



The Prophets

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Translator's Word

This is my humble translation for the book of Abdul-Sâhib Al-'âmeli. Of course, and because of the high flexibility of Arabic and it's numerous words and divisions, my translation won't exactly be in the same line of the book, but I tried my best to give the overall meaning as much as and as clearer as possible.

This book is considered a valuable item in any Shiite library, and I would like to notice out that there is another book and considered older than this one which was written by a scholar and a holy faithful man called "Al-Sayed Al-Jazâ'iri" but I really did not get to know this book very well, but in this translation of the book of Abdul-Sâhib you will find some reference for the book of Al-Sayed Al-Jazâiri.

I faced many troubles analysing and trying to understand the complex philosophical terms in order to proceed with my translation but I couldn't be lucky all the time, so whenever I couldn't continue translating I've put a notice of that between square brackets [..].

Maybe it is important to show some of the characteristics of the creed of Shiite in order to understand some parts of the book, of course if you are an Arabic learner and could read, then reading this book by its Arabic contents would be far more beneficial to you to understand what is going on.

For Shiite people, they believe that every prophet or a messenger from God, since the time of Adam until the last messenger which is Muhammad, every one of them got a viceroy or a saint that would take care of things after the death of the prophet or the messenger himself. For example, there is Asaph the son of Berechiah who was a viceroy for king Solomon, and there is Joshua the viceroy of Moses and lot others, and so do the prophet Muhammad got a viceroy, which is his cousin and the husband of his daughter, 'Ali ben Abi Tâlib, and after 'Ali ben Abi Tâlib comes his children and his descendants.

For sunnite muslims, they do not believe in such thing, but believe that the prophet ordered things to be organized in a committee after his death, and such thing is denied by Shiite believers. It is important to note out that Shiite and Sunnite are creeds and not bound to some borders and to some countries as some others think.

Lot of people think that a Shiite would mean Iranian person which is something not true at all, but people got this impression because supposedly that the modern islamic government in Iran is a Shiite government, although it has different aspects than other sub-Shiite creeds, and the speech about this will take long time and maybe it needs a book for its own sake. Here are some of the abbreviations and notifications first that I used in my translation:

PUH: Peace Upon Him (Her)

PUT: Peace Upon Them

from (name1) from (name2) ...etc: This is called the chain of the speech or saying and points out the names of people that carried the tidings or news.

Introduction

In the name of God, the Beneficent, the Merciful And prays on the most righteous of His creation, Muhammad and his Household and his mates the honourable and guided (It is) About what concerns a bunch of prophets, and viceroys, in some of their own matters (Know) that our believe in prophets, and their viceroys and the Angels (PUT), they are infallible and purified from any impurities and they don't guilt either a big one or a small one, and never refuse the commandments of God and do whatever they are commanded with, and whoever refuse the idea of their infallibility in any situation then he did miss them.

And our believe in them is that they are described with completeness of wisdom and honour and patience and bravery and so on and never described with less aspects in any of their matters.

Then, the prophets and viceroys and the purified Imams and the like before them (PUT), it is doubtless that their times are busy with God and their hearts are full of Him and their minds are connected to the heavens world and always watching for God, for he said (The prophet PUH): worship God as you see Him, so if you don't see Him, He sees you. So, they are always watching, attending toward Him, the Exalted, with their total.

Whatever is apparent in their prays (psalms) and their speeches and their books and the other of their sayings about falling in sin it is just to behave humbly for God and it includes the maximum thankfulness for Him, the Exalted. It is mentioned about our prophet (PUH) that he used to exhaust himself in worshipping, so one of his wives asked him: didn't God forgive you for whatever was made and whatever will be from your sins? So he said to her: Yes, but shouldn't I be a thankful slave? Until The Holy called him by His call "Ta. Ha. We have not revealed unto thee (Muhammad) this Qur'an that thou shouldst be distressed"(Ta Ha:1-2) meaning not to exhaust yourself and spend the maximum of your power in worshipping.

In it also there is a teaching for people and directing them towards Him, the Exalted, and to take people away from pride and preventing the worshipping and praying, and to be humble for Him, the Exalted. How shall we consider whatever comes from them (the prophets PUT) from deeds and sayings what is apparent to be a sin that is indeed a sin towards God, the Exalted? God forbid! And they are more honourable and faithful than that level to be blamed for a sin.

Aren't they the commanders by God over the creatures and His loyals for His laws and His religion and the callers to obey Him, and God put them for this purpose, so they are the tongue of God that speaks to His slaves and Its translator to His creation. So, how come they do a sin and how come they become like normal people and not distinctive from them, and they are the ones who take care of His commandments to His creation, and is it rightful by logic for them to be loyals for God over His creation and someone would say to them "Enjoin ye righteousness upon mankind while ye yourselves forget"(Al-Baqarah: 44) Are they mentioned with sin?

It is the reason to let people go away from them. Doesn't the sinner get thrown by stones if he tried to forbid people of the sins he did himself, or

gets his head in the sand and told to him: discipline yourself and your people before you try to discipline others? So, how come they can be loyal to God and they are polluted with sins and people should have gone away from them and deny their deeds?

Don't people understand the claim of sins to the saints of God (apostles of God, faithful people), don't they stop? Was God unable to Make infallible people and distinctive from others to take care of His laws? No, and God forbid! But He did not Send any messenger and Made a viceroy after him except he was purified and infallible and without any sins and mistakes or impurity.

So, how do we consider anything done by them as a guilt and it is a sin and that their humiliating for themselves for God and sanctifying Him is because that they are like all creatures and their Lord did not Make them special or Care much about them. Look with your heart to some of the slaves in this life whenever they refuse the commands of their masters and their masters heard about that, won't they be blamed by people and deserved for punishment as they think. So what do you think of the Lord of lords and the King of kings that nothing can be hidden from Him from his kingdom on earth or in heavens, and for this he pointed out (PUH) [maybe "Ali ben Abi Tâlib is meant here] : the good deeds of the faithful are the sins of the close relative (?).

Some said: it might be said that doing something undesirable and leaving the desirable deed and do some of the allowed things might look like in the eyes of the infallible persons like prophets and saints (viceroys) that they are sins so they sanctify God (asking for forgiveness) and if they did it again they become more sad for it and have great sadness in their holy souls. Look with the eye of your heart to the psalms (prays) of the Prince of Believers (PUH) and the psalms (prays) of Al-Imam Al-Sajjâd Zain Al-'âbideen[i.e.

"Ali ben Al-Husain ben "Ali ben Abi Tâlib PUH] in Al-Saheefah Al-Sajjâdiyâh [it is a name of a book that contains prays and psalms of the Imam] and his psalm that mentioned by Abi Hamzah Al-omâly and to his boredom in his prays and the hard sadness over him and the great sorrow of him for what he did beside his Lord and others than him from his fathers and children and how great is their humiliation and their perishableness in the Self of God for they had the deep view into His might and His power and pride and they know very well how great He is and how gracious He is. So, for this, most of their deeds in their worshipping and prayers were for someone that was sure of the torture and punishment. As if he committed every crime and done the great sins.

From this concept was the mistake of our father Adam (PUH) where the fobid of eating from the tree inside paradise was only for honourable purposes and not a strict forbid as for a sin. As it is mentioned and approved in books made for this subject (the infallibility of prophets) by "Alam Al-Huda Al-Sayid Al-Mortadhâ and others, check out. And God forbid that prophets and the messengers and the saints (viceroys) and the Arch-Angels may commit any sin and they are the ones that were assigned by God to take care of His religion and the callers and the ones that take care of His slaves and His rulers over His creations.

Then if we did accept that they do sins and guilt so then we don't mind them to do the great sins for which punishments must be applied without any difference. So who will do the punishment of them? Only the one that takes care of religion would do the punishment, so would he do it over himself? Or someone else would do it over him by an order from him? (Answer me may God have mercy upon you, isn't that one who claims this shy of God for this?). Or maybe the one who claims this have some sickness in his soul to let other wear this dress [meaning infallibility] and let others take their places instead (places of prophets), Those who do wrong will come to know by what a (great) reverse they will be overturned! And your Lord is not in the least unjust for the slaves.

Then do not forget that all the prophets and saints (viceroys) had been oppressed and hurt and no one answered their calls except few from their nations (Few of My bondmen are thankful) (Saba': 13)

Then what does it mean God's saying "Lo! We verily do help Our messengers, and those who believe, in the life of the world and on the day when the witnesses arise"(Al-Mu'min, Ghâfir: 51)? Al-Imâm Al-Sâdiq (PUH) was asked about the meaning of this holy phrase and he answered: this is, and I swear by God, in the day of coming back, didn't you know that lot of the prophets of God did not get a victory in life and the viceroys after them got killed and never helped in life, but they will gain victory in the day of coming back before the doomsday. And the witnesses are the Imâms (PUT).

The tidings coming from the Holy Household for this subject are a lot and in brief it points out that the return of the prophets to the life after death and before the doomsday is something essential and no way out of it to get revenge from their enemies that wronged them and hurt them and fought them and didn't believe in them and set wars against them and took their rights from them: but when that is going to happen?

It would be at the day when the witnesses arise and they are the purified Imâms from the Household of Muhammad (PUH) and that is when the "awaited" appears, the ruler of the current time that we are in and he is the Imâm that his name is the same as the messenger of God (PUH) and his surname is the same as well and he is the son of Al-Hasan ben "Ali ben Muhammad ben "Ali ben Musa ben Ja'far ben Muhammad ben "Ali ben Al-Husain ben "Ali ben Abi Tâlib (PUT) (the one born in year 256 Hejira) in Sâmarra" in Iraq.

Al-Sayid Al-Jazâ'iri said in his tales:

The meaning of the messengers in the holy phrase "Lo! We verily do help Our messengers" is the prophets. The apparent from this Holy Speech and whatever comes in its meaning is a sign that all the prophets will come back to life in the small doomsday and God will give them victory by power and Angels over their enemies and the enemies of the Household of Muhammad (PUH), and God will give life again to their nations that hurt them and the bad ones from Umayyads [Bani Umayya or the Children of Umayya, who had a kingdom in Syria and the surroundings, they were usually marked with aggressive nature and even killed the grandson of the

prophet, but still some people deny this although it is a well known fact in history!] and whoever accepted their deeds from their children and others.

Also God will give life to whoever had a pure faith from the nations to let them win the rewards of victory and fights and live in the kingdom of Muhammad's Household (PUH). [here comes a holy phrase but I couldn't locate it in Quran, maybe the writer didn't memorize it so well!]

Then all the prophets since Adam (PUH) until their end and the master of messengers Muhammad the Chosen (PUH), and they count for one hundred thousands and twenty four thousands prophets and one hundred and twenty four thousands viceroys, for every prophet has a viceroy and their masters are five upon which life went around and they are the owners of laws and whoever came with repeated laws they were copied from the previous and they are Noah, Abraham, Moses, Jesus and Muhammad and they are the "prophets of constancy", may peace be upon them all.

