

L'ascension de Muhammad au 7e siècle

Le Prophète

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Je vous invite à lire la version officielle de l'ascension de Mahomet (qui ne se retrouve pas dans le Coran)
Je vous poste une partie de l'histoire de Moïse que l'on trouve dans le talmud (écrit bien avant la Bible)
La traduction se fera petit à petit

THE ASCENSION OF MOSES
The vision of the burning bush appeared to Moses alone; the other shepherds with him saw nothing of it. He took five steps in the direction of the bush, to view it at close range, and when God beheld the countenance of Moses distorted by grief and anxiety over Israel's suffering, He spake, "This one is worthy of the office of pasturing My people." Moses was still a novice in prophecy, therefore God said to Himself, "If I reveal Myself to him in loud tones, I shall alarm him, but if I reveal Myself with a subdued voice, he will hold prophecy in low esteem," whereupon he addressed him in his father Amram's voice. Moses was overjoyed to hear his father speak, for it gave him the assurance that he was still alive. The voice called his name twice, and he answered, "Here am I! What is my father's wish?" God replied, saying, "I am not thy father. I but desired to refrain from terrifying thee, therefore I spoke with thy father's voice. I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." These words rejoiced Moses greatly, for not only was his father Amram's name pronounced in the same breath with the names of the three Patriarchs, but it came before theirs, as though he ranked higher than they. Moses said not a word. In silent reverence before the Divine vision he covered his face, and when God disclosed the mission with which He charged him, of bringing the Israelites forth from the land of Egypt, he answered with humility, "Who am I, that I should go unto Pharaoh, and bring forth the children of Israel out of Egypt?" Thereupon spake God, "Moses, thou art meek, and I will reward thee for thy modesty. I will deliver the whole land of Egypt into thine hand, and, besides, I will let thee ascend unto the throne of My glory, and look upon all the angels of the heavens." Hereupon God commanded Metatron, the Angel of the Face, to conduct Moses to the celestial regions amid the sound of music and song, and He commanded him furthermore to summon thirty thousand angels, to serve as his body-guard, fifteen thousand to right of him and fifteen thousand to left of him. In abject terror Moses asked Metatron, "Who art thou?" and the angel replied, "I am Enoch, the son of Jared, thy ancestor, and God has charged me to accompany thee to His throne." But Moses demurred, saying, "I am but flesh and blood, and I cannot look upon the countenance of an angel," whereupon Metatron changed Moses's flesh into torches of fire, his eyes into Merkabah wheels, his strength into an angel's, and his tongue into a flame, and he took him to heaven with a retinue of thirty thousand angels, one half moving to right of them and one half to left of them. In the first heaven Moses saw streams upon streams of water, and he observed that the whole heaven consisted of windows, at each of which angels were stationed. Metatron named and pointed out all the windows of heaven to him: the window of prayer and the window of supplication; of weeping and of joy;

