

Al Saft Al Shareef

Min mawlana Ja'far al-Sadiq

by

Al Mufaddal ibn Umar al-Gaafi

Translated by: Abdullah Hashem

Table of Contents

TABLE OF CONTENTS	I
DOOR # 1	- 1 -
"IN KNOWING THE BEGINNING OF CREATION AND THE FIRST THING ALLAH CREATED"	- 1 -
DOOR # 2	- 5 -
"IN KNOWING THE REASONING BEHIND THE SHADOWS, GHOSTS AND SPIRITS AND HOW ALLAH DISCIPLINED THEM AND HOW HE MADE HIMSELF KNOWN TO THEM"	- 5 -
DOOR # 3	- 6 -
"IN KNOWING THE ROLES AND ROUNDS AND BODY STRUCTURES IN INCARNATIONS"	- 6 -
DOOR # 4	- 8 -
"IN KNOWING THE DISOBEDIANCE OF CREATION, THE REASON OF IT AND HOW THEY FORGOT WHAT THEY WERE REMINDED OF"	- 8 -
DOOR # 5	- 10 -
"IN KNOWING THE SENDING FORTH OF MESSENGERS TO CREATION"	- 10 -
DOOR # 6	- 11 -
"IN KNOWING IBLIS (SATAN) AND WHAT HE WAS CREATED OF"	- 11 -
DOOR # 7	- 12 -
"IN KNOWING THE DEMONS AND HOW THEY BECAME DEMONS"	- 12 -
DOOR # 8	- 14 -
"IN KNOWING HOW WE BROUGHT FROM EVER NATION A WITNESS, AND WE BROUGHT YOU AS A WITNESS UPON THEM" ..	- 14 -
DOOR # 9	- 15 -
"IN KNOWING THE ESOTERIC MEANING OF TESTIMONY AND THE CONTRACT OF TESTIMONY OF THE BELIEVERS"	- 15 -
DOOR # 10	- 16 -
"IN KNOWING THE RESEMBLANCE OF PEOPLE IN ANIMALS AND ANIMALS WITH PEOPLE IN THE MASKH (REINCARNATIONS/TRANSFORMATIONS) AND HOW IT CAME TO BE"	- 16 -
DOOR # 11	- 18 -
"IN KNOWING THE REASONS OF THE FUSION BETWEEN THE BELIEVER (SEED OF ADAM) AND DISBELIEVER (SEED OF IBLIS)..." ..	- 18 -
DOOR # 12	- 19 -
"IN KNOWING THE TESTED BELIEVER AND WHAT THEY INCARNATED IN"	- 19 -
DOOR # 13	- 21 -
"IN KNOWING PURITY AND SELECTION AND WHAT IS DROPPED FROM THE BELIEVER OF THE APPARENT WORKS IF HE RAISED TO THIS STATION"	- 21 -
DOOR # 14	- 23 -
"IN KNOWING WHAT IS INCUMBENT ON THE BELIEVER THAT HAS REACHED THE GOAL UPON HIS BROTHER BELIEVER WHO HAS NOT REACHED THE GOAL AND HAS NOT FINISHED TO THE TRUTH OF KNOWING"	- 23 -
DOOR # 15	- 24 -
"IN KNOWING THE DEGENERATION OF THE DISBELIEVER DEGREE AFTER DEGREE WHICH MEANS THE DISBELIEVER DEGENERATES DEGREE AFTER DEGREE UNTIL HE BECOMES AN IBLIS"	- 24 -
DOOR # 16	- 25 -

"IN KNOWING THE MIXTURE OF THE BELIEVER WITH THE DISBELIEVER AND HOW THEY WERE MIXED"	- 25 -
DOOR # 17	- 26 -
"IN 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"	- 26 -
DOOR # 18	- 28 -
"IN KNOWING THE ACCOUNT OF PUNISHMENT IN MASKH"	- 28 -
DOOR # 19	- 30 -
"IN KNOWING THE PERFECTION OF THE BELIEVER AND HIS FINISH WITH FAITH IN WHICH HE IS SETTLED WITH HIS SUBSISTENCE'S OF FOOD AND DRINK AND HE RISES TO THE SKY AND DESCENDS TO THE EARTH"	- 30 -
DOOR # 20	- 33 -
"IN THE BAD CONSEQUENCES OF THE DISBELIEVER AND HIS COMPLETION IN DISBELIEF AND HIS INSTALLMENT INTO MASKH (INCARNATION AS AN ANIMAL OR LOWLY THING)"	- 33 -
DOOR # 21	- 35 -
"IN KNOWING THE DISBELIEVER IN THE INCARNATIONS TIME AFTER TIME AND HOW HE DOES NOT RETURN FROM HIS DISBELIEF"	35 -
DOOR # 22	- 36 -
"IN KNOWING IBLIS (SATAN) AND WHETHER HE IS APPARENT OR HIDDEN"	- 36 -
DOOR # 23	- 37 -
"IN KNOWING THE HIDDEN OF THE MARRIAGE OF UMM KALTHOUM"	- 37 -
DOOR # 24	- 40 -
"IN KNOWING THE SLAUGHTERED AND KILLED OF THOSE WHICH DIFFER FROM THE IMAGE OF HUMAN"	- 40 -
DOOR # 25	- 42 -
"IN KNOWING THE CREATION OF THE BELIEVER WHO KNOWS"	- 42 -
DOOR # 26	- 44 -
"IN KNOWING THE SPIRITS OF THE BELIEVERS, ARE THEY ONE OR TWO?"	- 44 -
DOOR # 27	- 45 -
"IN KNOWING THE DAY THEY ARE SENT FORTH/RESSURRECTED AND THE DAY OF THE KNOWN TIME AND IS IT ONE DAY OR DAYS...?!!"	- 45 -
DOOR # 28	- 47 -
"IN KNOWING THE SECOND MASKH AND THE DIFFERENCE BETWEEN IT AND THE FIRST MASKH"	- 47 -
DOOR # 29	- 49 -
"IN KNOWING THE SUN AND MOON AND THEIR CREATION AND THEIR EXAMPLES AND WHAT IS THE EXAMPLE OF NIGHT AND DAY?"	- 49 -
DOOR # 30	- 50 -
"IN KNOWING THE FIVE STARS AND THE PIERCING STARS AND THE MENTIONING OF THE SEVEN SKYS AND ITS INHABITANTS AND CONDITIONS"	- 50 -
DOOR # 31	- 51 -
"IN KNOWING THE THRONE AND ITS CORNERS"	- 51 -
DOOR # 32	- 52 -
"IN KNOWING THE MOUNTAINS AND THE OCEANS AND THE ADAMITE VEILS"	- 52 -
DOOR # 33	- 53 -

"IN KNOWING THE LAST ADAM AND HIS AGE/TIME"	- 53 -
DOOR # 34	- 54 -
"IN KNOWING THE BELIEVERS AND HOW THEY ARE BORN AND WHERE IS THEIR DESTINATION AND HOW THEY ARE RETURNED AFTER THEIR DEATH"	- 54 -
DOOR # 35	- 55 -
"IN KNOWING THE BIRTH OF THE DISBELIEVER"	- 55 -
DOOR # 36	- 56 -
"IN KNOWING THE TWO SOULS/SPIRITS THAT ARE TRAPPED IN THE BODY"	- 56 -
DOOR # 37	- 57 -
"IN KNOWING THE BIRTH OF THE PROPHETS AND VICEGERENTS AND PURIFIED AND PREFERRED ONES AND THE DOORS AND THE VEILS"	- 57 -
DOOR # 38	- 60 -
"IN KNOWING THE KILLING OF THE IMAM"	- 60 -
DOOR # 39	- 61 -
"IN KNOWING THE KILLING OF HUSSEIN IN THE ESOTERIC/INNER"	- 61 -
DOOR # 40	- 64 -
"IN KNOWING THE KILLING OF HUSSEIN IN THE INNER/ESOTERIC IN THE TIME OF BANI UMMAYAH"	- 64 -
DOOR # 41	- 69 -
"IN KNOWING THE STORY OF SALMAN WITH UMAR WHEN THE PRINCE OF THE BELIEVERS SENT HIM TO LIFT THE HORNS AND THE CONDITION IN THAT"	- 69 -
<i>The Miracles of Imran (Abu Talib) Hashem (a.s.)</i>	- 72 -
<i>The Miracle of Abdullah Hashem (a.s.)</i>	- 73 -
DOOR # 42	- 76 -
"IN KNOWING HOW LONG A DISBELIEVER REMAINS IN MASKH INCARNATIONS AFTER HIS DEATH AND KILLING AND SLAUGHTER" ... - 76 -	
DOOR # 43	- 78 -
"IN KNOWING THE LINEAGE OF THE DISBELIEVER AND WHAT STRIKES HIM OF GOOD AND EVIL AND POVERTY AND SICKNESS AND TRAGEDY AND THE REASON IN THAT"	- 78 -
DOOR # 44	- 79 -
"IN KNOWING IS THE DISBELIEVER HUMILIATED BY THE BELIEVER AND THE BELIEVER BY THE DISBELIEVER?"	- 79 -
DOOR # 45	- 80 -
"IN KNOWING THE DOINGS OF THE TYRANTS WITH THE PREFERRED ONES AND THE MARK OF THE VERMINS OF PEOPLE"	- 80 -
DOOR # 46	- 82 -
"IN KNOWING THE INCARNATIONS IN MASKH FOR THE DISBELIEVER AND THE INCARNATIONS OF HUMANITY FOR THE BELIEVER AND THE PREFERENCE BETWEEN TWO."	- 82 -
DOOR # 47	- 84 -
"IN KNOWING WHETHER THE BELIEVER EVER IS A SLAVE TO THE DISBELIEVER AND THE DISBELIEVER A SLAVE TO THE BELIEVER AND THE CAUSE OF THAT?"	- 84 -
DOOR # 48	- 87 -
"IN KNOWING HOW LONG DOES IT TAKE FOR A BELIEVER TO BECOME DEVOTED THEN ASCEND TO THE SKY AND DESCEND TO THE EARTH"	- 87 -
DOOR # 49	- 89 -

"IN KNOWING WHAT IS KNOWN OF THE DISABILITIES AND PESTS THAT INCUR TO THE BELIEVER AND THE DISBELIEVER AND THE CAUSES OF THEM"	- 89 -
DOOR # 50	- 92 -
"IN KNOWING HOW THE BELIEVER IS RICH AND POOR IN THE WORLD AND THE DISBELIEVER AS SUCH"	- 92 -
DOOR # 51	- 94 -
"IN KNOWING THE SMALL NUMBERS OF THE BELIEVERS AND THE MANY DISBELIEVERS"	- 94 -
DOOR # 52	- 95 -
"IN KNOWING THE SPIRITS OF LIGHT"	- 95 -
DOOR # 53	- 96 -
"IN KNOWING THE CATAMITE/HOMOSEXUAL AND THE REASON IN THAT"	- 96 -
DOOR # 54	- 97 -
"IN KNOWING THE BELIEVER AND WHETHER HE IS RETURNED IN THE IMAGE OF A WOMAN BELIEVER AND DOES THE WOMAN BELIEVER RETURN IN THE IMAGE OF A BELIEVING MAN?"	- 97 -
DOOR # 55	- 98 -
"IN KNOWING THE DISBELIEVER WHETHER HE IS RETURNED AS A DISBELIEVING WOMAN AND DOES THE DISBELIEVING WOMAN RETURN AS A DISBELIEVING MAN?"	- 98 -
DOOR # 56	- 99 -
"IN KNOWING THE INCARNATIONS OF THE BEASTS AND IF THE MALE IS RETURNED AS A FEMALE AND THE FEMALE MALE OR NOT? ... - 99 -	
DOOR # 57	- 100 -
"IN KNOWING WHETHER THE BELIEVER IS OWNED BY THE DISBELIEVER AND IS THE DISBELIEVER OWNED BY THE BELIEVER AND HOW IS THE BELIEVER RETURNED TO FREEDOM?"	- 100 -
DOOR # 58	- 101 -
"IN KNOWING THE INCARNATIONS OF THE DISBELIEVER WHO IS RIGHTEOUS TO HIS FAMILY AND OTHER THAN THEM AND WHAT IS THE CAUSE IN THAT?"	- 101 -
DOOR # 59	- 102 -
"IN KNOWING THE LETTERS AND THE DISCONNECTION AND CONNECTION AND TALK?"	- 102 -
DOOR # 60	- 104 -
"IN KNOWING THE CLARIFICATION OF THE SEVEN ADAMS AND THE ROUNDS AND NUMBERS"	- 104 -
DOOR # 61	- 105 -
"IN KNOWING THE SEVEN ADAMITES"	- 105 -
DOOR # 62	- 107 -
"IN KNOWING THE CHARACTERISTICS AND CORNERS AND SLATS"	- 107 -
DOOR # 63	- 110 -
"IN KNOWING THE INDIVIDUAL AND HIS SELF WITH FOUR CHARACTERS AND FOUR PILLARS AND FOUR CORNERS"	- 110 -
DOOR # 64	- 111 -
"IN KNOWING WHAT ALLAH CREATED AND CUT INTO STRIPS"	- 111 -
DOOR # 65	- 114 -
"IN KNOWING WHAT CAME IN THE CORRECTION OF THE SEVEN ADAMITES"	- 114 -
DOOR # 66	- 129 -
"IN KNOWING WHAT CAME CONCERNING THE SHADOWS AND GHOSTS"	- 129 -

DOOR #67 - 134 -

"IN KNOWING THE RIGHTS OF THE BROTHERS AND THE PREFERENCE OF THE BELIEVERS AND I INCREASE YOU IN THE NEWS OF MIXING" - 134 -

Door # 1

"In Knowing the Beginning of Creation and the first thing Allah Created"

Al Mufaddal said "I read to Imam Ja'far al Sadiq (as):

"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."

(The Holy Qu'ran 29:20-21)

Imam Ja'far Sadiq said "O Mufaddal, if the people knew the origin of creation, no two people would differ in religion!"

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

Imam Sadiq replied "It is self explained in the verse itself but the 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 statement:

"He punishes whom He pleases, and He grants Mercy of whom He pleases, and towards Him are ya turned."

Do you know that Punishment and Mercy are before the Gathering and before they are turned towards Allah and that occurs in this world through Incarnations into human forms and animal forms and different forms and then they are turned towards the Lord?"

Mufaddal said "You spoke the truth Master and I never understood it until this very day."

Then the Imam looked to Ibn Thobyan 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"

So the Imam said "Allah is the Helper from what they say, they have lied upon Allah by saying that, verily Allah the Magnificent created Light before Darkness! He created Good before Evil, He created Heaven before Hell, He created Mercy before Punishment, He created the Ghosts before the Souls...He created the Souls before the Bodies, He created Bodies before Death, He created Death before Dissolution, He created Dissolution before Incarnations.He created the Incarnations before Resurrection, and He created Resurrection before Dissemination and He created Dissemination before Retribution. He created Retribution before Regret and He created Regret before the Gathering and He created the Gathering before the Earth was switched with a different Earth and Heaven and Allah the One the Irresistible Emerged."

Mufaddal asked "O Master, what is the first thing that Allah created?"

Imam Ja'far al Sadiq (as) replied: "The first thing Allah created was Shadowy Light"

Mufaddal asked: "And what did He create it from?"

The Imam replied "He created it from His will and then He split it. Did you not hear Allah the High and 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 or proof
upon it. We then gradually withdraw it towards Us."***

(The Holy Qur'an 25:45-46)

He created it before He created Water and Earth and the Throne."

Mufaddal asked "In what image did Allah create it?"

Imam Sadiq replied "In His image, then he split it into many shadows. And so the shadows looked at each other and they saw themselves and they saw 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 except for that of good or evil. Then Allah disciplined them"

Mufaddal asked "How did He discipline them?"

Imam Sadiq replied "He praised Himself and they praised Him, He thanked Himself and they thanked Him, He verified Himself so they verified Him. And if it wasn't for that, it would not know He was its Lord and would not know how to commend or thank Him and wouldn't know how to speak or how to live. They understood speech from Allah" then Imam Sadiq recited:

***"So set thy purpose for religion by nature upright 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."***

(The Holy Qur'an 30:30)

Then Imam Sadiq said "And the Shadows continued praising Allah and remaining under the Guardianship of Allah for 7,000 years, So Allah thanked this so He created from its praises the Seventh Heaven then He created from the praises of the Shadows the Ghosts and He made them the Shadows. And He created out of His self praises the Highest Veil" then Imam Al Sadiq read:

***"It is not given to any human being that Allah should speak to him except through
revelation, or from behind a veil."***

(The Holy Qur'an 42:51)

Imam Sadiq continued "The meaning of `or from behind a veil` is the Ghosts who were created from the Shadows. Then Allah created for them the Seventh Heaven from the Seventh Sky then Allah said `Here 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 said "Who is your Lord?" and they responded saying:

They said "Glory is Yours, we have no knowledge except what You have taught us!"

(The Holy Qur'an 2:31-32)

"So Allah informed the First Veil and the Veil informed them and the first Veil was the most informed of them and from here it became incumbent that there be a Proof (Hujjat) 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 like you and you cannot create anything."

"They responded 'Yes our Lord!' and that was the covenant He took upon them and Allah created Seven Adams in the same manner."

And He created for every Adam a Heaven and Sky as I have described before 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 to the second" then the Imam read:

"And those Foremost will be Foremost. These will be those Nearest to Allah."

(The Holy Qur'an 56:10-11)

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 Heavens and Second Sky then Allah said:

"Tell me the names of these if ye are right. They said "Glory Is Yours, we have no knowledge except what You have taught us."

(The Holy Qur'an 2:31-32)

Then Allah said to the Second Veil 'Tell them their names' so he told them and he told them of that which they were created and what the Skies were created from and the Heaven and the Shadows and Ghosts. And He took the covenant upon the Creations of the First Heavens that they obey the First Veil and a covenant upon the Creations of the Second Heavens that they obey the Second Veil then Imam Sadiq recited:

"And remember We took your covenant and We raised above you the Toor"

(And the Imam said the Toor is the first Veil)

"Hold firmly to what We have given you"

(And the Imam said "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 if He rose to the Seventh Heaven and also if the Lord came down to the Second Heaven or Fourth, it was to discipline them. And it was from this that the veil became the (Hujjat) proof upon the inhabitants of the Seventh Skies and it is the first of Veils. And the Heavens became doors" then the Imam recited:

"Enter houses through the proper doors."

(The Holy Qur'an 2:189)

"Then He created the Second Light as He created the First Light and the Second Light is from the Shadows and Ghosts and Spirits, Sky and Heaven. And He created the Third Veil and its head the same as the Second Veil's head and he took the covenant upon them and told them as He told the inhabitants of the Second Skies. And the Third Adam responded the same as the Second Adam responded as I have told you with the Light and Shadows and Ghosts and other things as well of different disciplines.

And Allah created the Fourth and Fifth and Sixth and Seventh Lights in the same manner as I have told you and the Sacred Months in which no one is allowed to be a short comer in."

Mufaddal asked "How many are the sacred months?"

The Imam replied "four" and Mufaddal asked "How did they become sacred?"

The Imam replied "Because of 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 like that. Then Allah created the Fifth Light as I told you then the Sixth Light as well 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, the Weakest of them in Light is the Seventh and it is the Highest in Faith and the most in Yaqeen, 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 are Hujjat (Proof) upon the Last of them, one after the other and all of them have witness the Lord and He showed them the Creation of the Heavens, all from Seven Lights. And He made each Light better than the other due to it being before, and He made the space of that 50,000 years , so Praises to Allah, the Greatest of Creation and He is our Guardian and Keeper and Lord and Victor"

Door # 2

"In Knowing the Reasoning Behind the Shadows, Ghosts and Spirits and how Allah Disciplined them and how He made Himself known to them"

Imam Jafar al Sadiq said "Then Allah created in every Sky a Heaven, and in every Heaven a Fountain called Salsabila" then he recited:

"A fountain there, called Salsabila"

(The Holy Qur'an 76:18)

"They are Seven Heavens and Seven Fountains and every Sky encompasses its inhabitants and it became homelands for them. Allah created their works from the Seven Fountains that are in the Heavens for it was created from the Sciences or Knowledge of its people. Then Allah dipped the Shadows and Ghosts into the Fountains and made for every inhabitants of the Skies a Light in His Fountain and they became Spirits in the Bodies. 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 rest to know Allah. And the Sky was called a Sky because Allah called it out of their works and He raised it.

Then Allah created with Seven Days for every Heaven/Sky a Day. Then Allah made it incumbent upon each Heaven a kind of Praises and Worship. And He made a Door for each Heaven/Sky and made the Veils His Messengers to the inhabitants of every Heaven/Sky. 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 he could take the Proof (Hujjat) upon them."

Then Allah made the Spirits into Bodies from His Light and He made every Light in the Sky, High above. And every Spirit/Soul of Light has a Body made of Light, so if the Light Body rises to the Sky, it wears of the Bodies any Body it prefers. And a Light Veil is made for him. And if Allah descends to the Heavens/Skies He wears the Veil of that Heaven or Sky 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 the Imam recited:

"The character-imprint of Allah, and who imprints a better character than Allah, and we serve Him."

(The Holy Qur'an 2:138)

"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 all inhabitants of every Sky how He creates the Dark Bodies and how creates the Devils."

"Your Lord knows best who strays from His way He knows best who they are that receive His guidance. So eat of that on which Allah's name hath been pronounced, if ye have faith in His signs."

(The Holy Qur'an 6:117 – 118)

Door # 3

"In Knowing the Roles and Rounds and Body Structures in Incarnations"

My Master (Imam Sadiq) 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 conglomerated them and how He assembled them and how He created the night as a home for them."

Then the Imam 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."

(The Holy Qur'an 6:96)

"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 whats Hidden and Disbelief is whats Apparent and how Allah loves to be worshipped secretly and openly! And how they tear and kill, until there was not left a thing that would be 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 is replicated"

"And how he caused the Seven Rounds"

"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 Proof (Hujjat) over them. Then He created the 12 Rounds, and He determined their creation till He created or them the Bodies of Clay for Five Rounds. And every Round is 50,000 years and there remains Seven Rounds and of these Seven Rounds is the Round of Light Bodies"

"And Six Rounds belong to His Enemies until they return to what they initially were" and then Imam Sadiq recited:

"Just as We produce the first Creation, so shall We Return it back a promise We have undertaken. Truly shall We fulfil it."

(The Holy Qur'an 21:104)

"O Mufaddal, What does the people of Kufa say about the length span of the World?"

Mufaddal responded "They say it is Seven Thousand Years."

"May Allah put them to shame! They are not describing the Kingdom of the Most High Allah except with their ignorance! They shorted His Ability, Damn them and upon them is the Curse of Allah! What do they say about the Here-after?"

"My Lord, they say it is forever, never ending."

Imam Al Sadiq said "They are ignorant of Allah's command. Verily, Allah has not created anything except that He knows its Beginning and End. How could the command of the Here-After, 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 in the Earth nor in the Skies nor in the Heavens nor in Hell, including its Beginning and its End. Did you not hear Allah'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 so long that the Heavens and Earth last (or are present) except as thy Lord willeth: for thy Lord is the (sure) accomplisher of what He planneth." (The Holy Qur'an 11:106-107)

"How can they deny this Ability? The Ability of Allah the Majestic has shown in everything that He willed. He is not asked about what HE does and they are asked."

Door # 4

"In Knowing the Disobedience of Creation, the Reason of it and how they forgot what they were reminded of"

Imam Sadiq said "Allah vacated from all that in the length of 50,000 years." Then Imam Sadiq said "He created His creation from Light and it was the weakest of them in essence or self.

Then Allah said:

"We have allowed you to descend to Earth. That He might try you (to show) which of you is the best in deeds."

Then Allah said:

"For every one of you who is disobedient, There shall be created for him an Enemy from his disobedience."

So they all looked at one another and they said to the weakest of them in Yaqeen (sure faith) '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. And they gathered to Him and Allah was Visible to them, they could see Him with the sight of the eye.

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 and create out of our disobedience an enemy. You have the Will in Your Commands and the Same in Your Actions. Do not send us to Earth and leave us in the Skies thanking and praising and worshipping You.

Allah said "You have just disobeyed me by responding back to My command. Did you not say 'O God You are more knowledgeable than us and we have no knowledge and have submitted to Your command and have followed what pleases You!'

"I was thankful for what you said but you have responded back to my words and commands" 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 are Repeated in then they are turned to other than that. So they then knew that they made a mistake and wronged their own selves and lost what was Allah's covenant to them." Then Imam Sadiq recited:

"They forgot a good part of the message that was sent them: so we estranged them, with enmity and hatred between the one and the other, to the day of judgement."

(The Holy Qur'an 5:14)

"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. And whoso obey 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."

(then Imam Sadiq added "Knower of what they failed to develop in their hearts with responding to Allah's command.Imam Sadiq said "Then Allah warned the Believers by saying:)

"O you who believe! Take your precautions."

(The Holy Qur'an 2:66 – 71)

"It means take your precautions from the likes of responding back to Allah. And Allah veiled Himself from them so they regretted what had happened. And they were veiled off for Seven thousand 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. They missed it and remained confused, not being guided in their matter or what they do and they were caught up with grief and regret and Al Salam."

Door # 5

"In Knowing the Sending Forth of Messengers to Creation"

Imam Ja'far Sadiq said "So when they became confused in their matter 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 (sawas), the Head of the Prophets and 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 Imam Ali (as) said "With us the matter begun and with us it shall end."

And that is that the Prophet of Allah and Imam Ali were created in His image as the Shadows were, and they were a name upon the Ghosts and Spirits. After that He spoke with them by the Veil, and the Prophet of Allah (sawas) was the first of the Ghost Veils, then in the Spirit Veil, then in the Body, when Allah created for them the Meat-Blood Bodies."

"Mufaddal asked Imam Sadiq "What did Allah create from their disobedience?"

"Imam Sadiq replied "That Speech which Iblis (Satan) is on"

Door # 6

"In Knowing Iblis (Satan) and what he was created of"

Imam Sadiq said "Allah 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 Sky 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 of what thing they were created of and he was not witness to it as the ones before him were, and he was not told of anything of it, and he was not disciplined as the believers were disciplined"

"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 make My supporters those who lead others astray."

(The Holy Qu'ran 18:51)

And Iblis and his offspring saw the Creation of the Earths. It is not for Me to take as Supporters those who lead astray. Verily, Allah created Iblis for every Overwhelming Rebel."

Then Imam Sadiq said "O Mufaddal, do you know why Iblis disobeyed?"

Mufaddal said "No my Lord."

