

Jesus (Peace be with him)
through the Qur'ân
and Shi'ite Narrations

Selected by

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JESUS^(PEACE BE WITH HIM) THROUGH THE QUR'ÀN AND SHI'ITE NARRATIONS

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عيسى عليه السلام

في القرآن وروايات الشيعة

إعداد

مهدي منتظرالقائم

نقله إلى الإنجليزية

الحاج محمد لِكِنهاوسِن

بالتعاون مع منتظرالقائم

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

**IN THE NAME OF ALLAH
THE ALL-BENEFICENT,
THE ALL-MERCIFUL**

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PREFACE

What is offered here is a fairly comprehensive selection of the *àyàt* (signs) of the Noble Qur'àn and narrations pertaining to Jesus ﷺ¹ said to have been reported by the Shí'í Imams, peace be with them. It is generally admitted, even by the most orthodox religious scholars, that not everything reported in this literature is authentic, and the science of hadith has been developed precisely for the purpose of sorting through the narrations and evaluating their strength. No attempt has been made in what follows to select only hadiths considered reliable. The narrations selected provide an overview of what various reporters of hadiths have claimed that the Imams and the Prophet ﷺ have said about Jesus ﷺ. At the same time, we cannot claim that our selection exhausts all such narrations. Sometimes we have found several reports that differ only in some insignificant details, in which case we have generally selected the most complete form of the report. Also omitted are reports in which Jesus is mentioned only incidentally, although where such incidental mention seemed interesting to us, we have provided the excerpt from the hadith. The *isnàd*, or chains of transmission that accompany the reports, have been omitted from the English translations since they would only be of use to those who have fluency in Arabic, and the Arabic is provided with the chains of transmission.

It is rather disheartening to find that so much misunderstanding remains between Christians and Muslims in the world today. Hopefully the collection presented here will be seen by Christians as a gift from the Shí'ah to show the reverence they have for Jesus ﷺ. The vision of Jesus ﷺ to be found here is different from that of Christianity, and the difference is bound to lead some to respond negatively, "No. The Christ we know is not like that." We are not concerned to argue here for the veracity of the vision of Christ presented. It is a religious vision based on narrations, and it differs from Christologies current among Christians. Of course, Christians will deny what conflicts with their beliefs. However, it is hoped that the reader will be able to bracket the question of what reports about

¹ The Arabic sign written next to the name of Jesus, ﷺ, means "peace be with him". According to some narrations, one should include this or a similar blessing with the mention of the name of any of the prophets.

Jesusﷺ are best considered true, because this question depends on the standards used for such evaluations, whether doctrinal, historical or otherwise. According to our faith, as Shi‘ah, the overall picture of Christﷺ presented below is true, although questions may be raised about particular narrations or details thereof. This is how we think of Christﷺ. It is a different way of thinking about him from what is familiar to Christians. However, it is by no means disrespectful, and it offers a way to understand the more general religious vision of Islam, particularly Shi‘í Islam. It is up to our readers to choose to respond by focusing on differences and rejecting what is contrary to their beliefs, or to find how much we have in common and on this basis to search for what is of value in the Muslim’s view, even where it differs from what one is prepared to accept.

We expect that our readers will include English speaking Muslims, both Sunni and Shi‘í, as well as Christians. To the Muslims we offer this collection as an opportunity to reacquaint themselves with Islamic teachings about Jesusﷺ, and hope that it will inspire better relations between Muslims and Christians. Even as we stand fast in our own faith, we should be prepared to deepen our appreciation of the commitment of Christians to follow the teachings of one held in such high esteem in the Qur’àn and hadith.

In the glorious Qur’àn, in a passage describing the annunciation to the Blessed Virgin Mary, Jesusﷺ is described as a Word from God: *«O Mary! Verily Allah gives you the glad tidings of a Word from Him; his name is the Messiah, Jesus son of Mary, prominent in this world and in the Hereafter of those near [to God].»* (3:44)

The context in which this *ayah* was revealed was one of interreligious encounter. It is said that the Christians of Najran sent a delegation to the Prophet of Islam at Mecca to question him about the teachings of Islam concerning Jesusﷺ, and that God revealed the above and other *àyat* of *Sêrah Âl-i ‘Imràn* in response. The response is not merely a denial of Christian teachings, although the divinity of Christ is clearly rejected, but an affirmation of much believed by Christians, as well, even the designation of Christ as *divine word*: *«O People of the Book! Do not transgress in your religion, and do not say of Allah but the Truth. Verily, the Messiah, Jesus the son of Mary, is only an apostle of Allah and His Word which He conveyed unto Mary, and a Spirit from Him.»* (4:171) So, in addition to being called the Word of God, Jesusﷺ is also called the Spirit of God, and in some of the narrations reported in the Shi‘í tradition, this title is used.

Of course, the interpretation of the *logos* in Christian theology

differs markedly from the interpretation of the *kalimah* by Muslim scholars. For the Christian, according to the Gospel of John, the Word was God and the Word became flesh. For the Muslim, on the other hand, the Word is creature, even while it is the creative principle, for it is in God's utterance of the word "Be!" that creation takes place. To call Christ the Word of Allah is not to deify him, but to verify his status as prophet. Because of his high status as prophet, Jesus ﷺ becomes a complete manifestation of God, one who conveys the message of God, one who can speak on behalf of God, and thus, the Word of God. Jesus ﷺ becomes the Word of God not because of an incarnation whereby his flesh becomes divine, but because his spirit is refined to such an extent that it becomes a mirror whereby divinity comes to be known. The temple is holy not because of any inherent sanctity in the structure, but because it is the place of the worship of God.

The fact that Jesus ﷺ conveys the revelation of God, however, does not suffice to explain why he is called God's word in the Qur'ân, since none of the other prophets are given this appellation. The term used in the Qur'ân is *kalimah*, meaning "word", derived from the root *klm*, from which is also derived *kallama* (he spoke) and *kalâm* (speech, speaking). All of these terms are used with respect to divine speech in the Qur'ân. Although there is no reference to Jesus ﷺ in the Qur'ân that specifically uses the phrase *the word of God* (*al-kalimah Allah*), we may be justified in the assertion that God calls Jesus ﷺ the Word of God in the Qur'ân because the expressions mentioned, e.g., *kalimatîn min Allah* (a word from God)¹ and *kalimatuhu* (His word),² are used exclusively for Jesus ﷺ among all human beings. There is no other prophet or any other human being given the title by which Allah honors Jesus ﷺ as His word; so, in this sense, we can say that Jesus ﷺ is *the Word of God* according to the Qur'ân. Nevertheless, the words of God are many, and we can understand the designation given to Jesus ﷺ better if we consider other verses of the Qur'ân in which similar phrases are used. Sometimes *kalimah* is used for the words spoken by God to Adam,³ Abraham,⁴ and other "servants" of God,⁵

¹ (3:45).

² (4:171).

³ (2:37).

⁴ (2:124).

⁵ (37:171).

including Mary¹ (peace be with all of them), and His prophets.² Sometimes what is meant by the word of God is more general, the command of God, or the divine message: ﴿...He made the word of the faithless the lowest; and the word of Allah is the highest...﴾ (9:40); and ﴿If all the trees on the earth were pens, and the sea replenished with seven more seas [were ink], the words of Allah would not be spent.﴾ (31:27).

The exegetes (*mufassirin*) of the Qur'ân have disputed the question of why Jesusﷺ is called "Word of God." Generally, they agree (explicitly or implicitly) that the term is not to be understood as the *Logos* in the Christian sense. However, according to some exegetes, including 'Allamah 'Ibâ'abâ'î, there is an important connection between the "Word of God" as a title for the Messiahﷺ, and the creative word of God; not because Jesus as *Logos* plays any part in creation, but because Jesus is directly created by the command of God without the mediation of a father. This view is in agreement with most of the commentators, both Shi'î and Sunni, as well as Western scholarship.³

'Ibâ'abâ'î considers four interpretations that might be given for "Word of God" in (3:45). He rejects the first three and accepts the fourth. The reasons given by 'Ibâ'abâ'î in this regard are worth further critical examination.

The first interpretation is to take "Word of God" to mean something like "God's promise. Jesusﷺ may have been called the "Word of God" because he was a fulfillment of God's promise. 'Ibâ'abâ'î rejects this interpretation rather quickly. First, he claims that although this interpretation is supported by the Bible, it is not supported by the Qur'ân. This implies that the support of the Bible is not sufficient to confirm the interpretation. It is not clear why this should be so, for even given the doctrine that the Bible has been corrupted (*ta'arîf*), there should be a presumption that Biblical evidence is sound unless it conflicts with the Qur'ân or well founded hadîths. Furthermore, if the Biblical promise of the Messiah is taken to be derived from those parts of the Bible that have been corrupted,

¹ (66:12).

² (37:171).

³ This interpretation is also given by Tabari, Ibn Kathir, and Tabarsi, according to Ayoub (1992), 131-135; and Zamakshari, as reported in Gâtje (1976), 126f.; also this interpretation is given by the 8th/14th century Sufi Shi'ite exegete, Sayyid Haydar Amuli; see Amuli (1385/2007), Vol. 6, 228. For Western scholarship, see Robinson (1991), 11; and Zahniser (1991).

it would mean that almost the entire Bible should be rejected, and this is inconsistent with the reliance on the Bible for evidence that is found in various Islamic narrations. ‘Allamah himself, when considering the different meanings that have been given for the word *Messiah* rejects some of those commonly given by other exegetes, e.g., that he was wiped clean from sin, or that Gabriel wiped him with his wings, in favor of the view that it means one anointed with oil to be king, in accordance with the prophecies of the Old Testament, and he cites the gospel of Luke (1:28-33) in support. If we are willing to use this passage to provide a proper understanding of the word *masiã* (*Messiah*) as it occurs in the Qur’àn, we can also refer to its mentioning that Jesusﷺ would be given the throne of David and rule over the house of Jacob as a reference to his being a fulfillment of the prophecies.

Nevertheless, it seems that Jesusﷺ is not called the “Word of God” because he is the fulfillment of God’s promise, for other prophets were also promised by God and yet are not given this title. If the Qur’àn meant to single out Jesusﷺ as being the fulfillment of a divine promise in an especially pronounced manner, we should expect mention of this feature to figure in the Qur’àn more saliently than it does. However, this does not mean that the term “Word of God” lacks the sense, as one meaning among others, of being what was promised. Similarly, if several people in a tribe have an aquiline nose, one of them might be called “the eagle” because of his keen eyesight, but in conjunction with the shape of the nose, so that both associations are called forth when the term is applied. In the case of Jesus, the association with the divine promise may be part of the meaning of “Word of God”, regardless of whether he would have been given the title if his coming had not been prophesied.

The second interpretation considered by İbà‘abà’ı is that Jesusﷺ was called the “Word of God” because he explained the Torah, giving it the meaning intended by God, and clarifying the religious matters about which there were differences among the Jewish scholars. İbà‘abà’ı rejects this interpretation with the remark that it is simply not supported by the Qur’àn. Nevertheless, he himself cites the following *ayah*: ﴿When Jesus brought the clarifications, he said, ‘I have surely brought you wisdom, and to clarify for you some of the things about which you differ. So be wary of God and obey me.’﴾ (43:63). So, why is Jesusﷺ not the Word of God in the sense of being the bringer of God’s revelations? One reason has already been mentioned: all the prophets brought revelations, and yet the term “Word of God” is only applied to Jesusﷺ. As argued above,

however, the fact that a term could be used in a certain sense for several people but is used for only one of them does not imply that this common meaning is not part of the intended meaning. Of course, there should still be some reason for the distinction. Later, I will suggest a possibility for such distinction: Jesus ﷺ brought God's revelation in a unique way—not as incarnation of God, but as the embodiment of the “book” God revealed to him. Nevertheless, the considerations that favor interpreting “Word of God” to mean God's creative word only rule out the interpretation of “Word of God” as meaning one who brings revelation if the two are incompatible.

The third interpretation mentioned by ‘Allamah is that the Word of God is the promise given by God to Mary in the annunciation. It is clear, however, Jesus ﷺ is not the annunciation, and so Ḥabàibà'î rejects this interpretation as obviously incorrect. However, the third interpretation might be interpreted metaphorically in the manner of the first proposed interpretation. Jesus ﷺ could be understood to be God's word in the sense of being what was promised through revelation to the Hebrew prophets, ‘Imran, and to Mary in the annunciation. In that case, the third interpretation should be considered to be included in the first.

There is no reason based on the text of the Qur'ân to think that Jesus ﷺ might be called the “Word of God” in the sense of the annunciation to the exclusion of the divine promise of his advent given to others, but the sense of the annunciation can be included in the more general meaning of being what was promised by God. Hence there are three main interpretations reviewed by Ḥabàibà'î that might be called promissory, revelatory, and creative. According to the promissory interpretation, Jesus ﷺ is called the Word of God because he was the fulfillment of God's promise to the Hebrew prophets that He would send a Messiah. According to the revelatory interpretation, Jesus ﷺ is the Word of God because he was the recipient of divine revelation. According to the creative interpretation, Jesus ﷺ is the Word of God because God created Jesus without a father. ‘Allamah argues in favor of the creative interpretation and rejects the others. To the contrary, I would suggest that all three are consistent.

As for the creative sense, Ḥabàibà'î simply states that although everything is brought into existence through God's creative word, “Be!”, this normally occurs through the usual natural mediating causes. In the case of Jesus ﷺ, however, the virgin birth implies that Jesus ﷺ was brought into existence without the mediation of a father.

And in this way, he became the “Word” itself, as we see in the verse: ... *and His Word which He communicated to Maryam* (4:171). It gets support from the verse 3:59, coming at the end: *Surely the likeness of Jesus is with Allah as the likeness of Adam; He created him from dust, then said to him, “Be”, and he was.*¹

Further support could be found for ‘Allāmah’s view if he referred again to the gospel of Luke (1:34-35):

“How will this be,” Mary asked the angel, “since I am a virgin?” The angel answered, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.” (NIV)

Now, the Qur’ān emphatically rejects the appellation “Son of God” which is associated with the deification of Jesusﷺ and condemned as polytheism. However, it is here that the Qur’ān would replace the term “Son of God” by “Word from God” where Mary is reported in the Bible as asking how she can have a baby while being a virgin. The Biblical answer is that the baby needs no father, for he will be the son of God. This is the apparent meaning of the Biblical verse, without the superimposition of any other theological doctrines that would be associated with the term “Son of God”. The Qur’ān rejects the imagery of paternity, but allows that Mary becomes pregnant when God’s spirit is breathed into Mary: ﴿And (remember) her who guarded her chastity; We breathed into her of Our spirit, and We made her and her son a sign for all peoples.﴾ (21:91).² So, since the Qur’ān uses the expression “Word of God” where the Bible uses “Son of God” and the Biblical term is used to explain the virgin birth, we could consider the phrase of the Qur’ān as having a similar significance minus the idea of divine fathering to which the Qur’ān objects. It would follow that Jesusﷺ is called the *word of God* in the Qur’ān because he was brought into existence by God without a father, but by direct divine decree, in accordance with the interpretation of most of the exegetes (*mufassirin*).

Needless to say, the exegetical *methodology* suggested above would not be acceptable to the *mufassirin* because it requires us to make use of a verse of the Bible that conflicts with the Qur’ān in order to support an interpretation of the Qur’ān! However, the

¹ Ḥabāibāb’ī (1986), Vol. 6, 14.

² Cf. (19:16-22), (66:12), (4:171).

suggestion here is that the functional role of the replaced biblical phrases may shed some light on the meaning of those that would have to replace them because of the familiarity with the Biblical text could have been expected on the part of at least some of those who heard the Qur'ân from the Prophet Muâammad ﷺ, and such expectations would surely be taken into consideration by the divine author of the revelation.

‘Allâmah says, “...he became the “Word” itself.” Since there was no Jesus to become the word prior to God’s creative command, it seems that it would have been better to say that the *word* became Jesus, or as the Gospel of John puts it, “and the word was made flesh.”¹ It is precisely at this point that Christian theology brings in discussions of the Incarnation, and the standard Muslim interpretation also seems to say that something became incarnate, if not divinity itself, then, at least the divine word. ‘Allâmah, however, cautions against such a literal reading. It is not the case that God’s word “Be” (*kun*) formed from the two Arabic letters *kâf* and *nun* somehow were transformed into the flesh and blood of Jesus ﷺ. What is meant is no more and no less than that Jesus ﷺ came into being as a result of the direct command of God, where by *direct* is meant without a father. There is no more incarnation here than there is in the case of Adam.

Commenting on another verse of the Qur'ân, ‘Allâmah writes:

It is known that when He intends a thing and says to it: ‘Be’ and it comes into being, no word passes from the Creator to the thing created; there is in fact only the existence of the thing, and nothing else. Therefore, that is the thing created, and also it, in itself, is the word ‘Be’. In short, His saying, in matters of creation, is the creation itself, it is nothing separate from it.²

According to a narration reported by Kulaynî, when Imam Æâdiq ﷺ was asked about (4:171), he said, “It is a created spirit. God created it in Adam and Jesus.” Shaykh Æadêq says that Imam Bàqir ﷺ said that they were two created spirits, each selected and chosen as the spirit of Adam and the spirit of Jesus ﷺ.”³ The emphasis here is on the fact that the spirit of God that became

¹ John 1:14.

² Æabâiabâ’î (1986), Vol. 4, 138.

³ Kâshânî, (1402/1982), Vol. 1, 524.

Jesus ﷺ is a *created* spirit. Jesus ﷺ is not the Creator, but is, rather, a creature. If it may be said that the spirit of God became incarnate in Jesus ﷺ, it must be made explicit that what became incarnate is not God, but the created spirit of God.

There is no inconsistency between the promissory, revelatory and creative senses in which Jesus ﷺ may be called “the Word of God.” The first link between these senses is the angel Gabriel. Gabriel was the angel who conveyed revelation to all the prophets, and it is Gabriel who conveyed God’s creative word to Mary in the annunciation. In the Qur’àn’s treatment of the annunciation, Gabriel does not merely report to Mary that she will have a child, but he conveys to her the divine spirit.¹ Hence, the angel of revelation and the angel by which the creative command of God are conveyed to Mary are one. It is consistent with this that the word of revelation and the word of the divine creative command should also be linked in the person of Jesus ﷺ.

The next indication of a link between revelation and the creation of Jesus by divine fiat, comes in the repeated references to Mary and Jesus (peace be with them) as a sign.²

﴿Certainly We gave Moses the book so that they might be guided/ and We made the son of Mary and his mother a sign﴾ (23:49-50).

Here we find a direct comparison in the Qur’àn between the revelation given to Moses ﷺ in the form of a book and the guidance provided through Jesus ﷺ and his mother ﷺ. The virgin birth is not compared to the proof miracles brought by Moses against the Pharaoh’s sorcerers, but with the book. This suggests that Jesus and his mother were a revelatory sign, rather than just a miracle. This point is underscored by the manner in which Mary, peace be with her, answers those who tried to slander her.

In order to understand why Jesus as the word of God or any other word of God, such as the Torah or even the Glorious Qur’àn, cannot be considered as the *logos* in the Christian sense, we should consider the controversy over divine speech among the Muslim theologians. In Shi’i theology, the divine attributes are divided into attributes of essence and attributes of action. The attributes of essence include life, power and knowledge. Speech is considered an attribute of action, like creation, because God cannot be considered a speaker until He creates speech, just as He cannot be considered a Creator until He creates. This is an oversimplification. Since God is not in

¹ Qur’àn (19:17).

² See the discussion in Shomali (2007).

time, there is no before or after, so that God can be considered to be a creator after some date but not before that date; however, the creation itself is temporal and is causally subsequent to God. Hence we can say that the attributes of action depend on the causal relations between God and His creatures, or more simply, on His actions, while the attributes of essence require no consideration of anything other than God. God is powerful regardless of His action, and regardless of how His power is exercised, so His power is considered to be an attribute of essence. On the other hand, God may be considered as a speaker only in consideration of His communication to another being, a creature. Hence, the attribute of speaking is a divine attribute of action.

Some of the early Muslim theologians, the Ash'arites, held the view that God can be considered a speaker even if He does not communicate to anyone else because He can have an internal speech (*kalām al-nafsi*), a knowledge of the meanings He intends to convey in the appropriate circumstances. On this basis, the Ash'arites held the view that the Qur'ān is eternal, since it always existed, as it were, in the mind of God, and that the attribute of speaking is one of God's attributes of essence. For the Mu'tazilite and Shi'i theologians, however, there is no internal speech of God, for God has no need of discursive thought. Indeed, for those theologians who take a philosophical stance as well as the Sufi theologians, God is considered as pure simple existence. Any *logos* or meaning would have to be an abstraction in the understanding of human (or angelic) intellects, not a characteristic of divinity itself.¹ Hence, for the Shi'ah, the attribute of speaking is one of God's attributes of action.

The dispute over the speech of God and the eternity of the Qur'ān led to a bloody dispute during the Abbasid dynasty, masterfully described by van Ess in scholarly detail.² What is important for our discussion, however, is to see that however much room there might be to find an analogue to the Christian idea of an eternal *logos* in the meaning of revelation in the mind of God as affirmed by the Ash'arites, in the philosophical views of God and His attributes that have come to dominate contemporary Shi'ite theology, such a view would be considered anathema and inconsistent with the simplicity and unity of God.

¹ For a discussion of God's attributes according to what may be considered classical Shi'i theology, see McDermott (1978). For a more modern discussion see Misbah Yazdi (1374/1995), vol. 1.

² See van Ess (1992), 446ff.

One of the exegetical problems that occurs with regard to the issue of Jesus ﷺ in the Qur’ân pertains to the *Injil* (Gospel). The Qur’ân refers to this, in the singular, as the revelation given to Jesus ﷺ. However, what the Christians know as the gospels are not collections of words from God revealed to Jesus ﷺ. Hence, when the Qur’ân refers to the *Injil*, it should not be taken to mean the New Testament, or its four gospels, for the gospels were not revealed to Jesus ﷺ. Elsewhere, I have argued that this puzzle may be solved if the book revealed to Jesus was considered to be expressed in his life instead of in a formal text.¹ The revelation of God to Jesus, Gospel (*Injil*), is made manifest in his life, and so the four gospels may be called *gospels* (*anâjil*) because they report the events in the life of Christ ﷺ.

The term “gospel” (L. *evangelium*; Gr. εὐαγγέλιον) occurs in the Bible in such phrases as “the gospel of Christ”, “the gospel of God”, and “the gospel of the kingdom.” The word means a reward for good tidings, or the good tidings themselves, and is used to indicate the glad tidings of the kingdom of God, a kingdom that is not to be sought in the distant future, but is near at hand,² a kingdom that is “not of this world”.³ Christians generally interpret the gospel to be the teaching of the good news of salvation through faith in Christ’s redemption. Muslims, however, reject the doctrine of the crucifixion on which the doctrine of Christian redemption is based, because of the explicit statement of the Qur’ân: ﴿and they did not kill him, and they did not crucify him﴾ (4:157). Hence the *Injil* of the Qur’ân cannot be understood to be the good news of Christ’s redemptive suffering on the cross as taught by Christians.⁴

If we look at the use of the word *Injil* in the Qur’ân, we find it employed to mean the teachings given by Jesus ﷺ to his followers: ﴿and we followed [the previous prophets] with Jesus son of Mary, and We gave him the *Injil* and We put in the hearts of those who followed him kindness and mercy.﴾ (57:27). ﴿And We followed them with Jesus son of Mary, to confirm that which was before him of the

¹ Legenhausen (2006).

² Mark 1:15.

³ John 18:36.

⁴ It should be noted, however, that some Muslims have proposed a non-literal understanding of the statements of the Qur’ân or of the gospels in order to attempt to reconcile the apparent contradiction. For discussion of this see Leirvik (1999), 72-73, 78-80, 100-101; and Legenhausen (1999), 117-154.

Torah, and We gave him the *Injil* containing guidance and light, confirming what was before it of the Torah, and as guidance and advice for the Godwary./ Let the people of the *Injil* judge by what Allah has sent down in it.﴾ (5: 46-47)¹

In these *àyàt* we find that God sent down the *Injil* to Jesus, so that the *Injil* is the divine revelation given to Jesusﷺ. At the same time, the Christians are said to be the people of the *Injil* and they are to judge by what Allah has sent down in it, which suggests that the *Injil* is a book according to which they can judge. Yet the Christians did not possess any book purporting to contain the words that God revealed to Jesusﷺ. One way of consistently reconciling these seemingly distinct uses of the term *Injil* in the Qur’àn, one for the revelation, and the other for the text possessed by the Christians, that is, the gospels, is to take the book revealed by God to Jesusﷺ to be expressed through his words, deeds, and life as described in the gospels (with the exception of those parts that are inconsistent with the teachings of Islam, e.g., the doctrine of the crucifixion). Following ‘Allàmah İbà‘abà‘ı, our attempt here is only to reconcile the verses of the Qur’àn with one another, and like ‘Allàmah, we may be allowed to appeal to what is in the Bible to help elucidate the meaning of such terms as *Messiah* and *Injil*.

‘Allàmah İbà‘abà‘ı notices that with regard to the Torah and the Qur’àn, there are specific references in the Qur’àn about how these books were revealed, being written on tablets and descending in plain Arabic language, respectively. With regard to the *Injil*, however, there is no such description. Nevertheless, since the revelation of the *Injil* to Jesusﷺ is repeatedly mentioned side by side with the revelation of the Torah and the Qur’àn, ‘Allàmah takes it that the *Injil* must be considered to be “a book like the other two.”² To the contrary, it seems that it may be considered “a book” only in two ways: first, in the sense of being God’s message of good news revealed to Jesusﷺ and conveyed to the people through his words and deeds; and second, in the sense that this divine message expressed through the life of Jesusﷺ has been reported in the book (the New Testament) of the Christians.

‘Allàmah is well aware of the difficulty for the exegesis of the Qur’àn posed by the use of the term “*Injil*”:


¹ Also see Qur’àn (7: 157).

² İbà‘abà‘ı (1986), Vol. 10, 186.

The Qur'ân insists on naming the book of Jesus as *Injil* (Gospel, in the singular) and on saying that it was sent down from Allah. It is in spite of the fact that there are several Gospels, and the four attributed to Mathew, Mark, Luke and John existed since before the revelation of the Qur'ân and were well-known at that time.¹

‘Allâmah takes this to mean that there must have been a single book revealed to Jesus ﷺ, a book just like the Torah and the Qur'ân, but that it “was later altered and deleted.” However, the statements of the Qur'ân and hadiths that refer to the judgment of the Christians in accordance with the *Injil*, and that fact that they were called “People of the Book” because of their use of the Bible, suggests that what is meant by the *Injil* is the book read by the Christians.

One of the difficulties that arises in any attempt to consider the gospels contained in the Bible to be a corruption of an earlier text of revelation to Jesus ﷺ is the problem of *genre*. The gospels do not purport to be a book of divinely revealed laws or other propositions revealed to Jesus, but rather report the events of his life, his teachings in word and deed. While the Torah is a collection of revealed sacred history and law, the Gospels are of a different genre, that of ancient biography. In his introduction to the life of Alexander the Great, Plutarch wrote, “I am writing not histories, but lives.”² Hence, the book revealed to Jesus ﷺ and the book in the possession of the Christians are of two different genres: the former is the revelation given to Jesus, while the latter is biography. At the same time, the uses of the term *Injil* in the Qur'ân should not be taken to be merely homonymous, for there is no indication to support the idea that a change of meaning is involved.

The puzzle of the shift in genre of the *Injil* from a book of revelation to an ancient biography can be solved, however, if we consider the ancient biographies of Jesus ﷺ to report what was revealed to Jesus ﷺ. Plutarch’s famous line about writing lives rather than histories provides a clue, because “life” (Gr. ) can also be used to mean the course a person takes from birth to death or a biography. If God’s revelation to Jesus ﷺ was the good news of the kingdom that is not of this world, and which Jesus ﷺ conveyed to his people in his words and deeds through his mission, then a biography of Jesus ﷺ that focused on his mission of

¹ Ḥabâibâbâ’î (1986), Vol. 5, 11.

² Plutarch, *Alexander*, Ch. 1; cited in Ehrman (2008), 72.

conveying what was revealed to him could also be considered a divine book, not because the biography contains a text revealed by God to Jesus ﷺ, but because it describes the life in which Jesus ﷺ manifested to others the book that God revealed to him.

Perhaps it will be objected that there may have been a written book in the form of a text given by God to Jesus ﷺ that was called the *Gospel (Injil)*, but that it was lost. However, even a cursory review of early Christian writings makes this hypothesis seem exceedingly implausible. Given an alternative hypothesis that is consistent with the Qur'ân and hadiths and is more likely given the historical record, we should reject the view that there was ever a book in the possession of the Christians that contained the text of the divine revelation to Jesus ﷺ and that was corrupted in such a manner as to result in the Christian gospels.

Indeed, there were Christian gospels other than those that became canonical in the New Testament, but none of them has the form of a book in which Jesus reports revelations that he claims were given to him by God. Most of the non-canonical gospels, like the canonical ones, are biographies, and most of them are believed to have been written later than the synoptic gospels of the New Testament. There are, however, two important exceptions: the Gospel of Thomas and the hypothetical source used by Matthew and Luke that scholars call *Q*. The Gospel of Thomas is not a biography, but a collection of sayings attributed to Jesus ﷺ. Some scholars believe that the Gospel of Thomas predates the canonical gospels. It is also believed that *Q* was a collection of such sayings. So, Muslims might be disposed to hypothesize that the *Injil* mentioned in the Qur'ân is some such original gospel containing the revelations given to Jesus ﷺ, just as the Torah and the Qur'ân are taken to contain text revealed to Moses ﷺ and Muâammad respectively. Furthermore, it might be thought that since the genre of the gospel can be supposed to have changed from collections of sayings to biography (under the assumption that the Gospel of Thomas and *Q* predate the synoptic gospels), this shows how an original text of revelation may have been corrupted to take a different form in the genre of biography. This sort of hypothesis, however, is not plausible, for several reasons. First, the sort of sayings that are collected in the Gospel of Thomas, like those that are believed to have made up *Q*, do not purport to be reports of divine revelation. What we find is a list of sayings each of which is prefaced by, "Jesus said." Nowhere to we find in the early Christian literature any book that purports to contain what God said to Jesus ﷺ. Second, there is no evidence that any such

book was in the possession of the Christians who are mentioned in the Qur'ân.¹

If some Christian gospels, whether canonical or not, are to be considered corrupted forms of an original text of divine revelation to Jesus, this should be determined by inconsistencies between such gospels and what is taken to be authoritative by Muslims in the text of the Qur'ân and reliable hadiths, not by suggesting that the gospels of the Christians were so drastically altered that the genre changed from a report of the text revealed by God to a report of the sayings, life and teachings of Jesus ﷺ.

Just as the divine revelation given to Muâammad ﷺ is made manifest to the people in the form of the Qur'ân as a book in Arabic, so too, the revelation given to Jesus ﷺ may be supposed to have been made manifest to people in the form of his life, including his conduct and teaching. If this is right, we can say that the Torah was revealed in Hebrew, the Qur'ân in Arabic, but the Gospel is revealed in deeds as well as words. All three "books" were originally revealed in all their detail by God, and so, all three are called the word of God. Since, however, the form in which the divine revelation was made manifest by the prophets in the cases of Moses ﷺ and Muâammad ﷺ was textual, while in the case of the Gospel it was made manifest in the life of Jesus ﷺ, Jesus ﷺ himself is to be considered the word of God, just as the Torah and the Glorious Qur'ân are considered the word of God.

If we are to understand the gospel of Jesus from the perspective opened by the Qur'ân, there are several principles that can be used. First, the gospel is the "good news" brought by Jesus ﷺ. Second, the content of this good news is concerned with the Kingdom of God. These two principles can be derived from an examination of how the term "gospel" was understood by the earliest Christians, and continued to be understood by many Christians in the succeeding centuries, even if there were later elaborations that added the doctrine of redemption. Third, the Qur'ân purports to reaffirm the basic message of the earlier revelations. Hence, in order to understand the perspective taken in the Qur'ân of the gospel, we should examine how the Qur'ân deals with the issues of God's kingdom and the good news of it.

It is repeated in the Qur'ân that ﴿to God belongs the Kingdom of

¹ For a discussion of the Christian literature that may have been current in Arabia at the time of the advent of Islam, see Leirvik (1999), 22-41, and Robinson (1991), 15-22.

the heavens and the earth).¹ This reaffirms the gospel teaching that the expected kingdom is not to be sought in an earthly ruler, but in divine sovereignty. The second point that is common between the teachings of the gospels and the Qur'ân about the Kingdom, is that it is near. About the Day of Judgment, God says in the Qur'ân: «The true Kingdom, on that day, will belong to the Beneficent» (25:26).² So, the true Kingdom is God's and it will be realized or made manifest at the end of the world. Here we find a common ambiguity in gospel teachings and in the Qur'ân: both speak of the Kingdom as the actual fact of God's sovereignty, and as that which is near and will be manifest at the end of the world. Although it seems as if there were two senses of the divine *kingdom*, one for the kingdom that exists here and now and another for what is to be expected, the appearance of contradiction is removed if one holds that there is one kingdom, which is divine rule over all things, and that the kingdom to be expected is not another kingdom, but simply the complete manifestation of this divine sovereignty. In order to understand the relation between the understanding of the Kingdom in the gospels and in the Qur'ân, what is more important than how to reconcile descriptions of the kingdom as already established and yet coming, is that both senses are present in both the gospels and in the Qur'ân. In both, there is a contrast between the outward phenomena (*îâhir*) and an inward meaning (*bâ'in*), and both Jesus ﷺ and Muâammad ﷺ invite people to turn from their preoccupations with the outward in favor of the spiritual or inward life.

The term for bearing good tidings (*bashshara*) is derived from the same root as that used for human being (*bashar*): *b sh r*. In the Qur'ân, The Prophet Muâammad ﷺ is repeatedly called a bearer of good tidings (*bashir*) and a warner (*nadhîr*). If the message he brings is really a confirmation of the good news brought by the earlier prophets, we should expect to find mention of the kingdom in verses that refer to the good tidings he brings. We should also expect some explication of how the teachings he brought about the kingdom differ from how this was currently understood among the Christians.

«The Jews and the Christians say, 'We are Allah's children and His beloved ones.' Say, 'Then why does He punish you for your sins?' Rather you are humans from

¹ (2:107), (3:189), (5:17), (5:18), (5:40), (5:120), (9:116), (24:42), (42:49), (45:27), (48:14).

² See also (40:16).

among His creatures. He forgives whomever He wishes, and punishes whomever He wishes, and to Allah belongs the kingdom of the heavens and the earth, and whatever is between them, and toward Him is the return. / O People of the Book! Certainly Our Apostle has come to you, clarifying for you after a gap in the apostles, lest you should say, ‘There did not come to us any bearer of good news nor any warner.’ Certainly there has come to you a bearer of good news and a warner. And Allah has power over all things.﴾ (5:18-19)

The message here is an essentially moral one: we will all be punished for our sins and rewarded for our good deeds regardless of our religious affiliations. It is for God to decide and not for man. His sovereignty is over all things and all peoples. The Prophet^ﷺ brings the good news of God’s kingdom from which none are excluded and in which all are subject to being punished or rewarded in accordance with how they live. The law that God sets for man is to establish a harmonious community of peace and love.

In the last sections of his “The Spirit of Christianity”, Hegel describes the Kingdom of God.

What Jesus calls the “Kingdom of God” is the living harmony of men, their fellowship in God; it is the development of the divine among men, ... they make up not a collection but a communion, since they are unified not in a universal, a concept (e.g., as believers), but through life and through love.¹

He concludes his essay on a rather remorseful note:

Between these extremes of the multiple or diminished consciousness of friendship, hate, or indifference toward the world, between these extremes which occur within the opposition between God and the world, between the divine and life, the Christian church has oscillated to and fro, but it is contrary to its essential character to find peace in a nonpersonal living beauty. And it is its fate that church

¹ Hegel (1996), 277-278.

and state, worship and life, piety and virtue, spiritual and worldly action, can never dissolve into one..¹

The essential character of a Kingdom of God whose subjects live in fraternal harmony is also the ideal to which we are invited by the Qur'an: ﴿O People of the Book! Certainly Our Apostle has come to you, clarifying for you much of what you used to hide of the Book, and excusing many. Certainly there has come to you a light from Allah, and a manifest Book. / With it Allah guides those who follow His pleasure to the ways of peace, and bring them out from darkness into light by His will, and guides them to a straight path.﴾ (5: 15-16).

In all probability, the Book of the Christians who were addressed by God in the Qur'an and described as "People of the Book" was of the genre of ancient biography, and the divine book that is the revelation God sent to Jesusﷺ was never published as a text of what God said to him. If the revelation given to Jesusﷺ was conveyed to his followers through his life, in word and deed, this would explain the use of the term *Injil* in the Qur'an for both the divine revelation and for the gospels used by the Christians. Both could be called *Injil* because the gospels tell the story of the life that expressed the divine revelation given to Jesusﷺ. This would also help to explain why Jesus is given a title, *Word of God*, that would otherwise seem to signify revelation. Furthermore, it is consistent with the traditional interpretation of the exegetes of the Qur'an, according to which Jesusﷺ is the Word of God because his mother, Mary became pregnant due to God's command which resulted in the virgin birth. It also explains why the divine command by which Mary became pregnant is conveyed by the angel of revelation, Gabriel. The divine word that became Jesus, on the interpretation suggested here, is not merely a creative word, but also a word of revelation.

Of course, the suggestions here are of a speculative nature, and do not carry any authoritative weight as dogma. This essay may be considered an exercise in Islamic speculative theology. It is hoped that it may promote greater mutual understanding and communion among all who accept the divine mission of Jesus Christﷺ. As for the truth of these matters and the success of the effort, Allah knows best.²

The differences between Islamic and Christian thinking about Jesusﷺ are as important as they are subtle. Both accept the virgin

¹ Hegel (1996), 301.

² The above discussion of Jesus as Word of God and the related matters pertaining to the Gospel and Kingdom of God are from my "Jesus as Kalimat Allah, the Word of God," in Shomali (2009), with a few revisions.

birth, although it is ironic that a growing number of liberal Christians have come to have doubts about this miracle while Muslims remain steadfast! Among the other miracles attributed to Jesus ﷺ in the Glorious Qur'ân are the revival of the dead and the creation of a living bird from clay,¹ but all of the miracles performed by Jesus ﷺ are expressly *by the permission of Allah*. Just as in the miracle of his birth, Jesus ﷺ came into the world by a human mother and divine spirit, so too, his miracles are performed as human actions with divine permission. In this regard the error of the Christians from an Islamic perspective is explained by the great Sêfi theoretician, Ibn al-Arabî, as follows:

This matter has led certain people to speak of incarnation and to say that, in reviving the dead, he is God. Therefore, since they conceal God, Who in reality revives the dead, in the human form of Jesus, He has said, *«They are concealers [unbelievers] who say that God is the Messiah, son of Mary.»* (5:72)²

The point is that Muslims can find God in Jesus ﷺ without deifying him, and furthermore that deifying Jesus ﷺ is really an obstacle to their finding God in Jesus ﷺ, for deification is an obstacle to searching in Jesus ﷺ for anything beyond him.

One of the central questions of Christian theology is: “Who was Jesus Christ?” The formulation of answers to this question is called *Christology*. In this area of theology, Christians have debated the significance of the historical Jesus as opposed to the picture of Jesus presented in the traditions of the Christian Churches and the Biblical understanding of Jesus. The time has come for Muslims to begin work in this area, as well. Through the development of an Islamic

¹ Mohammad Ali Shomali and Mahnaz Heydarpoor consider this to be one of the reasons why Jesus ﷺ is called God’s word in their essay, “The Word of God in the Qur’ân” in Shomali (2009), 71-94. I take this proposal to be consistent with the interpretation for which I argue here: Jesus may be considered the Word of God from an Islamic perspective in promissory, revelatory and creative senses. The work of Shomali and Heydarpoor deepens the creative sense in which Jesus ﷺ is God’s word, not *only* because he was created by divine fiat without the usual intermediary of a father, but because God made his breath life-giving, that is, that God gave life through the breath and word of Jesus ﷺ when he made the clay bird come to life and raised the dead. See (5:110).

² Ibn al-‘Arabî (1988), 177.

Christology we can come to a better understanding of Islam as contrasted with Christianity, and Islam in consonance with Christianity, too. Indeed, the first steps in this direction are laid out for us in the Qur'ân itself, in the verses mentioned above and others.

Contemporary work toward an Islamic Christology is scarce. Christian authors have tended to stress a salvific function of Jesus ﷺ that seems to have no place in Islam; and this leads to questions of religious pluralism when Christians ask one another whether Christ ﷺ can be the savior of Muslims and others who are not Christians. Christians should be reminded that Muslims accept Jesus ﷺ as savior, along with all the other prophets, for the prophetic function is to save humanity from the scourge of sin by conveying the message of guidance revealed by God. The important difference between Islam and Christianity here is not over the issue of whether Jesus ﷺ saves, but how he saves. Islam denies that salvation is through redemption resulting from the crucifixion, and instead turns its attention to the instruction provided in the life of the prophets ﷺ. Christian scholarship on Jesus as presented in Islam tends to ignore *âdith* and focus on the Qur'ân. Often the research is polemical as authors attempt to support an interpretation of the Qur'ân that is more in keeping with Christian than Islamic doctrine. A general review and introduction to this work may be found in Neal Robinson's *Christ in Islam and Christianity*;¹ and the more extensive study by Oddbjørn Leirvik, *Images of Jesus Christ in Islam*, deserves sustained study and reflection.

Muslims, on the other hand, have tended to produce their own polemical works showing how much of what is in the Bible is consistent with the Islamic view of Christ ﷺ as prophet rather than as a person of the Trinity.² Aâmad Deedat's work along these lines has attracted much attention. More profound insights into the differences between Islam and other faiths, including Christianity, may be found in the writings of Frithjof Schuon, who presents the beginnings of a genuine Christology from a Sufi perspective.³ In his *The Muslim Jesus: Sayings and Stories in Islamic Literature*, Tarif Khalidi has collected Islamic references to Jesus from the eighth to

¹ Robinson (1991), ch. 2. This work also contains an excellent survey of how Muslim historians and apologists have approached issues pertaining to Christ and Christianity, and an examination of various exegeses of the Qur'ân on the verses about Jesus ﷺ.

² For example, see Deedat (1992).

³ Schuon (1985); Schuon (2008).

the 18th centuries, including mystical works, historical texts about prophets and saints and selections from the *âadith* and Qur'ân.¹ As Khalidi notes, these writings, form the largest body of texts relating to Jesus in any non-Christian literature.

These days there is much discussion of dialogue between different faith communities. Conferences have been held for this purpose in the Islamic Republic of Iran as well as in Africa, Europe and North America. Perhaps one of the best ways Christians can find common ground for discussion with Muslims is to become familiar with the portrait of Jesus ﷺ presented in Islamic sources, the most important of which are the Qur'ân and *âadith*, and for the latter, no matter what one's religious orientation, it must be admitted that the narrations handed down through the Household of the Prophet deserve careful attention. For those of us who have the honor of being counted among the Shi'ah, the importance of what has been related by the *Ahl al-Bayt* weighs especially heavily, as it should, according to the famous *âadith al-thaqalayn*, in which the Prophet ﷺ, in the last year of his life, is reported to have said:

Verily, I am leaving with you two weighty things (*thaqalayn*): the Book of Allah and my kindred, my household, for indeed, the two of them will never separate until they return to me by the Pond [of *Kauthar* on the Last Day].

Perhaps some Christians will be dismissive of what is said of Jesus ﷺ in the Islamic narrations because the main debate about contemporary Christology among Christians is whether research about the historical Jesus ﷺ is relevant to religion, or whether knowledge of Jesus ﷺ requires attention to the role he plays in the Church and in theology. The Islamic narrations, coming centuries after the life of Christ ﷺ (and in some cases more than a century after the life of Muâammad ﷺ) will likely be dismissed by liberal Christians in pursuit of a portrait of Jesus ﷺ based on the standards of historical research currently accepted in the West. The neo-orthodox Christian claims that the Savior is not to be found in history, but in the Church, so it will not be surprising if he displays no interest in what Islam has to say about Christ ﷺ. However, the Christian may find that the Islamic perspective illuminates a middle ground between the historian's emphasis on the natural and the

¹ Khalidi (2003).

ecclesiastical emphasis on the supernatural. The humanity of Jesus ﷺ is evident in the narrations of the Shi‘ah, but it is a humanity transformed, a perfected humanity, and as such there is no denying its supernatural dimension.

The Muslim always seems to appear as a stranger to the Christian, but perhaps it is from the stranger that the Christian can best come to know his savior. The crucifix has hung in the Church for so long that it becomes difficult for the Christian to find significance there. The attraction of the quest for the historical Jesus is that it provides a fresh look at the subject, even if that quest is marred by naturalistic presumptions inimical to the religious outlook. By trying to see Jesus ﷺ as the Muslim sees him, the Christian may find his savior come to life, lifted up to God in his own inner life rather than crucified.¹

The crucifixion is one of the issues about which Muslims and Christians must agree to disagree. According to the Qur’àn, God made it appear that Christ ﷺ died on the cross, but God saved him from this fate and raised him into heaven: *They did not kill nor crucify him, but it so it was made to appear to them* (4:157). If the Christians took it to be a fact that Jesus ﷺ was crucified, they could not be blamed for this, since God Himself made it appear so; and if the Church Fathers formulated their theologies on the basis of the crucifixion, from an Islamic perspective this is entirely understandable. According to the narrations contained in this volume, however, although Jesus ﷺ was prepared to die, by divine decree he was told to allow a substitute from among his most devoted disciples to take his place on the cross. By denying the crucifixion, nothing is taken away from the stature of the Messiah or from his mission. Christ ﷺ gave of himself completely through his complete submission to God. The effect of the denial of the crucifixion leaves in tact his saving message and his paradigmatic moral role. Although Islam teaches that Christ ﷺ is not personally sacrificed on the cross in an act of redemption, there is an indication in the Shi‘ite narrations that God accepts his sacrifice by substitution.²

Among the Shi‘ah, there are also differences of opinion about the crucifixion and resurrection of Christ ﷺ. According to one narration, Imàm ‘Alí ibn Mèsà al-Rièà ﷺ explains that Jesus ﷺ “was raised

¹ We are reminded by the glorious Qur’àn: “Recall when God said: ‘O Jesus, I will take you away and lift you up to Me.’” (3:54)

² See 4,2,3, below: “He [Adam] did not do something that was obligatory, so what happened happened, until Allah accepted a sacrifice for him.” (*Bishàrah al-Muèiafà li Shi‘ah al-Murtaèà*, 29)

alive from the earth to the heaven. Then his soul was taken away between the earth and the heaven. After he was raised to the heaven his soul was restored to his body, and hence the words of God, the Almighty and Glorious, *«When Allah said: ‘O Jesus, I shall take you, and I shall raise you up to Myself’»* (3:55).¹ The verb used in the *ayah* is *mutawaffika*, which can have the sense of being made to pass away, as *I shall take your life*. So, many Shi‘í theologians have held that Jesus ﷺ did not die on the cross, but was raised by God, died between the earth and heaven, and then was restored to life and remains with God alive. The narration, however, is questionable, since it is not backed up by others, and ‘Allamah ‘Abàibà’í has argued that Jesus ﷺ never died at all.² It is this opinion that seems to be most dominant among the Shi‘í scholars today, although disagreement remains. *«Indeed those who differ concerning him are surely in doubt about him: they do not have any knowledge of that beyond following conjectures, and certainly they did not kill him.»* (4:157). So, various sorts of questions are raised by considering the *àyàt* and narrations about the crucifixion and resurrection of Christ that are relevant to how Christians and Muslims are to understand their respective views of Christ ﷺ, as well as remaining issues within the Shi‘í view of Christology.

There are good reasons for both Christians and Muslims to study the narrations of the Shi‘ah about Jesus ﷺ. Some Muslims might wonder why, when we have the Qur’àn and *sunnah*, we should be especially interested in Jesus ﷺ. To begin with, Jesus ﷺ, along with the prophets Noah, Abraham, Moses, Peace be with them, and Mu‘ammad ﷺ has a special status in Islam as one of the greatest prophets, the *ulê al-‘Azm*, the prophets who brought the divine law. What was revealed to the last of them is a confirmation of what was revealed to the others. The truth of the revelation is not to be found in its exclusivity but in its comprehensiveness, and we come to understand this best when we understand the teachings of all the prophets ﷺ. Is this not why so much attention is given to the previous prophets in the Qur’àn?

All of the prophets ﷺ have brought a gospel of love, love of God and love of neighbor and love even for the meanest of His creatures. So, in the reports narrated below we find Jesus ﷺ giving some of his food to the creatures of the sea. At the same time, however, this love is not to be confused with a sentimentalism which would prevent the

¹ *Bi‘âr al-Anwâr*, 14, 338.

² See ‘Allamah’s commentary on (4:159) in his *Al-Mizàn*.

execution of the divine law. Jesus ﷺ found fault with the Pharisees not because of their regard for the exterior forms of religion, but because of their disregard for its interior forms, that is, because of their hypocrisy.¹

The Words of the Spirit of Allah reported in the selections that follow are primarily concerned with morals. These are Christian morals and at the same time Islamic morals. Today Christendom is in a state of moral upheaval. Peculiarly modern ideas of what is right and wrong have found their way into the theologians understandings of ethics. Significant areas of agreement are difficult to find. The simple morality taught by Jesus ﷺ and which continues to be emphasized in Islam resonates in the narrations of the Shí'ah. While excessive asceticism is forbidden, we are to turn, like Jesus ﷺ, away from the world to find refuge in God.

From the following narrations we not only become reacquainted with the moral teachings of Jesus ﷺ and with his character, but we also discover what the dear friends of Allah, the Household of the Prophet ﷺ found it important to transmit about him, and thereby we get a glimpse into their moral teachings and characters, too.

SOURCES

Biààr al-Anwàr is a collection of hadiths in Arabic written by Mawlà Muàammad Bàqir ibn Muàammad Taqí, known as Majlísí the Second, or simply 'Allàmah Majlísí (A.H. 1037_1110). He is one of the most prolific Shí'í writers, and was Shaykh al-Islàm during the Safavid period. He authored thirteen books in Arabic and fifty-three in Farsi. His largest and most important work is *Biààr al-Anwàr al-Jàmi'ah li-Durar Akhbàr al-Aimma al-Aihàr*. This is the most comprehensive of all collections of Shí'í hadiths, and it includes almost all hadiths attributed to the Prophet ﷺ through Shí'í chains of transmission, almost all of the *aààdith qudsí* (narrations of the words of God revealed to the Prophet ﷺ not included in the Qur'àn) and other narrations attributed to the Imams ﷺ. One of the features of this work is that Allàmah Majlísí went to great pains to separate his own views from the transmission of the *aààdith*. It took him thirty-six years to compile the work, from A.H. 1070 to A.H. 1106, with the cooperation of other scholars of the day and students. In the first

¹ Cf. Matt. 23:25.

volume, he identifies his sources, and later in the same volume he evaluates their reliability. His sources include close to four hundred titles, among which are sixteen works of Shaykh Æadêq, sixteen works of Shaykh Îêsí, eighteen works of Shaykh Mufid, twelve works of Sayyid Murtaèà, twelve works of Shaâid Awwal, twenty-one works of Sayyid ibn Îawês, twenty-three works of Allâmah Âillí and twelve works of Shahíd Thàní. He also made use of ninety works by Sunní authors for correcting the words of the narrations or determining their meanings, and he mentions each of these sources by name in his introduction. There are three extant editions that have been published of *Biââr*, one is a lithograph print in twenty-five volumes, known as the old edition. The second is that of *Dar al-Kutub al-Islâmiyyah*, Tehran, Bâzâr Suliâní, in one hundred ten volumes (no date), known as the new edition. In the Terhan edition, volumes 54, 55 and 56 contain a table of contents. The third edition is really just a reprint of the Tehran edition published by Muassasah al-Wafâ of Beirut. In the Beirut edition, the contents have been moved to volumes 108, 109 and 110, and a volume 0 was added in which there is an introduction to the author and the authors of his sources.¹ We have used the new edition published in Tehran.

Tuâaf al-'Uqêl fî Mà Jâ'a min al-Âikam wa al-Mawâ'î an Âl Rasêl by Abê Muâammad Âasan ibn 'Alí ibn Âusayn ibn Shu'bah Âarrâní Âalabí is one of the most well known collections of Shí'í narrations. The author was a contemporary of Shaykh Æadêq and died in A.H. 381. Shaykh Mufid reports narrations from him, and he, in turn, reports traditions from Shaykh Abê 'Alí Muâammad ibn Hammâm, who died in A.H. 336. The book contains narrations from the Prophet ﷺ followed by narrations of the first eleven Imams ؑ in order. After this, there are four more parts to the book: (1) the whispered counsel (*munâjât*) of God to Moses ؑ; (2) the whispered counsel of God to Jesus ؑ; (3) the advice of the Messiah ؑ in the gospel and other places; and (4) advice of Mufaèèal ibn 'Umar, one of the companions of Imam Æàdiq ؑ to the Shí'ah. In the introduction to this work, Ibn Shubah writes:

I did not mention the chains of transmission in order to reduce the volume of the book and keep it short. Most of the narrations in this book are ones I have heard. Most of them pertain to manners and

¹ This information is given in the article "*Biââr al-Anwâr*" by Bahâ' al-Dín Khoramshâhí in *Dayirah al-Ma'ârif Tashshayyu'*, Vol. 3, (Tehran: *Mu'assasah Dayirah al-Ma'ârif Tashshayyu'*, 1371/1992), p. 91_98.

wisdom which testify to their own validity and the correctness of their attribution.

Scholars in this field consider the work to be reliable and refer to it in support of their opinions about hadiths and fiqh. The book was first published in A.H. 1303 in Iran, and later in Iraq, Lebanon and Iran.¹ The edition we have used is that of Qom: Muassasah al-Nashr al-Islàmi, A.H. 1416.

The narrations we have translated from *Tuâaf al-'Uqêl* are given without mention of a chain of transmission, although there is an indication in this work that they are reported by Imam Mêsâ ibn Ja'far al-Kâim ؑ. ² Part of a narration from this book may also be found in *al-Kâfi*, Vol. 2, p. 319, attributed to Imam Æadiq ؑ.

Al-Kâfi is one of the four most authoritative sources of Shí'í narrations. It was written by Muâammad ibn Ya'qêb ibn Isââq al-Kulayní al-Râzí (d. A.H. 328) and contains six thousand narrations divided into thirty-four sections. It took twenty years to write during the minor occultation of the twelfth Imam ؑ. It has been published in eight volumes in Tehran by *Dâr al-Kutub al-Islâmiyyah*. We have used the 1362/1983 edition. The whispered counsel of God to Jesus ؑ translated below from *al-Kâfi*, Vol. 8, 131_141, may also be found in *Tuâaf al-'Uqêl*, p. 496, without mention of the name of the Imam from whom it was narrated, and in *Al-Amâli* of Shaykh Æadêq it is narrated from Imam Æadiq ؑ.

Another of the "four books" of Shí'í narrations containing reports about Jesus ؑ is *Tahdhib al-Aâkâm* by Shaykh al-Îâifah Abê Ja'far Muâammad ibn al-Åasan ibn 'Alí al-Îési (b. A.H. 385, d. A.H. 460). There are said to have been four hundred small books of Shí'í narrations extant during the author's lifetime, known as *Uæêl al-Arbaah Miah*, and the author claims to have compiled this collection from these. This book is a commentary on *Al-Muqniah* of Shaykh Mufid, a work of jurisprudence containing references to hadiths. The edition of the *Tahdhib al-Aâkâm* we have used is that of Tehran: *Dâr al-Kutub al-Islâmiyyah*, no date.

Mustadrak al-Wasà'il wa Mustanbai al-Masà'il by Hàjj Mírzâ Åusayn Nêrí al-Îabarsí ibn Muâammad Taqí (A.H. 1254-1320) contains more than twenty-three thousand narrations and has been published in Qom by *Mu'assasah Al al-Bayt ؑ li Iâyà al-Turàth*,

¹ See the article "Tuâaf al-'Uqêl" by Sayyid Mahdí Åà'irí in *Dayirah al-Ma'ârif Tashshayyu'*, Vol. 4, (Tehran: *Mu'assasah Dayirah al-Ma'ârif Tashshayyu'*, 1373/1994), p. 169.

² *Tuâaf al-'Uqêl*, p. 392.

first edition published in A.H. 1408. This is considered one of the four most important collections of Shí'í hadiths of the modern period, that is, after the eleventh/seventeenth century, the others being *Al-Wāfi* by Fayè Kāshānī, *Biāār al-Anwār* by Allāmah Majlīsī and *Wasà'il al-Shí'ah* by Shaykh Āurr al-Àmilí. It was written in order to complete the narrations not included in the *Wasà'il al-Shí'ah*.¹

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¹ I would like to express my gratitude to 'Abbās Āusaynī for assistance in the translation of some of the Āadīths and to Munta'ir Qà'im for his guidance in the translation of all of them. Thanks also are due to Prof. Tofighi for his suggestions. We are also grateful to the Imam Khomeini Education and Research Institute for providing the opportunity for this work.

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INTRODUCTION

Jesus the son of Mary ﷺ has always been revered and held in high esteem among Christians and Muslims, but there are differences as well as common points. Those who are familiar with the character of Christ, whether Muslim or Christian, will find many such points by reading this book.

Prior to the publication of this collection, the valuable book of Tarif Khalidi, *The Muslim Jesus, Sayings and Stories in Islamic Literature*, has introduced Jesus as understood mostly through narrations found in the collections of Sunni Muslims. Today, the present book, *Jesus through The Qur'ân and Shiite Narrations*, introduces Jesus from the perspective of The Qur'ân and the Imams of the Household of the Prophet, peace be with them.

According to Shi'ite narrations, 'Imrân and 'Āannah were the parents of Mary; and Allah revealed to 'Imrân: "I will grant you a boy, blessed, who will cure the blind and the leper and who will raise the dead by My permission." When Mary was born 'Āannah said: "O my Lord! Verily I have delivered a female," and when Mary grew up, the angels said to her, ﴿O Mary! Verily Allah has chosen you and purified you and chosen you above the women of the worlds.﴾ (3:42)

Then the Sure Spirit (*al-Rêâ al-Amin*) came down at noon on a Friday and said to her: ﴿I am but a messenger come from your Lord, to give you a boy most pure.﴾ (19:19) Then he blew into her breast and she became pregnant with Jesus. When Jesus, the spirit of Allah and His word, was born, on the night of the twenty-fifth of the twelfth lunar month, Dhê al-Qa'dah, Mary said: ﴿Oh! Would that I had died before this, and had been forgotten in oblivion﴾ (19:23).

المقدمة

ما زال عيسى بن مريم عليه السلام يحظى باحترام النصارى والمسلمين وتقديرهما، رغم بينهما فيه من نقاط التقاء وافتراق. وسيقف المطلعون على ملامح السيد المسيح عليه السلام، مسيحيين كانوا أم مسلمين، بقراءتهم لهذا الكتاب، على كثير من تلك الوجوه المختلفة.

ومن قبل كانت ثمة محاولة قام بها السيد طريف الخالدي في كتابه القيم "عيسى لدى المسلمين"^(١) في نطاق تعريف عيسى عليه السلام؛ انطلاقاً من أحاديث أهل السنة بالخصوص، وقد جاء هذا الكتاب اليوم: "عيسى في القرآن وروايات الشيعة" محاولاً استجلاء صورته من خلال القرآن وما ورد عن أئمة أهل البيت عليهم السلام.

إنّ والديّ مريم - وفق النصوص الشيعيّة - هما عمران وحنّة؛ وإنّ الله أوحى إلى عمران: ﴿إِنِّي وَاهِبٌ لَكَ ذَكَرًا مَبَارَكًا يُبْرئُ الْأَكْمَةَ وَالْأَبْرَصَ وَيُحْيِي الْمَوْتَى يَا ذُنِّي﴾ ولما وُلدت مريم، قالت حنّة: ﴿رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ﴾ ولما كبرت مريم، قالت الملائكة: ﴿يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ﴾. ثمّ هبط الروح الأمين في ظهر جمعة قائلاً لها: ﴿إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا﴾ فتفل في جيبها فحملت بعيسى عليه السلام، فولد عيسى روح الله وكلمته سحر ليلة الخامس والعشرين من ذي القعدة، وقالت مريم حين ولدتَه: ﴿يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا﴾.

¹. Khalidi (2003).

Then Allah opened the tongue of Jesus and he said: ﴿Verily, I am a servant of Allah. He has given me the Book, and has made me a prophet, and has made me blessed wherever I may be. And He has enjoined on me prayer and charity (zakàh) as long as I live.﴾ (19:30-31) Allah made his speech as an exoneration of his mother.

That night Iblís (the devil) went to the East and West in search of him. Then he found him in a room of a convent, with the angels surrounding him. He tried to get close to him. The angels shouted, "Get away!" He said to them, "Who is his father?" They answered, "His case is like that of Adam." Iblís said, "Verily, I will mislead four fifths of the people by him." Allah, the mighty and magnificent, only wanted to make his affair as a sign and mark for it to be known by this that He has power over all things.

Jesus stood as an authority (*ʾaújjah*) when he was three years old. When he reached seven years he spoke as a prophet and messenger, while he received revelation from Allah, the Exalted. When Allah commissioned him, He bestowed upon him light, knowledge and wisdom, and the knowledge of all the prophets before him, and He added to this the Gospel. He commissioned him to Jerusalem (*Bayt al-Maqdis*) for the children of Israel to invite them to His book and wisdom and to faith in Allah and His prophet. According to Shiite belief, if one denies Jesus the son of Mary ﷺ, but confesses to all the other prophets, he is still not considered a believer.

Jesus was noble, a worshipper, an ascetic, an itinerant, possessor of splendor, was loving to all the believers and excellent in his conduct with others. His ring was engraved with two sayings he took from the Gospel, "Blessed is the servant because of whom Allah is remembered, and woe unto the servant because of whom Allah is forgotten."

His *shari'ah* (law) included *tawáid* (divine unity), *ikhhlàæ* (purity), the dismissal of peers [for Allah], and the liberal uprightness of human nature. He made lawful what is pure in it, and prohibited what is filthy, and He removes from them their burdens and the shackles that

فأطلق الله لسان عيسى عليه السلام حين واجهت قومها، فقال: ﴿إِنِّي عَبْدُ اللَّهِ آتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا﴾ فجعل الله منطقته عذراً لأُمَّه.

وجال إبليس تلك الليلة المشرق والمغرب يطلبه، فوجده في بيت دير قد حفّت به الملائكة، فذهب يدنو، فصاحت الملائكة: «تَنَحَّ» فقال لهم: مَنْ أبوه؟ فأجابت الملائكة: «مَثَلُهُ كَمَثَلِ آدَمَ» فقال إبليس: لأَضِلَّنَّ بِهِ أَرْبَعَةَ أَحْمَاسِ النَّاسِ. وإِنَّمَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يَجْعَلَ أَمْرَهُ عليه السلام آيَةً وَعَلَامَةً، لِيُعْلَمَ بِذَلِكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

لذا فقد قام عيسى عليه السلام بالحجّة وهو ابن ثلاث سنين، ولَمَّا بَلَغَ سَبْعَ سِنِينَ تَكَلَّمَ بِالنَّبُوَّةِ وَالرِّسَالَةِ حِينَ أَوْحَى اللَّهُ تَعَالَى إِلَيْهِ. وَلَمَّا بَعَثَهُ اللَّهُ اسْتَوْدَعَهُ النُّورَ وَالْعِلْمَ وَالْحِكْمَةَ وَعِلْمَ الْأَنْبِيَاءِ قَبْلَهُ جَمِيعًا، وَزَادَهُ الْإِنْجِيلَ، فَبَعَثَهُ إِلَى بَيْتِ الْمَقْدَسِ إِلَى بَنِي إِسْرَائِيلَ، يَدْعُوهُمْ إِلَى كِتَابِهِ وَحِكْمَتِهِ وَإِلَى الْإِيمَانِ بِاللَّهِ وَبِرَسُولِهِ. وَاعْتَقَادَ الشَّيْعَةَ هُوَ أَنَّ مَنْ أَنْكَرَ عَيْسَى بْنَ مَرْيَمَ عليه السلام، وَأَقْرَبَ مِنْ سِوَاهُ مِنَ الرَّسْلِ، لَمْ يَوْمَنْ.

كان عيسى عليه السلام رجلاً كريماً، عابداً زاهداً، سائحاً ذا بهاء، محباً لكل مؤمن، حسن المعاشرة. وكان نقش خاتمه حرفين اشتقهما من الإنجيل: «طُوبَى لِعَبْدٍ ذُكِرَ اللَّهُ مِنْ أَجْلِهِ، وَوَيْلٌ لِعَبْدٍ نُسِيَ اللَّهُ مِنْ أَجْلِهِ».

وكان من شريعته التوحيد والإخلاص وخلع الأنداد، والفترة الحنيفية السمحة. أحلّ فيها الطيبات وحرّم فيها الخبائث، ووضع عنهم إصرهم والأغلال التي كانت عليهم.

were upon them.¹ His law included the prayer, alms, and also restricting marriage to one woman, for the sake of women's affairs.

Admonitions and parables were sent down to him in the *Injil*, but there was no law of retaliation (*qiæàæ*) in it nor precepts of retribution (*aâkâm al-âudêd*), and no obligations for inheritance. What was sent down to him was a mitigation of what was sent down to Moses in the Torah. Jesus commanded those with him who were believers and followed him that they believe in the law of the Torah, the laws of all prophets and the *Injil*.”

The Christians differed among themselves about Jesusﷺ. Some of them said, the Eternal, the Mighty and Magnificent, is united with Christ, His son. But the Eternal does not become non-eternal by this creature who is Jesus, and Jesus does not become eternal by the Eternal who is Allah.

His people split into three sects: a sect of believers, and they were the disciples, a sect of his enemies, and they were the Jews, and a sect that exaggerated about him, and they left the faith.

The apostles were twelve men and they were his followers and helpers. When Jesusﷺ asked, “Who are my helpers for Allah?” The disciples said, “We will be the helpers of Allah.”² So, they were called *Naæàrà* because of their help to the religion of Allah.

Jesus lived for thirty-three years; he was not killed nor crucified, but it was made to appear so to the Christians. On the night of the twenty-first of Ramaèàn he was raised while there were nine thousand three hundred thirteen angles with him. He was raised from the earth alive and his soul was taken between heaven and earth, then he was raised to heaven and his soul was returned to him. He will come down to the world before the Resurrection day with the twelfth Imam of the Household of the Prophet, and invite the people to Allah. In the resurrection will come a man in a group and the angels will be around him with wings outspread and the light will be in front of them. Then the people of the Garden will crane their

¹ See (7:157).

² See (61:14).

وكان من شريعته أيضاً الصلاة والزكاة والدية، وعدم جواز تزويج الرجال إلاّ بواحدة؛ مراعاةً لمصلحة النساء.

وأنزل عليه في الإنجيل مواعظ وأمثال، وليس فيه قصاص ولا أحكام حدود، ولا فرض مواريث. كما أنزل عليه تخفيف ما كان قد نزل على موسى عليه السلام في التوراة. ولقد أمر عيسى عليه السلام أتباعه من المؤمنين أن يؤمنوا بشريعة التوراة، وشرائع النبيين جميعاً، والإنجيل أيضاً.

وقد اختلفت النصارى فيه عليه السلام، والأكثر قال: إنّ القديم عزّ وجلّ اتّحدَ بالمسيح ابنه، ولكنّ القديم لا يصير محدثاً لوجود هذا المحدث الذي هو عيسى، كما أنّ عيسى لا يصير قديماً لوجود القديم الذي هو الله.

وقد افترق قوم عيسى عليه السلام فيه على ثلاث فرق: فرقة مؤمنون وهم الحواريون، وفرقة عادوه وهم اليهود، وفرقة غلوا فيه فخرجوا عن الإيمان. وكان تعداد الحواريين اثني عشر شخصاً، وكانوا شيعته وأنصاره، وإذ سأل عيسى عليه السلام: «مَنْ أنصاري إلى الله» قالوا: «نَحْنُ أنصارُ الله» فسموا النصارى؛ لنصرتهم دين الله.

وقد عمّر عيسى عليه السلام في الدنيا ثلاثة وثلاثين سنة، وما قُتل وما صُلب، ولكن شُبّه للنصارى، بل رُفِع ليلة إحدى وعشرين من رمضان ومعه تسعة آلاف وثلاثمائة وثلاث عشر ملكاً، رُفِع من الأرض حيّاً، وقُبِضت روحه بين السماء والأرض، ثمّ رُفِع إلى السماء وردّت عليه روحه، وأتته سوف ينزل قبل حلول يوم القيامة إلى الدنيا، مع الإمام الثاني عشر من أئمة أهل البيت عليه السلام، ويدعو الناس إلى الله، وفي القيامة يخرج في موكب حوله الملائكة قد صفت أجنتها، والنور أمامهم،

necks toward him and say, Who is this who is thus allowed by Allah? The angels will say, This is the spirit of Allah and His word! This is Jesus the son of Mary!

Jesus once said about himself, “I sleep while I have nothing and I rise while I have nothing, and yet there is no one on earth more wealthy than I,” and he said another time, “I began the morning with my Lord, the Blessed and Supreme, above me and the fire (of hell) before me and death in pursuit of me. I have not obtained that for which I wished and I cannot keep away the things I hate. So who of the poor is poorer than I?”

Jesus ﷺ passed by a man who was blind, leprous and paralytic, and Jesus heard him giving thanks and saying, “Praise be to Allah Who has protected me from the trials with which He afflicts the majority of men.” Jesus ﷺ said, “What trial remains which has not been visited upon you?” He said, “He protected me from a trial which is the greatest of trials, and that is disbelief.” Then Jesus ﷺ touched him, and Allah cured him from his illnesses and beautified his face. Then he became a companion of Jesus ﷺ and worshipped with him.

These two stories about him suffice to show his humility. He served a meal to the Apostles, and when they had eaten it, he himself washed them, and another time he stood up and washed their feet. They said, “It would have been more proper for us to have done this, O Spirit of Allah.” He said, “Verily, it is more fitting for one with knowledge to serve the people. Indeed, I humbled myself only so that you may humble yourselves among the people after me even as I have humbled myself among you.”

The conversations of Jesus ﷺ with the Disciples are very interesting. They asked him, “O spirit of Allah, so with whom should we keep company?” He said, “He the sight of whom reminds you of Allah, his speech increases your knowledge and his action makes you desirous of the other world.” And a man asked Jesus the son of Mary ﷺ, “Which people is the best?” He took two handfuls of earth and said, “Which of these is the best? The people are created from earth, so the most honorable of them is the most God-wary.”

فيمدّ إليه أهل الجتّة أعناقهم، فيقولون: مَنْ هَذَا الذي قَدْ أُذِنَ لَهُ عَلَى اللهِ؟ فتقول الملائكة: «هَذَا رُوحُ اللهِ وَكَلِمَتُهُ، هَذَا عيسى بنُ مَرِيَمَ».

لقد قال عيسى عليه السلام مرّة في وصف نفسه: «أَيْتُ وَكَيْسَ لِي شَيْءٌ، وَأَصْبِحُ وَكَيْسَ لِي شَيْءٌ، وَكَيْسَ عَلَى وَجْهِ الأَرْضِ أَحَدٌ أَغْنَى مِنِّي». وقال مرّة أخرى: «أَصْبَحْتُ وَرَبِّي تَبَارَكَ وَتَعَالَى مِنْ فَوْقِي، وَالنَّارُ أَمَامِي، وَالْمَوْتُ فِي طَلْبِي، لَا أَمْلِكُ مَا أَرْجُو، وَلَا أُطِيقُ دَفْعَ مَا أكرَهُ، فَأَيُّ فَقِيرٍ أَفْقَرُ مِنِّي؟!»

وفي الموروث الديني: أن عيسى عليه السلام مرّ على رجل أعمى مجذوم مبروص مفلوج، فسمعه يشكر ويقول: الحمد لله الذي عافاني من بلاءٍ ابتلى به أكثر الخلق، فقال له عليه السلام: «ما بقي من بلاءٍ لم يُصيبك؟!» قال: عافاني من بلاءٍ هو أعظم البلاء، وهو الكفر، فمسّه، فشفاه الله من تلك الأمراض وحسن وجهه، فصاحبه وهو يعبد معه.

ويكفي في تواضعه عليه السلام ذكر هاتين الواقعتين: إنّه صنع مرّة للحواريين طعاماً، فلمّا أكلوا، وضّأهم بنفسه. ومرّة أخرى قام فغسل أقدامهم، فقالوا: «كُنَّا نَحْنُ أَحَقُّ بِهَذَا يَا رُوحَ اللهِ!» فقال: «إِنَّ أَحَقَّ النَّاسِ بِالْخِدْمَةِ العَالِمُ، إِنَّمَا تَوَاضَعْتُ هَكَذَا لِكَيْمَا تَتَوَاضَعُوا بَعْدِي فِي النَّاسِ كَتَوَاضَعِي لَكُمْ».

أمّا محادثة عيسى عليه السلام للحواريين فجذابة جداً، لقد سألوه: «مَنْ نُجَالِسُ يَا رُوحَ اللهِ؟» فقال: «مَنْ يُذَكِّرُكُمْ اللهُ رُؤْيَيْتَهُ، وَيَزِيدُ فِي عِلْمِكُمْ مَنْطِقَهُ، وَيَرْغَبُكُمْ فِي الآخِرَةِ عَمَلَهُ». ورجل سأله: أيُّ الناس أفضل؟ فأخذ قبضتين من تراب، فقال: «أَيُّ هَاتَيْنِ أَفْضَلُ؟ النَّاسُ خُلِقُوا مِنْ تُرَابٍ، فَأَكْرَمُهُمْ أَثْقَاهُمْ».

God also introduced Himself to Jesus, He described His endless mercy to him, and He gave him necessary instructions. Once He said to him, “O Jesus! I do not forget those who forget Me, so how could I forget those who remember Me! I am not stingy with those who disobey Me, so how could I be stingy with those who obey Me.” And he said another time, “Be to the people like the earth below in meekness, like the flowing water in generosity, and like the sun and the moon in mercy, which shine on the good and sinner alike.”

The advice attributed to Jesus in Shiite narrations is full of wisdom, guidance and direction. Among the advice he gives in order to improve relations among people is: “That which is not loved by you for someone to do to you, do not do that to others, and if someone strikes you on the right cheek, turn to him your left cheek also.”

The Shi‘ah believe that the Bible as it exists today has been distorted, but that despite this, much of what it contains is consistent with the spirit of the teachings of Jesus ﷺ, and this is confirmed by many of the narrations attributed to the Imams, peace be with them. An example of this is that Jesus ﷺ said: “In truth I say to you, whoever looks at a snake that intends to strike his brother and does not warn him until it kills him, he will not be secure from partnership in his murder. Likewise, whoever looks at his brother doing something wrong, and does not warn him of its consequences until it encompasses him, he will not be secure from partnership in his sin.”

The narrations presented here have been selected from some of the most important books of Shi‘ite narrations. It has been arranged into nine parts. In the first part, about the life of Jesus ﷺ, we find a few narrations that conflict with each other. Some of the chains of narration through which the narrations are reported are weak. At the end of the eighth part there are four narrations reported to be from the Gospel, but we do not know from which Gospel they have been reported. The last narration in this book is about the respect given to Jesus by the Christians of one thousand three hundred sixty-four years ago. This narration has several ambiguities.

وقد عرف الله نفسه لعيسى عليه السلام، ووصف له رحمته الواسعة، وبلغه أوامره، وقال له ذات مرة: «يا عيسى، إني لا أنسى من ينساني، فكيف أنسى من يذكرني! أنا لا أبخل على من عصاني، فكيف أبخل على من يطيعني!». ومرة أخرى قال له: «كن للناس في الحلم كالأرض تحتهم، وفي السخاء كالماء الجاري، وفي الرحمة كالشمس والقمر، فإتئما يطلعان على البرِّ والفاجر».

إن وصايا عيسى عليه السلام التي جاءت في روايات الشيعة حكيمة وهادية ومرشدة. فمن وصاياه لحسن معاشرته الناس قوله: «ما لا تحب أن يفعل بك فلا تفعله بأحد، وإن لم أحد خذك الأيمن فأعط الأيسر».

ومع اعتقاد الشيعة بتحريف الكتاب المقدس الموجود حالياً، إلا أنهم يرون الكثير من مفاهيمه منسجماً مع روح تعاليم عيسى عليه السلام، ويؤيدها العديد من أحاديث أئمة أهل البيت عليهم السلام. فمن ذلك قول عيسى عليه السلام: «يحقُّ أقول لكم: من نظر إلى الحية تؤمُّ أخاه لتلدغه، ولم يحذرهُ حتى قتله، فلا يأمن أن يكون قد شرك في دمه. وكذلك من نظر إلى أخيه يعمل الخطيئة، ولم يحذرهُ عاقبتها حتى أحاطت به، فلا يأمن أن يكون قد شرك في إثمِهِ» .

وأما الأخبار الواردة في هذا الكتاب فقد اختيرت والتقطت من أهم كتب أحاديث الشيعة الكثيرة، ودوتت في تسعة فصول: ففي الفصل الأول سردت الروايات المحاكية عن حياة عيسى عليه السلام، حيث لا نواجه أخباراً متعارضة إلا نادراً، وإن كانت أسانيد بعضها ضعيفة. وفي آخر الفصل الثامن نرى أربعة أخبار منقولة عن الإنجيل لكن لا ندري عن أي الأناجيل. وفي الخبر الأخير، في قصة علاقة النصارى منذ أكثر من ألف وثلاثمائة وأربعة وستين عاماً، نواجه نقاطاً مبهمه.

On the other hand, the contents of parts two through eight are considered firm and are beautiful. Mostly, the Muslim and Christian beliefs are consistent with each other here.

We do not believe in the divinity of Jesusﷺ, but we do believe that he was inseparable from God. They have an attraction in such a way that they have an effect on the hearts of those ready to receive them, and increase love for Jesusﷺ.

This collection of hadiths was first published in Iran and Lebanon as *Jesus (peace be with him) through Shi'ite Narrations*; and a third edition was published in New York with the verses of the Qur'an pertaining to Jesus, peace be with him, with the translation of Ali Quli Qara'i, from his recently published exquisite translation of the entire Qur'an. *The Qur'an: With a Phrase-by-Phrase English Translation*, (London: Islamic College for Advanced Studies Press, 2004). In this new publication we offer a new fourth edition of the narrations and their translations.

It has been completed with the help of some of my teachers and friends. Prof. Mu'ammad Hàdí Yêsuî Gharaví reviewed the Arabic text of the narrations. Ààjj Mu'ammad Legenhausen was the main translator of the narrations into English. Sayyid Mu'ammad Naæíâatkon helped with the Arabic vocalization marks and Shawqí Shàlbàf with the new edition of the Arabic text. Likewise, my wife also showed much patience with this work. I thank all of them. I would especially like to thank the Center for Shi'ite Studies, in whose library a portion of this work was carried out. I hope it may be accepted by Allah, and I offer the blessings for it to those who have a right over us, especially my parents and brothers.

We would like to thank our readers and solicit their assistance if they find any errors in the text or its translation.

Mahdí Muntaâir Qà'im
Rajab 1428/August 2007

أمّا مضمون الأخبار في الفصل الثاني حتّى الثامن فهو متقن وجميل جداً، وغالباً مايشكّل أحد محاور الالتقاء بين النصارى والمسلمين. نحن لا نعتقد بالوهيئة عيسى عليه السلام، ولكنه ليس منفكاً عن الله، ونرى أقواله وأفعاله إلهية، وفيها جاذبيّة خاصّة، بحيث تؤثر كثيراً في القلوب المستعدّة، وتزيد في ودّهم وحبّهم لعيسى عليه السلام.

وهذه المجموعة الحديثة طبعت للمرّة الأولى في إيران بعنوان "عيسى عليه السلام، فى أحاديث الشيعة" وللمرّة الثانية في لبنان بعنوان "عيسى عليه السلام، فى روايات المسلمين الشيعة" وقد تمّت في الطبعة الثالثة المطبوعة في نيويورك، إضافة الآيات القرآنية المتعلقة بعيسى عليه السلام مع ترجمتها، المأخوذة من الترجمة الرائعة للسيد علي قلبي قرائي للقرآن (المطبوعة في لندن، مطبعة الكلية الإسلامية للدراسات العليا، ٢٠٠٤) وفي هذه الطبعة الرابعة نقدّمها مع ضبط جديد للنصّ العربي وترجمته.

أشكر بعض أساتذتي وأصدقائي لمساعدتهم إيّاي في إعداد هذا الكتاب وترجمته. فالأستاذ محمّد هادي اليوسفي الغرويّ تعهّد بمراجعة نصوص الأحاديث وكان للأستاذ محمّد كنهاوسن الدور الأساس في ترجمتها إلى الإنجليزيّة. كما ساعدني في إعرابها السيد محمّد نصيحت كن، وفي تقويم النصّ شوقي شالباف. وكان لمثابرة زوجتي معي دور في هذا العمل. فأنا أشكرهم جميعاً، وأخصّ مؤسسة شيعة شناسي (وهي مؤسسة تُعنى برصد أحوال الشيعة وأوضاعهم في العالم) حيث كتبتُ شرطاً من هذا الكتاب في مكتبتها. أرجو من الله القبول، وأهدي ثوابه إلى ذوي الحقوق عليّ، لاسيّما والديّ وإخواني.

فإنّنا نتقدّم للإخوة القراء الأعزّاء بالشكر على تتبّعهم للنصوص وترجمتها في هذا الكتاب، متمنّين عليهم إتحافنا بملاحظاتهم عليها.

مهدي منتظرالقائم

مرداد ١٣٨٦هـ ش / رجب ١٤٢٨هـ ق

CHAPTER ONE

JESUS ^{عليه السلام} THROUGH THE QUR'ÀN

القسم الأول

عيسى ^{عليه السلام} في القرآن

1. HIS ANNUNCIATIONS

Thereat Zachariah supplicated his Lord. He said, ‘My Lord! Grant me a good offspring from You! Indeed You hear all supplications.’ (3:38)

Then the angels called out to him, as he stood praying in the sanctuary: ‘Allah gives you the good news of John, as a confirmer of a Word of Allah,¹ eminent and chaste, a prophet, among the righteous.’ (3:39)

When the angels said, ‘O Mary, Allah gives you the good news of a Word from Him whose name is Messiah, Jesus, son of Mary, distinguished in the world and the Hereafter, and one of those brought near [to Allah]. (3:45)

He will speak to people in the cradle and in adulthood, and will be one of the righteous.’ (3:46)

She said, ‘My Lord, how shall I have a child seeing that no human has ever touched me?’ He said, ‘so it is that Allah creates whatever He wishes. (3:47)

2. HIS BIRTH

And *mention* in the Book Mary, when she withdrew from her family to an easterly place. (19:16)

Thus did she seclude herself from them, whereupon We sent to her Our Spirit and he became incarnate for her as a well-proportioned human. (19:17)

She said, ‘I seek the protection of the All-beneficent from you, should you be Godward!’ (19:18)

He Said, ‘I am only a messenger of your Lord that I may give you a pure son.’ (19:19)

She said, ‘How shall I have a child seeing that no man has ever touched me, nor have I been unchaste?, (19:20)

He said, ‘So shall it be. Your Lord says. “It is simple for Me.” And so that We may make him a sign for mankind and a mercy from Us, and it is a matter [already] decided.’ (19:21)

¹ That is, Jesus ﷺ.

١- البشارة به

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ^ط قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ
 الدُّعَاءِ ﴿٣٨﴾ فَنَادَتْهُ الْمَلٰٓئِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيٰى
 مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّٰلِحِينَ ﴿٣٩﴾ (آل عمران: ٣٨-
 ٣٩)

إِذْ قَالَتِ الْمَلٰٓئِكَةُ يَمْرُؤُا۟ إِنَّ اللَّهَ يُبَشِّرُكَ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ
 وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا
 وَمِنَ الصَّٰلِحِينَ ﴿٤٦﴾ قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ ^ط قَالَ
 كَذٰلِكَ أَلَّهٖ يَخْلُقُ مَا يَشَآءُ ^ب إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴿٤٧﴾ (آل
 عمران: ٤٥-٤٧)

٢- ولادته

وَأذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَبَدَّتْ مِنْ أَهْلِهَا مَكَانًا شَرْفِيًّا ﴿١٦﴾ فَاتَّخَذَتْ مِنْ
 دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾ قَالَتْ إِنِّي أَعُوذُ
 بِالرَّحْمٰنِ مِنْكَ إِن كُنْتَ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَمًا
 زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَمٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾ قَالَ
 كَذٰلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ ^ط وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا
 مَّقْضِيًّا ﴿٢١﴾

56 **Jesus** Through the Qur`àn

Thus she conceived him, then withdrew with him to a distant place. (19:22)

The birth pangs brought her to the trunk of a date palm. She said, ‘I wish I had died before this and become a forgotten thing, beyond recall.’ (19:23)

Thereupon he called her from below her [saying,] ‘Do not grieve! Your Lord has made a spring to flow at your feet. (19:24)

Shake the trunk of the palm tree, freshly picked dates will drop upon you. (19:25)

Eat, drink, and be comforted. Then if you see any man, say, “Indeed I have vowed a fast to the All-beneficent, so I will not speak to any human today.” ’ (19:26)

And her who guarded her chastity, so we breathed into her Our spirit.¹ (21:91)

And Mary, daughter of Imran, who guarded the chastity of her womb, so We breathed into it of Our spirit. She confirmed the words of her Lord and His Books, and she was one of the obedient. (66:12)

3. HIS SPEECH FROM THE CRADLE

Then carrying him she brought him to her people. They said, ‘O Mary, you have certainly come up with an odd thing! (19:27)

O sister of Aaron [’s lineage]! Your father was not an evil man, nor was your mother unchaste.’ (19:28)

Thereat she pointed to him. They said, ‘How can we speak to one who is yet a baby in the cradle?’ (19:29)

He said, ‘Indeed I am a servant of Allah! He has given me the Book and made me a prophet. (19:30)

He has made me blessed, wherever I may be, and He has enjoined me to [maintain] the prayer and to [pay] the *zakàt* as long as I live, (19:31)

And to be good to my mother, and He has not made me self-willed and wretched. (19:32)

Peace to me the day I was born, and the day I die, and the day I am raised alive.’ (19:33)

That is Jesus, son of Mary, a word of the Real concerning whom they are in doubt. (19:34)

¹ Or ‘of Our spirit.’

فَحَمَلَتْهُ فَانْتَبَدَّتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٦﴾ فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ
النَّخْلَةِ قَالَتْ يَلَيْتَنِي مَتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنَسِيًّا ﴿٢٧﴾ فَنَادَاهَا مِنْ تَحْتِهَا
أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٨﴾ وَهَزِيءَ إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ
عَلَيْكَ رُطَبًا جَنِيًّا ﴿٢٩﴾ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۖ فَمَا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي
إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٣٠﴾ (مريم: ١٦-٢٦)

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ
﴿٩١﴾ (الأنبياء: ٩١)

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا
وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا وَكَانَتْ مِنَ الْقَانِتِينَ ﴿١٢﴾ (التحریم: ١٢)

٣- كلامه في المهد

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ﴿٣١﴾ قَالُوا يَبْرَأُ لَكَ يَوْمَ حُبَلِكُ مَا نَكَلِمًا مِمَّنْ
كَلِمًا مِمَّنْ كَانَ أَبُوكَ أَمْرًا سَوْءًا وَمَا كَانَتْ أُمُّكَ بَعْثًا ﴿٣٢﴾ فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ
نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٣٣﴾ قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي
نَبِيًّا ﴿٣٤﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ
حَيًّا ﴿٣٥﴾ وَبِرًّا بَوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٦﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ
أُمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٧﴾ ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ

﴿٣٤﴾ (مريم: ٢٧-٣٤)

58 **Jesus** **Through the Qur`an**

Then because of their breaking their covenant, their defiance of Allah's signs, their killing of the prophets unjustly and for their saying, 'Our hearts are uncircumcised.' Rather Allah has set a seal on them for their unfaith, so they do not have faith except a few. (4:155)

And for their faithlessness, and their uttering a monstrous calumny against Mary, (4:156)

And We made the son of Mary and his mother a sign, and sheltered them in a highland, level and watered by a stream. (23:50)

4. HIS CREATION

Indeed the case of Jesus with Allah is like the case of Adam: He created him from dust, then said to him, 'Be,' and he was. (3:59)

This is the truth from your Lord, so do not be among the skeptics. (3:60)

Should anyone argue with *you* concerning him, after the knowledge that has come to you, say, 'Come! Let us call our sons and your sons, our women and your women, our souls and your souls, then let us pray earnestly and call down Allah's curse upon the liars.' (3:61)

This is indeed the true account, for sure. There is no god but Allah, and indeed Allah is the All-mighty, the All-wise. (3:62)

But if they turn away, indeed Allah knows best the agents of corruption. (3:63)

Say, 'O People of the Book! Come to a word common between us and you: that we will worship no one but Allah, and that we will not ascribe any partner to Him, and that we will not take each other as lords besides Allah.' But if they turn away, *say*, 'Be witnesses that we are *muslims*.'¹ (3:64)

¹ That is, those who have submitted to Allah.

فِيمَا نَقَضِهِمْ مِيثَقَهُمْ وَكُفِّرِهِمْ بِعَايَتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾ وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ هَيْتَنَّا عَظِيمًا ﴿١٥٦﴾ (النساء: ١٥٥-١٥٦)

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَهُمَا إِلَىٰ رِبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾ (المؤمنون: ٥٠)

٤- خلقته

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ط خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ ﴿٥١﴾ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ الْمُمْتَرِينَ ﴿٥٢﴾ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكٰذِبِينَ ﴿٥٣﴾ إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٥٤﴾ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٥٥﴾ قُلْ يٰٓأَهْلَ الْكِتٰبِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٥٦﴾ (آل عمران: ٥٩-٦٤)

5. HIS PROPHETHOOD

Say, We have faith in Allah, and that which has been sent down to us, and that which was sent down to Abraham, Ishmael, Isaac, Jacob and the Tribes, and that which Moses and Jesus were given, and that which the prophets were given from their Lord; we make no distinction between any of them, and to Him do we submit, (2:136)

Say, 'We have faith in Allah, and in what has been sent down to us, and what was sent down to Abraham, Ishmael, Isaac, Jacob and the Tribes, and that which Moses and Jesus were given, and the prophets, from their Lord. We make no distinction between any of them, and to Him do we submit.' (3:84)

[Recall] when We took a pledge from the prophets, and from you and from Noah and Abraham and Moses and Jesus son of Mary, and We took from them a solemn pledge, (33:7)

So that He may question the truthful concerning their truthfulness. And He has prepared for the faithless a painful punishment. (33:8)

We have indeed revealed to you as We revealed to Noah and the prophets after him, and [as] We revealed to Abraham and Ishmael, Isaac, Jacob, and the Tribes, Jesus and Job, Jonah, Aaron, and Solomon, and We gave David the Psalms. (4:163)

O People of the Book! Do not exceed the bounds in your religion, and do not attribute anything to Allah except the truth. The Messiah, Jesus son of Mary, was only an apostle of Allah, and His Word that He cast toward Mary and a spirit from Him. So have faith in Allah and His apostles, and do not say, '[God is] a trinity.' Relinquish [such a creed]! That is better for you. Allah is but the One God. He is far too immaculate to have any son. To Him belongs whatever is in the heavens and whatever is on the earth, and Allah suffices as trustee. (4:171)

And Zechariah, John, Jesus and Ilyàs – each of them among the righteous – (6:85)

٥- نبوته

قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُد مُّسْلِمُونَ ﴿١٣٦﴾ (البقرة: ١٣٦)

قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ
لَهُد مُّسْلِمُونَ ﴿٨٤﴾ (آل عمران: ٨٤)

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ
وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿٧﴾ لِّيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ ۚ وَأَعَدَّ لِلْكَافِرِينَ
عَذَابًا أَلِيمًا ﴿٨﴾ (الأحزاب: ٧-٨)

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۚ وَآتَيْنَا دَاوُدَ زُورًا ﴿١٦٣﴾
(النساء: ١٦٣)

يَتَاهَلُ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَىٰ اللَّهِ إِلَّا الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى
ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ فَآمَنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَلَا تَقُولُوا
ثَلَاثَةٌ ۚ أَنْتَهُوا خَيْرًا لَّكُمْ ۚ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ۚ لَهُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿١٧١﴾ (نساء: ١٧١)

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۚ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾ (الأنعام: ٨٥)

62 **Jesus** **Through the Qur`an**

These are the apostles, some of whom We gave an advantage over others: of them are those to whom Allah spoke, and some of them He raised in rank, and We gave Jesus, son of Mary, manifest proofs and strengthened him with the Holy Spirit. Had Allah wished, those who succeeded them would not have fought each other after the manifest proofs had come to them. But they differed. So there were among them those who had faith and there were among them those who were faithless, and had Allah wished, they would not have fought one another; but Allah does whatever He desires. (2:253)

Certainly We gave Moses the Book, and followed him with the apostles, and We gave Jesus, the son of Mary, manifest proofs, and confirmed him with the Holy Spirit. Is it not that whenever an apostle brought you that which was not to your liking, you would act arrogantly; so you would impugn a part [of them], and slay a[nother] part? (2:87)

And He will teach him the book and wisdom, the Torah and the Evangel, (3:48)

and [he will be] an apostle to the children of Israel, [and he will declare,] 'I have certainly brought you a sign from your Lord: I will create for you out of clay the form of a bird, then I will breathe into it, and it will become a bird by Allah's leave. And I will tell you what you have eaten and what you have stored in your houses. There is indeed a sign in that for you, should you be faithful. (3:49)

And [I come] to confirm [the truth of] that which is before me of the Torah, and to make lawful for you some of the things that were forbidden you. So be wary of Allah and obey me. (3:50)

Indeed Allah is my Lord and your Lord; so worship Him. This is a straight path.' (3:51)

When Allah will say, "O Jesus son of Mary, remember My blessing upon you and upon your mother, when I strengthened you with the Holy Spirit, so you would speak to the people in the cradle and in adulthood, and when I taught you the Book and wisdom, the Torah and the Evangel, and when you would create from clay the form of a bird, with My leave, and you would breathe into it and it would become a bird, with My leave; and you would heal the blind and the leper, with My leave, and you would raise the dead, with My leave; and when I held off [the evil of] the Children of Israel from you when you brought them manifest proofs, whereat the faithless among them said, 'This is nothing but plain magic.'" (5:110)

تِلْكَ الرُّسُلُ فَضَلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ
 دَرَجَاتٍ ۗ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ وَلَوْ شَاءَ اللَّهُ مَا
 أَقْتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ ءَامَنَ
 وَمِنْهُمْ مَنْ كَفَرَ ۗ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلْتُمْ وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾ (البقرة: ٢٥٣)

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۗ وَآتَيْنَا عِيسَى ابْنَ
 مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ
 اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾ (البقرة: ٨٧)

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿٤٨﴾ وَرَسُولًا إِلَى بَنِي إِسْرَائِيلَ أَنِّي
 قَدْ جِئْتُكُمْ بِبَيِّنَاتٍ مِنْ رَبِّكُمْ ۗ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ
 فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۗ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ ۗ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ
 وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ۗ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ
 مُؤْمِنِينَ ﴿٤٩﴾ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلَأُحِلَّ لَكُمْ بَعْضَ
 الَّذِي حُرِّمَ عَلَيْكُمْ ۗ وَجِئْتُكُمْ بِبَيِّنَاتٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٥٠﴾ إِنَّ اللَّهَ
 رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥١﴾ (آل عمران: ٤٨-٥١)

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ
 بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۗ وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ
 وَالتَّوْرَةَ وَالْإِنْجِيلَ ۗ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا
 بِإِذْنِي ۗ وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ ۗ بِإِذْنِي ۗ وَإِذْ أَخْرَجُ الْمَوْتَىٰ بِإِذْنِي ۗ وَإِذْ كَفَفْتُ
 بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ
 مُبِينٌ ﴿١١٠﴾ (المائدة: ١١٠)

6. HIS SHARÍ‘AH

And We followed them with Jesus son of Mary, to confirm that which was before him of the Torah, and We gave him the Evangel containing guidance and light, confirming what was before it of the Torah, and as guidance and advice for the Godway. (5:46)

Let the people of the Evangel judge by what Allah has sent down in it. Those who do not judge by what Allah has sent down, it is they who are the transgressors. (5:47)

Then We followed them up with Our apostles and We followed [them] with Jesus son of Mary, and We gave him the Evangel, and We put in the hearts of those who followed him kindness and mercy. But as for monasticism, they innovated it – We had not prescribed it for them – only for seeking Allah’s pleasure. Yet they did not observe it with due observance. So We gave to the faithful among them their [due] reward, but many of them are transgressors. (57:27)

When Jesus brought the manifest proofs, he said, ‘I have certainly brought you wisdom, and [I have come] to make clear to you some of the things that you differ about. So be wary of Allah and obey me.’ (43:63)

Indeed Allah is my Lord and your Lord; so worship him. This is a straight path.’ (43:64)

7. HIS NON-DIVINITY

They are certainly faithless who say, ‘Allah is the Messiah, son of Mary.’ Say, ‘Who can avail anything against Allah should He wish to destroy the Messiah, son of Mary, and his mother, and everyone upon the earth?’ To Allah belongs the kingdom of the heavens and the earth, and whatever is between them. He creates whatever He wishes, and Allah has power over all things. (5:17)

The Jews and the Christians say, ‘We are Allah’s children and His beloved ones.’ Say. ‘Then why does He punish you for your sins?’ Rather you are humans from among His creatures. He forgives whomever He wishes, and punishes whomever He wishes, and to Allah belongs the kingdom of the heavens and the earth, and whatever is between them, and toward Him is the return. (5:18)

٦ - شريعته

وَقَفَّيْنَا عَلَىٰ آثَرِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۗ^ط
وَأَتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى
وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾ وَلِيَحْكُمَ أَهْلَ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ ۗ وَمَن لَّمْ يَتَّخِمْ
بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٤٧﴾ (المائدة: ٤٦-٤٧)

ثُمَّ قَفَّيْنَا عَلَىٰ آثَرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ
وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابَنِيَّةً ۚ أَتَتَدْعُوهَا مَا كَتَبْنَاهَا
عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۗ فَآتَيْنَا الَّذِينَ ءَامَنُوا مِنْهُمْ
أَجْرَهُمْ ۗ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٧﴾ (الحديد: ٢٧)

وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ
بَعْضَ الَّذِي خْتَلَفْتُمْ فِيهِ ۗ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۗ ﴿٦٣﴾ إِنَّ اللَّهَ هُوَ رَبُّكُمْ
فَاعْبُدُوهُ ۗ هَذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦٤﴾ (الزخرف: ٦٣-٦٤)

٧ - عدم ألوهيته

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۗ قُلْ فَمَن يَمْلِكُ مِنَ
اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَن فِي الْأَرْضِ
جَمِيعًا ۗ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ يَخْلُقُ مَا يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ﴿١٧﴾ وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّهُرُ ۗ قُلْ فَلِمَ
يُعَذِّبُكُمْ بِذُنُوبِكُمْ ۗ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ
وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾ (المائدة: ١٧-١٨)

The Messiah would never disdain being a servant of Allah, nor would the angels brought near [to Him]. And whoever disdains His worship and is arrogant, He will gather them all toward Him. (4:172)

They are certainly faithless who say, 'Allah is the Messiah, son of Mary.' But the Messiah had said, 'O Children of Israel! Worship Allah, my Lord and your Lord. Indeed whoever ascribes partners to Allah, Allah shall forbid him [entry into] paradise, and his refuge shall be the Fire, and the wrongdoers will not have any helpers.' (5:72)

They are certainly faithless who say, 'Allah is the third [person] of a trinity,' While there is no god except the One God. If they do not relinquish what they say, there shall befall the faithless among them a painful punishment. (5:73)

Will they not repent to Allah and plead with Him for forgiveness? Yet Allah is all-forgiving, all-merciful. (5:74)

The Messiah, son of Mary, is but an apostle. Certainly [other] apostles have passed before him, and his mother was a truthful one. Both of them would eat food. *Look* how We clarify the signs for them, and yet, *look*, how they go astray! (5:75)

Say, 'Do you worship, besides Allah, what has no power to bring you any benefit or harm, while Allah---He is the All-hearing, the All-knowing?!' (5:76)

Say, 'O people of the Book! Do not unduly exceed the bounds in your religion and do not follow the fancies of a people who went astray in the past, and led many astray, and [themselves] strayed from the right path.' (5:77)

The faithless among the Children of Israel were cursed on the tongue of David and Jesus son of Mary. That, because they would disobey and used to commit transgression. (5:78)

They would not forbid one another from the wrongs that they committed. Surely, evil is what they had been doing. (5:79)

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ
يَسْتَنْكِفَ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾ (النساء: ١٧٢)

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۗ وَقَالَ الْمَسِيحُ
يَبْنَىٰ إِسْرَائِيلَ ۖ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۗ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ
الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٧٦﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا
إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ۗ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ ۗ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ
لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٦﴾ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ
وَيَسْتَغْفِرُونَ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١٧٦﴾ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ
خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۗ وَأُمُّهُ صِدِّيقَةٌ ۗ كَانَا يَأْكُلَانِ الطَّعَامَ ۗ أَنْظِرْ كَيْفَ
نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنِّي يُؤْفَكُونَ ﴿١٧٦﴾ قُلْ أَنْعَبُدُونَ مَنْ دُونِ اللَّهِ
مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۗ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ قُلْ ﴿١٧٦﴾ يَتَأَهَّلُ
الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرِ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ
وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿١٧٦﴾ لَعْنُ الَّذِينَ كَفَرُوا مِنْ بَنِي
إِسْرَائِيلَ عَلَىٰ لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ۗ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا
يَعْتَدُونَ ﴿١٧٦﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا
يَفْعَلُونَ ﴿١٧٦﴾ (المائدة: ٧٢-٧٩)

68 ✎ **Jesus** Through the Qur'ân

When the Son of Mary was cited as an example, behold, your people raise an outcry. (43:57)

They say. 'Are our gods better or he?' They only cite him to you for the sake of contention. Rather they are a contentious lot. (43:58)

He was just a servant whom We had blessed and made an exemplar for the Children of Israel. (43:59)

The Jews say, 'Ezra is the son of Allah,' and the Christians say, 'Christ is the son of Allah.' That is an opinion that they mouth, imitating the opinions of the faithless of former times. May Allah assail them, where do they stray?! (9:30)

They have taken their scribes and their monks as Lords besides Allah, and also Christ, Mary's son; though they were commanded to worship only the One God, there is no god except Him; He is far too immaculate to have any partners that they ascribe [to Him]. (9:31)

They desire to put out the light of Allah with their mouths, but Allah is intent on perfecting His light though the faithless should be averse. (9:32)

8. DIFFERENCES AMONG PEOPLE ABOUT HIM

And when Allah will say, 'O Jesus son of Mary! Was it you who said to the people, "Take me and my mother for gods besides Allah"?' He will say, 'Immaculate are You! It does not behoove me to say what I have no right to [say]. Had I said it, You would certainly have known it: You know whatever is in my self, and I do not know what is in Your Self, Indeed You are knower of al that is Unseen. (5:116)

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾ وَقَالُوا ءَأَلِهَتُنَا خَيْرٌ
 أَمْ هُوَ ۗ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ۗ بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ إِنَّ هُوَ إِلَّا عَبْدٌ
 أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ ﴿٥٩﴾ وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي
 الْأَرْضِ تَخْلُفُونَ ﴿٦٠﴾ (الزخرف: ٥٧-٥٩)

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصْرَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ
 قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَتَلَهُمُ اللَّهُ أَنَّى
 يُؤْفَكُونَ ﴿٦١﴾ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ
 ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۗ لَّا إِلَهَ إِلَّا هُوَ سُبْحٰنَهُ عَمَّا
 يُشْرِكُونَ ﴿٦٢﴾ يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ
 نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٦٣﴾ (التوبة: ٣٠-٣٢)

٨- اختلاف الناس فيه

وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيٰ إِلَهَيْنِ مِنْ دُونِ
 اللَّهِ ۗ قَالَ سُبْحٰنَكَ مَا يَكُونُ لِيٰ أَنْ أَقُولَ مَا لَيْسَ لِيٰ بِحَقِّ ۗ إِنْ كُنْتُ قُلْتُهُ فَقَدْ
 عَلِمْتَهُ ۗ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۗ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١٦٦﴾

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I did not say to them [anything] except what You had commanded me [to say]: “Worship Allah, my Lord and your Lord,” And I was a witness to them so long as I was among them. But when You had taken me away, You Yourself were watchful over them, and You are witness to all things. (5:117)

If You punish them, they are indeed Your creatures; but if You forgive them, you are indeed the All-mighty, the All-wise.’ (5:118)

Allah will say, ‘This day truthfulness shall benefit the truthful. For them there will be gardens with streams running in them, to remain in them forever. Allah is pleased with them and they are pleased with Him. That is the great success.’ (5:119)

To Allah belongs the kingdom of the heavens and the earth and whatever there is in them, and He has power over all things. (5:120)

He has prescribed for you the religion which He had enjoined upon Noah and which We have [also] revealed to you, and which We had enjoined upon Abraham, Moses and Jesus, declaring, ‘Maintain the religion, and do not be divided in it.’ Hard on the polytheists is that to which you summon them. Allah chooses for it whomever He wishes and He guides to it whomever returns penitently. (42:13)

They did not divide [into sects] except after the knowledge had come to them, out of envy among themselves; and were it not for a prior decree of your Lord [granting them reprieve] until a specified time, decision would have been made between them. Indeed those who were made heirs to the Book after them are surely in grave doubt concerning it. (42:14)

So *summon* to this [unity of religion], and be steadfast, just as you have been commanded, and *do not follow* their desires, and *say*, ‘I believe in whatever Book Allah has sent down. I have been commanded to be do justice among you. Allah is our Lord and your Lord. Our deeds belong to us and your deeds belong to you. There is no argument between us and you. Allah will bring us together and toward Him is the destination.’ (42:15)

It is not for Allah to take a son. Immaculate is He! When He decides on a matter, He just says to it, ‘Be!’ and it is. (19:35)

‘Indeed Allah is my Lord and your Lord. So worship Him. This is a straight path.’ (19:36)

But the factions differed among themselves. So woe to the faithless at the scene of a tremendous day. (19:37)

How well they will hear and how well they will see on the day when they come to Us! But today the wrongdoers are in manifest error. (19:38)

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ وَكُنْتُمْ عَلَيْهِمْ شَهِيدًا
مَا دُمْتُمْ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۖ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ
﴿١٧٧﴾ إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٧٨﴾ قَالَ
اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ ۚ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٧٩﴾ لِلَّهِ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٠﴾ (المائدة: ١١٦-١٢٠)

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ
إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا
تَدْعُوهُمْ إِلَيْهِ ۗ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٨١﴾ وَمَا تَفَرَّقُوا إِلَّا
مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ
مُسَمًّى لَقُضِيَ بَيْنَهُمْ ۚ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مِرْيَبٌ
﴿١٨٢﴾ فَلِذَٰلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۖ وَقُلْ ءَامَنْتُ بِمَا
أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ ۖ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَا أَعْمَلُنَا وَلَكُمْ
أَعْمَلُكُمْ ۖ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ ۖ اللَّهُ تَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨٣﴾ (الشورى:

(١٥-١٣)

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ ۚ سُبْحٰنَهُ ۗ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ
فَيَكُونُ ﴿١٨٤﴾ وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ ۖ هٰذَا صِرَاطٌ مُسْتَقِيمٌ ﴿١٨٥﴾ فَاحْتَلَفَ
الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿١٨٦﴾ أَسْمِعْ بِهِمْ وَأَبْصِرْ
يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلٰلٍ مُبِينٍ ﴿١٨٧﴾

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Warn them of the Day of Regret, when the matter will be decided, while they are [yet] heedless and do not have faith. (19:39)

Indeed We shall inherit the earth and whoever there is on it, and to Us they shall be brought back. (19:40)

9. DISCIPLES

And when Jesus sensed their faithlessness, he said, ‘Who will be my helpers toward Allah?’ The disciples said, ‘We will be helpers of Allah. We have faith in Allah, and bear witness that we are *muslims*.’ (3:52)

Our Lord, we believe in what You have sent down, and we follow the apostle, so write us among the witnesses.’ (3:53)

And When I inspired the disciples, [saying], ‘Have faith in Me and My apostle,’ they said, ‘We have faith. Bear witness that we are *muslims*.’ (5:111)

O you who have faith! Be Allah’s helpers, just as Jesus son of Mary said to the disciples, ‘Who will be my helpers for Allah’s sake?’ The disciples said, ‘We will be Allah’s helpers!’ So a group of the Children of Israel believed, and a group disbelieved. Then We strengthened the faithful against their enemies, and they became the dominant ones. (61:14)

10. THE COMING DOWN OF THE FOOD

When the disciples said, ‘O Jesus son of Mary! Can your Lord send down to us a table from the sky?’ Said he, ‘Be wary of Allah, should you be faithful.’ (5:112)

They said, ‘We desire to eat from it, and our hearts will be at rest: we shall know that you have told us the truth, and we shall be among the witnesses to it.’ (5:113)

Said Jesus son of Mary, ‘O Allah! Our Lord! Send down to us a table from the sky, to be a festival for us, for the first ones and the last ones among us and as a sign from You, and provide for us; for You are the best of providers.’ (5:114)

Allah said, ‘I will indeed send it down to you. But should any of you disbelieves after this, I will indeed punish him with a punishment such as I do not punish anyone in all creation.’ (5:115)

وَأَنْذَرَهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٤٠﴾ إِنَّا لَخُنُ
نَرْتُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤١﴾ (مريم: ٣٥-٤٠)

٩- الحواريون

فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ خُنُ
أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾ رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا
الرَّسُولَ فَأَكْتُتِبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾ (آل عمران: ٥٢-٥٣)

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ ءَامِنُوا بِي وَبِرَسُولِي قَالُوا ءَامَنَّا وَأَشْهَدُ بِأَنَّا
مُسْلِمُونَ ﴿١١١﴾ (المائدة: ١١١)

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ
أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ خُنُ أَنْصَارُ اللَّهِ فَآمَنَتْ طَافِيفَةٌ مِنْ بَنِي إِسْرَائِيلَ
وَكَفَرَتْ طَافِيفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾ (الصف: ١٤)

١٠- نزول المائدة

إِذْ قَالَ الْحَوَارِيُّونَ يَٰعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً
مِّنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطَهِّرَ
قُلُوبَنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾ قَالَ عِيسَى ابْنُ مَرْيَمَ
اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِنكَ
وَأَرْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾ قَالَ اللَّهُ إِنِّي مُنزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي
أُعَذِّبُهُ عَذَابًا لَّا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾ (المائدة: ١١٢-١١٥)

11. THE GOOD NEWS FROM JESUS^{sa} OF AHMAD ﷺ

And when Jesus son of Mary said, ‘O Children of Israel! Indeed I am the apostle of Allah to you, to confirm what is before me of the Torah, and to give the good news of an apostle who will come after me, whose name is Ahmad.’ Yet when he brought them manifest proofs, they said, ‘This is plain magic.’ (61:6)

And who is a greater wrongdoer than him who fabricates falsehoods against Allah, while he is being summoned to Islam? And Allah does not guide the wrongdoing lot. (61:7)

They desire to put out the light of Allah with their mouths, but Allah shall perfect His light though the faithless should be averse. (61:8)

It is He who has sent His Apostle with the guidance and the religion of truth that He may make it prevail over all religions though the polytheists should be averse. (61:9)

12. HIS ASCENSION TO ALLAH

Then they¹ plotted [against Jesus], and Allah also plotted, and Allah is the best of plotters. (3:54)

When Allah said, ‘O Jesus, I shall take your [soul], and I shall raise you up toward Myself, and I shall clear you of [the calumnies of] the faithless, and I shall set those who follow you above the faithless until the Day of Resurrection. Then to Me will be your return, whereat I will judge between you concerning that about which you used to differ. (3:55)

As for the faithless, I will punish them with a severe punishment in this world and the Hereafter; and they will have no helpers.’ (3:56)

But as for those who have faith and do righteous deeds, He will pay them in full their rewards, and Allah does not like the wrongdoers. (3:57)

And for their saying, ‘We killed the Messiah, Jesus son of Mary, the apostle of Allah’ though they did not kill him, but so it was made to appear to them. Indeed those who differ concerning him are surely in doubt about him: they do not have any knowledge of that beyond following conjectures, and certainly they did not kill him. (4:157)

Rather Allah raised him up toward Himself, and Allah is all-mighty, all-wise. (4:158)

There is none among the People of the Book but will surely believe in him before his death; and on the day of Resurrection he will be a witness against them. (4:159)

¹ That is, the opponents of Jesus among the Jews.

١١ - بشارته بأحمد عليه السلام

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بِنِيَ إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ
 مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ ۖ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا
 سِحْرٌ مُبِينٌ ﴿٦١﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا
 يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٦٢﴾ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ
 الْكَافِرُونَ ﴿٦٣﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ
 كَرِهَ الْمُشْرِكُونَ ﴿٦٤﴾ (الصف: ٦-٩)

١٢ - رفعه إلى الله

وَمَكْرُوا وَمَكَرَ اللَّهُ ۗ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٥٤﴾ إِذْ قَالَ اللَّهُ يَعْيسَى ابْنُ مَرْيَمَ مَا مَتَّعْتُكَ
 وَرَأَيْتُكَ إِلَىٰ وَمُطَهَّرَكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا
 إِلَىٰ يَوْمِ الْقِيَامَةِ ۗ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾ فَأَمَّا
 الَّذِينَ كَفَرُوا فَأَعَذِبْنَاهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٥٦﴾ وَأَمَّا
 الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾
 (آل عمران: ٥٤-٥٧)

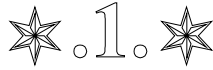
وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ
 هُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ
 يَقِينًا ﴿٥٨﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٥٩﴾ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا
 لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۗ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿٦٠﴾ (النساء: ١٥٧-١٥٩)

CHAPTER TWO

JESUS ^ﷺ THROUGH SHI'ITE NARRATIONS

القسم الثاني

عيسى عليه السلام في روايات الشيعة



THE LIFE OF JESUS ﷺ

1.1. HIS BIRTH

1.1.1. It is reported that Abê Baëir said, “I asked Abê Ja‘far ﷺ whether ‘Imràn was a prophet. He said, Yes. He was a prophet and an apostle to his people. Āannah, the wife of ‘Imràn, and Āanānah, the wife of Zachariah, were sisters. Mary was born to ‘Imràn from Āannah, and John ﷺ was born to Zachariah from Āananah. Mary gave birth to Jesus ﷺ and Jesus ﷺ was the son of the daughter of John’s aunt. John ﷺ was the son of the aunt of Mary. And the aunt of one’s mother is like one’s aunt.”

(*Biââr*, 14, 202, 14)

1.1.2. It is reported that Ya‘qêb ibn Ja‘far ibn Ibrâhîm said, “I was close to Abê al-Āasan Mêsâ ﷺ when a Christian came to him. We were at ‘Uraiè. The Christian said to him, I came to you from a far land and have had a difficult journey. I have been asking my Lord for thirty years to guide me to the best religion and the best servants and the most knowledgeable of them. In a dream someone came to me and described a man for me who was in the upper regions of Damascus. I went until I reached him. Then I spoke with him. He said, “I am the most knowledgeable among the people of my religion, but there is one who is more knowledgeable than I.” I said, “Guide me to the one who is more knowledgeable than you. I do not care how long the journey; a long distance is not too far for me. I



حياة عيسى عليه السلام

١ - ١ - ولادته

١-١-١ ابن المتوكل، عن الحميري، عن ابن عيسى، عن ابن محبوب، عن ابن رثاب، عن أبي بصير، قال: سألت أبا جعفر عليه السلام عن عمران، أكان نبياً؟ فقال: «نعم كان نبياً مُرسلاً إلى قومه، وكانت حنة امرأة عمران وحنانة امرأة زكريا أختين. فولد لعمران من حنة مريم، وولد لزكريا من حنانة يحيى عليه السلام، وولدت مريم عيسى عليه السلام، وكان عيسى عليه السلام ابن بنت خالته، وكان يحيى عليه السلام ابن خالة مريم، وخالة الأم بمنزلة الخالة».

(بحار الأنوار، ١٤، ٢٠٢، ١٤)

١-١-٢ أحمد بن مهرا ن وعلي بن إبراهيم جميعاً، عن محمد بن علي، عن الحسن بن راشد، عن يعقوب بن جعفر بن إبراهيم، قال: كنت عند أبي الحسن موسى عليه السلام إذ أتاه رجل نصراني ونحن معه بالعريض، فقال له النصراني: أتيتك من بلد بعيد وسفر شاق، وسألت ربي منذ ثلاثين سنة أن يرشدني إلى خير الأديان، وإلى خير العباد وأعلمهم، وأتاني آت في النوم فوصف لي رجلاً يعلى دمشق، فأنطلقت حتى أتيتُه فكلمتُه، فقال: أنا أعلم أهل ديني، وغيري أعلم مني، فقلت: أرشدني إلى من هو أعلم منك، فإني لا أستعظم

have read the Gospels, all of them, the Psalms of David, and I have read four books of the Torah, and I have read the Qur'ân outwardly, until I learned all of it.”

