

# **'Reincarnation Belief is from the Kufr'**

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### Abbreviations:

**saww:** - Sal lal la ho Allay hay Wa Aal lay he Wasallam

**azwj:** - Az Za Wa Jalla

**asws:** - Allay hay Salawat Wass Salam

**AJFJ:** Ajal Allah hey wa Fara Jaak

**ra:** - Razi Allah<sup>-azwj</sup>

**La:** - Laan Allah<sup>-azwj</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Purified Progeny<sup>-asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ الْجَمْعِينَ

## Reincarnation Belief is from the Kufr

### Summary:

Some nations who repeatedly disobeyed Allah<sup>-azwj</sup>, were Maskh (Metamorphosed), as we find in several Verses of the Holy Quran (e.g., 2:65). In Ahadith, we also find that certain enemies of Allah<sup>-azwj</sup> were metamorphosed into lizard like species upon meeting their death. However, it's not to be confused with the reincarnation, where a species is brought back to life in a lower or higher form of life (i.e., other than its previous form, a lower speciation - like a goat/dog – or vice versa)– a concept strongly denounced by the Masomeen<sup>-asws</sup> as Kufr (disbelief) as it negates the reward and punishment of the Hereafter – Paradise and Hell.

These days, some Ghulaat are referring to a Nusayri Sect book ‘Kitab Al-Haft Al-Sharif<sup>1</sup> which presents a detailed conversations of Al-Mufaddal ibn Umar Al-Jufi with Imam Ja’far Al-Sadiq<sup>-asws</sup> and alleges the concept of reincarnation to Imam<sup>-asws</sup>. As we will see later the reincarnation (repeatedly coming back of a soul to the world in different speciation) is Kufr. Instead, Allah<sup>-azwj</sup> has Maskh (metamorphosed) some nations/people as a punishment, who would be brought back to life (resurrected) on the day of Qiyamah for eternal punishment (in Hell Fire), in the meanwhile, their souls are subjected to punishment, e.g., the following Hadith,

Imam Ja’far Al-Sadiq<sup>-asws</sup> says (See the complete Hadith in Appendix I): And when our<sup>-asws</sup> enemy dies, his Ruh goes to the valley of Barhoot, and gets indulges in its punishments, and gets fed from its Zagqoom trees, and gets quenched for its Hameem. You should seek refuge in Allah<sup>-azwj</sup> from that valley’.<sup>2</sup>

فَقَالَ الْمَأْمُونُ يَا أَبَا الْحَسَنِ فَمَا تَقُولُ فِي الْقَائِلِينَ بِالتَّنَاسُخِ فَقَالَ الرِّضَا ع مَنْ قَالَ بِالتَّنَاسُخِ فَهُوَ كَافِرٌ بِاللَّهِ الْعَظِيمِ مُكَدِّبٌ بِالْحَقِّ وَالنَّارِ

(In a lengthy Hadith) Al-Ma’mun said, “O Abu Al-Hassan (Imam Al-Reza<sup>-asws</sup>), what do you say about those who believe in reincarnation?” Al-Reza<sup>-asws</sup> said, “Whoever believes in reincarnation is an unbeliever in Allah<sup>-azwj</sup>.” He (therefore) denies Heaven and Hell.

<sup>1</sup> This book is claimed to be around for centuries, but has first surfaced (made available to public) in 1977. Neither any of twelve Imami Shia Ahadith books gives reference to it nor there are independent/other Muslim work citing for this book, i.e., <https://www.black-banners.com/forum/viewtopic.php?t=84>

<sup>2</sup> Basaair al Darajaat, section 8, ch. 13, H. 3.

قَالَ الْمَأْمُونُ مَا تَقُولُ فِي الْمُسُوخِ قَالَ الرِّضَا ع أُولَئِكَ قَوْمٌ غَضِبَ اللَّهُ عَلَيْهِمْ فَمَسَخَهُمْ فَعَاشُوا ثَلَاثَةَ أَيَّامٍ ثُمَّ مَاتُوا وَلَمْ يَتَنَاسَلُوا فَمَا يُوجَدُ فِي الدُّنْيَا مِنَ الْقِرَدَةِ وَالْحَنَازِيرِ وَغَيْرِ ذَلِكَ مِمَّا وَقَعَ عَلَيْهِمْ اسْمُ الْمُسُوخِيَّةِ فَهُوَ مِثْلُ مَا لَا يَجِلُّ أَكْلُهَا وَالِانْتِفَاعُ بِهَا

Al-Ma'mun said, "What do you say about the 'المُسُوخ' (Maskh – Metamorphosed) people?" Al-Reza<sup>-asws</sup> said, "These are people upon whom was the Wrath of Allah<sup>-azwj</sup>, so He<sup>-azwj</sup> Metamorphosed (transformed) them, so they lived for (only) three days, then they died without reproducing, so what is found in this world from apes and pigs and other than that, which are named from the metamorphosed are (actually) similar to them and (this is the reason) it is not permissible to eat and make use of their (flesh) (an extract).<sup>3</sup>

Some of the enemies of Ahl Al-Bayt<sup>-asws</sup> were metamorphosed into lizards, e.g., the Hadith below (an extract, the complete Hadith is in Appendix II)

قَالَ وَ قَالَ أَبِي لَيْسَ يَمُوتُ مِنْ بَنِي أُمِّيَّةٍ مَيِّتٌ إِلَّا مُسِيخٌ وَرَغَا قَالَ وَ قَالَ إِنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ لَمَّا نَزَلَ بِهِ الْمَوْتُ مُسِيخٌ وَرَغَا فَدَهَبَ مِنْ بَيْنِ يَدَيْ مَنْ كَانَ عِنْدَهُ وَ كَانَ عِنْدَهُ وَوَلَدُهُ فَلَمَّا أَنْ فَقَدُوهُ عَظُمَ ذَلِكَ عَلَيْهِمْ فَلَمْ يَدْرُوا كَيْفَ يَصْنَعُونَ ثُمَّ اجْتَمَعَ أَمْرُهُمْ عَلَى أَنْ يَأْخُذُوا جِدْعًا فَيَصْنَعُوهُ كَهَيْئَةِ الرَّجُلِ قَالَ فَفَعَلُوا ذَلِكَ وَ الْبَسُوا الْجِدْعَ دِرْعَ حَدِيدٍ ثُمَّ لَفَوْهُ فِي الْأَكْفَانِ فَلَمْ يَطَّلِعْ عَلَيْهِ أَحَدٌ مِنَ النَّاسِ إِلَّا أَنَا وَ وُلْدُهُ.