The Imam said "Iblis and his offspring are Ignorant and were created from the Ignorance and Disobedience so they never obey Allah and do not know the path to Guidance and they follow the ways of temptations. And He created the Believers from the Spirit of Life, for if they doubt, they returned back, and if they become ignorant they stop until they know, and if they disobey they seek Forgiveness. And the Disobedience of the Believer deliberately does not last, he disobeys and is warned"

Mufaddal asked "My Master, from what aspect was the Lord ignored?"

Imam Sadiq (as) said "In regards to the different Veils." this door is closed and Salam

Door # 7

"In Knowing the Demons and how they became Demons"

Imam Sadiq 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 standing Bodies. Iblis said to himself "I am better than them and those but when he travelled in the Dark Creation to the Ghost, the Ghost denied that. So he (Iblis) said "How can that be when I am better than those people that were created Bodies? I run in their Bodies and they cannot run in me."

So he and his offspring went forth entering into the Bodies that contain no Spirit in it.

So he (Iblis) said "We are better than those, and 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 the enmity towards the believers and in those times he was not called Iblis. Imam Sadiq said "No different sky and on the greatness of the Shadow, and Ghost and Spirit. When he (Iblis) and his offspring decided the enmity towards the believers, Allah sent Mohammed, from him Peace to the Prophets and Believers as Lights. And he made their home the Sky of the World and He singled out His creatures, the inhabitants of the Worldly Skies. 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 been concealed their enmity towards the believers."

"And we bring forth to the believers that they not tell Iblis about their creation nor of what they have been created of. And He ordered them to Secrecy and it was from here that you were ordered with secrecy and it is the test of Obedience and Disobedience."

Because Concealment is the Religion of myself and my fathers and grandfathers and whoever does not have Concealment (Taqiyya) has no faith and 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 the World it will be in (Maskh) Transformation/Reincarnation into an animal. And in the Here-After it will be the Hell Fire!" Then the Imam recited:

"And indeed We will make them taste of the Lower Penalty of this (life) prior to the supreme Penalty, in order that they may return."

(The Holy Qur'an 32:21)

Allah said to the Believers

"I am not Unjust and I do not wrong any one of my creation I do not punish any one except by their own sins."

And I want to take upon them the Covenant of Allah and His Pledge that He has Created them and Sustains them and Brings them to Life and Causes them to Die by His Power and Authority. That Allah has given them and it was upon this Pledge and Covenant that Allah gave them this Ability" Then the Imam recited:

"And remember We took your covenant and We raised above you the Toor" (And the Imam said the Toor is the first Veil). "Hold firmly to what We have given and bring (ever) to remembrance what is therein: Perchance ye may fear Allah."

(The Holy Qur'an 2:63)

"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) may question the (custodians) of Truth concerning the Truth they (were charged with): And He has prepared for the Unbelievers a grievous Penalty."

(The Holy Qur'an, 33:7-8)

Imam Sadiq said "As such Concealment entered into the Covenant that He took upon the Prophets and Vicegerents. So conceal this and keep it secret for who knows what is in the hearts of the enemies".

Mufaddal asked "How did He make them swear to the Covenant?"

Imam Sadiq replied "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 upon the Covenant concerning. The Knowing and the Shadows and the Ghosts and the Bodies after the Swear of the Great Covenant in Allah's words:

"We took from them a solemn covenant."

(The Holy Qur'an, 4:154)

And Peace and All Praises due to Allah, Lord of the Worlds."

Door # 8

"In Knowing How We Brought from Ever Nation a Witness, and We brought You as a Witness upon them"

Imam Ja'far al Sadiq said "Then Allah gathered the Spirits /Souls of all the Prophets and Vicegerents and Believers and He wrote upon it a Book. And He made Mohammed (sawas) a Witness upon it and in 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 Imam Al-Sadiq recited:

"How then if We brought from each people a witness. And We brought you as a witness against these people!"

(The Holy Qur'an 4:41)

Imam Sadiq asked "Do you know how this Verse came down?"

Mufaddal replied "No"

Imam Sadiq said "This Verse came down concerning Adam over his seed and every Prophet and We came with You O Mohammed as a Witness over all Humanity". Then Imam Al-Sadiq recited:

"And establish the evidence before Allah. Such is the admonition given to him who believes in Allah and the Last Day."

(The Holy Qur'an 65:2)

"And the Shadows and Ghosts and Spirits/Souls."

Then Mufaddal said "O Master, the People of Kufa interpret the verse differently from what you interpreted it as and they say the verse is concerning Women and Divorce."

Imam Sadiq replied: "Woe to them! They are ignorant on the meaning of the Verse because they put it in other than the place that Allah put it in (i.e. Its place in the Qur'an). And they preferred then men and women and so they have disbelieved and became lost. Did Allah not say

"And establish the evidence before Allah?" (The Holy Qur'an 65:2)

Would you like a Proof more trusted than the Word of Allah?"

Mufaddal said "O Master and how is the verse then concerning the matter of women and divorce? "Allah the Majestic and High said" Imam Sadiq said,

"It is The witnesses should not refuse when they are called on. It is juster in the sight of Allah, More suitable as evidence."

(The Holy Qur'an 2:282)

"Who is more unjust than those who conceal the testimony they have"

(The Holy Qur'an 2:140)

"For whoever conceals it- His heart is tainted with sin. And Allah Knoweth all that ye do." (The Holy Qur'an 2:283)

Door # 9

"In Knowing the Esoteric Meaning of Testimony and the Contract of Testimony of the Believers"

Nasibi:

A person who holds hatred in their hearts towards the Ahlul Bayt.

Imam Jafar al Sadiq said "The Nasibi is not whoever shows hatred to us the Ahlul Bayt because you will not find a man saying "I hate Mohammed and His Household (as) but the Nasibi is rather he who shows hatred towards you while they know that you are of our followers and Shia."

Mufaddal said "I said to my Master Imam Sadiq `What do you say about the Nasibi man who marries a Believing woman?"

Imam Sadiq (as) replied "If his Nasb (hatred for 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 to her that"

Mufaddal asked "Does he (her husband) accept the testimony?"

The Imam replied "There is no protection for the Disbeliever in regards to the Believer"

Mufaddal said "And how can I testify for her and Allah says `Except he who has witnessed with truth and they know` while i have no knowledge of that?"

The Imam replied "On the contrary, you do know. Did you know Allah took a Covenant upon you that the Believer testify for his brother Believer if it was an issue regarding Chastity and he must be faithful in what he testifies? A 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 Allah described to the Believers when He was disciplining them in the Shadows about everything that was to befall them from the Enemies of this World and He taught them of the appearance of their enemies upon them. So He commanded them to bear testimony for one another while what has their salvation / escape 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 seperates between the Nasibi and Believer, done and Peace."

Door # 10

"In Knowing the Resemblance of People in Animals and Animals with People in the Maskh (Reincarnations/Transformations) and how it came to be"

Mufaddal asked "What was Iblis and his seed created from?"

Imam Ja'far Sadiq replied "Allah created Iblis and his Seed from Fire"

Mufaddal asked "What was Adam and his Seed created from?"

Imam Sadiq replied "They were created from Light and the Shadows and the Ghosts and Spirits/Souls and their Bodies were created from Clay. When Allah took His Covenant upon Adam and His Seed, Allah 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 become incumbent on them. And I am Allah and there is no God but I, I do not wrong anyone or punish them except with a reason and proof."

So Allah called the Angels to prostrate to Adam and the Close Angels and Prophets and Truthful and Saints and Purified 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 Allah said to him:

"(Allah) said: O Iblis! What prevents thee from prostrating thyself to one whom I have created with my hands? Are thou haughty? Or art thou one of the high (and mighty) ones?" (Iblis said): "I am better than he. You created me from fire, and him You created from clay."

(The Holy Qur'an 38:75-77)

(Iblis continued): "And Fire Eats Clay and is Stronger than Clay and Fire Resembles Light and Clay Resembles Dirt."

So Allah created from the Disobedience of Iblis the Hell Fire. And He created from the Disobedience of the Seed of Iblis the Maskh (Transformation/Reincarnation into an Animal or such lowly things). So Iblis looked at the Maskh (Reincarnation/Transformation into an Animal or lowly things) and said "What is this?"

He (Allah) said `You and your seed shall be installed in these In the Slaughtered, And Ridden, And Eaten and Drunk, And in every Species and Sex..."

Then Allah made Iblis and his Seed wear the Bodies just the same as He made Adam and his Seed wear Bodies. And from there they resembled the humans (in body) and their Maskh (transformation/reincarnation form became hidden) when they all wore the Bodies. And a man might meet you in his Body while you think he is a human, but in reality he is a monkey or pig or dog or 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 their Bodies they are wearing (human bodies). And so when they were installed, and the sons of Adam did not know they were from the Seed of Iblis, they had thought they were rather like themselves, so they told them how Allah created Adam and his Seed.

And they told them how everything was created until they told them everything of the Skies and Earth and Heaven and Hell. And then the Angels prostrated to Adam, it was then that Iblis knew that he would be installed into the Maskh along with his Seed and he envied Adam and his seed over they were given of Heaven and what they preferred with.

So Iblis and his seed decided upon enmity towards the believers and they began prostrating to everything and regretted he and his seed and he prostrated to the Stones and Idols and the Sun and Moon in hopes Allah had veiled Himself within them. And as such he prostrated to everything except for Allah. This Door is done and Peace.”

Door # 11

"In Knowing the Reasons of the Fusion between the Believer (Seed of Adam) and Disbeliever (Seed of Iblis)..."

Imam Ja'far Sadiq said:

"Allah did not give Iblis Good Fortune in Prostrating to Him as He was veiled with Adam. Because Iblis and his Seed were created from Darkness and Wrong Doing. So He created the Air from their Whims and Oppression and Disobedience. And He created the Earth from their Disbelief and Violations. Then their frames of mind were mixed (fused) when they were installed in the Bodies and they mixed through Marriage and Intercourse. And because of the similarities of the Bodies, Breeding took place between them and they gave birth. And it is because of this reason the Disbeliever sometimes gives birth to a Believer and the Believer gives birth to a Disbeliever.

Then the Imam recited:

"He brings out the living from the dead and the dead from the living"

(The Holy Qur'an 10:31)

And everyone who comes out of the loins is from their origin that they were created from then he is repeated seven rounds in Seven Bodies. The Believer is reincarnated an exact Copy. And the Disbeliever is reincarnated into the kinds of Lowly Incarnations"

Then the Imam recited:

"And some of you are called to die, and some are sent back to the feeblest old age"

(The Holy Qur'an 22:5)

Then the Imam also recited:

"We have indeed created man in the best of moulds. Then do We turn him (to be) the lowest of the low."

(The Holy Qur'an 95:4 – 5)

"That means in a Cycle with no End to it. Except the Believers who did Good, they are not reincarnated into lowly things, it is only those from Iblis and his Seed and whoever was created from Darkness and Wrong doing that will be Reincarnated into lowly things and forms"

Door # 12

"In Knowing the Tested Believer and what they incarnated in"

Mufaddal said "What is the first degree of the degrees, the tested Believer who is dedicated and Purified, is installed (incarnated) in?"

Imam Al Sadiq (as) replied "The first degree is what Allah described with his words:

"Those are the ones whom Allah has tested their Hearts for Piety" (The Holy Qur'an 49:3)

Mufaddal asked "O Master, what is the Finish for the Searcher?"

Imam Al Sadiq replied "Did you not hear Allah's Statement:

"They searched the entire Land but could they find any refuge?"

(The Holy Qur'an 50:36)

"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"

(The Holy Qur'an 50:37)

Mufaddal asked "And what is the meaning of Allah's words 'And he witnesses?'"

Imam Sadiq replied "It means witnessing Allah in the Shadow when He took the Covenant upon them."

Mufaddal asked "O Master, how many in numbers are the Chieftains?"

Imam Sadiq said "There are Twelve Chieftains"

Mufaddal asked "Are they raised to a higher degree other than that?"

Imam Al Sadiq said "There is no degree after that" and recited:

"He was specially chosen, and he was an Apostel (and) a Prophet."

(The Holy Qur'an 19:51)

"He started with Sincerity with the Message and he used to command his family to prayer and alms giving."

Mufaddal asked "O Master, Did his family not pray?"

Imam Sadiq said "Woe to you! Do you know what the meaning of Allah's words

'And he commanded his family to prayer' is?

(The Holy Qur'an 19:55)

It means his family from 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. As for the meaning of Allah's words:

'And he commanded his family with prayer and alms giving'

(The Holy Qur'an 19:55)

Prayer is the Prince of the Believers and the alms giving is knowing him. And the calling to prayer is knowing and instituting us and it is like Allah's words:

'He has Mercy on whom He wills',

did you not hear Allah's words:

"Thy Lord does create what He pleases and chooses."

(The Holy Qur'an 28:68)

That means the Prince of the Believers Ali (as), and they did not have any goods that would enrich Mohammed (sawas) and Allah knows best his condition. This door is closed and peace."

Door # 13

"In Knowing Purity and Selection and what is dropped from the Believer of the Apparent Works if he raised to this Station"

Mufaddal said "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?"

Imam Ja'far al Sadiq replied "Selection is a Degree above the Degree of the Prophets and it is the Message in Allah's words:

"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."

(The Holy Qur'an, Surah Imran 3:33-34)

Imam Al Sadiq said "We are the Offspring."

Mufaddal asked "O Master, if one reaches this degree is he raised to another?"

Imam Al Sadiq replied "Yes, he is raised to the Veil and this is the first degree that we mentioned" then he recited:

"It is not given to any human being that Allah should speak to him except through revelation, or from behind a veil."

(The Holy Qur'an 42:51)

Then he also recited:

"and We raise some of them above others in degrees"

(The Holy Qur'an 43:32)

Mufaddal asked "O Master, do we need to know these Degrees?"

Imam al Sadiq said "Yes, whoever knows this Inside/Hidden meaning his Apparent works are dropped from him and so long as he does not know these Degrees and does not reach it with his Knowing (he is for the apparent world). But if he reaches them and knows them station by station and degree by degree, then he is Free and Enslavement has dropped from him and he has left the limits of Slavery to the limits of Freedom by his Longing and Knowing"

Mufaddal asked "Is this in Allah's book?"

Imam al Sadiq said "Yes, did you not hear Allah's words:

"That to thy Lord is the final Goal."

(The Holy Qur'an 53:42)

For if a man knows his Lord then he has reached the Goal that was desired of him and is more Acquainted with Allah than the Oneness and Knowing. But Handcuffs and Shackles (Chains) have been put on the Short Comers 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 raised off of him and the Establishment of the Apparent."

"Then the Imam recited:

"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,(or again), guard themselves from evil and believe, again, guard themselves from evil and do good. For Allah loveth those who do good."

(The Holy Qur'an 5:93)

Then the Imam recited:

"It is no fault on your part to enter houses not used for living in, which serve some (other) use for you"

(The Holy Qur'an 24:29)

Mufaddal asked "What does this mean my Master?"

Imam Sadiq replied "It means Elevation in Knowing and Raising in Degrees and Peace, this Door is closed."

Door # 14

"In Knowing what is incumbent on the Believer that has reached the goal upon his brother Believer who has not reached the goal and has not finished to the Truth of Knowing"

Imam Al Sadiq asked Mufaddal concerning the verse:

"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."

(The Holy Qur'an 24:61)

"O Mufaddal, what do the people of Kufa say about this verse?"

Mufaddal said "They say it means that a man should say Salam (Peace) be upon him and whoever is with him when he is entering his house."

Imam Sadiq said "How Ignorant the people are! And how blind are their hearts!"

Mufaddal asked "What does it mean?"

Imam Sadiq replied "This is concerning our Shia and every Believer that is raised a Degree. For his friend that hasn't been raised to that degree has to submit the Command to him and he must Obey him until he is raised to the likeness of his Angelic deed and he becomes like him in the Degree of Faith and Knowing, it is then that he does not have to obey anyone, in fact it is incumbent all his brothers obey him...until he reached the Degree of the Door.

Mufaddal asked "O Master, what is the Degree of the Door?"

Imam Al Sadiq replied "The Degree of the Door is to be able to Realize 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 he mounts his eyes, where he wants and wills."

Mufaddal said "O Master what is the Degree of Faith?"

Imam Sadiq said "The Lowest Degree is that Allah does not veil from him anything and there is no Earth nor Sky nor Mountain nor Land nor Sea that he does not see and he is not ignorant of the command of Allah. And this 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, with him is the Guidance. So know these Assets and these Degrees for it Matures and Informs the Believer and Peace."

Door # 15

"In knowing the Degeneration of the Disbeliever Degree after Degree which means the Disbeliever Degenerates Degree after Degree until he becomes an Iblis"

Mufaddal asked "How does the Disbeliever advance in Disbelief reaching it until he becomes an Oppressive Tyrant Demon?"

Imam Al Sadiq replied "O Mufaddal, every Disbeliever has Seven Human Bodies he is incarnated in and tortured. 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 performance of good deeds.

And if he reaches that Degree he will have become a Chieftain in Tyranny.

Then if he reached the Degree of Tyranny he becomes Devoutly Dedicated to Sin and Slander.

Then he becomes faithful in keeping up his evil and his avoidance of Good

Then he becomes a Safe Haven for Tyrants.

Then he becomes a Door.

Then if he is a Door in Disbelief he places every sin in 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 in Belief a Door, the Disbeliever is raised in Disobedience a Door, example by example until he ends in the Disbelief. And it is then that he goes to war against Allah and to war against his Chosen 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 installed/ Reincarnated into an Animal because of the Sins that came from him before and Worries and Grief and Weariness and Pain will all strike him.

And this is done so he may become purified and there is for no one before the likeness of his misery until the Believer knows his Belief fully and the Disbeliever knows his Disbelief fully.

Peace and All Thanks Due to Allah the Lord of the Worlds.

Door # 16

"In Knowing the Mixture of the Believer with the Disbeliever and how they were mixed"

Mufaddal said "O Master, can you show me the Knowing of the Mixture of the Believer with the Disbeliever and how they were mixed?"

Imam 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 God's chosen and his enmity towards Allah's 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 allegiance to the enemies of Allah and dedication to Disbelief.

And they mixed with one another, with the Mixing of Likeness when they wore the Bodies and they are in Maskh but the people do not know. And perhaps a Dog ate with you while you think him to be a human for when they Mixed and ate together and drank together, intercourse fell between them and Mixing and Marriage.

And every time there falls between them eating and drinking, the birth occurs on the original Mixture of them in the Apparent

As for the Inside/Hidden, it has a bizarre matter and as such is in the Shadows and in the Mixture of the Salty Sea and the Pure Sea and peace."

Door # 17

"In 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"

Mufaddal asked "Why was Iblis named Iblis?"

Imam Ali Sadiq replied "Because he disobeyed in Allah's mercy and he gave up hope in Allah's mercy and he diverted from Knowing Allah and he was ignorant of His Oneness"

"And the meaning of Iblis is within itself and it is Ignorance and he had a name before that"

Mufaddal asked "What was his name?"

Imam Ali Sadiq replied "His name was Thema (Revilement) because he Reviled Allah when Allah did not give him Success in Prostrating and Allah let him down and called him Revilement for he was Reviled"

Mufaddal asked "Why was Adam called Adamite (Human)?"

Imam Ali Sadiq said "Because he Persisted upon Knowing Allah in the Shadows and Ghosts and Spirits and Bodies, he has not been changed nor been replaced. So Allah called him Adam which is Persistence and the Praised and Successful one."

Mufaddal asked "Why is the Believer called a Believer?"

Imam Ali Sadiq said "Because Allah has safeguarded him against Maskh (Reincarnation / Transformation into an animal) for he is a believer in his Lord and sure of 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"

Mufaddal asked "And why was the Disbeliever called a Disbeliever?"

Imam Ali Sadiq replied "Because he disbelieved after Knowing in the Book and he remained steady in Disbelief and it is the denial of Allah's signs and Messengers"

Mufaddal said "Master, how did they mix?"

Imam 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 likening.

And as when you see a Disbeliever give birth to a Believer, that Believer is from the Seed of Adam"

Mufaddal asked "And how do we know the Believer from the Disbeliever?"

Imam Sadiq said "The Believer is known by his faith and his Discerning of Truth from Falsehood so whoevers leans towards the truth and parks there is from the lineage of Adam for his acceptance of the Truth.

And whoever leans towards the Falsehood and loves it, he is from the Seed of Iblis for his denial of the Truth and for Abandoning Truthfulness.

Then the Imam said "And there is another sign in the children of Adam and the children of Iblis"

Mufaddal asked "What is it?"

The Imam 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"

Mufaddal said "That suffices O Master! There is no Evidence more Evident than this, it is enough and a Cure and Peace."

Door # 18

"In Knowing the Account of Punishment in Maskh"

Imam Al Sadiq said "Do you know how punishment is in Maskh (Reincarnation into an animal or lowly thing)?"

Mufaddal said "No, Master"

Imam Al Sadiq said "Verily Allah created in every Land an Iblis and created from his Disbelief and the Disbelief of his progeny Fire from 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. The order that He punishes them in Maskh (Reincarnation)"

Then the Imam 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. But ye ceased not to doubt of the (Mission) for which he had come: At length, when he died, ye said: "No apostle will Allah send after him." Thus doth Allah leave to stray such as transgress and live in doubt."

(The Holy Qur'an 40:34)

"Meaning in their Immorality and Disobedience and Persistence and Tyranny a Round in their Return and Maskh (Reincarnation). "

Mufaddal asked "O Master, who was being addressed, the Disbeliever who is in the Mohemmadan era in Reinstallment who was told they were in the era of Joseph before with clear proofs before they were installed in this Round that He addressed them in?"

Imam Sadiq said: "Allah said this purpose of being a Warning to the first to tell them what He warned them before this Round in former Incarnations and that you are now in the Bodies Incarnations/Installments"

***"The threatened Hour is nigh. - Azifati al-azifatu.
None beside Allah can disclose it. - Laya Laha min dooni Allahi kashifatun."***

(The Holy Qur'an 53:57-58)

"Its interpretation is they wore the Maskh Bodies without any Revealer which means no one can reveal them except Allah that created them, then Allah said:

"Do ye then wonder at this talk? And you laugh and don't cry. Wasting your time in vanities." (The Holy Qur'an 53:59-61)

"Meaning you will not wish for it, and if you knew, you would laugh little and cry very much and you are wasting your time in vanities. And that is lesser than what was intended of you in regards to repetitions in Maskh so prostrate to Allah and Worship Him!"

Then the Imam said "O Mufaddal, there is no face for the Believer in every time and era and age until he knows Allah and His Doors and His Veils, then he has become perfect in Knowing and became in the degree of the Thankful Believers. And he has rested from the

Chains and Shackles and likewise Iblis and his offspring ignored Allah and Knowing Him in every Time and Age and Era and they ignored His Doors and Veils so their Disbelief became complete.

And it became incumbent that they enter into the Maskh (Animal Reincarnations) and they were punished for round after round as Allah said:

"And the Penalty of the Hereafter is far more grievous and more enduring."

(The Holy Qur'an 20:127)

"And indeed We will make them taste the Penalty of this (life) prior to the supreme Penalty, in order that they may (repent and) return."

(The Holy Qur'an 32:21)

"And Salam"

Mufaddal, a companion of Imam Ja'far al-Sadiq said that he asked the Imam once "What is the destination of the TRUE believer?"

The Imam responded: "When the believer reaches the degree of the doors"

Door # 19

"In Knowing the Perfection of the Believer and his Finish with Faith in which he is settled with his subsistence's of food and drink and he Rises to the Sky and Descends to the Earth"

Mufaddal asked: "Do they keep getting higher and higher in station 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 the skies and come down to the Earth?"

The Imam replied: "Yes, If God wills it"

Mufaddal asked "Do they appear in the form of an angel or human?"

The Imam replied "They appear in any form they will, and in all parts of the Earth are a large number of them that speak to you and you speak to them and you do not recognize them but they are the ones whom Allah has lifted their chains off of them, and they walk on the Earth in the forms of (different) humans.

They neither need water nor food anymore and they care not for the material world and do not become rich and they show up at different remembrances of Allah and they speak to the people nor do the people deny having spoken to them and if they desire they can take flight to the skies 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 does the believer keep becoming higher and higher in rank until he becomes an angel in the sky and they come down to Earth then back up again, O Mufaddal, have you seen one of them?"

Mufaddal said "No"

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

Mufaddal said "No"

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

Imam Al Sadiq said "How did you see him Mohammed?"

Mohammed 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 looked as if he had been travelling and he had a camel with him 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 to Allah the High"

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 pointed 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 as it was when it was put between our hands"

And the two meals 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 it with nothing missing from it he said "What is with you two, you have not eaten?"

So I remained puzzled not responding 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 and behold he was not the man that left the Mosque with me. And he now had long Moustaches so I was Frightened very much more than I had been. I said to myself "By Allah, I have been hit with a Curse/Evil/Calamity."

And he felt that from me and said 'Woe to you! Seek refuge with the Merciful and say as Mary said:

She said "I seek refuge from thee to the Most Merciful: (Come not near) if you are Taqqiya (God Fearing)"

(The Holy Qur'an 19:18)

Then he said "Don't be puzzled at 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 are lifted from him and he becomes an Angel of the Angels. Every time he wishes to rise to the Skies 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 became full of 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 sacrifice, are you not the same man who came into the Masjid and came with me to my home?"

He said to me 'Yes' and as I was amazed by his Shapeshifting from image to image 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:

She said 'I seek refuge from thee to the Most Merciful:(Come not near) if you are Taqqiya (God-Fearing)"

(The Holy Qur'an 19:18)

He said 'My brother that is how Allah brought it down, did you know that Gabriel came to Mary and breathed 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 that Taqqiya was the most worshipful of the people of his time? So when she looked to him she said:

She said 'I seek refuge from thee to the Most Merciful:(Come not near) if you are Taqqiya (God-Fearing)"

(The Holy Qur'an 19:18)

Then he said 'SubhanAllah, how Astonishing is this upside down creation, do you know O brother that Mary was Frightened so she resorted with it and this is the sign of their Disbelief"

I said to him 'Do you have of the Rank and Treaty?

He said to me 'I am leaving you after one hour of the Night' then he advised to me and said 'You must have two Qualities, keep them both, Exaggeration and Knowing and don't ever be a short comer at work.

For the Knowing aka the Knowing of your Lord is the final Destination, and you must be dutiful to your brothers from the Saints of Allah for rescue is within it and do not meet any your brothers except with humility. Even if he was different than you in honor and money and offspring, for if you do that. Allah will suffice for the matters of the World and the Here After, and Allah shall behind every trade for you.

