had put forth good towards anyone, he is returned for a while as a strong, noble and feared person or the likes of that from that which is feared and dreaded. And if he had committed sins, he incarnates in the image of a wolf or monkey or pig or dog and we seek protection with Allah from that, and all praises due to Allah for His pardon.”

قال المفضل: سألت مولاي العالم منه السلام: هل يرد المملوك العبد مولى ويرد المولى مملوكاً عبداً وهل يكون المؤمن عبداً للكافر والكافر عبداً للمؤمن؟ قال الصادق: فأما المؤمن فلا يكون عبداً للكافر والكافر فلا يألو من خدمة المؤمن ولكن يألو من خدمة الكافر؛ وإنما المؤمن يرد مولى وسيداً ملكاً عزيزاً قوياً. قلت: يا مولاي، أيرد ملكاً آمراً ناهياً؟ قال: ويرد مولى للذي كان هذا المؤمن عبده وعبداً لهذا المؤمن لأنه أخص عبيده وأقربهم إليه وصاحب أمره، ولا يقطع شيئاً من دونه ويكون عليه معتمده في نفسه أمره ونهيه، ولا يقدم عليه أحد ولا يؤتمن إلا من خدمته، بل يعد ذلك مجازاة ومغرم وذخر لما قد سبق من وجوب حقه على أن يبعث المملوك الخاص الذي عليه المعول ملكاً عزيزاً منعماً ولا يبعث صاحبه مملوكاً لأنه قد ذلّ لكل واحد من صاحبه ذلة في الطاعة واكتساب الذخيرة بدل الزلة والمعصية واجترار السيئة والذنوب.

قلت: سيدي، كيف يرد فيما يرد فيه؟ قال: يردان شريفين عزيزين في أنسابهما، ويرد كل واحد منهما قريشياً. قلت: قريشياً؟ قال: نعم هاشمياً. ألا تعلم، يا مفضل، أن هذه الأنساب للمؤمنين والكافرين؟ قال المفضل: وكيف للمؤمنين والكافرين؟ قال منه السلام: نعم يا مفضل، إن المؤمنين والكافرين يدخلون في هذه الأنساب من الهاشمية والقريشية بحسناتهم وسيئاتهم. فالمؤمن يدخل في ذلك في الحسنات فيكون هاشمياً مؤمناً، والكافر طاغياً قريشياً.

قال المفضل: يا مولاي، وهل يكون ذلك فيمن قد تكرر وتركب. قال: نعم. قلت: إلى متى؟ قال: في الميتة السابعة في صورة الإنسانية؛ ثم يدخل الكافر في التراكيب على قدر حسناته وسيئاته، فإن كان قد قدم إحساناً إلى أحد يركب أمداً قوياً عزيزاً مهاباً أو أشباه ذلك مما يهاب ويحذر؛ وإن كان قد أجرم إليه ذنباً ركب ذنباً أو قرداً أو خنزيراً أو كلباً. نعوذ بالله من ذلك. والحمد لله على عفوهِ.



DOOR FIFTY-EIGHT



“ON KNOWING THE INCARNATIONS OF THE
DISBELIEVER WHO IS RIGHTEOUS TO HIS
HOUSEHOLD AND FAMILY AND OTHER THAN
THEM AND THE CAUSE IN THAT”





الباب الثامن والخمسون



في معرفة تراكيب الكافر البار بأهل بيته وأهله وغيرهم
وما العلة في ذلك؟



Al-Mufaddal said, “I asked my Master (Upon His Mention is Peace) and said to him, ‘There might be within us a disbeliever who is righteous to his family, kinsfolk and the rest of the people, and a disbeliever who is harmful to his household and other than them.’”

He said, “As for the disbeliever who is righteous to his family and other than them, he has a lenient aspect and is easy-going. And we might have within us a disbeliever who is hurtful to his brothers and other than them, so what do they incarnate into and return as?” *He said*, “As for the disbeliever who is righteous to his family and is good to them, he incarnates in the mold/container of a lion or tiger or what is similar to that and what is appropriate for strength and violence, so that he is strong and invincible in the eyes of the people. And that is from what came forth from him of the goodness that I mentioned, so he becomes feared in his incarnations.

Do you not see when a man compliments a man he says, ‘How admirable is he! He is like a lion,’ and they compliment him and revere him? That and the likes of it are a repayment for what came forth of his works. As for the disbeliever who is hurtful to his household and other than them, he incarnates into a bear or pig or monkey and the likes of that. He is wicked and of low status/value for us and in the eyes of the people. Do you not see that if the person mocks another person he says, ‘God curse him, how disgusting is he, it is as if he’s a bear or pig or dog,’ so they mock him and attribute to him impurity? This is all from what came forth from him towards his brothers and neighbors and relatives, and to Allah is the matter in His judgment and to Him is praise with what is from Him.”

قال المفضل: سألت مولاي على ذكره السلام فقلت له: قد يكون فينا الكافر البار بأهله وعشيرته وسائر الناس والكافر المؤذي لأهل بيته وغيرهم؟ قال: أما الكافر البار بأهله وغيرهم يكون لين الجانب سهل وقد يكون فينا الكافر المؤذي إلى إخوانه وغيرهم. ففي ماذا يركبان ويردان؟ قال: أما الكافر البار بأهله المحسن إليهم فإنه يركب في قلب أسد أو نمر وما أشبه ذلك. وما يناسب القوة والبطش فيكون قوياً منيعاً في أعين الناس وذلك مما تقدم منه من الإحسان الذي ذكرته فهو في تراكيبه مهاباً. أما ترى إلى الرجل إذا مدح الرجل قال لله درّه كأنه أسداً أو ضرغاماً يمدحونه ويجلونه. فهذا وما أشبه جزاء لما تقدم من أعماله.

وأما الكافر المؤذي لأهل بيته وغيرهم فإنه يركب دباً وخنزيراً أو قرداً وما أشبه ذلك فيكون خبيثاً ضعيف القدر عندنا وفي أعين الناس. أما ترى أن الإنسان إذا هجا إنساناً قال لعنه الله ما أقدره كأنه دباً أو خنزيراً أو كلباً فيهجوه وينسبوه إلى النجاسة؟ كل ذلك مما تقدم منه إلى إخوانه وجيرانه وأقاربه؛ والله الأمر بأحكامه، وله الحمد بما منه.



DOOR FIFTY-NINE



“ON KNOWING THE LETTERS AND
THE DISCONNECTION AND
CONNECTION AND SPEECH”





الباب التاسع والخمسون



في معرفة الحروف والفصل والوصل والكلام؟



The Knowledgeable One (From Him is Peace) said, “Allah did not create a single name except that He made for it a meaning. And He did not make for it a meaning except that He made for it a ghost. And He did not make for it a ghost except that He made for it limits. And He did not make for it limits except that He made for it a nature/character. And He did not make for it a nature except that He made for it a connection and disconnection. And the disconnected is not known except by the connected. And if He spoke to the people with the disconnected, they would not comprehend by it the connected.”

I said, “O Master, how is that and why did the people know speech and its meaning?” I said, “And what is it?”

He said, “The divided letters are twenty-eight letters, and attached to them are connections.”

I said, “And how is that O Master? May I be ransomed for you.”

He (From Him is Peace) said, “Do you not know, O Mufaddal, that speech is twenty-eight letters, a phrase between the creation and knowledge for them in what they denied? For if we said to a man ‘Alif’ (Arabic letter A) he would not understand anything from it. And if they are all gathered, they unite in one particular composition, and form a linked structure by which they can be understood/give meaning. So it is said to him, ‘Allah knows best that He is Allah,’ do you not see that here is a description and a name described with a description? Do you not see that the name is different from the spelling and that the detailed description is different from the connected? Do you not know that language/speech is a copy of the Book, and the Book cannot be except by spelling? Do you not know that spelling cannot be except by the letters? Do you not know that all language/speech comes out of twenty-eight letters and they are the lexical letters?”

Al-Mufaddal said, “O Master, has knowledge been completed by these?”

He (From Him is Peace) said, “As for Arabic, it has been completed, as for other than it then no.”

Al-Mufaddal said, “O Master, and what is that?”

He said, “Because the tongues, O Mufaddal, in the time of Abraham became confused so speech/language became in Hebrew. And the pillars of speech are four, and added to speech was the whistling and shouting/yelling and pecking, from the letters and their connections and details. And by speaking with it, all the confused tongues were known and every bird pronounced the most specific pronunciations. So whoever has known that has known the pronunciation of every bird and every flying/winged four-legged animal. And do you not know that if you whistle to the birds they whistle, and if you yell/shout at the pigeons and animals, they are driven away/deterred. And so you made them understand what they did not understand by shouting and yelling and pecking and whistling and barking and braying and howling. And what the mouth is opened by is shouting, and what comes out of the mouth is whistling, and what you return to the air is from the pecking. And what the mouth is opened by and comes out of the throat is from the yelling so understand that, God-willing, and in Him we trust and to Him we turn.”

قال العالم منه السلام: لم يخلق الله إسماءً إلا وجعل له معنى، ولم يجعل له معنى إلا وجعل له شبحاً ولم يجعل له شبحاً إلا وجعل له حدوداً، ولم يجعل له حدوداً إلا وجعل له فطراً، ولم يجعل له فطراً إلا وجعل له فصلاً ووصلاً؛ ولم يعرف المفصول إلا بالموصول، ولو كلم الناس في المفصول لما عقلوا به موصولاً.

قلت يا مولاي، كيف ذلك ولما عَرَفَ الناس الكلام ومعانيه؟ قلت: وما ذلك؟ قال: مقطع الحروف ثمانية وعشرين حرفاً علّقوا بها موصولات. قلت: وكيف ذلك يا مولاي؟ جعلني الله فداك. قال منه السلام: أما تعلم، يا مفضل، أن الكلام ثمانية وعشرين حرفاً عبارةً بين الخلاق ومعرفة لهم فيما أنكروه. فلو قلنا للرجل ألف ما فهم منها شيئاً. وإذا جمعت جميعاً تألفت تأليفاً واحداً محدوداً ونسباً منسوباً باجتماع المعرفة. فقليل له الله أعلم أنه الله أولاً ترى أن ههنا صفة وإسم موصوف بصفة؟ ألا ترى أن الإسم غير الهجاء والتفصيل غير الموصول؟ أما تعلم أن الكلام نسخة الكتاب والكتاب لا يجوز إلا بالهجاء؟ أما تعلم أن الهجاء لا يجوز إلا بالحروف؟ أما تعلم أن الكلام هو كله يخرج من ثمانية وعشرين حرفاً وهي الحروف المعجمة.

قال المفضل: يا مولاي، فهل بهذا تمت المعرفة؟ قال منه السلام: فأما العربية فتمت، وأما غيرها فلا. قال المفضل: يا مولاي، وما ذلك؟ فقال: لأن الألسن، يا مفضل، تبللت على عهد إبراهيم. فصار الكلام في العبرانية، وإن دعائم الكلام أربعة وزاد في الكلام الصغير والزجر والنقر من الحروف وتوصيلها وتفصيلها والكلام بها عرف جميع الألسن المتبللة ونطق كل طائر أدق نطق. فن عرف ذلك فقد عرف نطق كل طائر وإلى كل طائر ذو أربع من البهائم أو ليس تعلم أنك إذا صفرت في الطير صفر وتهتف بالحمام والبهائم فتزجر فلولا أنك اهتمتها ما لم تفهم بالزجر والهتف والنقر والصفير والنبج والنهيق والعوي، وما يفتح به الفهم فهو الزجر، وما يلزم من الفم فهو من الصفير، وما رددته إلى الهواء فهو من النقر، وما فتحت به الفم ويخرج من الخلق فهو من الهتف. فافهم ذلك إن شاء الله، عليه توكلنا وإليه أنبنا.



DOOR SIXTY



“ON KNOWING THE CLARIFICATION
OF THE SEVEN ADAMS AND THE
CYCLES AND NUMBERS”





الباب الستون



في معرفة بيان السبعة الآدميين والأدوار والعدد



Al-Sadiq said, “Before us there were seven Adams and seven cycles that have passed, and we are in the eighth cycle from the eighth Adam. And for every progeny there is an Adam sent forth from them, then a judgment and a reward and a punishment. For the Greater Gathering, Mohammed (Upon Us is His Peace and Mercy) will perform it. For if the cry comes in the last cycle, the reward of the people of that cycle becomes three groups:

A group becomes light, and a group is returned to the house of tribulation, and a group becomes that which is despicable and in the second cycle a copy. And the people of punishment go into these groups:

One group becomes of fire, and a group returns to the house of tribulation, and a group goes in the third cycle into *Maskh*. So what was of it of *Naskh* is from the people of reward, and what was of it of *Maskh* is from the people of punishment. Then the *Maskh* and *Naskh* go into the Greater Gathering and the last cycle. The door is finished, and peace.”

قال الصادق: كان قبلنا سبعة أودم وسبعة أدوار قد مضت ونحن في الدور الثامن من آدم الثامن، ولكل ذرية آدم بعث منهم؛ ثم حساب وثواب وعقاب. ففي الجمع الأكبر يقوم به محمد علينا سلامه ورحمته. فإذا جاء النداء في الدور الآخر صار ثواب أهل ذلك الدور ثلاث فرق: فرقة صارت نورانية وفرقة ردت إلى دار البلاء وفرقة صارت قشة وفي الدور الثاني نسخة؛ وصار أهل العقاب ثلاث فرق، فرقة صارت نيرانية وفرقة وردت إلى دار البلى وفرقة صارت في الدور الثالث مسخاً. فما كان منها نسخاً فهو من أهل الثواب وما كان منها مسخاً فهو من أهل العقاب. ثم يصير المسخ والنسخ في الجمع الأكبر والدور الآخر، تم الباب والسلام.



DOOR SIXTY-ONE



“ON KNOWING THE
SEVEN ADAMS”





الباب الحادي والستون



في معرفة السبعة الآرميين



Al-Sadiq said, “Judgment Day has already come up on them and the people of reward went to their stations. And the people of punishment went to their stations in four cycles of torture and groveling and the painful Hell and Fire. When the people of reward and the people of punishment received the same amount which came forth from them, they got out of there (Heaven and Hell) as Allah said, ‘They will dwell therein for ages. Nothing cool shall they taste therein, nor any drink. Save a boiling fluid and a fluid, dark, murky, intensely cold. A fitting recompense (for them),’¹⁴² in proportion to their evil works and goodness in the cycle and that is due to Allah’s words, ‘Everything (that exists) will perish except His own Face.’¹⁴³ And the Fire is the fastest of the two Houses to respond due to Allah’s words, ‘They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: for thy Lord is the (sure) accomplisher of what He planneth.’¹⁴⁴ And when the people of punishment came out, they became three groups:

One group returned to a house of greater punishment, those are the ones who are in there forever. And a group returned to the house of tribulation. And a group became insignificant/despicable, moving in the image of a worm and that is Allah’s words, ‘Further, make him march in a chain, whereof the length is seventy cubits! This was he that would not believe in Allah Most Great.’¹⁴⁵ He says, make him march forth in torment in seventy fashioned creations and Allah said, ‘When behold, they shall be in the awakened state,’¹⁴⁶ meaning in a worm that stays awake and does not sleep and does not marry and nothing of creation is in it, neither offspring nor eggs. Then Allah said, ‘Then do We return him (to be) the lowest of the low.’¹⁴⁷ Allah is saying, in a worm that has no lineage and no offspring, and nothing of creation is more evil than it or more despicable than it. So when the Day of Resurrection takes place, meaning the day of the resurrection/rise of Mohammed, the despicable will fade, then the people of reward will come out of the four cycles and become three groups:

A group returns to the best of rewards and that is the *Fardous* Paradise and it is the Paradise of immortality! A group returns to the house of refinement/filtration, and a group to the crops of the birds and the stomachs of the fish. Then it goes into *Naskh* seventy times, then it fades away in the Greater Gathering. And the despicable are seven species of birds and fish and beasts and predatory/wild animals and vermins and stones and plants, and seventy kinds of fish and seventy kinds of wild and domestic beasts, and seventy kinds of wild and domestic predatory animals and that’s Allah’s words, ‘There is not an animal (that lives) on the earth, nor a being that flies on its wings, but are nations like you.’¹⁴⁸ So the best of the beasts are the ones with the tastiest meat and milk, and the best of the birds are those that have crops and gizzards, and the best of fish and the ones with the tastiest meat are those that have scales. So what was of it as such is *Naskh* and what is other than that is *Maskh*. And those of the despicable type that are in the womb have tails and that which

¹⁴² *The Holy Qur’an*, Chapter 78, Verses 23-26

¹⁴³ *The Holy Qur’an*, Chapter 28, Verse 88

¹⁴⁴ *The Holy Qur’an*, Chapter 11, Verse 107

¹⁴⁵ *The Holy Qur’an*, Chapter 69, Verses 32-33

¹⁴⁶ *The Holy Qur’an*, Chapter 79, Verse 14

¹⁴⁷ *The Holy Qur’an*, Chapter 95, Verse 5

¹⁴⁸ *The Holy Qur’an*, Chapter 6, Verse 38

قال الصادق: لقد قامت عليهم القيامة وصاروا أهل الثواب إلى منازلهم؛ وأهل العقاب إلى منازلهم في أربعة أدوار من العذاب والهوان والسعير الأليم والحريق. فلما اكتفى أهل الثواب وأهل العقاب بقدر ما كان منهم وخرجوا منها كقوله تعالى: «لَا يَبْنِيَنَّ فِيهَا أَحْقَابًا. لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا. إِلَّا حَمِيمًا وَغَسَّاقًا. جَزَاءً وَفَاقًا». موافق أعمالهم السيئة والخير في الدور وذلك قوله تعالى: «كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ». والنار أسرع الدارين جواباً لقوله تعالى: «خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ».

ولما أخرج أهل العقاب صاروا ثلاث فرق، فرقة ردت إلى دار فيها أشد العذاب أولئك هم فيها خالدون. وفرقة ردت إلى دار البلى، وفرقة قشاشاً تنتقل في صورة دودة وذلك قوله تعالى: «فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ. إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ». يقول اسلكوه المشقة في سبعين خلقة مصورة.

وقال الله تعالى: «فَإِذَا هُمْ بِالسَّاهِرَةِ». يقول في دودة تسهر ولا تنام ولا تتزوج ولا يكون فيها شيء من الخلق ولا ولد ولا بيض. ثم قال تعالى: «ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ». يقول تعالى: دودة لا عقب لها ولا ولد ولا شيء من الخلق أشر منها ولا اخسف منها.

فإذا كان يوم القيامة أي يوم قيام محمد فيتلاشى القشاش، ثم يخرج أهل الثواب من الأدوار الأربعة، فيصيرون ثلاث فرق: فرقة ترد إلى أفضل الثواب وهو إلى جنة الفردوس وهي جنة الخلد. وفرقة ترد إلى دار التصفية، وفرقة إلى حواصل الطير وبطن السمك، ثم تنسخ سبعين مرة فتتلاشى في الجمع الأكبر، والقشاش سبع أصناف طير وسمك وبهائم وسباع وهوام وحجارة ونبات وسبعين نوع سمك وسبعين نوع بهائم برية وأهلية وسبعين نوع سباع برية وأهلية. وذلك قوله: «مَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ». فأزكى البهائم وأطيبها لحماً ولبناً ما كان أكثر وأزكى الطيور، ما كان له قوائم وحواصل؛ وأزكى الأسماك وأطيبه لحماً ما كان له فلس؛ فما كان منها هكذا فهو نسخ وما كان سوى هذا فهو مسخ، وما كان من القشاش في رحم فله أذنان،

is in the eggs also has a tail. And that which is in the womb breastfeeds and that which is in the eggs pecks and gathers. And what is *Naskh* is good to eat, and what is *Maskh* is *haram* (impermissible) to eat and his self and his organs lessen, like the predatory beasts and the predatory birds, and the vermins are *Maskh* that turn into the essence which it originated from.

And pearl and ruby and peridot are *Naskh*, and iron and copper and lead are *Maskh* and that is what Allah reported in His Book, ‘There is not a thing but celebrates His praise: And yet ye understand not how they declare His glory! Verily He is often Forbearing, Most Forgiving!’¹⁴⁹ And Allah said, ‘Say: Be you stones or iron, Or [any] creation of that which is great within your breasts. And they will say: Who will restore [return] us? Say: He who brought you forth the first time. Then they will nod their heads toward you and say: When is that? Say: Perhaps it will be soon.’¹⁵⁰ And Allah said, ‘Do they not look at Allah’s creation, (even) among (inanimate) things. How their (very) shadows turn round, from the right and the left, prostrating themselves to Allah, and that in the humblest manner?’¹⁵¹ And Allah said, ‘Each one knows its own (mode of) prayer and praise.’¹⁵² For that is the detail in the matter of the cycles, and peace.”

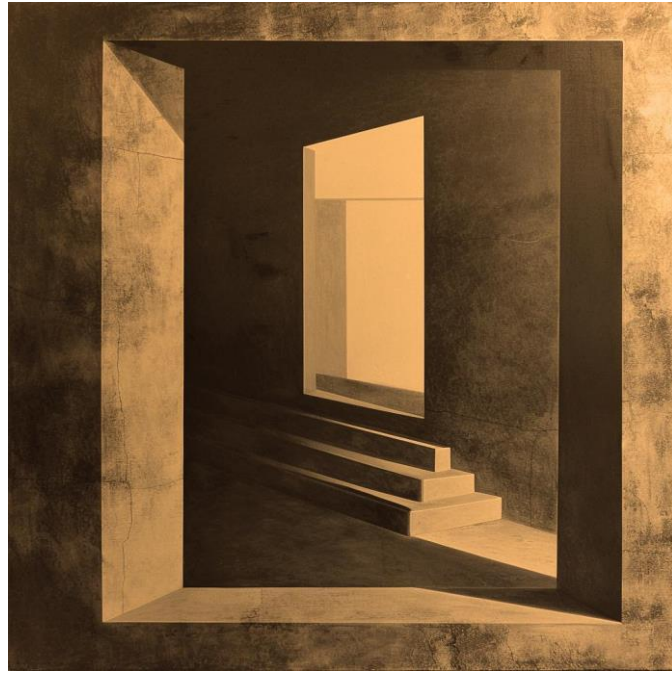
¹⁴⁹ *The Holy Qur’an*, Chapter 17, Verse 44

¹⁵⁰ *The Holy Qur’an*, Chapter 17, Verses 50-51

¹⁵¹ *The Holy Qur’an*, Chapter 16, Verse 48

¹⁵² *The Holy Qur’an*, Chapter 24, Verse 41

وما كان في البيض فهو له ذنب، وما كان في الأرحام فهو يرضع وما كان في البيض فهو يزق ويلقط؛ وما كان نسخ طاب أكله وما كان مسخ حرام أكله، وتقل نفسه وجوارحه مثل السباع البهائم ثم سباع الطيور والهوام مسخ تقلب إلى الجوهر الذي كانت منه؛ والدر والياقوت والزبرجد نسخ؛ والحديد والنحاس والرصاص مسخ؛ وهو ما أخبر الله في كتابه: «وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا». وقال تعالى: «كُونُوا حِجَارَةً أَوْ حَدِيدًا. أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا». وقال تعالى: «أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَتَّهُونَ ظِلَالُهُ عَنِ الْيَمِينِ وَالْشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ». وقال تعالى: «كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ». فهذا البيان في شأن الأدوار، والسلام.



DOOR SIXTY-TWO



“ON KNOWING THE CHARACTERISTICS
AND CORNERS AND PARTS”





الباب الثاني والستون



في معرفة الطبائع والطرائف والقدر



Al-Sadiq said, “Understand, may Allah make you firm upon the stable speech. Verily, Allah spread out His light. Then He created from it a part and image. Then He commanded it to cut images and parts. So they came forth as images and parts on the spread-out light. Then they worshiped Allah and did not disobey Him. Then He commanded that spread-out fire be created and He commanded that parts be cut from it and that *houri* birds come forth from it. So they came forth to Allah as worshipers. So the light-beings prepared to mix with the fiery, so some of them mixed. So He spread out a creation from two creations, then He commanded it to create wind. So it created, then He commanded it to cut from it parts and He created/fashioned from it images and they came forth to Allah as worshipers. And He commanded the fiery not to mix with the windy and some of it mixed. So He spread out the earth that was mixed. And He commanded it to create water so it created, and He fashioned images from it and cut from it parts. So He commanded the windy not to mix in the watery, and they mixed. Then He created mud from the two seas, the pure and fresh and the salty. Then He commanded it and cut parts from it and fashioned images from it. And He commanded the watery not to mix with the muddy and some of them mixed. So He spread forth from it what was the beginning of the four mixed creations: light, fire, wind and water. And He spread forth from that the mud/clay of Adam, then He created the matter of the Hereafter, so the traits were installed. And of a thing, half is created above and the other half is created below from the rock. And He placed on it the earth/land, because its surface is on a whale and the whale became placed on water, and the water became placed on the rock, and the rock is white and it is on air, between the air and the rock, and the *jinn* are there, trapped, dwelling in layers.