He<sup>-asws</sup> (Abu Abdullah<sup>-asws</sup>) said: 'And my<sup>-asws</sup> father<sup>-asws</sup> said: 'There is none from the Clan of Umayya who dies, but he gets metamorphosed as a lizard. Abdul Malik Bin Marwaan, when death descended upon him, was metamorphosed into a lizard in front of the children who were in his presence. So when he was lost, that was a great (problem) for them as they did not know what to do. Then they met in a gathering, and decided to take a trunk and make it to look like a man. So they did that and clothed that with a coat of iron armour. Then they wrapped it in the shroud. So no one from the people knew about it except for myself<sup>-asws</sup> and his children'.<sup>4</sup>

Finally, Imam Ja'far Al-Sadiq<sup>-asws</sup> condemn the believers of reincarnation (Hadith cited in the next section) and says: Thus, it obligated upon them (those who believe in reincarnation) that they should not eat anything from the meat because the animals with them, all of them, who (could be human before)? A son of Adam<sup>-as</sup> could have been transformed into the (goat/cow) image, therefore it is not allowed to eat the meat of the ones of (their) proximity (close relative, i.e., their father being reincarnated into an image of a goat)''.<sup>5</sup>

**NB:** The concept of Raj'a is another unique belief closer to the resurrection, when some selected human beings from believers and disbelievers will be resurrected in the human form as they had died prior to the Day of Judgement, see an article on this topic for further details; [https://hubeali.com/articles/Rajja\\_Return\\_to-Life.pdf](https://hubeali.com/articles/Rajja_Return_to-Life.pdf)

<sup>3</sup> H 1, عيون أخبار الرضا عليه السلام، ج 2، ص: 202

<sup>4</sup> Al-Kafi, Vol. 8, H. 14753

<sup>5</sup> Bihar Al-Anwaar – V 4, The book of Tawheed, S 3, Ch 5 H 3

## Introduction:

In the following sections, Ahadith are presented covering the topics of reincarnation, metamorphosed and the resurrection.

## Reincarnation

عيون أخبار الرضا عليه السلام تميم القُرَشِيُّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْأَنْصَارِيِّ عَنِ الْحَسَنِ بْنِ الْجُهْمِ قَالَ: قَالَ الْمَأْمُونُ لِلرِّضَا ع يَا أَبَا الْحَسَنِ مَا تَقُولُ فِي الْقَائِلِينَ بِالتَّنَاسُخِ

Tameem Al Qarshy, from his father, from Ahmad Bin Ali Al Ansary, from Al Hassan Bin Al Jaham who said,

'Al-Mamoun said to Al-Reza<sup>-asws</sup>, 'O Abu Al-Hassan<sup>-asws</sup>! What are you<sup>-asws</sup> saying regarding the speakers (believers) with the reincarnation?'

فَقَالَ الرِّضَا ع مَنْ قَالَ بِالتَّنَاسُخِ فَهُوَ كَافِرٌ بِاللَّهِ الْعَظِيمِ يُكَذِّبُ بِالْجَنَّةِ وَ النَّارِ.

So, Al-Reza<sup>-asws</sup> said: 'One who says (believes) in the reincarnation, he is a *Kafir* with Allah<sup>-azwj</sup> the Magnificent. He belies the Paradise and the Fire'.<sup>6</sup>

عيون أخبار الرضا عليه السلام ابنُ الْمُتَوَكِّلِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ مَعْبُدٍ عَنِ الْحَسَنِ بْنِ خَالِدٍ قَالَ قَالَ أَبُو الْحَسَنِ ع 7 مَنْ قَالَ بِالتَّنَاسُخِ فَهُوَ كَافِرٌ.

Ibn Al Mutawakkal, from Ali, from his father, from Ali Bin Ma'bad, from Al Husayn Bin Khalid who said,

'Abu Al-Hassan<sup>-asws</sup> said: 'One who says (believes) in the reincarnation, he is a *Kafir*'.<sup>8</sup>

## Are they eating goat's meat or that of their Reincarnated father?

الإحتجاج عَنْ هِشَامِ بْنِ الْحَكَمِ أَنَّهُ سَأَلَ الرَّبْدِيَّ أَبَا عَبْدِ اللَّهِ ع فَقَالَ أَخْبِرْنِي عَمَّنْ قَالَ بِتَّنَاسُخِ الْأَرْوَاحِ مِنْ أَيِّ شَيْءٍ قَالُوا ذَلِكَ وَ بِأَيِّ حُجَّةٍ قَامُوا عَلَى مَذَاهِبِهِمْ

From Hisham Bin Al Hakam,

<sup>6</sup> Bihar Al-Anwaar – V 4, The book of Tawheed, S 3, Ch 5 H 1

<sup>7</sup> (2) الظاهر أنه الرضا عليه السلام.

<sup>8</sup> Bihar Al-Anwaar – V 4, The book of Tawheed, S 3, Ch 5 H 2

‘An atheist asked Abu Abdullah<sup>-asws</sup> and he said, ‘Inform me about the ones who say (believe) in the reincarnation of the souls. From which thing are they saying that? And by which argument are they standing upon their doctrines?’

قَالَ إِنَّ أَصْحَابَ النَّاسِخِ قَدْ خَلَقُوا وَرَاءَهُمْ مِنْهَاجَ الدِّينِ وَ زَيَّنُوا لِأَنْفُسِهِمُ الضَّلَالَاتِ وَ أَمَرَجُوا أَنْفُسَهُمْ فِي الشَّهَوَاتِ وَ زَعَمُوا أَنَّ السَّمَاءَ خَاوِيَةٌ مَا فِيهَا شَيْءٌ بِمَّا يُوصَفُ وَ أَنَّ مُدْبِرَ هَذَا الْعَالَمِ فِي صُورَةِ الْمَخْلُوقِينَ بِحُجَّةٍ مِنْ رُؤْيِ أَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ آدَمَ عَلَى صُورَتِهِ وَ أَنَّهُ لَا جَنَّةَ وَ لَا نَارَ وَ لَا بَعْثَ وَ لَا نُشُورَ وَ الْقِيَامَةَ عِنْدَهُمْ خُرُوجَ الرُّوحِ مِنْ قَالِبِهِ وَ وُلُوجُهُ فِي قَالِبٍ آخَرَ

He<sup>-asws</sup> said: ‘The companions of the reincarnation have left behind the manifesto of the Religion, and they adorned for themselves the straying and please themselves in the desires, and they claimed that the sky is empty, there is nothing in it from what is being described, and that the Regulator of this universe is in the image of the creatures, by an argument of the one who reported that Allah<sup>-azwj</sup> Mighty and Majestic Created Adam<sup>-as</sup> upon His<sup>-azwj</sup> Image, and there is neither a Paradise, nor a Fire, nor a Resurrection, nor a Day of Judgment, and the Day of Judgment with them is the exit of the soul from its mould and its insertion into another mould.

إِنْ كَانَ مُحْسِنًا فِي الْقَالِبِ الْأَوَّلِ أُعِيدَ فِي قَالِبٍ أَفْضَلَ مِنْهُ حُسْنًا فِي أَعْلَى دَرَجَةِ الدُّنْيَا وَ إِنْ كَانَ مُسِيئًا أَوْ غَيْرَ عَارِفٍ صَارَ فِي بَعْضِ الدَّوَابِّ الْمُنْتَعِبَةِ فِي الدُّنْيَا أَوْ هَوَامًا مُشَوَّهَةً الْخَلْقَةَ

If it were good in the first mould (body), it would return to be in a mould superior than it, better in a higher level of the world. And if it was evil or unknown, it would come to be in one of the animals as a consequence, in the world, or he would be of a distorted creation.

