

(245) But as for the damned—those “kneeling about Gehenna” [Qur’ān 19:68], “who met the morn cowering in their homes” [Qur’ān 11:94]—it is the same whether transference<sup>12</sup> is true or false, for the proofs on each side of the contradictory are weak. Once they have escaped from the barrier fortresses, they will possess shadows of suspended forms in accordance with their moral qualities.

(246) The suspended forms are not the Forms of Plato, for the Forms of Plato are luminous,<sup>13</sup> while some of the suspended forms are dark and others illumined. Those possessed by the blessed, by which they find pleasure, are white and fair, while those of the damned are blue-black. Since the suspended fortresses are not in the mirrors or elsewhere and since they do not have a locus, they may have a locus in this world by which they are made evident. They may also change and become evident in other loci. From them result a kind of jinn and devils. A very great number of the people of Darband and innumerable people of a town called Miyanaj<sup>14</sup> have testified that they have often beheld these forms. So many people gathered there in a great company beheld them at one time that there can be no question of doubting them. This was not just once or twice! They appear at every moment, but the hands of men cannot reach them. Another phenomenon experienced is bodies clad in armor that cannot be touched. The locus in which they were made evident was not the common sense, but they seemed to armor the whole body, and they resisted the body and wrestled with men.

(247) I myself have had trustworthy experiences indicating that there are four worlds: the worlds of the dominating lights, of the managing lights, of the barriers, and of the dark and illumined suspended images. The damned are tormented in the last of these. The jinn and