And I am advising you O brother and myself with not disclosing the Secret of Allah and the Inside of His hidden content except to your Monotheistic close brothers with the Knowing of the High Most High.' then he left me.

The Imam said: "One of them greeted me three times while I was in your company this week but you recognized them not."

Mufaddal said "Then my Master (Imam Al Sadiq) wrote to more than twenty of them and peace."

Door # 20

"In the Bad Consequences of the Disbeliever and his Completion in Disbelief and his Installment into Maskh (Incarnation as an animal or lowly thing)"

Imam Al Sadiq said "Verily the Disbeliever completes in Disbelief and is incarnated into an animal or lowly thing and is punished and is raised 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 an animal or lowly thing."

Mufaddal asked "How is he tortured?"

The Imam replied "The first thing in which he is incarnated into is that (animal) which is Halal (permissible) to eat and such is he tortured at the hands of the Preferred of Allah and as such at the hands of the enemies of Allah!

"Have you ever seen a Disbeliever sacrifice a Camel or Sheep or Cow in order to get closer to God?"

Mufaddal said "Yes"

Imam Al Sadiq 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 (Eid, Adha etc.) and in offerings to Allah and vows etc."

Then the Imam recited the verse

"As if they were being driven to death as they look on."

(The Holy Qur'an 8:6)

"And they do not know the Enemies nor the Saints nor can they Speak", then the Imam recited:

They ruin their own Houses by their own Hands and at the Hands of the Believers; therefore learn a lesson, O those who can perceive!"

(The Holy Qur'an 59:2)

Imam Al Sadiq said "Their Houses are their Bodies and the Body is the House of the Spirit" and then the Imam recited:

"Taste ye the touch of Sakr!" (The Holy Qur'an 54:48)

And that means the Slaughtering and Killing and Reincarnations into Animals.

And Allah's words:

"And our Command is but a Simple (Act), like the twinkling of an eye"

(The Holy Qur'an 54:50)

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 twinkeling of an eye" means "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."

(The Holy Qur'an 35:37)

They will say 'God get us out of these reincarnated Bodies and from this torture to the Bodies of Humans so we can do Good.

Do you know if they were in Paradise they would not have said 'Return us so we can do Good' and as such they say 'God get us out so we may do good'.

And the Believer is incarnated in Seven Bodies and returns to the Truth and Conforms but the Stubborn Disbelievers do not mention Him as the Believers do. And if they had returned from their Tyranny and Disobedience, Allah would have accepted that from them, but they only increase in Rebellion and the Warner came to them and they tasted the Painful Torment and the Oppressors have no Helper.

Mufaddal asked "What is the meaning of there came to them the Warner"

Imam Al Sadiq said "What do the people of Kufa say about it?"

Mufaddal said "They say it is the Messengers"

Imam Al Sadiq replied "It is not as they say"

Mufaddal said "What is it then O Master?"

Imam Al Sadiq said "He is the Imam who is the Warner to the people of Truth and of Wrong, he warns his Preferred ones and his Enemies and all praises due to Allah, Lord of the Worlds"

Door # 21

"In Knowing the Disbeliever in the Incarnations time after time and how he does not return from his Disbelief"

"But those who were blind in this world he will be blind in the hereafter and most astray from the Path."

(The Holy Qur'an 17:72)

"What do the people of Kufa say about that (verse)?"

Mufaddal replied "They say it is about the Day of Judgement"

"How impossible it be the Day of Judgement! The Ignorant and the Knowledgeable will not truly know their Lord until the Day of Judgement, that day they will know the Path of Truth from the False. 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.

"But if they were returned, they would certainly relapse to the things they were forbidden."

(The Holy Qur'an 6:28)

"And is that not except the Blind of 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 being let down, for he neither understands nor sees nor hears as Allah mentioned:

"Deaf, dumb, and blind, they will not return (to the path)."

(The Holy Qur'an 2:18)

Mufaddal said "Allah has spoken the truth"

Then the Imam recited

"They are only like cattle: nay, they are worse astray in Path."

(The Holy Qur'an 25:44)

"And to all are (assigned) degrees according to the deeds which they (have done), and in order that (Allah) may recompense their deeds."

(The Holy Qur'an 46:19)

"And the meaning of that verse in Maskh (reincarnation into an animal or lowly thing)" then he said "The Degrees are the Bodies of the Incarnations for they blind the heart of the Disbeliever until he becomes the epitome of Disbelief, and the end."

Door # 22

"In Knowing Iblis (Satan) and whether he is Apparent or Hidden"

Imam Al Sadiq was asked about Iblis, and whether he was Apparent or Hidden?

Imam Al Sadiq replied "He is Apparent in the Incarnation Form and Hidden in Knowing. Did you not look to his Seed 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. And If I see you in their place or with them I will show you, or if we go out towards the graves remind me."

(Mufaddal said) "That had become my only thought that I ask him and when we arrived together at Kasr al Rabee3 and it is by the Graves and the people were coming and busy so I said 'O Master, you promised you will show me the Maskh and ordered me to remind you"

So he wiped with his hand on my eyes and then said 'Look` so I looked at the people that I saw coming and busy at work and behold most of them had returned as Dogs and Monkeys and Pigs and Wolves and other than that."

So I said 'O Master who are those?' and the Imam replied 'Those are the Seed of Iblis, they mix with people while they are in Maskh.' So I said 'Blessed be Allah'

Then the Imam said 'Do you know any one of them?' and I (Mufaddal) said 'I did not think they were in Maskh'

The Imam said "They are in Maskh while they are Worshippers of Allah, and your friends O Mufaddal"

Mufaddal said "Verily we are from Allah and to Him we shall return! Woe to them!" and he spat on them.

Then the Imam said 'Shut your eyes O Mufaddal!' so I shut them and he wiped with his blessed hand over my eyes and said 'Look at them.' So I did and there they were, they returned back to what they were. And whenever a man from them would come greet me after that I would greet him and then get up from where he was.

Mufaddal asked "O Master who are the Humans, who are the Jinn and who are the Devils?"

The Imam said "The Humans are the ones whom have come to know Allah and Settled about His Oneness and known His Saints and Doors"

So Mufaddal said "Who are the Jinn?"

The Imam 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"

Mufaddal asked "And who are the Devils?"

The Imam said "They are the ones whom were incarnated into the Bodies of Maskh and Peace."

Door # 23

"In Knowing the Hidden of the Marriage of Umm Kalthoum"

Mufaddal said "Master, I want to ask you about something that the people of Kufa are talking about and I am, O Master, shameful to ask about it."

Imam Al Sadiq replied "O Mufaddal, I have known what you have been troubled with, and you wish to ask me about the marriage of Umm Kalthoum."

Mufaddal said "Yes Master"

The Imam replied "Listen O Mufaddal to what I say and understand. The origins of that was in the Shadows and Ghosts as I have previously described to you. Verily Ali (a.s.) was oppressed six times and in six times with what they thought and it was said for six times with what he resembled over them and he has one killing left and he has one last oppression left to endure in resemblance to affirm the Proof upon the Enemies and Allah would never kill His Preferred ones. Did he not hear Allah's words in the story of Jesus?"

"That they said (in boast), 'We killed Christ Jesus the son of Mary, the Apostle of Allah', but they killed him not, nor crucified him, but it was made to appear to them as such."

(The Holy Qur'an 4:157)

Mufaddal asked "What was the reason of his killing the first time?"

Imam Al Sadiq replied "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 the Satan of Satans. I see you did not get rid of the evil whispering of Shaytan. And Cain came to Abel and said '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 threatened to kill him, Abel married Cain the Daughter of Iblis (Satan) Gurayra, and Quabil 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, and it continued as such with them for six times.

Then Umar told the people that Abu Bakr the Caliph had passed away by announcing that he was the new Caliph. So when it was in the Sixth Incarnation/Repetition and Zafir became in power he sent to the Prince of the Believers (Ali) saying 'Marry me your Daughter.' So the Prince of the Believers sent to him Salman and said to him 'Tell him 'You have returned to your old ways of being astray. So when Salman went to Zafir and told him that, he knew that Salman had become aware of his matter so 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 stop the Hajj. Or I shall kill him.

So Salman took off to the Prince of the Believers and told him, and Ali (as) said 'Carry to him this Book' so Salman carried it to him. So when he saw him (Salman) he knew he was coming for a reason. He said to him 'What is behind you?' and 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. So he

said to Salman 'Verily, I only sought his Daughter because he is claiming I am from the Seed of the Devil and he must marry her to me so his lie will show to all of Creation. And nothing shall save him except marriage or death!"

"Salman said 'I shall tell him what you said'.

And Salman went to the Prince of the Believers and told him about everything that had happened. Imam 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 left him and told him that the Prince of the Believers has granted you your wishes in all that you desire. So he (Zafir) gathered all his companions and made them witness. Then the Prince of the Believers commanded Salman to carry to him his daughter Gurayra. So Salman brought her to him but Allah had blinded his sight and he put upon it a cover 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 the Imam recited "We have put yokes round their necks right up to their chins, so that their heads are forced up (and they cannot see)."

(The Holy Qur'an 36:8)

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 to me their precious one."

They said 'You have spoken the Truth' and he said "I swear by Allah they are Magician Priests and Liars and this is a trick between them."

Salman said 'And as they were like that I walked in on them and they all said 'We are on the wrong path and your friend is on the Right and we are devils and traitors to him, so why did he marry us 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."

(The Holy Qur'an 6:112)

So when they heard that from Salman they got angry with him and the Second (Umar) got very angry and they got ready to kill Salman. So Salman said to them 'Will you kill me in this sitting of yours?'

Mufaddal said 'Verily this By Allah is the Satans' concerning the Immoral Disbelieving Oppressors.

(The Imam continued) "Salman said 'When they were plotting they said one another 'What shall we do with this Persian whilst you got what you needed?'

So they left and what they had talked about reached the Prince of the Believers, Ali (as) so he commanded Salman to return to them and tell them the truth. About what has been covered from him concerning his Daughter so he shall stop his Immorality and his Boasting and so that he becomes small in his own self and his honor 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. And he let out a Scream which shook the house and he was infuriated and he 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 advise 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"

Door # 24

"In Knowing the Slaughtered and Killed of those which differ from the image of Human"

The Knowledgeable One (Imam Sadiq) said "The reason for the Slaughtered...and Killed...and Eaten...and Drunk...and the Significant...and the Ridden...and the Whales...And everything that is different from the image of Humans, for Allah who is Exalted and whose names are Holy, His Wisdom is Just, He does what He wills with His Creation and nothing Opposes nor Fights Him, for He is Praised in His actions. He is the Lord of the Worlds, He does not send forth upon the Believer, the one who Knows and is Monotheist, a single Slaughter or Killing or Humiliation or Fatigue or Roguery, all that is Vicissitudes from Him 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 Degradation and Killings and Slaughters. And the Believer had held his tongue back from the Disbeliever because he could not defend himself, so it was made incumbent upon the Disbeliever for what had come from him before of Disbelief and Stubbornness and Denial of the Truth and its people.

So Allah punishes him swiftly with what you see of torture of the Spirit and its incarnation into everything that differs from the image of Humans. Of cows and sheep and camels and crawlers and birds and insects and everything that has a Spirit/Soul stomps and moves and is slaughtered and killed. And all that is ridden and terrible they are Reincarnations (of a soul into an animal) and Transmigrations (of a soul from an animal to another animal).

Whatever is eaten is Transmigrations (of a soul from animal to animal) and what is not eaten is Reincarnations (of a soul into animal or lowly thing). Punishment has been allowed for him and Great Shame as he experienced in the Slaughtered and Eaten and that is all Justice from Allah's words:...

"And Indeed We will make them taste the smaller punishment prior to the supreme punishment in order that they may (repent and) return."

(The Holy Qur'an 32:21)

(The smaller or lesser punishment is concerning) the Disbeliever's Spirits/Souls whom are Stubborn against the Truth and its people, that is the completion of their Disbelief, when Allah removes them from their Bodies that you see then in and places them in the 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 moulded you, then made you proper? He placed you into any shape He willed. Nay! Rather you deny that which is your religion!"

(The Holy Qur'an, Surah 82:6-9)

And the Imam said "Religion is the Prince of the Believers."

"There is not an animal (that lives) on the earth, nor a being that flies on its wings, but are communities like you"

(The Holy Qur'an 6:38)

"That means that every single thing which moves in the Earth and the Skies were nations before you." Then the Imam said "Verily our enemy gets reincarnated into everything that

differs from the Image of Humans until one of them Returns (back to human form) he is killed a Thousand Killings and Slaughtered a Thousand Slaughters and Dies a Thousand Deaths. As for the Preferred of Allah and their Faithful Followers, Allah has ridden them of Reincarnations (into an animal form aka Maskh) and He made first Punishment for their Enemies and that is the lesser Punishment.

As for the Greater Punishment, that will be when the Qaim emerges until every Follower takes revenge from the Enemies.

Then the Imam said "The first thing Disbeliever is degenerated into is the Cattle until he passes by everything in the Land and Wild of Punishments. Then he becomes and passes through the Seas then in the Air until he becomes smaller/tighter than the (eye of a needle). And Allah's words

"thus do We reward those who do wrong"
(The Holy Qur'an 21:29)

"This is the reason for the Spirits/Souls of the Disbelievers being put into the different vehicles (Bodies) until the emergence of the Qaim."

And the Imam 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 and crawl."

They are what was disintegrated from the Bodies of the Believers and Disbelievers Everything that you see or hear or smell and has a nice taste and smell or soft touch or food or drink that is of what disintegrated from the Bodies of the Believers. And everything opposite to that of the stinky and sour and all that Humans hate to smell or look at or taste or touch in all occasions, that is from what disintegrates from the Bodies of the Disbelievers."

"And the Disbelievers have no voice clarity, and they are not more blessed in those Bodies than the Human Bodies that he is in. If he satisfies his state, Allah removes him from his Body to the Degenerate Bodies and the worst of them. And it is these Degenerated Bodies that are a prison for him and he is tortured in them.

Then the Imam said "The world is a prison for the Believer and a Paradise for the Disbeliever, meaning these Bodies... Because the Disbeliever attained his desires with his tongue and Body and legs in his coming and going in this Body. And this Body is his Paradise, then he is taken to the Lesser Punishment in the Vehicles.

As for the Believer, his Body is a prison for him and his torture is nothing except that which he receives in this Body. If Allah brings him out of the Body he returns to what he was from originally to Spirit and Soft Winds and Blessed Paradise"

Then the Imam said "I shall take you out of the Brownish Bodies to the Blooming Bodies, for the Souls of the Believers are returned to what they were from which is Allah's Light.

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 their Father and Mother, for Mercy is his Mother and his Father is the Light. The Believer sees with the Light of Allah that he originated from and Peace be upon the Messengers and All Praises due to Allah."

Door # 25

"In Knowing the Creation of the Believer who knows"

Imam Ja'far al Sadiq (as) said "Verily Allah created us before Creation by a Thousand Years and we were Spirits around the Throne Praising Allah, and the Inhabitants of the Skies would Praise with our Praises, so we descended to Earth and the Bodies and we praised Allah so the Inhabitants of the Earth praised with our Praises and in our Tongue every tongue pronounced. And this is Allah's words..."

Then the Imam recited The Holy Qur'an, Surah 37, Verses 165, 167:

"And indeed we are those who line up for prayer. And indeed we are those who exalt Allah"

Allah specialized Mohammed and Ali and the Vicegerents and Imams and their followers of their Shia that He created from His Light. And He placed them in His Mercy, and they are the Sweet Purified Spirits that have been purified from Pests and Impairments and have accepted the Wilaya.

And these Bodies were only created as a Tribulation for the Believers in the State of the Disbeliever Oppressors, for a matter which Proceeded 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)"

(The Holy Qur'an 83:18-21)

"It means the Souls of the Believers who Know Mohammed and Ali and the Vicegerents, they Pray next to Allah which means they are decided upon Monotheism in regards to the High, Ever Most High Allah. For if Allah wanted to create a Body of the Bodies that Houses the Sweet Spirit. Allah causes success for the man in eating sweet fruits and delicious food in which in it is the water.

Then it is gathered into the Sperm 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 (sawas) saying 'The Believer is like a Bee, if 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 Sweet Spirit comes down and it is the Spirit of the Light Faith that is created from the Light of Allah. It is established in the Body after its fall from the mother and abdomen and at that point it gets Sad and Cries and that is a good sign.

Because the Sweet Spirit comes from the Spirit and Soft Winds and from next to the Most Merciful, and it looks in this Body which is a Prison for the Believer.

And for that reason if you see the Child at the time of his drop you see him sad and this a sign of Faith. If his Knowing is completed and if he endured the Tribulation in its Fullness

then he is extracted from the Body and there still remained on him something of the Tribulation. He is returned until his Knowing is complete."

Then Imam Sadiq said "The Spirits of the Believers are Soldiers Equipped with Air and the Spirits are up above because it is 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 as it and enlightened as it.

For the Thick does not realize the Delicate and Delicate does not recognize the thick, as such are the Spirits of the Believers. They are in the shape of the Bodies and they 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."

Door # 26

"In Knowing the Spirits of the Believers, are they One or Two?"

Mufaddal asked Imam Sadiq "Tell me about the spirits that reside in the bodies and guard them, are they the same with believers and non-believers?"

The Imam replied: "The souls of the devils and the souls of the evil people are one and the same. And the souls of the believers and angels are also one and the same; there is no difference between them. And that is because the spirits of the believers and the angels are in agreement with the spirits of the saints, prophets and chosen by Allah, these spirits are all familiar with and are drawn to one another.

The souls of the chosen and the pure are from light, shining, and not from darkness.

And the souls of the devils and evil people and jinn are also in agreement with one another standing against the souls of the saints and chosen ones by Allah (prophets, imams, believers, etc.)"

And the souls of the Jinn and evil people and devils is the same, black and dark, no light in it."

Mufaddal asked "What is the meaning of Allah's words:

"Brothers (joyfully) facing each other on thrones (of dignity)."

(The Holy Qur'an 15:47)

Imam Al Sadiq said "It means they are happy in Knowing, enjoying in Knowledge, none are more in Knowledge 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/made every one of them from his friends. If they are in agreement upon this condition of their period, they rest and this until the finish of the Seven Adams.

And I have told you that every Adam stays with his Seed on the Earth for a certain time period known to us."

Mufaddal asked "And will Allah create after that any Creation?"

Imam Al Sadiq replied "You have overturned with your Question the Kingdom of Allah and His Ability, Woe...Woe..Verily, He still 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?"

Mufaddal said "O Master, their Scholars had agreed upon that."

Imam Al Sadiq said "By Allah, they have overturned the Kingdom of the High Most High and they overturned 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"

Door # 27

"In Knowing the Day they are Sent Forth/Ressurrected and the Day of the Known Time and is it One Day or Days...?!"

Imam All Sadiq said "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 marshalled forth, before Allah, the One, the Irresistible"

(The Holy Qur'an 14:48)

Mufaddal read it and the Imam said "Stop there O Mufaddal, Allah switches the Earth with another Earth and creates it and Creates another Heaven. And (it is) His Authority and Greatness (that) remain Forever and that is how He describes Himself, did you not hear His words in His Generous Book when He mentions the People of the Heaven and the People of Hell?

For Allah said

"They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth. For thy Lord the (sure) accomplisher of what He planneth."

(The Holy Qur'an 11:107)

Mufaddal said "O Master, describe for me what Allah creates"

Imam Al Sadiq said "Allah Creates Light after that 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 with. And He takes the Covenant upon the second as He did the previous, 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 as what the First Light did. Example by example and thus they understand themselves just as the first Light saw and understood, and the first Light did not understand.

And it knew that it was after it was not and 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 they performed then Speech and they knew their Lord and knew they were Created and they have a Creator, Sustainer.

So He took upon them the Covenant as He took it upon the first Light and the Devils and Demons are created as I have mentioned to you before regarding Light and Creation. And Created from their sins, Bodies, meaning the sins of the Humans in the same fashion as the first and as such from the sins of the Devils in the same fashion as the first until they complete in their Terms and return in Turns and Rounds then He brings them out in the Incarnations in the same fashion as the first. The Believer in Human Incarnations and the Disbeliever in Maskh (Beasts) just as the ones in the first Adam's time.

And as such does Allah's Judgement/Decision run through His Creation and His Values run through His Sky and Earth and Heaven and Hell. He still Remains and has not Faded Away, King, Able, Powerful, the end and Peace."

Door # 28

"In Knowing the Second Maskh and the Difference between it and the First Maskh"

Mufaddal said "What is the Sign of the First Maskh and Second and what is the difference between them?"

Imam Ja'far Sadiq replied " sign in that is the allowed (halal) and forbidden (haram). Everything that was forbidden to slaughter and eat is Haram as it was in the First Time before your Time, this and before your Adam."

Mufaddal asked "O Master, and was there an Adam before the Seven Adams? And was there an Earth and Sky before our Earth and Sky?"

The Imam replied "O Ignorant, Verily, Allah still remains and has never faded away, and every time He begins an Earth, He creates for it a Creation different than the first Creation. Have you not looked to the Maskh and its Species, Do you see in them except Beastly/Ugly? That is because Allah changed their Creation/Form from its First form and because of that it was made forbidden to Slaughter it and eat it.

Because they were punished in the Age and they were slaughtered and eaten and it is only allowed (Halal) for every Nation to eat food that was created from their sins. And if it wasn't created from their sins then it is forbidden (Haram) they eat it.

And another sign is that a person can not offer to Allah of the Maskh what is not Halal to eat and slaughter but a person may sacrifice 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 sacrifice to Allah" then the Imam recited:

"And no bearer of burdens can bear the burden of another."

(The Holy Qur'an 6:164)

Mufaddal said "O Master, I see that the Haram to eat are those whom the Tribulation has passed upon before us."

The Imam replied "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"

Mufaddal said "Yes, how great in numbers are these kinds"

The Imam said "Then Understand that those are the ones who were Punished in the First Age and they have rested from the Iron (slaughter)"

Then the Imam returned to his original talk about the Seven Adams and Mufaddal said "What becomes?"

The Imam recited:

"In order that Allah may separate the impure from the pure"

"put the impure, one on another"

"heap them together"

"and cast them into Hell"

"They will be the ones to have lost"

"Say to the Unbelievers, if (now) they desist (from Unbelief), their past would be forgiven for them"

"but if they persist, the punishment of those before them is already"

(The Holy Qur'an 8:37-38)

"It means in Maskh and the Incarnations. And the time length of every Adam in the Earth is Seven thousand Years until the Believer is Dedicated and Purified. And it becomes an Angel while Iblis and his Cursed Seed ride in Maskh.

Then Allah returns the Believers from the Sky to the Earth and they go through the Incarnations for a Thousand Years as Allah did with the First.

That is so they have their place in the Second Sky/Heaven, so He does this with the people of every Turn 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 time and the End of Turns and Typhons.

And that is Seven Heavens and Seven Earths and Seven Days and Seven Nights and Allah said:

"And We made the night as a covering."

(The Holy Qur'an 78:10)

It means when they wore as a covering in it the Bodies.

"And We made the day for livelihood."

(The Holy Qur'an 78:11)

That means when they returned to their places in the Skies and that is when they are purified and finished with living a blessed fulfilled life in the Heaven We created for them from their works and Peace"

Door # 29

"In Knowing the Sun and Moon and their Creation and their Examples and what is the Example of Night and Day?"

Imam Sadiq said "O Mufaddal, Verily, Allah created the Sun from the Higher Veil and that is the Light that He Veiled Himself with.

And that is why the Sun became (worshipped) without Allah and that is due to the Ignorance of Iblis and his mistake.

And we called the Sun because it Sun bathed from Allah (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 (sawas).

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 Arif-een (the ones who know).

As for the Ignorant (they say) it gains and lessens in his Qualities.

And the Example of the Sun is the Example of the Prophet of Allah (sawas), it rotates and gets larger and returns and it is the One, nothing extra to it nor anything less.

And the Example of the Night and Day are the Example of the Doubters and Pious"

Mufaddal asked "Why then is the Moon not worshipped without Allah as they worship the Sun?"

The Imam replied "The Moon was created from the Lesser Veil and Peace be upon the Messengers and all Praises to Allah Lord of the Worlds"

"By the heaven and At-Tariq And what will make you to know what At-Tariq (night-comer) is? (It is) the star of piercing brightness. There is no soul but has a protector over him (or her)"

(The Holy Qur'an 86:1-4)

Door # 30

"In Knowing the Five Stars and the Piercing Stars and the Mentioning of the Seven Skys and its Inhabitants and Conditions"

Mufaddal said "What are the Five Stars that run upon it in the Night and Day?"

Imam Al Sadiq replied "They are the Five Veils that Night and Day and Prayer and Zakat (Charity) and the Building in Creation have been built upon"

Mufaddal asked "And what about the Piercing Stars that we see between the Sky and the Earth, Spread out and Hanging?"

Imam Al Sadiq replied "Those are the Light Bodies that were made for the Believers from their works. As such in the Sky of Bodies a Sun and Moon, seen by the ones unlike them in the manner which you see them, the Honored Light Bodies. And in every Sky of these Seven Adamites, an Adam Standing, Fixed, on the same example of what Allah created of the First creation. And they have ranks in the Skies, Sky by Sky, in accordance with their rank and Degree."

Mufaddal said "Tell me, are the Seven Skies all one or are there preferences of some over the other, and who are the inhabitants of every Sky?"

The Imam replied:

"The First Sky is the Housing of the Imams.

The Second is for the Ones who spoke.

The Third is for the Noble/Smart.

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 reason and motives in its (placement in a) home, and its specialty and how it shows in the Sky and Peace, the End"

Door # 31

"In Knowing the Throne and its Corners"

Mufaddal recited:

"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!

Verily your Lord is Allah, who created the heavens and the earth in six days, and then was firmly established on the throne, (and his throne was on water) regulating and governing all the things."

(The Holy Qur'an 10:1-3)

Imam Al Sadiq said "O Mufaddal, do you know about the Throne anything?"

Mufaddal said "No",

So the Imam said

"The Inner meaning of the Throne is Four Corners, or Four Persons.

The First Corner is Mohammed (sawas). Allah is my leader and Lord and I am the Leader of the Believers. Whoever I am the Leader of then Ali is his Leader.

The Second Corner is the Prince of the Believers.

The Third Corner is Al Hassan.

And the Fourth Corner is All Hussain.

Mufaddal asked "O Master, what is the meaning of His words ***'And His Throne was on water?'***"

Imam Al Sadiq replied "Do you not know its interpretation?"