Then the scholar said to me, “If you want to study about Christianity, I am the most knowledgeable person among the Arabs and non-Arabs. If you want to study about Judaism, Bàî ibn Shuraâbîl al-Sâmîrî is the most knowledgeable of men today. If you want knowledge of Islam, knowledge of the Torah and knowledge of the Gospel and the Psalms, and the book of Hêd, and all of what has been sent down to every prophet in your time and the times of others... I will guide you to him, so go to him, even if you have to walk...”

Abê Ibrâhîm [Imam Mêsà Kâîm] ﷺ said to him, “I will inform you of something that only a few people know who have read the books. Tell me what is the name of the mother of Mary, and the day on which Mary was breathed into, and what hour of the day, and on what day Mary gave birth to Jesus ﷺ and what hour of the day?” The Christian said, “I do not know.”

Abê Ibrâhîm said, “As for the mother of Mary, her name was Mirtha, in Arabic, Wahibah (gift). As for the day on which Mary conceived, it was Friday at noon, and that was the day that the *Rêâ al-Amîn* (the trustworthy spirit) came down, and there is no festival better than this for Muslims. Allah, the Blessed and Almighty, magnified it, and Muâammad ﷺ magnified it and He ordered that it should be a holiday, and it was Friday. As for the day on which Mary was born, it was Tuesday, at four thirty in the afternoon. And do you know what was the river beside which Mary gave birth to Jesus ﷺ?” He said, “No.” He said, “It was the Euphrates, and beside it were date palms and grape vines. There is nothing like the grapes and date palms near the Euphrates...”

(*Kâfî*, 1, 478, 4)

1.1.3. It is reported that Abê ‘Abdullah ﷺ said, “If we tell you something about one of us, but you do not find it so, but it is so of his child or grandchild, then do not deny what we said. Verily, Allah revealed to ‘Imrân, I will grant you a boy, blessed, who will cure the blind and the leper and who will raise the dead by My permission. And I will set him as an Apostle to the Children of Israel.

السفرَ ولا تبعدُ عليَّ الشقةُ، وكقد قرأتُ الإنجيلَ كُلَّها ومزاميرَ داودَ، وقرأتُ أربعةَ أسفارٍ من التوراة، وقرأتُ ظاهرَ القرآنِ حتَّى استوعبتهُ كلُّهُ.

فقال لي العالمُ: إن كنتَ تريدُ علمَ النصرانيَّةِ، فأنا أعلمُ العربَ والعجمَ بها، وإن كنتَ تريدُ علمَ اليهودِ، فباطي بنُ شرحبيلَ السامريُّ أعلمُ الناسَ بها اليومَ، وإن كنتَ تريدُ علمَ الإسلامِ وعلمَ التوراةِ وعلمَ الإنجيلِ وعلمَ الزبورِ وكتابِ هودٍ وكلِّ ما أنزلَ عليَّ نبيٍّ من الأنبياءِ في دهرِكَ ودهرِ غيرِكَ... فأرشدكُ إليه فآتهِ وكو مشياً عليَّ رجلينِ...

فقال له أبو إبراهيم عليه السلام: «أعجلكَ أيضاً خبراً لا يعرفُهُ إلاَّ قليلٌ ممَّن قرأَ الكتبَ. أخبرني ما اسمُ أمِّ مريمَ؟ وأيُّ يومٍ نُفِختَ فيه مريمُ؟ ولكم من ساعةٍ من النهارِ؟ وأيُّ يومٍ وضعتَ مريمُ فيه عيسى عليه السلام، ولكم من ساعةٍ من النهارِ؟» فقال النصرانيُّ: لا أدري.

فقال أبو إبراهيم عليه السلام: «أما أمُّ مريمَ فاسمُها مرثا، وهي وهيبةٌ بالعريَّةِ، وأما اليومُ الذي حملتَ فيه مريمُ فهو يومُ الجمعةِ للزوالِ، وهو اليومُ الذي هبطَ فيه الروحُ الأمينُ، وكيسَ للمسلمينَ عيدٌ كان أولى منه، عظَّمهُ اللهُ تباركُ وتعالى وعظَّمهُ مُحَمَّدٌ ﷺ، فأمرَ أن يجعلهُ عيداً، فهو يومُ الجمعةِ. وأما اليومُ الذي وكدتَ فيه مريمُ فهو يومُ الثلاثاءِ لأربعِ ساعاتٍ ونصفٍ من النهارِ، والنهرُ الذي وكدتَ عليه مريمُ عيسى عليه السلام هل تعرفُهُ؟» قال: لا، قال: «هو الفراتُ، وعليه شجرُ النخلِ والكرمِ، وكيسَ يساوى بالفراتِ شيءٌ للكرومِ والنخيلِ...». (الكافي، ١، ٤٧٨، ٤)

١-٣- الحسن بن محبوب، عن علي بن رثاب، عن أبي بصير، عن أبي عبد الله عليه السلام، قال: «إن قلنا لكم في الرجلٍ منّا قولاً، فلم يكن فيه وكان في وكده أو وكده وكده، فلا تُنكروا ذلكَ. إن الله أوحى إلى عمران: إني واهبٌ لك ذكراً مباركاً يبرئ الأكمهَ والأبرصَ، ويحيي الموتى بإذني، وجاعله رسولاً إلى بني إسرائيلَ.

Then he related this to his wife ʿĀannah, the mother of Mary. When she became pregnant with Mary, she thought that her burden was a boy. When she delivered a female, she said, O my Lord! Verily I have delivered a female, and the male is not like the female, for a girl will not be a prophet. Allah said, *«And Allah knows better what has been delivered.»* (3:36) When Allah granted Jesus ﷺ to Mary, it was he of whom Allah had given glad tidings to ʿImràn and had promised him.

So, if we tell you something about one of us, but it is in his child or grandchild, do not deny it. When Mary became grown, she went into the cloister (*miāràb*) and put a covering over herself so no one saw her. Zachariah came to her in the cloister, and found that she had summer fruit in the winter and winter fruit in the summer. He said to her, Whence to you is this? She said, It is from Allah. Verily Allah provides for whomsoever He wants without measure. When the angels said, *«O Mary! Verily Allah has chosen you and purified you and chosen you above the women of the worlds.»* (3:42) He said that Mary was twice chosen. The first choosing was her selection [with glad tidings given to ʿImràn], but the second was that she became pregnant without a man. So, she was chosen over all the women of the world.”

(*Biààr*, 14, 199, 8)

1.1.4. It is reported that Ismàʿil al-Jufí said that Abê Jaʿfar said, “When the wife of ʿImràn vowed that what was in her womb would be dedicated to the mosque, when he was delivered he would enter the mosque and never leave, then when Mary was born, [her mother] said, *«My Lord! I have delivered a female. And Allah knows best what she delivered. And the male is not like the female, and I have named her Mary, and I commend her to Your protection from the cast off Satan and also her offspring.»* (3:36)

Then the prophets cast lots and the lot fell to Zachariah, and he was the husband of the sister [of ʿImràn’s wife] and her custodian, and she was brought to the mosque. When she matured to when a woman menstruates, she was the most beautiful of women, and when she prayed, the cloister became bright by her light. Then Zachariah entered and found that before her there was winter fruit in the summer and summer fruit in the winter. Then he said, *«From whence is this? She said, It is from Allah.»* (3:37)

فَحَدَّثَ امْرَأَتَهُ حَتَّىٰ بَدَلَكَ، وَهِيَ أُمُّ مَرْيَمَ، فَلَمَّا حَمَلَتْ بِهَا كَانَ حَمْلُهَا عِنْدَ نَفْسِهَا غُلَامًا، فَلَمَّا وَضَعَتْهَا أَنْتِي ﴿قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أَنْثَىٰ﴾. ﴿وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ﴾ لِأَنَّ الْبَيْتَ لَا تَكُونُ رَسُولًا، يَقُولُ اللَّهُ: ﴿وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ﴾ فَلَمَّا وَهَبَ اللَّهُ لِمَرْيَمَ عِيسَىٰ عَلَيْهِ السَّلَامُ كَانَ هُوَ الَّذِي بَشَّرَ اللَّهُ بِهِ عِمْرَانَ وَوَعَدَهُ إِيَّاهُ، فَإِذَا قُلْنَا لَكُمْ فِي الرَّجُلِ مِثًا شَيْئًا، وَكَانَ فِي وَكْدِهِ أَوْ وَكْدٍ وَكْدِهِ، فَلَا تُنْكِرُوا ذَلِكَ.

فَلَمَّا بَلَغَتْ مَرْيَمُ صَارَتْ فِي الْمِحْرَابِ وَأُرْحَتْ عَلَىٰ نَفْسِهَا سِتْرًا، وَكَانَ لَا يَرَاهَا أَحَدٌ، وَكَانَ يَدْخُلُ عَلَيْهَا زَكْرِيَّا الْمِحْرَابَ، فَيَجِدُ عِنْدَهَا فَاكِهَةَ الصَّيْفِ فِي الشِّتَاءِ وَفَاكِهَةَ الشِّتَاءِ فِي الصَّيْفِ، فَكَانَ يَقُولُ لَهَا: ﴿أَنَّىٰ لَكَ هَذَا﴾ فَتَقُولُ: ﴿هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ﴾. ﴿وَإِذْ قَالَتِ الْمَلَأِيكَةُ يَمْرَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ﴾ قَالَ: اصْطَفَاهَا مَرَّتَيْنِ: أَمَّا الْأُولَىٰ فَاصْطَفَاهَا أَيَّ اخْتَارَهَا، وَأَمَّا الثَّانِيَةَ فَإِنَّهَا حَمَلَتْ مِنْ غَيْرِ فَحُلٍّ، فَاصْطَفَاهَا بِذَلِكَ عَلَىٰ نِسَاءِ الْعَالَمِينَ.

(بحار الأنوار، ١٤، ١٩٩، ٨)

١-٤- أبو خالد القمّاط، عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ امْرَأَةَ عِمْرَانَ لَمَّا نَذَرَتْ مَا فِي بَطْنِهَا مُحَرَّرًا، قَالَ: وَالْمُحَرَّرُ لِلْمَسْجِدِ إِذَا وَضَعَتْهُ دَخَلَ الْمَسْجِدَ فَلَمْ يَخْرُجْ مِنَ الْمَسْجِدِ أَبَدًا، فَلَمَّا وُلِدَتْ مَرْيَمَ، قَالَتْ: ﴿رَبِّ إِنِّي وَضَعْتُهَا أَنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيدُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾.

فَسَاهَمَ عَلَيْهَا النَّبِيُّونَ فَأَصَابَ الْقُرْعَةُ زَكْرِيَّا، وَهُوَ زَوْجُ أُخْتِهَا [زَوْجُ أُخْتِ امْرَأَةِ عِمْرَانَ]، وَكَفَّلَهَا وَأَدْخَلَهَا الْمَسْجِدَ. فَلَمَّا بَلَغَتْ مَا تَبْلُغُ النِّسَاءَ مِنَ الطَّمْثِ، وَكَانَتْ أَجْمَلُ النِّسَاءِ، وَكَانَتْ تُصَلِّيُ فَضِيءَ الْمِحْرَابِ لِنُورِهَا، فَدَخَلَ عَلَيْهَا زَكْرِيَّا، فَإِذَا عِنْدَهَا فَاكِهَةُ الشِّتَاءِ فِي الصَّيْفِ وَفَاكِهَةُ الصَّيْفِ فِي الشِّتَاءِ،

Because of this, Zachariah prayed to his Lord, *«And verily I fear my kindred after me, and my wife is barren.»* (19:5), and so on with what Allah mentioned of the story of Zachariah and John.”

(*Biââr*, 14, 204, 18)

1.1.5. Layth ibn Sad said, “I said to Ka‘b, who was with Mu‘awiyah, How would you describe the birth of the Prophet ﷺ? Do you see any excellence in his progeny? Then Ka‘b turned to Mu‘awiyah, to see what he wanted. Allah, the Mighty and Magnificent, put [these words] on his tongue, O Abê Isââq, may Allah have mercy on you, say whatever you know! Ka‘b said, I have read seventy-two books all of which were sent from heaven, and I have read the entire scripture of Daniel. In all of them I have found mention of the birth of the Prophet and his progeny. The name of the Prophet is also known there. No prophet was born with angels being sent down, except Jesus and Aâmad, may the blessings of Allah be with them both. The covering of heaven was not drawn for any woman except Mary and Àminah, the mother of Aâmad ﷺ. Angels guarded no pregnant women except Mary, the mother of the Messiah, and Àminah, the mother of Aâmad ﷺ....”

(*Biââr*, 15, 261, 12)

1.1.6. It is reported that Imâm Rièàè ﷺ said to al-Mukàrí, “...Do you not know that, verily, Allah, the Blessed and Exalted, revealed to ‘Imràn, I will grant you a boy, but He granted him Mary and He granted Jesus to Mary. So, Jesus is from Mary and Mary is from Jesus. Jesus and Mary are a single thing. I am from my father and my father from me. I and my father are a single thing.”

(*Faqih*, 3, 155, 3564)

1.1.7. It is reported that Abê ‘Abdullah ﷺ said, “By Allah! In the Qur’ân Allah related Jesus the son of Mary to Abraham ﷺ from his mother’s side.” Then he recited this verse, *«and of his [Abraham’s] descendants David and Solomon and Job and Joseph and Aaron, and thus do We reward those who do good./ And Zachariah and John and Jesus and Elias, every one was of the good.»* (6:84_85)

(*Biââr*, 93, 243, 8)

فَهُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ، قَالَ: ﴿وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي﴾ إِلَى مَا ذَكَرَ اللَّهُ مِنْ قِصَّةِ زَكَرِيَّا وَيَحْيَى.

(بحار الأنوار، ١٤، ٢٠٤، ١٨)

١-١-٥_ ابنُ المتوكل، عَنْ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ سَنَانَ، عَنْ زِيَادِ بْنِ الْمُنْذِرِ، عَنْ لَيْثِ بْنِ سَعْدٍ، قَالَ: قُلْتُ لِكَعْبٍ وَهُوَ عِنْدَ مُعَاوِيَةَ: كَيْفَ تَجِدُونَ صِفَةَ مَوْلِدِ النَّبِيِّ ﷺ؟ وَهَلْ تَجِدُونَ لِعِزَّتِهِ فَضْلاً؟ فَالْتَفَتَ كَعْبٌ إِلَى مُعَاوِيَةَ لِيَنْظُرَ كَيْفَ هُوَ، فَأَجْرَى اللَّهُ عَزَّ وَجَلَّ عَلَى لِسَانِهِ، فَقَالَ: هَاتِ يَا أبا إِسْحَاقَ - رَحِمَكَ اللَّهُ - مَا عِنْدَكَ، فَقَالَ كَعْبٌ: إِنِّي قَدْ قَرَأْتُ اثْنَيْنِ وَسَبْعِينَ كِتَاباً، كُلُّهَا أُنْزِلَتْ مِنَ السَّمَاءِ، وَقَرَأْتُ صُحُفَ دَانِيَالَ كُلِّهَا، وَوَجَدْتُ فِي كُلِّهَا ذِكْرَ مَوْلِدِهِ وَمَوْلِدِ عِزَّتِهِ، وَإِنَّ اسْمَهُ لَمَعْرُوفٌ، وَإِنَّهُ لَمْ يُوَلَدْ نَبِيٌّ قَطُّ فَتَنَزَّلَتْ عَلَيْهِ الْمَلَائِكَةُ مَا خَلا عِيسَى وَأَحْمَدُ ﷺ، وَمَا ضَرَبَ عَلَى آدَمِيَّةٍ حُجْبَ الْجَنَّةِ غَيْرَ مَرْيَمَ وَأَمْنَةَ أُمَّ أَحْمَدَ ﷺ، وَمَا وَكَلَّتِ الْمَلَائِكَةُ يَأْتِي حَمَلَتْ غَيْرَ مَرْيَمَ أُمَّ الْمَسِيحِ ﷺ، وَأَمْنَةَ أُمَّ أَحْمَدَ ﷺ...

(بحار الأنوار، ١٥، ٢٦١، ١٢)

١-١-٦_ ابنُ أبي سَعِيدٍ الْمَكَارِي عَنِ الرُّضَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لَهُ: «...أَمَا عَلِمْتَ أَنَّ اللَّهَ، تَبَارَكَ وَتَعَالَى أَوْحَى إِلَى عِمْرَانَ: إِنِّي وَاهِبٌ لَكَ ذَكَراً، فَوَهَبَ لَهُ مَرْيَمَ، وَوَهَبَ لِمَرْيَمَ عِيسَى. فَعِيسَى مِنْ مَرْيَمَ، وَمَرْيَمُ مِنْ عِيسَى، وَعِيسَى وَمَرْيَمُ شَيْءٌ وَاحِدٌ وَأَنَا مِنْ أَبِي، وَأَبِي مِنِّي، وَأَنَا وَأَبِي شَيْءٌ وَاحِدٌ».

(كتاب من لا يحضره الفقيه، ٣، ١٥٥، ٣٥٦٧)

١-١-٧_ بِشِيرِ الدَّهَانَ، عَنْ أَبِي عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، قَالَ: «وَاللَّهِ لَقَدْ نَسَبَ اللَّهُ عِيسَى بْنَ مَرْيَمَ فِي الْقُرْآنِ إِلَى إِبْرَاهِيمَ عَنِ النَّبِيِّ ﷺ، مِنْ قَبْلِ النِّسَاءِ». ثُمَّ تَلَا: ﴿وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ﴾ إِلَى آخِرِ الْآيَتَيْنِ، وَذَكَرَ عِيسَى.

(بحار الأنوار، ٩٣، ٢٤٣، ٨)

1.1.8. Abê Bàæíř said, “I said to Abê ‘Abdullah ﷺ, Why did Allah create Jesus without any father and created the other people by fathers and mothers? He said, So that the people would know all of His power and its perfection, and so that they would know that He has power to create a creature without a male. Likewise, He has power to create one without a male or female, and He, the Mighty and Magnificent, did that so it would be known that He has power over all things.”

(*Biââr*, 14, 218, 23)

1.1.9. Salmàn al-Fàrsí reported that when the Prophet died, the catholicos came... He said to ‘Alí the son of Abê Ìalíb, “This is the truth. Inform me about what your prophet said about the Christ and his being a creature. How did he confirm the creation for him and reject the divinity from him and made necessary imperfection for him?” The Commander of the Faithful said, “He confirmed the creation for him by his destiny and shape, that is necessary for him, changing from one state to another, increase and decrease that are not separated from him. He did not reject his prophethood, infallibility, perfection and confirmation. It is revealed from Allah that Jesus is like Adam whom Allah created from clay, then said to him, Be. So he was...”

(*Al-Kharà’ij Wa al-Jarà’iâ*, 2, 554)

1.1.10. Al-Aâwal said, “I asked Abu ‘Abdullah ﷺ about the spirit that was in Adam ﷺ [mentioned in the *âyah*] in which Allah says, *«When I straightened him and blew in him from My spirit. Qur’ân (15:29 and 38:72)»* He answered, This is a created spirit and the spirit that was in Jesus was created.”

(*Kâfí*, 1, 133, 1)

١-١-٨_ الدقاق، عَنْ الْأَسَدِيِّ، عَنْ النَّخَعِيِّ، عَنْ النَّوْفَلِيِّ، عَنْ عَلِيِّ بْنِ سَالِمٍ، عَنْ أَبِيهِ، عَنْ أَبِي بَصِيرٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ﷺ: لِمَ خَلَقَ اللَّهُ عَيْسَى مِنْ غَيْرِ أَبِي، وَخَلَقَ سَائِرَ النَّاسِ مِنَ الْآبَاءِ وَالْأُمَّهَاتِ؟ فَقَالَ: «لِيُعْلَمَ النَّاسُ تَمَامَ قُدْرَتِهِ وَكَمَالِهَا، وَيَعْلَمُوا أَنَّهُ قَادِرٌ عَلَى أَنْ يَخْلُقَ خَلْقًا مِنْ أَثْنَى مِنْ غَيْرِ ذَكَرٍ، كَمَا هُوَ قَادِرٌ عَلَى أَنْ يَخْلُقَهُ مِنْ غَيْرِ ذَكَرٍ وَلَا أَثْنَى؛ وَانَّهُ عَزَّ وَجَلَّ فَعَلَ ذَلِكَ لِيُعْلَمَ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

(بحار الأنوار، ١٤، ٢١٨، ٢٣)

١-١-٩_ سَلْمَانَ الْفَارْسِيِّ قَالَ: لَمَّا قُبِضَ النَّبِيُّ ﷺ، قَدِمَ جَائِلِيقٌ... قَالَ الْجَائِلِيقُ لِعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ ﷺ: هَذَا هُوَ الْحَقُّ. خَبَّرَنِي مَا قَالَهُ نَبِيِّكُمْ فِي الْمَسِيحِ، وَانَّهُ مَخْلُوقٌ؛ مِنْ أَيْنَ أُثْبِتَ لَهُ الْخَلْقُ، وَتَنَفَى عَنْهُ الْإِلَهِيَّةُ، وَأَوْجَبَ فِيهِ النِّقْصُ؟ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ﷺ: «أُثْبِتَ لَهُ الْخَلْقُ، بِالتَّقْدِيرِ الَّذِي لَزِمَهُ وَالتَّصْوِيرِ وَالتَّعْيِيرِ مِنْ حَالٍ إِلَى حَالٍ، وَالتَّزْيَادَةِ الَّتِي لَمْ يَنْفَكْ مِنْهَا وَالتَّنْقِصَانِ. وَلَمْ أَنْفِ عَنْهُ النَّبُوَّةَ، وَلَا أَخْرَجْتُهُ عَنِ الْعِصْمَةِ وَالْكَمَالِ وَالتَّائِيدِ، وَقَدْ جَاءَنَا عَنِ اللَّهِ بِأَنَّهُ مِثْلُ آدَمَ، خَلَقَهُ اللَّهُ مِنْ تُرَابٍ، ثُمَّ قَالَ لَهُ: كُنْ، فَيَكُونُ...».

(الخرائج والجرائح، ٢، ٥٥٤)

١-١-١٠_ عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ ابْنِ أُذَيْنَةَ، عَنْ الْأَحْوَلِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ﷺ، عَنِ الرُّوحِ الَّتِي فِي آدَمَ ﷺ، فِي قَوْلِهِ: ﴿فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي﴾ قَالَ: «هَذِهِ رُوحُ مَخْلُوقَةٍ، وَالرُّوحُ الَّتِي فِي عَيْسَى مَخْلُوقَةٌ».

(الكافي، ١، ١٣٣، ١)

1.1.11. Āamràn ibn A‘yan said, “I asked Abê Ja‘far about what Allah, the Mighty and Magnificent, said, and about the spirit from Him. He said: It is something created that Allah created with His wisdom in Adam and Jesus.”

(*Biââr*, 4, 12, 4)

1.1.12. It is reported that Abê ‘Abdullah ﷺ said, “Verily, Mary bore Jesus for nine hours, each hour of which was a month.”

(*Kâfi* 8, 332, 516).

1.1.13. Abê Muâammad Āasan ibn-Alí al-Thàní (the second) said, “Āusayn was born in Madinah Tuesday, five days before Jamadí al-Ēlà, three years after Hijrah. His mother became pregnant with Āusayn fifteen nights after his birthday and she was pregnant during six months and then she bore him. And no baby was born in six months except him and Jesus the son of Mary.

(*Dalâil al-Imâma*, 71)

1.1.14. It is reported that al-Æàdiq ﷺ said, “When Christ was born, Allah kept his birth secret, and hid him, for when Mary bore him, she withdrew to a remote place. (19:22) Then Zachariah and her aunt came searching for her, until they came upon her when she put down what was in her belly and said, *«Oh! Would that I had died before this, and had been forgotten in oblivion»* (19:23). Then Allah, may his remembrance be exalted, opened the tongue of Jesus to excuse his mother and to manifest her authority. When he appeared calamities and persecution had become intense against the children of Israel, and the tyrants and oppressors fell upon them, until the affair of Christ as reported by Allah took place...”

(*Biââr*, 14, 213, 10)

1.1.15. It is reported that Wahab al-Yamàní said: “A Jew asked the Prophet this question: O Muâammad! Were you, according to the Mother of the Book, a prophet before you were created? He answered, Yes. He said, And were these, your faithful companions,

١-١-١١ - حمران بن أعين قال: سألت أبا جعفر عليه السلام عن قول الله عز وجل
 ﴿وَرُوحٌ مِنْهُ﴾ قال: «هي مخلوقة، خلقها الله بحكمته في آدم وفي عيسى عليه السلام».

(بحار الأنوار، ٤، ١٢، ٤)

١-١-١٢ - أبان، عن رجل، عن أبي عبد الله عليه السلام، قال: «إن مريم عليه السلام
 حملت بعيسى عليه السلام تسع ساعات، كل ساعة شهراً».

(الكافي، ٨، ٣٣٢، ٥١٦)

١-١-١٣ - أبو محمد الحسن بن علي العسكري عليه السلام: «وُلِدَ الْحُسَيْنُ
 بِالْمَدِينَةِ يَوْمَ الثَّلَاثِ لِخَمْسِ خَلْوَنَ مِنْ جُمَادَى الْأُولَى، سَنَةَ ثَلَاثٍ مِنَ الْهَجْرَةِ.
 وَعَلَّقَتْ بِالْحُسَيْنِ أُمُّهُ بَعْدَ وِلَادَةِ الْحَسَنِ بِخَمْسِينَ لَيْلَةً، سَنَةَ ثَلَاثٍ مِنَ الْهَجْرَةِ،
 وَحَمَلَتْ بِهِ سِتَّةَ أَشْهُرٍ، فَوَكَدَتْهُ. وَلَمْ يُولَدْ مَوْلُودٌ سِوَاهُ لِسِتَّةِ أَشْهُرٍ سِوَى عِيسَى
 بْنِ مَرْيَمَ».

(دلائل الإمامة، ٧١)

١-١-١٤ - القطان، عن السكري، عن الجوهرى، عن ابن عمارة، عن أبيه،
 عن الصادق عليه السلام، قال: «لَمَّا وُلِدَ الْمَسِيحُ أَحْفَى اللَّهُ وِلَادَتَهُ وَعَيَّبَ شَخْصَهُ؛ لِأَنَّ
 مَرْيَمَ لَمَّا حَمَلَتْهُ انْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا. ثُمَّ إِنَّ زَكَرِيَّا وَخَالَتَهَا أَقْبَلَا يَقْضَانِ أَثْرَهَا،
 حَتَّى هَجَمَا عَلَيْهَا وَقَدْ وَضَعَتْ مَا فِي بَطْنِهَا، وَهِيَ تَقُولُ: ﴿قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا
 وَكُنْتُ نَسِيًّا مَنْسِيًّا﴾ فَأَطْلَقَ اللَّهُ تَعَالَى ذِكْرَهُ لِسَانَهُ يُعْذِرُهَا، وَإِظْهَارِ حُجَّتِهَا.
 فَلَمَّا ظَهَرَ، اشْتَدَّتِ الْبَلْوَى وَالطَّلَبُ عَلَى بَنِي إِسْرَائِيلَ، وَأَكَبَّ الْجَبَايِرَةُ وَالطَّوَاعِيتُ
 عَلَيْهِمْ، حَتَّى كَانَ مِنْ أَمْرِ الْمَسِيحِ عَلَيْهِ السَّلَامُ مَا قَدْ أَحْبَرَ اللَّهُ بِهِ...» .

(بحار الأنوار، ١٤، ٢١٣، ١٠)

١-١-١٥ - وهب اليماني، قال: إن يهودياً سأل النبي فقال: يا محمد، أكننت
 في أم الكتاب نبياً قبل أن تُخلق؟ قال: «نعم»

with you before they were created? He answered, Yes. He said, What was the matter with you that you did not speak wisdom when you came out of your mother's belly, like Jesus the son of Mary spoke, as you claim, while you were a prophet before that?

The Prophet ﷺ answered, Verily, my affair was not like the affair of Jesus ﷺ. Allah, the Mighty and Magnificent, created Jesus the son of Mary of a mother without any father, just as He created Adam without a father or mother. And if Jesus ﷺ did not speak wisdom when he came out of his mother's belly, there would not have been any excuse for his mother before the people, because she had brought him without a father, and the people would take her as they do those women who had married [outside the law]. So, Allah, the Mighty and Magnificent, made his speech as an excuse for his mother."

(*Biââr*, 14, 215, 16)

1.1.16. Al-Shàmi asked the Commander of the Faithful ﷺ, "Which of the prophets were created by Allah circumcised?" He said, "Allah created Adam ﷺ circumcised, and Seth ﷺ was born circumcised, and Idrís, Noah, Sàm ibn Nêâ, Abraham, David, Solomon, Lot, Ishmael, Moses, Jesus and Muâammad, may the blessings of Allah be with all of them."

(*Biââr*, 15, 296, 32)

1.1.17. It is reported that Áasan ibn 'Alí al-Washshà said, "I was with my father and I was a youth, and we spent the night with Imam Rièâ ﷺ. It was the night of the twenty-fifth of Dhê al-Qadah and he ﷺ said to my father, On the night of the twenty-fifth of Dhê al-Qadah Abraham was born and on it Jesus the son of Mary was born, and on it the earth beneath the Ka'bah became broadened. Whoever fasts on that day, it is as if he were to fast for sixty months."

(*Faqih*, 2, 89, 1814)

قال: وهؤلاء أصحابك المؤمنون مُثبتون معك قبل أن يخلقوا؟ قال: «نعم» قال: فما شأنك لم تتكلم بالحكمة حين خرجت من بطن أمك كما تكلم عيسى بن مريم على زعمك، وقد كنت قبل ذلك نبياً؟!!

فقال النبي ﷺ: «إِنَّهُ لَيْسَ أَمْرِي كَأَمْرِ عَيْسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ، إِنَّ عَيْسَى بْنَ مَرْيَمَ خَلَقَهُ اللَّهُ عَزَّ وَجَلَّ مِنْ أُمَّ لَيْسَ لَهُ أَبٌ، كَمَا خَلَقَ آدَمَ مِنْ غَيْرِ أَبِي وَلَا أُمَّ، وَكَوَّ أَنْ عَيْسَى عَلَيْهِ السَّلَامُ حِينَ خَرَجَ مِنْ بَطْنِ أُمِّهِ لَمْ يَنْطِقْ بِالْحِكْمَةِ لَمْ يَكُنْ لِأُمِّهِ عُذْرٌ عِنْدَ النَّاسِ، وَقَدْ أَتَتْ بِهِ مِنْ غَيْرِ أَبِي، وَكَانُوا يَأْخُذُونَ بِهَا كَمَا يَأْخُذُونَ بِهِ مِنَ الْمُحْصِنَاتِ، فَجَعَلَ اللَّهُ عَزَّ وَجَلَّ، مَنْطِقَهُ عُذْرًا لِأُمِّهِ».

(بحار الأنوار، ١٤، ٢١٥، ١٦)

١-١٦- علي أمير المؤمنين عليه السلام في جوابه للشامي السائل: مَنْ خَلَقَ اللَّهُ مِنَ الْأَنْبِيَاءِ مَخْتُونًا؟ قال: «خَلَقَ اللَّهُ عَزَّ وَجَلَّ آدَمَ عَلَيْهِ السَّلَامُ مَخْتُونًا، وَوَلَدَ شَيْثَ عَلَيْهِ السَّلَامُ مَخْتُونًا، وَإِدْرِيْسُ وَنُوحٌ وَسَامُ بْنُ نُوحٍ وَإِبْرَاهِيمُ وَدَاوُدُ وَسَلِيمَانُ وَكُوطُ وَإِسْمَاعِيلُ وَمُوسَى وَعَيْسَى وَمُحَمَّدٌ ﷺ».

(بحار الأنوار، ١٥، ٢٩٦، ٣٢)

١-١٧- الحسن بن علي الوشاء، قال: كُنْتُ مَعَ أَبِي وَأَنَا غُلَامٌ، فَتَعَشَيْتُنَا عِنْدَ الرِّضَا عَلَيْهِ السَّلَامُ، لَيْلَةَ خَمْسَةِ وَعِشْرِينَ مِنْ ذِي الْقَعْدَةِ، فَقَالَ لَهُ: «لَيْلَةُ خَمْسَةِ وَعِشْرِينَ مِنْ ذِي الْقَعْدَةِ وُلِدَ فِيهَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ، وَوُلِدَ فِيهَا عَيْسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ، وَفِيهَا دُحِيتِ الْأَرْضِ مِنْ تَحْتِ الْكَعْبَةِ، فَمَنْ صَامَ ذَلِكَ الْيَوْمَ كَانَ كَمَنْ صَامَ سِتِّينَ شَهْرًا».

(كتاب من لا يحضره الفقيه، ٢، ٨٩، ١٨١٤)

1.1.18. It is reported that Imam Bâqirؑ said, “When the Commander of the Faithful was returning from battle with the Kharajites he came upon a monk in a monastery. He said, O monk! May I come down? The monk said to him, Do not come down here with your troops. He said, Why not? He said, Because no one should come down here except a prophet or the successor of a prophet along with his troops who fight in the way of Allah. We have read this in our books...

He continued, I have found your characteristics in the Gospel, and that you will come down in the land of Buràthà, the house of Mary, the place of Jesus. The Commander of the Faithful said, Stop! Do not say anything to us. Then he went to a spot and he said, Stamp your feet here. And he himself did this. A spring gushed up from there. He said, This is the fountain of Mary, to where she was led. Dig here seventeen cubits. A white rock was discovered. Heؑ said, Mary put Jesus down from her shoulder onto this rock, and there she prayed. Then the Commander of the Faithful placed the rock somewhere and prayed beside it. He stayed there for four days and said his prayers there in their complete form. The tents of the troops were placed around it within earshot. Then he said, The land of Buràthà is here, the house of Mary. This is a holy place at which the prophets prayed.”

(*Biââr*, 33, 438, 645)

1.1.19. Mufaèèal reported in a lengthy narration from al-Æàdiqؑ, “Then Abê ‘Abdullahؑ took a breath and said, O Mufaèèal! The places on the earth boasted among themselves,...

١-١-١٨ - عَلِيٌّ بْنُ بَلَالٍ، عَنْ إِسْمَاعِيلِ بْنِ عَلِيٍّ الْخَزَاعِيِّ، عَنْ أَبِيهِ، عَنْ عِيسَى بْنِ حَمِيدِ الطَّائِيِّ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، لَمَّا رَجَعَ مِنْ وَقْعَةِ الْخَوَارِجِ ... إِذَا هُوَ بِرَاهِبٍ فِي صَوْمَعَةٍ، فَقَالَ لَهُ: يَا رَاهِبُ أَنْزِلْ هَاهُنَا؟ فَقَالَ لَهُ الرَّاهِبُ: لَا تَنْزِلْ هَذِهِ الْأَرْضَ يَجِيثُكَ قَالَ: وَكَمْ؟ قَالَ: لِأَنَّهُ لَا يَنْزِلُهَا إِلَّا نَبِيٌّ أَوْ وَصِيُّ نَبِيٍّ يَجِيثُهُ، يُقَاتِلُ فِي سَبِيلِ اللَّهِ، عَزَّ وَجَلَّ، هَكَذَا نَجِدُ فِي كُتُبِنَا...

إِنِّي وَجَدْتُ فِي الْإِنْجِيلِ نَعْتَكَ وَأَنَّكَ تَنْزِلُ أَرْضَ بُرَاثَا، بَيْتَ مَرْيَمَ وَأَرْضَ عِيسَى عَلَيْهِ السَّلَامُ، فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: قِفْ وَلَا تُخَيِّرْنَا شَيْءًا، ثُمَّ أَتَى مَوْضِعًا فَقَالَ: الْكِرْوَا هَذَا فَلَكَزَهُ بِرِجْلِهِ عَلَيْهِ السَّلَامُ، فَانْبَجَسَتْ عَيْنُ خَرَّارَةٍ، فَقَالَ: هَذِهِ عَيْنُ مَرْيَمَ الَّتِي انْبَعَثَ لَهَا، ثُمَّ قَالَ: اكْشِفُوا هَاهُنَا عَلَى سَبْعَةِ عَشَرَ ذِرَاعًا فَكَشَفَ فَإِذَا بِصَخْرَةٍ بَيضاءَ، فَقَالَ عَلَيْهِ السَّلَامُ: عَلَى هَذِهِ وَضَعْتُ مَرْيَمُ عِيسَى مِنْ عَاتِقِهَا وَصَلَّتْ هَاهُنَا فَنَصَبَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الصَّخْرَةَ وَصَلَّى إِلَيْهَا، وَأَقَامَ هُنَاكَ أَرْبَعَةَ أَيَّامٍ يَتِمُّ الصَّلَاةَ، وَجَعَلَ الْحَرَمَ فِي خِيَمَةٍ مِنَ الْمَوْضِعِ عَلَى دَعْوَةٍ، ثُمَّ قَالَ: أَرْضُ بُرَاثَا، هَذَا بَيْتُ مَرْيَمَ عَلَيْهِ السَّلَامُ، هَذَا الْمَوْضِعُ الْمُقَدَّسُ صَلَّى فِيهِ الْأَنْبِيَاءُ...».

(بحار الأنوار، ٣٣، ٤٣٨، ٦٤٥)

١-١-١٩ - الْحُسَيْنُ بْنُ حَمْدَانَ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَعَلِيِّ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ، عَنْ أَبِي شُعَيْبٍ وَمُحَمَّدِ بْنِ نَصِيرٍ، عَنْ عَمْرِو بْنِ الْفَرَاتِ، عَنْ مُحَمَّدِ بْنِ الْمُفْضَلِ، عَنْ الْمُفْضَلِ بْنِ عَمْرٍو قَالَ: ... ثُمَّ تَنَفَّسَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، وَقَالَ: «يَا مُفْضَلُ، إِنَّ بُقَاعَ الْأَرْضِ تَفَاخَرَتْ...»

Allah revealed, "... It [Karbala] is a blessed place from which Moses was called from a bush, it is a hill where Mary and Christ found refuge, at which there is a river where the head of Āusayn was washed and where Mary washed Jesus ﷺ, and where Mary washed herself after giving birth to Jesus. It is the best place from which the Apostle of Allah ﷺ ascended when he was absent, and for our *Shi'ah* there are blessings until the appearance of the *Qà'im* ﷺ."

(*Biààr*, 53, 1_11)

1.1.20. The Prophet ﷺ said, "When a woman gives birth, the first thing she should eat is a sweet fresh half-ripe date (*ruiab*) or a ripe date (*tamr*). If there were anything better than this, Allah, the Exalted, would have given it to Mary when Jesus ﷺ was born."

(*Biààr*, 59, 295)

1.1.21. It is reported that (for hardship with labor) al-Æàdiq ﷺ said, "After the bismillàh it should be written, Mary bore Jesus. ﴿He it is Who created you from dust, then from a life-germ, then from a clot, then He brings you forth as a babe, then that you may reach your full strength, then that you may be old﴾ (40:67); ﴿Verily, with difficulty is ease/ Verily with difficulty is ease﴾ (94:5-6); and may the blessings of Allah be with Muāammad and his progeny and may He offer him greetings of peace.

(*Miæbàà*, 159)

1.1.22. Al-Bàqir ﷺ said, "Verily, it was announced to Mary [that she would bear] Jesus. She was in the sanctuary when the Sure Spirit (*al-Rêâ al-Amín*) became like a sound human. She said, 'I take refuge in the Merciful from you, if you are God-wary.' He said, 'I am but a messenger come from your Lord, to give you a boy most pure.' Then he blew into her breast [or hole] and she became pregnant with Jesus. But he did not stay until she bore [the child]...

فَأَوْحَى اللهُ... فَإِنَّهَا [كَرْبَلَاءَ] الْبُقْعَةُ الْمُبَارَكَةُ الَّتِي نُودِيَ مُوسَى مِنْهَا مِنَ الشَّجَرَةِ، وَإِنَّهَا الرُّبُوعُ الَّتِي أَوَتْ إِلَيْهَا مَرْيَمُ وَالْمَسِيحُ، وَإِنَّهَا الدَّالِيَّةُ الَّتِي غُسِلَ فِيهَا رَأْسُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ، وَفِيهَا غَسَلَتْ مَرْيَمُ عَيْسَى عَلَيْهِ السَّلَامُ، وَاغْتَسَلَتْ مِنْ وِلَادَتِهَا، وَإِنَّهَا خَيْرُ بُقْعَةٍ عَرَجَ رَسُولُ اللَّهِ ﷺ مِنْهَا وَقَتَ غَيْبَتِهِ، وَكَيكونَنَّ لِشِيعَتِنَا فِيهَا خَيْرَةٌ إِلَى ظُهُورِ قَائِمِنَا عَلَيْهِ السَّلَامُ».

(بحار الأنوار، ٥٣، ١ - ١١)

١-١-٢٠- النبي ﷺ: «إِذَا وَكَدَتْ امْرَأَةٌ فَلْيَكُنْ أَوَّلَ مَا تَأْكُلُ الرُّطْبَ الحُلْوَ أَوْ التَّمْرَ، فَإِنَّهُ لَوْ كَانَ شَيْءٌ أَفْضَلَ مِنْهُ أَطْعَمَهُ اللهُ تَعَالَى مَرْيَمَ حِينَ وَكَدَتْ عَيْسَى عَلَيْهِ السَّلَامُ».

(بحار الأنوار، ٥٩، ٢٩٥)

١-١-٢١- أبو عبد الله الصادق عليه السلام: أَنَّهُ قَالَ لِتَعَسَّرِ الْوِلَادَةَ: «تُكْتَبُ بَعْدَ الْبَسْمَلَةِ: مَرْيَمُ وَكَدَتْ عَيْسَى ﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلاً ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ ثُمَّ لِيَكونُوا سُيُوحًا﴾ ﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا﴾ وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَسَلَّمَ تَسْلِيمًا».

(المصباح، ١٥٩)

١-١-٢٢- قال الباقر عليه السلام: «إِنَّ مَرْيَمَ بُشِّرَتْ بِعَيْسَى، فَبَيْنَا هِيَ فِي المِحْرَابِ إِذْ تَمَثَّلَ لَهَا الرُّوحُ الْأَمِينُ بَشْرًا سَوِيًّا﴾ «قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا﴾ فَتَقَلَّ فِي جَيْبِهَا فَحَمَلَتْ بِعَيْسَى، فَلَمْ يَلْبَثْ أَنْ وَكَدَتْ...»

Iblís came that night and it was said to him that a child had been born that night, and that there was no idol on the earth that did not fall on its face. Iblís went to the East and West in search of him. Then he found him in a room of a convent. The angels surrounded him. He tried to get close to him. The angels shouted, ‘Get away!’ He said to them, ‘Who is his father?’ They said, ‘His case is like that of Adam.’ Iblís said, ‘Verily, I will mislead four fifths of the people by him.’”

(*Biââr*, 14, 215, 14)

1.1.23. It is reported that Abê ‘Abdullah al-Æàdiq ﷺ said, “The devil, may Allah curse him, used to pass through the seven heavens. When Jesus was born, he was barred from three heavens....”

(*Biââr*, 15, 257, 9)

1.1.24. It is reported that Abê ‘Abdullah ﷺ said, “The Prophet ﷺ prohibited Muslims from having four names:¹ Abê Ísà (father of Jesus), Abê al-Åakam (father of the Governor), Abê Màlik (father of the King), and Abê al-Qàsım (father of Qàsım) if his first name is Muåammad.”²

(*Biââr*, 16, 401)

1.1.25. It is reported that the Prophet ﷺ said, “Between Moses and David there were five hundred years, and between David and Jesus, one thousand one hundred years.”

(*Biââr*, 13, 363, 1)

1.1.26. Abê al-Rabí‘ reported that Nâfi‘ said, “O Muåammad ibn ‘Alí! I have read the Torah, the Gospel and the Psalms and the Furqàn, and I have learned what is permitted and forbidden in them. I have come to ask you a question that none can answer but a prophet, the successor of a prophet or the progeny of a prophet.”

¹ The kind of name mentioned here is the *kunya*, which is used as a term of respect and takes the form ‘father of...’, ‘son of...’, ‘mother of...’, etc.

² No one is permitted to have the name Muåammad Abê al-Qàsım because these are the first names and *kunya* of the Prophet ﷺ.

وَأَتَى إِبْلِيسُ تِلْكَ اللَّيْلَةَ، فَقِيلَ لَهُ: وَكِدَ اللَّيْلَةَ وَكِدُ لَمْ يَبْقَ عَلَيَّ وَجْهِ الْأَرْضِ صَنَمٌ إِلَّا خَرَّ لِرُجُوعِهِ، وَأَتَى الْمَشْرِقَ وَالْمَغْرِبَ يَطْلُبُهُ، فَوَجَدَهُ فِي بَيْتِ دَبْرٍ قَدْ حَفَّتْ بِهِ الْمَلَائِكَةُ، فَذَهَبَ يَدْتُو فَصَاحَتِ الْمَلَائِكَةُ: تَنَحَّ، فَقَالَ لَهُمْ: مَنْ أَبُوهُ؟ فَقَالَتْ: فَمَثَلُهُ كَمَثَلِ آدَمَ، فَقَالَ إِبْلِيسُ: لِأَضِلَّنَّ بِهِ أَرْبَعَةَ أَحْمَاسِ النَّاسِ».

(بحار الأنوار، ١٤، ٢١٥، ١٤)

١-٢٣- ابنُ البرقيِّ، عَنِ أَبِيهِ، عَنِ جَدِّهِ، عَنِ الْبَرْزَنْطِيِّ، عَنِ أَبَانَ بْنِ عَثْمَانَ، عَنِ أَبِي عَبْدِ اللَّهِ الصَّادِقِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ إِبْلِيسُ لَعَنَهُ اللَّهُ يَخْتَرِقُ السَّمَاوَاتِ السَّبْعَ، فَلَمَّا وُلِدَ عَيْسَى عَلَيْهِ السَّلَامُ، حُجِبَ عَنْ ثَلَاثِ سَمَاوَاتٍ...».

(بحار الأنوار، ١٥، ٢٥٧، ٩)

١-٢٤- عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنِ أَبِيهِ، عَنِ التَّوْفِيلِيِّ، عَنِ السَّكُونِيِّ، عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ أَرْبَعٍ كُنِيَ عَنْ أَبِي عَيْسَى، وَعَنْ أَبِي الْحَكَمِ وَعَنْ أَبِي مَالِكٍ وَعَنْ أَبِي الْقَاسِمِ إِذَا كَانَ الْإِسْمُ مُحَمَّدًا».

(بحار الأنوار، ١٦، ٤٠١)

١-٢٥- النَّبِيُّ ﷺ: أَنَّهُ قَالَ: «وَكَانَ بَيْنَ مُوسَى وَبَيْنَ دَاوُدَ خَمْسُمِائَةِ سَنَةٍ، وَبَيْنَ دَاوُدَ وَعَيْسَى الْفُ سَنَةً وَمِائَةً سَنَةً».

(بحار الأنوار، ١٣، ٣٦٣، ١)

١-٢٦- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنِ الْحَسَنِ ابْنِ مَحْبُوبٍ، عَنِ أَبِي حَمْزَةَ ثَابِتِ بْنِ دِينَارِ الثُّمَالِيِّ وَأَبِي مَنْصُورٍ، عَنِ أَبِي الرَّبِيعِ، قَالَ فِي حَدِيثِهِ: «... فَقَالَ نَافِعٌ: ... يَا مُحَمَّدُ بْنُ عَلِيٍّ، إِنِّي قَرَأْتُ التَّوْرَةَ وَالْإِنْجِيلَ وَالزَّبُورَ وَالْفُرْقَانَ، وَقَدْ عَرَفْتُ حَلَالَهَا وَحَرَامَهَا، وَقَدْ جِئْتُ أَسْأَلُكَ عَنْ مَسَائِلَ لَا يَجِيبُ فِيهَا إِلَّا نَبِيٌّ أَوْ وَصِيُّ نَبِيٍّ أَوْ ابْنُ نَبِيٍّ».

Then Abê Ja‘far raised his head and said, “Ask whatever is on your mind.” He said, “Inform me how many years were between Jesus and Mu‘ammad?” He said, “Should I inform you according to what I say, or according to what you say?” He said, “Inform me of both.” He said, “According to what I say, there were five hundred years, but according to what you say, there were six hundred....”

(*Kâfî*, 8, 120, 93)

1.1.27. It is reported that Abê ‘Abdullah ﷺ said, “Between Jesus and Mu‘ammad there were five hundred years, of which two hundred fifty were without any prophet or any manifest teacher (*âlim îâhir*).” [The narrator said,] I said, “What were they?” He said, “They clung to the religion of Jesus ﷺ.” I said, “What were they?” He said, “Believers.” Then he said, “The earth is never without a teacher (*âlim*) in it.”

(*Biââr*, 23, 33, 54)

1.1.28. Ya‘qêb ibn Shu‘ayb said “I said to Abê ‘Abdullah ﷺ, ‘What do you say about a group whose leader has died?’ He said to me, ‘Do not you read the Book of Allah (Qur‘ân) *«Why should not a company from every party of them go forth that they may acquire understanding in religion, and that they may warn their people when they return unto them so that they may be cautious?»*’ (9:122) I said ‘May I be your sacrifice! Then what should those who are waiting do until the scholars come back?’ He said to me, ‘Did you not know that there were two hundred fifty years between Mu‘ammad and Jesus (may Allah bless both of them)? During this time some groups died believing the religion of Jesus expecting the religion of Mu‘ammad, and Allah gave them their wages twice.’

(*Biââr*, 27, 298, 10)

1.1.29. It is reported that Abê al-Âasan al-Rièà ﷺ said: “...And all of the eleven Imams after the prophet were killed, some by the sword, the Commander of the Faithful and Âusayn, peace be with

قال: فَرَفَعَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ رَأْسَهُ، فَقَالَ: «سَلْ عَمَّا بَدَا لَكَ» فَقَالَ: أَحْبِرْنِي كَمْ بَيْنَ عَيْسَى وَبَيْنَ مُحَمَّدٍ ﷺ مِنْ سَنَةٍ؟ قَالَ: «أَحْبِرْكَ يَقُولِي أَوْ يَقُولُكَ؟» قَالَ: أَحْبِرْنِي بِالتَّوَلَّيْنِ جَمِيعاً قَالَ: «أَمَّا فِي قَوْلِي فَخَمْسُمِائَةَ سَنَةٍ، وَأَمَّا فِي قَوْلِكَ فَسِتِّمِائَةَ سَنَةٍ...».

(الكافي، ٨، ١٢٠، ٩٣)

١-١-٢٧_ مُحَمَّدُ الْعَطَّارُ، عَنْ ابْنِ يَزِيدٍ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ بَيْنَ عَيْسَى وَبَيْنَ مُحَمَّدٍ ﷺ خَمْسُمِائَةَ عَامٍ، مِنْهَا مِئَتَانِ وَخَمْسُونَ عَاماً لَيْسَ فِيهَا نَبِيٌّ وَلَا عَالِمٌ ظَاهِرٌ» قُلْتُ: فَمَا كَانُوا؟ قَالَ: «كَانُوا مُسْتَمْسِكِينَ يَدَيْنِ عَيْسَى عَلَيْهِ السَّلَامُ» قُلْتُ: فَمَا كَانُوا؟ قَالَ: «مُؤْمِنِينَ» ثُمَّ قَالَ عَلَيْهِ السَّلَامُ: «وَلَا تَكُونِ الْأَرْضُ إِلَّا وَفِيهَا عَالِمٌ»

(بحار الأنوار، ٢٣، ٣٣، ٥٤)

١-١-٢٨_ يَعْقُوبُ بْنُ شُعَيْبٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: مَا تَقُولُ فِي قَوْمِ هَلْكَ إِمَامَهُمْ كَيْفَ يَصْنَعُونَ؟ قَالَ: فَقَالَ لِي: «أَمَا تَقْرَأُ كِتَابَ اللَّهِ: ﴿فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ﴾ إِلَى قَوْلِهِ: ﴿يَحْذَرُونَ﴾؟» قُلْتُ: جُعِلْتُ فِدَاكَ، فَمَا حَالُ الْمُنتَظِرِينَ حَتَّى يَرْجِعَ الْمُتَفَقِّهُونَ؟ قَالَ: فَقَالَ لِي: «يَرْحَمُكَ اللَّهُ، أَمَا عَلِمْتَ أَنَّهُ كَانَ بَيْنَ مُحَمَّدٍ وَعَيْسَى صَلَّى اللَّهُ عَلَيْهِمَا خَمْسُونَ وَمِئَتَا سَنَةٍ، فَمَاتَ قَوْمٌ عَلَى دِينِ عَيْسَى؛ انْتِظَاراً لِدِينِ مُحَمَّدٍ، فَأَتَاهُمُ اللَّهُ أَجْرَهُمْ مَرَّتَيْنِ؟».

(بحار الأنوار، ٢٧، ٢٩٨، ١٠)

١-١-٢٩_ أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ فِي حَدِيثٍ: «...وَجَمِيعُ الْأُمَّةِ الْأَحَدَ عَشَرَ بَعْدَ النَّبِيِّ ﷺ قَتَلُوا، مِنْهُمْ بِالسَّيْفِ وَهُوَ أَمِيرُ الْمُؤْمِنِينَ بَعْدَ النَّبِيِّ ﷺ»

them, and the rest by poison. The tyrants of their times killed every one of them, and indeed this was done to them, truly, not like anything [taught by] the extremists (*ghulàh*) or the delegators (*mufawièah*), may Allah curse them. They say, They (the Imams) were not really killed, and it was only a likeness of their affair that appeared to them. So, they lied, may the wrath of Allah be upon them. Indeed, the affair of none of the prophets of Allah and His authorities, peace be with them, appeared doubtful to the people, except the affair of Jesus the son of Maryﷺ alone, for he was raised from the earth alive and his soul was taken between heaven and earth, then he was raised to heaven and his soul was returned to him, and that is what the saying of Allah, the Mighty and Magnificent, is about: ﴿When Allah said: “O Jesus! I will take you to Me, and I will raise you to Me﴾ (3:55).

And Allah, the Mighty and Magnificent, said, narrating the speech of Jesus on the Resurrection Day, ﴿And I was a witness over them, so long as I was among them, but when You took me to Yourself, You were Yourself the watcher over them. You Yourself are witness over everything.﴾ (5:117)...

And since it is permitted that all of the prophets and His messengers and authorities after Adamﷺ were born of fathers and mothers, but among them Jesus was born without any father, it will be permitted that his affair appeared doubtful to the people, but not the affairs of the other prophets and authorities, peace be with them. Likewise, it was permitted for him to be born without a father, but not the others. Allah, the mighty and magnificent, only wanted to make his affair as a sign and mark for it to be known by this that He has power over all things.”

(*Biààr*, 25, 117)

وَالْحُسَيْنُ عَلَيْهِ السَّلَامُ، وَالْباقُونَ قُتِلُوا بِالسَّمِّ، قَتَلَ كُلُّ وَاحِدٍ مِنْهُمْ طَاغُوتُ زَمَانِهِ، وَجَرَى ذَلِكَ عَلَيْهِمْ عَلَى الْحَقِيقَةِ وَالصَّحَّةِ، لَا كَمَا تَقُولُهُ الْعُلَاةُ وَالْمُفَوِّضَةُ لِعَنَمِ اللَّهِ، فَإِنَّهُمْ يَقُولُونَ: إِنَّهُمْ عَلَيْهِ السَّلَامُ، لَمْ يُقْتَلُوا عَلَى الْحَقِيقَةِ، وَإِنَّهُ شَبَّهَ لِلنَّاسِ أَمْرَهُمْ، وَكَذَّبُوا، عَلَيْهِمْ غَضَبُ اللَّهِ، فَإِنَّهُ مَا شَبَّهَ أَمْرُ أَحَدٍ مِنَ أَنْبِيَاءِ اللَّهِ وَحُجَجِهِ عَلَيْهِمْ السَّلَامُ لِلنَّاسِ إِلَّا أَمْرُ عِيسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ، وَحَدَّهُ، لِأَنَّهُ رُفِعَ مِنَ الْأَرْضِ حَيًّا، وَقُبِضَ رُوحُهُ بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ رُفِعَ إِلَى السَّمَاءِ وَرَدَّ عَلَيْهِ رُوحَهُ، وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: ﴿إِذْ قَالَ اللَّهُ يَعْيسَى ابْنِي مَتْوَفِيكَ وَرَافِعَكَ إِلَيَّ﴾.

وَقَالَ اللَّهُ عَزَّ وَجَلَّ حِكَايَةً لِقَوْلِ عِيسَى يَوْمَ الْقِيَامَةِ: ﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾.

وَيَقُولُ الْمُتَجَاوِزُونَ لِلْحَدِّ فِي أَمْرِ الْأُمَّةِ ﷺ: إِنَّهُ إِنْ جَازَ أَنْ يُشَبَّهَ أَمْرُ عِيسَى لِلنَّاسِ فَلَمْ لَا يَجُوزُ أَنْ يُشَبَّهَ أَمْرُهُمْ أَيْضًا؟ وَالَّذِي يَجِبُ أَنْ يُقَالَ لَهُمْ: إِنَّ عِيسَى عَلَيْهِ السَّلَامُ هُوَ مَوْلُودٌ مِنْ غَيْرِ أَبِي، فَلَمْ لَا يَجُوزُ أَنْ يَكُونُوا مَوْلُودِينَ مِنْ غَيْرِ آبَاءٍ؟ فَإِنَّهُمْ لَا يَجْسُرُونَ عَلَى إِظْهَارِ مَذْهَبِهِمْ، لِعَنَمِ اللَّهِ فِي ذَلِكَ، وَمَتَى جَازَ أَنْ يَكُونَ جَمِيعُ أَنْبِيَاءِ اللَّهِ وَرُسُلِهِ وَحُجَجِهِ بَعْدَ آدَمَ عَلَيْهِ السَّلَامُ، مَوْلُودِينَ مِنَ الْآبَاءِ وَالْأُمَّهَاتِ، وَكَانَ عِيسَى مِنْ بَيْنِهِمْ مَوْلُودًا مِنْ غَيْرِ أَبِي، جَازَ أَنْ يُشَبَّهَ لِلنَّاسِ أَمْرُهُ دُونَ أَمْرِ غَيْرِهِ مِنَ الْأَنْبِيَاءِ وَالْحُجَجِ ﷺ، كَمَا جَازَ أَنْ يُوَلَّدَ مِنْ غَيْرِ أَبِي دُونَهُمْ، وَإِنَّمَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يَجْعَلَ أَمْرَهُ عَلَيْهِ السَّلَامُ آيَةً وَعَلَامَةً، لِيُعْلَمَ بِذَلِكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

1.1.30. It is narrated that Yàsir al-Khàdim said: “I heard [Imam] Rièàﷺ say, The most terrifying events for creatures are three: the day one is born and comes out of his mother’s belly and sees the world, the day he dies and sees the afterlife and its people, and the day he is raised and sees laws he did not see in this world, and Allah made John secure in these three events and protected him from fear, and He said, *Peace be with him the day he was born and the day he dies and the day he is raised to life* (19:15).

And Jesus the son of Mary made himself secure in these three events, and he said, *Peace be with me the day I was born and the day I die and the day I am raised to life* (19:33).”

(Biààr, 14, 246, 26)

1.2. HIS CHILDHOOD

1.2.1. It is reported that Abê Ja‘far [Imam Bàqirﷺ] said: “When Jesus the son of Mary was born, when he was one day old he was like a two month old boy. When he was seven months old, his mother took his hand and brought him to a school and sat him before a teacher. The teacher said to him, “Say: In the Name of Allah, the Merciful, the Compassionate.” Jesus said, “In the Name of Allah, the Merciful, the Compassionate.” The teacher said to him, “Say *abjad*.”¹ Jesus raised his head and said, “Do you know what is *abjad*?” The teacher raised the lash to hit him. Jesus said, “O my teacher! Do not hit me if you know it, and if not, ask me so that I may explain it.” He said, “Explain it to me.” Jesus said, “As for the *alif*, it is a blessing (*àlà*) of Allah, and the *bà* is the bliss (*bahjah*) of Allah, and the *jim* is the beauty (*jamàl*) of Allah, and the *dal* is the religion (*dín*) of Allah. *Hawwaz*: the *hà* is the terror (*hawl*) of hell,

¹ An old Semitic sequence of letters, called *abjad*, is used in Hebrew and Arabic in which each letter is used to represent a number in addition to its vocal value.

١-١-٣٠ ابنُ الوَليدِ، عَن سَعْدِ، عَن أَحْمَدَ بْنِ حَمَزَةَ الْأَشْعَرِيِّ، عَن يَاسِرِ الخَادِمِ قَال: سَمِعْتُ الرِّضَاءَ عَيْسَى يَقُولُ: «إِنَّ أَوْحَشَ مَا يَكُونُ هَذَا الخَلْقُ فِي ثَلَاثَةِ مَوَاطِنَ: يَوْمَ يَلِدُ فَيُخْرَجُ مِنْ بَطْنِ أُمِّهِ فَيَرَى الدُّنْيَا، وَيَوْمَ يَمُوتُ فَيُعَايِنُ الآخِرَةَ وَأَهْلَهَا، وَيَوْمَ يُبْعَثُ فَيَرَى أَحْكَامًا لَمْ يَرَهَا فِي دَارِ الدُّنْيَا. وَقَدْ سَلَّمَ اللهُ عَلَى يَحْيَى عَيْسَى فِي هَذِهِ الثَّلَاثَةِ المَوَاطِنِ وَأَمَّنَ رَوْعَتَهُ، فَقَالَ: ﴿وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا﴾ وَقَدْ سَلَّمَ عَيْسَى بْنُ مَرِيَمَ عَلَى نَفْسِهِ فِي هَذِهِ الثَّلَاثَةِ المَوَاطِنِ، فَقَالَ: ﴿وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا﴾».

(بحار الأنوار، ١٤، ٢٤٦، ٢٦)

١-٢-١ طفولته

١-٢-١ الطالِقَانِيُّ، عَن أَحْمَدَ الهَمْدَانِيِّ، عَن جَعْفَرِ بْنِ عَبْدِ اللهِ بْنِ جَعْفَرِ العَلَوِيِّ، عَن كَثِيرِ بْنِ عِيَّاشِ القَطَّانِ، عَن أَبِي الجَارُودِ، عَن أَبِي جَعْفَرِ عَيْسَى قَالَ: «لَمَّا وُلِدَ عَيْسَى بْنُ مَرِيَمَ عَيْسَى، كَانَ ابْنُ يَوْمٍ كَأَنَّهُ ابْنُ شَهْرَيْنِ، فَلَمَّا كَانَ ابْنُ سَبْعَةِ أَشْهُرٍ أَخَذَتْ وَالِدَتُهُ يَدَهُ وَجَاءَتْ بِهِ إِلَى الكُتَّابِ وَأَقْعَدَتْهُ بَيْنَ يَدَيِ المُوَدَّبِ، فَقَالَ لَهُ المُوَدَّبُ: قُلْ: بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ، فَقَالَ عَيْسَى عَيْسَى: بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ، فَقَالَ لَهُ المُوَدَّبُ: قُلْ: أَبْجَدُ، فَرَفَعَ عَيْسَى رَأْسَهُ فَقَالَ: وَهَلْ تَدْرِي مَا أَبْجَدُ؟ فَعَلَاهُ بِالدرَّةِ لِيُضْرِبَهُ، فَقَالَ: يَا مُوَدَّبُ، لَا تُضْرِبْنِي إِنْ كُنْتُ تَدْرِي، وَإِلَّا فَاسْأَلْنِي حَتَّى أَفَسِّرَ لَكَ، فَقَالَ: فَسِّرْ لِي، فَقَالَ عَيْسَى: أَمَّا الأَلِفُ أَلَاءُ اللهِ، وَالبَاءُ بِهَجَّةِ اللهِ، وَالجِيمُ جَمَالُ اللهِ، وَالدَّالُ دِينُ اللهِ. هَوَزُ: الهَاءُ هَوَلُ جَهَنَّمَ،

and the *wàw* is Woe (*wayl*) to the people of the fire, and the *zà* is the moaning (*zafir*) of hell. *Àuìì*: The sins are forgiven (*àuìiat*) of those who ask the forgiveness of Allah. *Kaliman*: The speech (*kalàm*) of Allah, there is no one who can change His words. *Saafiæ*: Measure for measure (*æà*) and wages for wages. *Qarashat*: He will gather them (*qarashahum*) and resurrect them.” Then the teacher said, “O woman! Take your son’s hand, indeed he already knows, and he has no need of a teacher.”

(*Biââr*, 14, 286, 8)

1.2.2. Abê ‘Abdullah ﷺ said, “Verily, Jesus the son of Mary, used to cry intensely, so that Mary was at wits end regarding his profuse crying. He said to her, Get some of the bark of that tree, make a tonic from it and feed me with it. When he drank it, he cried intensely. Mary said, What sort of prescription did you give me? He said, O my mother! Knowledge of prophethood and weakness of childhood.”

(*Biââr* 14, 254, 47)

والواوُ وَيْلٌ لِأَهْلِ النَّارِ، وَالزَّاءُ زَفِيرٌ جَهَنَّمَ. حُطِّي: حُطَّتِ الْخَطَايَا عَنِ الْمُسْتَغْفِرِينَ.
كَلِمَنُ: كَلَامُ اللَّهِ لَا مُبَدَّلَ لِكَلِمَاتِهِ. سَعَفَصُ: صَاعٌ بِصَاعٍ، وَالْجَزَاءُ بِالْجَزَاءِ. قَرَشَتْ:
قَرَشَهُمْ فَحَشَرَهُمْ. فَقَالَ الْمُؤَدَّبُ: أَيَّتُهَا الْمَرْأَةُ، خُذِي بِيَدِ ابْنِكَ، فَقَدْ عَلِمَ وَلَا حَاجَةَ
لَهُ فِي الْمُؤَدَّبِ».

(بحار الأنوار، ١٤، ٢٨٦، ٨)

١-٢-٢_ إسماعيلُ بْنُ جَابِرٍ، قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ عَيْسَى بْنَ
مَرْيَمَ عَلَيْهِ السَّلَامُ كَانَ يَبْكِي بُكَاءً شَدِيداً، فَلَمَّا أُعِيَتْ مَرْيَمَ كَثْرَةُ بُكَائِهِ قَالَ لَهَا: خُذِي
مِنْ لِحَا هَذِهِ الشَّجَرَةِ، فَاجْعَلِي وَجُوراً، ثُمَّ اسْقِينِيهِ. فَإِذَا سُقِّيَ بَكَى بُكَاءً شَدِيداً،
فَتَقُولُ مَرْيَمُ: مَاذَا أَمَرْتَنِي؟ فَيَقُولُ: يَا أُمَّاهُ، عَلِمَ النَّبُوَّةَ وَضَعَفَ الصَّبَا».

(بحار الأنوار، ١٤، ٢٥٤، ٤٧)

1.3. HIS ASCENSION TO ALLAH

1.3.1. Jâbir al-Anæari reported that the Prophet ﷺ taught ‘Alí and Fàimah this prayer, and said to them, “When a misfortune descends upon you or you are afraid of a kings injustice or something is lost, you should perform a good ablution, say a prayer with two *rakat*, raise your hands to heaven and say:

‘O Knower of the hidden and the secrets! O Obeyed One! O Most Knowing! O Allah! O Allah! O Allah! O Vanquisher of the parties against Muâammad ﷺ ! O Outwitter of Pharaoh for Moses! O Savior of Jesus from the hands of the unjust! O, Deliverer of the people of Noah from drowning! O, Compassionate for the tears of Ya‘qêb! O Remover of the Difficulties of Job! O Savior of Jonah from the darkness! O Doer of every good! O Guider to every good! O Shower of every good! O Commander to every good! O Creator of the good! O Good-doer! You are Allah. I want from You what you know I want, and You are Omniscient of all that is hidden. I ask you to bless Muâammad and his descendants.’ Then ask your need, both of you. It will be answered, God willing.”

(Mustadrak al-Wasâ’il, 8, 214, 9286)

١-٣_ رفعه إلى الله

١-٣-١- جابر الأنصاري: أَنَّ النَّبِيَّ ﷺ عَلَّمَ عَلِيًّا وَفَاطِمَةَ عَلَيْهِمَا السَّلَامُ هَذَا الدُّعَاءَ، وَقَالَ لَهُمَا: «إِنْ نَزَلَتْ بِكُمْ مُصِيبَةٌ، أَوْ خِفْتُمَا جَوْرَ السُّلْطَانِ، أَوْ ضَلَّتْ لَكُمْ ضَالَّةٌ، فَأَحْسِنَا الْوُضُوءَ وَصَلِّيَا رُكْعَتَيْنِ، وَارْفَعَا أَيْدِيكُمَا إِلَى السَّمَاءِ وَقُولَا:

يا عالمَ الغيبِ والسرائرِ، يا مُطاعُ، يا عَلِيمُ، يا اللهُ يا اللهُ يا اللهُ، يا هازمَ الأحرابِ لمُحمَّدٍ ﷺ، يا كائِدَ فرعونَ لِمُوسَى، يا مُنجِيَّ عيسى مِن أَيْدِي الظَّلمَةِ، يا مُخَلِّصَ قومِ نُوحٍ مِنَ الغرقِ، يا راحِمَ عبْدِهِ يَعْقُوبَ، يا كاشِفَ ضرِّ أيُّوبَ، يا مُنجِيَّ ذِي النونِ مِنَ الظُّلُماتِ، يا فاعِلَ كُلِّ خَيْرٍ، يا هادِيًا إلى كُلِّ خَيْرٍ، يا دالًّا عَلَى كُلِّ خَيْرٍ، يا آمراً بِكُلِّ خَيْرٍ، يا خالِقَ الخَيْرِ، ويا أَهْلَ الخَيْرِ، أَنْتَ اللهُ، رَغِبْتُ إِلَيْكَ فِي ما قَدْ عَلِمْتَ وَأَنْتَ عَلامُ الغُيُوبِ، أَسأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ. ثُمَّ اسأَلَا الحاجَةَ، تُجابا إِنْ شاءَ اللهُ».

(مستدرک الوسائل، ٨، ٢١٤، ٩٢٨٦)

1.3.2. (A part of the psalm “*Mashlél*” narrated from Åusayn ﷺ from his father ‘Alí ﷺ, is:) “O He who returned Joseph to Ya‘qêb! O He who removed the harm from Job! O He who forgave the sin of David! O He who raised Jesus the son of Mary and saved him from the hands of the Jews! O He who answered the calling of Yênus in the darkness! O He who chose Moses by the Words! ...”

(Al-Miæbåå, 262)

1.3.3. It is reported that Abê ‘Abdullah ﷺ said, “... as for the occultation of Jesus, the Jews and the Christians are agreed that he was killed, so Allah, the Mighty and Magnificent, belied them by His saying, ﴿*They did not kill nor crucify him, but it appeared to them so*﴾ (4:157). Likewise, the occultation of al-Qà’im ﷺ, then the community will deny it.”

(Biåår, 51, 220, 9)

1.3.4. I asked him [Imam] about the nights of the month of Ramaèån in which *ghusl* [major ritual ablution] is recommended. Then he said, “The nineteenth, the twenty-first and the twenty-third.” And he continued, “On the night of the nineteenth, it is written who will go on the åajj, and every wise affair will be distributed in it. On the night of the twenty-first, Jesus ﷺ was raised and the executor of Moses was taken in it, and the Commander of the Faithful was taken in it....”

(Tahdhíb al-Aåkàm, 4, 196)

١-٣-٢_ الحسين بن عليّ ﷺ، عن أبيه: من أدعيتِه «...يا رادُّ يوسفَ عليّ يعقوبَ، يا كاشفَ ضرِّ أيوبَ، يا غافرَ ذنبِ داودَ، يا رافعَ عيسى بنِ مريمَ ومُنجِّيه من أيدي اليهودِ، يا مُجيبَ نداءِ يونسَ في الظُّلماتِ، يا مُصطفيَ موسى بالكلماتِ...».

(المصباح، ٢٦٢)

١-٣-٣_ أبو عبد الله ﷺ، قال في حديث: «...وأما غيبةُ عيسى عليه السلام، فإنَّ اليهودَ والنصارى اتَّفقتْ على أنَّه قُتِلَ، وكذَّبهم اللهُ عزَّ وجلَّ بقوله: ﴿وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ﴾ كَذَلِكَ غَيْبَةُ الْقَائِمِ عَلَيْهِ السَّلَامُ، فَإِنَّ الْأُمَّةَ تُنْكِرُهَا لِطَوْلِهَا».

(بحار الأنوار، ٥١، ٢٢٠، ٩)

١-٣-٤_ الحسين بن سعيدٍ، عن القاسم بن عروة، عن عبد الله بن بكير، عن زُرارة، عن أحدهما عليه السلام، قال: سألتُهُ عن الليالي التي يُسْتَحَبُّ فيها العُسلُ في شهرِ رمضانَ، فقال: «لَيْلَةُ تِسْعِ عَشْرَةَ وَكَيْلَةُ إِحْدَى وَعِشْرِينَ وَكَيْلَةُ ثَلَاثِ وَعِشْرِينَ» وقال: «في لَيْلَةِ تِسْعِ عَشْرَةَ يُكْتَبُ فِيهَا وَقْدُ الْحَاجِّ، وَفِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ. وَكَيْلَةُ إِحْدَى وَعِشْرِينَ رُفِعَ فِيهَا عَيْسَى عَلَيْهِ السَّلَامُ، وَفِيهَا قُبِضَ وَصِيُّ مُوسَى عَلَيْهِ السَّلَامُ، وَفِيهَا قُبِضَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ...».

(تهذيب الأحكام، ٤، ١٩٦)

1.3.5. It is reported that ʿĀbīb ibn ʿAmr said, “When the Commander of the Faithful ﷺ passed away, ʿĀsan ﷺ stood and spoke. He said, O you people! On this night Jesus the son of Mary was raised.”

(*Biʿāʾr*, 14, 335, 1)

1.3.6. It is reported that Abê Jaʿfar ﷺ said, “On the night when ʿAlī ﷺ was murdered no stone was lifted from the face of the earth unless beneath it was found pure fresh blood, until the first break of dawn. It was the same on the night Yêsha ibn Nên ﷺ, and it was the same on the night when Jesus the son of Mary ﷺ was raised, and it was the same on the night when ʿĀsayn ﷺ was murdered.”

(*Biʿāʾr*, 14, 336, 4)

1.3.7. ʿAmr ibn Saʿīd said, “A man who was from Madīnah came on the night of Furqān, [the night in which right and wrong were distinguished] when Muslims and polytheists were ready to fight each [at Badr] and said, ‘This night is the night of the seventeenth of Ramaʿàn.’ Then I came to Abê ʿAbdullah ﷺ and said to him what he had said. He said, ‘He who was from Madīnah denied it. You want the night that the Commander of the Faithful received a blow. He received a blow on the night of the nineteenth of Ramaʿàn nineteen, and it is the night in which Jesus the son of Mary ﷺ was raised.’”

(*Tafsīr al-Ayyāshī*, 2, 64, 68)

1.3.8. It is reported that in response to questions put to him by his son, Zayd, Imam ʿĀjjād ﷺ said, “O my boy! Certainly the Kaʿbah is the house of Allah, and whoever makes the pilgrimage to the house of Allah, intends to come before Allah, and the mosques are the houses of Allah, and whoever tries to get to them, tries to get to and intends to come before Allah, and one who prays, as long as he is praying, stands before Allah, the mighty and magnificent. Verily, Allah, the blessed and exalted, has spots in the heavens, so whoever is elevated to one of these spots is elevated to Him. Have you not heard that Allah, the mighty and magnificent, says that the angels and the spirit are elevated to Him. And Allah, the mighty and magnificent, says, in the story of Jesus the son of Mary ﷺ, *﴿Nay, Allah took him up to Himself.﴾* (4:158), and Allah, the mighty and magnificent, says, *﴿To Him the good words ascend, and He elevates the good deeds to Himself.﴾* (35:10).

(*Faqih*, 1, 198, 603)

١-٣-٥_ حَيْبُ بْنُ عَمْرٍو قَالَ: لَمَّا تُوفِّيَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي تَالِبٍ، قَامَ الْحَسَنُ بْنُ عَلِيٍّ، خَطِيبًا، فَقَالَ: «أَيُّهَا النَّاسُ، فِي هَذِهِ اللَّيْلَةِ رُفِعَ عَيْسَى بْنُ مَرْيَمَ...».

(بحار الأنوار، ١٤، ٣٣٥، ١)

١-٣-٦_ أَبُو بَصِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلِيِّ بْنِ أَبِي تَالِبٍ، قَالَ: قَالَ أَبُو جَعْفَرٍ عَلِيُّ بْنُ أَبِي تَالِبٍ: «لَمَّا كَانَتْ اللَّيْلَةُ الَّتِي قُتِلَ فِيهَا عَلِيُّ بْنُ أَبِي تَالِبٍ، لَمْ يُرْفَعْ عَنْ وَجْهِ الْأَرْضِ حَجَرٌ إِلَّا وَجَدَ تَحْتَهُ دَمٌ عَيْبُطٌ حَتَّى طَلَعَ الْفَجْرُ؛ وَكَذَلِكَ كَانَتْ اللَّيْلَةُ الَّتِي قُتِلَ فِيهَا يُوشَعُ بْنُ نُونٍ عَلِيُّ بْنُ أَبِي تَالِبٍ؛ وَكَذَلِكَ كَانَتْ اللَّيْلَةُ الَّتِي رُفِعَ فِيهَا عَيْسَى بْنُ مَرْيَمَ عَلِيُّ بْنُ أَبِي تَالِبٍ؛ وَكَذَلِكَ اللَّيْلَةُ الَّتِي قُتِلَ فِيهَا الْحُسَيْنُ عَلِيُّ بْنُ أَبِي تَالِبٍ.».

(بحار الأنوار، ١٤، ٣٣٦، ٤)

١-٣-٧_ عَمْرُو بْنُ سَعِيدٍ قَالَ: جَاءَ رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ فِي لَيْلَةِ الْفُرْقَانِ، حِينَ التَّقَى الْجَمْعَانِ، فَقَالَ الْمَدَنِيُّ: هِيَ لَيْلَةُ سَبْعِ عَشْرَةَ مِنْ رَمَضَانَ، قَالَ: فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلِيِّ بْنِ أَبِي تَالِبٍ، فَقُلْتُ لَهُ وَأَخْبَرْتُهُ، فَقَالَ لِي: «جَدَدَ الْمَدَنِيِّ، أَنْتَ تُرِيدُ مُصَابَ أَمِيرِ الْمُؤْمِنِينَ. إِنَّهُ أُصِيبَ لَيْلَةَ تِسْعَةِ عَشَرَ مِنْ رَمَضَانَ، وَهِيَ اللَّيْلَةُ الَّتِي رُفِعَ فِيهَا عَيْسَى بْنُ مَرْيَمَ عَلِيُّ بْنُ أَبِي تَالِبٍ.».

(تفسير العياشي، ٢، ٦٤، ٦٨)

١-٣-٨_ زَيْدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ عَلِيِّ بْنِ أَبِي تَالِبٍ: أَنَّهُ قَالَ: سَأَلْتُ أَبِي سَيِّدَ الْعَايِدِينَ عَلِيًّا... فَقَالَ: «... يَا بَنِيَّ، إِنَّ الْكَعْبَةَ بَيْتُ اللَّهِ، فَمَنْ حَجَّ بَيْتَ اللَّهِ فَقَدْ قَصَدَ إِلَى اللَّهِ؛ وَالْمَسَاجِدُ بِيُوتُ اللَّهُ، فَمَنْ سَعَى إِلَيْهَا فَقَدْ سَعَى إِلَى اللَّهِ وَقَصَدَ إِلَيْهِ، وَالْمُصَلِّيَ مَا دَامَ فِي صَلَاتِهِ فَهُوَ واقِفٌ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ، فَإِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى بُقَاعًا فِي سَمَاوَاتِهِ، فَمَنْ عُرِجَ بِهِ إِلَى بُقْعَةٍ مِنْهَا فَقَدْ عُرِجَ بِهِ إِلَيْهِ إِلَّا تَسْمَعُ اللَّهُ عَزَّ وَجَلَّ يَقُولُ: ﴿تَعْرِجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ﴾ وَيَقُولُ اللَّهُ عَزَّ وَجَلَّ، فِي قِصَّةِ عَيْسَى بْنِ مَرْيَمَ عَلِيِّ بْنِ أَبِي تَالِبٍ: ﴿بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ﴾ وَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: ﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾.

(كتاب من لا يحضره الفقيه، ١، ١٩٨، ٦٠٣)

1.3.9. Abê Baæîr said, “I heard from Abê Ja‘far al-Bàqirؑ, ‘The Master of this Age [the twelfth Imam] is similar to four prophets. He is similar to Moses, Jesus, Joseph and Muâammadؑ.’ I said, ‘What is his similarity to Moses?’ He said, ‘Fearing and waiting.’¹ I said, ‘What is his similarity to Jesus?’ He said, ‘It was said of him what was said of Jesus.’² I said, ‘What is his similarity to Joseph?’ He said, ‘Prison and absence.’³ I said, ‘What is his similarity to Muâammad?’ He said, ‘When he takes his stand, he will follow the way of the Apostle of Allah, except that he will explain the legacy of Muâammad, and for eight months his sword will flash while there is disorder until he satisfies Allah.’ I said, ‘How will he know when Allah is satisfied?’ He said, ‘Allah will cast mercy into his heart.’”

(*Biââr*, 52, 347, 97)

1.3.10. It is reported that Abê ‘Abdullahؑ said, “Nine thousand three hundred thirteen angels will descend to the Qà’im, and they are the ones who were with Jesus when Allah raised him to Himself.”

(*Biââr*, 14, 339, 15)

¹ See (28:21).

² That is, that he had been killed.

³ There is in another narration: “As for Jesus, it that is said that he died, but he did not die. As for Joseph, it is absence from his people so that he does not know them and they do not know him.” *Taqrib al-Ma‘àrif*, 190

١-٣-٩_ عليُّ بنُ أحمدَ، عنُ عبيدِ اللهِ بنِ موسى، عنُ عبدِ اللهِ بنِ جبلةٍ، عنُ ابنِ البطائنيِّ، عنُ أبيه، عنُ أبي بصيرٍ قال: سمعتُ أبا جعفرٍ الباقرَ عليه السلامُ يقولُ: «في صاحبِ هذا الأمرِ شبهٌ منُ أربعةِ أنبياء: شبهٌ منُ موسى، وشبهٌ منُ عيسى، وشبهٌ منُ يوسفَ، وشبهٌ منُ محمدٍ ﷺ» فقُلتُ: وما شبهُ موسى؟ قال: «خائفٌ يترقبُ» قُلتُ: وما شبهُ عيسى؟ فقال: «قيلَ فيه ما قيلَ في عيسى» قُلتُ: فما شبهُ يوسفَ؟ قال: «السَّجْنُ والغَيْبَةُ» قُلتُ: وما شبهُ محمدٍ ﷺ؟ قال: «إذا قامَ سارَ سيرةَ رسولِ اللهِ ﷺ، إلاَّ أنَّه يبيِّنُ آثارَ محمدٍ، ويضعُ السيفَ ثمانيةَ أشهرٍ هرجاً هرجاً، حتَّى يرضي اللهُ» قُلتُ: فكيفَ يعلمُ رضا اللهُ؟ قال: «يلقي اللهُ في قلبه الرحمةَ».

(بحار الأنوار، ٥٢، ٣٤٧، ٩٧)

١-٣-١٠_ أبو عبدِ اللهِ عليه السلامُ: أنَّه قال: «ينزلُ على القائمِ عليه السلامُ تسعةُ آلافِ ملكٍ، وثلاثمائةُ وثلاثَ عشرَ ملكاً، وهمُ الذينَ كانوا معَ عيسى لما رفعَهُ اللهُ إليه».

(بحار الأنوار، ١٤، ٣٣٩، ١٥)

1.3.11. It is reported that al-Ri'â'ah ﷺ said, "When the Jews wanted to kill Jesus, he called upon Allah by our truth,¹ then He saved him from being murdered and raised him."

(*Biâ'âr*, 14, 339, 14)

1.3.12. It is related in the *tafsîr* attributed to Imam Āsan 'Askari that regarding the verse, ﴿and We strengthened him with the holy spirit﴾ (2:87) he ﷺ said, "He is Gabriel, and this was when Allah raised him through a hole in his house to heaven, and He cast his likeness on the one who had desired to kill him, so he was killed instead of him."

(*Biâ'âr*, 14, 338, 10)

1.3.13. It is reported that Abê 'Abdullah ﷺ said, "It is as though I were looking at the Qà'im outside Najaf. He is mounted on a black and white horse with a white forehead. Then he hastens his horse, so there will be no one in any city who will not think that he is with them in their city. When he unfurls the standard of the Apostle of Allah ﷺ thirteen thousand thirteen angels will descend, all waiting for the Qà'im ﷺ, and they are the angels who were with Noah ﷺ in the ark, and they were with Abraham ﷺ, the friend of God, when he was cast into the fire, and they were with Jesus ﷺ when he was raised, and four thousand three hundred thirteen distinguished of these angels in ranks were present on the day of the battle of Badr, and four thousand came down wanting to fight with Āsayn ibn

¹ That is, Jesus swore by the truth of the Imams, seeking intercession through them.

١-٣-١١_ أبو الحسن الرضا عليه السلام قال: «إن عيسى لما أراد اليهود قتلَهُ، دعا الله يحقننا، فنجاه من القتل ورفعهُ إليه».

(بحار الأنوار، ١٤، ٣٣٩، ١٤)

١-٣-١٢_ قال الإمام العسكري عليه السلام: قوله عز وجل: ﴿وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ﴾ هو جبرئيل، وذلك حين رفعهُ من روضة بيته إلى السماء، وألقى شبههُ على من رام قتلَهُ، فقتل بدلاً منه».

(بحار الأنوار، ١٤، ٣٣٨، ١٠)

١-٣-١٣_ ابن تغلب قال: قال أبو عبد الله عليه السلام: «كأني أنظرُ إلى القائم على ظهر نجف، فإذا استوى على ظهر النجف، ركب فرساً أدهم، أبلق، بين عينيه شمشاخ. ثم ينتفض به فرسه، فلا يبقى أهل بلدة إلا وهم يطئون أنه معهم في بلادهم، فإذا نشر راية رسول الله ﷺ، انحطت عليه ثلاثة عشر ألف ملك وثلاثة عشر ملكاً، كلهم ينتظرون القائم عليه السلام، وهم الذين كانوا مع نوح عليه السلام في السفينة، والذين كانوا مع إبراهيم الخليل عليه السلام، حيث ألقى في النار، وكانوا مع عيسى عليه السلام حين رفع؛ وأربعة آلاف مسومين ومردفين وثلاثمائة وثلاثة عشر ملكاً يوم بدر، وأربعة آلاف ملك الذين هبطوا يريدون القتال مع الحسين بن

‘Alī ﷺ, but he did not allow them, so they ascended to ask permission, after receiving which they came back down, but Åusayn had been killed. So they remain separated, dust covered and weeping by the grave of Åusayn until the Resurrection Day. Between the grave of Åusayn and heaven is a passage of angels.”

(*Biãâr*, 52, 325, 40)

1.3.14. It is reported that Abê al-Åasan al-Rièà ﷺ said: “...And all of the [eleven] Imams after the prophet were killed, some by the sword, the Commander of the Faithful and Åusayn, peace be with them, and the rest by poison. The tyrants of their times killed every one of them, and indeed this was done to them, truly, not like anything the extremists (*ghulàh*) or the delegators (*mufawièah*), may Allah curse them. They say, They (the Imams) were not really killed, and it was only a likeness of their affair that appeared to them. So, they lied, may the wrath of Allah be upon them. Indeed, the affair of none of the prophets of Allah and His authorities, peace be with them, appeared doubtful to the people, except the affair of Jesus the son of Mary ﷺ alone, for he was raised from the earth alive and his soul was taken between heaven and earth, then he was raised to heaven and his soul was returned to him, and that is what the saying of Allah, the Mighty and Magnificent, is about: *«When Allah said: “O Jesus! I will take you to Me, and I will raise you to Me»* (3:55), and Allah, the Mighty and Magnificent, said, narrating the speech of Jesus on the Resurrection Day, *«And I was a witness over them, so long as I was among them, but when You took me to Yourself, You were Yourself the watcher over them. You Yourself are witness over everything.»* (5:117)... And since it is permitted that all of the prophets and His messengers and authorities after Adam ﷺ were born of fathers and mothers, but among them Jesus was born without any father, it will be permitted that his affair appeared doubtful to the people, but not the affairs of the other prophets and authorities, peace be with them. Likewise, it was permitted for him to be born

عَلِيٌّ عَلَيْهِ السَّلَامُ فَلَمْ يُؤْذَنْ لَهُمْ، فَصَعَدُوا فِي الْأَسْتِذْدَانِ وَهَبَطُوا وَقَدْ قُتِلَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ، فَهَمُّ شُعْتُ، غُبْرٌ، يَبْكُونَ عِنْدَ قَبْرِ الْحُسَيْنِ إِلَى يَوْمِ الْقِيَامَةِ، وَمَا بَيْنَ قَبْرِ الْحُسَيْنِ إِلَى السَّمَاءِ مُخْتَلَفٌ الْمَلَائِكَةِ».

(بحار الأنوار، ٥٢، ٣٢٥، ٤٠)

١-٣-١٤- أبو الحسن الرضا عليه السلام قال في حديث: «...وَجَمِيعُ الْأُئِمَّةِ [الْأَحَدَ عَشَرَ] بَعْدَ النَّبِيِّ ﷺ قُتِلُوا، مِنْهُمْ بِالسَّيْفِ وَهُوَ أَمِيرُ الْمُؤْمِنِينَ بَعْدَ النَّبِيِّ ﷺ وَالْحُسَيْنِ عَلَيْهِ السَّلَامُ، وَالْبَاقُونَ قُتِلُوا بِالسَّمِّ، قَتَلَ كُلٌّ وَاحِدٌ مِنْهُمْ طَاغُوتَ زَمَانِهِ وَجَرَى ذَلِكَ عَلَيْهِمْ عَلَى الْحَقِيقَةِ وَالصَّحَّةِ، لَا كَمَا تَقُولُهُ الْعُلَاةُ وَالْمُفَوِّضَةُ لِعَنَهُمُ اللَّهُ، فَإِنَّهُمْ يَقُولُونَ: إِنَّهُمْ عَلَيْهِ السَّلَامُ لَمْ يَقْتُلُوا عَلَى الْحَقِيقَةِ، وَإِنَّهُ شُبَّهَ لِلنَّاسِ أَمْرُهُمْ، وَكَذَّبُوا عَلَيْهِمْ غَضَبُ اللَّهِ، فَإِنَّهُ مَا شُبَّهَ أَمْرُ أَحَدٍ مِنْ أَنْبِيَاءِ اللَّهِ وَحُجَجِهِ ﷺ لِلنَّاسِ إِلَّا أَمْرُ عِيسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ وَحَدَهُ، لِأَنَّهُ رَفَعَ مِنَ الْأَرْضِ حَيًّا، وَقَبِضَ رُوحَهُ بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ رَفَعَ إِلَى السَّمَاءِ وَرَدَّ عَلَيْهِ رُوحَهُ، وَذَلِكَ قَوْلُ اللَّهِ، عَزَّ وَجَلَّ: ﴿ إِذْ قَالَ اللَّهُ يَعْيسَى ابْنِي مَرْيَمُ خُذِي إِلَيْنَا ذِكْرَكَ وَرَافِعَكَ إِلَيْنَا ﴾ وَقَالَ اللَّهُ عَزَّ وَجَلَّ حِكَايَةً لِقَوْلِ عِيسَى يَوْمَ الْقِيَامَةِ: ﴿ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴾.

وَيَقُولُ الْمُتَجَاوِزُونَ لِلْحَدِّ فِي أَمْرِ الْأُئِمَّةِ ﷺ: إِنَّهُ إِنْ جَازَ أَنْ يُشَبَّهَ أَمْرُ عِيسَى لِلنَّاسِ، فَلَمْ لَا يَجُوزُ أَنْ يُشَبَّهَ أَمْرُهُمْ أَيْضًا؟ وَالَّذِي يَجِبُ أَنْ يُقَالَ لَهُمْ: إِنْ عِيسَى، عَلَيْهِ السَّلَامُ، هُوَ مَوْلُودٌ مِنْ غَيْرِ أَبِي، فَلَمْ لَا يَجُوزُ أَنْ يَكُونُوا مَوْلُودِينَ مِنْ غَيْرِ آبَاءٍ؟ فَإِنَّهُمْ لَا يَجْسِرُونَ عَلَى إِظْهَارِ مَذْهَبِهِمْ لِعَنَهُمُ اللَّهُ فِي ذَلِكَ وَمَتَى جَازَ أَنْ يَكُونَ جَمِيعُ أَنْبِيَاءِ اللَّهِ وَرُسُلِهِ وَحُجَجِهِ بَعْدَ آدَمَ عَلَيْهِ السَّلَامُ مَوْلُودِينَ مِنَ الْآبَاءِ وَالْأُمَّهَاتِ، وَكَانَ عِيسَى مِنْ بَيْنِهِمْ مَوْلُودًا مِنْ غَيْرِ أَبِي، جَازَ أَنْ يُشَبَّهَ لِلنَّاسِ أَمْرُهُ دُونَ أَمْرِ غَيْرِهِ مِنَ الْأَنْبِيَاءِ وَالْحُجَجِ ﷺ،

without a father, but not the others. Allah, the mighty and magnificent, only wanted to make his affair as a sign and mark for it to be known by this that He has power over all things.”

(*Biââr*, 25, 117)

1.3.15. It is reported that during his final pilgrimage, the Apostle of Allah said, “...And Jesus the son of Mary remained among his people for forty years.”

(*Biââr*, 37, 184, 69)

1.3.16. It is reported, “Åujjat ibn al-Åasanؑ in his *qunêt*¹ prayed, ...And I supplicate You with the supplication of Jesus Your spirit when he supplicated You and You saved him from his enemies and You raised him to Yourself....”

(*Biââr*, 82, 233)

1.3.17. Abê Ja‘farؑ said, “Verily, Jesusؑ invited his companions [to come] the night when Allah would raise him to Himself. So, they were gathered before him at evening, and they were twelve men. He brought them into a house, then he came out to them from a fountain in a corner of the house while the water was flowing from his head, and he said, Verily, Allah revealed to me that He will raise me to Him now, and He will free me from the Jews. Which of you will bear my semblance, then be killed and crucified and be with me at my level? A youth among them said, I, O Spirit of Allah! He said, So, you are he. Then Jesus said to them, Beware! Among you there is one who will disbelieve in me before twelve men become disbelievers. A man among them said, I am he. O prophet of Allah! Jesus said to him, If you feel it in yourself, you are he. Then Jesusؑ said to them, Beware! After me you will divide into three sects. Two sects will blaspheme Allah and they will be in the Fire, and one sect will follow Sham‘ên, be true to Allah, and they will be in the Garden. Then Allah raised Jesus from the corner of the house, while they were looking at him.”

¹ A part of the formal prayer of Islam in which personal supplications are made.

كَمَا جازَ أَنْ يُؤَلِّدَ مِنْ غَيْرِ أَبٍ دُونَهُمْ، وَإِنَّمَا أَرَادَ اللهُ عَزَّ وَجَلَّ أَنْ يَجْعَلَ
أَمْرَهُ عَلَيْهِ السَّلَامُ آيَةً وَعَلَامَةً، لِيُعْلَمَ بِذَلِكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

(بحار الأنوار، ٢٥، ١١٧)

١-٣-١٥_ ابنُ امرأةِ زَيْدِ بْنِ أَرْقَمَ قَالَ: «أَقْبَلَ نَبِيَّ اللهِ مِنْ مَكَّةَ فِي حَجَّةِ
الْوَدَاعِ حَتَّى نَزَلَ يَغْدِيرَ الْجُحْفَةِ ... فَقَالَ: «...وَإِنَّ عَيْسَى بْنَ مَرْيَمَ لَيْثٌ فِي قَوْمِهِ
أَرْبَعِينَ سَنَةً».

(بحار الأنوار، ٣٧، ١٨٤، ٦٩)

١-٣-١٦_ الْحُجَّةُ بْنُ الْحَسَنِ عَلَيْهِ السَّلَامُ: رُوِيَ أَنَّ مِنْ قُوْتِهِ «...وَأَدْعُوكَ يَمَا
دَعَاكَ بِهِ عَيْسَى عَلَيْهِ السَّلَامُ، رُوحَكَ، حِينَ نَادَاكَ فَجَجَّيْتَهُ مِنْ أَعْدَائِهِ، وَإِلَيْكَ رَفَعْتَهُ...».

(بحار الأنوار، ٨٢، ٢٣٣)

١-٣-١٧_ ابْنُ أَبِي عُمَيْرٍ، عَنْ جَمِيلِ بْنِ صَالِحٍ، عَنْ حَمْرَانَ بْنِ أُعَيْنَ، عَنْ
أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ عَيْسَى عَلَيْهِ السَّلَامُ، وَعَدَّ أَصْحَابَهُ لَيْلَةً رَفَعَهُ اللهُ إِلَيْهِ،
فاجْتَمَعُوا إِلَيْهِ عِنْدَ الْمَسَاءِ، وَهُمْ اثْنَا عَشَرَ رَجُلًا؛ فَأَدْخَلَهُمْ بَيْتًا ثُمَّ خَرَجَ عَلَيْهِمْ مَنْ
عَيْنَ فِي زَاوِيَةِ الْبَيْتِ وَبَنَفَضَ رَأْسَهُ مِنَ الْمَاءِ، فَقَالَ: إِنَّ اللَّهَ أَوْحَى إِلَيَّ، أَنَّهُ رَافِعِي
إِلَيْهِ السَّاعَةَ، وَمُطَهَّرِي مِنَ الْيَهُودِ، فَأَيْتُكُمْ يُلْقِي عَلَيْهِ سَبْحِي فَيُقْتَلُ وَيُصَلَّبُ
وَيَكُونُ مَعِيَ فِي دَرَجَتِي؟ فَقَالَ شَابٌّ مِنْهُمْ: أَنَا يَا رُوحَ اللهِ، قَالَ: فَأَنْتَ هُوَ ذَا، فَقَالَ
لَهُمْ عَيْسَى: أَمَا إِنَّ مِنْكُمْ لَمَنْ يَكْفُرُ بِي قَبْلَ أَنْ يُصْبِحَ اثْنَتِي عَشْرَةَ كَفْرَةً، فَقَالَ لَهُ
رَجُلٌ مِنْهُمْ: أَنَا هُوَ يَا نَبِيَّ اللهِ، فَقَالَ لَهُ عَيْسَى: أَتُحْسِبُ بِذَلِكَ فِي نَفْسِكَ؟ فَلْتَكُنْ
هُوَ، ثُمَّ قَالَ لَهُمْ عَيْسَى عَلَيْهِ السَّلَامُ: أَمَا إِنَّكُمْ سَتَفْتَرِقُونَ بَعْدِي عَلَى ثَلَاثِ فِرْقَتَيْنِ
مُفْتَرِيَتَيْنِ عَلَى اللهِ فِي النَّارِ، وَفِرْقَةٌ تَتَّبِعُ شَمْعُونَ صَادِقَةً عَلَى اللهِ فِي الْجَنَّةِ، ثُمَّ رَفَعَ
اللهُ عَيْسَى إِلَيْهِ مِنْ زَاوِيَةِ الْبَيْتِ وَهُمْ يَنْظُرُونَ إِلَيْهِ».

Then Abê Ja‘far ﷺ continued, “Verily, the Jews came seeking Jesus that night, and took the man about whom Jesus ﷺ had said that he would disbelieve in him before twelve men became disbelievers. And they took the youth upon whom the semblance of Jesus had been cast. Then he was killed and crucified. And the one about whom Jesus ﷺ had said that he would disbelieve in him before twelve men became disbelievers disbelieved.”

(*Biààr* 14, 336, 6)

1.3.18. Abê Ja‘far al-Bàqir ﷺ said, “When the Apostle of Allah ﷺ ascended to heaven, he ascended on a ruby red couch crowned by green emeralds borne by angels... When he ascended to the seventh heaven Jesus ﷺ met him, offered him greetings of peace, and asked him about ‘Alí ﷺ. He said to him, I appointed him as a successor in my community (*ummah*). He said, “You appointed a good successor. Know that verily Allah made the angels obey him.” Then Moses ﷺ and the prophets, one by one, met him and he spoke with them. They told him the same thing that Jesus ﷺ said...”

(*Biààr*, 18, 303, 7)

1.3.19. Hishàm ibn Sàlim reported that Abê ‘Abdullah ﷺ said, “Gabriel, Mikàil and Isràfil brought Buràq to the Apostle of Allah. The Apostle of Allah [about his ascension to the Heaven] said, ‘... Gabriel brought me down [from Buràq] and said, “Recite the prayer.” I prayed. He said, “Do you know where you prayed?” I said, “No.” He said, “You prayed at a pure [town] and your pilgrimage will be to it.” Then I rode [on Buràq] and we went [to] where Allah willed. Then he said to me, “Come down and recite the prayer.” I came down and prayed. He said, “Do you know where you prayed?” I said, “No.” He said, “You prayed at Îêr Saynà, where Moses spoke with Allah.” Then I rode and we went where Allah willed. Then he said to me, “Come down and recite the prayer.” I came down and prayed. He said, “Do you know where you prayed?”

ثُمَّ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «إِنَّ الْيَهُودَ جَاءَتْ فِي طَلَبِ عَيْسَى مِنْ لَيْلَتِهِمْ، فَأَخَذُوا الرَّجُلَ الَّذِي قَالَ لَهُ عَيْسَى عَلَيْهِ السَّلَامُ: إِنْ مِنْكُمْ لَمَنْ يَكْفُرُ بِي قَبْلَ أَنْ يُصِيحَ اثْنَتَيْ عَشْرَةَ كَفْرَةً، وَأَخَذُوا الشَّابَّ الَّذِي أُلْقِيَ عَلَيْهِ شَيْحُ عَيْسَى، فَقُتِلَ وَصَلِبَ، وَكَفَرَ الَّذِي قَالَ لَهُ عَيْسَى: تَكْفُرُ قَبْلَ أَنْ تُصِيحَ اثْنَتَيْ عَشْرَةَ كَفْرَةً».

(بحار الأنوار، ١٤، ٣٣٦، ٦)

١-٣-١٨_ مُحَمَّدُ بْنُ أَبِي الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مِهْرَانَ، عَنْ صَالِحِ بْنِ عَقْبَةَ، عَنْ يَزِيدِ بْنِ عَبْدِ الْمَلِكِ، عَنْ أَبِي جَعْفَرِ الْبَاقِرِ عَلَيْهِ السَّلَامُ، قَالَ: «لَمَّا صَعَدَ رَسُولُ اللَّهِ ﷺ إِلَى السَّمَاءِ، صَعَدَ عَلَى سَرِيرٍ مِنْ يَاقُوتَةٍ حَمْرَاءَ، مُكَلَّلَةً مِنْ زَبْرَجْدَةٍ خَضْرَاءَ، تَحْمِلُهُ الْمَلَائِكَةُ... فَلَمَّا صُعِدَ بِهِ إِلَى السَّمَاءِ السَّابِعَةِ لَقِيَهُ عَيْسَى عَلَيْهِ السَّلَامُ، فَسَلَّمَ عَلَيْهِ، وَسَأَلَهُ عَنْ عَلِيٍّ، فَقَالَ لَهُ: خَلَفْتَهُ فِي أُمَّتِي، قَالَ: نَعَمْ الْخَلِيفَةُ خَلَفْتُ، أَمَا إِنَّ اللَّهَ فَرَضَ عَلَى الْمَلَائِكَةِ طَاعَتَهُ، ثُمَّ لَقِيَهُ مُوسَى عَلَيْهِ السَّلَامُ، وَالنَّبِيُّونَ، نَبِيٌّ، نَبِيٌّ، فَكُلُّهُمْ يَقُولُ لَهُ مَقَالَةَ عَيْسَى عَلَيْهِ السَّلَامُ...».

(بحار الأنوار، ١٨، ٣٠٣، ٧)

١-٣-١٩_ مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «جَاءَ جَبْرَائِيلُ وَمِيكَائِيلُ وَإِسْرَافِيلُ بِالْبُرَاقِ إِلَى رَسُولِ اللَّهِ ﷺ [قَالَ رَسُولُ اللَّهِ ﷺ: ...] فَنَزَلَ بِي جَبْرَائِيلُ، فَقَالَ: صَلِّ، فَصَلَّيْتُ، فَقَالَ: أَتَدْرِي أَيْنَ صَلَّيْتُ؟ فَقُلْتُ: لَا، فَقَالَ: صَلَّيْتُ بِطَيْبَةِ، وَإِلَيْهَا مُهَاجَرْتُكَ، ثُمَّ رَكِبْتُ، فَمَضَيْنَا مَا شَاءَ اللَّهُ، ثُمَّ قَالَ لِي: انزُلْ وَصَلِّ، فَنَزَلْتُ وَصَلَّيْتُ، فَقَالَ لِي: أَتَدْرِي أَيْنَ صَلَّيْتُ؟

I said, “No.” He said, “You prayed at Bethlehem, in the district of Jerusalem (Bayt al-Muqaddas), where Jesus the son of Mary ﷺ was born.” Then I rode and we went until we arrived at Jerusalem (Bayt al-Muqaddas.) Then I tied Buràq by the link by which the prophets tied it, and entered the Mosque while Gabriel was with me. We found Abraham, Moses and Jesus, among the prophets gathered by the permission of Allah... Then I was raised to the second heaven. There were two men, like each other in it. I said, “O Gabriel! Who are these?” He said to me, “The cousins John and Jesus the son of Mary.” Then I greeted them and they greeted me. I asked Gods forgiveness for them. They asked Gods forgiveness for me too, and said, “Welcome righteous brother and righteous prophet!” The angels in that heaven were similar to the angels in the first heaven and they were humble. Allah created their faces as He wanted. All of them glorified and praised Him with different voices.”

(Tafsír al-Qumí, 2, 3_8)

1.4. HIS SECOND COMING

1.4.1. Shahr ibn Áawshab said, “Áajjàj said to me, There is a verse in the Book of Allah that has wearied me. I said, ‘O Commander! Which verse is it?’ He said, ‘His saying, *﴿And there is not one of the followers of the Book but most certainly believes in this before his death, and on the day of resurrection he (Jesus) shall be a witness against them.﴾* (4:159) By Allah! I command a Jew and a Christian to be beheaded, then I look at them with my own eyes, but I do not see them moving their lips when they die. I said, May Allah reform the Commander! It is not as you have interpreted it.’ He said, ‘How is it?’ I said, ‘Verily, Jesus will descend to the

فَقُلْتُ: لا، فَقَالَ: صَلَّيْتَ يَطُورَ سَيْنَاءَ، حَيْثُ كَلَّمَ اللهُ مُوسَى تَكْلِيمًا، ثُمَّ رَكِبْتُ، فَمَضَيْنَا مَا شَاءَ اللهُ، ثُمَّ قَالَ لِي: ائْزَلْ فَصَلِّ، فَزَكْتُ وَصَلَّيْتُ، فَقَالَ لِي: أَتَدْرِي أَيْنَ صَلَّيْتَ؟ فَقُلْتُ: لا، قَالَ: صَلَّيْتَ فِي بَيْتِ لَحْمٍ بِنَاحِيَةِ بَيْتِ الْمَقْدِسِ، حَيْثُ وُلِدَ عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ، ثُمَّ رَكِبْتُ، فَمَضَيْنَا حَتَّى انْتَهَيْنَا إِلَى بَيْتِ الْمَقْدِسِ، فَرَبَطْتُ الْبُرَاقَ بِالْحَلْقَةِ الَّتِي كَانَتْ الْأَنْبِيَاءُ تَرِيطُ بِهَا، فَدَخَلْتُ الْمَسْجِدَ، وَمَعِيَ جَبْرَائِيلُ إِلَى جَنِّي، فَوَجَدْنَا إِبْرَاهِيمَ وَمُوسَى وَعِيسَى فِي مَنْ شَاءَ اللهُ مِنْ أُنْبِيَاءِ اللهِ، قَدْ جُمِعُوا... قَالَ: ثُمَّ صَعَدَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ، فَإِذَا فِيهَا رَجُلَانِ مُتَشَابِهَانِ، فَقُلْتُ: مَنْ هَذَانِ يَا جَبْرَائِيلُ؟ فَقَالَ لِي: أَبْنَاءُ الْخَالَةِ، يَحْيَى وَعِيسَى بْنُ مَرْيَمَ، فَسَلَّمْتُ عَلَيْهِمَا وَسَلَّمَا عَلَيَّ، وَاسْتَعْفَرْتُ لَهُمَا وَاسْتَعْفَرَا لِي، وَقَالَا: مَرَحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، وَإِذَا فِيهَا مِنَ الْمَلَائِكَةِ مِثْلُ مَا فِي السَّمَاءِ الْأُولَى، وَعَلَيْهِمُ الْخُشُوعُ، قَدْ وَضَعَ اللهُ وَجُوهَهُمْ كَيْفَ شَاءَ، لَيْسَ مِنْهُمْ مَلَكٌ إِلَّا يُسَبِّحُ لِلهِ وَيَحْمَدُهُ بِأَصْوَاتٍ مُخْتَلِفَةٍ».

(تفسير القمي، ٢، ٣-٨)

١-٤- نُزُولُهُ إِلَى الْأَرْضِ

١-٤-١- الْقَاسِمُ بْنُ مُحَمَّدٍ، عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ، عَنْ أَبِي حَمَزَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: قَالَ لِي الْحَجَّاجُ بِأَنَّ آيَةَ فِي كِتَابِ اللهِ قَدْ أَعْبَتْنِي، فَقُلْتُ: أَيُّهَا الْأَمِيرُ، آيَةُ آيَةٍ هِيَ؟ فَقَالَ: قَوْلُهُ: ﴿وَإِنْ مِنْ أَهْلِ الْكُتُبِ إِلَّا لِيَوْمٍ مِنْهُ يَكْفُرُ﴾ وَمَوْتُهُ ﷺ وَاللَّهِ إِنِّي لَأَمْرٌ بِالْيَهُودِيِّ وَالنَّصْرَانِيِّ فَيُضْرَبُ عُنُقُهُ، ثُمَّ أَرْمَقُهُ بِعَيْنِي، فَمَا أَرَاهُ يُحْرَكُ شَفْتَيْهِ حَتَّى يَحْمَدَ، فَقُلْتُ: أَصْلَحَ اللهُ الْأَمِيرَ، لَيْسَ عَلَيَّ مَا تَأَوَّلْتَ، قَالَ: كَيْفَ هُوَ؟ قُلْتُ: إِنَّ عِيسَى يَنْزِلُ قَبْلَ يَوْمِ الْقِيَامَةِ إِلَى الدُّنْيَا،

world before the Resurrection Day, then the people of the Jewish nation or Christian nation will not remain [on the earth] unless they believe in him before their death and will pray behind the Mahdí. He said, Woe unto you! Where did you bring it from? I said, Muâammad ibn ‘Alí ibn al-Âusayn ibn ‘Alí ibn Abê Îalib ؑ narrated it to me. He said, By Allah! You brought it from a pure spring.”

(Tafsír al-Qumí, 1, 158)

1.4.2. The Apostle of Allah ﷺ said, “Good news for you. [He repeated it three times.] ... How can the community of which I am the first perish? There are twelve persons after me who are felicitous and possess understanding and Christ Jesus the son of Mary is at the end of them. But between them, the children of confusion will perish. They are not from me and I am not from them.”

(*Khiæàl*, 2, 476)

1.4.3. The Apostle of Allah said, “How can a community perish when I am at the beginning of it, Jesus the son of Mary will be at the end of it and the Mahdí will be in the middle of it.”

(*Dalàil al-Imàmah*, 234)

1.4.4. Âudhayfah ibn Usayd al-Ghifàrí said, “We sat in the shadow of a wall in Madínah and the Apostle of Allah ﷺ was in a room. Then he appeared over us and said, What are you doing? We said, We are talking. He said, About what? We said, About the Resurrection Day (*al-Sàah*). He said, You will not see the Resurrection Day until you see ten signs before it, sunrise from the West, Dajjàl and the beast of the earth, three lunar eclipses on the earth, one in the East, one in the West and one in the Arabian Peninsula and the emergence of Jesus the son of Mary ؑ ...”

(*Biâàr*, 6, 304, 3)

فَلَا يَبْقَى أَهْلُ مِلَّةٍ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ إِلَّا آمَنَ بِهِ قَبْلَ مَوْتِهِ، وَيُصَلِّي خَلْفَ الْمَهْدِيِّ، قَالَ: وَيَحْك، أُنَى لَكَ هَذَا وَمِنْ أَيْنَ جِئْتَ بِهِ؟ فَقُلْتُ: حَدَّثَنِي بِهِ مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَقَالَ: جِئْتَ بِهَا وَاللَّهِ مِنْ عَيْنِ صَافِيَةٍ.

(تفسير التقي، ١، ١٥٨)

١-٤-٢_ حُسَيْنُ بْنُ زَيْدِ بْنِ عَلِيٍّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ آبَائِهِ، عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَبْشِرُوا، ثُمَّ أَبْشِرُوا، ثَلَاثَ مَرَّاتٍ ... كَيْفَ تَهْلِكُ أُمَّةٌ أَنَا وَأَوْلَاهَا وَاثْنَا عَشَرَ مِنْ بَعْدِي مِنَ السَّعْدَاءِ وَأُولِي الْأَلْبَابِ، وَالْمَسِيحُ عَيْسَى بْنُ مَرْيَمَ آخِرُهَا! وَلَكِنْ يَهْلِكُ بَيْنَ ذَلِكَ نَتِجُ الْهَرَجَ، لَيْسُوا مِنِّي وَكَسَتْ مِنْهُمْ».

(الحصال، ٢، ٤٧٦)

١-٤-٣_ مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْهَاشِمِيُّ، عَنْ أَبِي جَعْفَرٍ أَمِيرِ الْمُؤْمِنِينَ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ تَهْلِكُ أُمَّةٌ أَنَا وَأَوْلَاهَا، وَعَيْسَى بْنُ مَرْيَمَ فِي آخِرِهَا، وَالْمَهْدِيُّ فِي وَسْطِهَا؟!».

(دلائل الإمامة، ٢٣٤)

١-٤-٤_ فُرَاتُ الْقَزَّازُ، عَنْ أَبِي الطُّفَيْلِ عَامِرِ بْنِ وَائِلَةَ، عَنْ حُدَيْفَةَ بْنِ أَسِيدِ الْغِفَارِيِّ، قَالَ: كُنَّا جُلُوسًا فِي الْمَدِينَةِ فِي ظِلِّ حَائِطٍ، قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ فِي غُرْفَةٍ، فَاطَّلَعَ عَلَيْنَا، فَقَالَ: «فِيمَ أَنْتُمْ؟» فَقُلْنَا: نَتَحَدَّثُ، قَالَ: «عَنْ مَاذَا؟» قُلْنَا: عَنْ السَّاعَةِ؟ فَقَالَ: «إِنَّكُمْ لَا تَرَوْنَ السَّاعَةَ حَتَّى تَرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالذُّجَالَ، وَدَابَّةَ الْأَرْضِ، وَثَلَاثَةَ حُسُوفٍ فِي الْأَرْضِ، حَسْفٌ بِالشَّرْقِ وَحَسْفٌ بِالمَغْرِبِ وَحَسْفٌ بِجَزِيرَةِ الْعَرَبِ، وَخُرُوجَ عَيْسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ...».

(بحار الأنوار، ٦، ٣٠٤، ٣)

1.4.5. Abê al-Qàsım al-Ìàı said, “I asked ‘Alı ibn Mêsà al-Rièà about he who will fight with us. He said, “He who will fight with the companion of Jesus the son of Mary.”

(Æaâıfah al-Rièà, 89)

1.4.6. It is reported that Abê ‘Abdullah ﷺ said, “Jesus the son of Mary is the Spirit of Allah and His Word. He was thirty-three years old in the world. Then Allah raised him to heaven. He will descend to the earth and it is he who will kill the Antichrist (Dajjàl.)”

(Tafsır al-Qumı, 2, 271)

1.4.7. Abê Ja‘far ﷺ about the verse ﴿O you who believe! Be helpers of Allah, as Jesus the son of Mary said to his disciples, Who will be my helpers in the cause of Allah? The disciples said, We are the helpers of Allah. So, a party of the children of Israel believed and another party disbelieved. Then We aided those who believed against their enemy, and they became uppermost﴾ (61:14) said, “The group that became disbelievers was the group that killed and crucified one who was similar to Jesus ﷺ. The group that became believers was the group [one of whose members] accepted the one who was like Jesus so that he would not be killed. Then the group that killed and crucified him was killed. This is [the explanation of] His saying, ﴿Then We aided those who believed against their enemy, and they became uppermost﴾.”(61:14)

(Tafsır al-Qumı, 2, 365)

١-٤-٥_ أبو القاسم الطائيُّ قال: سألتُ عليَّ بنَ موسى الرضا عليه السلام عن مَنْ قاتلنا في آخر الزمان، قال: «مَنْ قاتَلَ صاحبَ عيسى بنِ مريمَ».