Then He created Adam and made him inhabit the back of it. And He commanded him and forbade him and made his reward in the commanding and forbidding in this world and the Hereafter and what is on the back of the layer of what Allah ordained for him and his seed from its food, drink, sleep and seeking marriage partners. Then He allowed for them in it its lusts and adornments and playfulness, then Allah said in His Holy Book, ‘Wealth and sons are allurements of the life of this world. But the things that endure, good deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation for) hopes.’¹⁵³ For that which endures from the good deeds is commanding good, and what they do to obey Him, and [what they do] regarding their leniency towards this world and its adornments and falsehood and marriage partners and money, and Allah said, ‘O ye who believe! Truly, among your wives and your children are enemies to yourselves: so beware of them!’¹⁵⁴ Then Allah said, ‘Your riches and your children are but a trial; but in the Presence of Allah, is the highest Reward.’¹⁵⁵ And He made them desire the things which endure/last and He made what perishes a trial for them and He commanded them to beware of them. As for that which they were forbidden from, there came to them punishments and ailments and tribulations from the kinds of maladies and lack of offspring and selves. And when they did not do what they were commanded with from

¹⁵³ *The Holy Qur'an*, Chapter 18, Verse 46

¹⁵⁴ *The Holy Qur'an*, Chapter 64, Verse 14

¹⁵⁵ *The Holy Qur'an*, Chapter 64, Verse 15

قال الصادق: افهم ثبتك الله بالقول الثابت إن الله سطح نوره، ثم خلق منه قدّة وصورة، ثم أمره أن يقد صوراً وقدّاً. فأقاموا صوراً وقدّاً على النور المسطوح ثم عبدوا الله ولم يعصونه، ثم أمر أن يخلق ناراً مسطوحة وأمره أن يقدّ منها قدداً ويصير منها طيوراً حوراً، فقاموا لله عابدين. فتهيات النورانية أن تختلط في النارية فاختلط بعضها؛ فسطح خلق من خلقين ثم أمره أن يخلق ريحاً، فخلق ثم أمره فقدّ منها قدداً وصوّر منها صوراً فقاموا لله عابدين فأمر النارية أن لا تختلط في الريحية، فاختلط بعضها.

فسطح الأرض الذي اختلط فأمره أن يخلق ماء فخلق وصوّر منها صوراً وقدّ منها قدداً فأمر الريحية أن لا تختلط في المائية فاختلط ثم خلق طيناً من البحرين العذب الفرات والملح الأجاج ثم أمره وقدّ منه قدداً وصوّر منه صوراً فأمر المائية أن لا تختلط بالطينية فاختلط البعض فسطح منه ما كان بدء الخلق الممزوج الأربعة النور والنار والريح والماء، وسطح منه طينة آدم ثم خلق من شأن الآخرة فركبت الأطباع، ومن الشيء نصفه خلق عالياً ونصفه خلق سافلاً من الصخرة وهم عليها قرار الأرضين لأن سطحه على حوت وصار الحوت على الماء، وصار الماء على الصخرة، والصخرة بيضاء وهي على الهواء ما بين الهواء إلى الصخرة والجن هناك جامدة مركب الطبقة.

ثم خلق آدم وأسكنه ظهرها وأمره ونهاه وجعل ثوابه في الأمر والنهي في الدنيا والآخرة، وما على ظهر الطبقة مما أجرى عليه الله وعلى ذريته ومنه مأكلها ومشربها والنوم، وطلب الأزواج. ثم قد فتح لهم فيها من شهواتها وزينتها ولهوها ولعبها. ثم قال تعالى في كتابه العزيز: «الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا». فالباقيات الصالحات الأمر بالمعروف وما يعملون إلى طاعته وتركيب مزاجه في زخرفها وباطلها وأزواجها وأموالها. وقال تعالى: «يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عِدْوَةٌ لَكُمْ فَاحْذَرُوهُمْ». ثم قال تعالى: «إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ». ورغبهم في الباقيات وجعل ما يفنى فتنة لهم وأمرهم أن يتحذروا منهم. فأما الذي قد انتهوا عنه فقد جاءتهم العقوبات والآفات والبلى من أنواع الأسقام ومن نقصان الأولاد والأنفس ومتى لم يقيموا ما أمروا به

the obedience of Allah, there came to them the punishment which He promised them of *Maskh* and lowliness. And Allah said about the progeny of those who came forth from the sons of Adam that He destroyed them with the punishment of this world and with the punishment of the Hereafter. Some of them were those who were taken by the flood, and of them were those who were taken by the trembling, and of them were those who went into *Maskh* as monkeys and pigs and the likes of that of the torture of the Hereafter.

Then Allah said, ‘And indeed We will make them taste the smaller punishment prior to the supreme punishment in order that they may (repent and) return.’¹⁵⁶ Meaning that they stop doing what they were forbidden from. And Allah said, ‘If ye are grateful, I will add more (favors) unto you; But if ye show ingratitude, truly My punishment is terrible indeed.’¹⁵⁷ Allah says, ‘If ye are grateful, I will add more (favors) unto you.’ Meaning an increase in the rewards of this world and the Hereafter in money and progeny and living. And Noah had said, ‘Seek forgiveness from your Lord, He is Oft-Forgiving, He sends the sky upon you in abundance and He supports you with money and offspring and He makes for you gardens and makes for you rivers.’¹⁵⁸ Allah is saying, sooner and later, so glorify Him sooner and later, He that placed for you therein a listener in another will.¹⁵⁹ They have Proofs and Messengers that tell them about their Lord in proportion to what they were forbidden from. So when they turned away from their Messengers, He made their end the same as their beginning. Then they turned back to Him, for Allah said, ‘And behold! Ye come to us bare and alone as We created you for the first time.’”¹⁶⁰ Then he said, “And you have known the first creation, so will you not remember?”¹⁶¹ And He, the Almighty, said, ‘Is not He who created the heavens and the earth able to create the likes of them? Yes, (it is so); and He is the Knowing Creator. The command is only when He intends a thing that He says to it: Be, and it is. So exalted is He in whose hand is the realm of all things, and to Him you will be returned.’¹⁶² For the realm is the realm of the path and the first parts. And everyone’s part is a path and a realm with the Knower, the Ancient One. Allah is much higher than what the wrong-doers say. To Him is praise always and forever, and upon Him the believers should depend.”

¹⁵⁶ *The Holy Qur'an*, Chapter 32, Verse 21

¹⁵⁷ *The Holy Qur'an*, Chapter 14, Verse 7

¹⁵⁸ *The Holy Qur'an*, Chapter 71, Verses 10-12

¹⁵⁹ The meaning of this sentence seems unclear, however this is how it appears within the Arabic text.

¹⁶⁰ *The Holy Qur'an*, Chapter 6, Verse 94

¹⁶¹ *The Holy Qur'an*, Chapter 56, Verse 62

¹⁶² *The Holy Qur'an*, Chapter 36, Verses 81-83

من طاعة الله جاءهم من العذاب ما وعدهم به من مسخ وخسف. وقد قال تعالى في ذرية من تقدم من ولد آدم فإنه أهلكهم بعذاب الدنيا وبالعذاب الآخرة فمنهم من أخذهم بالطوفان، ومنهم من أخذتهم الرجفة، ومنهم ممن مسخ قردة وخنزير وأشباه ذلك من عذاب الآخرة. ثم قال تعالى: «وَلَنَذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ». أي يعني يتناهون عما نهوا عنه.

وقال تعالى: «لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ». يقول تعالى: «لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ». يعني في ثواب الدنيا والآخرة زيادة في الأموال والأولاد والمعاش. وقد قال نوح: استغفروا ربكم إنه كان غفراً يرسل السماء عليكم مدراراً ويمددكم بأموال وبنين ويجعل لكم جنات ويجعل لكم أنهاراً. يقول تعالى عاجلاً وآجلاً فوقروا الله سبحانه عاجلاً وآجلاً الذي جعل لكم فيها مستمعاً في مشيئة أخرى لهم حججاً ورسلاً يخبرونهم عن ربهم بحمد ما نهوا عنه. فلما أعرضوا عن رسلهم ختم بما فتح لهم ثم أنابوا إليه مثاباً. فقال جل ذكره: «لَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ». ثم قال: «لَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَى فَلَوْلَا تَذَكَّرُونَ». وقال تعالى: «أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ». إنما أمره إذا أراد شيئاً أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ. فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ». فالملكوت هو ملكوت الطريق والقصد الأولى والكل قده طريقة وملكوت في العليم القديم تعالى الله عما يقول الظالمون علواً كبيراً. وله الحمد دائماً وأبداً وعليه فليتوكل المؤمنون.

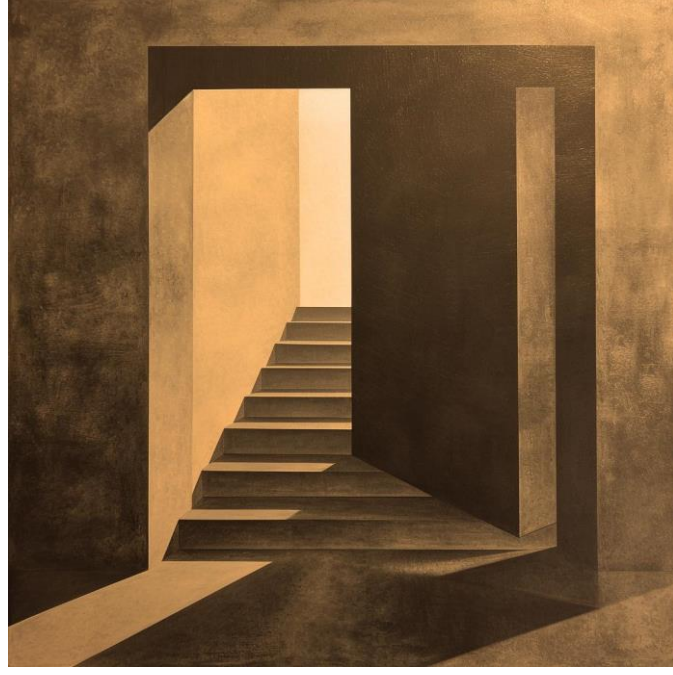


DOOR SIXTY-THREE



“ON KNOWING THE INDIVIDUAL AND
HIS SELF WITH FOUR CHARACTERISTICS
AND FOUR PILLARS AND FOUR CORNERS”





الباب الثالث والستون



في معرفة المرء ونفسه بأربع طبائع وأربع دعائم
وأربع أركان



In explaining that, Al-Sadiq said, “The characteristics of a person are: the black and the yellow and the mucus and the blood, and the corners of light and fire and wind and water and a mud/clay image. He looks in light and eats and drinks by fire, and he has intercourse and moves and finds taste and flavor by water, for that is a door from his image. For if these corners descend in the self, they are nine seeking, and finding the beginning of its creation is his mind. And that is his guide, and his sight, and his way, and his key, and with it he completes what he was sent down with. For if the support of his mind was of light, he becomes a memorizing, intelligent, quick-witted and clever knowledgeable one/clairvoyant. He knows about that from his maturity and glory and how and why. And when he benefitted [from these gifts], he knew his path and his destination in all clarity. So by that he would have realized mortality, and he lives while remaining devoted to monotheism.

And the morals are by obedience, so if he does that he becomes aware of what has passed and he increases in what he is upon. And upon that he comes and knows what he is in and from what thing he is here and where he is going to. And he does not find yellow except in yellow, nor red except in red, nor black except in black, and no whiteness except in whiteness. And he does not find except a smell or sweetness or bitterness or sourness or saltiness. So when he knows the red without the redness, and the yellow without the yellowness, and the white without the whiteness, and the black without the blackness, then that is the completion of his knowing.

How does he renew his illusion, and his illusion is not except by the support of his mind? And it might be that the self runs in him while it is hot/in a heated condition, then it runs through him while it is cold/in a cold condition. So if the hot one comes upon him, he is joyful and vain and rested and delighted and glad and he commits adultery and fornicates and is shaken and happy. And if the cold one comes upon him, he is grieved and saddened and lowered and humiliated and forgetful and hopeless. For these are the symptoms which ill health comes from, and its course is food and drink in hours that are not agreeable hours for that drink and food. So he endures the pains from the colors and ill health according to the causes and needs. And peace.”

قال الصادق: في شرح ذلك، إن طبائع الإنسان هي: السوداء والصفراء والبلغم والدم، وأركان النور والنار والريح والماء وصورة طينية. نظر في النور وأكل وشرب بالنار وجامع وتحرك ووجد الذوق والطعم بالماء فهذا باب من صورته فإذا نزلت في النفس هذه الأركان كانت تسعة تسعى وإيجاد بدء خلقها عقله وهو دليله ونظره وسبيله ومفتاحه وبه يستكمل ما أنزل به فإذا كان تأييد عقله من النور كان عالماً حافظاً ذكياً فهِمّاً فطيناً يعلم بذلك من نضجه وعزه وكيف وَلِمَ فلما أفاد عرف مجراه وموصله ومفصله فيكون قد أدرك بها الفناء وعاش بالبقاء بإخلاص الوجدانية، والآداب بالطاعة فإذا فعل ذلك كان مستدرِكاً لما قد فات وأزاد على ما هو عليه فعلى ذلك يأتي وعرف ما هو فيه ومن أي شيء هو ههنا وإلى ما هو صائر إليه ولا يجد أصفر إلا في أصفر ولا أحمر إلا في أحمر ولا أسود إلا في أسود ولا بياض إلا في البياض. ولا يجد إلا شماً أو حلواً أو مرّاً أو حامضاً أو مالحاً، فإذا عرف الأحمر من غير حمرة والأصفر من غير صفرة والأبيض من غير بياض والأسود من غير سواد، فكان تمام معرفته كيف يحدد وهمه ولا يكون وهمه إلا بتأييد عقله وقد يكون أن تجري فيه النفس وهي حارة ثم تجري فيه وهي باردة فإذا حلت به الحارة فقد سرّ وبطر وارتاح وابتهج واستبشر وفجر وزنا واهتز وفرح، وإذا جاءت به الباردة اهتم وحزن وقل وذل ونسي واستئس فبه العوارض التي يكون منها الأسقام وأن سبيلها المأكول والمشروب في ساعات لا تكون ساعات موافقة لذلك المشرب والمأكول بحد خطية فيستوجب الآلام من الألوان والأسقام على موجب العلل والحاجة، والسلام.



DOOR SIXTY-FOUR



“ON KNOWING WHAT ALLAH CREATED
AND CUT INTO PARTS”





الرابع والستون



في معرفة ما خلق الله وأقر منه القدر



Al-Sadiq said, “Verily, Allah cut the parts and fashioned the images and He created the light. Then He veiled the fire with wind. Then He created water and veiled the water with wind. And He created mud from the foam of the sea, so water was veiled by it. And from the light He created the angels in images. And from the fire He created the *jinn* in images. And mud is the image of Adam, and Adam was created from mud and fire and wind and water, and that is from the affair of this world. And He created the light from the affair of the Hereafter, and the wind from the affair of the Hereafter. And that is because of Allah’s saying, ‘*There are among us some that are righteous, and some the contrary: we follow divergent paths.*’¹⁶³ Allah says that He composed an essence and He created from an essence and cut from it images of you, from your essence. Then the angels began seeing all creatures, and the creatures from creation did not see them except the *jinn*. Because they were created from fire and that is Allah’s saying, ‘*And the Jinn race, We had created before, from the fire of a scorching wind.*’¹⁶⁴ And no one from the *jinn* or men see them except those whom Allah has honored. Rather, the people see them in the essence of light that was described. So the human being began eating and drinking by fire, and looking and knowing by light, and hearing and smelling by wind, and he finds the tastiness of the food by water and he moves by the wind. For if it wasn’t for the fire that is in his stomach, the condition of food and drink in his stomach would not be digested. And if it wasn’t for the wind, the fire of the stomach would not be ignited nor would the weight in his stomach leave him nor the coldness of the water. And if it wasn’t for the light, he would not see. And if it wasn’t for the soul/spirit, he wouldn’t have come nor gone. For mud is his image and the bones in his body are like the trees and the earth/land, and the blood in his body is like water on earth/land. And there is nothing to sustain the earth/land except water, and nothing sustains the body of the human except blood. And the hair on his body is like the grass on the face of the earth. And the brain is the sediment of the blood and its foam.

As such was the human created from the affair of this world and the Hereafter. For if Allah joins them together, his life is established on Earth, because it came down from Heaven to this world from the affair of the Hereafter. So if Allah splits/distinguishes between them, that split happens by death because his spirit came down to the Earth from the affair of the Hereafter. For life is on Earth and death is in Heaven, and that is because He distinguishes between the spirit and body so long as it is from the affair of this world.

And if he dies then his soul and the light and the fire return to the first part, and the body is left in this world. Because the wind dries and stiffens the mud, so it becomes remnants and everything returns to its essence that it was created from. Then the spirit moves by the self and the self’s movement is from the spirit/soul, so what was from the self of the believer is from hot light that is sustained/supported by the brain. And what is from the self of the disbeliever is coldness/cold supported by fire. For the believer’s image is light and the disbeliever’s image is fire and the movement in them is from the spirit/soul. So what is moved by light and the spirit/soul is from his right and

¹⁶³ *The Holy Qur’an*, Chapter 72, Verse 11

¹⁶⁴ *The Holy Qur’an*, Chapter 15, Verse 27

قال الصادق:

إن الله أقد القدود وصور الصور وخلق النور، ثم حجب النار بالريح، ثم خلق الماء وحجب الماء بالريح وخلق الطين من زبد البحر فحجب به الماء ومن النور خلق الملائكة مصورين، والنار خلق منها الجن مصورين، والطين صورة آدم وخلق آدم من طين والنار والريح والماء وذلك من شأن الدنيا، وخلق النور من شأن الآخرة، والريح من شأن الآخرة، وذلك لقوله تعالى: «وَأَنَا مِّنَ الصَّالِحِينَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قَدَدًا». يقول تعالى: كون جوهرًا خلق من جوهر وأقد منه صوراً منكم من جوهركم ثم أن الملائكة صاروا يرون جميع الخلائق والخلائق لا يرونهم من الخلق إلا الجن، لأنهم خلقوا من نار وذلك قوله تعالى: «وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُومِ». ولا يراهم من الجن والإنس إلا من أكرمه الله وإنما يراهم الناس في جوهر النور الذي وصف، فصار الإنسان يأكل ويشرب بالنار وينظر ويعلم بالنور ويسمع ويشم بالريح، ويجد لذة الطعام بالماء ويتحرك بالريح. فلولا أن النار في معدته فما عظمت حالات الطعام والشراب في جوفه، ولولا الريح لما التهب نار المعدة ولا خرج الثقل من بطنه ولا برد الماء، ولولا النور ما رأى بصره، ولولا الروح لما جاء ولا ذهب فالطين صورته والعظم في جسده بمنزلة الشجرة والأرض، والدم في جسده بمنزلة الماء في الأرض، ولا قوام للأرض إلا بالماء، ولا قوام لجسد الإنسان إلا بالدم والشعر على جسده كالعشب على وجه الأرض. والمنخ رسب الدم والزبد له. هكذا الإنسان قد خلق من شأن الدنيا والآخرة. فإن جمع الله بينهما صارت حياته في الأرض لأنها نزلت من السماء إلى الدنيا من شأن الآخرة. فإذا فرق الله بينهما صارت تلك الفرقة بالموت لأن روحه نزلت إلى الدنيا من شأن الآخرة. فالحياة بالأرض والموت في السماء، وذلك أنه فرق بين الروح والجسد إذا دامت من شأن الدنيا، وإذا مات فردت الروح والنور والنار إلى القدة الأولى وترك الجسد في الدنيا، لأن الريح ينشف ويبس الطين فيصير رفاتا ويرد كل شيء إلى جوهره الذي خلق منه.

ثم تحركت الروح بالنفس والنفس حركتها من الروح. فما كان من نفس المؤمن فهو من نور حار مديداً بالعقل، وما كان من نفس الكافر فهو بارد مديداً بالنار. فالؤمن صورته نور والكافر صورته نار، والتحريك فيهما من الروح. فما تحرك بالنور والروح من يمينه،

what is moved by fire is his left. And that is Allah's words, 'Then he that will be given his Record in his right,'¹⁶⁵ he reads it. And as for the one who receives his book with his left, he will not be able to read it. And death is a mercy from Allah towards his believing servant, and it is revenge from Allah towards the disbeliever. And if Allah wills that He brings His believing servant out of this world to the Hereafter, then He has mercy on him and forgives him. And He brings him out of his prison and invites him to His mercy and returns him to His light, because this world is the prison of the believer and a Paradise for the disbeliever. And if Allah wills shame for the disbeliever, He causes him to die and ruins his power. Then He brings him out of his Paradise and returns his self to the fire. And for Allah there are two punishments in this world, one of them is from the spirit/soul in the torment of the Hereafter, and the other is from setting them against one another, for Allah said, 'Then do we make the wrong-doers turn to each other, because of what they earn'¹⁶⁶ of sins, for each of that is a punishment for the soul and verily, that is sickness and poverty. And all that is made as a punishment for the believers and an indignation for the disbelievers and the worst of torture in the Hereafter and revenge in this world. And there is no indignation upon the believer in this world nor punishment in the Hereafter, and that is not so except by a sin. And sin is from desire, so what is from that from the believer is a mistake and forgetfulness. And what is from the disbeliever is deliberate and ingratitude and violation and envy, and that is Allah's words, 'We have thrown in it every contumacious Rejecter (of Allah) from selfish envy, after the Truth hath become Manifest unto them.'¹⁶⁷

And the first creation to worship Allah were the angels, and their image is from light and they do not sin nor commit mistakes nor transgress against what they were commanded with, they are obedient to Allah in the Covenant He took upon them and the promise and the trust. And they did not change nor trade anything from that which they were commanded, they know that there is no God but Allah.

So when He created the *jinn*, they enticed one another, so He clouded them, and they mixed with them, so the ones who do not perform the works of the angels do not see them. And that was made a veil between them, for the veils are seven: A veil between the individual and the soul/spirit, a veil between the soul/spirit and the angels, a veil between the angels and the *jinn*, and a veil between the *jinn* and humans. The first to believe in the construction of the Earth were the *jinn*, but they committed abominations on it with corruption and bloodshed. And they forgot the promise and Covenant and trust and they remained on Earth, then they perished and that is Allah's words, 'I (Allah) will create a vicegerent on earth. They (The Angels) said: Wilt Thou place therein one who will make mischief therein and shed blood whilst we do celebrate Thy praises and glorify Thy holy (name)? He said: I know what ye know not. And He taught Adam the names of all things.'¹⁶⁸ So He created Adam and taught him the names and the number of years and the math/calculation.

¹⁶⁵ *The Holy Qur'an*, Chapter 69, Verse 19

¹⁶⁶ *The Holy Qur'an*, Chapter 6, Verse 129

¹⁶⁷ *The Holy Qur'an*, Chapter 50, Verse 24; Chapter 2, Verse 109

¹⁶⁸ *The Holy Qur'an*, Chapter 2, Verses 30-31

وما تحرك بالنار فهو شماله، وهو قوله تعالى: «فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ» فإنه يقرأه وأما من أُوتِيَ كتابه بشماله فلن يحسن قراءته والموت رحمة من الله إلى عبده المؤمن ونقمة من الله إلى الكافر، وأن الله إذا أراد أن يخرج عبده المؤمن من الدنيا إلى الآخرة فقد رحمه وعفى عنه، وأخرجه من سجنه ودعاه إلى رحمته وردّه إلى نوره لأن الدنيا سجن المؤمن وجنة الكافر.

وإذا أراد الله هوان للكافر أزهق نفسه وخرّب صولته ثم أخرجه من جنته فردت نفسه إلى النار، والله في الدنيا عقوبتان، أحدهما من الروح في عذاب الآخرة والأخرى من تسليط بعضهم لبعض لقوله تعالى: «وَكَذَلِكَ نُؤَيِّ بِعُضِّ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ» من الذنوب. فما كانوا من ذلك فكل عقوبة للروح وأن ذلك سقم وفقر وكل ذلك جعل للمؤمنين عقوبة وللكافرين نقمة، وسوء العذاب في الآخرة ونقمة في الدنيا، وليس على المؤمن نقمة في الدنيا ولا عذاب في الآخرة ولا يكون ذلك إلا بذنب، والذنب من الشهوة فما كان من المؤمن فإن ذلك خطأ ونسياناً، وما كان من الكافر فتعمد وجرود واعتداء وحسد. وذلك قوله تعالى: «الْقَيْنَا فِيهَا كُلَّ كَفَّارٍ عَنِيدٍ حَسِداً مِنْ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ».