Mufaddal said "No."

The Imam said "The Water is the Knowledge and his saying to Ali is Knowledge. Did you not hear Allah's words?"

"...and We send down pure water from the sky.

That with it We may give life to a dead land, and slake the thirst of things We have created, cattle and men in great numbers.

And We have distributed the (water) amongst them, in order that they may celebrate (our) praises, but most men are averse (to aught) but (rank) ingratitude."

(The Holy Qur'an 25:48-50)

And the meaning is We sent down pure Water from the Sky which is the Knowledge, Allah purified it and specialized it for His Chosen Ones and Prophets and Purified the Ones. That with it We may give life to a dead land, and We slake the thirst of Our Preferred /Chosen of Our Blessings with this Inner Knowledge. And what Blessing is Greater than this Knowledge and Peace"

Door # 32

"In Knowing the Mountains and the Oceans and the Adamite Veils"

Mufaddal asked Imam Jafar al Sadiq (as) about Allah's words:

"Allah is He Who created seven Skies 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 that ye may know that Allah has power over all things, and that Allah surrounds all things in (His) Knowledge."

(The Holy Qur'an 65:12)

The Imam replied "The Seven Skies, it is the Light Veils. As for the Earths, it is the Seven Adamite Veils" then he explained it to Mufaddal and said "As for the meaning of:

"Is it that ye deny Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds.

He set on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measured therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (Sustenance). Moreover He Established Himself Firmly unto the sky, and it had been (as) smoke: He said to it and to the earth: "Come ye together, willingly or unwillingly." They said: "We do come (together), in willing obedience." So He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and command. And We adorned the lower heaven with lights, and with guard.

Such is the Decree of (Him) the Exalted in Might, Full of Knowledge."

(The Holy Qur'an 41:9-12)

Take its interpretation from the Inner/Esoteric of our Knowledge that is in fact the Hidden Secret of Allah and His Safeguarded Knowledge.

Mufaddal said "O Master, Specialize for me something of this Knowledge and what is the meaning of the Lord's words "And ye join equals?"

The Imam replied "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 from above it?"

Mufaddal said "That (verse) is something the people have failed to interpret/explain"

"The Mountains are the Imams O Mufaddal, and if it wasn't for the Imams, you would doubt your religion and go astray and turn from the Clear Path. And they forbid you from being Fake, did you not hear Him say '**He set on the (earth), mountains standing firm**' to shake ya, meaning the Earth. For the Earth is the Believers and the Mountains are the Imams as Allah has said"

Door # 33

"In Knowing the Last Adam and his Age/Time"

Imam Al Sadiq said "Verily Allah brought down the Last Adam in the End Times and Typhoons, and He created for him and his seed an Earth and Sky.

And Air and Water and a Heaven and a Hell as He created for the ones that were before, because Allah creates in every Sky a Paradise out of the good works of Adam and his seed.

And He created in every Earth a Hell from the Sins of Iblis and his seed, and the Heavens are in the Sky, and the Hell in the Earth.

And He created an Eye/Fountain in the Sky that is often 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 the Sky according to its faith.

Then it is dipped into that Eye/Fountain.

And when it (the soul) is dipped, it forgets all the Grief and Pain that passed upon it in this world.

And it wears its Light Body, then stay in Heaven with the Angels.

And he sheathes to another Light when his breath comes out.

And there comes forth Semen then his soul returned to the Semen at that exact time.

Meaning when the Breath leaves and Peace"

Door # 34

"In Knowing the Believers and how they are born and where is their Destination and how they are returned after their Death"

Mufaddal asked Imam Ja'far al Sadiq, Peace and Blessings be upon him about the Birth of the Believers.

The Imam 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 raise with his Soul to the Sky and dip it into the Eye at the door of Heaven, its name is the Eye/Fountain of Life.

If it leaves its Light Body and lived in Heaven with the Angels and Prophets, while the Body is being grown in his mother's belly.

And it is that 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.

And if it becomes Congealed Blood/a Leech, the Angels take a Soul from the Souls of the Disbelievers and places it into the Congealed Blood so it is tortured.

So the Soul of the Disbeliever is punished in the Wombs, in the Blood and Menstruation 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 Disbeliever Souls is placed in that Body in the womb, it is hung upside down weakened in the Body. And so it grows 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 Womb. Until the Body reaches its Appointed Time, and if it reaches its Appointed Time, the Angels gather to the Soul that is in Heaven. And they take the Covenant upon it. And the Woman is made to Release from Imprisoning the Soul. And if the (Believer) 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 it finishes to the position of the Woman, the Angels rebuke it such a Rebuke that the Body flips upside down in Fear of the Rebuke of the Angels. His Bottom becomes his High 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 (been born).

And a 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 Sky. Because he is looking at the Imam and at the Angels that Descended, 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 to Allah as a Guide, and Proof and Peace, the End."

Door # 35

"In Knowing the Birth of the Disbeliever"

Mufaddal asked "How is the Birth of the Disbeliever?"

Imam Jafar al Sadiq replied:

"The Birth of the Disbeliever is that when he is dropped, he looks to the Sky 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, screaming until the Angels leave him. It is then that his Terror calms and 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 the Spirit leaves the Body and they take it 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 Hell often called the Eye of the Lowly because the Souls become lowly in that Eye/Fountain.

Then they dip him into it such a dip that he finds in that dip so much of God's Punishment that if it were put on a Mountain it would've crumbled it. And he forgets then all that was good and tasteful of the World that had passed upon him and the Soul is sent into the Fire for 40 Days. For 40 Days until the Sperm becomes congealed blood then the Angels bring him out of the torture and imprison him in the Womb. And it continues to sack blood and Menstruation and eating until the appointed time comes to it and the Angels of Torture come to it.

And if the Soul looks at the Angels of Torture, it is overtaken with terror and it thinks it will go out to Torture and back to the Eye/Fountain 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 (as) is present and Rebukes it a Final Rebuke.

And it turns the Head down in Fear and Terror from the image of the Imam. And so the newborn comes out Crying, with a Frowning Face, and (discharge) is coming 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 Angels leave from him and Peace"

Door # 36

"In Knowing the Two Souls/Spirits that are trapped in the Body"

Mufaddal said "Tell me about the Two Souls that are trapped in the Body and where does each so go?"

Imam Al Sadiq replied "One of them is called 'The Registered'"

"And from it comes Sneezing, Yawning, Trembling in the Body, Pleasant Smells... and Wisdom in the Body. And that is why if someone sneezes, the people say to him "God bless you" and if he yawns, he twisted and heightened in the Body. As for the other Hung Soul, from it comes Facces 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"

Door # 37

"In Knowing the Birth of the Prophets and Vicegerents and Purified and Preferred Ones and the Doors and the Veils"

Mufaddal asked the Imam (as) about the Birth of the Vicegerents.

The Imam said "How unbelievable, how unbelievable, O Mufaddal, and the Wonder of all Wonder from this. If the birth of the Believer 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.

Therefore the Mothers of the Vicegerents are the Depository of a Dignified Secret and Command from Allah."

Mufaddal said "Tell me O Master about the Birth of the Vicegerents"

The Imam said "The First of Wonders is that the Mothers of the Vicegerents are Males, not Females."

Mufaddal said "O Master, Subhanallah, How could that be?"

The Imam replied "The Angels are the ones in the Image of Women."

Then the Imam read the Verses:

"And they make the Angels who serve The Most Merciful into Women. Did they witness their creation? Their evidence (testimony, what they said about this matter) will be recorded, and they will be called to account!"

(The Holy Qur'an 43:19)

"Do you know O Mufaddal, who is meant by this?"

Mufaddal said "No Master"

The Imam said "It means Fatimah, do you know who Fatima is O Mufaddal?"

Mufaddal said "My Master alone knows"

The Imam said "O Mufaddal, I have preferred you with your Question."

Mufaddal said "Other than you, 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 the Imam 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"

(The Holy Qur'an 35:2)

Mufaddal asked "What is the interpretation of this verse?"

The Imam replied "What Allah opens of this Inner/Esoteric Knowledge for the people is a Mercy and is a Special matter He specialized for them. 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."

This Verse Literally has Two Meanings: ***"And the Begetter and that which he beget"*** Or it could also mean: ***"And the Begetter and he did not beget."***

"Verily We have created man into toil and struggle."

(The Holy Qur'an 90:1-4)

For this Verse has an Esoteric/ Inner Meaning, do you see that it "begetter or begat" or that it is "begetter and no born/begat?" And how can it be born when Allah has said 'did not beget?"

Mufaddal said "O Master is this Verse concerning the Vicegerents alone or does it concern the rest of humans?"

The Imam replied "It is concerning the Vicegerents Specifically."

Mufaddal said "And what about His words 'Verily, We have created man in toil?"

The Imam replied "It means the Human is the father of Preference and he is the First and every time in the Qur'an there is a mention of the Devil, he is the Second."

Then the Imam recited:

***"And the day when the unjust (Abu Bakr) 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 (Umar) for a friend."
"He indeed led me astray from the advice that had come to me"
...and Satan deserts man, leaving him unaided."***

(The Holy Qur'an 25:27-29)

"He means by this that the Second was a Deserter of the Father of Preference"

And the Imam said "Verily We Have created man into toil and struggle.' means the First is in doubt and fatigue and tiredness in 3 Darknesses. The Darkness of the Belly and the Darkness of the Womb and the Darkness of Likeness and he is in these Darknesses eating Blood and Menstruation. O Mufaddal the Believer is more Honored by Allah to be fed from this anything and you think it with your mind, rather 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?
He may say (boastfully); Wealth have I squandered in abundance!
Does he think that none have power over him?"***

(The Holy Qur'an 90:5-7)

"Verily, We have power over him and We Punish him."

Mufaddal said "The people are destroyed!"

Imam Al Sadiq said "The people are our Shia rather the ones who are destroyed are the ones who obeyed our enemies."

Mufaddal said "The most beloved of things to me is that you finish for me the Birth of the Vicegerents."

Imam Al Sadiq said "Verily Allah built the Bodies of the Vicegerents as Thighs on 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 pollution and it did not challenge it with 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?"

Mufaddal replied "No O Master"

The Imam 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."

The Imam said: "That is why Allah said

'We talk to one who is a child in the cradle.'

(The Holy Qur'an 19:29)

"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? And I am not a child, the Book came to me before you have seen me rather I entered this Body upon perplexedness and as such the Vicegerents are as such. And if they were Children, they would not understand nor comprehend and such as I have told you about a man who wore his shirt and ripped it off, and all Praises due to Allah Always and Forever and Peace."

Door # 38

"In Knowing the Killing of the Imam"

Mufaddal said to Imam Jafar al Sadiq "Tell me about the death of the Imam and his killing and how is that?"

The Imam smiled until his gums showed and then said
"You must be talking about Al Hussain and his Slaughter.
And the Killing of the Prince of the Believers
And the killing of Zachariyah
And (the killing of) 'John the Baptist' (Prophet Yahya)"
And (the killing of) Jesus"

It is accomplished.

Mufaddal said "That was in my Chest"

The Imam replied "Verily those O Mufaddal are the Purified of Allah and His Preferred Ones and His Goodness. Do you believe He would allow them to taste the Pain of the Pain of the Iron 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"

Door # 39

"In Knowing the Killing of Hussein in the Esoteric/Inner"

Mufaddal said: "I want to ask you about the verse:

"But we saved him from a great slaughter. And We left for him among generations (to come) in later times"

(The Holy Qur'an 37:107-108)

The Imam responded: "In the time of Abraham...

"Imam Al Hassan used to be Prophet Isaac

And Imam Al Hussein used to be Prophet Ismael."

Mufaddal said "O Master, tell me about the story of the Messiah."

The Imam said "Do you see the Messiah better with Allah than all the Prophets and Messengers and Purified Vicegerents? If Allah wants to show a matter, he shows part of it so that the Inner/Esoteric may be inferred from the Apparent. And He implies in some for all (meaning Allah pointed out Jesus' escape from the cross as an indication that Sent from Allah and Chosen by Him, they too were not killed by their enemies and it is only in the Apparent made to look so and what is implied about one prophet is true about all).

So they are not Scornful concerning the Ability of Allah and so the Greatness of Allah is not cut off from His Prophets and Vicegerents and Purified Ones. And Hussein son of Ali was dearer to Allah than to make him taste the pain of the Iron at the hands of the Disbelievers. And He was 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 Allah is Just and does not oppress, and is Tolerant and does not stray.

And Allah did something with Hussein that He did not do with the Messiah nor Zachariyah nor John (Yahya) nor anyone of the Prophets.

The Slaughter in the Apparent was for Ismael who was ransomed with a Great Slaughter, he is 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 1,000 times as imagined by the people of disbelief, but Hussein's example is like that of the Messiah. And Allah's words:

"Make sure! And their saying: 'We killed Christ Jesus the son of Mary, the Apostle 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."

(The Holy Qur'an 4:157-158)

That description is the description of the killing of the Prophets and Vicegerents and Preferred of Allah, and Allah does what He wills. 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 momentous sacrifice."

(The Holy Qur'an 37:102-107)

Mufaddal said "Do you want what your Shia say or other than your Shia?"

The Imam replied "I want what other than my Shia say."

Mufaddal said "They say that what was ransomed for slaughter in exchange for Ismael was a sheep from Paradise"

Imam Al Sadiq said "SubhanAllah, 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. O Mufaddal tell me about the Ransomed and Ransomed, which is Greater in Position?"

Mufaddal asked "How?"

The Imam said "And We ransomed him with a Great Slaughter' and He made the Great matter for the Ransomed"

Mufaddal said "That is something I do not know, will you teach me about it?"

The Imam said "Woe to you O Mufaddal, if the people knew the matter of that Slaughter they would be in wonderment for a long time and their minds (would spin) and their disbelief would increase and their enmity against Allah and His Prophet. But Allah stamped over their eyes and sealed their hearts and forbade them from knowing His secret and its contents.

O Mufaddal the Sheep that Hussein was ransomed with was the Idol, the Idol 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)?"

Mufaddal said "Yes Master"

The Imam said "So those horns belong to that Sheep that Hussein was ransomed with" then the Imam laughed until his gums showed.

Mufaddal said "O Master, what makes you laugh?"

The Imam said "The people if they gather in the season in Mecca the Blessed, they want to look at the horns of the Sheep in wonderment because it is from paradise and we look at them in wonderment because they are the horns of an idol. So the people wonder at one thing and we wonder at another. O Mufaddal, what does my Shia say about that?"

Mufaddal said "O Master, Jabbar narrates from Imam Al Baqir about Allah's words '**And we ransomed him with a great sacrifice**' that Isaac is Hassan and Hussein is Ismael"

The Imam said "They have spoken the truth in what they said for Hussein is Greater with Allah than to be slaughtered but people do not know the station of the Preferred of Allah. Our

Shia hear from us this Inner/Esoteric knowledge of Allah and His Vicegerent and Prophet Mohammed and they give it to their Believing Brothers. And they do not accept from other than them Falsehood, and he is Greater with Allah and they falsify the Truth and make the False into Truth. And Allah knows best His Gentleness 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."

(The Holy Qur'an 14:25)

"See how Allah doth make His signs clear to them; yet see in what ways they are deluded away from the truth?"

(The Holy Qur'an 5:75)

"That they may reflect."

(The Holy Qur'an 59:21)

So Allah set examples in His book for the people and none understand it except for the Knowers/Gnostics."

Mufaddal said "O Master, by Allah you have cured me and banished all grief and worries from me."

The Imam said "Verily, Allah is a cure for what is in the breasts and a Guidance and Mercy for the Believers and the Esoteric/Inner is what is the cure for the breasts."

Mufaddal said "All praises and thanks to Allah for that."

The Imam 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 Hussein?"

Mufaddal said "Yes" The End of this Door and Peace.

Door # 40

"In Knowing the Killing of Hussein in the Inner/Esoteric in the time of Bani Ummayah"

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

Imam 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 chose 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.. Shirt without trouble nor doubt. So when they gathered on Hussein to Slaughter him, he left his Body and Allah raised him unto Himself and prevented the enemies from him. And He had 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 there are no explainers to His Wisdom 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 say to it 'Be' and it is, for Allah does not rush Punishment. And when Hussein went out to Iraq and Allah took Hussein as a Veil and He went forth not stopping by a house except that Gabriel would come to him and talk. Until it was the day that soldiers gathered against him and the horses lined up and the war took place.

It was then that our Master Hussein called out to Gabriel and said to him 'My brother, who am I?'

Gabriel said 'You are Allah that there is no God but Him, the Living, the Everlasting, the One who gives Death and Life. You are the One who Commands the Sky and it obeys You and the Earth and it ends to Your Command and the Mountains, they respond to You and the Seas rush Your obedience. You are He who no Plot nor Harm reaches'

Hussein said "O Gabriel"

Al Hussein said "Do you see this backwards creation; theirselves 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 of Allah's. 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"

Then Hussein said 'O Gabriel, take off to that Cursed, Lost, Stubborn, Backwards (man) and tell him 'Who do you want to fight?'

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 Hussein son of Ali and this is the book of UbaidAllah ibn Ziad commanding me in it to kill Hussein son of Ali and return his head and leave the army camp' Gabriel replied 'Woe to you Kill the Lord of the Worlds and the God of the First and the Last and Creator of the Heavens and Earth and what is in between?'

So when Umar ibn Saad hear this he was overtaken by fear and he said to his commanders 'Take him and strike him with the poles/columns and swords. So (Gabriel) spit in their faces such a spit they fell on their faces from it backwards and the cursed fell, Ibn Saad, off his chair backwards. So when he regained consciousness and his companions, (they found), 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 as you just saw?'

They said 'We have never seen nor heard of a man go in on a king like you who has guards and veils and soldiers and commanders'. Then when I worried and worried that we shall take him and kill him, he spit 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 fix your work 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 Prophet of Allah, so how could he scare us and betray us? As for the matter of that man it has worried my breast and has distracted me from my matter.'

So a man of the people said 'May Allah fix 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 Hussein and his father used to work with Magic and certainly much of this talk about Ali has already reached you. And he used to claim that his Magic was Proof.'

He (Umar) said "You have spoken the Truth and are right, I did hear about that 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 went to war and it would have seemed to me and I would've worried I should retreat. 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 Hussein are practicing' then he threw his bow.

And he said to his men 'I shall be the first to throw his arrow in the camp of the Magician!' and he commanded the people to prepare with their weapons to kill the Son of the Daughter of the Prophet 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 Hussein saw them he said to Gabriel 'I want to bring Me those two men in their Maskh Incarnations. At the point Gabriel reached forth his hand and took them from the back of their horses and brought them between the hands of our Master Hussein, and there they were, (transformed as) rams.

Then 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), it goes in each of their heads and out their behind.

Hussein said 'O my brother, Gabriel, who are these two cursed ones?'

Gabriel replied 'Those two are Saad and Muawiyah'

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 into the Human Bodies, we have known the way of Truth so have mercy on us O Most Merciful!'

Hussein said 'No Mercy for you from Allah, that is for you, and reincarnations for a 1,000 years turn after turn, each time my torture more severe, in turn for what you have earned.'

They said 'Forgiveness! Forgive us!'

Hussein said 'No forgiveness for you and no mercy, for My Mercy and Pardon are for the Preferred Ones and Purified Ones and my Vengeance...is for the enemies of Allah, the Oppressors'

Every Day is Ashura part 2

Then Hussein Yelled at them such a Yell that they melted forth in the Land."

Mufaddal said "O Master, where did they go?"

Imam Al Sadiq replied "They returned to their companions fighting Hussein."

Mufaddal asked "O Master, was there with Hussein in those times any of the Unitarian Believers?"

Imam Al Sadiq replied "He had one Unitarian with him and his disguise/screen is with us"

Abul Khattab came and Mufaddal said to him "Listen O Abul Khattab to what my Master Al Sadiq is saying."

Then Abul Khattab said "Yes I was with him"

Then Imam Al Sadiq returned to his speech and said "Verily, when they encircled Hussein he called for Gabriel and Michael and Israfil and they responded "At your command our Lord."

So he said 'Transmit me to the Air' so Hussein and his Boy Gabriel lifted" then the Imam recited:

"They will not believe in it until they see the grievous Penalty."

(The Holy Qur'an 26:201)

Then He took them the take of a Capable, Dear One."

Mufaddal asked "O Master did the companions of Hussein see Gabriel?"

The Imam replied "Yes"

Mufaddal asked "In one image or in different images?"

The Imam said "Rather, in our images."

Mufaddal said "O Master, when have I seen Gabriel?"

The Imam said "You have seen him today."

Mufaddal asked "In what time?"

Imam Al Sadiq said "In this Hour, would you like him to talk to you?"

Mufaddal said "By Allah, I would."

The Imam said "O Abul Khattab, are you Gabriel?"

Abul Khattab said "By Allah I am Gabriel, and by Allah I am the one who was sent 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 and the Connections were cut and I bounded them with Chains and Cuffs. And I am the companion of Noah and his invitation to his people to the worship of Allah and His Oneness but they did not acknowledge so I split them with the Typhoon and I am the companion of Abraham, Hussein, they denied him and threw him with 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 Coffin and 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 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"

Mufaddal said "Then two men approached whom I did not know."

So Imam Al Sadiq said "Do you know those two?"

Mufaddal said "No Master."

The Imam said "Those two are Michael and Israfel, one was in the East and the other in the West."

Mufaddal asked "O Master, what were they doing?"

The Imam replied "I sent them on a mission."

Mufaddal asked "Was Abul Khattab with you at the time of the Prophet of Allah and the time of the Prince of the Believers Ali?"

Abul Khattab replied "Yes, and at the time of Jesus and Moses and Abraham and Noah and before on the time of Adam, peace be upon him"

Mufaddal said "How Great is the Matter of my Lord"

Then Imam Al Sadiq looked at Mufaddal and said:

"O Mufaddal you have been given great privilege and have learned Esoteric/ Inner 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."

Mufaddal 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 with concealing it"

Imam Al Sadiq said "O Mufaddal, Verily Allah loves to be worshipped in Secrecy."

Mufaddal said "You have spoken the Truth O Master and Lord and all Praises are due to Allah, Lord of the Worlds."

Door # 41

"In Knowing the Story of Salman with Umar when the Prince of the Believers sent him to lift the horns and the condition in that"

Imam Ja'far al Sadiq narrates "One day the Prince of Bees, Imam Ali, told Salman something about Umar, and he sent Salman to him. When Salman saw Umar he said "The Prince of the Bees asks you. About what you said to so and so in that day. I hated to expose you but we must release those two horns of money that was brought to you from Khurasan." Umar's face changed and he dropped what was in his hand.

Omar said "No one knew about the conversation that took place yesterday morning except me and (one person) and neither of us would tell the secret of his friend so how did, O Salman, your friend know about this? And so for the money that came to me from Khurasan, by Allah no one knew about it coming except my friend and no one from Madinah knew what was going on except me. And I see not the son of Abu Talib except as an All Knowing Magician. So shall I tell you of his (Imam Ali's) magic?"

So Salman asked him to speak.

So Omar said "I am telling you the truth and not hiding anything from you because it is a duty of mine to lift the magic spell of the son of Abu Talib from on you, did Ali ibn Abu Talib mention anything of this to you before?"

Salman said no,

So Omar said "I will tell you a story in which you will testify that there is not in the East or West of the Earth a Sorcerer more powerful than Abu Talib."

Then Umar's Eyes became red and he looked at Salman. And Umar said to Salman "Wait, wait, tell your friend Ali, to wear a different Garment than the one he is wearing!"

Salman pretended not to know what he was talking about and said "Umar, how can he wear a different garment when he only owns one."

So Umar looked at Salman and thought that Salman did not understand so he laughed and became friendly with Salman. Umar said "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 just leaned towards us, you would have what we have and nothing shall be kept from you. And I am warning you of the son of Abu Talib, don't let what you see seduce you, do you know what I saw of his magic?"

Salman said "What did you see?"

Umar said "One night I was in my home and some disagreement between me and him took place so as we were like that and we had conversated for a long time, he said to me 'Stay where you are at until I get back. He (Imam Ali) 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 Prophet of Allah and he (the prophet) was seeking a city in the East called (Shakhoor) and it lies at the Rising place of the Sun."

Imam Ali said "So I got up and received the Prophet of Allah (sawas) then I greeted him and this dust that you see Umar is from the cries of the Angels!"

Umar said "So I laughed at what he said O Salman! I said to him 'How can that be when the man has died 5 years ago and you claim to have just met up with him in this hour? That can never be!"

Imam Ali said "Woe to you, Umar, are you calling me a liar?"

Then Umar said "Don't be mad son of Abu Talib, what you say is unheard of, where did you get this type of talk?"

Imam Ali said "Would you like me to show you the Prophet along with the Angels?"

So when Umar heard that he said "Yes, how could I refuse such a wonder?"

So Imam Ali told Umar to get up and brought him outside to the road of Madinah and he wiped his eye and said "Look" and Umar said "When I looked I saw so many horses, and the Prophet was coming with the Angels and I recognized him as he looked except for his beard and hair were White."

Umar said "Then I remained in amazement until the Prophet of Allah and the Angels and horses passed by me and while I am looking at them, your friend Ali said to me 'Did you find what I told you about?' so I said 'Yes.'"

Umar then said "While in amazement he then wiped my eyes with his hand and I couldn't see anything, (everything disappeared) 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 here today, and be from us and with us so what I make you in charge of territories, if you like I could give you Persia!"

Then Umar said "I hope you do not tell the son of Abu Talib about what I told you about his magic because I do not feel safe from him."

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

Omar said "I have seen what is more strange and that is if he got mad he pulled out a Bow and throws it on the ground and it turns 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 an entire Mountain it would devour it and it is for this reason O Salman that I feared him and I took precautions against him."

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

Omar replied "Yes O Salman, and if I hadn't seen it I wouldn't have pointed you to it."

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 their Followers, you stick to your tyrant Shia and do not come close to my Shia of the Believers. Verily I shall bond you and your Group of Oppressors' then he (Ali) made me (Omar ibn Khattab) listen to a lot of talk that happened between me and him"

So Omar said to him "O Son of Abu Talib, Did you forget my Kindness to you in the time of the rule of Abu Bakr. They bounced on you wanting you to go out and give allegiance to Abu Bakr. And when Fatima 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 turned from her/you and I didn't think you would deny it.