(صحيفة الرضا عليه السلام، ٨٩)

١-٤-٦_ أبو عبد الله عليه السلام قال في حديث: «...عيسى بنُ مريمَ، رُوحُ الله وكلمته؛ وكان عمرُهُ في الدنيا ثلاثةً وثلاثينَ سنةً، ثُمَّ رَفَعَهُ اللهُ إلى السَّماءِ، وَيَهْبِطُ إلى الأرضِ، يدمشقُ، وهو الذي يَقْتُلُ الدَّجَالَ».

(تفسير القمي، ٢، ٢٧١)

١-٤-٧_ أبو جعفر الباقر عليه السلام في قوله: ﴿يا أيُّها الذين آمنوا كونوا أنصارَ الله﴾ إلى قوله: ﴿فَأَمَنْتَ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرْتَ طَائِفَةٌ﴾ قال: «التي كَفَرَتْ هي التي قَتَلَتْ شِيبَةَ عِيسَى عَلَيْهِ السَّلَامُ وَصَلَبَتْهُ؛ وَالَّتِي آمَنْتَ هِيَ الَّتِي قَبِلَتْ شِيبَةَ عِيسَى حَتَّى لَا يُقْتَلَ، فَقَتَلَتْ الطَّائِفَةَ الَّتِي قَتَلَتْهُ وَصَلَبَتْهُ، وَهُوَ قَوْلُهُ: ﴿فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ﴾».

(تفسير القمي، ٢، ٣٦٥)

1.4.8. Åudhayfah reported that the Prophet ﷺ said, “The Mahdí will turn his face to Jesus when he descends as if water were dropping from his hair, and will say to him, Go ahead and say the prayer. Jesus will say, The prayer has been set up only for you. So, Jesus will pray behind a man who is among my sons.”

(Æirài al-Mustaqím, 2, 257)

1.4.9. It is reported that the Prophet ﷺ said, “Among my progeny is the Mahdi. When he emerges, Jesus the son of Mary will descend to help him, then Jesus will send him ahead and pray behind him.”

(Biâàr, 14, 349)

1.4.10. It is reported from Abê ‘Abdullah from his fathers that Åasan the son of ‘Alíؑ said when disputing with the king of Byzantium, “The life of Jesus in the world was thirty-three years. Then Allah raised him to heaven and he will descend to the earth in Damascus, and it is he who will kill the Antichrist (Dajjâl).”

(Biâàr, 14, 247, 27)

1.4.11. Khaythama reported that Abê Ja‘far said, “...O Khaythama! There will come a time for the people when they will not know who is Allah and His unity until Dajjâl appears and Jesus the son of Mary, may peace and blessings be with both of them, descends from the sky, and Allah will kill Dajjâl by his hands and a man that is from our House will pray with the people. Do you not know that Jesus will pray behind us, although he is a prophet? Beware that we are better than him.”

(Biâàr, 24, 328, 46)

١-٤-٨_ حُدَيْفَةُ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَلْتَفِتُ الْمَهْدِيُّ، وَقَدْ نَزَلَ عَيْسَى بْنُ مَرْيَمَ كَأَنَّمَا يَقْطُرُ مِنْ شَعْرِهِ الْمَاءُ، يَقُولُ لَهُ الْمَهْدِيُّ: تَقَدَّمَ، فَصَلِّ، فَيَقُولُ: إِنَّمَا أُقِيمَتِ الصَّلَاةُ لَكَ، فَيُصَلِّيَ عَيْسَى خَلْفَ رَجُلٍ مِنْ وُلْدِي».

(الصراط المستقيم، ٢، ٢٥٧)

١-٤-٩_ ماجيلويه، عَنْ عَمِّهِ، عَنْ أَحْمَدَ بْنِ هِلَالٍ، عَنْ الْفَضْلِ بْنِ دَكِينٍ، عَنْ مُعَمَّرِ بْنِ رَاشِدٍ، عَنْ النَّبِيِّ ﷺ قَالَ: «مِنْ ذُرِّيَّتِي الْمَهْدِيُّ، إِذَا خَرَجَ نَزَلَ عَيْسَى بْنُ مَرْيَمَ لِتُصْرَتِهِ، فَقَدَّمَهُ وَصَلَّى خَلْفَهُ».

(بحار الأنوار، ١٤، ٣٤٩)

١-٤-١٠_ الْحُسَيْنُ بْنُ عَبْدِ اللَّهِ السِّكِّينِيِّ، عَنْ أَبِي سَعِيدِ الْبَجَلِيِّ، عَنْ عَبْدِ الْمَلِكِ بْنِ هَارُونَ، عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ ﷺ، قَالَ: قَالَ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ، فِي مَا نَاطَرَ بِهِ مَلِكَ الرُّومِ: «كَانَ عُمُرُ عَيْسَى عَلَيْهِ السَّلَامُ فِي الدُّنْيَا ثَلَاثَةَ وَثَلَاثِينَ سَنَةً، ثُمَّ رَفَعَهُ اللَّهُ إِلَى السَّمَاءِ؛ وَيَهْبِطُ إِلَى الْأَرْضِ بِدِمَشْقَ، وَهُوَ الَّذِي يَقْتُلُ الدَّجَالَ».

(بحار الأنوار، ١٤، ٢٤٧، ٢٧)

١-٤-١١_ جَعْفَرُ بْنُ مُحَمَّدٍ الْفَزَارِيُّ يَأْسِنَادُهُ، عَنْ خَبِثَمَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: «... يَا خَبِثَمَةُ، سَيَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَعْرِفُونَ اللَّهَ مَا هُوَ وَالتَّوْحِيدَ، حَتَّى يَكُونَ خُرُوجُ الدَّجَالِ، وَحَتَّى يَنْزِلَ عَيْسَى بْنُ مَرْيَمَ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ مِنَ السَّمَاءِ، وَيَقْتُلَ اللَّهُ الدَّجَالَ عَلَى يَدَيْهِ، وَيُصَلِّيَ بِهِمْ رَجُلٌ مِّنَّا أَهْلَ الْبَيْتِ، إِلَّا تَرَى أَنْ عَيْسَى يُصَلِّيَ خَلْفَنَا وَهُوَ نَبِيٌّ؟ إِلَّا وَنَحْنُ أَفْضَلُ مِنْهُ».

(بحار الأنوار، ٢٤، ٣٢٨، ٤٦)

1.5. HIS POSITION ON THE RESURRECTION

1.5.1. Regarding the Garden, the Prophet ﷺ said, "...then a man will come out with a group and the angels will be around him with wings outspread and the light will be in front of them. Then the people of the Garden will crane their necks toward him and say, Who is this who is thus allowed by Allah? The angels will say, This is the spirit of Allah and His word! This is Jesus the son of Mary!"

(Al-'Ikhtiyā'at, 1, 355)

1.5.2. It is reported that Samā'ah asked Abê 'Abdullah ؓ about the intercession of the Prophet ﷺ on the Resurrection Day. He answered, "The people will be [as it were] bridled by perspiration on the Resurrection Day and say, Bring us to Adam, he will intercede for us before our Lord. Then they will come to Adam and say, O Adam! Intercede for us before your Lord. He will say, I have done a sin and a mistake. So Noah is the one you must have. They will come to Noah, but he will send them to the next prophet, and every prophet will send them to the next until they will terminate at Jesus. He will say, Mu'ammad the Apostle of Allah is the one you must have. They will present themselves to him and will ask him. He will say, Be free. Then he will bring them to the door of heaven and will go to meet them from the Door of Mercy and he will fall to the ground in prostration and remain as long as Allah wills. Then Allah will say, Raise your head and intercede, you will be answered and ask, you will be given. It is His saying, *﴿Maybe your Lord will raise you to a position of glory﴾*. (17:79)

(Tafsir al-Qumí, 2, 25)

١_٥_أحواله في القيامة

١_٥_١_ النبي ﷺ قال في حديث: «...ثُمَّ يَخْرُجُ رَجُلٌ، فِي مَوْكَبٍ حَوْلَهُ الْمَلَائِكَةُ قَدْ صَفَتْ أَجْنِحَتَهَا، وَالنُّورُ أَمَامَهُمْ، فَيَمْدُدُّ إِلَيْهِ أَهْلُ الْجَنَّةِ أَعْنَاقَهُمْ، فَيَقُولُونَ: مَنْ هَذَا الَّذِي قَدْ أُذِنَ لَهُ عَلَى اللَّهِ؟ فَتَقُولُ الْمَلَائِكَةُ: هَذَا رُوحُ اللَّهِ وَكَلِمَتُهُ، هَذَا عِيسَى بْنُ مَرْيَمَ».

(الاختصاص، ١، ٣٥٥)

١_٥_٢_ الحَسَنُ بْنُ مَحْبُوبٍ، عَنِ زَرَاعَةَ [زُرْعَةَ] عَنِ سَمَاعَةَ، عَنِ أَبِي عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، قَالَ: «يُلْجِمُ النَّاسَ يَوْمَ الْقِيَامَةِ، فَقَالَ: «يَقُولُونَ: انْطَلِقُوا بِنَا إِلَى آدَمَ يَشْفَعُ لَنَا عِنْدَ رَبِّنَا، فَيَأْتُونَ آدَمَ، فَيَقُولُونَ: يَا آدَمُ اشْفَعْ لَنَا عِنْدَ رَبِّكَ. فَيَقُولُ: إِنَّ لِي ذَنْبًا وَخَطِيئَةً، فَعَلَيْكُمْ يُنُوحُ، فَيَأْتُونَ نُوحًا، فَيَرُدُّهُمْ إِلَى مَنْ يَلِيهِ، وَيَرُدُّهُمْ كُلُّ نَبِيٍّ إِلَى مَنْ يَلِيهِ، حَتَّى يَنْتَهَوْا إِلَى عِيسَى، فَيَقُولُ: عَلَيْكُمْ بِمُحَمَّدٍ رَسُولِ اللَّهِ، فَيَعْرِضُونَ أَنْفُسَهُمْ عَلَيْهِ وَيَسْأَلُونَهُ، فَيَقُولُ: انْطَلِقُوا. فَيَنْطَلِقُ بِهِمْ إِلَى بَابِ الْجَنَّةِ، وَيَسْتَقْبِلُ بَابَ الرَّحْمَةِ، وَيَخْرُجُ سَاجِدًا، فَيَمْكُثُ مَا شَاءَ اللَّهُ، فَيَقُولُ اللَّهُ: ارْفَعْ رَأْسَكَ وَاشْفَعْ تِلْكَ الْيَوْمَ الَّذِينَ ءَامَنُوا كُفُونًا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَتَأَمَّنَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ» (١٤) شَفَعُ وَاسْأَلَ تُعْطَى، وَذَلِكَ هُوَ قَوْلُهُ: ﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾».

(تفسير القمي، ٢، ٢٥)

1.5.3. It is reported that Abê al-Åasan Mêsàﷺ said, "...On the Resurrection Day there will be four of the first and four of the last on the throne of the Merciful. As for the four of the first, they will be Noah, Abraham, Moses and Jesus. As for the four of the last, they will be Muãammad, 'Alí, Åasan and Åusayn, may Allah bless them."

(*Kàfi*, 4, 585, 4)

1.5.4. It is reported that al-Æàdiqﷺ said, "Whoever reads *Sêrah Maryam* frequently will receive something that helps him in his soul, property and children before his death. He will be from the people of Jesusﷺ and will be given the kingdom of Solomon the son of David on the Last Day."

(*Miæbàå*, 1, 441)

1.5.5. Abê Ja'farﷺ said, "Whoever reads *Sêrah Maryam*, he will receive something that helps him in his soul, his property and children before his death. He will be from the people of Jesus the son of Maryﷺ and will be given the like of the kingdom of Solomon the son of David in this world on the Last Day."

(*A'lâm al-Dín*, 371)

١-٥-٣_ مُحَمَّدُ بْنُ يَحْيَى، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ النَّيْسَابُورِيِّ، عَنْ إِبْرَاهِيمَ بْنِ أَحْمَدَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدِ الْمَكِّيِّ، عَنْ يَحْيَى بْنِ سُلَيْمَانَ الْمَازِنِيِّ، عَنْ أَبِي الْحَسَنِ مُوسَى عَلِيِّهِ السَّلَامُ، قَالَ: «...إِذَا كَانَ يَوْمُ الْقِيَامَةِ، كَانَ عَلَى عَرْشِ الرَّحْمَنِ أَرْبَعَةٌ مِنَ الْأَوْلِيَيْنَ وَأَرْبَعَةٌ مِنَ الْآخِرِينَ. فَأَمَّا الْأَرْبَعَةُ الَّذِينَ هُمْ مِنَ الْأَوْلِيَيْنَ، فَنُوحٌ وَإِبْرَاهِيمُ وَمُوسَى وَعِيسَى عَلَيْهِ السَّلَامُ، وَأَمَّا الْأَرْبَعَةُ مِنَ الْآخِرِينَ، فَ مُحَمَّدٌ وَعَلِيٌّ وَالْحَسَنُ وَالْحُسَيْنُ، صَلَوَاتُ اللَّهِ عَلَيْهِمْ...».

(الكافي، ٤، ٥٨٥، ٤)

١-٥-٤_ أَبُو عَبْدِ اللَّهِ الصَّادِقُ عَلَيْهِ السَّلَامُ: «مَنْ أَدَمَّنَ قِرَائَتَهَا [سُورَةَ مَرْيَمَ]، لَمْ يَمُتْ مِنَ الدُّنْيَا حَتَّى يُصِيبَهُ مِنْهَا مَا يُعِينُهُ فِي نَفْسِهِ وَمَالِهِ وَوَلَدِهِ، وَكَانَ فِي الْآخِرَةِ مِنْ أَصْحَابِ عِيسَى عَلَيْهِ السَّلَامُ، وَأُعْطِيَ مُلْكُ سُلَيْمَانَ بْنِ دَاوُدَ فِي الْآخِرَةِ».

(المصباح، ١، ٤٤١)

١-٥-٥_ أَبُو جَعْفَرِ الْبَاقِرِ عَلَيْهِ السَّلَامُ: «مَنْ قَرَأَ سُورَةَ مَرْيَمَ، لَمْ يَمُتْ حَتَّى يُصِيبَ مَا يُعِينُهُ فِي نَفْسِهِ وَمَالِهِ وَوَلَدِهِ، وَكَانَ فِي الْآخِرَةِ مِنْ أَصْحَابِ عِيسَى بْنِ مَرْيَمَ، وَأُعْطِيَ فِيهَا مِثْلَ مُلْكِ سُلَيْمَانَ بْنِ دَاوُدَ فِي الدُّنْيَا».

(أعلام الدين، ٣٧١)



CHARACTERISTICS OF JESUS ﷺ

2.1. HIS CHARACTERISTICS IN THE WORDS OF OTHERS

2.1.1. The Apostle of Allah ﷺ said, “I saw Abraham, Moses and Jesus. Moses was a tall man, and his hair was hanging down, like the men of the Zuì, and like the men of the Shanêah.¹ Jesus was a ruddy faced man with curly hair and medium height.” Then he was silent. They said to him, “O Apostle of Allah! What about Abraham?” He said, “Look at your companion [me].”

(*Biââr* 12, 10, 24)

2.1.2. Àminah [the mother of the Prophet] said, “When the birth of the Apostle of Allah became near I would hear a sound, Bring Muâammad ﷺ around the East and West and show him to the *jinn*, people, birds and wild animals and give him the clarity of Adam, the tenderness of Noah, the loveliness of Abraham, the tongue of Ishmael, the perfection of Joseph, the good news of Ya‘qêb, the voice of David, the asceticism of John and the nobility of Jesus. Then he appeared [i.e., the Prophet ﷺ was born]. So, I faced him....”

(*Biââr*, 15, 272, 17)

¹ The Zuì are a tribe from India, with wide faces with little facial hair, and the Shanwah are like the Qaàianiyah of the Arabs. -Majlisi



أوصاف عيسى عليه السلام

٢-١_ أوصافه بلسان غيره

٢-١-١_ أبو عبد الله الصادق عليه السلام، قال: قال رسول الله ﷺ: «رَأَيْتُ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى عَلَيْهِ السَّلَامُ. فَأَمَّا مُوسَى فَرَجُلٌ طَوَالٌ سَبَطٌ، يُشْبِهُ رِجَالَ الزُّرِّطِ وَرِجَالَ أَهْلِ شَنْوَاءَ، وَأَمَّا عِيسَى فَرَجُلٌ أَحْمَرٌ جَعْدٌ رِيْعَةٌ» قال: «تُمْ سَكَتَ، فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ، فإِبْرَاهِيمُ؟ قال: أَنْظِرُوا إِلَى صَاحِبِكُمْ، يَعْنِي نَفْسَهُ».

(بحار الأنوار، ١٢، ١٠، ٢٤)

٢-١-٢_ أبان بن عثمان رفعه، قالت أمينة رضي الله عنها: لَمَّا قَرَبْتُ وِلادَةَ رَسُولِ اللَّهِ ﷺ... سَمِعْتُ نِدَاءً: طُوفُوا بِمُحَمَّدٍ الشَّرْقَ وَالغَرْبَ، وَاغْرُضُوهُ عَلَى رُوحَانِيِّ الْمَجْنُونِ وَالْإِنْسِ وَالطَّيْرِ وَالسَّبَّاحِ، وَأَعْطُوهُ صَفَاءَ آدَمَ، وَرَقَّةَ نُوحٍ، وَحَلَّةَ إِبْرَاهِيمَ، وَكِلْسَانَ إِسْمَاعِيلَ، وَكَمَالَ يُوسُفَ، وَبُشْرَى يَعْقُوبَ، وَصَوْتَ دَاوُدَ، وَزُهْدَ يَحْيَى، وَكَرَمَ عِيسَى، ثُمَّ انْكَشَفَ عَنْهُ فَإِذَا أَنَا بِهِ...

(بحار الأنوار، ١٥، ٢٧٢، ١٧)

2.1.3. It is reported that Abê Dhar al-Ghifàrí said, “One day we were before the Apostle of Allah ﷺ when he stood, bowed, and prostrated in thanks to Allah, the Exalted. Then he said, O Jundab! Whoever wants to look at Adam in his knowledge, Noah in his understanding, Abraham in his friendship, Moses in his intimate prayers, and Jesus in his journeying, Job in his patience and calamity, look at the man coming who is like the sun and the moon in radiance, and stars shining bright. His heart is bravest of all people, and his hand is more generous. So, may the curse of Allah, the angels and the people be upon those who hate him. He said, The people turned to see who was coming when ‘Alí ibn Abí Ìàlibؓ came.”

(*Biàâr*, 39, 38, 9)

2.1.4. Ibn ‘Abbàs said, “Gabriel was near the Prophet at the right side of him, then the Commander of the Faithful came. Gabriel laughed and said, ‘... O Muàammad! If you yearn for the face of Jesus and his worship, the asceticism of John and his obedience, the inheritance of Solomon and his generosity, look at the face of ‘Alí ibn Abê Ìàlib.’ Then Allah the Exalted sent: *«And when the example of the son of Mary is given, they laughed and exclaimed their surprise»* (43:57), that is, the son of Mary is like ‘Alí ibn Abê Ìàlib and ‘Alí is like Jesus.”

(*Biàâr*, 35, 47)

٢-١-٣_ أحمدُ بنُ عبدِ الجبار، عن زَيْدِ بنِ الحارثِ، عن الأعمش، عن إبراهيم التيمي، عن أبيه، عن أبي ذر الغفاري، قال: بينما ذات يومٍ من الأيام بين يدي رسول الله ﷺ، إذ قام وركع وسجد شكراً لله تعالى، ثم قال: «يا جندب، من أراد أن ينظر إلى آدم في علمه، وإلى نوح في فهمه، وإلى إبراهيم في خلته، وإلى موسى في مناجاته، وإلى عيسى في سياحته، وإلى أيوب في صبره وبلائه، فليتنظر إلى هذا الرجل المقابل الذي هو كالشمس والقمر الساري والكوكب الدرّي، أشجعُ الناس قلباً، وأسخى الناس كفاً، فعلى مبغضه لعنة الله والملائكة والناس أجمعين». قال: فالتفت الناس ينظرون من هذا المقيل، فإذا هو عليُّ بنُ أبي طالبٍ عليه الصلاة والسلام.

(بحار الأنوار، ٣٩، ٣٨، ٩)

٢-١-٤_ الأعمش، عن أبي صالح، عن ابن عباس قال: كان جبرئيل عليه السلام جالساً عند النبي ﷺ عن يمينه، إذ أقبل أمير المؤمنين عليه السلام، فضحك جبرئيل فقال: «...يا محمد، إن اشتقت إلى وجه عيسى وعبادته، وزهد يحيى وطاعته، وميراث سليمان وسخاوته، فانظر إلى وجه علي بن أبي طالب» وأنزل الله، تعالى: ﴿وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ﴾ يعني شيئاً لعلي بن أبي طالب، وعلي بن أبي طالب شيئاً لعيسى بن مريم.

(بحار الأنوار، ٣٥، ٤٧)

2.1.5. When a comparison was made before the Apostle of Allah, in his loudest voice he said, “O servants of Allah! Whoever wants to look at Adam in his majesty, to look at Seth in his wisdom, to look at Idrís in his nobility and dignity, to look at Noah in his thanks to his Lord and his worship, to look at Abraham in his friendship and loyalty, to look at Moses in his hatred to every enemy of Allah and his opposing them, and to look at Jesus in his love of every believer and his good relations, look at ‘Alí ibn Abê Ìalíb, here.”

(Tafsír al-Imàm al-‘Askarí, 497)

2.1.6. The Apostle of Allah ﷺ said, “He who wants to look at the asceticism of Jesus the son of Mary, look at Abê Dhar.”

(*Biââr*, 22, 343)

2.1.7. It is reported that the Apostle of Allah said, “The imams after me are twelve, the number of the months of the year, and from us is the Mahdí of this community who will have the awesomeness of Moses, the magnificence of Jesus, the judgment of David and the patience of Job.”

(*Biââr*, 36, 303, 141)

2.1.8. Zayd al-Kunàsí said, “I heard that Abê Ja‘far would say, In the Master of This Age [the twelfth Imàm] there is an attribute (*sunnah*) of Joseph, an attribute of Moses, an attribute of Jesus and an attribute of Muáammad. His likeness to Joseph is that his brothers acknowledge him as a leader and address him while they do not know him. His likeness to Moses is that he is fearful. His likeness to Jesus is journeying and his likeness to Muáammad is the sword.”¹

(*Dalàil al-Imàmah*, 291)

¹ The sword is used as a symbol of authority, not as a symbol of war or violence.

٢-١-٥_ أَبُو مُحَمَّدٍ الْحَسَنَ الْعَسْكَرِيَّ عَلَيْهِ السَّلَامُ، قَالَ فِي حَدِيثٍ: «...فَلَمَّا مَثَلَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ: يَا عَلِيُّ صَوْتِهِ: «يَا عِبَادَ اللَّهِ، مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى آدَمَ فِي جَلَالَتِهِ، وَإِلَى شَيْثَ فِي حِكْمَتِهِ، وَإِلَى إِدْرِيسَ فِي نَبَاهَتِهِ وَمَهَابَتِهِ، وَإِلَى نُوحٍ فِي شُكْرِهِ لِرَبِّهِ وَعِبَادَتِهِ، وَإِلَى إِبْرَاهِيمَ فِي خُلَّتِهِ وَوَفَائِهِ، وَإِلَى مُوسَى فِي بُغْضِ كُلِّ عَدُوٍّ لِلَّهِ وَمُنَابَذَتِهِ، وَإِلَى عَيْسَى فِي حُبِّ كُلِّ مُؤْمِنٍ وَحَسَنِ مُعَاشَرَتِهِ، فَلْيَنْظُرْ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ هَذَا».

(تفسير الإمام العسكري، ٤٩٧)

٢-١-٦_ رَسُولُ اللَّهِ ﷺ: أَنَّهُ قَالَ: «مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى زُهْدِ عَيْسَى بْنِ مَرِيمَ، فَلْيَنْظُرْ إِلَى أَبِي ذَرٍّ».

(بحار الأنوار، ٢٢، ٣٤٣)

٢-١-٧_ أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ سَعِيدِ بْنِ عَلِيِّ الْخَزَاعِيِّ... عَنْ سَلْمَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَثَمَةُ بَعْدِي اثْنَا عَشَرَ، عَدَدَ شُهُورِ الْحَوْلِ. وَمِمَّا مَهْدِيُّ هَذِهِ الْأُمَّةِ، لَهُ هَيْبَةٌ مُوسَى وَبَهَاءُ عَيْسَى، وَحُكْمُ دَاوُدَ، وَصَبْرُ أَيُّوبَ».

(بحار الأنوار، ٣٦، ٣٠٣، ١٤١)

٢-١-٨_ أَبُو الْمُفَضَّلِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عَقْدَةَ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ زَيْدِ الْكُنَاسِيِّ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ يَقُولُ: «صَاحِبُ هَذَا الْأَمْرِ فِيهِ سِتَّةٌ مِنْ يُوسُفَ، وَسِتَّةٌ مِنْ مُوسَى، وَسِتَّةٌ مِنْ عَيْسَى، وَسِتَّةٌ مِنْ مُحَمَّدٍ. وَأَمَّا شِبْهُهُ مِنْ يُوسُفَ فَإِنَّ إِخْوَتَهُ يُبَايَعُونَهُ وَيَخَاطَبُونَهُ وَهُمْ لَا يَعْرِفُونَهُ، وَأَمَّا شِبْهُهُ مِنْ مُوسَى فَخَائِفٌ، وَأَمَّا شِبْهُهُ مِنْ عَيْسَى فَالسِّيَاحَةُ، وَأَمَّا شِبْهُهُ مِنْ مُحَمَّدٍ فَالسِّيْفُ».

(دلائل الإمامة، ٢٩١)

2.1.9. Sa‘id ibn Jubayr reported, “Zayn al-‘Àbidínﷺ said, ‘In the Qà’im there is a characteristic (*sunnah*) of Noah, which is long life; from Abraham, having a hidden birth and being separated from the people; from Moses, fear and absence; from Jesus, the disagreement of people about him; from Job, release after suffering; and from Muàammadﷺ going out with the sword.’”

(Al-Æirài al-Mustaqím, 2, 238)

2.1.10. Jàbir reported that Abê Ja‘farﷺ said, “Verily the Lord, the blessed and almighty, says, ‘Enter into heaven by my mercy, save yourselves from the Fire by my pardon and divide the heaven according to your deeds. By My glory! I will send you down in an everlasting and noble dwelling. When they enter it they will become like Adam with his height..., like Jesus, with the youth of thirty-three years, like Muàammad with the Arabic language, like Joseph, with a beautiful figure shining with light, and like Job, with a heart free from hatred.’”

(Biààr, 8, 218, 207)

2.1.11. Among the intimate conversations between Allah and Moses ibn ‘Imràn is, “O Moses! As One Who is kind and compassionate to you, I recommend to you Ibn Baiêl, Jesus the son of Mary, who has a donkey and a burnoose, olive oil and olives and a prayer niche.”

(Biààr, 13, 332, 13)

٢-١-٩- سعيد بن جبير: قَالَ زَيْنُ الْعَايِدِينَ عَلَيْهِ السَّلَامُ: «فِي الْقَائِمِ سُنَّةٌ مِنْ نُوْحٍ هِيَ طُولُ الْعُمُرِ وَمِنْ إِبْرَاهِيمَ الْخِفَاءُ لِلْوِلَادَةِ وَاعْتِرَازُ النَّاسِ إِيَّاهُ وَمِنْ مُوسَى الْخَوْفُ وَالْغَيْبَةُ وَمِنْ عِيسَى اخْتِلَافُ النَّاسِ فِيهِ وَمِنْ أَيُّوبَ الْفَرَجُ بَعْدَ الْبَلْوَى وَمِنْ مُحَمَّدٍ ﷺ الْخُرُوجُ بِالسَّيْفِ».

(الصراط المستقيم، ٢، ٢٣٨)

٢-١-١٠- عَنْ عَوْفِ بْنِ عَبْدِ اللَّهِ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ الرَّبَّ تَبَارَكَ وَتَعَالَى يَقُولُ: أَدْخُلُوا الْجَنَّةَ يَرَحْمَتِي، وَأَنْجُوا مِنَ النَّارِ يَعْقُوبِي، وَتَقَسَّمُوا الْجَنَّةَ بِأَعْمَالِكُمْ، فَوَعِزَّتِي لِأَنْزَلْتُكُمْ دَارَ الْخُلُودِ وَدَارَ الْكِرَامَةِ فَإِذَا دَخَلُوهَا صَارُوا عَلَى طُولِ آدَمَ... وَعَلَى مَلَدِ عِيسَى، ثَلَاثًا وَثَلَاثِينَ سَنَةً، وَعَلَى لِسَانِ مُحَمَّدٍ، الْعَرَبِيَّةِ؛ وَعَلَى صُورَةِ يُوسُفَ فِي الْحُسْنِ، ثُمَّ يَعْلُو وَجُوهَهُمُ النُّورُ؛ وَعَلَى قَلْبِ أَيُّوبَ فِي السَّلَامَةِ مِنَ الْغَلِّ».

(بحار الأنوار، ٨، ٢١٨، ٢٠٧)

٢-١-١١- اللَّهُ عَزَّ وَجَلَّ قَالَ لِمُوسَى بْنِ عِمْرَانَ: «... يَا مُوسَى، أُوصِيكَ وَصِيَّةَ الشَّفِيقِ الْمُشْفِقِ، يَا بَنَ الْبَتُولِ، عِيسَى بْنَ مَرْيَمَ، صَاحِبِ الْأَتَانِ وَالْبُرْتُسِ، وَالزَيْتِ وَالزَيْتُونِ وَالْمِحْرَابِ».

(بحار الأنوار، ١٣، ٣٣٢، ١٣)

2.1.12. Abê ‘Abdullah ﷺ said, “...Then Noah took the Ark (of the covenant) and buried it in al-Gharí, the part of the mountain on which Allah talked with Moses, on which He sanctified Jesus, on which He took Abraham as a friend, took Muáammad as a beloved, and made it a dwelling for the prophets....”

(Jàmi‘ al-Akhbàr, 21)

2.1.13. The Prophet ﷺ said, “Whoever says the prayer of Tuesday night with thirty raka [bowings] and in each raka he reads Sêra Áamd and the verse al-Kursí one time and Sêra Tawáid seven times, Allah will give him the reward of Job, the patient, John the son of Zachariah and Jesus the son of Mary....”

(Mustadrak al-Wasà’il, 6, 370, 7014)

2.2. HIS CHARACTERISTICS IN HIS OWN WORDS

2.2.1. Yazíd al-Kunàsí said, “I asked Abê Ja‘far [Imam Bàqir] ﷺ, ‘Was Jesus the son of Mary the authority from Allah for the people of his time when he spoke from the cradle?’ He said, ‘He was on that day a prophet, an authority from Allah, but not a messenger. Did you not hear his saying when he said, *Verily, I am a servant of Allah. He has given me the Book, and has made me a prophet, and has made me blessed wherever I may be. And He has enjoined on me prayer and charity (zakàh) as long as I live.*’ (19:30-31)’

I said, ‘Then was he an authority of Allah for Zachariah ﷺ on that day in those circumstances while he was in the cradle?’ He said, ‘Jesus was a sign for the people in those circumstances and mercy from Allah for Mary when he spoke, and he spoke up for her, and he was a prophet and an authority from Allah for those who heard his speech in those circumstances. Then he was quiet, and he did not speak until two years had passed. And Zachariah ﷺ was the authority from Allah after the silence of Jesus for two years.’

٢-١-١٢_ أبو عبد الله الصادق عليه السلام قال في حديث: «...فأخذ نوح عليه السلام التابوت، فدفعه في الغري، وهو قطعة من الجبل الذي كلم الله موسى [عليه] تكليماً، وقدس عليه عيسى تقديساً، واتخذ إبراهيم خليلاً، واتخذ محمداً حبيباً، وجعله للتبيين مسكناً...».

(جامع الأخبار، ٢١)

٢-١-١٣_ النبي ﷺ: أنه قال: «من صلى ليلة الأربعاء ثلاثين ركعة، يقرأ في كل ركعة الحمد مرة، وآية الكرسي مرة، وسبع مرات قل هو الله أحد، أعطاه الله تعالى يوم القيامة ثواب أيوب الصاير، وثواب يحيى بن زكريا، وثواب عيسى بن مريم...».

(مستدرک الوسائل، ٦، ٣٧٠، ٧٠١٤)

٢-٢_ أوصافه بلسانه

٢-٢-١_ عده من أصحابنا، عن أحمد بن محمد بن عيسى، عن ابن محبوب، عن هشام بن سالم، عن يزيد الكناسي قال: سألت أبا جعفر عليه السلام: أكان عيسى بن مريم عليه السلام حين تكلم في المهدي حجة الله على أهل زمانه؟ فقال: «كان يومئذ نبياً، حجة الله، غير مرسل، أما تسمع لقوله حين قال: ﴿قال إني عبد الله آتني الكتاب وجعلني نبياً﴾ وجعلني مباركاً أين ما كنت وأوصني بالصلاة والزكاة ما دمت حياً».

قلت: فكان يومئذ حجة لله على زكريا في تلك الحال وهو في المهدي؟ فقال: «كان عيسى في تلك الحال آية للناس، ورحمة من الله لمريم حين تكلم، فعبّر عنها، وكان نبياً، حجة على من سمع كلامه في تلك الحال، ثم صمت، فلم يتكلم حتى مضت له ستان، وكان زكريا المحجة لله عز وجل على الناس بعد صمت عيسى بسنتين.

Then Zachariah died. John, his son, inherited the Book and wisdom from him, while he was a small child. Have you not heard what He, the Mighty and Majestic, has said, *«O John! Hold the Book fast, and We granted him wisdom while yet a child.»* (19:12)? When Jesus reached seven years he spoke as a prophet and messenger, while he received revelation from Allah, the Exalted. So, Jesus was the authority for John and all the people. O Abê Khàlid [Yazîd]! The earth cannot endure even for a single day without an authority from Allah for all people, from the day that Allah created Adam ﷺ and settled him on earth.”

(*Kâfi*, 1, 382, 1)

2.2.2. Jesus ﷺ said, “O group of apostles! I have thrown the world down on its face for you. So, after me, do not pick it up again, for among the vile things of this world is that Allah is rebelled against in it, and among the vile things of this world is that the roots of all evil are in the love of this world.”

(*Majmê‘ah Warrâm*, 1, 129)

2.2.3. Jesus ﷺ said, “Verily, I threw this world on its face for you and you sat on its back. Then none contend with you but kings and women. As for kings, do not contend with them for this world, so they will not bother you when you abandon their world. As for women, beware of them by fasting and praying.”

(*Biââr*, 14, 327)

2.2.4. Jesus ﷺ said, “I am the one who threw the world on its face and sat on its back. There is no child for me to die, and no house to be destroyed.”

(*Majmê‘ah Warrâm*, 2, 16)

2.2.5. Regarding [the ayah of the Qur’ân]: *«And I inform you of what you eat and of what you store in your houses»* (3:49), Imam Bàqir said,

ثُمَّ مَاتَ زَكَرِيَّا، فَوَرَّثَهُ ابْنَهُ يَحْيَى الْكِتَابَ وَالْحِكْمَةَ، وَهُوَ صَبِيٌّ صَغِيرٌ، أَمَا تَسْمَعُ لِقَوْلِهِ عَزَّ وَجَلَّ: ﴿يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ وَءَاتَيْنَاهُ الْحُكْمَ صَبِيًّا﴾ فَلَمَّا بَلَغَ عَيْسَى عَلَيْهِ السَّلَامُ سَبْعَ سِنِينَ تَكَلَّمَ بِالنَّبُوءَةِ وَالرِّسَالَةِ حِينَ أَوْحَى اللَّهُ تَعَالَى إِلَيْهِ، فَكَانَ عَيْسَى الْحُجَّةَ عَلَى يَحْيَى وَعَلَى النَّاسِ أَجْمَعِينَ، وَكَيْسَ تَبَقَى الْأَرْضُ يَا أَبَا خَالِدٍ يَوْمًا وَاحِدًا يَغْيِرُ حُجَّةً لِلَّهِ عَلَى النَّاسِ، مُنْذُ يَوْمِ خَلَقَ اللَّهُ آدَمَ عَلَيْهِ السَّلَامُ وَأَسْكَنَهُ الْأَرْضَ.

(الكافي، ١، ٣٨٢، ١)

٢-٢-٢ _ عيسى عَلَيْهِ السَّلَامُ، قَالَ: «يَا مَعْشَرَ الْحَوَارِيِّينَ، إِنِّي قَدْ أَكْبَيْتُ لَكُمْ الدُّنْيَا عَلَى وَجْهِهَا، فَلَا تَتَعَشَوْهَا بَعْدِي، فَإِنَّ مِنْ حُبِّ الدُّنْيَا أَنْ عَصِيَ اللَّهُ فِيهَا، وَإِنَّ مِنْ حُبِّ الدُّنْيَا أَنْ الْآخِرَةَ لَا تُنَالُ وَلَا تُدْرِكُ إِلَّا بِتَرْكِهَا. فَاعْبُرُوا الدُّنْيَا وَلَا تَعْمُرُوهَا، وَاعْلَمُوا أَنَّ أَصْلَ كُلِّ خَطِيئَةٍ حُبُّ الدُّنْيَا، وَرُبَّ شَهْوَةٍ أَوْرَثَتْ أَهْلَهَا حُزْنًا طَوِيلًا».

(مجموعة ورام، ١، ١٢٩)

٢-٢-٣ _ عيسى عَلَيْهِ السَّلَامُ، قَالَ: «إِنِّي بَطَحْتُ لَكُمْ الدُّنْيَا وَجَلَسْتُمْ عَلَى ظَهْرِهَا. فَلَا يُنَازِعَنَّكُمْ فِيهَا إِلَّا الْمَلُوكُ وَالنِّسَاءُ. فَأَمَّا الْمَلُوكُ فَلَا تُنَازِعُوهُمْ الدُّنْيَا، فَإِنَّهُمْ لَمْ يَتَعَرَّضُوا لَكُمْ مَا تَرَكْتُمْ دُنْيَاهُمْ؛ وَأَمَّا النِّسَاءُ فَاتَّقُوهُنَّ بِالصَّوْمِ وَالصَّلَاةِ».

(بحار الأنوار، ١٤، ٣٢٧)

٢-٢-٤ _ عيسى عَلَيْهِ السَّلَامُ، قَالَ: «أَنَا الَّذِي أَكْبَيْتُ الدُّنْيَا لِوَجْهِهَا، وَجَلَسْتُ عَلَى ظَهْرِهَا، لَيْسَ لِي وَكَدَّ يَمُوتُ، وَلَا بَيْتٌ يَخْرُبُ».

(مجموعة ورام، ٢، ١٦)

٢-٢-٥ _ أَحْمَدُ بْنُ مُحَمَّدٍ الْهَمْدَانِيُّ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ، عَنْ كَثِيرِ بْنِ عِيَّاشٍ، عَنْ أَبِي الْجَارُودِ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، فِي قَوْلِهِ: «وَأَنْبِئْكُمْ بِمَا تَأْكُلُونَ

“Surely, Jesusﷺ used to say to the children of Israel, ‘Indeed I am the Apostle of Allah to you, and I create something like the form of a bird for you out of clay, and I blow into it, then it becomes a bird by the permission of Allah, and I cure the born blind and the leper.’ They said, ‘We see what you do as nothing but sorcery. So, show us a sign that we may know that you are true.’ He said, ‘Tell me, if I inform you of what you eat and of what you store in your houses, of what you have eaten in your houses before you left them and of what you stored for night, will you know that I am true?’ They said, ‘Yes.’ Then he said to some of the men, ‘You ate this and that, and you drank this and that, and you put up this and that.’ Then some accepted him and believed, and some disbelieved. That was a sign for them if they were believers.”

(*Biââr* 14, 246, 25)

2.2.6. Jesusﷺ said, “My servant is my hands and my mount is my feet; my bed is the earth and my pillow, a stone; my blanket in the winter is the east of the earth and my lamp in the night is the moon; my stew is hunger and my motto is fear [of God]; my clothing is wool and my fruit and my basil is what grows from the earth for the wild beasts and cattle. I sleep while I have nothing and I rise while I have nothing, and yet there is no one on earth more wealthy than I.”

(*Biââr*, 14, 239, 17)

2.2.7. It is reported that Abê ‘Abdullahﷺ said, “Jesus the son of Maryﷺ among his sayings to the children of Israel said, I entered into the morning among you while my stew has been hunger, my food has been something that grows from the earth for the wild animals and beasts, my lamp has been the moon, my carpet has been the earth and my pillow has been stone. There is no house for me that may be ruined, no property which may be destroyed, no child who may die and no wife who may become sad. I enter into the morning while there is nothing for me and enter into the night while there is nothing for me, and I am the most wealthy person among the children of Adam.”

(*Biââr*, 14, 321,30)

وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ﴿٤٦﴾ قَالَ: «فَإِنَّ عَيْسَى كَانَ يَقُولُ لِبَنِي إِسْرَائِيلَ: «إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ، وَإِنِّي أَخْلَقْتُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ، فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا يَأْذُنُ اللَّهُ؛ وَأَبْرَأُ الْأَكْمَةَ وَالْأَبْرَصَ» الْأَكْمَةُ هُوَ الْأَعْمَى «قَالُوا: مَا نَرَى الَّذِي تَصْنَعُ إِلَّا سِحْرًا، فَأَرْنَا آيَةً نَعْلَمُ أَنَّكَ صَادِقٌ» قَالَ: أَرَأَيْتُمْ إِنْ أَخْبَرْتُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ، يَقُولُ مَا أَكَلْتُمْ فِي بُيُوتِكُمْ قَبْلَ أَنْ تَخْرُجُوا، وَمَا ادَّخَرْتُمْ إِلَى اللَّيْلِ، تَعْلَمُونَ إِنِّي صَادِقٌ؟ قَالُوا: نَعَمْ، فَكَانَ يَقُولُ لِلرَّجُلِ: أَكَلْتَ كَذَا وَكَذَا، وَشَرَبْتَ كَذَا وَكَذَا، وَرَفَعْتَ كَذَا وَكَذَا، فَمِنْهُمْ مَنْ يَقْبَلُ مِنْهُ فَيُؤْمِنُ، وَمِنْهُمْ مَنْ يَكْفُرُ، وَكَانَ لَهُمْ فِي ذَلِكَ آيَةٌ إِنْ كَانُوا مُؤْمِنِينَ».

(بحار الأنوار، ١٤، ٢٤٦، ٢٥)

٢-٢-٦ _ عيسى عليه السلام قال: «خادمي يداي، ودابتي رجلاي، وفراشي الأرض، ووسادي الحجر، ودفني في الشتاء مشارق الأرض، وسراجي بالليل القمر، وإدامي الجوع، وشعاري الخوف، وكباسي الصوف، وفاكيتي وريحانتي ما أثبتت الأرض للوحوش والأنعام، أبيت وكيس لي شيء، وأصبح وكيس لي شيء، وكيس علي وجه الأرض أحد أغنى مني».

(بحار الأنوار، ١٤، ٢٣٩، ١٧)

٢-٢-٧ _ سعد، عن البرقي، عن علي بن حديد عمّن ذكره، عن أبي عبد الله عليه السلام قال: «قال عيسى بن مريم عليه السلام في خطبته، قام بها في بني إسرائيل: أصبحت فيكم وإدامي الجوع، وطعامي ما تثبت الأرض للوحوش والأنعام، وسراجي القمر، وفراشي التراب، ووسادتي الحجر، ليس لي بيت يخرّب، ولا مال يتلف، ولا وكد يموت، ولا امرأة تحزن. أصبحت وكيس لي شيء، وأمسيت وكيس لي شيء. وأنا أغنى ولد آدم».

(بحار الأنوار، ١٤، ٣٢١، ٣٠)

2.2.8. One of the Imams is reported to have said, “It was said to Jesus the son of Mary ﷺ, How did you begin the morning, O Spirit of Allah? He said, I began the morning with my Lord, the Blessed and Supreme, above me and the fire (of hell) before me and death in pursuit of me. I have not obtained that for which I wished and I cannot keep away the things I hate. So who of the poor is more poor than I?”

(*Biââr*, 14, 322, 31)

٢_٢_٨_ جماعه، عن أبي الفضل بإسناده، عن شقيق البلخي، عمّن أخبره
 من أهل العلم، قال: قيل لعيسى بن مريم عليه السلام: كيف أصبحت يا روح الله؟ قال:
 «أصبحتُ وربّي تبارك وتعالى من فوّقي، والنارُ أمامي، والموتُ في طَلبي، لا
 أمْلِكُ ما أرجو، ولا أُطيقُ دَفْعَ ما أكره، فأبي فقيرٌ أفقرُ مِنّي؟».

(بحار الأنوار، ١٤، ٣٢٢، ٣١)



THE MISSION OF JESUS ﷺ

3.1. HIS PROPHETHOOD

3.1.1. It is reported that Imam A'adiq عليه السلام said, "...Follow the Apostle of Allah, and confess to what has been sent down from Allah, and follow the signs of guidance, for they are the signs of trustworthiness and God-wariness; and know that if one denies Jesus the son of Mary عليها السلام, but confesses to all the prophets but him, he does not believe..."

(Bi'âr, 23, 96, 3)



رسالة عيسى عليه السلام

٣-١- نبوته

٣-١-١- سَعْدٌ، عَنِ الْبَرْقِيِّ، عَنِ أَبِيهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَانَ بْنِ أَبِي لَيْلَى، عَنِ أَبِي عَبْدِ اللَّهِ الصَّادِقِ عَلَيْهِ السَّلَامُ، فِي حَدِيثٍ طَوِيلٍ يَقُولُ فِي آخِرِهِ: «...إِتَّبِعُوا قَوْلَ رَسُولِ اللَّهِ ﷺ، وَأَقْرُوا بِمَا نُزِّلَ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ، إِتَّبِعُوا آثَارَ الْهُدَى فَإِنَّهَا عَلَامَاتُ الْأَمَانَةِ وَالتَّقَى، وَاعْلَمُوا أَنَّهُ لَوْ أَنْكَرَ رَجُلٌ عَيْسَى بْنَ مَرْيَمَ وَأَقْرَبَ يَمَنَ سِوَاهُ مِنَ الرُّسُلِ لَمْ يُؤْمِنْ...».

(بحار الأنوار، ٢٣، ٩٦، ٣)

3.1.2. The Apostle of Allah said, “Verily, Gabriel brought down a book to me in which there was information about the kings before me, and information about the prophets and apostles who were commissioned before I was:… Ashbakh ibn Ashjân was a king called *Kays* who ruled for two hundred sixty-six years. In the fifty-first year of his rule Allah commissioned Jesus the son of Mary ﷺ and bestowed upon him light, knowledge and wisdom, and the knowledge of all the prophets before him, and He added to this the Gospel. He commissioned him to Jerusalem (*Bayt al-Maqdis*) for the children of Israel to invite them to the divine book and wisdom and to faith in Allah and the prophet. Most of them turned away from him rebelliously and disbelieving.

When they failed to believe, Jesus called his Lord and was adamant, and some of them were transformed into devils to show them a sign from which they could take a lesson; but this did not increase in them anything but rebellion and disbelief. So, Jesus came to Jerusalem, invited them and encouraged them to what is near to Allah for thirty-three years, until the Jews sought him and (afterward) claimed to have punished him and buried him alive. Some of them claimed to have killed him and to have crucified him. Allah did not let them gain sovereignty over him, but it was a mistake they made.

They were not able to chastise him or bury him, and they could not kill him or crucify him, because of the saying of Allah, the mighty and magnificent, *«I am going to take you away and lift you up unto Me and purify you of those who disbelieve»* (3:55). So, they were not able to kill him or crucify him, for if they had been able to do so, this would belie His saying, *«Allah raised him up unto Himself»* (4:158), after Allah took him. When Allah wanted to raise him, He revealed to him to entrust the light of Allah, His wisdom and the knowledge of His book to Simon ibn ʿĀmên al-Æafà, his successor among the believers. So, he did this....”

(*Biââr*, 14, 515, 4)

٣-١-٢- سَعْدُ، عَنْ ابْنِ عَيْسَى، عَنْ ابْنِ مَعْرُوفٍ، عَنْ ابْنِ مَهْزِيَارٍ، عَنْ الْحَسَنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْقُرَشِيِّ عَمَّنْ حَدَّثَهُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ جِبْرِئِيلَ نَزَلَ عَلَيَّ يَكْتُابُ فِيهِ خَبْرُ الْمُلُوكِ، مَلُوكِ الْأَرْضِ قَبْلِي، وَخَبْرُ مَنْ بُعِثَ قَبْلِي مِنَ الْأَنْبِيَاءِ وَالرُّسُلِ... لَمَّا مَلَكَ أَشْبَحُ بْنُ أَشْجَانَ، وَكَانَ يُسَمَّى الْكَيْسُ، وَمَلَكَ مَائَتَيْنِ وَسِتًّا وَسِتِّينَ سَنَةً، فَفِي سَنَةِ إِحْدَى وَخَمْسِينَ مِنْ مُلْكِهِ بَعَثَ اللَّهُ عَيْسَى بْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ، وَاسْتَوْدَعَهُ النُّورَ وَالْعِلْمَ وَالْحِكْمَةَ وَجَمِيعَ عُلُومِ الْأَنْبِيَاءِ قَبْلَهُ، وَزَادَهُ الْإِنْجِيلَ، وَبَعَثَهُ إِلَى بَيْتِ الْمَقْدِسِ إِلَى بَنِي إِسْرَائِيلَ، يَدْعُوهُمْ إِلَى كِتَابِهِ وَحِكْمَتِهِ، وَإِلَى الْإِيمَانِ بِاللَّهِ وَيُرْسُولِهِ. فَأَبَى أَكْثَرُهُمْ إِلَّا طُغْيَانًا وَكُفْرًا.

فَلَمَّا لَمْ يُؤْمِنُوا بِهِ دَعَا رَبَّهُ وَعَزَمَ عَلَيْهِ، فَمَسَحَ مِنْهُمْ شَيَاطِينَ لِيُرِيَهُمْ آيَةً فَيَعْتَبِرُوا، فَلَمْ يَزِدْهُمْ ذَلِكَ إِلَّا طُغْيَانًا وَكُفْرًا، فَآتَى بَيْتَ الْمَقْدِسِ يَدْعُوهُمْ وَيَرَعِبُهُمْ فِي مَا عِنْدَ اللَّهِ ثَلَاثًا وَثَلَاثِينَ سَنَةً، حَتَّى طَلَبَتْهُ الْيَهُودُ، وَادَّعَتْ أَنَّهَا عَذَبَتْهُ وَدَفَنْتَهُ فِي الْأَرْضِ حَيًّا، وَادَّعَى بَعْضُهُمْ أَنَّهُمْ قَتَلُوهُ وَصَلَبُوهُ، وَمَا كَانَ اللَّهُ لِيَجْعَلَ لَهُمْ عَلَيْهِ سُلْطَانًا، وَإِنَّمَا شَبَّهَ لَهُمْ.

وَمَا قَدَرُوا عَلَى عَذَابِهِ وَدَفْنِهِ، وَلَا عَلَى قَتْلِهِ وَصَلْبِهِ، قَوْلُهُ عَزَّ وَجَلَّ: ﴿إِنِّي مُتَوَفِّيكَ وَرَافِعَكَ إِلَيَّ وَمُطَهِّرَكَ مِنَ الْأَذِينَ كَفَرُوا﴾ فَلَمْ يَقْتَدِرُوا عَلَى قَتْلِهِ وَصَلْبِهِ، لِأَنَّهُمْ لَوْ قَدَرُوا عَلَى ذَلِكَ كَانَ تَكْذِيبًا لِقَوْلِهِ، بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ بَعْدَ أَنْ تَوَقَّاهُ عَلَيْهِ السَّلَامُ. فَلَمَّا أَرَادَ اللَّهُ أَنْ يَرْفَعَهُ أَوْحَى إِلَيْهِ أَنْ يَسْتَوْدِعَ نُورَ اللَّهِ وَحِكْمَتَهُ وَعِلْمَ كِتَابِهِ شَمْعُونَ بْنَ حَمُونِ الصَّفَا، خَلِيفَتَهُ عَلَى الْمُؤْمِنِينَ، فَفَعَلَ ذَلِكَ...».

3.1.3. Æafwàn ibn Yaâyà said, “I said to Imam Rièàﷺ, We used to ask you [about the Imam after you], before Allah had granted you Abê Ja‘far, and you used to say, “Allah will grant me a son.” Now, Allah has given him to you. Our eyes have been brightened! May Allah never show us the day [of your sorrow]! But if it should happen, whom should we follow? He pointed with his hand toward Abê Ja‘far, who was standing before him. Then I said, May I be your sacrifice! This boy is only three years old. He said, That does not matter. Jesus stood as an authority (*âujjah*) when he was three years old.”

(*Kâfî*, 1, 321, 10)

3.1.4. Before his son (Muâammad al-Taquí) was born, al-Rièàﷺ said, “By Allah, He will make from me something by which the truth and its followers are proven, and He will destroy by it what is wrong and its followers,” then al-Taquíﷺ was born after a year. Then he said, “This is Abê Ja‘far. I put him in my seat, and I set him in my place. We are the Folk of the Household whose children inherit from their elders exactly.” It was said to him, “This son is only three years old.” He said, “It does not harm him. Jesus stood as an authority (*âujjah*) when he was less than three years old.”

(*Al-Kharà’ij Wa al-Jarà’iâ*, 2, 899)

3.1.5. It is reported that [Imam] Rièàﷺ said, “Verily Allah, the Exalted, authorized Jesusﷺ when he was two years old.”

(*Biââr*, 14, 257, 54)

3.1.6. Abê al-Âasanﷺ said, “...On the Resurrection day there will be four people from among the first ones and four people from among the last ones on the Throne of Allah, the Mighty and Magnificent. As for the four of the first, they are Noah, Abraham, Moses and Jesus and the last are Muâammad, ‘Alí, Âasan and Âusayn, peace be with them.”

(*Tahdhib*, 6, 84, 3)

٣-١-٣ _ مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ: قُلْتُ لِلرِّضَاءِ عليه السلام: قَدْ كُنَّا نَسْأَلُكَ قَبْلَ أَنْ يَهَبَ اللَّهُ لَكَ أَبَا جَعْفَرٍ عليه السلام، فَكُنْتَ تَقُولُ: يَهَبُ اللَّهُ لِي غُلَامًا، فَقَدْ وَهَبَهُ اللَّهُ لَكَ فَأَقْرَ عِيُونَنَا، فَلَا أَرَانَا اللَّهُ يَوْمَكَ، فَإِنْ كَانَ كَوْنٌ، فَاِلَى مَنْ؟ فَأَشَارَ يَدِهِ إِلَى أَبِي جَعْفَرٍ عليه السلام وَهُوَ قَائِمٌ بَيْنَ يَدَيْهِ، فَقُلْتُ: جُعِلَتْ فِدَاكَ، هَذَا ابْنُ ثَلَاثِ سِنِينَ! فَقَالَ: «وَمَا يَضُرُّهُ مِنْ ذَلِكَ، فَقَدْ قَامَ عَيْسَى عليه السلام بِالْحُجَّةِ وَهُوَ ابْنُ ثَلَاثِ سِنِينَ».

(الكافي، ١، ٣٢١، ١٠)

٣-١-٤ _ أَبُو الْحَسَنِ الرِّضَاءُ عليه السلام قَالَ قَبْلَ وِلَادَةِ وَكِدِهِ مُحَمَّدِ بْنِ عَلِيِّ عليه السلام: «وَاللَّهِ لَيَجْعَلَنَّ اللَّهُ مِنِّي مَا يَثْبُتُ بِهِ الْحَقُّ وَأَهْلُهُ، وَيَمْحَقُ بِهِ الْبَاطِلَ وَأَهْلَهُ». فَوُلِدَ التَّقِيُّ عليه السلام بَعْدَ سَنَةٍ، فَقَالَ: «هَذَا أَبُو جَعْفَرٍ، قَدْ أَجْلَسْتُهُ مَجْلِسِي وَصَبَّرْتُهُ مَكَانِي. إِنَّا أَهْلُ بَيْتٍ يَتَوَارَثُ أَصَاغِرُنَا أَكْبَرُنَا، الْقُدَّةُ بِالْقُدَّةِ». قِيلَ: هَذَا ابْنُ ثَلَاثِ سِنِينَ! فَقَالَ: «مَا يَضُرُّهُ مِنْ ذَلِكَ، وَقَدْ قَامَ عَيْسَى بِالْحُجَّةِ وَهُوَ ابْنُ أَقَلِّ مِنْ ثَلَاثِ سِنِينَ».

(الخرائج والجرائج، ٢، ٨٩٩)

٣-١-٥ _ عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ، عَنْ الرِّضَاءِ عليه السلام قَالَ: «إِنَّ اللَّهَ تَعَالَى احْتَجَّ بِعَيْسَى عليه السلام وَهُوَ ابْنُ سِتِّينَ».

(بحار الأنوار، ١٤، ٢٥٧، ٥٤)

٣-١-٦ _ أَبُو الْحَسَنِ مُوسَى عليه السلام: أَنَّهُ قَالَ فِي حَدِيثٍ: «...إِذَا كَانَ يَوْمُ الْقِيَامَةِ كَانَ عَلَى عَرْشِ اللَّهِ عَزَّ وَجَلَّ أَرْبَعَةٌ مِنَ الْأَوَّلِينَ وَأَرْبَعَةٌ مِنَ الْآخِرِينَ، فَأَمَّا الْأَرْبَعَةُ الَّذِينَ هُمْ مِنَ الْأَوَّلِينَ فَنُوحٌ وَإِبْرَاهِيمُ وَمُوسَى وَعَيْسَى عليه السلام، وَأَمَّا الْآخِرُونَ فَمُحَمَّدٌ وَعَلِيُّ وَالْحَسَنُ وَالْحُسَيْنُ عليهم السلام».

(التهذيب، ٦، ٨٤، ٣)

3.1.7. Abê Dhar, may Allah have mercy upon him, said, “The Apostle of Allah was sitting in the mosque alone when I entered it. So I took advantage of his solitude and said, “... O Apostle of Allah! How many prophets were there?” He said, “One hundred twenty-four thousand.” I said, “How many apostles were there?” “Three hundred and thirteen all together.” I said, “Who was the first prophet?” He said, “Adam.” I said, “Was he an apostle among the prophets?” He replied, “Yes, Allah created him by His hand and blew into him from His spirit.” Then he ﷺ continued, “O Abê Dhar these four prophets among the prophets are Siryàní: Adam, Seth, Ukhnhêkh, that is, Idrís, who was the first person to write with a pen, and Noah, peace be with them. And four of them are Arab: Hêd, Æaliã, Shu‘ayb and your prophet Muãammad. The first prophet from the children of Israel was Moses and the last of them was Jesus, and six hundred prophets were between them.” I said, “O the Apostle of Allah! How many books did Allah send?” He replied “One hundred and four books. He sent fifty scrolls to Seth, thirty scrolls to Idrís, and twenty scrolls to Abraham. And He sent the Torah, Bible, Psalms and Furqàn.”

(*Khiaël*, 2, 524)

3.1.8. Ja‘far ibn Muãammad ﷺ said, “Gabriel remained forty days and did not descend to the Prophet. He said, “O my Lord my yearning for your Prophet has become intense, allow me.” Allah the Exalted revealed to him, “O Gabriel descend to My friend and My Prophet, then give him My greetings of peace, and inform him that I have distinguished him with prophethood and made him surpass all the prophets, and give my greetings of peace to his successor and inform him that I have distinguished him with succession and made him surpass all the successors.” Gabriel descended to the Prophet and said, “...O Muãammad! Whoever followed Seth would be saved by Seth, Seth was saved by Adam and Adam was saved by Allah.

٣-١-٧_ أبو ذر رَحِمَهُ اللهُ عَلَيْهِ قَالَ: «دَخَلْتُ عَلَى رَسُولِ اللهِ ﷺ، وَهُوَ جَالِسٌ فِي الْمَسْجِدِ وَحَدَهُ، فَاعْتَمَمْتُ خَلْوَتَهُ ... قُلْتُ: يَا رَسُولَ اللهِ، كَمْ النَّبِيُّونَ؟ قَالَ: «مِائَةٌ أَلْفٍ وَأَرْبَعَةٌ وَعِشْرُونَ أَلْفَ نَبِيٍّ». قُلْتُ: كَمْ الْمُرْسَلُونَ مِنْهُمْ؟ قَالَ: «ثَلَاثُمِائَةٍ وَثَلَاثَةَ عَشَرَ جَمَاءَ غَفِيرَاءَ». قُلْتُ: مَنْ كَانَ أَوَّلَ الْأَنْبِيَاءِ؟ قَالَ: «آدَمُ» قُلْتُ: وَكَانَ مِنَ الْأَنْبِيَاءِ مُرْسَلًا؟ قَالَ: «نَعَمْ، خَلَقَهُ اللهُ بِيَدِهِ وَنَفَخَ فِيهِ مِنْ رُوحِهِ» ثُمَّ قَالَ ﷺ: «يَا أَبَا ذَرٍّ، أَرْبَعَةٌ مِنَ الْأَنْبِيَاءِ سِرِّيَانِيُّونَ: آدَمُ، وَشِيثُ، وَأَخْنُوخُ وَهُوَ إِدْرِيسُ عَلَيْهِ السَّلَامُ، وَهُوَ أَوَّلُ مَنْ خَطَّ بِالْقَلَمِ وَنُوحٌ عَلَيْهِ السَّلَامُ. وَأَرْبَعَةٌ مِنَ الْأَنْبِيَاءِ مِنَ الْعَرَبِ: هُودٌ، وَصَالِحٌ، وَشُعَيْبٌ، وَنَبِيِّكَ مُحَمَّدٌ. وَأَوَّلُ نَبِيٍّ مِنْ بَنِي إِسْرَائِيلَ مُوسَى وَآخِرُهُمْ عِيسَى وَ[بَيْنَهُمَا] سِتُّمِائَةٍ نَبِيٍّ» قُلْتُ: يَا رَسُولَ اللهِ، كَمْ أَنْزَلَ اللهُ مِنْ كِتَابٍ؟ قَالَ: «مِائَةٌ كِتَابٍ وَأَرْبَعَةٌ كُتُبٍ، أَنْزَلَ اللهُ عَلَى شِيثَ خَمْسِينَ صَحِيفَةً، وَعَلَى إِدْرِيسَ ثَلَاثِينَ صَحِيفَةً، وَعَلَى إِبْرَاهِيمَ عِشْرِينَ صَحِيفَةً، وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ وَالزُّبُورَ وَالْفُرْقَانَ».

(الحصائل، ٢، ٥٢٤)

٣-١-٨_ عَلِيُّ بْنُ الْحُسَيْنِ مُعَنَعًا، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ، قَالَ: «مَكَثَ جَبْرِئِيلُ أَرْبَعِينَ يَوْمًا لَمْ يَنْزِلْ عَلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَبِّ، قَدْ اشْتَدَّ شَوْقِي إِلَى نَبِيِّكَ، فَادْنُ لِي، فَأَوْحَى اللهُ تَعَالَى إِلَيْهِ: يَا جَبْرِئِيلُ، اهْبِطْ إِلَى حَبِيبِي وَنَبِيِّي فَأَقْرئه مِنِّي السَّلَامَ، وَأخْبِرْهُ أَنِّي [قَدْ] خَصَصْتُهُ بِالنَّبُوءِ وَفَضَّلْتُهُ عَلَى جَمِيعِ الْأَنْبِيَاءِ، وَأَقْرئْ وَصِيَّهُ مِنِّي [مِنَّا] السَّلَامَ، وَأخْبِرْهُ أَنِّي خَصَصْتُهُ بِالْوَصِيَّةِ وَفَضَّلْتُهُ عَلَى جَمِيعِ الْأَوْصِيَاءِ».

قال: «فَهَبَطَ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ، عَلَى النَّبِيِّ ﷺ ... فَقَالَ جَبْرِئِيلُ: يَا مُحَمَّدُ، نَجَا مَنْ تَوَلَّى شَيْئًا يَشِيشُ، وَنَجَا شَيْئٌ بِآدَمَ، وَنَجَا آدَمُ بِاللَّهِ».

Whoever followed Shem would be saved by Shem, Shem was saved by Noah and Noah was saved by Allah. Whoever followed Àæif would be saved by Àæif, and Àæif was saved by Solomon. Whoever followed Yêsha would be saved by Yêsha, and Yêsha would be saved by Moses, and Moses was saved by Allah. Whoever followed Simon would be saved by Simon, and Simon would be saved by Jesus, and Jesus was saved by Allah. Whoever followed ‘Alí would be saved by ‘Alí and ‘Alí would be saved by you, and you are saved by Allah. Verily, all things are by Allah. Verily, the angels and guardians are honored among all the angels for being in the company of ‘Alí.” He said, “Then ‘Alí (عليه السلام) sat down while hearing the speech of Gabriel (جبرئيل), although he did not see him.

(*Tafsir Furàt al-Kêfi*, 378).

3.1.9. It is reported that Ibn Abê Yafêr said, “I heard Abê ‘Abdullah (عليه السلام) say, ‘The chiefs of the prophets and apostles are five and they are the possessors of constancy among the apostles, and they are the axis about which [the other prophets] turn: Noah, Abraham, Moses, Jesus and Muâammad, peace be with him and his descendants and all of the prophets.’”

(*Kâfi*, 1, 175, 3)

3.1.10. Among the questions of Shàmí is that he asked the Commander of the Faithful (عليه السلام) about the six prophets who had [special] names. He said, “Yêsha ibn Nên was Dhê al-Kifl, Ya‘qêb ibn Isââq was Isràil, Khiêr was Âilqiyà, Yênus was Dhê al-Nên, Jesus was the Messiah and Muâammad was Aâmad, may the blessings of Allah be with all of them.”

(*Biââr*, 16, 90, 22)

3.1.11. It is reported that [Imam] Bàqir (عليه السلام) said, “Allah sent Jesus especially to the children of Israel, and his prophecy was in Jerusalem, and after him there were twelve apostles.”

(*Biââr*, 14, 250)

وَنَجَا مَنْ تَوَكَّلَى سَامًا يَسَامٍ، وَنَجَا سَامٌ يَنُوحَ، وَنَجَا نُوحٌ يَاللَّهِ. وَنَجَا مَنْ تَوَكَّلَى
 آصِفَ يَآصِفَ، وَنَجَا آصِفٌ يَسُلَيْمَانَ، وَنَجَا سُلَيْمَانٌ يَاللَّهِ. وَنَجَا مَنْ تَوَكَّلَى يُوْشَعَ
 يُوْشَعَ، وَنَجَا يُوْشَعُ يَمُوسَى، وَنَجَا مُوسَى يَاللَّهِ. وَنَجَا مَنْ تَوَكَّلَى شَمْعُونَ يَشَمْعُونَ
 وَنَجَا شَمْعُونُ بَعِيسَى وَنَجَا عِيسَى يَاللَّهِ، وَنَجَا مَنْ تَوَكَّلَى عَلِيًّا يَعْليُّ، وَنَجَا عَلِيٌّ يَكَّ،
 وَنَجَوْتَ أَنْتَ يَاللَّهِ. وَإِنَّمَا كُلُّ شَيْءٍ يَاللَّهِ، وَإِنَّ الْمَلَائِكَةَ وَالْحَفِظَةَ لَيَفْخَرُونَ عَلَيَّ جَمِيعَ
 الْمَلَائِكَةِ لِصُحْبَتِهَا يَاَهُ».

قال: «فَجَلَسَ عَلَيَّ عَلَيْهِ السَّلَامُ، يَسْمَعُ كَلَامَ جَبْرِئِيلَ عَلَيْهِ السَّلَامُ، وَلَا يَرَى شَخْصَهُ».

(تفسير فُرات الكوفي، ٣٧٨)

٣-١-٩_ عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى الْحَنْطَعِيِّ،
 عَنْ هِشَامٍ، عَنْ ابْنِ أَبِي يَعْقُورٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «سَادَةُ النَّبِيِّينَ
 وَالْمُرْسَلِينَ خَمْسَةٌ، وَهُمْ أَوْلُو الْعِزْمِ مِنَ الرُّسُلِ، وَعَلَيْهِمْ دَارَتِ الرَّحَى: نُوحٌ وَإِبْرَاهِيمُ
 وَمُوسَى وَعِيسَى وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعَلَى جَمِيعِ الْأَنْبِيَاءِ».

(الكافي، ١، ١٧٥، ٣)

٣-١-١٠_ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فِي جَوَابِهِ لِلشَّامِيِّ السَّائِلِ عَنْ سِتَّةٍ مِنْ
 الْأَنْبِيَاءِ لَهُمْ أَسْمَانُ، فَقَالَ: «يُوْشَعُ بْنُ نُونَ وَهُوَ ذُو الْكِفْلِ، وَيَعْقُوبُ بْنُ إِسْحَاقَ عَلَيْهِ السَّلَامُ،
 وَهُوَ إِسْرَائِيلُ، وَالْخِضْرُ عَلَيْهِ السَّلَامُ، وَهُوَ حَلِقِيَا، وَيُونُسُ عَلَيْهِ السَّلَامُ، وَهُوَ ذُو النَّوْنِ وَعِيسَى عَلَيْهِ السَّلَامُ
 وَهُوَ الْمَسِيحُ، وَمُحَمَّدٌ ﷺ وَهُوَ أَحْمَدُ، صَلَوَاتُ اللَّهِ عَلَيْهِمْ».

(بحار الأنوار، ١٦، ٩٠، ٢٢)

٣-١-١١_ الطَّالِقَانِيُّ، عَنْ ابْنِ عَقْدَةَ، عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ، عَنْ أَبِيهِ،
 عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ الثُّمَالِيِّ، عَنْ الْبَاقِرِ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ اللَّهَ أَرْسَلَ عِيسَى إِلَى
 بَنِي إِسْرَائِيلَ خَاصَّةً، وَكَانَتْ نُبُوَّتُهُ بَيْتِ الْمَقْدِسِ، وَكَانَ مِنْ بَعْدِهِ مِنَ الْحَوَارِيِّينَ اثْنَا
 عَشَرَ».

(بحار الأنوار، ١٤، ٢٥٠)

3.1.12. ʿAusayn ibn Khàlid narrated that Abê al-ʿĀsan al-Riàà said, “It was engraved on the ring of Adam, There is no god but Allah. Muàammad is the Apostle of Allah.” He continued until he said, “Then Noah engraved on his ring, There is no god but Allah, one thousand times. O my Lord! Reform me.”

He continued until he said, “And Allah sent a ring to Abraham on which there were these six letters, There is no god but Allah. Muàammad is the Apostle of Allah. There is no power and no strength save in God. I entrust my work to Allah. I lean on Allah. Allah is sufficient for me. Then Allah, may His Magnificence be magnified, revealed to him, ‘Wear this ring. I will change the fire into coldness and peace.’ And the ring of Moses was engraved with these two letters, that he took from the Torah: ‘Have patience, you will be given wages. Tell the truth, you will be saved.’ The ring of Solomon was engraved with two letters: ‘Glory is to Him Who put the bridle on the Jinn by His words.’ The ring of Jesus was engraved with two letters he took from the Gospel: ‘Blessed is the servant because of whom Allah is remembered, and woe unto the servant because of whom Allah is forgotten.’ The ring of Muàammad was engraved with: ‘There is no god but Allah. Muàammad is the Apostle of Allah.’”

(Wasà'il al-Shi'ah, 5, 101, 6041.)

٣-١-١٢_ سَعْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ الْحَسَنِ بْنِ أَبِي الْعُقَبِ الصِّبْرِيِّ، عَنْ الْحُسَيْنِ بْنِ خَالِدٍ، عَنْ أَبِي الْحَسَنِ الرِّضَاءِ عَلَيْهِ السَّلَامُ، فِي حَدِيثٍ قَالَ: «كَانَ نَقْشُ خَاتَمِ آدَمَ: لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَسُولُ اللَّهِ» إِلَى أَنْ قَالَ: «فَنَقَشَ نُوحٌ فِي خَاتَمِهِ: لَا إِلَهَ إِلَّا اللَّهُ أَلْفَ مَرَّةٍ، يَا رَبِّ أَصْلِحْنِي» إِلَى أَنْ قَالَ: «وَأَهْبَطَ اللَّهُ عَلَى إِبْرَاهِيمَ خَاتَمًا فِيهِ سِتَّةُ أَحْرَفٍ: لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَسُولُ اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَوَضَعْتُ أَمْرِي إِلَى اللَّهِ، أَسْنَدْتُ ظَهْرِي إِلَى اللَّهِ، حَسْبِيَ اللَّهُ. فَأَوْحَى اللَّهُ جَلَّ جَلَالُهُ إِلَيْهِ: تَخَتَّمْ بِهَذَا الْخَاتَمِ، فَإِنِّي أَجْعَلُ النَّارَ عَلَيْكَ بَرْدًا وَسَلَامًا»

قال: «وكان نقش خاتم موسى عليه السلام، حرفين اشتقهما من التوراة: إصير توجر، أصدق تنج»

قال: «وكان نقش خاتم سليمان عليه السلام، حرفين اشتقهما: سبحان من أجم الجن يكلماته وكان نقش خاتم عيسى عليه السلام، حرفين اشتقهما من الإنجيل: طوبى لعبد ذكر الله من أجله، ويول لعبد نسي الله من أجله وكان نقش خاتم محمد: لا إله إلا الله، محمد رسول الله...».

3.2. HIS SHARÍ‘AH (LAW)

3.2.1. Al-Æàdiqﷻ said about ﴿...He has enjoined on me prayer and the poor-rate so long as I live.﴾ (19:31) that by the “poor-rate” what is meant is *zakah al-ru’ês*,¹ because not all people have wealth, but the *fìrah* is [to be paid] by the poor and the rich, the little and the big.

(Tafsír al-Qumí, 2, 50)

3.2.2. It is reported that there was retaliation in the revealed law of Moses and blood money was necessary in the revealed law of Jesus. So the true and tolerant religion [Islam] came down permitting both of them.

(‘Awàlí al-La’àlí, 1, 387)

¹ There are two kinds of *zakah* or poor-rate. One is based upon a person’s wealth, and is not imposed upon the poor. The other is given at the end of Ramaèàn by believers who are not so poor that they are eligible to receive alms, regardless of wealth.

٣ - ٢ - شريعته

٣-٢-١ قال الصادق عليه السلام، في قول عيسى عليه السلام: ﴿وَأَوْصِنِي بِالصَّلَاةِ وَالزَّكَاةِ﴾: «زكاة الرؤوس، لأن كلَّ الناس ليس لهم أموال، وإنما الفطرة على الفقير والغني، والصغير والكبير».

(تفسيرالقمي، ٢، ٥٠)

٣-٢-٢ روي: أن القصاص كان في شرع موسى، والدية حتماً كان في شرع عيسى، فجاءت الحنيفية السمحة بتسوية الأمرين.

(عوالي اللئالي، ١، ٣٨٧)

3.2.3. It is reported in true narrations that getting married without limit [to the number of wives] was permitted in the revealed law of Moses for the sake of men's affairs; and in the revealed law of Jesus only one was permitted for the sake of women's affairs. So this revealed law [of Islam] came for the sake of both.

(‘Awàlí al-La’àlí, 1, 446)

3.2.4. It is reported that Abê al-Åasan al-Rièà ﷺ said, “Every prophet who was in the time of Moses ﷺ and after him had the revealed law of Moses and his rites and followed his Book until the time of Jesus ﷺ. And every prophet who was in the time of Jesus and after him had the rites of Jesus and his revealed law and followed his Book until the time of our Prophet Muåammad ﷺ. Then these five prophets who possessed resolution (*ulê al-'Azm*) are the most noble prophets and apostles, peace be upon them. And the revealed law of Muåammad will not be abrogated until the Resurrection Day and there will be no prophet after him until the Resurrection Day.

(‘Ilal al-Sharàí, 1, 122)

3.2.5. It is reported that Abê ‘Abdullah narrated from his fathers, in order, until the Commander of the Faithful peace be upon all of them, that one day the people of five religions, the Jews, the Christians, the Naturalists (*dahriyah*), the Dualists and the Arab Idolaters gathered before the Apostle of Allah. The Jews said, “We say, Ezra is the son of Allah. O Muåammad! We came to you to see what you say. If you follow us, we were right prior to you and better than you, and if you oppose us, we will argue with you.”

٣-٢-٣_ رُوي: أَنَّ التَزْوِيجَ كَانَ فِي شَرَعِ مُوسَى جَائِزاً يَغْيَرُ حَصْرَ مُرَاعَاةٍ لِمَصَالِحِ الرِّجَالِ، وَفِي شَرَعِ عِيسَى لَا يَجِلُّ سِوَى الْوَاحِدَةِ مُرَاعَاةً لِمَصْلِحَةِ النِّسَاءِ، فَجَاءَتْ هَذِهِ الشَّرِيعَةُ بِرِعَايَةِ الْمَصْلِحَتَيْنِ.

(عوالي اللثالي، ١، ٤٤٦)

٣-٢-٤_ أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ: «كُلُّ نَبِيٍّ كَانَ فِي زَمَنِ مُوسَى عَلَيْهِ السَّلَامُ، وَبَعْدَهُ كَانَ عَلَى شَرِيعَةِ مُوسَى وَمِنْهَاجِهِ، وَتَابِعاً لِكِتَابِهِ إِلَى أَيَّامِ عِيسَى عَلَيْهِ السَّلَامُ، وَكُلُّ نَبِيٍّ كَانَ فِي أَيَّامِ عِيسَى عَلَيْهِ السَّلَامُ وَبَعْدَهُ كَانَ عَلَى مِنْهَاجِ عِيسَى وَشَرِيعَتِهِ، وَتَابِعاً لِكِتَابِهِ إِلَى زَمَنِ نَبِيِّنَا مُحَمَّدٍ ﷺ، فَهَؤُلَاءِ الْخَمْسَةُ هُمْ أَوْلُو الْعِزْمِ، وَهُمْ أَفْضَلُ الْأَنْبِيَاءِ وَالرُّسُلِ عَلَيْهِ السَّلَامُ، وَشَرِيعَةُ مُحَمَّدٍ ﷺ لَا تُنْسَخُ إِلَى يَوْمِ الْقِيَامَةِ، وَلَا نَبِيٌّ بَعْدَهُ إِلَى يَوْمِ الْقِيَامَةِ».

(علل الشرائع، ١، ١٢٢)

٣-٢-٥_ أَبُو عَبْدِ اللَّهِ الصَّادِقُ عَلَيْهِ السَّلَامُ، قَالَ: «لَقَدْ حَدَّثَنِي أَبِي الْبَاقِرُ عَلَيْهِ السَّلَامُ، عَنْ جَدِّي عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَايِدِينَ، عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيِّ سَيِّدِ الشَّهَدَاءِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ: أَنَّهُ اجْتَمَعَ يَوْمَ عِنْدَ رَسُولِ اللَّهِ ﷺ أَهْلُ خَمْسَةِ أَدْيَانٍ: الْيَهُودُ وَالنَّصَارَى وَالْدَهْرِيَّةُ وَالشَّنَوِيَّةُ وَمُشْرِكُو الْعَرَبِ. فَقَالَتِ الْيَهُودُ: نَحْنُ نَقُولُ: عَزِيرُ ابْنِ اللَّهِ، وَقَدْ جِئْنَاكَ يَا مُحَمَّدُ لِنَنْظُرَ مَا تَقُولُ، فَإِنْ تَبِعْنَا فَنَحْنُ أَسْبَقُ إِلَى الصَّوَابِ مِنْكَ وَأَفْضَلُ، وَإِنْ خَالَفْنَا خَصَمْنَاكَ».

The Christians said, “We say, Verily Jesus is the son of Allah who united with Him. We came to you to see what you say. If you follow us, we were right prior to you and better than you, and if you oppose us we will argue with you.” The Naturalists said, “We say, There is no beginning of things and they are everlasting. We came to you to see what you say. If you follow us, we were right prior to you and better than you, and if you oppose us we will argue with you.” The Dualists said, “We say, Verily the light and the darkness are the administrators. We came to you to see what you say. If you follow us, we were right prior to you and better than you, and if you oppose us we will argue with you.” The Arab Idolaters said, “We say, Verily our idols are gods. We came to you to see what you say. If you follow us, we were right prior to you and better than you, and if you oppose us we will argue with you.”

The Apostle of Allah ﷺ said, “I believe in God alone. There is no partner for Him, and I deny every god but Him.” Then he said to them, “Verily Allah the Exalted raised me for all of the people as a bearer of good news, a warner and as an authority for the inhabitants of the world, and Allah will turn the deceptions of those who deceive in His religion back on them.”...

Then he faced the Christians and said to them, “You said that the Eternal is united with Christ, His son. What do you mean by this saying? Do you want to say that the Eternal became non-eternal by this creature who is Jesus, or that the non-eternal, who is Jesus, became eternal by the Eternal who is Allah, or your saying, He united with him means that He distinguished him by nobility while He did not ennoble anyone but him. If you mean that the Eternal, the Exalted, became non-eternal, you are wrong. For it is impossible for the eternal to change and become non-eternal, and if you mean

وَقَالَتِ النَّصَارَى: نَحْنُ نَقُولُ: إِنَّ الْمَسِيحَ ابْنَ اللَّهِ، اتَّحَدَ بِهِ وَقَدْ جِئْنَاكَ لِنَنْظُرَ مَا تَقُولُ، فَإِنْ تَبِعْتَنَا فَنَحْنُ أَسْبَقُ إِلَى الصَّوَابِ مِنْكَ وَأَفْضَلُ، وَإِنْ خَالَفْتَنَا خَصَمْنَاكَ. وَقَالَتِ الدَّهْرِيَّةُ: نَحْنُ نَقُولُ: الْأَشْيَاءُ لَا بَدَأَ لَهَا وَهِيَ دَائِمَةٌ، وَقَدْ جِئْنَاكَ لِنَنْظُرَ مَا تَقُولُ، فَإِنْ تَبِعْتَنَا فَنَحْنُ أَسْبَقُ إِلَى الصَّوَابِ مِنْكَ وَأَفْضَلُ، وَإِنْ خَالَفْتَنَا خَصَمْنَاكَ. وَقَالَتِ الثَّنَوِيَّةُ: نَحْنُ نَقُولُ: إِنَّ النُّورَ وَالظُّلْمَةَ هُمَا الْمُدْبِرَانِ، وَقَدْ جِئْنَاكَ لِنَنْظُرَ مَا تَقُولُ، فَإِنْ تَبِعْتَنَا فَنَحْنُ أَسْبَقُ إِلَى الصَّوَابِ مِنْكَ وَأَفْضَلُ، وَإِنْ خَالَفْتَنَا خَصَمْنَاكَ. وَقَالَ مُشْرِكُو الْعَرَبِ: نَحْنُ نَقُولُ: إِنَّ أَوْثَانَنَا آلِهَةٌ، وَقَدْ جِئْنَاكَ لِنَنْظُرَ مَا تَقُولُ، فَإِنْ تَبِعْتَنَا فَنَحْنُ أَسْبَقُ إِلَى الصَّوَابِ مِنْكَ وَأَفْضَلُ، وَإِنْ خَالَفْتَنَا خَصَمْنَاكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: آمَنْتُ بِاللَّهِ وَحَدَهُ لَا شَرِيكَ لَهُ، وَكَفَرْتُ بِكُلِّ مَعْبُودٍ سِوَاهُ، ثُمَّ قَالَ لَهُمْ: إِنَّ اللَّهَ تَعَالَى بَعَثَنِي لِلنَّاسِ بِشِيرًا وَنَذِيرًا، حُجَّةً عَلَى الْعَالَمِينَ وَسَيَرْدٌ لِلَّهِ كَيْدَ مَنْ يَكِيدُ دِينَهُ...

ثُمَّ أَقْبَلَ ﷺ عَلَى النَّصَارَى فَقَالَ لَهُمْ: وَأَنْتُمْ قُلْتُمْ: إِنَّ الْقَدِيمَ عَزَّ وَجَلَّ اتَّحَدَ بِالْمَسِيحِ ابْنِهِ مَا الَّذِي أَرَدْتُمُوهُ بِهَذَا الْقَوْلِ؟ أَرَدْتُمْ أَنْ الْقَدِيمَ صَارَ مُحَدَّثًا لَوْجُودِ هَذَا الْمُحَدَّثِ الَّذِي هُوَ عَيْسَى؟ أَوِ الْمُحَدَّثُ الَّذِي هُوَ عَيْسَى صَارَ قَدِيمًا لَوْجُودِ الْقَدِيمِ الَّذِي هُوَ اللَّهُ؟ أَوْ مَعْنَى قَوْلِكُمْ: إِنَّهُ اتَّحَدَ بِهِ أَنَّهُ احْتَصَهُ بِكَرَامَةٍ لَمْ يُكْرَمَ بِهَا أَحَدٌ سِوَاهُ؟ فَإِنْ أَرَدْتُمْ أَنْ الْقَدِيمَ تَعَالَى صَارَ مُحَدَّثًا، فَقَدْ أَبْطَلْتُمْ؛ لِأَنَّ الْقَدِيمَ مُحَالٌ أَنْ يَنْقَلِبَ فَيَصِيرَ مُحَدَّثًا، وَإِنْ أَرَدْتُمْ أَنْ الْمُحَدَّثَ صَارَ قَدِيمًا، فَقَدْ أَحْلَلْتُمْ؛

that the non-eternal became eternal you are wrong for it is impossible too for the non-eternal to change to the eternal, and if you mean that He united with him whereby He distinguished him and chose him among His other servants, you confess to the originality of Jesus and everything that is united with him for his own sake. Because if Jesus is non-created and Allah is united with him and changed him to the best creature before Him, Jesus and Him would have been non-eternal, and this is opposite to what you said in the beginning.”

The Christians said, “O Muâammad! Allah the Exalted manifested some strange things by the hand of Jesus, so He took him as His son for the sake of nobility.” The Apostle of Allah said, “You heard what I said to the Jews about what you said.” Then he repeated all of that. They said nothing except one of them who said, “O Muâammad! Do not you say, Abraham is *khalil Allah* (the friend of Allah)? So when you say this why do you reject our saying, Jesus is the son of Allah.”

The Apostle of Allah said, “These are not alike for *khalil Allah* is taken from *khallah* or *khullah* and the meaning of *khallah* is poverty and neediness. He was a friend of his Lord and needy of Him, chastely, abstemiously and independently separated from all but Him. Because when they wanted to throw him into the fire and to cast him with a catapult, Allah, the Exalted, raised Gabriel and said to him, Catch My servant! Gabriel came to him, met him in the air, and said, Commission me for what happened to you, for Allah the Exalted raised me to help you. He said, But Allah is sufficient for me and He is the best Trustee (*wakil*). I ask no one but Him and there is no need for me unless of Him.

لأنَّ المُحَدَّثَ أَيْضاً مُحَالٌ أَنْ يَصِيرَ قَدِيماً، وَإِنْ أَرَدْتُمْ أَنَّهُ اتَّحَدَ بِهِ بِأَنْ اخْتَصَّهُ
وَاصْطَفَاهُ عَلَى سَائِرِ عِبَادِهِ، فَقَدْ أَقْرَرْتُمْ بِحُدُوثِ عَيْسَى، وَبِحُدُوثِ الْمَعْنَى الَّذِي
اتَّحَدَ بِهِ مِنْ أَجْلِهِ لِأَنَّهُ إِذَا كَانَ عَيْسَى مُحَدَّثاً وَكَانَ اللَّهُ اتَّحَدَ بِهِ، بِأَنْ أَحَدَثَ بِهِ
مَعْنَى صَارَ بِهِ أَكْرَمَ الْخَلْقِ عِنْدَهُ، فَقَدْ صَارَ عَيْسَى وَذَلِكَ الْمَعْنَى مُحَدَّثِينَ. وَهَذَا
خِلَافٌ مَا بَدَأْتُمْ تَقُولُونَهُ».

قَالَ: فَقَالَتِ النَّصَارَى: يَا مُحَمَّدُ، إِنَّ اللَّهَ تَعَالَى لَمَّا أَظْهَرَ عَلَى يَدِ عَيْسَى مِنْ
الْأَشْيَاءِ الْعَجِيبَةِ مَا أَظْهَرَ، فَقَدْ اتَّخَذَهُ وَكُذَّاءً عَلَى جَهَةِ الْكِرَامَةِ، فَقَالَ لَهُمْ رَسُولُ
اللَّهِ ﷺ: فَقَدْ سَمِعْتُمْ مَا قُلْتُمْ لِلْيَهُودِ فِي هَذَا الْمَعْنَى الَّذِي ذَكَرْتُمُوهُ، ثُمَّ أَعَادَ ﷺ ذَلِكَ
كُلَّهُ، فَسَكَتُوا إِلَّا رَجُلًا وَاحِدًا مِنْهُمْ، فَقَالَ لَهُ: يَا مُحَمَّدُ، أَوْلَسْتُمْ تَقُولُونَ: إِنَّ
إِبْرَاهِيمَ خَلِيلُ اللَّهِ؟ [قَالَ: قَدْ قُلْنَا ذَلِكَ، فَقَالَ:] فَإِذَا قُلْتُمْ ذَلِكَ فَلِمَ مَنَعْتُمُونَا مِنْ أَنْ
نَقُولَ: إِنَّ عَيْسَى ابْنُ اللَّهِ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّهُمَا لَمْ يَشْتَبِهَا؛ لِأَنَّ قَوْلَنَا: إِنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ، فَإِنَّمَا
هُوَ مُشْتَقٌّ مِنَ الْخَلَّةِ وَالْخَلَّةِ. فَأَمَّا الْخَلَّةُ فَإِنَّمَا مَعْنَاهَا الْفَقْرُ وَالْفَاقَةُ، فَقَدْ كَانَ خَلِيلًا
إِلَى رَبِّهِ فَقِيرًا، وَإِلَيْهِ مُنْقَطِعًا، وَعَنْ غَيْرِهِ مُتَعَفِّفًا، مُعْرَضًا، مُسْتَعْنِيًا. وَذَلِكَ لِمَا أُرِيدُ
قَذْفَهُ فِي النَّارِ، فَرُمِيَ بِهِ فِي الْمُنْجَنِيْقِ. فَبَعَثَ اللَّهُ تَعَالَى جَبْرِيْلَ عَلَيْهِ السَّلَامُ وَقَالَ لَهُ:
أَدْرِكْ عَبْدِي فَجَاءَهُ فَلَقِيَهُ فِي الْهَوَاءِ، فَقَالَ: كَلِّفْنِي مَا بَدَأَ لَكَ، فَقَدْ بَعَثَنِي اللَّهُ
لِنُصْرَتِكَ فَقَالَ: بَلْ حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ، إِنِّي لَا أَسْأَلُ غَيْرَهُ، وَلَا حَاجَةَ لِي إِلَّا
إِلَيْهِ.

Then He named him His friend (*khalil*), that means His poor and needy, and who is separated from all but Him. When the meaning of *khalil* is taken from need (*khullah*) and he is needy (*takhallala*) of Him and knows His secrets that no one else knows, it means that he knows Him and His affairs. And it does not cause the likeness of Allah to him. Do not you see that if he did not separate from all but Him, he would not have been His friend, and if he did not know His secrets he would not have been His friend. One's father is he of whom one is born, even if his father slanders him and sends him far away, for the meaning of being born of him remains.

Then if it is necessary for you to compare Jesus with Abraham and say Jesus is His son for He said, Abraham is My friend, it is necessary for you to say, Moses is His son, For his miracles were no less than the miracles of Jesus. So you should say Moses is His son too. And it is permitted for you to say, He is his shaykh, master, uncle, chief and commander, in the meaning that I said it to the Jews.” Then some of the Christians said, “According to the revealed books Jesus said, I go to my father.” The Apostle of Allah said, “If you do according to that book, you should say, All of the people that He addressed were His sons as Jesus was his son. For according to that book, Jesus said, I go to Him who is my father and yours.

Then something that is in that book makes invalid what you think, that only Jesus is His son because he was so distinguished. For you said, Jesus is His son because He, the Exalted, distinguished him by that which He did not distinguish the others. But you know that Jesus was chosen for something that this group was not chosen for, and Jesus said to this group, I go to Him who is my father and yours. So it is wrong that only Jesus is chosen. For this is proven for you [that Jesus is not distinguished as His son] by the saying of Jesus to those who were not so distinguished. You narrated the words of Jesus but you interpreted it wrongly. For when he said, my father and yours he wanted to say something you do not say and impute. What do you know? Perhaps it was in his mind, I go to Adam and Noah.

فَسَمَاهُ خَلِيلَهُ، أَيْ فَقِيرَهُ وَمَحْتَاَجَهُ، وَالْمُنْقَطِعَ إِلَيْهِ عَمَّنْ سِوَاهُ. وَإِذَا جُعِلَ مَعْنَى ذَلِكَ مِنَ الْخَلَّةِ، وَهُوَ أَنَّهُ قَدْ تَخَلَّلَ [بِهِ] مَعَانِيهِ، وَوَقَفَ عَلَى أَسْرَارِهِ لَمْ يَقِفْ عَلَيْهَا غَيْرُهُ، كَانَ مَعْنَاهُ الْعَالِمُ بِهِ وَيَأْمُورُهُ، وَلَا يُوجِبُ ذَلِكَ تَشْبِيهِ اللَّهِ بِخَلْقِهِ. إِلَّا تَرَوْنَ أَنَّهُ إِذَا لَمْ يَنْقَطِعْ إِلَيْهِ لَمْ يَكُنْ خَلِيلَهُ، وَإِذَا لَمْ يَعْلَمْ بِأَسْرَارِهِ لَمْ يَكُنْ خَلِيلَهُ، وَأَنْ مَنْ يَلِدُهُ الرَّجُلُ - وَإِنْ أَهَانَهُ وَأَقْصَاهُ - لَمْ يَخْرُجْ عَنْ أَنْ يَكُونَ وَكَدَهُ، لِأَنَّ مَعْنَى الْوِلَادَةِ قَائِمٌ.

ثُمَّ إِنَّ وَجَبَ لِأَنَّهُ قَالَ اللَّهُ: إِبْرَاهِيمُ خَلِيلِي، أَنْ تَقِيسُوا أَنْتُمْ فَتَقُولُوا: إِنَّ عِيسَى ابْنَهُ، وَجَبَ أَيْضًا كَذَلِكَ أَنْ تَقُولُوا لِمُوسَى: إِنَّهُ ابْنُهُ، فَإِنَّ الَّذِي مَعَهُ مِنَ الْمُعْجِزَاتِ لَمْ يَكُنْ يَدُونَ مَا كَانَ مَعَ عِيسَى، فَقُولُوا: إِنَّ مُوسَى أَيْضًا ابْنُهُ، وَأَنَّهُ يَجُوزُ أَنْ تَقُولُوا عَلَى هَذَا الْمَعْنَى: شَيْخُهُ وَسَيِّدُهُ وَعَمُّهُ وَرَبِّيسُهُ وَأَمِيرُهُ، كَمَا قَدْ ذَكَرْتُهُ لِلْيَهُودِ. فَقَالَ بَعْضُهُمْ: وَفِي الْكُتُبِ الْمُنزَلَةِ أَنَّ عِيسَى قَالَ: أَذْهَبُ إِلَى أَبِي فَقَالَ رَسُولُ اللَّهِ ﷺ: فَإِنْ كُنْتُمْ بِذَلِكَ الْكِتَابِ تَعْمَلُونَ، فَإِنَّ فِيهِ: أَذْهَبُ إِلَى أَبِي وَأَيُّكُمْ، فَقُولُوا: إِنَّ جَمِيعَ الَّذِينَ خَاطَبَهُمْ كَانُوا أَبْنَاءَ اللَّهِ، كَمَا كَانَ عِيسَى ابْنَهُ مِنَ الْوَجْهِ الَّذِي كَانَ عِيسَى ابْنَهُ.

ثُمَّ إِنَّ مَا فِي هَذَا الْكِتَابِ يُبْطِلُ عَلَيْكُمْ هَذَا [الْمَعْنَى] الَّذِي زَعَمْتُمْ أَنَّ عِيسَى مِنْ جَهَةِ الْإِحْتِصَاصِ كَانَ ابْنًا لَهُ، لِأَنَّكُمْ قُلْتُمْ: إِنَّمَا قُلْنَا: إِنَّهُ ابْنُهُ؛ لِأَنَّهُ تَعَالَى، إِحْتِصَاصُهُ يَمَا لَمْ يَخْتَصَّ بِهِ غَيْرُهُ وَأَنْتُمْ تَعْلَمُونَ أَنَّ الَّذِي خُصَّ بِهِ عِيسَى لَمْ يَخْتَصَّ بِهِ هَؤُلَاءِ الْقَوْمِ الَّذِينَ قَالَ لَهُمْ عِيسَى: أَذْهَبُ إِلَى أَبِي وَأَيُّكُمْ فَبَطُلَ أَنْ يَكُونَ الْإِحْتِصَاصُ لِعِيسَى، لِأَنَّهُ قَدْ ثَبَتَ عِنْدَكُمْ بِقَوْلِ عِيسَى لِمَنْ لَمْ يَكُنْ لَهُ مِثْلُ إِحْتِصَاصِ عِيسَى. وَأَنْتُمْ إِنَّمَا حَكَيْتُمْ لِنَفْطَةِ عِيسَى وَتَأَوُّتُمْوَهَا عَلَى غَيْرِ وَجْهِهَا، لِأَنَّهُ إِذَا قَالَ: أَبِي وَأَيُّكُمْ فَقَدْ أَرَادَ غَيْرَ مَا ذَهَبْتُمْ إِلَيْهِ وَنَحَلْتُمْوَهُ. وَمَا يُدْرِيكُمْ لَعَلَّهُ عَنَى: أَذْهَبُ إِلَى آدَمَ وَإِلَى نُوحٍ.

Allah raises me to them and gathers me with them. Adam is my father and your father, and Noah is likewise. But he did not mean anything but this meaning.” The Christians became silent; then they said, “We did not see a disputant or an opponent like what we saw today, and we will think about our affairs....”

(Tafsír al-Imàm al-‘Askarí, 530-535, 323)

3.2.6. Imam al-‘Askarí reported that about the verse, “It is not righteousness that you turn your faces toward the East and the West, but righteousness is this, that one should believe in Allah, the Last Day, the angels, the Book and the prophets, give away wealth out of love for him to the near of kin, the orphans, the needy, the wayfarer, beggars and for the emancipation of captives, keep up the prayers and pay the poor-rate...” (2:177) Ali Ibn al-‘Ausayn ؑ said, “The Apostle of Allah favored ‘Alí ؑ and informed [his people] about his majesty before his Lord, the Mighty and Magnificent, and revealed the favor for his followers and the helpers of his calling and rebuked the Jews and Christians for their disbelief and their concealing the mention of Mu‘ammad, ‘Alí and their descendents, peace be with them, about their being favored and good deeds. Then the Jews and Christians became proud [thinking themselves better]. The Jews said, “We prayed to this our qiblah many prayers. There are some people among us who stay awake nights with praying to this qiblah which is the qiblah of Moses; and Allah commanded us about it.” The Christians said, “We prayed to this our qiblah many prayers. There are some people among us who stay awake nights with praying to this qiblah which is the qiblah of Jesus; and Allah commanded us about it.” Each of these two sects said, “Do you think that our Lord makes invalid our numerous works and our prayers to our qiblah, because we do not follow the desire of Mu‘ammad for himself and his brother?” Then Allah the Exalted, sent, “O Mu‘ammad! Say, Righteousness is not the obedience by which you reach heaven and merit forgiveness and sanctity. In your prayers you turn your faces to the East, O Christians! And to the West, O Jews! But you oppose the command of Allah and you are angry with the friend (walí) of Allah. But righteous is he who believes in Allah, in His being one, alone and unique, impermeable (æamad); Who makes whom He wants

إِنَّ اللَّهَ يَرْفَعُنِي إِلَيْهِمْ وَيَجْمَعُنِي مَعَهُمْ، وَأَدُمُّ أَبِي وَأَبُوكُمْ، وَكَذَلِكَ نُوحٌ، بَلْ مَا أَرَادَ غَيْرَ هَذَا. قَالَ: فَسَكَتَتِ النَّصَارَى، وَقَالُوا: مَا رَأَيْنَا كَالْيَوْمِ مُجَادِلًا وَلَا مُخَاصِمًا، وَسَنَنْظُرُ فِي أُمُورِنَا...».

(تفسير الإمام العسكري، ٥٣٠-٥٣٥، ٣٢٣)

٣-٢-٦- أَبُو مُحَمَّدٍ الْحَسَنِ الْعَسْكَرِيِّ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلَامُ: ﴿لَيْسَ الْبِرُّ أَنْ تُؤَلُّوا﴾ الْآيَةَ، قَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ لَمَّا فَضَّلَ عَلِيًّا عَلَيْهِ السَّلَامُ وَأَخْبَرَ عَنْ جَلَالَتِهِ عِنْدَ رَبِّهِ عَزَّ وَجَلَّ أَبَانَ عَنْ فُضَائِلِ شِيعَتِهِ وَأَنْصَارِ دَعْوَتِهِ، وَوَبَّخَ الْيَهُودَ وَالنَّصَارَى عَلَى كُفْرِهِمْ، وَكَيْفَانِهِمْ لِذِكْرِ مُحَمَّدٍ وَعَلِيِّ وَآلِهِمَا ﷺ فِي كُتُبِهِمْ بِفُضَائِلِهِمْ وَمَحَاسِنِهِمْ، فَخَرَّتِ الْيَهُودُ وَالنَّصَارَى عَلَيْهِمْ، فَقَالَتِ الْيَهُودُ: قَدْ صَلَّيْنَا إِلَى قِبْلَتِنَا هَذِهِ الصَّلَاةَ الْكَثِيرَةَ، وَفِينَا مَنْ يُحْيِي اللَّيْلَ صَلَاةً إِلَيْهَا، وَهِيَ قِبْلَةُ مُوسَى الَّتِي أَمَرْنَا بِهَا. وَقَالَتِ النَّصَارَى: قَدْ صَلَّيْنَا إِلَى قِبْلَتِنَا هَذِهِ الصَّلَاةَ الْكَثِيرَةَ، وَفِينَا مَنْ يُحْيِي اللَّيْلَ صَلَاةً إِلَيْهَا، وَهِيَ قِبْلَةُ عِيسَى الَّتِي أَمَرْنَا بِهَا. وَقَالَ كُلُّ وَاحِدٍ مِنَ الْفَرِيقَيْنِ: أَتَرَى رَبَّنَا يُبْطِلُ أَعْمَالَنَا هَذِهِ الْكَثِيرَةَ، وَصَلَّوَاتِنَا إِلَى قِبْلَتِنَا؛ لِأَنَّ لَا نَتَّبِعُ مُحَمَّدًا عَلَى هَوَاهُ فِي نَفْسِهِ وَأَخِيهِ؟ فَأَنْزَلَ اللَّهُ، تَعَالَى: قُلْ يَا مُحَمَّدُ ﷺ: ﴿لَيْسَ الْبِرُّ﴾ الطَّاعَةَ الَّتِي تَنَالُونَ بِهَا الْجِنَانَ، وَتَسْتَحِقُّونَ بِهَا الْعُقْرَانَ وَالرِّضْوَانَ ﴿أَنْ تُؤَلُّوا وُجُوهَكُمْ﴾ بِصَلَاتِكُمْ ﴿قِبَلَ الْمَشْرِقِ﴾ أَيُّهَا النَّصَارَى، ﴿وَ﴾ قِبَلَ ﴿الْمَغْرِبِ﴾ أَيُّهَا الْيَهُودُ، وَأَنْتُمْ لِأَمْرِ اللَّهِ مُخَالِفُونَ، وَعَلَى وِلِيِّ اللَّهِ مُعْتَاطُونَ ﴿وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ﴾ بِأَنَّهُ الْوَاحِدُ الْأَحَدُ، الْفَرْدُ الصَّمَدُ، يُعْظَمُ مِنْ يَشَاءُ وَيُكْرَمُ مِنْ يَشَاءُ،

great, makes honor for whom He wants, makes despicable and humble whom He wants—no one can refute His order and none can reprove His judgment. Also righteous is he who believes in the Last Day, the Resurrection Day.”

(Tafsír al-Imàm al-‘Askarí, 589)

3.2.7. It is reported that Abê ‘Abdullah ﷺ said, “Verily, Allah, the blessed and exalted, gave to Muáammad the laws of Noah, Abraham, Moses and Jesus: *tawáid* (divine unity), *ikhhlàæ* (purity), the dismissal of peers [for Allah], the liberal uprightness of human nature, there is no monasticism and no mendicancy, what is pure is made lawful and what is filthy is prohibited, and He removes from them their burdens and the shackles that were upon them.¹ So, He made known his excellence with this. Then He made obligatory for him the prayer, alms, fasting, the pilgrimage, enjoining the good, prohibiting evil, the allowable (*áalál*) and the forbidden (*áaràm*), the laws of inheritance, the penal laws, the obligations, jihad in the way of Allah, and He added the minor ablution, He made him excellent by the opening of the Book,² the closing part of *sêrah Baqarah*, and the detailed *suwar*,³ He made lawful for him the spoils of war and booty, He aided him with fear [in the hearts of his enemies], He made the earth for prostration and made it purifying, He sent him universally, to the white and the black, the jinn and the humans, and He gave him the *jizyah* (poll tax for non-Muslims), and taking the pagans as captives and releasing them. Then He made it his duty what was not the duty of any of the other prophets, He sent him a sword from heaven without a scabbard, and it was said to him, *«Fight in the way of Allah, and you are not obliged for anyone but yourself.»*” (4:84)

(*Biáàr*, 16, 330, 26)

¹ See (7:157).

² That is, the opening *sêrah* of the Qur’àn.

³ The detailed suras, *mufacæal*, are considered by some to be those from *surah Muáammad* to the end, but there are other opinions among scholars as to which suras are to be included under this heading.

وَيُهَيِّنُ مَنْ يَشَاءُ وَيُذِئُّهُ، لَا رَادَّ لِأَمْرِهِ، وَلَا مُعَقَّبَ لِحُكْمِهِ. وَأَمَّنَ بِـ ﴿وَالْيَوْمِ الْآخِرِ﴾
يَوْمَ الْقِيَامَةِ...».

(تفسير الإمام العسكري، ٥٨٩)

٣_٢_٧_ أبو إسحاق الثَّقَفِيُّ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، عَنْ أَبَانَ بْنِ عُثْمَانَ،
عَمَّنْ ذَكَرَهُ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَعْطَى مُحَمَّدًا
شَرَائِعَ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ﷺ: التَّوْحِيدَ وَالْإِخْلَاصَ وَخَلَعَ الْأَنْدَادَ،
وَالْفِطْرَةَ الْحَنِيفِيَّةَ السَّمْحَةَ، لَا رَهْبَانِيَّةَ وَلَا سِيَّاحَةَ، أَحَلَّ فِيهَا الطَّيِّبَاتِ، وَحَرَّمَ فِيهَا
الْحَيْثَاتِ، وَوَضَعَ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ، فَعَرَفَ فَضْلَهُ بِذَلِكَ،
ثُمَّ افْتَرَضَ عَلَيْهِ فِيهَا الصَّلَاةَ وَالزَّكَاةَ، وَالصِّيَامَ وَالْحَجَّ، وَالْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ
عَنِ الْمُنْكَرِ، وَالْحَلَالَ وَالْحَرَامَ، وَالْمَوَارِيثَ وَالْحُدُودَ وَالْقَرَائِضَ، وَالْجِهَادَ فِي سَبِيلِ اللَّهِ،
وَزَادَهُ الْوُضُوءَ، وَفَضَّلَهُ بِفَاتِحَةِ الْكِتَابِ وَيَخَوَاتِيمِ سُورَةِ الْبَقَرَةِ وَالْمُفَصَّلِ، وَأَحَلَّ لَهُ
الْمَعْنَمَ وَالْفِيءَ، وَنَصَرَهُ بِالرَّعْبِ، وَجَعَلَ لَهُ الْأَرْضَ مَسْجِدًا وَطَهُورًا، وَأَرْسَلَهُ كَافَّةً
إِلَى الْأَبْيَضِ وَالْأَسْوَدِ، وَالْجِنِّ وَالْإِنْسِ، وَأَعْطَاهُ الْجِزْيَةَ، وَأَسْرَ الْمُشْرِكِينَ وَقِدَاهُمْ، ثُمَّ
كَلَّفَ مَا لَمْ يُكَلِّفْ أَحَدٌ مِنَ الْأَنْبِيَاءِ، أَنْزَلَ عَلَيْهِ سَيْفًا مِنَ السَّمَاءِ فِي غَيْرِ غَمَدٍ، وَقِيلَ
لَهُ: ﴿فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ﴾.»

(بحار الأنوار، ١٦، ٣٣٠، ٢٦)

3.2.8. It is reported that Samà‘ah ibn Mahràn said that he asked Abê ‘Abdullah ﷺ about the saying of Allah, the mighty and magnificent, So, bear with patience as did those who had resolution (*Ulê al-‘Azim*) (46:35). He said, “Noah, Abraham, Moses, Jesus and Muâammad ﷺ.” I said, “How did they become those who had resolution?” He said, “Because Noah was raised as a prophet with a book and a divine law, and all who came after Noah held to his book, law and his way until Abraham ﷺ came with a scripture and resolution, and he was obliged to leave the book of Noah without disbelieving in it.

Then each of the prophets who came after Abraham held to the law of Abraham and his way and his scripture, until Moses came with the Torah and his law and way and resolution and he was obliged to leave the [previous] scripture. Then each of the prophets who came after Moses ﷺ held to the Torah and his law and way, until the Messiah ﷺ came with the Gospel and resolution, and he had to leave the law of Moses and his way. Then each of the prophets who came after the Messiah held to his law and way, until Muâammad ﷺ came and brought the Qur’àn and his law and way, and his permissions (*âalâl*) are permitted until the Resurrection Day and his prohibitions (*âarâm*) are prohibited until the Resurrection Day. So, it is they who are those who had resolution.”

(*Kâfî*, 2, 17, 2)

3.2.9. It is reported that Abê ‘Abdullah said that when Christians of Najràn came to the Apostle of Allah, they arrived at the time of their prayer, so they started to sing with a bell and prayed. Their chiefs were al-Ahtam, al-‘Aqib and al-Sayyid. The companions of the Apostle of Allah said, “O Apostle of Allah! This? In your mosque!?”

٣-٢-٨_ عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: قَوْلَ اللَّهِ عَزَّ وَجَلَّ: ﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ﴾ فَقَالَ: «نُوحٌ وَإِبْرَاهِيمُ وَمُوسَى وَعِيسَى وَمُحَمَّدٌ ﷺ» قُلْتُ: كَيْفَ صَارُوا أَوْلِيَ الْعَزْمِ؟ قَالَ: «لَأَنَّ نُوحًا بُعِثَ بِكِتَابٍ وَشَرِيعَةٍ، وَكُلٌّ مِنْ جَاءَ بَعْدَ نُوحٍ أَخَذَ بِكِتَابِ نُوحٍ وَشَرِيعَتِهِ وَمِنْهَاجِهِ، حَتَّى جَاءَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، بِالصَّحْفِ، وَبِعَزِيمَةِ تَرْكِ كِتَابِ نُوحٍ لَا كُفْرًا بِهِ.

فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، أَخَذَ بِشَرِيعَةِ إِبْرَاهِيمَ وَمِنْهَاجِهِ وَبِالصَّحْفِ، حَتَّى جَاءَ مُوسَى بِالتَّوْرَةِ وَشَرِيعَتِهِ وَمِنْهَاجِهِ وَبِعَزِيمَةِ تَرْكِ الصَّحْفِ، وَكُلُّ نَبِيٍّ جَاءَ بَعْدَ مُوسَى عَلَيْهِ السَّلَامُ، أَخَذَ بِالتَّوْرَةِ وَشَرِيعَتِهِ وَمِنْهَاجِهِ، حَتَّى جَاءَ الْمَسِيحُ عَلَيْهِ السَّلَامُ، بِالْإِنْجِيلِ وَبِعَزِيمَةِ تَرْكِ شَرِيعَةِ مُوسَى وَمِنْهَاجِهِ، فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ الْمَسِيحِ أَخَذَ بِشَرِيعَتِهِ وَمِنْهَاجِهِ، حَتَّى جَاءَ مُحَمَّدٌ ﷺ فَجَاءَ بِالْقُرْآنِ وَبِشَرِيعَتِهِ وَمِنْهَاجِهِ، فَحَلَالُهُ حَلَالٌ إِلَى يَوْمِ الْقِيَامَةِ، وَحَرَامُهُ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ، فَهَؤُلَاءِ أَوْلُو الْعَزْمِ مِنَ الرُّسُلِ ﷺ».

(الكافي، ٢، ١٧، ٢)

٣-٢-٩_ النَّضْرُ، عَنْ ابْنِ سَنَانَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ نَصَارَى نَجْرَانَ لَمَّا وَقَدُوا عَلَى رَسُولِ اللَّهِ، وَكَانَ سَيِّدُهُمُ الْأَهْتَمَ وَالْعَاقِبَ وَالسَّيِّدَ، وَحَضَرَتْ صَلَوَاتُهُمْ، فَأَقْبَلُوا يَضْرِبُونَ بِالنَّاقُوسِ وَصَلُّوا، فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ: يَا رَسُولَ اللَّهِ، هَذَا فِي مَسْجِدِكَ!

He said, "Leave them alone." When they finished they approached the Apostle of Allah and said, "To what do you invite us?" He said, "To bear witness that there is no god except Allah and that I am the Apostle of Allah and that Jesus is a created servant. He eats, drinks and defecates." They said, "So who is his father?" Then a revelation descended to the Apostle of Allah, and it said, "Ask them what they say about Adam. Was he a created servant who ate, drank, spoke and married." Then the Prophet asked them this. They answered, "Yes." He asked, "Then who is his father?" They were silent. Then Allah sent down, *(Truly the likeness of Jesus in the sight of Allah is as Adam's likeness; He created him of dust, then He said to him, Be, and he was. The Truth is from Your Lord, so do not be of the doubters. And whoever disputes with you after the knowledge that has come to you, say: Come now. Let us call our sons and your sons, our wives and your wives, our selves and your selves; then let us humbly pray and place the curse of Allah upon the liars.)* (3:59_61) Then the Prophet said, "So let us curse one another. If I am truthful the curse will be sent down upon you and if I am lying the curse will be sent down upon me." They said, "You are fair."

Then they agreed upon the mutual cursing. When they returned to their homes, their chiefs, al-Sayyid, al-'Aqib and al-Ahtam, said, "If he would curse us with his people, then we will curse him, for he is not a prophet; but if he would curse us specifically with his household, then we will not curse him, for surely he would not stand up against his household unless he were sincere." When morning came, they came to the Apostle of Allah, and with him was the Commander of the Faithful, Fàïimah, Åasan and Åusayn, peace be with them. The Christians said, "Who are they?" It was said to them, "That is his uncle's son, and his trustee, his son-in-law, 'Alí ibn Abí Ìalib, and that is his daughter, Fàïimah, and those are his grandsons, Åasan and Åusayn." Then they parted, and they said to the Apostle of Allah ﷺ "We are satisfied with you, so pardon us from the mutual cursing." Then the Apostle of Allah compromised with them for the *jizyah* and they left.

(*Biààr*, 21, 340, 5)

فَقَالَ: دَعُوهُمْ فَلَمَّا فَرَعُوا دَنَوْا مِنْ رَسُولِ اللَّهِ فَقَالُوا: إِلَى مَا تَدْعُو؟ فَقَالَ: إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّي رَسُولُ اللَّهِ ﷺ، وَأَنَّ عَيْسَى عَبْدٌ مَخْلُوقٌ يَأْكُلُ وَيَشْرَبُ وَيُحَدِّثُ قَالُوا: فَمَنْ أَبُوهُ؟ فَنَزَلَ الْوَحْيُ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: قُلْ لَهُمْ: مَا يَقُولُونَ فِي آدَمَ؟ أَكَانَ عَبْدًا مَخْلُوقًا يَأْكُلُ وَيَشْرَبُ وَيُحَدِّثُ وَيَنْكَحُ؟ فَسَأَلَهُمُ النَّبِيُّ ﷺ فَقَالُوا: نَعَمْ، فَقَالَ: فَمَنْ أَبُوهُ؟ فَبَقُوا سَاكِتِينَ، فَأَنْزَلَ اللَّهُ: ﴿إِنَّ مَثَلَ عَيْسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ﴾ الْآيَةَ إِلَى قَوْلِهِ: ﴿فَنَجْعَلُ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ﴾ فَقَالَ رَسُولُ اللَّهِ ﷺ: فَبَاهِلُونِي، إِنْ كُنْتُ صَادِقًا أَنْزَلْتُ اللَّعْنَةَ عَلَيْكُمْ، وَإِنْ كُنْتُ كَاذِبًا أَنْزَلْتُ عَلَيَّ فَقَالُوا: أَنْصَفْتَ.