وَ لَيْسَ عَلَيْهِمْ صَوْمٌ وَ لَا صَلَاةٌ وَ لَا شَيْءٌ مِنَ الْعِبَادَةِ أَكْثَرَ مِنْ مَعْرِفَةٍ مِنْ تَجِبَ عَلَيْهِمْ مَعْرِفَتُهُ وَ كُلُّ شَيْءٍ مِنَ شَهَوَاتِ الدُّنْيَا مُبَاحٌ لَهُمْ مِنْ فُرُوجِ النِّسَاءِ وَ غَيْرِ ذَلِكَ مِنْ نِكَاحِ الْأَخْوَاتِ وَ النَّبَاتِ وَ الْحَالَاتِ وَ ذَوَاتِ الْبُعُولَةِ وَ كَذَلِكَ الْمَيْتَةُ وَ الْحَمْرُ وَ الدَّمُ

And, there is neither Fasting upon them, nor Salat, nor anything from the (acts of) worship, any more that recognition of the one whose recognition is obligated upon them, and everything from the desires of the world are neutral to them, from the private parts of the women, and other such from the marrying the sisters, and the daughters, and the maternal aunts, and the ones with husbands, and similar to that is the dead, and the wine, and the blood.

فَاسْتَفْحَجَ مَقَالَتَهُمْ كُلُّ الْفِرْقِ وَ لَعَنَهُمْ كُلُّ الْأُمَّمِ فَلَمَّا سُئِلُوا الْحُجَّةَ زَاعُوا وَ حَادُوا فَكَذَّبَ مَقَالَتَهُمُ التَّوْرَةُ وَ لَعَنَهُمُ الْفُرْقَانُ وَ زَعَمُوا مَعَ ذَلِكَ أَنَّ إِيَّاهُمْ يَنْتَقِلُ مِنَ قَالِبٍ إِلَى قَالِبٍ وَ أَنَّ الْأَرْوَاحَ الْأَرْزَلِيَّةَ هِيَ الَّتِي كَانَتْ فِي آدَمَ ثُمَّ هَلَمَّ جَزَاءً بَجْرِي إِلَى يَوْمِنَا هَذَا فِي وَاحِدٍ بَعْدَ آخَرَ فَإِذَا كَانَ الْخَالِقُ فِي صُورَةِ الْمَخْلُوقِ فِيمَا يُسْتَدَلُّ عَلَى أَنَّ أَحَدَهُمَا خَالِقُ صَاحِبِهِ

So, every sect considered their beliefs as ugly, and every nation cursed them, and when they were asked of the proof, they evaded and wandered. So, the Torah Belied their beliefs, and the Furqan (Quran’s heart) Cursed them, and they claimed along with that, that their god transmits from a heart to a heart, and that the first souls, these are the one which were in Adam<sup>-as</sup>. Then, so on, they flowed to this day of ours in one after another. So, when the Creator was in an image of the creature, then by what can one point upon that one of the two is the creator of his companion?

وَقَالُوا إِنَّ الْمَلَائِكَةَ مِنْ وَلَدِ آدَمَ كُلُّ مَنْ صَارَ فِي أَعْلَى دَرَجَةٍ مِنْ دِينِهِمْ خَرَجَ مِنْ مَنْزِلَةِ الْإِمْتِحَانِ وَ التَّصْفِيَةِ فَهُوَ مَلَكَ

And they said, ‘The Angels are from the children of Adam<sup>as</sup>. Everyone who comes to be in the top rank from their religion, would come out from the status of the test and the filtering, then he becomes an Angel’.

فَطَوَّرًا تَخَالُفُهُمْ نَصَارَى فِي أَشْيَاءَ وَ طَوَّرًا ذَهْرِيَّةً يُقُولُونَ إِنَّ الْأَشْيَاءَ عَلَى غَيْرِ الْحَقِيقَةِ فَقَدْ كَانَ يَجِبُ عَلَيْهِمْ أَنْ لَا يَأْكُلُوا شَيْئاً مِنَ اللَّحْمَانِ لِأَنَّ الدَّوَابَّ عِنْدَهُمْ كُلُّهَا مِنْ وَلَدِ آدَمَ حُوِّلُوا فِي صُورِهِمْ فَلَا يَجُوزُ أَكْلُ لَحْمِ الْقُرْبَانِ.

For a while the Christians mingled them in (certain) things, and for a while they were saying that the things are upon other than the reality. Thus, it obligated upon them (those who believe in reincarnation) that they should not eat anything from the meat because the animals with them, all of them, who (could be their relative)? A son of Adam<sup>as</sup> could have been transformed into their (goat/cow) image, therefore it is not allowed to eat the meat of the ones of (their) proximity (close relative, i.e., their father being reincarnated into an image of a goat)’<sup>9</sup>.

كش: طاهر بن عيسى، عن جعفر بن محمد، عن الشجاعى، عن الحمادى رفعة إلى أبي عبد الله عليه السلام: سئل عن التناسخ قال: ؟ لمن نسخ الاول .؟

Tahir Bin Isa, from Ja'far Bin Muhammad, from Al Shujaie, from Al Hamady,

‘Raising it to Abu Abdullah<sup>asws</sup> having been asked about the reincarnation, he<sup>asws</sup> said: ‘For whom was the first reincarnation?’<sup>10</sup>.

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْمُتَوَكِّلُ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدِ الصَّرِيحِيِّ قَالَ قَالَ أَبُو الْحُسَيْنِ الرِّضَا ع مَنْ قَالَ بِالتَّنَاسُخِ فَهُوَ كَاذِبٌ ثُمَّ قَالَ ع لَعَنَ اللَّهُ الْغُلَاةَ أَلَا كَانُوا يَهُوداً أَلَا كَانُوا مَجُوساً أَلَا كَانُوا نَصَارَى أَلَا كَانُوا قَدْرِيَّةً أَلَا كَانُوا مُرْجَمَةً أَلَا كَانُوا حُزُورِيَّةً ثُمَّ قَالَ ع لَا تُفَاعِدُوهُمْ وَ لَا تُصَادِفُوهُمْ وَ ابْرَأُوا مِنْهُمْ بَرِئَ اللَّهُ مِنْهُمْ.

Muhammad ibn Musa Al-Mutawakkil, may God be pleased with him, told us, he said: Ali ibn Ibrahim ibn Hashim, on the authority of his father, on the authority of Ali ibn Ma'bad on the authority of Al-Hussein bin Khalid Al-Sirafi, who said:

Abu Al-Hassan Al-Reza<sup>asws</sup> said: Whoever believes in reincarnation/transmigration is an infidel/unbeliever, then he<sup>asws</sup> said, May Allah<sup>azwj</sup> Curse **الْغُلَاةَ** (Al-Ghulat -the extremists), were they not Jews, were they not Magians, were they not Christians, were they not Riya, were they not Murji'a, were they not Haruri, then he<sup>asws</sup> said, "Do not befriend them, and do not make friends with them, and disavow them. Allah<sup>azwj</sup> has Disassociated/ acquitted of them.<sup>11</sup>