This is what was pointed out by tidings and what was said by our scholars and as said by Al-Sayed Al-Jazâ'iri and whatever points the opposite of that it would be carried by self trial for interpretation. About the messengers, as mentioned by the prophet (PUH) and the sure paths that they were (three hundreds and thirteen) messengers..etc and it is probable also that the books are one hundred and four books, and twenty one books were revealed on Adam (PUH).

It is mentioned also that it was revealed on Seth the gift of God (PUH), by God, fifty books and on Enoch (PUH) thirty books, and on Abraham twenty books, and Revealed (God) Torah, Bible, Psalms and Quran and this speech been repeated many times so no doubt about its contents. And they were called the "ones of constancy", and they are the five masters but because they were sent to the east and west and to people and Djinnns and this meaning is mentioned in lot of tidings and mentioned by lot of Muslims scholars, by Ibn "Abbâs and Qotâdah.

And they say that they were called "ones of constancy" because they were the first to believe in God in the world of atoms and believed in every prophet that would come before or after them and decided to have patience inspite of calling them liars and being hurt. And said also that they were called like that because they were ones of laws and regulations so that every prophet that came after Noah (PUH) was on his (Noah's) laws and path and a follower to his books until the time of Abraham (PUH) and then until the time of Moses the son of Amram (PUH) then until the time of Jesus the son of Mary (PUH) and then until the time of Muhammad (PUH).

Then the difference between the messenger and the prophet is that the messenger is the one that gets inspiration from God the Exalted by a message or a book or allowances and non-allowances and so on, and so he is a messenger from God to the ones who are sent to from His slaves and creation. The messenger could be non-human but it may be an Angel like Gabriel and Azrael and others (PUT). Or it may be a bird like the hoopoe of Solomon the son of David (PUH) and so on either from God or from the creature as it appears.

And the prophet is the one that God inspires and Guides him and whatever God wants from him flows in his heart without any doubt or

imagination and he listens to the sound of Angels in his dreams but he can't see them, and the messenger also can dream about Angels and listens to them and also see them as we see each other. But the viceroy that is appointed from God to take care of matters after the messenger can hear the Angels but can't see them. It is mentioned in Al-Saheeh [seems a book name] from Al-Ahwal said: I heard Zorârah ben A'yon asking Abâ Ja'far Al-Bâqir (PUH) so he said to him: tell me about the messenger and the prophet and the speaker.

So he said in his answer: the messenger is the one that Gabriel (PUH) come to him so he can talk to him and see, and the prophet is the one that see in his dreams as it was for Abraham (PUH) and as the prophet of God (Muhammad PUH) did see the reasons of prophecy before getting inspired until Gabriel (PUH) did come to him from God with the message and when Muhammad (PUH) got the prophecy and the message from God, Gabriel (PUH) used to come to him and talk to him about it, and the speaker is the one that speaks and listens but do not see in his dreams nor in his awakensness.

What is understood from the trusted speeches that one person can have the prophecy and the message and the imamship [imam = viceroy] like our prophet Muhammad (PUH) and Abraham (PUH) and others than them, and Abraham was a prophet and not a viceroy until God said to him "Lo! I have appointed thee a leader for mankind. (Abraham) said: And of my offspring (will there be leaders) ?

He said: My covenant includeth not wrong-doers" (Al-Baqarah: 124) and it is that who ever is wrong and worshipping idols will not get the covenant of God so won't be a leader (imam) taking care of matters and a viceroy for the messenger for his nation and whoever the messenger was sent to, and so he won't be appointed by God for this purpose to save the religion and the laws after the messenger is lost, so he won't be good for imamship (caliphate) after him (the messenger) and doing the things after him except these who are purified from a pure descendants.

Because imamship is the general leadership over all the creations from human beings and Djinnns and it is not to be except from God, the Exalted, and by His commandments, and He supported the imam with miracles and virtues and he must be the most intellegent among people and the most brave and the most faithful one and the most eloquent the knows the most about everything and about everything that the creation needs from living purposes and have the knowledge of every tongue and language and can speak it better than its natives even. There are other stuff concerning the imamship that the human brain can't take nor bear but only the special of them, so imamship is better than prophecy and more honourable and higher with no doubt.

Then our book that is between your hands, is to obtain some of the conditions of prophets and messengers that were mentioned in Quran by names or by some of their characteristics, and Quran may point to someone by his character only and the Muhammedan laws (tales) mention him by name and person. We may mention a lot of them that Quran did not mention but the tales come to mention them where Quran did not mention of

prophets except few of them that do not exceed forty almost. Then the dependance in obtaining their conditions was on the Muhammedan tales that were reached by the trusted persons who interpreted it and by the tidings from the Household of Muhammad (PUT) that were taken from the trusted books and persons, with a notification of what was taken from the Torah and the Bible.

Lot of people wrote about this subject but it is a great sorrow that I did not see any of such writings that would satisfy, but it was the opposite. Lot of them mixed things together and lost the truth and deformed the beauty of such thing and so made others be away from catching some of its seas. And no one of its subjects' matters would be without a collection of the thin and the fat and edited with weird stuff and picked from it several straws or written with ill hand, so it looks with an ill eye and ill heart inclined away from the path of truth.

So there were no subject that keeps up its own matters or collects its own requirements. But this one between your hands (and thanks be to God, for Him be the pretty praises) we were lucky to get it organized and check all of its contents to its certain limits except few which, for necessity, had to be planted other than its position, and God is the Guider to the path of truth.

Introduction of The Second Edition

I did not expect when I started to write my book (The prophet, their lives and tales) that it would be so famous and hands will try to get it from the press before it becomes available in the markets, although I did not come up with a miracle. But all what I was able to do is to show a complete summary for the lives of some of the prophets and their tales which was written with lot of mistakes sometimes and fabricated in other times, so my style was easy and simplified to be fit for all levels, and that had the good effects over the readers and this is what I thanked God for,

and after a while all the copies were sold out from markets although it was printed in the offset without a previous permission and we had a tale with them, and inspite all of that we got lot of requests to re-print it with some fixes and corrections, so we answered the call of “Al-Tawjeeh Al-Islami” press, for they publish the islamic book away from the benefits. May God help these who run it.

Then I ordered our son, the scholar, Mr. Muhammad ‘Ali Al-Hasani to notice out some chapters and check and correct whatever mistakes did occur by coincidence in the first edition to let out this new edition in a satisfactory and proper way compared to the researches of this book, and that it gets the satisfaction from the readers and the Prevention is for God’s only.

I won’t exaggerate when I say that when I started writing I’ve feared the situation, because the search is in the lives of prophets died thousands of years ago, and in their lives that was full of action and humanity and dignity and nobility, and to mention the mysteries of these long times of their movements and their lives and spreading out the religion that was assigned to them by God, and for which God did send them and made them prophets and messengers,

but this fear did fade away when I started and began although it did take lot of my time in looking at the numerous resources and investigating that needs a time not be considered easy and checking in some stories and tales that opposes each other sometimes in the life of each prophet, not as the books I made before and after this book whatever was printed of them and whatever still written, until God helped me with success so it came out with this relatively good picture to the existence, and thanks to God firstly and lastly, asking Him to Accept it from me with a good acceptance and Give me from His grace, and Make the believers that avoid the stumbles benefit from it, and God is the Helper.

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About Some Conditions of The Father of Human Beings “Adam” (PUH) and The Beginning of This Creation

Said God in his Holy Book: And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee ? He said: Surely I know that which ye know not.

Since “Viceroy” by language and tradition points out to what takes the place of what was before in time, then there must have been another Responsible agent before him (Adam), and that is pointed out by the opposition of the Angels, and this opposition is not done except by them for they bear the knowledge of the ex-mischiefers because they said “Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee?”

and it was pointed out by news, tidings and traces that the existence of pre-Adam creatures did take place and they are the Djinnns and others and earth was full of them. And also pointed out of the existence of lions, beasts and all of the other animals, and also the existence of rulers and vicegerents for God, command by His commandment and prohibit by His prohibition, so they were ordering for Goodness and prohibiting the Mischiefs, but the Djinn got wicked and rebelled, and they refused the commandments of God and changed lot of His orders and laws.

From ‘Ali ben Ibrâhim from Albâqir (PUH) from the Prince of Believers, ‘Ali ben Abi Tâlib (PUH) that he said: When God wanted to create a creation by His hand and that was after Djinn and Nesnas spent seven thousands years on earth, He removed the layers of heavens and Said to the Angels: Look to the inhabitants of earth from my creation of Djinn and Nesnas, and when they saw what was done by them (Djinn and Nesnas) of mischiefs and evils,

that grew hard upon them (Angels), and said: our Lord you are the Almighty, and this is Your weak worthless creation, live by Your grace and refuse to take your orders and You don’t take a revenge of them? And when He heard that from the Angels He said “Lo! I am about to place a viceroy in the earth” and he will be a ruler on earth. The Angels said: Are You going to place someone that will make mischiefs and evils as the Djinn did? May you make the viceroy one of us,

and we don’t refuse Your commandments and “we hymn Thy praise and sanctify Thee”, so the God said: I know what you know not, I want to make a creation by my Hand and make out of his descendants prophets and faithful slaves of mine and guiders. I will make them rulers on my creations in my earth and purify my earth from the Nesnas and move the rebellious Djinnns those who refused my commandments away from my creation and make them live in the air and shattered across the lands and make a veil between Djinnns and my creation.

Angels then said: Our Lord You command and prohibit, praise to You, no other god than You, and You have the knowledge of everything. Then they got farthest (Angels) from the Holy Throne a distant of five hundreds

years of travelling. Until the Imam ('Ali ben Abi Tâlib PUH) said in a long speech:

then God held the clay of Adam (PUH) and worked on it the four natures of air, mucus, bitterness, and blood. And connected with the air the love of women, length of hope and caution. And connected with the mucus the love of food, drinks, goodness, gentleness and easiness. And connected with bitterness the anger, stupidity, evil, pride, and haste. And connected with the blood the love of women, pleasure, and doing sins.

And the summary of some of the tidings is that God created Angels from light, and created Djinn from fire, and created Adam from clay, then He ran the light, the fire, the air and water, so with light he saw and understood and by fire he ate and drank, and if it wasn't the fire in the stomache (the heat of the stomache) food won't be cooked (digested), and if it wasn't the air in the body of people to flame the fire, fire wouldn't be existed, and if it wasn't the water existence to cool it down and extinguish it, the stomache would have been burnt and the body would be burnt in return.

And it has been said that it was meant by the black wind of stomache -or soul- that it might be the stomache's movements with breathing that leads to the foundation of cells with the heat of the core (?)