فَتَوَاعَدُوا لِلْمُبَاهَلَةِ، فَلَمَّا رَجَعُوا إِلَى مَنَازِلِهِمْ قَالَ رُؤَسَاؤُهُمُ السَّيِّدُ وَالْعَاقِبُ وَالْأَهْتَمُّ: إِنْ بَاهَلْنَا يَقَوْمَهُ بَاهِلُنَاهُ، فَإِنَّهُ لَيْسَ بِنَبِيٍِّّ، وَإِنْ بَاهَلْنَا بِأَهْلِ بَيْتِهِ خَاصَّةً فَلَا تُبَاهِلُهُ، فَإِنَّهُ لَا يَقْدِمُ عَلَى أَهْلِ بَيْتِهِ إِلَّا وَهُوَ صَادِقٌ. فَلَمَّا أَصْبَحُوا جَاءُوا إِلَى رَسُولِ اللَّهِ ﷺ، وَمَعَهُ أَمِيرُ الْمُؤْمِنِينَ وَقَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ عَلَيْهِ السَّلَامُ، فَقَالَ النَّصَارَى: مَنْ هُوَ لَآءٍ؟ فَقِيلَ لَهُمْ: هَذَا ابْنُ عَمَّةٍ وَوَصِيِّهِ وَخَتَنُهُ عَلِيُّ بْنُ أَبِي طَالِبٍ، وَهَذِهِ ابْنَتُهُ فَاطِمَةُ، وَهَذَانِ أَبْنَاهُ الْحَسَنُ وَالْحُسَيْنُ، فَفَرَّقُوا وَقَالُوا لِرَسُولِ اللَّهِ ﷺ: نَعْطِيكَ الرِّضَا، فَاعْفُنَا عَنِ الْمُبَاهَلَةِ، فَصَالَحَهُمْ رَسُولُ اللَّهِ ﷺ عَلَى الْحِزْيَةِ، وَأَنْصَرَفُوا.

3.2.10. It is reported that when a delegation from Najràn came, the Prophet ﷺ invited their chiefs, al-Àqib and al-Ìayyib, to Islàm. They said, “We became Muslims before you.” He said, “You lie. Love of the cross and drinking wine prevent you from it.” Then he called them to curse one another. They promised him that they would come tomorrow morning. The Prophet ﷺ came the next morning while he took the hand of ‘Alí, Åasan, Åusayn and Fàìima. They said, “He came with his immediate family. They trust in their religion.” So they refrained from cursing each other. The Prophet ﷺ said, “If they had done it, fire would have been showered on them in the desert.”

(*Biààr*, 21, 341, 6)

3.2.11. It is reported that Abê ‘Abdullah ﷺ said, “Between David and Jesus the son of Mary there were four hundred years. The religion of Jesus was *tawâid* (divine unity), *ikhlàæ* (purity) and what Noah, Abraham and Moses, peace be with them, had bidden. The *Injil* (gospel) was sent down to him. The pledge that was taken from the other prophets was also taken from Jesus, and it was made law for him in the book to establish prayer with religion, enjoining the good and prohibiting evil, forbidding what was forbidden, and allowing what was allowed. Admonitions and parables were sent down to him in the *Injil*, but there was no law of retribution in it nor precepts of retribution (*aâkàm al-âudêd*), and no obligations for inheritance. What was sent down to him was an alleviation of what was sent down to Moses in the Torah. This is in the saying of Allah in which Jesus the son of Mary said to the Children of Israel, *﴿and to make lawful to you certain things that before were forbidden to you﴾* (3:50). Jesus commanded those with him who were believers and followed him that they believe in the law of the Torah and *Injil*.”

(*Biààr*, 14, 234, 4)

٣-٢-١٠- رُوِيَ أَنَّهُ لَمَّا قَدِمَ وَقَدْ نَجْرَان، دَعَا النَّبِيَّ ﷺ الْعَاقِبَ وَالطَّيِّبَ رُئُوسِيهِمْ إِلَى الْإِسْلَامِ، فَقَالَا: أَسْلَمْنَا قَبْلَكَ، فَقَالَ: «كَذَبْتُمَا، يَمْنَعُكُمَا مِنْ ذَلِكَ حُبُّ الصَّلِيبِ وَشَرْبُ الخَمْرِ» فَدَعَاهُمَا إِلَى الْمَلَاعِنَةِ، فَوَاعَدَاهُ عَلَى أَنْ يُغَادِيَاهُ، فَعَدَا رَسُولُ اللَّهِ ﷺ، وَلَقَدْ أَخَذَ بِيَدِ عَلِيٍّ وَالْحَسَنِ وَالْحُسَيْنِ وَفَاطِمَةَ، فَقَالَا: أَتَى بِخَوَاصِّهِ، وَاتِّقَا يَدَيَانِيَّتِهِمْ، فَأَبَوْا الْمَلَاعِنَةَ، فَقَالَ ﷺ: «لَوْ فَعَلَا لِأَمْطَرَ الْوَادِي عَلَيْهِمْ نَارًا».

(بحار الأنوار، ٢١، ٣٤١، ٦)

٣-٢-١١- مُحَمَّدُ الْحَلَبِيُّ، عَنْ أَبِي عَبْدِ اللَّهِ عَنِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «كَانَ بَيْنَ دَاوُدَ وَعِيسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ أَرْبَعُمِائَةَ سَنَةٍ، وَكَانَ شَرِيعَةُ عِيسَى أَنَّهُ بُعِثَ بِالتَّوْحِيدِ وَالإِخْلَاصِ، وَبِمَا أَوْصَى بِهِ نُوحٌ وَإِبْرَاهِيمُ وَمُوسَى ﷺ وَأُنزِلَ عَلَيْهِ الْإِنْجِيلُ، وَأَخَذَ عَلَيْهِ المِيثَاقُ الَّذِي أَخَذَ عَلَى النَّبِيِّينَ، وَشُرِّعَ لَهُ فِي الكِتَابِ: إِقَامُ الصَّلَاةِ مَعَ الدِّينِ، وَالأَمْرُ بِالمَعْرُوفِ وَالنَّهْيُ عَنِ المُنْكَرِ، وَتَحْرِيمُ الحَرَامِ وَتَحْلِيلُ الحَلَالِ، وَأُنزِلَ عَلَيْهِ فِي الْإِنْجِيلِ مَوَاعِظٌ وَأَمْثَالٌ، وَكَيْسَ فِيهَا قِصَاصٌ وَلا أَحْكَامٌ حُدُودٍ، وَلا فَرَضٌ مَوَارِيثَ، وَأُنزِلَ عَلَيْهِ تَخْفِيفٌ مَا كَانَ نُزِّلَ عَلَى مُوسَى عَلَيْهِ السَّلَامُ فِي التَّوْرَةِ، وَهُوَ قَوْلُ اللَّهِ فِي الَّذِي قَالَ عِيسَى بْنُ مَرْيَمَ لِبَنِي إِسْرَائِيلَ: ﴿وَلَا حِجْلَ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ﴾ وَأَمَرَ عِيسَى مَنْ مَعَهُ مِمَّنْ اتَّبَعَهُ مِنَ الْمُؤْمِنِينَ أَنْ يُؤْمِنُوا بِشَرِيعَةِ التَّوْرَةِ وَالإِنْجِيلِ».

(بحار الأنوار، ١٤، ٢٣٤، ٤)

3.2.12. It is reported that Abê Ja‘farؑ said, “...then Allah commissioned Jesus to witness that there is no god but Allah and to recite what was brought to him from Allah, and He made for him a law and a method. Then the Saturday, which they previously had been commanded to strictly observe, was abrogated, and generally the path and customs that had been practiced that were brought by Moses. Then, one who does not follow the path of Jesus, Allah will cast him into the fire, although what all the prophets brought is not to associate anything with Allah.”

(*Kâfi*, 2, 29)

3.2.13. Ibn ‘Abbàs said, “A group of the scholars of Jews came to ‘Umar when he was Caliph of the Muslims... Then ‘Alí said to [the chief of them], Ask. He said, Inform me about a group from early times who died and after three hundred-nine years Allah revived them. What was their story? ‘Alíؑ started and wanted to read *Sêra al-Kahf*. The scholar said, How much we have heard of your Qur’ân! If you know them, inform us about their story, names, number, the name of their dog, cave, king and the name of their city.

Alíؑ said, There is no power and no strength save in Allah, the High, the Great. O Jewish brother! Mu‘ammad reported to me that there was a city, named Aqsês, on the territory of Rêm and it had a pure king. Their king died. So they differed in their words [among each other]. A king, from the kings of Persia, named Daqyânês, heard of their differences and turned with one hundred thousand persons and entered the city of Aqsês. Then he took it as a part of the realm of his country and made a palace in it, one parasang by one parasang.¹ In the palace there was a hall that was a thousand cubits in length by a thousand in width in polished marble.

¹ A parasang, or farsang, is an ancient Iranian unit of measure, somewhat comparable to the old English league.

٣-٢-١٢_ أبو جعفر عليه السلام: «...ثُمَّ بَعَثَ اللَّهُ عِيسَى عَلَيْهِ السَّلَامُ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَالْإِقْرَارِ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ، وَجَعَلَ لَهُمْ شِرْعَةً وَمِنْهَاجًا، فَهَدَمَتِ السَّبْتَ الَّذِي أُمِرُوا بِهِ أَنْ يُعْظَمُوهُ قَبْلَ ذَلِكَ، وَعَامَّةَ مَا كَانُوا عَلَيْهِ مِنَ السَّبِيلِ، وَالسُّتَةَ الَّتِي جَاءَ بِهَا مُوسَى، فَمَنْ لَمْ يَتَّبِعْ سَبِيلَ عِيسَى أَدْخَلَهُ اللَّهُ النَّارَ وَإِنْ كَانَ الَّذِي جَاءَ بِهِ النَّيِّونَ جَمِيعًا أَنْ لَا يُشْرِكُوا بِاللَّهِ شَيْئًا».

(الكافي، ٢، ٢٩)

٣-٢-١٣_ ابن عباس قال: لَمَّا كَانَ فِي عَهْدِ خِلَافَةِ عُمَرَ أَتَاهُ قَوْمٌ مِنْ أَحْبَارِ الْيَهُودِ... فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: «سَلْ» قَالَ: أَحْبِرْنِي عَنْ قَوْمٍ كَانُوا فِي أَوَّلِ الزَّمَانِ، فَمَا تَوُا ثَلَاثِمِائَةَ وَتِسْعَ سِنِينَ، ثُمَّ أَحْيَاهُمْ اللَّهُ، مَا كَانَ قِصَّتُهُمْ؟ فَأَبْتَدَأَ عَلِيُّ عَلَيْهِ السَّلَامُ وَأَرَادَ أَنْ يَقْرَأَ سُورَةَ الْكَهْفِ، فَقَالَ الْحَبْرُ: مَا أَكْثَرَ مَا سَمِعْنَا قُرْآنَكُمْ! فَإِنْ كُنْتُ عَالِمًا بِهِمْ أَحْبِرْنَا بِقِصَّةِ هَؤُلَاءِ، وَيَأَسْمَائِهِمْ وَعَدَدِهِمْ، وَأَسْمَ كُلِّهِمْ، وَأَسْمَ كَهْفِهِمْ، وَأَسْمَ مَلِكِهِمْ، وَأَسْمَ مَدِينَتِهِمْ.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، يَا أَخَا الْيَهُودِ، حَدَّثَنِي مُحَمَّدٌ ﷺ أَنَّهُ كَانَ يَأْرُضُ الرُّومَ مَدِينَةَ، يُقَالُ لَهَا: أُقْسُوسُ، وَكَانَ لَهَا مَلِكٌ صَالِحٌ، فَمَاتَ مَلِكُهُمْ، فَاحْتَلَفَتْ كَلِمَتُهُمْ. فَسَمِعَ بِهِمْ مَلِكٌ مِنْ مُلُوكِ فَارْسَ، يُقَالُ لَهُ: دَقْيَانُوسُ، فَأَقْبَلَ فِي مِائَةِ أَلْفٍ حَتَّى دَخَلَ مَدِينَةَ أُقْسُوسَ، فَاتَّخَذَهَا دَارَ مَمْلَكَتِهِ، وَاتَّخَذَ فِيهَا قَصْرًا طَوَّلَهُ فَرَسَخٌ فِي عَرْضِ فَرَسَخٍ، وَاتَّخَذَ فِي ذَلِكَ الْقَصْرِ مَجْلِسًا طَوَّلَهُ أَلْفُ ذِرَاعٍ فِي عَرْضِ مِثْلِ ذَلِكَ، مِنْ الرِّخَامِ الْمُرَدِّ.

In that hall there were four thousand golden columns, one thousand golden chandeliers, for each of which was a chain of silver, and lit with scented oil. There were eighty windows in the Eastern wall, and in the Western wall it was the same. When the sun rose, it lit the hall, and there was sunlight in the hall wherever the sun went. In the hall was a golden throne that was forty by eighty cubits whose legs were silver studded with jewels, and on it were small cushions.

On the right of the throne there were eighty chairs of gold decorated with green chrysolite. There the Baiàriqah sat. At the left there were eighty silver chairs decorated with red rubies, on which sat the Haràqilah. Then the king ascended the throne and placed the throne on his head. The Jew started and said, What was his crown made of? Imam ‘Alí عليه السلام said, Golden mesh with seven pillars on each of which was a white pearl that shone like a light shining in a dark night.

There were fifty youths of the Haràqilah with shirts of red brocade and skirts of green brocade. They wore crowns, bangles and anklets. They had golden scepters and stood at the head of the king. He took six young men as ministers and stood three of them at his right and three of them at his left. The Jew said, What were their names?

Alí عليه السلام said, The names of those who were at his right were Tamlíkhà, Maksalmínà and Míshílínà, and the names of those who were at his left were Mirnês, Dírnês and Shàdhariês. He consulted them about all his affairs. Every day he held court in the yard of his house with the Baiàriqah at his right and the Haràqilah at his left. Three boys were at the hand of one of them serving a golden goblet with powdered musk, and at the hand of another was a silver goblet full of rose water.

وَاتَّخَذَ فِي ذَلِكَ الْمَجْلِسِ أَرْبَعَةَ آلَافٍ أُسْطُوَانَةٍ مِنْ ذَهَبٍ، وَاتَّخَذَ أَلْفَ قَنْدِيلٍ مِنْ ذَهَبٍ لَهَا سَلَاسِلٌ مِنَ اللَّجَيْنِ تُسْرَجُ بِأَطْيَبِ الْأَذْهَانِ، وَاتَّخَذَ فِي شَرْفِيِّ الْمَجْلِسِ ثَمَانِينَ كُوَّةً وَكَغْرِيْبِهِ كَذَلِكَ وَكَانَتْ الشَّمْسُ إِذَا طَلَعَتْ طَلَعَتْ فِي الْمَجْلِسِ كَيْفَمَا دَارَتْ. وَاتَّخَذَ فِيهِ سَرِيرًا مِنْ ذَهَبٍ، طُولُهُ ثَمَانُونَ ذِرَاعًا فِي عَرْضِ أَرْبَعِينَ ذِرَاعًا، لَهُ قَوَائِمٌ مِنْ فِضَّةٍ مُرْصَعَةٍ بِالْجَوَاهِرِ، وَعَلَاهُ بِالنَّمَارِقِ.

وَاتَّخَذَ مِنْ يَمِينِ السَّرِيرِ ثَمَانِينَ كُرْسِيًّا مِنَ الذَّهَبِ مُرْصَعَةً بِالزَّبْرِجَدِ الْأَخْضَرِ، فَأَجْلَسَ عَلَيْهَا بِطَارِقَتِهِ، وَاتَّخَذَ مِنْ يَسَارِ السَّرِيرِ ثَمَانِينَ كُرْسِيًّا مِنَ الْفِضَّةِ مُرْصَعَةً بِالْيَاقُوتِ الْأَحْمَرِ، فَأَجْلَسَ عَلَيْهَا هِرَاقِلَتَهُ، ثُمَّ عَلَا السَّرِيرَ فَوَضَعَ التَّاجَ عَلَى رَأْسِهِ، فَوَثَبَ الْيَهُودِيُّ فَقَالَ: مِمَّ كَانَ تَاجُهُ؟ قَالَ: «مِنَ الذَّهَبِ الْمُشَبَّكَ، لَهُ سَبْعَةُ أَرْكَانٍ، عَلَى كُلِّ رُكْنٍ لُؤْلُؤَةٌ بَيْضَاءُ تُضِيءُ كَضَوْءِ الْمِصْبَاحِ فِي اللَّيْلَةِ الظُّلْمَاءِ».

وَاتَّخَذَ خَمْسِينَ غَلَامًا مِنْ أَوْلَادِ الْهَرَاقِلَةِ، فَفَرَّقَهُمْ بِقَرَاطِقِ الدِّيْبَاجِ الْأَحْمَرِ، وَسَرَوَهُمْ بِسَرَاوِيَلَاتِ الْحَرِيرِ الْأَخْضَرِ، وَتَوَجَّهَهُمْ وَدَمَلَجَهُمْ وَخَلَخَلَهُمْ، وَأَعْطَاهُمْ أَعْمَدَةً مِنَ الذَّهَبِ وَوَقَفَهُمْ عَلَى رَأْسِهِ. وَاتَّخَذَ سِتَّةَ غَلْمَةٍ وَزَرَاءَهُ، فَأَقَامَ ثَلَاثَةً عَنْ يَمِينِهِ وَثَلَاثَةً عَنْ يَسَارِهِ، فَقَالَ الْيَهُودِيُّ: مَا كَانَ أَسْمَاءُ الثَّلَاثَةِ وَالثَّلَاثَةِ؟

فَقَالَ عَلِيُّ عليه السلام: الَّذِينَ عَنْ يَمِينِهِ أَسْمَاؤُهُمْ: تَمْلِيخًا وَمَكْسَلْمِينًا وَمَيْشِيلِينًا، وَأَمَّا الَّذِينَ عَنْ يَسَارِهِ فَأَسْمَاؤُهُمْ مِرْثُوسُ وَدِيرْثُوسُ وَشَاذْرِيُوسُ، وَكَانَ يَسْتَشِيرُهُمْ فِي جَمِيعِ أُمُورِهِ، وَكَانَ يَجْلِسُ فِي كُلِّ يَوْمٍ فِي صَحْنِ دَارِهِ وَالْبَطَارِقَةَ عَنْ يَمِينِهِ وَالْهَرَاقِلَةَ عَنْ يَسَارِهِ، وَيَدْخُلُ ثَلَاثَةَ غَلْمَةٍ فِي يَدِ أَحَدِهِمْ جَامٌ مِنْ ذَهَبٍ مَمْلُوءٌ مِنَ الْمِسْكِ الْمَسْحُوقِ، وَفِي يَدِ الْآخَرِ جَامٌ مِنْ فِضَّةٍ مَمْلُوءٌ مِنْ مَاءِ الْوَرْدِ.

On the hand of another was a white bird with a red beak. Whenever the king looked at the bird, he would call it, and it would fly until it fell into the goblet of rose water, in which it drenched itself. Then it would fall into the goblet of musk, which would stick to its feathers and wings. Then the king would call it again, and it would fly onto the crown of the king, and what was on its feathers and wings would fall onto the head of the king. When the king saw this, he would exult and pride himself. Then he would claim Lordship for himself to the exclusion of Allah and call his people to it. So he gave, granted and clothed everyone who obeyed him in this. He killed everyone who did not swear allegiance to him.

So all of them answered him. He held a celebration for them every year. One day, at a feast, the people of Baïariqah were at his right and the people of Âarâqilah were at his left. Suddenly, a Biiriq came to him and informed him that an army from Persia had overcome him. So he became sad for it as his crown fell from his head. One of those three who were at his right was called Tamlíkhà and was a young man. He said to himself, If Daqyânês is God, as he thinks, he should not become sad, should not fear, urinate, defecate or sleep.

These deeds are not the deeds of God. Those six young people were in the house of one of them every day and that day were in the house of Tamlíkhà. He prepared pure food for them. Then he said to them, O brothers! There is something in my heart that has kept me from eating, drinking and sleeping. They said, What is that? O Tamlíkhà! He said, I thought about this sky for a long time and said to myself, "Who raised its ceiling without any support and without any bond above it? Who placed the sun and the moon in it as two luminous signs? Who adorned it with stars?" Then I thought about the earth for a long time and I said, "Who spread it over the back of the brimming sea? Who has kept down the earth with mountains so that it does not move all over?" Then I thought about myself for a long time: "Who brought me out as a fetus from the belly of my mother? Who fed me and who raised me? Verily, there is a creator and a director other than the king Daqyês. He is not anyone but the King of kings and the Almighty of the heavens."

وفي يد الآخر طائر أبيض له منقار أحمر، فإذا نظر الملك إلى ذلك الطائر صفر به، فيطير الطائر حتى يقع في جام ماء الورد، فيتمرغ فيه، ثم يقع على جام المسك، فيحمل ما في الجام بريشه وجناحه، ثم يصفر به الثانية فيطير الطائر على تاج الملك فينفذ ما في ريشه وجناحه على رأس الملك.

فلما نظر الملك إلى ذلك عتا وتجبر، فادعى الربويّة من دون الله، ودعا إلى ذلك وجوه قومه، فكل من أطاعه على ذلك أعطاه وحباه وكساه، وكل من لم يبايعه قتله، فاستجابوا له رأساً، واتخذ لهم عيداً في كل سنة مرةً. فبينما هم ذات يوم في عيد البطارقة عن يمينه والمراقلة عن يساره، إذ أتاه بطريق فأخبره أن عساكر الفرس قد غشيه، فاغتم لذلك حتى سقط التاج عن رأسه، فنظر إليه أحد الثلاثة الذين كانوا عن يمينه، يُقال له: تمليخا، وكان غلاماً، فقال في نفسه: لو كان دقيانوس إلهاً كما يزعم، إذا ما كان يعتم ولا يفزع، وما كان يبول ولا يتعوط، وما كان ينام، وكيس هذه من فعل الإله.

قال: «وكان الفتيّة الستة كل يوم عند أحدهم، وكانوا ذلك اليوم عند تمليخا، فاتخذ لهم من طيب الطعام، ثم قال لهم: يا إخوانه، قد وقع في قلبي شيءٌ معني الطعام والشراب والمنام قالوا: وما ذلك يا تمليخا؟ قال: أطلت فكري في هذه السماء، فقلت: من رفع سقفا محفوظة بلا عمد ولا علاقة من فوقها؟ ومن أجرى فيها شمساً وقمرًا آيتان مبصرتان؟ ومن زينها بالنجوم؟ ثم أطلت الفكر في الأرض فقلت: من سطّحها على ظهر اليم الزاخر؟ ومن حبسها بالجبال أن تميد على كل شيء؟ وأطلت فكري في نفسي: من أخرجني جينياً من بطن أمي؟ ومن غذاني؟ ومن ربّاني؟ إن لها صناعاً ومدبراً غير دقيانوس الملك، وما هو إلا ملك الملوك وجبار السماوات.

Then that group fell at his feet, kissed them and said, Allah guided us from going astray by your guidance, so show us the way. Tamlíkhà jumped, sold some dates from his garden for three thousand dirhams and put them in his bag. They rode their horses and went out of the city. When they went three miles, Tamlíkhà said to them, O brothers! The dwelling of the other world came and the kingdom of this world went. Go down from your horses and walk by foot. Allah may put relief and escape for you.

They went down from their horses and walked for seven farsangs¹ that day, until their feet bled. A shepherd met them. They said, “O shepherd! Do you have any milk or water?” The shepherd said, “I have whatever you want, but I see that your faces are those of princes. I suspect that you have fled from King Daqyês.” They said, “O shepherd! It is not permitted for us to lie. If we tell you the truth, will we be safe from you?” Then they told him their story. The shepherd fell at their feet and kissed them, and he said, “O people! In my heart I realized what you realized in your hearts. Give me time to return these beasts to their owners and join you. They waited for him. He returned the beasts and hurried back. The dog followed. The Jew stood and said, O ‘Alí! What was the name of the dog, and what was its color? ‘Alíﷺ said, There is no power and no strength save in Allah, the High, the Great. The color of the dog was between white and black, more toward black. The name of the dog was Qiimír. When the youths looked at the dog, some of them said, “We are afraid that the barking will reveal us.” So they threw stones at it. Allah, the Exalted, magnificent is His remembrance, made the dog speak: Let me be, so I can protect you from your enemies.

The shepherd constantly guided them until he brought them up a mountain. Then he brought them down to a cave called al-Waæíd. At the entrance to the cave there were springs and fruit trees. They ate the fruit and drank the water, and the night covered them. They took refuge in the cave, and the dog lied down to sleep at the entrance of

¹ A farsang, or parasang, is an ancient Iranian unit of measure, somewhat comparable to the old English league.

فَأَكْبَتِ الْفَتِيَّةُ عَلَى رَجُلَيْهِ يُقْبَلُونَهَا وَقَالُوا: يَا هَدَانَا اللَّهُ مِنَ الضَّلَالَةِ إِلَى الْهُدَى، فَأَشِرْ عَلَيْنَا، قَالَ: فَوَثَبَ تَمْلِيخًا، فَبَاعَ تَمْرًا مِنْ حَائِطٍ لَهُ بِثَلَاثَةِ آلَافِ دِرْهَمٍ، وَصَرَّهَا فِي رَدْنِهِ، وَرَكِبُوا خِيُولَهُمْ وَخَرَجُوا مِنَ الْمَدِينَةِ، فَلَمَّا سَارُوا ثَلَاثَةَ أَمْيَالٍ، قَالَ لَهُمْ تَمْلِيخًا: يَا إِخْوَتَاهُ، جَاءَتْ مَسْكَنَةُ الْآخِرَةِ وَدَهَبَ مُلْكُ الدُّنْيَا أَنْزَلُوا عَنْ خِيُولِكُمْ وَامْشُوا عَلَى أَرْجُلِكُمْ، لَعَلَّ اللَّهَ أَنْ يَجْعَلَ لَكُمْ مِنْ أَمْرِكُمْ فَرْجًا وَمَخْرَجًا.

فَنَزَلُوا عَنْ خِيُولِهِمْ وَامْشُوا عَلَى أَرْجُلِهِمْ سَبْعَةَ فَرَاسِيخٍ فِي ذَلِكَ الْيَوْمِ، فَجَعَلَتْ أَرْجُلُهُمْ تَقْطُرُ دَمًا» قَالَ: «فَاسْتَقْبَلَهُمْ رَاعٍ فَقَالُوا: يَا أَيُّهَا الرَّاعِي، هَلْ مِنْ شَرِيَّةٍ لَبِنٍ أَوْ مَاءٍ؟ فَقَالَ الرَّاعِي: عِنْدِي مَا تُحِبُّونَ، وَلَكِنْ أَرَى وَجُوهُكُمْ وَجُوهَ الْمُلُوكِ، وَمَا أَظُنُّكُمْ إِلَّا هُرَابًا مِنْ دَقِيُوسِ الْمَلِكِ قَالُوا: يَا أَيُّهَا الرَّاعِي، لَا يَحِلُّ لَنَا الْكِذْبُ، أَفَيَبْجِينَا مِنْكَ الصَّدَقُ؟ فَأَخْبَرُوهُ بِقِصَّتِهِمْ، فَأَكَبَّ الرَّاعِي عَلَى أَرْجُلِهِمْ يُقْبَلُهَا وَيَقُولُ: يَا قَوْمُ، لَقَدْ وَقَعَ فِي قَلْبِي مَا وَقَعَ فِي قُلُوبِكُمْ، وَلَكِنْ أَمْهَلُونِي حَتَّى أَرُدَّ الْأَغْنَامَ عَلَى أَرْبَائِهَا وَأَلْحَقَ بِكُمْ، فَتَوَقَّفُوا لَهُ، فَرَدَّ الْأَغْنَامَ وَأَقْبَلَ يَسْعَى يَتْبَعُهُ كَلْبٌ لَهُ». قَالَ: فَوَثَبَ الْيَهُودِيُّ فَقَالَ: يَا عَلِيُّ مَا كَانَ اسْمُ الْكَلْبِ وَمَا لَوْثُهُ؟ فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، أَمَّا لَوْنُ الْكَلْبِ فَكَانَ أَبْلَقَ يَسَوَادٍ، وَأَمَّا اسْمُ الْكَلْبِ فَقَطِيمِيرٌ. فَلَمَّا نَظَرَ الْفَتِيَّةُ إِلَى الْكَلْبِ قَالَ بَعْضُهُمْ: إِنَّا نَخَافُ أَنْ يَفْضَحَنَا بِنَبَاحِهِ، فَالْحُوا عَلَيْهِ بِالْحِجَارَةِ، فَأَنْطَقَ اللَّهُ تَعَالَى وَجَلَّ ذِكْرُهُ الْكَلْبُ: ذَرُونِي حَتَّى أَحْرُسَكُمْ مِنْ عَدُوِّكُمْ.

فَلَمْ يَزَلْ الرَّاعِي يَسِيرُ بِهِمْ حَتَّى عَلَاهُمْ جَبَلٌ، فَانْحَطَّ بِهِمْ عَلَى كَهْفٍ يُقَالُ لَهُ: الْوَصِيدُ، فَإِذَا بِنَاءِ الْكَهْفِ عِيُونٌ وَأَشْجَارٌ مُثْمِرَةٌ، فَأَكَلُوا مِنَ الثَّمَرِ وَشَرَبُوا مِنَ الْمَاءِ، وَجَنَّهُمُ اللَّيْلُ فَأَوَوْا إِلَى الْكَهْفِ، وَرَبِضَ الْكَلْبُ عَلَى بَابِ الْكَهْفِ وَمَدَّ يَدَيْهِ

the cave, and stretched out its paws. Then Allah, the Exalted, revealed to the angel of death to take their spirits, and for each of the men Allah appointed two angels to turn them from right to left and from left to right. The Allah, the Mighty and Exalted, revealed to the keepers of the sun so it inclined from their cave toward the right and passed them by on the left. [See Qur'ân (18:17)]

When Daqyês, the king, came back from his celebration, he asked about them. He was informed that they had left the city out of fear. He mounted a horse with eighty thousand others, and they constantly searched for any trace of them, until they ascended and arrived at their cave. When they looked at them, they saw that they were asleep. The king said, If I had wanted to chastise them, I would not have chastised them more than they have chastised themselves. Bring the builders. They dammed the entrance of the cave with lime and stone. The king said to his companions, Tell them to ask their God Who is in heaven to save them and to get them out of here.

Alîؑ continued, “O Jewish brothers! They stayed there for three hundred nine years. When Allah wanted to revive them, he commanded the angel Isràfil to breathe the spirit into them. He breathed. Then they stood up from their sleep. When the sun rose, some of them said, we neglected our worship the God of heaven during the night. They stood and the water of the spring had sunken, and the trees had withered. Some of them said, How strange is our affair! Like this sunken spring that had been full, and these trees that have withered in a single night. They were hungry. They said, *«Now send one of you with this coin of yours to the city. Then let him see which of them has purest food; so let him bring you provision from it, and let him behave with gentleness, and by no means make your case known to anyone.»* (18:19)

عَلَيْهِ، فَأَوْحَى اللَّهُ، تَعَالَى وَعَزَّ وَعَلَا إِلَى مَلِكِ الْمَوْتِ يَقْبِضُ أَرْوَاحِهِمْ، وَوَكَّلَ اللَّهُ بِكُلِّ رَجُلٍ مَلَكَينَ يُقَلِّبَانِهِ مِنْ ذَاتِ الْيَمِينِ إِلَى ذَاتِ الشِّمَالِ، وَمِنْ ذَاتِ الشِّمَالِ إِلَى الْيَمِينِ، فَأَوْحَى اللَّهُ تَعَالَى وَعَزَّ وَعَلَا إِلَى خُزَّانِ الشَّمْسِ ﴿ إِذَا طَلَعَتْ تَزَوَّرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرِّضُهُمْ ذَاتَ الشِّمَالِ ﴾.

فَلَمَّا رَجَعَ دَقْيُوسُ مِنْ عِيدِهِ سَأَلَ عَنِ الْفِتْيَةِ فَأُخْبِرَ أَنَّهُمْ خَرَجُوا هُرَابًا فَرَكِبَ فِي ثَمَانِينَ أَلْفَ حِصَانٍ فَلَمْ يَزَلْ يَقْفُو أَثَرَهُمْ حَتَّى عَلَا فَانْحَطَّ إِلَى كَهْفِهِمْ، فَلَمَّا نَظَرَ إِلَيْهِمْ إِذَا هُمْ نِيَامٌ، فَقَالَ الْمَلِكُ: لَوْ أَرَدْتُ أَنْ أُعَاقِبَهُمْ بِشَيْءٍ لَمَا عَاقَبْتُهُمْ بِأَكْثَرِ مِمَّا عَاقَبُوا بِهِ أَنْفُسَهُمْ، وَلَكِنْ ابْتُونِي بِالْبَنَاءِ بَيْنَ فَسَدِّ بَابِ الْكَهْفِ بِالْكِلْسِ وَالْحِجَارَةِ، وَقَالَ لِأَصْحَابِهِ: قُولُوا لَهُمْ: يَقُولُوا لِأَلْهَمِ الَّذِي فِي السَّمَاءِ لِيُنَجِّيَهُمْ، وَأَنْ يُخْرِجَهُمْ مِنْ هَذَا الْمَوْضِعِ».

قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: «بَا أَخَا الْيَهُودِ، فَمَكَّنُوا ثَلَاثِمِائَةَ سَنَةٍ وَتَسَعَ سِنِينَ فَلَمَّا أَرَادَ اللَّهُ أَنْ يُحْيِيَهُمْ أَمَرَ إِسْرَافِيلَ الْمَلِكَ أَنْ يَنْفِخَ فِيهِمُ الرُّوحَ، فَانْفَخَ، فَقَامُوا مِنْ رَقَدَتِهِمْ، فَلَمَّا أَنْ بَزَعَتِ الشَّمْسُ قَالَ بَعْضُهُمْ: قَدْ غَفَلْنَا فِي هَذِهِ اللَّيْلَةِ عَنْ عِبَادَةِ إِلَهِ السَّمَاءِ، فَقَامُوا، فَإِذَا الْعَيْنُ قَدْ غَارَتْ، وَإِذَا الْأَشْجَارُ قَدْ بَيَسَتْ، فَقَالَ بَعْضُهُمْ: إِنَّ أُمُورَنَا لَعَجَبٌ مِثْلُ تِلْكَ الْعَيْنِ الْغَزِيرَةِ قَدْ غَارَتْ، وَالْأَشْجَارُ قَدْ بَيَسَتْ فِي لَيْلَةٍ وَاحِدَةٍ وَمَسَّهُمُ الْجُوعُ، فَقَالُوا: ﴿ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَرْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴾.

Tamlíkhà said, No one but I will go for your needs. O shepherd! Give me your clothes. So the shepherd gave his clothes to him and he set out for the city. He saw places that he did not know and roads with which he was unfamiliar, until he reached the gate of the city, where there was a green flag on which was written, "There is no god but Allah, and Jesus is the Apostle of Allah." He looked at the flag and rubbed his eyes and said, "Am I dreaming?" Then he entered the city until he came to the market. He came to a baker and said, "O baker! What is the name of this city of yours?" He said, "Aqsês." He said, "And what is the name of your king?" He said, "Abd al-Raãmàn."

He said, "Give me food for this money." The baker started in surprise at the weight and size of the dirham. The Jew stood up and said, O 'Alí! ﷺ! What was the weight of a dirham. He ﷺ said, The weight of every dirham was that of ten and two thirds dirhams. 'Alí! ﷺ continued, "Then the baker said, O you! Have you found a treasure? Tamlíkhà said, This is the money I made selling dates three days ago, and then I left this city to escape worshipping King Daqyês.

The baker took his hand and brought him to the king. The king said, What is the story of this youth? The baker said, He is a man who found a treasure. The king said, O youth! Do not be afraid, for our prophet, Jesus ﷺ, commanded us only to take a fifth of what is found of treasure. So, give us a fifth of it and go in peace. Tamlíkhà said, O king! Look at my affair. I did not find a treasure. I am a man of this city. The king said, You are of its people? He said, Yes. He said, Does anyone here know you? He said, Yes. He said, What is your name? He said, My name is Tamlíkhà. He said, There is no such name among the names of our times. The king said, Do you have a house in this city? He said, Yes. O king! Mount and come with me. The king mounted and so did his people with him. Tamlíkhà brought them to the highest building in the city. He said, This is my house.

قال تَمْلِيخًا: لا يَذْهَبُ فِي حَوَائِجِكُمْ غَيْرِي، وَلَكِنْ اذْفَعُ أَيُّهَا الرَّاعِي ثِيَابَكَ إِلَيَّ، قال: فَذَفَعَ الرَّاعِي ثِيَابَهُ وَمَضَى يَوْمَ الْمَدِينَةِ، فَجَعَلَ يَرَى مَوَاضِعَ لا يَعْرِفُهَا، وَطَرِيقًا هُوَ يُنْكِرُهَا، حَتَّى أَتَى بَابَ الْمَدِينَةِ، وَإِذَا عَلَيْهِ عِلْمٌ أَحْضَرَ مَكْتُوبٌ عَلَيْهِ: لا إِلَهَ إِلاَّ اللهُ، عيسى رَسُولُ اللهِ، قال: فَجَعَلَ يَنْظُرُ إِلَى الْعِلْمِ، وَجَعَلَ يَمْسَحُ عَيْنَيْهِ وَيَقُولُ: أَرَانِي نَائِمًا. ثُمَّ دَخَلَ الْمَدِينَةَ حَتَّى أَتَى السُّوقَ فَاتَى رَجُلًا خَبَّازًا، فَقَالَ: أَيُّهَا الْخَبَّازُ! ما اسْمُ مَدِينَتِكُمْ هَذِهِ؟ قال: أَقْسُوسُ، قال: وما اسْمُ مَلِكِكُمْ؟ قال: عَبْدُ الرَّحْمَنِ.

قال: اذْفَعُ إِلَيَّ يَهْدِيهِ الْوَرَقَ طَعَامًا، فَجَعَلَ الْخَبَّازُ يَتَعَجَّبُ مِنْ ثِقَلِ الدَّرَاهِمِ وَمِنْ كِبَرِهَا» قال: فَوَثَبَ الْيَهُودِيُّ وَقَالَ: يا عَلِيُّ، وما كانَ وَزَنُ كُلِّ دِرْهَمٍ مِنْهَا؟ قال: «وَزَنُ كُلِّ دِرْهَمٍ عَشْرَةُ دَرَاهِمٍ وَثُلْثِي دِرْهَمٍ، فَقَالَ الْخَبَّازُ: يا هَذَا أَنْتَ أَصَبْتَ كَنْزًا! فَقَالَ تَمْلِيخًا: ما هَذَا إِلاَّ ثَمَنُ تَمْرٍ يَعْتُهَا مُنْذُ ثَلَاثِ، وَخَرَجْتُ مِنْ هَذِهِ الْمَدِينَةِ وَتَرَكْتُ النَّاسَ يَعْبدُونَ دَقْيُوسَ الْمَلِكِ.

قال: فَأَخَذَ الْخَبَّازُ يَدَ تَمْلِيخًا وَأَدْخَلَهُ عَلَى الْمَلِكِ، فَقَالَ: ما شانَ هَذَا الْفَتَى؟ قال الْخَبَّازُ: هَذَا رَجُلٌ أَصَابَ كَنْزًا، فَقَالَ الْمَلِكُ: يا فَتَى، لا تَخَفْ، فانَّ نَبِيَّنَا عيسى عليه السلام أمرنا أن لا نأخذَ مِنَ الْكَنْزِ إِلاَّ حُمْسَهَا، فَأَعْطَنِي حُمْسَهَا وَاَمْضِ سَالِمًا، فَقَالَ تَمْلِيخًا: أَنْظُرْ أَيُّهَا الْمَلِكُ فِي أَمْرِي، ما أَصَبْتُ كَنْزًا، أنا رَجُلٌ مِنْ أَهْلِ هَذِهِ الْمَدِينَةِ، فَقَالَ الْمَلِكُ: أَنْتَ مِنْ أَهْلِهَا؟ قال: نَعَمْ، قال: فَهَلْ تَعْرِفُ بِهَا أَحَدًا؟ قال: نَعَمْ، قال: ما اسْمُكَ؟ قال: اسْمِي تَمْلِيخًا، قال: وما هَذِهِ الْأَسْمَاءُ أَسْمَاءُ أَهْلِ زَمَانِنَا، فَقَالَ الْمَلِكُ: فَهَلْ لَكَ فِي هَذِهِ الْمَدِينَةِ دَارٌ؟ قال: نَعَمْ، ارْكَبْ أَيُّهَا الْمَلِكُ مَعِي. قال: فَركَبَ الْمَلِكُ وَالنَّاسُ مَعَهُ فَاتَى بِهِمْ أَرْفَعَ دَارٍ فِي الْمَدِينَةِ، قال تَمْلِيخًا: هَذِهِ الدَّارُ لِي.

He knocked on the door. An elderly man came out, whose eyebrows covered his eyes because of his age, and said, What do you want? The king said, "This young man brought us something strange. He thinks that this is his house." The old man said to him, "Who are you?" He said, "I am Tamlíkhà son of Qusiíkin." The old man fell at his feet and kissed them, and said, "He is my grandfather, by the Lord of the Ka'bah. O king! These six are those who escaped out of fear of King Daqyês."

The king came down from his horse and carried Tamlíkhà on his shoulders, and the people started kissing his hands and feet. He said, "O Tamlíkhà! What have your companions done?" He informed him of the cave. In those days there was in the city a *muslim* king and a Jewish king. Both mounted with their companions. When they got close to the cave, Tamlíkhà said, "I am afraid that my companions will hear the sound of the hooves of the horses and suspect that King Daqyês is coming after them. Give me time to go ahead and inform them." The people waited and Tamlíkhà went ahead until he entered the cave. When they looked at him and gathered around him and said, "Praise Allah Who delivered you from Daqyês." Tamlíkhà said, "Leave off this talk of Daqyês."

He said, *«How long have you tarried? They said, We have tarried for a day or a part of a day.»* (18:19). Tamlíkhà said, "You have tarried three hundred nine years, and Daqyês has died, and centuries have passed. Allah raised a prophet called the Messiah, Jesus the son of Mary عليه السلام. Allah made him ascend. The king came to our side and the people with him." They said, "O Tamlíkhà! Do you want to make a trial by us for the people?" Tamlíkhà said, "So, what do you want?" They said, "Pray to Allah, Whose remembrance is glorious, and we will pray with you that our souls will be taken."

They raised their hands. Then Allah commanded that their souls be taken. Then Allah covered the door of the cave from the people. The two kings came and circled about the door of the cave for seven days without finding it.

فَفَرَعَ الْبَابَ، فَخَرَجَ إِلَيْهِمْ شَيْخٌ، وَقَدْ وَقَعَ حَاجِبَاهُ عَلَى عَيْنَيْهِ مِنَ الْكِبَرِ، فَقَالَ: مَا شَأْنُكُمْ؟ فَقَالَ الْمَلِكُ: أَتَانَا هَذَا الْعُلَامُ بِالْعَجَائِبِ، يَزْعَمُ أَنَّ هَذِهِ الدَّارَ دَارُهُ، فَقَالَ لَهُ الشَّيْخُ: مَنْ أَنْتَ؟ قَالَ: أَنَا تَمْلِيخَا بْنُ قُسْطِيكَيْنَ، قَالَ: فَانْكَبَ الشَّيْخُ عَلَى رِجْلَيْهِ يُقْبَلُهُمَا وَيَقُولُ: هُوَ جَدِّي وَرَبُّ الْكَعْبَةِ، فَقَالَ: أَيُّهَا الْمَلِكُ، هُوَ لَاءِ السِّتَّةِ الَّذِينَ خَرَجُوا هُرَابًا مِنْ دَقْيُوسَ الْمَلِكِ.

قَالَ: فَزَلَّ الْمَلِكُ عَنْ فَرَسِهِ وَحَمَلَهُ عَلَى عَاتِقِهِ وَجَعَلَ النَّاسُ يُقْبَلُونَ يَدَيْهِ وَرِجْلَيْهِ، فَقَالَ: يَا تَمْلِيخَا، مَا فَعَلَ أَصْحَابُكَ؟ فَأَخْبَرَ أَنَّهُمْ فِي الْكَهْفِ، وَكَانَ يَوْمَئِذٍ بِالْمَدِينَةِ مَلِكٌ مُسْلِمٌ وَمَلِكٌ يَهُودِيٌّ، فَرَكِبُوا فِي أَصْحَابِهِمْ، فَلَمَّا صَارُوا قَرِيبًا مِنَ الْكَهْفِ، قَالَ لَهُمْ تَمْلِيخَا: إِنِّي أَخَافُ أَنْ تَسْمَعَ أَصْحَابِي أَصْوَاتَ حَوَافِرِ الْخَيُْولِ، فَيَظُنُّونَ أَنَّ دَقْيُوسَ الْمَلِكِ قَدْ جَاءَ فِي طَلَبِهِمْ، وَلَكِنْ أَمْهَلُونِي حَتَّى أَتَقَدَّمَ فَأَخْبَرَهُمْ، فَوَقَفَ النَّاسُ، فَأَقْبَلَ تَمْلِيخَا حَتَّى دَخَلَ الْكَهْفَ، فَلَمَّا نَظَرُوا إِلَيْهِ، إِعْتَنَقُوهُ وَقَالُوا: الْحَمْدُ لِلَّهِ الَّذِي نَجَّاكَ مِنْ دَقْيُوسَ، قَالَ تَمْلِيخَا: دَعُونِي عَنْكُمْ وَعَنْ دَقْيُوسِكُمْ.

قَالَ: ﴿كَمْ لَيْتُمْ قَالُوا لَيْتَنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ﴾ قَالَ تَمْلِيخَا: بَلْ لَيْتُمْ ثَلَاثِمِائَةً وَتِسْعَ سِنِينَ، وَقَدْ مَاتَ دَقْيُوسُ، وَانْقَرَضَ قَرْنٌ بَعْدَ قَرْنٍ، وَبَعَثَ اللَّهُ نَبِيًّا، يُقَالُ لَهُ: الْمَسِيحُ عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ، وَرَفَعَهُ اللَّهُ إِلَيْهِ، وَقَدْ أَقْبَلَ إِلَيْنَا الْمَلِكُ وَالنَّاسُ مَعَهُ، قَالُوا: يَا تَمْلِيخَا، أَتُرِيدُ أَنْ تَجْعَلَنَا فِتْنَةً لِلْعَالَمِينَ؟ قَالَ تَمْلِيخَا: فَمَا تُرِيدُونَ؟ قَالُوا: أَدْعُ اللَّهَ جَلَّ ذِكْرُهُ، وَنَدْعُوهُ مَعَكَ، حَتَّى يَقْبِضَ أَرْوَاحَنَا.

فَرَفَعُوا أَيْدِيَهُمْ، فَأَمَرَ اللَّهُ تَعَالَى يَقْبِضَ أَرْوَاحَهُمْ، وَطَمَسَ اللَّهُ بَابَ الْكَهْفِ عَلَى النَّاسِ، فَأَقْبَلَ الْمَلِكُ يَطُوفَانِ عَلَى بَابِ الْكَهْفِ سَبْعَةَ أَيَّامٍ، لَا يَجِدَانِ لِلْكَهْفِ بَابًا،

The *muslim* King said, “They died with our religion. I will build a mosque over the door of the cave.” The Jew said, “No! Rather they died with my religion. I will build a synagogue over the door of the cave.” Then they fought. The *muslim* won, and built a mosque over it. O Jew! Does this agree with what is in your Torah?” The Jew said, “You have not added or subtracted a letter, and I bear witness that there is no god but Allah and that Muâammad is His servant and His apostle.”

(*Biââr*, 14, 411_ 419, 1)

3.2.14. It is reported that Æafwàn the son of Yaâyà, the companion of al-Sàbirî said: “Abê Qurrah, the companion of al-Jàthilîq, asked me to bring him to al-Rièà ﷺ. Then I asked him for permission. He said, Bring him to me. Then, when he came to him, Abê Qurrah kissed the carpet and said, This is our duty, according to our religion, that we must do for the nobles of our time.

Then Abê Qurrah said to him, May Allah help you. What would you say about a sect that claimed something, and another sect bore witness that it was right? He answered, The claim is in their favor. He said, [What about] another sect that claims something but finds no witnesses for it but themselves? He answered, There is nothing in their favor. He said, So we, ourselves, claim that Jesus is the spirit of Allah and His word, and the Muslims agree with us about this. But the Muslims claim that Muâammad is the prophet, while we do not follow them in this. That on which we agree is better than that about which we differ. Al-Rièà ﷺ said to him, What is your name? He answered, Yêâannà. He said, O Yêâannà! We believe in Jesus, the spirit of Allah and His word, who believed in Muâammad and gave tidings of him and acknowledged that he was His servant and subject. So, if Jesus, the spirit of Allah and His word, as you hold, is not one who believed in Muâammad, and gave tiding of him,

فَقَالَ الْمَلِكُ الْمُسْلِمُ: مَاتُوا عَلَى دِينِنَا، أَبِي عَلَى بَابِ الْكَهْفِ مَسْجِدًا، وَقَالَ الْيَهُودِيُّ: لَا، بَلْ مَاتُوا عَلَى دِينِي أَبِي عَلَى بَابِ الْكَهْفِ كَنِيْسَةً، فَاقْتَتَلَا، فَغَلَبَ الْمُسْلِمُ وَبَنَى مَسْجِدًا عَلَيْهِ. يَا يَهُودِيُّ، أُبْوَافِقُ هَذَا مَا فِي تَوْرَاتِكُمْ؟» قَالَ: مَا زِدْتَ حَرْفًا وَلَا نَقَصْتَ. وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

(بحار الأنوار، ١٤، ٤١١-٤١٩، ١)

٣-٢-١٤_ الهمداني والمكّتب والوراق، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، عَنْ صَفْوَانَ بْنِ يَحْيَى صَاحِبِ السَّابِرِيِّ، قَالَ: سَأَلَنِي أَبُو قُرَّةَ - صَاحِبُ الْجَائِلِيْقِ - أَنْ أَوْصِلَهُ إِلَى الرِّضَاءِ عليه السلام فَاسْتَأْذَنْتُهُ فِي ذَلِكَ، فَقَالَ: «أَدْخِلْهُ عَلَيَّ». فَلَمَّا دَخَلَ عَلَيْهِ قَبْلَ يَسَاطِئِهِ وَقَالَ: هَكَذَا عَلَيْنَا فِي دِينِنَا أَنْ نَفْعَلَ بِأَشْرَافِ أَهْلِ زَمَانِنَا.

ثُمَّ قَالَ لَهُ: أَصْلَحَكَ اللَّهُ، مَا تَقُولُ فِي فِرْقَةٍ ادَّعَتْ دَعْوَى فَشْهَدَتْ لَهُمْ فِرْقَةٌ أُخْرَى مُعَدِّلُونَ؟ قَالَ: «الدَّعْوَى لَهُمْ» قَالَ: فَادَّعَتْ فِرْقَةٌ أُخْرَى دَعْوَى فَلَمْ يَجِدُوا شُهُودًا مِنْ غَيْرِهِمْ؟ قَالَ: «لَا شَيْءَ لَهُمْ» قَالَ: فَإِنَّا نَحْنُ ادَّعَيْنَا أَنَّ عِيسَى رُوحُ اللَّهِ وَكَلِمَتُهُ، فَوَافَقْنَا عَلَى ذَلِكَ الْمُسْلِمُونَ، وَادَّعَى الْمُسْلِمُونَ أَنَّ مُحَمَّدًا نَبِيٌّ، فَلَمْ تُتَابِعْهُمْ عَلَيْهِ، وَمَا أَجْمَعْنَا عَلَيْهِ خَيْرٌ مِمَّا افْتَرَقْنَا فِيهِ، فَقَالَ لَهُ الرِّضَاءُ عليه السلام: «مَا اسْمُكَ؟» قَالَ: يُوحنا، قَالَ: «يَا يُوحنا، إِنَّا آمَنَّا بعيسى، رُوحِ اللَّهِ وَكَلِمَتِهِ الَّذِي كَانَ يُؤْمِنُ بِمُحَمَّدٍ وَيُبَشِّرُ بِهِ، وَيَقْرَأُ عَلَى نَفْسِهِ أَنَّهُ عَبْدٌ مَرْبُوبٌ، فَإِنْ كَانَ عِيسَى الَّذِي هُوَ عِنْدَكَ، رُوحِ اللَّهِ وَكَلِمَتُهُ، لَيْسَ هُوَ الَّذِي آمَنَ بِمُحَمَّدٍ وَبَشَّرَ بِهِ، وَلَا هُوَ

and who acknowledged that he is the servant of Allah and that He is the Lord, then we are acquitted of him. So, on what do we agree? Then he stood up and said to Safwàn the son of Yaâyà, Stand up! We did not get anything out of this meeting.”

(*Biââr*, 10, 30, 341)

3.2.15. Isââq ibn ‘Ammâr said: “I asked Abê ‘Abdullah ﷺ about what Allah, the blessed and exalted, said, (and aforesaid they used to pray for victory against those who disbelieved, but when there came to them (the Prophet) that which they did not recognize, they disbelieved in him,) (2:89). He answered, There was a group between Muâammad ﷺ and Jesus ﷺ that used to threaten disbelievers with a prophet and they used to say, “Verily a prophet will appear and will break your idols and will do with you this and that,” but when the Prophet of Allah appeared, they disbelieved him.”

(*Kâfî*, 8, 310, 482)

3.2.16. Áasan ibn Muâammad al-Nêfalí said, “When ‘Alí ibn Mêsà al-Riêa ﷺ came before Ma’mên the later commanded Faèl ibn Sahl to gather the scholars (*awââb al-maqâlât*) such as the Catholicos (*Jâthaliq*), the Exilarch (*Ra’s al-Jâlêt*), the chiefs of the Sabeans, Hirbidh al-Akbar, the Zoroastrians, Nasiàs al-Rêmi and the theologians so as to hear his words and their words. Faèl ibn Sahl gathered them and informed Ma’mên of their gathering.

Ma’mên said, Bring them before me. He did it. Ma’mên welcomed them; then he said to them, I gathered you here for the good, and I would like you to debate with my cousin from Madínah who has come before me. Come here early tomorrow morning, and let not one of you be remiss. They said, We hear and we obey, O Commander of the Faithful! We will be here early tomorrow morning, God willing....

الذي أقرَّ اللهُ بِالْعُبُودِيَّةِ وَالرَّبُوبِيَّةِ، فَنَحْنُ مِنْهُ بِرَاءٌ، فَأَيْنَ اجْتَمَعْنَا؟» فَقَامَ، فَقَالَ لَصَفْوَانَ بْنِ يَحْيَى: قُمْ. فَمَا كَانَ أَغْنَانَا عَنْ هَذَا الْمَجْلِسِ.

(بحار الأنوار، ١٠، ٣٠، ٣٤١)

٣-٢-١٥_ عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام، عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى: ﴿وَكَاذِبُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ﴾ قَالَ: «كَانَ قَوْمٌ فِي مَا بَيْنَ مُحَمَّدٍ وَعَيْسَى، صَلَّى اللَّهُ عَلَيْهِمَا، وَكَانُوا يَتَوَعَّدُونَ أَهْلَ الْأَصْنَامِ بِالنَّبِيِّ صلى الله عليه وسلم وَيَقُولُونَ: لِيُخْرِجَنَّ نَبِيٌّ فَلْيَكْسِرَنَّ أَصْنَامَكُمْ، وَلْيَفْعَلَنَّ بِكُمْ [وَلْيَفْعَلَنَّ]، فَلَمَّا خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم كَفَرُوا بِهِ».

(الكافي، ٨، ٣١٠، ٤٨٢)

٣-٢-١٦_ حَدَّثَنَا أَبُو مُحَمَّدٍ جَعْفَرُ بْنُ عَلِيِّ بْنِ أَحْمَدَ الْفَقِيهِ الْقُمِيِّ ثُمَّ الْإِيلَاقِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَخْبَرَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ عَلِيِّ بْنِ صَدَقَةِ الْقُمِيِّ، قَالَ: حَدَّثَنِي أَبُو عَمْرٍو مُحَمَّدُ بْنُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ الْأَنْصَارِيِّ الْكَجَبِيِّ، قَالَ: حَدَّثَنِي مَنْ سَمِعَ الْحَسَنَ بْنَ مُحَمَّدِ بْنِ النَّوْفَلِيِّ ثُمَّ الْهَاشِمِيَّ قَالَ: لَمَّا قَدِمَ عَلِيُّ بْنُ مُوسَى الرِّضَاءِ عليه السلام عَلَى الْمَأْمُونِ أَمَرَ الْفَضْلَ بْنَ سَهْلٍ أَنْ يَجْمَعَ لَهُ أَصْحَابَ الْمَقَالَاتِ، مِثْلَ الْجَاهَلِيَّةِ وَرَأْسِ الْجَالُوتِ وَرُؤَسَاءِ الصَّابِيِّينَ وَالْهَرَبِيِّينَ الْأَكْبَرِ وَأَصْحَابِ ذَرْدَهَشْتِ وَنَسْطَاسِ الرُّومِيِّ وَالْمُتَكَلِّمِينَ لِيَسْمَعَ كَلَامَهُمْ وَكَلَامَهُمْ، فَجَمَعَهُمُ الْفَضْلُ بْنُ سَهْلٍ، ثُمَّ أَعْلَمَ الْمَأْمُونُ ياجْتِمَاعِهِمْ.

فَقَالَ الْمَأْمُونُ: أَدْخِلْهُمْ عَلَيَّ، فَفَعَلَ، فَرَحَّبَ بِهِمُ الْمَأْمُونُ، ثُمَّ قَالَ لَهُمْ: إِنِّي إِذَا جَمَعْتُكُمْ لِخَيْرٍ، وَأَحْبَبْتُ أَنْ تُنَاطِرُوا ابْنَ عَمِّي، هَذَا الْمَدَنِيَّ الْقَادِمَ عَلَيَّ، فَإِذَا كَانَ بُكْرَةً فَاغْدُوا عَلَيَّ وَلَا يَتَخَلَّفُ مِنْكُمْ أَحَدٌ، فَقَالُوا: السَّمْعَ وَالطَّاعَةَ يَا أَمِيرَ الْمُؤْمِنِينَ، نَحْنُ مُبَكِّرُونَ إِنْ شَاءَ اللَّهُ...

The next morning, Faèl ibn Sahl came and said to Rièà (عليه السلام), May I be your sacrifice. Your cousin is waiting for you. The people have gathered. What is your view about coming before him? Rièà (عليه السلام) said to him, You precede me, and I will come to you, God willing. Then he made ablutions (*wuèè*) as though for prayer, and he drank some barley water (*sharbah sawiq*) and we also drank some. Then he left, and we left with him, until we entered before Ma'mên. All at once it was crowded, and Muâammad ibn Ja'far was among the Ìalibiyyin, the Hàshimiyyin and the Quwwàd. When Rièà (عليه السلام) entered, Ma'mên stood up, and Muâammad ibn Ja'far and all the Hàshimiyyin. They waited until Rièà (عليه السلام) sat with Ma'mên and ordered them to sit. Then they sat, and Ma'mên faced him and spoke with him for an hour.

Then Ma'mên turned toward the Catholicos and said, O Catholicos! This is my cousin, 'Alí ibn Mèsà ibn Ja'far, who is a descendent of Fàimah the daughter of our Prophet and 'Alí ibn Abí Ìàlib, may they both be blessed. So, I would like you to speak with him and debate fairly. The Catholicos said, O Commander of the Faithful! How can I debate with someone who relies upon a book that I deny and a prophet in whom I have no faith? Rièà (عليه السلام) said to him, O Christian! If I debate against you by your Gospel, will you concede? The Catholicos said, Can I reject what is spoken in the Gospel? Yes, by God, I will concede even if I do not like it. Rièà (عليه السلام) said to him, Ask whatever comes to your mind, and understand the answer. The Catholicos said, What do you say about the prophethood of Jesus and his book? Do you deny them?

Rièà (عليه السلام) said, I confess the prophethood of Jesus and his book, and the glad tidings to his community to which the Apostles also confessed. And I disbelieve in the prophethood of any Jesus who did not confess the prophethood of Muâammad (ﷺ) and in his book and who did not give glad tidings of him to his community. The Catholicos said, Is it not the case that you consider the judgment of

فَلَمَّا أَصْبَحْنَا أَتَانَا الْفَضْلُ بْنُ سَهْلٍ، فَقَالَ لَهُ: جُعِلْتُ فِدَاكَ، ابْنِ عَمِّكَ يَنْتَظِرُكَ، وَقَدْ اجْتَمَعَ الْقَوْمُ، فَمَا رَأَيْكَ فِي إِثْبَانِهِ؟ فَقَالَ لَهُ الرُّضَاءُ عَلَيْهِ السَّلَامُ: «تَقَدَّمَنِي، فَإِنِّي سَائِرٌ إِلَى نَاحِيَّتِكُمْ إِنْ شَاءَ اللَّهُ» ثُمَّ تَوَضَّأَ عَلَيْهِ السَّلَامُ، وَضُوءَهُ لِلصَّلَاةِ، وَشَرِبَ شَرِبَةَ سَوِيْقٍ وَسَقَانَا مِنْهُ، ثُمَّ خَرَجَ وَخَرَجْنَا مَعَهُ حَتَّى دَخَلْنَا عَلَى الْمَأمُونِ، فَإِذَا الْمَجْلِسُ غَاصَ بِأَهْلِهِ، وَمُحَمَّدُ بْنُ جَعْفَرٍ فِي جَمَاعَةِ الطَّالِبِيِّينَ وَالْهَاشِمِيِّينَ، وَالْقَوَادُ حُضُورٌ. فَلَمَّا دَخَلَ الرُّضَاءُ عَلَيْهِ السَّلَامُ، قَامَ الْمَأمُونُ وَقَامَ مُحَمَّدُ بْنُ جَعْفَرٍ وَجَمِيعُ بَنِي هَاشِمٍ، فَمَا زَالُوا وَقُوفًا، وَالرُّضَاءُ عَلَيْهِ السَّلَامُ جَالِسٌ مَعَ الْمَأمُونِ حَتَّى أَمَرَهُمْ بِالْجُلُوسِ، فَجَلَسُوا، فَلَمْ يَزَلْ الْمَأمُونُ مُقْبِلًا عَلَيْهِ يُحَدِّثُهُ سَاعَةً.

ثُمَّ التَّفَّتَ إِلَى الْجَاثَلِيقِ، فَقَالَ: يَا جَاثَلِيقُ، هَذَا ابْنُ عَمِّي عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرٍ، وَهُوَ مِنْ وُلْدِ فَاطِمَةَ بِنْتِ نَبِيِّنَا، وَابْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ، صَلَوَاتُ اللَّهِ عَلَيْهِمَا، فَأَجِبْ أَنْ تُكَلِّمَهُ وَتُحَاجَّهُ وَتُنْصِفَهُ، فَقَالَ الْجَاثَلِيقُ: يَا أَمِيرَ الْمُؤْمِنِينَ، كَيْفَ أَحَاجُّ رَجُلًا يَحْتَجُّ عَلَيَّ بِكِتَابِ أَنَا مُنْكَرُهُ، وَنَبِيِّ لا أُوْمِنُ بِهِ؟ فَقَالَ لَهُ الرُّضَاءُ عَلَيْهِ السَّلَامُ: «يَا نَصْرَانِي، فَإِنْ احْتَجَجْتُ عَلَيْكَ يَا نُجَيْلِكَ، أَتَقْرُّ بِهِ؟» قَالَ الْجَاثَلِيقُ: وَهَلْ أَقْدِرُ عَلَى دَفْعِ مَا نَطَقَ بِهِ الْإِنْجِيلُ! نَعَمْ وَاللَّهِ أَقْرُّ بِهِ عَلَيَّ رَغْمَ أَنْفِي، فَقَالَ لَهُ الرُّضَاءُ عَلَيْهِ السَّلَامُ: «سَلْ عَمَّا بَدَا لَكَ وَافْهَمْ الْجَوَابَ» قَالَ الْجَاثَلِيقُ: مَا تَقُولُ فِي نُبُوَّةِ عَيْسَى وَكِتَابِهِ؟ هَلْ تُنْكَرُ مِنْهُمَا شَيْئًا؟

قَالَ الرُّضَاءُ عَلَيْهِ السَّلَامُ: «أَنَا مُقَرِّ نُبُوَّةِ عَيْسَى وَكِتَابِهِ، وَمَا بَشَّرَ بِهِ أُمَّتُهُ، وَأَقْرَّتْ بِهِ الْحَوَارِيُّونَ، وَكَافَرُوا بِنُبُوَّةِ كُلِّ عَيْسَى لَمْ يَقْرَأْ بِنُبُوَّةِ مُحَمَّدٍ ﷺ وَكِتَابِهِ، وَلَمْ يَبَشِّرْ بِهِ أُمَّتُهُ» قَالَ الْجَاثَلِيقُ: أَلَيْسَ إِذَا تَقَطَّعَ الْأَحْكَامُ بِشَاهِدِي عَدْلٍ؟

two just witnesses decisive? He said, Yes. The Catholicos said, Then bring two witnesses for the prophethood of Muâammad from a nation other than yours who are not denied by the Christians, and ask us for the like from other than our nation. Rièàؑ said, Now you are being fair, O Christian! Do you not accept from me the earlier just ones who were with the Messiah, Jesus the son of Mary?

The Catholicos said, Who is that just one? Tell me his name? He said, What do you say about John Daylamí? He said, Very well! You have mentioned the most beloved person to the Messiah. Heؑ said, I swear to you, does the Gospel not say that John said, “The Messiah informed me of the religion of Muâammad the Arab, and he gave me glad tidings of him, that he would come after him; then I gave glad tidings of him to the Apostles, so believe in him.”? The Catholicos said, John mentioned this from the Messiah and he gave glad tidings about the prophethood of a man and about his folk and his trustee. But he did not specify when this would be, and he did not name these people for us so that we could recognize them.

Rièàؑ said, If we bring someone who reads the Gospel and he recites for you the mention of Muâammad and his folk and his community, will you believe in him? He said, Surely. Rièàؑ said to Nasiàs al-Rêmí, How is your memory of the third scripture of the Gospel? He said, I do not remember it. Then he turned to the chief of al-Jâlêt and said, Do you not read the Gospel? He said, Yes, by my soul. He said, Start the third scripture for me. If the mention of Muâammad and his folk and his community is in it, bear witness to it for me, and if it is not there, then do not bear witness for me. Then he recited the scripture until when he arrived at the mention of the Prophet ﷺ he stopped.

Then he said, O Christian! I ask you by the right of the Messiah and his mother, did you know that I know the Gospel? He said, Yes. Then he recited for us the mention of Muâammad, his folk and his community. Then he said, What do you say, O Christian? This is the speech of Jesus the son of Mary. If you belie what is said in the Gospel then you belie Moses and Jesus, peace be with them, and when you deny this mention, it is obligatory for you to be killed, because you would be a disbeliever in your Lord, your prophet and your book.

قال: «بلى» قال: أقيم شاهدين من غير أهل ملتك على نبوة محمد، ممن لا تنكره النصرانية. وسألنا مثل ذلك من غير أهل ملتنا، قال الرضا عليه السلام: «الآن جئت بالنصفة، يا نصراني، إلا تقبل مني العدل المقدم عند المسيح عيسى بن مريم؟» قال الجاثليق: من هذا العدل؟ سمه لي، قال: «ما تقول في يوحنا الديلمي؟» قال: بخ بخ! ذكرت أحب الناس إلى المسيح، قال عليه السلام: «فأقسمت عليك، هل نطق الإنجيل أن يوحنا قال: إن المسيح أخبرني يدين محمد العربي، وبشرني به أنه يكون من بعده، فبشرت به الحواريين، فآمنوا به؟» قال الجاثليق: قد ذكر ذلك يوحنا عن المسيح، وبشر ينبوة رجل وبأهل بيته ووصيه، ولم يلخص متى يكون ذلك، ولم يسم لنا القوم فنعرفهم.

قال الرضا عليه السلام: «فإن جئناك بمن يقر الإنجيل، فتلا عليك ذكر محمد وأهل بيته وأمه أئو من به؟» قال: شديداً، قال الرضا عليه السلام: لنسطاس الرومي: «كيف حفظك للسفر الثالث من الإنجيل؟» قال: ما أحفظني له! ثم التفت إلى رأس الجالوت، فقال: «ألست تقرأ الإنجيل؟» قال: بلى، لعمري! قال: «فخذ على السفر الثالث، فإن كان فيه ذكر محمد وأهل بيته وأمه فاشهدوا لي، وإن لم يكن فيه ذكره فلا تشهدوا لي» ثم قرأ عليه السلام السفر الثالث، حتى إذا بلغ ذكر النبي ﷺ وقف.

ثم قال: «يا نصراني، إني أسألك بحق المسيح وأمه، أتعلم إني عالم بالإنجيل؟» قال: نعم، ثم تلا علينا ذكر محمد وأهل بيته وأمه، ثم قال: «ما تقول يا نصراني؟ هذا قول عيسى بن مريم، فإن كذبت ما ينطق به الإنجيل فقد كذبت موسى وعيسى ﷺ؛ ومتى أنكرت هذا الذكر وجب عليك القتل؛ لأنك تكون قد كفرت بربك وبنبيك وكتبائك.»

The Catholicos said, I will not deny what is clear for me in the Gospel. I will confess to it. Ri'èà ٱلرَّيَّانِي said, Bear witness to what he has confessed. Then he said, O Catholicos! Ask whatever comes to your mind.

The Catholicos said, Inform me about the Apostles of Jesus the son of Mary. How many were they? And how many were the scholars of the Gospel? Ri'èà ٱلرَّيَّانِي said, You have come to one who is well informed. As for the Apostles, they were twelve men, and the most noble and knowledgeable of them was Luke. As for the Christian scholars, they were three men: John the Great of Ajj,¹ John of Qirqisà and John Daylamí of Zijàr, and it is he who mentions the Prophet ٱلنَّبِيّ, and mentions his folk and his community, and it is he who brought the glad tidings of him to the community of Jesus and to the Children of Israel.

Then he said to him, O Christian! Verily, we do indeed, by Allah, believe in Jesus who believed in Mu'ammad ٱلنَّبِيّ and we do not resent anything about your Jesus except his weakness and the small amount that he fasted and prayed. The Catholicos said, By Allah! You spoiled your knowledge and weakened your affair. I imagined nothing less than that you were the most knowledgeable of the folk of Islam. Ri'èà ٱلرَّيَّانِي said, How is that? The Catholicos said, Because of what you said about Jesus being weak and having little fasting and prayer, while Jesus never broke his fast and slept through not a single night; he was constantly fasting and holding vigils. Ri'èà ٱلرَّيَّانِي said, So, for whom did he fast and pray?

Then the Catholicos was dumbfounded and stopped speaking. Ri'èà ٱلرَّيَّانِي said, O Christian! I want to ask you about a problem. He said, Ask. If I know anything about it, I will answer you. Ri'èà ٱلرَّيَّانِي said, Why did you deny that Jesus raised the dead by the permission of Allah, the Mighty and Magnificent? The Catholicos said, I denied it because whoever raises the dead and cures the blind and the leper is the lord deserving to be worshipped.

¹ Some say that what is meant here is Akh in Basra.

قال الجاثليق: لا أنكر ما قد بان لي في الإنجيل، وإني لمفرُّ به، قال الرضا عليه السلام: «اشهدوا على إقراره» ثم قال: «يا جاثليق، سل عما بدا لك» قال الجاثليق: أخبرني، حواريُّ عيسى بن مريم كم كان عدتُّهم؟ وعن علماء الإنجيل كم كانوا؟ قال الرضا عليه السلام: «على الخير سقطت. أما الحواريُّون فكأنوا اثني عشر رجلاً، وكان أفضلهم وأعلمهم: ألقا، وأما علماء النصارى فكأنوا ثلاثة رجال: يوحنا الأكبر بأج، ويوحنا بقرقيسا، ويوحنا الديلمي يزجار، وعنده كان ذكرُ النبي ﷺ وذكرُ أهل بيته وأمه، وهو الذي بشر أمة عيسى وبني إسرائيل به».

ثم قال له: «يا نصراني، والله إنا لنؤمن بعيسى الذي آمن بمحمد ﷺ، وما نقيم على عيساكم شيئاً إلا ضعفه وقلة صيامه وصلاته» قال الجاثليق: أفسدت والله علمك وضعفت أمرك، وما كنت ظننت إلا أنك أعلم أهل الإسلام، قال الرضا عليه السلام: «وكيف ذلك؟» قال الجاثليق: من قولك: إن عيسى كان ضعيفاً، قليل الصيام، قليل الصلاة، وما أفطر عيسى يوماً قط، ولا نام يليل قط، وما زال صائم الدهر قائم الليل، قال الرضا عليه السلام: «فلمن كان يصوم ويصلي؟»

قال: فخرس الجاثليق وانقطع، قال الرضا عليه السلام: «يا نصراني، أسألك عن مسألة». قال: سل، فإن كان عندي علمها أجبتك، قال الرضا عليه السلام: «ما أنكرت أن عيسى كان يحيي الموتى بإذن الله عز وجل، قال الجاثليق: أنكرت ذلك، من قبل أن من أحيا الموتى وأبرأ الأكمه والأبرص فهو ربُّ مستحق لأن يعبد.

Ri'èà ﷺ said, Elisha also did things like Jesus did: walked on the water, raised the dead and cured the blind and the leper, but his community did not take him to be the Lord, and not one of them worshipped him instead of Allah, the Mighty and Magnificent. And the prophet Ezekiel also did things like what Jesus the son of Mary did, for he raised thirty-five thousand men after they had been dead for sixty years. Then he turned to the Exilarch and said to him, O Exilarch! Do you find in the Torah what there is about the youths of the Children of Israel who were exiled by Nebuchadnezzar when they revolted in Jerusalem and then he sent them to Babylon? Then Allah, the Exalted, sent one to them and Allah revived them. This is in the Torah. None of you deny this unless he is a disbeliever.

The Exilarch said, We heard this and know about it. He said, You spoke the truth. Then he said, O Jew! Consider the scripture of the Torah. Then he ﷺ recited some verses of the Torah. The Jew started at his recitation and was surprised. Then he faced the Christian and said, O Christian! Did this take place before Jesus or was Jesus before that? He said, No. They were before him.

Ri'èà ﷺ said, Once the Quraysh gathered before the Apostle of Allah ﷺ and asked him to raise their dead for them. He had 'Alí ibn Abí Ìalib ﷺ accompany them, then he said to him, Go to Jubbànah and call that clan by their names, those about whom they had asked, with your loudest voice: O so-and-so! O so-and-so! And O so-and-so! Mu'áammad the Apostle of Allah says to you, "Rise, by the permission of Allah, the Mighty and Magnificent." Then they rose and wiped the dust from their heads.

The Quraysh received them and asked how they were. Then they told them that Mu'áammad ﷺ had been raised as a prophet. They said, We would love to see him and to believe in him. He cured the blind, the leper and the insane. The beasts, birds, genies and devils spoke to him, but we did not take him as a Lord instead of Allah, the Mighty and Magnificent. We do not deny the virtues of any of them.

قال الرضا عليه السلام: «فإنَّ الیسعَ قد صَنَعَ مِثْلَ ما صَنَعَ عیسی: مَشَى عَلَی المَاءِ، وَأَحْبَا المَوْتَى وَأَبْرَأَ الأَكْمَهَ والأَبْرَصَ؛ فَلَمْ تَتَّخِذْهُ أُمَّتَهُ رَبًّا وَكَمْ یَعْبُدُهُ أَحَدٌ مِنْ دُونَ الله عَزَّ وَجَلَّ. وَكَذَلِكَ صَنَعَ حَزَقِیلُ النَّبِیُّ مِثْلَ ما صَنَعَ عیسی بْنُ مَریمَ: فَأَحْبَا خَمْسَةَ وَثَلَاثِینَ أَلْفَ رَجُلٍ مِنْ بَعْدِ مَوْتِهِمْ یَسْتَبِینُ سَنَةً» ثُمَّ التَفَّتَ إِلَى رَأْسِ الجَالُوتِ، فَقَالَ لَهُ: «یا رَأْسَ الجَالُوتِ، أَتَجِدُ هَؤُلاءِ فِي شَبَابِ بَنِی إِسْرَائِیلَ فِي التَّوْرَةِ؟ اخْتَارَهُمْ بَحْتُ نَصْرَ مِنْ سَبِیِّ إِسْرَائِیلَ حِینَ غَزَا بَیتَ المَقْدِسِ، ثُمَّ انْصَرَفَ بِهِمْ إِلَى بَابِلَ؛ فَأَرْسَلَهُ اللهُ، تَعَالَى عَزَّ وَجَلَّ إِلَيْهِمْ، فَأَحْبَاهُمُ اللهُ. هَذَا فِي التَّوْرَةِ، لَا یَدْفَعُهُ إِلَّا کَافِرٌ مِنْكُمْ».

قال رأسُ الجالوت: قد سمعنا به وعرفناه، قال: «صدقت» ثم قال: «يا يهودي، خذ على هذا السفر من التوراة» فتلا عليه السلام علينا من التوراة آيات فأقبل اليهودي يترجح لقرآته ويتعجب. ثم أقبل على النصراني، فقال: «يا نصراني، أفهؤلاء كانوا قبل عيسى أم عيسى كان قبلهم؟» قال: بل كانوا قبله.

قال الرضا عليه السلام: «لقد اجتمعت قريش إلى رسول الله صلى الله عليه وسلم، فسألوه أن يحيي لهم موتاهم، فوجه معهم علي بن أبي طالب عليه السلام، فقال له: اذهب إلى الجبانة، فناد بأسماء هؤلاء الرهط الذين يسألون عنهم بأعلى صوتك: يا فلان ويا فلان ويا فلان، يقول لكم محمد رسول الله: قوموا ياذن الله عز وجل، فقاموا ينفضون التراب عن رؤوسهم.

فأقبلت قريش تسألهم عن أمورهم، ثم أخبروهم أن محمداً صلى الله عليه وسلم قد بعث نبياً، وقالوا: ودنا أنا أدر كناه فتو من به. وكذا أبرأ الأكمه والأبرص والمجانين، وكلمه البهائم والطير والجن والشياطين، وكما تتخذة رباً من دون الله عز وجل، وكما تنكر لأحد من هؤلاء فضلهم.

So, when you take Jesus as Lord, it becomes allowable to take Elijah and Ezekiel as Lords, because both of them did things like what Jesus did, such as raising the dead, etc... Verily, there was a tribe of the Children of Israel who fled their town because of plague and fear of death, and they were thousands, but in a single hour Allah made them die.¹ The people from that town set up an enclosure for them, and they [the dead] were always in it, until their bones rotted and decayed. Then one of the prophets of the Children of Israel passed them, and wondered about them and the great quantity of their rotted bones. So, Allah, the Mighty and Magnificent, revealed to him, Would you like Me to revive them for you and warn them? He said, Yes, O my Lord! Allah, the Mighty and Magnificent, revealed to him that he should call them. He said, O you rotted bones! Rise, by the permission of Allah, the Mighty and Magnificent! Then they rose living, all of them. They wiped the dust from their heads.

Then, Abraham, the friend of the Merciful, when he took the birds and cut them up, then put a portion of them on each mountain, then called them and they went toward him with effort.² Then there was Moses of 'Imràn and seventy of his chosen companions who went with him toward a mountain, and said to him, You have seen Allah, glory be to Him, so show Him to us as you saw Him.³

He said to them, Verily, I did not see Him. They said, We will not believe in you until we see Allah openly. Then they were struck by lightning. They burned, to the last of them, and Moses remained alone. He said, O my Lord! Verily, I chose seventy men of the Children of Israel. I brought them here, but return alone. So, how is my people to affirm what I report to them? If you wanted, you could have destroyed them before and me. Would You destroy us because of what the fools among us did? Then Allah revived them after their

¹ See Qur'ân, (2:243).

² See Qur'ân (2:260).

³ See Qur'ân, (7:155).

فَمَتَى اتَّخَذْتُمْ رَبًّا جازَ لَكُمْ أَنْ تَتَّخِذُوا الْبِسْعَ وَالْحَزْقِيلَ؛ لِأَنَّهُمَا قَدْ صَنَعَا مِثْلَ مَا صَنَعَ عَيْسَى مِنْ إِحْبَاءِ الْمَوْتَى وَغَيْرِهِ. وَإِنَّ قَوْمًا مِنْ بَنِي إِسْرَائِيلَ هَرَبُوا مِنْ يَلَادِهِمْ مِنَ الطَّاعُونَ، وَهُمْ الْأُوفُ، حَذَرَ الْمَوْتِ، فَأَمَاتَهُمُ اللَّهُ فِي سَاعَةٍ وَاحِدَةٍ، فَعَمَدَ أَهْلُ تِلْكَ الْقَرْيَةِ، فَحَظَرُوا عَلَيْهِمْ حَظِيرَةً، فَلَمْ يَزَالُوا فِيهَا حَتَّى نَخَرَتْ عِظَامُهُمْ وَصَارُوا رَمِيمًا، فَمَرَّ بِهِمْ نَبِيٌّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ فَتَعَجَّبَ مِنْهُمْ وَمِنْ كَثْرَةِ الْعِظَامِ الْبَالِيَةِ، فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ: أَتُحِبُّ أَنْ أُحْيِيَهُمْ لَكَ، فَتُنذِرَهُمْ؟ قَالَ: نَعَمْ، يَا رَبِّ، فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ أَنْ نَادِهِمْ، فَقَالَ: أَيَّتُهَا الْعِظَامُ الْبَالِيَةُ قُومِي بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ، فَقَامُوا أَحْيَاءً أَجْمَعُونَ، يَنْفُضُونَ التُّرَابَ عَنْ رُؤُوسِهِمْ.

ثُمَّ إِبْرَاهِيمُ خَلِيلُ الرَّحْمَنِ، حِينَ أَخَذَ الطَّيْرَ فَقَطَّعَهُنَّ قِطْعًا، ثُمَّ وَضَعَ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا، ثُمَّ نَادَاهُنَّ، فَأَقْبَلْنَ سَعْيًا إِلَيْهِ. ثُمَّ مُوسَى بْنُ عِمْرَانَ وَأَصْحَابُهُ السَّبْعُونَ الَّذِينَ اخْتَارَهُمْ، صَارُوا مَعَهُ إِلَى الْجَبَلِ، فَقَالُوا لَهُ: إِنَّكَ قَدْ رَأَيْتَ اللَّهُ سُبْحَانَهُ، فَأَرِنَاهُ كَمَا رَأَيْتَهُ!

فَقَالَ لَهُمْ: إِنِّي لَمْ أَرَهُ، فَقَالُوا: ﴿لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً﴾ فَأَخَذَتْهُمْ الصَّاعِقَةُ، فَاحْتَرَقُوا عَنْ آخِرِهِمْ، وَبَقِيَ مُوسَى وَحِيدًا، فَقَالَ: يَا رَبِّ، إِنِّي اخْتَرْتُ سَبْعِينَ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ، فَجِئْتُ بِهِمْ، وَأَرْجِعُ وَحْدِي، فَكَيْفَ يُصَدِّقُنِي قَوْمِي يَمَا أُخِيرُهُمْ بِهِ؟! فَلَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلِ وَإِيَّايَ، أَتُهْلِكُنَا يَمَا فَعَلَ السُّفَهَاءُ مِتًّا؟! فَأَحْيَاهُمُ اللَّهُ عَزَّ وَجَلَّ مِنْ بَعْدِ مَوْتِهِمْ. وَكُلُّ شَيْءٍ ذَكَرْتُهُ لَكَ مِنْ هَذَا لَا تَقْدِرُ عَلَيَّ

death. Everything I have mentioned to you, you cannot deny, for the Torah, the Gospel, the Psalms, the Qur'ân have spoken of it. If everyone who raises the dead, cures the blind, the leper and the insane is to be taken as a Lord, instead of Allah, then take all of these as Lords. What do say, O Christian? The Catholicos said, It is as you say, and there is no god but Allah.

Then he ﷺ turned to the Exilarch and said, "O Jew! Listen to me, for I want to ask you about ten verses which descended to Moses ibn 'Imrân. Do you find this written in the Torah about Muâammad and his community: When the last community comes following the rider of the camel, and they glorify the Lord very earnestly with a new glorification in new synagogues. Then let the Children of Israel seek refuge with them and their king so that their hearts may be assured. Verily, there are swords in their hands by which they obtain revenge against the disbelieving communities in the regions of the earth.?" Do you find anything like this written in the Torah?"

The Exilarch said, "Yes. We find the like of this." Then he said to the Catholicos, "O Christian! How is your knowledge of the book Sha'yà?" He said, "I know it word for word." Then he said to him, "Are you familiar with these words from it: O people! Verily I saw a figure riding a donkey clothed in a garb of light, and I saw the rider of a camel whose radiance is like the radiance of the moon.?" They both said, "Certainly Sha'yà said this."

Rià ﷺ said, "O Christian! Do you know the saying of Jesus in the Gospel: Verily, I am going to your Lord and my Lord, and the paraclete (*bàrqalià*) is coming, he who will testify for me truly, even as I testify for him. And he will interpret all things for you, and he is the one who will reveal the sins of the nations, and he will break the pillar of disbelief.?" The Catholicos said, "You have not mentioned anything from the Gospel that we do not confess." He said, "Do you find this set in the Gospel, O Catholicos?" He said, "Yes." Rià ﷺ said, "O Catholicos! Will you not inform me about the first Gospel,

دَفَعَهُ؛ لِأَنَّ التَّوْرَةَ وَالْإِنْجِيلَ وَالزَّبُورَ وَالْفُرْقَانَ قَدْ نَطَقَتْ بِهِ. فَإِنْ كَانَ كُلُّ مَنْ أَحْبَبَ الْمَوْتَى وَأَبْرَأَ الْأَكْمَهَ وَالْأَبْرَصَ وَالْمَجَانِينَ يَتَّخِذُ رَبًّا مِنْ دُونِ اللَّهِ، فَاتَّخِذْ هَؤُلَاءِ كُلَّهُمْ أَرْبَابًا! مَا تَقُولُ يَا نَصْرَانِي؟» قَالَ الْجَائِلِيُّ: الْقَوْلُ قَوْلِكَ، وَلَا إِلَهَ إِلَّا اللَّهُ.

ثُمَّ التَّفَتَ عَلَيْهِ، إِلَى رَأْسِ الْجَالُوتِ، فَقَالَ: يَا يَهُودِيَّ، أَقِيلْ عَلَيَّ، أَسْأَلُكَ بِالْعَشْرِ الْآيَاتِ الَّتِي أُنْزِلْتُ عَلَى مُوسَى بْنِ عِمْرَانَ، هَلْ تَجِدُ فِي التَّوْرَةِ مَكْتُوبًا نَبَأَ مُحَمَّدٍ وَأُمَّتِهِ؟ إِذَا جَاءَتِ الْأُمَّةُ الْآخِرَةُ، أَتْبَاعُ رَاكِبِ الْبَعِيرِ، يُسَبِّحُونَ الرَّبَّ جِدًّا، جِدًّا تَسْبِيحًا جَدِيدًا فِي الْكِنَائِسِ الْجَدِّدِ، فَلْيَفْزِعْ بَنُو إِسْرَائِيلَ إِلَيْهِمْ وَإِلَى مَلِكِهِمْ، لِتَطْمَئِنَّ قُلُوبُهُمْ، فَإِنَّ بِأَيْدِيهِمْ سِيوفًا يَنْتَقِمُونَ بِهَا مِنَ الْأُمَّةِ الْكَافِرَةِ فِي أَقْطَارِ الْأَرْضِ. أَهَكَذَا هُوَ فِي التَّوْرَةِ مَكْتُوبٌ؟».

قَالَ رَأْسُ الْجَالُوتِ: نَعَمْ، إِنَّا لَنَجِدُهُ كَذَلِكَ، ثُمَّ قَالَ لِلْجَائِلِيِّ: «يَا نَصْرَانِي، كَيْفَ عِلْمُكَ بِكِتَابِ شَعِيَا؟» قَالَ: أَعْرِفُهُ، حَرْفًا حَرْفًا، قَالَ لَهُمَا: «أَتَعْرِفَانِ هَذَا مِنْ كَلَامِهِ: يَا قَوْمُ إِنِّي رَأَيْتُ صُورَةَ رَاكِبِ الْحِمَارِ، لَا يَسَاءُ جَلَابِيبَ النُّورِ؛ وَرَأَيْتُ رَاكِبَ الْبَعِيرِ ضَوْؤُهُ مِثْلُ ضَوْءِ الْقَمَرِ؟» فَقَالَا: قَدْ قَالَ ذَلِكَ شَعِيَا.

قَالَ الرِّضَاءُ عَلَيْهِ السَّلَامُ: «يَا نَصْرَانِي، هَلْ تَعْرِفُ فِي الْإِنْجِيلِ قَوْلَ عَيْسَى: إِنِّي ذَاهِبٌ إِلَى رَبِّكُمْ وَرَبِّي، وَالْبَارَقْلِيظَا جَاءَ، هُوَ الَّذِي يَشْهَدُ لِي بِالْحَقِّ، كَمَا شَهِدْتُ لَهُ، وَهُوَ الَّذِي يُفَسِّرُ لَكُمْ كُلَّ شَيْءٍ، وَهُوَ الَّذِي يُبْدِي فِضَائِحَ الْأُمَّةِ، وَهُوَ الَّذِي يَكْسِرُ عَمُودَ الْكُفْرِ؟» فَقَالَ الْجَائِلِيُّ: مَا ذَكَرْتُ شَيْئًا فِي الْإِنْجِيلِ إِلَّا وَنَحْنُ مُقَرَّرُونَ بِهِ، قَالَ: «أَتَجِدُ هَذَا فِي الْإِنْجِيلِ ثَابِتًا يَا جَائِلِيُّ؟» قَالَ: نَعَمْ، قَالَ الرِّضَاءُ عَلَيْهِ السَّلَامُ: «يَا جَائِلِيُّ، إِلَّا تُخْبِرُنِي عَنِ الْإِنْجِيلِ الْأَوَّلِ حِينَ افْتَقَدْتُمُوهُ عِنْدَ مَنْ وَجَدْتُمُوهُ، وَمَنْ

when it was lost, with whom was it found? And who compiled this Gospel for you?” He said, “We did not lose it, except for one day, and when we found it, it was like new, and it was brought out by John and Matthew.” Then Rièà¹ said to him, “How little is your knowledge of the mystery¹ of the Gospel and its scholars! If it is as you imagine, then why are there differences about the Gospel? And verily, there are differences about the Gospel that is in your hands today. If it were the original testament, you would not differ about it. But I will offer you knowledge about it. Know that when the original Gospel was lost, the Christians gathered around their scholars and said to them, Jesus the son of Mary was killed, the Gospel has been lost, and you are scholars, so what is in your possession? Luke and Mark said to them, Verily, the Gospel is within our breasts, and we will bring it out scripture by scripture for everyone, so do not worry about it. Do not empty the synagogues. So, we will soon recite for every one of you scripture by scripture until it is all collected. Luke, Mark, John and Matthew sat down and compiled this Gospel for you after you had lost the original Gospel. These four persons were students of the first students. Did you know this?”

The Catholicos said, “I did not know this, but now I know it. The extent of your knowledge of the Gospel has become clear to me. I heard something to the truth of which my heart testifies, so I want to increase my understanding.”

Rièà¹ said to him, “What do you think about that to which they all testify?” He said, “It is allowed; they are the scholars of the Gospel. Everything to which they testify is true.” Rièà¹ said to Ma’mên and to his folk and others with him present, “Bear witness to this.” They said, “We bear witness.” Then he said to the Catholicos, “By the truth of the son and his mother, do you know that Matthew says, Verily the Messiah is the son of David son of Abraham son of Isaac son of Jacob son of Yahêdà son of Âàèrên, and that Mark, regarding the lineage of Jesus the son of Mary says,

¹ In another text, instead of *mystery* (*sirr*) there is *traditions* (*sunan*).

وَضَعَ لَكُمْ هَذَا الْإِنْجِيلَ؟» قَالَ لَهُ: مَا افْتَقَدْنَا الْإِنْجِيلَ، إِلَّا يَوْمًا وَاحِدًا، حَتَّى وَجَدْنَاهُ غَضًّا طَرِيًّا، فَأَخْرَجَهُ إِلَيْنَا يُوْحَتًا وَمَتَّى، فَقَالَ لَهُ الرُّضَاعِيُّ عَلَيْهِ السَّلَامُ: «مَا أَقَلَّ مَعْرِفَتَكَ بِسِرِّ الْإِنْجِيلِ وَعُلَمَائِهِ! فَإِنْ كَانَ هَذَا كَمَا تَزْعُمُ، فَلِمَ اخْتَلَفْتُمْ فِي الْإِنْجِيلِ؟ وَإِنَّمَا وَقَعَ الْاِخْتِلَافُ فِي هَذَا الْإِنْجِيلِ الَّذِي فِي أَيْدِيكُمْ الْيَوْمَ، فَلَوْ كَانَ عَلَى الْعَهْدِ الْأَوَّلِ لَمْ تَخْتَلِفُوا فِيهِ، وَلَكِنِّي مُفِيدُكُمْ عِلْمَ ذَلِكَ. إِعْلَمُ أَنَّهُ لَمَّا افْتُقِدَ الْإِنْجِيلُ الْأَوَّلُ، اجْتَمَعَتِ النَّصَارَى إِلَى عُلَمَائِهِمْ، فَقَالُوا لَهُمْ: قُتِلَ عَيْسَى بْنُ مَرْيَمَ وَافْتَقَدْنَا الْإِنْجِيلَ، وَأَنْتُمْ الْعُلَمَاءُ. فَمَا عِنْدَكُمْ؟ فَقَالَ لَهُمْ أَلُوْقَا وَمِرْقَابُوسُ: إِنَّ الْإِنْجِيلَ فِي صُدُورِنَا، وَنَحْنُ نُخْرِجُهُ إِلَيْكُمْ سِفْرًا سِفْرًا فِي كُلِّ أَحَدٍ، فَلَا تَحْزَنُوا عَلَيْهِ وَلَا تَخْلُوا الْكِنَائِسَ، فَإِنَّا سَتَتَلُوهُ عَلَيْكُمْ فِي كُلِّ أَحَدٍ سِفْرًا سِفْرًا، حَتَّى نَجْمَعَهُ كُلَّهُ، فَفَعَدَ أَلُوْقَا وَمِرْقَابُوسُ وَيُوْحَتًا وَمَتَّى، فَوَضَعُوا لَكُمْ هَذَا الْإِنْجِيلَ بَعْدَ مَا افْتَقَدْتُمْ الْإِنْجِيلَ الْأَوَّلَ، وَإِنَّمَا كَانَ هَؤُلَاءِ الْأَرْبَعَةُ تَلَامِيذَ التَّلَامِيذِ الْأَوَّلِينَ، أَعْلِمْتَ ذَلِكَ؟»

قَالَ الْجَائِلِيُّ: أَمَّا هَذَا فَلَمْ أَعْلَمْهُ، وَقَدْ عِلْمْتُهُ الْآنَ، وَقَدْ بَانَ لِي مِنْ فَضْلِ عِلْمِكَ يَا الْإِنْجِيلَ، وَسَمِعْتُ أَشْيَاءَ مِمَّا عِلْمْتَهُ، شَهِدَ قَلْبِي أَنَّهَا حَقٌّ، فَاسْتَرَدْتُ كَثِيرًا مِنْ الْفَهْمِ.

فَقَالَ لَهُ الرُّضَاعِيُّ عَلَيْهِ السَّلَامُ: «فَكَيْفَ شَهَادَةُ هَؤُلَاءِ عِنْدَكَ؟» قَالَ: جَائِزَةٌ، هَؤُلَاءِ عُلَمَاءُ الْإِنْجِيلِ، وَكُلُّ مَا شَهِدُوا بِهِ فَهُوَ حَقٌّ. فَقَالَ الرُّضَاعِيُّ عَلَيْهِ السَّلَامُ: لِلْمَأْمُونِ وَمَنْ حَضَرَهُ مِنْ أَهْلِ بَيْتِهِ وَمِنْ غَيْرِهِمْ: «اشْهَدُوا عَلَيْهِ» قَالُوا: قَدْ شَهِدْنَا. ثُمَّ قَالَ لِلْجَائِلِيِّ: «يَحَقُّ الْإِنِّ وَأُمَّهُ، هَلْ تَعْلَمُ أَنَّ مَتَّى قَالَ: إِنَّ الْمَسِيحَ هُوَ ابْنُ دَاوُدَ بْنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ بْنِ يَعْقُوبَ بْنِ يَهُودَا بْنِ حَضْرُونَ؟ وَقَالَ مِرْقَابُوسُ فِي نِسْبَةِ عَيْسَى بْنِ مَرْيَمَ: أَنَّهُ

Verily, he is the word of Allah, He made it incarnate in the body of a man; so it became man, and that Luke says, Verily, Jesus the son of Mary and his mother were two persons of flesh and blood, and the holy spirit entered into them, and then you say that Jesus testifies about himself, In truth I say to you, O company of disciples, verily, no one ascends to heaven unless he descends from it, except the rider of the camel, the seal of the prophets. Verily, he ascends to heaven and then descends from it.? What do you say about this saying?"

The Catholicos said, "That is the saying of Jesus; we do not deny it." Rièàﷺ said, "So, what do you say about the testimony of Luke, Mark and Matthew about Jesus and what they have attributed to him?" The Catholicos said, "They lied about Jesus." Rièàﷺ said, "O people! Did he not just say that they were pure and testify that they were scholars of the Gospel, and that their word is the truth?" The Catholicos said, "O scholar of the Muslims! I would like you to pardon me for this about them." Rièàﷺ said, "We have done it. Ask, O Christian, whatever comes to your mind!"

The Catholicos said, "Let someone other than me ask you. Nay! By the truth of the Messiah! I never imagined that a scholar like you was among the Muslims." Then Rièàﷺ turned to the Exilarch and said to him, "Will you question me or shall I question you?" He said, "I would question you, and I will not accept any argument from you unless it is from the Torah, the Gospel, the Psalms of David or from what is in the scriptures of Abraham and Moses."

Rièàﷺ said, "Do not accept any argument from me unless it is spoken of in the Torah by the tongue of Moses ibn 'Imràn, the Gospel by the tongue of Jesus the son of Mary or the Psalms by the tongue of David." the Exilarch said, "How do you prove that Muàammad was a prophet?" Rièàﷺ said, "Moses ibn 'Imràn, Jesus the son of Mary and David the Steward of Allah, the mighty and magnificent, on earth bore witness to it." So he said to him, "Prove the saying of Moses ibn 'Imràn."

كَلِمَةُ اللَّهِ، أَحَلَّهَا فِي الْجَسَدِ الْآدَمِيِّ فَصَارَتْ إِنْسَانًا، وَقَالَ أَلُوقَا: إِنَّ عَيْسَى بِنَ مَرْيَمَ وَأُمُّهُ كَانَا إِنْسَانَيْنِ مِنْ لَحْمٍ وَدَمٍ؛ فَدَخَلَ فِيهِمَا رُوحَ الْقُدُسِ، ثُمَّ إِنَّكَ تَقُولُ مِنْ شَهَادَةِ عَيْسَى عَلَى نَفْسِهِ: حَقًّا أَقُولُ لَكُمْ يَا مَعْشَرَ الْحَوَارِيِّينَ، إِنَّهُ لَا يَصْعَدُ إِلَى السَّمَاءِ إِلَّا مَنْ نَزَلَ مِنْهَا، إِلَّا رَاكِبَ الْبَعِيرِ، خَاتَمَ الْأَنْبِيَاءِ؛ فَإِنَّهُ يَصْعَدُ إِلَى السَّمَاءِ وَيَنْزِلُ، فَمَا تَقُولُ فِي هَذَا الْقَوْلِ؟» قَالَ الْجَائِلِيُّ: هَذَا قَوْلُ عَيْسَى؛ لَا نُنْكِرُهُ، قَالَ الرِّضَاعِيُّ عَلَيْهِ السَّلَامُ: «فَمَا تَقُولُ فِي شَهَادَةِ أَلُوقَا وَمِرْقَابُوسَ وَمَتَّى عَلَى عَيْسَى وَمَا نَسَبُوهُ إِلَيْهِ؟» قَالَ الْجَائِلِيُّ: كَذَبُوا عَلَى عَيْسَى، قَالَ الرِّضَاعِيُّ عَلَيْهِ السَّلَامُ: يَا قَوْمُ، أَلَيْسَ قَدْ زَكَّاهُمْ، وَشَهِدَ أَنَّهُمْ عُلَمَاءُ الْإِنْجِيلِ، وَقَوْلُهُمْ حَقٌّ؟» فَقَالَ الْجَائِلِيُّ: يَا عَالِمَ الْمُسْلِمِينَ، أَحَبُّ أَنْ تُعَيِّنِي مِنْ أَمْرٍ هُوَ لَاءِ، قَالَ الرِّضَاعِيُّ عَلَيْهِ السَّلَامُ: «فَإِنَّا قَدْ فَعَلْنَا؛ سَلْ يَا نَصْرَانِي، عَمَّا بَدَأَ لَكَ».

قَالَ الْجَائِلِيُّ: لَيْسَ لَكَ غَيْرِي. فَلَا وَحَقِّ الْمَسِيحِ، مَا ظَنَنْتُ أَنْ فِي عُلَمَاءِ الْمُسْلِمِينَ مِثْلَكَ، فَالْتَفَتَ الرِّضَاعِيُّ عَلَيْهِ السَّلَامُ إِلَى رَأْسِ الْجَالُوتِ، فَقَالَ لَهُ: «تَسْأَلُنِي أَوْ أَسْأَلُكَ؟» فَقَالَ: بَلْ أَسْأَلُكَ، وَكَسْتُ أَقْبَلُ مِنْكَ حُجَّةً إِلَّا مِنَ التَّوْرَةِ أَوْ مِنَ الْإِنْجِيلِ أَوْ مِنْ زُبُورِ دَاوُدَ أَوْ يَمَّا فِي صُحُفِ إِبْرَاهِيمَ وَمُوسَى.

قَالَ الرِّضَاعِيُّ عَلَيْهِ السَّلَامُ: «لَا تَقْبَلْ مِنِّي حُجَّةً، إِلَّا يَمَّا تَنْطِقُ بِهِ التَّوْرَةُ عَلَى لِسَانِ مُوسَى بِنِ عِمْرَانَ، وَالْإِنْجِيلُ عَلَى لِسَانِ عَيْسَى بِنِ مَرْيَمَ، وَالزُّبُورُ عَلَى لِسَانِ دَاوُدَ» فَقَالَ رَأْسُ الْجَالُوتِ: مِنْ أَيْنَ تَثْبُتُ بُيُوتَةُ مُحَمَّدٍ؟ قَالَ الرِّضَاعِيُّ عَلَيْهِ السَّلَامُ: «شَهِدَ يُنْبِئُوتِهِ مُوسَى بِنِ عِمْرَانَ وَعَيْسَى بِنِ مَرْيَمَ وَدَاوُدَ حَلِيفَةَ اللَّهِ عَزَّ وَجَلَّ فِي الْأَرْضِ» فَقَالَ لَهُ: تَبَّتْ قَوْلُ مُوسَى بِنِ عِمْرَانَ.

Rièàﷺ said, “Do you know, O Jew, that Moses ibn ‘Imràn left a will for the Children of Israel in which he said to them, Verily, there will soon come to you a prophet from among your brethren, so affirm him and listen to him. Do you know any brethren of the Children of Israel other than the offspring of Ismà‘il, if you know of the kinship of Israel and Ishmael, and the relation between them from Abraham?” The Exilarch said, “That is the saying of Moses; we do not deny it.” Rièàﷺ said to him, “Has there come to you from the brethren of the Children of Israel any prophet other than Muâammad?” He said, “No.” Rièàﷺ said, “Is this not correct according to you?”

He said, “Yes, but I would like you to show the correctness of this matter from the Torah.” Rièàﷺ said to him, “Do you deny that the Torah says to you, Light came from Mount Sinai, and that it radiates to us from Mount Sà‘ir, and it has appeared to us from Mount Fàràn?” The Exilarch said, “I know these words, but I do not know the interpretation of them.”

Rièàﷺ said, “I will inform you of it. As for its saying, Light came from Mount Sinai, that is the revelation of Allah, the blessed and exalted, which He sent down to Moses at Mount Sinai; as for His saying, and that it radiates to us from Mount Sà‘ir, it is the mountain at which Allah, the mighty and magnificent, sent revelation to Jesus the son of Mary when he was on it; and as for His saying, and it has appeared to us from Mount Fàràn, this is one of the mountains of Mecca which is one day’s journey from Mecca. The prophet Sha‘yà says in the Torah, what your and your companions also say, I saw two riders for whom the earth became illuminated, one of them on a donkey and the other on a camel. Who is the rider on the donkey and who is the rider of the camel?” The Exilarch said, “I do not know those two, so inform me of them.” Heﷺ said, “The rider of the donkey is Jesus, and the rider of the camel is Muâammad. Do you deny that this is from the Torah?” He said, “No, I do not deny it.”

قال الرضا عليه السلام: «هَلْ تَعْلَمُ يَا يَهُودِيُّ، أَنَّ مُوسَى بْنَ عِمْرَانَ أَوْصَى بَنِي إِسْرَائِيلَ، فَقَالَ لَهُمْ: إِنَّهُ سَيَأْتِيكُمْ نَبِيٌّ مِنْ إِخْوَانِكُمْ، فِيهِ فَصْدُقُوا، وَمِنْهُ فَاسْمَعُوا. فَهَلْ تَعْلَمُ أَنَّ لِبَنِي إِسْرَائِيلَ إِخْوَةً غَيْرَ وُلْدِ إِسْمَاعِيلَ إِنْ كُنْتَ تَعْرِفُ قَرَابَةَ إِسْرَائِيلَ مِنْ إِسْمَاعِيلَ وَالنَّسَبَ الَّذِي بَيْنَهُمَا مِنْ قِبَلِ إِبْرَاهِيمَ؟» فَقَالَ رَأْسُ الْجَالُوتِ: هَذَا قَوْلُ مُوسَى، لَا نَدْفَعُهُ.

فَقَالَ لَهُ الرضا عليه السلام: «هَلْ جَاءَكُمْ مِنْ إِخْوَةِ بَنِي إِسْرَائِيلَ نَبِيٌّ غَيْرُ مُحَمَّدٍ؟» قَالَ: لَا، قَالَ الرضا عليه السلام: «أَفَلَيْسَ قَدْ صَحَّ هَذَا عِنْدَكُمْ؟» قَالَ: نَعَمْ، وَلَكِنِّي أُحِبُّ أَنْ تُصَحِّحَهُ لِي مِنَ التَّوْرَةِ، فَقَالَ لَهُ الرضا عليه السلام: هَلْ تُنْكِرُ أَنَّ التَّوْرَةَ تَقُولُ لَكُمْ: قَدْ جَاءَ النُّورُ مِنْ جَبَلٍ طُورِ سَيْنَاءَ، وَأَضَاءَ لَنَا مِنْ جَبَلِ سَاعِيرَ، وَاسْتَعْلَنَ عَلَيْنَا مِنْ جَبَلِ فَارَانَ؟» قَالَ رَأْسُ الْجَالُوتِ: أَعْرِفُ هَذِهِ الْكَلِمَاتِ، وَمَا أَعْرِفُ تَفْسِيرَهَا.

قَالَ الرضا عليه السلام: «أَنَا أُحِيرُكَ بِهِ، أَمَّا قَوْلُهُ: جَاءَ النُّورُ مِنْ قِبَلِ طُورِ سَيْنَاءَ، فَذَلِكَ وَحْيُ اللَّهِ تَبَارَكَ وَتَعَالَى الَّذِي أَنْزَلَهُ عَلَى مُوسَى، عَلَى جَبَلِ طُورِ سَيْنَاءَ، وَأَمَّا قَوْلُهُ: وَأَضَاءَ النَّاسَ مِنْ جَبَلِ سَاعِيرَ، فَهُوَ الْجَبَلُ الَّذِي أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى عِيسَى بْنِ مَرْيَمَ، وَهُوَ عَلَيْهِ، وَأَمَّا قَوْلُهُ: وَاسْتَعْلَنَ عَلَيْنَا مِنْ جَبَلِ فَارَانَ، فَذَلِكَ جَبَلٌ مِنْ جِبَالِ مَكَّةَ، بَيْنَهُ وَبَيْنَهَا يَوْمٌ. وَقَالَ شُعَيْبُ النَّبِيُّ، فِي مَا تَقُولُ أَنْتَ وَأَصْحَابُكَ فِي التَّوْرَةِ: رَأَيْتُمْ رَاكِبِينَ أَضَاءَ لَهُمَا الْأَرْضُ: أَحَدُهُمَا عَلَى حِمَارٍ، وَالْآخَرُ عَلَى جَمَلٍ. فَمَنْ رَاكِبُ الْحِمَارِ وَمَنْ رَاكِبُ الْجَمَلِ؟ قَالَ رَأْسُ الْجَالُوتِ: لَا أَعْرِفُهُمَا، فَخَبَّرَنِي بِهِمَا. قَالَ عَلَيْهِ السَّلَامُ: «أَمَّا رَاكِبُ الْحِمَارِ فَعِيسَى، وَأَمَّا رَاكِبُ الْجَمَلِ فَمُحَمَّدٌ. أَتُنْكِرُ هَذَا مِنَ التَّوْرَةِ؟» قَالَ: لَا، مَا أُنْكِرُهُ.

Then Ri'â' (عليه السلام) said, "Do you know the prophet Habakkuk?" He said, "Yes. I know of him." He (عليه السلام) said, "He said, and this is narrated in your book, Allah brought down speech on Mount Fàrà'n, and the heavens were filled with the glorification of Mu'ammad and his community. His horse carries him over water as it carries him over land. He will bring a new book to us after the ruin of the holy house [the temple in Jerusalem]. What is meant by this book is the Qur'ân. Do you know this and believe in it?" The Exilarch said, "Habakkuk the prophet has said this and we do not deny what he said." Ri'â' (عليه السلام) said, "In his Psalms, David said, and you recite it, "O God! Send one to revive the tradition after it has languished. Do you know a prophet other than Mu'ammad who has revived the tradition after it languished?"

The Exilarch said, "This is the saying of David. We know it and do not deny it, however, what is meant by this is Jesus, and his day was the period of languishing." Ri'â' (عليه السلام) said to him, "You are ignorant. Verily, Jesus did not oppose the tradition, but he was in agreement with the tradition of the Torah, until Allah raised him to Himself. It is written in the Gospel, Verily, the son of the good woman will leave, and the paraclete will come after him, and he will lighten the burden, and he will interpret everything for you, and he will bear witness for me as I bear witness for him. I have brought parables for you, and he will bring for you exegesis. Do you believe in this from the Gospel?" He said, "Yes. I do not deny it."

Ri'â' (عليه السلام) said to him, "O Exilarch (*Ra's al-Jâlêt*)! I ask you about your prophet Moses ibn 'Imrà'n." He said, "Ask!" He (عليه السلام) said, "What proof do you have that Moses was a prophet?" The Jew said, "Verily, he brought that which had not been brought by any prophet before him." He said to him, "Like what?" He said, "Like the splitting of the sea, changing his staff into [a serpent] running, hitting the rock so that fountains sprung from the cleft, bringing out his hand white for the observers, and signs for the like of which people have no power."

ثُمَّ قَالَ الرُّضَاءُ عَلَيْهِ السَّلَامُ: هَلْ تَعْرِفُ حَقِيقَةَ النَّبِيِّ؟ قَالَ: نَعَمْ، إِنِّي بِهِ لَعَارِفٌ، قَالَ عَلَيْهِ السَّلَامُ: «فَأَيُّهُ قَالَ، وَكِتَابُكُمْ يَنْطِقُ بِهِ: جَاءَ اللَّهُ بِالْبَيَانِ مِنْ جَبَلِ فَارَانَ، وَامْتَلَأَتِ السَّمَاوَاتُ مِنْ تَسْبِيحِ أَحْمَدَ وَأُمَّتِهِ، يُحْمَلُ حَبْلُهُ فِي الْبَحْرِ كَمَا يُحْمَلُ فِي الْبَرِّ، يَأْتِينَا بِكِتَابٍ جَدِيدٍ بَعْدَ خَرَابِ بَيْتِ الْمَقْدِسِ. يَعْنِي بِالْكِتَابِ: الْقُرْآنَ، أَتَعْرِفُ هَذَا وَتُؤْمِنُ بِهِ؟» قَالَ رَأْسُ الْجَالُوتِ: قَدْ قَالَ ذَلِكَ حَقِيقَةُ النَّبِيِّ، وَلَا تُنْكِرُ قَوْلَهُ، قَالَ الرُّضَاءُ عَلَيْهِ السَّلَامُ: «فَقَدْ قَالَ دَاوُدُ فِي زُبُورِهِ، وَأَنْتَ تَقْرَأُوهُ: اللَّهُمَّ ابْعَثْ مَقِيمَ السُّنَّةِ بَعْدَ الْفِتْرَةِ، فَهَلْ تَعْرِفُ نَبِيًّا أَقَامَ السُّنَّةَ بَعْدَ الْفِتْرَةِ غَيْرَ مُحَمَّدٍ؟»

قَالَ رَأْسُ الْجَالُوتِ: هَذَا قَوْلُ دَاوُدَ، نَعْرِفُهُ وَلَا تُنْكِرُهُ، وَلَكِنْ عَنِّي يَذَلِكَ عَيْسَى، وَأَيَّامُهُ هِيَ الْفِتْرَةُ. قَالَ لَهُ الرُّضَاءُ عَلَيْهِ السَّلَامُ: «جَهَلْتَ، إِنَّ عَيْسَى لَمْ يُخَالِفْ السُّنَّةَ، وَكَانَ مُوَافِقًا لِسُنَّةِ التَّوْرَةِ حَتَّى رَفَعَهُ اللَّهُ إِلَيْهِ. وَفِي الْإِنْجِيلِ مَكْتُوبٌ: إِنَّ ابْنَ الْبَرَّةِ ذَاهِبٌ، وَالْبَارِقْلِيظَا جَاءَ مِنْ بَعْدِهِ، وَهُوَ يُخَفِّفُ الْآصَارَ، وَيُفَسِّرُ لَكُمْ كُلَّ شَيْءٍ، وَيَشْهَدُ لِي كَمَا شَهِدْتَ لَهُ. أَنَا جِئْتُكُمْ بِالْأَمْثَالِ وَهُوَ يَأْتِيكُمْ بِالتَّأْوِيلِ، أَتُؤْمِنُ بِهَذَا فِي الْإِنْجِيلِ؟» قَالَ: نَعَمْ، لَا أُنْكِرُهُ.

فَقَالَ لَهُ الرُّضَاءُ عَلَيْهِ السَّلَامُ: «يَا رَأْسَ الْجَالُوتِ، أَسَأَلُكَ عَنْ نَبِيِّكَ مُوسَى بْنِ عِمْرَانَ فَقَالَ: سَلْ، قَالَ عَلَيْهِ السَّلَامُ: «مَا الْحُجَّةُ عَلَيَّ أَنْ مُوسَى ثَبَّتَ بُبُوَّتَهُ؟» قَالَ الْيَهُودِيُّ: إِنَّهُ جَاءَ بِمَا لَمْ يَجِئْ بِهِ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلَهُ، قَالَ لَهُ: «مِثْلُ مَاذَا؟» قَالَ: مِثْلُ فُلُقِ الْبَحْرِ، وَقَلْبِهِ الْعَصَا حَيَّةً تَسْعَى، وَضَرْبِهِ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ الْعَيْونُ، وَإِخْرَاجِهِ يَدَهُ بَيْضَاءَ لِلنَّاطِرِينَ، وَعَلَامَاتٍ لَا يَقْدِرُ الْخَلْقُ عَلَى مِثْلِهَا.

Rièàﷺ said to him, “You spoke truly that the proof of his being a prophet was that he brought that for the like of which people have no power. Is it not the case that it becomes obligatory for you to affirm whoever claims to be a prophet then brings the like of that for which people have no power?” He said, “No. Because there was no one like Moses in station before his Lord, and nearness to Him; and it is not obligatory for us to admit the prophethood of one who claims it unless he bring signs like what he brought.”

Rièàﷺ said, “So, how do you admit that there were prophets prior to Moses, while they did not split the sea, and did not cleft the rock so that twelve fountains sprung from it, and they did not bring out their hands as Moses brought his hand out white, and they did not change staves into running serpents.” The Jew said to him, “I will indeed inform you that when one brings a sign the like of which people have no power to bring, even if they are not what Moses brought or are other than what he brought, it becomes obligatory to affirm him.”

Rièàﷺ said, “O Exilarch (*Ra's al-Jâlêt*)! So, what prevents you from admitting [to the prophethood of] Jesus the son of Mary, while he revived the dead, cured the blind and the leper, and created of clay what had the form of birds, then blew into them and they became birds by the permission of Allah?” The Exilarch said, “It is said that he did this, but we did not witness it.”