فأول خلق عبدوا الله الملائكة وصورتهم من نور ولا يخطئون ولا يزلون ولا يتعدون ما أمروا به مطيعين لله فيما أخذ عليهم من الميثاق والعهد والأمانة ولم يغيروا ولم يبدلوا شيئاً مما أمروا به عارفين لا إله إلا الله. فلما خلق الجن فتن بعضهم لبعض فألقى عليهم غشاوة وخالطوهم فلا يرون الملائكة الذين لم يفعلوا مثل أفعالهم، وجعل ذلك حجاباً بينهم. فالجيب سبعة:

حجاب بين المرء والروح، وحجاب بين الروح والملائكة، وحجاب بين الملائكة والجان، وحجاب بين الجن والإنس، فأول من آمن بعمارة الأرض الجن، ففسقوا فيها بالفساد وسفك الدماء، ونسوا العهد والميثاق والأمانة وبقوا في الأرض قائمين. ثم هلكوا وذلك قوله تعالى: «إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً». قالوا: أتجعل فيها من يفسد فيها ويسفك الدماء ونحن نسبح بحمدك ونقدس لك؟ قال: «إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ». وعلم آدم الأسماء كلها. خلق آدم وعلمه الأسماء وعدد السنين والحساب،

Then He brought Adam down to Earth and commanded the celestial objects (i.e. planets and such) to rotate. And in the time of the *jinn* the celestial objects did not rotate. So he remained along with his seed in the territory of territories, cut out from the calculations of the Arabs and Persians and Romans, and the sum of the calculations of India and the territories of the calculations of India, and they are eight. Seven of them rotate and one does not move, that is the territory of the *jinn*. So He made seven territories in the orbit rotating around their own axis. So because of that day and night were known.

Then He made with it twelve constellations, and from that the year and months were known. And the months are known to be thirty days, because the sun rises in each constellation for thirty days. And He made the day like the year, because He made for the day twelve hours so the hours were made like the months. And the night became not counted from the life of the human because sleep is the brother of death, and by it it was inferred that the dead are brought to life for the sleeping awoken. And verily, death is known from sleep, and resurrection from life after death is known from waking.

And the characteristics of a person are known from the rotation of the celestial bodies/orbits and the rising of the constellations/zodiac, and what is in it of the retreating stars and the stars which rise and set. And if the rotating/spinning stops, then night will not be known from day nor day from night, and the Earth shall be made perfect by the power of Allah, the Exalted, who has the creation and the command.”

ثم أهبط آدم إلى الأرض وأمر الفلك بالدوران وكان الفلك على عهد الجان لا يدور، فبقى هو وذريته في إقليم الأقاليم انقطاع حساب العرب والعجم والروم ومبلغ حساب الهند ولأقاليم حساب الهند. وهم ثمانية. سبعة منها تدور وواحدة لا تتحرك فهو إقليم الجان. فجعل في الفلك سبعة أقاليم يدور بها القطر. فمن أجل ذلك عرف الليل والنهار.

ثم جعل بها إثني عشر برجاً، ومن ذلك يعرف السنة والشهور، وثم تعرف الشهور في ثلاثين يوماً لأن الشمس تطلع في كل برج ثلاثين يوماً. وجعل النهار مثل السنة، لأن النهار جعل إثني عشر ساعة. فجعلت الساعات مثل الشهور وإنما صار الليل لا يحسب من عمر الإنسان لما كان النوم أخو الموت وبه يستدل على أن الميت يحيا لأن النائم يستيقظ، وإنما يعرف الموت من النوم والبعث من الحياة بعد الموت من اليقظة. ويعرف خلق الإنسان من طباعه من دوران الفلك وطلوع البروج وما فيها من الخنس والجوار الكنس فإذا انقضى الدوران، فعندها لا يعرف الليل من النهار ولا النهار من الليل وتضبط الدنيا بقدره الله سبحانه من له الخلق والأمر.

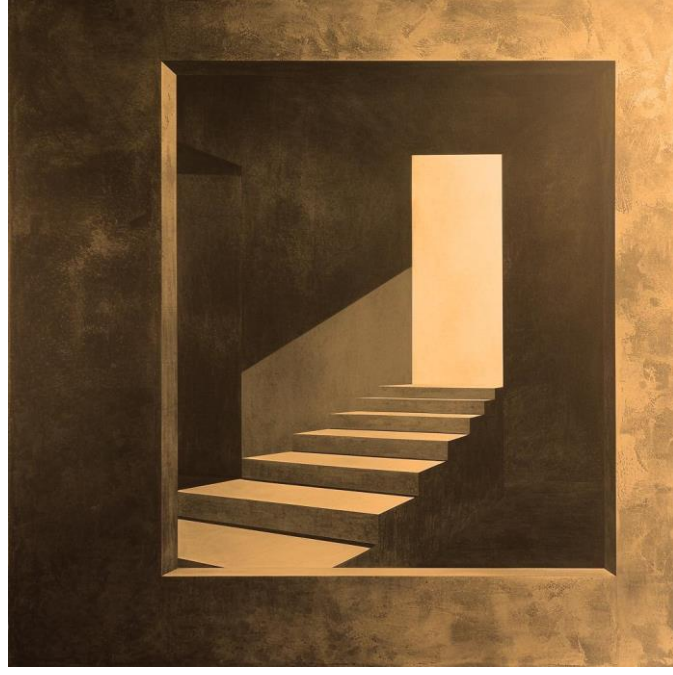


DOOR SIXTY-FIVE



“ON KNOWING WHAT WAS
MENTIONED CONCERNING THE
CORRECTION OF THE SEVEN ADAMS”





الباب الخامس والستون



في معرفة ما جاء في تصحيح الآدميين السبعة



Al-Mufaddal said, "I said to my Master Al-Sadiq, 'I have heard some things from the Shia that my heart cannot handle.'"

He said, "Tell me about some of what you heard from them, will you mention something?" Then he said, "You wanted, O Mufaddal, to say that they say there were seven Adams on the Earth before Allah created Adam."

I said, "Yes, O Master, verily that is of their speech."

He said, "They have spoken the truth, because there were seven Adams on the Earth before Allah created Adam. And verily, Gabriel was from the first century. And Michael was from the second century. And verily, the cycle is 50,000 years. So if Allah began with creating the Adamites, He would keep them in Paradise for 50,000 years. And if Allah began to create an Adam, He would make the inhabitants of Paradise angels. And He would make the inhabitants of Hell in another place. Then He created the Adamites and we were the first sent to that creation as Proofs."

And Mohammed ibn Nusayr narrated from Yaqub ibn Salem,

*Al-Sadiq asked a man while I was there about this verse, "Those who are wretched shall be in the Fire: There will be for them therein (nothing but) the heaving of sighs and sobs: They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: for thy Lord is the (sure) accomplisher of what He planneth. And those who are blessed shall be in the Garden: They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: giving without break."¹⁶⁹ He said, "It means, without prohibition." Then he said, "O so and so, perhaps you want the hadith of the Haft?" I said, "O Master, what is the hadith of the Haft?" He said, "There was on the Earth seven Adams before your Father Adam, and all of them lived on the Earth and the judgments have come upon them and they were judged and they entered Paradise and Hell. Then they were brought out of it." I said, "May I be your ransom, where are the believers?" He said, "As for the believers, they catch up with the angels." I said, "And the inhabitants of Hell?" He said, "They catch up in Maskh, do you not read Allah's Book?" And he said, "*Have they not considered how many generations We destroyed before them, as they walk among their dwellings.*"¹⁷⁰ Those are the despicable ones that you see, the pig and the bear and the dog and the jackal and the weasel."*

And it was narrated from Al-Hassan ibn Ali ibn Abi Al-Hamza from his father from Abi Baseer that he said,

¹⁶⁹ *The Holy Qur'an*, Chapter 11, Verses 106-108

¹⁷⁰ *The Holy Qur'an*, Chapter 36, Verse 31; Chapter 20, Verse 128

قال المفضل: قلت لمولاي الصادق: إني قد سمعت من الشيعة أشياء لا يقوى عليها قلبي. قال: حدثني عن بعض ما سمعت منهم إلا ذكرت لي شيء. ثم قال: أردت، يا مفضل، أن تقول أنهم يقولون كان في الأرض سبعة أودام قبل أن يخلق الله آدم. قلت: نعم، يا مولاي، إن ذلك لمن قولهم. قال: صدقوا، لأنه كان في الأرض سبع آدميين قبل أن يخلق الله آدم. وإن جبريل من القرن الأول وميكائيل من القرن الثاني وإن الدور خمسين ألف عاماً فإذا بدأ الله بخلق آدميين، كان كيف يثبتهم في الجنة خمسين ألف عاماً. فإذا بدأ الله أن يخلق آدم جعل أهل الجنة ملائكة، وجعل أهل النار في مكان آخر.

ثم خلق الآدميين، وكنا أول مبعوثين إلى ذلك الخلق حججاً وعن محمد بن نصير عن يعقوب بن سالم. قال سأل الصادق رجلاً وأنا عنده عن هذه الآية: «فَأَمَّا الَّذِينَ شَقُوا فِى النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ، خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ. وَأَمَّا الَّذِينَ سَعِدُوا فِى الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْذُوذٍ». فقال: يعني غير ممنوع.

ثم قال: يا فلان، لعلك تريد حديث الهفت؟ قلت سيدي: وما حديث الهفت؟ قال: أنه كان في الأرض سبعة آدميين قبل أهلك آدم وكلهم قد عاشوا في الأرض وقامت عليهم القيامات وحوسبوا ودخلوا الجنة والنار ثم أخرجوا منها. قلت: جعلت فداك، أين المؤمنين؟ قال: فأما المؤمنون فيلحقون في الملائكة. فقلت: وأهل النار؟ قال: فيلحقون في المسوخ؛ أما تقرأ في كتاب الله تعالى وقال: «أَوَلَمْ يَرَوْا أَنَّهُمْ أَهْلَكُوا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ». فهؤلاء القشاش الذين تراهم الخنزير والدب والكلب وابن آوى وابن عرس،

وعن الحسن بن علي بن أبي حمزة عن أبيه عن أبي بصير قال:

We were sitting with Abu Ja'far, Al-Baqir (Upon Us is Peace From Him), and they were mentioned. Abu Ja'far said, "Upon them is the curse of Allah. They are misled and misleading. And by Allah, there still is in the first centuries the beginning of when Allah first sent Adam to the Earth. For Allah had sent seven Adams before Adam and it remained as such in those past nations and centuries until Allah sent Mohammed; and He did what we described and what you have known and what has reached you from us, for that is what Allah wanted for those two until He sends the Qaim. So he brings them out as two fragile allies and then he burns them. By Allah, the people will be deceived by them on that day more than they were deceived by them today. Then he destroys them with the wind. Then Allah switches the Heaven with another Heaven, and the Earth with another Earth. It is then that the Earth will be established for us."

From Ibn Abdullah Al-Barqi from Ibn Omar from Khalid ibn Salem who said,

We were sitting at our Master Ja'far Al-Sadiq's and we mentioned a man. So he said, "I do not know him." They said, "Verily, a man witnessed the desolate/deserted lands of Khurasan seven times flourishing." He (From Him is Peace) said, "So how many times do you think he saw it/witnessed it in ruins?" And Al-Sadiq was asked by those who were present about this world, he said, "It is four hundred cycles and the cycle is 400,000 years and in every cycle there are seven Adams and in every cycle there is: Adam and Noah and Abraham and Moses and Jesus and Mohammed, peace be upon them all."

And from Mohammed ibn Ismail about the beginning, he said,

I walked in on my Father and said to him, "May I be ransomed for you, was there an Adam before our Adam?" He said, "Verily, this world was created, then close to the days of the beginning before your Adam there were other Adamites. Did you not read Allah's words, 'We have decreed Death to be your common lot, and We are not to be outdone'¹⁷¹ A power that brought about a creation which no one knows but Allah." So Mohammed ibn Ismail said, "Every Adam, O Master, had in his cycle: Mohammed and Ali and Fatimah and Al-Hassan and Al-Hussein and Abu Bakr and Omar and Uthman and you the Imams and your Grandfather Mohammed particularly, or are they names that match?" Al-Sadiq said, "It is us precisely and our Grandfather Mohammed precisely and Ali and Fatimah and Al-Hassan and Al-Hussein precisely. And Abu Bakr and Omar and Uthman precisely." Then Al-Sadiq turned and said, "Verily, from us are the Messengers of Allah so long as Allah has a need in His creation. And if Allah begins to destroy them, He raises us to Him. And if He

¹⁷¹ The Holy Qur'an, Chapter 56, Verse 60

كنا جلوساً عند أبي جعفر الباقر علينا منه السلام فجرى ذكرهم. قال أبو جعفر: عليهم لعنة الله. فإنهما ضالان مضلان، والله مازال في القرون الأولى مبتدأ أول ما بعث الله آدم على وجه الأرض، فإن الله، جل ثناؤه، قد بعث سبعة آدميين قبل آدم فما زال في تلك الأمم الماضية والقرون السالفة حتى بعث الله محمداً فصنع ما وصفناه وما قد علمتموه وبلغكم منها.

فهكذا أراد الله لهما حتى يبعث الله قائمهم فيخرجهما عضدين طريين فيحرقهما. والله لفتنة الناس بهما ذلك اليوم أعظم من فتنهم بهما اليوم، ثم ينسفهما بالريح ثم إن الله يبدل السماء غير السماء والأرض غير الأرض، حينئذ تستقيم الدنيا لنا.

عن ابن عبد الله البرقي عن بن عمر عن خالد بن سالم قال: كنا جلوساً عند مولانا جعفر الصادق فذكرنا رجلاً. فقال: لا أعرفه؛ قالوا: إن رجلاً أدرك مفاوز خراسان سبع مرات عامرة. قال منه السلام: فكم ترون أدركها خراب؟ وسئل الصادق من الحاضرين عن الدنيا. قال: هي أربعمائة دور، والدور أربعمائة ألف سنة، وفي كل دور سبع آدميين، وفي كل دور آدم ونوح وإبراهيم وموسى وعيسى ومحمد عليهم السلام.

وعن محمد بن إسماعيل عن البداية قال: دخلت على أبي قلت له: جعلت فداك قبل آدمنا هل من آدم؟ قال: إن الدنيا خلقت إذاً قرية أيام البداية قبل آدمكم هذا آدميون غيره. ألم تقرأ قوله تعالى: «نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ». قدرة نشأت نشأة لا يعلمها إلا الله. فقال محمد بن إسماعيل: كل آدم، يا مولاي، كان بدوره محمد وعلي وفاطمة والحسن والحسين وأبا بكر وعمر وعثمان وأنتم الأئمة باعيانكم وجدكم محمد بعينه، أم أسماء توافق الاسماء؟ قال الصادق: نحن بأعيننا وجدنا محمد بعينه وعلي وفاطمة والحسن والحسين بعينهم وأبوبكر وعمر وعثمان بعينهم. ثم التفت الصادق وقال: إنا منا رُسل الله ما دام لله في خلقه حاجة. فإذا بدأ الله أن يهلكهم رفعنا إليه،

begins to create another creation, we are the Messengers to them.” Then Al-Mufaddal said, “O Master, verily Salman rules in every cycle 4,000 years.”

And Al-Mufaddal said, “I asked Abu Abdullah and said, ‘Is there, O Master, another world besides our world?’”

So he (PBUH) said, “O Mufaddal, there have been created like this dome of yours 12,000 domes. If this dome of yours was taken and placed in between a dome of those, it would not show in it. And for every dome there are 12,000 doors. And the width of every door panel is 12,000 years and in it are lines [of men] standing on their feet such that if you threw a needle it would undoubtedly fall on one of their heads. They praise Allah and venerate Him and inform so and so in their praises.”

I said, “O Master, are those from the seed of Adam?”

He said, “They do not know Adam nor his seed.”

I said, “They know you, the Imams, O Master?”

He said, “We are known better by them than by you.”

Al-Mufaddal said, “I said to my Master Al-Sadiq, ‘What do the believers become if they complete/finish?’”

He (From Him is Peace) said, “Close angels in the company of the Merciful, He speaks to them and they speak to Him and He is disclosed to them after the spirit of the Heavens.”

Al-Mufaddal said, “O Master, where is the destination of the cursed?”

*He (From Him is Peace) said, “They are in *Maskb* like the vermins, snakes and scorpions.”*

And from Ibn Sinan from Khrash Al-Nahry from Zurarah who said,

One day I was at Abu Ja’far, Al-Baqir’s (From Him is Peace), so he said to me, “O Zurarah, do you have anything from the hadith of the seven Greats/Elders?” I said, “Indeed, O Master, may I be ransomed for you, but my self, by Allah, tells me to ask you.” So Al-Baqir said to me, “Your request, O Zurarah, is about the seven Adams. For before our Father Adam (PBUH) there were six Adams that have already had their judgments and they were accounted for and placed in Paradise and Hell, O Zurarah. The angels would not have known when they said, ‘Wilt Thou place therein one who will make mischief therein and shed blood?’¹⁷² were it not for that which was deemed from the great, ancient matter/command.”

And from Al-Sadiq who said, “If Allah places His Preferred Ones in Paradise and His enemies in the Fire, they become whatever Allah wills. So if Allah wanted to bring them back, He makes the inhabitants of Paradise into spiritual angels, and we are His Messengers to His creation.”

¹⁷² *The Holy Qur’an*, Chapter 2, Verse 30

وإن بدأ أن يخلق خلقاً آخر كما نحن الرسل إليهم. ثم إن المفضل قال: يا مولاي، إن سلمان يملك في كل دور أربعة آلاف سنة

وعن المفضل قال: سألت أبو عبد الله قلت: هل، يا مولاي، مع دنيانا هذه دنيا أخرى؟ فقال (صلعم): يا مفضل، خلق مثل قبلكم هذه إثني عشر ألف قبة، لو اخذت قبلكم هذه ووضعت في وسط قبة منها لم تبين فيها. ولكل قبة إثني عشر ألف باب، وعرض كل مصراع منها اثني عشر ألف عام، فيها صفوفاً قياماً على أقدامهم حتى لو ألقيت إبرة ما وقعت إلا على رأس رجل منهم، يسبحون الله ويقدسونه ويبلغون فلاناً وفلاناً في تسبيحهم. قلت: يا مولاي، من ذرية آدم هؤلاء؟ قال: لا يعرفون آدم ولا ذريته. قلت: يعرفونكم أنتم الأئمة يا مولاي. قال: نحن عندهم أعرف بنا من عندكم.

قال المفضل: قلت لمولاي الصادق، إلى أي شيء يصير المؤمنين إذا انتهوا؟ قال منه السلام: ملائكة مقربين في جوار الرحمان يحدثهم ويحدثونه ويكشف لهم بعد روح الجنان. قال المفضل: يا مولاي، إلى أين مصير الملاحين؟ قال منه السلام: ممسوخين مثل الهوام حيات وعقارب.

عن ابن سنان عن خراش النهري عن زرارة، قال: كنت يوماً عند أبي جعفر الباقر منه السلام، فقال لي: يا زرارة، ما عندك من حديث السبعة الكبار شيئاً؟ فقلت: بلى، يا مولاي، جعلت فداك ولكنها نفسي والله تحذني أن أسألك. فقال لي الباقر: مرادك يا زرارة عن السبعة الآدميين. فلقد كان قبل أبينا آدم عليه السلام ستة آدميين قامت عليهم القيامة وحوسبوا ودخلوا الجنة والنار يا زرارة، ما علموا الملائكة حين قالوا أتجعل فيها من يفسد فيها ويسفك الدماء، لولا ما قدر من الأمر العظيم القديم.

وعن الصادق قال: إذا أسكن الله أوليائه الجنة وأعداه النار، فيصرون إلى ما شاء الله. فإذا أحب الله تعالى أن يعيدهم جعل أهل الجنة ملائكة روحانيين، وكما نحن رسله إلى خلقه.

And it was narrated that Al-Sadiq said, "In the Mighty Qur'an, there are seven verses of different possibilities for Allah's speech addressing Moses and Pharaoh. Each Adam had a Moses and Pharaoh, so six of them Allah will do with them whatever He wills and the seventh is our Adam, the one whom Allah will cause to live forever."

And from Ali ibn Yousef from Ibrahim ibn Hisham from Ismail ibn Abdul Aziz who said, I said to Imam Al-Sadiq,

"My Master, may I be ransomed for you, was there an Adam before our Father Adam?" He (From Him is Peace) said, "Yes, an Adam before an Adam until twenty-one Adams were counted, and the age of each one of them and the age of their offspring in this world and Paradise and Hell is 50,000 years. Then the inhabitants of Paradise become angels and the inhabitants of Hellfire become of the despicable."

Ibrahim said, Ismail ibn Abdul Aziz said, "I asked Al-Sadiq (From Him is Peace) and said, 'May I be your ransom, my aim is the Haft-iyah.' He (From Him is Peace) said, 'Yes, Allah says seven Heavens and seven Earths alike, and in every Earth is an Adam and a Noah like your Noah.'"

Safwan ibn Safwan ibn Yahya narrated that Al-Hussein (From Him is Peace) had with him two men and he said to one of them,

"Tell so and so about what you heard and what I told you about yesterday." He said, "There were before us seven Adams that lived along with their children, and they completed their sustenance and they were judged and they entered Paradise and Hell." But it was too much in the man's heart, so he said to him, "There is Al-Hussein, ask him for I have not lied to you." So Al-Hussein said, "Verily, Judgment Day goes upon them, then they enter Paradise and Hell. Then the Earth returns without anyone in it worshipping Him."

From Mohammed ibn Sinan from Mohammed ibn Al-Hay Al-Khuthaiy from Kathir Al-Nowai who said, I said to him, "Woe to you O Kathir, how great are your disagreements regarding Abu Ja'far?" He said, "I heard something not loved ever." I said to him, "Woe to you, what did you hear from him?" He said, "I heard him say that all the Adamites were begun/opened with Mohammed and his Family."

And from Mohammed ibn Ismail from a person who was in his company from Abi Hamza Al-Thamali who said, I said to Abu Abdullah (From Him is Peace),

وعن الصادق أنه قال: إن في القرآن العظيم سبعة آيات ممكنة مختلفة في مخاطبة موسى وفرعون وإلى كل آدم منهم موسى وفرعون ستة منهم يفعل الله بهم ما يشاء وسابعهم هو آدمنا يجعل الله له الخلود.

عن علي بن يوسف عن إبراهيم بن هشام عن إسماعيل بن عبد العزيز قال: قلت إلى الصادق: مولاي، جعلت فداك، كان آدم قبل آدم أبونا هذا؟ قال منه السلام: نعم آدم قبل آدم حتى عد إحدى وعشرين آدم وإلى كل واحد عمره وعمر ولده في الدنيا والجنة والنار نحسون ألف سنة ثم يصيرون أهل الجنة ملائكة وأهل النار قشاش.

قال إبراهيم: قال إسماعيل بن عبد العزيز: سألت الصادق منه السلام فقلت: جعلت فداك، مرادي الهفتية. قال منه السلام: نعم يقول الله سبع سموات وفي مثلهن يقول سبع أرضين وفي كل أرض آدم ونوح مثل نوحكم.

قال صفوان بن صفوان بن يحيى عن الحسين منه السلام: كان معه رجلان. قال لأحدهما حدث فلان بما سمعت وحدثك به أمس. قال إنه كان قبلنا سبعة آدميين عاشوا وأولادهم واستكملوا أرزاقهم وقامت عليهم القيامة ودخلوا الجنة والنار. فكبر في قلب الرجل، فقال له: هاهو الحسين فاسأله؛ فاني لم أكذب عليك. فقال الحسين إن القيامة تقوم عليهم ثم يدخلون الجنة والنار، ثم تعود الأرض ليس فيها أحد يعبد.

عن محمد بن سنان عن محمد بن الحجي الخثعي عن كثير النّواي قال: قلت له: ويلك، يا كثير ما أشد خلافاً على أبي جعفر؟ قال: إني سمعت شيئاً لا يجب أبداً. قال: قلت له: ويلك، ما سمعت منه؟ قال: سمعته يقول: كانوا الآدميين كلهم يفتح بهم بمحمد وآله. وعن محمد بن إسماعيل عن جليس له عن أبي حمزة الثمالي. قال: قلت إلى أبي عبد الله منه السلام:

“May Allah make me your ransom, tell me O Master about the saying of Allah, ‘Everything (that exists) will perish except His own Face,’¹⁷³ and to Him is praise.” He said, “O so and so, everything will perish and nothing will remain except the face of Allah, and He is greater than to be described with a description. But the meaning is, everything is perishing except His religion and we, the Imams, are the face of Allah whom He is not approached except by, we still remain among the worshipers/servants of Allah so long as Allah has in them a vision.” The man said, “May Allah make me your ransom, what is the vision, O Master?” He said, “A wish/need, for if He doesn’t have in them a need, He raises us to Him and He does with them what He likes.”