plenitude and starvation; wealth and poverty; war and peace; conception and birth; showers and soft rains; sin and repentance; life and death; pestilence and healing; sickness and health; and many windows more. In the second heaven Moses saw the angel Nuriel, standing three hundred parasangs high, with his retinue of fifty myriads of angels, all fashioned out of water and fire, and all keeping their faces turned toward the Shekinah while they sang a song of praise to God. Metatron explained to Moses, that these were the angels set over the clouds, the winds, and the rains, who return speedily, as soon as they have executed the will of their Creator, to their station in the second of the heavens, there to proclaim the praise of God. In the third heaven Moses saw an angel, so tall it would take a human being five hundred years to climb to his height. He had seventy thousand heads, each head having as many mouths, each mouth as many tongues, and each tongue as many sayings, and he together with his suite of seventy thousand myriads of angels made of white fire praised and extolled the Lord. "These," said Metatron to Moses, "are called Erelim, and they are appointed over the grass, the trees, the fruits, and the grain, but as soon as they have done the will of their Creator, they return to the place assigned to them, and praise God." In the fourth heaven Moses saw a Temple, the pillars thereof made of red fire, the staves of green fire, the thresholds of white fire, the boards and clasps of flaming fire, the gates of carbuncles, and the pinnacles of rubies. Angels were entering the Temple and giving praise to God there. In response to a question from Moses Metatron told him that they presided over the earth, the sun, the moon, the stars, and the other celestial bodies, and all of them intone songs before God. In this heaven Moses noticed also the two great planets, Venus and Mars, each as large as the whole earth, and concerning these he asked unto what purpose they had been created. Metatron explained thereupon, that Venus lies upon the sun to cool him off in summer, else he would scorch the earth, and Mars lies upon the moon, to impart warmth to her, lest she freeze the earth. Arrived in the fifth heaven, Moses saw hosts of angels, whose nether parts were of snow and their upper parts of fire, and yet the snow did not melt nor was the fire extinguished, for God had established perfect harmony between the two elements. These angels, called Ishim, have had nothing to do since the day of their creation but praise and extol the Lord. In the sixth of the heavens were millions and myriads of angels praising God, they were called 'Irin and kadishim, "Watchers" and "Holy Ones," and their chief was made of hail, and he was so tall, it would take five hundred years to walk a distance equal to his height. In the last heaven Moses saw two angels, each five hundred parasangs in height, forged out of chains of black fire and red fire, the angels Af, "Anger," and Hemah, "Wrath," whom God created at the beginning of the world, to execute His will. Moses was disquieted when he looked upon them, but Metatron embraced him, and said, "Moses, Moses, thou favorite of God, fear not, and be not terrified," and Moses became calm. There was another angel in the seventh heaven, different in appearance from all the others, and of frightful mien. His height was so great, it would have taken five hundred years to cover a distance equal to it, and from the crown of his head to the soles of his feet he was studded with glaring eyes, at the sight of which the beholder fell prostrate in awe. "This one," said Metatron, addressing Moses, "is Samael, who takes the soul away from man." "Whither goes he now?" asked Moses, and Metatron replied, "To fetch the soul of Job the pious." Thereupon Moses prayed to God in these words, "O may it be Thy will, my God and the God of my fathers, not to let me fall into the hands of this angel." Here, in the highest heaven, he saw also the seraphim with their six wings. With two they cover their face, that they gaze not upon the Shekinah; and with two their feet, which, being like a calf's feet, they hide, to keep secret Israel's transgression of the golden calf. With the third pair of wings they fly and do the service of the Lord, all the while exclaiming, "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory." The wings of these angels are of prodigious size, it would take a man five hundred years to traverse their length and their breadth, as from one end of the earth to the other. And Moses saw in the seventh heaven the holy Hayyot, which support the throne of God; and he beheld also the angel Zagzagel, the prince of the Torah and of wisdom, who teaches the Torah in seventy languages to the souls of men, and thereafter they