And the most probable that Adam (PUH) was created from all types of clays and if he was created with one type only people wouldn't know each other and all would be with one shape, but instead he was created from the easiness of the earth and its sadness, bitterness, sweetness, and saltiness, and from all its shapes and colors, from its whiteness, redness, yellowness, blackness and (blondeness)..etc and that's why you see human beings differ in their colors and types.

From the Prince of Muslim (PUH) that God sent Gabriel and ordered him to bring from the skin of earth (Arabic: Adeem) four clays: white, red, yellowish and black and that would be from its (earth) easiness and sadness. Then He ordered him (Gabriel) to bring four types of waters: sweet, saline, bitter, and stinking. Then He ordered him (Gabriel) to pour all the waters in the clay so He made the sweet in his throat, the saline in his eyes, the bitter in his ears and the stinking in his nose.

And in "Tawheed Al-Mofadhhal ben Omar" (??) from Al-Sâdiq (PUH): The sweet water was placed in the throat to make him (Adam or the human) able to eat and taste the food, and the saline water was placed in the eyes to protect the flesh of the eyes since the flesh will remain when salt or saline water is placed on it. And for the bitter water in the ears it is to protect the brain from the attacks of insects and organisms since they die when they reach the bitter water in the ear.

Maybe they can get pass over the bitter water and reach the brain for their power and the small quantity of bitter water in the ears and that might be because of the weak body for it might be a sick man, old man, or a child. And they brought many cases, tidings and witnesses for the truthfulness of such analysis and some of those cases were during the time of Plato and other perfect doctors that found an animal (organism) that grew up in the brain and didn't find any other way than the ears to let it reach there.

(Subjects from different sources with agreement in contents)

Adam was named as Adam because he was created from the skin of the earth (Arabic: Adeem) and from Al-Sadooq: that the fourth ground (or earth) was called Adeem and from it Adam was created and that's why he was called Adam, and the mother of human beings Eve (Arabic: Hawâ') was called like this because she was made from the living (Arabic: living = Hay) and that is Adam (PUH). And from Al-Sâdiq (PUH): that God created Adam from clay and created Eve from Adam, and so the work of men is on land (earth, ground) and the work of women is in men. It was told that when Adam was created and God placed the soul in his body He made him stand between His hands then Adam sneezed and praised the God by saying: Praise be to the God.

then God said: O Adam, you praised me, and I swear by my Highness, if it was but to make two slaves at the end of time, I wouldn't have created you. Then Adam said: O Lord, by their endearment and their values to You, what are their names? So God said: O Adam, look to the Throne. So Adam took a look and found two lines made of light. The first line was: No God but Allah, Muhammad the prophet of mercy and 'Ali is the key of paradise. The second line was: I decided to bear mercy for these who be victorious to them and follow their path, and torture these who oppose them.

The trustworthy 'Ali ben Ibrâhim had told from Abi Jafar Al-Bâqir (PUH) in telling the meaning of God's saying "And verily We made a covenant of old with Adam, but he forgot, and We found no constancy in him" (Taha:115) he said: God made a covenant with him in Muhammad and the Imam's after him (PUT), but he left that out and he never thought they were (Muhammad and the Imam's PUT) in such high place and value, and the "Them of Constancy" (meaning: Noah, Abraham, Moses, Jesus, and Muhammad) are called like that because God made a covenant with them in Muhammad and the viceroys after him and in Al-Qâ'im (PUT) and gathered their constancies in admitting their (Muhammad and his viceroys PUT) rights and virtues. And from Abi 'Abdullah Al-Sâdiq (PUH) that he said: the sons of Adam (PUH) gathered in a house and had an argument about who's better, Adam or the close Angels.

Some of them said that our father Adam is better and others said the close Angels are, and few others said the carriers of the Throne. While they were like that, "Gift of God" Seth (Also: Sheth PUH) entered and they told him the story, so he got back to his father Adam (PUH) and told him the story of the fighting men and they asked him (asked Seth) but he didn't have an answer for this, then said Adam: O son, I've stood between the hands of God may praise be to him, then I looked into a line on the door of the Throne that was written on it: By the name of Allah, the Beneficent, the Merciful. Muhammad and the descendants of Muhammad are the best of what Allah started.

From Al-'Ayyashi from Amr ben Abi Miqdâm from his father that he said: I asked Aba Jafar Al-Bâqir (PUH) from what thing did God made Eve (PUH)? he said (Al-Bâqir PUH): and what thing do they say about this

creation? I said: they say from one of Adam's (PUH) ribs, then he said (PUH): they lied.

Is God unable to create her except out of Adam's rib? Then I said: O may I be a ransom to you son of the prophet of God, of what thing did God create her? He said (PUH): my father told me from his fathers that the prophet of God (PUH) said: God, may praise be to Him, held a clay and mixed it with his right hand, and both of His hands are right, so He created out of it Adam and part of it was left untouched so He created Eve out of it (Al-Sayed Ne'mato-Allah Al-Jaza'eri said: this Hadith or speech is trustworthy and believed in among our comrades and partners.

Meaning what had been told by Al-'Ayyashi..etc) and this speech has what supports it and there is no doubt among us about its contents and anything oppose it would oppose the rules and laws of what God made what we are in now, and so the claim of creating Eve out of his (Adam) rib is something strange and weird instead of creating her out of the remaining of his (Adam) clay as it was told by them (meaning them the Holy family of Muhammad PUT) many times.

About the story of creating Eve out of the rib, and that is the little left rib, is carried by explaining according to the pictorial match for these who believe it and there are other taken paths and God only knows. And it is probable that God created Adam and Eve without a mother and father and created Jesus (PUH) without a father to let know that He is able to create anything anyhow, and His laws in nature used to be creating any creation out of a father and a mother except these mentioned before.

And it is told that the Angels (PUT) when they felt about their mistake and got sorrowful for their arguing with God about the creation of Adam (PUH) and saying "Wilt thou place therein one who will do harm therein and will shed blood" and they knew that they made a mistake and regretted and got to the Throne praising and asking for pardon for what they did, and this was a reason to put up a house in the fourth heaven at the edge of the Throne and was called Ad-Dhirâh,

then after that He put up a house in the earth's sky and Called it Al-Bayt Al-Ma'moor (The Great House) at the edge of Ad-Dhirâh, and Put up on earth Al-Bayt Al-'Ateeq (The Old House, or Holy House) at the edge of Al-Bayt Al-Ma'moor. Then after He ordered his slave Adam (PUH) to go around it and so he did, so He had mercy upon him and that spread out among his sons until the doomsday. And it was told that Adam (PUH) visited the Holy House for a thousand times on his feet, for seven hundreds Hijjas (pilgrimages) and three hundreds 'Omras ('Omrah = A visit not in the pilgrimage time)

Angels prostration for Adam PUH

Said God let praise be to Him: And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblis. He demurred through pride, and so became a disbeliever (Al-Baqarah: 34). And in another position He said to Iblis blaming him for not prostrating: He said: What hindered thee that thou didst not fall prostrate when I bade thee?

(Al-A'raf: 12). The damned said then: I am better than him. Thou createdst me of fire while him Thou didst create of mud, and continued: Now, because Thou hast sent me astray, verily I shall lurk in ambush for them on Thy Right Path, then I shall come upon them from before them and from behind them and from their right hands and from their left hands, and Thou wilt not find most of them beholden (unto Thee). And also said: Reprieve me till the day when they are raised (from the dead). and God answered: Then lo! thou art of those reprieved Till the Day of appointed time. And God said also: and they fell prostrate, all save Iblis. He was of the jinn, so he rebelled against his Lord's command (Al-Kahf: 50)

So the phrases that points out the facts about the creation of Adam (PUH) and the prostration of Angels before him after the commandments of God and the rebel of Iblis against God's command for he is created of fire and Adam was created of mud or clay and God's damnations upon him and his exile out of paradise and keeping him unable to get through the veils while he used to go through them with Angles before and the request of Iblis for God to compensate him for his worship to God for thousands of years and the God's answer to him and giving him whatever he likes of life's goods and the most important of those goods is staying alive as long as life do exist and being in control of Adam's descendants and being close to them as blood in the vessels and Made (God) their chests a home for him and for his sons (Iblis) except the faithful slaves of God, such phrases are a lot in the Holy Book and they can be founded also in Holy Books that was revealed before Quran.

Meditate in these Holy phrases a meditation of thinking and not as memorizing a tale. Without understanding the desired meaning of God's speech, and you must check out the truth from these who who know Quran very well, or their viceroys, who act and do as they did, and don't take saying meant to give explanation to the phrases of the Book of your God who said: None knoweth its explanation save Allah. And those who are of sound instruction say: We believe therein;

the whole is from our Lord; but only men of understanding really heed (Al-Imran: 7), and those who know are only who upon them the Holy Book was revealed and that is Muhammad (PUH) and his descendants who had the Prevention (They make no mistakes) and they know better. [Note: this paragraph contained a high level of philosophical terms which I couldn't translate nor understand, so it was appropriate to take the overall meaning and translate it]

And what was told of tidings from them (the Holy Family PUT) that growing proud was the first sin, so Iblis did say: O Lord, release me from prostration before Adam, and I used to worship you as no close Angel did nor a sent prophet, then the God did say to him: no need for your

worshipping, but I want to be worshipped as I want not as you want. And so Iblis refused to prostrate, then God said to him: Get out of it, you are damned. Then said Iblis: O Lord! how? and you are the Just that does no wrong, so my reward for worshipping is false? Then God said to him: No, but ask anything of life's matter as a reward for your deeds and I shall give it to you.

The first thing he asked was to be immortal until the time of the doomsday, so God said to him: it is yours. Then he asked to be in control of Adam's descendants, so God said to him: I made you of control. Then he asked to make him run through them as blood in vessels, so God said to him: I made you run through them.

Then Iblis did say: no one would give a birth for one, shall be accompanied by two for me, and I will see them but they won't and I would be shaped in front of them in whatever shape I like, so the God said then: I give all of that. Then the damned (Iblis) said: O Lord, give me more. So then the God said: I made for you and your descendants homes in their chests. After all that Iblis did say: O Lord, this is enough for me. Then that he did say: O Lord by your Highness I would make them do mischiefs except your faithful slaves, then I shall come upon them from before them and from behind them and from their right hands and from their left hands, and Thou wilt not find most of them beholden.

It was told about the explanation of the Holy phrase "then I shall come upon them from before them" is that "I will make them not serious in thinking of the doomsday" like telling them that God is merciful and only punishes for worshipping another, but everything else God can forgive you about. And "from behind them" that is "I will order them to keep on gathering money and be misers to keep it for their heirs", and "from their right hands" that is "I will worsen their believes and let them add and change their creeds", and "from their left hands" that is "I will make their hearts in great love for joys and amusement and whatever like it."