Rièàﷺ said, “Tell me, did you witness the signs that Moses brought? Is it not the case that narrations from the trusted companions of Moses conveyed that he did these things?” He said, “Yes.” He said, “Then likewise, successively confirmed reports (*akhbâr mutawâttir*) have come to you about what Jesus the son of Mary did. So how is it that you affirm Moses but you do not affirm Jesus?” He gave no answer.

قال له الرضا عليه السلام: «صَدَقْتَ فِي أَنَّهُ كَانَتْ حُجَّةً عَلَى نُبُوَّتِهِ، إِنَّهُ جَاءَ بِمَا لَا يَقْدِرُ الْخَلْقُ عَلَى مِثْلِهِ، أَفَلَيْسَ كُلُّ مَنْ ادَّعَى أَنَّهُ نَبِيٌّ، ثُمَّ جَاءَ بِمَا لَا يَقْدِرُ الْخَلْقُ عَلَى مِثْلِهِ، وَجَبَ عَلَيْكُمْ تَصْدِيقُهُ؟» قال: لا، لأنَّ موسى لم يكن له نظيرٌ، لمكانه من ربه وقربه منه، ولا يجب علينا الإقرارُ بنبوته من ادَّعاهَا، حتَّى يأتي من الأعلام بمثل ما جاء به.

قال الرضا عليه السلام: فَكَيْفَ أَقْرَرْتُمْ بِالْأَنْبِيَاءِ الَّذِينَ كَانُوا قَبْلَ مُوسَى، وَكَمْ يَفْلِقُوا الْبَحْرَ، وَكَمْ يَفْجُرُوا مِنَ الْحَجَرِ اثْنَتَيْ عَشْرَةَ عَيْنًا، وَكَمْ يَخْرُجُوا بِأَيْدِيهِمْ مِثْلَ إِخْرَاجِ مُوسَى يَدَهُ بِيَضَاءٍ، وَكَمْ يَفْلِقُوا الْعَصَا حَيَّةً تَسْعَى؟ قَالَ لَهُ الْيَهُودِيُّ: قَدْ خَبَرْتُكَ أَنَّهُ مَتَى مَا جَاءُوا عَلَى نُبُوَّتِهِمْ مِنَ الْآيَاتِ بِمَا لَا يَقْدِرُ الْخَلْقُ عَلَى مِثْلِهِ، وَكُوَ جَاءُوا بِمَا لَمْ يَجِئْ بِهِ مُوسَى، أَوْ كَانَ عَلَى غَيْرِ مَا جَاءَ بِهِ مُوسَى، وَجَبَ تَصْدِيقُهُمْ.

قال: قَالَ الرضا عليه السلام: «يَا رَأْسَ الْجَالُوتِ، فَمَا يَمْنَعُكَ مِنَ الْإِقْرَارِ بِعِيسَى بْنِ مَرْيَمَ وَقَدْ كَانَ يُحْيِي الْمَوْتَى، وَيَبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ، وَيَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ ثُمَّ يَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ؟» قَالَ رَأْسُ الْجَالُوتِ: يُقَالُ: إِنَّهُ فَعَلَ ذَلِكَ، وَكَمْ تَشْهَدُهُ.

قال الرضا عليه السلام: «أَرَأَيْتَ مَا جَاءَ بِهِ مُوسَى مِنَ الْآيَاتِ شَاهِدَتُهُ، أَلَيْسَ إِنَّمَا جَاءَتْ الْأَخْبَارُ مِنْ ثِقَاتِ أَصْحَابِ مُوسَى، أَنَّهُ فَعَلَ ذَلِكَ؟» قَالَ: بَلَى.

قال: «فَكَذَلِكَ أَيْضًا، أَتُنْكُمُ الْأَخْبَارُ الْمُتَوَاتِرَةَ بِمَا فَعَلَ عِيسَى بْنُ مَرْيَمَ، فَكَيْفَ صَدَّقْتُمْ مُوسَى وَكَمْ تَصَدَّقُوا بِعِيسَى؟» فَلَمْ يَحِرْ جَوَابًا.

Ri'èàﷺ said, “And likewise the affair of Mu'ammadﷺ and what he brought, and the affair of every prophet commissioned by Allah. Among the signs Mu'ammadﷺ had was that he was an orphan, poor, a shepherd and a wage laborer who did not study any book and who was not taught by any teacher, yet brought the Qur'ân in which there are the stories of the prophets and reports of them letter by letter, and reports of those who have gone before, and the peoples who will remain until the day of resurrection. He reported about their secrets and what they had done in their houses, and he brought unaccountably many signs.” The Exilarch said, “According to us, neither the reports about Jesus nor the reports about Mu'ammad are correct, and it is not permitted for us to affirm these two by what is incorrect.”

Ri'èàﷺ said, “So, the witnesses who testified for Jesus and Mu'ammad, may the peace and blessings of Allah be with them both, are not valid?” He gave no answer.

(*Bi'âr*, 10, 299_310, 1)

3 3.HIS SUCCESSOR

3.3.1. One of the companions of the Commander of the Faithfulﷺ said that some of his companions said, “O Commander of the Faithful! The executor of Moses showed the signs to his companions after Moses and the executor of Jesus showed the signs to his companions after Jesus. So, will you not show us?” He said, You do not remain [in your belief.] They insisted on it and said, O Commander of the Faithful! Then he took the hands of nine persons among them and took them out toward the houses of *Hajars* until he overlooked a salt marsh. Then he spoke slowly and said to his hand, Disclose what you have covered. Then every thing in the Heaven that has been described by Allah, was before their eyes with its gladness and beauty.

قال الرضا عليه السلام: «وكذلك أمرُ مُحَمَّدٍ ﷺ وما جاءَ به، وأمرُ كُلِّ نبيٍّ بعثَهُ اللهُ. ومن آياته أنه كانَ يتيماً، فقيراً، راعياً، أجيراً، لم يتعلم كتاباً ولم يختلف إلى معلم؛ ثم جاءَ بالقرآن الذي فيه قصصُ الأنبياءِ وأخبارُهُم، حرفاً حرفاً وأخبارُ مَنْ مَضَى ومن بقيَ إلى يومِ القيامةِ، ثمَّ كانَ يُخبرُهُم بأسرارِهِم وما يعملونَ في بيوتِهِم، وجاءَ آياتٍ كثيرةٍ لا تُحصَى» قال: قال رأسُ الجالوت: لم يصحَّ عندنا خبرُ عيسى ولا خبرُ مُحَمَّدٍ، ولا يجوزُ لنا أن نُقرَّ لهُما بما لم يصحَّ.

قال الرضا عليه السلام: «فالشاهدُ الذي شهدَ لعيسى ومُحَمَّدٍ صَلَّى اللهُ عَلَيْهِمَا، شاهدُ زورٍ» فلم يجرِ جواباً.

(بحار الأنوار، ١٠، ٢٩٩-٣١٠، ١)

٣-٣- وصيّه

٣-٣-١- الحسينُ بنُ الحسنِ بنِ أبانٍ، قال: حدَّثني الحسينُ بنُ سعيدٍ وكتبه لي بخطه بحضرةِ أبي الحسنِ بنِ أبانٍ، قال: حدَّثني مُحَمَّدُ بنُ سنانٍ، عن حمادِ البطحِيِّ، عن زميله وكانَ من أصحابِ أميرِ المؤمنينَ عليه السلام، قال: إنَّ نَفراً من أصحابِهِ قالوا: يا أميرَ المؤمنينَ، إنَّ وصيَّ موسى كانَ يُريهِمُ العلاماتِ بعدَ موسى، وإنَّ وصيَّ عيسى كانَ يُريهِمُ العلاماتِ بعدَ عيسى، فلو أريتنا! فقال: «لا تقرُّون» فألحوا عليه وقالوا: يا أميرَ المؤمنينَ! فأخذَ بيدَ تسعةٍ منهم وخرَجَ بهم قبلَ آياتِ الهجريينَ، حتَّى أشرفَ على السبخةِ، فتكلَّم بكلامٍ خفيٍّ، ثمَّ قال بيده: اكشفي غطاءكَ، فإذا كلُّ ما وصفَ اللهُ في الجنةِ نَصَبُ أعينِهِم معَ روحِها وزهرِها،

Then four of them came back and said, Magic! Magic! One of them remained [in his belief], as Allah wills, and sat somewhere (in an assembly) and reported some of it. So the people gathered around him and brought him to the Commander of the Faithful.”

(Al-’Ikhtia’æ, 326)

3.3.2. Mufa’èal ibn ‘Umar said, “Abê ‘Abdullahﷺ said to me, On the Resurrection Day four days hurry to Allah, the Mighty and Magnificent, like the bride who hurries to her quarters of the tent, *al-Fiir*, *al-Aèâà*, *al-Jum’ah* (Friday) and *Ghadîr Khum*. *Ghadîr Khum* is between *al-Fiir* and *al-Aèâà*. Friday is like the moon among the stars. Allah puts the cherubim, the prophets of Allah who are apostles, the chosen executors and the friends of Allah on *Ghadîr Khum*. On that day, the master of the angels is Gabrielﷺ, the master of the prophets is Mu’ammad, the master of the executors is the Commander of the Faithful and the masters of the friends of Allah are Salmàn, Abê Dhar, Miqdàd and ‘Ammâr. These days bring them into heaven just as the shepherd brings his sheep to the water and grassland. I said to him, O my master! Do you order me to fast on it? He answered, Yes, By Allah. Yes, By Allah. Yes, By Allah. Verily it is the day on which Allah accepted the repentance of Adamﷺ and he abstained on it to thank Allah. It is the day on which Allah, the Exalted, saved Abrahamﷺ from the fire and he abstained on it to thank Allah, the Exalted. It is the day on which Moses established Hârênﷺ like a flag, and he abstained on it to thank Allah, the Exalted. It is the day on which Jesusﷺ revealed his executor Simon Æafà and he abstained on it to thank Allah, the Mighty and Magnificent.

It is the day on which the Apostle of Allah established ‘Alí like a flag for the people and revealed his favor and his being the executor, and he abstained on it to thank Allah, the Blessed and Exalted. It is the day of fasting, vigil, feeding [the poor], and visiting with the brothers, and in it there are the satisfaction of al-Ra’ãmàn and the dislike of Satan.”

(Al-’Iqbâl, 466)

فَرَجَعَ مِنْهُمْ أَرْبَعَةٌ يَقُولُونَ: سِحْرًا سِحْرًا، وَثَبَّتَ رَجُلٌ مِنْهُمْ بِذَلِكَ مَا شَاءَ اللَّهُ. ثُمَّ جَلَسَ مَجْلِسًا فَنَقَلَ مِنْهُ شَيْئًا مِنَ الْكَلَامِ فِي ذَلِكَ، فَتَعَلَّقُوا بِهِ، فَجَاءُوا بِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ.

(الاختصاص، ٣٢٦)

٣-٢-٣- رَوَى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ الطَّرَازِيُّ فِي كِتَابِهِ بِإِسْنَادِهِ الْمُتَّصِلِ إِلَى الْمُفَضَّلِ بْنِ عُمَرَ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِذَا كَانَ يَوْمَ الْقِيَامَةِ زُفَّتْ أَرْبَعَةٌ أَيَّامٍ إِلَى اللَّهِ عَزَّ وَجَلَّ كَمَا تُزْفُّ الْعُرُوسُ إِلَى خِدْرِهَا: يَوْمُ الْفِطْرِ وَيَوْمُ الْأَضْحَى، وَيَوْمُ الْجُمُعَةِ وَيَوْمُ غَدِيرِ حُمٍّ. وَيَوْمُ غَدِيرِ حُمٍّ بَيْنَ الْفِطْرِ وَالْأَضْحَى وَيَوْمُ الْجُمُعَةِ كَالْقَمَرِ بَيْنَ الْكَوَاكِبِ. وَإِنَّ اللَّهَ لَيُوكِّلُ بِغَدِيرِ حُمٍّ مَلَائِكَتَهُ الْمُقَرَّبِينَ، وَسَيِّدَهُمْ يَوْمَئِذٍ جَبْرَائِيلُ عَلَيْهِ السَّلَامُ؛ وَأَنْبِيَاءُ اللَّهِ الْمُرْسَلِينَ، وَسَيِّدَهُمْ يَوْمَئِذٍ مُحَمَّدٌ ﷺ؛ وَأَوْصِيَاءُ اللَّهِ الْمُتَّجِبِينَ، وَسَيِّدَهُمْ يَوْمَئِذٍ أَمِيرُ الْمُؤْمِنِينَ، وَأَوْلِيَاءُ اللَّهِ، وَسَادَاتُهُمْ يَوْمَئِذٍ سَلْمَانَ وَأَبُو ذَرٍّ وَالْمُقَدَّادُ وَعَمَّارٌ، حَتَّى يُورِدَهُ الْجَنَانَ كَمَا يُورِدُ الرَّاعِي بَعِثَهُ الْمَاءَ وَالْكَلَاءَ» قَالَ الْمُفَضَّلُ: سَيِّدِي تَأْمُرُنِي بِصِيَامِهِ؟ قَالَ لِي: «إِي وَاللَّهِ، إِي وَاللَّهِ، إِي وَاللَّهِ. إِنَّهُ الْيَوْمُ الَّذِي تَابَ اللَّهُ فِيهِ عَلَى آدَمَ عَلَيْهِ السَّلَامُ، فَصَامَهُ [فَصَامَ] شُكْرًا لِلَّهِ؛ وَإِنَّهُ الْيَوْمُ الَّذِي نَجَّى اللَّهُ تَعَالَى فِيهِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ مِنَ النَّارِ، فَصَامَ شُكْرًا لِلَّهِ تَعَالَى، عَلَى ذَلِكَ الْيَوْمِ، وَإِنَّهُ الْيَوْمُ الَّذِي أَقَامَ مُوسَى هَارُونَ عَلَيْهِ السَّلَامُ، عِلْمًا، فَصَامَ شُكْرًا لِلَّهِ تَعَالَى ذَلِكَ الْيَوْمِ، وَإِنَّهُ الْيَوْمُ الَّذِي أَظْهَرَ عَيْسَى عَلَيْهِ السَّلَامُ، وَصِيَّهُ شَمْعُونَ الصَّفَا، فَصَامَ شُكْرًا لِلَّهِ عَزَّ وَجَلَّ [عَلَى] ذَلِكَ الْيَوْمِ، وَإِنَّهُ الْيَوْمُ الَّذِي أَقَامَ رَسُولُ اللَّهِ ﷺ عَلِيًّا لِلنَّاسِ عِلْمًا، وَأَبَانَ فِيهِ فَضْلَهُ وَوَصِيَّهُ، فَصَامَ شُكْرًا لِلَّهِ تَبَارَكَ وَتَعَالَى ذَلِكَ الْيَوْمِ، وَإِنَّهُ لِيَوْمٌ صِيَامٍ وَقِيَامٍ وَإِطْعَامٍ وَصِلَةِ الْإِخْوَانِ، وَفِيهِ مَرْضَاتُ الرَّحْمَنِ وَمَرَعَمَةُ الشَّيْطَانِ».

(الإقبال، ٤٦٦)

3.3.3. Ibn ‘Abbàs said, “When Allah, the Blessed and Exalted, sent the verse, *(...And fulfill My covenant, so I will fulfill your covenant.)* (2, 40) the Apostle of Allah said, By Allah, Adam made a covenant with his people concerning his son, Seth and went out from this world, but his people did not fulfill it. Noah made a covenant with his people concerning his executor, Sàm and went out from this world, but his people did not fulfill it. Abraham made a covenant with his people concerning his executor, Ismà‘il and went out from this world, but his people did not fulfill it.

Moses made a covenant with his people concerning his executor, Yêsha ibn Nên and went out from this world, but his people did not fulfill it. Jesus the son of Mary made a covenant with his people concerning his executor Simon ibn Āammên al-Æafà and was raised to heaven, but his people did not fulfill it.

Also I will separate from you soon and will leave you. I have made a covenant with my community concerning ‘Alí ibn Abê Ìàlib, but they will continue with the rites of the previous communities in opposing my executor and disobeying him....”

(Ma‘àní al-Akhabâr, 373)

3.3.4. It is reported that Qays, the servant of ‘Alí ibn Abí Ìàlib عليه السلام said, “Once when ‘Alí, the Commander of the Faithful, was near the mountain at Siffín, the time for the evening prayers came. So, he went farther away and called for the prayers. When he finished the call to prayer, a man appeared from near the mountain with grey hair and beard, and a bright white face. He said, Peace be with you, O Commander of the Faithful, and mercy and blessings from Allah! Welcome to the successor of the last of the prophets, leader of the ones with bright, brilliant faces, magnanimous and protected, excellent and one who has the reward of the truthful, master of all the successors!

So, the Commander of the Faithful عليه السلام said, And peace be with you. How are you?

٣-٣-٣_ مُحَمَّدٌ بْنُ أَبِي الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْقُرَشِيِّ، قَالَ: حَدَّثَنَا أَبُو الرِّبِيعِ الزَّهْرَانِيُّ، قَالَ: حَدَّثَنَا حَرِيزٌ، عَنْ لَيْثِ بْنِ أَبِي سَلِيمٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَمَّا أَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى ﴿وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ﴾: «وَاللَّهِ لَقَدْ خَرَجَ آدَمُ مِنَ الدُّنْيَا، وَقَدْ عَاهَدَ قَوْمَهُ عَلَى الْوَفَاءِ لَوَكْدِهِ شَيْثًا، فَمَا وَفَى [قَوْمَهُ] لَهُ وَكَذَّبَ خَرَجَ نُوحٌ مِنَ الدُّنْيَا، وَعَاهَدَ قَوْمَهُ عَلَى الْوَفَاءِ لَوْصِيهِ سَامَ، فَمَا وَفَتْ أُمَّتُهُ، وَكَذَّبَ خَرَجَ إِبْرَاهِيمُ مِنَ الدُّنْيَا، وَعَاهَدَ قَوْمَهُ عَلَى الْوَفَاءِ لَوْصِيهِ إِسْمَاعِيلَ، فَمَا وَفَتْ أُمَّتُهُ، وَكَذَّبَ خَرَجَ مُوسَى مِنَ الدُّنْيَا، وَعَاهَدَ قَوْمَهُ عَلَى الْوَفَاءِ لَوْصِيهِ يُوْشَعَ بْنِ نُونَ، فَمَا وَفَتْ أُمَّتُهُ، وَكَذَّبَ رُفِعَ عَيْسَى بْنُ مَرْيَمَ إِلَى السَّمَاءِ، وَقَدْ عَاهَدَ قَوْمَهُ عَلَى الْوَفَاءِ لَوْصِيهِ شَمْعُونَ بْنُ حَمُونَ الصَّفَا، فَمَا وَفَتْ أُمَّتُهُ، وَإِنِّي مُفَارِقُكُمْ عَنْ قَرِيبٍ، وَخَارِجٌ مِنْ بَيْنِ أظهركم، وَقَدْ عَهَدْتُ إِلَى أُمَّتِي فِي عَلِيِّ بْنِ أَبِي طَالِبٍ، وَإِنَّهَا الرَّكِيبَةُ سُنَنَ مَنْ قَبْلَهَا مِنَ الْأُمَّمِ فِي مُخَالَفَةِ وَصِيِّ وَعَصِيَانِهِ...».

(معاني الأخبار، ٣٧٣)

٣-٣-٤_ قَيْسٌ مَوْلَى عَلِيِّ بْنِ أَبِي طَالِبٍ عليه السلام، قَالَ: «إِنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ عليه السلام، كَانَ قَرِيبًا مِنَ الْجَبَلِ بِصَفِينٍ، فَحَضَرَتْ صَلَاةَ الْمَغْرِبِ، فَأَمَعْنَ بَعِيدًا، ثُمَّ أَذَّنَ، فَلَمَّا فَرَغَ مِنْ أَذَانِهِ إِذَا رَجُلٌ مُقْبِلٌ نَحْوَ الْجَبَلِ، أَبْيَضُ الرَّأْسِ وَاللَّحْيَةِ وَالْوَجْهِ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةَ اللَّهِ وَبَرَكَاتُهُ، مَرَجَبًا بِوَصِيِّ خَاتَمِ النَّبِيِّينَ، وَقَائِدِ الْعُرَى الْمُحَجَّلِينَ، وَالْأَعْرَ الْمَأْمُونِ وَالْفَاضِلِ الْفَائِزِ يَثْوَابِ الصَّدِيقِينَ، وَسَيِّدِ الْوَصِيِّينَ.

فَقَالَ لَهُ أَمِيرَ الْمُؤْمِنِينَ عليه السلام: «وَعَلَيْكَ السَّلَامُ، كَيْفَ حَالُكَ؟»

He replied, I am well, waiting for the holy spirit. I do not know of any name that is greater in the estimation of Allah, His Name is Mighty and Magnificent, at the time of an ordeal than yours, nor of any who has earned more rewards than you, nor of anyone who has an elevated place higher than yours. Put up with all that your face, O my brother, until you meet the beloved. Verily, I have witnessed whatever happened to our companions in the past at the hands of the children of Israel. They cut them apart with the saw and carried them over the bier. And then pointing towards the people of Syria, he said, And if these poor, ugly faces knew what chastisement and exemplary punishment awaited them for fighting against you, they would withdraw.; And then pointing to the people of Iraq, he said, And if these bright faces knew that award awaited them for having obeyed you, they would love to be cut by scissors. And peace and His mercy and blessings be with you. Then he disappeared.

At that time, ‘Ammàr ibn Yàsir, ‘Abul Haytham ibn al-Tayhàn, Abê Ayyêb al-Anæàrî, ‘Ubàdah ibn al-Æàmî, Khuzayma ibn Thàbit and Hàshim al-Mirqàl, among a group of his followers, having heard what the man had said, stood up and said, O Commander of the Faithful! Who was that man? The Commander of the Faithful said, He is Simon, the successor of Jesus ﷺ. Allah sent him to me to give me solace for this confrontation with His enemies. They said, May our parents be your ransom! By Allah! We will help you the way we helped the Apostle of Allah ﷺ, and none from the *Muààjirîn* nor *Anæàr* shall desert you, except the unfortunate one. Then the Commander of the Faithful said some kind words to them.”

(*Amàlî*, 1, 104_106, 5)

3.3.5. Imam Bàqir ؑ said, “Verily, Allah sent Muàammad ﷺ to the genies and the people, and after him He put twelve executors (*waæíy*). Some of them have gone and some remain. Each executor put a way (*sunnah*) into practice, and the executors after Muàammad ﷺ followed the way of the executors of Jesus, who were also twelve, and the Commander of the Faithful ؑ followed the way of the Messiah ﷺ.”

(*Kàfî*, 1, 532, 10)

فَقَالَ: «بِخَيْرٍ، أَنَا مُنْتَظَرُ رُوحِ الْقُدُسِ، وَلَا أَعْلَمُ أَحَدًا أَعْظَمَ فِي اللَّهِ عَزَّ وَجَلَّ اسْمُهُ بِلَاءٍ، وَلَا أَحْسَنُ ثَوَابًا مِنْكَ، وَلَا أَرْفَعُ عِنْدَ اللَّهِ مَكَانًا. إِصْبِرْ يَا أَخِي عَلَى مَا أَنْتَ فِيهِ حَتَّى تَلْقَى الْحَبِيبَ، فَقَدْ رَأَيْتُ أَصْحَابَنَا مَا لَقُوا بِالْأَمْسِ مِنْ بَنِي إِسْرَائِيلَ، نَشَرُوهُمْ بِالْمَنَاشِيرِ، وَحَمَلُوهُمْ عَلَى الْحَشَبِ. وَكَوَيْعَلِمُ هَذِهِ الْوُجُوهُ التَّرْبَةُ الشَّائِئَةَ— وَأَوْمًا يَبِيدُهُ إِلَى أَهْلِ الشَّامِ— مَا أُعِدَّ لَهُمْ فِي قِتَالِكَ، مِنْ عَذَابٍ وَسُوءِ نِكَالٍ، لَا قَصْرَ وَاءٍ. وَكَوَيْعَلِمُ هَذِهِ الْوُجُوهُ الْمُبَيَّضَةَ— وَأَوْمًا يَبِيدُهُ إِلَى أَهْلِ الْعِرَاقِ— مَاذَا لَهُمْ مِنْ الثَّوَابِ فِي طَاعَتِكَ لَوْ دَتَّ أَنْهَا قَرَّضَتْ بِالْمَقَارِيضِ، وَالسَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ». ثُمَّ غَابَ مِنْ مَوْضِعِهِ.

فَقَامَ عَمَّارُ بْنُ يَاسِرٍ وَأَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ وَأَبُو أَيُّوبِ الْأَنْصَارِيِّ وَعَبَادَةُ بْنُ الصَّامِتِ وَخَزِيمَةُ بْنُ ثَابِتٍ وَهَاشِمُ الْمِرْقَالِ فِي جَمَاعَةٍ مِنْ شِيعَةِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، وَقَدْ كَانُوا سَمِعُوا كَلَامَ الرَّجُلِ، فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنْ هَذَا الرَّجُلُ؟ فَقَالَ لَهُمْ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: «هَذَا شَمْعُونُ وَصِيُّ عَيْسَى عَلَيْهِ السَّلَامُ، بَعَثَهُ اللَّهُ يُصَبِّرُنِي عَلَى قِتَالِ أَعْدَائِهِ» فَقَالُوا لَهُ: فِدَاكَ آبَاؤُنَا وَأُمَّهَاتُنَا، وَاللَّهِ لَنَنْصُرَكَ نَصْرَنَا لِرَسُولِ اللَّهِ ﷺ، وَلَا يَتَخَلَّفُ عَنْكَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ إِلَّا شَقِيٌّ، فَقَالَ لَهُمْ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مَعْرُوفًا.

(الأمالي، ١، ١٠٤ - ١٠٦، ٥)

٣-٣-٥_ عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ أَبِي حَمْرَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ أَرْسَلَ مُحَمَّدًا ﷺ إِلَى الْجِنِّ وَالْإِنْسِ، وَجَعَلَ مِنْ بَعْدِهِ اثْنَيْ عَشَرَ وَصِيًّا، مِنْهُمْ مَنْ سَبَقَ وَمِنْهُمْ مَنْ بَقِيَ، وَكُلُّ وَصِيٍّ جَرَتْ بِهِ سُنَّتُهُ، وَالْأَوْصِيَاءُ الَّذِينَ مِنْ بَعْدِ مُحَمَّدٍ ﷺ، عَلَى سُنَّةِ أَوْصِيَاءِ عَيْسَى؛ وَكَانُوا اثْنَيْ عَشَرَ، وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى سُنَّةِ الْمَسِيحِ».

(الكافي، ١، ٥٣٢، ١٠)

3.3.6. Mêsà ibn Ja‘far narrated from his fathers, peace be with them, that ‘Alíؑ said to Salmàn, “Will you not inform us about the beginning of your matter?” He said, “I am from Shiràz and I was a dear boy to my father. I was with him in a cloister on one of their festival days. Then one in it called, I testify that there is no god but Allah, Jesus is the Spirit of Allah and Muàammad is the beloved of Allah. Then the loveliness of him entered into my flesh and blood. My father said, Why do not you prostrate for the rise of the sun? I argued with him until he became silent. When I came back to my house I saw a book hung below the ceiling. I said to my mother, What is this book? She said, O Rêzbih! When we returned from our festival, we saw this book that was hung. So do not approach that place. If not, your father will kill you. I implored her until the darkness of night came and my father and mother went to sleep. Then I stood and took the book. Written in it was, In the name of Allah, the Compassionate, the Merciful. This is a covenant from Allah to Adam that He will create from his loins a prophet, who will be named Muàammad. He will command noble virtue and prohibit the worship of idols. O Rêzbih! Go to the executor of the executor of Jesus and be at his service. He will guide you to your aim. Then I lost my consciousness. My parents understood and put me in a well and said, Do not come back, otherwise we will kill you. I said, Do to me what you want. The love of Muàammad will not go from my breast.

I did not know Arabic, but Allah taught me on that day. They sent small loaves of bread to me. I spent a long time in the well, and I raised my hands to the sky and said, O My Lord! You evoked the love of Muàammad and his executor in me. By the right of his means, may You hasten my emergence.

Then one who wore white clothes came to me and said, O Rêzbih! Stand up. Then he took my hand and brought me to the cloister. I went up to it. The monk said, Are you Rêzbih? I answered, Yes.

٣-٣-٦- موسى بْنُ جَعْفَرٍ، عَنْ آبَائِهِ عليهم السلام قَالَ: «إِنَّ عَلِيًّا عليه السلام، قَالَ لِسَلْمَانَ: إِلَّا تُخْبِرُنَا بِبَدَأِ أَمْرِكَ؟ قَالَ: أَنَا كُنْتُ مِنْ أَهْلِ شِيرَازٍ، وَكُنْتُ عَزِيزًا عَلَى الْوَدِيِّ. بَيْنَمَا أَنَا سَائِرٌ مَعَهُ فِي عِيدٍ لَهُمْ، إِذَا أَنَا بِصَوْمَعَةٍ، فَإِذَا رَجُلٌ مِنْهَا يُنَادِي: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ عَيْسَى رُوحُ اللَّهِ، وَأَنَّ مُحَمَّدًا حَبِيبُ اللَّهِ. فَوَقَعَ حُبُّ مُحَمَّدٍ فِي لَحْمِي وَدَمِي.

فَقَالَ لِي أَبِي: مَا لَكَ لَا تَسْجُدُ لِمَطْلَعِ الشَّمْسِ؟ فَكَابَرْتُهُ حَتَّى سَكَتَ، فَلَمَّا انْصَرَفْتُ إِلَى مَنْزِلِي، إِذَا أَنَا بِكِتَابٍ مُعَلَّقٍ فِي السَّفَفِ، فَقُلْتُ لِأُمِّي: مَا هَذَا الْكِتَابُ؟ فَقَالَتْ: يَا رُوزِيَهْ! إِنَّ هَذَا الْكِتَابُ لَمَّا رَجَعْنَا مِنْ عِيدِنَا رَأَيْنَاهُ مُعَلَّقًا، فَلَا تَقْرَبْ ذَلِكَ الْمَكَانَ، فَإِنَّكَ إِنْ قَرَّبْتَهُ قَتَلَكَ أَبُوكَ. قَالَ: فَجَاهَدْتُهَا، حَتَّى جُنَّ اللَّيْلُ وَنَامَ أَبِي وَأُمِّي، فَقُمْتُ وَأَخَذْتُ الْكِتَابَ، فَإِذَا فِيهِ مَكْتُوبٌ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، هَذَا عَهْدٌ مِنَ اللَّهِ إِلَى آدَمَ، أَنَّهُ خَالِقٌ مِنْ صُلْبِهِ نَبِيًّا، يُقَالُ لَهُ: مُحَمَّدٌ، يَا مَرُّ بِمَكَارِمِ الْأَخْلَاقِ، وَيَنْهَى عَنِ عِبَادَةِ الْأَوْثَانِ. يَا رُوزِيَهْ! إِنَّتِ وَصِيَّةٌ وَصِيَّ عَيْسَى فَاحْذَرِيهِ، فَهُوَ يُرْشِدُكَ إِلَى مُرَادِكَ، فَصَعَقْتُ صَعَقَةً، فَعَلِمَ أَبُوَايَ بِذَلِكَ، فَجَعَلُونِي فِي يَثْرٍ وَقَالُوا: إِنَّ رَجَعْتَ، وَإِلَّا قَتَلْنَاكَ، فَقُلْتُ: افْعَلُوا بِي مَا شِئْتُمْ، حُبُّ مُحَمَّدٍ لَا يَذْهَبُ مِنْ صَدْرِي.

قَالَ: وَكُنْتُ لَا أَعْرِفُ الْعَرَبِيَّةَ، وَلَقَدْ فَهَمَّنِي اللَّهُ الْعَرَبِيَّةَ فِي ذَلِكَ الْيَوْمِ، وَكَانُوا يَنْزِلُونَ عَلَيَّ قُرْصًا صِغَارًا، فَلَمَّا طَالَ أَمْرِي فِي الْيَثْرِ رَفَعْتُ يَدِي إِلَى السَّمَاءِ، وَقُلْتُ: يَا رَبُّ! إِنَّكَ حَبَبْتَ مُحَمَّدًا وَوَصَيْيَهُ إِلَيَّ، فَيَحِقُّ وَسَيْلَتِهِ عَجَلٌ فَرَجِي.

فَاتَانِي آتٍ عَلَيْهِ ثِيَابٌ بَيْضٌ، فَقَالَ: قُمْ يَا رُوزِيَهْ، فَأَخَذَ بِيَدِي وَأَتَى بِي إِلَى الصَّوْمَعَةِ؛ وَصَعَدْتُهَا، فَقَالَ الدِّيرَانِيُّ: أَنْتَ رُوزِيَهْ؟ قُلْتُ: نَعَمْ.

I stayed near him two years and served him. When he was in the throes of death, he directed me to a monk in Antioch and gave me a tablet on which the attributes of Mu`ammad were written. When I came to the monk of Antioch and went up to his cloister, he said, Are you Rêzbih? I answered, Yes. He welcomed to me and I served him for two years, too. He informed me of the attributes of Mu`ammad and his executor.

When he was in the throes of death, he said to me, O Rêzbih! The raising of Mu`ammad is near. After his death, I went out with a group to `Ajâz and served them. Once they killed a sheep with a blow, roasted it, prepared wine and said to me, Eat and drink. I refused. They wanted to kill me. I said, Do not kill me. I confess that I will be a servant to you.

Then they bought me to a Jew. He asked me about my story. I told him the matter from the beginning to the end. He said, I hate you and Mu`ammad. and brought me out of his house. There was much sand near the door of his house. He said, If you do not transfer all of this sand from here to there, I will kill you. I began to carry it during the night. When I became tired, although I had moved but a little of it, I would say, O My Lord! You evoked the love of Mu`ammad and his executor in me. By the right of his means, give me rest from this. So Allah raised a wind by which the sand moved from its place to the place that the Jew had said. In the morning the Jew said to me, You are a witch. I will bring you out of this village for you cannot destroy us. He brought me out and sold me to a good woman. She loved me. She put me in a garden for her and said, Eat, grant and give alms from it. One day when I was in the garden, I saw that seven groups were coming and a cloud was shading them and went with them. I said, Verily there is a prophet among them.”

(Al-Kharâ`ij Wa al-Jarâ`iâ, 3, 1078, 1081)

وَأَقَمْتُ عِنْدَهُ وَخَدَمْتُهُ حَوْلَيْنِ، فَلَمَّا حَضَرَتْهُ الْوَفَاةُ، دَنَيْتُ عَلَى رَاهِبٍ بِأَنْطَاكِيَّةَ، وَنَاوَلَنِي لَوْحاً فِيهِ صِفَاتُ مُحَمَّدٍ ﷺ، فَلَمَّا أَتَيْتُ رَاهِبَ أَنْطَاكِيَّةَ وَصَعَدْتُ صَوْمَعَتَهُ، قَالَ: أَنْتَ رُوْزِيهِ؟ قُلْتُ: نَعَمْ، فَرَحَّبَ بِي؛ وَخَدَمْتُهُ حَوْلَيْنِ أَيْضاً، وَعَرَفَنِي بِصِفَاتِ مُحَمَّدٍ وَوَصِيَّهِ.

فَلَمَّا حَضَرَتْهُ الْوَفَاةُ، قَالَ لِي: يَا رُوْزِيهِ! إِنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ قَدْ حَانَ خُرُوجُهُ، فَخَرَجْتُ بَعْدَ مَوْتِهِ مَعَ قَوْمٍ يَخْرُجُونَ إِلَى الْحِجَازِ، فَصِرْتُ أُخْدِمُهُمْ، فَقَتَلُوا شَاةً بِالضَّرْبِ وَشَوَوًا وَاحْضَرُوا الْخَمْرَ، وَقَالُوا لِي: كُلْ وَاشْرَبْ، فَاْمْتَنَعْتُ، فَأَرَادُوا قَتْلِي، فَقُلْتُ: لَا تَقْتُلُونِي، أُقِرُّ لَكُمْ بِالْعُبُودِيَّةِ.

فَبَاعُونِي مِنْ يَهُودِيٍّ، فَسَأَلَنِي، عَنْ قِصَّتِي، فَأَخْبَرْتُهُ بِخَبْرِي مِنْ أَوْلِهِ إِلَى آخِرِهِ، فَقَالَ: إِنِّي أَبْغِضُكَ وَأَبْغِضُ مُحَمَّدًا، فَأَخْرَجَنِي إِلَى خَارِجِ دَارِهِ، وَإِذَا رَمْلٌ كَثِيرٌ عَلَى بَايِهِ. فَقَالَ: إِنَّ أَصْبَحْتُ وَكَمْ تَنْقُلُ هَذَا الرَّمْلَ كُلَّهُ، مِنْ هَذَا الْمَوْضِعِ إِلَى هَذَا الْمَوْضِعِ، لَا قُتْلُكَ! فَجَعَلْتُ أَحْمِلُ طُولَ لَيْلَتِي، فَلَمَّا تَعَبْتُ، وَكَمْ أَثْقَلُ مِنْهُ إِلَّا الْقَلِيلَ، فَقُلْتُ: يَا رَبِّ، إِنَّكَ حَبَبْتَ مُحَمَّدًا وَوَصِيَّهُ إِلَيَّ، فَيَحِقُّ وَسَيْلَتِهِ أَرْحَنِي مِمَّا أَنَا فِيهِ، فَبَعَثَ اللَّهُ رِيحاً قَلَعَتْ ذَلِكَ الرَّمْلَ مِنْ مَكَانِهِ إِلَى الْمَكَانِ الَّذِي قَالَ الْيَهُودِيُّ. فَلَمَّا أَصْبَحَ قَالَ لِي: إِنَّكَ سَاحِرٌ! لَا خُرْجَتِكَ مِنْ هَذِهِ الْقَرْيَةِ لِنَا تَهْلِكُنَا، فَأَخْرَجَنِي، فَبَاعَنِي مِنْ امْرَأَةٍ سَلِيمَةٍ، فَأَحْبَبْتَنِي؛ وَكَانَ لَهَا حَائِطٌ، فَجَعَلْتَنِي فِيهِ، فَقَالَتْ: كُلْ مِنْهُ وَهَبْ وَتَصَدَّقْ. فَبَيْنَا أَنَا فِي الْحَائِطِ يَوْمًا إِذَا أَنَا بِسَبْعَةِ رَهْطٍ قَدْ أَقْبَلُوا، تُظِلُّهُمْ غَمَامَةٌ تَسِيرُ مَعَهُمْ، قُلْتُ: إِنَّ فِيهِمْ نَبِيًّا...».

3.4. DISCIPLES

3.4.1. It is reported that al-Bàqirؑ said, “Verily, Allah sent Jesus only to the Children of Israel and his prophecy was at the Sacred House [Jerusalem], and after him there were twelve apostles.”

(*Biàâr*, 14, 250, 40)

3.4.2. It is reported that Ibn ‘Abbàs said, “I said, O Apostle of Allah! How many imams will there be after you? He said, The number of the disciples of Jesus, the number of tribes of Moses, the number of the chieftains of the children of Israel. I said, O Apostle of Allah! How many were they? He said, They were twelve, and the imams after me will be twelve....”

(*Biàâr*, 36, 285, 107)

3.4.3. It is reported that ‘Alí ibn al-Àasan ibn Faèèal reported that his father said, “I said to Rièàؑ, Why were the disciples (*âawàriyín*) called *âawàriyín*? He said, According to the people, they were called *âawàriyín* because they were bleachers who used to clean clothes from filth by washing, and this name is derived from *âawàri* (bleached) bread, but according to us they are called *âawàriyín* because they were pure in themselves and purified others from the filth of sin by sermons and remembrance. Then it was asked, Why were the Christians (*Naæàrà*) called *Naæàrà*? He said, Because they were from a village named *Nàæirah* among the towns of Syria. Mary and Jesus settled in it after they returned from Egypt.”

(*Biàâr*, 14, 273, 2)

٣_٤_ الحواريون

٣_٤_١_ الطالقانيُّ، عَنْ ابْنِ عَقْدَةَ، عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنْ الثُّمَالِيِّ، عَنِ الْبَاقِرِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ اللَّهَ أَرْسَلَ عَيْسَى إِلَى بَنِي إِسْرَائِيلَ خَاصَّةً، وَكَانَتْ نُبُوَّتُهُ بَيْتِ الْمَقْدِسِ، وَكَانَ مِنْ بَعْدِهِ مِنْ الْحَوَارِيِّينَ اثْنَا عَشَرَ».

(بحار الأنوار، ١٤، ٢٥٠، ٤٠)

٣_٤_٢_ عليُّ بْنُ الْحُسَيْنِ، ... عَنْ طَاوُوسِ الْيَمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ قَالَ: ... قُلْتُ: يَا رَسُولَ اللَّهِ، فَكَمْ الْأَيُّمَةُ بَعْدَكَ؟ قَالَ: «بَعْدَدِ حَوَارِيَّ عَيْسَى، وَأَسْبَاطِ مُوسَى، وَتُقْبَاءِ بَنِي إِسْرَائِيلَ» قُلْتُ: يَا رَسُولَ اللَّهِ، فَكَمْ كَانُوا؟ قَالَ: «كَانُوا اثْنَا عَشَرَ، وَالْأَيُّمَةُ بَعْدِي اثْنَا عَشَرَ».

(بحار الأنوار، ٣٦، ٢٨٥، ١٠٧)

٣_٤_٣_ الطالقانيُّ، عَنْ أَحْمَدَ الْهَمْدَانِيِّ، عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ، عَنْ أَبِيهِ قَالَ: قُلْتُ لِلرِّضَا عَلَيْهِ السَّلَامُ: لِمَ سُمِّيَ الْحَوَارِيُّونَ، الْحَوَارِيِّينَ؟ قَالَ: «أَمَّا عِنْدَ النَّاسِ فَإِنَّهُمْ سُمُّوا حَوَارِيِّينَ، لِأَنََّّهُمْ كَانُوا قَصَّارِينَ، يُخَلِّصُونَ الثِّيَابَ مِنَ الْوَسْخِ بِالْغَسْلِ، وَهُوَ اسْمٌ مُشْتَقٌّ مِنَ الْخُبْزِ الْحَوَارِيِّ، وَأَمَّا عِنْدَنَا فَسُمِّيَ الْحَوَارِيُّونَ حَوَارِيِّينَ، لِأَنََّّهُمْ كَانُوا مُخْلِصِينَ فِي أَنْفُسِهِمْ، وَمُخْلِصِينَ لِبَعْضِهِمْ مِنَ أَوْسَاحِ الذُّنُوبِ بِالْوَعْظِ وَالتَّذْكِيرِ» قَالَ: فَقُلْتُ لَهُ: فَلِمَ سُمِّيَ النَّصَارَى نَصَارَى؟ قَالَ: «لِأَنََّّهُمْ مِنْ قَرِيَّةٍ اسْمُهَا نَاصِرَةٌ، مِنْ يَلَادِ الشَّامِ، نَزَلَتْهَا مَرْيَمُ وَعَيْسَى عَلَيْهِ السَّلَامُ، بَعْدَ رُجُوعِهِمَا مِنْ مِصْرَ».

(بحار الأنوار، ١٤، ٢٧٣، ٢)

3.4.4. Abê ‘Abdullahﷺ said, “Verily the disciples of Jesusﷺ were his followers, and our followers are our disciples. The disciples of Jesus were not more obedient than our disciples are to us. Jesusﷺ said to the disciples, Who are my helpers for Allah? The disciples said, We will be the helpers of Allah.¹ By Allah, they did not help him from the Jews and they did not fight with them for him, but our followers, by Allah, always have helped us since Allah, may His remembrance be magnified, took [the soul of] the Apostle of Allah, and they have fought for us, have been burned and tormented and frightened away in the cities. May Allah give them the best reward for us.”

(*Kâfi*, 8, 268, 396)

3.4.5. Anas ibn Màlik said, “I asked the Apostle of Allahﷺ about the disciples of Jesus. He said, They were those chosen by him as best, and they were twelve who were unmarried and quick to help Allah and His Apostle. There was neither pride in them nor weakness nor doubt. They helped him with vision, influence, seriousness and suffering. I said, So, who are your disciples, O Apostle of Allah? He said, The leaders (*imàms*) after me who are twelve from the loins of ‘Alì and Fàimah. They are my disciples and the helpers of my religion, may peace be granted to them from Allah.”

(*Biàâr*, 36, 310, 149)

3.4.6. Mufaèèal reported in a lengthy narration that he said to al-Æàdiqﷺ, “O my guardian and master! Why are the people of Moses called *Yahêd* (Jews)?” He said, “Because of the saying of Allah, the mighty and magnificent, ﴿Verily, we turn (*hudnà*) unto You﴾ (7:156), that is, we seek Your guidance.” He said, “What about the *Naæàrà* (Christians)?” He said, “Because of the saying of Jesusﷺ, ﴿Who will be my helpers in the way of Allah? The disciples said, We are the helpers (*anaæàr*) of Allah. We believe in Allah and bear witness that we are ones who submit.﴾ (3:52) So, they were called *Naæàrà* because of their help to the religion of Allah.”

(*Biàâr*, 53, 5)

¹ See (61:14).

٣-٤-٤_ ابن محبوب، عن أبي يحيى كوكب الدم، عن أبي عبد الله عليه السلام، قال: «إن حواري عيسى عليه السلام كانوا شيعته، وإن شيعتنا حواريونا، وما كان حواري عيسى بأطوع له من حوارينا لنا، وإنما قال عيسى عليه السلام للحواريين: من أنصاري إلى الله؟ قال الحواريون: نحن أنصار الله، فلا والله ما نصره من اليهود، ولا قاتلهم دونه، وشيعتنا والله لم يزالوا منذ قبض الله عز ذكره رسوله ﷺ، ينصرون ويقاتلون دوننا، ويحرقون ويعذبون ويشردون في البلدان، جزاهم الله عتاً خيراً».

(الكافي، ٨، ٢٦٨، ٣٩٦)

٣-٤-٥_ أبو الفضل، عن رجاء بن يحيى العبرائي الكاتب، عن محمد بن خالد الباهلي، عن معاذ بن معاذ، عن ابن عون، عن هشام بن زيد، عن أنس بن مالك، قال: سألت رسول الله ﷺ عن حواري عيسى، فقال: «كأنوا من صفوته وخيرته، وكانوا اثني عشر، مجردين مكمشين في نصرته الله ورسوله، لا زهو فيهم ولا ضعف ولا شك، كأنوا ينصرونه على بصيرة وتفادٍ، وجد وعناء» قلت: فمن حواريك يا رسول الله؟ فقال: «الأئمة بعدي اثنا عشر، من صلب علي وفاطمة، هم حواريي وأنصار ديني، عليهم من الله التحية والسلام».

(بحار الأنوار، ٣٦، ٣١٠، ١٤٩)

٣-٤-٦_ المفضل بن عمر قال: قلت لصادق عليه السلام: ... يا مولاي وسيدي، لم سمي قوم موسى اليهود؟ قال عليه السلام: «لقول الله عز وجل: ﴿إِنَّا هَدَانَا إِلَيْكَ﴾ أي: اهتدينا إليك» قال: فالتصاري؟ قال عليه السلام: «لقول عيسى عليه السلام: ﴿مَنْ أَنْصَارِي إِلَى اللَّهِ﴾ وتلا الآية إلى آخرها، سموا النصاري، لتصرة دين الله».

(بحار الأنوار، ٥٣، ٥)

3.4.7. It was said to Abê ‘Abdullah ﷺ, “Why is it that the companions of Jesus ﷺ walked on water, while it was not this way with the companions of Muâammad ﷺ?” He said, “Verily, the companions of Jesus were saved the trouble of livelihood, but the latter were tested by livelihood.”

(*Kâfi*, 5, 71, 3)

3.4.8. It is reported that Imam Êàdiq ﷺ said, “When Jesus ﷺ wanted to wish farewell to his disciples, he called them together and order them to be for weak creatures and he prohibited them from despots. Then he sent two of them to Antioch. They arrived on the day of a festival. They found the people there had uncovered idols and were worshipping them. They hurried toward them violently. They were put in irons and thrown into prison. When Simon found out about this, he went to Antioch and visited them in the prison. He said, Did I not prohibit you from despots?

Then he left them, and sat with the weak people. He began gradually to discuss matters with them. Then the weak spoke of these things with those who were stronger, while they kept it a most confidential secret. Their words kept ascending until they finally reached the king. He asked, Since when has this man been in my kingdom? They said, For two months. He said, Bring him to me. They brought him.

When the king saw Simon, he felt love for him. He said, I will not sit, unless he is beside me. Later after having had a frightening dream, he asked Simon about it. Simon gave a good answer that gladdened the king. Later he had another terrifying dream. Simon interpreted it in such manner that the king’s happiness increased.

٣-٤-٧_ عليُّ بنُ مُحَمَّدٍ بنُ بُنْدَارٍ، عَنِ أَحْمَدَ بنِ أَبِي عَبْدِ اللَّهِ، عَنِ
 إِبْرَاهِيمَ بنِ مُحَمَّدٍ الثَّقَفِيِّ، عَنِ عَلِيِّ بنِ الْمُعَلَّى، عَنِ الْقَاسِمِ بنِ مُحَمَّدٍ، رَفَعَهُ إِلَى
 أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قِيلَ لَهُ: مَا بَالُ أَصْحَابِ عَيْسَى عَلَيْهِ السَّلَامُ، كَانُوا يَمْشُونَ عَلَى
 الْمَاءِ وَكَيْسَ ذَلِكَ فِي أَصْحَابِ مُحَمَّدٍ ﷺ؟ قَالَ: «إِنَّ أَصْحَابَ عَيْسَى عَلَيْهِ السَّلَامُ، كُفُّوا
 الْمَعَاشَ، وَإِنَّ هَؤُلَاءِ ابْتَلُوا بِالْمَعَاشِ».

(الكافي، ٥، ٧١، ٣)

٣-٤-٨_ سَعْدٌ، عَنِ مُحَمَّدِ بنِ الْحُسَيْنِ، عَنِ مُحَمَّدِ بنِ سَنَانٍ، عَنِ إِسْمَاعِيلَ
 بنِ جَابِرٍ، عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ: «أَنَّ عَيْسَى عَلَيْهِ السَّلَامُ لَمَّا أَرَادَ وِدَاعَ أَصْحَابِهِ، جَمَعَهُمْ
 وَأَمَرَهُمْ بِضِعْفَاءِ الْخَلْقِ، وَتَهَاهُمْ عَنِ الْجَبَابِرَةِ. فَوَجَّهَ اثْنَيْنِ إِلَى أَنْطَاكِيَّةَ، فَدَخَلَا فِي
 يَوْمٍ عِيدٍ لَهُمْ، فَوَجَدَاهُمْ قَدْ كَشَفُوا عَنِ الْأَصْنَامِ وَهُمْ يَعْبُدُونَهَا، فَعَجَّلَا عَلَيْهِمْ
 بِالتَّعْزِيفِ فَشَدَّ بِالْحَدِيدِ وَطَرَحَا فِي السِّجْنِ. فَلَمَّا عَلِمَ شَمْعُونُ بِذَلِكَ أَتَى أَنْطَاكِيَّةَ
 حَتَّى دَخَلَ عَلَيْهِمَا فِي السِّجْنِ، وَقَالَ: أَلَمْ أَنْهَكُمَا عَنِ الْجَبَابِرَةِ؟

ثُمَّ خَرَجَ مِنْ عِنْدِهِمَا وَجَلَسَ مَعَ النَّاسِ، مَعَ الضُّعْفَاءِ، فَأَقْبَلَ يَطْرَحُ كَلَامَهُ
 الشَّيْءَ بَعْدَ الشَّيْءِ، فَأَقْبَلَ الضَّعِيفُ يَدْفَعُ كَلَامَهُ إِلَى مَنْ هُوَ أَقْوَى مِنْهُ، وَأَحْفُوا
 كَلَامَهُ إِخْفَاءً شَدِيدًا، فَلَمْ يَزَلْ يَتَرَاقَى الْكَلَامَ، حَتَّى انْتَهَى إِلَى الْمَلِكِ، فَقَالَ: مُنْذُ
 مَتَى هَذَا الرَّجُلُ فِي مَمْلَكَتِي؟ قَالُوا: مُنْذُ شَهْرَيْنِ، فَقَالَ: عَلَيَّ بِهِ، فَأَتَوْهُ.

فَلَمَّا نَظَرَ إِلَيْهِ وَقَعَتْ عَلَيْهِ مَحَبَّتُهُ، فَقَالَ: لَا أَجْلِسُ إِلَّا وَهُوَ مَعِي، فَرَأَى فِي
 مَنَامِهِ شَيْئًا أَفْزَعَهُ، فَسَأَلَ شَمْعُونَ عَنْهُ، فَأَجَابَ بِجَوَابٍ حَسَنٍ فَرَحَ بِهِ،

They conversed thus until Simon came to have influence over the king. Then he said, Verily, there are two men in your jail who insulted you. The king said, Yes. Simon said, Bring them to me. When they were brought to Simon, he asked, What is the god you worship? They said, Allah. He said, When you ask Him for something, does He hear you, and does He answer you when you pray to Him? They said, Yes. Simon said, I want to ask you something to gain assurance from you about this.

They said, Ask. He said, Does He cure the leper? They said, Yes. He said, Bring a leper. He said, Ask Him to cure this leper. They laid hands upon him and he was cured. Simon said, I, also, can do the like of what you have done. Then he said, Bring another. Simon laid hands on the leper and he was cured. Another mark remains; if you answer this I will believe in your God. They said, What is it? He said, Can you revive the dead? They said, Yes. Then Simon faced the king and asked, Do you have a dead person whose passing has been hard for you? He said, Yes. My son. Simon said, Bring us to his grave. Then he said, They have put themselves at risk for you.

Then they turned to the grave and raised their hands [in prayer], as did Simon, then suddenly the grave cracked open and the youth stood up. He faced his father who said to him, How are you? He said, I was dead, and terrified, when I understood there to be three persons standing before Allah with their hands raised in prayer to Him. They prayed that He revive me. They were those two and he. Simon said, I am a believer in your God. The king said, O Simon, I believe in Him in Whom you have come to believe. The viziers of the king said, And we believe in Him in Whom our master has come to believe. The weak always followed the strong. In Antioch none remained who did not believe.”

(*Biààr*, 14, 252)

ثُمَّ أَلْقَى عَلَيْهِ فِي الْمَنَامِ مَا أَهَالَهُ، فَأَوَّلَهَا لَهُ يَمَا ازْدَادَ بِهِ سُرُورًا، فَلَمْ يَزَلْ يُحَادِثُهُ حَتَّى اسْتَوَلَى عَلَيْهِ، ثُمَّ قَالَ: إِنَّ فِي حَبْسِكَ رَجُلَيْنِ عَابَا عَلَيْكَ، قَالَ: نَعَمْ، قَالَ: فَعَلِيَّ بِهِمَا، فَلَمَّا أَتَى بِهِمَا، قَالَ: مَا إِلَهُكُمَا الَّذِي تَعْبُدَانِ؟ قَالَا: اللَّهُ. قَالَ: يَسْمَعُكُمَا إِذَا سَأَلْتُمَاهُ، وَيُجِيبُكُمَا إِذَا دَعَوْتُمَاهُ؟ قَالَا: نَعَمْ، قَالَ شَمْعُونُ: فَأَنَا أُرِيدُ أَنْ أَسْتَبْرِيَّ ذَلِكَ مِنْكُمَا، قَالَا: قُلْ، قَالَ: هَلْ يَشْفِي لَكُمَا الْأَبْرَصَ؟ قَالَا: نَعَمْ، قَالَ، فَأَتَى بِأَبْرَصَ، فَقَالَ: سَلَاهُ أَنْ يَشْفِي هَذَا قَالَ: فَمَسَحَاهُ، فَبَرَأَ. قَالَ: وَأَنَا أَفْعَلُ مِثْلَ مَا فَعَلْتُمَا، قَالَ، فَأَتَى بِآخَرَ، فَمَسَحَهُ شَمْعُونُ، فَبَرَأَ، قَالَ: بَقِيَتْ خِصْلَةٌ، إِنْ أَجَبْتُمَانِي إِلَيْهَا آمَنْتُ بِإِلَهُكُمَا، قَالَا: وَمَا هِيَ؟ قَالَ: مَيِّتٌ تُحْيِيَانِهِ، قَالَا: نَعَمْ، فَأَقْبَلَ عَلَى الْمَلِكِ، وَقَالَ: مَيِّتٌ يَعْنِيكَ أَمْرُهُ؟ قَالَ: نَعَمْ، ابْنِي، قَالَ: اذْهَبْ بِنَا إِلَى قَبْرِهِ، فَإِنَّهُمَا قَدْ أَمَكَانَكَ مِنْ أَنْفُسِهِمَا.

فَتَوَجَّهُوا إِلَى قَبْرِهِ، فَبَسَطَا أَيْدِيَهُمَا، فَبَسَطَ شَمْعُونُ يَدَيْهِ، فَمَا كَانَ بِأَسْرَعَ مِنْ أَنْ صُدِعَ الْقَبْرُ، وَقَامَ الْفَتَى فَأَقْبَلَ عَلَى أَبِيهِ، فَقَالَ أَبُوهُ: مَا حَالُكَ؟ قَالَ: كُنْتُ مَيِّتًا، فَفَزَعْتُ فَرَعَةً، فَإِذَا ثَلَاثَةٌ قِيَامٌ بَيْنَ يَدَيِ اللَّهِ، بِاسْطُو أَيْدِيَهُمْ يَدْعُونَ اللَّهَ أَنْ يُحْيِيَنِي، وَهُمَا هَذَانِ وَهَذَا، فَقَالَ شَمْعُونُ: أَنَا لِإِلَهُكُمَا مِنَ الْمُؤْمِنِينَ، فَقَالَ الْمَلِكُ: أَنَا بِالَّذِي آمَنْتَ بِهِ يَا شَمْعُونُ مِنَ الْمُؤْمِنِينَ، وَقَالَ وَزَرَاءُ الْمَلِكِ: وَنَحْنُ بِالَّذِي آمَنَ بِهِ سَيِّدُنَا مِنَ الْمُؤْمِنِينَ، فَلَمْ يَزَلْ الضَّعِيفُ يَتَّبِعُ الْقَوِيَّ، فَلَمْ يَبْقَ بِالْأَنْطَاكِيَّةِ أَحَدٌ إِلَّا آمَنَ بِهِ».

3.4.9. Abê Āamzah al-Thumālī said that he asked Imam Bāqir[ؑ] about the exegesis of the ayah, ﴿And set out to them an example of the people of the town, when the messengers came to it./ When We sent to them two, they rejected both of them, then We strengthened them with a third, so they said: Surely we are messengers to you.﴾ (36:13–14).

He said, “Allah commissioned two men to go to the people of Antioch. They brought things that were unfamiliar to those people, so the people were coarse with them, arrested them and imprisoned them in the house of idols. So, Allah commissioned a third. He entered the town, and said, Lead me to the gate of the king. When he stood before the gate of the king, he said, I am a man who has worshiped in the deserts of the earth, and I would like to worship the God of the king.

His speech reached the king, who said, Bring him into the house of the gods. They brought him in it, and he remained there a year, with his two companions, to whom he said, In this way we transfer a people from one religion to another, not by bungling. Why were you not friendly? Then he said to them, Do not admit to knowing me.

Then he was brought before the king. The king said to him, It has reached me that you have been worshipping my god. You will always be my brother, so ask me for what you need. He said, I need nothing, O king! But I saw two men there in the house of the gods, so, how is it with them? The king said, Those two are men who came here, misled people from my religion, and invited them to a heavenly God.

He said, O king! What a beautiful debate! If they prove right, we will follow them, and if we prove right, they will enter our religion with us. So, whatever is for us is for them, and whatever is against us is against them. The king sent for those two. When they came before him, their companion said to them, What do you have for us? They said, We came to invite to the worship of Allah, Who created the heavens and earth, Who creates what He wills in the wombs, Who forms as He wills, Who grows the trees and fruits and Who sends rain from the sky.

٣-٤-٩_ الحَسَنُ بْنُ مَحْبُوبٍ، عَنِ مَالِكِ بْنِ عَطِيَّةٍ، عَنِ أَبِي حَمَزَةَ الشَّامِيِّ،
عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ تَفْسِيرِ هَذِهِ الْآيَةِ: ﴿وَأَضْرَبَ لَهُمْ مَثَلًا أَصْحَابَ
الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ﴾ إِلَى قَوْلِهِ: ﴿إِنَّا إِلَيْكُمْ مُّرْسَلُونَ﴾.

فَقَالَ: «بَعَثَ اللَّهُ رَجُلَيْنِ إِلَى أَهْلِ مَدِينَةِ أَنْطَاكِيَّةَ، فَجَاءَهُمَا بِمَا لَا يَعْرِفُونَهُ،
فَعَلَّظُوا عَلَيْهِمَا، فَأَخَذُوهُمَا وَحَبَسُوهُمَا فِي بَيْتِ الْأَصْنَامِ، فَبَعَثَ اللَّهُ الثَّالِثَ فَدَخَلَ
الْمَدِينَةَ، فَقَالَ: أُرْسِدُونِي إِلَى بَابِ الْمَلِكِ قَالَ: فَلَمَّا وَقَفَ عَلَى بَابِ الْمَلِكِ، قَالَ: أَنَا
رَجُلٌ كُنْتُ أَتَعَبُدُ فِي فَلَاحٍ مِنَ الْأَرْضِ، وَقَدْ أَحْبَبْتُ أَنْ أَعْبُدَ إِلَهَ الْمَلِكِ.

فَأَبْلَغُوا كَلَامَهُ الْمَلِكَ، فَقَالَ: أَدْخُلُوهُ إِلَى بَيْتِ الْآلِهَةِ، فَأَدْخَلُوهُ، فَمَكَثَ سَنَةً مَعَ
صَاحِبِيهِ، فَقَالَ لَهُمَا: بِهَذَا نَنْقُلُ قَوْمًا مِنْ دِينٍ إِلَى دِينٍ، لَا بِالْحَرْقِ، أَفَلَا رَفَقْتُمَا؟ ثُمَّ
قَالَ لَهُمَا: لَا تُقْرَأَنَّ بِمَعْرِفَتِي.

ثُمَّ أَدْخَلَ عَلَى الْمَلِكِ، فَقَالَ لَهُ الْمَلِكُ: بَلَّغْنِي أَتُكِّتُ تَعْبُدُ إِلَهِي، فَلَمْ أَزَلْ
وَأَنْتَ أَخِي، فَسَلَّنِي حَاجَتَكَ، قَالَ: مَا لِي حَاجَةٌ أَيُّهَا الْمَلِكُ، وَلَكِنْ رَجُلَيْنِ رَأَيْتُهُمَا
فِي بَيْتِ الْآلِهَةِ فَمَا حَالُهُمَا؟ قَالَ الْمَلِكُ: هَذَانِ رَجُلَانِ أَتْيَانِي، يُضِلَّانِي عَنْ دِينِي،
وَيَدْعُونِي إِلَى إِلَهٍ سَمَاوِيٍّ.

فَقَالَ: أَيُّهَا الْمَلِكُ، فَمَنْظَرَةٌ جَمِيلَةٌ، فَإِنْ يَكُنُ الْحَقُّ لَهُمَا اتَّبَعْنَاهُمَا، وَإِنْ يَكُنُ
الْحَقُّ لَنَا دَخَلْنَا مَعَنَا فِي دِينِنَا؛ فَكَانَ لَهُمَا مَا لَنَا وَعَلَيْهِمَا مَا عَلَيْنَا. قَالَ: فَبَعَثَ الْمَلِكُ
إِلَيْهِمَا، فَلَمَّا دَخَلَ إِلَيْهِ، قَالَ لَهُمَا صَاحِبُهُمَا: مَا الَّذِي جِئْتُمَانِي بِهِ؟ قَالَا: جِئْنَا نَدْعُو
إِلَى عِبَادَةِ اللَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، وَيَخْلُقُ فِي الْأَرْحَامِ مَا يَشَاءُ وَيُصَوِّرُ
كَيْفَ يَشَاءُ، وَأُثِّبَتِ الْأَشْجَارَ وَالشَّمَارَ، وَأَنْزَلَ الْقَطْرَ مِنَ السَّمَاءِ.»

He said to them, This God of yours, to Whom and to Whose worship you invite, if we bring to you a blind person, can He restore him to health? They said, If we ask Him to do it, He will do it, if He wants. He said, O king! Bring a blind person who has never seen. One such person was brought. He said to them, Supplicate your God to restore his sight. They stood up and prayed two prostrations (*raq'atayn*). All at once, the eyes of the blind man opened, and he looked to the sky. Simon said, O king! Bring another blind person to me. One was brought. Simon prayed one prostration (*sajdah*), then he lifted his head and all at once the blind person was seeing. He said, O king! A proof for a proof! Bring a cripple. One was brought. He said the same [sort of thing as was previously mentioned to them about the blind person]. They prayed and supplicated Allah. All at once the cripple straightened his legs, stood and walked. He said, O king! Bring another cripple to me. One was brought. He did the same [thing that he did in the case of the blind person]. The cripple got up. He said, O king! They brought two proofs, and we have brought the like of both of them. One thing remains. If they do this, I will enter their religion with them.

Then he said, O king! Word has reached me that the king had an only son, and that he died. If their God revives him, I will enter their religion with them. The king said to him, And I with you, too. Then Simon said to them, One thing remains. The son of the king has died, so, supplicate your God to revive him. They fell to prostrate themselves to Allah. They lengthened their prostration (*sajdah*). Then they raised their heads and said to the king, Send someone to the grave of your son, and you will find that he has been raised from his grave, God willing.

The people went out to look. They found him to have come out of his grave, wiping the dust from his head. They brought him to the king. He recognized his son and said to him, How are you, my son? He said, I was dead. Then I saw two men before my Lord, in prostration, supplicating Him that I be revived. Then He revived me. He said, O my son! Would you recognize them if you saw them? He said, Yes.

قال: «فَقَالَ لَهُمَا: إِلهُكُمَا هَذَا الَّذِي تَدْعُونَ إِلَيْهِ وَإِلَى عِبَادَتِهِ، إِنَّ جِنَاتِكُمَا بِأَعْمَى يَقْدِرُ أَنْ يَرِدَّهُ صَاحِبِحَا؟ قَالَا: إِنَّ سَأَلْنَاهُ أَنْ يَفْعَلَ، فَعَلَ إِنْ شَاءَ. قَالَ: أَيُّهَا الْمَلِكُ! عَلَيَّ بِأَعْمَى لَا يَبْصُرُ قَطُّ، قَالَ: فَأْتِي بِهِ، فَقَالَ لَهُمَا: اذْعُوا إِلَيْهِمَا أَنْ يَرِدَّ بَصَرَ هَذَا، فَقَامَا وَصَلَّيَا رُكْعَتَيْنِ، فَإِذَا عَيْنَاهُ مَفْتُوحَتَانِ، وَهُوَ يَنْظُرُ إِلَى السَّمَاءِ، فَقَالَ: أَيُّهَا الْمَلِكُ! عَلَيَّ بِأَعْمَى آخَرَ، فَأْتِي بِهِ، قَالَ: فَسَجَدَ سَجْدَةً، ثُمَّ رَفَعَ رَأْسَهُ؛ فَإِذَا الْأَعْمَى بَصِيرٌ، فَقَالَ: أَيُّهَا الْمَلِكُ! حُجَّةٌ بِحُجَّةٍ، عَلَيَّ يَمْقَعِدِ، فَأْتِي بِهِ، فَقَالَ لَهُمَا مِثْلَ ذَلِكَ، فَصَلَّيَا وَدَعَا اللَّهَ، فَإِذَا الْمُقْعِدُ قَدْ أَطْلَقَتْ رِجْلَاهُ، وَقَامَ يَمْشِي، فَقَالَ: أَيُّهَا الْمَلِكُ عَلَيَّ يَمْقَعِدِ آخَرَ، فَأْتِي بِهِ، فَصَنَعَ بِهِ كَمَا صَنَعَ أَوَّلَ مَرَّةٍ، فَانْطَلَقَ الْمُقْعِدُ، فَقَالَ: أَيُّهَا الْمَلِكُ! قَدْ أَتَيْتَا بِحُجَّتَيْنِ وَأَتَيْنَا بِمِثْلِهِمَا، وَلَكِنْ بَقِيَ شَيْءٌ وَاحِدٌ، فَإِنْ كَانَ هُمَا فَعَلَاهُ، دَخَلْتُ مَعَهُمَا فِي دِينِهِمَا.

ثُمَّ قَالَ: أَيُّهَا الْمَلِكُ! بَلَّغْنِي أَنَّهُ كَانَ لِلْمَلِكِ ابْنٌ وَاحِدٌ وَمَاتَ، فَإِنْ أَحْيَاهُ إِلَهُهُمَا دَخَلْتُ مَعَهُمَا فِي دِينِهِمَا، فَقَالَ لَهُ الْمَلِكُ: وَأَنَا أَيْضاً مَعَكَ، ثُمَّ قَالَ لَهُمَا: قَدْ بَقِيَتْ هَذِهِ الْخِصْلَةُ الْوَاحِدَةُ، قَدْ مَاتَ ابْنُ الْمَلِكِ، فَادْعُوا إِلَيْهِمَا أَنْ يُحْيِيَهُ، قَالَ: فَخَرَّ سَاجِدِينَ لِلَّهِ، وَأَطَالَ السُّجُودَ، ثُمَّ رَفَعَا رَأْسَيْهِمَا وَقَالَا لِلْمَلِكِ: ابْعَثْ إِلَى قَبْرِ ابْنِكَ تَجِدُهُ قَدْ قَامَ مِنْ قَبْرِهِ إِنْ شَاءَ اللَّهُ.

قال: فَخَرَجَ النَّاسُ يَنْظُرُونَ، فَوَجَدُوهُ قَدْ خَرَجَ مِنْ قَبْرِهِ، يَنْفُضُ رَأْسَهُ مِنَ التُّرَابِ» قَالَ: «فَأْتِي بِهِ إِلَى الْمَلِكِ، فَعَرَفَ أَنَّهُ ابْنُهُ، فَقَالَ لَهُ: مَا حَالُكَ يَا بَنِي؟ قَالَ: كُنْتُ مَيِّتاً فَرَأَيْتُ رَجُلَيْنِ بَيْنَ يَدَيَّ رَبِّي السَّاعَةَ سَاجِدِينَ، يَسْأَلَانِي أَنْ يُحْيِيَنِي، فَأَحْيَانِي، قَالَ: يَا بَنِي فَتَعَرَّفُهُمَا إِذَا رَأَيْتَهُمَا؟ قَالَ: نَعَمْ.»

He brought the people out to a field. One by one they passed him, and the father told his son, Look. The son said, No. No. Then, after many had passed, the king had one of them pass, and the son said, This is one of them, and he pointed to him. Then many passed by, until he saw the companion of the other. The son said, This is the other one.

The prophet who was the companion of those two men said, As for me, I believe in your God. I know that what you have brought is the truth. The king said, I, also, believe in your God. Then all the people of his kingdom believed.

(*Biààr* 14, 240-242, 20)

3.4.10. It is reported that Abê ‘Abdullah ﷺ said, “Between David and Jesus ﷺ there were four hundred eighty years. There descended to Jesus admonitions, parables and sanctions in the Gospel. There was no retaliation nor commands for punishments, nor obligatory inheritance.

There descended upon him a lightening [of the burden of the duties] that descended upon Moses ﷺ in the Torah, and this is what He said, reporting the words of Jesus to the Children of Israel, *«Likewise confirming the truth of the Torah that is before me, and to make lawful to you certain things that were forbidden unto you.»* (3:50).

And Jesus ordered those who were with him, who followed him and who were believers to believe in the law of the Torah and the laws of all the prophets and the Gospel.” And he [Abê ‘Abdullah ﷺ] said, “Jesus ﷺ waited for seven or eight years, then he informed them [the people] of what they ate and what they stored in their houses. And he stood up among them, and made the dead to live, and cured the born blind and the leper, and he taught them the Torah. Then Allah descended the Gospel upon him when He wanted to bring an authority for them.

And he [Jesus ﷺ] sent a man to Rêm.¹ All he treated were cured of their illnesses, and he cured the born blind and the leper, until it was mentioned to the king there. So, he was brought to him. He [the king] said, ‘Do you make well the born blind and the leper?’ He said, ‘Yes.’ He said, ‘Bring a youth who has no eyes and has never seen anything.

¹ Note that the term “Rêm” was used by the Arabs for the entire Roman Empire, not only the city of Rome, and was also used for the Byzantine empire.

قال: «فأخرج الناس جملةً إلى الصحراء، فكان يمرُّ عليه رجلٌ رجُلٌ، فيقولُ له أبوه: أنظر، فيقول: لا، لا، ثمَّ مرَّ عليه بأحدهما بعدَ جمعٍ كثيرٍ، فقال: هذا أحدهما، وأشار بيده إليه، ثمَّ مرَّ أيضاً بقومٍ كثيرين، حتَّى رأى صاحبه الآخرَ، فقال: وهذا الآخرُ».

قال: «فقال النبيُّ صاحبُ الرجلين: أمّا أنا فقد آمنْتُ يالهُكُما، وعلمتُ أنّ ما جئتُما به هو الحقُّ، فقال الملكُ: وأنا أيضاً آمنْتُ يالهُكُما، وآمن أهلُ مملكتهِ كلُّهم».

(بحار الأنوار، ١٤، ٢٤٠-٢٤٢، ٢٠)

٣-٤-١٠- ابنُ عيسى، عن البرزطي، عن أبان بن عثمان، عن مُحَمَّدِ الحليّ، عن أبي عبد الله عليه السلام، قال: «كان بين داودَ وعيسى عليه السلام أربعمئة سنةٍ وثمانون سنةً، وأنزلَ على عيسى في الإنجيل موعظٌ وأمثالٌ وحدودٌ، ليسَ فيها قصاصٌ، ولا أحكامٌ حدودٍ، ولا فرضٌ موارِيثَ، وأنزلَ عليه تخفيفٌ ما كان نُزِلَ على موسى عليه السلام في التوراة، وهو قوله تعالى حِكايَةً عن عيسى أنّه قال لبني إسرائيل: ﴿وَلَا حِجْلَ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ﴾».

وأمرَ عيسى من معه ممن تبعه من المؤمنين أن يؤمّنوا بشريعة التوراة وشرائع جميع النبيين والإنجيل، قال: «ومكثَ عيسى عليه السلام حتَّى بلغَ سبعَ سنينَ أو ثمانيناً، فجعلَ يخبرهم بما يأكلون وما يدخرون في بيوتهم، فأقام بين أظهرهم، يحيي الموتى ويبرئ الأكمه والأبرص، ويعلمهم التوراة، وأنزلَ اللهُ عليه الإنجيل، لما أراد أن يتخذَ عليهم حجةً».

وكان يبعثُ إلى الروم رجلاً لا يُداوي أحداً إلا بُرئَ من مرضه، ويبرئ الأكمه والأبرص، حتَّى ذكِرَ ذلكَ لملكهم، فأدخلَ عليه، فقال: أتبرئ الأكمه والأبرص؟ قال: نعم، قال: أتبي بعلامٍ منحسفِ الحدقة لم ير شيئاً قطُّ.

'He took two hazelnuts and looked at them sharply, then he put them in his eye sockets, and prayed. At once he became seeing. The king sat him next to himself, and said, 'Be with me, and do not leave my city.' He conferred upon him the best positions.

Then the Messiah ﷺ sent another, and taught him something for reviving the dead. He entered Rêm, and said, 'I am more knowledgeable than the physician of the king.' This was mentioned to the king. He said, 'Kill him.' The [first] physician said, 'Do not do it. Bring him. If you find him to be in error, you will kill him. In that case, you would have authority to do so.'

He was brought to him. He said, 'I revive the dead.' The king mounted and so did the people and they went to the grave of the son of the king who had recently died. The apostle of the Messiah prayed, and the first apostle who was the physician of the king said, 'Amen.' The grave split open and the son of the king emerged. Then he came walking until he sat in the lap of his father.

Then he said, 'O my son! Who revived you?' Then he looked and said, 'This one and that one.' Then they stood and said, 'We are messengers to you from the Messiah. You had not listened to his messengers. You even ordered them to be killed when they came to you.' Then he obeyed and glorified the affair of the Messiah ﷺ until the enemies of Allah said what they said about him and the Jews belied him and wanted to kill him.

(*Biââr*, 14, 251, 43)

3.4.11. It is reported that Jesus the son of Mary ﷺ raised John the son of Zachariah among twelve apostles to teach the people and to prohibit them from marrying their sisters daughters. The king of those people was attracted to the daughter of his sister and he wanted to marry her. When her mother was informed that John ﷺ had prohibited this kind of marriage, she brought her daughter adorned to

فَأَخَذَ بُنْدَقَتَيْنِ فَبَنَدَقَهُمَا، ثُمَّ جَعَلَهُمَا فِي عَيْنَيْهِ وَدَعَا، فَإِذَا هُوَ بَصِيرٌ. فَأَقْعَدَهُ الْمَلِكُ مَعَهُ وَقَالَ: كُنْ مَعِيَ وَلَا تَخْرُجْ مِنْ مِصْرِي، فَأَنْزَلَهُ مَعَهُ بِأَفْضَلِ الْمَنَازِلِ. ثُمَّ إِنَّ الْمَسِيحَ عَلَيْهِ السَّلَامُ، بَعَثَ آخَرَ وَعَلَّمَهُ مَا بِهِ يُحْيِي الْمَوْتَى، فَدَخَلَ الرُّومَ وَقَالَ: أَنَا أَعْلَمُ مِنْ طَيْبِ الْمَلِكِ، فَقَالُوا لِلْمَلِكِ ذَلِكَ، قَالَ: أَقْتُلُوهُ، فَقَالَ الطَّيِّبُ: لَا تَفْعَلْهُ، أَدْخِلْهُ، فَإِنْ عَرَفْتَ خَطَأَهُ قَتَلْتَهُ، وَكَذَلِكَ الْحُجَّةُ، فَأَدْخَلَ عَلَيْهِ، فَقَالَ: أَنَا أُحْيِي الْمَوْتَى، فَكَرِبَ الْمَلِكُ وَالنَّاسُ إِلَى قَبْرِ ابْنِ الْمَلِكِ، وَكَانَ قَدْ مَاتَ فِي تِلْكَ الْأَيَّامِ، فَدَعَا رَسُولُ الْمَسِيحِ، وَأَمَّنَ طَيْبُ الْمَلِكِ الَّذِي هُوَ رَسُولُ الْمَسِيحِ أَيْضًا الْأَوَّلُ، فَانْشَقَّ الْقَبْرُ، فَخَرَجَ ابْنُ الْمَلِكِ، ثُمَّ جَاءَ يَمْشِي حَتَّى جَلَسَ فِي حِجْرِ أَبِيهِ، فَقَالَ: يَا بُنَيَّ مَنْ أَحْيَاكَ؟ قَالَ: فَنَظَرَ، فَقَالَ: هَذَا وَهَذَا، فَقَامَا، فَقَالَا: أَنَا رَسُولُ الْمَسِيحِ إِلَيْكَ، وَإِنَّكَ كُنْتَ لَا تَسْمَعُ مِنْ رُسُلِهِ، إِنَّمَا تَأْمُرُ بِقَتْلِهِمْ إِذَا أَتَوْكَ، فَتَابَعِ وَأَعْظَمُوا أَمْرَ الْمَسِيحِ عَلَيْهِ السَّلَامُ، حَتَّى قَالَ فِيهِ أَعْدَاءُ اللَّهِ مَا قَالُوا، وَالْيَهُودُ يَكْذِبُونَهُ وَيُرِيدُونَ قَتْلَهُ».

(بحار الأنوار، ١٤، ٢٥١، ٤٣)

٣-٤-١١- عيسى بن مريم عليه السلام: أنه بعث يحيى بن زكريا عليه السلام في اثني عشر من الحواريين، يعلمون الناس وينهاهم، عن نكاح ابنة الأخت. قال: وكان لملكهم بنت أخت تعجبه، وكان يريد أن يتزوجها، فلما بلغ أمها أن يحيى عليه السلام نهى عن مثل هذا النكاح، أدخلت بنتها على الملك مزينة.

the king. When the king saw her, he asked her what she desired. She said, “I want you to slaughter John the son of Zachariah.” He said, “Ask me for something else.” She said, “I will not ask you for anything but this.”

When she refused him, he sent for a basin and sent for John ﷺ. Then he slaughtered him. A drop of his blood fell at once to the earth and the stain of it remained until Bukht Naææar reigned over them. Then an old man of the children of Israel came to him and guided him to that blood. Bukht Naææar decided to kill the children of Israel because of that blood until the stain would be obliterated. So he killed seventy thousand for this in one year until it was obliterated.

(*Biââr*, 14, 182, 24)

3.4.12. Abê Ja‘far ﷺ said, “The foremost¹ are four: the murdered son of Adam, the foremost of the community of Moses, who was a believer among the Pharaoh’s people, the foremost of the community of Jesus, who was Åabíb the carpenter, and the foremost of the community of Muåammad, who was ‘Alí ibn Abí Ìàlib ﷺ.”

(*Biââr*, 66, 156)

3.5. BELL

3.5.1. It is reported that al-Åàrith al-A‘war said, “I was travelling with the Commander of the Faithful, ‘Alí ibn Abê Ìàlib ﷺ in Áírah when we came upon a monk who was ringing a church bell. ‘Alí ibn Abê Ìàlib ﷺ said, ‘O Åàrith! Do you know what this church bell is saying?’ I said, ‘Allah, His Apostle and the son of the uncle of His Apostle know better.’ He said, ‘It strikes the metaphor of this world and its destruction and it says, “There is no god but Allah, really, really, truly, truly. Surly this world has beguiled us, has occupied us, has made itself alluring to us. O son of this world! Take your time! Take your time! Ring, ring. O son of this world! Gather, gather.

¹ See (56:10).

فَلَمَّا رَأَاهَا سَأَلَهَا، عَنْ حَاجَتِهَا، قَالَتْ: حَاجَتِي أَنْ تَذْبَحَ يَحْيَى بْنَ زَكَرِيَّا، فَقَالَ: سَلِي غَيْرَ هَذَا، فَقَالَتْ: لَا أَسْأَلُكَ غَيْرَ هَذَا.

فَلَمَّا أَبَتْ عَلَيْهِ دَعَا بِطَشْتٍ وَدَعَا بِيَحْيَى عَلَيْهِ السَّلَامُ، فَذَبَحَهُ، فَبَدَرَتْ قَطْرَةٌ مِنْ دَمِهِ فَوَقَعَتْ عَلَى الْأَرْضِ، فَلَمْ تَزَلْ تَعْلُو حَتَّى بَعَثَ اللَّهُ بُخْتَ نَصَرَ عَلَيْهِمْ، فَجَاءَتْهُ عَجُوزٌ مِنْ بَنِي إِسْرَائِيلَ فَدَكَّتْهُ عَلَى ذَلِكَ الدَّمِ، فَأَلْقَى فِي نَفْسِهِ أَنْ يَقْتُلَ عَلَى ذَلِكَ الدَّمِ مِنْهُمْ حَتَّى يَسْكُنَ، فَقَتَلَ عَلَيْهَا سَبْعِينَ أَلْفًا فِي سَنَةٍ وَاحِدَةٍ، حَتَّى سَكَنَ.

(بحار الأنوار، ١٤، ١٨٢، ٢٤)

٣-٤-١٢_ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «السَّائِقُونَ أَرْبَعَةٌ: ابْنُ آدَمَ الْمَقْتُولِ، وَالسَّابِقُ فِي أُمَّةِ مُوسَى وَهُوَ مُؤْمِنٌ آلِ فِرْعَوْنَ، وَالسَّابِقُ فِي أُمَّةِ عِيسَى وَهُوَ حَيِّبُ النَّجَّارِ، وَالسَّابِقُ فِي أُمَّةِ مُحَمَّدٍ ﷺ وَهُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.»

(بحار الأنوار، ٦٦، ١٥٦)

٣-٥_ الناقوس

٣-٥-١_ صَالِحُ بْنُ عِيسَى الْعِجْلِيُّ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْفَقِيهِ، عَنْ أَبِي نَضْرٍ الشَّعْرَانِيِّ، عَنْ سَلَمَةَ بْنِ الْوَضَّاحِ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ الْحَارِثِ الْأَعْوَرِ قَالَ: بَيْنَا أَنَا أَسِيرٌ مَعَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فِي الْحَيْرَةِ؛ إِذَا نَحْنُ بِدَيْرَانِيٍّ يَضْرِبُ بِالنَّاقُوسِ.

قَالَ: فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: «يَا حَارِثُ، أَتَدْرِي مَا يَقُولُ هَذَا النَّاقُوسُ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ وَابْنُ عَمِّ رَسُولِهِ أَعْلَمُ، قَالَ: «إِنَّهُ يَضْرِبُ مِثْلَ الدُّنْيَا وَخَرَايِهَا، وَيَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ، حَقًّا حَقًّا، صِدْقًا صِدْقًا. إِنَّ الدُّنْيَا قَدْ غَرَبَتْ، وَشَعَلَتْ، وَاسْتَهْوَتْ، يَا بَنَ الدُّنْيَا مَهْلًا مَهْلًا، يَا بَنَ الدُّنْيَا دَقًّا دَقًّا.»

The world is annihilated moment by moment. No day passes us without a pillar falling. We have ruined the everlasting house and we made our homes in a transitory realm. We do not know how much we have fallen short in it until we die.”¹

Åarith said, “O Commander of the Faithful! Do the Christians know this?” He said, “If they knew it, they would not have taken Christ as a god other than Allah, the Mighty and Magnificent.”

Åarith said, Then I went to the monk and said to him, “By the right of Christ over you! Ring the church bell in the way that you do.”

Then he started ringing it, and I said word for word [what Imam ‘Alí had told him] to “until we die.” Then the monk said, “By the right of your Prophet over you! Who informed you of this?” I said, “That man who was with me yesterday.” He said, “Is that man kin to the Prophet?” I said, “He is the son of his uncle.” He said, “By the right of your Prophet! Did he hear this from your prophet?” I said, “Yes.” Then he became a Muslim. Then he said to me, “By Allah! I found in the Torah that at the end of the prophets there is a prophet who interprets what the church bell says.”

(*Biààr*, 14, 334, 1)

¹ This interpretation of the sound of the church bell is in a rhymed sing-song rhythm.

يابن الدنيا جمعاً جمعاً، تَفْنَى الدُّنْيَا قَرْنًا قَرْنًا، مَا مِنْ يَوْمٍ يَمْضِي عَنَّا إِلَّا أَوْهَى مِنَّا رُكْنَا، قَدْ ضَيَعْنَا دَارًا تَبَقَى، وَاسْتَوَطَّنَا دَارًا تَفْنَى، لَسْنَا نَدْرِي مَا فَرَطْنَا فِيهَا، إِلَّا لَوْ قَدْ مِثْنَا».

قال الحارث: يا أمير المؤمنين، النصارى يَعْلَمُونَ ذَلِكَ؟ قال: «لَوْ عَلِمُوا ذَلِكَ لَمَا اتَّخَذُوا الْمَسِيحَ إِلَهًا مِنْ دُونِ اللَّهِ عَزَّ وَجَلَّ».

قال: فَذَهَبْتُ إِلَى الدَّيْرَانِيِّ، فَقُلْتُ لَهُ: يَحَقُّ الْمَسِيحُ عَلَيْكَ لَمَّا ضَرَبْتَ بِالنَّاقُوسِ عَلَى الْجَهَةِ الَّتِي تَضْرِبُهَا. قال: فَأَخَذَ يَضْرِبُ، وَأَنَا أَقُولُ حَرْفًا حَرْفًا، حَتَّى بَلَغَ إِلَى قَوْلِهِ: إِلَّا لَوْ قَدْ مِثْنَا، فَقَالَ: يَحَقُّ نَبِيِّكُمْ، مَنْ أَحْبَبَكَ بِهَذَا؟ قُلْتُ: هَذَا الرَّجُلُ الَّذِي كَانَ مَعِيَ أَمْسَ، قال: وَهَلْ بَيْنَهُ وَبَيْنَ النَّبِيِّ مِنْ قَرَابَةٍ؟ قُلْتُ: هُوَ ابْنُ عَمِّهِ، قال: يَحَقُّ نَبِيِّكُمْ، أَسْمِعْ هَذَا مِنْ نَبِيِّكُمْ؟ قال: قُلْتُ: نَعَمْ، فَأَسْلَمَ. ثُمَّ قَالَ لِي عَلَيْهِ السَّلَامُ: «وَاللَّهِ، إِنِّي وَجَدْتُ فِي التَّوْرَةِ أَنَّهُ يَكُونُ فِي آخِرِ الْأَنْبِيَاءِ نَبِيٌّ، وَهُوَ يُفَسِّرُ مَا يَقُولُ النَّاقُوسُ».

(بحار الأنوار، ١٤، ٣٣٤، ١)



4. THE PEOPLE OF JESUS ﷺ

4.1. Their Food

4.1.1. The Prophet ﷺ said, “Verily, Allah sent down a spread to Jesus ﷺ and blessed him with a loaf of bread and fishes, so four thousand seven hundred people ate of it and were sated.”

(*Biââr*, 14, 249, 37).

4.1.2. The Messenger of Allah ﷺ said, “O servants of Allah! Verily, when the people of Jesus asked him to have Allah bring down a spread from heaven, Allah said, «I will send it down to you, then whoever of you disbelieves after that, I will punish as I will not punish any other being.» (5:115) Then He sent it down to them, and all of them who disbelieved after that, Allah transformed into a pig, monkey, bear, cat, or in the form of some birds, animals of the land or sea. So, they were transformed into four hundred forms.”

(*Biââr*, 14, 235, 8)

4.1.3. It is reported that Abê al-Åasan said, “Verily, the swine among the people of Jesus ﷺ asked for a table spread to come down. Then they did not believe. So, Allah transformed them into swine.”

(*Biââr*, 14, 236, 10)



قوم عيسى عليه السلام

٤-١- مائدتهم

٤-١-١- النبي ﷺ: أنه قال: «إن الله أنزل مائدةً على عيسى عليه السلام، وبارك له في أرغفةٍ وسميكاتٍ، حتى أكل وشيع منها أربعة آلاف وسبعمئة».

(بحار الأنوار، ١٤، ٢٤٩، ٣٧)

٤-١-٢- النبي ﷺ قال: «يا عباد الله، إن قوم عيسى لما سألوه أن ينزل عليهم مائدةً من السماء، قال الله: ﴿إني منزلها عليكم فمن يكفر بعد منكم فإني أعذبه عذاباً لا أعذبه أحداً من العالمين﴾ فأنزله عليهم، فمن كفر منهم بعد مسخه الله إما خنزيراً وإما قرداً، وإما دُباباً وإما هراً، وإما على صورة بعض الطيور والدواب التي في البر والبحر، حتى مسخوا على أربعمئة نوع من المسخ».

(بحار الأنوار، ١٤، ٢٣٥، ٨)

٤-١-٣- الفضيل بن يسار، عن أبي الحسن عليه السلام، قال: «إن الخنازير من قوم عيسى عليه السلام، سألوها نزول المائدة، فلم يؤمنوا، فمسخهم الله خنازير».

(بحار الأنوار، ١٤، ٢٣٦، ١٠)

4.2. Their Denial

4.2.1. Anas ibn Màlik said, “The Apostle ﷺ of Allah said, Verily the children of Israel split into seventy-one sects after Jesus. Seventy sects perished and one sect was saved. My community will split into seventy-two sects. Seventy-one sects will perish and one of them will be saved. They said, O Apostle of Allah! What is that sect? He said, The community, the community, the community.”

(*Al-Khiwàl*, 2, 584)

4.2.2 Muàammad ibn Ja‘far said, “Abê ‘Abdullah ﷺ narrated to us from his fathers, peace be with them, I heard from ‘Alí that he said to the chief of the Jews, ‘How many sects did you split into?’ He said, ‘So and so many sects.’ ‘Alí ﷺ said, ‘You lie.’

Then he faced the people and said, ‘By Allah! If the seat [of government] is returned to me, I will judge among the people of the Torah by their Torah, among the people of the Gospel by their Gospel and between the people of the Qur’àn by their Qur’àn.

The Jews split into seventy-one sects, seventy of them will be in the Fire. One of them will be saved and will be in heaven and it is the sect that followed Yêsha ibn Nên, the executor of Moses. The Christians split into seventy-two sects. Seventy-one of them will be in the Fire and one of them will be in heaven, and it is the sect that followed Simon, the executor of Jesus. And this community will split into seventy-three sects. Seventy-two of them will be in the Fire. One of them will be in heaven, and it is the sect that follows the executor of Muàammad.’ Then he beat his breast with his hand and said, ‘Thirteen sects, among the seventy-three sects, will accept my kindness and love, but one of them will be in heaven. It is the middle rite, and the twelve sects will be in the Fire.’”

(*Biààr*, 28, 4, 5)

٤-٢- إنكارهم

٤-٢-١- أنس بن مالك قال: قال رسول الله ﷺ: «إن بني إسرائيل تفرقت على عيسى إحدى وسبعين فرقة؛ فهلك سبعون فرقة وتخلص فرقة. وإن أمتي ستفترق على اثنتين وسبعين فرقة، يهلك إحدى وسبعون ويتخلص فرقة» قالوا: يا رسول الله ﷺ من تلك الفرقة؟ قال: «الجماعة، الجماعة، الجماعة».

(الحصال، ٢، ٥٨٤)

٤-٢-٢- محمد بن جعفر بن محمد قال: حدثنا أبو عبد الله عليه السلام. قال المجاشعي: وحدثنا الرضا عليه السلام، عن أبيه موسى، عن أبيه أبي عبد الله جعفر، عن آبائه عليه السلام، قال: «سمعت علياً يقول لرأس اليهود: على كم افتقرتم؟ فقال: على كذا وكذا فرقة، فقال علي عليه السلام: كذبت».

ثم أقبل علي على الناس، فقال: والله لو ثبتت لي الوسادة، لقصيت بين أهل التوراة يتوراتهم، وبين أهل الإنجيل يأنجيلهم، وبين أهل القرآن يقرآنهم. افتقرت اليهود على إحدى وسبعين فرقة، سبعون منها في النار وواحدة ناجية في الجنة، وهي التي اتبعت يوشع بن نون وصي موسى. وافتقرت النصارى على اثنتين وسبعين فرقة، إحدى وسبعون فرقة في النار وواحدة في الجنة، وهي التي اتبعت شمعون وصي عيسى. وتفرقت هذه الأمة على ثلاث وسبعين فرقة، اثنتان وسبعون في النار وواحدة في الجنة، وهي التي اتبعت وصي محمد. وضرب بيده على صدره، ثم قال: ثلاثة عشر فرقة من الثلاث والسبعين فرقة، كلها تنتحل مودتي وحببي، واحدة منها في الجنة، وهم النمط الأوسط، واثنتا عشرة في النار».

(بحار الأنوار، ٢٨، ٤، ٥)

4.2.3. ‘Alīؑ said, “O Kumayl! Nither the Christians denied Allah, the Exalted, nor the Jews, and they did not refuse Moses or Jesus, but they increased, decreased, perverted and misled. So they were cursed and hated, and did not repent or accept. O Kumayl! Our father Adamؑ was born neither as a Jew nor a Christian, and he was not His son, but he was *ʿānif* (upright) and Muslim. He did not do something that was obligatory, so what happened happened, until Allah accepted a sacrifice for him.”

(Bishàrah al-Muʿiafà li Shí‘ah al-Murtaʿà, 29)

4.2.4. Mughayrah narrated from Abê ‘Abdullah, and he from his father, and he from his grandfather, peace be with them, that he said, “The transformed among the children of Adam are thirteen kinds: monkey, swine and... As for the monkeys, they were a group that came down to a town near the beach of the sea, acted unlawfully on Saturday and fished. So Allah, the Exalted, transformed them into monkeys. As for the swine, they were a group among the children of Israel that Jesus the son of Maryؑ cursed. So Allah, the Exalted, transformed them into swine.”

(‘Ilal al-Sharà‘, 2, 487)

4.2.5. It is reported that Abê ‘Abdullahؑ said, “Moses told his people something that they could not bear, so they exiled him to Egypt. They fought with Moses, and he with them, and he killed them. Jesus told his people something that they could not bear, so they exiled him to Takrít. They fought with Jesus, and he with them, and he killed them. This is the saying of Allah, the mighty and magnificent, *﴿So a party of the children of Israel believed and another party disbelieved; then We aided those who believed against their enemy, and they triumphed over them.﴾*” (61:14).

(Biààr 14, 279, 11)

٤-٢-٣_ عليّ ﷺ، قال: «يا كُمَيْلُ، إِنَّ النَّصَارَى لَمْ تُعْطَلِ اللهُ تَعَالَى، وَلَا الْيَهُودَ، وَلَا جَحَدَتْ مُوسَى وَلَا عَيْسَى؛ وَلَكِنَّهُمْ زَادُوا وَنَقَصُوا وَحَرَّفُوا وَالْحَدُوا، فَلَعِنُوا وَمُتُّوا وَكَمْ يَتُوبُوا وَكَمْ يَقْبَلُوا. يَا كُمَيْلُ، إِنَّ أَبَانَ آدَمَ عَلِيّ ﷺ، لَمْ يَلِدْ يَهُودِيًّا وَلَا نَصْرَانِيًّا، وَلَا كَانَ ابْنَهُ إِلَّا حَنِيفًا مُسْلِمًا؛ فَلَمْ يَقُمْ بِالْوَجِبِ عَلَيْهِ، فَأَدَّاهُ ذَلِكَ إِلَى أَنْ يَقْبَلَ اللهُ لَهُ قُرْبَانًا.»

(بشارة المصطفى لشيعته المرتضى، ٢٩)

٤-٢-٤_ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَبِي الْخَطَّابِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ مُعِيرَةَ عَنْ أَبِي عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلِيّ ﷺ، قَالَ: «الْمُسُوخُ مِنْ بَنِي آدَمَ ثَلَاثَةٌ عَشَرَ صِنْفًا، مِنْهُمْ الْقِرْدَةُ وَالْخَنَازِيرُ... فَأَمَّا الْقِرْدَةُ، فَكَانُوا قَوْمًا يَنْزِلُونَ بِلْدَةَ عَلَى شَاطِئِ الْبَحْرِ، اعْتَدُوا فِي السَّبْتِ فَصَادُوا الْحَيْتَانَ، فَمَسَخَهُمُ اللهُ تَعَالَى قِرْدَةً، وَأَمَّا الْخَنَازِيرُ فَكَانُوا قَوْمًا مِنْ بَنِي إِسْرَائِيلَ، دَعَا عَلَيْهِمُ عَيْسَى بْنُ مَرْيَمَ عَلِيّ ﷺ، فَمَسَخَهُمُ اللهُ تَعَالَى خَنَازِيرًا.»

(علل الشرائع، ٢، ٤٨٧)

٤-٢-٥_ أَبُو الْحَسَنِ بْنُ عَبْدِ اللهِ، عَنْ ابْنِ أَبِي يَعْقُورٍ، عَنْ أَبِي عَبْدِ اللهِ عَلِيّ ﷺ، قَالَ: «إِنَّ مُوسَى عَلِيّ ﷺ، حَدَّثَ قَوْمَهُ بِحَدِيثٍ لَمْ يَحْتَمِلُوهُ عَنْهُ، فَخَرَجُوا عَلَيْهِ بِمِصْرَ، فَقَاتَلُوهُ فَقَاتَلَهُمْ، فَقَتَلَهُمْ. وَإِنَّ عَيْسَى عَلِيّ ﷺ، حَدَّثَ قَوْمَهُ بِحَدِيثٍ لَمْ يَحْتَمِلُوهُ عَنْهُ، فَخَرَجُوا عَلَيْهِ بِتَكْرِيتٍ، فَقَاتَلُوهُ فَقَاتَلَهُمْ، فَقَتَلَهُمْ؛ وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ: ﴿فَاتَمَّتْ طَافِقَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَافِقَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ﴾.»

(بحار الأنوار، ١٤، ٢٧٩، ١١)

4.2.6. It is reported that when this verse descended, ﴿And there is not one of the followers of the Book but most certainly believes in this before his death, and on the day of resurrection he (Jesus) shall be a witness against them.﴾ (4:159), Abê ‘Abdullah al-Æàdiqﷺ said, “There are none who remain in rejection of what has descended about Jesus the son of Maryﷺ but disbelievers.”

(Tafsír Furàt al-Kêfi, 115)

4.2.7. Ja‘far ibn Mu‘ammad reported from his fatherﷺ that the Apostle of Allahﷺ said, “O ‘Alí! There is a likeness between Jesus the son of Mary and you. Allah [the Exalted] said, ﴿And there is not one of the followers of the Book but most certainly believes in this before his death, and on the day of resurrection he (Jesus) shall be a witness against them.﴾ (4:159). O, ‘Alí! Nobody who slanders Jesus dies unless he believes in him before his death and tells the truth about him, when it is no use for him at all. And you are like him. Your enemy does not die until he sees you near his death. When he sees you, you will be angry and sad for him. Then he will confess the truth about you, will say the truth about you and will confess your *walayah*,¹ while it is no use for him at all.”

(Tafsír Furàt al-Kêfi, 116)

4.2.8. Al-Imàm al-‘Askariﷺ said, “Allah, the Exalted, blamed the Jews and faulted their disbelieving in Mu‘ammad... He said, ﴿Evil is that for which they have sold their souls-that they should deny what Allah has revealed, and there is a disgraceful punishment for the unbelievers, so they have made themselves deserving of wrath upon wrath.﴾ (2:90) That is, they came back while the wrath of Allah was upon them after another wrath. The first wrath, when they belied Jesus the son of Mary and the second, when they belied Mu‘ammad...”

(Tafsír al-Imàm al-‘Askari, 402)

¹ The term *wilayah* means “authority” or “guardianship”; and *walayah* is used for love of the Ahl al-Bayt, devotion to them, obedience to their commands and holding them as models in morals and practice. See the explanation of Asaf A. A. Fyzee in his *A Shí‘ite Creed* (Tehran: WOFIS, 1982), 149.

٤-٢-٦_ أَبُو عَبْدِ اللَّهِ الصَّادِقُ عَلَيْهِ السَّلَامُ قَالَ: «لَمَّا نُزِلَتْ هَذِهِ الْآيَةُ: ﴿وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ﴾ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا» قَالَ: «لَا يَبْقَى أَحَدٌ يَرُدُّ عَلَى عَيْسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ مَا جَاءَ بِهِ فِيهِ، إِلَّا كَانَ كَافِرًا».

(تفسير فرات الكوفي، ١١٥)

٤-٢-٧_ عُبَيْدُ بْنُ كَثِيرٍ مُعَنَّأً، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «يَا عَلِيُّ، إِنَّ فِيكَ مَثَلٌ مِنْ عَيْسَى بْنِ مَرْيَمَ؛ قَالَ اللَّهُ: ﴿وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ﴾ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا» يَا عَلِيُّ، إِنَّهُ لَا يَمُوتُ رَجُلٌ يَفْتَرِي عَلَى عَيْسَى [بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ] حَتَّى يُؤْمِنَ بِهِ قَبْلَ مَوْتِهِ، وَيَقُولُ فِيهِ الْحَقَّ حَيْثُ لَا يَنْفَعُهُ ذَلِكَ شَيْئًا. وَإِنَّكَ عَلَى مِثْلِهِ، لَا يَمُوتُ عَدُوُّكَ حَتَّى يَرَاكَ عِنْدَ الْمَوْتِ، فَتَكُونُ عَلَيْهِ غِيظًا وَحُزْنًا، حَتَّى يُفِرَّ بِالْحَقِّ مِنْ أَمْرِكَ، وَيَقُولُ فِيكَ الْحَقَّ وَيُفِرُّ بِلَايَتِكَ حَيْثُ لَا يَنْفَعُهُ ذَلِكَ شَيْئًا».

(تفسير فرات الكوفي، ١١٦)

٤-٢-٨_ الْإِمَامُ الْعَسْكَرِيُّ عَلَيْهِ السَّلَامُ قَالَ: «ذَمَّ اللَّهُ، تَعَالَى الْيَهُودَ، وَعَابَ فِعْلَهُمْ فِي كُفْرِهِمْ بِمُحَمَّدٍ ﷺ، فَقَالَ: ﴿يَسْمَا أَشْرَوْا بِهِ أَنْفُسَهُمْ﴾ ثُمَّ قَالَ: ﴿فَبَاءُوا بِعَضْبٍ عَلَى عَضْبٍ﴾ يَعْنِي رَجَعُوا وَعَلَيْهِمُ الْعَضْبُ مِنَ اللَّهِ عَلَى غَضْبٍ، فِي إِثْرِ غَضْبٍ. وَالْعَضْبُ الْأَوَّلُ حِينَ كَذَبُوا بِعَيْسَى بْنِ مَرْيَمَ، وَالْعَضْبُ الثَّانِي حِينَ كَذَبُوا بِمُحَمَّدٍ ﷺ».

(تفسير الإمام العسكري، ٤٠٢)

4.3. Their Extremism

4.3.1. ‘Alíؑ said, “Verily Jesus the son of Mary is a servant and a creature. They took him as a Lord, *(but they forgot a portion of what they were reminded of)*” (5:14).

(Tafsír al-Qumí, 1 164)

4.3.2. Some of our companions have reported that Ja‘far ibn Wàqid and some of the companions of Abê al-Khaiàb were mentioned, and someone mentioned that he had often seen ibn Wàqid, who said, “*(He it is who is God in the heavens and the earth)* (43:84), He is the Imam.” Abê ‘Abdullahؑ said, “No, by Allah! May I never be under one roof with him. They are worse than the Jews, the Christians, the Magians, and the pagans! By Allah! Their belittling Allah never belittles His greatness a bit. What the Jews said about him was on Ezra’s mind, and for this his name was erased from prophethood.

By Allah! If Jesus had confessed to what the Christians said about him, Allah would have left deafness to him until the Resurrection Day. By Allah! If I were to confess to what the people of Kufa say about me, the earth would swallow me. I am nothing but a servant, a slave, who has no power to harm or benefit.”

(Biààr, 25, 295, 53)

4.3.3. It is reported that ‘Alíؑ said, “The Apostle of Allah said, The example of you in my community is as the example of Christ Jesus the son of Mary. His people split into three sects: a sect of believers, and they were the disciples, a sect of his enemies, and they were the Jews, and a sect that exaggerated about him, and they left the faith. And verily, my community will split into three sects on account of you. One sect is your Shí‘ah, and they are the believers; one sect is your enemy, they are the doubters; and one sect are those who exaggerate about you, and they are the deniers. O ‘Alí! You are in heaven, and your Shí‘ah, and the lovers of your Shí‘ah. And your enemy and the exaggerator are in the fire.”

(Biààr, 25, 264, 4)

٤-٣- غُلُوهُمُ

٤-٣-١- عَلِيٌّ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ عَيْسَى بْنَ مَرْيَمَ عَبْدٌ مَخْلُوقٌ، فَجَعَلُوهُ رَبًّا
فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ.»

(تفسير القمي، ١، ١٦٤)

٤-٣-٢- مُحَمَّدُ بْنُ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ
حَسَانٍ، عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: ذَكَرَ جَعْفَرُ بْنُ وَاقِدٍ
وَنَفَرٌ مِنْ أَصْحَابِ أَبِي الْخَطَّابِ، فَقِيلَ: إِنَّهُ صَارَ إِلَيَّ يَتَرَدَّدُ، وَقَالَ فِيهِمْ: «وَهُوَ
الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ» قَالَ: هُوَ الْإِمَامُ، فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَا
وَاللَّهِ، لَا يُؤْوِينِي وَإِيَّاهُ سَقْفُ بَيْتِ أَبَدًا، هُمْ شَرٌّ مِنَ الْيَهُودِ وَالنَّصَارَى وَالْمَجُوسِ
وَالَّذِينَ أَشْرَكُوا. وَاللَّهِ، مَا صَعَّرَ عَظْمَةَ اللَّهِ تَصْغِيرُهُمْ شَيْءَ قَطُّ، وَإِنَّ عَزِيرًا جَالَ فِي
صَدْرِهِ مَا قَالَتِ الْيَهُودُ فَمُحِيَ اسْمُهُ مِنَ النَّبُوَّةِ.»

وَاللَّهِ، لَوْ أَنَّ عَيْسَى أَقْرَبَ مَا قَالَتِ النَّصَارَى لِأُورَثَهُ اللَّهُ صَمَمًا إِلَى يَوْمِ الْقِيَامَةِ.
وَاللَّهِ، لَوْ أَقْرَرْتُ بِمَا يَقُولُ فِيَّ أَهْلُ الْكُوفَةِ لَأَخَذْتَنِي الْأَرْضُ، وَمَا أَنَا إِلَّا عَبْدٌ
مَمْلُوكٌ، لَا أَقْدِرُ عَلَى ضَرْبِ شَيْءٍ وَلَا نَفْعٍ.»

(بحار الأنوار، ٢٥، ٢٩٥، ٥٣)

٤-٣-٣- أَبُو عَبْدِ اللَّهِ الصَّادِقُ عَلَيْهِ السَّلَامُ، عَنْ آبَائِهِ عَلَيْهِ السَّلَامُ، عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «يَا عَلِيُّ، مِثْلُكَ فِي أُمَّتِي مِثْلُ الْمَسِيحِ عَيْسَى بْنَ مَرْيَمَ، إِفْتَرَقَ قَوْمُهُ
ثَلَاثَ فِرَقٍ: فِرْقَةٌ مُؤْمِنُونَ وَهُمْ الْحَوَارِيُّونَ؛ وَفِرْقَةٌ عَادُوهُ وَهُمْ الْيَهُودُ؛ وَفِرْقَةٌ غَلَوُا
فِيهِ فَخَرَجُوا عَنِ الْإِيمَانِ. وَإِنَّ أُمَّتِي سَتَفْتَرِقُ فِيكَ ثَلَاثَ فِرَقٍ: فِرْقَةٌ شِيعَتِكَ وَهُمْ
الْمُؤْمِنُونَ؛ وَفِرْقَةٌ عَدُوُّكَ وَهُمْ الشَّاكُونَ؛ وَفِرْقَةٌ تَعْلُو فِيكَ وَهُمْ الْمَجَاهِدُونَ. وَأَنْتَ
فِي الْجَنَّةِ يَا عَلِيُّ وَشِيعَتِكَ وَمَحِبُّ شِيعَتِكَ، وَعَدُوُّكَ وَالْغَالِي فِي النَّارِ.»

(بحار الأنوار، ٢٥، ٢٦٤، ٤)

4.3.4. It is reported that Āasan ibn al-Juhm said, “One day, I was present at a session with Ma’mên, and ‘Alí ibn Mêsà al-Rièàﷺ was beside him. Jurists and theologians of various sects were gathered, and some of them questioned himﷺ.... Ma’mên said to him, ‘O Abê al-Āasan! I have heard that there is a group that exaggerates and goes beyond the bounds about you.’ Rièàﷺ said to him, ‘My father, Mêsà ibn Ja’far reported from his father Ja’far ibn Muâammad, from his father Muâammad ibn ‘Alí, from his father, ‘Alí ibn al-Āusayn, from his father, Āusayn ibn ‘Alí, from his father, ‘Alí ibn Abê Ìàlib, that the Apostle of Allah ﷺ said, “Do not exalt me above what is my right, Allah, the blessed and exalted, took me as a servant before He took me as a prophet. Allah, the blessed and exalted, says, *«It is not for a man that Allah should give him the Book and Judgment and apostleship and yet he should say to people, “Be worshippers of me besides God;” but rather, “Be lordly that you teach the Book and what you read”/ And nor would he enjoin you that your should take the Angels and the Apostles for lords. What! Would he enjoin you with disbelief after you submitted?»*. (3:79_80)”

And ‘Alíﷺ said, “Two will be destroyed because of me, although it is not my fault: The exorbitant lovers and the extreme haters.” We absolve ourselves from those who exaggerate about us, so that they exalt us above what is our position, just as Jesus the son of Mary absolved himself from the Christians. Allah, the mighty and magnificent, said, *«And when Allah will say, O Jesus son of Mary! Did you say to men, “Take me and my mother for two gods besides Allah?” He will say, “Glory be to You! It did not befit me that I should say what I had no right to say; if I had said it, You would indeed have known it; You know what is in my soul, and I do not know what is in your soul. Surely, You are the great Knower of the occult./ I did not say to them aught save what You did enjoin me with: to serve Allah, my Lord and your Lord, and I was a witness of them so long as I was among them, but when You caused me to die, You were the watcher over them, and You are the witness of all things.»*(5:116_117). And He, the mighty and magnificent, said, *«The Messiah does by no means disdain that he should be a servant of Allah, nor do the angels who are near to Him, and whoever disdains His service and is proud, He will gather them all together to Himself.»* (4:172).

٤-٣-٤- تميم القرشي، عن أبيه، عن أحمد بن علي الأنصاري، عن الحسن بن الجهم، قال: حضرت مجلس المأمون يوماً وعنده علي بن موسى الرضا عليه السلام، وقد اجتمع الفقهاء وأهل الكلام من الفرق المختلفة، فسأله بعضهم...

قال له المأمون: يا أبا الحسن، بلغني أن قوماً يعلون فيكم ويتجاوزون فيكم الحد، فقال له الرضا عليه السلام: «حدثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب عليه السلام، قال: قال رسول الله ﷺ: لا ترفعوني فوق حقي. فإن الله تبارك وتعالى اتخذني عبداً قبل أن يتخذني نبياً، قال الله تبارك وتعالى:

﴿ مَا كَانَ لِإِنسَانٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا

لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧١﴾

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٧٢﴾

وقال علي عليه السلام: يهلك في اثنان ولا ذنب لي: محب مفرط، ومبغض مفرط.

وإنا لنبرأ إلى الله عز وجل ممن يعلو فينا فيرفعنا فوق حدنا، كبراءة عيسى بن

مريم عليها السلام، من النصارى. قال الله عز وجل: ﴿وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ آنتَ

قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَّ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَال سُبْحٰنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا

لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنْ كُنْتَ

عَلَّمَ الْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ

شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾

وقال عز وجل: ﴿لَنْ يَسْتَنكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ

الْمُقَرَّبُونَ﴾.

And He, the mighty and magnificent, said, ﴿The Messiah, son of Mary, is only an apostle; apostles before him have indeed passed away; and his mother was a truthful woman. They both used to eat food. See how We make the communications clear to them, then behold, how they are turned away.﴾ (5:75).

The meaning of this is that these two persons defected, so whoever claims that the prophets were Lords, or who claims that the Imams are Lords or prophets, or who claims that those who are not Imams are Imams, we absolve ourselves from them in this world and in the other world...”””

(*Biââr*, 25, 134, 6)

4.3.5. The Commander of the Faithfulﷺ said, “O Allah! I absolve myself of the exaggerators, just as Jesus the son of Mary absolved himself of the Christians. O Allah! Abandon them forever and do not help any of them.”

(*Biââr*, 25, 266, 7)

4.3.6. It is reported that [Imam] ‘Alíﷺ said, “The Messenger of Allah called me and said, ‘O ‘Alí! Verily, there is a similarity between you and Jesus the son of Mary. The Christians love him so much that they put him in a position that was not for him; and the Jews hate him so much that they even slandered his mother.’” And [Imam] ‘Alíﷺ said, “Two [groups of] men will be ruined because of me, he who goes to extremes in love of me for what I do not have and he who hates me with a hatred that makes him slander me.”

(*Biââr*, 35, 319, 13)

4.3.7. It is reported that Abê Baæîr said, “One day the Apostle of Allahﷺ was sitting among us when the Commander of the Faithfulﷺ came. The Apostle of Allahﷺ said to him, ‘Indeed, you are similar to Jesus the son of Mary. If it were not the case that some groups from my community would say about you what the Christians have said about Jesus the son of Mary, I would speak about you in a way that you would not pass by any group without them taking the dust from your footprints in hopes of a blessing.’

وَقَالَ عَزَّوَجَلَّ: ﴿مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ
وَأُمُّهُ صِدِّيقَةٌ كَأَنَا يَأْكُلَانِ الطَّعَامَ﴾.
وَمَعْنَاهُ: أَنَّهُمَا كَانَا يَتَعَوَّطَانِ، فَمَنْ ادَّعَى لِلأَنْبِيَاءِ رُبُوبِيَّةً، أَوْ ادَّعَى لِلأَلِيْمَةِ رُبُوبِيَّةً أَوْ
نُبُوَّةً، أَوْ لِعَبْرِ الأَلِيْمَةِ إِمَامَةً، فَنَحْنُ مِنْهُ بُرَاءٌ فِي الدُّنْيَا وَالأُخْرَةِ...».