And from Mohammed ibn Sinan who said, Abu Abdullah said,

Verily, from us are the Messengers from Allah to His creation, so long as He has a need in His creation. And if He doesn’t have a need in them, He raises us to Him, until if He desires and wills to create a creation, we are the first sent to them and as guidance to the creation and Proofs upon them.

And from Al-Hassan ibn Mahmoud from Habil Al-Darab and his father Ismail Al-Hassan from Abi Rafei’ Al-Mowsali from Jabir, he said, Abu Ja’far Al-Baqir said,

O Jabir, Allah’s Proofs in His creation still remain so long as Allah has a need in them. For if He did not have a need in them, He raises us to Him then He destroys them by burning and drowning, and we the Imams are the Proofs after them.

And from Abi Abdullah Al-Barqi and from Mohammed ibn Sinan from Saleh ibn Ziyad Al-Neely from Yunus ibn Thubyan who said,

I asked our Master Al-Sadiq about the words of Allah, “Then shall we question those to whom Our message was sent and those by whom We sent it. And verily, We shall recount their whole story with knowledge, for We were never absent (at any time or place).”¹⁷⁴ Al-Sadiq said, “He said, ‘The ones we question, we do not question them except after their parting from this world and verily, they shall know.’”

And from Al-Hussein ibn Saif from his brother from his father Saif ibn Umaira Al-Hanafi who said,

¹⁷³ The Holy Qur’an, Chapter 28, Verse 88

¹⁷⁴ The Holy Qur’an, Chapter 7, Verses 6-7

جعلني الله فداك أخبرني يا مولاي عن قول الله كل شيء هالك إلا وجهه له الحمد. قال: يا فلان، فيهلك كل شيء ولم يبق إلا وجه الله، وهو أعظم من أن يوصف بوصف، ولكن معنى كل شيء هالك إلا دينه ونحن الأئمة وجه الله الذي لا يؤتى إلا منه لا نزال في عباد الله، ما دام الله فيهم رؤيا. قال الرجل: جعلني الله فداك ما الرؤيا يا مولاي، قال: حاجة. فإذا لم يكن لله فيهم حاجة رفعنا إليه وصنع بهم ما أحب.

وعن محمد بن سنان قال أبو عبد الله: إنا منّا الرسل من الله إلى خلقه ما كان له في خلقه من حاجة، وإذا لم يكن فيهم حاجة رفعنا إليه حتى إذا أراد سبحانه وبدا له أن يخلق خلقاً، كنا أول المبعوثين إليهم وهداة إلى الخلق وحججاً عليهم.

وعن الحسن بن محمود عن هابيل الضراب وأبيه إسماعيل الحسن عن أبي رافع الموصلي عن جابر، قال أبو جعفر الباقر: يا جابر، لم تزل حجج الله في خلقه ما كان له حاجة. فإذا لم يكن له منهم حاجة رفعنا إليه ثم يهلكهم حرقاً وغرقاً وكنا نحن الأئمة الحجّة من بعدهم.

وعن أبي عبد الله البرقي وعن محمد بن سنان وعن صالح بن زياد النيلي، عن يونس بن ظبيان قال: سألت مولانا الصادق عن قوله تعالى: «فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ فَلَنَقْصُنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ». قال الصادق: قال: فالذين نسألهم وما نسألهم إلا بعد فراقهم من الدنيا ولسوف يعلمون، وعن الحسين بن سيف عن أخيه عن أبيه سيف بن عميرة الحنفي قال:

I asked our Master Ja'far about Allah's words, "Everything (that exists) will perish except His own Face."¹⁷⁵ He said, "We, the Imams among His servants are His tongue that He pronounces with and His hand in His creation. And we are the face of Allah whom He is approached by, we still remain amongst His worshipers so long as Allah has in them a vision." The man said, "What is the vision, O Master?" He said, "A need/desire, for if He does not have a need in them, He raises us to Him and does as He pleases." Then he said, "I heard Abu Abdullah say, 'Allah did not create a creation before Mohammed dearer to Allah than Mohammed.'"

And from Mohammed Abi Abdullah Al-Barqi from Ishaq ibn Ammar who asked Abu Abdullah while he was sitting and said to him,

"O Master, I ask you by the One who has the Covenant of the knowledgeable ones to inform the people and not hold back, that you tell me about what I ask you." So Al-Sadiq (From Him is Peace) said to him, "Ask about whatever you like." He said, "O Master, His saying that 'Every day He is in a matter/affair.'¹⁷⁶ What are His Veils in His affair that He speaks of?" Al-Sadiq said, "We the Imams are His Veils, and verily from us are His Messengers to all His creation so long as Allah has a need for His creation. And if Allah wanted the destruction of His creation, He raises us to Him and if Allah wills to create a new creation, we are the first sent and we are the Guardians of that creation."

And from Abdullah Al-Qasim who said, I heard Abu Abdullah Al-Sadiq (From Him is Peace) say, "Verily, from us are the Messengers of Allah to creation so long as Allah has a need in His creation."

And Imam Al-Baqir said, "Verily, Allah started with the cycles of the sunrise and ran its sun forty mornings, from morning till night, without it having a sun or moon, for its light is from its own light. No *haram* blood has been spilled on it nor any sin committed on it, and they do not know how Allah created Iblis."

And from my Father¹⁷⁷, he said to me, when I entered upon him,

"What do you have, O my Son, of the seven hadiths?" I said, "I have a lot and I intended to light a fire for it and burn it." He said, "Give me what you denied of it," so the Adamites crossed my mind. He said, "And it was not the knowledge of the angels when they said, 'Wilt Thou place therein one who will make mischief therein and shed blood?'"¹⁷⁸

¹⁷⁵ The Holy Qur'an, Chapter 28, Verse 88

¹⁷⁶ The Holy Qur'an, Chapter 55, Verse 29

¹⁷⁷ The textual critic replaced "And from my Father, he said to me" with "Al-Sadiq said" in his copy.

¹⁷⁸ The Holy Qur'an, Chapter 2, Verse 30

سألت مولانا جعفر عن قوله تعالى: «كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ». فقال: نحن الأئمة في عباده لسانه الذي ينطق به وايداه في خلقه ونحن وجه الله الذي يؤتى منه لا نزال في عباده ما دام لله فيهم رؤية. قال الرجل: ما الرؤية يا مولاي؟ قال: الحاجة فإذا لم يكن له فيهم حاجة، رفعنا إليه كيف ما شاء صنع. ثم قال: سمعت أبو عبد الله يقول: ما خلق الله خلقاً قبل محمد أكرم على الله من محمد.

وعن محمد أبي عبد الله البرقي عن إسحاق ابن عمار: سأل أبو عبد الله وهو جالس فقال له، يا مولاي، أسألك بالذي ميثاق العلماء عنده لينبئ الناس ولا يكتُمونه أن تنبئني بالذي أسألك عنه. فقال له الصادق منه السلام: أسأل عما شئت. قال: مولاي، قوله كل يوم هو في شأن فما حجه في شأنه الذي يحدث. قال الصادق: نحن الأئمة حجه، وإن منا رسله إلى جميع خلقه ما دام لله في خلقه حاجة، وإذا أراد تعالى هلاك خلقه رفعنا إليه وإذا بدا له تعالى في إنشاء خلقه خلقاً آخر كما أول مبعوثين، وكما ولاة ذلك الخلق.

وعن عبد الله القاسم قال: سمعت أبو عبد الله الصادق منه السلام يقول: إننا منّا رسل الله للخلق ما دام لله في خلقه حاجة. وعن الإمام الباقر، قال: إن الله بدأ بأدوار مطلع الشمس وأجرى شمسها أربعون صباحاً من غداة إلى الليل ما بها شمس ولا قمر فضيائها من نورها ما سفك عليها دم حرام ولا عمل خطية ولا يدرون الله كيف خلق إبليس.

وعن أبي قال¹⁷⁹: دخلت عليه فسألني ما عندك، يا بني، من الأحاديث السبعة؟ قلت عندي شيء كثير، وقد هممت أن أوقد لها ناراً واحرقها، قال: هات ما أنكرت منها. فخطر في بالي الآدميون. قال: وما كان علم الملائكة حين قالوا: أتجعل فيها من يفسد فيها ويسفك الدماء.

¹⁷⁹ في (ء) أضاف (الصادق غير الباقر) وأسقط (وعن أبي قال)

Abu Ja'far said,

The Messenger of Allah passed by men from his companions and they were talking, so he said to them, "What are you thinking about?" They said, "O Messenger of Allah, we are thinking about the moon and how it does not travel in Heaven as the stars travel if they are thrown." So he said, "Yes, this is what you are thinking about. Verily, Allah has thirty-nine Earths, none of which have a sun or moon. That Earth lights itself. And no one knows that anyone commits sins. And this Earth of yours is the completion of the forty [Earths]." Then he said, "I thought there was no Earth except that Allah gave it and it was walked upon and it had no empty spot except that it had in it an angel who is prostrating or standing upright."

And from Mohammed Al-Baqir that he said to Zurarah,

"O Zurarah, verily Allah has a white Earth, its light is from itself, it does not have a sun nor moon and it has in it creatures that no one knows except Allah. And they did not disobey Allah even for a blink of an eye." Zurarah said, "And where is Iblis?" Al-Baqir said, "They do not know that Allah created Iblis." He said, "May I be ransomed for you, who are the sons of Adam?" He said, "They know that Allah created Adam."

And Al-Sadiq said, "Our Father Adam said, 'Verily, Allah created thirty-nine domes from the seed of Adam.'"

And from Humayran who said, "I asked Al-Baqir about the angels and their saying, '**Wilt Thou place therein one who will make mischief therein and shed blood?**'"¹⁸⁰ He said, 'From where would the angels know to ask that except in what was before?'"

And from Al-Baqir who said, "There passed upon our Father, the Prince of the Believers, Ali ibn Abi Talib, a man. So he said to him, 'O Prince of the Believers what are these lineages that people trace themselves to?' So he called him and said to him, 'Trace your lineage.' So he said, 'Yes, I trace my lineage to 'Ād and Thamud and Qarun and between them a lot.' So he said, 'You do not know how to trace your lineage. I will tell your lineages and I am Ali, the seventh of the seven weeks of the Adamites.'"

And the Messenger of Allah said, "Verily, Allah has 18,000 universes and this world has in it one universe, and in this world there are one thousand nations other than the *jinn* and humans, six hundred of them are in the seas and four hundred are in the land."

And from Al-Sadiq who said, "Three cycles were 700,000 years and a cycle 70,000 years and a cycle 7,000 years."

And from Al-Baqir who said, "I spoke about the Children of Israel. So a man said, 'May I be your ransom, by Allah, in the hadiths of the Seven is what is more amazing than their hadiths.'"

¹⁸⁰ *The Holy Qur'an*, Chapter 2, Verse 30

قال أبو جعفر: مر رسول الله رجال من أصحابه وهم يتكلمون. فقال لهم: فيما أنتم متفكرون؟ قالوا له: يا رسول الله، نتفكر في القمر كيف لا يسير في السماء كما تسير النجوم في السماء إذا رمي بها. فقال: نعم في هذا نتفكرون، إن لله تسعة وثلاثون أرضاً، ليس فيها شمس ولا قمر تضيء تلك الأرض بنورها ولا يعلم أحد أن أحداً يعمل في المعاصي، وإن أرضكم هذه تمام الأربعين. ثم قال: إني ظننت ما من أرض حتى انالها الله ووطئت ولا فيها موضع تقبر إلا فيها جهته من ملك ساجداً أو قدماه واقفاً قائماً.

وعن محمد الباقر أنه قال إلى زرارة: يا زرارة، إن لله أرضاً بيضاء ضوءها من نورها ليس فيها شمس ولا قمر وفيها خلق لا يعلمهم إلا الله ولم يعصوا الله طرفة عين. فقال زرارة: وإبليس أين هو؟ قال الباقر: لا يعلمون أن الله خلق إبليس. قال: جعلت فداك من هم ولد آدم؟ قال: يعلمون أن الله خلق آدم.

وعن الصادق قال أبونا آدم: إن الله صنع تسعة وثلاثون قبة من ولد آدم. وعن حميران قال: سألت الباقر عن الملائكة وقولهم قالوا أتجعل فيها من يفسد فيها ويسفك الدماء. قال: من أين علموا ذلك الملائكة إلا فيما كان قبل؟

وعن الباقر أنه قال: مرّ علي والدنا أمير المؤمنين علي ابن أبي طالب رجلاً فقال له: يا أمير المؤمنين فما هذه الأنساب التي ينسب الناس إليها. فدعاه وقال له: انتسب. قال: نعم انتسب إلى عاد وثمود وقارون وبين ذلك كثير. فقال: انك لا تعرف تنتسب أنا انتسبكم وأنا علي سابع سبع اسابيع الآدميين.

وقال رسول الله: أن لله ثمانية عشر ألف عالم والدنيا فيها عالم واحد وفي الدنيا ألف أمة سوى الجن والإنس ستمائة في البحر وأربعمائة في البر. وعن الصادق أنه قال: كانت ثلاثة أدوار سبعمائة ألف سنة ودور سبعين ألف سنة ودور سبع آلاف سنة. وعن الباقر قال: حدثت عن بني إسرائيل قال رجل: جعلت فداك والله في أحاديث السبعة ما هو أعجب من أحاديثهم.

Al-Baqir said, 'Perhaps O man, you seek the Haft-iyā?' He said, 'Yes.' So Al-Baqir said, 'Believe in it for it is the truth.'

And from Mohammed ibn Ali, from the Prince of the Believers who said, "Verily, after me are tribulations, dark, blind and problematic. Nothing remains in it except the sleeping one." So it was said, "And who/what is in the sleeping one?" He said, "He is the one whom the people do not know what is in himself."

And from Al-Baqir who said, "Two are between the hands of this matter, the five eclipses of the moon and the fifteen eclipses of the sun, that is so from the descending of Adam to the Earth and it is then that the calculations of the astrologers will become invalid."

And from Yahya ibn Imran who said, I heard Ali ibn Al-Hussein say, "Whoever realizes our Qaim and had a flaw is recovered from that. And whoever is sick is healed from it."

And Ibn Al-Hussein said, "Destroyed are the sons of Al-Abbas at the hands of our Qaim (Upon His Mention is Peace)."

And from Yahya ibn Imran who said, I asked Abu Abdullah Ja'far about the absence of this matter, when is it and what is the sign of his absence?

So Al-Sadiq said, "A sinking of the ground around the bounds of *Nahavand* (a city in Iran) and when Al-Hussein passes *Aqabat Hulwan*, and a tremor will hit the people of Persia, and an earthquake will hit the people of Rome. So if you see that or hear about it, then be sure about the occultation of the companion of this matter."

I said, "O Master, may I be your ransom, his absence is for sure from Allah."

He said, "As such he was brought out to us and his matter is to Allah, if He wills He hastens it and if He wills He delays it/slows it down."

He said, "O Master, where is his occultation at?"

Al-Sadiq (From Him is Peace) said, "From behind this space of yours."

He said, "O Master, there is nothing beyond our space that surrounds this world."

So he smiled and said, "I shall tell you about that and will not deprive you of it, God-willing. For beyond this space of yours are various cities, every city has 12,000 doors, and around every door in every day and night are 12,000 men, [the companion of the matter] remains their *Hujjat* (Proof) until Judgment Day."

He said, "O Master, and how many are the cities?"

Al-Sadiq said, "Thirty-nine domes besides the dome of Adam (PBUH)."

He said, "O Master, from the seed of Adam?"

Al-Sadiq said, "They do not know that Allah created Adam."

He said, "And O Master, does Iblis surpass them with his horses?"

Al-Sadiq said, "They do not know that Allah created Iblis."

He said, "O Master, may Allah make me your ransom, how does the Qaim (Upon His Mention is Peace) break through to them?"

He said, "He breaks through from wherever Allah wills and becomes amongst them."

قال الباقر: لعلك، يا رجل، تريد الهفتية؟ قال: نعم. فقال الباقر: فصدق بها فإنها حق. وعن محمد بن علي عن أمير المؤمنين يقول: إن بعدي فتناً مظلمة عمياء مشكلة لا يبقى فيها إلا النومة. قيل: وما النومة؟ قال: الذي لا يدري الناس ما في نفسه.

وعن الباقر أنه قال: اثنتان بين يدي هذا الامر كسوف القمر الخمس وكسوف الشمس الخمس عشر يكون ذلك من هبوط آدم إلى الأرض. فعند ذلك يسقط حساب المنجمين. وعنه عن يحيى بن عمران قال: سمعت علي بن الحسين يقول: من ادرك قائمنا وكان ذا علة برئ منها. ومن مرض شفي منه. وقال ابن الحسين: هالكون ولد العباس على يدي قائمنا على ذكره السلام.

وعن يحيى ابن عمران قال: سألت أبا عبد الله جعفر عن غيبة هذا الأمر متى يكون وما علامة غيبته؟ قال الصادق: خسف تخوم نهاوند وعند فوات الحسين عقبة حلوان ورجفة تصيب أهل فارس وزلزلة تصيب أهل الروم. فإذا رأيت ذلك وسمعت به فيقين لغيبة صاحب هذا الامر. قلت: يا مولاي، جعلت فداك: غيبته حتماً من الله. قال: هكذا اخرج إلينا وأمره إلى الله إن شاء مضى وإن شاء ابطأ. قال مولاي اين تكون غيبته. قال الصادق، منه السلام، من وراء قافكم هذا؟ قال: يا مولاي، ليس وراء قافنا المحيط بالدنيا شيء.

ثم ابتم وقال: فإنني أخبرك عن ذلك ولا احرمك ان شاء الله. فمن وراء قافكم هذا مدن شتى كل مدينة لها اثني عشر ألف باب، وعلى كل باب في كل يوم وليلة اثني عشر ألف رجلاً لا ينوبهم إلى يوم القيامة. قال: يا مولانا، وكم عدد المدن؟ قال الصادق: تسعة وثلاثين قبة سوى قبة آدم عليه السلام. قال: يا مولاي، من أولاد آدم؟ قال الصادق: هم لا يعلمون أن الله خلق آدم. قال: وهل يخطاهم يا مولاي إبليس بخيله؟ قال الصادق: إنهم لا يعلمون أن الله خلق إبليس. قال: يا مولاي، جعلني الله فداك كيف يخترق القائم على ذكره السلام إليهم؟ قال: يخترق من حيث يشاء الله يصير بينهم.

He said, "O Master, where is his occultation and in which city of these cities does he take residency?"

Al-Sadiq said, "He lives wherever he wills, and Allah is the One who grants success for us and for you."

He said, "O Master, do any of you travel to them?"

*Al-Sadiq said, "Yes, we are the Proofs of Allah among them and upon them, and they give us the *khums* (fifth) of their money, and do not disobey Allah the blink of an eye's worth."*

He said, "O Master, and in which times do you travel to them?"

Al-Sadiq said, "If we are here then we are also there, and if we are there then we are also here."

He said, "O Master, without transport or travel?"

So Al-Sadiq smiled and said, "But do not allow your love for us to cause you to say about us other than the truth. We are the glorified servants of Allah, we do not speak before Him and we work by His command. And we fear Him with the unseen and we are in awe of Him, glory be to Him, for He has not given us all these goods except by His praise. And we are the storages of His knowledge, and the placement of His secrets and the safeguards of His knowledge, and the inheritors of His Prophets and Messengers and Proofs upon His servants from His creation. Allah chose us, we do not prescribe for ourselves harm nor benefit except with that He wills. Verily, what I described to you was with the power of our Lord."

He said, "O Master, may I be ransomed for you, from where is the coming out of your Qaim?"

Al-Sadiq replied, "From the sanctified House of God, and the first to shake his hand pledging allegiance is Gabriel amongst 70,000 angels, and no angel remains in Heaven except that it pledges allegiance to him."

He said, "O Master, I have something which your glory prevents me from asking you about."

Al-Sadiq said, "May Allah have mercy on you, our Lord commanded us to teach you all that you need. So ask about whatever came to your mind."

He said, "O Master, since when did Allah create this world and how long is its beginning till its extinction?"

Al-Sadiq said, "50,000 cycles and every cycle is 400,000 rounds and every round is 400,000 years."

He said, "O Master, may Allah make me your ransom, this matter does not end?"

Al-Sadiq said, "The knowledge of that is with Allah, He sees the Hour near and we see it far away."

He said, "O Master, where is Paradise?"

He said, "Here."

I said, "O Master, in this world?"

He said, "Yes."

I said to him, "And where is Hellfire?"

He said, "Wherever Allah wills."

قال: يا مولاي، أين تكون غيبته وفي أي مدينة يسكن من هذه المدن؟ قال الصادق: يسكن أينما شاء والله الموفق لنا لكم. قال: يا مولاي، فهل يصير إليهم أحد منكم؟ قال الصادق: نعم نحن نجح الله فيهم وعليهم ويؤدون إلينا نحس ما لهم، لا يعصون الله طرفة عين. قال يا مولاي، وفي أي الأوقات مصيركم إليهم؟ قال الصادق: إذا كنا ههنا فنحن هناك وإذا كنا هناك فنحن ههنا. قال: يا مولاي، من غير نقلة ولا سفر؟

فتبسم الصادق وقال: لا يحملنك حبنا أن تقول فينا بخلاف الحق، نحن عباد الله المكرمون لا نسبقه بالقول ونحن بأمره نعمل ونخافه بالغيب ونحن من خشيته مشفقون، سبحانه ما أعطانا الخيرات كلها إلا بحمده ونحن خزّان علمه وموضع سره ومستودع علمه وورثة انبيائه ورسله وحججه على عبادته من خلقه، اصطفانا الله لا نقدر لأنفسنا على ضرر ولا نفع الا بما شاء، إن الذي وصفته لك بقدره ربنا.

قال: يا مولاي، جعلت فداك من أين خروج قائمكم؟ قال الصادق: من بيت الله الحرام، وأول من يصاحفه بالبيعة جبريل في سبعين ألف ملك ولا يبقى ملك في السماء إلا بايعه. قال: يا مولاي، عندي مسائل يمنعني اجلالك أن أسألك عنها. قال الصادق: يرحمك الله أمرنا ربنا أن نعرفكم كل ما تحتاجون إليه. فاسأل عما بدا لك.

قال: يا مولاي، منذ كم خلق الله الدنيا وكم يكون ابتداؤها إلى انقضائها؟ قال الصادق: نحسون الف دور وكل دور أربعمئة ألف كور وكل كور أربعمئة ألف سنة. قال: يا مولاي، جعلني الله فداك هذا الأمر لا ينقطع؟ قال الصادق: علم ذلك عند الله يرى الساعة قريبة ونراها بعيدة. قال: يا مولاي، أين الجنة؟ قال: ههنا. قلت: مولاي، في الدنيا. قال: نعم. قلت له: وابن النار؟ قال: في حيث يشاء الله.

I said, "O Master, Paradise is on Earth?"

*He said, "Yes, verily Allah said, 'And they will say: Praise to Allah, who has fulfilled for us His promise and made us inherit the earth [so] we may settle in Paradise wherever we will. And excellent is the reward of [righteous] workers.'"*¹⁸¹

He said, "O Master, is there an end to Paradise and Hell and a time limit?"

*He said, "Yes, because Allah said in the story of Paradise and Hell, 'They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth.'"*¹⁸²

He said, "O Master, to where is the destiny of the people of Paradise and Hell?"

He (From Him is Peace) said, "The people of Hell become of the despicable."

I said, "O Master, what are the despicable?"

He said, "Bugs and flies and ants and the likes of that."

He said, "O Master, they transfer from thing to thing?"

Al-Sadiq said, "Yes, and they transfer from creation to creation, for that is the Greater Punishment."

He said, "O Master, what do the people of Paradise become?"

He said, "Angels."

I said, "Precisely them (angels)?"

He said, "They become spiritual human beings."

I said, "O Master, they do not transfer from thing to thing?"

Al-Sadiq said, "No."

*I said, "O Master, what do the Adamite females and the *houris*¹⁸³ become and where is the abode of the people of Paradise?"*

*He said, "Allah creates for each believer a Paradise according to his limit and places for him castles in it, and the Adamite females and the *houris* go to their husbands."*

He said, "O Master, and where does He make for them Paradises on Earth and in what position?"

He said, "Between the pillars of the Chair."

He said, "O Master, and where are the pillars of the Chair?"

Al-Sadiq said, "The Chair in length is one thousand thousand pillars, and between each pillar is the distance of one thousand thousand years, as such is its width. And for them from Allah in every stop there are 70,000 visitors. And every time they visit and return to their homes, they would increase seventy-fold the likes of that they were given before."