From Ibn 'Abbâs, that the first one to measure (compare) was Iblis, and he was wrong in this matter, and whoever after him would do the same he would be paired by God in the doomsday with Iblis, and the measurement (comparment) is that when he said: You made me of fire and made him of mud (or clay), and that meant to be that I'm (Iblis speaking) of more honour than him (Adam) and better, because fire is higher and of more honour than mud, and so the prostrate must have been from him (Adam) to me (Iblis) and not the other wise by the measurements of honour and priority,

and the damned didn't know the honour of Adam and of what God knows from his virtues (Adam's) and the Holy Lights that he bore in his descendants, and it will come from his descendants the prophets and their viceroys with the saints and the faithful, and the masters of the creation, Muhammad and his Household (family, descendants) that God wish is but to remove uncleanness far from them, and cleanse them with a thorough cleansing, who are the main reason for the creation of the universe and everything in it. And so he (Iblis) envied him (Adam) and got wicked. And for the God's saying "Lo! I am about to create a mortal out of mire, And when I have fashioned him and breathed into him of My Spirit,

then fall down before him prostrate” (Sad: 71,72) the Prince of Believers (‘Ali ben Abi Tâlib PUH) commented about this: They all prostrated, except Iblis who got pride growing into him for his creation of fire and scorned the mud (or clay) creation, and so God gave him the delay for he (Iblis) deserved damnations, and for the completeness of his trouble, and the completeness of his mortality, so God said to him: Then lo! thou art of those reprieved, Till the Day of appointed time (Al-Hijr: 37,38).

Notice how much did the Prince of Believers (PUH) overflow us with the facts about this interesting matter of unique meanings and wisdom that could be deduced from its deepest secrets and its hidden jokes. We have left out most of his speech (PUH) for the fear of boredom, and it was told that after what God gave to Iblis from control and power, Adam (PUH) said: O Lord, you have given Iblis the control over my descendants and made him run as the blood in the vessel into them and all of the other things that you gave to him, so for what for me and my descendants?

So God answered him: the wrong done would be counted as one, and the good done would be counted as ten. Then did Adam (PUH) say: O Lord, give me more, so the God answered: Repentance would be accepted until the soul would come to the throat [apparently meant at death time], then Adam (PUH) said: O Lord, give me more. So the God answered: I will forgive no matter what, then Adam (PUH) said: O Lord this is quite enough. One questioner did say to Al-Imam Al-Sâdiq (PUH): O may I be a ransom to you, for what did Iblis deserve all of what God gave him? he answered (PUH): for something he did to God and God appreciated that for him, then the questioner did say: and what did he do may I be a ransom to you? he answered (PUH): for two bows (kneeling, in prayer) he did in heavens in a time of four thousands years.

And it was told from Al-Nahj [Nahj Al-Balâgha, a book that collected speeches of ‘Ali ben Abi Tâlib PUH] that Al-Imam ‘Ali (PUH) said that he (Iblis) did pray two bows in heavens in six thousands years. It is not known if it is counted as years of earthly time, or in time of heavens, and it is not quite far that both tales are true and God only knows.

From Tawoos and Mojâhid: that Iblis before doing the sin was one of the Angels and his name was ‘Azâziel, and he was one of the earth’s inhabitants, and the inhabitants of earth from Angels were called the Djinn, and among Angels there were on like him in his worshipping and wisdom, so when he rebelled against God may praise be to Him, God damned him and made him a demon and called him Iblis, and he was noted as being a disbeliever in God’s knowledge.

The apparent from this tale that Iblis was one of the Angels opposes the apparent phrase from the Holy Book “all save Iblis. He was of the jinn, so he rebelled against his Lord’s command” (Al-Kahf: 50) and also opposes the famous opinion among the wise men of Muslims and its tales and stories, and it is the base that all Muslims agreed on naturally and the repeated phrases in the Holy Book about this matter, and the most of the explanations made for them (the phrases), and even it opposes the thought of Iblis when he said: You created me of fire and created him of mud..etc

and so this tale opposes the most famous opinions about the matter so be aware.

From Jameel ben Darâj said: I asked Abâ ‘Abdullah Al-Sâdiq (PUH) about whether Iblis was one of the Angels or Djinn, so he said (PUH): Angels saw that he was one of them but only God knew that he wasn’t one of them, and when was ordered to prostrate he did what he did. Some wise men that are into deep insight said that wise men of Islam differ in considering whether Iblis is one of the Angels or not. Most of the speakers about the matter and lot of our wise men [Shiites wise men are meant here] like Al-Shaikh Al-Mofeed and others that said that Iblis is one of the Djinn and not Angels, and then he said (Al-Shaikh Al-Mofeed) that tidings been told frequently from the Imam’s of Guidance (PUT) about this fact, and it is true in the creed of Imamism. [Imamism: this term is coined by me and don’t know if there is an equivalent term for it. It points out to the creed of believing in the 12 viceroys or Imams after the death of the prophet Muhammad, may peace be upon him and his Household], and other branch believed that he (Iblis) was one of the Angels.

The clue of the second branch that believed that Iblis is one of the Angels is from some Hadith’s (or speeches) and one of them is what have been mentioned before from Tawoos and Mojâhid, and also believed that Iblis was one of the keepers of paradises, and he held the treasures of heavens and earth, and other stuff had been said, but anyhow as you can see nothing of that is convenient to what was mentioned about the believe of the first branch which is the most choosen and the most supported with the confession of Iblis himself as mentioned before.

It had been told from Al-Zajjâj that he said: Holy phrases did differ in mentioning of what did the creation of Adam (PUH) start with. In one position in the Holy Book that God created him out of sand, and in other out of mud, and in another out of black mud, and also in another position out of clay. He continued: and all of the previous belong to one origin which is the sand, which is the origin of mud, and so God informed us that he made him out of sand, then made it into mud, then transferred into black mud and finally as clay.

Useful Caution

About what was been told in the Holy phrases of the saying of the damned which is “Now, because Thou hast sent me astray, verily I shall lurk in ambush for them on Thy Right Path...etc”, it is apparent that the damned thought God made him astray and this is something can't be accepted by the right-thinking minds and it is against and opposes the justice and the holiness that are well-known of God may praise be to Him, and above all these mistaken words about Him He shall be. And so the damned appointed to God that He made him astray, and this is what is mentioned in the creed of Jabarism [Another coined term by me] of Al-Ashâ'irah (?) [seems a branch of this creed], and it is one of the corrupted believes without any doubt about that, because its contents is not accepted by me, nor others would accept it for themselves.

Is it possible for someone to accept for himself being mentioned that he obliged a slave of him to do mischiefs and sins and then punish him for doing this?

No and no, and this is the case here of what had been appointed to God, The most exalted. May God make shame be with them, as He made it with their master and director and teacher the damned Iblis may damnations be upon him. All of the matter was because of his wrong chosen path, and God exiled him and avoided him from His mercy and banned him from His paradise, because he rebelled and refused His command to prostrate to Adam (PUH) with the rest of Angels, and them (PUT) didn't stop for one moment but prostrated directly as they are commanded to do and they did not think about a reason for this and didn't get a pride against it, but instead they did obey the command of their Lord and don't think about anything else except His command, and never argue about it.

When God examined Iblis by prostrating for Adam (PUH), he got so high with his pride and honour for what he was created of and got rebelled, and God knew his intention and his perversity, and all of his long worshipping and praising was only for the sake of life and for what he wishes and deems, and so he got wicked by his soul and obeyed it and so it owned him and captivated him away from his Creator. And when God wanted to put him under the test and wanted him to refuse what his soul is ordering him to do, he disbelieved in His grace and got ready for war, and so he is a foe for the Great God, The One of Grace, and then his greatest foe is this to whom he was ordered to prostrate before him and that is Adam (PUH) so he sat his hate for him (Adam) and for his descendants until the time of doomsday.

(The inhabitation of Adam in paradise)

The Prince of Believers (PUH) said in Al-Nahj: Then God made Adam inhabit a place of much grace and made it a safe place for him, and warned him of Iblis and his hostility, and so his foe envied him (Adam) for his place of inhabitation and his company of the faithful, so then he (Adam) paid for what was so sure with his doubt, and for the power with his weakness,

and exchanged hilarity with fear, and pride with regret, then God Relented toward him and Gave him the words of His mercy and Promised

him that he would be back to his paradise, and Got him down to the place of troubles and breeding. What is apparent from this speech of the Prince of Believers (PUH) and from lot of tales and Holy phrases about the subject of Adam's paradise that God made him inhabit, that it is the paradise that God promised for His faithful after life for their deeds, or even as a gift for these of faith in His prophets and Holy Books, and so his saying (PUH) about the place of inhabitation and the company of the faithful, do appoint out to the paradise after life and not the gardens of this life, and it is apparent for these who got a cautious hearts and a well mind, and then meditate in his saying (PUH) about getting back to his (Adam) paradise and getting him down to the place of troubles and breeding.

And there is no need to explain and interpret more than that and saying the opposition of what had been said in the speech, and the more opposition that might be made against it, then it is an ignorance and perversity that are not needed.

It is told from some tales and speeches that the inhabitation of Adam and Eve (PUT) in paradise lasted for seven hours as measured in this life's days, and so their out was in the same day that they got in and if they did obey the commandments of their Lord, they would have been lasted for more time and never got out of it.

(How was it correct to prostrate before Adam by angels and he's just a creation)

Prostration, is not allowed and not correct except for God may praise be to Him, because it is a worshipping and it won't be except for God, otherwise it would be a disbelieve or paganism and such thing is impossible to be done by the Angels that are protected against doing any sins. The real matter is that this prostration is done by a commandment from God and so it is a prostration for God as it was mentioned by them (PUT) ["them" meaning the prophet and his Household PUT] about this matter. From Al-Sâdiq (PUH): whoever prostrated by a command from God, then it is a prostration for God and obeying his order, and if it wasn't the commandment by His Highness he wouldn't prostrate. And this is what had been told also by Al-Imam 'Ali ben Muhammad Al-Hâdi (PUH) when he said: prostration before Adam by Angels was not for Adam but for obeying God and endearment for Adam.

After all, prostration before Adam was but as an endearment for him and in real it was worshipping for God because it was done by His command. Al-Mohaddeth Al-Qommi in "Safeenat Al-Bihâr" in Al-Moqâm[apparently seems it is a book name done by a person called Al-Mohaddeth Al-Qommi] did say: you should know that Muslims all agreed that prostrating was not for the purpose of worshipping, but as an endearment for Adam (PUH) and in deep it was a worshipping for God since it was by His command and this is chosen by most of the interpreters,

and God's sayings "then fall down before him prostrate"(Sad: 72) and about Joseph (PUH) "they fell down before him prostrate" (Yusuf: 100) both have the same interpretation, and the prostration was for God only and for obeying His commandment and was for the endearment of Adam and

Joseph (PUT), like prostrating for God for the occurrence of grace or the disappearing of a grace. It is told from Prince of Believers (PUH) that he said that the first spot on earth that God was worshipped on is that on Kufa[a city in Iraq that had been made a capital during the rule of ‘Ali ben Abi Tâlib PUH] and that was when God ordered Angels to prostrate before Adam (PUH) and so they did that on the surface of Kufa.