(بحار الأنوار، ٢٥، ١٣٤، ٦)

٤-٣-٥_ الحُسَيْنُ بْنُ عُبَيْدِ اللهِ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ العَلَوِيِّ، عَنْ أَحْمَدَ بْنِ عَلِيٍّ
بْنِ إِبرَاهِيمَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ إِبرَاهِيمَ بْنِ هَاشِمٍ، عَنْ أَحْمَدَ الأَرْدَبِيلِيِّ، عَنْ عَبْدِ الصَّمَدِ
بْنِ بَشِيرٍ، عَنْ ابْنِ طَرِيفٍ، عَنْ ابْنِ نُبَاتَةَ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَليُّ بْنُ أَبِي طَالِبٍ: «اللَّهُمَّ إِنِّي
بَرِيءٌ مِنَ العُلَاةِ، كِبْرَاءَةِ عَيْسَى بْنِ مَرْيَمَ مِنَ النِّصَارِيِّ. اللَّهُمَّ اخْذِلْهُمْ أَبَدًا، وَلَا تَنْصُرْ
مِنْهُمْ أَحَدًا».

(بحار الأنوار، ٢٥، ٢٦٦، ٧)

٤-٣-٦_ أَبُو عَمْرٍو، عَنْ ابْنِ عَقْدَةَ، عَنْ الحُسَيْنِ بْنِ عَبْدِ الرَّحْمَانَ، عَنْ أَبِيهِ
وَعُثْمَانَ بْنِ سَعِيدٍ مَعًا، عَنْ عَمْرٍو بْنِ ثَابِتٍ، عَنْ صَبَاحِ المُرْزَبِطِيِّ، عَنْ الحَارِثِ بْنِ حَصِيرَةَ،
عَنْ أَبِي صَادِقٍ، عَنْ رَيْبَعَةَ بْنِ نَاجِدٍ، عَنْ عَلِيِّ عَليُّ بْنُ أَبِي طَالِبٍ: «دَعَانِي رَسُولُ اللهِ ﷺ،
فَقَالَ: يَا عَلِيُّ، إِنَّ فِيكَ شَبَهًا مِنْ عَيْسَى بْنِ مَرْيَمَ، أَحَبَّهُ النِّصَارِيُّ حَتَّى أَنْزَلُوهُ بِمَنْزِلَةِ
لَيْسَ يَهَا؛ وَأَبْغَضَهُ الْيَهُودُ حَتَّى بَهْتُوا أُمَّهُ». قَالَ: وَقَالَ عَلِيُّ عَليُّ بْنُ أَبِي طَالِبٍ: «يَهْلِكُ فِي رَجُلَانِ:
مُحِبُّ مَفْرُطٍ يَمَا لَيْسَ فِيَّ، وَمُبْغِضٌ يَحْمِلُهُ شَتَانِي عَلَيَّ أَنْ يَبْهَتَنِي».

(بحار الأنوار، ٣٥، ٣١٩، ١٣)

٤-٣-٧_ عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ أَبِيهِ،
عَنْ أَبِي بَصِيرٍ، قَالَ: بَيْنَا رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ جَالِسًا، إِذْ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ عَليُّ بْنُ أَبِي طَالِبٍ،
فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «إِنَّ فِيكَ شَبَهًا مِنْ عَيْسَى بْنِ مَرْيَمَ، وَكَوْلَا أَنْ تَقُولَ فِيكَ
طَوَائِفٌ مِنْ أُمَّتِي مَا قَالَتِ النِّصَارِيُّ فِي عَيْسَى بْنِ مَرْيَمَ، لَقُلْتُ فِيكَ قَوْلًا لَا تَمُرُّ بِمَلَأٍ
مِنَ النَّاسِ إِلاَّ أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ، يَلْتَمِسُونَ بِذَلِكَ البَّرَكَةَ».

Two Arabs, Mughirah ibn Shubah and a group from the Quraysh that was with them became angry. They said, ‘He was not satisfied to make a comparison for his cousin with anyone but Jesus the son of Mary.’ Then Allah sent down to His prophet, *«And when a comparison is made with the son of Mary, your people raise a clamor at it/ And they say, Are our gods better or is he? They do not set it forth to you save by way of disputations; nay, they are a contentious people./ He was naught but a servant on whom We bestowed favor, and We made him an example for the children of Israel./ And if We please, We could make among you angels to be successors in the land.»* (43:57-60)

Then Àarith ibn ‘Amr al-Fahrî became angry and said, ‘O Allah! If this is the truth from You, that the Banî Hâshim will be successors like one Caesar after another, then rain stones down upon us or chastise us with a painful torment.’ Then Allah sent down to the Prophet what they had said (8:32), and this verse was sent down, *«But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness.»* (8:33).

Then the Prophet said to him, ‘O son of ‘Amr! Either repent or get out of here!’ He said, ‘O Muâammad! Give something from what you have for those who are not of the Quraysh. The Banê Hâshim have taken the nobility of the Arabs and non-Arabs.’ The Prophet said to him, ‘It is not up to me. It is up to Allah, the blessed and exalted....’”

(Kâfi 8, 57, 18)

4.4. Their Monasticism

4.4.1. It is reported that the Apostle of Allah ﷺ said, “...O Abê Dhar! Allah sent Jesus with monasticism but I was sent with simple uprightness, and women and perfume are beloved by me, and prayer was made the delight of my eyes....”

(Biâar, 79, 233, 58)

قال: فَغَضِبَ الْأَعْرَابِيَّانِ وَالْمَغِيرَةَ بْنَ شُعْبَةَ وَعِدَّةٌ مِنْ قُرَيْشٍ مَعَهُمْ، فَقَالُوا: مَا رَضِيَ أَنْ يَضْرِبَ لَابْنَ عَمِّهِ مَثَلًا إِلَّا عَيْسَى بْنُ مَرِيمَ، فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ ﷺ فَقَالَ: ﴿وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونَ ﴿٥٧﴾ وَقَالُوا يَا إِلَهَاتِنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ ﴿٥٩﴾ وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ [يَعْنِي مِنْ بَنِي هَاشِمٍ] مَلَائِكَةً فِي الْأَرْضِ يَخْلَفُونَ﴾.

قال: فَغَضِبَ الْحَارِثُ بْنُ عَمْرٍو الْفَهْرِيُّ، فَقَالَ: اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ، أَنْ بَنِي هَاشِمٍ يَتَوَارَتُونَ هِرْقَلًا بَعْدَ هِرْقَلٍ، فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ اثْبِتْنَا بِعَذَابِ أَلِيمٍ، فَأَنْزَلَ اللَّهُ عَلَيْهِ مَقَالََةَ الْحَارِثِ، وَتَرَكْتُ هَذِهِ الْآيَةَ: ﴿وَمَا كَانَتْ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَتْ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾. ثُمَّ قَالَ لَهُ: «يَا بَنِ عَمْرٍو، إِمَّا تُبْتِ وَإِمَّا رَحَلْتُ» فَقَالَ: يَا مُحَمَّدُ، بَلْ تَجْعَلُ لِسَائِرِ قُرَيْشٍ شَيْئًا مِمَّا فِي يَدَيْكَ! فَقَدْ ذَهَبَتْ بَنُو هَاشِمٍ بِمَكْرَمَةِ الْعَرَبِ وَالْعَجَمِ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «لَيْسَ ذَلِكَ إِلَيَّ، ذَلِكَ إِلَى اللَّهِ تَبَارَكَ وَتَعَالَى...».

(الكافي، ٨، ٥٧، ١٨)

٤-٤-٤ رَهْبَانِيَّتُهُمْ

٤-٤-١- أبو حَرْبِ بْنِ أَبِي الْأَسْوَدِ الدُّؤَلِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي مَا أَوْصَى إِلَيْهِ: «... يَا أَبَا ذَرٍّ، إِنَّ اللَّهَ بَعَثَ عَيْسَى بْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ، بِالرَّهْبَانِيَّةِ، وَبُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ، وَحَبَّبَ إِلَيَّ النِّسَاءَ وَالطَّيِّبَ؛ جُعِلَتْ فِي الصَّلَاةِ قُرَّةٌ عَيْنِي».

(بحار الأنوار، ٧٩، ٢٣٣، ٥٨)

4.4.2. Ibn Mas‘êd said, “I was behind the Apostle of Allah on a donkey when he said, O son of Umm ‘Abd! Do you know how the Children of Israel established monasticism? I said, Allah and His Apostle know better. He said, Tyrants dominated them after Jesusﷺ who rebelled against Allah. Then they became enraged at the people of faith and fought with them. They defeated the people of faith three times. Only a few of them remained.

They said, “If we appear, they will annihilate us, and no one will remain for the religion to invite people to it. So, come. Let us scatter over the earth until Allah commissions the prophet promised by Jesusﷺ (that is, Muâammad ﷺ).”

So they scattered into the mountains and initiated monasticism. Some of them clung to their religion and some disbelieved. Then he recited this verse, *﴿As for monasticism, they invented it themselves; We did not prescribe for them anything but seeking the pleasure of Allah, and this they observed not as they ought to have observed it. And we gave to those of them who believed their due recompense; but many of them are transgressors.﴾* (57:27).

Then he said, O son of Ummi ‘Abd! Do you know what the monasticism of my community is? I said, Allah and His Apostle know better. He said, Hijrah (migration), jihad, prayer, fasting, hajj and umrah (the major and minor pilgrimages).”

(*Biââr*, 65, 320)

٤-٤-٢_ ابن مسعودٍ قال: كُنْتُ رَدِيفَ رَسُولِ اللَّهِ ﷺ عَلَى حِمَارٍ، فَقَالَ: «يَا
 بِنَ أُمَّ عَبْدٍ، هَلْ تَدْرِي مِنْ أَيْنَ أَحَدَثَتْ بَنُو إِسْرَائِيلَ الرَّهْبَانِيَّةَ؟» فَقُلْتُ: اللَّهُ
 وَرَسُولُهُ أَعْلَمُ، فَقَالَ: «ظَهَرَتْ عَلَيْهِمُ الْجَبَايِرَةُ بَعْدَ عَيْسَى عَلَيْهِ السَّلَامُ، يَعْمَلُونَ بِمَعَاصِي
 اللَّهِ؛ فَغَضِبَ أَهْلُ الْإِيمَانِ، فَقَاتَلُوهُمْ، فَهُزِمَ أَهْلُ الْإِيمَانِ ثَلَاثَ مَرَّاتٍ، فَلَمْ يَبْقَ مِنْهُمْ
 إِلَّا الْقَلِيلُ.»

فَقَالُوا: إِنْ ظَهَرْنَا هَؤُلَاءِ أَفْنُونًا، وَلَمْ يَبْقَ لِلدِّينِ أَحَدٌ يَدْعُو إِلَيْهِ، فَتَعَالَوْا نَتَفَرَّقْ
 فِي الْأَرْضِ إِلَى أَنْ يَبْعَثَ اللَّهُ النَّبِيَّ الَّذِي وَعَدَنَا بِهِ عَيْسَى عَلَيْهِ السَّلَامُ. «يَعْنُونَ
 مُحَمَّدًا ﷺ.» فَتَفَرَّقُوا فِي غَيْرَانِ الْجِبَالِ، وَأَحْدَثُوا رَهْبَانِيَّةً، فَمِنْهُمْ مَنْ تَمَسَّكَ بِدِينِهِ،
 وَمِنْهُمْ مَنْ كَفَرَ. ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا﴾ إِلَى آخِرِهَا. ثُمَّ
 قَالَ: «يَا بِنَ أُمَّ عَبْدٍ، أَتَدْرِي مَا رَهْبَانِيَّةُ أُمَّتِي؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ:
 «الهِجْرَةُ وَالْجِهَادُ وَالصَّلَاةُ وَالصَّوْمُ وَالْحَجُّ وَالْعُمْرَةُ.»

(بحار الأنوار، ٦٥، ٣٢٠)

THE SUPPLICATIONS OF JESUS ﷺ

5.1. It is reported that one was imprisoned by the Banê Umayya. He saw Jesus ﷺ in a dream. Jesus taught him some words. So Allah, the Exalted, released him from it the rest of his day. Here are those words: “There is no god but Allah, the King, the Plain Truth.”

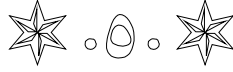
(*Miæbàâ*, 179)

5.2. ‘Abdullah ibn al-Mughíra said, “The righteous servant Ibrâhím Mêsà ibn Ja‘far al-Kâîm ﷺ passed by a crying woman at Minà and her children were around her crying. A cow of theirs died before. Al-Kâîm came near to her and said, O servant woman of Allah! What makes you cry? She said, O servant of Allah! I have a young girl, [and] orphans. We had a cow that was my livelihood and that of my household. It died and I remained with my children and we have no remedy. He said, O servant woman of Allah! Do you want me to make it alive? She was inspired, then she said, Yes. Al-Kâîm ﷺ went aside and prayed two *raka*, then he raised his hands, turned his right hand and moved his two lips. Then he stood, passed by the cow and kicked the cow or hit it with his foot. Then it stood up on the ground. When the woman looked at the cow and saw that it stood, she shouted and said, Jesus the son of Mary! By the Lord of al-Ka‘ba! Then he ﷺ mixed with the people and left.”

(*Daavât*, 70)

5.3. It is reported that (for hardship with labor,) it should be written for her what is reported from Jesus ﷺ, “O Creator of the soul from the soul, Director of the soul from the soul and Savior of the soul from the soul! Save her.”

(*Miæbàâ*, 159)



دعاء عيسى عليه السلام

٥-١ قيل: إنَّ شَخْصاً حَبَسَهُ بَنُو أُمِّيَّةَ، فَرَأَى عَيْسَى عَلَيْهِ السَّلَامُ فِي مَنَامِهِ، فَعَلَّمَهُ هَذِهِ الْكَلِمَاتِ، فَفَرَّجَ اللَّهُ تَعَالَى، عَنْهُ بَاقِيَ يَوْمِهِ، وَهِيَ: «لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ».

(المصباح، ١٧٩)

٥-٢ عَبْدُ اللَّهِ بْنُ الْمُغِيرَةَ قَالَ: مَرَّ الْعَبْدُ الصَّالِحُ أَبُو إِبْرَاهِيمَ مُوسَى بْنُ جَعْفَرِ الكَاطِمِ عَلَيْهِ السَّلَامُ بِامْرَأَةٍ يَمْنَى وَهِيَ تَبْكِي، وَصَبِيئُهَا حَوْلَهَا يَبْكُونَ، قَدْ مَاتَتْ بِقَرَّةٍ لَهَا، فَدَنَا مِنْهَا، فَقَالَ لَهَا: «مَا يُبْكِيكِ يَا أُمَّةَ اللَّهِ؟» قَالَتْ: يَا عَبْدَ اللَّهِ، إِنَّ لِي صَبِيَّةً أَيْتَاماً، وَكَانَتْ لَنَا بِقَرَّةٌ، وَكَانَتْ مَعِيشَتِي وَمَعِيشَةَ عِيَالِي، قَدْ مَاتَتْ، وَبَقِيَتْ مُنْقَطِعاً بِي وَيَوْلُدِي، وَلَا حِيلَةَ لَنَا، فَقَالَ لَهَا: «يَا أُمَّةَ اللَّهِ، فَهَلْ لَكَ أَنْ أُحْيِيَهَا لَكَ؟» فَأُلْهِمَتْ أَنْ قَالَتْ: نَعَمْ، فَتَنَحَّى عَلَيْهِ السَّلَامُ، وَصَلَّى رُكْعَتَيْنِ، ثُمَّ رَفَعَ يَدَيْهِ وَقَلَّبَ يَمِينِهِ وَحَرَكَ شَفْتَيْهِ، ثُمَّ قَامَ فَمَرَّ بِالْبَقَرَةِ، فَنَحَسَهَا أَوْ ضَرَبَهَا بِرِجْلِهِ، فَاسْتَوَتْ عَلَى الْأَرْضِ قَائِمَةً، فَلَمَّا نَظَرَتْ الْمَرْأَةُ إِلَى الْبَقَرَةِ قَدْ قَامَتْ، صَاحَتْ وَقَالَتْ: عَيْسَى بْنُ مَرْيَمَ وَرَبُّ الْكَعْبَةِ! فَخَالَطَ النَّاسَ وَمَضَى عَلَيْهِ السَّلَامُ».

(الدعوات، ٧٠)

٥-٣ عَيْسَى عَلَيْهِ السَّلَامُ: أَنَّهُ لِنَعَسْرِ الْوِلَادَةِ يُكْتَبُ لَهَا: «يَا خَالِقَ النَّفْسِ مِنَ النَّفْسِ، وَمُخْرِجَ النَّفْسِ مِنَ النَّفْسِ، وَمُخْلِصَ النَّفْسِ مِنَ النَّفْسِ، خَاصَّهَا».

(المصباح، ١٥٩)

5.4. It is reported that the Prophet said, “Whoever reads *Sêra Æaff*, Jesusﷺ will pray for him and ask Gods forgiveness for him in the world and he will be his companion on the Resurrection Day.”

(*Miæbàä*, 447)

5.5. It is reported that when Jesusﷺ called Him by this psalm, Allah, the Exalted, raised him to Him and saved him from the Jews. It is: “O Allah! I call You by Your name, the Majestic (*al-‘Aîim*), the One (*al-Wàâid*) and Most Mighty (*al-A‘azz*). I call you by Your name, the Everlasting Refuge (*al-Æamad*). I call You, O Allah! By Your name, the Majestic (*al-‘Aîim*) and single (*al-Watr*). I call You, O Allah! By Your name, the Great (*al-Kabîr*) and Exalted (*al-Muta‘âl*), by which all Your pillars were firmly set, may peace be with Muâammad and his progeny and remove the troubles I have morning and night.”

(*Miæbàä*, 299)

5.6. Among the supplications narrated from Jesus the son of Maryﷺ is: “O Allah! You are the deity of all who are in heaven and the deity of all on the earth. There is no deity in them other than You, and You are the All-wise for all in heaven and the All-wise for all on the earth. There is no All-wise in them other than You. And you are the King of all in heaven and all on the earth. There is no King in them other than You. Your power in heaven is like Your power on the earth. And Your sovereignty in heaven is like Your sovereignty on the earth. I ask you by Your All-generous Name and Your radiant face and Your eternal kingdom, do such and such for me.”

(*Sharâ Nahj al-Balâghah*, 6, 187)

5.7. Imam Æàdiqﷺ said, “In the Gospel Jesusﷺ says, O Allah! Bestow upon me a flat loaf of barley bread in the morning and a flat loaf of barley bread in the evening, and do not bestow more than this upon me that I become rebellious.”

(*Biââr*, 14, 326, 39)

٥-٤_ النبي ﷺ قال: «مَنْ قَرَأَهَا [سُورَةَ الصَّفِّ] كَانَ عَيْسَى عَلَيْهِ السَّلَامُ مُصَلِّياً مُسْتَعْتِراً لَهُ مَا دَامَ فِي الدُّنْيَا، وَهُوَ يَوْمَ الْقِيَامَةِ رَقِيقَةً».

(المصباح، ٤٤٧)

٥-٥_ رُوي: أَنَّ عَيْسَى عَلَيْهِ السَّلَامُ لَمَّا دَعَا بِهَذَا الدُّعَاءِ رَفَعَهُ اللَّهُ تَعَالَى إِلَيْهِ، وَتَجَاهَ اللَّهُ سُبْحَانَهُ مِنَ الْيَهُودِ، وَهُوَ: «اللَّهُمَّ إِنِّي أَدْعُوكَ يَا سَمِكَ الْعَظِيمَ الْوَاحِدَ الْأَعَزَّ، وَأَدْعُوكَ اللَّهُمَّ، يَا سَمِكَ الصَّمَدِ، وَأَدْعُوكَ اللَّهُمَّ يَا سَمِكَ الْعَظِيمَ الْوَثْرَ، وَأَدْعُوكَ اللَّهُمَّ، يَا سَمِكَ الْكَبِيرَ الْمُتَعَالِ الَّذِي هُوَ أَثْبَتَ أَرْكَانَكَ كُلَّهَا، أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِهِ، وَأَنْ تَكْشِفَ عَنِّي مَا أَصْبَحْتُ فِيهِ وَأُمْسَيْتُ».

(المصباح، ٢٩٩)

٥-٦_ عَيْسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ قَالَ: «اللَّهُمَّ أَنْتَ إِلَهُ مَنْ فِي السَّمَاءِ وَإِلَهُ مَنْ فِي الْأَرْضِ، لَا إِلَهَ فِيهِمَا غَيْرُكَ، وَأَنْتَ حَكِيمٌ مَنْ فِي السَّمَاءِ وَحَكِيمٌ مَنْ فِي الْأَرْضِ، لَا حَكِيمَ فِيهِمَا غَيْرُكَ، وَأَنْتَ مَلِكٌ مَنْ فِي السَّمَاءِ وَمَلِكٌ مَنْ فِي الْأَرْضِ، لَا مَلِكَ فِيهِمَا غَيْرُكَ؛ قُدْرَتُكَ فِي السَّمَاءِ كَقُدْرَتِكَ فِي الْأَرْضِ، وَسُلْطَانُكَ فِي السَّمَاءِ كَسُلْطَانِكَ فِي الْأَرْضِ، أَسْأَلُكَ يَا سَمِكَ الْكَرِيمِ، وَوَجْهَكَ الْمُنِيرِ، وَمُلْكِكَ الْقَدِيمِ، أَنْ تَفْعَلَ بِي كَذَا وَكَذَا».

(شرح نهج البلاغة، ٦، ١٨٧)

٥-٧_ أَبُو عَبْدِ اللَّهِ الصَّادِقَ عَلَيْهِ السَّلَامُ قَالَ: «فِي الْإِنْجِيلِ: أَنَّ عَيْسَى عَلَيْهِ السَّلَامُ قَالَ: اللَّهُمَّ ارْزُقْنِي غُدُوَّةً رَغِيْفًا مِنْ شَعِيرٍ، وَعَشِيَّةً رَغِيْفًا مِنْ شَعِيرٍ، وَلَا تَرْزُقْنِي فَوْقَ ذَلِكَ فَاطْعَى».

(بحار الأنوار، ١٤، ٣٢٦، ٣٩)

5.8. Among the supplications mentioned are those of Jesus that we reported with our chain of narrators to Sa‘id ibn Hibah Allah al-Rāwandī, may Allah have mercy on him, from the book, *Qiṣṣæ al-Anbiya* (Stories of the Prophets), with a chain of narrators to al-Æādiqﷺ from his fathers, peace be with them, that the Prophetﷺ said, “When the Jews gathered before Jesusﷺ to kill him, as they imagined, Gabrielﷺ came to him and covered him with his wing. Then Jesus looked at him carefully. There was writing within Gabriel and it was: O Allah! I call You by Your most mighty name, *al-Wàāid* (the One), and I call You, O Allah, by Your name, *al-Æamad* (the Everlasting Refuge), and I call You, O Allah, by Your single name, *al-‘Aīim* (the Majestic), and I call You, O Allah, by Your exalted name, *al-Kabīr* (the Great), by which all Your pillars stand firm, remove the troubles I have morning and night.

When Jesusﷺ called him by this, Allah revealed to Gabriel, Raise him to me.” Then the Messenger of Allah, may the blessing of Allah be with him, said, “O Children of ‘Abd al-Muīalib! Beseech your Lord by these words. By Allah, in Whose hand is my soul! No servant has called upon Him by them without the throne being moved, and without Allah saying to the angels, Bear witness that I, verily, answered him by these words and gave him what he asked in the transient world and in the term of the hereafter.” Then he said to his companions, “Beseech by it and do not postpone the answering.”

(*Biāār* 92, 175)

5.9. This is the psalm of Jesus by another narration, “The prophet saw this psalm within Gabriel, then he taught it to ‘Alī and al-‘Abbās and said, O ‘Alī! O the best one among Banê Hāshim! O the children of ‘Abd al-Muīalib! Ask your Lord by these words. By One, that my soul is in His hand, every believer calls [Him] by these words sincerely, the Throne, the seven heavens and the earths will tremble for it and Allah, the Exalted, says to His angels, Testify. I answered the caller by these words and gave him his request in this world and the other world.” Some [of the narrators] thought that this psalm is the psalm by which Jesus the son of Mary called Him.

٨-٥_ أَبُو عَبْدِ اللَّهِ الصَّادِقُ عَلَيْهِ السَّلَامُ، عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَمَّا اجْتَمَعَتِ الْيَهُودُ إِلَى عَيْسَى عَلَيْهِ السَّلَامُ لِيَقْتُلُوهُ بِزَعْمِهِمْ، أَتَاهُ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ، فَعَشَاهُ بِجَنَاحِهِ، فَطَمَحَ عَيْسَى بِبَصَرِهِ، فَإِذَا هُوَ يَكْتُابُ فِي بَاطِنِ جَنَاحِ جَبْرِئِيلَ عَلَيْهِ السَّلَامُ، وَهُوَ: اللَّهُمَّ إِنِّي أَدْعُوكَ بِاسْمِكَ الْوَاحِدِ الْأَعَزِّ، وَأَدْعُوكَ اللَّهُمَّ بِاسْمِكَ الصَّمَدِ، وَأَدْعُوكَ اللَّهُمَّ بِاسْمِكَ الْعَظِيمِ الْوَثَرِ، وَأَدْعُوكَ اللَّهُمَّ بِاسْمِكَ الْكَبِيرِ الْمَتَعَالِ الَّذِي ثَبَّتَ بِهِ أَرْكَائِكَ كُلَّهَا، أَنْ تَكْشِفَ عَنِّي مَا أَصْبَحْتُ وَأَمْسَيْتُ فِيهِ. فَلَمَّا دَعَا بِهِ عَلَيْهِ السَّلَامُ أَوْحَى اللَّهُ تَعَالَى إِلَى جَبْرِئِيلَ أَنْ أَرْفَعَهُ إِلَى عِنْدِي». ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا بَنِي عَبْدِ الْمُطَّلِبِ، سَلُوا رَبَّكُمْ بِهَذِهِ الْكَلِمَاتِ، فَإِنَّ اللَّهَ الَّذِي نَفْسِي بِيَدِهِ، مَا دَعَا بِهِنَّ عَبْدٌ بِإِحْلَاصٍ نِيَّةٍ إِلَّا أَهْتَزَّ لَهُنَّ الْعَرْشُ، وَقَالَ اللَّهُ لِلْمَلَائِكَةِ: اشْهَدُوا إِنِّي قَدْ اسْتَجَبْتُ لَهُ بِهِنَّ، وَأَعْطَيْتُهُ سُؤْلَهُ فِي عَاجِلِ دُنْيَاهُ وَأَجَلَ آخِرَتِهِ». ثُمَّ قَالَ لِأَصْحَابِهِ: «سَلُوهَا، وَلَا تَسْتَبْطِنُوا الْإِجَابَةَ».

(بحار الأنوار، ٩٢، ١٧٥)

٩-٥_ رُوِيَ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى فِي بَاطِنِ جَبْرِئِيلَ الدُّعَاءَ، فَعَلَّمَهُ عَلِيًّا وَالْعَبَّاسَ، وَقَالَ: «يَا عَلِيُّ، يَا خَيْرَ بَنِي هَاشِمٍ، يَا بَنِي عَبْدِ الْمُطَّلِبِ، سَلُوا رَبَّكُمْ بِهَؤُلَاءِ الْكَلِمَاتِ، فَإِنَّ الَّذِي نَفْسِي بِيَدِهِ، مَا دَعَا بِهِنَّ مُؤْمِنٌ بِإِحْلَاصٍ إِلَّا أَهْتَزَّ لَهُنَّ الْعَرْشُ وَالسَّمَاوَاتُ السَّبْعُ وَالْأَرْضُونَ؛ وَقَالَ اللَّهُ تَعَالَى لِلْمَلَائِكَةِ: اشْهَدُوا إِنِّي قَدْ اسْتَجَبْتُ لِلدَّاعِي بِهِنَّ، وَأَعْطَيْتُهُ سُؤْلَهُ فِي عَاجِلِ دُنْيَاهُ وَأَجَلَ آخِرَتِهِ».

وَرَعَمُوا أَنَّهُ الدُّعَاءُ الَّذِي دَعَا بِهِ عَيْسَى بْنُ مَرْيَمَ فَرَفَعَهُ اللَّهُ،

It is this psalm: O Allah! I take refuge in your name, the Unique (*al-Wāʾid*), the One (*al-Aʾād*) and Most Mighty (*al-Aʾazz*). I take refuge in your name, the One (*al-Aʾād*), the Everlasting Refuge (*al-ʿĀmad*). I take refuge in Your name, O Allah, the Majestic (*al-ʿĀīm*) and Single (*al-Watr*). I take refuge, O Allah, in Your name, the Great (*al-Kabīr*) and Exalted (*al-Mutaʿāl*), by which all Your pillars have been set firm, remove the troubles I have morning and night.”

(*Biāʾr*, 92, 176)

5.10. This is one of the psalms of Jesus the son of Maryﷺ by another narration: “O Creator of the soul from the soul, Director of the soul from the soul and Deliverer of the soul from the soul! Release us and deliver us from our trouble.”

(*Biāʾr*, 92, 176)

5.11. Among these supplications is the supplication of Aʿaif, the minister of Solomon son of Davidﷺ, about which it is narrated that by it he brought the throne of Bilqīs,¹ and that by it Jesusﷺ revived the dead. It is, “O Allah! I beseech You by this that You are Allah; there is no god but You, the Alive, the Self-subsisting, the Pure, the Purifying, the Light of the heavens and the earths (and according to some narrations, this last phrase is the Lord of the heavens and the earths), Knower of the invisible and visible, the Great and Exalted, the Compassionate, the Beneficent, Lord of Majesty and Honor, I beseech You [by these words] to do (this or that) for me.”

(*Biāʾr*, 92, 175)

5.12. The Commander of the Faithfulﷺ sought refuge in Allah every day through this prayer, known as *khiʿlah*, “I seek refuge in Allah, the Hearing and Knowing from Satan the cursed... O Allah! Verily I beseech You by the *ayah* by which You commanded your servant Jesus the son of Mary to call You, then you answered him, and he revived the dead, cured the blind and the leper with Your permission,

¹ The Queen of Sheba.

وَهُوَ هَذَا الدُّعَاءُ: «اللَّهُمَّ، إِنِّي أَعُوذُ بِاسْمِكَ الْوَاحِدِ الْأَحَدِ، وَأَعُوذُ بِاسْمِكَ الْأَحَدِ الصَّمَدِ، وَأَعُوذُ بِكَ يَا سَمِيكَ اللَّهُمَّ الْعَظِيمِ الْوَثْرَ، وَأَعُوذُ اللَّهُمَّ يَا سَمِيكَ الْكَبِيرِ الْمُتَعَالِ الَّذِي مَلَأَ الْأَرْكَانَ كُلَّهَا، أَنْ تُكْشِفَ عَنِّي غَمًّا مَا أَصْبَحْتُ فِيهِ وَأَمْسَيْتُ».

(بحار الأنوار، ٩٢، ١٧٦)

٥-١٠- عيسى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ: «اللَّهُمَّ خَالِقَ النَّفْسِ مِنَ النَّفْسِ، وَمُخْرَجَ النَّفْسِ مِنَ النَّفْسِ، وَمُخْلِصَ النَّفْسِ مِنَ النَّفْسِ، فَرِّجْ عَنَّا وَخَلِّصْنَا مِنْ شِدَّتِنَا».

(بحار الأنوار، ٩٢، ١٧٦)

٥-١١- آصِفُ وَزَيْرُ سُلَيْمَانَ بْنِ دَاوُدَ عَلَيْهِ السَّلَامُ: أَنَّهُ أَتَى بِهَذَا الدُّعَاءِ عَرَشَ يَلْقَيْسَ، وَأَنَّهُ الدُّعَاءُ الَّذِي كَانَ عَيْسَى عَلَيْهِ السَّلَامُ يُحْيِي بِهِ الْمَوْتَى، وَهُوَ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا تَكُّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَيُّ الْقَيُّومُ، الطَّاهِرُ الْمُطَهَّرُ، نُورُ السَّمَاوَاتِ وَالْأَرْضِينَ - وَفِي رِوَايَةٍ أُخْرَى: رَبُّ السَّمَاوَاتِ وَالْأَرْضِينَ - عَالِمُ الْغَيْبِ وَالشَّهَادَةِ، الْكَبِيرُ الْمُتَعَالِ الْحَنَّانُ الْمَتَّانُ، ذُو الْجَلَالِ وَالْإِكْرَامِ (أَنْ تَفْعَلَ بِي كَذَا وَكَذَا)».

(بحار الأنوار، ٩٢، ١٧٥)

٥-١٢- أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَنَّهُ كَانَ إِذَا فَرَعَ مِنَ الْإِسْتِغْفَارِ تَعَوَّذَ بِهَذَا الدُّعَاءِ فِي كُلِّ يَوْمٍ، وَتَعَرَّفَ بِالْخِصْلَةِ: «أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ ... اللَّهُمَّ إِنِّي أَسْأَلُكَ بِالْآيَةِ الَّتِي أَمَرْتَ عَبْدَكَ عَيْسَى بْنَ مَرْيَمَ أَنْ يَدْعُوَ بِهَا فَاسْتَجَبْتَ لَهُ، وَأَحْيَى الْمَوْتَى وَأَبْرَأَ الْأَكْمَهَ وَالْأَبْرَصَ يَا ذِيكَ، وَنَبَأَ بِالْغَيْبِ مِنْ إِهَامِكَ،

and by Your revelation he told of mysteries with Your grace, kindness and mercy. Praise be to You, Lord of the heavens and the earth, Lord of the worlds. His is the dominion in the heavens and the earth. He is the Magnificent, the Wise. Come between us and our enemies and help us against them, O our Master and Lord.”

(*Biââr*, 84, 17)

5.13. It is reported that a man complained to Jesusﷺ about his debts. Jesusﷺ said to him, “Say: O God, Who takes away grief, removes sadness, disposes of sorrow, answers the prayers of the needy! O Merciful of this world and the other world and the Compassionate of them! You are Merciful to me and Merciful to all things! So, be Merciful to me, with a mercy that will make me needless of the mercy of others than You, and by that mercy let my debts be paid.”

(*Mustadrak al-Wasà'il*, 13, 289, 15379)

5.14. It is reported that Gabriel brought these five psalms to Jesus the son of Maryﷺ as a gift of Allah, the Exalted, to supplicate by them during the first ten days of Dhu al-Ājja: “[1] I witness that there is no god but Allah alone, there is no partner for Him, the kingdom is for Him, praise be to Him, the good is in His hand and He is Almighty over everything. [2] I witness that there is no god but Allah Alone and Everlasting; there is no partner for Him. He did not take any wife or child. [3] I witness that there is no god but Allah Alone and Everlasting, there is no partner for Him, who did not beget and was not begotten and no one is equal to Him.[4] I witness that there is no god but Allah alone, there is no partner for Him, the kingdom is for Him, praise be to Him, He makes alive and makes dead, He is alive and does not die, the good is in His hand and He is Almighty over everything. [5] Allah is sufficient and enough for me. Allah hears whoever calls him. After Allah there is no end. I bear witness to Allah by what He claimed for Himself. He is exempt from those who disassociate from Him. The Last and the First is for Him.”

(*Mafâtîĥ al-Jinàn*, 251)

وَبَفَضْلِكَ وَرَأْفَتِكَ وَرَحْمَتِكَ، فَلكَ الْحَمْدُ، رَبُّ السَّمَاوَاتِ وَالْأَرْضِ، رَبُّ الْعَالَمِينَ، وَكَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ، وَهُوَ الْعَزِيزُ الْحَكِيمُ، حُلَّ بَيْنَنَا وَبَيْنَ أَعْدَائِنَا، وَانصَرْنَا عَلَيْهِمْ، يَا سَيِّدَنَا وَمَوْلَانَا».

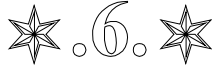
(بحار الأنوار، ٨٤، ١٧)

٥-١٣_ عيسى عليه السلام: أَنْ رَجُلًا شَكَا إِلَيْهِ دَيْنًا عَلَيْهِ، فَقَالَ لَهُ: «قُل: اللَّهُمَّ يَا فَارِحَ الْهَمِّ، وَمُنْفَسَ الْغَمِّ، وَمُذْهِبَ الْأَحْزَانِ، وَمُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ، وَرَحْمَانَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا، أَنْتَ رَحْمَانِي وَرَحْمَانُ كُلِّ شَيْءٍ، فَارْحَمْنِي رَحْمَةً تُعْنِينِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ، وَتَقْضِي بِهَا عَنِّي الدَّيْنَ. فَلَوْ كَانَ عَلَيْكَ مِلءُ الْأَرْضِ ذَهَبًا لَأَدَّاهُ اللَّهُ عَنْكَ بِمَنْتِهِ».

(مستدرک الوسائل، ١٣، ٢٨٩، ١٥٣٧٩)

٥-١٤_ عيسى عليه السلام: أَنْ جَبْرَيْلُ جَاءَ بِهَذِهِ الدَّعَوَاتِ الْخَمْسَ إِلَيْهِ هَدِيَّةً مِنْ اللَّهِ تَعَالَى، لِيَدْعُوَ بِهَا فِي أَيَّامِ الْعَشْرِ الْأَوَّلِ مِنْ ذِي الْحِجَّةِ: «[١] أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَكَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. [٢] أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، أَحَدًا صَمَدًا، لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَكْدًا. [٣] أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، أَحَدًا صَمَدًا، لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. [٤] أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَكَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ، بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. [٥] حَسْبِيَ اللَّهُ وَكَفَى، سَمِعَ اللَّهُ لِمَنْ دَعَا، لَيْسَ وَرَاءَ اللَّهِ مُنْتَهَى، أَشْهَدُ لِلَّهِ بِمَا دَعَا، وَأَنَّهُ بَرِيءٌ مِمَّنْ تَبَرَّأَ، وَأَنَّ لِلَّهِ الْآخِرَةَ وَالْأُولَى».

(مفاتيح الجنان، ٢٥١)



THE CONDUCT OF JESUS ﷺ

6.1. Imam ‘Alí ﷺ said, “John the son of Zachariah ﷺ cried and did not laugh, and Jesus the son of Mary ﷺ laughed and cried; and what Jesus did was more excellent than what John did.”

(*Kāfi*, 2 665 20)

6.2. Abê Ja‘far ﷺ said, “Jesus the son of Mary and John the son of Zakariyyà, peace be with our prophet, his progeny and them, went out to the desert. They heard the sound of a wild animal. Jesus the son of Mary ﷺ said, O how wonderful! What is this sound? John said, This is the sound of a wild animal who is giving birth. Jesus the son of Mary ﷺ said, Come down easily, easily, by the permission of Allah, the Exalted.”

(*Īlibb al-A‘immah*, 98)

6.3. It is said that a man accompanied Jesus the son of Mary and said that he would go with him. They continued along until they came to a river. They sat and started to eat. They had three loaves of bread. They ate two of them and one remained. Jesus went to the river, drank some water and returned. He did not find the third loaf. He asked the man who had taken that loaf. He said that he did not know. They continued until they came to a doe followed by two fawns. Jesus beckoned one of the fawns, killed it, roasted it and they ate it. Then Jesus addressed the fawn [that had been eaten,] saying, “Live!” It came to life and went. Then Jesus said to the other man, “By the God Who has shown you this miracle, who took that loaf of bread?” He said that he did not know. They continued until they reached a lake. Jesus took the hand of the man and led him over the water.



سيرة عيسى عليه السلام

٦-١_ ابن فضال، عن الحسن بن الجهم، عن إبراهيم بن مهزم، عن ذكره، عن أبي الحسن الأول عليه السلام، قال: «كان يحيى بن زكريا عليه السلام يبكي ولا يضحك، وكان عيسى بن مريم عليه السلام يضحك ويبكي، وكان الذي يصنع عيسى عليه السلام أفضل من الذي كان يصنع يحيى عليه السلام».

(الكافي، ٢، ٦٦٥، ٢٠)

٦-٢_ أبو جعفر عليه السلام، قال: «خرج عيسى بن مريم ويحيى بن زكريا على نبينا وآله وعليهم السلام إلى البرية، فسمعا صوت وحشية، فقال المسيح عيسى بن مريم عليه السلام: «يا عجبا! ما هذا الصوت؟» قال يحيى: «هذا صوت وحشية تلد» فقال عيسى بن مريم عليه السلام: «انزل سرحا سرحا ياذن الله تعالى».

(طب الأئمة، ٩٨)

٦-٣_ عيسى بن مريم عليه السلام: أنه صحبه رجل، فقال: أكون معك وأصحبك؟ فانطلقا، فانتهايا إلى شط نهر، فجلسا يتغديان، ومعهما ثلاثة أرغفة، فأكلا رغيفين وبقي رغيف، فقام عيسى عليه السلام إلى النهر فشرب ماء، ثم رجع فلم يجد الرغيف، فقال للرجل: «من أخذ الرغيف؟» قال: لا أدري، قال: فانطلق ومعه صاحبه، فرأى ظبية معها خشفان لها، فدعا أحدهما فاتاه، فدبحه فأشوى منه، فأكل هو وذلك الرجل، ثم قال للخشف: قم ياذن الله، فقام، فذهب. فقال للرجل: «أسألك بالذي أراك هذه الآية، من أخذ الرغيف؟» قال: لا أدري، ثم انتهيا إلى

When they reached the other side, Jesus said, “By the One Who has shown you this miracle, who took that loaf of bread?” He said that he did not know. They continued until they reached a desert. They sat down. Jesus gathered some sand or dust and said, “By the permission of Allah, be gold!” It became gold. He divided it into three portions. He said, “One third is for me, one third for you, and one third for whoever took that loaf of bread.” The man said, “Alright, I took that loaf of bread.” Jesus said, “Then all of this gold is yours.”

Then he left him. The man encountered two other men in the desert. They wanted to take his gold and kill him. He said, “Let us divide the gold into three portions.” They sent one of them to the village to buy food. The one who went said to himself, “Why should I let them have portions of this wealth? I shall put some poison into the food, and kill them.” So, he poisoned the food. The other two said, “Why should we give a third of this wealth to him. When he comes back, let us kill him, and divide the rest of the wealth between us.” When he returned, they attacked him and killed him. Then they ate the food and died. The wealth remained in the desert with the three dead men beside it. Jesus passed them and saw the situation. He said to his disciples, “This is the world, so beware of it!”

(Majmê‘ah Warràm, 1, 179)

6.4. It is reported that Æàdiq Ja‘far ibn Mu‘ammad ؓ reported that Jesus the son of Mary ؓ turned to some needs, and three of his companions were with him. He passed by three golden bricks on the road. Jesus ؓ said to his companions, “Verily, these kill people.” Then he went. One of them said, “I have a need.” So, he returned. Then another of them said, “I have a need.” So, he returned. Then the other one said, “I have a need.” So, he returned. All three persons gathered around the gold. Two of them said to the other, “Buy some food for us.” He went to buy food for them; then he put some poison in it to kill them, so that he would not have to share the gold with them.

وادي ماء، فأخذَ عيسى عليه السلام بيده الرجلَ فمشى على الماء، فلما جاوزاه، قال: «أسألك بالذي أراك هذه الآية، من أخذَ الرغيف؟» قال: لا أدري، قال: فانتهبها إلى مفازة، فجلسا. فجمع عيسى عليه السلام ثراباً أو كثيباً، فقال: «كن ذهاباً بإذن الله» فصارَ ذهباً، فقسّمه ثلاثة أثلاث، فقال: «ثلثُ لي، وثلثُ لك، وثلثُ لمن أخذَ الرغيف» قال: فأنا أخذتُ الرغيف، فقال: «فكلهُ لك»

قال: وفارقه عيسى عليه السلام، فانتهى إليه رجلاًن في المفازة، ومعه المال، فأرادا أن يأخذه منه ويقتلاه، فقال: هو بيننا أثلاث، قال: فابعثوا أحدهم إلى القرية حتى يشتري طعاماً، فبعثوا أحدهم، فقال الذي بعث: لأي شيء أقاسم هؤلاء هذا المال؟ لكيتي أضع في هذا الطعام سمّاً فأقتلها، ففعل. وقال أولئك: لأي شيء نجعل لهذا ثلثَ المال، ولكن إذا رجع قتلناه واقتسمنا المال بيننا. قال: فلما رجع إليهما قتلاه وأكلا الطعام فماتا. فبقي ذلك المال في المفازة، وأولئك الثلاثة قتلى عنده. فمرَّ بهم عيسى عليه السلام، وهم على تلك الحال، فقال لأصحابه: «هذه الدنيا فاحذروها».

(مجموعة ورام، ١، ١٧٩)

٤٦_ ابن البرقي، عن أبيه، عن جدّه، عن محمد بن علي القرشي، عن محمد بن سنان، عن عبد الله بن طلحة وإسماعيل بن جابر وعمار بن مروان، عن الصادق جعفر بن محمد عليه السلام: «أن عيسى بن مريم عليه السلام توجه في بعض حوائجه، ومعه ثلاثة نفر من أصحابه، فمرّ بليّنات ثلاثٍ من ذهبٍ على ظهر الطريق، فقال عيسى عليه السلام لأصحابه: إن هذا يقتل الناس، ثم مضى، فقال أحدهم: إن لي حاجة، قال: فأنصرف، ثم قال الآخر: إن لي حاجة فأنصرف، ثم قال الآخر: لي حاجة، فأنصرف، فوافوا عند الذهب ثلاثتهم، فقال اثنان لواحد: اشتر لنا طعاماً، فذهب يشتري لهما طعاماً، فجعل فيه سمّاً، ليقتلها، كيلاً يشاركاه في

And the other two said, “When he comes we will kill him so that we do not have to share the gold with him.” So, when he came, they stood up to him and killed him. Then they ate the food. So, they died. Then Jesus ﷺ returned to them while they were lifeless around [the gold]. He lent life to them by the permission of Allah, may His remembrance be exalted, and said, “Did I not tell you that this kills people?!”

(*Biââr* 14, 284, 5)

6.5. Jàbir ibn ‘Abdullah al-Anæàrí said, “Alíﷺ prayed with us as a leader at Buràthà after his coming from fighting with Shuràt [al-Khawarij] and we were about one hundred thousand men. Then a Christian came down from his monastery and said, Who is the chief of this army? We said, He is. He came to him, greeted to him and said, O my master, you are a prophet? He said, No, my master, the Prophet died. He said, Are you the executor of the prophet? He said, Yes. Why did you ask about this? He said, I established this monastery here for the sake of this place, Baràthà. I read the revealed books and found that no one prays at this place with this community but a prophet or the executor of a prophet. I came to become a Muslim. Then he accepted Islam, and with us he left for Kêfa. ‘Alíﷺ asked him, So, who prayed there? He said, Jesus the son of Maryﷺ and his mother prayed there. ‘Alíﷺ said to him, Should I tell you who prayed there? He said, Yes. He said, Al-Khalíl [Abraham].”

(*Faqîh*, 1, 232, 698)

6.6. Jesusﷺ said, “I saw a stone upon which was written, Turn me over, then I turned it over, then I saw written on it, He who does not act according to what he knows will not be blessed in his search for what he does not know and what he knows will come back against him.”

(*Biââr*, 2, 32, 24)

الذَّهَبِ، وَقَالَ الاثْنَانُ: إِذَا جَاءَ قَتْلُنَا، كَيْلَا يُشَارِكَنَا، فَلَمَّا جَاءَ، قَامَا إِلَيْهِ فَقَتَلَاهُ، ثُمَّ تَعَدَّيَا فَمَاتَا. فَرَجَعَ إِلَيْهِمْ عَيْسَى عَلَيْهِ السَّلَامُ، وَهُمْ مَوْتَى، حَوْلَهُ، فَأَحْيَاهُم بِإِذْنِ اللَّهِ تَعَالَى ذِكْرَهُ، ثُمَّ قَالَ: «أَلَمْ أَقُلْ لَكُمْ: إِنَّ هَذَا يَقْتُلُ النَّاسَ».

(بحار الأنوار، ١٤، ٢٨٤، ٥)

٥-٦_ جَايِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيِّ: أَنَّهُ قَالَ: صَلَّى بِنَا عَلِيٍّ عَلَيْهِ السَّلَامُ، يَبْرَأُثَا بَعْدَ رُجُوعِهِ مِنْ قِتَالِ الشُّرَاةِ، وَتَحْنُ زُهَاءُ مِائَةِ أَلْفِ رَجُلٍ، فَتَزَلَّ نَصْرَانِيٌّ مِنْ صَوْمَعَتِهِ فَقَالَ: مَنْ عَمِيدُ هَذَا الْجَيْشِ؟ فَقُلْنَا: هَذَا فَأَقْبَلَ إِلَيْهِ، فَسَلَّمَ عَلَيْهِ، فَقَالَ: يَا سَيِّدِي، أَنْتَ نَبِيٌّ؟ فَقَالَ: «لَا، النَّبِيُّ سَيِّدِي قَدْ مَاتَ» قَالَ: فَأَنْتَ وَصِيُّ نَبِيِّ؟ قَالَ: «نَعَمْ» ثُمَّ قَالَ لَهُ: «اجْلِسْ، كَيْفَ سَأَلْتَ عَنْ هَذَا؟» قَالَ: أَنَا بَنَيْتُ هَذِهِ الصَّوْمَعَةَ مِنْ أَجْلِ هَذَا الْمَوْضِعِ، وَهُوَ بَرَاثَا؛ وَقَرَأْتُ فِي الْكُتُبِ الْمُنْزَلَةِ، أَنَّهُ لَا يُصَلِّي فِي هَذَا الْمَوْضِعِ بِهَذَا الْجَمْعِ إِلَّا نَبِيٌّ أَوْ وَصِيُّ نَبِيٍّ، وَقَدْ جِئْتُ أُسَلِّمُ، فَأَسَلَّمْتُ وَخَرَجَ مَعَنَا إِلَى الْكُوفَةِ، فَقَالَ لَهُ عَلِيُّ عَلَيْهِ السَّلَامُ: «فَمَنْ صَلَّى هَاهُنَا؟» قَالَ: صَلَّى عَيْسَى بْنُ مَرِيَمَ عَلَيْهِ السَّلَامُ، وَأُمُّهُ فَقَالَ لَهُ عَلِيُّ عَلَيْهِ السَّلَامُ: «أَفَأَخْبِرُكَ مَنْ صَلَّى هَاهُنَا؟» قَالَ: نَعَمْ، قَالَ: «الْخَلِيلُ عَلَيْهِ السَّلَامُ».

(كتاب من لا يحضره الفقيه، ١، ٢٣٢، ٦٩٨)

٦-٦_ عَيْسَى عَلَيْهِ السَّلَامُ، قَالَ: «رَأَيْتُ حَجْرًا مَكْتُوبًا عَلَيْهِ: قَلْبِي، فَقَلَّبْتُهُ، فَإِذَا عَلَى بَاطِنِهِ: مَنْ لَا يَعْمَلُ بِمَا يَعْلَمُ، مَشْوُومٌ عَلَيْهِ طَلَبُ مَا لَا يَعْلَمُ، وَمَرْدُودٌ عَلَيْهِ مَا عِلْمٌ».

(بحار الأنوار، ٢، ٣٢، ٢٤)

6.7. I heard Imam Æàdiq say, “Fear Allah and do not envy each other. Roving through the countries was a sacred law prescribed for Jesus the son of Mary ﷺ. So, he went out to do some roving and with him among his companions was a short man and he was very much attached to Jesus ﷺ. So, when Jesus wound up at the sea, he said, “In the Name of Allah”, with a level of certainty in him to walk on the surface of the water. Then, when he looked at Jesus ﷺ, the short man said, “In the Name of Allah”, with a level of certainty in him to walk on the water. And he caught up with Jesus ﷺ. Then he became conceited and said, This is Jesus, the Spirit of Allah who goes on the water and I go on the water, too, so what is his excellence over me?”

Imam Æàdiq ﷺ said, “Then he was immersed in the water and he called for help. Then he [Jesus] brought him out and said to him, What did you say, O short man? He said, I said, “This is the Spirit of Allah who goes on the water and I go on the water, and a pride with this entered into me.” Jesus ﷺ said to him, “Verily you placed yourself in the position in which Allah should be placed, so Allah became angry with you for what you said. So turn to Allah, the Almighty and Glorious, in repentance for what you said.” Imam Æàdiq ﷺ said, “The man returned and came back to the position in which Allah had placed him. So fear Allah and do not envy others.”

(*Kāfi*, 2, 306, 3)

6.8. Ibn al-Sikkít said to Abê al-Åasan ﷺ, “Why did Allah raise Moses ibn ‘Imrân ﷺ as a prophet by his staff and his white hand and the magicians, and He raised Jesus ﷺ by healing, and He raised Muâammad (peace and blessings be with him and his progeny and all the prophets) by speech and the sermon?” Abê al-Åasan said, “Verily, when Allah raised Moses ﷺ sorcery dominated the people of that time, so he brought to them from Allah the like of which they could not bring, and that by which he invalidated their sorcery, and by this he proved his authority over them.

٦-٧_ عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ دَاوُدَ الرَّقِيِّ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «اتَّقُوا اللَّهَ وَلَا يَحْسُدُ بَعْضُكُمْ بَعْضًا، إِنَّ عَيْسَى بْنَ مَرْيَمَ كَانَ مِنْ شَرَائِعِهِ السَّبِيحُ فِي الْبِلَادِ؛ فَخَرَجَ فِي بَعْضِ سَبِيحِهِ، وَمَعَهُ رَجُلٌ مِنْ أَصْحَابِهِ قَصِيرٌ، وَكَانَ كَثِيرَ اللُّزُومِ لِعَيْسَى عَلَيْهِ السَّلَامُ. فَلَمَّا انْتَهَى عَيْسَى إِلَى الْبَحْرِ قَالَ: يَسْمُ اللَّهُ بِصِحَّةِ يَقِينٍ مِنْهُ، فَمَشَى عَلَى ظَهْرِ الْمَاءِ، فَقَالَ الرَّجُلُ الْقَصِيرُ حِينَ نَظَرَ إِلَى عَيْسَى عَلَيْهِ السَّلَامُ، جَاذَهُ: يَسْمُ اللَّهُ بِصِحَّةِ يَقِينٍ مِنْهُ، فَمَشَى عَلَى الْمَاءِ وَكَلِّقَ بَعِيْسَى عَلَيْهِ السَّلَامُ؛ فَدَخَلَهُ الْعُجْبُ بِنَفْسِهِ، فَقَالَ: هَذَا عَيْسَى رُوحُ اللَّهِ يَمْشِي عَلَى الْمَاءِ، وَأَنَا أَمْشِي عَلَى الْمَاءِ! فَمَا فَضْلُهُ عَلَيَّ؟ قَالَ: فَرْمِسَ فِي الْمَاءِ، فَاسْتَعَاثَ بَعِيْسَى، فَتَنَاوَلَهُ مِنَ الْمَاءِ، فَأَخْرَجَهُ. ثُمَّ قَالَ لَهُ: مَا قُلْتَ يَا قَصِيرٌ؟ قَالَ: قُلْتُ: هَذَا رُوحُ اللَّهِ يَمْشِي عَلَى الْمَاءِ، وَأَنَا أَمْشِي عَلَى الْمَاءِ! فَدَخَلَنِي مِنْ ذَلِكَ عُجْبٌ، فَقَالَ لَهُ عَيْسَى: لَقَدْ وَضَعْتَ نَفْسَكَ فِي غَيْرِ الْمَوْضِعِ الَّذِي وَضَعَكَ اللَّهُ فِيهِ؛ فَمَقَّتَكَ اللَّهُ عَلَى مَا قُلْتَ، فَتَبُّ إِلَى اللَّهِ، عَزَّ وَجَلَّ مِمَّا قُلْتَ، قَالَ: فَتَابَ الرَّجُلُ وَعَادَ إِلَى مَرْتَبَتِهِ الَّتِي وَضَعَهُ اللَّهُ فِيهَا، فَاتَّقُوا اللَّهَ وَلَا يَحْسُدَنَّ بَعْضُكُمْ بَعْضًا».

(الكافي، ٢، ٣٠٦، ٣)

٦-٨_ الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ السِّيَّارِيِّ، عَنْ أَبِي يَعْقُوبَ الْبَغْدَادِيِّ قَالَ: قَالَ ابْنُ السَّكِّيتِ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ: لِمَاذَا بَعَثَ اللَّهُ مُوسَى بْنَ عِمْرَانَ عَلَيْهِ السَّلَامُ بِالْعَصَا وَيَدِهِ الْبَيْضَاءِ وَآلَةِ السِّحْرِ، وَبَعَثَ عَيْسَى بِآلَةِ الطَّبِّ، وَبَعَثَ مُحَمَّدًا، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعَلَى جَمِيعِ الْأَنْبِيَاءِ بِالْكَلامِ وَالْحُطْبِ؟ فَقَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ: «إِنَّ اللَّهَ لَمَّا بَعَثَ مُوسَى عَلَيْهِ السَّلَامُ، كَانَ الْغَالِبُ عَلَى أَهْلِ عَصْرِهِ السِّحْرُ؛ فَأَتَاهُمْ مِنْ عِنْدِ اللَّهِ يَمَّا لَمْ يَكُنْ فِي وَسْعِهِمْ مِثْلُهُ، وَمَا أَبْطَلَ بِهِ سِحْرَهُمْ، وَأُثِّبَتْ بِهِ

And verily, Allah raised Jesus ﷺ in a time when chronic illness appeared and the people were in need of medicine, so he brought from Allah the like of which they did not have, and that by which he lent life to the dead, and he cured the born blind and the leper by the permission of Allah, and by this he proved his authority over them. And verily Allah raised Mu'ammad ﷺ during a time when the sermon and the word¹ dominated among the people of that time so he brought them from Allah advice and precepts which refuted their sayings, and by this he proved his authority over them." Then Ibn Sikkít said, "By Allah, I have never seen anyone like you!"

(*Káfí*, 1, 24, 20)

6.9. It is said that Jesusﷺ was sitting with his companions when a man passed him. He said either, "He is dead," or "He will die." They lingered until he returned carrying a bundle of firewood. One of the companions said, "O Spirit of Allah! You told us that he was dead! We see him alive." Jesusﷺ said, "Put down your bundle." He put it down and opened it. All of a sudden [they saw that] there was a large black snake with a rock in its mouth. Jesusﷺ said to him, "What did you do today?" He said, "O Spirit of Allah and His Word! I had two loaves of bread, when a beggar passed me, so, I gave him one."

(*Bi'ár*, 93, 135)

6.10. Abê Baëír said, "I heard from Imam Æàdiq ﷺ, Jesus, the Spirit of Allah ﷺ, passed by a noisy group. He said, "What is the matter with them?" It was said, "O Spirit of Allah! This is the night for so-and-so daughter of so-and-so to go to so-and-so son of so-and-so [for the wedding night]." He said, "Today they make noise, but tomorrow they will cry." A speaker from among them said, "Why, O Apostle of Allah?" He said, "This is the night for [her] their friend to die."

¹ Ibn Sikkít inserts the parenthetical remark here, "and I think he said, poetry".

الْحُجَّةَ عَلَيْهِمْ. وَإِنَّ اللَّهَ بَعَثَ عِيسَى عَلَيْهِ السَّلَامُ فِي وَقْتٍ قَدْ ظَهَرَتْ فِيهِ الزَّمَانَاتُ
وَاحْتِاجَ النَّاسِ إِلَى الطَّبِّ، فَأَتَاهُمْ مِنْ عِنْدِ اللَّهِ بِمَا لَمْ يَكُنْ عِنْدَهُمْ مِثْلَهُ، وَبِمَا أَحْبَبَا
لَهُمُ الْمَوْتَى وَأَبْرَأَ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِ اللَّهِ، وَاثْبَتَ بِهِ الْحُجَّةَ عَلَيْهِمْ. وَأَنَّ اللَّهَ
بَعَثَ مُحَمَّدًا ﷺ فِي وَقْتٍ كَانَ الْغَالِبُ عَلَى أَهْلِ عَصْرِهِ الْخُطْبَ وَالْكَلامَ - وَأَظْنُّهُ
قَالَ: الشَّعْرَ - فَأَتَاهُمْ مِنْ عِنْدِ اللَّهِ مِنْ مَوَاعِظِهِ وَحِكْمِهِ مَا أَبْطَلَ بِهِ قَوْلَهُمْ، وَاثْبَتَ
بِهِ الْحُجَّةَ عَلَيْهِمْ». قَالَ: فَقَالَ ابْنُ السَّكَيْتِ: تَاللَّهِ مَا رَأَيْتُ مِثْلَكَ قَطُّ...

(الكافي، ١، ٢٤، ٢٠)

٦-٩_ عِيسَى عَلَيْهِ السَّلَامُ: أَنَّهُ بَيْنَمَا مَعَ أَصْحَابِهِ جَالِسًا إِذْ مَرَّ بِهِ رَجُلٌ، فَقَالَ: «هَذَا
مَيِّتٌ، أَوْ يَمُوتُ» لَمْ يَلِثُوا أَنْ رَجَعَ إِلَيْهِمْ، وَهُوَ يَحْمِلُ حَزْمَةَ حَطْبٍ، فَقَالُوا يَا
رُوحَ اللَّهِ! أَحْبَرْتَنَا أَنَّهُ مَيِّتٌ، وَهُوَ ذَا، وَهُوَ ذَا، نَرَاهُ حَيًّا، فَقَالَ عَلَيْهِ السَّلَامُ: «ضَعُ حَزْمَتَكَ»
فَوَضَعَهَا، فَفَتَحَهَا، فَإِذَا فِيهِ أَسْوَدٌ، قَدْ الْقَمَ حَجْرًا، فَقَالَ لَهُ عِيسَى عَلَيْهِ السَّلَامُ: «أَيُّ شَيْءٍ
صَنَعْتَ الْيَوْمَ؟» فَقَالَ: يَا رُوحَ اللَّهِ وَكَلِمَتَهُ، كَانَ مَعِيَ رَغِيفَانِ، فَمَرَّ بِي سَائِلٌ
فَأَعْطَيْتُهُ وَاحِدًا.

(بحار الأنوار، ٩٣، ١٣٥)

٦-١٠_ عَلِيُّ بْنُ عِيسَى، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ مَاجِيلَوَيْهِ، عَنْ الْبَرْقِيِّ، عَنْ أَبِيهِ،
عَنْ مُحَمَّدِ بْنِ سَنَانٍ، عَنْ أَحْمَدَ بْنِ النَّصْرِ الطَّحَّانِ، عَنْ أَبِي بَصِيرٍ، قَالَ: سَمِعْتُ
أَبَا عَبْدِ اللَّهِ الصَّادِقَ جَعْفَرَ بْنَ مُحَمَّدٍ عَلَيْهِ السَّلَامُ: «إِنَّ عِيسَى رُوحَ اللَّهِ مَرَّ بِقَوْمٍ مُجْلِبِينَ،
فَقَالَ: مَا لَهُمْ هَؤُلَاءِ؟ قِيلَ: يَا رُوحَ اللَّهِ، إِنَّ فُلَانَةَ بِنْتَ فُلَانٍ، تُهْدَى إِلَى فُلَانِ بْنِ فُلَانٍ
فِي لَيْلَتِهَا هَذِهِ، قَالَ: يَجْلِبُونَ الْيَوْمَ، وَيَبْكُونَ غَدًا، فَقَالَ قَائِلٌ مِنْهُمْ: وَكَمْ يَا رَسُولَ
اللَّهِ؟ قَالَ: لِأَنَّ صَاحِبَتَهُمْ مَيِّتَةٌ فِي لَيْلَتِهَا هَذِهِ.

Then said those who accepted what he said, “Allah is true and His Apostle is true.” The hypocrites said, “How much closer tomorrow is!” Then when they entered into the morning, they came and they found her in her condition that nothing had happened to her. Then they said, “O Spirit of Allah! She about whom you informed us yesterday that she would die has not died.” Then Jesus, peace be with our Prophet and with his folk and with him [i.e. Jesus], said, “Allah does what He wants, so bring us to her.” They went racing each other until they knocked on the door. Then her husband came out. Then Jesus ﷺ said to him, “Ask permission for me to enter before your wife.” Then he [her husband] entered before her and informed her that the Spirit of Allah and His Word was at the door and a group with him. He [her husband] said [to Jesus ﷺ], “She is stupefied.” Then he [Jesus] entered before her and said to her, “What did you do on this night of yours?” She said, “I did not do anything, except what I was doing in the past. There was a beggar who came to us every Thursday night and we were giving him what supported him until the next Thursday night, and he came to me last night and I was busy with something and my family was busy. Then he called out and no one answered him. Then he called out but no one answered until he called out repeatedly. Then when I heard what he said I stood concealed to give to him what we had been giving to him.” He [Jesus ﷺ] said to her, “Step aside from your seat.” All at once there was a viper like the trunk of a tree beneath her dress which had clenched its tail in its teeth. He [Jesus ﷺ] said, “Because of what you did, this turned away from you.””

(*Biââr*, 14, 245, 22)

فَقَالَ الْقَائِلُونَ بِمَقَالَتِهِ: صَدَقَ اللَّهُ وَصَدَقَ رَسُولُهُ، وَقَالَ أَهْلُ النِّفَاقِ: مَا أَقْرَبَ غَدًا! فَلَمَّا أَصْبَحُوا جَاءُوا، فَوَجَدُوهَا عَلَى حَالِهَا، لَمْ يَحْدُثْ بِهَا شَيْءٌ، فَقَالُوا: يَا رُوحَ اللَّهِ! إِنَّ الَّتِي أَحْبَرْتَنَا أُمْسَ أَنَّهَا مَيِّتَةٌ، لَمْ تَمُتْ، فَقَالَ عَيْسَى عَلَيْهِ السَّلَامُ: يَفْعَلُ اللَّهُ مَا يَشَاءُ، فَاذْهَبُوا بِنَا إِلَيْهَا، فَذَهَبُوا يَتَسَابِقُونَ حَتَّى قَرَعُوا الْبَابَ، فَخَرَجَ زَوْجُهَا، فَقَالَ لَهُ عَيْسَى عَلَيْهِ السَّلَامُ: اسْتَاذِنْ لِي عَلَى صَاحِبَتِكَ، قَالَ: فَدَخَلَ عَلَيْهَا، فَأَخْبَرَهَا أَنَّ رُوحَ اللَّهِ وَكَلِمَتَهُ بِالْبَابِ مَعَ عِدَّةٍ، قَالَ: فَتَخَدَّرَتْ؛ فَدَخَلَ عَلَيْهَا، فَقَالَ لَهَا: مَا صَنَعْتَ لَيْلَتِكَ هَذِهِ؟ قَالَتْ: لَمْ أَصْنَعْ شَيْئًا إِلَّا وَقَدْ كُنْتُ أَصْنَعُهُ فِي مَا مَضَى، إِنَّهُ كَانَ يَعْتَرِينَا سَائِلٌ فِي كُلِّ لَيْلَةٍ جُمُعَةٍ، فَنُنِيْلُهُ مَا يَقُوْتُهُ إِلَى مِثْلِهَا، وَأَنَّهُ جَاءَنِي فِي لَيْلَتِي هَذِهِ، وَأَنَا مَشْغُولَةٌ بِأَمْرِي وَأَهْلِي فِي مَشَاغِيلٍ، فَهَتَفَ فَلَمْ يُجِبْهُ أَحَدٌ، ثُمَّ هَتَفَ فَلَمْ يُجِبْ، حَتَّى هَتَفَ مِرَارًا، فَلَمَّا سَمِعْتُ مَقَالَتَهُ، قُمْتُ مُتَتَكِّرَةً حَتَّى أُنَلْتُهُ كَمَا كُنَّا نُنِيْلُهُ، فَقَالَ لَهَا: تَنْحِي عَن مَجْلِسِكَ، فَإِذَا تَحْتَ ثِيَابِهَا أَفْعَى مِثْلَ جَذْعَةٍ، عَاضٌ عَلَى ذَنَبِهِ. فَقَالَ عَلَيْهِ السَّلَامُ: بِمَا صَنَعْتَ صُرْفَ عَنكَ هَذَا».

6.11. Imam Æàdiqﷺ was asked, “Did Jesus the son of Mary enliven someone after his death, so that he was eating and had a daily living, continued his life for a term and had a child?” He said, “Yes, he had a friend who was a brother in Allah to him. And when Jesus passed by he would go down to him. And Jesusﷺ would spend a while with him. Then he would leave with salutations of Peace unto him. Then his mother came out to him [Jesus]. Then she said to him, He died, O Apostle of Allah! He said to her, Would you like to see him? She said, Yes. He said to her, I will come to you tomorrow to enliven him, with the permission of Allah. When the morrow arrived he came and said to her, Accompany me to his grave. So they went to his grave. Jesusﷺ stopped, then called on Allah. Then the grave opened and her son came out alive. Then when his mother saw him and he saw her, they cried. Jesusﷺ had mercy on them and said to him, Would you like to remain with your mother in the world?

He said, O Apostle of Allah! With eating and a daily living and a term, or without a term and no daily living and no eating? Then Jesusﷺ said to him, But with a daily living and eating and a term you will live for twenty years, marry and father a child. He said, Yes, in that case.” [Imam Æàdiq] said, “Then Jesusﷺ returned him to his mother and he lived for twenty years, married and fathered a child.”

(*Biââr*, 14, 233, 3)

6.12. It is reported that Jesusﷺ passed by a man who was blind, leprous and paralytic, and Jesus heard him giving thanks and saying, “Praise be to Allah Who has protected me from the trials with which He afflicts the majority of men.” Jesusﷺ said, “What trial remains which has not been visited upon you?” He said, “He protected me from a trial which is the greatest of trials, and that is disbelief.” Then Jesusﷺ touched him, and Allah cured him from his illnesses and beautified his face. Then he became a companion of Jesusﷺ and worshipped with him.

(*Biââr*, 68, 33)

٦-١١- أبا نُبُّنٌ تَعْلِبِ قَالَ: سَأَلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: هَلْ كَانَ عَيْسَى بْنُ مَرْيَمَ أَحِبًّا أَحَدًا بَعْدَ مَوْتِهِ، حَتَّى كَانَ لَهُ أَكْلٌ وَرِزْقٌ وَمُدَّةٌ وَوَكْدٌ؟ قَالَ: فَقَالَ: «نَعَمْ، إِنَّهُ كَانَ لَهُ صَدِيقٌ مُؤَاخٍ لَهُ فِي اللَّهِ، وَكَانَ عَيْسَى يَمُرُّ بِهِ فَيَنْزِلُ عَلَيْهِ، وَإِنَّ عَيْسَى عَلَيْهِ السَّلَامُ، غَابَ عَنْهُ حِينًا، ثُمَّ مَرَّ بِهِ لِيُسَلِّمَ عَلَيْهِ؛ فَخَرَجَتْ إِلَيْهِ أُمُّهُ، فَسَأَلَهَا عَنْهُ، فَقَالَتْ أُمُّهُ: مَاتَ، يَا رَسُولَ اللَّهِ! فَقَالَ لَهَا: أَتُحِبِّينَ أَنْ تَرِيَهُ؟ قَالَتْ: نَعَمْ، قَالَ لَهَا: إِذَا كَانَ غَدًا أَتَيْتُكَ حَتَّى أُحْيِيَهُ لَكَ يَا ذَنُ اللَّهِ، فَلَمَّا كَانَ مِنَ الْغَدِ أَتَاهَا، فَقَالَ لَهَا: انْطَلِقِي مَعِيَ إِلَى قَبْرِهِ، فَانْطَلِقَا حَتَّى آتِيَا قَبْرَهُ، فَوَقَفَ عَيْسَى عَلَيْهِ السَّلَامُ، ثُمَّ دَعَا اللَّهَ، فَاخْرَجَ الْقَبْرَ وَخَرَجَ ابْنُهَا حَيًّا، فَلَمَّا رَأَتْهُ أُمُّهُ وَرَأَاهَا بَكِيًّا، فَرَحِمَهُمَا عَيْسَى عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: أَتُحِبُّ أَنْ تَبْقَى مَعَ أُمَّكَ فِي الدُّنْيَا؟ قَالَ: يَا رَسُولَ اللَّهِ! يَأْكُلُ وَيَرْزُقُ وَمُدَّةٌ أَوْ يَغْيِرُ مُدَّةً وَلَا رِزْقٌ وَلَا أَكْلٌ؟ فَقَالَ لَهُ عَيْسَى عَلَيْهِ السَّلَامُ: بَلْ يَرْزُقُ وَأَكْلٌ وَمُدَّةٌ؛ تَعْمُرُ عِشْرِينَ سَنَةً وَتَزَوِّجُ وَيُولِدُ لَكَ، قَالَ: فَنَعَمْ إِذَا قَالَ: فَدَفَعَهُ عَيْسَى إِلَى أُمِّهِ، فَعَاشَ عِشْرِينَ سَنَةً وَتَزَوَّجَ وَوَلِدَ لَهُ».

(بحار الأنوار، ١٤، ٢٣٣، ٣)

٦-١٢- عَيْسَى عَلَيْهِ السَّلَامُ: أَنَّهُ مَرَّ عَلَى رَجُلٍ أَعْمَى مَجْدُومٍ مَبْرُوصٍ مَفْلُوجٍ، فَسَمِعَ مِنْهُ يَشْكُرُ وَيَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِنْ بَلَاءٍ ابْتَلَى بِهِ أَكْثَرَ الْخَلْقِ، فَقَالَ عَلَيْهِ السَّلَامُ: «مَا بَقِيَ مِنْ بَلَاءٍ لَمْ يُصِيبْكَ؟» قَالَ: عَافَانِي مِنْ بَلَاءٍ هُوَ أَعْظَمُ الْبَلَايَا، وَهُوَ الْكُفْرُ، فَمَسَّهُ عَلَيْهِ السَّلَامُ، فَشَفَاهُ اللَّهُ مِنْ تِلْكَ الْأَمْرَاضِ وَحَسَنَ وَجْهَهُ، فَصَاحَبَهُ وَهُوَ يَعْبُدُ مَعَهُ.

(بحار الأنوار، ٦٨، ٣٣)

6.13. It is reported that Jesusﷺ passed by a man who was blind, a leper, paralytic, both of whose sides were paralyzed, and whose flesh had fallen off from leprosy, and he was saying, "Praise be to Allah Who has preserved me from that with which He has tried many of His creatures." Jesusﷺ said to him, "O you! From what calamity have you been preserved?" He said, "O Spirit of Allah! I am better than one who has not been given what Allah has placed in my heart of His knowledge." Jesusﷺ said to him, "You speak truly. Reach out your hand." Then, when he took his hand, he came to have the most beautiful face of any of the people, and his form became better than the others. Allah took away all that had been [wrong] with him. Then he became the companion of Jesusﷺ and he worshipped with him.

(*Biââr*, 79, 153)

6.14. It is reported that Abê 'Abdullah [Imam Æàdiq] ؑ said, "Jesus the son of Mary ؑ passed by a village whose inhabitants, birds and animals had died. Then he said, They died not but by His wrath, and had they died individually, they would have buried each other. The disciples said, O Spirit of Allah and His Word! Call upon Allah to give them life for us, so they may inform us about their deeds, so we may avoid them. Jesus ؑ called upon his Lord. Then it was proclaimed from the sky, Call them! Then Jesus ؑ stood in the night near the earth and said, O dwellers of this village! Then an answerer from among them answered him, Here I am, O Spirit of Allah and His Word! He said, Woe unto you! What were your deeds? He said, Worshipping the idol (al-làghêt) and loving the world with little fear and much desire, and negligence, trifling and playing. He said, How was your love for the world? He said, Like the loving of the baby for its mother. When it approached us we would be glad and would be made happy, and when it turned away from us, we would cry and it would make us sad. He said, How was your worshipping of the idol? He said, The obedience of the insubordinate.

٦-١٣ - عيسى عليه السلام: أَنَّهُ مَرَّ بِرَجُلٍ أَعْمَى، أَبْرَصَ، مُقْعَدٍ، مَضْرُوبِ الْجَنْبَيْنِ بِالْفَالِجِ، وَقَدْ تَنَاطَرَ لَحْمُهُ مِنَ الْجَذَامِ، وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَى بِهِ كَثِيرًا مِنْ خَلْقِهِ، فَقَالَ لَهُ عَيْسَى عليه السلام: يَا هَذَا! وَأَيُّ شَيْءٍ مِنَ الْبَلَاءِ أَرَاهُ مَضْرُوفًا عَنْكَ؟» فَقَالَ: يَا رُوحَ اللَّهِ! أَنَا خَيْرٌ مِمَّنْ لَمْ يَجْعَلِ اللَّهُ فِي قَلْبِهِ مَا جَعَلَ فِي قَلْبِي مِنْ مَعْرِفَتِهِ، فَقَالَ لَهُ: «صَدَقْتَ، هَاتِ يَدَكَ» فَنَاوَلَهُ يَدَهُ، فَإِذَا هُوَ أَحْسَنُ النَّاسِ وَجْهًا، وَأَفْضَلُهُمْ هَيْئَةً. قَدْ أَذْهَبَ اللَّهُ عَنْهُ مَا كَانَ بِهِ. فَصَحِبَ عَيْسَى عليه السلام وَتَعَبَّدَ مَعَهُ.

(بحار الأنوار، ٧٩، ١٥٣)

٦-١٤ - عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ، عَنْ سَعِيدِ بْنِ جَنَاحٍ، عَنْ عُثْمَانَ بْنِ سَعِيدٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ مُهَاجِرِ الْأَسَدِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: «مَرَّ عَيْسَى بْنُ مَرْيَمَ عليه السلام عَلَى قَرْيَةٍ قَدْ مَاتَ أَهْلُهَا وَطَيْرُهَا وَدَوَابُّهَا، فَقَالَ: أَمَا إِنَّهُمْ لَمْ يَمُوتُوا إِلَّا بِسَخَطَةِ، وَكُوَ مَاتُوا مُتَفَرِّقِينَ لَتَدَافِنُوا، فَقَالَ الْحَوَارِيُّونَ: يَا رُوحَ اللَّهِ وَكَلِمَتَهُ! ادْعُ اللَّهَ أَنْ يُحْيِيَهُمْ لَنَا، فَيُخَيِّرُونَا مَا كَانَتْ أَعْمَالُهُمْ، فَنَجْتَنِبُهَا، فَدَعَا عَيْسَى عليه السلام رَبَّهُ، فَتَوَدَّى مِنَ الْجَوِّ أَنْ نَادَاهُمْ، فَقَامَ عَيْسَى عليه السلام بِاللَّيْلِ عَلَى شَرَفٍ مِنَ الْأَرْضِ، فَقَالَ: يَا أَهْلَ هَذِهِ الْقَرْيَةِ! فَأَجَابَهُ مِنْهُمْ مُجِيبٌ: لَبَيْكَ، يَا رُوحَ اللَّهِ وَكَلِمَتَهُ، فَقَالَ: وَيَحْكُمُ مَا كَانَتْ أَعْمَالُكُمْ؟ قَالَ: عِبَادَةُ الطَّاغُوتِ وَحُبُّ الدُّنْيَا، مَعَ خَوْفٍ قَلِيلٍ وَأَمَلٍ بَعِيدٍ، وَغَفْلَةٍ فِي لَهْوٍ وَكَيْفٍ، فَقَالَ: كَيْفَ كَانَ حُبُّكُمْ لِلدُّنْيَا؟ قَالَ: كَحُبِّ الصَّبِيِّ لِأُمِّهِ؛ إِذَا أَقْبَلَتْ عَلَيْنَا فَرَحْنَا وَسُررْنَا، وَإِذَا أَدْبَرَتْ عَنَّا بَكَيْنَا وَحَزْنَا، قَالَ: كَيْفَ كَانَتْ عِبَادَتُكُمْ لِلطَّاغُوتِ؟ قَالَ: الطَّاعَةُ لِأَهْلِ الْمَعَاصِي.

He said, How was the end of your work? He said, We slept at night healthy and entered into the morning in *al-hàwiyah* (a burning abyss). He said, And what is *al-hàwiyah*? He said, *Sijjin* (a prison). He said, And what is *sijjin*? He said, Mountains of burning stones upon us until the Day of Resurrection. He said, What did you say and what was said to you? He said, We said, “Return us to the world so we may abstain from it.” It was said to us, “You lie.” He [Jesus ﷺ] Woe unto you! How is it that one from among them did not speak to me except for you. He said, O Spirit of Allah! They are bridled by rough strong angels with a bit made from fire, while although I was among them, I was not one of them. Then when the chastisement came down, it extended to me along with them. So, I am hanging by a hair at the brink of hell. I do not know whether I will fall headlong into it or I will be saved from it. Then Jesus ﷺ turned to the Apostles and said, O Friends of Allah (*Awliyà Allah*)! Eating dry bread with crushed salt and sleeping on a dunghill is a great good with health in this world and in the next.”

(*Kàfi*, 2, 318, 11)

6.15. It is reported that Abê ‘Abdullah [Imam *Æàdiq* ﷺ] said, “Verily, Jesus the son of Mary ﷺ came to the tomb of John the son of Zachariah ﷺ and he asked his Lord to revive him. Then he called him, and he answered him and he came out from the grave and said to him, What do you want from me? And he said to him, I want you to be friends with me as you were in this world. Then he said to him, O Jesus! The heat of death has not yet subsided, and you want me to return to the world and the heat of death would return to me. So he [Jesus] left him, and he returned to his grave.”

(*Kàfi*, 3, 260, 37)

6.16. It is reported that a woman from Canaan brought her invalid son to Jesus ﷺ. She said, “O Prophet of Allah! This my son is an invalid. Call on Allah for him.” He said, “That which I have been commanded is only the healing of the invalids of the Children of Israel.” She said, “O Spirit of Allah! Verily the dogs receive the remnants from the tables of their masters after the meal, so, avail us

قال: كَيْفَ كَانَ عَاقِبَةُ أَمْرِكُمْ؟ قال: بَشَرْنَا لَيْلَةً فِي عَافِيَةٍ وَأَصْبَحْنَا فِي الْهَاطِيَةِ، فَقَالَ: وَمَا الْهَاطِيَةُ؟ فَقَالَ: سَجَّيْنُ، قال: وَمَا سَجَّيْنُ؟ قال: جِبَالٌ مِنْ جَمْرٍ تُوقَدُ عَلَيْنَا إِلَى يَوْمِ الْقِيَامَةِ، قال: فَمَا قُلْتُمْ وَمَا قِيلَ لَكُمْ؟ قال: قُلْنَا: رُدُّنَا إِلَى الدُّنْيَا فَتَزْهَدْ فِيهَا، قِيلَ لَنَا: كَذَبْتُمْ، قال: وَيَحْكُ، كَيْفَ لَمْ يُكَلِّمْنِي غَيْرَكَ مِنْ بَيْنِهِمْ؟ قال: يَا رُوحَ اللَّهِ، إِنَّهُمْ مُلْجَمُونَ بِلِجَامٍ مِنْ نَارٍ بِأَيْدِي مَلَائِكَةِ غِلَاطٍ شِدَادٍ، وَإِنِّي كُنْتُ فِيهِمْ وَلَمْ أَكُنْ مِنْهُمْ، فَلَمَّا نَزَلَ الْعَذَابُ عَمَّنِي مَعَهُمْ، فَأَنَا مُعَلَّقٌ بِشَعْرَةٍ عَلَى شَفِيرِ جَهَنَّمَ، لَا أَدْرِي أَكَبَّكَ فِيهَا أَمْ أَتَجُو مِنْهَا، فَالْتَفَتَ عَيْسَى عَلَيْهِ السَّلَامُ إِلَى الْحَوَارِيِّينَ، فَقَالَ: يَا أَوْلِيَاءَ اللَّهِ، أَكُلُّ الْحُبْزِ الْيَابِسِ بِالْمِلْحِ الْجَرِيشِ وَالنَّوْمُ عَلَى الْمَزَالِ خَيْرٌ كَثِيرٌ، مَعَ عَافِيَةِ الدُّنْيَا وَالْآخِرَةِ».

(الكافي، ٢، ٣١٨، ١١)

١٥-٦ _ عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ رَبِيعِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمِ الْعَامِرِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ عَيْسَى بْنَ مَرْيَمَ جَاءَ إِلَى قَبْرِ يَحْيَى بْنِ زَكَرِيَّا عَلَيْهِ السَّلَامُ، وَكَانَ سَأَلَ رَبَّهُ أَنْ يُحْيِيَهُ لَهُ، فَدَعَاهُ، فَأَجَابَهُ وَخَرَجَ إِلَيْهِ مِنَ الْقَبْرِ، فَقَالَ لَهُ: مَا تُرِيدُ مِنِّي؟ فَقَالَ لَهُ: أُرِيدُ أَنْ تُؤَسِّسَنِي كَمَا كُنْتُ فِي الدُّنْيَا، فَقَالَ لَهُ: يَا عَيْسَى، مَا سَكَنْتَ عَنِّي حَرَارَةَ الْمَوْتِ، وَأَنْتَ تُرِيدُ أَنْ تُعِيدَنِي إِلَى الدُّنْيَا وَتَعُودَ عَلَيَّ حَرَارَةَ الْمَوْتِ! فَتَرَكَهُ، فَعَادَ إِلَى قَبْرِ».

(الكافي، ٣، ٢٦٠، ٣٧)

١٦-٦ _ عَيْسَى عَلَيْهِ السَّلَامُ: أَنَّ امْرَأَةً مِنْ كَنْعَانَ أَتَتْهُ بِابْنٍ لَهَا مُزْمِنٌ، فَقَالَتْ: يَا نَبِيَّ اللَّهِ، ابْنِي هَذَا زَمِنٌ، ادْعُ اللَّهَ لَهُ، قال: «إِنَّمَا أَمَرْتُ أَنْ أُبْرِيَ زَمْنِي بَنِي إِسْرَائِيلَ، قَالَتْ: يَا رُوحَ اللَّهِ! إِنَّ الْكِلَابَ تَنَالُ مِنْ فُضُولِ مَوَائِدِ أَرْبَابِهَا إِذَا رَفَعُوا مَوَائِدَهُمْ،

of that which may benefit us of your wisdom.” Then he supplicated Allah, the Supreme, asking for permission. Then He gave His permission, and he made him well.

(*Biââr*, 14, 253, 45)

6.17. Imàm al-‘Askaríﷺ said, “Jesusﷺ revived the dead. Was it not a miracle? Was it a miracle for the dead or for Jesus? Did he not create [something] like a bird from clay and it became a bird by the permission of Allah? Was it a miracle for the bird or for Jesus? Some people became monkeys. Was it not a miracle? Was it a miracle for monkeys or for the prophet of that time? ...”

(*Tafsír al-Imàm al-‘Askarí*, 319)

6.18. Imam Æàdiqﷺ said: “Verily, when Jesus the son of Maryﷺ passed along the shore of a sea, he threw a piece of his bread into the water. Then some of the disciples said: O Spirit of Allah and His Word! Why did you do this when that was your food. He said, I did this in order that some animal among the animals of the sea may eat it, and the reward of Allah for this is great.”

(*Kâfî*, 4, 9, 3)

6.19. [Imam] al-Æàdiqﷺ said, “Verily, a man came to Jesus the son of Maryﷺ, and said to him, O Spirit of Allah! I have committed fornication, [or adultery, sex between a man and woman not married to each other, in Arabic: *zinà*] so purify me. Then Jesus ordered the people to be called so that none should be left behind for the purification of so-and-so. Then when the people had been gathered together and the man had entered into a hole, so as to be stoned, the man called out, Anyone for whom Allah has a punishment should not punish me. Then all the people left except for John and Jesus, peace be with them. Then Johnﷺ approached him and said to him, O sinner! Advise me! Then he said to him, Do not remove the distance between your self and your desires or you will fall. Johnﷺ said, Say more. He said, Verily, do not humiliate the wrong-doer for a fault. Johnﷺ said, Say more. He said, Do not become angry. Johnﷺ said, That is enough for me.”

(*Faqíh*, 4, 33, 5019)

فَأُنلْنَا مِنْ حِكْمَتِكَ مَا نَنْتَفِعُ بِهِ، فَاسْتَأْذَنَ اللَّهُ تَعَالَى فِي الدَّعَاءِ، فَأُذِنَ لَهُ، فَأَبْرَأَهُ.

(بحار الأنوار، ١٤، ٢٥٣، ٤٥)

٦-١٧_ أَبُو مُحَمَّدٍ الْعَسْكَرِيُّ عَلَيْهِ السَّلَامُ قَالَ: «...أَلَيْسَ إِحْيَاءُ عَيْسَى عَلَيْهِ السَّلَامُ الْمَيِّتَ مُعْجِزَةً؟ أَهِيَ لِلْمَيِّتِ أُمُّ لِعَيْسَى؟ أَوْ لَيْسَ خَلْقٌ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَصَارَ طَيْرًا يَأْذُنُ اللَّهُ [مُعْجِزَةً]؟ أَهِيَ لِلطَّائِرِ أَوْ لِعَيْسَى؟ أَوْ لَيْسَ الَّذِينَ جُعِلُوا قِرْدَةً خَاسِئِينَ مُعْجِزَةً؟ أَهِيَ لِلْقِرْدَةِ أَوْ لِنَبِيِّ ذَلِكَ الزَّمَانِ؟...»

(تفسير الإمام العسكري، ٣١٩)

٦-١٨_ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ عَيْسَى بْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ لَمَّا أَنْ مَرَّ عَلَى شَاطِئِ الْبَحْرِ، رَمَى بِقُرْصٍ مِنْ قُوْتِهِ فِي الْمَاءِ، فَقَالَ لَهُ بَعْضُ الْحَوَارِيِّينَ: يَا رُوحَ اللَّهِ وَكَلِمَتَهُ، لِمَ فَعَلْتَ هَذَا وَإِنَّمَا هُوَ مِنْ قُوْتِكَ؟ قَالَ: فَقَالَ: فَعَلْتُ هَذَا لِذَابَةِ تَأْكُلُهُ مِنْ دَوَابِّ الْمَاءِ، وَتَوَابُهُ عِنْدَ اللَّهِ عَظِيمٌ.»

(الكافي، ٤، ٩، ٣)

٦-١٩_ أَبُو عَبْدِ اللَّهِ الصَّادِقُ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ رَجُلًا جَاءَ إِلَى عَيْسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: يَا رُوحَ اللَّهِ، إِنِّي زَنَيْتُ، فَطَهَّرْنِي، فَأَمَرَ عَيْسَى عَلَيْهِ السَّلَامُ أَنْ يُنَادِيَ فِي النَّاسِ، لَا يَبْقَى أَحَدٌ إِلَّا خَرَجَ لِيُطَهِّرَ فُلَانًا. فَلَمَّا اجْتَمَعَ وَاجْتَمَعُوا وَصَارَ الرَّجُلُ فِي الْحُفْرَةِ، نَادَى الرَّجُلُ: لَا يُحَدِّثُنِي مَنْ لِلَّهِ فِي جَنَبِهِ حَدٌّ، فَانصَرَفَ النَّاسُ كُلُّهُمْ إِلَّا يَحْيَى وَعَيْسَى عَلَيْهِ السَّلَامُ، فَذَنَا مِنْهُ يَحْيَى عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: يَا مُذْنِبُ، عَظْمِي، فَقَالَ لَهُ: لَا تُخَلِّينَ بَيْنَ نَفْسِكَ وَبَيْنَ هَوَاهَا، فَتَرُدِّيكَ، قَالَ: زِدْنِي، قَالَ: لَا تُعَيِّرَنَّ خَاطِبًا يَخْطِيبُكَ، قَالَ: زِدْنِي. قَالَ: لَا تُغْضَبُ، قَالَ: حَسْبِي.»

(كتاب من لا يحضره الفقيه، ٤، ٣٣، ١٩، ٥٠)

6.20. It is reported that one day the rain and thunder became severe for Jesus ﷺ so that he sought some place of shelter. Then a tent was set up for him in the distance, so he came to it. All at once, (he saw) there was a woman in it, so he turned from it. Suddenly, he saw a cave in a mountain, then he came to it. Then, all at once (he saw) there was a lion in it. So he rested his hand against it (the cave), and said, "My God! For everything there is a shelter, but You put no shelter for me." Then Allah, the Supreme, revealed to him, "Your shelter is in the abode of My Mercy. By My Greatness, on the Resurrection Day, verily, I will marry you to a hundred hours created by My hand, and verily for your wedding I will provide food for four thousand years, each day of which is like the lifetime of the entire world. And I will command a crier to cry out, Where are the ascetics of the world? Be present at the wedding of the ascetic Jesus the son of Mary."

(Biââr, 14, 328, 52)

6.21. It is reported that Imam Ali ﷺ said in one of his sermons: "If you like, I will tell you about Jesus the son of Mary ﷺ. He used a stone as his pillow, wore coarse clothing and ate rough food. His stew was hunger and his lamp in the night was the moon. His shade in the winter was the east of the earth and its west. His fruit and his basil is that which grows from the earth for the cattle. He had no wife to try him, and no son to grieve him. He had no wealth to distract him, nor greed to abase him. His mount was his feet and his servant was his hands."

(Nahj al-Balâgha, 1, 227)

6.22. Jesus ﷺ served a meal to the Apostles, and when they had eaten it, he himself washed them. They said, "O Spirit of Allah! It would have been more proper for us to wash you!" He said, "I did this only that you would do this for those whom you teach."

(Biââr, 14, 326, 42)

6.23. Jesus the son of Mary ﷺ said, "O assembly of Apostles! I have a request of you. Fulfill it for me." They said, "Your request is fulfilled, O Spirit of Allah!" Then he stood up and washed their feet.

٦-٢٠- عيسى عليه السلام: «أشدَّ به المطرُ والرعدُ يوماً، فجعلَ يَطْلُبُ شَيْئاً يَلْجَأُ إِلَيْهِ، فَرَفَعَتْ لَهُ حَيْمَةٌ مِنْ بَعِيدٍ، فَأَتَاهَا فَإِذَا فِيهَا امْرَأَةٌ، فَحَادَ عَنْهَا، فَإِذَا هُوَ يَكْهَفُ فِي جَبَلٍ، فَأَتَاهُ فَإِذَا فِيهِ أَسَدٌ، فَوَضَعَ يَدَهُ عَلَيْهِ، وَقَالَ: «إِلَهِي، لِكُلِّ شَيْءٍ مَأْوَى، وَكَمْ تَجْعَلُ لِي مَأْوَى!» فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ: «مَأْوَاكَ فِي مُسْتَقَرِّ رَحْمَتِي، وَعِزَّتِي، لِأَزْوَاجِكَ يَوْمَ الْقِيَامَةِ مِائَةَ حُورِيَةٍ، خَلَقْتَهَا بِيَدِي؛ وَلَا تُطْعَمَنَّ فِي عُرْسِكَ أَرْبَعَةَ آلَافِ عَامٍ، يَوْمٌ مِنْهَا كَعُمُرِ الدُّنْيَا؛ وَلَا مَرَنَّ مُنَادِيّاً يُنَادِي: أَيْنَ الزُّهَادُ فِي الدُّنْيَا؟ أَحْضَرُوا عُرْسَ الزَّاهِدِ عَيْسَى بْنِ مَرْيَمَ».

(بحار الأنوار، ١٤، ٣٢٨، ٥٢)

٦-٢١- علي عليه السلام: «أَنَّهُ قَالَ فِي حَدِيثٍ: «...إِنْ شِئْتَ قُلْتُ فِي عَيْسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ: فَلَقَدْ كَانَ يَتَوَسَّدُ الْحَجَرَ وَيَلْبَسُ الْحَشِينَ وَيَأْكُلُ الْجَشِبَ، وَكَانَ إِدَامُهُ الْجُوعَ وَسِرَاجُهُ بِاللَّيْلِ الْقَمَرَ وَظِلَالُهُ فِي الشِّتَاءِ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا، وَفَاكِهَتُهُ وَرِيحَانُهُ مَا تُنْتِجُ الْأَرْضُ لِلْبَهَائِمِ، وَكَمْ تَكُنْ لَهُ زَوْجَةٌ تَفْتِنُهُ وَلَا وَكَدْ يَحْزُنُهُ وَلَا مَالٌ يَلْفِتُهُ وَلَا طَمَعٌ يَذِلُّهُ، دَابَّتْهُ رِجَالُهُ وَخَادِمُهُ يَدَاهُ».

(نهج البلاغة، ١، ٢٢٧)

٦-٢٢- عيسى عليه السلام: «أَنَّهُ صَنَعَ لِلْحَوَارِيِّينَ طَعَاماً، فَلَمَّا أَكَلُوا، وَضَّاهُمْ يَنْفُسِهِ، قَالُوا: يَا رُوحَ اللَّهِ! نَحْنُ أَوْلَى أَنْ نَفْعَلَهُ مِنْكَ! قَالَ: «إِنَّمَا فَعَلْتُ هَذَا، لِتَفْعَلُوهُ يَمَنْ تُعَلِّمُونَ».

(بحار الأنوار، ١٤، ٣٢٦، ٤٢)

٦-٢٣- مُحَمَّدُ بْنُ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ سَنَانَ رَفَعَهُ، قَالَ: قَالَ عَيْسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ: «يَا مَعْشَرَ الْحَوَارِيِّينَ! لِي إِلَيْكُمْ حَاجَةٌ، اقْضُوهَا لِي». قَالُوا: قُضِيَتْ حَاجَتُكَ يَا رُوحَ اللَّهِ، فَعَسَلَ أَقْدَامَهُمْ،

They said, "It would have been more proper for us to have done this, O Spirit of Allah!" Then he said, "Verily, it is more fitting for one with knowledge to serve the people. Indeed, I humbled myself only so that you may humble yourselves among the people after me, even as I have humbled myself among you." Then Jesus ﷺ said, "Wisdom is developed by humility, not by pride, and likewise plants only grow in soft soil, not in stone."

(*Kàfi*, 1, 37, 6)

6.24. Among the miracles of the Prophet ﷺ is that when he went to the battle of Tabuk, twenty-five thousand Muslims, not counting servants, accompanied him. On their way they passed a mountain along the length of which there was a trickle of water, not flowing water. They said, How strange, that this mountain has such a trickle of water! He ﷺ told them that the mountain was weeping. They said, A mountain that cries? He ﷺ said, Would you like to know about it. They said, Yes. He ﷺ said, O mountain! Why are you weeping? The mountain answered in eloquent (*fa'wið*) language that the crowd heard, O Apostle of Allah! Jesus the son of Mary passed me while reciting this verse, "A fire whose fuel is men and stones." From that day I have been weeping in fear that I may be among those stones. He ﷺ said, Stop crying. You are not of them. They are stones of sulfur. Suddenly, the trickle of the mountain dried up until nothing of it or its wetness was visible.

(*Biðàr* 17, 364, 5)

6.25. Mufa'èèal ibn 'Umar said, "I said to Abê 'Abdullah, Who washed Fa'imahs [corpse], peace be with her? He said, That was the Commander of the Faithful ﷺ. This, which he said, was shocking to me. Then he said to me, It seems that you are vexed by what I have informed you. Then I said, It is so, may I be your sacrifice! He said to me, Do not be vexed, for she was a righteous woman (*æiddiqah*) who could not be washed by any but a righteous man. Do you not know that no one washed [the corpse of] Mary but Jesus ﷺ..."

(*Kàfi*, 3, 159, 13)

فَقَالُوا: كُنَّا نَحْنُ أَحَقُّ بِهَذَا يَا رُوحَ اللَّهِ! فَقَالَ: «إِنَّ أَحَقَّ النَّاسِ بِالْخِدْمَةِ الْعَالِمُ، إِنَّمَا تَوَاضَعْتُ هَكَذَا لِكَيْمَا تَتَوَاضَعُوا بَعْدِي فِي النَّاسِ كَتَوَاضَعِي لَكُمْ» ثُمَّ قَالَ عِيسَى عَلَيْهِ السَّلَامُ: «بِالتَّوَاضُعِ تُعَمَّرُ الْحِكْمَةُ لَا بِالتَّكَبُّرِ؛ وَكَذَلِكَ فِي السَّهْلِ يَنْبُتُ الزَّرْعُ لَا فِي الْجَبَلِ».

(الكافي، ١، ٣٧، ٦)

٦-٢٤_ النَّبِيُّ ﷺ: أَنَّهُ لَمَّا غَزَا يَتَبَوَّكُ كَانَ مَعَهُ مِنَ الْمُسْلِمِينَ خَمْسَةٌ وَعِشْرُونَ الْفَأْ، سِوَى خَدَمِهِمْ، فَمَرَّ ﷺ فِي مَسِيرِهِ بِجَبَلٍ يَرِشَحُ الْمَاءُ مِنْ أَعْلَاهُ إِلَى أَسْفَلِهِ مِنْ غَيْرِ سَيْلَانٍ. فَقَالُوا: مَا أَعْجَبَ رَشْحَ هَذَا الْجَبَلِ! فَقَالَ: «إِنَّهُ يَبْكِي» قَالُوا: وَالْجَبَلُ يَبْكِي؟! قَالَ: «أَتَحِبُّونَ أَنْ تَعْلَمُوا ذَلِكَ؟» قَالُوا: نَعَمْ، قَالَ: «أَيُّهَا الْجَبَلُ! مِمَّ بُكَاءُكَ؟» فَأَجَابَهُ الْجَبَلُ، وَقَدْ سَمِعَهُ الْجَمَاعَةُ، بِلِسَانٍ فَصِيحٍ: يَا رَسُولَ اللَّهِ! مَرَّ بِي عِيسَى بْنُ مَرْيَمَ وَهُوَ يَتَلَوُّ: نَاراً وَقُودُهَا النَّاسُ وَالْحِجَارَةُ، فَأَنَا أَبْكِي مُنْذُ ذَلِكَ الْيَوْمِ، خَوْفاً مِنْ أَنْ أَكُونَ مِنْ تِلْكَ الْحِجَارَةِ، فَقَالَ: «أَسْكُنْ مَكَانَكَ، فَلَسْتُ مِنْهَا، إِنَّمَا تِلْكَ حِجَارَةُ الْكِبْرِيَّتِ» فَجَفَّ ذَلِكَ الرَّشْحُ مِنَ الْجَبَلِ فِي الْوَقْتِ، حَتَّى لَمْ يَرِ شَيْءٌ مِنْ ذَلِكَ الرَّشْحِ، وَمِنْ تِلْكَ الرُّطُوبَةِ الَّتِي كَانَتْ.

(بحار الأنوار، ١٧، ٣٦٤، ٥)

٦-٢٥_ مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ، عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَنْ غَسَلَ فَاطِمَةَ عَلَيْهِ السَّلَامُ؟ قَالَ: «ذَاكَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ» كَأَنَّكَ اسْتَفْظَعْتَ ذَلِكَ مِنْ قَوْلِهِ؟ فَقَالَ لِي: «كَأَنَّكَ ضِغْتَ مِمَّا أَخْبَرْتِك؟» فَقُلْتُ: قَدْ كَانَ ذَلِكَ جُعَلْتُ فِدَاكَ، فَقَالَ لِي: «لَا تَضِيقَنَّ، فَإِنَّهَا صَدِيقَةٌ، لَمْ يَكُنْ يُغَسَّلُهَا إِلَّا صَدِيقٌ، أَمَا عَلِمْتَ أَنَّ مَرْيَمَ عَلَيْهِ السَّلَامُ، لَمْ يُغَسَّلْهَا إِلَّا عِيسَى عَلَيْهِ السَّلَامُ...».

(الكافي، ٣، ١٥٩، ١٣)

6.26. Anas reported that the Prophetﷺ said, “The food of Jesusﷺ was broad beans, until his ascension. Jesusﷺ never ate anything changed by fire, until his ascension.”

(*Biââr*, 63, 266, 5)

6.27. It is reported that Jesus placed his head on a stone when going to sleep, then he threw it away after Iblis (the devil) appeared to him and said, “You have come to desire the world!”

(*Majmê‘ah Warràm*, 1, 152)

6.28. Abê ‘Abdullahﷺ said, “Verily Allah, the Mighty and Magnificent, made His greatest name from seventy-three letters. Then He gave Adam twenty-five letters of them, and He gave Noah twenty-five letters of them, and He gave Abraham eight letters of them, and He gave Moses four letters of them, and He gave Jesus two letters of them. So, he revived the dead by them, and cured the born blind and the leper. And He gave Muâammad seventy-two letters and He kept a letter, so that it would not be known what is in Himself, and He knows what is in the souls of the servants.”

(*Biââr*, 4, 211, 5)

6.29. Shàmí asked the Commander of the Faithfulﷺ about the six creatures that were never in a womb. He said, “Adam and Eve, the ram of Abraham, the snake of Moses, the she-camel of Æàliâ and the bat that Jesus the son of Mary made and then it flew by the permission of Allah.”

(*Biââr*, 11, 385, 9)

٢٦-٦_ أنسٌ قال: قال النبي ﷺ: «كان طعامُ عيسى الباقيلاً حتى رُفِعَ؛ ولم يأكلُ عيسى ﷺ شيئاً غيرتهُ النارُ حتى رُفِعَ».

(بحار الأنوار، ٦٣، ٢٦٦، ٥)

٢٧-٦_ عيسى ﷺ: أنه وضع رأسه على حجرٍ لما نام، ثم رماها، إذ تمثَّل له إبليسُ وقال: رَغِبْتَ في الدنيا؟

(مجموعة ورام، ١، ١٥٢)

٢٨-٦_ أحمدُ بنُ مُحَمَّدٍ، عن أبي عبدِ الله البرقي يرفعهُ إلى أبي عبدِ الله ﷺ، قال: «إنَّ اللهَ عزَّ وجلَّ جعلَ اسمَهُ الأَعْظَمَ على ثلاثةٍ وسبعينَ حرفاً، فأعطى آدمَ منها خمسةً وعشرينَ حرفاً، وأعطى نُوحاً منها خمسةً وعشرينَ حرفاً، وأعطى منها إبراهيمَ ثمانيةَ أحرفٍ، وأعطى موسى منها أربعةَ أحرفٍ، وأعطى عيسى منها حرفين، وكان يُحيي بهما الموتى، ويبرئُ بهما الأكمه والأبرص، وأعطى مُحَمَّدًا إثنينِ وسبعينَ حرفاً، واحتجَبَ حرفاً، لئلاَّ يُعلمَ ما في نفسهِ ويُعلمَ ما في نفسِ العبادِ».

(بحار الأنوار، ٤، ٢١١، ٥)

٢٩-٦_ عليُّ أميرُ المؤمنينِ ﷺ، في جوابه للشاميِّ السائلِ عن سِتِّهِ لم يركضوا في رَحِمِ فَقَالَ: «آدمُ، وحواءُ، وكَبْشُ إبراهيمَ، وعصا موسى، وناقَةُ صالحَ، والخفَّاشُ الذي عمَلَهُ عيسى بنُ مريمَ فَطَارَ بِإِذْنِ اللهِ عزَّ وجلَّ».

(بحار الأنوار، ١١، ٣٨٥، ٩)



THE CONVERSATIONS OF JESUS ﷺ

7.1. Jesus ﷺ said to the disciples, “Be satisfied with a little of the world, while your religion is safe, likewise the people of this world are satisfied with a little of the religion, while their world is safe; love Allah by being far from them, and make Allah satisfied by being angry with them.”

The disciples said, “O spirit of Allah, so with whom should we keep company?” He said, “He the sight of whom reminds you of Allah, his speech increases your knowledge and his action makes you desirous of the other world.”

(‘Udda al-Dà‘í, 121)

7.2. It is reported that Abu ‘Abdullah [Imam Æàdiq ﷺ] said, “The Apostle of Allah, may the Peace and Blessings of Allah be with him and with his progeny, said, The Apostles said to Jesus ﷺ O Spirit of Allah! With whom should we keep company? He said, He the sight of whom reminds you of Allah, the speech of whom increases your knowledge, and the works of whom make you desirous of the other world.”

(Kâfî, 1, 39, 3)

7.3. The disciples complained to Jesus the son of Mary about the disrespect of the people for them and their hating them. He said, “Be patient. Likewise the believers are hated among the people. The example of them is like the example of wheat. How sweet is its taste and how numerous are its enemies.”

(Majmê‘ah Warràm, 2, 114)



محادثة عيسى عليه السلام

٧-١_ عيسى عليه السلام: أَنَّهُ قَالَ لِلْحَوَارِيِّينَ: «أَرْضُوا بِدَنِيِّ الدُّنْيَا مَعَ سَلَامَةِ دِينِكُمْ، كَمَا رَضِيَ أَهْلُ الدُّنْيَا بِدَنِيِّ الدِّينِ مَعَ سَلَامَةِ دُنْيَاهُمْ. وَتَحَبَّبُوا إِلَى اللَّهِ بِالْبَعْدِ مِنْهُمْ، وَأَرْضُوا اللَّهَ فِي سَخَطِهِمْ» فَقَالُوا: فَمَنْ نُجَالِسُ يَا رُوحَ اللَّهِ؟! فَقَالَ: «مَنْ يُذَكِّرُكُمْ اللَّهَ رُؤْيَيْتَهُ، وَيَزِيدُ فِي عِلْمِكُمْ مَنْطِقَهُ، وَيُرَغِّبُكُمْ فِي الْآخِرَةِ عَمَلُهُ».

(عدة الداعي، ١٢١)

٧-٢_ عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ، عَنْ شَرِيفِ بْنِ سَائِقٍ، عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «قَالَتِ الْحَوَارِيُّونَ لِعِيسَى: يَا رُوحَ اللَّهِ، مَنْ نُجَالِسُ؟ قَالَ: مَنْ يُذَكِّرُكُمْ اللَّهَ رُؤْيَيْتَهُ، وَيَزِيدُ فِي عِلْمِكُمْ مَنْطِقَهُ، وَيُرَغِّبُكُمْ فِي الْآخِرَةِ عَمَلُهُ».

(الكافي، ١، ٣٩، ٣)

٧-٣_ عيسى عليه السلام: أَنَّهُ شَكَاَ الْحَوَارِيُّونَ إِلَيْهِ تَهَاوُنَ النَّاسِ بِهِمْ، وَبَعْضَهُمْ لَهُمْ، فَقَالَ: «اصْبِرُوا، كَذَلِكَ الْمُؤْمِنُونَ مُبْعَضُونَ فِي النَّاسِ، مَثَلُهُمْ كَمَثَلِ الْقَمْحِ، مَا أَحْلَى مَذَاقَهَا! وَأَكْثَرَ أَعْدَاءِهَا!»

(مجموعة ورّام، ٢، ١١٤)

7.4. It is reported that the disciples were the followers of Jesus. Whenever they were hungry they said, “O Spirit of Allah! We are hungry.” Then Jesus would hit his hands on the ground, whether smooth or hilly, and he would bring out two loaves of bread for each of them. Whenever they were thirsty they said, “O Spirit of Allah! We are thirsty.” Then Jesus would hit his hands on the ground, and brought out water and they drank from it. They asked, “O Spirit of Allah! Who is better than we? Whenever we want we are given food, and whenever we want water is given to us. We have faith in you and follow you.” Jesus ﷺ said, “Better than you are those who work with their hands and eat from what they earn.” After that the disciples washed clothes by the stream and ate from their wages for it.”

(*Biààr*, 70, 11)

7.5. Jesus ﷺ was asked about the best of people. He said, “One whose speech is the mention of Allah, whose silence is contemplation, and whose vision is admonition.”¹

(*Majmê‘ah Warràm*, 1, 250)

7.6. A man asked Jesus the son of Mary ﷺ, “Which people is the best?” He took two handfuls of earth and said, “Which of these is the best? The people are created from earth, so the most honorable of them is the most God-wary.”

(*Majmê‘ah al-Akhbàr fi Nafà’is al-’Àthàr*, 106)

7.7. Al-Æàdiq ﷺ said, “It was said to Jesus son of Mary ﷺ, What is the matter with you that you do not get married? Then he said, What have I to do with getting married? They said, [A child] will be born for you. He said, What have I to do with children? If they live, they will be a trial for us, and if they die, they will grieve us.”

(*Faqîh*, 3, 558, 4916)

7.8. It has been reported that Abê ‘Abdullah [Imam Æadiq] ﷺ said, “Verily, Jesus the son of Mary ﷺ said, I treated the sick, then I healed them by the permission of Allah, and I cured those born blind and the lepers by the permission of Allah, and I treated the dead and revived them by the permission of Allah, and I treated the fool, but I

¹ That is, he takes a lesson from what he sees.

٧-٤ _ عيسى عليه السلام: أَنَّهُمْ [الحواريين] اتَّبَعُوا عَيْسَى عَلَيْهِ السَّلَامُ؛ فَكَانُوا إِذَا جَاعُوا قَالُوا: يَا رُوحَ اللَّهِ، جِعْنَا، فَيَضْرِبُ عَلَيْهِ السَّلَامُ يَدَهُ الْأَرْضَ، سَهْلًا كَانَ أَوْ جَبَلًا، وَيُخْرِجُ لِكُلِّ مِنْهُمْ رَغِيفَيْنِ، وَإِذَا عَطَشُوا، قَالُوا: يَا رُوحَ اللَّهِ، عَطَشْنَا، فَيَضْرِبُ يَدَهُ الْأَرْضَ فَيَخْرِجُ مَاءً وَيَشْرَبُونَ. فَقَالُوا: يَا رُوحَ اللَّهِ! مَنْ أَفْضَلُ مِنَّا؟ إِذَا شَبْنَا أَطْعَمْنَا وَإِذَا شَبْنَا سَقَيْنَا، وَقَدْ آمَنَّا بِكَ وَاتَّبَعْنَاكَ، فَقَالَ عَيْسَى عَلَيْهِ السَّلَامُ: «أَفْضَلُ مِنْكُمْ مَنْ يَعْمَلُ يَدَهُ، وَيَأْكُلُ مِنْ كَسْبِهِ» فَصَارُوا يَغْسِلُونَ الثِّيَابَ بِالْكَرَى بَعْدَ ذَلِكَ، وَيَأْكُلُونَ مِنْ أُجْرَتِهِ».

(بحار الأنوار، ٧٠، ١١)

٧-٥ _ عيسى عليه السلام: أَنَّهُ سُئِلَ مَنْ أَفْضَلُ النَّاسِ؟ قَالَ: «مَنْ كَانَ مَنْطِقُهُ ذِكْرًا، وَصَمْتُهُ فِكْرًا، وَنَظَرُهُ عِبْرَةً».

(مجموعة ورام، ١، ٢٥٠)

٧-٦ _ عيسى بن مريم عليه السلام: أَنَّهُ سَأَلَهُ رَجُلٌ: أَيُّ النَّاسِ أَفْضَلُ؟ فَأَخَذَ قَبْضَتَيْنِ مِنْ تُرَابٍ، فَقَالَ: «أَيُّ هَاتَيْنِ أَفْضَلُ؟ النَّاسُ خُلِقُوا مِنْ تُرَابٍ، فَأَكْرَمُهُمْ أَتْقَاهُمْ».

(مجموعة الأخبار في نفائس الآثار، ١٠٦)

٧-٧ _ الصادق عليه السلام: أَنَّهُ قَالَ: «قِيلَ لِعَيْسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ: مَا لَكَ لَا تَتَزَوَّجُ؟ فَقَالَ: وَمَا أَصْنَعُ بِالتَّزْوِيجِ؟ قَالُوا: يُوَلِّدُ لَكَ، قَالَ: وَمَا أَصْنَعُ بِالأَوْلَادِ؟ إِنْ عَاشُوا فَتَنُوا، وَإِنْ مَاتُوا أَحْزَنُوا».

(كتاب من لا يحضره الفقيه، ٣، ٥٥٨، ٤٩١٦)

٧-٨ _ ابن المتوكل، عَنْ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ الْبَرْزَنْطِيِّ، عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو، عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ عَيْسَى بْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ، قَالَ: دَاوَيْتُ الْمَرْضَى فَشَفَيْتُهُمْ بِإِذْنِ اللَّهِ، وَأَبْرَأْتُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِ اللَّهِ، وَعَالَجْتُ الْمَوْتَى فَأَحْيَيْتُهُمْ بِإِذْنِ اللَّهِ، وَعَالَجْتُ الْأَحْمَقَ،

could not correct him. Then it was said, O Spirit of Allah! What is a fool? He said, He is one who is admirable in his own view to himself, he who considers all of merit to be for him and not against him, and who finds all rights to be for himself and does not find against himself any right. Such is the fool for whom there is no trick to cure him.”

(*Biââr*, 14, 323)

7.9. Muâammad ibn Muslim narrated from either Imam Bâqir ﷺ or Imam Æâdiq ﷺ that when he was asked, “We see one with whom there is worship, endeavor and humility, but he does not speak the truth. Does it benefit him at all?” He said, “O Abê Muâammad! The example of the Ahl al-Bayt is like that of a family that lived among the Children of Israel. None of them ever prayed for forty nights without his prayer being answered. But a man of that family prayed for forty nights, then he supplicated and his prayer was not answered. Then he came before Jesus ﷺ and complained about what had happened, and he asked Jesus to pray for him. Jesus made ablutions and prayed. Then he supplicated Allah, the Mighty and Magnificent. Allah revealed to him, O Jesus! Verily, My servant came to Me from a door other than that by which he should approach Me. Verily he supplicated Me and in his heart there was doubt about you. If he supplicated Me until his neck broke and his fingers were bruised, I would not answer him. Jesus turned to him and said, When you supplicate your Lord, do you have doubt about His prophet? He said, O Spirit of Allah and His Word! By Allah, it was as you say. Supplicate Allah that He remove the doubt. So, Jesus supplicated for him, and Allah turned to him and accepted it from him, and he became like one of his family.”