cherish the precepts contained therein as laws revealed by God to Moses on Sinai. From this angel with the horns of glory Moses himself learnt all the ten mysteries."Having seen what there is in the seven heavens, he spoke to God, saying, "I will not leave the heavens unless Thou grantest me a gift," and God replied, "I will give thee the Torah, and men shall call it the Law of Moses."MOSES VISITS PARADISE AND HELLWhen Moses was on the point of departing from heaven, a celestial voice announced: "Moses, thou camest hither, and thou didst see the throne of My glory. Now thou shalt see also Paradise and hell," and God dispatched Gabriel on the errand of showing hell to him. Terrified by its fires, when he caught sight of them as he entered the portals of hell, Moses refused to go farther. But the angel encouraged him, saying, "There is a fire that not only burns but also consumes, and that fire will protect thee against hell fire, so that thou canst step upon it, and yet thou wilt not be seared."As Moses entered hell, the fire withdrew a distance of five hundred parasangs, and the Angel of Hell, Nasargiel, asked him, "Who art thou?" and he answered, "I am Moses, the son of Amram."Nasargiel: "This is not thy place, thou belongest in Paradise."Moses: "I came hither to see the manifestation of the power of God."Then said God to the Angel of Hell, "Go and show hell unto Moses, and how the wicked are treated there." Immediately he went with Moses, walking before him like a pupil before his master, and thus they entered hell together, and Moses saw men undergoing torture by the Angels of Destruction: some of the sinners were suspended by their eyelids, some by their ears, some by their hands, and some by their tongues, and they cried bitterly. And women were suspended by their hair and by their breasts, and in other ways, all on chains of fire. Nasargiel explained: "These hang by their eyes, because they looked lustfully upon the wives of their neighbors, and with a covetous eye upon the possessions of their fellow-men. These hang by their ears because they listened to empty and vain speech, and turned their ear away from hearing the Torah. These hang by their tongues, because they talked slander, and accustomed their tongue to foolish babbling. These hang by their feet, because they walked with them in order to spy upon their fellow-men, but they walked not to the synagogue, to offer prayer unto their Creator. These hang by their hands, because with them they robbed their neighbors of their possessions, and committed murder. These women hang by their hair and their breasts, because they uncovered them in the presence of young men, so that they conceived desire unto them, and fell into sin."Moses heard hell cry with a loud and a bitter cry, saying to Nasargiel: "Give me something to eat, I am hungry."--Nasargiel: "What shall I give thee?"--Hell: "Give me the souls of the pious."--Nasargiel: "The Holy One, blessed be He, will not deliver the souls of the pious unto thee."Moses saw the place called Alukah, where sinners were suspended by their feet, their heads downward, and their bodies covered with black worms, each five hundred parasangs long. They lamented, and cried: "Woe unto us for the punishment of hell. Give us death, that we may die!" Nasargiel explained: "These are the sinners that swore falsely, profaned the Sabbath and the holy days, despised the sages, called their neighbors by unseemly nicknames, wronged the orphan and the widow, and bore false witness. Therefore bath God delivered them to these worms."Moses went thence to another place, and there he saw sinners prone on their faces, with two thousand scorpions lashing, stinging, and tormenting them, while the tortured victims cried bitterly. Each of the scorpions had seventy thousand heads, each head seventy thousand mouths, each mouth seventy thousand stings, and each sting seventy thousand pouches of poison and venom, which the sinners are forced to drink down, although the anguish is so racking that their eyes melt in their sockets. Nasargiel explained: "These are the sinners who caused the Israelites to lose their money, who exalted themselves above the community, who put their neighbors to shame in public, who delivered their fellow-Israelites into the hands of the Gentiles, who denied the Torah of Moses, and who maintained that God is not the Creator of the world."Then Moses saw the place called Tit ba-Yawen, in which the sinners stand in mud up to their navels, while the Angels of Destruction lash them with fiery chains, and break their teeth with fiery stones, from morning until evening, and during the night they make their teeth grow again, to the length of a parasang, only to break them anew the next morning. Nasargiel explained:

"These are the sinners who ate carrion and forbidden flesh, who lent their money at usury, who wrote the Name of God on amulets for Gentiles, who used false weights, who stole money from their fellow-Israelites, who ate on the Day of Atonement, who ate forbidden fat, and animals and reptiles that are an abomination, and who drank blood." Then Nasargiel said to Moses: "Come and see how the sinners are burnt in hell," and Moses answered, "I cannot go there," but Nasargiel replied, "Let the light of the Shekinah precede thee, and the fire of hell will have no power over thee." Moses yielded, and he saw how the sinners were burnt, one half of their bodies being immersed in fire and the other half in snow, while worms bred in their own flesh crawled over them, and the Angels of Destruction beat them incessantly. Nasargiel explained: "These are the sinners who committed incest, murder, and idolatry, who cursed their parents and their teachers, and who, like Nimrod and others, called themselves gods." In this place, which is called Abaddon, he saw the sinners taking snow by stealth and putting it in their armpits, to relieve the pain inflicted by the scorching fire, and he was convinced that the saying was true, "The wicked mend not their ways even at the gate of hell." As Moses departed from hell, he prayed to God, "May it be Thy will, O Lord my God and God of my fathers, to save me and the people of Israel from the places I have seen in hell." But God answered him, and said, "Moses, before Me there is no respecting of persons and no taking of gifts. Whoever doeth good deeds entereth Paradise, and he that doeth evil must go to hell." At the command of God, Gabriel now led Moses to Paradise. As he entered, two angels came toward him, and they said to him, "Thy time is not yet arrived to leave the world," and Moses made answer, "What ye say is true, but I have come to see the reward of the pious in Paradise." Then the angels extolled Moses, saying: "Hail, Moses, servant of God! Hail, Moses, born of woman, that hast been found worthy to ascend to the seven heavens! Hail to the nation to which thou belongest!" Under the tree of life Moses saw the angel Shamshiel, the prince of Paradise, who led him through it, and showed him all there is therein. He saw seventy thrones made of precious stones, standing on feet of fine gold, each throne surrounded by seventy angels. But one of them was larger than all the others, and it was encircled by one hundred and twenty angels. This was the throne of Abraham, and when Abraham beheld Moses, and heard who he was, and what his purpose was in visiting Paradise, he exclaimed, "Praise ye the Lord, for He is good, for His mercy endureth forever." Moses asked Shamshiel about the size of Paradise, but not even he who is the prince thereof could answer the question, for there is none that can gauge it. It can neither be measured nor fathomed nor numbered. But Shamshiel explained to Moses about the thrones, that they were different one from the other, some being of silver, some of gold, some of precious stones and pearls and rubies and carbuncles. The thrones made of pearls are for the scholars that study the Torah day and night for her own sake; those of precious stones are for the pious, those of rubies for the just, those of gold for the repentant sinners, and those of silver for the righteous proselytes. "The greatest of them all," continued Shamshiel, "is the throne of Abraham, the next in size the thrones of Isaac and Jacob, then come the thrones of the prophets, the saints, and the righteous, each in accordance with a man's worth, and his rank, and the good deeds he has performed in his lifetime." Moses asked then for whom the throne of copper was intended, and the angel answered, "For the sinner that has a pious son. Through the merits of his son he receives it as his share." Again Moses looked, and he beheld a spring of living water welling up from under the tree of life and dividing into four streams, which passed under the throne of glory, and thence encompassed Paradise from end to end. He also saw four rivers flowing under each of the thrones of the pious, one of honey, the second of milk, the third of wine, and the fourth of pure balsam. Beholding all these desirable and pleasant things, Moses felt great joy, and he said, "Oh, how great is Thy goodness, which Thou hast laid up for them that fear Thee, which Thou hast wrought for them that put their trust in Thee, before the sons of men!" And Moses left Paradise, and returned to the earth. At the moment of his departure, a heavenly voice cried aloud: "Moses, servant of the Lord, thou that art faithful in His house, even as thou hast seen the reward that is laid up for the pious in the world to come, so also thou wilt be worthy of seeing the life of the world that shall be in the future

time. Thou and all Israel, ye shall see the rebuilding of the Temple and the advent of the Messiah, behold the beauty of the Lord, and meditate in His Temple."In the world to come Moses, beside sharing the joys of Israel, will continue his activity as the teacher of Israel, for the people will go before Abraham and request him to instruct them in the Torah. He will send them to Isaac, saying, "Go to Isaac, he hath studied more of the Torah than ever I studied," but Isaac, in turn, will send them to Jacob, saying, "Go to Jacob, he hath had more converse with the sages than ever I had." And Jacob will send them to Moses, saying, "Go to Moses, he was instructed in the Torah by God Himself."In the Messianic time, Moses will be one of the seven shepherds that shall be the leaders of Israel with the Messiah.