(Some tales related to our research)

From Musa ben Jafar (PUH), that a Jew came and asked the Prince of Believers (PUH) about a miracle for the prophet (PUH) like the miracles of other prophets, and that God made Angels prostrate before Adam so would that be also for Muhammad (PUH)? so ‘Ali (PUH) answered: that was indeed, but God made the Angels prostrate for Adam not for obeying nor worshipping Adam instead of God, but it was as a confession from them for the virtues of Adam (PUH),

and for Muhammad (PUH) he was given what is better than this and higher, and that is because God assigned blessings upon him in His Highness and ordered the Angels to say the blessings upon him, and also the believers worship and pray by saying the blessings upon him Don’t you say in your prayer and other prayers: Oh God bless Muhammad and the Household of Muhammad? and this is in a place much higher and greater than prostrating before Adam (PUH),

and in the speech of God to the damned Iblis: Art thou too proud or art thou of the high exalted? (Sad: 75), and in a speech for the prophet of God (PUH) that these “high exalted” are the prophet himself (PUH), Muhammad ben ‘Abdullah (PUH) and ‘Ali, Fâtima, Al-Hasan and Al-Husain (PUT), then said the prophet (PUH): we were in the awning of the Throne, sanctifying God and Angels with us, before creating Adam by two thousands years, and when God created Adam He commanded the Angels to prostrate before him but Did not command us, and so all the Angels prostrated except Iblis, so then God said to him: Art thou too proud or art thou of the high exalted? Meaning of the these five that their names are written on the awning of the Throne.

From ‘Ali ben Al-Husain (PUH): Adam did look to the apex of the Throne and saw the lights of our ghosts, so then God said to him: O Adam, these ghosts are the best of my creation. Then He told him their names and Told him: By them I take and by them I give and by them I punish and by them I reward, O Adam ask me by them, and when you are in trouble make them your intercessors to me, because I decided not to refuse any requests (prayers) made by them. That’s why after that after he and Eve got into the trouble of the sin, he prayed and asked God by their names so then God made a repentance upon him.

From an interpretation from Al-Imam Al-’Askari (PUH) in a long speech and this is part of it: When God put Al-Husain ben ‘Ali (PUH) and these who were with him under the test by the army that wanted to kill him, he (Al-Husain PUH) saw their large numbers and saw his folks and knew that they want not but him, and whenever they would kill him they wouldn’t ask for another, and so he released them (his folks) from their swear of fealty

and commanded them to quit and depart him and said to them: let me with these.

God helps me as He used to be with our ancestors, and his folks did depart him except few of them. His closer relatives and household refused to leave and told him: we will not leave you until we die for thee O Abâ ‘Abdullah [another name for Al-Husain PUH] and when he saw their assertiveness and that they would not leave him until they die for him, he said to them: if you decided for yourselves what I decided for myself then know that God gives the high places for his slaves by their patience for the troubles they face and that you will have that from God’s gifts to you, and know that this life is just a dream and the after life is the real awakening.

Shall not I tell you our beginnings? They answered: for sure O son of the prophet, then he said: When God created Adam, He told him the names of everything, and when He showed them to the Angels they said “We have no knowledge saving that which Thou hast taught us” (Al-Baqarah: 32) and He made the lights of Muhammad, ‘Ali, Fâtima, Al-Hasan and Al-Husain and they are the five ghosts, at the back of Adam, and their lights were shining in the horizons of heavens,

veils, paradises, the Chair (?) and the Throne, and God then commanded the Angels to prostrate before Adam as an endearment for he was but a container for these ghosts that their lights shined in the horizons, so the Angels did prostrate except Iblis who denied to be humble for our lights we the Household, after the Angels did humbling and obeyed the command of God and for this their level got higher and got the honour, and Iblis was damned and exiled out and shame got upon him and so he is a foe for Him and His faithful slaves until the doomsday.

It was mentioned in some tales of Al-Sâdiqiyah [here, maybe it meant tales that was told by Al-Sâdiq PUH] and also from ‘Ali ben Ibrâhim about the saying of God: Till the Day of appointed time (Al-Hijr: 38), what is meant here is the time when he (Iblis) gets slaughtered by the hands of the prophet of God (PUH) on the Rock that is in Jerusalem.

Al-Sayed Al-Jazâ’eri said that he (Iblis) was appointed til the day of the appearance of Al-Mahdee (PUH) and it is the minor doomsday, and there are lot of tidings about this matter, and we have explained what is related to this subject in the introduction of this book that you read now, and the return of the prophets and messengers and in special our prophet Muhammad The Chosen (PUH) and the purified Imams (PUT) after the appearance of the “Awaited Absent” may our souls be in ransom to him to take revenge of their foes, is something that must be and it is one of the believes for Shiites, or lets say most of the Muslims in general, and it is called the minor doomsday, but only after the long journey with troubles and when most of the created would turn away from the path and life would be full of wrong and injustice, it is then when we shall see the release is close and it is the time. May God paces up the re-appearance of Muhammad and the Household of Muhammad and May He make us one of their supporters and companions, and martyrs between their hands by the rights of the prophet and his purified Household (PUT)

The reason for getting Adam down from paradise to earth

From Mos'adah ben Sadaqah from Al-Sâdiq (PUH) from the prophet (PUH) that Moses the son of Amram [Arabic: Musa ben Imrân] (PUH) asked his Lord to let him see Adam (PUH) and so He answered him and made him see Adam, and then Moses did say: O Father! you are the one that God created with His own hands and made you live in His paradise and prohibited you from one tree so you couldn't be patient enough til you fell on earth because of it, and couldn't you control yourself away from it and so Iblis seduced you and you followed him and so you are the one that got us out of paradise because of your sin.

Then did say Adam (PUH): O son take it easy on your father for the matter of this tree. O son my foe approached by trick and plot, so he swore to me by God that his opinion is a good advice and he said to me: O Adam I am sad for you, so I said to him: and how is that? he said: I enjoyed being with you and you will be out of what you are in now to what you hate, I asked him: and what to do? he said to me: here is what to do, do you want me to guide you to the tree of eternity and an endless reign so you can eat from it with your wife and then you shall both be in paradise with me for eternity, and he swore to me by God and he was a liar that he has the truthful advice, and O Moses I never thought that someone would swear by God and he is a liar, so I trusted his oath and this is my excuse, so tell me son, do you find out from what had been revealed to you from God that my sin was noted before I get created, then Moses said to him: before a long time. Then said the prophet (Muhammad PUH): and so did Adam overcame Moses in the argument.

From Al-Sâdiq (PUH) also: when Adam was put out of paradise, Gabriel (PUH) came down to him and said: O Adam, didn't God create you with His hands and Breathed into you of His Spirit and made the Angels prostrate before you, and Got you Eve as a wife and Made you inhabit paradise and Prohibited you directly from eating from that tree but you made the sin? Then Adam (PUH) said: Iblis did swear to me by God, and I never thought that someone from God's creation would swear by Him falsely!

And what is understood from the previous conversation between Moses and Adam (PUT) that the sin was something meant to be and predestinated long ago before Adam's creation and from the world of atom [It is believed that everything exists in this life including people existed before becoming alive or born in a world or a dimension where they were just atoms], at the time of creating the spirits before his (Adam) existence by two thousands years, and it is a case which was a battle field for several opinions and many people got doomed for their mis-interpretations and not understanding the truth in it, and it is a case of God's judgement and what He Has predestined for His creation before his existence.

And the solution for this case for us in general is: God founded in this human the power that could aid him in doing what God appointed to him and Made him able to do, and Left him the selection and Gave him the mind and brain with which he can differentiate between what's wrong and whats true, and what would make God satisfied or dissatisfied. After the

knowledge and looking into the path of these faithful to God and their viceroys and every allowed path that leads to it (?), that God knows whatever he chooses or does from whether it be a sin or obeying for His commandments, for He knows the ends of workings and deeds that are done by His slaves and no incidents would happen without His knowledge before his (the human) existence, by his well or bad chose, and He His Highness the one that knows the the guilt of Adam whatever would be acted by him and whatever he would choose, as it is the case with all His creations and slaves,

so from Him may praise be to Him the powers and destinies in doings and not-doings, and the selection is made for these of responsibilities by mind, heart and reality, and He is the one who Knows the ends and what these of responsibilities might choose for themselves, if it was good it is good, and if it an evil it is an evil, and there is no forcing for the slave, but it is something in between, because the force and power is from His Highness, and the full choice for these of responsibilities, and God knows what might the slave choose for himself.

(What is the tree that was prohibited for Adam PUH)

Tales and speeches had differed about of what type is it and what is it. Some said it is wheat and some said it is vine and grape while others said it is camphor and still others said it is the fig. It is said also that it is the tree of good and evil and it was said it is the tree of eternity that the Angels used to eat from, and more had been said. From M'âne Al-Akhbâr [seems a book name] in its basing to Al-Harawee said: I said to Al-Ridhâ (PUH): O son of prophet of God, tell me about the tree that Adam and Eve ate from, what was it?

because many people differ in its nature, some say it is wheat, some say it is grape and some say it is tree of the envy, then he said (PUH): all of that is right, then I said: then what is the meaning of all these different opinions? then he said (PUH): O Abâ As-Silt [=Al-Harawee], the tree of paradise carries types, so it was wheat carrying grapes and it is not like the trees of our life, and when God honoured him and Reminded him of the prostrating of Angels before him and Letting him into the paradise, he (Adam) said to himself: did God created a human better than me? and God knew what was between him and himself and so Called him and told him:

O Adam, left up your head and look to the leg of the Throne, so then Adam left up his head and looked into the leg of the Throne and found there it was written on it: No other God but Allah, Muhammad is the prophet of Allah, 'Ali ben Abi Tâlib is the Appointed from God and his wife Fâtima is the mistress of all women, and Al-Hasan and Al-Husain are the masters of paradise's young people, so said Adam: O Lord, who are they? then said His Highness: they are from your descendants, and they are better than you and than the rest of my creation, and for them only I did create you, and Created paradise and hell, and heavens with earth, so be aware not to envy them and wish for their place and so demon would take control over you, so then he got something in hisself about them and then did the demon control over him until he ate from the tree that he was prohibited from, and took control

over Eve for her thoughts of envy about Fâtima (PUH) until she ate from the tree like Adam did, and so God put them out from His side down to earth.