(*Kâfi*, 2, 400, 9)

7.10. Verily, Jesus ﷺ passed by three people. Their bodies had become thin and their colors had changed. Then he said, “What has brought you to what I see?” They said, “Fear of the Fire.” He said,

فَلَمْ أَقْدِرْ عَلَىٰ إِصْلَاحِهِ. فَقِيلَ: يَا رُوحَ اللَّهِ! وَمَا الْأَحْمَقُ؟ قَالَ: الْمُعْجِبُ بِرَأْيِهِ وَنَفْسِهِ، الَّذِي يَرَى الْفَضْلَ كُلَّهُ لَهُ، لَا عَلَيْهِ، وَيُوجِبُ الْحَقَّ كُلَّهُ لِنَفْسِهِ، وَلَا يُوجِبُ عَلَيْهِ حَقًّا. فَذَلِكَ الْأَحْمَقُ الَّذِي لَا حِيلَةَ فِي مُدَاوَاتِهِ».

(بحار الأنوار، ١٤، ٣٢٣)

٧-٩_ ابنُ أسباطٍ، عَنِ الْعَلَاءِ بْنِ رَزِينٍ، عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنِ أَحَدِهِمَا عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ: إِنَّمَا لَنَرَى الرَّجُلَ لَهُ عِبَادَةٌ وَاجْتِهَادٌ وَخُشُوعٌ، وَلَا يَقُولُ بِالْحَقِّ. فَهَلْ يَنْفَعُهُ ذَلِكَ شَيْئًا؟ فَقَالَ: «يَا أَبَا مُحَمَّدٍ، إِنَّمَا مَثَلُ أَهْلِ الْبَيْتِ مَثَلُ أَهْلِ بَيْتٍ كَانُوا فِي بَنِي إِسْرَائِيلَ، كَانَ لَا يَجْتَهِدُ أَحَدٌ مِنْهُمْ أَرْبَعِينَ لَيْلَةً إِلَّا دَعَا فَاجِيبًا، وَإِنْ رَجُلًا مِنْهُمْ اجْتَهِدَ أَرْبَعِينَ لَيْلَةً ثُمَّ دَعَا فَلَمْ يُسْتَجَبْ لَهُ، فَآتَى عَيْسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ يَشْكُو إِلَيْهِ مَا هُوَ فِيهِ، وَيَسْأَلُهُ الدَّعَاءَ. قَالَ: فَتَطَهَّرَ عَيْسَى وَصَلَّى، ثُمَّ دَعَا اللَّهُ عَزَّ وَجَلَّ، فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ: يَا عَيْسَى، إِنَّ عَبْدِي أَتَانِي مِنْ غَيْرِ الْبَابِ الَّذِي أُوتِي مِنْهُ، إِنَّهُ دَعَانِي وَفِي قَلْبِهِ شَكٌّ مِنْكَ، فَلَوْ دَعَانِي حَتَّى يَنْقَطِعَ عُنُقُهُ وَتَنْتَثِرَ أَنَامِلُهُ مَا اسْتَجَبْتُ لَهُ. قَالَ: فَالْتَفَتَ إِلَيْهِ عَيْسَى عَلَيْهِ السَّلَامُ، فَقَالَ: تَدْعُو رَبَّكَ وَأَنْتَ فِي شَكٍّ مِنْ نَبِيِّهِ؟! فَقَالَ: يَا رُوحَ اللَّهِ وَكَلِمَتَهُ، قَدْ كَانَ وَاللَّهِ مَا قُلْتُ، فَادْعُ اللَّهَ لِي أَنْ يَذْهَبَ بِهِ عَنِّي. قَالَ: فَدَعَا لَهُ عَيْسَى عَلَيْهِ السَّلَامُ، فَتَابَ اللَّهُ عَلَيْهِ وَقَبِلَ مِنْهُ، وَصَارَ فِي حَدِّ أَهْلِ بَيْتِهِ».

(الكافي، ٢، ٤٠٠، ٩)

٧-١٠_ عَيْسَى عَلَيْهِ السَّلَامُ: أَنَّهُ مَرَّ بِثَلَاثَةِ نَفَرٍ، قَدْ نَحَلَتْ أَيْدَانُهُمْ وَتَغَيَّرَتْ أَلْوَانُهُمْ، فَقَالَ لَهُمْ: «مَا الَّذِي بَلَغَ بِكُمْ مَا أَرَى؟» قَالُوا: الْخَوْفُ مِنَ النَّارِ، فَقَالَ: «حَقٌّ عَلَى

“It is the duty of Allah to give security to those who fear Him.” Then he passed from them to three other men. He was surprised to find them even thinner and more changed. Then he said, “What has brought you to what I see?” They said, “Yearning for the Garden.” He said, “It is the duty of Allah to give to him who has hope in Him.” Then he passed to three others. He was surprised to find them even thinner and their faces were shining like mirrors. Then he said, “What has brought you to what I see?” They said, “Love of Allah, the Mighty and Magnificent.” He said, “You are those who are close to Allah. You are those who are close to Allah.”

(Majmê‘ah Warràm, 1, 224)

7.11. The disciples asked Jesus ﷺ, “Indicate to us a work by which we may enter the Garden.” He said, “Do not speak at all.” They said, “We cannot do that.” He said, “So, do not speak except what is good.”

(Sharâ Nahj al-Balâgha, 10, 137)

7.12. A man said to Jesus the son of Mary ﷺ, “O good teacher, indicate to me a work by which I may enter the Garden.” Then he said to him, “Beware of Allah secretly and openly, and do good to your parents.”

(Mustadrak al-Wasà’il, 15, 175, 17911)

7.13. Imàm Æàdiq ﷺ said, “The disciples of Jesus complained to him about how they were treated by the people. Then he said, verily, in the world the believers are always disturbed.”

(Biââr, 78, 194)

7.14. It is reported that Abê ‘Abdullah ﷺ said, “The disciples complained to Jesus the son of Mary about what was thrown at them by the people. He said, Verily the believers always are hated among the people, like the wheat, how sweet is its taste and how many its enemies are!”

(Mishkât al-Anwâr, 286)

الله أن يؤمن الخائف» ثم جاوزهم إلى ثلاثة آخرين، فإذا هم أشدُّ نُحولاً وتغيُّراً، فقال: «ما الذي بلغَ بكم ما أرى؟» قالوا: الشوقُ إلى الجنة، فقال: «حقُّ على الله أن يُعطيكم ما ترجون» ثم جاوزهم إلى ثلاثة آخرين، فإذا هم أشدُّ نُحولاً وتغيُّراً، وعلى وجوههم المرایا من النور، فقال: «ما الذي بلغَ بكم ما أرى؟» فقالوا: نُحبُّ الله عزَّ وجلَّ فقال: «أنتم المُقربون، أنتم المُقربون».

(مجموعة ورام، ١، ٢٢٤)

٧-١١ _ عيسى عليه السلام: أن تلامذته قالوا له: دُلنا على عملٍ ندخلُ به الجنة، قال: «لا تنظفوا أبداً» قالوا: لا نستطيع ذلك، قال: «فلا تنظفوا إلا بخير».

(شرح نهج البلاغة، ١٠، ١٣٧)

٧-١٢ _ عيسى بن مريم عليه السلام: أن رجلاً قال له: يا معلّم الخير، دلني على عملٍ أدخلُ به الجنة، فقال له: «إتق الله في سيرك وعلانيتك، وبرِّ والدك».

(مستدرک الوسائل، ١٥، ١٧٥، ١٧٩١١)

٧-١٣ _ عيسى عليه السلام: أن حواریه شكوا إليه ما يلقون من الناس، فقال: «إن المؤمنين لا يزالون في الدنيا منغصين».

(بحار الأنوار، ٧٨، ١٩٤)

٧-١٤ _ أبو عبد الله عليه السلام، قال: «إن الحواريين شكوا إلى عيسى بن مريم ما يلقون من الناس» فقال: «إن المؤمنين لم يزالوا مبعضين في الناس، كحبة القمح، ما أحلى مذاقها وأكثر أعداءها!».

(مشكاة الأنوار، ٢٨٦)

7.15. It is said that Jesus the son of Mary ﷺ was sitting and an old man was working with a small shovel tilling the earth. Jesus ﷺ said, “O Allah! Extract his desire from him.” The old man put down the small shovel and slept for an hour. Then Jesus ﷺ said, “O Allah! Return the desire to him.” Then he stood up and began to work. Jesus ﷺ asked him about it. He said, “When I was working I said to myself, How long will you work, being that you are an old man? Then I put down the small shovel and slept. Then I said to myself, By Allah! You have no alternative but to live as long as you remain. Then I stood up with my small shovel.”

(Biââr, 14, 329, 57)

7.16. It was said to Jesus ﷺ, “[Would it not be better] if you got a house?” He said: “The remains which are left from those before us are enough for us.”

(Biââr, 14, 327, 51)

7.17. It is reported that Abu ‘Abdullah [Imam Æàdiq] ﷺ said, “Jesus the son of Mary ﷺ sent two of his companions on an errand. Then one of them returned thin and afflicted and the other like iron and fat. He said to the one who was thin, What did this to you, that I see you this way? He said, The fear of Allah. And he said to the other who was fat, What did this to you, that I see you this way? He said, A good opinion of Allah.”

(Biââr, 67, 400)

7.18. Jesus ﷺ said to his companions, “Accord great regard for the thing which is not eaten by the fire.” They said, “What is that?” He said, “That which is good.”

(Biââr, 14, 330, 65)

7.19. It is reported that Jesus ﷺ found fault with property and said, “It has three characteristics.” It was said, “And what are they, O Spirit of Allah!” He said, “One acquires it illegitimately, and if it is acquired legitimately, it keeps one from ones duties, and if one performs ones duties, its improvement busies one rather than worship of ones Lord.”

(Biââr, 14, 329, 59)

٧-١٥ عيسى بن مريم عليه السلام: أنه بينما هو جالس، وشيخ يعمل بمسحاة ويثير الأرض، فقال عيسى عليه السلام: «اللهم أنزع منه الأمل» فوضع الشيخ المسحاة واضطجع، فليث ساعة، فقال عيسى: «اللهم أرذد إليه الأمل» فقام، فجعل يعمل. فسأله عيسى عن ذلك، فقال: بينما أنا أعمل إذ قالت لي نفسي: إلى متى تعمل وأنت شيخ كبير؟ فألقيت المسحاة واضطجعت، ثم قالت لي نفسي: والله، لا بد لك من عيش ما بقيت، فقمت إلى مسحاتي.

(بحار الأنوار، ١٤، ٣٢٩، ٥٧)

٧-١٦ عيسى عليه السلام: أنه قيل له: لو اتخذت بيتاً! قال: «يكفيننا خلقان من كان قبلنا».

(بحار الأنوار، ١٤، ٣٢٧، ٥١)

٧-١٧ أبو عبد الله عليه السلام، قال: «بعث عيسى بن مريم رجلين من أصحابه في حاجة، فرجع أحدهما مثل الشن البالي؛ والآخر شحماً وسميناً. فقال للذي مثل الشن: ما بلغ منك ما أرى؟ قال: الخوف من الله، وقال للآخر السمين: ما بلغ بك ما أرى؟ فقال: حسن الظن بالله».

(بحار الأنوار، ٦٧، ٤٠٠)

٧-١٨ عيسى عليه السلام: أنه قال لأصحابه: «استكثروا من الشيء الذي لا تأكله النار» قالوا: وما هو؟ قال: «المعروف».

(بحار الأنوار، ١٤، ٣٣٠، ٦٥)

٧-١٩ عيسى عليه السلام: أنه ذم المال، وقال: «فيه ثلاث خصال» ف قيل: وما هن يا روح الله؟ قال: «يكسبه المرء من غير حله، وإن هو كسبه من حله منعه من حقه، وإن هو وضعه في حقه شغله إصلاحه عن عبادة ربه».

(بحار الأنوار، ١٤، ٣٢٩، ٥٩)

7.20. It is reported that Abê ‘Abdullah [Imam Æàdiq] ﷺ said, “Iblis¹ said to Jesus the son of Mary, Does your Lord have the power to put the earth into an egg without reducing the size of the earth or enlarging the egg? Then Jesus ﷺ said, Woe unto you, for weakness is not attributed to Allah. Who is more powerful than He Who makes the earth subtle and makes the egg great?

(*Biââr*, 4, 142, 9)

7.21. It is reported that Imam Æàdiq ﷺ said, “Iblis came to Jesus ﷺ, then he said, Do you not claim that you can revive the dead? Jesus said, Yes. Iblis said, Then throw yourself down from the top of the wall. Then Jesus said, Woe unto you! Verily the servant does not try his Lord. And Iblis said, O Jesus! Can your Lord put the earth in an egg while the egg remains in its form? Then he said, Verily Allah, the Supreme, is not proscribed by impotence, but what you said cannot be.” (i.e., it is impossible in itself, like the gathering of two opposites.)²

(*Biââr*, 14, 271, 3)

7.22. It is reported that Abê ‘Abdullah [Imam Æàdiq] ﷺ said, “The disciples said to Jesus the son of Mary ﷺ, O teacher of the good! Teach us what is the most severe of things. Then he said, The most severe of things is the wrath of Allah. They said, Then what prevents the wrath of Allah? He said, That you not be wrathful. They said, What is the source of wrath? He said, Pride, haughtiness and contempt for the people.”

(*Biââr*, 14, 287, 9)

¹ The devil who tempted Adam and Eve. Cf. Qur’ân (2:34); (7:11); (15:31); (38:74).

² The parenthetical comment is Majlisí’s.

٧-٢٠_ العطار، عَنْ سَعْدٍ، عَنْ ابْنِ يَزِيدٍ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَمَّنْ ذَكَرَهُ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «إِنَّ إِبْلِيسَ قَالَ لِعِيسَى بْنِ مَرْيَمَ: أَيَقْدِرُ رَبُّكَ عَلَى أَنْ يَدْخُلَ الْأَرْضَ بَيْضَةً، لَا تَصْغُرُ الْأَرْضُ وَلَا تَكْبُرُ الْبَيْضَةُ؟ فَقَالَ عِيسَى عَلَى نَبِينَا وَإِلَيْهِ وَعَلَيْهِ السَّلَامُ: وَيَلَّكَ، إِنَّ اللَّهَ لَا يُوصَفُ بِعَجْزٍ؛ وَمَنْ أَقْدَرُ مِمَّنْ يُلَطِّفُ الْأَرْضَ وَيَعْظُمُ الْبَيْضَةَ.»

(بحار الأنوار، ٤، ١٤٢، ٩)

٧-٢١_ ابن الوليد، عَنِ الصَّفَّارِ، عَنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ، قَالَ: «جَاءَ إِبْلِيسُ إِلَى عِيسَى عَلَيْهِ السَّلَامُ، فَقَالَ: أَلَيْسَ تَزْعَمُ أَنَّكَ تُحْيِي الْمَوْتَى؟ قَالَ عِيسَى: بَلَى، قَالَ إِبْلِيسُ: فَاطْرَحْ نَفْسَكَ مِنْ فَوْقِ الْحَائِطِ، فَقَالَ عِيسَى: وَيَلَّكَ، إِنَّ الْعَبْدَ لَا يُجْرَبُ رَبَّهُ. وَقَالَ إِبْلِيسُ: يَا عِيسَى، هَلْ يَقْدِرُ رَبُّكَ عَلَى أَنْ يَدْخُلَ الْأَرْضَ فِي بَيْضَةٍ، وَالْبَيْضَةُ كَهَيَأَتِهَا؟ فَقَالَ: إِنَّ اللَّهَ تَعَالَى لَا يُوصَفُ بِعَجْزٍ، وَالَّذِي قُلْتَ لَا يَكُونُ»
يَعْنِي: هُوَ مُسْتَحِيلٌ فِي نَفْسِهِ، كَجَمْعِ الضَّدَّتَيْنِ.

(بحار الأنوار، ١٤، ٢٧١، ٣)

٧-٢٢_ عَبْدُ اللَّهِ بْنُ سَنَانٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ الْحَوَارِيُّونَ لِعِيسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ: يَا مُعَلِّمَ الْخَيْرِ، عَلَّمْنَا أَيُّ الْأَشْيَاءِ أَشَدُّ؟ فَقَالَ: أَشَدُّ الْأَشْيَاءِ غَضَبُ اللَّهِ عَزَّ وَجَلَّ، قَالُوا: فِيمَ يُتَّقَى غَضَبُ اللَّهِ؟ قَالَ: بَأْنَ لَا تَعْضُبُوا، قَالُوا: وَمَا بَدَأَ الْغَضَبُ؟ قَالَ: الْكِبْرُ، وَالتَّجَبُّرُ، وَمَحَقَرَةُ النَّاسِ.»

(بحار الأنوار، ١٤، ٢٨٧، ٩)

7.23. Jesus ﷺ met Iblis who was driving five donkeys. Loads were upon them. Jesus ﷺ asked him about the loads. Iblis said, "They are for trade, and I am looking for buyers." Jesus ﷺ said, "What is the trade?" Iblis said, "One of them is injustice?" He ﷺ asked, "Who buys it?" He said, "Rulers. And the second is pride." He asked, "Who buys it?" He said, "Village chiefs. And the third is envy." He ﷺ asked, "Who buys it?" He said, "The scholars. And the fourth is treason." He ﷺ asked, "Who buys it?" He said, "Those who work for merchants. And the fifth is trickery." He ﷺ said, "Who buys it?" He said, "Women."

(Biààr, 61, 196)

7.24. It is reported that Imam Æàdiq ﷺ said, "Jesus the son of Mary ﷺ passed by a group of people who were crying. He asked why they were crying. It was said to him that they were crying for their sins. He said, They should pray about them and they will be forgiven."

(Biààr, 6, 20, 7)

7.25. Jesus ﷺ passed by a group crying. He said, "What is the matter with them crying?" To him it was said, "For their sins." He said, "They should abandon them, so their sins will be forgiven."

(Majmê‘ah Warràm, 2, 114)

7.26. The Messenger of Allah ﷺ said, "Jesus the son of Mary ﷺ said to John the son of Zachariah, If what is said of you that which is true of you, then know that it was a sin which you committed, so ask the forgiveness of Allah for it, and if what is said of you is not true of you, then know that for this a good deed will be recorded for you, so do not weary yourself over it."

(Biààr, 14, 287)

7.27. Jesus ﷺ said to a worshipper, "What do you do?" He answered, "I worship." He ﷺ said, "Then who provides for you?" He said, "My brother." He ﷺ said, "Your brother is more of a worshipper than you are!"

(Majmê‘ah Warràm, 1, 65)

٢٣-٧ عيسى عليه السلام: أنه لقي إبليس وهو يسوق خمسة حمرة، عليها أحمال، فسأله عن الأحمال، فقال: تجارة أطلب لها مشتريين، فقال: «وما هي التجارة؟» قال: أحدها الجور، قال: «ومن يشتريه؟» قال: السلاطين، والثاني الكبير، قال: «ومن يشتريه؟» قال: الدهاقين، والثالث الحسد، قال: «ومن يشتريه؟» قال: العلماء، والرابع الحيانة، قال: «ومن يشتريها؟» قال: عمال التجار، والخامس الكيد، قال: «ومن يشتريه؟» قال: النساء.

(بحار الأنوار، ٦١، ١٩٦)

٢٤-٧ سعد، عن ابن عيسى، عن ابن المغيرة، عن طلحة بن زيد، عن أبي عبد الله عليه السلام، قال: «مر عيسى بن مريم عليه السلام على قوم يبيكون، فقال: على ما يبكي هؤلاء؟ فقيل: يبيكون على ذنوبهم، قال: فليدعوها، يعفر لهم».

(بحار الأنوار، ٦، ٢٠، ٧)

٢٥-٧ عيسى عليه السلام، أنه مر يقوم يبيكون، فقال: «ما هؤلاء يبيكون؟» فقيل: لذنوبهم، فقال: «فليتركوها، يعفر لهم».

(مجموعة ورام، ٢، ١١٤)

٢٦-٧ عيسى بن مريم عليه السلام: أنه قال ليحيى بن زكريا عليه السلام: «إذا قيل فيك ما فيك، فاعلم أنه ذنب ذكرتة؛ فاستغفر الله منه، وإن قيل فيك ما ليس فيك، فاعلم أنها حسنة كتبت لك، لم تتعب فيها».

(بحار الأنوار، ١٤، ٢٨٧)

٢٧-٧ عيسى عليه السلام: أنه قال لرجل: «ما تصنع؟» قال: أتعبد، قال: «فمن يعود عليك؟» قال: أخي، قال: «أحوك أعبد منك».

(مجموعة ورام، ١، ٦٥)

7.28. It was said to Jesus ﷺ, “Who trained you?” He said, “No one trained me. I saw the ugliness of ignorance and, so, I avoided it.”
(*Biââr*, 14, 326, 44)

7.29. It is reported that Jesus ﷺ passed by a carcass with his disciples. Then the disciples said, “How putrid the smell of this dog is!” Then Jesus ﷺ said, “How intense is the whiteness of his teeth!”
(*Biââr*, 14, 327, 46)

7.30. Jesus ﷺ passed by a grave whose occupant was being chastised. Then he passed it the following year when he was not being chastised. He said, “O Lord! I passed through this town last year and he was being chastised, and I passed through it this year while he is not being chastised.” Then Allah revealed to him, “O Spirit of Allah! Verily one of his children matured and cleared some way and sheltered an orphan. Then I forgave him for the deeds of his child.”

(*Kâfî*, 6, 3, 12)

7.31. The Messenger of Allah said, “My brother Jesus ﷺ passed through a city when the teeth of its inhabitants were falling out and their faces were swollen. Then they complained to him. He said, When you sleep, you close your mouths; then the air that is in your chests boils up until it reaches the mouth; then there is no place for it to exit and it comes back to the roots of the teeth and contaminates the face. So when you sleep, you should open your lips, and make this a habit for yourselves. They did this and the (sickness) left them.”

(*Biââr*, 14, 321, 28)

7.32. The Apostle of Allah ﷺ said, “My brother Jesus ﷺ passed through a city [whose inhabitants] had yellow faces and blue eyes. They cried out to him and complained of their illness. He said, Its treatment is with you. When you want to eat meat, you cook it

¹ A blue tinge to the eyes was a sign of blindness (cataracts?). Cf. Qur’ân (20:102).

٢٨-٧ عيسى عليه السلام: «أه قبال له: من أدبك؟ قال: «ما أدبني أحد، رأيت قُبِحَ الجهل، فجانبتُهُ».

(بحار الأنوار، ١٤، ٣٢٦، ٤٤)

٢٩-٧ عيسى عليه السلام: «أه مر مع الحواريين على حيفة، فقال الحواريون: ما أتن ربح هذا الكلب! فقال عيسى عليه السلام: «ما أشد بياض أسنانه!»

(بحار الأنوار، ١٤، ٣٢٧، ٤٦)

٣٠-٧ عده من أصحابنا، عن أحمد بن محمد بن خالد، عن شريف بن سابق، عن الفضل بن أبي قره، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وسلم: «مر عيسى بن مريم عليه السلام يقبر يعذب صاحبه؛ ثم مر به من قائل، فإذا هو لا يعذب، فقال: يا رب! مررت بهذا القبر عام أول فكان يعذب، ومررت به العام فإذا هو ليس يعذب، فأوحى الله إليه: أنه أدرك له وكذ صالح، فأصلح طريقاً وآوى يتيماً، فلهذا غفرت له بما فعل ابنه».

(الكافي، ٦، ٣، ١٢)

٣١-٧ النبي صلى الله عليه وسلم قال: «مر أخى عيسى عليه السلام بمدينة، وإذا أهلها أسنانهم منتشرة ووجوههم منتفخة، فشكوا إليه، فقال: أنتم إذا نتمم تطبقون أفواهكم، فتعلي الرياح في الصدور حتى تبلغ إلى الفم، فلا يكون لها مخرج، فترد إلى أصول الأسنان فيفسد الوجه، فإذا نتمم فافتحوا شفاهكم وصيروه لكم خلقاً، ففعلوا، فذهب ذلك عنهم».

(بحار الأنوار، ١٤، ٣٢١، ٢٨)

٣٢-٧ النبي صلى الله عليه وسلم قال: «مر أخى عيسى عليه السلام بمدينة، وإذا وجوههم صفر وعيونهم زرق، فصاحوا إليه وشكوا ما بهم من العلل، فقال: دواؤه معكم، أنتم

without washing it. Nothing leaves this world without having an impurity. Then they washed their meat and their illness went away.”

(Biââr, 14, 321, 27)

7.33. The Prophet ﷺ said, “Jesus, my brother, passed through a city when [he suddenly realized that] worms were in its fruits. [The people of the city] complained to him about this problem. He said, You have the cure for this [problem], but you do not know it. You are a folk who when you plant trees you pour soil on them then you pour the water, but this is not proper. It is proper that you pour the water on the roots of the trees, then pour the soil so that the worm does not infect it. Then they started doing as he described and [the problem] went away.”

(Biââr, 14, 321, 26)

7.34. It is narrated that ‘Alíؑ said: “My brother Jesus passed through a city in which a man and a woman were shouting at one another. He said, What’s the matter with you? The man said, O Prophet of Allah! This is my wife, and she is not bad, she is good, but I would like to separate from her. He said, Inform me, anyway, what is the matter with her. He said, Her face is aged while she is not old. He said to her, O woman! Would you like to regain the freshness of your face? She said, Yes. He said to her, When you eat, take care not to eat your fill, because when the food fills you to your chest and is greater than the amount [proper], the freshness of the face is lost. Then she did it, and the freshness of her face came back.

(Biââr, 14, 320, 25)

7.35. It has been reported that Abê Add Allah [Imam Æàdiq]ؑ said, “The world took the form, for Jesusؑ, of a woman whose eyes were blue. Then he said to her, How many have you married? She said, Very many. He said, Then did they all divorce you? She said, No, but I killed all of them. He said, Then woe be to the rest of your husbands! How they fail to learn from the example of the past ones!”

(Biââr, 14, 330, 66)

إِذَا أَكَلْتُمُ اللَّحْمَ طَبَخْتُمُوهُ غَيْرَ مَعْسُولٍ؛ وَكَيْسَ يَخْرُجُ شَيْءٌ مِنَ الدُّنْيَا إِلَّا يَجِنَابَةٌ، فَغَسَلُوا بَعْدَ ذَلِكَ لُحُومَهُمْ، فَذَهَبَتْ أَمْرَاضُهُمْ».

(بحار الأنوار، ١٤، ٣٢١، ٢٧)

٧-٣٣_ النَّبِيُّ ﷺ قَالَ: «مَرَّ أَخِي عَيْسَى عَلَيْهِ السَّلَامُ، بِمَدِينَةٍ، وَإِذَا فِي ثِمَارِهَا الدَّوْدُ، فَشَكَّوْا إِلَيْهِ مَا بِهِمْ، فَقَالَ: دَوَاءُ هَذَا مَعَكُمْ، وَكَيْسَ تَعْلَمُونَ، أَنْتُمْ قَوْمٌ إِذَا غَرَسْتُمْ الْأَشْجَارَ صَبَبْتُمْ التُّرَابَ ثُمَّ صَبَبْتُمُ الْمَاءَ؛ وَكَيْسَ هَكَذَا يَجِبُ، بَلْ يَنْبَغِي أَنْ تَصُبُّوا الْمَاءَ فِي أَصُولِ الشَّجَرِ ثُمَّ تَصُبُّوا التُّرَابَ، لِكَيْلَا يَقَعَ فِيهِ الدَّوْدُ. فَاسْتَأْنَفُوا كَمَا وَصَفَ، فَذَهَبَ ذَلِكَ عَنْهُمْ».

(بحار الأنوار، ١٤، ٣٢١، ٢٦)

٧-٣٤_ الْعُمَرِيُّ، عَنْ آبَائِهِ، عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَرَّ أَخِي عَيْسَى عَلَيْهِ السَّلَامُ، بِمَدِينَةٍ، وَفِيهَا رَجُلٌ وَامْرَأَةٌ يَتَصَايِحَانِ، فَقَالَ: مَا شَأْنُكُمَا؟ قَالَ: يَا نَبِيَّ اللَّهِ، هَذِهِ امْرَأَتِي، وَكَيْسَ بِهَا بَأْسٌ، صَالِحَةٌ؛ وَكَيْتِي أُحِبُّ فِرَاقَهَا، قَالَ: فَأُخْبِرْنِي عَلَى كُلِّ حَالٍ مَا شَأْنُهَا، قَالَ: هِيَ خَلْقَةُ الْوَجْهِ، مِنْ غَيْرِ كِبَرٍ، قَالَ لَهَا: يَا امْرَأَةَ، أَتُحِبِّينَ أَنْ يَعُودَ مَاءٌ وَجْهَكَ طَرِيًّا؟ قَالَتْ: نَعَمْ، قَالَ لَهَا: إِذَا أَكَلْتِ فَيَاكِ أَنْ تَشْبَعِي؛ لِأَنَّ الطَّعَامَ إِذَا تَكَاثَرَ عَلَى الصَّدْرِ فَزَادَ فِي الْقَدْرِ، ذَهَبَ مَاءُ الْوَجْهِ، فَفَعَلْتَ ذَلِكَ، فَعَادَ وَجْهُهَا طَرِيًّا».

(بحار الأنوار، ١٤، ٣٢٠، ٢٥)

٧-٣٥_ ابْنُ الْمُعْبِرَةِ، عَنْ طَلْحَةَ بْنِ زَيْدٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «تَمَثَّلَتْ الدُّنْيَا لِعَيْسَى عَلَيْهِ السَّلَامُ، فِي صُورَةِ امْرَأَةٍ زَرْقَاءَ، فَقَالَ لَهَا: كَمْ تَزَوَّجْتِ؟ قَالَتْ: كَثِيرًا، قَالَ: فَكُلُّ طَلَّقَكَ؟ قَالَتْ: كَلَّا، بَلْ قَتَلْتُ، قَالَ: فَوَيْحَ أَزْوَاجِكِ الْبَاقِينَ! كَيْفَ لَا يَعْتَبِرُونَ بِالْمَاضِينَ؟».

(بحار الأنوار، ١٤، ٣٣٠، ٦٦)

7.36. It is reported that Abu ‘Abdullah [Imam Æàdiq] said, “The Apostle of Allah, may the Peace and Blessings of Allah be with him and with his progeny, said, The Apostles said to Jesus, “O Spirit of Allah! With whom should we keep company?” He said, “He the sight of whom reminds you of Allah, the speech of whom increases your knowledge, and the works of whom make you desirous of the other world.””

(*Kāfi*, 1, 39, 3)

7.37. It has been reported by Mujahid from Ibn ‘Abbàs from the Apostle of Allah, “Verily, Jesus passed a city which had come to ruin and whose foundations had collapsed. He said to some of his disciples, Do you know what it is saying? One said, No. Jesus said, It says, “Verily, the true promise of my Lord has come. My rivers have dried up, though once they were full; my trees have withered, though once they were in bloom; my castles are in ruins and my residents have died. Then, oh, these are their bones within me, and their property that was gained lawfully along with their ill-gotten gains are in my belly, and the inheritance of the heavens and the earth is only for Allah.””

(*Àdàb al-Nafs*, 1, 122)

7.38. Imam Æàdiq said, “The Apostles met with Jesus and said to him, O teacher of the good! Guide us! He said to them, Verily Moses the interlocutor of Allah commanded you not to swear by Allah, the Blessed and Exalted, falsely, and I command you not to swear by Allah falsely or truly. They said, O Spirit of Allah! Guide us more! Then he said, Verily Moses the prophet of Allah commanded you not to commit adultery, and I command you not to talk to yourselves about adultery, let alone to commit adultery. Verily one who talks to himself about adultery is like one who sets fire to a room that is decorated so the smoke damages the decor, even though the room is not burnt.”

(*Kāfi*, 5, 542, 7)

٣٦-٧_ عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ، عَنْ شَرِيفِ بْنِ سَائِقٍ، عَنْ الْفَضْلِ بْنِ أَبِي قُرَّةَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَتْ الْحَوَارِيُّونَ لِعِيسَى: يَا رُوحَ اللَّهِ، مَنْ نُجَالِسُ؟ قَالَ: مَنْ يُدَكِّرُكُمْ اللَّهُ رُؤْيَتَهُ، وَيَزِيدُ فِي عِلْمِكُمْ مَنْطِقَهُ، وَيُرَغِّبُكُمْ فِي الْآخِرَةِ عَمَلَهُ».

(الكافي، ١، ٣٩، ٣)

٣٧-٧_ ابْنُ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ ﷺ: «إِنَّ عِيسَى مَرَّ بِمَدِينَةِ خَرَبَتْ عُمَرَانُهَا، وَسَقَطَتْ بُنْيَانُهَا؛ وَقَالَ لِبَعْضِ حَوَارِيهِ: أَتَدْرِي مَا تَقُولُ هَذِهِ الْقَرْيَةَ؟ قَالَ: لَا، قَالَ: إِنَّهَا تَقُولُ: إِنَّهَا جَاءَ وَعَدُّ رَبِّي الْحَقُّ، فَيَبْسُتُ أَنْهَارِي بَعْدَ غَزَارَتِهَا، وَجَفَّتْ أَشْجَارِي بَعْدَ نَضَارَتِهَا، وَخَرِبَتْ قُصُورِي، وَمَاتَ سَكَّانِي، فَهَا هِيَ عِظَامُهُمْ فِي جَوْفِي، وَأَمْوَالُهُمُ الْمَجْمُوعَةُ مِنْ حَلَالٍ وَحَرَامٍ فِي بَطْنِي؛ وَاللَّهُ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ».

(آداب النفس، ١، ١٢٢)

٣٨-٧_ عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَبِي الْعَبَّاسِ الْكُوفِيِّ، جَمِيعاً عَنْ عَمْرٍو بْنِ عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ سَنَانٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «اجْتَمَعَ الْحَوَارِيُّونَ إِلَى عِيسَى عَلَيْهِ السَّلَامُ، فَقَالُوا لَهُ: يَا مُعَلِّمَ الْخَيْرِ أُرْشِدْنَا، فَقَالَ لَهُمْ: إِنَّ مُوسَى كَلَّمَ اللَّهُ عَلَيْهِ السَّلَامُ، أَمَرَكُمْ أَنْ لَا تَحْلِفُوا بِاللَّهِ تَبَارَكَ وَتَعَالَى كَاذِبِينَ، وَأَنَا أَمَرْتُكُمْ أَنْ لَا تَحْلِفُوا بِاللَّهِ كَاذِبِينَ وَلَا صَادِقِينَ، قَالُوا: يَا رُوحَ اللَّهِ، زِدْنَا، فَقَالَ: إِنَّ مُوسَى نَبِيَّ اللَّهِ عَلَيْهِ السَّلَامُ، أَمَرَكُمْ أَنْ لَا تَزْنُوا، وَأَنَا أَمَرْتُكُمْ أَنْ لَا تُحَدِّثُوا أَنْفُسَكُمْ بِالزُّنَا، فَضَلَّا عَنْ أَنْ تَزْنُوا، فَإِنَّ مَنْ حَدَّثَ نَفْسَهُ بِالزُّنَا كَانَ كَمَنْ أَوْقَدَ فِي بَيْتٍ مُزَوْقٍ، فَأَفْسَدَ التَّرَاوِيقَ الدِّخَانَ، وَإِنْ لَمْ يَحْتَرِقِ الْبَيْتُ».

(الكافي، ٥، ٥٤٢، ٧)

7.39. It was said to Jesus ﷺ, “Teach us a deed for which Allah will love us.” He said, “Detest the world and Allah will love you.”

(Majmê‘ah Warràm, 1, 134)

7.40. Fayè ibn al-Mukhtâr said, “I heard Abê ‘Abdullah [Imàm Æâdiq] ﷺ say, When *al-màidah* [the table spread] was sent down to Jesus ﷺ he said to the Apostles, “Do not eat from it until I give you permission.” Then one of them ate from it. Then some of the Apostles said, “O Spirit of Allah! So-and-so ate from it!” Then Jesus ﷺ said to him, “Did you eat from it?” He said to him, “No.” Then the Apostles said, “Yes! By Allah! O Spirit of Allah! He ate from it!” Then Jesus said to him [who had thus spoken], “Affirm your brother and deny your eye.”

(*Biââr*, 14, 235, 7)

7.41. Abê ‘Alí Muâammad ibn Hammàm said, “On the ring of Abê Ja‘far al-Sammàn, may Allah be pleased with him, [were the words]: There is no god but Allah, the King, the Evident Truth. I asked him about it. He said, Abê Muâammad, I mean, Imam Åasan al-Askari? ﷺ, reported to me from his fathers that they said, “Fàimah, peace be with her, had a ring of silver and agate. Before she died she gave it to Åasan ﷺ, and before he died he gave it to Åusayn ﷺ. Åusayn ﷺ said, I wanted to engrave something on it. Then I dreamed of the Messiah Jesus the son of Mary, peace be with our Prophet and his descendents and him [Jesus]. I said to him, O Spirit of Allah! What should I engrave on this my ring? He said, Engrave on it, “There is no god but Allah, the King, the Evident Truth,” for this is at the beginning of the Torah and at the end of the Gospel.””

(*Ghayba*, 297)

7.42. Aâmad ibn Sahl said, “I heard from Abê Farwah al-Anæàrí, who was a traveler, Jesus ﷺ said, “O company of disciples! In truth I say to you, verily the people say that a building is based on its foundation, and I do not say such things to you.” They said, “Then, what do you say, O Spirit of Allah?” He said, “In truth I say to you, verily the final stone the worker sets is the foundation.” Abê Farwah said, “Surely he meant the end of a task.””

(*Biââr*, 68, 364, 54)

٧-٣٩_ عيسى عليه السلام: «أَنْتَ قَبِيلَ لَهْ: عَلَّمْنَا عَمَلًا وَاحِدًا، يُحِبُّنَا اللَّهُ عَلَيْهِ، قَالَ: «أَبْغَضُوا الدُّنْيَا، يُحِبُّبِكُمْ اللَّهُ».

(مجموعة ورام، ١، ١٣٤)

٧-٤٠_ الفيضُ بنُ المُختار قال: سَمِعْتُ أبا عَبْدِ اللَّهِ عليه السلام يَقُولُ: «لَمَّا أَنْزَلَتْ الْمَائِدَةُ عَلَى عَيْسَى عليه السلام، قَالَ لِلْحَوَارِيِّينَ: لَا تَأْكُلُوا مِنْهَا حَتَّى آذَنَ لَكُمْ، فَأَكَلَ مِنْهَا، رَجُلٌ مِنْهُمْ. فَقَالَ بَعْضُ الْحَوَارِيِّينَ: يَا رُوحَ اللَّهِ، أَكَلَ مِنْهَا فُلَانٌ، فَقَالَ لَهُ عَيْسَى عليه السلام: أَكَلْتُمْ مِنْهَا؟ قَالَ لَهُ: لَا، فَقَالَ الْحَوَارِيُّونَ: بَلَى وَاللَّهِ، يَا رُوحَ اللَّهِ! لَقَدْ أَكَلَ مِنْهَا، فَقَالَ لَهُ عَيْسَى: صَدَّقَ أَخَاكَ وَكَذَّبَ بَصْرَكَ».

(بجارات الأنوار، ١٤، ٢٣٥، ٧)

٧-٤١_ قال أبو علي مُحَمَّدُ بْنُ هَمَّامٍ: وَعَلَى خَاتَمِ أَبِي جَعْفَرِ السَّمَّانِ، رَضِيَ اللَّهُ عَنْهُ: لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ. فَسَأَلْتُهُ عَنْهُ، فَقَالَ: حَدَّثَنِي أَبُو مُحَمَّدٍ - يَعْنِي صَاحِبَ الْعَسْكَرِ عليه السلام - عَنْ آبَائِهِ عليهم السلام: أَنَّهُمْ قَالُوا: كَانَ لِفَاطِمَةَ عليه السلام خَاتَمٌ فَصَّةٌ عَقِيقٌ، فَلَمَّا حَضَرَتْهَا الْوَفَاةُ دَفَعْتَهُ إِلَى الْحَسَنِ عليه السلام، فَلَمَّا حَضَرَتْهُ الْوَفَاةُ، دَفَعَهُ إِلَى الْحُسَيْنِ عليه السلام. قَالَ الْحُسَيْنُ عليه السلام: «فَاسْتَهَيْتُ أَنْ أَنْقُشَ عَلَيْهِ شَيْئًا، فَرَأَيْتُ فِي النَّوْمِ الْمَسِيحَ عَيْسَى بْنَ مَرْيَمَ، عَلَى نَيْبِنَا وَإِلَيْهِ وَعَلَيْهِ السَّلَامُ، فَقُلْتُ لَهُ: يَا رُوحَ اللَّهِ، مَا أَنْقُشُ عَلَى خَاتَمِي هَذَا؟ قَالَ: أَنْقُشُ عَلَيْهِ: لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ، فَإِنَّهُ أَوَّلُ التَّوْرَةِ، وَآخِرُ الْإِنْجِيلِ».

(الغيبة، ٢٩٧)

٧-٤٢_ مُحَمَّدُ الْعَطَّارُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ أَحْمَدَ بْنِ سَهْلٍ قَالَ: سَمِعْتُ أبا فَرُوةَ الْأَنْصَارِيِّ، وَكَانَ مِنَ السَّائِحِينَ، يَقُولُ: قَالَ عَيْسَى بْنُ مَرْيَمَ: «يَا مَعْشَرَ الْحَوَارِيِّينَ، يَحَقُّ أَقُولُ لَكُمْ: إِنَّ النَّاسَ يَقُولُونَ: إِنَّ الْبِنَاءَ بِأَسَاسِهِ، وَإِنِّي لَا أَقُولُ لَكُمْ كَذَلِكَ» قَالُوا: فَمَاذَا تَقُولُ يَا رُوحَ اللَّهِ؟ قَالَ: «يَحَقُّ أَقُولُ لَكُمْ: إِنَّ آخِرَ حَجَرٍ يَضَعُهُ الْعَامِلُ هُوَ الْأَسَاسُ» قَالَ أَبُو فَرُوةَ: إِنَّمَا أَرَادَ خَاتِمَةَ الْأَمْرِ.

(بجارات الأنوار، ٦٨، ٣٦٤، ٥٤)

7.43. Mu`ammad ibn `Alí ibn `Àtim al-Nêfilí reported, "...Abê al-`Ausayn Mu`ammad ibn Ba`r al-Shaybàni reported that... [Malíkah] said: O you incapable ignorant person with regard to the children of the prophets! Listen to me, and empty your heart [to accept what I say]. I am Malíkah, the daughter of Yashêà the son of Caesar, the king of Rêm, and my mother is of the descendants of the Apostles, reaching to the successor of Christ, Sham`ên (Simon, Peter). I will tell you something very strange. Verily, my grandfather, Ceasar wanted to marry me to the son of his brother when I was a thirteen year old girl... Then I dreamt, during that night, as if Christ and Sham`ên and a few of the Apostles gathered in the castle of my grandfather, and they erected a pulpit that was so tall as to reach into the sky, on which my grandfather placed his throne. Mu`ammad ﷺ entered before them with a youth and a few of his descendents. Christ rose and embraced him. Then he [Mu`ammad ﷺ] said, "O Spirit of Allah! I have come to you to ask your successor, Sham`ên, for the hand of his daughter, Malíkah, for my boy there." He then indicated Abê Mu`ammad with his hand, who wrote this letter [instructing the servant to purchase Malíkah, who had been taken captive]. Then Christ looked at Sham`ên and said to him, "It is a blessing [literally, nobility has come to you]. Become family with the family of the Apostle of Allah ﷺ." Sham`ên said, "It is done!" Then Mu`ammad ﷺ ascended the pulpit, read a sermon and married me [to the youth, Imam `Askarí ﷺ], and Christ ﷺ, the children of Mu`ammad ﷺ and the Apostles were witnesses to it. When I woke up from my sleep, I was afraid to tell this dream to my father and grandfather, for fear they might kill me. So, I kept it to myself, a secret, and did not reveal it to them. My breast was struck with love for Abê Mu`ammad, until I could neither eat nor drink. I became weak, thin, and very sick.... Then Abê al-`Asan ﷺ said, Then she became the wife of Abê Mu`ammad and the mother of the Qà`im [the twelfth Imam] ﷺ."

Kamàl al-Dín, 2, 417-424.

٧-٤٣_ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حَاتِمِ النَّوْفَلِيِّ قَالَ: ... حَدَّثَنَا أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ بَحْرٍ الشَّيْبَانِيُّ: ... قَالَتْ [مَلِيكَةَ]: أَيُّهَا الْعَاجِزُ الضَّعِيفُ الْمَعْرِفَةُ بِمَحَلِّ أَوْلَادِ الْأَنْبِيَاءِ، أَعْرَضِي سَمْعَكَ وَفَرِّغْ لِي قَلْبَكَ. أَنَا مَلِيكَةُ، بِنْتُ يَشُوعَا بْنِ قَيْصَرَ مَلِكِ الرُّومِ، وَأُمِّي مِنْ وُلْدِ الْحَوَارِيِّينَ، تُنْسَبُ إِلَى وَصِيِّ الْمَسِيحِ شَمْعُونَ. أُبْنِيكَ الْعَجَبَ الْعَجِيبَ: إِنَّ جَدِّي قَيْصَرَ أَرَادَ أَنْ يُزَوِّجَنِي مِنْ ابْنِ أُخِيهِ وَأَنَا مِنْ بَنَاتِ ثَلَاثَةِ عَشْرَةَ سَنَةً ... فَأَرِيتُ فِي تِلْكَ اللَّيْلَةِ كَأَنَّ الْمَسِيحَ وَالشَّمْعُونَ وَعِدَّةٌ مِنَ الْحَوَارِيِّينَ قَدْ اجْتَمَعُوا فِي قَصْرِ جَدِّي، وَنَصَبُوا فِيهِ مِنْبَرًا يُبَارِي السَّمَاءَ عُلُوًّا وَارْتِفَاعًا، فِي الْمَوْضِعِ الَّذِي كَانَ جَدِّي نَصَبَ فِيهِ عَرْشَهُ، فَدَخَلَ عَلَيْهِمْ مُحَمَّدٌ ﷺ مَعَ فِتْيَةٍ وَعِدَّةٍ مِنْ بَنِيهِ، فَيَقُومُ إِلَيْهِ الْمَسِيحُ فَيَعْتَنِقُهُ، فَيَقُولُ: «يَا رُوحَ اللَّهِ، إِنِّي جِئْتُكَ خَاطِبًا مِنْ وَصِيِّكَ شَمْعُونَ فَتَاتَهُ مَلِيكَةُ لِابْنِي هَذَا». وَأَوْمَأَ بِيَدِهِ إِلَى أَبِي مُحَمَّدٍ، صَاحِبِ هَذَا الْكِتَابِ، فَنَظَرَ الْمَسِيحُ إِلَى شَمْعُونَ، فَقَالَ لَهُ: «قَدْ أَتَاكَ الشَّرَفُ، فَصَلِّ رَحِمَكَ يَرْحَمُ رَسُولَ اللَّهِ ﷺ». قَالَ: قَدْ فَعَلْتُ، فَصَعَدَ ذَلِكَ الْمَنْبَرُ وَخَطَبَ مُحَمَّدٌ ﷺ وَزَوَّجَنِي، وَشَهِدَ الْمَسِيحُ ﷺ، وَشَهِدَ بَنُو مُحَمَّدٍ ﷺ وَالْحَوَارِيُّونَ.

فَلَمَّا اسْتَيْقَظْتُ مِنْ نَوْمِي، أَشْفَقْتُ أَنْ أَقْصَّ هَذِهِ الرَّؤْيَا عَلَى أَبِي وَجَدِّي مَخَافَةَ الْقَتْلِ، فَكُنْتُ أُسْرِهَا فِي نَفْسِي وَلَا أُبْدِيهَا لَهُمْ؛ وَضَرَبَ صَدْرِي بِمَحَبَّةِ أَبِي مُحَمَّدٍ حَتَّى امْتَنَعْتُ مِنَ الطَّعَامِ وَالشَّرَابِ، وَضَعَفَتْ نَفْسِي وَدَقَّ شَخْصِي، وَمَرَضْتُ مَرَضًا شَدِيدًا ... فَقَالَ أَبُو الْحَسَنِ عَلِيٌّ ﷺ: «فَاتَّهَا زَوْجَةٌ أَبِي مُحَمَّدٍ وَأُمُّ الْقَائِمِ عَلِيٍّ ﷺ».



THE PREACHING OF JESUS ﷺ

8.1. Jesus ﷺ said, “Whoever is content with the destiny of Allah, it is as if his works are in accord with the gospel.”

(Jàmi‘ al-Akhbâr, 180)

8.2. Jesus ﷺ said, “Sleeping on a mat and eating barely bread for seeking paradise is expeditious.”

(Majmê‘ah Warrâm, 2, 230)

8.3. The Prophet said, “Jesus ﷺ said, We bring what is revealed for you, but as for the interpretation, it will be brought by the Paraclete (*fârqilîi*) at the end of time.”

(‘Awâlî al-La‘âlî, 4, 124)

8.4. Ja‘far ibn Mu‘ammad narrated from his fathers, in order, that ‘Alî the son of Abê Ìalib ﷺ said, “One day, the Apostle of Allah was among us on the mountain of Tahâma, and Muslims were around him. Then an old man with a staff in his hand came. The Apostle of Allah looked at him and said, One with the walk, voice and pride of a jinn has come. He greeted him and the Apostle of Allah returned the greeting and said, Who are you? He said, I am Hàma the son of al-Hîm the son of Làqîs the son of Iblîs. The Apostle of Allah said, Glory be to Allah, glory be to Allah, there is no one between you and Iblis unless two fathers! He said, ... And I met Moses the son of ‘Imrân. He said to me, When you meet Jesus the son of Mary, greet him. I met Jesus the son of Mary and greeted him. He said to me, When you meet Mu‘ammad, greet him. So I greet you O the Apostle of Allah from Jesus the son of Mary. The Apostle of Allah said, Glory be to Allah. May Allah bless Jesus as long as the world remains.”

(Ja‘faryyât, 176)



قول عيسى عليه السلام

٨-١ _ عيسى عليه السلام: أَنَّهُ قَالَ: «مَنْ رَضِيَ بِقِسْمَةِ اللَّهِ فَكَأْتِمَا عَمَلٍ بِالْإِنْجِيلِ».

(جامع الأخبار، ١٨٠)

٨-٢ _ عيسى عليه السلام: أَنَّهُ قَالَ: «التَّوَمُّ عَلَى الْحَصِيرِ، وَأَكْلُ حُبْزِ الشَّعِيرِ، فِي طَلَبِ الْفِرْدَوْسِ يَسِيرٌ».

(مجموعة ورّام، ٢، ٢٣٠)

٨-٣ _ النَّبِيُّ ﷺ قَالَ: قَالَ عَيْسَى عَلَيْهِ السَّلَامُ: «نَحْنُ نَأْتِيكَ بِالتَّنْزِيلِ، وَأَمَّا التَّأْوِيلُ فَسَيَاتِي بِهِ الْفَارْقَلِيطُ فِي آخِرِ الزَّمَانِ».

(عوالي اللثالي، ٤، ١٢٤)

٨-٤ _ جَعْفَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، قَالَ: «بَيْنَمَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ عَلَى جَبَلٍ مِنْ جِبَالِ تَهَامَةَ، وَالْمُسْلِمُونَ حَوْلَهُ، إِذْ أَقْبَلَ شَيْخٌ وَيَدُهُ عَصَاً، فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ، فَقَالَ: مِشْيَةُ الْجِنِّ وَنَعْمَتُهُمْ وَعَجَبُهُمْ أَتَى، فَسَلَّمَ، فَرَدَّ رَسُولُ اللَّهِ ﷺ، فَقَالَ لَهُ: مَنْ أَنْتَ؟ فَقَالَ: أَنَا هَامَةُ بْنُ الْهَيْمِ بْنِ لَاقِسَ بْنِ إِبْلِيسَ، قَالَ رَسُولُ اللَّهِ ﷺ: سُبْحَانَ اللَّهِ! سُبْحَانَ اللَّهِ! مَا بَيْنَكَ وَبَيْنَ إِبْلِيسَ إِلَّا أَبْوَانٌ، قَالَ: ... وَكَفَيْتُ مُوسَى بْنَ عِمْرَانَ، فَقَالَ لِي: إِذَا لَقَيْتَ عَيْسَى بْنَ مَرْيَمَ فَأَقْرَأْهُ السَّلَامَ، فَلَقَيْتُ عَيْسَى بْنَ مَرْيَمَ فَأَقْرَأْتُهُ السَّلَامَ، فَقَالَ لِي عَيْسَى بْنُ مَرْيَمَ: إِذَا لَقَيْتَ مُحَمَّدًا فَأَقْرَأْهُ السَّلَامَ، فَقَدْ أَقْرَأْتُكَ يَا رَسُولَ اللَّهِ ﷺ مِنْ عَيْسَى بْنِ مَرْيَمَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: سُبْحَانَ اللَّهِ! صَلَّى اللَّهُ عَلَى عَلِيٍّ عَيْسَى مَا دَامَتِ الدُّنْيَا».

(الجعفریات، ١٧٦)

8.5. Imam Aliؑ said, “Jesus the son of Maryﷺ said, Verily the evil doer is infectious, and the associate of the wicked is brought down. So beware of those with whom you associate.”

(*Kāfī*, 2, 640, 4)

8.6. I heard Imam Ri'ā'ahؑ say, “Jesus the son of Mary, may Allah bless him, said to the apostles, O Children of Israel! Do not grieve over what you lose of this world, just as the people of this world do not grieve over what they lose of their religion, when they gain this world of theirs.”

(*Kāfī*, 2, 137, 25)

8.7. Imam Ā'adiqؑ said, “Jesus the son of Mary, peace be with our Prophet and his progeny and with him, said, Woe unto the evil scholars! How the fire inflames them!”

(*Kāfī*, 1, 47, 2)

8.8. And he (Jesusﷺ) said, “How long will you be advised without taking any advice? Certainly you have become a burden to the advisors.”

(*Ādāb al-Nafs*, 1, 175)

8.9. It is reported from Imam Ā'adiqؑ from his father that he said, “Jesusﷺ used to say, Regarding the fright which you do not know when you will encounter [i.e. death], what prevents you from preparing for it before it comes upon you suddenly?”

(*Bi'ā'r*, 14, 336, 67)

8.10. Imam Ja'farؑ said, “Jesus the son of Maryﷺ said, He who lies much loses his worth.”

(*Kāfī*, 2, 341, 13)

٨_٥_ عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أُسْبَاطٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ عَيْسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ: «إِنَّ صَاحِبَ الشَّرِّ يُعْزِي، وَقَرِينَ السَّوِّءِ يُرْدِي، فَاثْطُرُّ مَنْ تُقَارَنُ».

(الكافي، ٤، ٦٤٠، ٢)

٨_٦_ الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ قَالَ: سَمِعْتُ الرِّضَا عَلَيْهِ السَّلَامُ، يَقُولُ: «قَالَ عَيْسَى بْنُ مَرْيَمَ صَلَوَاتُ اللَّهِ عَلَيْهِ لِلْحَوَارِيِّينَ: يَا بَنِي إِسْرَائِيلَ، لَا تَأْسُوا عَلَيَّ مَا فَاتَكُمْ مِنَ الدُّنْيَا، كَمَا لَا يَأْسَى أَهْلُ الدُّنْيَا عَلَيَّ مَا فَاتَهُمْ مِنْ دِينِهِمْ إِذَا أَصَابُوا دُنْيَاهُمْ».

(الكافي، ٢، ١٣٧، ٢٥)

٨_٧_ أَبُو عَبْدِ اللَّهِ الصَّادِقُ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ عَيْسَى بْنُ مَرْيَمَ عَلَيَّ نَبِيْنَا وَآلِهِ وَعَلَيْهِ السَّلَامُ: «وَيْلٌ لِلْعُلَمَاءِ السَّوِّءِ! كَيْفَ تَلْظِي عَلَيْهِمُ النَّارُ!»

(الكافي، ١، ٤٧، ٢)

٨_٨_ عَيْسَى عَلَيْهِ السَّلَامُ، قَالَ: «إِلَى مَتَى تُوعِظُونَ وَلَا تَتَّعِظُونَ؟ لَقَدْ كَلَّمْتُمُ الْوَاعِظِينَ تَعْبًا».

(آداب النفس، ١، ١٧٥)

٨_٩_ فَضَالَةٌ، عَنِ السَّكُونِيِّ، عَنِ الصَّادِقِ، عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ عَيْسَى عَلَيْهِ السَّلَامُ، يَقُولُ: هَوْلٌ لَا تَدْرِي مَتَى يَلْقَاكَ، مَا يَمْنَعُكَ أَنْ تَسْتَعِدَّ لَهُ قَبْلَ أَنْ يَفْجَأَكَ؟»

(بحار الأنوار، ١٤، ٣٣٦، ٦٧)

٨_١٠_ عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ الْحَسَنِ بْنِ ظَرِيفٍ، عَنْ أَبِيهِ، عَمَّنْ ذَكَرَهُ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ عَيْسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ: مَنْ كَثُرَ كَذِبُهُ ذَهَبَ بِهَاؤُهُ».

(الكافي، ٢، ١٣، ٣٤١)

8.11. It is reported that Abê ‘Abdullah, [Imam Æàdiqﷺ] said, “The Messiahﷺ used to say: He who often becomes upset, his body becomes sick; he whose character is bad, his self becomes his torment; he who often talks, often stumbles; he who often lies, he loses his worth; he who quarrels with men, he loses his manliness.”

(*Biââr*, 14, 318, 17)

8.12. It is reported that the Commander of the Faithful [Imam Aliﷺ] said, “Jesus the son of Maryﷺ said, The dinar is the illness of religion, and the scholar (*al-àlim*) is the physician of religion. So if you see that the physician brings illness upon himself, distrust him, and know that he is not to advise others.”

(*Biââr*, 14, 319, 21)

8.13. It is reported that Ali ibn al-Àusayn [Imam Sajjàdﷺ] said, “The Messiahﷺ said to his Apostles, Verily, this world is merely a bridge, so cross over it, and do not become preoccupied with it.”

(*Biââr*, 14, 319, 20)

8.14. It is reported that Imam Æàdiqﷺ said, “Jesus the son of Mary, peace be with them, said to some of his companions, That which is not loved by you for someone to do to you, do not do that to others, and if someone strikes you on the right cheek, turn to him your left cheek also.”

(*Biââr*, 14, 287)

٨-١١- سَعْدُ، عَنْ ابْنِ هَاشِمٍ، عَنِ الدِّهْقَانِ، عَنِ دُرُسْتٍ، عَنِ عَبْدِ اللَّهِ بْنِ سَنَانٍ، عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ الْمَسِيحُ عَلَيْهِ السَّلَامُ يَقُولُ: مَنْ كَثُرَ هَمُّهُ سَقِمَ بَدَنُهُ؛ وَمَنْ سَاءَ خُلُقُهُ عَذَّبَ نَفْسَهُ؛ وَمَنْ كَثُرَ كَلَامُهُ كَثُرَ سَقَطُهُ؛ وَمَنْ كَثُرَ كَذِبُهُ ذَهَبَ بَهَاؤُهُ؛ وَمَنْ لَاحَى الرِّجَالَ ذَهَبَتْ مِرْوَةٌ تَهُ».

(بحار الأنوار، ١٤، ٣١٨، ١٧)

٨-١٢- ابْنُ الْمُتَوَكَّلِ، عَنِ السَّعْدِ أَبِي دِيٍّ، عَنِ الْبَرْقِيِّ، عَنِ أَبِيهِ، عَنِ مُحَمَّدِ بْنِ سَنَانٍ، عَنِ زِيَادِ بْنِ الْمُنْذَرِ، عَنِ ابْنِ طَرْيْفٍ، عَنِ ابْنِ ثُبَاتَةَ، عَنِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ عَيْسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ: الدِّينَارُ دَاءُ الدِّينِ، وَالْعَالَمُ طَيْبُ الدِّينِ، فَإِذَا رَأَيْتُمُ الطَّيِّبَ يَجْرُ الدَّاءَ إِلَى نَفْسِهِ فَاتَّهَمُوهُ، وَاعْلَمُوا أَنَّهُ غَيْرُ نَاصِحٍ لِعَيْرِهِ».

(بحار الأنوار، ١٤، ٣١٩، ٢١)

٨-١٣- سَعْدُ، عَنِ الْأَصْبَهَانِيِّ، عَنِ الْمُنْقَرِيِّ، عَنِ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ الْمَسِيحُ عَلَيْهِ السَّلَامُ لِلْحَوَارِيِّينَ: إِنَّمَا الدُّنْيَا قَنْطَرَةٌ، فَاعْبُرُوهَا وَلَا تَعْمُرُوهَا».

(بحار الأنوار، ١٤، ٣١٩، ٢٠)

٨-١٤- ابْنُ مَسْرُورٍ، عَنِ مُحَمَّدِ بْنِ الْحَمِيرِيِّ، عَنِ أَبِيهِ، عَنِ ابْنِ أَبِي الْخَطَّابِ، عَنِ ابْنِ أَسْبَاطٍ، عَنِ عَمِّهِ، عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ عَيْسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ لِبَعْضِ أَصْحَابِهِ: مَا لَا تُحِبُّ أَنْ يُفْعَلَ بِكَ فَلَا تَفْعَلْهُ بِأَحَدٍ؛ وَإِنْ لَطَمَ أَحَدٌ خَدَّكَ الْأَيْمَنَ فَأَعْطِ الْأَيْسَرَ».

(بحار الأنوار، ١٤، ٢٨٧)

8.15. It is reported that Abê ‘Abdullah [Imam Æàdiqﷺ] said that Jesusﷺ said, “The affairs of this world and those of the other world have gotten hard. But the affairs of this world are hard because there is nothing of this world at which you may grasp that some sinner has not grabbed first, while the affairs of the other world are hard because you do not find helpers to help you toward it.”

(*Kàfî*, 8, 144, 112)

8.16. The Messiahﷺ said to the Apostles, “Verily, the eating of barley bread and the drinking of plain water today in this world is for he who would enter heaven tomorrow.”

(*Àdàb al-Nafs*, 2, 225)

8.17. Jesusﷺ is reported to have said, “One of the evils of this world is that Allah, the Supreme, is disobeyed in it, and the other world will not be reached except by relinquishing this one.”

(*Majmê‘ah Warràm*, 1, 78)

8.18. Jesusﷺ is reported to have said, “How can one be of the people of knowledge if the next world is shown to him while he remains involved in this world, and what harms him is more desirable to him than what benefits him?”

(*Majmê‘ah Warràm*, 1, 83)

8.19. It is reported by Mufaèèal, one of the companions of Imam al-Æàdiqﷺ from Imam Ja‘far al-Æàdiqﷺ in a long hadith, that he said, “Jesus the son of Mary, Peace be with our Prophet and with him, used to spend some time with the disciples and advise them, and he used to say, He does not know me, who knows not his soul, and he who does not know the soul between his two sides, does not know the soul between my two sides. And he who knows his soul which is between his sides, he knows me. And he who knows me knows He Who sent me.”

(*Àdàb al-Nafs*, 2, 213)

٨-١٥_ حَفْصُ بْنُ غِيَاثٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَنِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ عَيْسَى عَلَيْهِ السَّلَامُ: اشْتَدَّتْ مَوْوَنَةُ الدُّنْيَا وَمَوْوَنَةُ الْآخِرَةِ. أَمَّا مَوْوَنَةُ الدُّنْيَا فَإِنَّكَ لَا تَمُدُّ يَدَكَ إِلَى شَيْءٍ مِنْهَا إِلَّا وَجَدْتَ فَاجِرًا قَدْ سَبَقَكَ إِلَيْهَا؛ وَأَمَّا مَوْوَنَةُ الْآخِرَةِ فَإِنَّكَ لَا تَجِدُ أَعْوَانًا يُعِينُونَكَ عَلَيْهَا».

(الكافي، ٨، ١٤٤، ١١٢)

٨-١٦_ الْمَسِيحُ عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ لِلْحَوَارِيِّينَ: «إِنَّ أَكْلَ خُبْزِ الشَّعِيرِ، وَشُرْبَ الْمَاءِ الْقَرَّاحِ، الْيَوْمَ فِي الدُّنْيَا، لِمَنْ يُرِيدُ أَنْ يَدْخُلَ الْفِرْدَوْسَ غَدًا».

(آداب النفس، ٢، ٢٢٥)

٨-١٧_ عَيْسَى عَلَيْهِ السَّلَامُ، قَالَ: «مَنْ حُبَّتِ الدُّنْيَا أَنَّ اللَّهَ تَعَالَى عَصِي فِيهَا، وَأَنَّ الْآخِرَةَ لَا تُنَالُ إِلَّا بِتَرْكِهَا».

(مجموعه ورام، ١، ٧٨)

٨-١٨_ عَيْسَى عَلَيْهِ السَّلَامُ، قَالَ: «كَيْفَ يَكُونُ مِنْ أَهْلِ الْعِلْمِ مَنْ يُشَارُ بِهِ إِلَى آخِرَتِهِ، وَهُوَ مُقْبِلٌ عَلَى دُنْيَاهُ، وَمَا يَضُرُّهُ أَشْهُهُ إِلَيْهِ مِمَّا يَنْفَعُهُ!»

(مجموعه ورام، ١، ٨٣)

٨-١٩_ الْمُفَضَّلُ عَنِ الْإِمَامِ جَعْفَرِ الصَّادِقِ عَلَيْهِ السَّلَامُ، فِي حَدِيثٍ طَوِيلٍ قَالَ: «كَانَ عَيْسَى بْنُ مَرْيَمَ عَلَى نَبِيِّنَا وَعَلَيْهِ السَّلَامُ يَفُفُ بَيْنَ الْحَوَارِيِّينَ، فَيَعْظُمُهُمْ وَيَقُولُ: لَيْسَ يَعْرِفُنِي مَنْ لَا يَعْرِفُ نَفْسَهُ، وَمَنْ لَمْ يَعْرِفِ النَّفْسَ الَّتِي بَيْنَ جَنْبَيْهِ لَمْ يَعْرِفِ النَّفْسَ الَّتِي بَيْنَ جَنْبَيْي وَعَيْبِهِ. وَمَنْ عَرَفَ نَفْسَهُ الَّتِي بَيْنَ جَنْبَيْهِ عَرَفَنِي، وَمَنْ عَرَفَنِي، عَرَفَ الَّذِي أُرْسَلَنِي».

(آداب النفس، ٢، ٢١٣)

8.20. It is reported that Abê ‘Abdullah [Imam A’adîqﷺ] said, “Jesus the son of Mary, may the blessings of Allah be with him, said, You work for the sake of this world while it is not by work that you are provided for in it. And you do not work for the sake of the next world, while it is only by work that you will be provided for in it. Woe be unto you, evil scholars (*‘ulamà*)! You take payments and waste works. The backer¹ comes close to accepting his work, and the people come close to leaving the narrowness of this world for the darkness of the grave. How can one be knowledgeable who is on the way to the next world and nevertheless is going after this world, and he likes the things that harm him more than the things that benefit him!

(*Kâfî*, 2, 319, 13)

8.21. It is reported that Jesusﷺ said, “Woe unto you, evil scholars (*ulamà*)! You take payments and waste works. The Master of the work comes close to search for his work, and you come close to leaving this wide world for the darkness of the grave and its narrowness. He prohibited you from sins, likewise He ordered you to fast and say prayers. How can one be a scholar who is angry with His livelihood and debases His Dignity, while he knows that it is from the knowledge and the power of Allah! How can one be a scholar, who accuses Allah regarding what He has destined for him, so he is not satisfied with what reaches him!! How can one be a scholar, who prefers this world to the other world, turns to this world and likes the things that harm him more than the things that benefit him!! How can one be a scholar who seeks words (*kalàm*) in order to report them, but does not seek to put them into practice!”

(*Biââr*, 2, 39)

8.22. Jesusﷺ said, “How can some one benefit himself while he trades himself for all that is in this world, then he abandons the inheritance which he has traded to others and destroys himself? But

¹ *Rabb al-amal* has been translated as backer. It refers to those who support the evil *ulama*, following them and giving them financial backing.

٨-٢٠ - عليُّ بنُ إبراهيمَ، عن أبيه، عن القاسمِ بنِ مُحَمَّدٍ، عن المُنْقَرِي، عن حفصِ بنِ غياثٍ، عن أبي عبدِ اللهِ عليه السلام، قال: «قالَ عيسى بنُ مريمَ صلواتُ اللهُ عليه: تعملونَ للدُّنيا وأنتم تُرزقونَ فيها بغيرِ عملٍ؛ ولا تعملونَ لِلاخِرَةِ وأنتم لا تُرزقونَ فيها إلاَّ بالعملِ. ويَلِكُمُ علماءَ سوءٍ! الأجرُ تأخذونَ، والعملُ تُضيعونَ، يوشِكُ ربُّ العملِ أنْ يُقبلَ عملَهُ، ويوشِكُ أنْ يُخرجوا منْ ضيقِ الدُّنيا إلى ظلمةِ القبرِ، كيفَ يكونُ منْ أهلِ العِلْمِ منْ هوَ في مسيرِهِ إلى آخِرَتِهِ، وهوَ مُقبلٌ على دُنياه، وما يضرُّه أحبُّ إليه مما يَنْفَعُهُ!»

(الكافي، ٢، ٣١٩، ١٣)

٨-٢١ - عيسى عليه السلام، من كلامِهِ: «ويَلِكُمُ علماءَ السوءِ! الأجرُ تأخذونَ، والعملُ تُضيعونَ. يوشِكُ ربُّ العملِ أنْ يَطلبَ عملَهُ، وتوشِكُون أنْ تخرجوا منْ الدُّنيا العريضةِ إلى ظلمةِ القبرِ وضييقِهِ، اللهُ نهاكُم عن الخطايا، كما أمرَكُم بالصيامِ والصلاةِ. كيفَ يكونُ منْ أهلِ العِلْمِ منْ سَخَطَ رزقَهُ، واحتقرَ منزلتَهُ، وقدَ عَلمَ أنْ ذلكَ منْ عِلْمِ اللهِ وَقُدْرَتِهِ! وكيفَ يكونُ منْ أهلِ العِلْمِ منْ اتَّهَمَ اللهُ في ما قضَى لَهُ، فليسَ يَرْضَى شَيْئاً أصابَهُ! كيفَ يكونُ منْ أهلِ العِلْمِ منْ دُنياهُ عندهُ آثرٌ منْ آخِرَتِهِ، وهوَ مُقبلٌ على دُنياه، وما يضرُّه أحبُّ إليه مما يَنْفَعُهُ! كيفَ يكونُ منْ أهلِ العِلْمِ منْ يَطلبُ الكلامَ ليُخِيرَ بِهِ، ولا يَطلبُ ليعْمَلَ بِهِ!»

(بحار الأنوار، ٢، ٣٩)

٨-٢٢ - عيسى عليه السلام، قال: «بماذا نَفَعَ امرؤٌ نَفْسَهُ؟ باعها بِجَمِيعِ ما في الدُّنيا، ثمَّ تَرَكَ ما باعها بِهِ مِراثاً لغيرِهِ وأهْلَكَ نَفْسَهُ.»

blessed be the man who purifies himself and prefers his soul to everything of this world.”

(Biààr, 14, 329, 58)

8.23. Jesus ﷺ said, “Woe to the companion of the world! How he dies and leaves it, and how he relies on it and it deceives him, and how he trusts it and it forsakes him! Woe unto those who are deceived! How that which is repugnant encompasses them and that which is beloved separates from them! And that which is promised will come to them. And woe to those whose endeavors are only for the world and error. How he will be disgraced before Allah tomorrow!”

(Biààr, 14, 328, 53)

8.24. Verily, Jesus ﷺ said, “Why do you come to me clothed in the clothing of monks while your hearts are those of ferocious wolves? You should be clothed in the clothing of kings, and soften your hearts with fear.”

(Biààr, 70, 208)

8.25. Jesus ﷺ said, “Who would build a house on the waves of the sea? This world is that house, so you should not take it as a dwelling.”

(Biààr, 14, 326, 41)

8.26. Jesus ﷺ said, “The love of this world and the next cannot be aligned in the heart of a believer, like water and fire in a single vessel.”

(Biààr, 14, 327, 50)

8.27. Jesus ﷺ said, “Blessed is he who abandons the present desire for the absent promise.”

(Biààr, 14, 327, 45)

8.28. And Jesus ﷺ was saying, “O assembly of Apostles, love Allah by hatred of the disobedient, and approach Allah by distancing

وَلَكِنْ طُوبَى لِمَرَّةٍ خَلَصَ نَفْسَهُ، وَاخْتَارَهَا عَلَى جَمِيعِ الدُّنْيَا».

(بحار الأنوار، ١٤، ٣٢٩، ٥٨)

٨-٢٣ _ عيسى عليه السلام قال: «وَيْلٌ لِصَاحِبِ الدُّنْيَا! كَيْفَ يَمُوتُ وَيَتْرُكُهَا، وَيَأْمَنُهَا وَتَعْرُهُ، وَيَتَّقِي بِهَا وَتَخْذُلُهُ! وَيَلُ لِمُعْتَرِّينَ! كَيْفَ رَهَقَهُمْ مَا يَكْرَهُونَ، وَفَارَقَهُمْ مَا يُحِبُّونَ، وَجَاءَهُمْ مَا يُوعَدُونَ! وَوَيْلٌ لِمَنْ الدُّنْيَا هَمُّهُ، وَالْخَطَايَا أَمَلُهُ! كَيْفَ يَفْتَضِحُ غَدًا عِنْدَ اللَّهِ!»

(بحار الأنوار، ١٤، ٣٢٨، ٥٣)

٨-٢٤ _ عيسى عليه السلام قال: «مَالِكُمْ؟ تَأْتُونِي، وَعَلَيْكُمْ ثِيَابُ الرِّهْبَانِ، وَقُلُوبُكُمْ قُلُوبُ الذُّنَّابِ الضَّوَّارِي! اِلْبَسُوا ثِيَابَ الْمُلُوكِ، وَأَلْبِنُوا قُلُوبَكُمْ بِالْحَشِييَةِ».

(بحار الأنوار، ٧٠، ٢٠٨)

٨-٢٥ _ عيسى عليه السلام قال: «مَنْ ذَا الَّذِي يَبْنِي عَلَى مَوْجِ الْبَحْرِ دَارًا؟ تَلُكُمُ الدُّنْيَا، فَلَا تَتَّخِذُوهَا قَرَارًا».

(بحار الأنوار، ١٤، ٣٢٦، ٤١)

٨-٢٦ _ عيسى عليه السلام قال: «لَا يَسْتَقِيمُ حُبُّ الدُّنْيَا وَالْآخِرَةِ فِي قَلْبِ مُؤْمِنٍ؛ كَمَا لَا يَسْتَقِيمُ الْمَاءُ وَالنَّارُ فِي إِنَاءٍ وَاحِدٍ».

(بحار الأنوار، ١٤، ٣٢٧، ٥٠)

٨-٢٧ _ عيسى عليه السلام قال: «طُوبَى لِمَنْ تَرَكَ شَهْوَةً حَاضِرَةً، لِمَوْعُودٍ لَمْ يَرَهُ».

(بحار الأنوار، ١٤، ٣٢٧، ٤٥)

٨-٢٨ _ عيسى عليه السلام: أَنَّهُ كَانَ يَقُولُ: «يَا مَعْشَرَ الْحَوَارِيِّينَ، تَحَبَّبُوا إِلَى اللَّهِ

[yourselves] from them, and request His contentment by their discontentment.”

(*Biââr*, 14, 330, 64)

8.29. Jesus ﷺ said, “O group of Apostles! How many lamps the wind has put out, and how many worshippers pride has corrupted!”

(*Biââr*, 69, 322, 37)

8.30. Jesus ﷺ said, “Never stare at that which is not for you. If you restrain your eyes, you will never commit adultery; and if you are able to avoid looking at the garments of women who are not permitted for you, then do so.”

(*Majmê‘ah Warràm*, 1, 62)

8.31. It is reported that Imam Æàdiq ﷺ said: “Jesus the son of Maryؑ said, When one of you sits in his house, he should have clothes on. Verily, Allah has allotted modesty for you, just as He has allotted your sustenance.”

(*Biââr*, 68, 334, 11)

8.32. I heard Imam Æàdiq ﷺ say: “Christ ﷺ said to his disciples: If you are my lovers and my brothers, you must accustom yourself to the enmity and hatred of the people, otherwise you will not be my brothers. I teach you this that you may learn it; I do not teach you so that you may become proud. Verily, you will not achieve that which you desire unless you give up that which you desire, and by enduring patiently that which you detest, and guard your gaze, for it plants lust in the heart, and it is sufficient to tempt him. Happy are they who see that which they desire with their eyes, but who commit no

يُبْغِضُ أَهْلَ الْمَعَاصِي، وَتَقَرَّبُوا إِلَى اللَّهِ بِالتَّبَاعِدِ مِنْهُمْ، وَالتَّمَسُّوا رِضَاهُ يَسَخَطِهِمْ».

(بحار الأنوار، ١٤، ٣٣٠، ٦٤)

٨-٢٩ _ عيسى عليه السلام قال: «يا معشرَ الحواريين، كم من سراج أطفأه الريحُ!

وكم من عايدٍ أفسده العُجبُ!»

(بحار الأنوار، ٦٩، ٣٢٢، ٣٧)

٨-٣٠ _ عيسى عليه السلام قال: «لا تكوننَّ حديدَ النظرِ إلى ما ليسَ لك، فإنه لن

يزني فرجك ما حفظت عينك، فإن قدرت أن لا تنظرَ إلى ثوبِ المرأة التي لا تحلُّ

لك، فافعل».

(مجموعة ورام، ١، ٦٢)

٨-٣١ _ هارون، عن مسعدة ابن صدقة، عن الصادق عليه السلام قال: «قال عيسى

بن مريم عليه السلام: إذا قعد أحدكم في منزله، فليرخ عليه ستره، فإن الله تبارك

وتعالى قسم الحياء كما قسم الرزق».

(بحار الأنوار، ٦٨، ٣٣٤، ١١)

٨-٣٢ _ أحمد بن الوكيل، عن أبيه، عن الصفار، عن ابن معروف، عن ابن

مهزيار، عن رجل، عن واصل بن سليمان، عن ابن سنان، قال: سمعتُ أبا عبد

الله عليه السلام يقول: «كان المسيح عليه السلام يقول لأصحابه: إن كنتم أحبائي وإخواني

فوطنوا أنفسكم على العداوة والبغضاء من الناس؛ فإن لم تفعلوا فليستم يا إخواني،

إنما أعلمكم لتعلموا، ولا أعلمكم لتعجبوا. إنكم لن تنالوا ما تريدون إلا بترك

ما تشتهون، وبصبركم على ما تكرهون. وإياكم والنظرة فإنها تزرع في قلب

صاحبها الشهوة، وكفى بها لصاحبها فتنة. يا طوبى لمن يرى يعينيه الشهوات

disobedience in their hearts. How far is that which is in the past, and how near is that which is to come. Woe to those who have been deluded when what they loathe approaches them, and what they love abandons them, and there comes that which they were promised. Woe to those whose efforts are for the sake of this world, and whose works are mistaken. How he will be disgraced before his Lord! And do not speak much for aught but the remembrance of Allah. Those who speak much about aught but Allah harden their hearts, but they do not know it. Do not look at the faults of others over much [the phrase used here indicates spying], but look after the purity of your own selves, for you are enslaved servants. How much water flows in a mountain without its becoming soft. And how much wisdom you are taught without your hearts becoming soft. You are bad servants, and you are not pious servants. You are not nobly free. Indeed you are like unto the oleander, all who see it wonder at its flower, but when they eat from it they die. So, peace be unto you.”

(*Biââr*, 14, 325, 37) 7.33.

8.33. Jesusﷺ said, “O Children of Israel! Do not be excessive in eating, for those who are excessive in eating are excessive in sleeping, and those who are excessive in sleeping are deficient in praying, and of those who are deficient in praying, it is written that they are negligent.”

(*Majmê‘ah Warràm*, 1, 47)

8.34. Jesusﷺ said to his companions, “Verily, sleeping on a dunghill and eating barley bread is a great good, with a sound religion.”

(*Âdâb al-Nafs*, 1, 223)

8.35. Jesusﷺ said, “O assembly of disciples! I have thrown the world prostrate before you, so do not lift it up after me, for one of the evils of this world is that Allah was disobeyed in it and one of the evils of this world is that the next world is not attained except by leaving this one. So pass through this world without making it livable, and know that the root of all wrong is the love of this world. Many a vain desire leaves an inheritance of lasting sorrow.”

(*Biââr*, 14, 327, 48)

وَكَمْ يَعْمَلُ بِقَلْبِهِ الْمَعَاصِي. مَا أَبْعَدَ مَا قَدْ فَاتَ! وَأَدْنَى مَا هُوَ آتٍ! وَيَلُّ لِلْمُعْتَرِّينَ، لَوْ قَدْ أَزَقَهُمْ مَا يَكْرَهُونَ، وَفَارَقَهُمْ مَا يُحِبُّونَ، وَجَاءَهُمْ مَا يُوعَدُونَ. (في خَلْقِ هَذَا اللَّيْلِ وَالنَّهَارِ مُعْتَبِرٌ). وَيَلُّ لِمَنْ كَانَتْ الدُّنْيَا هَمَّهُ، وَالخَطَايَا عَمَلَهُ؛ كَيْفَ يَفْتَضِحُ غَدًا عِنْدَ رَبِّهِ! وَلَا تَكْثُرُوا الْكَلَامَ فِي غَيْرِ ذِكْرِ اللَّهِ، فَإِنَّ الَّذِينَ يَكْثُرُونَ الْكَلَامَ فِي غَيْرِ ذِكْرِ اللَّهِ قَاسِيَةٌ قُلُوبُهُمْ، وَلَكِنْ لَا يَعْلَمُونَ. لَا تَنْظُرُوا إِلَى عُيُوبِ النَّاسِ كَأَنَّكُمْ رَثَايَا عَلَيْهِمْ، وَلَكِنْ انظُرُوا فِي خِلَاصِ أَنْفُسِكُمْ، فَإِنَّمَا أَنْتُمْ عبيدٌ مَمْلُوكُونَ، إِلَى كَمْ يَسِيلُ الْمَاءُ عَلَى الْجَبَلِ لَا يَلِينُ؟ إِلَى كَمْ تَدْرُسُونَ الْحِكْمَةَ، لَا يَلِينُ عَلَيْهَا قُلُوبُكُمْ؟ عبيدُ السَّوَاءِ! فَلَا عبيدٌ أَثِقِيَاءَ، وَلَا أَحْرَارٌ كِرَامٌ، إِنَّمَا مِثْلُكُمْ كَمِثْلِ الدَّفْلِيِّ، يُعْجِبُ بِزَهْرِهَا مَنْ يَرَاهَا، وَيَقْتُلُ مَنْ طَعَمَهَا، وَالسَّلَامُ».

(بحار الأنوار، ١٤، ٣٢٥، ٣٧)

٨-٣٣ عيسى عليه السلام قال: «يا بني إسرائيل، لا تَكْثُرُوا الْأَكْلَ، فَإِنَّهُ مِنْ أَكْثَرَ مِنَ الْأَكْلِ أَكْثَرَ مِنَ النَّوْمِ، وَمَنْ أَكْثَرَ النَّوْمِ، أَقَلَّ الصَّلَاةَ، وَمَنْ أَقَلَّ الصَّلَاةَ، كُنِبَ مِنَ الْغَافِلِينَ».

(مجموعة ورّام، ١، ٤٧)

٨-٣٤ عيسى عليه السلام: «أَنَّهُ قَالَ لِأَصْحَابِهِ: «إِنَّ النَّوْمَ عَلَى الْمَزَالِ، وَأَكْلَ خُبْزِ الشَّعِيرِ، خَيْرٌ كَثِيرٌ، مَعَ سَلَامَةِ الدِّينِ».

(آداب النفس، ١، ٢٢٣)

٨-٣٥ عيسى عليه السلام قال: «يا مَعْشَرَ الْخَوَارِئِينَ، إِنِّي قَدْ أَكْبَيْتُ لَكُمْ الدُّنْيَا عَلَى وَجْهِهَا، فَلَا تَنْعَشُوهَا بَعْدِي، فَإِنَّ مِنْ خُبْثِ الدُّنْيَا أَنْ عُصِيَ اللَّهُ فِيهَا، وَإِنَّ مِنْ خُبْثِ الدُّنْيَا، أَنْ الْآخِرَةَ لَا تُدْرِكُ إِلَّا بِتَرْكِهَا. فَاعْبُرُوا الدُّنْيَا وَلَا تَعْمُرُوهَا، وَاعْلَمُوا أَنَّ أَوَّلَ كُلِّ خَطِيئَةٍ حُبُّ الدُّنْيَا، وَرَبُّ شَهْوَةٍ أَوْرَثَتْ أَهْلَهَا حُزْنَاً طَوِيلًا».

(بحار الأنوار، ١٤، ٣٢٧، ٤٨)

8.36. Jesusﷺ said, “This world and the next one are rivals. When you satisfy one of them you irritate the other, and when you irritate one of them you satisfy the other.”

(*Biââr*, 70, 122)

8.37. When Jesus passed by a house the family of which had died and was replaced by others, he said, “Woe to your owners who inherited you! How they have learned no lesson from their late brothers.”

(*Biââr*, 14, 329, 60)

8.38. Jesusﷺ said, “Do not take the world as a master, for it will take you as its servants. Keep your treasure with one who will not squander it. The owners of the treasures of this world fear for its ruin, but he who owns the treasure of Allah does not fear for its ruin.”

(*Biââr*, 14, 327)

8.39. It is reported that [Imam] ‘Alíﷺ said, “Jesus the son of Maryﷺ said, Blessed is he whose silence is contemplation (*fikr*), whose vision is an admonition, whose house suffices him and who cries over his mistakes and from whose hand and tongue the people are safe.”

(*Biââr*, 14, 319, 22)

8.40. And Jesus the son of Maryﷺ said, “There is no sickness of the heart more severe than callousness, and no soul is more severely afflicted than by the deprivation of hunger, and these two are the lines to exclusion and abandonment.”

(*Biââr*, 63, 337)

8.41. Jesus the son of Maryﷺ stood up among the Children of Israel to preach. He said, “O Children of Israel! Do not eat before you become hungry and when you become hungry eat but do not eat

٣٦-٨ _ الْمَسِيحُ عَلَيْهِ السَّلَامُ قَالَ: «مَثَلُ الدُّنْيَا وَالْآخِرَةِ كَمَثَلِ رَجُلٍ لَهُ ضَرَّتَانِ؛ إِنْ أَرْضَى إِحْدَاهُمَا سَخَطَتِ الْآخْرَى».

(بحار الأنوار، ٧٠، ١٢٢)

٣٧-٨ _ عَيْسَى عَلَيْهِ السَّلَامُ: أَنَّهُ كَانَ إِذَا مَرَّ بِدَارٍ قَدْ مَاتَ أَهْلُهَا، وَخَلَفَ فِيهَا غَيْرَهُمْ، يَقُولُ: «وَيْحًا لِأَرْبَابِكَ الَّذِينَ وَرَثُوكَ! كَيْفَ لَمْ يَعْتَبِرُوا بِإِخْوَانِهِمْ الْمَاضِينَ!».

(بحار الأنوار، ١٤، ٣٢٩، ٦٠)

٣٨-٨ _ عَيْسَى عَلَيْهِ السَّلَامُ قَالَ: «لَا تَتَّخِذُوا الدُّنْيَا رَبًّا فَتَتَّخِذَكُمُ عَيْدًا، إِكْنُزُوا كَنْزَكُمْ عِنْدَ مَنْ لَا يُضِيْعُهُ، فَإِنَّ صَاحِبَ كَنْزِ الدُّنْيَا يُخَافُ عَلَيْهِ الْآفَةُ، وَصَاحِبُ كَنْزِ اللَّهِ لَا يُخَافُ عَلَيْهِ الْآفَةُ».

(بحار الأنوار، ١٤، ٣٢٧)

٣٩-٨ _ ابْنُ الْمُتَوَكَّلِ، عَنِ الْحَمِيرِيِّ، عَنِ ابْنِ هَاشِمٍ، عَنِ ابْنِ مَيْمُونٍ، عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنِ آبَائِهِ، عَنِ عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ: «قَالَ عَيْسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ: طُوبَى لِمَنْ كَانَ صَمْتُهُ فِكْرًا، وَنَظْرُهُ عِبْرًا، وَوَسْعُهُ بَيْتُهُ، وَبَكَى عَلَى خَطِيئَتِهِ، وَسَلِمَ النَّاسُ مِنْ يَدِهِ وَكَسَانِهِ».

(بحار الأنوار، ١٤، ٣١٩، ٢٢)

٤٠-٨ _ عَيْسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ قَالَ: «مَا مَرَضَ قَلْبٌ بِأَشَدِّ مِنَ الْقَسْوَةِ، وَمَا اعْتَلَّتْ نَفْسٌ بِأَصْعَبَ مِنْ نَقْصِ الْجُوعِ، وَهُمَا زَمَامَانِ لِلطَّرْدِ وَالْحِذْلَانِ».

(بحار الأنوار، ٦٣، ٣٣٧)

٤١-٨ _ عَلِيُّ بْنُ حَدِيدٍ رَفَعَهُ قَالَ: «قَامَ عَيْسَى بْنُ مَرْيَمَ خَطِيبًا فِي بَنِي إِسْرَائِيلَ، فَقَالَ: «يَا بَنِي إِسْرَائِيلَ، لَا تَأْكُلُوا حَتَّى تَجُوعُوا، وَإِذَا جَعْتُمْ

your fill, because when you eat your fill your necks become thick and your sides grow fat and you forget your Lord.”

(*Biââr*, 63, 337, 30)

8.42. The Apostle of Allah [Muâammad ﷺ] said, “Jesus the son of Mary ﷺ stood up among the Children of Israel and said, O Children of Israel! Do not speak with the ignorant of wisdom, for otherwise you do injustice with it, and do not keep it from its folk, for otherwise you do injustice to them, and do not help the unjust with his injustice, for otherwise your virtue becomes void. Affairs are three: the affair whose righteousness is clear to you, so follow it; the affair whose error is clear to you, so avoid it; and the affair about which there are differences, so return it to Allah, the Almighty and Glorious.”

(*Faqîh* 4, 400, 5858)

8.43. Jesus ﷺ said, “In truth I say to you, just as one who is sick looks at food and finds no pleasure in it due to the severity of the pain, the masters of this world find no pleasure in worship and do not find the sweetness of it, for what they find is the sweetness of this world. In truth I say to you, just as an animal which is not captured and tamed becomes hardened and its character is changed, so too when hearts are not softened by the remembrance of death and the effort of worship they become hard and tough, and in truth I say to you, if a skin is not torn, it may become a vessel for honey, just as hearts, if they are not torn by desires, or fouled by greed, or hardened by blessings, may become vessels for wisdom.”

(*Biââr*, 14, 325, 38)

فَكُلُّوا وَلَا تَشَبِعُوا، فَإِنَّكُمْ إِذَا شَبِعْتُمْ غَلُظَتْ رِقَابُكُمْ، وَسَمِنَتْ جُنُوبُكُمْ، وَنَسِيْتُمْ رَبَّكُمْ».

(بحار الأنوار، ٦٣، ٣٣٧، ٣٠)

٤٢_٨_ عَلِيُّ بْنُ مَهْزِيَارٍ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْحَارِثِ بْنِ مُحَمَّدِ بْنِ النُّعْمَانَ الْأَحْوَلِ صَاحِبِ الطَّاقِ، عَنِ جَمِيلِ بْنِ صَالِحٍ، عَنِ أَبِي عَبْدِ اللَّهِ الصَّادِقِ، عَنِ آبَائِهِ عليهم السلام، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «...إِنَّ عَيْسَى بْنَ مَرْيَمَ عليه السلام، قَامَ فِي بَنِي إِسْرَائِيلَ، فَقَالَ: يَا بَنِي إِسْرَائِيلَ، لَا تُحَدِّثُوا بِالْحِكْمَةِ الْجُهَالَةَ فَتَظْلِمُوهَا، وَلَا تَمْنَعُوهَا أَهْلِهَا فَتَظْلِمُوهُمْ؛ وَلَا تُعِينُوا الظَّالِمَ عَلَى ظُلْمِهِ فَيُظِلَّ فَضْلَكُمْ. الْأُمُورُ ثَلَاثَةٌ: أَمْرٌ تَبَيَّنَ لَكَ رُشْدُهُ فَاتَّبِعْهُ، وَأَمْرٌ تَبَيَّنَ لَكَ غِيَّهُ فَاجْتَنِبْهُ، وَأَمْرٌ اُخْتَلَفَ فِيهِ فَرُدَّهُ إِلَى اللَّهِ عَزَّ وَجَلَّ».

(كتاب من لا يحضره الفقيه، ٤، ٤٠٠، ٥٨٥٨)

٤٣_٨_ عَيْسَى عليه السلام، قَالَ: «يَحَقُّ أَقُولُ لَكُمْ: كَمَا نَظَرَ الْمَرِيضُ إِلَى الطَّعَامِ فَلَا يَلْتَدُّ بِهِ مِنْ شِدَّةِ الْوَجَعِ، كَذَلِكَ صَاحِبُ الدُّنْيَا، لَا يَلْتَدُّ بِالْعِبَادَةِ، وَلَا يَجِدُ حَلَاوَتَهَا، مَعَ مَا يَجِدُهُ مِنْ حَلَاوَةِ الدُّنْيَا. يَحَقُّ أَقُولُ لَكُمْ: كَمَا أَنَّ الدَّابَّةَ إِذَا لَمْ تُرْكَبْ وَتَمْتَنَهُنَّ تَصَعَّبَتْ وَتَغْيِرَ حُلُقُهَا، كَذَلِكَ الْقُلُوبُ إِذَا لَمْ تُرَقَّقْ بِذِكْرِ الْمَوْتِ وَيَنْصَبَ الْعِبَادَةَ تَقْسُو وَتَعْلُظُ. وَيَحَقُّ أَقُولُ لَكُمْ: إِنَّ الزُّقَّ إِذَا لَمْ يَنْخَرَقْ يُوشِكُ أَنْ يَكُونَ وَعَاءَ الْعَسَلِ، كَذَلِكَ الْقُلُوبُ إِذَا لَمْ تَخْرُقْهَا الشَّهَوَاتُ أَوْ يُدَسَّسْهَا الطَّمَعُ أَوْ يُفْسَسْهَا النَّعِيمُ فَسَوْفَ تَكُونُ أَوْعِيَةَ الْحِكْمَةِ».

(بحار الأنوار، ١٤، ٣٢٥، ٣٨)

8.44. Abê ‘Abdullàh al-Æàdiq ﷺ said: “Jesus the son of Mary ﷺ said to his companions, O children of Adam! Free yourselves from this world, escaping to Allah, and take your hearts out of it [this world]. Verily, you are not suitable for it [this world] and it is not suitable for you, and you do not remain in it and it does not remain for you. It is an insatiable deceiver. He who has emigrated to it is misled. He who relies on it has been duped. He who loves it and desires it is destroyed. So repent to your Lord, and fear your Lord, and beware a day when no father can compensate for his child and no child can be the compensation for his father. Where are your fathers? Where are your mothers? Where are your brothers? Where are your sisters? Where are your children? They were called and they answered, said farewell to the earth, joined the dead, and they came among the destroyed. They exit the world and separate from their loved ones, and are in need of what they sent ahead and needless of what they left behind. How much you have been advised and how much you have been prohibited, but you are frivolous and inattentive. Your likeness in this world is the like of beasts. Your zeal is for the inside of your belly and for your private parts.

Are you not ashamed before Him Who created you, while He threatened the disobedient with the Fire, and you are not able to cope with the Fire, and He promised the obedient the Garden and being near to Him in the high heaven? So compete for it and be deserving of it, and be fair to yourselves, and be kind to the weak and needy among you. And repent to Allah sincerely, and be righteous servants, and do not be oppressive kings or inordinate Pharaohs who conquers those who rebel against him by death. [And repent to] the Almighty of the mighty, Lord of the heavens and the earth, of the first and the last, Possessor of the Day of Judgment, the Severe in punishment, Whose chastisement is painful. No oppressor is saved from Him, and nothing escapes Him. Nothing slips past Him, and nothing disappears from His sight. His knowledge encompasses all thing, and He sends down to each according to his stations the Garden or the Fire.

٨-٤٤- ابن إدريس، عن أبيه، عن محمد بن عبد الجبار، عن الحسن بن علي بن أبي حمزة، عن سيف بن عميرة، عن منصور بن حازم، عن أبي عبد الله الصادق عليه السلام قال: «كان عيسى بن مريم عليه السلام يقول لأصحابه: يا بني آدم، اهربوا من الدنيا إلى الله، وأخرجوا قلوبكم عنها، فإنكم لا تصلحون لها ولا تصلح لكم، ولا تبقون فيها ولا تبقى لكم، هي الخداعة الفجاعة، المعرور من اغتر بها، المعبون من اطمأن إليها، الهالك من أحبها وأرادها، فتوبوا إلى بارئكم، واتقوا ربكم، واحشوا يوماً لا يجزي والد عن ولده، ولا مولود هو جاز عن والده شيئاً. أين آباؤكم؟ أين أمهاتكم؟ أين إخوانكم؟ أين أولادكم؟ دعوا فأجابوا، واستودعوا الثرى، وجاوروا الموتى، وصاروا في الهلكى، خرجوا عن الدنيا، وفارقوا الأحياء، واحتاجوا إلى ما قدموا، واستغنوا عما خلفوا. فكم ثوعظون! وكم تزجرون! وأنتم لاهون ساهون! مثلكم في الدنيا مثل البهائم، همتكم بطونكم وفروجكم.»

أما تستحيون ممن خلقكم وقد أوعد من عصاه النار، وكستم ممن يقوى على النار؛ ووعد من أطاعه الجنة ومجاورته في الفردوس الأعلى؛ فتنافسوا فيه، وكوئوا من أهله، وأنصفوا من أنفسكم، وتعطفوا على ضعفائكم وأهل الحاجة منكم، وتوبوا إلى الله توبة نصوحاً، وكوئوا عبيداً أبراراً، ولا تكونوا ملوكاً جبارة، ولا من العتاة الفراعنة المتمردين على من قهرهم بالموت. جبار الجبايرة، رب السماوات ورب الأرضين، وإله الأولين والآخرين، مالك يوم الدين، شديد العقاب، أليم العذاب، لا ينجو منه ظالم، ولا يفوته شيء، ولا يعزب عنه شيء، ولا يتوارى منه شيء، أحصى كل شيء علمه، وأنزله منزلته في جنة أو نار.

O weak son of Adam! Where would you run from Him Who seeks you in the dark of your night and the brightness of your day, and in every state in which you may be. One who advised delivered his advice; and one who has listened to the advice is saved.”

(*Biââr*, 14, 288, 12)

8.45. Imam al-Æàdiq ﷺ said: “Jesus the son of Mary said to the Apostles, Beware of looking at what is prohibited, for it is the seed lust and plant of depravity.”

(*Biââr*, 101, 41)

8.46. Jesus son of Mary ﷺ said, “The most wretched of people is he who is known by the people for his knowledge and is not known for his works.”

(*Biââr*, 2, 52, 19)

8.47. Al-Æàdiq ﷺ said, “Jesus ﷺ said, Keep company with him the vision and encounter—let alone speech—of whom reminds you of Allah. And do not keep company with him who is agreeable to your exterior but to whom your interior is opposed, for, verily, such a person makes a claim for what is not due to him, if you are sincere about what is to your benefit. Make the most of the vision and encounter and company of one who has three traits, even if but for an hour, for his blessings will be effective in your religion and your heart and your worship: his speech does not go beyond his action, his action does not go beyond his truthfulness, and his truthfulness is not removed from his Lord. So, keep company with him honorably, and await mercy and blessings and beware the necessity of his proof against you and tend to his time that he does not reproach you then you would incur loss, and look at him by the eye of the grace and magnanimity granted especially to him by Allah.”

(*Biââr*, 97, 84)

8.48. Jesus ﷺ said, “In truth I say to you, the folds of heaven are empty of the rich, and the entering of a camel through the eye of a needle is easier than the entering of a rich man into heaven.”

(*Biââr*, 69, 55)

ابن آدم الضعيف! أين تهرب ممن يطُلبك في سواد ليلك وبياض نهارك، وفي كل حال من حالاتك؟ قد أبلغ من وعظ، وأفلح من اعظ.»

(بحار الأنوار، ١٤، ٢٨٨، ١٢)

٤٥_٨ _ عيسى بن مريم عليه السلام: أنه قال للحواريين: «إياكم والنظر إلى المحذورات، فإنها بذرُ الشهوات، وتباتُ الفسق.»

(بحار الأنوار، ١٠١، ٤١)

٤٦_٨ _ عيسى بن مريم عليه السلام قال: «أشقى الناس من هو معروف عند الناس يعلمه، مجهولُ عمله.»

(بحار الأنوار، ٢، ٥٢، ١٩)

٤٧_٨ _ عيسى عليه السلام قال: «جالسوا من تذكركم الله رؤيته وبقاؤه، فضلاً عن الكلام؛ ولا تجالسوا من يوافق ظاهركم ويخالف باطنكم، فإن ذلك المدعي بما ليس له، إن كنتم صادقين في استفادتهم. فإذا لقيت من فيه ثلاث خصال فاغتنم رؤيته وبقاؤه ومجالسته وكو ساعة، فإن ذلك يؤثر في دينك وقلبك وعبادتك وبركاته، قوله لا يجاوز فعله، وفعله لا يجاوز صدقه، وصدقه لا ينزع ربه، فجالسه بالحرمه، وانتظر الرحمة والبركة، واحذر لزوم الحجة عليك، وراع وقته، كيلا تلومه فتخسر، وانظر إليه يعين فضل الله عليه، وتخصيصه له، وكرامته إياه.»

(بحار الأنوار، ٩٧، ٨٤)

٤٨_٨ _ عيسى عليه السلام قال: «يحقُّ أقول لكم: إن أكناف السماء لخالية من الأغنياء، وكدخول جمل في سم الخياط أيسر من دخول غني الجنة.»

(بحار الأنوار، ٦٩، ٥٥)

8.49. Jesus the son of Mary ﷺ said, “Take the truth from the folk of falsehood, but do not take the false from the folk of truth. Be critics of speech. How much aberration is adorned by a verse of the Book of Allah, like the adornment of a copper dirham with silver plating. Looking at it is the same, but those who have vision are aware.”

(*Biââr*, 2, 96, 39)

8.50. Imâm Æàdiq ﷺ said: “... Jesus the son of Mary said, Keep your tongue to reform your heart, and be satisfied with your house, and beware of pretentiousness and excess, and be ashamed before your Lord, and cry over your mistakes, and escape from the people as you would run from the lion or viper, [for] they were medicine but today, they have become illness. Then encounter Allah when you will.”

(*Biââr*, 67, 110)

8.51. Jesus the son of Mary ﷺ said, “O seeker of this world for the sake of doing good, abandoning the world is better.”

(*Majmê‘ah Warràm*, 1, 134)

8.52. Jesus the son of Mary ﷺ said, “Beauty of dress is pride of heart.”

(*Biââr*, 70, 207)

8.53. Among the words of Jesus, “Consider your houses as way stations, and the mosques as your residences, and eat the grains of the land and drink of pure water, and go out of the world in health. Upon my life! You have directed yourself to what is other than Allah. What has corrupted you? Are you afraid of becoming lost if you direct yourself toward Allah.”

(*Sharâ Najh al-Balâghah*, 3, 155)

٨-٤٩- عليُّ بنُ عيسى القاسانيّ، عن ابن مسعودِ الميسريّ رَفَعَهُ، قال: قالَ الْمَسِيحُ عَلَيْهِ السَّلَامُ: «خُذُوا الْحَقَّ مِنْ أَهْلِ الْبَاطِلِ، وَلَا تَأْخُذُوا الْبَاطِلَ مِنْ أَهْلِ الْحَقِّ. كُونُوا نِقَادَ الْكَلَامِ، فَكَمْ مِنْ ضَلَالَةٍ زُحِرَتْ بِآيَةٍ مِنْ كِتَابِ اللَّهِ، كَمَا زُحِرَفَ الدَّرْهَمُ مِنْ نُحَاسٍ بِالْفِضَّةِ الْمَوْهَةِ؛ النَّظَرُ إِلَى ذَلِكَ سَوَاءٌ، وَالْبَصْرَاءُ بِهِ خُبْرَاءُ».

(بحار الأنوار، ٢، ٩٦، ٣٩)

٨-٥٠- عيسى بن مريم عليه السلام، قال: «أحزن لسانك لعمارة قلبك، ويسعك بيتك، وفر من الرياء وفصول معاشك، وابك على خطيبتك، وفر من الناس فرارك من الأسد والأفعى، فإنهم كانوا دواءً، فصاروا اليوم داءً، ثم التى الله متى شئت».

(بحار الأنوار، ٦٧، ١١٠)

٨-٥١- عيسى عليه السلام، قال: «يا طالب الدنيا لتير، تركك الدنيا أبر».

(مجموعة ورام، ١، ١٣٤)

٨-٥٢- عيسى عليه السلام، قال: «جودة الثياب خيلاء القلب».

(بحار الأنوار، ٧٠، ٢٠٧)

٨-٥٣- عيسى عليه السلام: «اتخذوا البيوت منازل، والمساجد مساكن، وكلوا من بقل البرية، واشربوا من الماء القراح، واخرجوا من الدنيا يسلا. لعمري، لقد انقطعتم إلى غير الله، فما ضيعكم؟ أفتخافون الضيعة إذا انقطعتم إليه؟».

(شرح نهج البلاغة، ٣، ١٥٥)

8.54. Imàm Bàqirؑ said, “Christ said, O group of disciples! The foul odor of the oil will not harm you when the light of its lamp reaches you. Take knowledge from he who has it, and do not look at his works.”

(*Biààr*, 2, 97, 42)

8.55. Jesus used to say, “O weak son of Adam! Beware of your Lord, and cast away your greed, and be weak in the world, and be modest in your desires. Accustom your body to patience and your heart to contemplation (*fikr*). And do not withhold sustenance for tomorrow, because it is a mistake for you. And multiply praise to Allah for poverty (*faqr*), for it is a sort of impeccability that you cannot do what you want.”

(*Biààr*, 14, 329, 62)

8.56. Jesusؑ said to the disciples, “On a day when one of you fasts, he should oil his head and beard and should wipe his lips with oil so that the people do not see that he is fasting. When he gives [charity] by his right hand, he should hide it from his left hand. And when he prays, he should let down the curtain over his door. Verily Allah divides praise as He divides sustenance.”

(*Majmê‘ah Warràm*, 1, 187)

8.57. It is reported that Abê ‘Abdullahؑ said, “Jesus the son of Maryؑ, passed by Æafàîâ al-Rawâà and he said, Here I am, Your servant, the son of your bondwoman, here I am.”

(*Faqîh*, 2, 234, 2284)

8.58. Jesusؑ used to say, “O house! You will be destroyed, and your inhabitants will die. And O soul! Work and have sustenance. And O body! Toil, then rest.”

(*Biààr* 14, 329, 61)

8.59. Jesusؑ said, “Worship has ten parts. Nine of them are in silence and one is in withdrawing from the people.”

(*Majmê‘ah Warràm*, 1, 106)

٨-٥٤_ ابنُ يزيدٍ، عَنْ ابنِ أَبِي عُمَيْرٍ، عَنْ ابنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: «قَالَ الْمَسِيحُ عَلَيْهِ السَّلَامُ: مَعْشَرَ الْحَوَارِيِّينَ، لَمْ يَضُرُّكُمْ مَنْ نَتَنَ الْقَطِرَانَ إِذَا أَصَابَتْكُمْ سِرَاجُهُ، حُذُوا الْعِلْمَ مِمَّنْ عِنْدَهُ، وَلَا تَنْظُرُوا إِلَى عَمَلِهِ».

(بحار الانوار، ٢، ٩٧، ٤٢)

٨-٥٥_ عيسَى عَلَيْهِ السَّلَامُ: أَنَّهُ كَانَ يَقُولُ: «يَا بنِ آدَمَ الضَّعِيفِ! إِتَّقِ رَبَّكَ، وَأَلْقِ طَمَعَكَ، وَكُنْ فِي الدُّنْيَا ضَعِيفًا، وَعَنْ شَهْوَتِكَ عَافِيًا. عَوْدٌ جَسْمَكَ الصَّبْرَ وَقَلْبَكَ الْفِكْرَ، وَلَا تَحْبِسْ لِعَدِّ رِزْقًا، فَإِنَّهَا خَطِيئَةٌ عَلَيْكَ. وَأَكْثَرُ حَمْدِ اللَّهِ عَلَى الْفَقْرِ، فَإِنَّ مِنَ الْعِصْمَةِ أَنْ لَا تَقْدِرَ عَلَى مَا تُرِيدُ».

(بحار الانوار، ١٤، ٣٢٩، ٦٢)

٨-٥٦_ عيسَى عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ لِلْحَوَارِيِّينَ: «إِذَا كَانَ يَوْمٌ صَوْمٌ أَحَدِكُمْ فَلْيُدْهِنْ رَأْسَهُ وَلِحْيَتَهُ وَيَمْسَحْ شَفْتَيْهِ بِالزَّيْتِ، لِئَلَّا يَرَى النَّاسُ أَنَّهُ صَائِمٌ، وَإِذَا أُعْطِيَ يَمِينَهُ فَلْيُخْفِ عَنْ شِمَالِهِ، وَإِذَا صَلَّى فَلْيُرْخِ سِتْرَ بَايِهِ، فَإِنَّ اللَّهَ يَقْسِمُ الثَّنَاءَ كَمَا يَقْسِمُ الرِّزْقَ».

(مجموعة ورام، ١، ١٨٧)

٨-٥٧_ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ فِي حَدِيثٍ: «... مَرَّ عيسَى بنُ مَرِيمَ عَلَيْهِ السَّلَامُ بِصَفَائِحِ الرُّوحَاءِ، وَهُوَ يَقُولُ: لَبَّيْكَ، عَبْدُكَ ابْنَ أُمَّتِكَ، لَبَّيْكَ».

(كتاب من لا يحضره الفقيه، ٢، ٢٣٤، ٢٢٨٤)

٨-٥٨_ عيسَى عَلَيْهِ السَّلَامُ: أَنَّهُ كَانَ يَقُولُ: «يَا دَارًا! تَحْرَبِينَ، وَتَفْتَنِي سُكَّانُكَ. وَيَا نَفْسُ! إِعْمَلِي تُرْزُقِي. وَيَا جَسَدًا! انْصَبْ تَسْتَرْحِ».

(بحار الانوار، ١٤، ٣٢٩، ٦١)

٨-٥٩_ عيسَى عَلَيْهِ السَّلَامُ، قَالَ: «الْعِبَادَةُ عَشْرَةٌ أَجْزَاءٍ، تِسْعَةٌ مِنْهَا فِي الصَّمْتِ، وَجُزْءٌ فِي الْفَرَارِ مِنَ النَّاسِ».

(مجموعة ورام، ١، ١٠٦)

8.60. Jesusﷺ said, “Among the greatest of sins is that when he does not know something, a servant says, Verily, Allah knows it, and even when he lies about what he has dreamed, this is a great sin.”

(*Biââr*, 69, 258)

8.61. When Allah raised Jesus as a prophet, Satan turned to him and tempted him. Jesus said, “Glory be to Allah, with a plenum of His heavens and earth and the ink of His words and the weight of His throne and His own satisfaction.” [Imam] said, “When Satan heard this, he ran away in the direction he faced, unable to control himself at all, until he fell into the green waves [of the depths of the sea].”

(*Biââr*, 90, 181, 14)

8.62. It is reported that Abê ‘Abdullahﷺ said, regarding the saying of Allah, the Mighty and Magnificent, ﴿He has made me blessed wherever I may be﴾ (19:26), “Very beneficial.”

(*Biââr*, 14, 247)

8.63. The Messenger of Allahﷺ said, “Eat lentils, for they are blessed and sacred. They soften the heart and increase tears. Seventy prophets blessed them, the last of whom was Jesus the son of Maryﷺ.”

(*Biââr*, 14, 254, 48)

8.64. Jesus the son of Mary said, “Hardening of the heart is from drying of the eyes, and drying of the eyes is from accumulating sins, and accumulating sins is from loving the world, and loving the world is at the head of all error.”

(*Mustadrak al-Wasâ’il*, 12, 39, 13458)

٨-٦٠- عيسى عليه السلام قال: «إِنَّ مِنْ أَعْظَمِ الذُّنُوبِ عِنْدَ اللَّهِ أَنْ يَقُولَ الْعَبْدُ: إِنَّ اللَّهَ يَعْلَمُ، لِمَا لَا يَعْلَمُ. وَرَبِّمَا يَكْذِبُ فِي حِكَايَةِ الْمَنَامِ، وَالْإِثْمُ فِيهِ عَظِيمٌ».

(بحار الانوار، ٦٩، ٢٥٨)

٨-٦١- ابنُ شاذويِّه، عَنْ مُحَمَّدِ الْجَمِيرِيِّ، عَنْ أَبِيهِ، عَنْ ابْنِ يَزِيدٍ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ أَبَانَ بْنِ تَعْلَبٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَنْ بَعَثَ اللَّهُ عِيسَى عليه السلام، تَعَرَّضَ لَهُ الشَّيْطَانُ، فَوَسَّوَسَهُ، فَقَالَ عِيسَى عليه السلام: سُبْحَانَ اللَّهِ مِلاًءَ سَمَاوَاتِهِ وَأَرْضِهِ، وَمِدَادَ كَلِمَاتِهِ، وَزَنَةَ عَرْشِهِ، وَرَضَا نَفْسِهِ، قَالَ: فَلَمَّا سَمِعَ إبْلِيسُ ذَلِكَ، ذَهَبَ عَلَى وَجْهِهِ، لَا يَمْلِكُ مِنْ نَفْسِهِ شَيْئاً، حَتَّى وَقَعَ فِي اللَّجَّةِ الْخَضْرَاءِ.

(بحار الانوار، ٩٠، ١٨١، ١٤)

٨-٦٢- سعدٌ، عَنْ ابْنِ يَزِيدٍ، عَنْ يَحْيَى بْنِ الْمُبَارَكِ، عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ، عَنْ رَجُلٍ، عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام، فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: «وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ» قَالَ: «نَفَاعاً».

(بحار الانوار، ١٤، ٢٤٧)

٨-٦٣- أبو الحسن الرضا عليه السلام، عَنْ آبَائِهِ عليهم السلام، قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «عَلَيْكُمْ بِالْعَدَسِ فَإِنَّهُ مُبَارَكٌ، مُقَدَّسٌ، يُرَقِّقُ الْقَلْبَ، وَيَكْثُرُ الدَّمْعَةَ، وَقَدْ بَارَكَ فِيهِ سَبْعُونَ نَبِيًّا، آخِرُهُمْ عِيسَى بْنُ مَرْيَمَ عليه السلام».

(بحار الانوار، ١٤، ٢٥٤، ٤٨)

٨-٦٤- عيسى بن مريم عليه السلام قال: «قَسْوَةُ الْقُلُوبِ مِنْ جَفْوَةِ الْعِيُونِ، وَجَفْوَةُ الْعِيُونِ مِنْ كَثْرَةِ الذُّنُوبِ، وَكَثْرَةُ الذُّنُوبِ مِنْ حُبِّ الدُّنْيَا، وَحُبُّ الدُّنْيَا رَأْسُ كُلِّ حَاطِيئَةٍ».

(مستدرک الوسائل، ١٢، ٣٩، ١٣٤٥٨)

8.65. Abê Amàma said, “I said, ‘O Apostle of Allah! When was the beginning of your appearance?’ He said, ‘The calling of my father Abraham and good news of Jesus the son of Mary and my mother saw that something went out of her that castles of Syria were lightened by it.’”

(*Biààr*, 16, 321, 9)

8.66. Daàya al-Kalbí said, “The Apostle of Allah sent me with a letter to the Caesar. Caesar sent [some one] to the bishop [to come]. I informed him about Muàammad and his Book. The bishop said, This is the prophet whom we expected, Jesus the son of Mary announced him to us. As for me, I confirm him and follow him. Caesar said, As for me, if I do this my kingdom will be lost...”

(*Biààr*, 20, 378)

8.67. Jesusﷺ said, “Do not worry about your livelihood for tomorrow. If tomorrow is a part of your life, your livelihood will come along with your life, and if it is not a part of your life, then do not worry about the livelihood of others.”

(*Majmê‘ah Warràm*, 1, 278)

8.68. Jesusﷺ said, “Blessed is he to whom Allah has taught His book, and then he does not die as a tyrant.”

(*Majmê‘ah Warràm*, 1, 198)

8.69. Jesusﷺ said to some of the apostles, “Your distance from the wrath of Allah is in your not being wrathful.”

(*Majmê‘ah Warràm*, 2, 27)

8.70. Sayyid ibn Iàwês, may Allah have mercy on him, said, “I read in the Gospel that Jesusﷺ said, “Who among you gives his son a stone when he asks for bread? Or who gives a snake when asked for a cloak? If despite the fact that your evil is well known you give good gifts to your sons, then it is more fitting that your Lord gives good things to one who asks.”