I said, "O Master, verily this is the generous preference. And are they in these Paradises better in livelihood or in this first Paradise?"

So Al-Sadiq (From Him is Peace) smiled and then said, "O Bashar, rather the first Paradises near Allah are better than the second Paradise. Did you not know that Allah brings them to His nearness

¹⁸¹ *The Holy Qur'an*, Chapter 39, Verse 74

¹⁸² *The Holy Qur'an*, Chapter 11, Verse 108

¹⁸³ *Houris* (plural of *Hawrā*) are, according to the Muslim belief, beautiful women that exist in Paradise as a reward for the believers.

قلت: مولاي، الجنة في الأرض. قال: نعم. ان الله قال: «وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ». قال: يا مولاي، للجنة والنار مدة وانقطاع؟ قال: نعم، لان الله تعالى قال في قصة الجنة والنار «خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ».

قال: يا مولاي، إلى أين مصير أهل الجنة والنار؟ قال منه السلام: أهل النار يصيرون قشاشاً. قلت: يا مولاي، ما القشاش؟ قال: البق والذباب والنمل وما يشبه ذلك. قال: يا مولاي، ينقلون من شيء إلى شيء. قال الصادق: نعم. وينقلون من خلق إلى خلق فهذا هو العذاب الأكبر.

قال: يا مولاي، وأهل الجنة إلى ماذا يصيرون؟ قال ملائكة. قلت: بأعينهم؟ قال: يصيرون انسيون روحانيون. قلت: يا مولاي، لا ينقلون من شيء إلى شيء. قال الصادق: لا. قلت: يا مولاي، ما يصيرون الآدميات والخور العين وأين يكون مسكن أهل الجنة؟ قال: يحدث الله إلى كل مؤمن جنة على حدة ويتخذ له فيها قصور ويصيرون الآدميات والخور العين الى أزواجهن.

قال: يا مولاي وأين يتخذ لهم الجنان في الأرض وفي أي موضع؟ قال: بين قوايم الكرسي. قال: يا مولاي، واين قوايم الكرسي؟ قال الصادق: الكرسي في طوله الف الف قائمة، بين القائمة والقائمة مسيرة الف الف عام، وكذلك عرضها ولهم من الله في كل موقف سبعون الف زواره وكلما زاروا ورجعوا الى مساكنهم وقد زادوا سبعين ضعفاً مثل الذي اعطى قبل ذلك. قلت: يا مولاي، إن هذا هو الفضل الكريم. وهل هم في هذه الجنان انعم عيشاً أم في هذه الجنة الأولى؟ فتبسم الصادق منه السلام، ثم قال: يا بشار، أما الجنات الاولى جوار الله خير من الجنة الثانية، اما علمت ان الله يبدلهم في الجنات الاولى لقربه

and closeness in the first Paradises, so He chose between them from His sight?”

He said, “O Master, the Adamite females transfer from condition to condition?”

Al-Sadiq said, “Yes O Bashar, they transfer from species to species and from goodness to goodness and from light to light, and from blessing to the best of blessings.”

He said, “O Master, all praises due to Allah who has not given from His knowledge to anyone but you, He specialized you by His preference without all of His creation.”

Al-Sadiq said, “O Bashar, may Allah have mercy on you, do not tell the secret of what I have given you from the secret of Allah alone.” *Then Al-Sadiq said*, “The matter of the Qaim and his rise is to Allah alone.”

I said, “O Master, does he not have signs?”

Al-Sadiq said, “Rather he has various signs.”

I said, “What are they, O Master?”

Al-Sadiq said, “A fire coming from here.” And he pointed with his hand towards the *qibla* and to the East.

I said, “O Master, all this in one night?”

Al-Sadiq said, “Yes and there is a *Maskb* in India and Sindh. And Al-Hussein enters *Hulwan*.”

I said, “O Master, what destination does he seek?”

Al-Sadiq said, “He seeks a modern city, on the shore of *Sihan* of Al-Basra.”

I said, “O Master, is it not Al-Zawra (Baghdad)?”

He said, “No.”

I said, “O Master then what happens?”

He said, “The coming down of soldiers on the shore of *Sihan* of Al-Basra. And there comes out on the shore of the Tigris River from Al-Basra a man from the sons of my Father (PBUH). He wants to enter it but he is prevented from that by the most severe of preventions. And he returns leaving it, and the armies of Bani Mardas gather against him. And between him and them are many incidents and they will remain as such by Allah until around 60,000 are killed at his hand.”

I said, “O Master, then what happens?”

Al-Sadiq (From Him is Peace) said, “He remains as such until he enters it and kills its governor and the governor of Bani Mardas. So he stays in it however long Allah wills, then its inhabitants pledge allegiance to him unwillingly without obedience and they give him the tenth. So if he is assured and empowered/established, they betray him and break into his house at night, and kill his companions and raid their homes. And he saves himself and flees from his companions and its inhabitants, and goes out escaping from it. And Bani Mardas raise the head of one of his companions on a shaft/spear and claim that they killed him. And if you see a quarter of his head on my bed or in my hands then do not believe in his killing, for he leaves escaping from it by Allah. And he is saved with his head, and he goes until he reaches Yemen, and the people gather to him from the tribes of the Arabs and the non-Arabs, they are people that are great in morals. Then he goes out with them until he reaches your Kufa and he stays in it as long as Allah wills. And a people from Kufa gather to

وجواره فاختار بهم من رؤيته قال: يا مولاي، ينقل الآدميات من حال الى حال؟ قال الصادق: نعم يا بشار ينقلون من جنس الى جنس ومن طيب الى طيب ومن نور الى نور ومن نعمة الى نعمة الى افضل النعم.

قال: يا مولاي، الحمد لله الذي لم يعط من علمه احداً غيركم اختصكم بفضله دون جميع خلقه. قال الصادق: يا بشار يرحمك الله، اكنتم سرّاً ما اودعتك من مكنون سرّ الله وحده اليه. ثم قال الصادق: امر القائم وقيامه الى الله وحده. قلت يا مولاي، اليس له علامات؟ قال الصادق: بلى له علامات شتى. قلت: ما هي يا مولاي؟

قال الصادق: ناراً تقبل من ههنا، وأوماً بيده الى ناحية القبلة وإلى ناحية الشرق. قلت: يا مولاي، كل ذلك في ليلة واحدة. قال الصادق: نعم ومسحاً يكون في الهند والسند ويدخل الحسين حلوان. قلت: يا مولاي، الى أي موضع يريد؟ قال الصادق: يريد مدينة محدثة، على شاطئ سيحان البصرة. قلت: يا مولاي، اليس هي الزوراء؟ قال: لا. قلت: مولاي ثم ماذا يكون؟ قال: نزول العسكر على شاطئ سيحان البصرة ويخرج على شاطئ الدجلة من البصرة رجل من ولد أبي عليه السلام يريد دخولها فيمنع من ذلك أشد المنع، ويعود خارجاً منها ويحيش إليه الجيوش من بني مرداس، ويكون بينه وبينهم وقعات عديدة، ولم يزالوا، والله، على ذلك حتى يقتل عن يده ما ينوف عن ستين ألفاً.

قلت: يا مولاي، ثم ماذا يكون؟ قال الصادق منه السلام: لا يزال كذلك حتى يدخلها ويقتل عاملها وعامل بني مرداس، فيقيم بها ما شاء الله ثم يبايعه أهلها كارهين غير طائعين ويؤدون إليه العشر. فإذا اطمأن واستمسك غدروا به وكبسوا منزله ليلاً فيقتلون أصحابه وينهبون منازلهم وهو يخلص نفسه ويفرّ من أصحابه وأهلها ويخرج هارباً منها ويرفع أصحابه بني مرداس رأس أحدهم على قناة، ويزعموا أنهم قتلوه. وإن رأيت ربع رأسه على سريري أو بيدي فلا تصدق بقتله فإنه يخرج والله هارباً منها ويسلم برأسه ويذهب حتى يأتي اليمن، فيجتمع اليه الناس من قبائل العرب والموالي أقوام كرام الأخلاق، ثم يخرج بهم حتى يوافي كوفاتكم، وقيم فيها ما شاء الله. فيجتمع اليه قوم من أهل الكوفة

him and he leaves it until he reaches Al-Basra. So he attacks it by night and enters it and kills many people from it and he burns in it many tribes, then he returns to Kufa.”

Bashar said, “O Master, then after that what happens?”

Al-Sadiq said, “What happens is whatever Allah wants.”

He said, “O Master, may I be your ransom, hurry with the answer, I have not asked except desiring that.”

*Al-Sadiq said, “Know that one of our followers still remains in Kufa taking out the land tax and spending it on his companions. And he takes out his *khums* (fifth) and gives it to his family.”*

He said, “O Master, where is the companion of this matter that day during his occultation?”

Al-Sadiq said, “Wherever Allah wills.”

I said, “O Master, it has been narrated to us from your Father Mohammed Al-Baqir that the companion of this matter’s occultation is in some of your mountain paths.”

So Al-Sadiq smiled and then said, “My Father has told the truth, verily the companion of this matter is from behind this space of yours, surrounded by knowledge in land and sea.” Then Al-Sadiq said, “Rather, in various cities.”

He said, “O Master, what do we do with that which has been narrated from your Father?”

Al-Sadiq said, “Know you and your brothers that the stations/ranks of men with us are decided upon how much they can handle from us. The friend of Allah, Abraham, said, ‘I am ill,’ but why ill? Do you see him as a liar? Nay, by Allah, but rather he was truthful, and He knows best what he said (May Peace and Blessings be Upon Him).”

Then he said, “O Master, who in those cities are from the sons of Adam?”

He said, “They don’t know that Allah created Adam.”

I said, “O Master, does Iblis surpass them?”

He said, “They don’t know that Allah created Iblis.”

Bashar said, “O Master, do they know you truly?”

*Al-Sadiq said, “Yes, they come to us with fruits out of its season and they give us our *khums* (fifth) that Allah made incumbent and a duty towards us in His Book. And they are more adhering to us than you.”*

He said, “O Master, do they have intercourse and give birth?”

Al-Sadiq said, “Yes, like Adam and Eve.”

He said, “O Master, Allah sent to them Messengers as He sent to the sons of Adam?”

Al-Sadiq said, “Yes, He sent the Messengers to all of creation and to all who are below the throne and all that He created.”

He said, “O Master, and they acknowledged your authority?”

Al-Sadiq said, “Whoever denies one of us, he returns to us, and they do not deny our followers nor do they deny us, for we are the lighthouse of Allah in His land and His trustees upon His creation.”

I said, “All praises due to Allah who let me know the extremities of your preference.”

ويخرج منها حتى يوافي البصرة، فيكبسها ليلاً ويدخلها ويقتل منها خلقاً كثيراً ويحرق بها قبائل كثيرة ثم يرجع الى الكوفة. قال بشار: يا مولاي، ثم بعد ذلك ماذا يكون؟ قال الصادق: يصير ما يريد الله قال: يا مولاي، جعلت فداك، أسرع بالجواب ما سألتك إلا مريداً الى ذلك.

قال الصادق: اعلم أن أحد اتباعنا لا يزال بالكوفة يحبي خراجها ويصرفه في أصحابه ويخرج نحسة ويدفعه الى أهله. قال: يا مولاي، فأين يكون صاحب هذا الأمر يومئذ في غيبته. قال الصادق: حيث شاء الله تعالى. قلت: يا مولاي، قد روي لنا عن ابيك محمد الباقر ان صاحب هذا الأمر غيبته في بعض اشعابكم.

فتبسم الصادق ثم قال: صدق والدي ان صاحب هذا الأمر من وراء قافكم المحيط بالعلم في برّ وبحر. ثم قال الصادق: بل في مدن شتى. قال: يا مولاي، فما نصنع بالذي قد روي عن ابيك؟ قال الصادق: اعلمو انت واخوانك انه مازال منازل الرجال عندنا على قدر احتمالهم عنا. قال خليل الله ابراهيم: اني سقيم ولم سقيم؟ أفتراه كان كاذباً؟ لا والله ولكنه كان صادقاً وهو أعلم بما قال صلى الله عليه وسلم.

ثم قال: يا مولاي، من في تلك المدائن من ولد آدم؟ قال: لا يعلمون ان الله خلق آدم. قلت: يا مولاي، فيتخطاهم ابليس. قال: لا يعلمون أن الله خلق إبليس. قال بشار: يا مولاي، يعرفونكم حق المعرفة؟ قال الصادق: نعم يأتوننا بالفواكه بغير اوانها ويوردون الينا نحسنا الذي فرضه وأوجه الله لنا في كتابه وهم أطوع لنا منكم. قال: يا مولاي، اينكحون ويولدون؟ قال الصادق: نعم مثل آدم وحواء. قال: يا مولاي، بعث الله إليهم الرسل كما قد بعث إلى ولد آدم. قال الصادق: نعم بعث الرسل الى كافة الخلق والى من دون العرش وجميع من خلق قال: يا مولاي، واقروا بولايتكم. قال الصادق: من انكر احداً منا فانه إلينا ولا ولينا أنكروه ولا ينكروننا، نحن منار الله في أرضه ثم أمناؤه على خليقته. فقلت: الحمد لله الذي عرفني غاية فضلكم.

Al-Sadiq (From Him is Peace) said, "May Allah have mercy on you, Allah has not made known to anyone the extremities of our preference except the worth of a white hair in a black bull. As for the worth of our preference and knowledge in the knowledge of Allah and His preference, it is not but the worth of what a bird carries with its beak from the sea that Allah had mentioned in His Book."

He said, "O Master, all praises due to Allah who has no one similar to Him, there is no God but Allah who has no description nor attribute to Him."

Then he said, "Our Lord was before anything that was and He is the Creator of everything that was, and He is after everything that will be and He is the Creator of everything that will be. And He is the ultimate goal and He is the Beginner and Creator of everything and He is the beginning of the beginning and the everlasting of the end."

Then Al-Sadiq glued his cheek to the ground and by Allah I heard him say this, "My Lord and Aide, and Master and Support and Creator and Sustainer, and if He wills He tortures me, and thus render me deprived, and if He wills, He has mercy on me by His grace, woe that day to the ones who disbelieve!"

Then Al-Sadiq turned his cheek on the dust while saying, "I am your servant and the son of your servant and the grandson of your servant and the son of your bondmaid, I have become poor to Your mercy, and believing in Your promise, I bear the consequences of my work/deeds. O my God, have mercy on my faults and poverty and have mercy on my neediness, O Master, by victory over my enemies, for without Your victory, I shall be one of the losers." Then Al-Sadiq raised his head and said something that was not audible.

So he said, "I'm at your command, my Master."

Al-Sadiq said, "Conceal what we have revealed to you from the knowledge of Allah that He concealed from His angels."

He said, "O Master, when will this cover be unveiled?" And he said that Abu Abdullah cried until his tears ran.

Then he said, "O my friend, when Allah who has the ability and power with creation wills, and the matter is for Him, God-willing, upon the trusted and trustworthy."

And from Abu Abdullah who said,

When death approached the Messenger of Allah, Mohammed, he said, "O Ali, if I die, then wash me and embalm me and clothe me and sit me up, and I shall tell you what will happen till Judgment Day." So when he died, Ali washed him and embalmed him and clothed him then sat him up, so Mohammed told him what would happen till Judgment Day.

قال الصادق منه السلام: يرحمك الله ما عَرَفَ الله أحداً غاية فضلنا الا مقدار شعرة بيضاء في ثور اسود. واما مقدار فضلنا وعلمنا في علم الله وفضله إلا مقدار ما حمل الطائر بمنقاره من البحر التي ذكره الله تعالى في كتابه.

قال يا مولاي: الحمد لله الذي لا شبيهاً له لا إله الا الله الذي لا صفة له ولا نعت. ثم قال ربنا قبل القبل وخالق القبل وبعد البعد وخالق البعد وغاية كل غاية ومنشئ كل شيء وخالقه وابداء البداية وأزل النهاية. ثم ان الصادق لصق خده في الأرض والله سمعته يقول ذلك: ربي ومجيري، وسيدي وسندي وخالقي ورازقي وان شاء عذبني فيحرمني وان شاء رحمني فبفضله ويل يومئذ للمكذبين.

ثم إن الصادق جعل يقلب خده على التراب وأنه يقول: انا عبدك وابن عبدك وابن ابن عبدك وابن امك اصبحت فقيراً الى رحمتك مؤمناً بوعدك اسيراً بعملٍ مرتيناً به يا إلهي ارحم زلي وفقري وارحم فاقتي يا مولاي بالنصر على أعدائي فلولاً نصرك كنت من المغلوبين.

ثم إن الصادق رفع رأسه وقال كلاماً غير مسموع. فقال: لبيك، مولاي، قال الصادق: استر ما كشفناه إليك من علم الله الذي ستره من ملائكته، قال: يا مولاي، متى يكشف هذا الغطاء؟ قال: فبكي أبو عبد الله حتى جرت دموعه، ثم قال: يا ربّي إن شاء الله الذي له الحول والقوة بالخالق والأمر إن شاء الله تعالى له على الثقة الأمانة.

وعن أبو عبد الله أنه قال: لما احتضر رسول الله محمد الوفاة قال: يا علي إذا مت فغسلني وحنطني وألبسني وأجلسني أخبرك بما يكون إلى يوم القيامة. فلما توفي غسله علي وحنطه وألبسه ثم أجلسه فأخبره محمد بما يكون إلى يوم القيامة.

It was narrated that Abdul Muttalib ibn Hashem recited a poem about the story of Ibrahim ibn Al-Ashram, and they (its verses) are the completing, unchanging ones in their course, for the purpose of understanding. And they are as follows:

*O Caller, you have made me listen
To everything you said, and I am not deaf
Allah supported a truthful matter,
He has His sunnah (way) in [this] people, not in the nations
For the House has a protecting God,
whoever approaches it will be destroyed
I told Al-Ashram to purify his heart,
verily Al-Ashram will be caught up with regret
He was followed by a group of his soldiers,
Humair and those who are alive from the ancient tribes/from the previous ones
I destroyed him in the protection of his party,
after a mark and a swollen scratch
So he was deterred from it and in his neck was a wound,
his cheeks were injured, the rejectors of the word
And as such is the matter in His (Allah's) creation,
for the matter of Allah is not concealed
We know Allah, and in us is the trait of keeping kinship ties,
and we keep/fulfill the oaths
And we have an incarnation in every cycle,
one time in the Arabs and another in the non-Arabs
We are the Family of Allah from before,
the matter is still in us since ancient times/the beginning
We are the Family of Allah in His town/land,
we are still the Family of Ali and Abraham
We are the inhabitants of the Heavens above,
in it we split the lights and the darknesses
We sent forth an advising Messenger
to nations/generations from Thamud and Iram
We destroyed Thamud by force,
and 'Ad a long time before them
We sent forth the Prophets
to the people of Thamud and 'Ad and Lakhm
And for us righteous guidance was brought down,
Arabic in origin, the speech of the Qur'an*

وروي أن عبد المطلب بن هاشم قال في قصة إبراهيم ابن الأشرم أبياتا له وهي المتممة الساكنة في مجراها للتفاهم وهي هذه:

كل ما قلت وما بي من صمم	أيها الداعي لقد أسمعني
سنته بالقوم ليست بالأمم	أيد الله امرأ حقاً له
من يرد يوماً إليه يصطلم	إن للبيت إلهاً مانعاً
إنما الأشرم يلحقه ندم	قلت للأشرم يبرى قلبه
حمير والحي من آل قدم	رامه تبع في أجناده
بعد طابع ثم خدش وارم	أهلكته في الحمى في حزبه
جارحاً خديه مردّي الكلم	فأنثنى عنه وفي أوداجه
ليس أمر الله أمراً مكتم	وكذاك الأمر فيما قد خلق
صلة الرحم ونوفي بالذمم	نعرف الله وفينا شيمة
تارة بالعرب طوراً بالعجم	ولنا في كل دور كرة
لم يزل فينا على مر القدم	نحن آل الله فيما قد مضى
لم نزل آل علي وإبراهيم	نحن آل الله في بلدته
نقسم الأنوار فيها والظلم	نحن سكان السموات العلى
في قرون من ثمود وإرم	نحن أرسلنا رسولاً ناصحاً
ثم عاداً قبلها منذ القدم	نحن دمرنا ثمودا عنوة
قوم عاد وثمود ونلحم	نحن أرسلنا النبيين الى
عربي الأصل قرآن الكلم	ولنا أنزل هدياً صالحاً

*And for us the secrets of the Torah are recited,
and for us is the Bible that is recited/narrated for the nations
And we have a knowledgeable one by whom we guide,
and an Imam who has the best of wisdom
And a Book whose verses have been detailed,
in it are the news of the discourses/sayings of the nations
And upon us is the truth and the mark/trace
whose ages were outlined time after time/in one amount after the other
And for us is a matter of honorable knowledge,
and for us are the lights from the One who gave life*

This has been completed and the bounty/preference is from Allah, upon Him we have relied.

Some of the Knowledgeable Ones (*Arifeen*) asked about the hidden/esoteric matters, so he said, "Whoever does not know the matter from its direction remains from the human bodies until he reaches completion in knowing, except if he is among those who conceal from you, provided that he is one who conceals himself from you, then he will be seized by the reins of his partner, and thus he/she goes out from the house of knowing to the house of denial, so he becomes one of the losers."

And from Abu Ali Al-Kufi who said, I was at Al-Baqir's, so there walked into his place a red man wearing green clothes.

So he said, "Peace be upon you, O Abu Ja'far, and the blessings of Allah and His mercy." So Al-Baqir replied with the best of greetings.

So I said to him, "Who are you, O man? May Allah have mercy on you."

So he said to me, "I am your brother and companion when I came to you in Khurasan and you hosted me on such and such night."

So Abu Ali Al-Kufi said to Abu Ja'far Al-Baqir (From Him is Peace), "I have never seen him in this appearance, O Master."

So Al-Baqir smiled and then said, "He is from the veiled, he is veiled with what we want."

So he said, "O Master, and what did he reach from the truth of his belief?"

So Al-Baqir said, "O Dawal, nothing was too much for Allah due to his closeness to Him."

I said, "O Master, and how oblivious are the people to the likes of this." And the man disappeared.

So Al-Baqir (From Him is Peace) said, "That is a servant, if you ask [about his matter], he was given six proofs that he veils himself with wherever he wants in the Kingdom of Heaven and Earth."

So I said, "O Master, how great is the right of the believer with Allah."

So Al-Baqir said, "O Dawal, do not be prideful over the servant of Allah and thus be held accountable for that and be destroyed. For verily, for every trustworthy believer there are seven veils, if they leave his bodies and are removed from him, he becomes close to that."

So Dawal said, "O Master, describe what you have tasted from the sweetness of faith, what do the

ولنا الإنجيل يروى للأمم	ولنا التوراة يتلى سرها
وإمام عنده فضل الحكم	ولدينا عالم نهدي به
فيه أنباء أقاويل الأمم	وكتاب فصلت آياته
رسمت اعصاره في كم وكم	وعلينا الحق والرسم الذي
ولنا الأنوار من بارئ النسم	ولنا أمر شريف علمه

تم ذلك والفضل من الله عليه توكلنا.

سأل بعض العارفين عن أخبار الباطن فقال له: من لم يعرف الأمر من جهته يكون من الأبدان البشرية حتى يبلغ إلى المنتهى في المعرفة، على أن يكون ممن يغشى عليكم فيؤخذ بزمام زوجه، فتخرج من دار المعرفة إلى دار الإنكار فيكون من الخاسرين. وعن أبي علي الكوفي، قال: كنت عند الباقر فدخل إلى عنده رجل أحمر عليه ثياب خضر، فقال: السلام عليكم يا أبا جعفر ورحمة الله وبركاته. فرد عليه الباقر بأحسن سلام. فقلت له: من أنت يا رجل يرحمك الله؟ فقال لي: أنا أخوك وصاحبك حين أتيتك بخراسان فأضفتني بليلة كذا وكذا. فقال أبو علي الكوفي لأبي جعفر الباقر منه السلام لم أره في هذه الهيئة يا مولاي. فتبسم الباقر ثم قال: هو من المحجوبين يحتجب بما نشاء. فقال: يا مولاي، وما بلغ من حقيقة إيمانه. فقال الباقر يا دوال لم يكثر على الله شيء لقربه إليه. قلت: يا مولاي، وما أغفل الناس عن مثل هذا وغاب الرجل.

فقال الباقر منه السلام: هذا عبد إن سألت فقد أعطاه ست حُجج حُجِبَ بها حيث يشاء من ملكوت السماء والأرض. فقلت: يا مولاي، ما أعظم حق المؤمن عند الله. فقال الباقر: يا دوال لا تتكبر على عبد الله فتجعل ثوابك إلى ذلك فتهلك، فإن إلى كل أمين مؤمن سبع حجب إذا خرجت من أبدانه وانكشفت عنه، صار في جوار ذلك. فقال الدوال: يا مولاي، صف ما ذقته من حلاوة الإيمان،

believers become in the Hereafter if they finish?”