<sup>9</sup> Bihar Al-Anwaar – V 4, The book of Tawheed, S 3, Ch 5 H 3

<sup>10</sup> Bihar Al-Anwaar – V 4, The book of Tawheed, S 3, Ch 5 H 4

<sup>11</sup> H 2 عيون أخبار الرضا عليه السلام، ج2، ص: 202

## Metamorphosed

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي عَلِيٍّ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ الْعِجْلِيِّ عَنْ أَحْمَدَ بْنِ يَحْيَى الْمَعْرُوفِ بِكُرْدٍ عَنْ مُحَمَّدِ بْنِ خُدَاهِي عَنْ عَبْدِ اللَّهِ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ هَاشِمٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو الْمُتَعَمِّيِّ عَنْ حَبَابَةَ الْوَالِيَّةِ قَالَتْ رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) فِي شَرْطَةِ الْحَمِيرِ وَمَعَهُ دَرَّةٌ لَهَا سَبَابَتَانِ يَضْرِبُ بِهَا بِيَاعِي الْجِرِّيِّ وَالْمَازْمَاهِي وَالرِّمَارِ وَيَقُولُ لَهُمْ يَا بِيَاعِي مُسُوخٌ بَنِي إِسْرَائِيلَ وَجُنْدُ بَنِي مَرْوَانَ فَقَامَ إِلَيْهِ فَرَاتُ بْنُ أَحْنَفَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَا جُنْدُ بَنِي مَرْوَانَ قَالَ فَقَالَ لَهُ أَقْوَامٌ خَلَقُوا اللَّحْيَ وَ قَتَلُوا الشَّوَارِبَ فَمَسَحُوا

Ali Bin Muhammad, from Abu Ali Muhammad Bin Isnail Bin Musa Bin Ja'far, from Ahmad Bin Al Qasim Al Ijaly, from Ahmad Bin Yahya known as Kurdi, from Muhammad Bin Khudahy, from Abdullah Bin Ayoub, from Abdullah Bin Hashim, from Abdul Kareem Bin Amro Al Khash'amy, from Hababat Al Wailibiya who said,

‘I saw Amir Al-Momineen<sup>-asws</sup> among the elite police and with him was a whip of his<sup>-asws</sup> having two branches to it. He<sup>-asws</sup> was striking with it upon the sellers of the eels, and the moray and the angles (Prohibited fishes), and he<sup>-asws</sup> was saying to them: ‘O sellers of the metamorphosed Children of Israel and the armies of the Clan of Marwan!’ So Furat Bin Akhnaf stood up to him<sup>-asws</sup> and said, ‘O Amir Al-Momineen<sup>-asws</sup>! What is the army of the Clan of Marwan?’ So, he<sup>-asws</sup> said to him: ‘People who (used to) shave off the beards and twiddle the moustaches, so they were metamorphosed’ (an extract).<sup>12</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَمْدَانِيِّ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنِ الْكَلْبِيِّ النَّسَابَةِ قَالَتْ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الْجِرِّيِّ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ مَسَخَ طَائِفَةً مِنْ بَنِي إِسْرَائِيلَ فَمَا أَخَذَ مِنْهُمْ الْبَحْرَ فَهُوَ الْجِرِّيُّ وَالرِّمَارُ وَالْمَازْمَاهِي وَ مَا سِوَى ذَلِكَ وَ مَا أَخَذَ مِنْهُمْ الْبَرَّ فَالْقَرْدَةُ وَ الْخَنَازِيرُ وَ الْوَبْرُ وَ الْوَزْلُ وَ مَا سِوَى ذَلِكَ .

Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Ali Al Hamdany, from Sama'at Bin Mihran, from Al Kalby Al Nasaba who said,

‘I asked Abu Abdullah<sup>-asws</sup> about the catfish, so he<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Metamorphosed a group from the Children of Israel, so whatever of them which the ocean seized, so it is the catfish, and the glyptothorax (mountain catfish), and the sea horse, and what is besides that; and what the land seized from them, so it is the monkeys, and the pigs, and the (short-haired) rabbit, and the lizard, and what is besides that’.<sup>13</sup>

قال: فقلت فقول الله تعالى (ولقد علمتم الذين اعتدوا منكم في السبت فقلنا لهم كونوا قردة خاسئين) قال: ان اولئك مسحوا ثلاثة ايام ثم ماتوا ولم يتناسلوا، وان القردة اليوم مثل اولئك، وكذلك الخنازير وسائر المسوخ، ما وجد منها اليوم من شيء فهو مثله لا يحل ان يؤكل لحمه.

He (the narrator) said, ‘So I said, ‘(What about) The words of Allah<sup>-azwj</sup> the High [2:65] **And you have known those among you who exceeded the limits of the Sabbath, so We Said to them: Become apes, despised?**’ They were metamorphosed for three days, then died, and did not produce offspring, and that the monkeys today are similar to those ones, and such is the case of the pigs and the rest of the metamorphosed ones. Nothing can be found from these. Since they are similar to it, it is not Permissible to eat their flesh’.

<sup>12</sup> Al Kafi V 1 – The Book Of Divine Authority CH 81 H 3

<sup>13</sup> Al Kafi – V 6 – The Book of Hunting Ch 12 H 12



ثم قال "ع": لعن الله الغلاة والمفوضة فانهم صغروا عصيان الله وكفروا به وأشركوا وذلوا وأضلوا قرار من إقامة الفريضة وإداء الحقوق.

Then he<sup>-asws</sup> said: ‘May Allah<sup>-azwj</sup> Curse the exaggerators (*Ghulaat*) and the ‘*Mufawwiza*’ (Believers in delegation of Authority), for they have belittled the disobedience to Allah<sup>-azwj</sup> and have disbelieved in it, and they have associated, and strayed and have strayed others from establishing the Obligations and fulfilment of the rights’ (An extract).<sup>14</sup>

سَهْلُ بْنُ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ تَعَالَى فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ اتَّخِذْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ قَالُوا كَانُوا ثَلَاثَةً أَصْنَافٍ صِنْفٌ اتَّخَمُوا وَآمَرُوا فَتَجَوَّأُوا وَصِنْفٌ اتَّخَمُوا وَآمَرُوا فَتَجَوَّأُوا وَصِنْفٌ لَمْ يَأْمُرُوا وَآمَرُوا فَتَجَوَّأُوا وَصِنْفٌ لَمْ يَأْمُرُوا وَآمَرُوا فَتَجَوَّأُوا فَهَلَكُوا.

Sahl Bin Ziyad, from Amro Bin Usman, from Abdullah Bin Al-Mugheira, from Talha Bin Zayd, who has narrated the following:

Abu Abdullah<sup>-asws</sup> regarding the Statement of the High<sup>-azwj</sup>: “[7:165] **So when they neglected what they had been reminded of, We delivered those who forbade evil**”. He<sup>-asws</sup> said: ‘There were of three types – A type who were with the commands and they commanded others, so they were Rescued; and a type who were with the commands but they did not command others, so they were metamorphosed as particles; and a type who were not with the command and did not command others, so they perished’.<sup>15</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ أَكْلِ الضَّبِّ فَقَالَ إِنَّ الضَّبَّ وَالْفَأْرَةَ وَالْفَرْدَةَ وَالْحَنَازِيرَ مُسَوَّخٌ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said, ‘I asked him<sup>-asws</sup> about eating the lizard. So he<sup>-asws</sup> said: ‘The lizard, and the mouse, and the monkey, and the pigs, are morphed (creatures)’.<sup>16</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْأَشْعَرِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ الْفِيلُ مَسْخٌ كَانَ مَلِكًا زَنَاءً وَالذِّئْبُ مَسْخٌ كَانَ أَعْرَابِيًّا دُيُوتًا وَالْأَرْنَبُ مَسْخٌ كَانَتْ امْرَأَةً تَحُونُ زَوْجَهَا وَلَا تَغْتَسِلُ مِنْ حَيْضِهَا وَالْوَطَاطُ مَسْخٌ كَانَ يَسْرِقُ ثَمُورَ النَّاسِ وَالْفَرْدَةُ وَالْحَنَازِيرُ قَوْمٌ مِنْ بَنِي إِسْرَائِيلَ اعْتَدَوْا فِي السَّبْتِ وَالْمَجْرِيثُ وَالضَّبُّ فِرْقَةٌ مِنْ بَنِي إِسْرَائِيلَ لَمْ يُؤْمِنُوا حِينَ نَزَلَتْ الْمَائِدَةُ عَلَى عِيسَى ابْنِ مَرْيَمَ (عليه السلام) فَتَاهُوا فَوَقَعَتْ فِرْقَةٌ فِي الْبَحْرِ وَفِرْقَةٌ فِي الْبَرِّ وَالْفَأْرَةُ فَهِيَ الْفَوْسِقَةُ وَالْعَقْرَبُ كَانَ تَمَامًا وَالذَّبُّ وَالرُّنْبُورُ كَانَتْ لِحَامًا يَسْرِقُ فِي الْمِيزَانِ .