And in contents of the tale as it is with other tales, the word “wish for their place” points out that the meaning is “glee” and not “envy” in its real meaning, because glee like wishing for their place, and envy is wishing for their obsolescence, because envying is a sin and points out to a lame character and the glee is totally against that, and it is impossible for the father of human beings and prophets and messenger, and the one whom Angels did prostrate before by God’s commandment and whom God Had created with His Hands and Inhabited in paradise then had been chosen by God and Made him a prophet, it is impossible for him to be an envious one, and from this point we believe that the prohibition from eating from that tree was a prohibition for the purity and not for a taboo, and it was mentioned before something about the protection of prophets against doing sins and there is more to do about that to come to you by God’s well, and the meaning of the tree of envy is that eating from it was because of envy, and if it was the envy it would not have been eaten.

And it is mentioned that if it wasn’t Adam’s (PUH) guilt, no faithful would have done any guilt ever, and if it wasn’t that God relented toward Adam, there would not have been any repentance for any guilty ever, and from Al-Sâdiq (PUH) that he was asked that how come the inheritance of man is as much as twice of that of females so he said (PUH): that is because the number of fruits that Adam and Eve ate were eighteen, twelve were eaten by Adam and six were eaten by Eve and so the inheritance is made up as mentioned before.

It had been told that when Adam was down from paradise a black mole appeared in his face from the top of it til its feet and so long was his sadness and crying for this, then came Gabriel (PUH) and said to him: why crying Adam? so he (Adam) said: for this mole that occurred in me, so then he (Gabriel) told him: get up and pray, it is time for the first prayer, so Adam did that and the mole shrank to his chest, then he (Gabriel) came again at the time of the second prayer and said to him: get up Adam and pray this is the time for the second prayer and so he did and the mole shrank to his navel, and then came again at the time of the third prayer and said to him:

get up Adam and pray this is the time for the third prayer and so he did and the mole shrank to his knee, then he came at the time of the fourth prayer and said to him: get up Adam and pray this is the time for the fourth prayer and so he did and the mole shrank to his legs, then he came at the time of the fifth prayer and Adam did the same and the mole was out of him and he thanked God for this a lot, then Gabriel did say to him: O Adam, your sons in this prayer are like you in this mole, and who would pray from your sons each day and night five prayers he would be out of his sins as you got out of this mole.

And also in a speech that when Adam (PUH) got down on earth he got a beard as black as coal, so he held it with his hand and said: O Lord, what is this? and He answered him: this is the beard, I made it as an ornament for you and your male descendants until the doomsday. And it was mentioned before that the inhabitation of Adam and Eve in paradise was for seven

hours until they got out of it, and that God breathed in Adam with His Spirit after the sunset of Friday and then Created Eve after him,

then Commanded the Angels to prostrate before him and Made him inhabit His paradise since then, and the Imam (PUH) swore [not mentioned which Imam is it] that they did not stay more than these hours on that day until they did what was prohibited then God got them out after sunset and didn't stay in it (Paradise) and they were moved to the yards of paradise until it was the morning and their loins appeared then their Lord said to them: Did not I prohibited you from that tree, so Adam got ashamed and shy of his Lord and said: O our Lord, we did wrong to ourselves and made a confession of our sins, O may You forgive us, then did God say: get down from My heavens to earth for no sinners would be in My paradise nor My heavens.

The place of falling of Adam and Eve when they got down from paradise

What is famous from the Household (PUT) that Adam (PUH) fell down on Al-Safâ and Eve on Al-Marwah [Al-Safâ and Al-Marwah are two hills in Mecca and people go in between them seven times in pilgrimage season], and what is famous for the most of Muslims is that Adam (PUH) fell down on a mount called Sarandeeb [Notice: Sarandeeb is the old Arabic name for Ceylon, Sri Lanka now] and it is called Nud also, and Eve did fall in Jeddah, and some people suggested that this is the truth and their fall on Al-Safâ and Al-Marwah was after they got into Mecca.

From Hayât Al-Hayawân for Al-Domayri [hayât al-hayawân means the life of animals and seems it is a book's name] he said: Ka'b Al-Ahbâr did say [Ka'b Al-Ahbâr was a nickname for the chief priest of jews]: God revealed the snake in Asbahân [maybe he means Asfahân in Iran?] and Iblis in Jeddah and Eve in 'Arafah [a mount around Mecca] and Adam in Sarandeeb and it is in the higher region of China in the sea of India [this description is somehow close to modern day Sri Lanka], and it is a high place where seamen can see it from a distance of days and it bears the footprint of Adam (PUH) in stones, and this mount is seen each night as a lightning without clouds, and it rains in everyday to wash the foot steps of Adam (PUH), and it is told that Rubies are found in this mount and also Diamonds with Aloeswood (Agar wood, Oud, Ood).

In tales, that when Adam (PUH) came to Mecca from India by a commandment from God, every step he would take there would be a prosperity of land in its place, and everything in between was just a desert, all along the way until he reached Mecca, and when he reached Mecca he went around the Holy place.

It had been told also that when God got Adam down, He got down with him one hundred and twenty rods and branches that got every seed for every type of grains, and that he died on Friday, in the sixth of April in the same hour that he was created in, and he was nine hundred and thirty years old, and it had been said also that he died after he got forty thousands of his sons, grandsons and grand grandsons.

And from Abi Jafar Al-Bâqir (PUH) that he said: God the Exalted one Inspired to Adam: O Adam, I would collect all goodness for you in four words, one for Me, one for you, one between Me and you, and one between you and people. The one for Me is that you worship Me and no one else, and the one for you is that I will reward you for your deeds as much as you need, and the one between Me and you is that you have to pray and praise Me and I will answer you, and the one between you and people is that you have to love for people what you love for yourself.

Some tidings mentioned that God revealed a book written in Syriac made of twenty one pages, and it is the first book ever to be revealed on human beings, and in it there was one thousand thousand [a million] tongues, no people with one of these tongues would understand the other without education, and Adam has the knowledge in every tongue and can speak it better than its native speakers, and contained also the clues of God and His worshippings, judgements, rules and laws..etc

from Ibn ‘Abbâs that he said: When God created Adam, and Breathed in him from His Spirit, he sneezed and God inspired him to thank Him so he said: Praise be to Allah, Lord of the Worlds, so his Lord said to him: mercy of your Lord be upon you. And when God made Angels prostrate before him, he got exclaimed and said: O Lord, You created a creation that is beloved to You more than me?

but God didn’t answer him, then he asked again, and God didn’t answer, then he asked for the third time but god didn’t answer him, then God did say: Yes, and for them only I did create you, then he said: O Lord let me see them, then God ordered the Angels of the veils to left off the veils, and when they did and Adam looked, he found out five ghosts in front of the Throne, then he said: O Lord who are they? then God did say: O Adam, this is my prophet Muhammad, and this is ‘Ali the Prince of Believers,

the cousin of my prophet and his viceroy, and this is Fâtima the daughter of my prophet, and these two are Al-Hasan and Al-Husain the sons of ‘Ali and sons of my prophet, then He said: and they are your descendants, so Adam got happy for this. And when he did the sin he said: O Lord I ask You by Muhammad and ‘Ali and Al-Hasan and Al-Husain to relent toward me, and so God relented toward him by them, and this is what is meant by God’s saying “Then Adam received from his Lord words (of revelation),

and He relented toward him” (Al-Baqarah: 37). When Adam got down on earth, he made a ring and carved on it: Muhammad is the prophet of God and ‘Ali is the Prince of Believers. It is mentioned also that Adam was called “Abi Muhammad” [meaning: father of Muhammad, it is a common Arabic way also to call men by the names of their elder males children as: Aba Nasir, meaning father of Nasir and so on. Aba could be Abu and Abi and this is subject to change according to the grammar of the Arabic language]

The mention of Muhammad, ‘Ali, Fâtima, Al-Hasan and Al-Husain (PUT) is repeated, and viewing them by Adam (PUH) is repeated also, once upon the leg of the Throne, once on the door of the Throne and once in front of the Throne and so on. They are mentioned once by the Holy name of God, the Exalted, one time and another without It, and all of this would not be a reason for confusion and it would be fine to consider all of that is correct to show their virtues and how they are different from the others and so people would not have to argue about it with God, and so everyone would die and live with its knowledge and Allah is no oppressor of (His) bondmen.

(Crying of Adam PUH for paradise)

It was told that Adam (PUH) cried for paradise until it was like great rivers on his cheeks because of tears, and he stood at the door of Kaba and his clothes were of the skins of cows and camels and said: O Lord help me with my mistake and Make repentance upon me and Let me back into the place that I were in. Then said God, the Exalted one: I helped you, and Made repentance upon you and I will let you back in the place that I got you out from. It is doubtless that what we understand and everyone with the right mind would understand as well that the paradise that Adam is asking his Lord to be back into is the paradise of eternity,

and it was the place that he were in and got out from, and the clue to that is the tidings about him viewing the place (level) of Muhammad, ‘Ali, Fâtima, Al-Hasan and Al-Husain (PUT) and that he saw their names written on the corners of the Throne and it was told that the Throne is the roof of paradise as mentioned in Hadith, and it is behind heavens and its roof is the Throne. Add to that, the words of revelation that Adam received from his Lord and Relented toward him were of Muhammad and his Household (PUT) and His Holy saying “fulfilled them”(Al-Baqarah: 124) meaning until Al-Qâ’im Al-Mahdi from the Household of Muhammad (PUH), they are the twelve Imams adding the nine descendants of Al-Husain (PUT).

Also mentioned that the words that Adam received from his Lord are His Holy saying “Our Lord! We have wronged ourselves..etc”(Al-A’raf: 23) and also mentioned they are the prayer of the prophet (PUH): O praise be to You my Lord and Thanks..etc [This is a line from a prayer that seems famous but I didn’t get to know], and other things had been mentioned also but the probability that all of that is true is not impossible, but the most common base is what was mentioned by the purified masters that the words that was received were their names (PUT). As supported by Al-Mofadhal ben ‘Omar he said:

Abu ‘Abdullah Al-Sâdiq (PUH) said: God, the Exalted, may praise be to Him, created the souls before the bodies by two thousands, and Made the higher of them and the most honourable are these of Muhammad, ‘Ali, Fâtima, Al-Hasan and Al-Husain, and the rest of the Imams after them (PUT), and Showed them to the heavens and earth with mounts and their lights covered them all, then God did say to the heavens and earth with the mounts: these are my judges and rulers over my creations, for them and for these who follow their path I made My paradise, and for these who oppose them I made My hell, and whoever claims their position from Me and their greatness I would torture him like I did not Do to anyone else, and whoever agreed to be loyal to them and never claimed their position I shall Let him be with them in paradise, and being loyal to them is a fidelity to be taken by My creation..etc.