And that was when Khalid Ibn Waleed thought about attacking you, for when I met up with them I didn't know what they had agreed upon. And Khalid ibn al Waleed worried about killing you after Abu Bakr was done with prayer so Abu Bakr called out before finishing his prayer for Khalid not to do as he (Abu Bakr) 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 AIRida and for his killing Ibn Nuwayrah and his taking his wife. 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 Trial and Allah saved the Believers from the worst of it so whoever returns to that, kill them. But you O Bani (son 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 ripping my skin and (backbiting me) and by Allah if it wasn't for your place, I would have assaulted them and killed them but after today I won't oppose you."

So when your companion (Ali) heard this, he laughed hard and said to me 'O Enemy of Allah, you are 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 then came towards me and Ali was looking at me and laughing.

And he said to me 'O Enemy of Allah, what do you want me to do with you?'"

Omar said to him 'I have seen and known so take O Ali, this Bow and leave you and your snake away from me!'"

So he shouted at me at 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 fear him"

Imam Al Sadiq continued "So Salman 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 us of reservations and fears has been lifted, and I hope that you deny the son of Abu Talib and choose mixing with us. And I have informed you and perhaps you have heard similar (stories) from others"

So Salman said 'Omar, tell me more about Ali, For I want to simplify him and bring out what he has."

Omar said 'O Salman, my father Al Khattab told me that he saw Abu Talib practicing Magic and that he never saw nor heard of a Magician like him ever."

And my father also mentioned that Abdul Muttalib used to do this Magic too and the Wonder of Wonders, 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)'

Omar said 'My father went out one day with Imran in his travels and they had a large group with them so some Arabs came out on them carrying weapons. They wanted to block their road so my father said in that day our Caravan was great in size and it had many camels and creatures.'

(Khattab said) '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 when we took (the weapons) we prepared for war and gathered and 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? So take what you were given so we can prevent them from harming us.'

So Abu Talib laughed and said 'What shall I do with weapons when fighting those (great numbers of) people, I wonder if we fight them and make them fall, would we then be stronger than them?'

So I (Khattab) said 'no.'

So Abu Talib said 'And what is the meaning of Fighting them?'

Khattab said 'And what is the trick?'

Imran said 'The trick is to go into this Island that is behind us so that they will break up and leave us'

So Khattab said 'I was bewildered by the talk of Abu Talib and 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 and By Allah I was on an Island of the Islands of the Sea, I had not seen anything like it before.'

Omar son of Khattab said "By Allah that is of what he said about the Magic of Imran and his father Abdul Muttalib, they did good with us and a favour. So my father Al Khattab said to Abu Talib 'Tell me how we do 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 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 survived by Imran's Magic.'

The Miracles of Imran (Abu Talib) Hashem (a.s.)

Father of Imam Ali (as) and Uncle of the Prophet Muhammad (pbuh)

Khattab said 'Then Abu Talib took the path before us and we behind him until he reached the Island with us.'

Then he (Imran/Abu Talib) said "Place your things/travels 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 between us and them, then they looked at one

another in wonder. And they were surprised and they said to one another 'We have never seen such in our life, here there is no sea nor water!'

An older 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 'Do not leave until we reach them on that Island' and a man of them said to his Arab companions 'Go through the Sea from that dry path.'

'And we will be 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 do not 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 parallel to the Sea and hadn't caught up with his people who drowned 'O Sheikh, what do you know about the sons of Abdul Muttalib?'

The Old man said 'One day we went forth 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 that is in it of money?'

"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 we have mingled with them (i.e. they caught up) there would be a sudden long distance between us. And we do not know the reason of 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 used to say to his companions 'Go forth and do not fear and God willing they will not reach you.'

The Miracle of Abdullah Hashem (a.s.)

Father of the Holy Prophet Mohammed (pbuhahf) and Uncle of Imam Ali (as)

So a man with us said 'Rest yourselves and let us rest, you have grown tired and your animals 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 perhaps they will go from you and place their Caravan and then we will attack while they are in a slumber and do not feel it. And we all agreed to that plot so 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 (Abdullah) 'We have heard and we obey' so when we saw that they parked their caravan and were heedless we rode and decided to attack 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, we have never seen stronger than it. And we remained for

three days working hard to get to them but we couldn't so we returned disappointed after we had perished and a great number of us 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 Khattab, that which the old man spoke of happened when I was also with them and I was then a young boy and that old man was on his camel and he had his weapon on him.."

So the Old man said 'By Allah you have spoken the truth and I was with them when they sent us away and we returned in the same path we came. 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 passed by that path more than twenty times and by Allah we never saw a Sea nor Island nor Water."

So Khattab said to the old man 'You have spoken about that to many tribes and everyone you spoke to was in wonderment over that."

So the old man said 'By Allah 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 Ahlul Bayt inherit Magic."

So Salman said 'O Omar, I don't think anyone believes what you are saying, that my friend Ali son of Abu Talib is a Magician and nothing of that is true"

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 yo say about releasing the two horns and money that came to you from Khurasan?"

Omar said 'Did your friend Ali tell you about the story of the money and the horns?"

Salman said 'Yes, he told me""Omar said 'Ask your friend son of Abu Talib, and let him know that I will release them from this money and will distribute it in everything he wants."

So Salman left to the Prince of the Believers Ali and when he approached Ali he looked at Salman and said 'O Salman nothing took place between you and Omar except that I knew it and if you like I can tell you about it" Salman said 'Allah knows Best that He does not hide anything 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 the money and spend what came to him from Khurasan to whoever you order him to the Prince of the Believers said 'I see him distributing it in the tents of the Muhajireen and the Ansar so go to him Salman and tell him to bring it to the Masjid of the Prophet of Allah and distribute it there."

So Salman said 'At your command Master' then he left to Omar and mentioned to him what the father of Hassan had commanded. And he brought the money immediately to the Masjid as Ali ordered and the Prince of the Believers distributed alot of money every month from the

release of those two horns and Omar could never refuse anything commanded by the Prince of the Believers in fear of that bow and what he suffered from the Snake."

Then Mufaddal said to Imam Al Sadiq 'How many Shia and Companions were with the Prince of the Believers Ali in the time of Omar ibn Al Khattab?'"

Imam Al Sadiq replied "He had with him 40 men of Uniterians and Close Ones to Allah just as there is with all the Imams."

Mufaddal said "O Master, are the 40 men one thing?"

Imam Al Sadiq said "From them are 28 of the Intelligent/Noble in every Age and Time and 12 Chiefs."

Mufaddal said "What is their limit?"

"With them the Prophets Rise and they are the ones who are called 'the Switching Ones' in the Apparent and without them O Mufaddal the Earth would have overturned with its inhabitants. And those never seperate from the Imam and they are the Stakes of the Earth and a man of them goes forth in the Earth 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 Earth."

Mufaddal said "And they are 40, without increasing or decreasing?"

Imam Al Sadiq said "They do not increase on man nor decrease a man, and they are the Preferred of Allah and His Purified and they are the Messengers of the Imam and the Earth folds for them. 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 reached what they reached by good works so Allah dropped off of them their Apparent works with 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 by what He has Specialized them with from True Knowing and Affirming Godhood and Oneness to the One, Eternal, High, Most High"

Mufaddal asked "And do you see them O Master every day?"

Imam Al Sadiq said "Yes O Mufaddal, I see them and send them in the Horizons to the Nations and they are riding in chariots and they are our Preferred Ones and the Preferred Ones of the Believers."

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, Able, to Him is due thanks...and Peace is the End."

Door # 42

"In Knowing how long a Disbeliever remains in Maskh Incarnations after his Death and Killing and Slaughter"

Mufaddal asked Imam Ja'far al-Sadiq (as) "How many Deaths and Killings and Slaughters does the Disbeliever receive in the Maskh Incarnations?"

Imam Al Sadiq replied "For the Disbeliever is 1,000 Killings and 1,000 Slaughters and 1,000 Deaths in the Maskh Incarnations."

Mufaddal asked "What is the difference between the Killing and Slaughter?"

Imam Al Sadiq said "Between them is the reason for Halal and Haram. Do you not know O Mufaddal that not everything that is killed is not Halal to eat. And that which is slaughtered is Halal to eat. And as such if the Disbeliever rides 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 the Killing is the brother of the Death for the reason of making Halal and Haram in Humans and there is another reason concerning Maskh."

Mufaddal asked "What is it O Master?"

The Imam replied "In Maskh there is the Luxurious and Spoiled and the Stressed and Tired. And the Bestower could have widened his Livelihood and another He could have tightened his Livelihood. Some of them might be Shameful and Tightened. And of them are Strong Rebels.

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

Imam Al Sadiq replied "Did you not know that of them is the knowledgable and ignorant and of them are those who lean towards Religion."

Mufaddal asked "O Master, how can one lean towards Religion when he is a Disbeliever in Maskh?"

The Imam said "The Knowledgable and Ignorant who praise Allah according to their knowledge and Knowing and Allah says in his Dear Book:

"There is not a thing but celebrates His praise."

(The Holy Qur'an 17:44)

Mufaddal asked "O Master, do they get deeds/in return for that?"

Imam Al Sadiq replied:

"Yes, they get in return their payment in this World, so if you see O Mufaddal, a Spoiled, Luxurious, rich Disbeliever. That is only due to his works in his disbelief which was of the works of 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 ones you see with them of the nice life it 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, fair and Just, Divisive Wisdom, Concluded Judgement, and Total Will in Worshipping the Lord of Creation and the Master of the Lord, High and Mighty is High and Big, to Him is Praises always so Praise Him Early and Late."

Door # 43

"In Knowing the Lineage of the Disbeliever and what strikes him of Good and Evil and Poverty and Sickness and Tragedy and the reason in that"

Mufaddal asked Imam Al Sadiq "What about the Disbeliever and their Sexual Intercourse in Maskh? And the offspring that comes from them and what strikes them from good and evil and tragedy and health and what is the cause of that?"

Imam 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."

Mufaddal said "And how is that?"

Imam Al Sadiq said "Did you not know that from the Beasts are the Spoiled and they enjoy and die a death without any Slaughter nor any broken bones in their body.

And of them are those who are killed by broken bones and of them are those who are tortured with all kinds of tortures and many pests strike them. And as such those who are incarnated as Humans of the Disbelievers, Allah does such with them for 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 Slaughtered, and tortured with all kinds of tortures that are painstaking and tiresome in seeking sustenance. And he is in Great Torture and Painstaking Effort. And that is the difference between the Disbeliever in the image of Humans and in the image of Beasts. And the difference between him and the beasts is in the food and drink and clothing and preference between them in works. For every one who had good works (in a prior life) of praising (Allah) and Prayer and Charity, they are given in return the same of good and evil and as such in this world."

Mufaddal asked "O Master, and is there for the Disbeliever prayer and Charity and Fasting and Hajj?"

Imam 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 ways and its Triviality is Known. For of them are those who lean towards something of Good Works. And of them are those who lean towards committing Sins. For the one who leans towards the Good, he is different than the rest." Then the Imam 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."

(The Holy Qur'an 99:7-8)

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?"

Imam Jaf'ar al Sadiq replied "Torture is made lighter for him in the Maskh, and He is the Most Merciful of the Merciful."

Door # 44

"In Knowing is the Disbeliever Humiliated by the Believer and the Believer by the Disbeliever?"

Mufaddal asked Imam Ja'far al Sadiq "Are the enemies Humiliated by the Believers and the Believers by the enemies in the doing of good and evil as they to one another?"

The Imam said "Do 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. (The example of an eye for an eye) as such runs the Sunnah of Allah 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 coming upon him in this world, from there became the reason."

Mufaddal said "Verily that O Master is a call for the wonder of wonders"

Imam Al Sadiq said "The wonder O Mufaddal is in the Secret of Allah and the contents of His Knowledge and His Creation and His Doing is connected with reason of Justice and Fairness.

And the Believer must submit to His Order and be satisfied with His Command per Allah's words 'there is none to put back His Command. For all these reasons that I have told you about, and what you see of a Disbeliever hurting a Believer and also the cause of the coming of the Believer against the Disbeliever, until there reaches to him what he put forth example by example. And the Matter is to Allah always and to Him is Praise."

Door # 45

"In Knowing the doings of the Tyrants with the Preferred Ones and the Mark of the Vermins of People"

Mufaddal asked Imam Ja'far al Sadiq (as) "What about the humiliation of the Obscene Tyrants at the hands of the Faithful Preferred Ones?"

Imam Al Sadiq replied "Verily if the Tyrants incarnate into Maskh on the image of a human, they show the Preferred Ones the old Matter. For it was from the Preferred Ones towards them in the Earlier Incarnations in the image of Humanity. Have you not seen O Mufaddal, a Believer strike a Disbeliever and curse him and perhaps even killed him?"

Mufaddal replied "Yes, I have seen of that a lot."

Imam Al Sadiq said "He humiliated him in the other Incarnations of Maskh and he has been humiliated from him."

Mufaddal said "How is he humiliated from the Believer?"

The Imam said "That is how he is humiliated."

Mufaddal said "That is what I understood O Master but how does the one who is incarnated into a non human form humiliate if he has liability with the Believer?"

Imam Al Sadiq said "He is humiliated by him and he appears upon him, have you not seen O Mufaddal, a beast strike a man with its feet and kill him or bite him. Or perhaps it ripped the skin of his head and the man had no fault nor did he commit a crime towards it and did not harm it. Or perhaps a beast was pulled upon an unaware man while angry so it did harm to him, this is due to a cause which came from him.

And the reason is from the Believer to the Disbeliever while he was in the earlier incarnations before this incarnation in which he humiliated the Believer. That is so and as such this Believer perhaps killed the beast with a sword or stabbed it with a spear or threw at it a rock so it broke one of its bones. Or perhaps he hit it severely for that O Mufaddal is the all of it, as for his likeness, it was in the incarnation before this incarnation in Maskh."

Mufaddal said "Describe to me O Master these Species" so Imam Al Sadiq described the different species until he came to mentioning the Dogs."

The Imam said "O Mufaddal, have you not seen a sleeping or unattentive dog and how a man passes by him then hits him and throws him or stabs him without the dog having done any crime or harm towards the man?"

Mufaddal said "Yes O Master, I have seen that a lot, so what is the cause in it and in what you have described to me?"

Imam 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 the dog does not know him and has never seen him before that day or perhaps the man is married to the wife of the dog. That is so because he was incarnated (before) in Humanity and his matter in the beginning of the matter was that of a Human in eating and drinking and clothes 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 the world. And the man had married his (the dog/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 him or bites him in the face, and as such are the Hyenas all that kills people. And they might eat each other and some people they don't eat and others they do eat and verily they ask from each person the amount of their crimes and sins. So take O Mufaddal the rest of the Vermins by the same as this." And the Imam described everything even the Bedbug and Mosquito and Ant and Wasp and Bee.

Then he said "O Mufaddal, the summer is removed from the Winter and the Winter from the 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 Skies and nothing distracts Him from anything and Allah does not do Injustice to anyone. And He does not command anyone in Injustice and he took the Beasts from the Men so that they could spit in man's face."

Mufaddal said "O Master, the Beast is reincarnated over in Maskh until it spits in the face of the Believer?"

The Imam 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 turn it was in the image of Humans and the Believer committed a crime or sin against the beast so Retribution in Torment became incumbent and Fairness, the Door is Finished and Peace is the End."

Door # 46

"In Knowing the Incarnations in Maskh for the Disbeliever and the Incarnations of Humanity for the Believer and the Preference between Two."

Mufaddal asked Imam Al Sadiq "What about the Incarnations of the Disbeliever in Maskh and the Incarnations of the Believer in Human Images?"

Imam Al Sadiq said "O Mufaddal, Verily the Believer might ride in Human Incarnations in the image of a Human then he rides in other than it of Human images in all the turns."

Mufaddal asked "And what about the condition of the Disbeliever in the Incarnations?"

Imam Al Sadiq replied "Verily the Disbeliever enters/rides into Maskh, he does not ride in the Image of Humanity originally. Rather he rides in the image of the Cow as well as the image of Hyenas and Beasts until he returns in an image he is appalled by/hates. And then is his Character 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 riding in the image of the Beasts or Hyenas or other than that. O Mufaddal, verily whoever goes into Maskh does not return in Humanity. Have you not heard Allah's words:

"a Day when they will be tried (and tested) over the Fire."

(The Holy Qur'an 51:13)

"And Allah also said:

'Taste ye the Penalty of the Fire, that which ye used to reject as false (meaning the mentioned Bodies),'

(The Holy Qur'an 32:20)

The Imam continued.

"As to the Righteous, they will be in the midst of Gardens and Springs, Taking joy in the things which their Lord gives them, because, before then, they lived a good life."

(The Holy Qur'an 51:15-16)

"And the meaning of Allah's words ***"a Day they will be tried (and tested) over the Fire!" means taste your Fitna (Trials)***" said Imam Al Sadiq

What is the Fitna (Trial) that they taste O Mufaddal, they taste it in Maskh of tires and pains and reincarnations into animals and plants and other than that of the kinds of Torment and Killing and Slaughters and Pain. Then he recited:

"The day when no protector can avail his client in aught, and no help can they receive."

(The Holy Qur'an 44:41)

"As to the Righteous, they will be in the midst of Gardens and Springs, Taking joy in the things which their Lord gives them, because, before then, they lived a good life."

(The Holy Qur'an 51:15-16)

O Mufaddal, Allah's words ***'Taking joy in the things which their Lord gives them'*** (mean) of security in Incarnations and catching up with them to the Degrees of the Chiefs and Intelligent and Doors until they catch up with the Purified. And they shake hands with the

Angels and Ascend to the Sky and come down to the Earth, nothing veils them from that and Allah's words ***'Before then they lived a good life'***.

Allah says ***'They are Decided upon Oneness, Submissive Belonging to the High, Most High that appears in any image He wills and He enters any Veil He wishes. He knew before there was and before would be.'***

And He is the High, the Great and Peace"

Door # 47

"In Knowing whether the Believer ever is a slave to the Disbeliever and the Disbeliever a slave to the Believer and the cause of that?"

Mufaddal asked Imam Ja'far al Sadiq about whether the Believer is ever a Slave, Owned by a Believer and/or Disbeliever and the cause of that.

Imam Ja'far al Sadiq said "O Mufaddal, the meaning of Slavery is on 2 faces, the first face is that Believer might be a slave owned by his brother Believer.

And he is not a slave owned by a Disbeliever and the cause of that is what the Believer in the First Turn was a Brother of this Believer that has owned him in the Second Turn and this Believer was Rich and more comfortable than him. But he did not comfort him and he did not offer to him what was incumbent upon him according to what is incumbent upon a brother towards his brother.

And that Believer was his friend in hopes attending from him goodness or kindness but there was Shortage/Short Coming on the end of that Believer in performing his rights that is incumbent upon him.

And he exhausted him and tired him during the days and he did not get from him any good until if he is incarnated in the second round, Allah disgraces him to this Believer that is Exhausted and Tired from the Believer that didn't perform his rights.

And of what was incumbent upon him of Kindness towards his brothers until his pleads were cut off and that Tired Exhausted Believer enslaved that Believer to make him tired and exhausted just as much as he tired him and exhausted him. Because Allah is Just and does no Injustice to anyone, and is Wise, Fair, so what was of the road of Slavery and Ownership, it is what I have told you.

Mufaddal asked "Master, describe to me the other face"

Imam Al Sadiq said "As for the other face it is his end and of that Slavery that is between him and his Lord Allah. And that is the Believer has many Degrees and to each Degree brink of his there is a sign. And the Least of his Degrees is that which is incumbent upon him in the apparent of Prayers and Fasting and Pilgrimage and Charity and Jihad and other than that of the Religious Laws and Duties. At the Brink of Slavery until he reaches the Degree of the Free."

Mufaddal asked "And what is the Degree of the Free my Master?"

Imam Al Sadiq replied "If he knows Allah His True Knowing, and Completed in Knowing, he is then free, he is released and the Chains are dropped off him. And he comes out of the Labyrinth."

Mufaddal said "O Master, describe to me Knowing Allah His True Knowing and Completing in Knowing?"

Imam Al Sadiq said "If he Knows Allah Purely without any Suspicion or Doubt, and Confesses that his Lord is the High, Most High and admitted His Godhood and Oneness and that He is Rich and Noble."

Mufaddal asked "And what is the meaning of Rich and Noble?"

Imam 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 is 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 completed to Knowing and has become free, obeyed wherever he goes in this Earth and Sky."

Mufaddal said "Is he served in the Skies?"

Imam Al Sadiq replied "And is he obeyed except in the Sky? And there is no Close Angel nor Sent Prophet nor Truthful one nor Martyr except that they know him and obey him and know that he is a Saint, devoted to Allah. And he increases his home / habitation in the Sky 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."

Mufaddal asked "O Master is there any chance in this Time and Age that anyone be of that description?"

The Imam 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."

Mufaddal said "You have favored me O Master and received me and have taught me and I wish to say something."

The Imam 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."

Mufaddal said "O Master, By Allah it is as you said"

The Imam said "You shall receive what you asked for."

Mufaddal narrates "By Allah I did not complete my question and there had come to him a man and he opened the door."

And Imam Al Sadiq said "O Mufaddal that is one of them."

Mufaddal narrates "And he came in and said Greetings so we returned the Greetings and he sat at my Master Al Sadiq's side."

Imam Al Sadiq said "O Mufaddal, ask him about whatever you like."

Mufaddal asked "Where have you come from brother?"

He replied "From the Sky."

Mufaddal asked "Where do you wish to go?"

He said "I came to greet my Master and Sir, Al Sadiq."

Mufaddal said "My Master told me that the Mountains and Seas and Trees are commanded by you and they obey."

The man said "Yes, what is more than that obeys me and that is the Earth and the Sky as well as Heaven and Hell."

Imam Al Sadiq smiled at the man and said "You have spoken the Truth"

Mufaddal said "SubhanAllah, Lord of the Worlds."

Imam Al Sadiq asked "Are you praising Allah in Wonderment over what was mentioned?"

Mufaddal said "Yes, By Allah."

The Believer said "And He gives me what is bigger than the Skies and the Earth and Heaven and Hell."

Mufaddal asked "And what is it?"

He said "Allah, Lord of the Worlds, the Creator of these things and their proportions."

Mufaddal asked "And what is Allah's Obedience to you?"

He said "I ask Him and He obeys me and I invoke Him and He responds to me, so what Greater Obedience is there than that?"

Mufaddal said "My Master Al Sadiq has spoken the Truth."

Imam Al Sadiq said "O Mufaddal, you are amazed and believed what he said but hearing is not like seeing so ask him to demonstrate something of that."

Mufaddal narrates "So I looked and there was nothing closer than a tree that was in the home of my Master so I asked him to command the tree in a matter of his choice. So he said to her "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 her branches and her fronds and leaves neared until she fed us and she hand many dates upon her so Imam Al Sadiq reached his hand. And he plucked with his blessed hand of the dates until he gathered and fed us and it was three dates then he said '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."

The Believer said "O Brother, O Mufaddal, are you amazed by what you saw?"

Mufaddal replied "Yes, By Allah."

Imam 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 overthrow they would and if he commanded the Sky 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 Saints and Believers and their Descriptions and Degrees. This Saint O Mufaddal was in the Seventh Sky 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."

Mufaddal said "How long did it take him to reach this degree O Master?"

Imam Al Sadiq said "In Twenty One Rounds."

Mufaddal asked "How long is a Round?"

Imam Al Sadiq said "That will be mentioned in the next Door Inshallah."

Door # 48

"In Knowing how long does it take for a believer to become Devoted then ascend to the Sky and Descend to the Earth"

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 the Sky and down to Earth?"

Imam Al Sadiq replied "In Twenty One Rounds."

Mufaddal asked "How long is the Round in years O Master?"

He said "One Thousand and Seventy Seven years, the Believer is repeated in it Twenty One Rounds and that is that for every One Hundred years of these years there are Two Rounds. For if there is in a Round more than Fifty years then it is subtracted from his life in the Second Round, the same amount that it increased in the First Round. And if he lived in the First Round less than Fifty Years of Age, his age is increased in the Second Round the same amount that was decreased from the Fifty years of the First Round. On those calculations until it is Twenty One Rounds in the Length Span of One Thousand, Seventy Seven years and Seven Hours."

Mufaddal said "O Master, a man might live to be One Hundred and Twenty years and perhaps more than that as well?"

The Imam replied "And that too, because perhaps he will die in this hour or this day while he is in his First Round, and perhaps he will have two Rounds (after that) and he lives in each one year or less than a year. Whatever increases over One Hundred, two Rounds are decreased from him, so that is concerning whoever has a lack or increase in that (Fifty years). As for the Twenty One Rounds, the One Thousand and Seventy Seven Years and Seven Hours do not Increase. As such until there remains none and no Disbeliever put forth a good deed or bad deed or something of his works except that he got in return in this World.

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 changes in them and what was before them of Maskh that turns to the other than it of every dead and living and tortured and ridden and killed until they perish with these times.

And at the end of that the Sword is put in them and that becomes the completion of their punishment with 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, peace be upon his mention."

Mufaddal said "O Master, how does this master remain hidden and at the time of the appearance of the Qaim it becomes apparent and unveiled?"

Imam Al Sadiq said "O Mufaddal, it is nothing in comparison to the Sky and Earth and Mountains and Seas and Time and all that Allah created. It will unveil the matters of the sons of Adam and the matters of the sons of Adam are not unveiled until the appearance of the Qaim. Did you not know what the Prophet of Allah said? He said 'The Qaim kills every Proud Tyrant and Breaks the Cross and the whole of religion become for Allah so much so that if a Believer passes by a Mountain and a Disbeliever is hiding behind it.

And if the Believer passes by the Mountain it would call out 'O Believer, verily the Disbeliever had taken cover with me so come with me so come kill him' and the Believer passes by the Tree and it would say the same. Because the Qaim, peace be upon him, is sent forth at the

time of his appearance with the Sword and Unveiling and Showing and Allah is Knowledgeable, Kind, Expert. 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."

Door # 49

"In Knowing what is known of the Disabilities and Pests that incur to the Believer and the Disbeliever and the Causes of them"

Mufaddal asked Imam Al Sadiq "Verily, many Disabilities and Pests 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?"

Imam Al Sadiq replied "As for the Disabilities and Pests and other than that of what comes upon the Believer, for the Believer, O Mufaddal, that illness towards his brothers strikes his mind and he listens to the bad words about them.

Then he is worried by it and he mentions other than it of what he has and he gives it attention as such that it crosses his mind that the origin of the word in its origin is a frame of mind from his brothers. So the Believer imagines about his brother Believer bad thoughts but that Believer ruled in that without it being right to do so, it is then that he holds in himself towards his brother Illness and Immorality.

"And spy not on each other behind their backs. Would one of you love to eat the flesh of his dead brother?"