Muhammad Bin Yaya, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan Al Ashary, from;

Abu Al-Hassan Al-Reza<sup>-asws</sup> said: ‘The elephant is a morphed (creature), it was an adulterous king; and the wolf was morphed, it was a Bedouin pimp; and the rabbit was morphed, it was a woman who betrayed her husband, and did not wash from her menstruations; and the bat was morphed, it was (a thief) stealing dates of the people; and the monkey and the pigs were a people from the Children of Israel, having exceeded in the Sabbath; and the sea bass and the lizard were a sect from the Children of Israel who did not believe when the meal was

<sup>14</sup> Al-Illal Al-Sharaie – V 1 Ch 162 H 1

<sup>15</sup> Al-Kafi, Vol. 8, H. 14599

<sup>16</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 5

descended upon Isa<sup>-as</sup> Bin Maryam<sup>-as</sup>, so they strayed and a sect fell into the sea, and a sect in the land; and the mouse, so it was an immoral woman; and the scorpion was a malicious gossip; and the bear and the wasp were butchers who used to steal (cheat) in the weighing’.<sup>17</sup>

وعنه بهذا الاسناد، عن محمد بن أسلم، عن الحسين بن خالد، قال: سألت أبا الحسن موسى (ع) هل يحل أكل لحم الفيل؟ - فقال: لا، فقلت: ولم؟ - قال: لانه مثله وقد حرم الله لحوم الامساخ ولحوم ما مثل به في صورتها.

And from him, by this chain, from Muhammad Bin Aslam, from Al Husayn Bin Khalid who said,

‘I asked Abu Al-Hassan Musa<sup>-asws</sup>, ‘Is it Permissible to eat the flesh of the elephant?’ So the Imam<sup>-asws</sup> said: ‘No’. So I said, ‘And why not?’ He<sup>-asws</sup> said: ‘Because it is a resemblance (to those who had sinned and were transformed into elephants)<sup>18</sup>, and Allah<sup>-azwj</sup> has Forbidden the flesh of the metamorphosed one and what resembles it in its image’.<sup>19</sup>

## Resurrection:

Allah<sup>-azwj</sup> Says:

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن نُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ، وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يَتُوقَىٰ وَمِنْكُمْ مَّن يَرُدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا ، وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ {22:5}

***O you people! if you are in doubt about the Resurrection, then surely, We Created you from dust, then from a seed, then from a clot, then from a lump of flesh, formed and unformed, in order to Clarify for you, and We Settle in the wombs whatever We so Desire up to a specified term, then We Extract you as babies for you to be reaching your maturity. And from you is one who is Caused to die, and from you is one who is Returned to the worst age, so he does not know anything after having known. And you see the land as barren, then We Send the water upon it, it stirs and swells and sprouts every spending pair [22:5]***

في كتاب الإحتجاج للطبرسي رحمه الله في الإحتجاج أبي عبد الله الصادق عليه السلام: قَالَ السَّائِلُ: أ فَيَبْتَلِشِي الرُّوحَ بَعْدَ خُرُوجِهِ عَن قَالِبِهِ أَمْ هُوَ بَاقٍ؟

In the book Al Ihtijaj of Al Tabarsy –

‘There is an argumentation of Abu Abdullah Al-Sadiq<sup>-asws</sup>. The questioner asked, ‘Does the soul disappear after its exit from its mould (body), or does it remain?’

<sup>17</sup> Al Kafi – V 6 – The Book of Foodstuffs Ch 2 H 14

<sup>18</sup> Those who were punished did not live more than a few days, as per Ahadith.

<sup>19</sup> Al Mahaasin – V 2 Bk 1 H 25

قَالَ: بَلْ هُوَ بَاقِي إِلَىٰ وَفْتٍ يُنْفَخُ فِي الصُّورِ، فَعِنْدَ ذَلِكَ تَبْطُلُ الْأَشْيَاءُ وَ تَفْقَى فَلَا حِسَّ وَ لَا مَحْسُوسَ، ثُمَّ أُعِيدَتِ الْأَشْيَاءُ كَمَا بَدَأَهَا مُدْبِرُهَا، وَ ذَلِكَ أَرْبَعٌ مِائَةً سَنَةً يَسْبُثُ فِيهَا الْخُلُقُ وَ ذَلِكَ بَيْنَ - التَّفَحُّتَيْنِ،

He<sup>-asws</sup> said: ‘But, it remains up to the time of the blowing into the Trumpet. During that, the things would be invalidated and perish, so there would neither be a feeling nor (anything) felt. Then the things would be returned to just as they had begun, by their Mastermind, and that would (occur) over four hundred years, during which the creation would be dormant, and that would be between the two blowing’s of the Trumpet’.

قَالَ: وَ أَنَّى لَهُ بِالْبُعْثِ وَ الْبَدَنُ قَدْ بَلِيَ وَ الْأَعْضَاءُ قَدْ تَفَرَّقَتْ فَعُضْوٌ يَبْلُدُهُ يَأْكُلُهُ سِبَاعُهَا، وَ عُضْوٌ بِأَخْرَى مُزِقُّهُ هَوَامُهَا، وَ عُضْوٌ قَدْ صَارَ تُرَاباً يُبْنَى بِهِ مَعَ الطِّينِ فِي حَائِطٍ؟

He (the narrator) said, ‘And would there be the Resurrection for it, and the body would have decayed, and the body parts would have separated, so a limb could have been in a city being eaten by its predators, and another limb could have been ripped apart by its insects, and a limb could have become dust and (used to) build a wall with it along with the clay?’

قَالَ: إِنَّ الْأَدْيَ أَنْشَأَهُ مِنْ غَيْرِ شَيْءٍ وَ صَوَّرَهُ عَلَىٰ غَيْرِ مِثَالٍ كَانَ سَبَقَ إِلَيْهِ قَادِرٌ أَنْ يُعِيدَهُ كَمَا بَدَأَهُ قَالَ: أَوْضِحْ لِي ذَلِكَ،

He<sup>-asws</sup> said: ‘Surely the One Who Grew it from other than a thing, and Fashioned it upon other than an example having preceded it, is Able upon Returning it to just as it had begun’. He said, ‘Clarify that for me’.