It is a long speech where he mentioned their virtues and the goodness that would be to these who would be loyal to them and the damnations on whoever take them as a foe and took over their rights and helped others over them and whoever does this, God Prepared for him the shame and torture.

Also in it there is a warning for these who wishes for their places, and that when Adam and Eve (PUT) got down to earth, Gabriel (PUH) came to them and guided them to ask their Lord by the right of the names that they saw on the leg of the Throne to Relent toward them, so then they said: O Lord we ask You by the right of the closest to You, Muhammd and ‘Ali and Fâtima and Al-Hasan and Al-Husain and the Imams after them to Relent toward us and Have mercy upon us, so then God relented toward them. All the prophets after that kept this fidelity then and advised their viceroys and the loyals of their nations so they denied to claim it for themselves and never forgot about it, and whoever’s soul might get sick and get wicked by his demons to put himself in such place, damnations he will get from God and torture, and for this God, the Exalted, did say “Lo! We offered the trust

unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! he hath proved a tyrant and a fool”(Al-Ahzab: 72).

And it is never thought of Adam (PUH) being one of these who wished for their place and so he would be one of these who took their rights, but No and Never. But what is meant by the previous Holy phrase in “man assumed it” is assuming this trust (fidelity) without any right for doing this, as it is mentioned by some famous wisemen with little difference between each tale (explanation), “Those who do wrong will come to know by what a (great) reverse they will be overturned!”(Al-Shu’arâ’: 227) [This paragraph was shortened by the overall meaning translation]

It is told by the holy prophet (PUH) that when Adam (PUH) did the sin, a call came from the Throne towards him saying: O Adam, leave My vicinity, because no one stays in and refuses My commandment, then Adam did cry and the Angels cried with him, then God sent him Gabriel to get him down to earth with blackened face, then when Angels did see that cried loudly and lamented and said: O Lord, a creation You did Create and Breathed in it by Your Spirit and Made Your Angels prostrate before him,

so You did Change his whiteness to blackness with one sin? Then a call came toward him from heavens: O Adam, fast for your Lord this day, and it was the thirteenth day of the month, and one third of the blackness was removed from Adam (PUH), then he was called again in the fourteenth day to fast for Lord and so two thirds of the blackness went out, and then called again in the fifteenth day to fast and so he did and all of the blackness went out, and for this these days were called “Al-Ayam Al-Beedh” (The White Days) in which Adam retained his whiteness, then a called from heavens called him: O Adam, these three days I made for you and your descendants and whoever fasted these three days from each month he would be as if he had fasted all of his life.

From the explanation of Al-Imam Al-’Askiri (PUH) in his explanation of God’s saying “but come not nigh this tree..etc”(Al-Baqarah: 35), that it is the tree of wisdom of Muhammad and his Household that God made it for them only and it was for them only in special and no one would eat from it except them, and they were eating from it after they fed the wretch, the orphan and the prisoner and the revelation of the chapter of Al-Dahr [Also called Al-Insân. Al-Dahr means The Life and Al-Insân means The Man]

about them with the agreement of all interpreters, and so they did not feel any hunger, thirst, nor tiredness after they ate from it. It is a tree that was not like any tree in paradise and carried many charactersitics and has lot of different types of wheat, grape, fig and the rest of fruits, and this is why many interpreters did interpret the type of this tree in many ways, so some of them said it is the wheat and others said it is the grape and so on, so God did say: come not nigh this tree, meaning you will be seeking the place and level of Muhammad and his Household and their virtues, and this is something that God made so special for them only, and it is the tree that whoever eats from by the will of God, he would be inspired with the knowledge and wisdom of those of old and those of later time without any

need to learn. This speech and its contents is not a weird because of what was mentioned about the rights of the Household (PUT) before.

And then if you meditate fairly and neglected the partisanship and the love of the self, and looked with the eye of your heart to what was mentioned for 'Ali and the Household of 'Ali by the special and the normal people, and asked these of thoughts and fair of your wisemen about the place and level of 'Ali and the Household of 'Ali and their knowledge and what God made them special with from virtues and true characteristics, you would win the great luck and the happiness of the two lifes [meaning this life and the after-life] and you would know that they are the top of all creatures and they are the path to the God, and their knowledge is not taken by someone else but was given by God, the Exalted, and by the prophet (PUH) in a special position that no one else would be able to count and limit (the knowledge). Look to all what the wisemen of Islam agreed on about the rightness of what was mentioned that the holy prophet (PUH) taught 'Ali one thousand doors of knowledge, from each each door there is one thousand doors are opened to him. Meditate about this and what does it mean and what is wanted by it, and do not take it easy and lose.

Their knowledge is not compared by their age, but it is all equal to whatever age they are, and whoever took a look into their lives and history would know that fact clearly. Their hearts never stop praising God, and they know the most about what people need in their lives, rules and laws, and the disciplines of all the heavenly religions of rules and laws, worshippings and policies as revealed in its truthful state.

Nothing is hidden from them about what people and artists did make of industries, careers, tiniest inventions and the weirdest sciences to the fullest and they know more than its inventors in these inventions and nothing of what mankind did make would be out of their knowledge by the care of God, the Exalted, and His inspiration, because they are the rulers by God over His creations by whatever means this word would be understood, and whoever would deny this would be of incomplete faith, and there are clues and proves that cut out the road for the opponent and narrow his way, and they have the knowledge of troubles and what happened or what will happen until the doomsday, add to that the knowledge of the Islamic laws as it was revealed on their grandfather the Chosen [meaning the prophet] (PUH),

and 'Ali is the one who tells about himself the holiness and he's the most truthful sayer after God, the Exalted and His chosen prophet (PUH) when he said: in here (and pointing to his holy chest) a great knowledge, if only I can find someone to bear it. He said also (after he swore by God): I've become to know a secret that if I told you about you would be diffused as the robes of buckets in the far distant wells. And he's the sayer also: I know what are in heavens and earth and I know what is in paradise and hell, and i know what was and what will be..etc. He said also: ask me before you lose me, and a lot more of the same sayings and what was been told about his rights by the holy prophets (PUH) is not countable and one of the most famous speeches for him (PUH):

if I wasn't just afraid that you would say in 'Ali like what the christians said about Jesus the son of Mary, I would say something that would make you take the sand from beneath his feet. And from him (PUH) speaking to 'Ali: O 'Ali, no one loves you but a believer, and no one hates you but a hypocrite, and so the love of 'Ali is faith and his hate is hypocrisy. Could anyone count his virtues and miracles?, here is Nahj Al-Balâghah in front of you, meditate through it and it will guide you through, and how many times they did the books and detailed his virtues and miracles and Ahmad ben Hanbal [an Islamic wiseman or scholar that created a creed in Islam known by his name] did show a lot of these [Nahj Al-Balâghah: a famous book that collects lot of 'Ali ben Abi Tâlib's speeches, it is a great source for anyone that would like to see the magic of Arabic tongue, for 'Ali ben Abi Tâlib was and still one of the greatest personnes that bore the great knowledges of the Arabic language].

Al-Shâfi'i [another scholar that created another creed] did make poems about him ('Ali PUH), add to that me also [the author of this book], and also Ibno Abi Al-Hadeed Abdul-Hameed, and Abdul-Bâqi Al-Omari and others. The wiseman Al-Hilli issued a book that he called "Kitab Al-Alfayn" (Book of the two thousands) that contained two thousands clues by logic and by chained speeches for that 'Ali being an Imam and protected against the wrong doings and the same for his eleven descendants one by one until the last of them Al-Mahdi the awaited absent, may our souls be a ransom to him. It is not a speech to show their virtues and their levels, however, but it was necessary to show this in this position.

Having a tent for them in the place of the Holy House

From Abi Jafar Al-Bâqir (PUH) from his fathers (PUT): God sent to Gabriel (PUH) that I had mercy upon Adam and Eve so get them a tent from the tents of paradise and make it stand in the place of the House and its base that was lifted before by the Angels, and so did Gabriel, and made a stand for it in the place of the House then he got them down from Al-Safâ and Al-Marwah and gathered them together in the tent.

The pillar of the tent was made of ruby and its light enlightened the mounts of Mecca, and the light reached the borders of Al-Haram, and it is the position of Al-Haram nowadays [meaning borders of Mecca maybe?], and so God made it sacred for the tent and the pillar that are from paradise. Then the tent was stretched and the end of the tent's ropes were the mosque and it is Al-Masjid Al-Harâm (the Holy "Sacred" Mosque). Then God revealed seventy thousands angels to guard the tent against demons and cheer Adam and Eve, and so they were going around the tent and guard it.

It is probable that God after that sent to Gabriel (PUH) to get down to Adam and Eve and make them depart the place of the House and build it with stones and raise up its basis and complete it for the rest of the Angels and the creation of Adam's descendants. So he got down to them and made them out of the tent and moved them away from the House and the tent as well. Then Gabriel raised the basis of the House by a stone from Al-Safâ, and a stone from Al-Marwah,

and a stone from the mount of Sinai, and a stone from the mount of Al-Salâm [Al-Salâm means The Peace] and it is at the hind of the House at the back of Kaba, and made these stones the corners of the Holy House, and so he completed it by stones from the mount of Abi-Qubays as he was commanded by God, and made for it two doors, to the east and to the west. When he was done with its building, Angels started to go around it and when Adam and Eve saw that, they also started going around it seven by seven and it is the law that went on in his (Adam) descendants until the doomsday.

And in Ilal Al-Sharâye' (Reasons of Laws) from Bakeer ben A'yon he said: Abu 'Abdullah Al-Sâdiq (PUH) said to me: do you know what it was the black stone in the Holy corner of Kaba? then he said: I said no, he said (PUH) then: it was one of the greatest Angels that God, the Exalted, did Have and when God took the covenant from the Angels, he was the first to admit it and so God made him the guardian for all of His creation and Gave him the covenant to keep and Decided to Make all the creations to renew their covenants with him each year, then God made him in company with Adam in paradise to remind him of the covenant and renew it each year, so when Adam did the sin and got out of paradise, God made him forget the covenant that He took over him and his descendants, for Muhammad and his viceroy and his descendants the protected against wrong doings, and Made him buffled and lost, but when He relented toward Adam He made this Angel in the picture of a white pearl and Sent it down from paradise to Adam when he was in the lands of India.

When Adam saw this, he got pleased though he didn't know what it was except it is some treasure, then God made him speak and said: O Adam, did

you know me? then Adam said: no! then he answered: O yes, the demon overcame you and made you forget to praise your Lord, then he changed to his true shape as it was in paradise with Adam (PUH) and said to Adam: where is the covenant? And when Adam remembered that jumped to him and cried and kissed him and renewed his covenant, then God changed him to a clear white pearl and Adam (PUH) carried him over his shoulders for his honour, and when he gets tired, Gabriel (PUH) would take it over, until they got to Mecca.