(Quran Al Hujurat 49:12)

"As for the other Believer, he is unaware and visits him in this condition and he holds what he holds, then he lessened his asking and showed dryness towards him because of what was told to him about him which his brother actually was not guilty in. And the first brother might have been unjust towards him and attributed to him something which was more of his business then 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 that he did not say, and the other being what he holds in his heart towards him of illness. Then he is not satisfied except that he meets him with a frown and shows him dryness and 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 lead to the incident between them and he reminds him of that which is none of his business and he becomes attributed to Gossip/backbiting 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 of anyone and perhaps that was raised of his mixing and group at his brothers, so ther brothers imagine every time it is mentioned.

And it increases amongst the people when they mention him and talk about it in their sittings and ways and the Believer is unaware with no sin to him in anything mentioned by his brother. Until he tells him that and he says "Woe to you, the people say you said such and such" and he would respond and say "SubhanAllah, you imagine about me as such?" and he says "Yes" then he becomes depressed and says:

"O God, You know what I did not say that nor did it cross my mind and I have trusted my affairs to You so fulfill me' so He takes revenge for him from His Believer Brother, O Mufaddal, Your Lord is Just and Wise, He does no Injustice. So He brings down on that Believer Symptoms and perhaps his family and children and female companion were in need a Great Trial and all this is because of what he put forth of his ignorance about his Believer brother without being able to control that with his mind and correct it with him, but with his

use of it in ignorance...and opinions are right and wrong and some suspicions are sins and these disabilities and pests that are in this World and that strikes them is a trial"

As such is the lack in self and family and money and children in this cause that I read to you O Mufaddal and Allah took revenge for his friend and this affliction is for him and it has good for him in his world and afterlife.

Because in these disabilities and pests and that which befell him afterwards Allah purifies him and takes away the dirtiness of the mistake that crossed his mind and what he imagined of his Believer brother that was not there at all.

And with what strikes him of grief and worries at the same amount as what happened with his Believer brother when he mentioned to him "So and so attributed you to such and such" and the likes to his brothers.

So he becomes greatly grieved by that and that grief and worry that increases on the second Believer as such was the grief and worry that was received by the first Believer, for it did not befall the second Believer, O Mufaddal, these disabilities and pests then the Believer that was before would be inferior to him so Allah takes revenge for him for all Allah's doings to the Believer is good for him and a look of goodness so for that when an affliction occurs the Perfect Believer says: And perhaps other than him from his Believing brothers said to him "O my 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 Judgements and be satisfied."

So this perfected Believer calms to this talk and saying and it settles in his heart then the heart of that Believer advances and he says to himself as I said and he thanked Allah and said "Allah to you is Gratitude". So when he gets out of the dirtiness 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 & the immediate is a reason & Delayed is a reason"

Mufaddal said "O Master, I have known that Believer and have known the reasons for the disabilities and pests so tell me. O Master about the Disbeliever that these disabilities befall and the pests that befall his family and money and children and what is the cause of that?"

Imam Al Sadiq said "O Mufaddal verily the disbeliever that these disabilities and pests befall him is the friend of the believer who mentioned his brother with illness and backbit him and he was against the Believer who was afflicted with this.

And the Believer was stupid to his (the friend's) matter but nothing is hidden from Allah and he committed against the right of the Believer double, for that reason the Believer is taken for illness and ignorance. For it was the confusion that crossed the Believer's mind and his imagining about his Believer brother wrong and it appears to be an overcoming for the Disbeliever and Allah had blinded the Believer from knowing his matter and doing and that is something not hidden from Allah so Allah angers 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 happens."

Mufaddal said "O Master and what is he afflicted with?"

Imam Al Sadiq said "He makes his end bad, and that is that he returns in Maskh and that is the reason of the affliction of the Disbeliever and Believer. As for the afflictions that befall the Believer and the disabilities and pests, it is purification for him in the afterlife.

As for the afflictions that befall the Disbeliever it is Humiliation and Revenge and the anger of Allah upon him and He makes his end Maskh and I told you. And verily this Knowledge O Mufaddal is the secret of Allah and the contents of His safes that no one has known from His slaves except the Preferred Special Ones and Allah made it incumbent that none of the impure commoners know this knowledge."

Then he recited:

"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 hand of watchers march before him and behind him"

(The Holy Qur'an 72:26-27)

"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 turn back and do not lean and do not go astray."

Mufaddal said "What do you mean by your saying turn back?"

Imam Al Sadiq peace be upon him said "Turn Back or defect meaning if he is inclined you would also be inclined and to Him is praise always, the end."

Door # 50

"In Knowing how the Believer is rich and poor in the World and the Disbeliever as such"

Mufaddal said "I asked Imam Al Sadiq about the Believing Man in this World who is poor, needing what is in the hands of the people, compelled, yearning. Suffering many great tires and griefs and worries while you might see another of his brothers very rich in comparison to what is in the hands of others. And you see the Disbeliever tired and poor. So what is the reason in that and what is the cause of it?"

Imam Al Sadiq replied "O Mufaddal, for the First Believer that you see in this World poor, verily that Believer in his First incarnation was Rich. And he had in his life and age brothers that were Believers that he was supposed to take care of and visit their causes and share them in his food and clothes. Then he was a shortcomer when it came to what is incumbent upon him of that and he ignored them and did not carry Allah's commandment in his Believing Brothers."

Mufaddal asked "O Master is it incumbent upon every Believer to his Believing Brother that he shares with him in these things?"

Imam 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."

(The Holy Qur'an 42:30)

Did you know O Mufaddal that the Believer has upon his brother Believer rights and they are equal in these rights."

Mufaddal asked "O Master, and what are these rights?"

Imam Al Sadiq said "The Believer may not eat except with the permission of his brother, and he must not do anything of that which he enjoys in this world except by his Permission."

Mufaddal said "O Master, are these rights incumbent upon all the Believers?"

Imam Al Sadiq replied "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 wins preference and takes care of the right of the Believer that is his seed in Faith."

Mufaddal said "O Master, this matter is hard, what is the cause of it?"

Imam Al Sadiq replied "This matter is hard O Mufaddal, because the Believer is the brother of the Believer from his father and mother, he shares with him all that his hands engulfed and what is greater than that."

Mufaddal asked "And what is that?"

Imam Al Sadiq said "The Obedience of the Believer upon his brother Believer and the Obedience of Allah and His Prophet upon His Worshippers/Slaves."

Mufaddal said "O Master, who can stand that or be able to perform these rights and who can do it?"

Imam Al Sadiq replied "O Mufaddal, whoever loves to go into the House of Peace and misses the High, Knowledgeable One and brings himself out of the Dirtiness of the Darkness and comes into the Light of the Knowledgeable One. For him it shall be easy to do what I told you"

Mufaddal said "And how can that be done?"

Imam Al Sadiq said "Every Believer who claims that will rise in the High Degrees, and whoever did not take care of that he will be returned in the description that you asked me about, poor, despised, needing what is in the hands of the people and his brothers. And he encounters great griefs due to what happened and came from him in the first Incarnations towards his Believer Brothers, an error from him until he dies with a great amount of exhaustion upon him the like of that which he treated his brothers."

Mufaddal asked "And how is the Believer returned that change was upon him?"

Imam Al Sadiq said "He is returned a King with many blessings, commanding and forbidding, for if he heeded Allah and his rights incumbent upon him of equality between his Believing Brothers, he is raised to his First Degree. And he is lessened in comforts, this is the reason, O Mufaddal, it runs forever in the Believers in all conditions repayment to them for what they are in."

Then Imam Al Sadiq said "As for the Disbeliever, O Mufaddal, that is in enjoyment he is a Disbeliever that is rich and does good in the world, and if the Disbeliever liked good or had goodness towards the Believer with anything of his world or talked to him nicely or did a favor for him or for other than him, then by that he gets in this world good health and increase in money and if he died, he enters into Maskh and he is in a good condition in his Maskh for his good that he did in this world.

And the Disbeliever that 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 Believers wit one another in the world and his Disbelievers and their works and this is the reason about which you asked. O Mufaddal, in the matter of Rizq/Sustenance and to Allah's Grace and Kindness."

Door # 51

"In Knowing the small numbers of the Believers and the many Disbelievers"

Mufaddal asked Imam Al Sadiq "Why have there become so few Believers and many Disbelievers in the World?"

Imam Al Sadiq "Because the Believer once purified ascends to the Sky and becomes one of the Angels. Because of that they have increased in the Skies and lessened in the Earth. As for the many Disbelievers in the Earth, verily the Disbeliever if he rises a Degree in Disbelief he becomes a Transgressor then he repeats and becomes a Rebel and he continues repeating 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 in the Earth and does not rise to the Sky because in the Sky there is no Maskh but rather Maskh is in the Earth known and transferred from Matrix to Matrix. And everytime he rides in an Incarnation, he tortured with a kind of torture and his torture increases as such forever and a very long time so understand this reason in the many Disbelievers and few Believers and Peace and all Praises due to Allah, the Lord of the Worlds."

Door # 52

"In Knowing the Spirits of Light"

Mufaddal asked Imam Ja'far Al Sadiq about the verse of Allah:

"And He measured therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (Sustenance)."

(The Holy Qur'an 41:10)

Imam Al Sadiq said "Their Nourishment 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 in accordance with (the needs of) those who seek (Sustenance)? They are the days by which Allah created the Earth and they are Mohammed and Ali and Al Hassan and Al Hussain, they are the four days that Allah mentioned in his Beneficent Book that Allah measured therein the Spirits of Light. On these Four Days in accordance with (the needs of) those who seek (Sustenance), and for every Spirit there is a Light of Knowledge from the Knowledge of the Family of Mohammed.

And by that 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."

(The Holy Qur'an 47:24-25)

Door # 53

"In Knowing the Catamite/Homosexual and the reason in that"

Mufaddal asked Imam Ja'far al Sadiq peace from him "How does a man love in intercourse what a woman loves and he wants and lusts and becomes known in that then he is exposed."

Imam Ja'far al Sadiq replied "You asked O Mufaddal about the people of Impurity then the Abomination. Verily Allah did not plague any of his Saints or Shia with that. Nor any single one of the Believers ever, O Mufaddal, verily all the Believers are declared innocent of that and none but our enemies and the enemies of our Shia are plagued by that. 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 of impurity. And everyone who has denied the Wilaya (Authority) of the Prince of the Believers or it happened before and he had hate in his heart for one of the Saints of Allah, Allah might plague him with this Impure Disease."

Mufaddal said "It has reached me O Master, concerning 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?"

Imam Al Sadiq said "He is telling a lie for by the One who split the seed and the Discharge of the Aura 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 this (illness) plagued his son."

Mufaddal asked "And what name is that?"

Imam Al Sadiq said "The name Prince of the Believers because it is forbidden for anyone to be called that except Ali ibn Abu Talib. And rather, the origin of that thing, O Mufaddal, it came forth in the First Round."

Mufaddal said "What is that which came forth that was in the Catamite man?"

Imam Al Sadiq said "The origin of this was in 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 O Mufaddal and you heard it?"

Mufaddal said "Yes O Master"

Imam Al Sadiq said "And Verily this woman if returned in the second round, returns as a man, and He makes her front/acceptance in her rear/anus. And what is the reason for lust of intercourse upon her from the first woman and this adulteress woman. And what you heard of this 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 Abu Talib and the hatred of his Shia and the love of his enemies. And Allah would not make this impurity in anyone whom He specialized with Knowing and confessed Oneness and loved the Ahlul Bayt. For that which I told you about of which you asked and that which is attributed to be the love of the Prince of the Believers, that love that is not pure, for the heart having in it Spite and Allah knows best and on Him I have put my trust."

Door # 54

"In Knowing the Believer and whether he is returned in the image of a Woman Believer and does the Woman Believer return in the image of a Believing Man?"

Mufaddal asked Imam Ja'far al Sadiq upon his mention be peace "Does the Believing Man return in the image of a Believing Woman or no?"

Imam Al Sadiq 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 rised 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 finishes to 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, or the Rank off the Dinya until he is in the Species of Maskh that people hate/consider beastly ugly."

Mufaddal asked "Does the woman come in the image of Man and in the image of Women?"

Imam Al Sadiq said "She is no longer in the image of Women after she has returned as a Believing Man and rather she is in the image that she rised to forever and a very long time.

As for the Believer 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 to what was of the image of Women, rather she rises to the rank of a Man Believer and if that was so then it would be Degeneration. And the Believer descends from his Degree to what is less than it.

And if the Female Believer rises to the Degree of a Man that means that is a Degree Higher than her Degree and the reason for it is as the reason for the Man Believer that rises from Degree to Degree and to what is higher than it. And the Woman rises to the Degree of Believer Men and their images; for that is the path of the cause in Women and their return in the image of Men as I told you and Peace."

Door # 55

"In Knowing the Disbeliever whether he is returned as a Disbelieving Woman and does the Disbelieving Woman return as a Disbelieving Man?"

Mufaddal asked Imam Al Sadiq about the Disbeliever Man and Woman.

Imam Al Sadiq replied "Yes, the Disbeliever is returned in the image of a Woman Disbeliever and the Woman Disbeliever is not returned in the image of the Man Disbeliever. Just as the Believer Men and Women rise in Degrees until they become general 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 become general Disbelieving Women."

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."

Imam 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 to eat the Seed/Berry/Fruit.

And as such Cain killed Abel because of Women, did you not hear the words of Allah in His Generous Book about the Wives of Noah and Lot and how they betrayed them?

And as such the killing of Yahya son of Zachariyah (John the Baptist) was because of an Adulterous Woman.

And the Prophet said and reported in his saying and he rebuked in the meaning when he looked in the Fire and saw most of its inhabitant's women. How is that not so and they are more strong in plots than Men and Allah said so. And Devils/Satans 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."

Mufaddal said "Subhanallah, O Master, I did not know that and did not think it would make me cry."

Imam Al Sadiq said "Did you not read in the Qur'an, Allah's words:

"Ever feeble indeed is the plot of Shaitan (Satan)."

(The Holy Qur'an 4:76)

"Certainly mighty is your (women's) plot!"

(The Holy Qur'an 12:28)

When they are in the image of Women."

Mufaddal said "My Master peace be upon him has spoken the truth."

Then Imam Al Sadiq said "O Mufaddal, these are the Incarnations of the Disbeliever in the Image of the Disbelieving Woman, the End."

Door # 56

"In Knowing the Incarnations of the Beasts and if the male is returned as a female and the female male or not?"

"Mufaddal asked the Knowledgeable Master from him peace about the Beasts and whether the male returns female and the female male or not?"

He replied "The ones that are Halal to eat are returned male as female and female as male. And the Beasts that are not Halal to eat from the sins of the Believers are because he hurt a Believer.

And if the Beasts pass and are returned and return then it is not Halal to eat anything of it because they rode in another Maskh which was not Halal to eat for others. At that point the male is returned male and the female female and the male is not returned as female nor the female male. Then they go from the Maskh to another Maskh worse than it until they return in a Maskh so terrible even the Beasts hate it.

Except for humans and they are in between that in all the Incarnations in Maskh being tortured and they remain as such throughout all the Incarnations of Maskh. With the kinds of punishment as I mentioned to you and all that is from what came forth from them towards the Saints of Allah of harm. Until they return to Maskh with all the Beasts and Lions as enemies to them, 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 are in the Maskh that is in the sea and he hampers every creature in the sea and they hamper him from the extremeness of his Tyranny.

That is the mightiest of Maskh and the Mightest of Maskh is the length of a League, and perhaps his evils that come out of his pit fall up a league high or more. Or perhaps he is incarnated on this condition a snake with many heads and what comes out of his pit he passes in a tree and he burns it.

So that and the likes and what is worse and as horrible as there is. So we ask Allah for Forgiveness for our sins, He is Merciful and Peace."

Door # 57

"In Knowing whether the Believer is owned by the Disbeliever and is the Disbeliever owned by the Believer and how is the Believer returned to Freedom?"

Mufaddal asked his Master, the Knowledgable One from him peace "Does the owned slave return a sire and the sire return an owned slave and is the Believer a slave of the Disbeliever and the Disbeliever a slave to the Believer?"

Imam Al Sadiq "As for the Believer, he is not 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 a Sire and Lord, a King, Noble, Strong."

Mufaddal said "O Master is the King returned commanding and forbidding?"

Imam Al Sadiq said "And he is returned a Lord to the one who this Believer was a servant of and as a slave to this Believer because he is the most special of his slave and the closest to him and companion of his command. And nothing is cut off from him and he is dependant upon him in his self his command and forbidding and no one is favored more than him and he only trusts his service. But that is Retribution and Earnings and Reserves for what had happened of the necessity of the special slave's right to return as a King blessed and Noble. And his friend does not return as a slave because each had complied with the other in Obedience and Earning Reserves instead of Disobedience and doing evil and sins."

Mufaddal said "How do they return, in what are they returned?"

Imam Al Sadiq said "They return Trusted and Noble in their Lineage and each one returns a Qurayshi."

Mufaddal said "A Qurayshi?"

The Imam said "Yes, a Hashemi, do you not know O Mufaddal that these lineages are for the Believers and the Disbelievers?"

Mufaddal asked "And how are they for the Believers and the Disbelievers?"

The Imam replied "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 in good deeds so he becomes a Hashemi Believer. And the Disbeliever becomes a Tyrant Qurayshi."

Mufaddal said "O Master, and is this in those who had repeated and incarnated?"

The Imam replied "Yes"

Mufaddal asked "Until when?"

The Imam said "In the Seventh Death in the Image of Humanity, then the Disbeliever enters the incarnations depending on his good deeds and sins. For if he had put forth good towards anyone it is reversed as great strong help or the likes of that. And if he had committed a crime towards him and sins, he rode 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."

Door # 58

"In Knowing the Incarnations of the Disbeliever who is Righteous to his family and other than them and what is the cause in that?"

Mufaddal asked Imam Al Sadiq, upon his mention peace "There might be within us a Disbeliever who is Righteous to his family, kinsfolk, and the rest of people..."And a Disbeliever that is harmful to his family and other than them?"

The Imam replied "As for the Disbeliever who is dutiful towards his family and other than them, he has a Tender Aspect, Facilitated. And we might have within us a Disbeliever who is hurtful to his brothers and other than them, so what do they ride and reincarnate into?

As for the Disbeliever who is dutiful to his family and is good to them, he rides in the mould 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 eye of the people. And that is from what came forth from him of goodness that I mentioned for he in his Incarnations is admired.

Do you not see when the man compliments the man, he says 'It is as if he is a Lion' and they compliment him and make him pleased. That and the likes of it are repayment for what came forth of his works, as for the Disbeliever that is hurtful to his family and other than them, he rides into a Bear or Pig or Monkey or the likes of that, he is Wicked and Weak in power.

With us and in the eyes of the people, do you not see that the person if he satirizes another person he says 'God damn him, how disgusting is he, it is as if he is a Bear or Pig or Dog,' so they satirize him and attribute him to Impurity.

This is all from what came forth from him towards his Brothers and Neighbors and Relatives and to Allah is the matter with its Judgements and to Him is Praise with what is from Him. On the contrary to this Lizard, May Allah curse him, this wicked Lizard, he is a hater of the Ahlul Bayt, this amazing Lizard, Wicked."

There is a narration from Imam Al Sadiq that someone was sitting with him and this Lizard was on the wall, sticking out its tongue.

Imam Al Sadiq said to the man "Do you know what he is saying?" and the man said "What?"

Imam Al Sadiq said "The lizard said 'If you curse our Uthman we shall curse your Ali!'"

This Lizard is actually a Wicked Nasibi, he is Cursed, amazingly wicked he is wicked and cursed, when Nimrod lit the fire to burn Prophet Abraham, what did this Wicked creature do? (He blew on it to make it burn more)

Door # 59

"In Knowing the Letters and the Disconnection and Connection and Talk?"

The Knowledgeable One from him 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 people spoke about the Disconnected they would not comprehend it Connected."

Mufaddal said "O Master how is that and why did the people know language and its meaning? And what is that?"

The Imam replied "The Divided Letters are Twenty Eight Letters, they attached to them Connections."

Mufaddal said "And how is that O Master? May Allah ransom my soul for you."

The Imam said "Do you not know O Mufaddal that Speech/Talk/Language is Twenty Eight Letters, a phrase between the Creation and Knowing for them in what they denied.

"For if we said to a man "Alif" (Arabic letter A) he would not understand from it anything.

And if they are all gathered they unite in one particular Composition and an Attribution Attributed with the Gathering of Knowing. So it was said to him Allah knows best that He is Allah or 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 than the Spelling/Pronunciation and that the Detailed/Description is Different than the connected?

Do you not know that Language/Talk is a Copy of the Book and the Book cannot be except by Spelling/Pronunciation?

Do you not know that Spelling/Pronunciation cannot be except by the Letters?

Do you not know that all Language/Talk comes out of Twenty Eight Letters and they are the Lexical Letters?

Mufaddal asked "O Master, has by these Knowing been completed?"

Imam Al Sadiq replied "As for Arabic then it has been completed, as for other than it then no."

Mudaddal said "O Master and what is that?"

Imam Al Sadiq said "Because the tongues, O Mufaddal, in the time of Abraham became Jumbled so Speech/Language became in Hebrew. And the Pillars of Speech are Four and increased in Speech was the Small and Rebuking and Pecking from the Letters and their Connections and Details. And the Speaking with it all the Jumbled tongues were Known and every Bird Pronounced the most Specific Pronunciations. So whoever has known that has known the Pronunciation of every Bird and to every Bird comrade of Four Beasts. And do you not know that if you whistle within the Birds they whistle, and you cry/shout in the animals and they shout.

If only you made it understand what it did not understand by shouting and yelling and pecking and the small and barking and howling.
And what the mouth is opened by is shouting, and what is necessary from the mouth is from the small, 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 Inshallah and on Him we have Trusted."

Door # 60

"In Knowing the Clarification of the Seven Adams and the Rounds and Numbers"

Imam Al Sadiq said "Before us there were Seven Adams and Seven Rounds have passed and we are in the 8th Round from the 8th Adam. And for every Progeny of Adam sent from them: then a Judgement and a Reward and a Punishment. For in the Greater Gathering Mohammed, upon us His peace and Mercy will perform it.

For if the Cry came in the other Round, the people of Reward of that Round becomes Three Groups:

A Group becomes Light

A Group is returned to the House of Tribulation

And a Group becomes Straw

And in the Second Round is a Copy: and the people of Punishment go into These Groups

One Group becomes of Fire

And a Group returns to the House of Tire

And a Group becomes in the Third Round in Maskh.

So what was of it that was Naskh was from the People of Reward and what was from it of Maskh was from the People of Punishment. Then the Maskh and Naskh become in the Greater Gathering and the Last Round, the Door is Done and Peace."

Door # 61

"In Knowing the Seven Adamites"

Imam Al Sadiq said "The Judgement Day has already risen up on them and the people of Reward went to their stations. And the people of Punishment went to their stations in Four Rounds of Torture and Groveling and the Painful Hell and Fire. When the people of Reward and the people of Punishment get the same amount which came from them, they get out of there (Heaven and Hell) as Allah said:

***"They will dwell therein for ages.
Nothin cool shall they taste therein, nor any drink.
Save a boiling fluid and a fluid, dark, murky, intensely cold
A fitting recompense (for them)."***

(The Holy Qur'an 78:23-26)

Imam Al Sadiq said "(They stay in Hell) In proportion to their evil works and the news in the Round and that is Allah's words:

"Everything (that exists) will perish except His own Face."

(The Holy Qur'an 28:88)

"And the Fire is the Fastest of the two Houses to respond 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."

(The Holy Qur'an 11:107)

And when the people of Punishment came out, they became 3 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 Decay. And a Group became like Straws, 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."***

(The Holy Qur'an 69:32-33)

"He says March forth in Torment in Seventy Creation images and Allah said:

"When behold, they will be in the (always) awake."

(The Holy Qur'an 79:14)

He is saying there is a worm what 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."

(The Holy Qur'an 95:5)

"Allah says in a Worm that has no lineage and no offspring and nothing of Creation is more Evil than it nor more Despicable than it. For if it was Resurrection Day or the Day of Resurrection of Mohammed the Straws (worms) will fade then the people of Reward will come out of the Four Rounds 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 is (Naskh) duplicated Seventy times then it fades away in the Greater Gathering.
And the Straws are 7 Species of Bird and Fish and Beast and Lion and Vermin and Stone
and Plant. And 70 Kinds of Fish and 70 Kinds of Wild Beasts and Domestic and Seventy
Kinds of Wild and Domestic Lions 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."***

(The Holy Qur'an 6:38)

"So the best of the Beasts and the tastiest meat and milk are what are the most in numbers
and the Best of Birds what have Crops and Gizzards. And the Best and Sweetest of Fish
Meat are what have scales. For what was of it like that is Naskh (Duplication or
Transmigration of Soul from same kind to same kind) and what is other than that is Maskh.
And what was of the Straws in the Womb, they have tails and what is in the Eggs, also he
has a tail and what is in the Womb Breast Feeds and what is in the Eggs feeds and gathers.
And what is Naskh is good to eat and what is Maskh is Haram to eat and his self lessens and
his injuries like the lions of Beasts then Birds.
And the Vermins are actually a Maskh that turns into a Jewel that they carried with them.
And the Pearl and Ruby and the Precious Stones/Gems are Naskh and the 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!"***

(The Holy Qur'an 17:44)

"And Allah said:

***Say: "(Nay!) be ye stones or iron Or created matter which, in your minds, is hardest (to
be raised up). Then will they say: 'Who will cause us to return?'"***

***Say: "He who created you the First time!" Then will they wag their heads towards thee,
and say, 'When will that be?' Say, 'maybe it will be quite soon!'"***

(The Holy Qur'an 17:51)

Imam Al Sadiq continued "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?'"*** (The Holy Qur'an 16:48)

"And Imam Al Sadiq said

"Allah said 'Each one knows its own (mode of) prayer and praise.'"

(The Holy Qur'an 24:41)

For that is the Detail in the matter of the Rounds and Peace."

Door # 62

"In Knowing the Characteristics and Corners and Slats"

Imam Ja'far 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 Slat and Image. Then He commanded it to cut into images and strips. So they came forth images and strips on the spread out Light then they Worshipped Allah and did not Disobey Him.

Then He commanded that Spread out Fire be created. And He commanded him to cut from it strips and that Changed Birds com forth from it.

So they came forth to Allah worshippers.

So the Light-ed prepared to mix in the Fiery so some of them mixed.

So He spread out a Creation from two Creations then He commanded him that Wind be created.