قَالَ: إِنَّ الرُّوحَ مُقِيمَةً فِي مَكَانِهَا رُوحَ الْمُحْسِنِ فِي ضِيَاءٍ وَ فُسْحَةٍ، وَ رُوحَ الْمُسِيءِ فِي ضِيْقٍ وَ ظُلْمَةٍ، وَ الْبَدَنُ يَصِيرُ تُرَاباً كَمَا مِنْهُ خُلُقٌ، وَ مَا تَقْدِفُ بِهِ السِّبَاعُ وَ الْهَوَامُ مِنْ أَجْوَابِهَا، فَمَا أَكَلَتْهُ وَ مَزَقَتْهُ كُلُّ ذَلِكَ فِي التُّرَابِ مَحْفُوظٌ عِنْدَ مَنْ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَ يَعْلَمُ عَدَدَ الْأَشْيَاءِ وَ وَزْنَهَا،

He<sup>-asws</sup> said: ‘The soul would stay in its place – the good-doer soul would be in illumination and expanse, and the wrongdoer soul would be in narrowness and darkness. And the body would become soil just as it had been Created from it, and whatever predators and insects would be thrown with it from its insides (as well). So whatever is eaten and ripped apart, all that would be in the soil, preserved in the Presence of the One<sup>-azwj</sup>, no weight of a particle is far from Him<sup>-azwj</sup> in the darkness of the earth, and He<sup>-azwj</sup> Knows the number of the things and their weights.

وَ إِنَّ تُرَابَ الرُّوحَانِيِّينَ يَمْنَلُهُ الذَّهَبُ فِي التُّرَابِ، فَإِذَا كَانَ حِينُ الْبُعْثِ مَطَرَتِ الْأَرْضُ مَطَرَ النَّشُورِ، فَتَرْتُو الْأَرْضُ ثُمَّ يُمَخَّصُ مَخْضَ السِّبَاعِ فَيَصِيرُ تُرَابُ الْبَشَرِ كَمَصْبِرِ الذَّهَبِ مِنَ التُّرَابِ إِذَا غُسِلَ بِالْمَاءِ، وَ الرُّبْدُ مِنَ اللَّبَنِ إِذَا مَخِضَ،

And the soil has the spirituality at the status of the gold in the soil. So when it would be the Resurrection, it would rain upon the earth, the rain of the growth, and the ground would nourish, then it would squeeze out a froth like the squeezing of the water container. So the soil of the person would become like the gold become from the soil when washed with the water, and the butter from the milk when churned.

فَيَجْتَمِعُ تُرَابُ كُلِّ قَالِبٍ إِلَى قَالِبِهِ فَيَنْتَقِلُ بِإِذْنِ اللَّهِ تَعَالَى الْقَادِرِ إِلَى حَيْثُ الرُّوحِ، فَتَعُوذُ الصُّورُ بِإِذْنِ اللَّهِ الْمُصَوِّرِ كَهَيْئَتِهَا وَ تَلْجُ الرُّوحُ فِيهَا فَإِذَا قَدِ اسْتَوَى لَا يُنْكِرُ مِنْ نَفْسِهِ شَيْئًا.

Thus, the soil of each mould would gather to its (original) mould, and it would be transformed by the Permission of Allah<sup>-azwj</sup> the Exalted, the Powerful, to where the soul used to be. So the image would return by the Permission of Allah<sup>-azwj</sup>, the Fashioner like its (original) body, and the soul would enter into it. So when he is complete, he would not deny anything from himself”.<sup>20</sup>

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه، بإسناده عن جميل بن دراج، عن أبان بن تغلب، قال: قال أبو عبد الله (عليه السلام): «يبعث الله شيعتنا يوم القيامة على ما فيهم من ذنوب و عيوب مبيضة مسفرة وجوههم، مستورة عوراتهم، آمنة روعاتهم، قد سهلت لهم الموارد، و ذهبت عنهم الشدائد، يركبون نوقا من ياقوت

Ibn babuwayh said, ‘It was narrated to us by Muhammad Bin Ali Majaylawiya, by his chain from Jameel Bin Daraj, from Aban Bin Taghlab who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> will Resurrect our<sup>-asws</sup> Shias on the Day of Judgment upon what is regarding them from sins and faults, their faces being white, pale, their nakedness being covered, their fears secured. The return would be eased for them, and the difficulties would be gone from them. They would be riding rides of sapphire.

فلا يزالون يدورون خلال الجنة، عليهم شرك من نور يتلألأ، توضع لهم الموائد، فلا يزالون يطعمون و الناس في الحساب، و هو قول الله عز و جل: إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ لَا يَسْمَعُونَ حَسِيسَهَا وَ هُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ».

So they would not cease to be circling around in the midst of the Paradise, and upon them would be straps of shining light, the meals having been placed for them. So they would not cease to be eating while the people would be in the Reckoning, and these are the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***Surely those for whom the good has preceded from Us, they would be remote from it [21:101] They will not be hearing its slightest sound, and they would be in what their souls desire, for eternity [21:102]***”.<sup>21</sup>

فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ حَدَّثَنِي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَجٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ الْخَلْقَ أَهْطَرَ السَّمَاءِ عَلَى الْأَرْضِ أَرْبَعِينَ صَبَاحًا فَاجْتَمَعَتِ الْأَوْصَالُ وَ نَبَتَتِ اللَّحُومُ.

In the Tafseer of Ali Bin Ibrahim – ‘It is narrated to me from Ibn Abu Umeyr, from Jameel Bin Darraj,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When Allah<sup>-azwj</sup> Intends to Resurrect the creatures, He<sup>-azwj</sup> would Cause the sky to rain upon the earth for forty mornings, so the joints would gather and the flesh would grow’”.<sup>22</sup>

<sup>20</sup> 87 -تفسير نور الثقلين، ج4، ص: 395

<sup>21</sup> تأويل الآيات 1: 16 / 33.

<sup>22</sup> H 15 –تفسير نور الثقلين، ج3، ص: 472

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ حَمَّادِ اللَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ أَبَاهُ قَالَ يَا بُنَيَّ إِنَّكَ إِذَا خَالَفْتَنِي فِي الْعَمَلِ لَمْ تَنْزِلْ مَعِيَ غَدًا فِي الْمَنْزِلِ ثُمَّ قَالَ أَبِي اللَّهُ عَزَّ وَجَلَّ أَنْ يَتَوَلَّى قَوْمٌ قَوْمًا يُخَالِفُونَهُمْ فِي أَعْمَالِهِمْ يَنْزِلُونَ مَعَهُمْ يَوْمَ الْقِيَامَةِ كَلًّا وَرَبِّ الْكَعْبَةِ.

Muhammad Bin Yahya, from Ahmad bin Muhammad, from Al-Hassan Bin Ali, from Hammaad Al-Laham, who has said:

Abu Abdullah<sup>-asws</sup> said that his<sup>-asws</sup> father<sup>-asws</sup> said: 'O my<sup>-asws</sup> son<sup>-asws</sup>! If you<sup>-asws</sup> oppose me<sup>-asws</sup> in the deeds, you<sup>-asws</sup> will not be descending with me<sup>-asws</sup> tomorrow in the Dwelling (Hereafter)'. Then added: 'Allah<sup>-azwj</sup> has Refused to make friendship between those who oppose each other in their deeds when they are resurrected together on the Day of Judgement. No! By the Lord<sup>-azwj</sup> of the Kabah (it will not happen)'.<sup>23</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ جُمُهِورٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَمْرُؤُ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ خَفِظَ مِنْ أَحَادِيثِنَا أَرْبَعِينَ حَدِيثًا بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَالِمًا فَقِيهًا .