Al-Baqir said, “Angels close to the Most Merciful, and He speaks to them and they speak to Him with the number of the spirits of the Paradises.”

He said, “O Master, where do the cursed ones who opposed you go?”

He said, “Vermine and *Maskh* from the vermin, serpents and scorpions and swine and what has no good in it after the intensity of torment. And Allah knows best, His mercy encompasses all things and He is that Most Merciful of the Merciful, the end.”

فإلى ما يصير المؤمنون في الآخرة إذا انتهوا. قال الباقر: ملائكة مقربين في جوار الرحمن ويحدثهم ويحدثونه بعدد روح الجنان. قال: يا مولاي، إلى أين يصيرون الملائكة ممن خالفكم؟ قال: هوام ومسوخ من الهوام حيات وعقارب وخنازير ومن لا خير فيه بعد شدة العذاب والله اعلم ان رحمته وسعت كل شيء وهو أرحم الراحمين. تم.



DOOR SIXTY-SIX



“ON KNOWING WHAT WAS
MENTIONED CONCERNING
THE SHADOWS AND GHOSTS”





الباب السادس والستون



في معرفة ما جاء في الأظلة والاشباح



[Imam Al-Sadiq said], “Verily, God chose between the souls in the shadows and then made them enter the bodies, and if our Qaim emerges he shall make the brother inherit from the brother whom God paired him with in the shadows, and he does not make him inherit from his physical brother. Know him from that, and whoever knows him from that there shall not remain upon him a stronger proof.”

And from Mohammed ibn Ali who said, “If the circle spins, it spins upon nation after nation and century after century until the believers are purified, just as pure gold is purified.”

And from Mohammed ibn Sinan who said, “There is no bird that flies except that it has a mother and father and uncle. So Abu Al-Hassan turned towards a carpenter who was working at his house and said, ‘That carpenter was a rooster in the first cycle and today he is a carpenter.’”

And from Ibn Sinan from Al-Mufaddal who said, I asked my Master Al-Sadiq and said, “Tell me O Master, about the words of the angels whom Allah inspired according to His words, ‘Behold, thy Lord said to the angels: I will create a vicegerent on earth. They said: Wilt Thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)? He said: I know what ye know not.’”¹⁸⁴

Al-Sadiq said, “Do you not know that the Adamites corrupt in the Earth?”

Al-Mufaddal said, “O Master, knowingly or unknowingly?”

He said, “Rather, knowingly, O Mufaddal.”

Al-Mufaddal said, “O Master, from where was this known and was there an Adam before our Father Adam?”

Al-Sadiq said, “Before Adam there was an Adam and Adam and Adam until seven Adams were counted.”

He said, “O Master, seven?”

Al-Sadiq said, “Yes O Mufaddal, and a thousand Adams too.”

Al-Mufaddal said, “O Master, where were you at that time?”

Al-Sadiq said, “O Mufaddal, we were at the throne of the Merciful, and we praised so the angels praised by our praises. And we glorified so the angels glorified by our glorifications and we worshiped so the angels worshiped by our worship. For if Allah willed to make a creation, He causes us to descend to that creation, so we manage their affairs and teach them, and if Allah wills a matter for that creation, He raises us to Him then does what He wills with them.”

And from Mohammed ibn Sinan from Al-Mufaddal from Al-Sadiq (From Him is Peace) who said,

The two that turned back [on their oath] incarnate in the image of two hyenas and they come to the desert land and they enter the walls of the city, and while they are circling, there came out upon them a lion and it killed them both. Then they incarnated into Bani Qizaza, so there came out upon them a man from Bani Qizaza and killed them both. Then they

¹⁸⁴ *The Holy Qur'an*, Chapter 2, Verse 30

إن الله اختار بين الأرواح في الأظلة ثم أسكنها الأبدان. فإذا خرج قائمنا ورث الأخ الذي آخى الله بينهما في الأظلة ولم يورث الأخ من الولادة الجسمانية. أعلمه من ذلك ومن يعلم لا تبقى عليه بينة. وعن محمد بن علي قال: إذا دارت الدائرة تدور على قوم بعد قوم وقرن بعد قرن حتى يخلص المؤمنون كما يخلص الذهب الصافي.

وعن محمد بن سنان قال: ما من طائر يطير إلا له أم وأب وعم وخال. ثم إلتفت أبو الحسن إلى نجار ينجر بداره فقال: هذا النجار كان في الدور الأول ديكاً وهو اليوم نجاراً. وعن ابن سنان عن المفضل، قال: سألت مولاي الصادق فقلت: أخبرني يا مولاي، عن قول الملائكة الذين أوحى الله إليهم لقوله تعالى: «إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ» وقال الصادق: أما علمتم بأن الآدميين يفسدون في الأرض؟ قال المفضل: يا مولاي، بعلم أم بغير علم؟ قال: بل بعلم، يا مفضل. قال المفضل: يا مولاي، من أين علم ذلك وهل كان آدم قبل أيينا آدم؟ قال الصادق: كان قبل آدم آدم وآدم وآدم حتى عد سبع آوادم. قال: يا مولاي، سبعة. قال الصادق: نعم يا مفضل، وألف آدم أيضاً.

قال المفضل: يا مولاي، أين كنتم في ذلك الوقت؟ قال الصادق: يا مفضل، كنا في عرش الرحمن فسبحنا فسبحت الملائكة بتسبيحنا وهللنا فهللت الملائكة بتهللنا وقدسنا فقدست الملائكة بتقديسنا. فإذا أراد الله أن يخلق خلقاً أهبطنا إلى ذلك الخلق فدبرناهم وعلمناهم فإذا أراد الله بذلك الخلق أمراً فإنه يرفعنا إليه ثم يصنع بهم ما يشاء.

وعن محمد بن سنان عن المفضل عن الصادق منه السلام، قال: يركب الناكثان في صورة ضبعين ويأتون البادية ويدخلان حيطان المدينة فيبينما هما يدوران إذ خرج عليهما أسد فقتلهما ثم رجا في بني قزاة. فخرج عليهما رجل من بني قزاة فقتلهما.

incarnate into the Maskh of the land, serpents and scorpions and beetles, so damn them two in every Maskh that is not eaten, from the birds and beasts.

And from Al-Sadiq who said, "Aidsi and Hafsa were put into *Maskh* that is to be slaughtered?" I said, "O Master, and what is the slaughter?" [Al-Sadiq said], "For Allah placed that as jealousy from Allah and from His Prophet so none of the predatory animals can catch them."

And it was narrated from Ja'far that he ordered a bull to be slaughtered, so he said, "As for this bull, it is a partner in *Maskh* in his time." So some of those with him asked him about that so he said, "Verily, if he was skinned, you would find between the skin and meat a spindle, in it is his wire."

And it has been narrated from our Master, the Prince of the Believers Ali, that while he was sitting some of his companions passed by him. So he said, "Verily, that is a camel in some valleys of Yemen." So some of the *Ansar* (followers) laughed. So he said, "Do you mock the hadith of the Messenger of Allah? As for one of you, his soul incarnates into a donkey whom that person rode yesterday," and the Imam pointed towards some of his companions.

And from Al-Sadiq who said that one day he passed by a blind man sitting, so he stopped at where he was. Then he said to him,

"O Shapur (a King from the Sassanid Empire), verily, you were a stubborn tyrant." So the blind man bounced from the chair while saying, "O Master," and he was circling and calling him. And Al-Sadiq passed on to his destination so some of his companions said to him, "Who was that blind man sitting, O Son of the Daughter of the Messenger of Allah?" Al-Sadiq said, "That man was a King from the Kings of the non-Arabs who would hang people outside until their necks separate. So he died and Allah put him into twenty kinds of Maskh, then He tortured him with the worst that can be of the Fire."

And from Al-Mufaddal who said,

I asked Al-Sadiq about the Resurrection, so he said, "Did you not hear the words of Allah in His Holy Book, 'And listen for the Day when the Caller will call out from a place quite near. The Day when they will hear a Shout in truth: that will be the Day of Resurrection. Verily it is We Who give Life and Death; and to Us is the Final Goal. The Day when the Earth will be rent asunder, from (men) hurrying out. That will be a gathering together - quite easy for Us?'"¹⁸⁵ So Al-Sadiq said, "Our Father, Ali ibn Abi Talib, goes out and calls with a loud voice, 'Allahu Akbar (God is Great).' So all that are in the land and sea respond to him then Allah resurrects them all. Then Ali approaches and comes to the people and he marks the believer a 'believer' between his eyes and he marks the disbeliever a 'disbeliever' between his eyes and that

¹⁸⁵ *The Holy Qur'an*, Chapter 50, Verses 41-44

ثم يتركبون في مسوخ البر حيات وعقارب وخنافس فسحقاً لهما في كل مسخ لا يؤكل من الطير والبهائم. وعن الصادق يقول: انمسخ عدسي وحفصة ذبيح؟ قلت: يا مولاي، وما الذبح؟ فوضع ذلك غيرة من الله ومن نبيه لأن لا يثبت عليهم شيء من السباع. وروي عن جعفر أنه أمر بثور ذبح. فقال: أما هذا الثور فهو قرين في المسوخية في عهده فسأله بعض من كان معه عن ذلك قال: إنما أنه إذ كان سلخ جلده وجد فيما بين الجلد واللحم مغزل فيه سلكه.

وروي عن مولانا أمير المؤمنين علي أنه بينما كان جالساً إذ مر به بعض أصحابه فقال: إن هذا جمل في بعض أودية اليمن. فضحك قوم من الأنصار. فقال: أتهازون بحديث رسول الله؟ فأما أحدكم تتركب روحه في حمار ثم ركبه هذا بالأمس وأشار إلى بعض أصحابه.

وعن الصادق قال: أنه مرّ يوماً برجل أعمى مقعد، فوقف عليه. ثم قال له سابور: أما إنك قد كنت جباراً عنيداً فوثب الأعمى المقعد وهو يقول: مولاي ويدور ويطلبه. ومضى الصادق إلى محله فقال له بعض أصحابه، من كان هذا الأعمى المقعد يا ابن بنت رسول الله؟ قال الصادق: كان هذا رجلاً من ملوك العجم يعلق الناس في الخراج حتى يخلع اعناقهما. فمات فسخره الله في عشرين نوع من المسوخية، ثم عذبه أشد ما يكون من النار.

وعن المفضل، قال: سألت الصادق عن القيامة. فقال: أما سمعت قوله تعالى في كتابه الكريم: «وَأَسْمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ. يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ. إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ. يَوْمَ تَشَقُّ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ». فقال الصادق: يخرج والدنا علي بن أبي طالب فينادي بصوت الله أكبر، فيجيبه من كان في البر والبحر، ثم يبعثهم الله جميعاً. ثم يقبل علي ويأتي إلى الناس وهو يوسم المؤمن مؤمناً بين عينيه؛ ويوسم الكافر كافراً بين عينيه.

is the meaning of Allah's words, 'Their eyes humbled,'¹⁸⁶ meaning from the mark between their eyes. And His words, 'They will emerge from the graves as if they were locusts spreading. Racing ahead toward the Caller,'¹⁸⁷ until a person meets a believer so he says, 'O believer, where have you come from?' And he knows him by the mark. And as such he meets the disbeliever and says, 'O disbeliever, where have you come from?' And he knows him by his mark, and that is Allah's words, 'And when the Word is fulfilled against them (the unjust), we shall bring out from the earth a creature to (face) them: He will speak to them, for that mankind did not believe with assurance in Our Signs. One day We shall gather together from every people a troop of those who reject our Signs, and they shall be kept in ranks. Until, when they come, (Allah) will say: Did ye reject My Signs, though ye comprehended them not in knowledge, or what was it ye did?'"¹⁸⁸

And from Abd Al-Samad from Abu Hakim who said,

"I asked Mohammed Al-Baqir about Allah's words, 'But he who works deeds of righteousness, and has faith.'"¹⁸⁹ So Al-Baqir said about the Return (Raj'a), "His endeavor will not be rejected: We shall record it in his favor."¹⁹⁰ Then Al-Baqir said, "And the mentioning of the Hour is as such, do you not see that Allah says in His Book, 'Those who do not believe in it seek to hasten its coming. But those who believe (in it) hold it in dread and know that the Hour (of judgment) is truth from their Lord.'"¹⁹¹

A Chapter on Knowing the Ghosts and the Shadows

And from Al-Mufaddal ibn Omar who narrated that Al-Sadiq said, "Verily, when Allah first created the believers, He created them ghosts before He created them shadows. So Allah glorified Himself and praised Himself and the ghosts on that day were like that which is not apparent. And the proof of that is that the echo which Allah made in this world, if a person talks or yells, the likeness of his voice responds, and that is in a different position. And Allah made that a proof for the ghosts. And verily, the ghosts used to answer Allah with what He said. And no life in them was incarnated and mixed, but rather it was a simple, beautiful and vibrant life, as the echo responds to the person with what he says and there is no life in it. Then Allah created the shadows so He praised Himself and glorified Himself so the ghosts responded, and then the shadows. The ghosts responded, and the proof for that is that if the ghosts are seen in the mirror, it would appear as though they're speaking with spirits in them, and as such the shadows responded to the ghosts and the spirits were

¹⁸⁶ *The Holy Qur'an*, Chapter 54, Verse 7

¹⁸⁷ *The Holy Qur'an*, Chapter 54, Verses 7-8

¹⁸⁸ *The Holy Qur'an*, Chapter 27, Verses 82-84

¹⁸⁹ *The Holy Qur'an*, Chapter 20, Verse 112

¹⁹⁰ *The Holy Qur'an*, Chapter 21, Verse 94

¹⁹¹ *The Holy Qur'an*, Chapter 42, Verse 18

وعلى هذا المعنى قوله تعالى: «خُشَعَا أَبْصَارُهُمْ» يعني من الوسم بين أعينهم، وقوله تعالى: «يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَانَهُمْ جَرَادٌ مُنتَشِرٌ مِهْطِعِينَ» إلى الداعي حتى يلقي الرجل المؤمن، فيقول يا مؤمن من أين جئت؟ ويعرفه من الوسم. وكذلك يلقي الكافر يقول: يا كافر من أين جئت؟ ويعرفه بالوسم، وذلك قوله تعالى: «وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ. وَيَوْمَ نَخَشِرُهُم مِّن كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يَكْذِبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ حَتَّى إِذَا جَاءُوا وَقَالَ أَكْذَبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمَازَا كُنْتُمْ تَعْمَلُونَ».

وعن عبد الصمد عن أبي حكيم قال: سألت محمد الباقر عن قوله تعالى: «وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ». فقال الباقر بالرجعة: «فَلَا كُفْرَانَ لِسَعِيهِ وَإِنَّا لَهُ كَاتِبُونَ». فقال الباقر: وذكر الساعة هوذا هي ألا ترى الله يقول في كتابه: «يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ مِنْ رَبِّهِمْ».

فصل في معرفة الأشباح والأظلة: وعن الفضل بن عمر قال الصادق: إن أول ما خلق الله المؤمنين، خلقهم أشباحاً قبل أن يخلقهم أظلة؛ فسبح الله نفسه وهلل نفسه والأشباح يومئذ كالشيء الذي لا يتبين، والدليل على ذلك أن الصدى الذي جعله الله في الدنيا، فإذا تكلم الرجل أو صاح، أجابه مثل صوته. وذلك في موضع دون موضع وجعل الله تعالى ذلك دليلاً على الأشباح.

وإن الأشباح كانت تجيب الله بما يقول ولا حياة فيها مركب ممزوج بل حياة بسيطة حية لطيفة كما أن الصدى يجيب الإنسان بما يقول ولا حياة فيه ثم خلق الله تعالى الأظلة فسبح الله نفسه وهلل نفسه فأجابته الأشباح ثم الأظلة أجابت الأشباح والدليل على ذلك أن الأشباح أما ترى في المرأة إذا تكلمت فكانت تتكلم كأنه ينطق والارواح فيه، وكذلك الأظلة أجابت الأشباح، والأرواح فيها.

in them. Then Allah created the spirits/souls and verily, they were called ‘spirits/souls’ because they found rest in knowing Allah and another aspect is that the spirits went to Allah.¹⁹²

Then the spirits said, ‘O Lord, how did You create us and how did You begin us, so that we may know the beginning of our creation and Your creation?’

So He said to them, ‘From Me was the beginning of the ghosts then the shadows then you,’ meaning the spirits.

So they said, ‘O Lord, You taught us how You created us, so teach us in what shall we grow and in what shall we die.’

So He said to them, ‘You shall grow in My obedience then you will disobey without intending to. And if you would intend to disobey Me, you would never die. Then I veiled Myself with it from you. And I create bodies that veil you from each other and I invite you to Myself in what I veiled Myself from you with. So you worship Me, and My veils are many. And when I choose from it a veil, I do not separate from him and he does not separate from Me. So whoever worships Me by it from you is a true believer. And whoever worships Me by all My veils is a disbeliever, and that is because My veils are many and all of them I have caused to be inhabited, meaning I have caused them to be inhabited by other than Me. And all that is a tribulation for the progeny of the devil, because they do not know Me and do not worship Me by the truth of knowing. So whoever worships Me with faith and certitude, I reward him with the veil that I do not separate from, nor does he separate from Me. And because of that I made it incumbent upon Myself and I did not want the devil and his sons to worship Me by that. And [I wanted] that you worship Me, and you are more worthy of it, because it is the truth of faith.’

So the believers said, ‘O Lord, how do we disobey You, and how do You create an enemy and from what do You create him?’

So Allah said, ‘I created you from those ghosts, and the ghosts responded to Me. And I created you from the shadows and the ghosts responded, and your mistake was not deliberate.’”

He (the Imam said), “So He left them for 51,000 years then Allah spoke and said, ‘I will create a vicegerent on earth.’¹⁹³ And he is your enemy and the enemy of the veils and He has no opponent, but rather the opponent is for the one who is conquered.

¹⁹² The Arabic term ‘ruh’, commonly translated as ‘spirit/souls’ in English, is derived from two etymological components within the Arabic language: One of them being “راحة/استراح” (‘istirah’/‘raha’), connoting the concept of ‘to find rest,’ and the other being “راح” (‘raah’), signifying ‘to go to.’

¹⁹³ *The Holy Qur’an*, Chapter 2, Verse 30

ثم خلق الله الأرواح وإنما سميت أرواحاً في راحتها بمعرفة الله؛ ووجه آخر أنها راحت إلى الله. ثم قالت الأرواح: يا رب كيف خلقتنا وكيف ابتدأتنا حتى نعرف بدء خلقنا وخلقك؟ فقال لهم: مني ابتدأت الأشباح ثم الأظلة ثم أنتم، يعني الأرواح. فقالوا: يارب قد علمتنا كيف خلقتنا فعلمنا فيما ننشأ وفيما نموت. فقال لهم، تنشؤون في طاعتي ثم تعصون بلا إعتقاد منكم ولو اعتمدتم معصيتي ما متم أبداً. ثم احتجبت به عنكم.

وأخلق أبدأناً تحجب بعضكم عن بعض وأدعوكم إلى نفسي فيما احتجبت به عنكم، فتعبدوني وحجبي كثيرة. ومتى أختار منها حجاباً لا أفارقه ولا يفارقني، فمن عبدني به منكم كان مؤمناً حقاً. ومن عبدني بحجبي كلها كان كافراً؛ وذلك أن حجبي كثيرة وكلها اسكنتها، يعني اسكنتها غيري وكل ذلك ابتلاءً إلى أولاد الشيطان، لأنهم لا يعرفونني ولا يعبدونني بحقيقة المعرفة. فمن عبدني على إيمان وإيقان كافأته بالحجاب الذي لا أفارقه ولا يفارقني، ولذلك أوجبت على نفسي وأردت أن لا يعبدني الشيطان وولده بذلك وأن تعبدوني، أنتم به أحق، لأنه حقيقة الإيمان؛

فقال المؤمنون: يارب كيف نعصيك وكيف تخلق عدواً ومن أي شيء تخلقه؟ فقال الله تعالى: إني خلقتكم من تلك الأشباح، والأشباح أجابني وقد خلقتكم من الأظلة وأجابت الأشباح وكانت هفوتكم على غير اعتماد.

قال فتركهم أحد وخمسين ألف سنة؛ ثم تكلم الله فقال: إني جاعل في الأرض خليفة؛ وهو عدوكم وعدو المحب وليس له ضد، وإنما يكون الضد لمن يقهر.

They said, 'O Lord, what shall this enemy do?'

So Allah said, 'If you mention Me by My veil he will kill you, and if you believe in Me from My veil he will torture you. And he would not have caused that to remain upon you, if it wasn't for you doubting Me and worshipping My veils and not knowing Me. And the veil is the name without meaning, do you worship the name without meaning?' So the believers gathered so that they may greet Allah.

So He said to them, 'Everyday I am in a matter and it appears to be Me.'

So they said, 'We should not depart from Allah.' So this was the first fault that the believers committed without knowledge nor deliberately. That is for Allah. They said, 'O Lord, will You make in it who will corrupt in it and shed blood while we praise and sanctify You, and glorify You and worship You?'

He said, 'I know what ye know not.'¹⁹⁴ But rather they feared when He said to them, 'Verily, all My veils I have housed in them other than Me and I shall veil you, and veil some of you from one another.' So weakness entered them and fear at that. Then Allah said, 'Verily, My knowledge is in you and if you do not seek Me, My knowledge would fail.'

So He created from the veil by which He veiled Himself from them, and it is the letters and it is the Veil of Adam. Then He created for every one a veil from their fault according to the number of their helpers, so He veiled each one from their companion and created from his first veil Iblis (Satan) and the devil, the one who whispers in the chest of men and the devil of Paradise. He created those from His veil that He created from the fault of the believers. Then Allah created for every creation a spirit and a devil, upon their enemy, and so Iblis (Satan) and his sons were created from the disobedience of the believers. So in total, Allah created many veils from the veils of the believers. Then Allah invited Iblis (Satan) and his seed to His worship. They said, 'Tell us how creation started and our creation, so that we have knowledge of that.' So He told them what He created them from, and He did not reveal to them what the believers were created from. And they did not ask Him about the beginning of the disobedience nor about the beginning of their creation, as the believers asked. And those believers disobeyed, but Allah forgave them, so what if we disobey once then He forgives us, so Iblis and his seed believed in disobeying Allah. So when Allah was veiled by the first veil which He named Adam, and He is the High, He said to the angels, 'Prostrate to Adam.' He said, 'Prostrate to Me through him.' He is saying, through the house, meaning the mold/container. So the angels prostrated, and they are the believers through Adam, as Allah had commanded them. Verily, they prostrated to Allah not to Adam. So Iblis said, 'I am better than him, You created me from fire,'¹⁹⁵ meaning Your veil, so He made light into fire. And if only he would have said, 'You created me from

¹⁹⁴ *The Holy Qur'an*, Chapter 2, Verse 30

¹⁹⁵ *The Holy Qur'an*, Chapter 7, Verse 12

قالوا: يا رب ما يصنع ذلك العدو؟ فقال تعالى إن ذكرتموني بحجابي قتلکم، وإن آمنتم بي من حجي عذبکم. ولا يبقی علیکم کل ذلك لما شککم بي وعبدتم حجي ولم تعرفوني؛ والحجاب الاسم بلا معنى، أتعبدون الاسم بلا معنى؟ فاجتمع المؤمنون على أن يستقبلوا الله إذ قال لهم: إني كل يوم في شأن وأنه يبدوني. قالوا ما علينا أن نستقبل الله فكانت أول زلة لها المؤمنون على غير علم ولا تعمد، ان ذلك لله.

قالوا يا رب؛ أتجعل فيها من يفسد فيها ويسفك الدماء ونحن نسبحك ونقدس لك، ونهلك ونعبدك؟ قال: إني أعلم ما لا تعلمون. وإنما خافوا حين قال لهم: إن حجي كلها أسكنها غيري؛ وإني احجبكم واجب بعضكم عن بعض. فدخلهم الضعف والخافة عند ذلك.

ثم قال تعالى: إن علي فيكم ولو لم تراودوني لبطل علمي؛ فخلق من حجاب احتجب به عنهم وهي الحروف وهو حجاب آدم ثم خلق إلى كل واحد حجاب من زلته على قدر أنصاره فحجبه عن صاحبه وخلق من حجاب الأول إبليس والشيطان؛ والذي يوسوس في صدور الناس وشيطان الجنة خلق هؤلاء من حجاب الذي خلقه من زلة المؤمنين؛ ثم أن الله خلق لكل خلق روحاً وشيطاناً على عدوهم فكان خلق إبليس وولده من معصية المؤمنين.