So it was created then He commanded that Strips be cut from it and He pictured from it Images and they came forth to Allah worshippers. And He commanded the Fiery not to mix in the Windy and some of it mixed.

So He spread out the land that was mixed.

So He commanded him to create Water so it was created and He fashioned Images from it and cut from it Strips.

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 the Salty then He commanded him to cut strips from it and he fashioned images from it.

And He commanded the Watery not to mix with the Muddy and some of them mixed.

So Spread forth from it came what was the beginning of the Creation that was combined of Four: Light, Fire, Wind and Water.

And Spread out from that was the Mud of Adam then He created the matter of the Here after so the Traits were installed.

And of a thing, half is created high and the other half is created Low from the Rock and he troubled it with the decision of the two lands.

Because it's Surface is on a Whale

And the Whale became on Water

And the Water became on the Rock

And the Rock is White and it is on Air

What is between the Air to the Rock and the Jinn are there, Motionless Vehicles of the Layer.

Then He created Adam and made him habitate the back of it and He commanded him and forbid him and made his reward in the commanding and forbidding in the World and Afterlife.

And in what is on the back of the Layer of what Allah ran upon it and upon its seed and from it its food and drink and sleep and seeking marriage partners.

Then He opened for them in it of its Lusts and Adornments and Playfulness then Allah said in His Great Book:

"Wealth and sons are allurements of the life of this world: But the thing that endure, good deeds, are best in the sight of thy Lord. But the things that endure, good deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation for) hopes."

(The Holy Qur'an 18:46)

"For the things that endure of good deeds is commanding good and what they do to Obey Him. And the installation of his frame of mind in its adornments and falsehoods and marriage partners and its money and Allah said:

"O ye who believe! Truly, among your wives and your children are enemies to yourselves: so beware of them!"

(The Holy Qur'an 64:14)

Then Allah said:

"Your riches and your children are but a trial; but in the Presence of Allah, is the highest, Reward."

(The Holy Qur'an 64:15)

And their desire for things which endure/last and He made what perishes as a Trial for them and their command is to beware of them.

As for that which they were forbidden from there came to them the Punishments and Trials and Tribulations from the kinds of bad health and Shortings in Sons and Selves

And when they did not do what they were commanded with from the Obedience of Allah, there came to them of the Punishment that He promised them with of Maskh and Lowliness

And Allah said in the Seed of who came forth from the sons of Adam. For He destroyed them with the Punishment of the World and with the Punishment of the Afterlife and of them were those taken by the flood. And of them were those taken by the trembling and of them are those who went into Maskh as Monkeys and Pigs and the likes of that of the Torture of the Afterlife.

Then Allah said:

'And indeed We will make them taste of the lower Penalty prior to the supreme Penalty, in order that they may return.'

(The Holy Qur'an 32:21)

-meaning they stop doing what they were forbidden. And Allah said:

'If ye are grateful, I will add more (favours) unto you; But if ye show ingratitude, truly My punishment is terrible indeed.'

(The Holy Qur'an 14:7)

Allah says:

'If you are thankful I will add more' (The Holy Qur'an 14:7)

Meaning increases in the rewards of the world and Afterlife in money and progeny and living.

And Noah had said 'Seek forgiveness from your Lord, He is often 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.

Allah says:

'Sooner and later so Glorify Him sooner and later, He that made in it a Listener in another Will'

They have Veils and Messengers that tell them about their Lord in proportion to what they stopped that they were forbidden. So when they turned from their Messengers, He made their End the same as their Beginning. Then they turned to Him such a turn for Allah said:

"And behold! ye come to us bare and alone as We created you for the first time."

(The Holy Qur'an 6:94)

"And you have known the first creation, so will you not remember?"

(The Holy Qur'an 56:62)

“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.”

(The Holy Qur'an 36:81-83)

For the Realm is the Realm of the Path and the First Strips and everyone's Strip is a Path and a Realm in the Knowing, the Old. Allah is much Higher than what the wrongful say and claim to Him is praise always and forever and upon Him the Believers should trust their affairs."

Door # 63

"In Knowing the Individual and his Self with Four Characters and Four Pillars and Four Corners"

Imam Al Sadiq said "In explaining that, 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 with Fire and he gathers and moves and finds taste and food by Water. For that is a Door from his Image for if these Corners descend in a Self it was 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 was a Knower, Memorized, Intelligent, Understands, Clairvoyant. He knows about that from his maturity and glory and how and why. For when he benefited others he knew its direction/path and its connection and disconnection. So by that he would have realized Mortality and he lives immortally by Devotion to Monotheism.

And the Arts are by Obediance so if he does that he realizes what has passed and he increased in what he is upon. And upon that he comes and knows what he is in and from what thing he is here and to what he is going to be. 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 Sourness or Acidic or Salty. For if he knows the Red without Red and the Yellow without the Yellow and the White without the White and the Black without the Black.

Then that is the completion of his Knowing. How does he renew the 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 then it runs through him while he is cold. So if the Hot came 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 came upon him he is Griefed and Saddened and Lowered and Humiliated and Forgetful and Hopeless. For it is the symptoms that from it are ill health. And its course is food and drink in Hours and that are not Agreeable Hours for that drink and food. So he endures the pains from the colors and the ill health...and Peace."

Door # 64

"In Knowing what Allah created and cut into Strips"

Imam Al Sadiq said "Verily, Allah cut the Strips and fashioned the images and He created the Light.

Then He Veiled the Fire with the Wind.

Then He created the Water and Veiled the Water with the Wind.

And He created the Mud from the Foam of the Sea so the Water was veiled by it.

And from the Light the Angels were created in image.

And from the Fire was created the Jinn in image.

And Mud is the image of Adam and Adam was created from Mud and the Fire and the Wind and the Water and that is the affair of the world.

And He created the Light from the affair of the Afterlife.

And the Wind from the affair of the Afterlife

And that is because of Allah's saying:

"There are among us some that are righteous, and some the contrary: we follow divergent paths."

(The Holy Qur'an 72:11)

Allah says '**Compose a Jewel created from a Jewel and cut from it images from you, from your Jewel**' then the Angels became, seeing all the Creations and the Creatures from Creation do 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."

(The Holy Qur'an 15:27)

And no one from the Jinn or Men see them except who Allah has honoured. Rather the people see them in the Jewel of Light that was described. So the human became, eating and drinking with Fire. And looking and learning with Light. And hearing and smelling with Wind. And he finds the tastiness of the food with Water. And he moves by the Wind. For if it wasn't that the Fire 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, his Sight would not see"

And if it wasn't for the Soul/Spirit, he would not have come nor gone for Mud is his image and the Bones in his Body are at the Rank of the Trees and the Earth/Land.

And the Blood in his Body is at the rank of Water in the Land/Earth.

And there is nothing to support/raise the Earth/Land except by Water.

And there is no support/lift for the Body of the Human except with Blood and the Hair on his Body is like the plants on the face of the Earth"

And the Brain is the Sediment of the Blood and its foam/butter.

As such was the Human created from the affair of the World and Afterlife.

For if Allah gathers between them, his life becomes in the Earth because it came down from the Sky to the World from the affair of the Afterlife.

So if Allah splits/distinguishes between them, that split becomes by Death because his Spirit came down to the Earth from the affair of the Afterlife.

For life is with the Earth and Death is in the Sky and that is because He distinguishes between the Spirit and Body so long that it is from the affair of the World.

And if he dies then his Soul is returned and the Light and Fire to the First Strip and he leaves the Body in the World.

Because the Wind Dries and Stiffens the Mud so he becomes Remnants and everything returns to its Jewel 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 Light, hot elongated by the Mind.

And what is from the Self of the Disbeliever is Cold elongated 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 its Right. And 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"

(The Holy Qur'an 69:19)

For he reads it and for the one receives his book with his Left, he will not read it well 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 the World to the Afterlife then He had mercy on him and forgave him. And He brings him out of his prison and invites him to His mercy and returns to His Light because the World is a prison of the Believer.

And it (the world) is a Paradise for the Disbeliever and if Allah wills Shame for the Disbeliever He vanishes his Self (Nafs) and ruined his power.

Then He brings him out of his paradise and returns his Self to the Fire and for Allah are two punishments in this World. One of them is from the Spirit/Soul in the torment of the Afterlife and the other is from setting each other against one another for Allah said:

"Then do we make the wrong-doers turn to each other, because of what they earn." –

(The Holy Qur'an 6:129)

Of sins, for what it was of that for each is a punishment for the Soul and verily that is Disease/Sickness and Poverty. And all that is made as a Punishment for the Believer and an indignation for the Disbelievers, and the worse torture in the afterlife and revenge in the World. And there is no Indignation upon the Believer in this World nor Punishment in the Afterlife and that is not so except by a sin. And the 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:

"Throw, throw into Hell every contumacious Rejecter (of Allah) from selfish envy, after the Truth hath become Manifest unto them"

(The Holy Qur'an 50:24 & 2:109)

And the first creation to worship Allah was the Angels and their image is from Light and they do not infringe or outpace or leave what they were commanded with, obedient to Allah in the Covenant He took upon them.

And the Promise and Safeguard and they did not change nor trade anything from which they were commanded, they know there is no God but Allah.

So when He created the Jinn they enticed one another so He clouded them and He mixed them so the ones who do not perform the works of the Angel 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

And a Veil between the Angels and the Jinn

And a Veil between the Jinn and Humans

For the first to believe in the construction of the Earth were the Jinn but they committed abominations in it with Corruption and Bloodshed. And they forgot the Promise and Covenant and Trusteeship and they remained in the 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?"

"Shed blood?-whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."

(The Holy Qur'an 2:30)

And He taught Adam the names of all things. So He created Adam and taught him the names and the number of years and math/calculation. Then He brought Adam down to Earth and commanded the Celestial Objects to rotate (i.e. Planets and such). And in the time of the Jinn the Celestial Objects did not orbit/rotate. So he remained along with his Seed in the Territory of Territories, cutout from the calculations of the Arabs and Persians and Romans. And the sum of the calculations of India and to the territories of the calculations of India and they are Eight. Seven of them rotate/spin and One does not move, that is the territory of the Jinn.

So he made in the Orbits Seven Territories rotating by the Tugging. So because of that Day and Night were Known.

Then He made with it Twelve Constellations, and from that the Year and Months are Known then you know the Months 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 for Sleep is the brother of Death and by it is proof that the Dead are brought to Life for the Sleeping Awaken.

And rather the Death is known from Sleep and Resurrection from Life after Death from Waking.

And the creation of the person is known from his Characteristics from the Rotation of the Orbits and the Rising of the Constellations/Zodiac.

And what is in it of the Rotating and the Moving Sweeping. And if the Rotating/Spinning stops, it is then that Night will not be known from Day nor Day from Night and the Earth shall be made perfect by the Power of Allah who has the Creations and the Command."

Door # 65

"In Knowing what Came in the Correction of the Seven Adamites"

Mufaddal said to Imam Al Sadiq "I have heard some things from the Shia that my heart is not strong upon."

Imam Al Sadiq said "Tell me about some of what you heard from them, will you mention something". Then Imam Al Sadiq said "You wanted, O Mufaddal, to say that they say that there were Seven Adams in the Earth before Allah created Adam."

Mufaddal said "Yes, O Master, verily that's of their speech."

The Imam said "They have spoken the Truth, because there were Seven Adamites in the Earth before Allah created Adam. And Verily Gabriel was from the First Century. And Michael was from the Second Century. And Verily the Turn is 50,000 Years.

For if Allah began with creating the Adamites He would keep them in Paradise for 50,000 years. For if Allah began to create Adam He would make the inhabitants of Paradise Angels. And He makes the inhabitants of Hell in another place. Then He created the Ademites and we were the first sent to that creation (as) Veils. And Mohammed ibn Nusayr narrated from Jacob ibn Salem' A man asked Imam Al Sadiq 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 thy Lord willeth giving without break."

(The Holy Qur'an 11:106-108)

So he said 'It means not forbidden' then he said 'O so and so, perhaps you are looking for the Hadith of the Haft?'

Mufaddal said "O Master, what is the Hadith of the Haft?'

"He said "There was in the Earth Seven Adamites before your Father Adam and all of them lived in the Earth and the Judgements have come upon them and they were judged and they entered Heaven and Hell. Then they were brought out of it."

Mufaddal said "May I be your ransom, where are the Believers?'

The Imam said "As for the Believers they catch up in the Angels."

Mufaddal said "What about the inhabitants of Hell?'

The Imam replied "They catch up in the Maskh, did you not read Allah's book when Allah said:

"It is not a warning to such men (to call to mind) how many generations before them We destroyed, in whose haunts they (now) move?"

(The Holy Qu'ran 20-128)

Those are the Straws that you see the pig and the bear and the dog and the jackal and the weasel. And from Al Hassan ibn Ali Abi Al Hamza from his father from Abi Baseer narrates that:

"We were sitting at the father of Ja'far, Imam Al Baqir upon us peace from him, and they (Abu Bakr and Umar) were mentioned."

"Imam Al Baqir (father of Imam Al Sadiq) said "Upon them (Abu Bakr and Umar) is the Curse of Allah. They are Mislead and Misleading. And by Allah still in the First Centuries in the beginning first when Allah sent Adam on the face of the Earth. For Allah had sent Seven Adamites before Adam and they were in those past nations and centuries until Allah sent Mohammed; and he did what we described and have taught you and told you of, for that is what Allah wanted for those two until He sends the Qaim. So he brings them out nourished and flexible and then he burns them.

By Allah the Trial of the people because of those two in those Days will be Greater than the Trials of the people because of them today. Then he blows them up and away with the Wind. Then Allah switches the Sky with another Sky, and the Earth with another Earth, it is then the Earth will stand upright to us."

From the son of Abdullah Al Barqi from the son of Omar from the son of Khalid son of Salem who said "We are sitting at Imam Ja'far Al Sadiq's And we mentioned a man. So he said "I do not know him". They said "Verily a man realized the ways of Khurasan seven times flourishing."

The Imam from him peace said "So how many times do you think he realized it in losses/ruins?"

And Imam Al Sadiq asked those present about the World, he said 'It is 400 Rounds and the Round is 400,000 years and in every round are Seven Adamites and in every round is Adam

And Noah

And Abraham

And Moses

And Jesus son of Mary

And Mohammed peace be upon them all."

And from Mohammed son of Ismail about the Beginning he said: "I walked in on my father and said to him: "May my soul be ransomed for you, was there an Adam before our Adam?"

He replied "Verily the 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 frustrated"

(The Holy Qur'an 56:60)

Power that arose an upbringing that no one knows but Allah."

"So Mohammed son of Ismail said "Every Adam, O Master, has in his turn a Mohammed and Ali and Fatima and Hassan and Hussein And Abu Bakr and Umar and Uthman and you the Imams particularly or are they names that match?"

Imam Al Sadiq replied "It is us precisely and our grandfather Mohammed precisely and Ali and Fatimah and Hassan and Hussein precisely. And Abu Bakr and Umar and Uthman precisely" then Imam Al Sadiq turned and said:

"Verily from us are the Messengers of Allah so long that Allah's creation is in need."

Mercy and Getting along being in one Line, and the gathering of one word and the Obedience to Allah and His Prophet and those entrusted with affairs. Is a truth in accordance with Allah's words:

"O You who believe, obey Allah and the Prophet and those entrusted with the affairs from you"

(The Holy Qur'an 4:59)

And if Allah begins to destroy them, He raises us to Him. And if He begins to create another creation, we are the Messengers to them."

Then Mufaddal said "O Master, Verily Salman owns in every Round 4,000 years."

And Mufaddal said "I asked Abu Abdullah (Imam Sadiq) and said 'Is there, O Master, another World with our World?'"

So he (sawas) replied 'O Mufaddal, there has been created like this Dome of yours 12,000 Domes.

If you took this Dome of yours and placed it in between a Dome of those it would not show in it. And for every Dome is 12,000 Doors. And the length of every Hemistitch of it is 12,000 years and in it are lines, standing on their feet such that if you threw a needle it would fall on one of their heads undoubtedly. They praise Allah and Venerate Him and inform so and so in their praises."

Mufaddal said "O Master, are those from the seed of Adam?"

The Imam said "They do not know Adam nor his seed."

Mufaddal said "They know you, the Imams O Master"

Imam Al Sadiq said "We are known better by them than by you"

Mufaddal asked Imam Al Sadiq "What do the Believers become if they complete/finish?"

He said from him peace "Angels close 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."

Mufaddal said "O Master, where is the destination of the cursed?"

The Imam from him peace said "They are in Maskh like the Pests, Snakes and Scorpions."

And from Ibn Sinan from Khrash Al Nahry from Zurarah who said "One day I was at the father of Ja'far, Imam Ali Baqir's from him peace. He said to me 'O Zurarah, do you not have anything from the Hadith of the Seven Greats/Elders?'"

Zurarah said "Indeed, O Master, may my soul be ransomed for you, but it is in my Self by Allah that speaks to me to ask you."

So Al Baqir said to me "Your request O Zurarah about the Seven Adamites. For before our father Adam, peace be upon him, there were six Adamites that have already had their Judgements and they were accounted for and placed in Heaven and Hell O Zurarah. The Angels did not know when they said:

'Will you make it who shall corrupt in it and shed blood. Were it not for that was deemed from the Great Ancient Matter/Command.'

(The Holy Qur'an 2:30)

And from Imam Al Sadiq who said "If Allah places his Preferred in Heaven and his enemies in the Fire, they become whatever Allah wills. For if Allah loves to bring them back, He makes the inhabitants of Heaven into Spiritual Angels, and we are His Messengers to His creation."

Imam Ja'far Sadiq said "In the Mighty Qur'an, there are seven verses of different possibilities for Moses' speech to Pharaoh. Each Adam (Mankind) had a Moses and Pharaoh, so six before that Allah will do with them whatever He Wills and the Seventh is our Adam's, the one whom Allah will cause to live forever."

From Ali son of Yousef from Ibrahim son of Hesham from Ismael son of Abdul Aziz who said 'I said to Imam Al Sadiq: "May my soul be ransom for you, was there an Adam before our father Adam?"

"He (Imam Al Sadiq) from him peace said "Yes Adam before Adam until he counted to 21 Adams and to each one his age and the age of his offspring in the World and Heaven and the Fire for 50,000 years then the inhabitants of Heaven became Angels and the inhabitants of the Fire/Hell become Straws"

Ibrahim said that Ismail ibn Abdul Aziz said "I asked Imam Al Sadiq from him peace and said 'May I be your ransom, my aim is the Haft-iyah"

He, from him peace, said "Yes, Allah says Seven Skies and Seven Earths alike and in every Earth is Adam and Noah like your Noah"

Safwan son of Safwan son of Yahya from Imam Al Hussein from him peace "He 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 Adamites that lived and their children and they completed their sustenance and they were judged and they entered Heaven and the Fire/Hell. But it was too much in the man's heart" So he said to him "There is Al Hussain, so ask him for I have not lied to you."

So Hussein said 'Verily the Judgement day goes upon them then they enter Heaven and the Fire/Hell. Then the Earth returns without anyone in it worshipping Him. From Mohammed ibn Sinan from Mohammed son of Alhay alkhuthiy from Kathir Anlnoway who said 'I said to him: "Woe to you O Kathir, how great are your differences about the father of Ja'far?" He said 'I heard something not loved ever" He said '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 son of Ismail from Abi Hamza Al Shamali who said 'I said to Abu Abdullah from him peace:

"May Allah make me your ransom, tell me O Master about the saying of Allah that everything will fade except His face, and to Him is praise"

He said 'O so and so, everything will fade 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 fading except His religion and we, the Imams are the face of Allah that nothing is given except from it. We still remain in the Worshippers/Servants of Allah so long that 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 didn't have in them a need He raises us to Him and He does with them what He likes."

And from Mohammed son of Sinan who said Abu Abdullah said 'Verily from us are the Messengers from Allah to His creation. So long that He has a need in His creation, and if He didn't have a need in them He raises us to Him until He desires and He begins to create a creation. We were the first sent to them and as guidance to the creation and veils upon them."

And from Hassan son of Mahmoud from Habil Al Darab and his father Ismail Al Hassan Abu Rafii'Al Mowsali from Jabbar:

The father of Ja'far, Imam Al Baqir said 'O Jabir, Allah's proofs in His creation still remain so long that Allah has a need in them. For if He did not have a need from 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 son of Sinan and from Saleh son of Ziyad Al Niily, from Yunus son of Dubyan 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)."

(The Holy Qur'an 7:6-7)

Imam Al Sadiq said: "He said 'For the ones we ask and we do not ask them except after their parting from the World and verily they shall know."

And from Hussein son of Yousef from his brother from his father Sayf son of Umaira Al Hanafi who said "I asked Imam Jafar about Allah's words:

"Everything shall perish except His face"

(The Holy Qur'an 28:88)

Imam Al Sadiq said "We, the Imams in His Servants are His Tongue that He pronounces with and His Hand in His Creation. And we are the face of Allah that gifting is from, we still remain amongst His worshippers so long as Allah has in them a Vision."

The man said "What is the Vision, O Master?"

The Imam said "Need/Desire for if He did not have a need in them, He raised us to Him and did 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 son of Amar who asked Abu Abdullah while he was sitting and said to him: O Master, I ask you by the covenant that the Scholars have to inform the people and not hold back, that you tell me about what I ask you."

So Imam Al Sadiq from him peace said to him "Ask about whatever you like."

He said "O Master, His saying that every day He is in a matter/affair, so what are His veils in His affairs that He speaks of."

Imam Al Sadiq said "We the Imams are His Veils and verily from us are His Messengers to all His creation so long that Allah has a need to His creation. And if Allah wanted the destruction of His creation He raises us to Him and if Allah began to create a new creation we are the first sent and we were the Guardians of that creation."

And from Abdullah Al Qasim who said "I heard Abu Abdullah Al Sadiq from him 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 rounds of the Sun rise and ran its Sun 40 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 Allah has created Iblis. And from my father who said when I went in upon him "What is with you O my son of the Seven Hadiths?"

I said 'I have a lot and I worried that I 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 'Will you make in it who corrupts in it and spills blood.'

The father of Ja'far said "The Prophet 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 Prophet of Allah, we are thinking about the moon and how it does not travel in the sky as the Stars travel if thrown with.'

So he said 'Yes in this do you think, verily Allah has 39 Earths, none of which have a Sun or Moon, the Earth lights itself. And no one knows that anyone works in 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 trampled over and it has no position concealed except in it is its direction from a prostrating Angel or his feet 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 unknown except by Allah. And they did not disobey Allah even the wink of an eye's worth.'

Zurarah said "And where is Iblis?"

Imam Al Baqir said "They do not know that Allah created Iblis"

He said "May my soul be your ransom who are the sons of Adam?"

He said "They know that Allah created Adam"

And Imam Al Sadiq said "Our father Adam said 'Verily Allah created 39 Domes from the seed of Adam.'

And from Humayran who said "I asked Imam Al Baqir about the Angels and their saying: **"Will you make in it who corrupts in it and sheds blood?"**
(The Holy Qur'an 2:30)

He replied "And where would the Angels know to ask that except in What was before (of previous Rounds)?"

And from Imam Al Baqir who said "There passed upon our father, the Prince of the Believers Ali Ibn Abu 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, trace my lineage to Aad and Thamud and Qarun and between them a lot."

So Imam Ali 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 Prophet of Allah said 'Verily Allah has 15,000 Universes and the World has in it one Universe and in the World is 1,000 Nations other than the Jinn and Humans 600 of them are in the Seas and 400 are in the Land."

And from Al Sadiq who said "Three Cycles were 700,000 years and a Round/Turn/Cycle 70,000 years and a Cycle 7,000 years."

And from Imam Al Baqir who said "I spoke about the sons 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."

Imam Al Baqir said "Perhaps O Man, you seek the Haft-iyah?"

The man said "Yes"

So Imam Al Baqir said "Believe in it for it is the Truth."

And from Mohammed son of Ali from the Prince of the Believers who said "Verily, after me are Tribulations, Dark, blind, problematic. Nothing remains in it except the Sleeping"

So it was said "And what is in the Sleeping?"

He said "That when people do not know what is in themselves."

And from Imam Al Baqir who said "Two are between the hands of this matter, the Eclipse of the Moon the Fifth. And an eclipse of the Sun the Fifteen that is so from the descending of Adam to the Earth and then the calculations of the astrologers will fall."

And from Yahya son of Imran who said "I heard Ali son of Hussein say 'Whoever realizes our Qaim and had a flaw is recovered from that. And whoever is sick is healed from it."

And the son of Hussein said 'Destroyed are the sons of Al Abass at the hands of our Qaim, upon his mention be peace."

And from Yahya son of 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?"

Imam Al Sadiq said "A sinking of the ground around the bounds of Nahavand (city in Iran) and at Fawat Al Hussein Aqabat Halwan, 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 (Imam Mahdi)"

I said "Oh Master, may I be your ransom, his absence is for sure from Allah."

Imam Al Sadiq said: "As such he was brought out to us and his matter is to Allah, if He wills He speeds and if He wills He slows."

He said "O Master, where is his occultation at?"

Imam Al Sadiq, from him peace, said "From behind this Space of yours"

He said "O Master, there is nothing beyond this Space that surrounds our World-"

Then Imam Al Sadiq smiled and said "I shall tell you about that and will not prevent it from you Inshallah. For beyond this Space is various cities, every city has 12,000 doors, and around every door in every day and night is 12,000 men. No deputyship for them till Judgement Day"

He asked "O Master, and how many are the cities?"

Imam Al Sadiq replied "39 Domes besides the Dome of Adam (a.s.)."

He asked "O Master, from the seed of Adam?"

Imam Al Sadiq said "They do not know that Allah created Adam"

He said "And does O Master, Iblis follow them with his horses?"

Imam 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 peace, break through them?"

The Imam replied "He breaks through from wherever Allah wills and is between them."

He said "O Master, where is his occultation and in which city of these cities does he take residency?"

Imam 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?"

Imam Al Sadiq said "Yes we are the Proofs of Allah in them and upon them and they give us the Khums 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?"

Imam 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 a transport or travel?"

So Imam Al Sadiq smiled and said: "But do not allow your love for us to cause you to say 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 to Him for He has not given us all these goods except by praise. And we are the

Storages of His Knowledge and the Placement of His Secrets and the Safeguards of His Knowledge.

And the Inheritor of His Prophets and Messengers and Veils 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 asked "O Master, may Allah make me your ransom, from where is the coming out of your Qaim from?"

Imam Al Sadiq replied "From the House of God the Sanctified, and the first to shake his hand pledging allegiance is Gabriel amongst 70,000 Angels and no Angel remains in the sky except that it has pledged allegiance to him."