Al-Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Abdul Rahma Bin Abu Najran, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'The one who preserves from our<sup>-asws</sup> Ahadeeth, forty Ahadeeth, Allah<sup>-azwj</sup> would Resurrect him on the Day of Judgment as a scholar, an understanding one (فَقِيهًا)'.<sup>24</sup>

<sup>23</sup> Al-Kafi, Vol. 8, H. 14806

<sup>24</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 7

## APPENDIX I

### Where does the 'Ruh' of a Momin and a Kafir go after death?

حدثنا الحسن بن احمد عن سلمة عن الحسين بن علي عن ابن جبلة عن عبد الله بن سنان قال سئلت ابا عبد الله عليه السلام فقال لي حوض ما بين بصري إلى صنعاء اتحب ان تراه قلت نعم جعلت فداك قال فاخذ بيدي واخرجني إلى ظهر المدينة ثم ضرب برجله فنظرت إلى النهر يجري لا يدرك حافته الا الموضع الذي انا فيه قائم فانه شبيه بالجزيرة فكنت انا وهو وقوفا فنظرت إلى نهر يجري جانبه ماء ابيض من الثلج ومن جانبه هذا لبن ابيض من الثلج وفي وسطه خمر احسن من الباقوت فما رايت شيئا احسن من تلك الخمر بين اللبن والماء فقلت له جعلت فداك من اين يخرج هذا ومجره فقال هذه العيون التي ذكرها الله في كتابه اعمار في الجنة عين من ماء وعين من لبن وعين من خمر تجري في هذا النهر ورايت حافته عليهما شجر فيهن حور معلقات برؤوسهن شعر ما رأيت شيئا احسن منهن وبايديهن انية ما رايت انية احسن منها ليس من انية الدنيا فدنا من احداهن فاومى بيده تسقيه فنظرت إليها وقد مالت لتغرف من النهر فمال الشجر معها فاغترفت فمالت الشجرة معها ثم ناولته فشرب ثم ناولها واؤمى إليها فمالت لتغرف فمالت الشجرة معها ثم ناولته فناولني فشربت فما رايت شرابا كان الين منه ولا الذ منه وكان رايجته رايجة المسك فنظرت في الكاس فإذا فيه ثلاثة ألوان من الشراب فقلت له جعلت فداك ما رايت كاليوم قط ولا كنت ارى ان الامر هكذا فقال لي هذا اقل ما اعده الله لشيعتنا ان المؤمن إذا توفى صارت روحه إلى هذا النهر ورغب في رياضه وشرب من شرابه وان عدونا إذا توفى صارت روحه إلى وادي بزهوت فاخذت في عذابه واطعمت من زقومه واسقيت من حميمه فاستعينوا بالله من ذلك الوادي.

It has been narrated to us by Al-Hassan Bin Ahmad, from Salmat, from Al-Husayn Bin Ali, from Ibn Jabalat, from Abdullah Bin Sinan who said:

'Abu Abdullah<sup>-asws</sup> asked: 'The fountain which is between Basra up to Sana'a, would you like to see it?' I said, 'Yes, may I be sacrificed for you<sup>-asws</sup>'. He<sup>-asws</sup> took me by my hand, to the outskirts of Al-Medina. Then he<sup>-asws</sup> struck the ground with his<sup>-asws</sup> foot. I saw a river flowing whose banks could not be distinguished except for the place which I was standing in, for it was like an island. I and him<sup>-asws</sup> were on it. We saw a river on the side of it which was of water whiter than snow, and on the side of that one was a river of milk whiter than snow, and in the midst of it was a river of wine better than sapphire, and I had not seen anything more beautiful than the wine which was between the milk and the water. I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>, from where do these fountains flow from and what are their courses?' He<sup>-asws</sup> said: 'These fountains are the ones Mentioned by Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Book as being rivers in the Paradise, the fountain of water, and fountain of milk, and fountain of wine, flowing in this river. And saw its river banks some trees, in which were Houries with dangling hair. I had not seen anything more beautiful than them, and in their hands were utensils more beautiful than which I had never seen before, and these were not utensils from the world. He<sup>-asws</sup> gestured by his<sup>-asws</sup> hand to someone to quench his<sup>-asws</sup> thirst. I looked at her, and she leaned to scoop the water from the river. The tree leaned with her. She scooped the water and presented it to him<sup>-asws</sup>. He<sup>-asws</sup> drank. He<sup>-asws</sup> gestured with his<sup>-asws</sup> hand to fetch more water. She leaned forward to scoop it and the tree leaned with her. Then she presented it to me. I drank from it. I had not seen a drink softer than it, and its aroma was the aroma of the musk.

I looked in the cup and in it were three kinds of drinks. I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>, I have not seen a day like this at all, and I never thought that a matter like this can happen'. He<sup>-asws</sup> said to me: 'This is only a little of what Allah<sup>-azwj</sup> has Promised for our<sup>-asws</sup> Shiites. When a momin passes away, his Ruh comes to this river, and dwells in its gardens,

and drinks from its drinks, and when our<sup>-asws</sup> enemy dies, his Ruh goes to the valley of *Barhoot*, and gets indulges in its punishments, and gets fed from its *Zaqqoom* trees, and gets quenched for its *Hameem*. You should seek refuge in Allah<sup>-azwj</sup> from that valley’.<sup>25</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ مِنْ وَرَاءِ الْيَمَنِ وَاِدْبَا يُقَالُ لَهُ وَاِدْي بَرَهُوتَ وَ لَا يُجَاوِزُ ذَلِكَ الْوَادِي إِلَّا الْحَيَاتُ السُّودُ وَ الْبُومُ مِنَ الطُّيُورِ فِي ذَلِكَ الْوَادِي يَمْرُ يُقَالُ لَهَا بَلَهُوتُ يُغْدَى وَ يُرَاحُ إِلَيْهَا بِأَزْوَاجِ الْمُشْرِكِينَ يُسْتَقُونَ مِنْ مَاءِ الصَّدِيدِ خَلْفَ ذَلِكَ الْوَادِي قَوْمٌ يُقَالُ لَهُمُ الدَّرِيحُ لَمَّا أَنْ بَعَثَ اللَّهُ تَعَالَى مُحَمَّدًا (صلى الله عليه وآله) صَاحَ عِجْلًا لَهُمْ فِيهِمْ وَ ضَرَبَ بِدَنْبِهِ فَنَادَى فِيهِمْ يَا آلَ الدَّرِيحِ بِصَوْتٍ فَصِيحٍ أَتَى رَجُلًا بِتِهَامَةٍ يَدْعُو إِلَى شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قَالُوا لِأَمْرِ مَا أَنْطَقَ اللَّهُ هَذَا الْعِجْلُ قَالَ فَنَادَى فِيهِمْ ثَانِيَةً

From him, from Ahmad Bin Muhammad, from Abu Yahya Al-Wasity, from one of our companions, who has said:

Abu Abdullah<sup>-asws</sup> has said that; ‘Behind Al-Yemen there is a valley called Barhoot, and there is no permission to be in that valley except for the black (snakes) and the owls from the birds. In that valley is a well called Balhout where the souls of the ‘المُشْرِكِينَ’ Polytheists come to feed and be quenched from the water of pus. Behind that valley are a people called Al-Zareeh. When Allah<sup>-azwj</sup> the High Sent Muhammad<sup>-saww</sup>, one of their cows shouted and struck with its tail. So it called out, ‘O children of Al-Zareeh!’ - in an eloquent voice – ‘There has come a man<sup>-saww</sup> at Tahaamat, calling to the testimony of ‘There is no god except Allah<sup>-azwj</sup>’. They said, ‘What has Made Allah<sup>-azwj</sup> to Make this cow to speak?’ So it called out among them for a second time’.