ثم في الجملة، أن الله خلق حجاً كثيرة من حجب المؤمنين ثم أن الله دعا إبليس وذريته إلى عبادته. قالوا: أخبرنا كيف بدأ الخلق وخلقنا حتى نكون من ذلك على علم؟ فأخبرهم من أي شيء خلقهم، ولم يبين لهم من أي شيء خلق المؤمنون، ولم يسأله عن بداية المعصية ولا عن بداية خلقهم كما سأل المؤمنون؛ وقد عصي هؤلاء يعني المؤمنون فغفر لهم، وما علينا إن عصينا مرة واحدة ثم يغفر لنا، فاعتقد إبليس وذريته معصية الله. فلما احتجب الله بالحجاب الأول الذي سماه آدم وهو العلي قال للملائكة اسجدوا لآدم. قال: اسجدوا لي من جهته. يقول من جهة البيت يعني القلب، فسجدت الملائكة، وهم المؤمنون من جهة آدم كما أمرهم الله، وإنما سجدوا لله لا لآدم؛ فقال إبليس: أنا خير منه خلقتني من نار أي من حجابك فجعل النور نار. ولو قال:

that which has the interpretation,’ but he disapproved/disobeyed and went astray and said, ‘And Adam You created from clay.’ He is saying, You created him from those who are loyal/devoted to you, meaning the believers, and that is why they prostrated. ‘And I prostrate to You not to Adam, because I am from You not from him, and those ones prostrate to Adam because they are from him.’ The cursed one meant by that, the believers. Then verily Allah said, ‘And Allah hid His veil from the first,’ from Iblis (may Allah curse him) and He created from his disobedience the veils of the *Maskh*, and it is that which its meat is impermissible [to eat]. And when Iblis saw that the believers committed a mistake unintentionally and they were veiled or wore the veils, and then saw the veils that were created from his disobedience, he feared to incarnate in them, or to wear them just as the believers wore [their veils]. And so he and his seed wore the veils of the disobedience of the believers.

He then asked to prostrate to Allah after that body which the believers prostrated to left. But he did not find Him, so the cursed one and his seed prostrated to everything that has a body, so this became the way (*sunnah*) of Iblis and his seed. And they prostrated to the fire and the water and the stars and the sun and the moon and the night and the day and the trees, and everything that Allah created. Iblis said, ‘If He is gone, He is to be in one of these things’ and he did not know His veil. And the cursed one thought he could recognize Him through the prostration that he did to all things, but Allah blinded him from that. And that is why people began worshiping darkness and light for a long time, because Iblis prostrated to them. And he said, ‘Perhaps Allah has veiled Himself in them,’ then the people prostrated and he returned to the veil that he saw Him veiled in, in the image of humans. He said, ‘Perhaps He was veiled in the people.’ That is why the people were veiled from one another, so he did not realize that prostration.

The believers said to Iblis, ‘What prevented you from prostrating and you did not know Allah, and so I prostrated to Him, to His Veil, and He became absent to you/did not appear to you.’ From here Iblis adopted enmity towards the believers and killed them out of envy, as they mentioned him and they mentioned the prostration and the obedience. And Iblis and his seed knew that their final matter would be the *Maskh*, and they did not gain from what they had done. Therefore, he tempted the believers as he did not realize the prostration, so Allah tempted him by them because of their disobedience and shortcoming in unifying Him, and their doubt in Allah who created them. Therefore, He took upon them the Covenant. So He said, ‘And [mention] when your Lord took from the Children of Adam - from their loins - their descendants,’¹⁹⁶ meaning from the matter they appeared upon of unifying Allah. ‘And made them testify of themselves, [saying to them]: Am I not your Lord? They said: Yes.’¹⁹⁷ Meaning the seed of those before them, and they are the selves, and they knew Him when He was veiled from them by that, before He went absent.” He said, “They say, ‘Indeed, we were of this unaware’¹⁹⁸ of when He was veiled and how He created a veil and how He created Iblis, and how he must go into *Maskh* for it was created from his disobedience and the disobedience of his seed, just as the bodies of the believers and the spirits of the devils were created

¹⁹⁶ *The Holy Qur'an*, Chapter 7, Verse 172

¹⁹⁷ *The Holy Qur'an*, Chapter 7, Verse 172

¹⁹⁸ *The Holy Qur'an*, Chapter 7, Verse 172

خلقتني من الشيء الذي له التأويل ولكن خالف وضل وقال وآدم خلقتة من طين. يقول خلقتة من الذين هم بولائك يعني المؤمنين فلذلك سجدوا، وأنا أَسجد لك لا إلى آدم، لأنني منك لا منه وهؤلاء يسجدون إلى آدم لأنهم منه، يعني اللعين بذلك المؤمنون؛ ثم إن الله قال وأخفى الله حجابة عن الأول، عن إبليس لعنه الله، وخلق من معصيته حجب المسوخية وهو ما حرم لحمه. ثم إن إبليس لما رأى المؤمنين قد زلّوا على غير تعمد فحجبوا أو لبسوا الحجب. ثم رأى الحجب التي خلقت من معصيته تخوف أن يركب فيها أو يلبس كما لبسوا المؤمنين ولبس حجب معصية المؤمنين هو وذريته. ثم طلب أن يسجد لله بعد أن غاب ذلك الجسم الذي سجد له المؤمنون، فلم يجده فعند ذلك سجد اللعين وذريته إلى كل شيء له جسم فصار ذلك سنة إلى إبليس وذريته، وسجدوا إلى النار والماء والنجوم والشمس والقمر والليل والنهار والشجر وجميع ما خلق الله تعالى.

وقال إبليس: إذا غاب أن يكون بواحدة من هذه الأصناف ولم يعرف حجابة، وظن اللعين أنه يدركه بما فعل من هذا السجود إلى كل شيء وأعماه الله عن ذلك، فلذلك صار الناس يعبدون الدهر الظلمة والنور، لأن إبليس يسجد لهم وقال: لعل الله يحتجب له ثم سجد الناس ورجع إلى الحجاب الذي رآه احتجب به من صورة الآدميين وقال: لعل احتجب بالناس؛ فلذلك صار الناس يحجب بعضهم ببعض فلم يدرك تلك السجدة قال المؤمنين إلى إبليس ما منعك من السجود ولم تعرف الله. فسجدت له لحجابة، وقد غاب عنك.

فعند ذلك اعتقد إبليس عداوة المؤمنين وقتلهم حسداً لهم كما ذكره وذكروا من السجود والطاعة وعلم إبليس وولده أن آخر أمورهم إلى المسوخية فلم ينالوا بما صنعوا، فلذلك أغرى بالمؤمنين إذا لم يدرك السجدة فأغراه الله بهم لذنوبهم وتقصيرهم في توحيدهم، وشكهم في الله الذي قد خلقهم. فلذلك قد أخذ عليهم الميثاق. فقال: وإذا أخذ ربك من بني آدم من ظهورهم وذريتهم، يعني من الأمر الذي ظهروا عليه من التوحيد لله. وأشهدهم على أنفسهم: أَلست بربكم؟ قالوا: بلى. يعني ذرية الذين ذروهم وهم الأنفس وهم يعرفونه حين احتجب عنهم بذلك من قبل أن يغيب. فقال: أن يقولوا إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ من حين حجب وكيف خلق حجاباً، وكيف خلق إبليس من أنه لا بد له أن يصير إلى المسوخية إذ خلقت من معصيته ومعصية ذريته كما خلقت أبدان المؤمنين وأرواح الشياطين

from the disobedience of the believers. And he (the cursed one) overpowered them by murder, and Iblis would not have murdered them from his own self if it weren't for previous sins. So he enticed some of them against each other, and that is to take revenge from the oppressor by oppression and what was of the punishment of murder. That is why the believers killed one another in different bodies that we do not know of. Verily, he wanted to kill the body, because the cursed Iblis (Satan) went forward killing himself and was oppressing them. And verily, the devil was created from the disobedience of the believers. Therefore, some of them kill one another and this is an affliction upon them in order that he may take revenge from him.

As for poverty that afflicts the believers, it is from their denial of the believers' rights and taking from them what is not their right. As for the murder of the disbelievers, the believers kill them in different bodies. And as for the disbelievers being in a good condition, it is from what they did to the believers in different bodies. So whoever rewards a disbeliever from the disbelievers or a believer, he is given in the other body what he rewarded with. As such if he rewards a Chieftain or a Chosen One, he is given seven [things] that no one will contend with him over, except that he defeats him. As such if he rewards another believer, he is given according to what he rewarded the believer with. And Allah is the All-Knowing and He is the Most Merciful, the God who creates and commands, Exalted is He, Lord of the Worlds and the best of Creators."

من معصية المؤمنين، وتسلب عليهم بالقتل ولم يكن إبليس يقتلهم من ذاته إلا بذنوب سابقة، فعرض ببعض وذلك أن ينتقم من الظالم بالظلم وما كان من عقوبة القتل. فلذلك قتل المؤمنين بعضهم بعضاً في أبدان مختلفة لا نعرفها وإنما أراد قتل البدن لأن اللعين إبليس صار يقتل بعضه بعضاً وهو جور عليهم وإن الشيطان خلق من معصية المؤمنين. لذلك فبعضه يقتل بعضاً وذلك نقمة عليهم ينتقم منه. وأما الفقر الذي يصيب المؤمنين فهو من جحودهم لحقوق المؤمنين، وأخذهم منهم ما ليس لهم بحق. وأما أسماء القتل في الكافرين فتقتلهم المؤمنين في أبدان مختلفة؛ وأما يعني الكافرين وحسن ما هم فيه من الحال فيما صنعوا في المؤمنين في أبدان مختلفة. فمن جازى من الكافرين كافراً أو مؤمناً، أعطاه في البدن الآخر ما يتجازى به. وكذلك إذا جازى نقيباً أو نجيباً أعطي سبعة لا ينازعه فيهنّ أحد إلا غلبه وكذلك إذا جازى مؤمناً من آخر أعطي على قدر ما جازى المؤمن، والله أعلم وأنه أرحم الراحمين، الاله الخالق والامر تبارك الله رب العالمين وأحسن الخالقين.

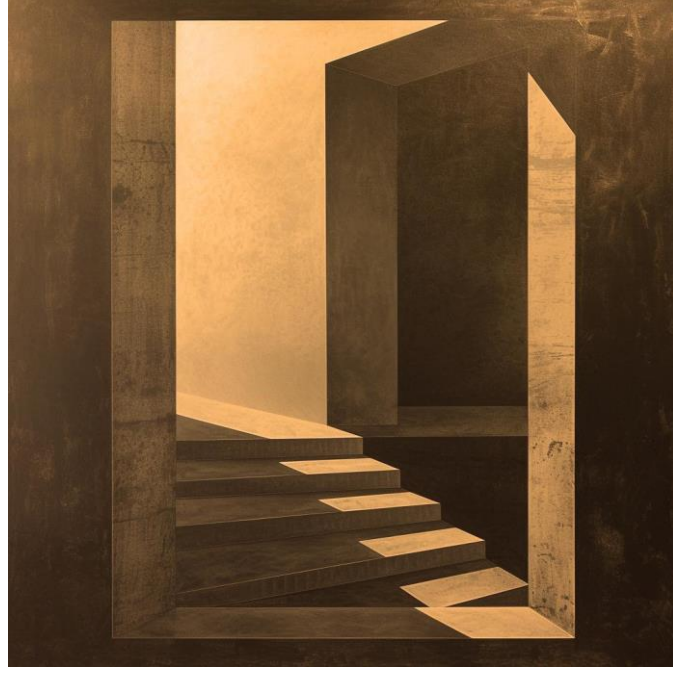


DOOR SIXTY-SEVEN



“ON KNOWING THE RIGHTS OF
THE BROTHERS AND THE PREFERENCE
OF THE BELIEVERS AND I WILL INCREASE
IN THE NEWS OF THE MIXING”





الباب السابع والستون



في معرفة حقوق الإخوان وفضل المؤمنين وأزید فيه
خبر المراجع



Al-Sadiq (From Him is Peace) said to some of his companions,

Isolate your family and share what is yours with your believing brother and you will be blessed. For verily, knowledge is spread and is not split between the believers and as such did Allah say in His Holy Book, "Say: Who hath forbidden the adornments of Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment."¹⁹⁹ And as such it was narrated from my Grandfather, the Messenger of Allah Mohammed, that he said, "Everything that Allah created in this world for the believers is spread/made available and is not split, and the enemies of Allah have no share in it."

And Yaqub Al-Saraj narrated,

While I was walking in the Holy Sanctuary, I was all of a sudden surprised by a call from above my head saying, "O Yaqub! Give glad tidings to the Preferred Ones of Allah that Allah has forgiven all of the sins that they have earned except for the rights of my believing servant, because I have created him with My hand and I housed in him My spirit. So whoever hurts him, and is harsh to him, and takes his rights lightly, shall not enter into My Kingdom. And I write him with Me to be amongst the followers of My enemies whom Allah curses and whom the cursers curse. So woe to them taking lightly the rights of their believing brothers, and verily the believers are from the light of My might and from the magnificence of My pride. So tell them, whoever disobeys/opposes has challenged Me and has shown Me enmity."

And some of those who know (Arifeen) asked Al-Sadiq (From Him is Peace),

"O Master, what is the right of the believer upon Allah? (i.e. What is the right of the believer towards another believer according to Allah?)" So he said, "One of the most extreme rights is that he does not utter/speak except by his permission and he does not eat nor drink without his permission. And each one of them must obey his believing companion just like the obedience towards Allah and His Messenger." He said, "O Master, may I be your ransom, and who can do all of that?" Al-Sadiq said, "Whoever wants to knock on the doors of Paradise and enter it safely in peace beside the Most High, the Most Knowledgeable, and the companion of the matter whose personality is full of goodness." So the one who asked said, "If I knew about this I would have disciplined my own self and I wouldn't have asked you to purify me so that I may fulfill what is incumbent upon me [of my brothers' rights]."

¹⁹⁹ The Holy Qur'an, Chapter 7, Verse 32

قال الصادق منه السلام لبعض أصحابه: اعزل أهلك وقاسم أخاك المؤمن ما لك، فانعم فإن العلم مشاع غير مقسوم بين المؤمنين؛ وكذلك قال الله في كتابه الكريم: «قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ». وكذلك ورد عن جدي رسول الله محمد أنه قال: جميع ما خلق الله في الدنيا للمؤمنين مشاع غير مقسوم وما لأعداء الله فيه نصيب.

وعن يعقوب السراج أنه قال: بينما أنا أسير في الحرم الشريف إذا أنا أفاجأ ببناء من فوق رأسي يقول: يا يعقوب بشر أولياء الله إن الله قد غفر لهم جميع الذنوب التي اكتسبوها خلاف حق عبدي المؤمن لأنه خلقتة بيدي وأسكنت فيه من روحي، فمن آذاه وجفاه واستخف في حقه لا يدخل في ملكوتي. وكتبته عندي أنه من أولياء أعدائي الذين يلعنهم الله ويلعنهم اللاعنون، فويل لهم يتهاونون في حقوق إخوانهم المؤمنين، وإن المؤمنين لمن نور عظمي وجلال كبريائي واخبرهم إليه ومن خالف فقد باهتني وبارز لي العداوة.

وسأل بعض العارفين الصادق منه السلام فقال: يا مولاي، ما حق المؤمن على الله؟ فقال: أشد الحقوق واحدة أنه لا ينطق إلا بإذنه ولا يأكل ولا يشرب إلا بإذنه وطاعة كل واحد منهم مفترضة على صاحبه المؤمن كطاعة الله ورسوله. قال: يا مولاي، جعلت فداك ومن يقدر على هذا كله؟ قال الصادق: من أراد أن يقرع باب الجنة ويدخلها أماناً بسلام في جوار العلي العلام والولي شخصه القمقام فقال السائل: لو علمتها لرييتها في نفسي ولم أسألك عنها الصفوة له ما ورد عليا.

So Al-Sadiq (From Him is Peace) said, "Verily, there came to me a man from your brothers and he asked me about that which you asked me about, and I told him the likes of that which I told you. And he was a fresh youth, and by the time he left me his hair had turned white and his beard as well and he was saying, 'O Allah! Until this day we have been abandoning the rights of our believing brothers and verily, we are clearly astray!' So I had mercy upon him and I asked my Lord to forgive him." So the man who asked Al-Sadiq said, "As for the youth, you had mercy upon him, O Master, so what is my condition?" So Al-Sadiq said, "O man, be good to your brothers by the amount which you have come to know from Allah and His Preferred Ones." The man said, "O Master, in repetition I ask you for forgiveness." Al-Sadiq said, "Perhaps Allah shall do that," so I knew that mercy had reached me.

And Ahmed ibn Mohammed narrated from Mohammed ibn Sulayman from Abi Ali Mohammed ibn Mahran who said,

I asked my Master Mohammed Al-Baqir and said, "Tell me about the enlightened believer from your Shia, if he completes knowing, does he fornicate?"

He said, "No."

I said, "Does he steal?"

He said, "No."

I said, "Does he commit homosexuality?"

He said, "No."

I said, "And does he sin?"

He said, "Yes, because if he commits a sin, nothing from his sin catches up with him."

So the questioner said, "Glory be to Allah, and how is that?"

Al-Baqir said, "Verily, the believer is a mixture of the nations, so nothing from his sin catches up with him."

He said, "Master, clarify that for me, O Son of the Daughter of the Messenger of Allah, for the [matter of the] nations and mixture has been hidden from me."

Al-Baqir said, "Woe to you, have you not heard the words of Allah in His Holy Book, 'Those who avoid great sins and shameful deeds, only (falling into) small faults, verily thy Lord is ample in forgiveness. He knows you well when He brings you out of the earth, and when ye are hidden in your mothers' wombs. Therefore justify not yourselves: He knows best who it is that guards against evil.'"²⁰⁰

A man from the companions of Al-Baqir whose name was Ibrahim was in his company and asked, "O Master, benefit us as Mohammed ibn Mahran asked you, may Allah make us your ransom, what is the meaning of the 'small faults'?"

Al-Baqir said, "Do you know O Ibrahim, what are the small faults?"

He said, "No, O Master."

²⁰⁰ *The Holy Qur'an*, Chapter 53, Verse 32

فقال الصادق منه السلام: إنه أتاني رجل من إخوانك فسألني عن مثل هذا الذي سألت عنه فأخبرته بمثل ما أخبرتك. وكان شاب طريّ، فخرج من عندي وهو أبيض الرأس والحية وهو يقول تالله إنّا كنّا إلى يومنا هذا في ترك حقوق الإخوان المؤمنين وإننا لفي ضلال مبين. فرحمته وسألت ربي أن يغفر له.

فقال الرجل السائل للصادق: أما الشاب فرحمته، يا مولاي، وأنا ما حالي؟ فقال الصادق: يا رجل، أحسن إلى إخوانك بقدر ما عرفت من الله وأوليائه. قال الرجل: يا مولاي، في تكريري أطلب المغفرة. قال الصادق: عسى الله أن يحدث ذلك. فعلبت أن الرحمة قد أدركتني،

وحدثنا أحمد بن محمد عن محمد بن سليمان عن أبي علي محمد بن مهران قال: سألت مولاي محمد الباقر فقلت أخبرني عن المؤمن المستبصر من شيعتكم إذا أكمل المعرفة هل يزني؟ قال: لا. قلت: هل يسرق؟ قال: لا. قلت: هل يلوط؟ قال: لا. قلت: وهل يذنب؟ قال: نعم لأنه إذا أذنب لم يلحقه من ذلك الذنب شيء. فقال السائل: سبحان الله وكيف ذلك؟ قال الباقر: إن المؤمن مزاج الأمم فلا يلحقه من ذنبه شيء. قال سيدي بين لي ذلك يا ابن بنت رسول الله قد خفي عليّ الأمم والمزاج.

قال الباقر: ويحك أما سمعت قول الله في كتابه العزيز: «الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ وَهُوَ عَلِيمٌ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى». فسأل رجل من أصحاب الباقر كان بحضرته يقال له إبراهيم فقال: مولاي، أفيدنا كما سألك محمد بن مهران، جعلنا الله فداك، ما معنى اللمم؟ قال الباقر: أتدري، يا إبراهيم ما اللمم؟ قال: لا يا مولاي،

He (From Him is Peace) said, "It is what was not in the believer from the mixture of the Naskh of the disbeliever and his thoughts in the shadows and ghosts."

Ibrahim said, "O Master, explain it to me for that has been hidden from me."

So he said, "O Ibrahim, is there something in your chest other than this?"

Ibrahim said, "Yes."

Al-Baqir said, "And what is it?"

He said, "Tell me, do your Shia become impure/polluted by anything?"

[Al-Baqir said], "O Ibrahim, verily the believer who knows and is enlightened does not become impure/polluted by anything of bad works."

So Ibrahim was shocked and said, "Glory be to Allah and praise be to Him."

Al-Baqir said, "I have come to know what you are amazed by, so ask and inquire, O Ibrahim and you shall know and understand."

*Ibrahim said, "O Master, I am amazed at what you explained to me and what shall I say, when we see your Shia and those who love you devoutly perhaps drinking alcohol, and ambushing [people] on the roads, and committing great sins, and taking prayer and fasting and *zakat* (almsgiving) and *hajj* and the doors of piety lightly, and you O Master, claim no sin catches up with them."*

*Al-Baqir said, "Woe to you Ibrahim, is not what I have mentioned and other than what I mentioned enough, that one of your *nasibis* avoids [sins] and performs prayer in its time and gives *zakat* (almsgiving) as is incumbent upon him, and is eager to perform good deeds and loves them?"*

He said, "In who is that and how is that, O Master?"

He said, "O Ibrahim, you've prolonged [in speech] and I have informed in that which I have said, so how is the belief of those?"

*Ibrahim said, "Master, one of your admirers and Shia upon what you have described, if they were given all that is between the East and West of gold and silver in order to stop loving you and go out of your *Wilaya* (authority/guardianship), they would not, even if their neck was struck with a sword. And the *nasibi* who follows your enemy, upon what you described of good deeds, if they were given the whole Earth in gold and silver to abandon the *Wilaya* (authority/guardianship) of the tyrants, they would still remain even if you strike their necks with the sword."*

*Al-Baqir smiled and then said, "O Ibrahim, from here the deeds of the *nasibi* were destroyed, while entering the blazing fire, and that is why Allah said, 'And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about.'²⁰¹ Woe to you, do you know, O Ibrahim, what is the reason for that?"*

Ibrahim said, "No, O Son of the Daughter of the Messenger of Allah, explain it to me because I might stay up all night and not know the reason."

Al-Baqir said, "O Ibrahim, verily Allah still remains an Ancient Knower, who created things from nothing, so whoever claims that Allah created things from something has disbelieved. So it was from good earth, then He caused pure, flowing water to gush out of it and He presented upon it our

²⁰¹ *The Holy Qur'an*, Chapter 25, Verse 23

قال منه السلام هو ما لم يكون في المؤمن من المزاج من نسخ الكافر وظنه في الأظلة والأشباح. قال إبراهيم: يا مولاي، فسرها إليّ فقد خفي عليّ ذلك. فقال: يا إبراهيم، هل يختلج في صدرك شيء غير هذا؟ قال إبراهيم: نعم. قال الباقر: وما هو؟ قلت أخبرني هل يتدنس بشيء من الأشياء أعني شيعتكم، يا إبراهيم إن المؤمن المستبصر العارف لا يتدنس بشيء من الأعمال الرديئة.

قال: فبهت إبراهيم متعجباً وقال: سبحان الله وبحمده. قال الباقر: قد عرفت تعجبك مما هو فاسأل يا إبراهيم واستخبر تستفهم وتفهم. قال إبراهيم: يا مولاي، كثر تعجبي من تفسيرك إليّ وبماذا أقول إننا نرى أحد شيعتكم ومحبيكم الذين يخلصون المحبة لكم قد يشربون المسكر ويخيفون السبيل ويركبون العظائم ويتهاونون بالصلاة والصيام والزكاة والحج وأبواب البر وأنت، يا مولاي، تزعم أنه لا يلحقه ذنب. قال الباقر: ويحك يا إبراهيم هل غير ما ذكرت لك، وما ذكرته كفاية، على أن أحد مناصبيكم يتجنب ويقيم الصلاة في وقتها، ويؤدي الزكاة المفروضة عليه، ويحرص على أعمال البر ويحبها.

قال: فقيم ذلك وكيف ذلك يا سيدي؟ قال: يا إبراهيم قد كثرت علي وأبلغت فيما أوردت فكيف إعتقاد هؤلاء؟ قال إبراهيم: مولاي، أحد محبيكم وشيعتكم على ما وصفتم به لو أعطي أحدهم ما بين المشرق والمغرب ذهباً وفضة على أن يزول عن محبتكم وولايتكم، فما زال ولو ضربت خياشيمه بالسيف، والواحد الناصب لكم الموالي عدوكم على ما وصفتم به من أعمال البر لو أعطي أحدهم ملء الأرض ذهباً وفضة أن يزول عن ولاية الطواغيت، فما زال، ولو ضربت خياشيمه بالسيف.