It was there in Mecca that Adam kept it and renew his covenant every day and night and when God wanted to build the Kaba and sent Gabriel for this purpose and started in building, made this stone and it is the white pearl in the corner that it is in nowadays, and he (Gabriel) sanctified God and praised Him, and that's why the law goes for praising and sanctifying everytime being in front of the corner that carries the Holy stone, and so it is until this very day.

One of the religious duties to do when visiting the Holy House is to come to the Black Stone and kiss it if it was possible, or raise up the hand towards it and say: O Lord my fidelity I've done, and my covenant I've made to Testify me with the deed. [this is a line from a prayer said on pilgrimage time] This is the way of Muslims and all who came before them from the various religions and laws that admit the honour of the Holy House and the honoured Stone, and it is widely believed by these of the right wisdom and knowledge that an angel can be shaped in any shape even a stone, so it not a weird thing that it is indeed an angel in the shape of a stone [meaning the Black Stone], then how you Muslim raise your hand towards it, and though you speak to your Lord, but you are pointing toward the Holy stone, and it is not like any stone that appear to the public.

Some unbelievers make it as a fictitious tale to mock at it and mock at what the Muslims do and the people of the past time religions did, so we take refuse to God the Almighty from these who mock at what God had ordered to be honoured by His prophets and Ordered His creations to glorify and honour it."He whom Allah sendeth astray, for him there is no guide"(Al-Ra'd: 33)

(Of what was the dog created)

It is mentioned from the prophet (PUH) when he was asked about the dog, of what he was created, he said (PUH): God created it from the saliva of Iblis, and the questioner asked: and how was that O prophet of God, he then said (PUH): when God got Adam and Eve down to earth, He got them down like shaking chicks, and when their foe Iblis the damned saw them he ran to the lions ,and they were on earth before Adam, and then said to them: there are two birds got down from the sky like them no one saw before, come and eat them.

Then the lions ran with Iblis, and they were in a far place away from them (Adam and Eve) and Iblis went out shouting and seducing them and tell them of how close they are, and because of his haste and his many words coming out of his mouth, some saliva came out and from that saliva did God create two dogs, one male and the other a female, and they stood before Adam and Eve protecting them from the lions and they didn't allow

the lions to approach and since that day the dog is an enemy for the lion and the lion is an enemy for the dog.

It is mentioned also that when God got Adam (PUH) down to earth, Ordered him to till the land and Gave him plants from paradise, so He gave him palms, grape, olive and pomegranate and so on, and so he(Adam) planted them to be for him and for his children and descendants after him and he ate from the fruits, and the grape were the most aromatic and prettier than musk and sweeter than honey, and the palm of Mary the daughter of Amram (PUH) is the Al-'Ajwah [type of palms, it might be translated as "pressed dates"],

and it is one of paradise's palms and was revealed in Kanun [what is meant here it might be revealed in the month of Kanun as it is named by people of Iraq and Syria and the surroundings where the Assyrian names still in use for solar months], and also revealed with Adam (PUH) Al-'Ateeq [another type of palms] and from it did the palm get diverse, and it was mentioned before that Adam (PUH) got down with him some rods and branches that carried every seed for every grain, and mentioned also many things more than we had said about what did he face but all left out to mention only the most important things for who got the heart of caution and an ear to listen, and they mentioned also that he was seventy arms in length and Eve was thirty five arms in length, and he lived for nine hundreds and thirty years and was buried in a cave in the mount of Abi-Qubays and his face to the Kaba, and Eve lived after him by one year then got sick for fifteen days and died then buried beside him, and when they died there did exist forty thousands from their descendants.

Whoever scans through the life of Adam and Eve (PUT) since they were created by God until the last day of their lives, he would surely know that they were and still beloved by God and faithful ones and He only knows their secrets and what are they in real and they are the parents of human beings and the prophets and messengers, and everyone is out of them and their son, though some might be better than them and all on earth and on earth they live and die and on its surface will be grouped, and He, praise be to Him, know all that and whatever might happened by them and what will be from their descendants even before their creation, since the entrance of Adam and Eve into paradise and their exit and whatever happened to them before their entrance and after their exit, for a secret that no one knows but Him and a wisdom of His own and it is all in His hands and no one would share Him in this or in any other matter or any command, and so no power and no strength but by Him.

Meditate, understand and notice the company of Gabriel (PUH) for them and his contact with Adam (PUH) without any delay and telling him(Adam) about anything from God and about everything he met and happened with him, and the consignment of God for him toward Adam in paradise and after getting out of it and getting him down on earth and amusing him(Adam) and carrying the Black Stone (the white pearl) with him from India to Mecca and revealing the tent for him from paradise by commandment of God and revealing the Angels to his side to amuse him by commandment of God and teaching him the hermitage of pilgrimage, so

how we would say something that is not proper about him(Adam), and that he did something wrong against God, the Exalted, and that he refused the commandment of God by doing such sin, No and Never, and even though God called it a sin, then it is like that and it is better to leave it for Him to judge, and we showed something in the introduction of this book about the infallibility of the prophets.

And Adam (PUH) did say to Moses the son of Amram (PUH) when God gathered them together: Take it easy on your father O son..etc, and mentioned that Moses asked God to gather them together, so then Adam (PUH) did not let his heart forget about God even for a twinkling of an eye, and God, the Exalted, blamed him and he knew that he had done something wrong and regretted about it and been sorry for what he had done by eating from the tree, and he cried and been sad for so long for the anger of God, his beloved, his Creator and his Master and Lord, and Who founded him from nothing and from sand to existence,

completed with thought and sense, and he knew that God did not Want him to eat from the tree that is well known with its type and he did ate from it by the seduction of Iblis the damned and it is against the will of the Master, the High, the Exalted and Almighty, and so the sin of Adam and his deed with the tree that was prohibited and to Whom prohibited him was great, and not a taboo, but what he had done was something disliked, and this is the truth that we believe in and no doubt we have about it for what we had explained. [the previous paragraph was a highly philosophical in its terms and might contain uncorrect translations].

Having a tent for them in the place of the Holy House

What was mentioned about the marriage of Adam and Eve from the Household members (PUT) is that when God created Adam (PUH) from sand and breathed in him from His Spirit and Made the Angels prostrate before him, he got asleep, and while he was sleeping God created Eve as He did create Adam (PUH) from a mud of the same type of the mud of Adam or from the remains of his mud, and Made her stuck to his side in a position between his hips, and that to make woman belonging to man. When God founded the soul into her she moved and Adam got awake for her movement, and she was called to move away from him, and when Adam looked at her he saw a pretty creation that looks like him but she was a female, and talked to her and she spoke with his language, then he said to her: who are you? So she said: a creation made by God as you can see. Then Adam talked to his Lord and said: O Lord,

who is this creation who I got amused for being with and looking at? Then said God, the Exalted: this is My slave, Eve, would you like her to be with you for your amusement and talk with you and be under your command? So Adam said: Yes O Lord, and thanks and praise be to You as long as I live. Then God did say: ask for her engagement from Me, for she is My slave and she is the one for lust too. And God dropped the lust over him(Adam), and he did say: O Lord, I ask for her engagement for myself, what would make You satisfy?

Then God did say: My satisfaction would be to teach her My faith. Then Adam (PUH) did say: that would be for You O Lord, as long as You want it. Then God did say: I wanted so, and she is your wife for what I have asked you to do, so take her to your side. So then Adam (PUH) accepted that and been satisfied, then Adam did say: come to me, then she said: but you have to come to me, then God ordered Adam to go to her and so he did, and if it wasn't that women would go by themselves to men to make engagements, and this is the story of the marriage of Adam and Eve.

It is famous in the public that Eve was created from the left rib of Adam, and this was denied by members of the Household (PUT), it was been told that when Al-Imam Al-Sâdiq (PUH) was asked about this matter and the questioner showed that is it famous in the public that Eve was created from the left rib of Adam, so then Al-Sâdiq (PUH) did say: praise be to God and Exalted He shall be above all what they say, who says that God did not have the ability to create a wife for Adam but from his rib and make a way for who talks in ill manner to say that Adam got married to himself as long she is made from his rib,

not for these people did God judge between them and us. From Al-Imam Al-Razi [famous medicine and science man and some say he was a Shiite and got his teachings and wisdom from the Imams of the Household PUT, and God only Knows] in his interpretation for God's saying "O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate"(Al-Nesâ': 1) : what is meant by this mate is Eve, and about the creation of Eve from Adam there are two sayings, the first:

and it is the most common, that when God created Adam, made him sleep then Created Eve from one of his left ribs, so when he got awake and saw her, he got inclined to her because she was made from one of his parts. This saying was supported by the saying of the prophet (PUH): the woman is made of a rib, so whenever you want to make it straight it would be broken and if you left it bent, you would enjoy it. This is what they said and God only knows, for supporting their believe and claims. The second saying: and it is the choice of Abi Muslim Al-Asfahâni: what is meant by God's saying "and from it created its mate" meaning from its type and it is like God's saying "He created for you helpmeets from yourselves"(Al-Rum: 21) and like His saying "by sending unto them a messenger of their own"(Al-Imran: 164)

And there are explanations and opinions and discoveries made and born by the ideas of philosophists and it was not the first flask to be broken in Islam, for there are so many inventors and makers, and God did say "follow not that whereof thou hast no knowledge"(Al-Esrâ', Bani Isrâ'il: 36) and "Assuredly conjecture can by no means take the place of truth"(Yunus: 36) and "Hath Allah permitted you, or do ye invent a lie concerning Allah?"(Yunus: 59) and "Ask the followers of the Remembrance if ye know not!"(Al-Nahl: 43)

The truth is what was said by the members of the Household (PUT), and they know better. And it is necessary to remember that what is agreed on by logic and as transfered by speech that God, the Exalted, Is able to Create anything anyhow He likes, and when He created Adam (PUH) from sand, He was able to Create Eve also from sand, and as long it is that way for what purpose He , the Exalted, would create her out from one of his (PUH) ribs but to be against what the Household do say, and what was said by the Household is what goes along with the good thinking and would be accepted by the straight mind,

and if the creation of Eve from his ribs, after his existence and the completeness of his creation and being breathed in and making the Angels prostrate before him as they claim, that would require getting his rib out after falling asleep to create Eve in something appears more like a surgery as done by the physicians these days like cutting and pulling out stones and opening the abdomen, after putting under the chloroform and it is something that would make the bereaved mother laugh,

and if they meant by all that that she was created from the remains of his mud and his sand and not his rib after his creation, then it is as said by the Household of Muhammad the Chosen, and so no difference, but why do they say his left rib? maybe they meant from the his sand remains and God knows better and it is all up to Him and no power except by Him.

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