He said "O Master, I have something which your Glory prevents me from asking about"

Imam Al Sadiq replied "Allah have mercy on you, our Lord commanded us to teach you all that you need."

"So ask about whatever came to mind."

He said "O Master, since when did Allah create the World and how long is its beginning till its extinction?"

Imam Al Sadiq said "50,000 Rounds and every Round is 400,000 Cycles and every Cycle is 400,000 Years"

He said "O Master, may Allah sacrifice myself for you, this matter does not end?"

"The Knowledge of that is with Allah, He sees the Hour near and we see it far away"

He said "O Master, where is Heaven?"

The Imam said "Here."

I said "O Master in the World?"

The Imam said "Yes"

I said to him "And where is the Fire?"

The Imam said "Wherever Allah wills."

I said "O Master, Paradise is in the Earth?"

He said "Yes, verily Allah said:

They will say: "Praise be to Allah, Who has truly fulfilled His Promise to us, and has given us (this) land in heritage: We can dwell in Paradise as we will. How excellent a reward for those who work (righteousness)"

(The Holy Qur'an 39:74)

He said "O Master is there an end to Heaven and Hell and a time limit?"

The Imam from him peace said "Yes because Allah said in the story of Heaven and Hell:

"They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth."

(The Holy Qur'an 11:108)

He said "O Master, to where is the destiny of the people of Heaven and the Fire?"

The Imam from him peace said "The inhabitants of the Fire become Straws."

I said "O Master, what is the Straws?"

The Imam said "Bugs and Flies and Ants and the likes of that."

He said "O Master, they transfer from thing to thing?"

Imam 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?"

The Imam replied "Angels"

I said "Exactly?"

He said "They become Spiritual Beings"

I asked "O Master, they do not transfer from thing to thing?"

Imam Al Sadiq said "No"

I said "O Master, what do the Adamite females and the Houris become and where is the inhabitation of the people of Paradise?"

The Imam said "Allah speaks to each Believer a Paradise according to his limit and takes for him in it Castles and the Adamite females and the Houris go to their Husbands."

He said "O Master and where does He take for them the Paradise in the Earth and in what position?"

He said "O Master and where does He take for them the Paradise in the Earth and in what position?"

The Imam replied "Between the Pillars of the Chair"

He said "O Master, and where are the pillars of the Chair?"

Imam Al Sadiq replied "The chair in length is one thousand thousand pillars, and between each pillar and pillar is the distance of one thousand thousand years, as such its width.

And for them from Allah in every stop is Seventy Thousand Visitors.

And everytime they visit him and return to their homes and they have increased Seventy told the likes 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 Imam Al Sadiq smiled from him peace and then said:

"O Bashar, rather the First Paradises beside Allah are better than the Second Paradise. Did you not know that Allah trades between them in the first Paradises because of His nearness and closeness so He chose with them from His sight."

He said "O Master, the Adamite females transfer from condition to condition?"

Imam Al Sadiq said "Yes O Bashar, they transfer from sex to sex and from goodness to goodness and from light to light and from blessing to the best of blessings."

He said "O Master, all praises to Allah that has not given from His knowledge to anyone but you, He specialized you by His Preference without all of His creation."

Imam al Sadiq said "O Bashar, may Allah have mercy on you, do not tell the secret that I have given you from the secret of Allah alone."

Then Imam Al Sadiq said "The matter of the Qaim and his rise is to Allah alone"

I said "O Master, does he not have signs?"

Imam Al Sadiq said "Rather he has various signs"

I said "What are they O Master?"

Imam Al Sadiq said "A fire reaching from here" and he pointed his hand towards the Qibla and to the East"

I said "O Master, all this in one night?"

Imam Al Sadiq said "Yes and there is a Maskh in India and Sind"

"And Al Hussein enters Halwan"

I said "O Master, to what destination does he seek?"

Imam Al Sadiq said "He seeks a modern city, on the beach of Al Basra"

I said "O Master is it not Al Zawra (Baghdad)?"

Imam Al Sadiq said "No"

I said "O Master then what happens?"

He said "The coming down of soldiers on the Beach of Sihan of Basra. And there comes out on the beach of the Tigris River from Al Basra a man from the sons of my father peace be upon him.

He wants to enter in but he is prevented from that by the most severe of preventions.

And he returns leaving from it and he simmered for it the Armies from Bani Mardas.

And between him and them are many incidents and will remain as such by Allah until there is killed on his hand around Sixty Thousand"

I said "O Master then what happens?"

Imam Al Sadiq from him peace said "They remain as such until he enters it and kills its agent and the agent of Bani Mardas.

So he stays in it however Allah wills then its inhabitants pledge their allegiance to him in hate without obedience and they give him the Tenth.

So if he is assured and grasps, they betray him and break into his house at night and kill his companions and raid their homes.

And he rids himself and flees from his companions and its inhabitants and goes out escaping from it.

And his companions Bani Mardas raise one of their heads on a channel and claim that they killed him.

And if you see a fourth of his head on a couch/bed or with hands then do not believe in his killing, for he left escaping from it by Allah.

And he is delivered with his head and he goes until he reaches Yemen, and the people gather to him from the tribes of the Arabs and the devoted are peoples that are great in character.

Then he goes out with them until he reaches your Kufa and he stays in it God willing and a people from Kufa gather to him and he leaves it until he reaches Al Basra.

So he wins it by night and enters it and he kills from it many creatures and he burns with it many tribes then he returns to Kufa."

Bashar said "O Master, then after that what happens?"

Imam 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."

Imam Al Sadiq said "Know that one of our followers still remains in Kufa giving life to its outlying areas and spends it in his companions. And he taked out his Fifth (Khums) and pushes it to his family"

He said "O Master, where is the companion of this command that day during his occultation?"

Imam Al Sadiq replied "Wherever Allah wills."

I said "O Master, it has been narrated to us from your father Imam Mohammed Al Baqir that the companion of this matter's occultation is in some your descendants."

Imam Al Sadiq smiled and then said "My father has told the truth, verily the companion of this matter is from behind this Space surrounded by Knowledge in Land and Sea."

Then Imam Al Sadiq said "Rather in various cities"

He said "O Master, what do we do with that which has been narrated from your father?"

Imam Al Sadiq said "Know you and your brothers that the Stations/Ranks of men with us are decided upon how much they can handle about us. The friend of Allah, Abraham said 'I am impotent' but why impotent? 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, in those cities are from the sons of Adam?"

The Imam said "They don't know that Allah created Adam"

I said "O Master, does Iblis make them do wrong?"

The Imam said "They don't know that Allah created Iblis"

Bashar said "O Master do they know you Truly?"

"Yes, they come to us with fruits out of its season and they give us their Khums (Fifth) that Allah made incumbent and a duty for us in His book. And they are more adhering to us than you"

He said "O Master, do they have intercourse and give birth?"

Imam Al Sadiq said "Yes, like Adam and Eve"

He said "O Master, Allah sent them Messengers as He sent them to the sons of Adam?"

Imam Al Sadiq said "Yes, He sent the Messengers to all of creation and to all who are without the Throne and all that He created" He said "O Master, and they decided upon your Authority"

Imam Al Sadiq said "Whoever denies one of us then he is to us and no Vicegerent did they deny and they do not deny us for we are the light house of Allah in His land then His trustees upon His creation"

I said "All praises due to Allah who let me know the extremities of your preference"

Imam Al Sadiq from him 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 is not but the worth of what a bird carries with its beak from the sea that Allah mentioned in His book."

He said "O Master, all praises to Allah that has no similar to Him, there is no God but Allah that has no description to Him nor attribute."

Then Imam Al Sadiq said "Our Lord was before the directions and is the Creator of the directions. And He is the after and He is the Creator of the after and the destination of every destination. And He is the Beginner of everything and its Creator and the Beginning of Beginning and the Everlasting of the End"

Then Imam 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 so He forbids me and if He wills He has mercy on me by His Grace, woe that day to the ones who belief!"

Then Imam 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 nation I have become poor to your Mercy"

"I am pledged to it, 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 lovers"

Then Imam Al Sadiq raised his head and said something that was not audible.

So he said "I'm at your command my Master"

Imam Al Sadiq "Safeguard what we have revealed to you from the Knowledge of Allah that He safeguarded From His Angels"

He said "O Master, when will this cover be revealed?"

So the Imam cried until his tears ran and then said "O Robiee, God willing that has the Ability and Power with creation and the matter Inshallah is upon the Trusted and Trustworthy"

And from Abu Abdullah who said "When the Prophet of Allah Mohammed approached death he said:

"O Ali if I die then wash me and embalm me and clothe me and sit me and I shall tell you what will happen till Judgement Day"

"So when he died Ali washed him and embalmed him and clothed him then sat him so Mohammed told him what would happen till Judgement Day."

And from Abi Ali Al Kofi who said "I was at Imam Al Baqir's so there walked into his place a Red man wearing Green clothes"

So he said "Peace be upon you O father of Ja'far and the blessings of Allah and His mercy"

So Imam 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 the father of Ja'far Imam Al Baqir from him peace "I have never seen him in this appearance, O Master"

So Imam 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 Imam Al Baqir said "O Dawal, nothing was too much on Allah due to his closeness to Him"

I said "O Master, and how ignorant are the people from the likes of this" and the man disappeared.

So Imam Al Baqir from him peace said "That is a Servant if you/who asked and was given six proofs, he is veiled by them wherever he wants in the Kingdoms of the Skies and Earth"

So I said "O Master, how great is the right of the Believer with Allah"

So Imam Al Baqir said "O Dawal, do not be prideful on Allah and thus make your rewards to that and thus you are destroyed. For verily to every trustworthy Believer is seven veils, if he leaves from his Bodies and it is revealed from him, he becomes next to that"

So Dawal said "O Master, describe what you have tasted from the sweetness of faith, to what does the Believers become in the Afterlife if they finish"

Imam Al Baqir said "Angels close to the Most Merciful, and He speaks to them and they speak to Him with the number of Spirits of the Paradises"

He said "O Master, to where do the cursed go who opposed you?"

The Imam replied "Pests and Maskh from the Pests, Serpents and Scorpions and Swine and what has no good in it after the intensity of torment. And Allah knows best that His mercy encompasses all things and He is that Most Merciful of the Merciful. THE END"

Door # 66

"In Knowing what came concerning the Shadows and Ghosts"

(Imam Al Sadiq) said: "Verily, Allah chose between the Spirits in the Shadows then He made it inhabit the Bodies. So if our Qaim emerges, he inherits the brother that Allah partnered him with in the Shadows and he does not inherit the brother from Bodily/Physical Birth. Know him from that and whoever knows then there remains on him no further proof."

And from Mohammed son of Ali who said "If the circle spins, it spins upon nation after nation and century after century until the Believers are finished/completed just as Pure Gold is finished."

And from Mohammed son of Sinan who said "There is no bird that flies except that it has a mother and father and uncle"

So the father of Hassan turned towards a Carpenter who was working with his house and said: "That Carpenter was a Rooster in the first round and today he is a Carpenter."

And from the son of Sinan from Mufaddal who said "I asked my master Imam 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."

(The Holy Qur'an 2:30)

Imam Al Sadiq said "Do you not know that the Adamites corrupt in the Earth?"

Mufaddal said "O Master, with knowledge or without knowledge?"

Imam Al Sadiq said "Rather with knowledge, O Mufaddal."

Mufaddal said "O Master, from where did he know that and was there an Adam before our father Adam?"

Imam Al Sadiq said "Before Adam there was an Adam and Adam and Adam' until he counted Seven Adams."

Mufaddal said "O Master, Seven"

Imam Al Sadiq said "Yes O Mufaddal, and a thousand Adams too,"

Mufaddal said "O Master, where were you in that time?"

Imam Al Sadiq said "O Mufaddal, we were at the Throne of the Merciful and so we praised Him so the Angels praised by our praises. And we glorified so the Angels glorified by our glorifications and we worshipped so the Angels worshipped by our worship. For if Allah willed to make a new creation we descend to that creation and taught them and trained them, and if Allah wills a matter for that creation, He raises us to Him then does what He wills."

And from Mohammed son of Sinan from Mufaddal from Imam Al Sadiq from him peace who said: Imam Al Sadiq said "The two that turned back (on their oath) ride in the image of two hyenas and they come to Al Badiya (desert region in Syria).

And they enter the walls of the city and while they are circling there comes out on them a Lion and so it kills them both.

Then they ride/incarnate into Bani Qizaza and then there comes out upon them a man from Bani Qizaza and kills them both.

Then they incarnate into the Maskh of the wild, Serpents and Scorpions and Beetles so Crushing from them two in every Maskh not eaten from birds and beasts."

And from Imam Al Sadiq who says "Aidsi and Hafsa were put into Maskh Slaughtered?"

I said "O Master, and what is the Slaughter? For Allah placed that as jealousy from Allah and from His Prophet because none of the Hyenas can catch them."

And it was narrated from Ja'far that he ordered a Bull slaughtered so he said "As for the Bull, it is a Qareen 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 Imam Ali said "Verily that is a camel in some valleys of Yemen." So some of the Ansar (followers) laughed.

So Imam Ali said "Do you mock at the Hadith of the Prophet of Allah? As for one of you, his soul incarnates into a donkey then he rides into this yesterday" and the Imam pointed towards some of his friends.

And from Imam Al Sadiq who said one day he passed by a blind man sitting so he stopped upon him. Then Imam Al Sadiq said to the blind man "O Saboor (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 Imam 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 Prophet of Allah?"

Imam Al Sadiq replied "That man was a King from the Kings of the Persians who would hang people outside until their necks separate. So he died and Allah put him into 20 kinds of Maskh then He tortured him with the worst that can be of the Fire"

And from Mufaddal who said "I asked Imam Al Sadiq about the Resurrection."

Imam Al Sadiq said "Did you not hear the words of Allah in His Generous 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."***

(The Holy Qur'an 50:41-44)

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 brands the Believer a Believer between his eyes and he brands the Disbeliever a Disbeliever between his eyes and that is the meaning of Allah's words:

"They will come forth,-their eyes humbled (meaning the brand is between their eyes) - from their graves, (torpid) like locusts scattered abroad."

"Hastening, with eyes transfixed, towards the Caller!"

(The Holy Qu'ran 54:7-8)

-until the man meets a Believer so he says 'O Believer, where have you come from?' and he knows him from the brand."

And as such he meets the Disbeliever and says 'O disbeliever, where have you come from?' and he knows him by his brand 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 he will say: 'Did ye reject My Signs, though ye comprehended them not in knowledge, or what was it ye did?'"

(The Holy Qur'an 27:82-84)

And from Abd Al Samad from Abu Hakim who said "I asked Imam Mohammed Al Baqir about Allah's words:

"But he who works deeds of righteousness, and has faith."

(The Holy Qur'an 20:112)

So Imam Al Baqir said in return

"His endeavour will not be rejected: We shall record it in his favour."

(The Holy Qur'an 21:94)

Then Imam Al Sadiq said "And the mentioning of the hour it is, do you not see Allah say in His book:

"Those who do not believe in it seek to hasten its coming. But those who believe (in it) hold it in dead and know that the Hour (of Judgement) is Truth."

(The Holy Qur'an 42:18)

And from Mufaddal ibn Omar who narrated that Imam 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 in that day were as that which does not show. And the proof of that is that the Echo which Allah made in the World, if a person talks or yells the likeness of his voice responds.

And that is in a position without position and Allah made that a proof of Ghosts. And verily, the Ghosts used to answer Allah with what He said.

And no life in it incarnated mixed but rather a simple life alive nice 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 in that is that the Ghosts, do you not see in the mirror if you spoke it was as if it was speaking with Spirits in it, and as such the Shadows responded to the Ghosts and the Spirits were in it.

Then Allah created the Spirits/Souls and verily they were called Spirits because it was at ease in Knowing Allah and another face is that the Spirits went to Allah.

Then the Spirits said: 'O Lord how did You create us and how did You begin us so that we know our beginnings and creations and Your creation.

So He said to them 'From Me begun 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 any trust/confidence from you. And if you have assurance/trust disobeying Me you would never die ever. Then I veiled with it from you. And I created 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 housed, meaning I have housed other than Me.

And all that is a tribulation to 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 Assurance 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 that you shall 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 saying was not upon assurance/trust.

He said "So He left them for 51,000 years then Allah spoke and said '***I shall make a vicegerent in the land.***' And he is your enemy and the enemy of the Veils and he has no contrary but rather the contrary is for who is victorious."

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 all that does not remain on you if it wasn't for 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 when He said to them "Everyday I am in a matter and he seems to be Me."

So they said 'We should not resign Allah' so this was the first fault that Believers committed without knowledge or deliberately."

That is for Allah. And they said

'O Lord, will You make in it who will corrupt in it and shed blood while we praise and glorify You and worship You?' Allah said 'I know that which you do not.'

(The Holy Qur'an 2:30)

But rather they feared when He said to them 'Verily all My veils I have housed in it other than Me and I shall veil you and veil 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 that He veiled Himself from them and it is the letters and it is the Veil of Adam. Then He created to everyone a veil from his fault upon the amount of his helpers so He veiled him from his friend and created from his first veil Iblis and the Devil.

And the one who whispers in the chest of men and the Devil of the Garden, those were created from His veil that was created from the fault of the Believers.

Then Allah created for every creation a soul and devil an enemy on them as Iblis and his sons were created from the disobedience of the Believers.

Then in the sentence, verily Allah created many veils from the veils of the believers. Then Allah invited Iblis 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 from what thing He created them, and He did not show them anything about the creation of the Believers and they did not ask. 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 disobeyed meaning the Believers but Allah forgave them, so what if we disobey once then He forgives us so Iblis and his seed believed in disobeying Allah."

Door #67

"In Knowing the rights of the brothers and the preference of the believers and I increase you in the news of Mixing"

Al Sadiq from him peace said to some of his companions: "Isolate yourself from your family and share what is yours with your believing brother and you will be blessed. For verily knowledge shines 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. Thus do We explain the signs in detail for those who understand." (The Holy Qur'an 7:32)

And as such it was narrated from my Grandfather, the Messenger of Allah Mohammed that he said: "Everything that Allah created in the World is for the believers and it shines and is not split and the enemies of Allah have no share in it."

And Ya'qub 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 Ya'qub! 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 I housed in him My Spirit. So whoever disturbs him and takes his rights lightly shall not enter into My Kingdom. And I write him with Me to be amongst the preferred ones of My enemies whom Allah curses and those curse 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 differs has challenged Me and has shown Me enmity."

And some of those who know "Arifeen" asked Imam Al Sadiq a.s. "O Master, what is the right of the believer upon Allah?" (What is the right of the believer towards another believer according to Allah)

So he (Imam Al Sadiq a.s.) said: "The most extreme of rights, one of them is that he does not pronounce 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"

So he said "O Master, may I be your ransom, and who can do all of that?"

Imam Al Sadiq responded "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 goodness"

So the one who asked said "If I knew about this I would have disciplined my own self and I would not have asked you about it..."

So Imam Al Sadiq from him 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, what is my condition?"

So Al Sadiq said "O man, be good to your brothers by the amount which you know about 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 the man knew that the mercy had reached him."

And Ahmed son of Mohammed narrated from Mohammed son of Soliman from Abi Ali Mohammed son of Mahran who said:

"I asked my Master Mohammed Al Baqir and said: "Tell me about the 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 asked "And does he sin?"

He said "Yes because if he commits a sin, nothing from his sin catches up with him"

So the asker asked "Subhanallah and how is that?"

He said: "Verily the believer is a mixture of the nations, so nothing from his sin catches up with him."

So the man said "Master, clarify that for me O son of the daughter of the Prophet of Allah, for 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 dear 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."

(The Holy Qur'an - 53:32)

A man from the companions of Al Baqir whose name was Ibrahim was in his company and said "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"

He from him 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 mixed in your chest something other than that?"

Ibrahim said: "Yes"

Al Baqir said: "And what is it?"

He said: "Tell me, does your Shia become dirty by anything?"

He said: "O Ibrahim, verily the believer who knows does not become dirty by anything of bad works."

So Ibrahim was shocked and said: "Subhanallah."

Al Baqir said "I have come to know what you are amazed by, so ask O Ibrahim and I shall inform you and you shall understand."

Ibrahim said "O Master, I am amazed by what you said and what shall I say, when we see your Shia and those who love you devoutly perhaps drinking alcohol and committing great sins and taking lightly prayer and fasting and charity and Hajj and the doors of piety and you O Master, claim no sin catches up with them."

Imam Al Baqir said "Woe to you Ibrahim, is not what I have mentioned and other than what I mentioned enough that the one at your position avoids and performs prayers in its time and gives the charity due and he is careful to perform good deeds while he loves it."

Ibrahim 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 what I have said, so how is the belief of those?"

Ibrahim said "Master, one of your lovers and Shia upon what you have described, if they were given all that between the East and West of Gold and Silver in order to stop loving you and go out of your Wilaya, they would not even if their neck was struck with a sword. And the one Nasibi who follows your enemy, upon what you described of good works, if they were given the whole of the Earth in gold and silver to abandon the Wilaya of the tyrants, they would still remain even if you strike their necks with the sword."

So Al Baqir smiled.

Then he said: "O Ibrahim, from here the weary (Nasibi) labour were destroyed, while entering the Blazing fire, and from here Allah said:

"And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered to us."

(The Holy Qur'an 25:23)

"Woe to you, do you know O Ibrahim what the reason is in that?"

Ibrahim said: "No O son of the daughter of the Prophet of Allah, explain it because I might be 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 sweet Earth, then He exploded in it pure flowing water and He presented upon it our Wilayat, the Ahlul Bayt, and it accepted. Then He made the water flow on it for Seven days until he folded it and molded it then he dried the water 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 it 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 He exploded on it Salty Seagnant Water and presented our Wilaya Ahlul Bayt, but it did not accept it. So he ran that water upon for 7 days until He folded and molded it 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 He left your clay not mix with their clay, they would have never bore the two testimonies, nor would they have prayed or fasted, or given charity 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 for the believer than to see the image of his enemy resemble 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 (Al Baqir) said: "With the first pure water and the second salty water. Then he molded them into the molding of an Adamite. 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 from 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 whom was 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 the works are presented upon Allah, He says:

"The Pronouncer knows it and His preceeding Judgement."

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 return to their elements."

So the works will return to its evil element and sticks to it if it was from it and the good works returned to its jewel that good pure deeds are from the Naskh of the Believer and his clay and pure element if it was from it."

Then Al Baqir recited:

"Allah forbid that we take other than him with whom we found our property: indeed (if we did so), we should be acting wrongfully."

(The Holy Quran 12:79)

"O Ibrahim, by Allah, that is its interpretation in the Batin (Inner) of our Knowledge."

Then Al Baqir said: "O Ibrahim, tell me about the Sun if it rises, is its rays seen in the lands clearly from the disc or is it inside of it?"

Ibrahim said: "O Master, as for in the condition of its rise it shows, as for the condition of its setting, it is connected to it."

Al Baqir said: "Does not all of the rays connect to the Sun if the Sun is absent?"

Ibrahim said: "Yes, they all return to it."

Al Baqir said: "As such does everything return to its species and Naskh and origin and element. So if it was the Day of Judgement, all of these works are presented to Allah and He rips out of the Believer his weights and sins and returns it 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 jewel 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 if these works were from the Naskh and jewel and element of the Believer. So do you see O Ibrahim here any injustice, enmity, oppression and falsehood?"

I said: "God forbid, verily Allah knows His servants and their works and knowledge and Naskh and jewels and this. O Master, is the determining judgement of the Day of Recompense?"

Al Baqir said: "O Ibrahim, verily from this judgement is the determining judgement and just rulings and by the one who split the seed...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."

Ibrahim said: "My Master, I have believed in your secrets and what you announce openly and your apparent and inner then in your hidden secrets and your apparent and hidden then in your hidden secrets."

He said: "By Allah O Master, I am amazed by what has reached me concerning one of you O Master."

He from him peace said: "What are you amazed about?"

He said: "O son of the daughter of the Prophet 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 it to your Shia and takes the sins of the Shia and returns it to your enemies."

Al Baqir said: "Aye, by Allah, who split the seed and created life and created the 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 Prophet of Allah."

"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 Judgments they will be called to account for their falsehoods."

(Holy Qur'an 29:12-13)

"It means O Ibrahim that they shall carry their burdens along with the burdens of the believers, if the sins/burdens were from their Naskh and trait and jewel. Shall I increase you O Ibrahim?"

I said: "Yes O Master."

He said: "They shall carry their sins in full on the Day of Judgement as well as the sins of those who do wrong 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."

(The Holy Qur'an 25:70)

"He swt will trade the sins of our Shia with good deeds on the Day of Judgement. Verily, I swear to you 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 judgement and ruling. Would you like O Ibrahim that I read to you what was mentioned concerning the mixture and the two clays and the good and evil Earths?"

Ibrahim said: "Yes I would love it."

"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."

(The Holy Qur'an 53:32)

"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 proof between him and his Lord. Shall I increase you O Ibrahim?"

He said: "Yes O Master."

Al Baqir said: "Read this verse:

"as He created you in the beginning, so shall ye return. A Group He hath guided: Another Group has deserved the loss of their way; in that they took the evil ones, in preference to Allah, for their friends and protectors, and think that they receive guidance."

(The Holy Qur'an 7:29-30)

"Allah swt is saying that just as He has taken you from the pure good earth and from the evil earth, you shall return to your jewels and origins, so whoever was from pure clay shall return to that which he was created from. And Allah's words ***'in that they took the evil ones, in preference to Allah, for their friends and protectors'*** means that they think that because of their many prayers and zakat and pilgrimages and other works that they are guided. And take it to you O son of Ishaq, whoever deceives by our hadiths and usurps 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 we are the Face of Allah and His Eye and wherever the believer looks he sees us, if we will He wills and do not tell about this anyone 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 that which He entrusted us with. And He commanded that we rid our Shia's souls from the pain of the punishment by His Wilayat, and that we end them in the Faith of Guidance by calling towards the house of peace and its goodness beside the Most Beneficent, Most Merciful in His Paradises. And thus we dip their souls in the pure 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 peace and Blessings upon our Master Mohammed, the Guide to 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 line."

"And all praises due to Allah, the secret book is completed titled "The Given Haft" from the preferences of our Master Imam Jafar Al Sadiq, upon us from his be peace and the book is called "Al Haft Al Shareef" because it is the news of the beginning of creation and how was its origins and about its end and how He detailed it and transferred the souls from condition to condition for the purpose of Guidance and the End and Peace is the End."

Translation Completed by Abdullah Hashem on 3/16/2013