قال: فتبسم الباقر ثم قال: يا إبراهيم، من ههنا هلكت العاملة الناصبة تصلي نار حامية ومن ههنا قال الله تعالى: «وَقَدْ مَنَّا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا». ويحك أتدري يا إبراهيم ما السبب في ذلك؟ قال إبراهيم: لا يا ابن بنت رسول الله فسرها لي فقد أسهر الليل بطوله ولا أعلم السبب. قال الباقر: يا إبراهيم، إن الله لم يزل عالم قديم، خلق الأشياء لا من شيء. فن زعم أن الله تعالى خلق الأشياء من شيء فقد كفر فكان من أرض طيبة. ثم فجر فيها ماء زلال عذب فعرض عليها

Wilaya, the Ahlul-Bayt, and it accepted it. Then He made the water flow on it for seven days until He folded it and spread it out. Then the water dried from it and He took from the pureness of the clay some clay. Then He made that the clay of the Imams. Then that clay was washed and He created from it our Shia, then those who love us. And if your clay was left as our clay was, O Ibrahim, you and us would have been the same.”

So Ibrahim said, “O Master, what did He do to our clay?”

Al-Baqir said, “Then I shall tell you. Verily, Allah created the earth and it became evil and rotted and so He caused salty, stagnant water to gush out of it and presented upon it our *Wilaya*, the Ahlul-Bayt, but it did not accept it. So He made the water flow upon it for seven days until He folded and spread it out, then the water dried from it, so He took from that clay and created the tyrants and Imams of disbelief. Then He mixed it with your clay, O Ibrahim, and had your clay been left unmixed with their clay, they would have never bore the two testimonies, nor would they have prayed or fasted or given *zakat* (almsgiving) or made pilgrimage. And they would not have given what they were entrusted with, and they would not have looked like you in image as well and there is nothing greater upon the believer than to see the image of his enemy resembling his image.”

Ibrahim said, “O Master, what did Allah do with the clay?”

Al-Baqir said, “He mixed and combined them.”

Ibrahim said, “With what did He mix them?”

He said, “With the first pure water and the second salty water. Then he molded them like the molding of the earth/clay. And He took from them a handful and said, ‘Those ones to Paradise and I do not care.’ And He took another handful and said, ‘Those ones to Hell and I do not care.’ Then He mixed between them too and placed the *Naskh* of the believer and his clay upon the *Naskh* of the disbeliever and his clay. So whatever one of our Shia brings forth of fornication or homosexuality or betrayal or abandoning prayer or fasting or pilgrimage or *jihad* is from the *Naskh* of the disbeliever that they were mixed with. And whatever the *nasibi* brings forth of prayer or fasting or pilgrimage or *jihad* or pious deeds is from the *Naskh* of the believer and his clay and his element. Because prayer and fasting and pilgrimage and *jihad* and pious deeds are from the *Naskh* of the believer, and fornication and homosexuality and drinking alcohol and committing sins and bad deeds are from the *Naskh* of the *nasibis*. So if these works are presented upon Allah, He says, ‘The Pronouncer knows it and His preceding judgment.’ And He says, ‘I am the Knowledgeable and Wise, and I am Just, I do no injustice, and I am Fair and do not oppress, so return these works to their essence.’ So the deeds/works return to their evil element and stick to it because they were from it, and the good works return to their essence that the good, pure deeds are from, to the *Naskh* of the believer and his clay and pure element, because it was from it.” *Then Al-Baqir read*, “Allah forbid that we take other than him with whom we found our property: Indeed (if we did so), we should be acting wrongfully.”²⁰² O Ibrahim, by Allah, that is its interpretation in the inner/esoteric of our knowledge.” *Then Al-Baqir said*, “O Ibrahim, tell me about the sun if it rises, are its rays seen in the

²⁰² *The Holy Qur'an*, Chapter 12, Verse 79

ولا يتنا أهل البيت فقبلتها. فأجرى ذلك الماء عليها سبعة أيام حتى طبقتها وأعمها، ثم نضب الماء عنها وأخذ من صفاء ذلك الطين طيناً، ثم جعله طين الأئمة. ثم أخذت تغسل ذلك الطين تخلق منها شيعة ثم محبيننا. ولو تركت طينكم، يا إبراهيم، كطينتنا كنتم ونحن شرع سواء.

فقال إبراهيم: يا مولاي، ما فعل بطينتنا؟ قال الباقر: إذا أخبرك إن الله خلق الأرض فأصبحت خبيثة منتنة ففجر فيها ماء أجاجاً أسناً فعرض عليها ولا يتنا أهل البيت فلم تقبلها. فأجرى ذلك الماء عليها سبعة أيام حتى طبقتها وعمها ثم نضب عنها الماء، فأخذ من ذلك الطين تخلق منه الطغاة وأئمة الكفر ثم مزجها بطينكم، يا إبراهيم، ولو تركت طينكم لم تمزج بطينتهم، لم يشهدوا الشهادتين ولم يصلوا أو يصوموا أو يزكوا أو يحجوا أو يؤدوا الأمانة ولا كانوا أشبهكم في الصور أيضاً وليس من شيء أعظم على المؤمن أن يرى صورة عدوه كصورته.

قال إبراهيم: يا مولاي، ما فعل الله بالطينة؟ قال الباقر: مزجها وخلطهما قلت بماذا خلطهما؟ قال: بالماء الأول الطيب والماء الثاني المالح، ثم عركهما عرك الأديم، وأخذ منهما قبضة. وقال هؤلاء إلى الجنة، ولا أبالي، وأخذ قبضة أخرى وقال هؤلاء إلى النار ولا أبالي. ثم خلط بينهما أيضاً فوضع من نسخ المؤمن وطينته على نسخ الكافر وطينته، فما أتاه أحد من شيعة من زنا أو لواط أو خيانة أو ترك صلاة أو صيام أو حج أو جهاد، فمن نسخ الكافر الذي إنمزج به، وما أتى الناصب من صلاة وصيام وحج أو جهاد أو أعمال البر فمن نسخ المؤمن وطينته وعنصره لأنه من نسخ المؤمن الصلاة والصيام والحج والجهاد وأعمال البر، ومن نسخ النواصب الزنا واللواط وشرب الخمر وارتكاب الإثم والفواحش.

فإذا عرضت هذه الأعمال على الله تعالى قال يعلمه الناطق وقضائه السابق. وقال: أنا عليم حكيم وأنا عادل لا أجور ومنصف لا أظلم ألحقوا الأعمال بجوهرها فلحقت الأعمال. وعنصره الخبيث فالزموها إياها، إذ كانت منه ولحقت الحسنة بجوهرها التي منها الأعمال الحسنة الطاهرة بنسخ المؤمن وطينته وعنصره الطاهر، إذ كانت منه. ثم قرأ الباقر: «مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَظَالِمُونَ». يا إبراهيم هذا والله تفسيرها في باطن علومنا. ثم قال الباقر: يا إبراهيم، أخبرني عن الشمس إذا طلعت يرى شعاعها

lands clearly from the disc or are they inside of it?”

I said, “O Master, as for when it rises, they are apparent and as for when it sets, they are connected to it.”

Al-Baqir said, “Isn’t it so that when the sun sets, all of the rays connect to the disc?”

I said, “Yes, they all return to it.”

He said, “As such does everything return to its kind and *Naskh* and origin and element. So if it was the Day of Judgment, all of these works are presented to Allah and He rips out the *Naskh* of the *nasibi* and his clay that is mixed with the clay of the believer, and He rips out of the believer his weights and sins and returns them to the *nasibi* and the evil of his clay, if it is mixed with the clay of the believer. And He gives the *nasibi* the weights and sins, if the weights and sins are from the *Naskh* of the *nasibi* and his essence and element. And Allah commands and so the clay of the believer is ripped out of the *nasibi* with his prayers and pious deeds and He returns it to the believer because these works were from the *Naskh* and essence and element of the believer. So do you see here, O Ibrahim, any injustice, enmity, oppression and falsehood?”

I said, “God forbid, verily Allah [knows] His servants and their works and knowledge and *Naskh* and essence, and this O Master, is the determining judgment on the Day of Recompense.”

Al-Baqir said, “O Ibrahim, verily from this judgment is the determining judgment and just rulings, and by the One who split the seed and gave life, I have not told you except the truth and He is not asked about what He does and they are asked. And your Lord does no one wrong and Allah is not unjust to the servants. And verily, the truth is with your Lord so do not be of those who doubt.”

I said, “My Master, I have believed in your secrets and what you announce openly, and your apparent and inner, and in your hidden secret and your apparent and hidden, then in your hidden secrets. By Allah, O Master, I am amazed by what has reached me from one of you, O Master.”

He (From Him is Peace) said, “What are you amazed by?”

He said, “O Son of the Daughter of the Messenger of Allah, my amazement is concerning Allah and His wisdom and knowledge and justice. He takes the good deeds of the *nasibi* enemies of yours and returns them to your Shia, and takes the sins of the Shia and returns them to your enemies.”

Al-Baqir said, “Yes, by Allah who split the seed and gave life, and created Paradise and split the Heaven and the Earth. O Ibrahim, I have not told you except that which is present in the Holy Qur’an.”

I said, “Master, this specifically is in the Qur’an?”

He said, “Yes, O Ibrahim, this specifically is in the Qur’an, would you like that I recite it upon you?”

I said, “Yes, by Allah, O Son of the Daughter of the Messenger of Allah.”

Then he read, “And the Unbelievers say to those who believe: Follow our path, and we will bear (the consequences) of your faults. Never in the least will they bear their faults: in fact they are liars! They will bear their own burdens, and (other) burdens along with their own, and on the Day of

في البلدان هو باين من القرص أم هو كامن فيه؟ قلت: يا مولاي، فأما في حال طلوعها فباين، وأما في حال غروبها فتصل بها. قال الباقر: أليس إذا غابت الشمس يتصل ذلك الشعاع كله بالقرص؟ قلت: نعم يعود إليها كله. قال: كذلك يعود كل شيء إلى جنسه ونسخه وأصله وعنصره. فإذا كان يوم القيامة عرضت هذه الأعمال على الله تعالى فينزع نسخ الناصبي وطينته الممزوجة بطينة المؤمن وينزع من المؤمن أوزاره وأثقاله فيردها إلى الناصبي وحيث طينته إذا كانت ممزوجة بطينة المؤمن، ويعطي الناصب الأوزار والأثقال إذ كانت الأثقال والأوزار من نسخ الناصب وجوهره وعنصره ويأمر الله فينزع طينة المؤمن من الناصبي مع صلاته ووصلته وبره فيردها إلى المؤمن إذ كانت هذه الأعمال من نسخ المؤمن وجوهره وعنصره. أقترى، يا إبراهيم، ههنا ظلماً وعدواناً أو جوراً وبهتاناً.

قلت: معاذ الله، إن الله بعباده وأعمالهم وعلهم ونسخهم وجوهرهم، وأن هذا، يا مولاي، حكم الفصل يوم الجزاء. فقال الباقر: يا إبراهيم، إن هذا الحكم منه حكم الفصل والقضاء العادل والذي فلق الحبة وأبرأ النسمة ما أخبرتك إلا بالحق وما أنبأتك إلا بالصدق ولا يسأل عما يفعل وهم يسألون، ولا يظلم ربك أحداً وما الله بظلام للعبيد، وإن الحق عند ربك فلا تكن من الممترين.

قلت سيدي: إنني آمنت بسرکم وعلايتکم وظاهرکم وباطنکم ثم مكنون سرکم وفي ظاهرک وباطنک ثم مكنون سرايرک، والله يا مولاي، إنني أعجب مما قد بلغني عن أحدكم يا مولاي. قال منه السلام: وما نتعجب من ذلك؟ قال: يا ابن بنت رسول الله إجماعي من الله وحكمته وعلمه وإنصافه أنه يأخذ حسنات النواصب أعدائكم فيردها إلى شيعتكم، ويأخذ سيئات شيعتكم ويردها إلى أعدائكم.

قال الباقر: اي والله والذي فلق الحبة وأبرأ النسمة وخلق الجنة وفطر السموات والأرض، يا إبراهيم، إنني ما أخبرتك إلا الذي موجود في القرآن الكريم كله. قلت: مولاي، هذا بعينه في القرآن؟ قال نعم يا إبراهيم هذا بعينه في القرآن أتحب أن أتلوه عليك قراءة؟ قلت: إي والله يا ابن بنت رسول الله. قال ثم قرأ: «وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطَايَاهُمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ. وَلِيَحْمِلَنَّ أَثْقَالَهُمْ وَاتَّقَالُوا مَعَ أَثْقَالِهِمْ وَلَيَسْأَلَنَّ

Judgment they will be called to account for their falsehoods.’²⁰³ It means, O Ibrahim, that they shall carry their sins along with the sins of the believers, because the sins were from their *Naskh* and trait and essence. Shall I increase you, O Ibrahim?”

I said, “Yes, O Master.”

He said, “They shall carry their sins in full on the Day of Judgment, as well as the sins of those who oppress without knowing. How bad are the sins they carry, meaning from those whom they oppress without knowing. O Ibrahim, do you know what He said concerning those who love us and our Shia?”

Ibrahim said, “No, O Master.”

Al-Baqir said, “Read this verse: Those are the ones who believed, ‘For Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful.’²⁰⁴ He, Exalted is He, will trade the sins of our Shia with good deeds on the Day of Judgment. Verily, I swear, O Ibrahim, by the face of Allah and His magnificence, this is of His justice and fairness in His creation, and there is no change to His judgment and ruling. Would you like, O Ibrahim, that I read to you what He said concerning the mixture and the two clays, and the good and evil earths?”

Ibrahim said, “Yes I would love it.”

*Al-Baqir said, “‘Those who avoid great sins and shameful deeds, only (falling into) small faults, verily thy Lord is ample in forgiveness. He knows you well when He brings you out of the earth, And when ye are hidden in your mothers’ wombs. Therefore justify not yourselves: He knows best who it is that guards against evil.’²⁰⁵ He is saying that no one should use as a proof his fasting or praying or pilgrimage or *jihad*, for verily Allah is Rich and not in need of all that, and He knows best His servants, the pious of them and the sinful. And no one shall win with his many prayers and fasting, if he does not know Allah and His Preferred Ones and His enemies and his Imam and his Proof [who is] between him and his Lord.” *He said, “Shall I increase you O Ibrahim?”**

He said, “Yes, O Master.”

*Al-Baqir said, “Read this verse, ‘Just as He originated you, you will return. A group [of you] He guided, and a group deserved [to be in] error. Indeed, they had taken the devils as allies instead of Allah while they thought that they were guided.’²⁰⁶ Allah, Exalted is He, is saying that just as He has taken you from the pure, good earth and from the evil earth, you shall return to your essence and origins, so whoever was from pure clay shall return to that which he was created from. And Allah’s words, ‘Indeed, they had taken the devils as allies instead of Allah while they thought they were guided,’ means that they think, because of their many prayers and *zakat* (almsgiving) and pilgrimages and other works, that they are guided. And heed this, O Ibn Ishaq, whoever deceives by our hadiths and denies our rights, we the Imams, the Preferred Ones of Allah, nothing of His knowledge is hidden from us, not in the Earth nor in the Heavens. We are the hand of Allah and His side, and*

²⁰³ *The Holy Qur’an*, Chapter 29, Verses 12-13

²⁰⁴ *The Holy Qur’an*, Chapter 25, Verse 70

²⁰⁵ *The Holy Qur’an*, Chapter 53, Verse 32

²⁰⁶ *The Holy Qur’an*, Chapter 7, Verses 29-30

يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ». يعني يا إبراهيم يحملون أوزارهم مع أوزار المؤمنين، إذ كانت الأوزار من نسخهم وطبعهم وجوهرهم. هل أزيدك يا إبراهيم؟ قلت: بلى يا مولاي.

قال: ليحملوا أوزارهم كاملة يوم القيامة وأوزار الذين يظلمون بغير علم ألا ساء ما يزرون أي الذين يظلمونهم بغير علم. يا إبراهيم، أتدري ما قال في محبتنا وشيعتنا؟ قال إبراهيم: لا يا مولاي. قال الباقر: اقرأ هذه الآية؛ أولئك الذين آمنوا «يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا». إنه سبحانه ليبدل سيئات شيعتنا حسنات يوم القيامة إنني أقسم يا إبراهيم ووجه الله وجلال الله أن هذا من عدله وإنصافه في بريته ولا راداً لقضائه ولا مغيراً لحكمه؛ أتحب يا إبراهيم أن أقرأ لك ما قال في ذكر المزاج والطينتين والأرضين الطيبة والخبيثة؟ قال إبراهيم: بلى أحب.

قال الباقر: «الَّذِينَ يَحْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى». يقول: «لا يحتج أحكم بصومه وصلاته وجهه وجهه فإن الله غني عن ذلك كله وهو أعلم بعباده البار منهم والفاجر، ولا يفوز أحكم في كثرة صلاته وصومه إذ لم يعرف الله وأوليائه وأعداؤه وإمامه وحجته فيما بينه وبين ربه».

قال: أزيدك يا إبراهيم قال: نعم، يا مولاي. قال الباقر: اقرأ هذه الآية: «كَمَا بَدَأَكُمْ تَعُودُونَ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ». يقول سبحانه: كما اخذكم من الأرضين الطيبة والأرضين الخبيثة تعودون إلى جواهركم وأصولكم، فمن كانت طينته طيبة، عاد إلى ما منه خلق. وقوله تعالى: إنهم اتخذوا الشياطين أولياء من دون الله: يعني أنهم يتوهمون في كثرة صلاتهم وزكاتهم وحجهم، ومن سائر الأعمال؛ يعني ويحسبون أنهم مهتدون. وخذها إليك يا ابن إسحاق، بما فيها أنه من غرر أحاديثنا وإلى من نكر حقنا نحن الائمة، أولياء الله، لا يفتر علينا من علمه شيء، لا في الأرض ولا في السماء، نحن يد الله وجنبه

we are the face of Allah and His eye, and wherever the believer looks he sees us, if we will Allah wills. And do not tell anyone about this except its people. And all praises due to Allah who chose us from the clay of the light of His ability and gave us the secret to knowing His will and He commanded us that we make our Shias know the truth of the reality of knowing His trust, and that we rid their selves from the pain of the punishment by His *Wilaya*, and that we complete for them the faith of guidance by calling towards the house of peace and its goodness in the nearness of the Most Beneficent, Most Merciful, in His Paradises. And thus, we dip their souls in the pure, pleasant, satisfying fountain by His mercy. Blessings to the ones who know and understand, in them Allah has His sincere intentions. And may Allah send His prayers upon our Master Mohammed, the guide to the truth by his message whom Allah created before the beginning and specialized him in clarifying the clear truth, and upon his pure and blessed Family and Progeny, and the seed from all their descendants.”

ونحن وجه الله وعينه، وأين ما نظر المؤمن يرانا، إن شئنا شاء الله ولا نلقه إلا إلى أهله والحمد لله الذي اصطفانا من طينة نور قدرته، ووهبنا سر علم مشيئته، وأمرنا بأن نعرف شيئتنا حق حقيقة معرفة أمانته ونخلص نفوسهم من كدر العذاب بولايتهم ونختم لهم في إيمان الهداية بالنداء إلى دار السلام وخيراته في جوار الرحيم الرحمن وجناته، ونغمس أرواحهم في عين الهنية الزكية الراضية المرضية برحمته. طوبى للعارفين الفاهمين فيهم يكون لله خالص نياته وصلى الله على سيدنا محمد الهادي للحق برسالاته، الذي خلقه الله قبل القبل واخصه في بيان الحق المبين وعلى آله وعترته الطيبين الطاهرين والذرية من نسلهم أجمعين.

“And all praises due to Allah, Lord of the Worlds.

*The secret book titled ‘The Given Haft’ from the preferences of our Master Ja’far
Al-Sadiq (Upon Us From Him is Peace) is completed.*

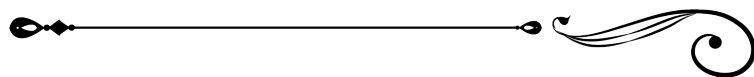
*And the book is called ‘Al Haft Al Shareef’ because it is the news of the beginning
of creation and how its origins were, and about its end and how He detailed it
and transferred the selves from condition to condition for the purpose of guidance.
The end, and peace is the end.”*

Translation completed by Abdullah Hashem

والحمد لله رب العالمين تم الكتاب المكنون المسمى بكتاب الهفت الموهوب من فضائل مولانا جعفر الصادق علينا منه السلام وتسمى بكتاب الهفت الشريف لأنه خبر ابتداء الخلق وكيف أصلها وعن إنتهائها وكيف فصلها ونقل النفوس من حال إلى حال بموجب الهداية والنهاية والسلام ختام.

تمت الترجمة بقلم عبد الله هاشم

ABOUT THE BOOK



Al-Haft Al-Shareef is a treasure amongst treasures. It is a book written by Al-Mufaddal ibn Omar, a true companion and true Shia, who recorded his conversations between himself and Imam Ja'far Al-Sadiq (From Him is Peace). It was a book that was kept hidden and secret for more than a thousand years, available to only a few and available only in the Arabic language, until now.

Abdullah Hashem Aba Al-Sadiq (From Him is Peace) the Riser of the Family of Mohammed, the exposor of falsehood and the revealer of knowledge and secrets, discovered this great manuscript and became the very first to share and translate it into English for the world to see and benefit from. It details the story and origin of creation and the bodies, reincarnation, reasons for birth defects, the reality of the killing of Imam Al-Hussein (From Him is Peace), the origin of Iblis (May God curse him), the origin of the believers, the origin of the disbelievers, and much more. In his own words in his book, Abdullah Hashem Aba Al-Sadiq (From Him is Peace) describes the manuscript in the following excerpt:

There is a manuscript called Al-Haft Al-Shareef written by Al-Mufaddel ibn Omar who recorded conversations between him and Imam Al-Sadiq (From Him is Peace). In this Book Imam Al-Sadiq (From Him is Peace) explains in detail the concept of reincarnation in Islam, and how Raj'a is equivalent to the reincarnation of souls. Imam Al-Sadiq (From Him is Peace) maps out and explains how many incarnations a soul has and explains how a soul can reincarnate into human, animal, plant, or inanimate forms such as rocks and stones. The book was first translated into English by us and is available for anyone to read. Imam Ahmed Al-Hassan (From Him is Peace) has stated that Al-Haft Al-Shareef is one of the greatest books to have ever been written. It is one of the most authentic and reliable books in Muslim history. It has been largely preserved in its original form with minor distortions and additions throughout time.¹

He quotes Imam Ahmed Al-Hassan (From Him is Peace) and what he said concerning this great book, he said, "I have said that the book Al-Haft Al-Shareef is one of the greatest books of all time but it also has in it a small amount of corruption."²

The people, including the Muslims in general, were deprived of knowing about and having access to this great manuscript until today. Now it is between your hands, in a time in which the Mahdi spreads truth and knowledge to the world just as prophesied by the Ahlul-Bayt (From

¹ *The Goal of the Wise*, Abdullah Hashem Aba Al-Sadiq, Door 9 (Reincarnation), pp. 140-141

² *The Goal of the Wise*, Abdullah Hashem Aba Al-Sadiq, Door 9 (Reincarnation), p. 144

Them is Peace). And it is between the hands of the people in the English language, due to the diligence and dedication of the Qaim of the Family of Mohammed (From Him is Peace).



Unveiling a long-hidden treasure of wisdom and profound knowledge, 'Al-Haft Al-Shareef' takes readers on a transformative and mystical journey into the mysteries of creation. Delving into pivotal truths that have long been shrouded in mystery, the secret manuscript sheds light on the concepts of reincarnation and transmigration and esoteric meaning/truths underlying significant historical events, including the crucifixion of Christ and the killing of Imam Al-Hussein, the Grandson of Prophet Mohammed (PBUH & His Family).

Authored by Al-Mufaddal ibn Omar, a close companion and devout Shia, this remarkable manuscript chronicles intimate dialogues between him and the sixth Imam from the progeny of Prophet Mohammed, Imam Ja'far Al-Sadiq (From Him is Peace). Previously inaccessible to English-speaking audiences, this pivotal work is now unveiled to the world by the Riser of the Family of Mohammed, Abdullah Hashem Aba Al-Sadiq who was the first to translate it into English. Thanks to this translation, readers not only gain access to the fascinating contents of this manuscript but also insights guided by the divine knowledge of the infallible Imam of this day and age and the promised Riser of the Family of Mohammed, Abdullah Hashem, Aba Al-Sadiq.

Prepare to embark on a journey of enlightenment and discovery as 'Al-Haft Al-Shareef' reveals its timeless secrets.