فَعَزَمُوا عَلَى أَنْ يَبْنُوا سَفِينَةً فَبَنَوْهَا وَ نَزَلَ فِيهَا سَبْعَةٌ مِنْهُمْ وَ حَمَلُوا مِنَ الزَّادِ مَا فَدَفَ اللَّهُ فِي قُلُوبِهِمْ ثُمَّ رَفَعُوا شِرَاعَهَا وَ سَيَّبُوهَا فِي الْبَحْرِ فَمَا زَالَتْ تَسِيرُ بِهِمْ حَتَّى رَمَتْ بِهِمْ بِجِدَّةٍ فَأَتَا النَّبِيَّ (صلى الله عليه وآله) فَقَالَ لَهُمُ النَّبِيُّ (صلى الله عليه وآله) أَنْتُمْ أَهْلُ الدَّرِيحِ نَادَى فِيكُمْ الْعِجْلُ قَالُوا نَعَمْ قَالُوا اغْرَضْ عَلَيْنَا يَا رَسُولَ اللَّهِ الدِّينَ وَ الْكِتَابَ فَعَرَضَ عَلَيْهِمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) الدِّينَ وَ الْكِتَابَ وَ السُّنَنَ وَ الْفَرَائِضَ وَ الشَّرَائِعَ كَمَا جَاءَ مِنْ عِنْدِ اللَّهِ جَلًّا وَ عَزًّا وَ وُلَّى عَلَيْهِمْ رَجُلًا مِنْ بَنِي هَاشِمٍ سَيَّرَهُ مَعَهُمْ فَمَا بَيْنَهُمْ اِخْتِلَافٌ حَتَّى السَّاعَةِ.

So they decided to build a ship. So they built it and seven of them embarked in it, and they carried as much provisions as Allah<sup>-azwj</sup> Struck them in their hearts. Then they raised its sails and floated it in the sea. They did not stop sailing in it until they reached Jeddah. So they came to the Prophet<sup>-saww</sup>. The Prophet<sup>-saww</sup> said to them: ‘You are the people of Al-Zareeh among whom the calf called out?’ They said, ‘Yes. O Rasool Allah<sup>-saww</sup>, present to us the Religion and the Book’. So the Rasool Allah<sup>-saww</sup> presented to them the Religion, and the Book, and the Sunnah, and the Obligation, and the Laws just as it had come from the presence of Allah<sup>-azwj</sup> Majestic and Mighty, and made a guardian over them, a man from the Clan of Hashim<sup>-as</sup> who journeyed with them. So there will be no differences among them until the Hour (Day of Judgement)’.<sup>26</sup>

<sup>25</sup> Basaair al Darajaat, section 8, ch. 13, H. 3.

<sup>26</sup> Al-Kafi, Vol. 8, H. 14823

## APPENDIX II

### Enemies of Ahl Al-Bayt<sup>asws</sup> are metamorphosed at death

عَنْ صَالِحٍ عَنِ الْوَشَاءِ عَنْ كَرَامٍ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْوَزْغِ فَقَالَ رَجْسٌ وَ هُوَ مَسْحُ كُلِّهِ فَإِذَا فَتَلَتْهُ فَاعْتَسِلَ فَقَالَ إِنَّ أَبِي كَانَ قَاعِداً فِي الْحِجْرِ وَ مَعَهُ رَجُلٌ يُحَدِّثُهُ فَإِذَا هُوَ بِوَزْغٍ يُؤَلُّوهُ بِلِسَانِهِ فَقَالَ أَبِي لِلرَّجُلِ أَ تَدْرِي مَا يَقُولُ هَذَا الْوَزْغُ قَالَ لَا عَلِمَ لِي بِمَا يَقُولُ قَالَ فَإِنَّهُ يَقُولُ وَ اللَّهُ لَئِنْ ذَكَرْتُمْ عُثْمَانَ بِسُبَّتَيْمِهِ لَأَسْتَيْمَنَّ عَلَيْهَا حَتَّى يَقُومَ مِنْ هَاهُنَا

From him, from Salih, from Al-Washa', from Karraam, from Abdullah Bin Talha who said:

I asked Abu Abdullah<sup>asws</sup> about the lizard, so he<sup>asws</sup> said: ‘Filthy, and it is a metamorphosed (creature), all of them. So if you were to kill it, wash yourself (Ghusl)’. My<sup>asws</sup> father was seated in Al-Hijr, and with him<sup>asws</sup> was a man to whom he<sup>asws</sup> was narrating. So a lizard started ululating with its tongue. So my<sup>asws</sup> father said to the man: ‘Do you know what this lizard is saying?’ He said, ‘I have no knowledge of what it is saying’. He<sup>asws</sup> said: ‘It is saying that if you mention Usman by insults, I will insult Ali<sup>asws</sup> until he goes from there’.

قَالَ وَ قَالَ أَبِي لَيْسَ يَمُوتُ مِنْ بَنِي أُمَيَّةٍ مَيِّتٌ إِلَّا مُسِخٌ وَرَغَاً قَالَ وَ قَالَ إِنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ لَمَّا نَزَلَ بِهِ الْمَوْتُ مُسِخٌ وَرَغَاً فَذَهَبَ مِنْ بَيْنِ يَدَيْ مَنْ كَانَ عِنْدَهُ وَ كَانَ عِنْدَهُ وَوَلَدُهُ فَلَمَّا أَنْ فَقَدُوهُ عَظُمَ ذَلِكَ عَلَيْهِمْ فَلَمْ يَدْرُوا كَيْفَ يَصْنَعُونَ ثُمَّ اجْتَمَعَ أَمْرُهُمْ عَلَى أَنْ يَأْخُذُوا جَدْعاً فَيَصْنَعُوهُ كَهَيْئَةِ الرَّجُلِ قَالَ فَفَعَلُوا ذَلِكَ وَ أَلْبَسُوا الْجَدْعَ دِرْعَ حَدِيدٍ ثُمَّ لَفُّوهُ فِي الْأَكْفَانِ فَلَمْ يَطَّلِعْ عَلَيْهِ أَحَدٌ مِنَ النَّاسِ إِلَّا أَنَا وَ وُلْدُهُ.

He<sup>asws</sup> said: ‘And my<sup>asws</sup> father<sup>asws</sup> said: ‘There is none from the Clan of Umayya who dies, but he gets metamorphosed as a lizard. Abdul Malik Bin Marwaan, when death descended upon him, was metamorphosed into a lizard in front of the children who were in his presence. So when he was lost, that was a great (problem) for them as they did not know what to do. Then they met in a gathering, and decided to take a trunk and make it to look like a man. So they did that and clothed that with a coat of iron armour. Then they wrapped it in the shroud. So no one from the people knew about it except for myself<sup>asws</sup> and his children’.<sup>27</sup>

<sup>27</sup> Al-Kafi, Vol. 8, H. 14753