(*Biààr*, 14, 317)

٨-٦٥- الفَرَجُ بْنُ فُضَالَةَ، عَنِ لُقْمَانَ بْنِ عَامِرٍ، عَنْ أَبِي أَمَامَةَ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا كَانَ بَدَأُ أَمْرُكَ؟ قَالَ: «دَعْوَةُ أَبِي إِبْرَاهِيمَ، وَبُشْرَى عَيْسَى بْنِ مَرِيَمَ، وَرَأَتْ أُمِّي أَنَّهُ خَرَجَ مِنْهَا شَيْءٌ أَضَاءَتْ مِنْهُ قُصُورُ الشَّامِ».

(بحار الأنوار، ١٦، ٩، ٣٢١)

٨-٦٦- دَحِيَّةُ الْكَلْبِيِّ، قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ يَكْتُابِ إِلَى قَيْصَرَ، فَأَرْسَلَ إِلَى الْأَسْفُفِ، فَأَحْبَرَهُ بِمُحَمَّدٍ ﷺ وَكِتَابِهِ، فَقَالَ: هَذَا النَّبِيُّ الَّذِي كُنَّا نَنْتَظِرُهُ، بَشَرْنَا بِهِ عَيْسَى بْنُ مَرِيَمَ. فَقَالَ الْأَسْفُفُ: أَمَا أَنَا، فَمُصَدِّقُهُ وَمُتَّبِعُهُ، فَقَالَ قَيْصَرٌ: أَمَا أَنَا، إِنْ فَعَلْتُ ذَلِكَ ذَهَبَ مُلْكِي...».

(بحار الأنوار، ٢٠، ٣٧٨)

٨-٦٧- عَيْسَى عَلَيْهِ السَّلَامُ، قَالَ: «لَا تَهْتَمُّوا بِرِزْقِ غَدٍ، فَإِنْ يَكُنْ مِنْ آجَالِكُمْ فَسَيَأْتِي فِيهِ أَرْزَاقُكُمْ مَعَ آجَالِكُمْ؛ وَإِنْ لَمْ يَكُنْ مِنْ آجَالِكُمْ فَلَا تَهْتَمُّوا لِآجَالِ غَيْرِكُمْ».

(مجموعة ورام، ١، ٢٧٨)

٨-٦٨- عَيْسَى عَلَيْهِ السَّلَامُ، قَالَ: «طُوبَى لِمَنْ عَلَّمَهُ اللَّهُ كِتَابَهُ، ثُمَّ لَمْ يَمُتْ جَبَّاراً».

(مجموعة ورام، ١، ١٩٨)

٨-٦٩- عَيْسَى عَلَيْهِ السَّلَامُ: أَنَّهُ قَالَ لِرَجُلٍ مِنَ الْحَوَارِيِّينَ: «تَبَاعُدْكَ مِنْ غَضَبِ اللَّهِ، أَنْ لَا تَعْصَبَ».

(مجموعة ورام، ٢، ٢٧)

٨-٧٠- عَيْسَى عَلَيْهِ السَّلَامُ، قَالَ: «أَيُّ إِنْسَانٍ مِنْكُمْ يَسْأَلُهُ ابْنُهُ حُبْرًا فَيُعْطِيهِ حَجْرًا؟ أَوْ يَسْأَلُهُ شَمْلَةً فَيُعْطِيهِ حَيَّةً؟ فَإِذَا كُنْتُمْ أَنْتُمْ الْأَشْرَارُ تُعْرِفُونَ، تُعْطُونَ الْعَطَايَا الصَّالِحَةَ لِأَبْنَائِكُمْ، فَكَانَ بِالْأَحْرَى رَبُّكُمْ أَنْ يُعْطِيَكُمْ الْخَيْرَاتِ لِمَنْ يَسْأَلُهُ».

(بحار الأنوار، ١٤، ٣١٧)

8.71. It is reported that Abu ‘Abdullah✎ said, “Christ used to say, If someone abandons giving aid to one who has been injured, he is certainly a partner to the party who injured him.... Likewise, do not narrate wisdom to those who are not fit for it, for they are ignorant. And to not prevent those who are fit for it, for that would be a sin. Each of you must be like a prescribing physician if he sees that the condition is appropriate to a certain medicine, otherwise, he withholds it.”

(*Kāfi*, 8, 345, 545)

8.72. Mêsà ibn Ja‘far✎ said, “...O Hishàm! Verily, the Messiah said to the apostles, O evil servants! The height of the date palm frightens you, and you remember its spikes and the difficulty of climbing it, but you forget the wholesomeness and benefit of its fruit; likewise you remember the difficulty of deeds for the other world, and it seems to you to take a long time, but you forget the obtaining of the blessings, light and fruit of those deeds... In truth, I say to you, one who has no debt to the people is happier and less sad than one who has debts, even if his paying it is excellent. Likewise, one who does not make a mistake is happier and less sad than one who makes mistakes, even if his repentance is pure and he returns [to goodness.] Small sins and those considered paltry are among the deceptions of Satan. He makes them seem paltry to you and makes them small in your eyes, so they will be gathered and increased and will surround you... O evil servants! Do not be like stealing kites, deceptive foxes, misleading wolves or vicious lions. You treat the people as you do your horses, from some you steal, some you deceive and some you mislead.

In truth I say to you, it is not sufficient for a body that its exterior is sound but its interior is corrupt. Likewise it is not sufficient for you that your bodies be pleasing to you while your hearts are corrupted. It is not sufficient for you that you cleanse your skins, while your hearts are unclean.

٧١-٨ - عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَبْدِ اللَّهِ الدُّهْقَانِ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ ابْنِ أَبِي نَجْرَانَ، عَنْ أَبَانَ بْنِ تَغْلِبَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ الْمَسِيحُ عَلَيْهِ السَّلَامُ يَقُولُ: إِنَّ التَّارِكَ شِفَاءَ الْمَجْرُوحِ مِنَ جُرْحِهِ، شَرِيكٌ لِجَارِحِهِ لَا مَحَالَةَ؛ وَذَلِكَ أَنَّ الْجَارِحَ أَرَادَ فَسَادَ الْمَجْرُوحِ، وَالتَّارِكَ لِإِشْفَائِهِ لَمْ يَشَأْ صِلَاحَهُ، فَإِذَا لَمْ يَشَأْ صِلَاحَهُ فَقَدْ شَاءَ فَسَادَهُ اضْطِرَاراً، فَكَذَلِكَ لَا تُحَدِّثُوا بِالْحِكْمَةِ غَيْرَ أَهْلِهَا فَتَجْهَلُوا، وَلَا تَمْنَعُوهَا أَهْلِهَا فَتَأْتُمُوا؛ وَكَيْفَ أَحَدُكُمْ يَمْنَرَةَ الطَّيِّبِ الْمُدَاوِي، إِنْ رَأَى مَوْضِعاً لِدَوَائِهِ، وَإِلَّا أَمْسَكَ».

(الكافي، ٨، ٣٤٥، ٥٤٥)

٧٢-٨ - موسى بن جعفر عليه السلام: أَنَّهُ قَالَ لِهِشَامِ بْنِ الْحَكَمِ: «يَا هِشَامُ، إِنَّ الْمَسِيحَ عَلَيْهِ السَّلَامُ قَالَ لِلْحَوَارِيِّينَ: يَا عبيدَ السَّوَاءِ! يَهْوِلُكُمْ طُولُ النَّخْلَةِ، وَتَذْكُرُونَ شَوْكَهَا وَمَوْوَنَةَ مَرَاقِيهَا، وَتَنْسُونَ طيبَ ثَمَرِهَا وَمَرَاقِفَتَهَا. كَذَلِكَ تَذْكُرُونَ مَوْوَنَةَ عَمَلِ الآخِرَةِ، فَيَطُولُ عَلَيْكُمْ أَمَدُهُ، وَتَنْسُونَ مَا تُفْضُونَ إِلَيْهِ، مِنْ نَعِيمِهَا وَنُورِهَا وَثَمَرِهَا... يَحَقُّ أَقُولُ لَكُمْ: إِنْ مَنْ لَيْسَ عَلَيْهِ دِينَ مِنْ النَّاسِ أَرْوَحُ وَأَقْلُّ هَمًّا مِمَّنْ عَلَيْهِ الدِّينُ وَإِنْ أَحْسَنَ الْقَضَاءِ. وَكَذَلِكَ مَنْ لَمْ يَعْمَلِ الخَطِيئَةَ أَرْوَحُ وَأَقْلُّ هَمًّا مِمَّنْ عَمِلَ الخَطِيئَةَ وَإِنْ أَحْلَصَ التَّوْبَةَ وَأَنَابَ، وَإِنْ صَغَرَ الذُّنُوبَ وَمَحَقَّرَاتِهَا مِنْ مَكَائِدِ إبْلِيسَ، يُحَقِّرُهَا لَكُمْ وَيُصَغِّرُهَا فِي أَعْيُنِكُمْ، فَتَجْتَمِعُ وَتَكْتُمُ، فَتَحِيضُ بِكُمْ... يَا عبيدَ السَّوَاءِ! لَا تَكُونُوا شَبِيهاً بِالْحِدَاءِ الخَاطِفَةِ، وَلَا بِالثَّعَالِبِ الخَادِعَةِ، وَلَا بِالذُّنَابِ الغَادِرَةِ، وَلَا بِالْأَسَدِ العَاتِيَةِ، كَمَا تُفْعَلُ بِالفِرَاسِ، كَذَلِكَ تُفْعَلُونَ بِالنَّاسِ؛ فَرِيقاً تَخْطُفُونَ، وَفَرِيقاً تَخْدَعُونَ، وَفَرِيقاً تَعْدُرُونَ بِهِمْ.

يَحَقُّ أَقُولُ لَكُمْ: لَا يُعْنِي عَنِ الجَسَدِ أَنْ يَكُونَ ظَاهِرُهُ صَحيحاً وَبَاطِنُهُ فَاسِداً، كَذَلِكَ لَا تُعْنِي أَجْسَادُكُمْ الَّتِي قَدْ أَعْجَبَتْكُمْ وَقَدْ فَسَدَتْ قُلُوبُكُمْ؛ وَمَا يُعْنِي عَنْكُمْ أَنْ تُنْفِقُوا جُلُودَكُمْ وَقُلُوبَكُمْ دَنَسَةً.

Do not be like the sieve that the pure flour goes down from it and keeps the siftings. Likewise you send out wisdom from your mouths, and hatred remains in your breasts...”

(*Biââr*, 1, 145, 146)

8.73. Sayyid ibn Iâwês, may Allah have mercy on him, said, “I read in the Gospel that Jesus ﷺ said, I tell you, do not worry about what you will eat or what you will drink or with what you will clothe your bodies. Is not the soul more excellent than food, and the body more excellent than clothes? Look at the birds of the air, they neither sow nor reap nor store away, yet your heavenly Lord provides for them. Are you not more excellent than they? Who among you by worrying can add a single measure to his stature? Then why do you worry about your clothes?”

(*Biââr*, 14, 318).⁽¹⁾

¹ Cf. Matt 6:25-34:

25 "Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes?"

26 Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they?"

27 Who of you by worrying can add a single hour to his life?"

28 "And why do you worry about clothes? See how the lilies of the field grow. They do not labor or spin.

29 Yet I tell you that not even Solomon in all his splendor was dressed like one of these.

30 If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you, O you of little faith?"

31 So do not worry, saying, What shall we eat? or What shall we drink? or What shall we wear?"

32 For the pagans run after all these things, and your heavenly Father knows that you need them.

33 But seek first his kingdom and his righteousness, and all these things will be given to you as well.

34 Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

(NIV)

لَا تَكُونُوا كَالْمِنْخَلِ، يَخْرُجُ مِنْهُ الدَّقِيقُ الطَّيِّبُ وَيُمْسِكُ النِّخَالَةَ، كَذَلِكَ أَنْتُمْ
تُخْرِجُونَ الْحِكْمَةَ مِنْ أَفْوَاهِكُمْ، وَيَبْقَى الْغَلُّ فِي صُدُورِكُمْ...».

(بجاراتانوار، ١، ١٤٥-١٤٦)

٨-٧٣ _ عيسى عليه السلام قال: «أقول لكم: لا تهتموا ماذا تأكلون، ولا ماذا
تشرّبون، ولا لأجسادكم ما تلبس، أليس النفس أفضل من المأكّل؟ والجسد أفضل
من اللباس؟ أنظروا إلى طيور السماء التي لا تزرع ولا تحصد، ولا تحزن؛
وربكم السماوي يفتوتها، أليس أنتم أفضل منهم؟ من منكم يهتم فيقدر أن يزيد
على قامته ذراعاً واحدة؟ فلماذا تهتمون باللباس؟».

(بجاراتانوار، ١٤، ٣١٨)



GOD'S WORDS TO JESUS ﷺ

9.1. Allah revealed to Jesus the son of Mary ﷺ, “O Jesus! I do not forget those who forget Me, so how could I forget those who remember Me! I am not stingy with those who disobey Me, so how could I be stingy with those who obey Me.”

(Jàmi‘ al-Akhbàr, 1, 180)

9.2. Allah, the Exalted, revealed to Jesus ﷺ, “O Jesus the son of the virgin, al-Batêl! Cry over yourselves, like one who says his last good-bye to his family, loathes the world, abandons it to its people, and who has come to desire what is near his God.”

(Udda al-Dàí, 169)

9.3. It is reported that among what was revealed to Jesus ﷺ is: “Do not be deceived by those who are disobedient to Me, who eat what I provide for them, but worship other than Me, then they call Me when they are worried, so I answer them, then they go back to what they did. Do they disobey Me or want to anger Me? [I swear] by Myself! I will take them in such a way that there is no deliverance from it and there is no refuge but Me. Where can they flee from My sky and My earth?”

(Udda al-Dàí, 212)

9.4. ‘Abdullah ibn al-Walíd said, “Abê ‘Abdullah ﷺ said to me, ‘What do the followers say about Jesus, Moses and the Commander of the Faithful, peace be with them?’ I said, ‘They say, “Verily Jesus and Moses are better than the Commander of the Faithful ﷺ.”’”



ما أَوْحَى اللهُ إِلَى عِيسَى عَلَيْهِ السَّلَامُ

٩-١- عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ: أَنَّ اللَّهَ أَوْحَى إِلَيْهِ: «يَا عِيسَى، إِنِّي لَا أَنْسَى مَنْ يَنْسَانِي، فَكَيْفَ أَنْسَى مَنْ يَذْكُرُنِي! أَنَا لَا أَبْخُلُ عَلَى مَنْ عَصَانِي، فَكَيْفَ أَبْخُلُ عَلَى مَنْ يُطِيعُنِي!»

(جامع الأخبار، ١، ١٨٠)

٩-٢- عِيسَى عَلَيْهِ السَّلَامُ: أَنَّ اللَّهَ أَوْحَى إِلَيْهِ: «يَا عِيسَى، ابْنُ الْبُكَرِ الْبَتُولِ، ابْنُكَ عَلَى نَفْسِكَ بُكَاءَ مَنْ قَدْ وَدَعَ الْأَهْلَ وَقَلَى الدُّنْيَا وَتَرَكَهَا لِأَهْلِهَا، وَصَارَتْ رَغْبَتُهُ فِي مَا عِنْدَ إِلَهِهِ».

(عدة الداعي، ١٦٩)

٩-٣- عِيسَى عَلَيْهِ السَّلَامُ: أَنَّ اللَّهَ أَوْحَى إِلَيْهِ: «وَلَا يَغْرَبُكَ الْمُتَمَرِّدُ عَلَيَّ بِالْعِصْيَانِ: يَأْكُلُ رِزْقِي، وَيَعْبُدُ غَيْرِي، ثُمَّ يَدْعُونِي عِنْدَ الْكَرْبِ فَأَجِيبُهُ، ثُمَّ يَرْجِعُ إِلَى مَا كَانَ عَلَيْهِ. فَعَلَيَّْ يَتَمَرَّدُ أَمْ لِسَخَطِي يَتَعَرَّضُ؟ فِي حَلْفَتُ لَأُخَذَتْهُ أَحْذَةٌ لَيْسَ مِنْهَا مَنْجَى وَلَا دُونِي مَلْجَأٌ. أَيْنَ يَهْرَبُ مِنْ سَمَائِي وَأَرْضِي؟»

(عدة الداعي، ٢١٢)

٩-٤- مُحَمَّدٌ بْنُ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو الزِّيَّاتِ، عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ، قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَيُّ شَيْءٍ يَقُولُ الشَّبَعَةُ فِي عِيسَى وَمُوسَى وَأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ؟» قُلْتُ: يَقُولُونَ: إِنَّ عِيسَى وَمُوسَى أَفْضَلُ مِنْ

He said, 'Do they think that he knew every thing that the Apostle of Allah knew?' I said, 'Yes, but they do not prefer anyone over the possessors of determination (*Ulê al-'Azîm*) among the apostles.' Abê 'Abdullah ﷺ said, 'Argue with them by the Book of Allah.' I said, 'From which place of it?' He said, 'Allah, the Exalted, said to Moses, *«We wrote in the tablets some knowledge of everything for him.»* (7:145) He did not write everything for Moses. Allah, the Blessed and Exalted, said to Jesus, *«I will explain for you something that you differ about.»* (43:63) And Allah, the Exalted, said to Muâammad, *«We brought you as a witness over them and revealed the Book to you explaining clearly everything.»* (16:89).”

(*Bæàir al-Darajàt*, 227)

9.5. It is reported that Sayyid said that among the hadiths from the Imams he saw: “Allah, the Exalted, ordered Adam to pray toward the West, and Noah to pray toward the East, and Abraham to gather them, and this is the Ka‘bah. When Moses was commissioned, He ordered him to revive the religion of Adam. When Jesus was commissioned, He ordered him to revive the religion of Noah. When Muâammad was commissioned, He ordered him to revive the religion of Abraham.”

(*Biâàr*, 81, 57, 9)

9.6. It is reported that Allah, the mighty and magnificent, revealed to Jesus the son of Mary, “Let him who considers Me slow in providence beware of My wrath, so that I open a door to this world against him.”¹

(*Biâàr*, 100, 21, 16)

9.7. It is reported that one of the Imams, peace be with them, said, “The Messiah said: Allah, the blessed and exalted says, “My believing servant is saddened if I turn the world away from him, and that is what is most loved by Me, and that is what is most near to Me; and he is gladdened if I am open handed with him in this world, and that is what is most hated by Me, and that is what is furthest from Me.”

(*Tuâaf al-'Uqêl*, 1, 513)

¹ The idea is that wealth may be a curse, and God may punish those who are not grateful by opening the door to worldly wealth for them in such a manner as to be against their true interests.

أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا، قَالَ: فَقَالَ: «أَيَزْعُمُونَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا، قَدْ عَلِمَ مَا عَلِمَ رَسُولُ اللَّهِ؟» قُلْتُ: نَعَمْ، وَلَكِنْ لَا يَقْدِمُونَ عَلَى أَوْلِيِ الْعِزْمِ مِنَ الرُّسُلِ أَحَدًا، قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «فَخَاصِمُهُمْ يَكْتَابُ اللَّهُ» قَالَ: قُلْتُ: وَفِي أَيِّ مَوْضِعٍ مِنْهُ أُخَاصِمُهُمْ؟ قَالَ: «قَالَ اللَّهُ تَعَالَى لِمُوسَى: ﴿وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً﴾ إِنَّهُ لَمْ يَكْتُبْ لِمُوسَى كُلَّ شَيْءٍ. وَقَالَ اللَّهُ تَبَارَكَ وَتَعَالَى لِعِيسَى: ﴿وَلَا يُبَيِّنُ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ﴾ وَقَالَ اللَّهُ تَعَالَى لِمُحَمَّدٍ ﷺ: ﴿وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنَاتٍ لِكُلِّ شَيْءٍ﴾».

(بصائر الدرجات، ٢٢٧)

٩-٥_ رُوِيَ فِي الْأَحَادِيثِ الْمَأْتُورَةِ: أَنَّ اللَّهَ تَعَالَى أَمَرَ آدَمَ أَنْ يُصَلِّيَ إِلَى الْمَغْرِبِ، وَتُوحَاً أَنْ يُصَلِّيَ إِلَى الْمَشْرِقِ، وَإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ يَجْمَعُهُمَا وَهِيَ الْكَعْبَةُ. فَلَمَّا بَعَثَ مُوسَى عَلَيْهِ السَّلَامُ، أَمَرَهُ أَنْ يُحْيِيَ دِينَ آدَمَ، وَكَمَا بَعَثَ عِيسَى عَلَيْهِ السَّلَامُ، أَمَرَهُ أَنْ يُحْيِيَ دِينَ نُوحٍ، وَكَمَا بَعَثَ مُحَمَّدًا ﷺ، أَمَرَهُ أَنْ يُحْيِيَ دِينَ إِبْرَاهِيمَ.

(بحار الأنوار، ٨١، ٥٧، ٩)

٩-٦_ عِيسَى عَلَيْهِ السَّلَامُ: أَنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَى إِلَيْهِ: «لِيَحْذَرُ الَّذِي يَسْتَبْطِنِي فِي الرِّزْقِ أَنْ أَغْضَبَ، فَأَفْتَحَ عَلَيْهِ بَاباً مِنَ الدُّنْيَا».

(بحار الأنوار، ١٠٠، ٢١، ١٦)

٩-٧_ عِيسَى الْمَسِيحُ عَلَيْهِ السَّلَامُ: يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: «يَحْزَنُ عَبْدِي الْمُؤْمِنُ أَنْ أَصْرَفَ عَنْهُ الدُّنْيَا، وَذَلِكَ أَحَبُّ مَا يَكُونُ إِلَيَّ وَأَقْرَبُ مَا يَكُونُ مِنِّي؛ وَيَفْرَحُ أَنْ أَوْسَعَ عَلَيْهِ فِي الدُّنْيَا، وَذَلِكَ أَبْغَضُ مَا يَكُونُ إِلَيَّ وَأَبْعَدُ مَا يَكُونُ مِنِّي».

(تحف العقول، ١، ٥١٣)

9.8. The Apostle of Allah ﷺ said, "...O Abê Dhar! Verily, Allah revealed to my brother Jesus, 'O Jesus! Do not love the world! Verily I do not love it. And love the otherworld, for it alone is the realm of the Resurrection.'"

(Mustadrak al-Wasà'il, 12, 39, 13456)

9.9. It is reported that Abê 'Abdullah [Imam Æàdiq] ؑ said, "Jesus the son of Mary ؑ ascended clad in wool spun by Mary, woven by Mary and sewn by Mary. When he was brought up to heaven, a call [was heard]: 'O Jesus! Cast off from yourself the finery of the world.'"

(Biââr, 14, 338, 9)

9.10. I asked Abê 'Abdullah [Imam Æàdiq] ؑ about the best thing by which the servant may draw near to his Lord and what is most beloved by Allah, the Almighty and Glorious. He said, "I know of nothing, after knowledge (*ma'rifah*), better than the ritual prayer (*æalàh*). Do you not see that the good servant Jesus the son of Mary ؑ said: *«And He enjoined on me the ritual prayer (æalàh) and the alms tax (zakàh) for as long as I live.»* (19:31)

(Kàfi, 3, 264, 1)

9.11. Allah revealed to Jesus, "O Jesus! Humble your heart for me... let me hear from you a sad sound."

(Biââr, 90, 341)

٩-٨ أبو ذر قال: قال رسول الله ﷺ: «...يا أبا ذر، إن الله تعالى أوحى إلى أخي عيسى: يا عيسى، لا تحب الدنيا، فأني لست أحبها؛ وأحب الآخرة فإيما هي دار المعاد».

(مستدرک الوسائل، ١٢، ٣٩، ١٣٤٥٦)

٩-٩ ابن عمر، عن بعض أصحابنا، عن رجل حدثه، عن أبي عبد الله عليه السلام قال: «رفع عيسى بن مريم عليه السلام يمدرعة صوف من غزل مريم، ومن نسج مريم، ومن خياطة مريم. فلما انتهت إلى السماء ثودي: يا عيسى، ألق عنك زينة الدنيا».

(بحار الأنوار، ١٤، ٣٣٨، ٩)

٩-١٠ محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن معاوية بن وهب قال: سألت أبا عبد الله عليه السلام عن أفضل ما يتقرب به العباد إلى ربهم، وأحب ذلك إلى الله عز وجل ما هو؟ فقال: «ما أعلم شيئاً، بعد المعرفة، أفضل من هذه الصلاة. إلا ترى أن العبد الصالح، عيسى بن مريم عليه السلام، قال: ﴿وَأَوْصِنِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا﴾».

(الكافي، ٣، ٢٦٤، ١)

٩-١١ عيسى عليه السلام: في ما أوحى الله إليه: «يا عيسى، أذل لي قلبك،... وأسمعني منك صوتاً حزيناً».

(بحار الأنوار، ٩٠، ٣٤١)

9.12. Allah revealed to Jesus ﷺ, “Be to the people like the earth below in meekness, like flowing water in generosity, and like the sun and the moon in mercy, which shine on the good and the sinner alike.”

(*Biââr*, 14, 3)

9.13. Allah revealed to Jesus ﷺ, “O Jesus! Grant me the tears of your eyes, and the humility of your heart, and stand beside the tombs of the dead, and call to them aloud that you may be advised by them, and say, I will join you with those who join you.”

(*Biââr*, 79, 178)

9.14. A Christian catholicos (*jâthiliq*) met with Masab ibn Zubayr (an emir) and spoke words that angered him. He [Masab] raised a cane against him, then left him until his anger subsided. He [the catholicos] said, “If the emir permits me, I would report to him something revealed by Allah to Christ.” He (Masab) turned his attention to him, and he (the catholicos) said, “Verily, Allah revealed to Christ, It is not fitting for a sultan to become angry, for he commands and is obeyed, and it is not fitting for him to be hasty, for nothing eludes him, and it is not fitting for him to be unjust, for injustice is repulsed by him.” Then Masab became embarrassed and was pleased with him.

(*Âdâb al-Nafs*, 2, 69)

9.15. Allah said to Jesus, “O Jesus! Verily I have granted unto you the poor and mercy upon them. You love them and they love you. They are satisfied with you as a leader and guide and you are satisfied with them as companions and followers. These are two of My characteristics. Whoever meets Me with these [characteristics] meets Me with the most pure of deeds which are most beloved by Me.”

(*Biââr*, 69, 55)

٩-١٢- عيسى ﷺ: في ما أوحى الله إليه أن: «كُنْ لِلنَّاسِ فِي الْحِلْمِ كَالأَرْضِ تَحْتِهِمْ، وَفِي السَّخَاءِ كَالْمَاءِ الْجَارِي، وَفِي الرَّحْمَةِ كَالشَّمْسِ وَالْقَمَرِ، فَإِنَّهُمَا يَطْلَعَانِ عَلَى الْبَرِّ وَالْفَاجِرِ».

(بحار الأنوار، ١٤، ٣)

٩-١٣- أبو بصير، عن أبي عبد الله جعفر بن محمد ﷺ قال: «أوحى الله تعالى إلى عيسى بن مريم ﷺ: يا عيسى، هَبْ لِي مِنْ عَيْنِكَ الدُّمُوعَ، وَمِنْ قَلْبِكَ الخُشُوعَ، وَاكْحُلْ عَيْنَكَ بِمِيلِ الحُزْنِ إِذَا ضَحِكَ البَطَّالُونَ، وَقُمْ عَلَى قُبُورِ الأَمْوَاتِ، فَنَادِهِمْ بِالصَّوْتِ الرِّفِيعِ، لَعَلَّكَ تَأْخُذُ مَوْعِظَتَكَ مِنْهُمْ، وَقُلْ: إِنِّي لَاحِقٌ بِهِمْ فِي اللَّاحِقِينَ».

(بحار الأنوار، ٧٩، ١٧٨)

٩-١٤- مَصْعَبُ بْنُ الزُّبَيْرِ: أَنَّهُ دَخَلَ عَلَيْهِ جَائِلِيقُ النِّصَارِيِّ، فَكَلَّمَهُ لِكَلَامِ أَعْضَبَهُ، فَعَلَاهُ بِقَضِيبٍ؛ فَتَرَكَهُ حَتَّى سَكَنَ غَضَبَهُ، ثُمَّ قَالَ: إِنْ أَدِنَ الأَمِيرُ أَخْبَرْتُهُ بِمَا أَنْزَلَ اللهُ عَلَى المَسِيحِ، فَأَصْعَى إِلَيْهِ، فَقَالَ: إِنْ اللهُ أَنْزَلَ عَلَى المَسِيحِ أَنَّهُ لَا يَنْبَغِي لِلسُّلْطَانِ أَنْ يَعْضَبَ، فَإِنَّهُ إِنَّمَا يَأْمُرُ فَيَطَاعُ؛ وَلَا يَنْبَغِي أَنْ يَعْجَلَ، فَلَنْ يَفُوتَهُ شَيْءٌ، وَلَا يَنْبَغِي أَنْ يَظْلِمَ، فَإِنَّمَا بِهِ يُدْفَعُ الظُّلْمُ. فَاسْتَحْيَا مَصْعَبٌ وَتَرَضَاهُ.

(آداب النفس، ٢، ٦٩)

٩-١٥- عيسى ﷺ: أَنْ اللهُ عَزَّ وَجَلَّ قَالَ لَهُ: «إِنِّي وَهَيْتُ لَكَ المَسَاكِينَ وَرَحْمَتَهُمْ، تُحِبُّهُمْ وَيُحِبُّونَكَ، يَرْضُونَ بِكَ إِمَامًا وَقَائِدًا، وَتَرْضَى بِهِمْ صَحَابَةً وَتَتَّبِعًا، وَهُمَا خُلُقَانِ، مَنْ لَقِينِي بِهِمَا لَقِينِي بِأَرْكَمِي الأَعْمَالِ وَأَحَبَّهَا إِلَيَّ».

(بحار الأنوار، ٦٩، ٥٥)

9.16. Verily Allah revealed to Jesus, “Then indeed be warned! Otherwise you should be ashamed before Me to warn [preach to] the people.”

(Irshàd al-Qulêb, 1, 112)

9.17. It is reported that Nêf al-Bukàlí said, “I spent a night with the Commander of the Faithful, ‘Alí ibn Abê Ìàlibؑ. I saw that he often left his room to go outside and look at the sky. Once when he came back in, as usual, he said to me, ‘Are you asleep or awake?’ I said, ‘I am indeed awake, O Commander of the Faithful! From the beginning of the night I have been watching you to see what you are doing.’ He said, ‘O Nêf! Blessed are the ascetics in this world, those who yearn for the other world, the people who spread Allah’s earth beneath them [to sleep on], who lean against its dust, whose motto is His book, whose maxim is supplicating Him, whose perfume is water, and who take the world on loan in the way of Christ. Verily, Allah, the Exalted, revealed to Jesus, “O Jesus! Keep to the first way, keep to the manner of the messengers, say to your people, ‘O brother of the warners! Do not enter any of My houses except with pure hearts, clean hands and lowered eyes. I will not hear the prayer of any who supplicate Me if any of My servants is oppressed by him. And I will not answer the prayer of any who has not fulfilled any of My rights over him.’”””

(Biâàr, 67, 316)

9.18. Allah revealed to Jesus, “Say to the Children of Israel, ‘Do not enter any of my houses unless with lowered eyes and clean hands. And inform them that verily, I will not answer the prayer of any of them while any of my creation is oppressed by them...’”

(Biâàr, 90, 373)

٩-١٦ _ عيسى ﷺ: «أَنَّ اللَّهَ أَوْحَى إِلَيْهِ: «فَإِنَّ اتَّعَظْتَ، وَإِلَّا فَاسْتَحْيِ مِنِّي أَنْ تَعَظَ النَّاسَ».

(إرشاد القلوب، ١، ١١٢)

٩-١٧ _ الحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ، عَنْ يَحْيَى بْنِ هَاشِمِ الْعَسَانِيِّ، عَنْ أَبِي عَاصِمِ النَّبِيلِ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ، عَنْ نَوْفِ الْبَكَالِيِّ، قَالَ: يَتُّ لَيْلَةً عِنْدَ أَمِيرِ الْمُؤْمِنِينَ، عَلِيِّ بْنِ أَبِي طَالِبٍ ﷺ، فَرَأَيْتُهُ يُكْثِرُ الْإِخْتِلَافَ مِنْ مَنْزِلِهِ، وَيَنْظُرُ إِلَى السَّمَاءِ قَالَ: فَدَخَلَ كَبَعُضَ مَا كَانَ يَدْخُلُ، قَالَ: «أَنَايْمُ أَنْتَ أَمْ رَامِقُ؟» فَقُلْتُ: بَلْ رَامِقُ، يَا أَمِيرَ الْمُؤْمِنِينَ، مَا زِلْتُ أَرْمُقُكَ مُنْذُ اللَّيْلَةِ يَعْينِي، وَانْظُرْ مَا تَصْنَعُ، فَقَالَ: «يَا نَوْفُ، طُوبَى لِلزَّاهِدِينَ فِي الدُّنْيَا، الرَّاعِبِينَ فِي الْآخِرَةِ، قَوْمٌ يَتَّخِذُونَ أَرْضَ اللَّهِ بِسَاطِئًا، وَتُرَابَهُ وَسَادًا، وَكِتَابَهُ شِعَارًا، وَدُعَاءَهُ دِثَارًا، وَمَاءَهُ طِيبًا، يَقْرَضُونَ الدُّنْيَا قَرْضًا عَلَى مِنْهَاجِ الْمَسِيحِ ﷺ. إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَى عَيْسَى ﷺ: يَا عَيْسَى، عَلَيْكَ بِالْمِنْهَاجِ الْأَوَّلِ، تَلْحَقْ مَلَاحِقَ الْمُرْسَلِينَ، قُلْ لِقَوْمِكَ يَا أَخَا الْمُنْذَرِينَ أَنْ لَا تَدْخُلُوا بَيْتًا مِنْ بُيُوتِي إِلَّا بِقُلُوبٍ طَاهِرَةٍ، وَأَيْدٍ نَقِيَّةٍ، وَأَبْصَارٍ خَاشِعَةٍ، فَإِنِّي لَا أَسْمَعُ مِنْ دَاعٍ دُعَاءَهُ، وَلَا أَحَدٍ مِنْ عِبَادِي عِنْدَهُ مَظْلَمَةٌ، وَلَا أُسْتَجِيبُ لَهُ دَعْوَةً، وَلِي قَبْلَهُ حَقٌّ لَمْ يَرُدَّهُ إِلَيَّ».

(بحار الأنوار، ٦٧، ٣١٦)

٩-١٨ _ عَلِيُّ بْنُ أَمِيرِ الْمُؤْمِنِينَ ﷺ قَالَ: «أَوْحَى اللَّهُ إِلَى عَيْسَى ﷺ: قُلْ لِبَنِي إِسْرَائِيلَ: لَا تَدْخُلُوا بَيْتًا مِنْ بُيُوتِي إِلَّا بِأَبْصَارٍ خَاشِعَةٍ، وَقُلُوبٍ طَاهِرَةٍ، وَأَيْدٍ نَقِيَّةٍ. وَأَخْبِرْهُمْ إِنِّي لَا أُسْتَجِيبُ لِأَحَدٍ مِنْهُمْ دَعْوَةً، وَلَا أَحَدٍ مِنْ خَلْقِي عَلَيْهِ مَظْلَمَةٌ. وَفِي الْوَحْيِ الْقَدِيمِ: لَا تَمَلَّ مِنَ الدَّعَاءِ فَإِنِّي لَا أَمِلُّ مِنَ الْإِجَابَةِ».

(بحار الأنوار، ٩٠، ٣٧٣)

9.19. Allah said to Jesus ﷺ, “O Jesus! Your tongue must be a single tongue in secret and in public, and likewise your heart. Verily, I warn you of your self, and I suffice as the All-aware.¹ It is not proper for there to be two tongues in a single mouth, nor two swords in a single scabbard, nor two hearts in a single breast, and likewise two minds.”

(*Kāfi*, 2, 343, 3)

9.20. Allah, the Great and Almighty, said to Jesus ﷺ, “O Jesus! Remember me within yourself and I will remember you within myself, and remember me publicly and I will remember you publicly in a public better than that of the people. O Jesus! Soften your heart for me and remember me much in solitude, and know that my pleasure is in your shuddering [literally wagging the tail, taken as an indication of fear or being driven in an animal] for me, and be alive in that and be not dead.”

(*Kāfi*, 2, 502, 3)

9.21. Allah the Supreme revealed to Jesus, “When I give you a blessing, receive it with humility, [and] I will complete it for you.”

(*Biââr*, 14, 328, 56)

9.22. Among the words revealed to Jesus is, “O Jesus! Humble yourself to those who do good, participate with them in it, be witness over them and say to the unjust of the children of Israel, ‘O companions of evil and participants in it! If you do not accept the prohibition, I will transform you into monkeys and swine.’”

(*Kāfi*, 8, 13^a, 103)

9.23. It is reported in a long tradition that Muâammad al-Munkadir narrated from his father that he said, “When al-Sayyid and al-Âqib, the two bishops of Najrân, with seventy persons arrived mounted [at Madina], they came to the Prophet and I was with them...”

¹ Cf. Qur’ân (17:17); (25:58).

٩-١٩_ عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ، رَفَعَهُ، قَالَ: قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى لِعِيسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ: «يَا عِيسَى، لِيَكُنْ لِسَانُكَ فِي السَّرِّ وَالْعَلَانِيَةِ لِسَانًا وَاحِدًا، وَكَذَلِكَ قَلْبُكَ. إِنِّي أُحَدِّثُكَ نَفْسَكَ، وَكَفَى بِي خَيْرًا. لَا يَصْلُحُ لِسَانَانِ فِي فَمٍ وَاحِدٍ، وَلَا سَيْفَانِ فِي غِمْدٍ وَاحِدٍ، وَلَا قَلْبَانِ فِي صَدْرٍ وَاحِدٍ، وَكَذَلِكَ الْأُدْهَانُ».

(الكافي، ٢، ٣٤٣، ٣)

٩-٢٠_ عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ ابْنِ فَضَّالٍ رَفَعَهُ، قَالَ: قَالَ اللَّهُ عَزَّ وَجَلَّ لِعِيسَى عَلَيْهِ السَّلَامُ: يَا عِيسَى، اذْكُرْنِي فِي نَفْسِكَ اذْكُرْكَ فِي نَفْسِي؛ واذْكُرْنِي فِي مَلِكِكَ اذْكُرْكَ فِي مَلَأِ خَيْرٍ مِنْ مَلَأِ الْأَدَمِيِّينَ. يَا عِيسَى، أَلِنْ لِي قَلْبُكَ، وَأَكْثِرْ ذِكْرِي فِي الْخَلَوَاتِ، وَاَعْلَمْ أَنَّ سُرُورِي أَنْ تُبْصِصَ إِلَيَّ، وَكُنْ فِي ذَلِكَ حَيًّا وَلَا تَكُنْ مَيِّتًا».

(الكافي، ٢، ٥٠٢، ٣)

٩-٢١_ عِيسَى عَلَيْهِ السَّلَامُ: أَنَّهُ أَوْحَى اللَّهُ تَعَالَى إِلَيْهِ: «إِذَا أَنْعَمْتُ عَلَيْكَ بِنِعْمَةٍ فَاسْتَقْبِلْهَا بِالِاسْتِكَانَةِ، أَتَمِّمُهَا عَلَيْكَ».

(بحار الأنوار، ١٤، ٣٢٨، ٥٦)

٩-٢٢_ عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْهُمْ عَلَيْهِ السَّلَامُ، قَالَ: فِي مَا وَعَظَ اللَّهُ عَزَّ وَجَلَّ بِهِ عِيسَى عَلَيْهِ السَّلَامُ: «...يَا عِيسَى، ذَلِّ لِأَهْلِ الْحَسَنَةِ وَشَارِكُهُمْ فِيهَا، وَكُنْ عَلَيْهِمْ شَهِيدًا، وَقُلْ لِظَلَمَةِ بَنِي إِسْرَائِيلَ: يَا أَحْدَانَ السَّوَاءِ وَالْجُلَسَاءِ عَلَيْهِ، إِنْ لَمْ تَنْتَهُوا أَمْسَخْكُمْ قَرْدَةً وَخَنَازِيرًا».

(الكافي، ٨، ١٣٩، ١٠٣)

٩-٢٣_ مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ أَبِيهِ قَالَ: لَمَّا قَدِمَ السَّيِّدُ وَالْعَاقِبُ أُسْفًا نَجْرَانَ فِي سَبْعِينَ رَاكِبًا؛ وَفَدَا عَلَى النَّبِيِّ ﷺ، كُنْتُ مَعَهُمْ...

Al-Àqib said [to his companion], ‘Did you not read the fourth al-Miàbàà from which were revealed to Christ: “Say to the children of Jerusalem, ‘How ignorant you are! You perfume yourselves with perfume, to be perfumed with the people of this world and with your people, but your interiors are dead corpses to Me...”’”’”

(*Biààr*, 21, 350, 20)

9.24. [Imam] Ja‘far reported that his father عليه السلام said, “Najashi the king of Habashah [Ethiopia] sent for Ja‘far the son of Abí Ìàlib and his companions. Then they arrived before him while he was sitting in the dust in his house with worn garments.... Ja‘far ibn Abí Ìàlib said to him, “O pious king! What is the matter with me, that I see you sitting in the dust in these worn garments?” He said, “O Ja‘far! We find among that which has been revealed by Allah, the Supreme, to Jesus عليه السلام is, ‘Verily, among the rights of Allah over His servants is that they should make themselves humble before Allah when He makes them blessed.¹ So, when Allah showed favor by His prophet Muàmmad عليه السلام, I showed this humility to Allah.” He [Imam Ja‘far] said, “When that news reached the Prophet عليه السلام, he said to his companions, ‘Verily, giving alms increases abundance, so give alms and Allah will have mercy on you, and humility increases one’s elevation, so be humble and Allah will elevate; and forgiveness increases glory, so forgive and Allah will grant you glory.’”

(*Biààr*, 18, 418)

9.25. Verily Jesus عليه السلام passed by a grave, and he saw the angels of punishment chastise a dead person. When Jesus عليه السلام had finished his business and passed by the grave [again], he saw the angels of mercy. Levels of light were with them. He was surprised at that, and called upon Allah about this. Allah revealed to him,

¹ According to another report by the same narrator: “Verily Jesus the son of Mary became more humble whenever Gods blessings were granted him.”

قَالَ [الْعَاقِبُ]: أَمَا تَقْرَأُ الْمُبْصِحَ الرَّابِعَ مِنَ الْوَحْيِ إِلَى الْمَسِيحِ أَنْ: قُلْ لِيَنِّي إِسْرَائِيلَ: مَا أَجْهَلَكُمُ! تُطَيَّبُونَ بِالطَّيِّبِ، لِتَطَيَّبُوا بِهِ فِي الدُّنْيَا عِنْدَ أَهْلِهَا وَأَهْلِكُمْ، وَأَجْوَافَكُمْ عِنْدِي جَيْفُ الْمَيْتَةِ...

(بحار الأنوار، ٢١، ٣٥٠، ٢٠)

٩-٢٤- أَحْمَدُ بْنُ الْحُسَيْنِ بْنِ أُسَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْوَاسِطِيِّ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ يَحْيَى، عَنْ هَارُونَ بْنِ مُسْلِمٍ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ، أَنَّهُ قَالَ: «أُرْسِلَ النَّجَاشِيُّ مَلِكُ الْحَبَشَةِ إِلَى جَعْفَرِ بْنِ أَبِي طَالِبٍ وَأَصْحَابِهِ، فَدَخَلُوا عَلَيْهِ، وَهُوَ فِي بَيْتٍ لَهُ، جَالِسٌ عَلَى التَّرَابِ، وَعَلَيْهِ خُلْقَانُ الثِّيَابِ... فَقَالَ لَهُ جَعْفَرٌ: أَيُّهَا الْمَلِكُ الصَّالِحُ! مَا لِي أَرَاكَ جَالِسًا عَلَى التَّرَابِ وَعَلَيْكَ هَذِهِ الْخُلْقَانُ؟ فَقَالَ: يَا جَعْفَرُ، إِنَّا نَجِدُ فِي مَا أَنْزَلَ عَلَى عَيْسَى صَلَّى اللَّهُ عَلَيْهِ أَنْ مِنْ حَقِّ اللَّهِ عَلَى عِبَادِهِ أَنْ يُحَدِّثُوا اللَّهَ تَوَاضَعًا، عِنْدَمَا يُحَدِّثُ لَهُمْ مِنْ نِعْمَةٍ، فَلَمَّا أَحَدَّثَ اللَّهُ تَعَالَى لِي نِعْمَةً بِنَبِيِّهِ مُحَمَّدٍ ﷺ أَحَدَّثْتُ اللَّهَ هَذَا التَّوَاضُعَ. قَالَ: فَلَمَّا بَلَغَ النَّبِيُّ ﷺ ذَلِكَ قَالَ لِأَصْحَابِهِ: إِنَّ الصَّدَقَةَ تَزِيدُ صَاحِبَهَا كَثْرَةً، فَتَصَدَّقُوا بِرَحْمَتِكُمْ اللَّهُ؛ وَإِنَّ التَّوَاضُعَ يَزِيدُ صَاحِبَهُ رِفْعَةً، فَتَوَاضَعُوا يَرْفَعَكُمْ اللَّهُ؛ وَإِنَّ الْعَفْوَ يَزِيدُ صَاحِبَهُ عِزًّا، فَاعْفُوا يُعِزُّكُمْ اللَّهُ».

(بحار الأنوار، ١٨، ٤١٨)

٩-٢٥- عَيْسَى عَلَيْهِ السَّلَامُ: أَنَّهُ مَرَّ بِقَبْرِ، فَرَأَى مَلَائِكَةَ الْعَذَابِ يُعَذِّبُونَ مَيِّتًا؛ فَلَمَّا انْصَرَفَ مِنْ حَاجَتِهِ وَمَرَّ بِالْقَبْرِ، فَرَأَى مَلَائِكَةَ الرَّحْمَةِ مَعَهُمْ أَطْبَاقٌ مِنْ نُورٍ، فَتَعَجَّبَ مِنْ ذَلِكَ وَدَعَا اللَّهَ مِنْ هَذِهِ، فَأَوْحَى اللَّهُ إِلَيْهِ:

“O Jesus! This servant was a sinner, and left his wife when she was pregnant. Then she bore and raised his child. When the child got older, she gave him to the charge of the scribes. They instructed him to say, ‘In the Name of Allah, the Merciful, the Compassionate,’ so I was ashamed to chastise My servant with My fire in the bowels of the earth while his child was remembering my name on the surface of the earth.”

(Majmê‘ah al-Akhbâr fî Nafâis al-Àthâr, 146)

9.26. The Apostle of Allah ﷺ said, “Allah, the Exalted, may His greatness be glorified, revealed to Jesus ﷺ: ‘Make a serious effort regarding My affairs, and do not give up. I made you without a male as a sign for the worlds. Tell the people to believe in Me and in My Apostle, the unlettered, whose ancestors are blessed, and she is with your mother in heaven. *îêbâ*¹ is for he who hears his word and is contemporary with him.’ Jesus said, ‘O my Lord! What is *îêbâ*?’ He said, ‘It is a tree in heaven under which is a fountain from which those who drink will never again thirst.’ Jesus said, ‘Quench me with a drink of it.’ He said, ‘No, Jesus. It is forbidden to the prophets until that prophet drinks from it. And that heaven is forbidden to all communities until the community of that prophet enters it.’”

(*Biââr*, 14, 323, 33)

9.27. Imam Ja‘far Æàdiq ﷺ said, “Among the things which Allah, the Blessed and Supreme, exhorted Jesus ﷺ was, ‘O Jesus! I am your Lord, and the Lord of your fathers. My Name is the One, and I am unique and alone in the creation of all things. All things are my work, and all My creations shall return to Me.’”

(*Biââr*, 14, 289, 13)

¹ The phrase *îêba alay* is translated as “Blessed are those,” or “Happy are those,” from the Arabic version of the beatitudes, *taiwîbât*.

يا عيسى، كان هذا العبدُ عاصياً، وكان قد تركَ امرأته حُبلى، فوَلَدَتْ وَرَبَّتْ
وَلَدَهُ حَتَّى كَبُرَ؛ فَسَلَّمْتَهُ إِلَى الْكِتَابِ، فَلَقَّنَهُ الْمُعَلِّمُ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ،
فَاسْتَحْيَيْتُ مِنْ عَبْدِي أَنْ أُعَذِّبَهُ بِنَارِي فِي بَطْنِ الْأَرْضِ، وَوَلَدُهُ يَذْكُرُ اسْمِي عَلَى
ظَهْرِ الْأَرْضِ.

(مجموعة الأخبار في نفائس الآثار، ١٤٦)

٩-٢٦- ابنُ أورمة، عَنْ عَيْسَى بْنِ عَبَّاسٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْكَرِيمِ
التَّفَلِيسِيِّ، عَنْ عَبْدِ الْمُؤْمِنِ بْنِ مُحَمَّدٍ رَفَعَهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوْحَى اللَّهُ
تَعَالَى جَلَّتْ عَظْمَتُهُ إِلَى عَيْسَى عَلَيْهِ السَّلَامُ: جُدَّ فِي أَمْرِي وَلَا تَتْرُكْ، إِنِّي خَلَقْتُكَ مِنْ غَيْرِ
فَحُلْ آيَةً لِلْعَالَمِينَ. أَخْبِرْهُمْ آمِنُوا بِي وَيَرْسُولِي النَّبِيِّ الْأُمِّيِّ، نَسَلُهُ مِنْ مُبَارَكَةٍ،
وَهِيَ مَعَ أُمَّكَ فِي الْجَنَّةِ. طُوبَى لِمَنْ سَمِعَ كَلَامَهُ وَأَدْرَكَ زَمَانَهُ وَشَهِدَ أَيَّامَهُ. قَالَ
عَيْسَى: يَا رَبِّ، وَمَا طُوبَى؟ قَالَ: شَجْرَةٌ فِي الْجَنَّةِ، تَحْتَهَا عَيْنٌ، مَنْ شَرِبَ مِنْهَا
شَرِبَتْ لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا. قَالَ عَيْسَى: يَا رَبِّ، اسْقِنِي مِنْهَا شَرِبَةً. قَالَ: كَلَّا يَا
عَيْسَى، إِنْ تِلْكَ الْعَيْنُ مُحَرَّمَةٌ عَلَى الْأَنْبِيَاءِ حَتَّى يَشْرَبَهَا ذَلِكَ النَّبِيُّ؛ وَتِلْكَ الْجَنَّةُ
مُحَرَّمَةٌ عَلَى الْأُمَّمِ حَتَّى يَدْخُلَهَا أُمَّةٌ ذَلِكَ النَّبِيُّ».

(بحار الأنوار، ١٤، ٣٢٣، ٣٣)

٩-٢٧- ابنُ المتوكل، عَنْ الْحَمِيرِيِّ، عَنْ ابْنِ أَبِي الْخَطَّابِ، عَنْ ابْنِ أُسْبَاطٍ،
عَنْ عَلِيِّ بْنِ أَبِي حَمزَةَ، عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ جَعْفَرِ بْنِ
مُحَمَّدٍ عَلَيْهِ السَّلَامُ، قَالَ: «كَانَ فِي مَا وَعَظَ اللَّهُ تَبَارَكَ وَتَعَالَى بِهِ عَيْسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ،
أَنْ قَالَ لَهُ: يَا عَيْسَى، أَنَا رَبُّكَ وَرَبُّ آبَائِكَ. اسْمِي وَاحِدٌ، وَأَنَا الْأَحَدُ الْمُتَفَرِّدُ يَخْلُقُ
كُلَّ شَيْءٍ، وَكُلُّ شَيْءٍ مِنْ صُنْعِي، وَكُلُّ خَلْقِي إِلَيَّ رَاجِعُونَ».

(بحار الأنوار، ١٤، ٢٨٩، ١٣)

9.28. ‘Alí ibn Asbàì has reported from the Household of the Prophet, peace be with them, this from among the admonitions of Allah, the Exalted and Sublime, given to Jesusﷺ:

“O Jesus! I am your Lord and the Lord of your father. My name is One and I am the One, the Unique in having created everything. All things have been made by Me and all return to Me.

O Jesus! You are the Messiah by My command, and you create from clay what has a shape like a bird by My permission, and you revive the dead by My word, so be one who beseeches Me and one who fears Me, and apart from Me seek no sanctuary except toward Me.

O Jesus! I charged you in tenderness to you though mercy until you became worthy of my friendship (*wilàyah*) because you sought My pleasure and so you were blessed when old and you were blessed when young wherever you were. I bear witness that you are My servant, son of my handmaid. Let Me into your soul as your foremost regard, and make the remembrance of Me the means to your return, and draw near to Me through the supererogatory deeds. And trust in Me that I may suffice for you and do not trust in any other than Me so that I abandon you.

O Jesus! Be patient with calamities and be content with the decree. Be in such a way that I will be happy with you, because what pleases Me is obedience without sin.

O Jesus! Enliven the remembrance of Me by your tongue, and let there be love for Me in your heart.

O Jesus! Wake up at the hours of neglecting and give your decisions for my sake with subtle wisdom.

O Jesus! Be one who beseeches and fears Me, and let your heart die of awe of Me.

O Jesus! Be vigilant through the night seeking My pleasure, and thirst through your day for the day when you are in need of Me.

O Jesus! Compete with others by doing good as hard as you can so that you will be well known for good wherever you go.

٢٨-٩- عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْهُمْ رضي الله عنهم، قَالَ: «(فِي مَا وَعَظَ اللَّهُ عَزَّ وَجَلَّ بِهِ عَيْسَى عليه السلام):

يَا عَيْسَى، أَنَا رَبُّكَ وَرَبُّ آبَائِكَ، اسْمِي وَاحِدٌ، وَأَنَا الْأَحَدُ الْمُتَفَرِّدُ بِخَلْقِ كُلِّ شَيْءٍ، وَكُلُّ شَيْءٍ مِنْ صُنْعِي، وَكُلُّهُ إِلَيَّ رَاجِعُونَ.

يَا عَيْسَى، أَنْتَ الْمَسِيحُ بِأَمْرِي، وَأَنْتَ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي، وَأَنْتَ تُحْيِي الْمَوْتَى بِكَلَامِي؛ فَكُنْ إِلَيَّ رَاغِبًا وَمَنِّي رَاهِبًا، وَلَنْ تَجِدَ مِنِّي مَلْجَأً إِلَّا إِلَيَّ.

يَا عَيْسَى، أُوصِيكَ وَصِيَّةَ الْمُتَحَنِّنِ عَلَيْكَ بِالرَّحْمَةِ، حَتَّى حَقَّتْ لَكَ مِنِّي الْوَلَايَةُ بِتَحْرِيكِ مَنِّي الْمَسْرَةِ؛ فَبُورِكَتَ كَبِيرًا وَبُورِكَتَ صَغِيرًا حَيْثُ مَا كُنْتَ. أَشْهَدُ أَنَّكَ عَبْدِي، ابْنُ أُمَّتِي، أَنْزَلْنِي مِنْ نَفْسِكَ كَهَمِّكَ، وَاجْعَلْ ذِكْرِي لِمَعَادِكَ، وَتَقَرَّبْ إِلَيَّ بِالنَّوَافِلِ، وَتَوَكَّلْ عَلَيَّ أَكْفِكَ، وَلَا تَوَكَّلْ عَلَيَّ غَيْرِي، فَأَخْذُكَ.

يَا عَيْسَى، اصْبِرْ عَلَى الْبَلَاءِ وَارْضَ بِالْقَضَاءِ، وَكُنْ كَمَسْرَّتِي فِيكَ، فَإِنَّ مَسْرَّتِي أَنْ أَطَاعَ فَلَا أُعْصَى.

يَا عَيْسَى، أَحْبِبْ ذِكْرِي بِلِسَانِكَ، وَكُنْ فِي قَلْبِكَ.

يَا عَيْسَى، تَيَقَّظْ فِي سَاعَاتِ الْعَفْلَةِ، وَاحْكُمْ لِي لَطِيفَ الْحِكْمَةِ.

يَا عَيْسَى، كُنْ رَاغِبًا رَاهِبًا، وَأَمْتٌ قَلْبَكَ بِالْخَشْيَةِ.

يَا عَيْسَى، رَاعِ اللَّيْلَ لِتَحْرِيِّ مَسْرَّتِي، وَاطْمِئِنْ نَهَارَكَ لِيَوْمِ حَاجَتِكَ عِنْدِي.

يَا عَيْسَى، نَافِسُ فِي الْخَيْرِ جُهْدُكَ، تُعْرِفُ بِالْخَيْرِ حَيْثَمَا تَوَجَّهْتَ.

O Jesus! Judge among my servants though My counsel and establish My justice for I have brought down to you a cure for breasts against satanic disease.

O Jesus! Do not associate with anyone infatuated [with the world].

O Jesus! Indeed I say, no creature believed in Me without becoming humble to Me nor became humble to Me without seeking My requital; so bear witness that such a one is secure from My punishment unless he changes or alters my norm (*sunnah*).

O Jesus, son of the Virgin Lady! Weep for yourself with the weeping of one who bade goodbye to his home, deserted this world and left it to the worldly so that he became one beseeching what is with his God.

O Jesus! In addition to this, be someone who speaks mildly, who offers salaams vigorously, and who keeps awake while the eyes of the pious sleep in order to beware of the Day of the Return and severe earthquakes and the terrors of the Resurrection Day when neither household nor wealth nor offspring shall profit one.

O Jesus! Adorn your eyes with a touch of sadness when the vain (i.e., foolish) laugh.

O Jesus! Be one of those who humble themselves and are patient, for if you attain that of which the patient have been promised, you are most fortunate.

O Jesus! Day by day abandon this world and taste that which has lost its taste, for truly I tell you; you live to an appointed hour and an appointed day, so pass through this world by what is sufficient for your survival and be content with coarse food and rough dress after you have seen what your destiny is to be, and what you have spent and wasted is recorded.

O Jesus! You are responsible, so be merciful toward the weak, just as I am merciful toward you, and do not be cruel to the orphan.

O Jesus! Weep over yourself in seclusion; let your feet regularly make for the places where prayers are performed, and let me hear the sweetest melody of the words you say in remembrance of Me. Verily, what I have done for you is good.

يا عيسى، أَحْكُمْ فِي عِبَادِي يُصْحِي، وَقُمْ فِيهِمْ بَعْدَلِي، فَقَدْ أَنْزَلْتُ عَلَيْكَ شِفَاءً
لِما فِي الصَّدُورِ مِنْ مَرَضِ الشَّيْطَانِ.

يا عيسى، لَا تَكُنْ جَلِيساً لِكُلِّ مَفْتُونٍ.

يا عيسى، حَقّاً أَقُولُ: ما آمَنْتَ بِي خَلِيقَةً إِلَّا خَشَعْتَ لِي، وَلَا خَشَعْتَ لِي إِلَّا
رَجَعْتَ ثَوَابِي؛ فَاشْهَدْ أَنَّهَا آمَنَةٌ مِنْ عِقَابِي، ما لَمْ تُبَدِّلْ أَوْ تُغَيِّرْ سُنَّتِي.

يا عيسى، ابن اليكْر البتول، ابْنِكِ عَلَي نَفْسِكَ بُكَاءَ مَنْ وَدَّعَ الْأَهْلَ وَقَلَى الدُّنْيَا
وَتَرَكَهَا لِأَهْلِهَا، وَصَارَتْ رَغْبَتُهُ فِي ما عِنْدَ إِيَّاهِ.

يا عيسى، كُنْ مَعَ ذَلِكَ ثَلِينَ الْكَلَامِ وَتُنْفِسي السَّلَامَ، يَقْظَانِ إِذَا نَامَتْ عِيُونُ
الْأَبْرارِ، حَذِراً لِلْمَعَادِ وَالزَّلَازِلِ الشَّدَادِ وَأَهْوالِ يَوْمِ الْقِيَامَةِ، حَيْثُ لَا يَنْفَعُ أَهْلٌ وَلَا
وَكْدٌ وَلَا مالٌ.

يا عيسى، أَكْحُلْ عَيْنَكَ بِمِيلِ الْحُزْنِ إِذَا ضَحِكَ الْبَطَّالُونَ.

يا عيسى، كُنْ خاشِعاً صائراً؛ فَطُوبَى لَكَ إِِنْ نَالَكَ ما وُعدَ الصَّائِرُونَ.

يا عيسى، رُحْ مِنَ الدُّنْيَا يَوْماً فَيَوْماً، وَذُقْ لِمَا قَدْ ذَهَبَ طَعْمُهُ. فَحَقّاً أَقُولُ: ما
أَنْتَ إِلَّا بِسَاعَتِكَ وَيَوْمِكَ؛ فَارْحُ مِنَ الدُّنْيَا بِبُلْغَةٍ، وَلِيَكْفِكَ الْحَشِينُ الْجَشِيبُ؛ فَقَدْ
رَأَيْتَ إِلَى ما تَصِيرُ وَمَكْتُوبٌ ما أَخَذْتَ وَكَيْفَ أَثْلَفْتَ.

يا عيسى، إِنَّكَ مَسْئُولٌ، فَارْحَمْ الضَّعِيفَ كَرَحْمَتِي إِيَّاكَ، وَلَا تَقْهَرِ الْيَتِيمَ.

يا عيسى، ابْنِكِ عَلَي نَفْسِكَ فِي الْخَلَوَاتِ، وَانْقُلْ قَدَمَيْكَ إِلَى مَوَاقِيتِ الصَّلَوَاتِ،
وَأَسْمِعْنِي لَذَاذَةَ نُطْفِكَ بِذِكْرِي، فَإِنَّ صَنْيعِي إِلَيْكَ حَسَنٌ.

O Jesus! How many nations I have caused to perish for the sins they had committed and from which I have preserved you.

O Jesus! Minister to the weak and turn your weary eyes toward the sky and ask your needs from Me, for I am near to you, and do not call upon Me except as one who pleads with Me and whose concern is a single concern. Then, when you call on Me in this way, I will answer you.

O Jesus! I am not content that the world should be the reward of those who were near you nor as a chastisement for those you would punish.

O Jesus! You perish and I remain, and your provision is from Me. The term appointed for you is with Me, and to Me is your return and with Me is your reckoning. So ask from me and do not ask from any other, so that your supplication may be suitable and I will answer it.

O Jesus! How numerous are the people and how few is the number of the patient. The trees are numerous, but those that are good among them are few. Do not be deceived by the beauty of a tree until you taste its fruit.

O Jesus! Do not be deceived by he who rebels against me by sin. He eats what I have provided for him but he serves another. Then he calls on Me in his sorrow, and I answer him. Then he returns to what he had been doing. Does he rebel against Me or does he seek My wrath? By Me, I have sworn I will take him with a taking from which he cannot be delivered and other than Me he can find no shelter. Where will he escape from My heaven and earth?

O Jesus! Say to the unjust from the children of Israel, do not call upon Me while you are involved in unlawful dealings and there are idols in your houses, for I have resolved that I will respond to them who call upon Me, and my response to their calls will be curses upon them lasting until they disperse.

O Jesus! How long must I wait and hope for good from people while they are heedless and reluctant to return? The words which emitted from their mouths do not do not correspond to what is in their hearts, they subject themselves to my loathing, while seeking the love of the believers by [feigning] drawing near to Me.

يا عيسى، كم من أمةٍ قد أهلكتها يسألُ ذُنُوبٍ قد عصمتك منها.
يا عيسى، أرفُقْ بالضعيف، وارفعْ طرفك الكليلَ إلى السماء، وادعني فأني
منك قريبٌ، ولا تدعني إلا متضرعاً إليّ، وهمك همّاً واحداً، فإنك متى تدعني
كذلك أجبك.

يا عيسى، إنني لم أرضَ بالدنيا ثواباً لمن كان قبلك، ولا عقاباً لمن انتقمتُ
منه.

يا عيسى، إنك تفنى وأنا أبقي، ومني رزقك، وعندي ميقاتُ أجلك، وإليّ
إيابك، وعليّ حسابك. فسألني، ولا تسألُ غيري، فيحسنُ منك الدعاءُ ومني
الإجابة.

يا عيسى، ما أكثرَ البشرِ وأقلَّ عددَ من صبرا الأشجارُ كثيرةً وطيبها قليلُ،
فلا يعرّك حسنُ شجرةٍ حتى تذوقَ ثمرها.

يا عيسى، لا يعرّك المتمردُ عليّ بالعصيان، يأكلُ رزقي ويعبُدُ غيري، ثمَّ
يدعوني عندَ الكربِ فأجيبه، ثمَّ يرجعُ إلى ما كان عليه. فعليّ يتمردُ، أم يسخطي
يتعرّضُ؟ فبي حلفتُ لأخذنه أخذةً ليس له منها منجى، ولا دُوني ملجأ، أين
يهربُ من سَمائي وأرضي؟

يا عيسى، قلْ لظلمةِ بني إسرائيل: لا تدعوني والسحتُ تحتَ أحضانكم،
والأصنامُ في بيوتكم؛ فأني آليتُ أن أُجيبَ من دعائي، وأن أجعلَ إجابتي إياهمُ
لعناً عليهم حتى يتفرّقوا.

يا عيسى، كم أطيّلُ النظرَ وأحسنُ الطلبَ، والقومُ في غفلةٍ لا يرجعون! تخرجُ
الكلمةُ من أفواههم، لا تعيها قلوبهم، يتعرّضون لمقتي، ويتحبّبونَ يقربي إلى
المؤمنين.

O Jesus! Let your tongue say the same in secret and in the open, and let your heart and your vision be in accord with that. Turn your heart and your tongue entirely away from the forbidden, and withhold your eyes from anything in which there is no good. How many a beholder there has been whose look planted in their hearts a lust and threw them into the pit of destruction.

O Jesus! Be merciful with great mercy, and behave in such a way that you wish others to treat you, and increase your remembrance of death, and departing from your household, and avoid wasting your time, for wasting time corrupts one, and do not be heedless, for he who is heedless of Me is far away from Me. And remember Me by doing righteous acts so that I will remember you.

O Jesus! Turn toward Me after sinning, and remind those who are penitent of Me. Believe in Me and seek nearness to the believers by Me, and bid them to call upon Me with you, and beware of the call of the wronged one, for I have resolved to open a gate in the heavens to accept it and to answer him, even if later.

O Jesus! Know that evil ones infect others and the companions of evil cause others to perish, and know those to whom you are near, and choose for yourselves brothers from the believers.

O Jesus! Turn toward Me, for no sin is too great for Me to forgive, and I am the most Merciful of the Merciful. Work for yourself in the period before your death before your heirs may fail to do it for you, and worship Me for a day that is equal to a thousand years of what you reckon in which I repay for the good many times over, and evil deeds will corrupt one who performs them, so prepare the way for yourself throughout the period appointed for you, and compete with others to do whatever is righteous, for how many an assembly there have been from which people rose and were then granted sanctuary from the Fire.

O Jesus! Restrain yourself from being involved in this mortal life which comes to an end, and follow in the footsteps of those who have lived before you. Call them and speak to them in confidence. Do you feel their presence? Take your advice from them, and know that soon you will join them.

يا عيسى، لِيَكُنْ لِسَانُكَ فِي السِّرِّ وَالْعَلَانِيَةِ وَاحِدًا، وَكَذَلِكَ فَلْيَكُنْ قَلْبُكَ وَبَصْرُكَ، وَاطْوِ قَلْبَكَ وَكِسَانَكَ عَنِ الْمَحَارِمِ، وَكُفِّ بَصْرَكَ عَمَّا لَا خَيْرَ فِيهِ، فَكَمْ مِنْ نَاطِرٍ نَظْرَةً قَدْ زَرَعَتْ فِي قَلْبِهِ شَهْوَةً، وَوَرَدَتْ بِهِ مَوَارِدَ حِيَاضِ الْهَلَكَةِ.

يا عيسى، كُنْ رَحِيمًا مُتَرَحِّمًا، وَكُنْ كَمَا تَشَاءُ أَنْ يَكُونَ الْعِبَادُ لَكَ، وَأَكْثِرْ ذِكْرَكَ الْمَوْتِ وَمَفَارِقَةَ الْأَهْلِينَ، وَلَا تَلُهُ، فَإِنَّ اللَّهَ يُفْسِدُ صَاحِبَهُ؛ وَلَا تَغْفُلْ، فَإِنَّ الْغَافِلَ مِتِّي بَعِيدٌ؛ وَادْكُرْنِي بِالصَّالِحَاتِ حَتَّى أَدْكُرَكَ.

يا عيسى، ثُبِّ إِلَيَّ بَعْدَ الذَّنْبِ، وَذَكِّرْ بِي الْأَوَّابِينَ، وَآمِنْ بِي، وَتَقَرَّبْ بِي إِلَى الْمُؤْمِنِينَ، وَمَرُّهُمْ يَدْعُونِي مَعَكَ؛ وَإِيَّاكَ وَدَعْوَةَ الْمَظْلُومِ، فَإِنِّي آلَيْتُ عَلَى نَفْسِي أَنْ أَفْتَحَ لَهَا بَابًا مِنَ السَّمَاءِ بِالْقَبُولِ، وَأَنْ أُجِيبَهُ وَكَوَّ بَعْدَ حِينٍ.

يا عيسى، اعْلَمْ أَنَّ صَاحِبَ السَّوِّءِ يُعْذِرِي، وَقَرِينَ السَّوِّءِ يُرْدِي، وَاعْلَمْ مَنْ تُقَارَنُ، وَاحْتَرِ لِنَفْسِكَ إِخْوَانًا مِنَ الْمُؤْمِنِينَ.

يا عيسى، ثُبِّ إِلَيَّ، فَإِنِّي لَا يَتَعَاطَمُنِي ذَنْبٌ أَنْ أَغْفِرَهُ، وَأَنَا أَرْحَمُ الرَّاحِمِينَ. اْعْمَلْ لِنَفْسِكَ فِي مُهَلَّةٍ مِنْ أَجَلِكَ قَبْلَ أَنْ لَا يَعْمَلَ لَهَا غَيْرُكَ، وَاعْبُدْنِي لِيَوْمِ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ؛ فِيهِ أَجْرِي بِالْحَسَنَةِ أضعافها، وَإِنَّ السَّيِّئَةَ تُوَيِّقُ صَاحِبَهَا. فَاْمْهَدْ لِنَفْسِكَ فِي مُهَلَّةٍ، وَنَافِسْ فِي الْعَمَلِ الصَّالِحِ، فَكَمْ مِنْ مَجْلِسٍ قَدْ نَهَضَ أَهْلُهُ وَهُمْ مُجَارُونَ مِنَ النَّارِ.

يا عيسى، اِزْهَدْ فِي الْفَاقِي الْمُنْقَطِعِ، وَطَأْ رُسُومَ مَنَازِلِ مَنْ كَانَ قَبْلَكَ، فَادْعُهُمْ وَتَاجِهِمْ، هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ؟ وَحِذْ مَوْعِظَتَكَ مِنْهُمْ، وَاعْلَمْ أَنَّكَ سَتَلْحَقُهُمْ فِي الْوَالِحِينَ.

O Jesus! Tell him who rebels against Me by offense and who would compromise [his religion], that he should await My punishment and expect My destruction of him, soon he will be cut off with the destroyed ones. O son of Mary! Blessed are you, that you take your manners from your God, Who shows tenderness toward you mercifully, Who first bestowed blessings from Him generously, and He aids you in difficulties. Do not offend, O Jesus! For offenses are not lawful for you. I have made a covenant with you as I made a covenant with those who were before you, and I am a witness of that.

O Jesus! I have honored no creature as I have My religion, and I have not blessed [any creature] with the like of My mercy [for My religion].

O Jesus! I have honored nothing in creation like My religion, and I have bestowed nothing on it like My mercy.

O Jesus! Wash your exterior by water and your interior by good deeds, for verily you are returning to Me. Get ready, for that which is coming is near; and let me hear from you a sad sound.

O Jesus! That with which I have blessed you by grace without pollution, and I sought from you a loan for your soul, then you were stingy, so you will be of those who are destroyed.

O Jesus! Adorn yourself with religion and love of the needy, and walk through the earth modestly. And perform the prayers at any place, for all of them are [ritually] clean.

O Jesus! Be prepared, for whatever is coming is near, and recite My book while you are [ritually] clean, and make Me hear from you a sad voice.

O Jesus! There is no good in pleasure that does not continue, and in a life, for the one who lives it, that fades away.

O son of Mary! If only your eyes could see that which is furnished as a reward for My righteous friends, your heart would melt and your soul would depart longing for it, for there is no abode like that of the other world, where the good live as neighbors, and the cherubim enter it among them, and they are safe from the fear of the day of resurrection. It is an abode in which blessings do not change and they are not lost.

يا عيسى، قُلْ لِمَنْ تَمَرَّدَ عَلَيَّ بِالْعِصْيَانِ وَعَمَلَ بِالْإِدْهَانِ: لِيَتَوَقَّعَ عُقُوبَتِي وَيَنْتَظِرُ إِهْلَاكِي إِيَّاهُ، سَيُضْطَلَمُ مَعَ الْهَالِكِينَ. طُوبَى لَكَ يَا بَنَ مَرِيْمَ، ثُمَّ طُوبَى لَكَ، إِنْ أَخَذْتَ يَأْدَبَ إِلَهِكَ الَّذِي يَتَحَنَّنُ عَلَيْكَ تَرَحُّمًا، وَبَدَاكَ بِالنَّعَمِ مِنْهُ تَكْرُمًا، وَكَانَ لَكَ فِي الشَّدَائِدِ، لَا تَعْصِهِ.

يا عيسى، فَإِنَّهُ لَا يَجِلُّ لَكَ عِصْيَانُهُ، قَدْ عَهَدْتُ إِلَيْكَ كَمَا عَهَدْتُ إِلَى مَنْ كَانَ قَبْلَكَ، وَأَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ.

يا عيسى، مَا أَكْرَمْتَ خَلِيقَةً يُمَثِّلُ دِينِي، وَلَا أَنْعَمْتَ عَلَيْهَا يُمَثِّلُ رَحْمَتِي.
يا عيسى، اغْسِلْ بِالْمَاءِ مِنْكَ مَا ظَهَرَ، وَدَاوِ بِالْحَسَنَاتِ مِنْكَ مَا بَطَّنَ، فَإِنَّكَ إِلَيَّ رَاجِعٌ.

يا عيسى، أُعْطَيْتُكَ مَا أَنْعَمْتُ بِهِ عَلَيْكَ فَيُضَاءُ مِنْ غَيْرِ تَكْدِيرٍ، وَطَلَبْتُ مِنْكَ قَرْضًا لِنَفْسِكَ، فَبَخِلْتَ بِهِ عَلَيْهَا، لِتَكُونَ مِنَ الْهَالِكِينَ.

يا عيسى، تَزَيَّنْ بِالِدِينِ وَحُبِّ الْمَسَاكِينِ، وَامْشِ عَلَى الْأَرْضِ هَوْنًا، وَصَلِّ عَلَى الْيَقَاعِ، فَكُلُّهَا طَاهِرٌ.

يا عيسى، شَمِّرْ فَكُلُّهُ مَا هُوَ آتٍ قَرِيبٌ، وَاقْرَأْ كِتَابِي وَأَنْتَ طَاهِرٌ، وَأَسْمِعْنِي مِنْكَ صَوْتًا حَزِينًا.

يا عيسى، لَا خَيْرَ فِي لَذَاذَةٍ لَا تَدُومُ، وَعَيْشٍ مِنْ صَاحِبِهِ يَزُولُ.
يا بَنَ مَرِيْمَ، لَوْ رَأَتْ عَيْنُكَ مَا أَعْدَدْتُ لِأَوْلِيَائِي الصَّالِحِينَ، ذَابَ قَلْبُكَ وَزَهَقَتْ نَفْسُكَ شَوْقًا إِلَيْهِ؛ فَلَيْسَ كَدَارِ الْآخِرَةِ دَارٌ تَجَاوَرُ فِيهَا الطَّيِّبُونَ، وَيَدْخُلُ عَلَيْهِمْ فِيهَا الْمَلَائِكَةُ الْمُقَرَّبُونَ، وَهُمْ مِمَّا يَأْتِي يَوْمَ الْقِيَامَةِ مِنْ أَهْوَالِهَا آمِنُونَ، دَارٌ لَا يَتَّعَبِرُ فِيهَا النَّعِيمُ، وَلَا يَزُولُ عَنْ أَهْلِهَا.

O son of Mary! Vie with others for [that abode], for it is the hope of the hopeful, being such a good sight. Blessed are you, O son of Mary, if you work for it, and you are with your fathers, Adam and Abraham in the Garden and bliss, you seek no alternative to it and no change in it. I do this for the God-wary.

O Jesus! Flee toward Me with those who flee from a fire having a dreadful blaze and a fire having chains and shackles into which no gentle wind enters and from which no gloom ever goes, with sectors like those of the dark night, and he who is delivered from it will have attained a great achievement, and those who perish will never be delivered from it. It is the abode of tyrants, the wrongdoing oppressors, all who are rudely obstinate and all who are proud boasters.

O Jesus! It is an evil abode for those who rely on it, and evil place to stay, the abode of the oppressors. I warn you of yourself. So, be aware of Me.

O Jesus! Wherever you are, be observant of Me, and bear witness that it is I who created you, that you are My servant and that I formed you and conveyed you to the earth.

O Jesus! It is not proper for there to be two tongues in one mouth nor two hearts in one breast, and likewise for minds.

O Jesus! Do not be awake while sinning, do not be aware while wasting time. Wean yourself from destructive lusts and put away every lust that puts you far from Me. Know that to Me you are a trusted apostle, so be careful of Me. Know that your world will give you back to Me, and I will take you knowledgably, so abase yourself when you remember Me. Humble your heart when you remember Me. Be awake beside the sleep of the negligent.

O Jesus! This is My advice to you and My admonition to you, so take it from Me and I am the Lord of the worlds.

O Jesus! When My servant is patient for My sake, the reward for his work is from Me, and I am beside him when he calls on Me, and I am sufficient in avenging those who disobey Me. Where will the oppressors go to escape from Me?

يا ابن مريم، نافس فيها مع المتنافسين، فإنها أمنيّة المتمتنين، حسنة المنظر، طوبى لك، يا بن مريم، إن كنت لها من العاملين، مع آبايك آدم وإبراهيم في جنات ونعيم لا تبغي بها بدلاً ولا تحويلاً، كذلك أفعَلُ بالمتقين.

يا عيسى، إهرب إليّ مع من يهرب من نار ذات لهب، ونار ذات أغلال وأنكال، لا يدخلها روح ولا يخرج منها غم أبداً، قطع كقطع الليل المظلم، من ينج منها يفز، ولن ينجو منها من كان من الهالكين. هي دار الجبارين، والعتاة الظالمين، وكل فظ غليظ، وكل مختال فخور.

يا عيسى، بسّت الدار لمن ركن إليها، وبسّ القرار دار الظالمين، إني أحذرك نفسك، فكن بي خيراً.

يا عيسى، كن، حيث ما كنت، مراقباً لي؛ واشهد على إني خلقتك وأنت عبدي، وإني صورتك وإلى الأرض أهبطتك.

يا عيسى، لا يصلح لسانان في فم واحد، ولا قلبان في صدر واحد، وكذلك الأذهان.

يا عيسى، لا تستيقظن عاصياً، ولا تستنهنن لاهياً، وافطم نفسك عن الشهوات الموبقات؛ وكل شهوة تباعدك مني فاهجرها. واعلم أنك مني مكان الرسول الأمين، فكن مني على حذر. واعلم أن ذنباك مؤدبتك إليّ، وأني آخذك بعلمي؛ فكن ذليل النفس عند ذكري، خاشع القلب حين تذكري، يقظان عند نوم الغافلين.

يا عيسى، هذه نصيحتي إياك وموعظتي لك، فخذها مني، وإني رب العالمين.

يا عيسى، إذا صبر عبدي في جنبي، كان ثواب عمله عليّ، وكنت عنده حين يدعوني، وكفي بي منتقماً ممن عصاني. أين يهرب مني الظالمون؟

O Jesus! Make your speech wholesome, and wherever you are, be both learned and a learner.

O Jesus! Send good deeds to Me, so that they will be remembered by Me for you, and grasp My advice. Verily, in it there is a cure for hearts.

O Jesus! Do not feel safe when you devise your plans from My plans, and do not forget, when alone in the world, the remembrance of Me.

O Jesus! By returning to Me, take account of yourself, so the reward may be deserved of those who work. They are given their compensation and I am the best of the givers.

O Jesus! You were created by My word, Mary gave birth to you at My command that I sent to her by My spirit, the trusted Gabriel of My angels, until you grew up as one alive and walking, and all of this was in My foreknowledge.

O Jesus! Zachariah is in the position of a father to you and as a guardian to your mother. When he went to her in the prayer niche then he found with her provisions. John is like you among My creatures. I granted him to his mother when she was old when she did not have the strength for it. By this, I wanted My sovereignty to appear to her, and My power to appear in you. The most beloved of you by Me is the most obedient to me and the most intense of you in fear of Me.

O Jesus! Wake up and do not despair of My mercy and glorify Me with those who glorify Me and with wholesome speech hallow Me.

O Jesus! How can the servants disbelieve in Me when their forelocks are in My fist and their changes take place on My earth? They are ignorant of My blessings and they are supporters of My enemy, and so the disbelievers are perishing.

O Jesus! Indeed, this world is a foul prison, and the fair seeming in it is, as you see, that over which the tyrants slaughter one another. Beware, the world and all of its blessings will come to an end, and it has but few blessings.

يا عيسى، أَطِبِ الْكَلَامَ وَكُنْ، حَيْثُمَا كُنْتَ، عَالِمًا مُتَعَلِّمًا.
يا عيسى، أَفِضْ بِالْحَسَنَاتِ إِلَى حَتَّى يَكُونَ لَكَ ذِكْرُهَا عِنْدِي؛ وَتَمَسَّكَ
بِوَصِيَّتِي، فَإِنَّ فِيهَا شِفَاءً لِلْقُلُوبِ.

يا عيسى، لَا تَأْمَنُ إِذَا مَكَرْتَ مَكْرِي، وَلَا تَنْسَ عِنْدَ خَلَوَاتِ الدُّنْيَا ذِكْرِي.
يا عيسى، حَاسِبْ نَفْسَكَ بِالرُّجُوعِ إِلَيَّ، حَتَّى تَتَنَجَّزَ ثَوَابَ مَا عَمَلَهُ الْعَامِلُونَ،
أُولَئِكَ يُؤْتُونَ أَجْرَهُمْ وَأَنَا خَيْرُ الْمُؤْتِينَ.

يا عيسى، كُنْتَ خَلْقًا يَكْلَامِي، وَكَدَثِكَ مَرِيمُ بِأَمْرِي، الْمُرْسَلُ إِلَيْهَا رُوحِي،
جِبْرِيْلُ الْأَمِينُ مِنْ مَلَائِكَتِي، حَتَّى قُمْتَ عَلَى الْأَرْضِ حَيًّا تَمْشِي، كُلُّ ذَلِكَ فِي
سَابِقِ عَلَمِي.

يا عيسى، زَكَرِيَّا يَمَنْزِلَةَ أَبِيكَ وَكَفَيْلُ أُمَّكَ، إِذْ يَدْخُلُ عَلَيْهَا الْمِحْرَابَ فَيَجِدُ
عِنْدَهَا رِزْقًا، وَنَظِيرُكَ يَحْيَى مِنْ خَلْقِي، وَهَبْتُهُ لَأُمَّهُ بَعْدَ الْكِبَرِ مِنْ غَيْرِ قُوَّةٍ بِهَا،
أَرَدْتُ بِذَلِكَ أَنْ يَظْهَرَ لَهَا سُلْطَانِي، وَتَظْهَرَ فِيكَ قُدْرَتِي، أَحَبُّكُمْ إِلَيَّ أَطْوَعُكُمْ
لِي، وَأَشَدُّكُمْ خَوْفًا مِنِّي.

يا عيسى، تَبَقِّظْ وَلَا تَيَأَسْ مِنْ رُوحِي، وَسَبِّحْنِي مَعَ مَنْ يُسَبِّحُنِي، وَيَطِيبُ
الْكَلَامَ فَقَدِّسْنِي.

يا عيسى، كَيْفَ يَكْفُرُ الْعِبَادُ بِي وَتَوَاصِيهِمْ فِي قَبْضَتِي، وَتَقْلُبُهُمْ فِي أَرْضِي؟
يَجْهَلُونَ نِعْمَتِي، وَيَتَوَلَّوْنَ عَدُوِّي، وَكَذَلِكَ يَهْلِكُ الْكَافِرُونَ.

يا عيسى، إِنَّ الدُّنْيَا سِجْنٌ مُنْتِنُ الرِّيحِ، وَحَسُنَ فِيهَا مَا قَدَّ تَرَى مِمَّا قَدَّ تَذَابَحَ
عَلَيْهِ الْجَبَّارُونَ، وَإِيَّاكَ وَالدُّنْيَا، فَكُلُّ نَعِيمِهَا يَزُولُ، وَمَا نَعِيمُهَا إِلَّا قَلِيلٌ.

O Jesus! Seek Me when you go to bed, and you will find Me; and call upon me while you love Me, and I am the most hearing of the hearers; I answer the callers when they call upon Me.

O Jesus! Fear Me and make My servants fear Me. Happily the sinners may abstain from what they do because of it, so they do not perish unless they knowingly [do it].

O Jesus! Be afraid of Me as you fear predators and death you will meet. I have created all of them, so of Me alone, be afraid.

O Jesus! Verily, Mine is the kingdom and it is in My hand, and I am the King. If you obey Me, I will make you enter My Garden in the neighborhood of the righteous.

O Jesus! If I am angry with you, the pleasure of those who are pleased with you will not benefit you, and if I am pleased with you, the anger of those who are angry with you will not harm you.

O Jesus! Remember Me to yourself, and I will remember you to Myself. Remember Me among your people, and I will remember you among a people better than the children of Adam.

O Jesus! Call upon Me with the call of one who is drowning, afflicted, for whom there is none to aid.

O Jesus! Do not swear by Me falsely, so that My Throne shakes with anger. The world is short lived, but is long on hope, and with Me is a realm better than what you gather.

O Jesus! What will you do when I take out for you a book that speaks in truth, while you witness it, of the secrets you have hidden, and the deeds you have done.

O Jesus! Say to the unjust of the Children of Israel: You wash your faces and soil your hearts. Are you deceived about me, or would you be audacious toward me. For the worldly you use perfumes, but to me your stomachs are like putrid corpse, as though you were a dead people.

يا عيسى، ابغني عند وسادك تجدني؛ وادعني وأنت لي محب، فأني أسمع السامعين، أستجيب للداعين إذا دعوني.

يا عيسى، خفي وخوف بي عبادي، لعل المذنبين أن يمسكوا عما هم عاملون به، فلا يهلكوا إلا وهم يعلمون.

يا عيسى، ارهبني رهبتك من السبع والموت الذي أنت لاقية، فكل هذا أنا خلقتة، فأياي فارهبون.

يا عيسى، إن الملك لي ويدي، وأنا الملك؛ فإن تطعني أدخلتك جنتي، في جوار الصالحين.

يا عيسى، إنني إذا غضبت عليك لم ينفعك رضا من رضي عنك؛ وإن رضيت عنك لم يضرك غضب المعصين.

يا عيسى، اذكرني في نفسك أذكرك في نفسي؛ واذكرني في ملكك، أذكرك في ملاء خير من ملاء الآدميين.

يا عيسى، ادعني دعاء العريق الحزين الذي ليس له مغيث.

يا عيسى، لا تحلف بي كاذباً، فيهتز عرشي غضباً. الدنيا قصيرة العمر، طويلة الأمل، وعندي دار خير مما تجمعون.

يا عيسى، كيف أنتم صانعون إذا أخرجت لكم كتاباً ينطق بالحق، وأنتم تشهدون بسرائر قد كتمتموها، وأعمال كنتم بها عاملين؟

يا عيسى، قل لظلمة بني إسرائيل: غسلتم وجوهكم ودستتم قلوبكم، أبي تعترؤون؟ أم علي تجترؤون؟ تطيبون بالطيب لأهل الدنيا، وأجوافكم عندي بمنزلة الجيف المنتنة، كأنكم أقوام ميئون.

O Jesus! Say to them, ‘Draw back your hands¹ from illicit gain, and stop your ears from listening to curses, and come near to me by your hearts for your appearance does not appeal to me.’

O Jesus! Rejoice in the good deed, for it pleases Me, and weep over the evil deed, for it is a disgrace, and that which you do not like to be done unto you, do not do unto others, and if one slaps your right cheek, offer him the left one, and draw near to Me by your efforts through love, and ignore the ignorant.

O Jesus! Be humble toward the doers of good deeds and take part with them in such deeds, and be witnesses to them, and say to the unjust of the Children of Israel, ‘O friends of evil, and those who keep company with it! If you do not comply with the prohibitions, I will transform you into apes and swine.’

O Jesus! Say to the unjust of the Children of Israel that wisdom² weeps in fear of Me, while you [Children of Israel] leave laughing. Has there come to you a reprieve, or is there with you a guarantee against My chastisement, or that you will not be subject to My punishment? I swear by Myself, that I will abandon you as an example for those who remain.

Thus I charge you, O son of Mary, that you bring news to the Children of Israel of the Master of the messengers and My beloved, who is Aamad, having a red camel and a face like the moon, who is a shining light, a pure heart, courageous, venerably modest. Verily, he is a mercy to the worlds, and master of the children of Adam on the day of his meeting Me, the most honored of the foremost,³ and the latest of the messengers from Me, an Arab, a trustworthy person, one committed to My religion, one patient for My sake and one who struggles by his hand against the idolaters for the defense of My religion. Order them to affirm him, believe in him, follow him and help him.

¹ Literally, “Clip your fingernails from illicit gain.”

² Those who are wise.

³ The foremost are the first to have believed in God.

يا عيسى، قُلْ لَهُمْ: قَلِّمُوا أَظْفَارَكُمْ مِنْ كَسْبِ الْحَرَامِ، وَاصِمُوا أَسْمَاعَكُمْ عَنْ ذِكْرِ الْخَنَا، وَأَقْبِلُوا عَلَيَّ بِقُلُوبِكُمْ، فَإِنِّي لَسْتُ أُرِيدُ صُورَكُمْ.

يا عيسى، إِفْرَحْ بِالْحَسَنَةِ فَإِنَّهَا لِي رَضَى، وَابْكِ عَلَى السَّيِّئَةِ فَإِنَّهَا شَيْنٌ، وَمَا لَتُحِبُّ أَنْ يُصْنَعَ بِكَ فَلَا تَصْنَعُهُ بغيرِكَ، وَإِنْ لَطَمَ خَدَّكَ الْأَيْمَنَ فَأَعْطِهِ الْأَيْسَرَ، وَتَقَرَّبْ إِلَيَّ بِالْمُودَةِ جَهْدَكَ، وَأَعْرِضْ عَنِ الْجَاهِلِينَ.

يا عيسى، ذَلِّ لِأَهْلِ الْحَسَنَةِ، وَشَارِكُهُمْ فِيهَا، وَكُنْ عَلَيْهِمْ شَهِيداً؛ وَقُلْ لِظَلَمَةِ بَنِي إِسْرَائِيلَ: يَا أَخْدَانَ السَّوِّءِ وَالْجُلُسَاءِ عَلَيْهِ، إِنْ لَمْ تَنْتَهُوا أَمْسَحْكُمْ قِرَدَةً وَخَنَازِيرَ.

يا عيسى، قُلْ لِظَلَمَةِ بَنِي إِسْرَائِيلَ: الْحِكْمَةُ تَبْكِي فَرَقاً مِنِّي، وَأَنْتُمْ بِالضَّحِكِ تَهْجُرُونَ، أَتَنْتَكُمُ بَرَاءَتِي؟ أَمْ لَدَيْكُمْ أَمَانٌ مِنْ عَذَابِي؟ أَمْ تَعَرَّضُونَ لِعُقُوبَتِي؟ فَبِي حَلَفْتُ لَا تُرْكِكُمْ مَثَلاً لِلْغَايِرِينَ.

ثمَّ أَوْصِيكَ، يَا بِنَ مَرِيَمَ الْبِكْرَ الْبُتُولَ، يَسِيدَ الْمُرْسَلِينَ وَحَبِيبِي، فَهُوَ أَحْمَدُ، صَاحِبُ الْجَمَلِ الْأَحْمَرِ وَالْوَجْهِ الْأَقْمَرِ، الْمَشْرِقُ بِالنُّورِ، الطَّاهِرُ الْقَلْبِ، الشَّدِيدُ الْبَاسِ، الْحَيُّ الْمُتَكَرِّمُ، فَإِنَّهُ رَحْمَةٌ لِلْعَالَمِينَ، وَسَيِّدُ وُلْدِ آدَمَ يَوْمَ يَلْقَانِي، أَكْرَمُ السَّائِقِينَ عَلَيَّ، وَأَقْرَبُ الْمُرْسَلِينَ مِنِّي، الْعَرَبِيُّ الْأَمِينُ، الدِّيَّانُ يَدِينِي، الصَّائِرُ فِي ذَاتِي، الْمُجَاهِدُ الْمُشْرِكِينَ بِيَدِهِ عَن دِينِي، أَنْ تُخَيَّرَ بِهِ بَنِي إِسْرَائِيلَ، وَتَأْمُرَهُمْ أَنْ يُصَدِّقُوا بِهِ، وَأَنْ يُؤْمِنُوا بِهِ، وَأَنْ يَتَّبِعُوهُ، وَأَنْ يَنْصُرُوهُ.

Jesus ﷺ said, ‘Who is it that I should please, since pleasure is for You.’ He said, ‘He is Muâammad the Messenger of Allah ﷺ to the people, all of them. In station, he is nearer to Me than they; in intercession, he is more ready than they; blessed be he as prophet, and blessed be his community (*ummah*) if they meet Me on his path. The inhabitants of the earth praise him, and the inhabitants of the heavens ask for his forgiveness. He is the trustworthy, the blessed, the wholesome and salutary, better than others with Me. He will be at the end of time. When he arrives, the spouts of the heavens are loosed, and the earth puts forth its blossoms, so that they see the benediction. I will bless them by that upon which he puts his hand. He has many wives and few children. He is an inhabitant of Bakkah [Mecca] the place of the foundations of Abraham.

O Jesus! His religion is upright (Āanifīyyah), and his qiblah is Yemenite,¹ and he is of My party, and I am with him, so blessed be he, then blessed be him. The Kawthar² is for him, and the greatest position in the gardens of Eden. He lives most honored of all who have ever lived, taken as a martyr, for whom is a fountain greater than the distance from Bakkah to the place of the rising of the sun, full of wine untouched, in which there are dishes like the constellations of the sky, and stars like the clods of the earth, agreeable, in which is every sort of wine and the flavors of every fruit in the Garden. Whoever drinks a drink from it will never thirst.

It is apportioned for him, and I have preferred him by a period of time between you and him. His secrets agree with what is apparent from him, and his words with his actions. He does not command the people, unless he first begins to practice it. His religion is a struggle in hardship and in comfort. The cities will obey him, and the ruler of Rêm will humble himself before him following the religion of Abraham. He

¹ The portion of the Arabian penninsula including Mecca and Yemen was referred to as Yemenite.

² The term *kawthar* has several meanings. Literally it means abundant [good], and in many hadiths it is used in reference to Āaerah Fâimāh, peace be with her. It is also considered the name of a fountain in heaven.

قال عيسى عليه السلام: إلهي من هو حتى أرضيه، فلك الرضا؟ قال: هو محمد، رسول الله إلى الناس كافة، أقربهم مني منزلةً، وأحضرهم شفاعَةً. طوبى له من نبيٍّ، وطوبى لأمتِهِ إن هم لقوني على سبيله، يحمده أهل الأرض، ويستغفر له أهل السماء، أمين ميمون، طيب مطيب، خير الباقين عندي، يكون في آخر الزمان. إذا خرج أرخت السماء عزاليها، وأخرجت الأرض زهرتها، حتى يروا البركة، وأبارك لهم في ما وضع يده عليه، كثير الأزواج، قليل الأولاد. يسكن بكة موضع أساس إبراهيم.

يا عيسى، دينه الحنيفية، وقبيلته يمانية، وهو من حزبي وأنا معه، فطوبى له، ثم طوبى له، له الكوثر والمقام الأكبر في جنات عدن، يعيش أكرم من عاش، ويقبض شهيداً، له حوض أكبر من بكة إلى مطلع الشمس، من رحيق مختوم، فيه آية مثل نجوم السماء، وأكواب مثل مدر الأرض، عذب فيه من كل شراب، وطعم كل ثمار في الجنة، من شرب منه شربة لم يظم أبداً. وذلك من قسمني له وتفضيلي إياه، على فترة بينك وبينه، يوافق سره علانيته، وقوله فعله، لا يأمر الناس إلا بما يبدأهم به. دينه الجهاد في عسر ويسر، تنقاد له البلاد، ويخضع له صاحب الروم على دين إبراهيم، يُسمي عند

will mention the Name of God at meals, and bid peace, and he will pray while the people sleep. For him each day there will be five prayers in succession. His call to prayer will be like the call to muster troops. He will open his prayer with *Allahu akbar* (God is the greatest) and end it with salutations of peace. He will put his feet in line in prayer as the angels place their feet in line, and his heart and head will be humbled for Me.

Light is in his breast and truth is on his tongue. And he is in the right, wherever he is. First an orphan, wandering for a time regarding what He wills for him, his eyes sleep but his heart does not, interceding is only for him, and his community will reach the [Final] Hour,¹ and My hand will be above their hands, whoever breaks [his pledge with the Prophet ﷺ], breaks [it] against himself, and whoever is loyal to his pledge, I will be loyal to him [awarding to him] the Garden. So command the oppressors of the Children of Israel not to obliterate his books and not to distort his tradition and to offer peace to him. Surely, there is a noble station for him.’

O Jesus! Whatever brings you near to Me, I have guided you to it, and all that takes you far from Me, I have prohibited it for you. So, seek what is for your own sake.

O Jesus! Surely this world is sweet, and surely I have employed you in it, so keep aside from you all from which I have warned you, and take from it all that I have given to you in forgiveness.

O Jesus! Look into your deeds with the look of a mistaken sinful servant, and do not look into the works of others from the position of Lord. Be without attachment to [this world], and do not long for it so that it causes you hardship.

O Jesus! Reason about and contemplate and look into the regions of the earth as to what has been the outcome of the oppressors.

O Jesus! All of My attributes are counsel for you, and all of My speech to you is the Truth, and I am the plain Truth. So, in truth I say, “If you disobey me after I informed you, there is no protector nor helper for you but Me.

¹ This indicates that he will be the final prophet.

الطَّعَامِ، وَيُفْشِي السَّلَامَ، وَيُصَلِّي والنَّاسُ نِيَامًا، لَهُ كُلُّ يَوْمٍ خَمْسُ صَلَوَاتٍ مُتَوَالِيَاتٍ، يُنَادِي إِلَى الصَّلَاةِ كِنْدَاءِ الْجَيْشِ بِالشَّعَارِ، وَيَفْتِيحُ بِالتَّكْبِيرِ، وَيَخْتِمُ بِالتَّسْلِيمِ، وَيَصِفُ قَدَمَيْهِ فِي الصَّلَاةِ كَمَا تَصِفُ الْمَلَائِكَةُ أَقْدَامَهَا، وَيَحْشَعُ لِي قَلْبُهُ وَرَأْسُهُ.

النورُ في صدره، والحقُّ على لسانه، وهو على الحقِّ حيثما كان. أصله يَتِيمٌ ضالٌّ برهةً من زمانه عما يرادُّ به، تنامُ عيناهُ ولا ينامُ قلبه. له الشفاعةُ، وعلى أمته تقومُ الساعةُ، ويدي فوقَ أيديهم، فمن نكثَ فأنما ينكثُ على نفسه، ومن أوفى بما عاهدَ عليه أوفيتُ له بالجنة. فمرُّ ظلمةِ بني إسرائيلَ ألا يدرُسوا كتبه، ولا يحرقُوا سنته، وأن يُقرَّوه السلام؛ فإنَّ له في المقامِ شأنًا من الشأن.

يا عيسى، كلُّ ما يُقرِّبك مِنِّي فقدُ دللتك عليه، وكلُّ ما يُباعِدك مِنِّي فقدُ نهيتك عنه؛ فارتدَّ لنفسك.

يا عيسى، إنَّ الدُّنيا حُلوةٌ، وإنَّما استعملتُك فيها، فجانِبْ منها ما حذرْتُك، وخذُ منها ما أعطيتُك عفوًا.

يا عيسى، أنظُرْ في عملِكَ نظَرَ العَبْدِ المُذنبِ الخاطيءِ، ولا تنظُرْ في عملِ غيرِكَ بمنزلةِ الربِّ؛ كُنْ فيها زاهدًا ولا ترعَبْ فيها فتعطب.

يا عيسى، اعقل، وتَفكَّرْ، وانظُرْ في نواحي الأرض كيفَ كانَ عاقبةَ الظَّالمينَ.
يا عيسى، كلُّ وصفي لك نصيحةٌ، وكلُّ قولِي لك حقٌّ، وأنا الحقُّ المبينُ. فحقًّا أقولُ: لئنَ أنتَ عصيتني، بعدَ أن أنبأتك، ما لك من دُوني وليٌّ ولا نصيرٌ.

O Jesus! Humble your heart in meekness and look at those who are lower than you and do not look at those who are above you. And know that at the head of every mistake and sin is the love of this world. So, do not love it, for I do not love it either.

O Jesus! Make wholesome your heart for Me and remember Me much in solitude, and know that My pleasure is in your fawning love Me, in an animated and not in a lifeless manner.

O Jesus! Do not make anything My partner, and be wary on account of Me, and do not be deceived by health, so delight in yourself. Surely, this world is like a passing shadow, and what comes from it is like what goes from it. So compete in your struggle for righteousness, and be with truth wherever it is, even if you will be cut or burned by fire. So, do not deny me after knowledge. So, do not be of the ignorant. A thing is surely with things [of its own sort].

O Jesus! Pour forth tears from your eyes for Me, and humble your heart for Me.

O Jesus! Call on Me for help in hard conditions. I am He Who helps those who are upset, and Who answers the destitute. And I am the most merciful of the merciful.”

(*Kāfi*, 8, 131_141, 103)

يا عيسى، أذلَّ قلبك بالحشية، وانظرُ إلى مَنْ هُوَ أسفلُ منك، ولا تنظرُ إلى مَنْ هُوَ فوقك، واعلم أن رأس كلِّ خطيئةٍ وذنبٍ هُوَ حُبُّ الدنيا، فلا تُحبها، فإنِّي لا أُحبُّها.

يا عيسى، أطبُّ لي قلبك، وأكثرُ ذكري في الخلوات؛ واعلم أن سروري أن تبصصَ إليَّ، كن في ذلك حيًّا، ولا تكن ميتًا.

يا عيسى، لا تُشركُ بي شيئًا، وكُن مميَّ على حذر، ولا تغترَّ بالصحة، وتغبطُ نفسك؛ فإنَّ الدنيا كفيء زائلٍ، وما أقبلَ منها كما أدبر؛ فنافس في الصالحاتِ جهْدك، وكُن مع الحقِّ حينما كان، وإن قطعت وأحرقت بالنار فلا تكفرُ بي بعدَ المعرفة؛ فلا تكوننَّ من الجاهلين، فإنَّ الشيءَ يكونُ مع الشيءِ.

يا عيسى، صبِّ لي الدموعَ من عينيكَ، واحشع لي بقلبك.

يا عيسى، استغثُ بي في حالاتِ الشدة، فإنِّي أُغيثُ المكروبين، وأجيبُ المضطربين، وأنا أرحمُ الراحمين.

A PORTION OF THE GOSPEL

10.1. It is reported that Yazîd ibn Salâm asked the Apostle of Allah ﷺ, “Why is the *Furqàn* (*distinguisher*) so called?” He said, “Because its verses and chapters are distinguished. It was not sent down on a tablet or as a book, but the Torah, the Gospel and the Psalms were all sent down on tablets and paper.”

(*Biââr*, 14, 284, 4)

10.2. The Prophet said, “The Scripture of Abraham descended on the third day of Ramaèàn, the Torah on the sixth, the Gospel on the thirteenth, the Psalms on the eighteenth, and the Qur’àn on the twenty-fourth.”

(*Majmê‘ah Warràm*, 2, 66)

10.3. It is reported from the Gospel, “Beware of liars who come to you in sheep’s clothing while in reality they are ravenous wolves. You shall know them by their fruits. It is not possible for a good tree to bear wicked fruit, nor for a wicked tree to bear good fruit.”¹

(*Biââr*, 74, 43)

10.4. It is narrated from Sulaymàn ibn Dàwêd that it has been reported that ‘Alí ibn ‘Ausayn said, “It is written in the Gospel, Do not seek knowledge that you do not know, unless you put into practice what you already know, for if knowledge is not put into practice, nothing will be increased by Allah except distance [from Him].”

(*Biââr*, 14, 319, 19)

¹ Cf. Matt 7:15_16, 18:

15 Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

(KJV)



قبسات من الإنجيل

١٠-١- يزيد بن سلامٍ أنه سأل رسولَ الله ﷺ: لم سُمِّيَ الفرقانُ فرقاناً؟ قال: «لأنَّهُ مُتَفَرِّقُ الآياتِ والسُّورِ، أُنزِلَتْ في غَيْرِ الألواحِ وَغَيْرِ الصُّحُفِ، والتَّوراةِ والإنجيلِ والزَّبُورِ، أُنزِلَتْ كُلُّهَا جُمْلَةً في الألواحِ والورقِ».

(بحار الأنوار، ١٤، ٢٨٤، ٤)

١٠-٢- النبي ﷺ قال: «أُنزِلَتْ صُحُفُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ لثَلَاثِ مَضِينٍ مِنْ رَمَضَانَ، والتَّوراةِ لِسِتِّ مَضِينٍ مِنْهُ، والإنجيلِ لثَلَاثِ عَشْرَةَ، والزَّبُورِ لِثَمَانِي عَشْرَةَ، والقُرْآنُ لِأَرْبَعِ وَعِشْرِينَ مِنْهُ».

(مجموعة ورّام، ٢، ٦٦)

١٠-٣- مِنَ الإنجيلِ: «احذَرُوا الكَذَابَةَ، الَّذِينَ يَأْتُونَكُم بِلباسِ الحُمْلانِ، فَهَمُّ في الحَقِيقَةِ ذَنَابٌ خَاطِفَةٌ، مِنْ ثِمَارِهِمْ تَعْرِفُونَهُمْ. لا يُمَكِّنُ الشَّجَرَةُ الطَّيِّبَةُ أَنْ تُثْمِرَ ثِمَاراً رَدِيَّةً؛ وَلا الشَّجَرَةُ الرَدِيَّةُ أَنْ تُثْمِرَ ثِمَاراً صَالِحَةً».

(بحار الانوار، ٧٤، ٤٣)

١٠-٤- القاسمُ بنُ مُحَمَّدٍ، عَن سُلَيْمَانَ بْنِ داوُدَ، رَفَعَهُ إلى عَلِيِّ بْنِ الحُسَيْنِ عَلَيْهِ السَّلَامُ، قال: «مَكْتُوبٌ في الإنجيلِ: لا تَطْلُبُوا عِلْمَ ما لا تَعْلَمُونَ، وَكَمَا عِلْمَتُمْ بما عِلْمَتُمْ. فَإِنَّ العِلْمَ إِذا لَمْ يُعْمَلْ بِهِ لَمْ يَزِدْ مِنْ اللَّهِ إِلَّا بُعْداً».

(بحار الانوار، ١٤، ٣١٩، ١٩)

10.5. Advice of the Messiah ﷺ in the gospel and other places from his wisdom: “Blessed are those who love and respect one another, for they shall receive mercy on the Resurrection Day.

Blessed are the peace makers among the people, for they will be brought nigh unto Him on the Resurrection Day.

Blessed are the pure of heart, for they shall meet Allah on the Resurrection Day.

Blessed are those who humble themselves in this world, for they shall inherit the thrones of sovereignty (*manàbir al-mulk*).

Blessed are the poor, for theirs is the kingdom of heaven.

Blessed are they who mourn, for they shall be glad.

Blessed are they who bear hunger and thirst submissively, for their thirst will be quenched.

Blessed are they who do righteous deeds, for they shall be called the chosen of Allah.

Blessed are they who are abused for their purity, for theirs is the kingdom of heaven.

Blessed are you are envied and abused, and every evil and false word is told about you, then be glad and happy, for verily, your wage is plentiful in heaven.

And he [Jesus] said: O bad servants! You blame the people on the basis of suspicion, and you do not blame yourself for what is certain!

O servants of the world! You love it when things are said about you which are not true of you, and when people point you out.

O servants of the world! You shave your heads and shorten your shirts and cast your heads down [to feign humility], but you do not pull out the hatred from your hearts.

O servants of the world! Your likeness is like that of the high tombs, their exteriors cause admiration in those who look at them, and their interiors are the bones of the dead, full of misdeeds.

١٠-٥- المسيح عليه السلام: من مواعظه في الإنجيل:

«طوبى للمتراحمين، أولئك هم المرحومون يوم القيامة.

طوبى للمصلحين بين الناس، أولئك هم المقربون يوم القيامة.

طوبى للمطهرة قلوبهم، أولئك يزورون الله يوم القيامة.

طوبى للمتواضعين في الدنيا، أولئك يرثون منابر الملك يوم القيامة.

طوبى للمساكين، ولهم ملكوت السماء.

طوبى للمخزونين، هم الذين يسرون.

طوبى للذين يجوعون ويظمأون خشوعاً، هم الذين يسقون.

طوبى للذين يعملون الخير، أضيافاً الله يدعون.

طوبى للمسبوين من أجل الطهارة، فإن لهم ملكوت السماء.

طوبى لكم إذا حسدتم وشتمتم، وقيل فيكم كل كلمة قبيحة كاذبة، حينئذ

فافرحوا وابتهجوا، فإن أجركم قد كثر في السماء».

وقال: «يا عبيد السوء! تلوّمون الناس على الظن، ولا تلوّمون أنفسكم على

اليقين.

يا عبيد الدنيا! تحبون أن يقال فيكم ما ليس فيكم، وأن يُشار إليكم

بالأصابع.

يا عبيد الدنيا! تحلقون رؤوسكم، وتقصرون قمصكم، وتتكسون رؤوسكم،

ولا تنزعون الغل من قلوبكم.

يا عبيد الدنيا! مثلكم كمثل القبور المشيدة، يعجب الناظر ظهرها، ودخلها

عظام الموتى، مملوءة خطايا.

O servants of the world! Your likeness is only like that of a lamp which shines for the people and burns itself.

O Children of Israel! Fill the sessions of the scholars, even if you must go on your knees, Allah will enliven the dead hearts by the light of wisdom, as He enlivens the dead earth by the heavy downpour of rain.

O Children of Israel! Shortness of speech is a great wisdom, so you should be silent; verily it is a good meekness and a decrease of your burden and a lightening of your sins. So strengthen the door of knowledge. Verily, its door is patience. Allah hates one who laughs too much at that which is not funny, and who frequently goes to bad deeds. And He loves the governor who is like a shepherd who does not neglect his flocks. So beware of Allah in secret as you are aware of the people in public. And know the word of wisdom is that sought by the believer. So, go after it before it rises away, and its rising away is the passing away of its narrators.

O you who have knowledge! Pay homage to those of knowledge for their knowledge, and leave contention with them, and belittle the ignorant for their ignorance, but do not reject them, rather bring them near and teach them.

O you who have knowledge! Know that every blessing for which you fail to give thanks is like an evil deed for which you will be taken to task.

O you who have knowledge! Know that every sin of which you have not been able to repent, is like a punishment with which you are being punished.

O you who have knowledge! There are worries about which you do not know when they will come over you, so prepare yourselves before they suddenly arrive.”

يا عبيد الدنيا! إنما مثلكم كمثل السراج، يضيء للناس ويحرق نفسه.
يا بني إسرائيل، زاحموا العلماء في مجالسهم وكونوا حيواً على الركب، فإن الله
يحيي القلوب الميتة بنور الحكمة، كما يحيي الأرض الميتة بوابل المطر.
يا بني إسرائيل، قلّة المنطق حكم عظيم، فعليكم بالصمت فإنه دعة حسنة،
وقلّة وزر، وخفة من الذنوب، فحصنوا باب العلم، فإن باب الصبر، وإن الله
يبيغض الضحاك من غير عجب، والمشاء إلى غير أدب، ويحب الوالي الذي يكون
كالراعي، لا يعقل عن رعيته. فاستحيوا الله في سرائركم، كما تستحيون الناس في
علانياتكم، واعلموا أن كلمة الحكمة ضالة المؤمن؛ فعليكم بها قبل أن ترفع،
ورفعها أن تذهب رواتها.

يا صاحب العلم، عظم العلماء لعلمهم ودع منازعتهم، وصغر الجهال لجهلهم
ولا تطردهم، ولكن قربهم وعلمهم.
يا صاحب العلم، اعلم أن كل نعمة عجزت عن شكرها بمنزلة سيئة تؤاخذ
عليها.

يا صاحب العلم، اعلم أن كل معصية عجزت عن توبتها بمنزلة عقوبة تعاقب
بها.

يا صاحب العلم، كرتب لا تدري متى تعشاك فاستعد لها قبل أن تفجأك.»

Jesus ﷺ said to his companions, “Tell me, if one passed by his brother and saw that his private parts were exposed from his clothing, would he further expose them or would he cover them again?” They said, “Yes, he would cover what had been exposed.” He said, “Not at all, you would remove the covering.” Then they understood that it was an allegory he has given for them. They said, “O Spirit of Allah! How is that? There is a man among you who has come to know of a private matter of his brother, but has not covered it.”

“In truth I say to you: I teach you that you may learn, and I do not teach you that you may be vain. You will never reach what you want, unless you abandon that which you desire. And you will not win what you wish, unless by patience with that which you dislike. Beware of looking! It sows desire in the heart, and suffices as a temptation. Blessed are those whose vision has been placed in their hearts, and whose hearts have not been placed in the vision of their eyes. Do not look at the faults of the people as if you were their lord, but look at their faults as if you were their servant. There are two kinds of men among people: the afflicted and the healthy. So, care for the afflicted, and praise Allah for health.

O Children of Israel! Are you not ashamed before Allah? Not one of you would drink something until you made it free of any speck of dirt, but you are not disturbed at the acquisition of something prohibited though it be the size of an elephant. Have you not heard what has been said to you in the Torah? “Visit your relations and recompense them.” And I say to you: Visit those who have cut themselves off from you, and give to those who would not help you, and do good to those who have done evil to you, and offer greetings of peace to those who curse you. And be fair with those who have shown enmity to you. Forgive those who have oppressed you, as you like to be forgiven for your misdeeds.

وَقَالَ عِيسَى لِأَصْحَابِهِ «يَا بَن جُنْدَبِ، إِنَّ عِيسَى بِنَ مَرِيمَ قَالَ لِأَصْحَابِهِ: أَرَأَيْتُمْ لَوْ أَنَّ أَحَدًا (أَحَدَكُمْ) مَرَّ بِأَخِيهِ، فَرَأَى ثَوْبَهُ قَدْ ائْتَشَفَ عَنْ عَوْرَتِهِ، أَكَانَ كَاشِفًا عَنْهَا أَمْ يَرُدُّ عَلَى مَا ائْتَشَفَ مِنْهَا؟ قَالُوا: بَلْ يَرُدُّ عَلَى مَا ائْتَشَفَ مِنْهَا، قَالَ: كَلَّا، بَلْ تَكْشِفُونَ عَنْهَا، فَعَرَفُوا أَنَّهُ مَثَلُ ضَرْبِهِ لَهُمْ، فَقَالُوا: يَا رُوحَ اللَّهِ، وَكَيْفَ ذَاكَ؟ قَالَ: ذَاكَ الرَّجُلُ مِنْكُمْ يَطَّلِعُ عَلَى الْعَوْرَةِ مِنْ أُخِيهِ فَلَا يَسْتُرُهَا.

يَحَقُّ أَقُولُ لَكُمْ، أَعَلِّمُكُمْ لِتَعْلَمُوا، وَلَا أَعَلِّمُكُمْ لِتُعْجِبُوا بِأَنْفُسِكُمْ، إِنَّكُمْ لَنْ تَنَالُوا مَا تُرِيدُونَ إِلَّا يَتْرُكُ مَا تَشْتَهُونَ، وَلَنْ تَنْظُرُوا يَمَا تَأْمَلُونَ إِلَّا بِالصَّبْرِ عَلَى مَا تَكْرَهُونَ. إِيَّاكُمْ وَالنَّظْرَةَ فَإِنَّهَا تَزْرَعُ فِي الْقُلُوبِ الشَّهْوَةَ، وَكَفَى بِهَا لِصَاحِبِهَا فَتْنَةً. طُوبَى لِمَنْ جَعَلَ بَصَرَهُ فِي قَلْبِهِ، وَكَمْ يَجْعَلُ قَلْبَهُ فِي نَظَرِ عَيْنِهِ. (وَكَمْ يَجْعَلُ بَصَرَهُ فِي عَيْنِهِ.) لَا تَنْظُرُوا فِي عُيُوبِ النَّاسِ كَالْأَرْبَابِ، وَانظُرُوا فِي عُيُوبِهِمْ كَهَيَاةِ عَيْدِ النَّاسِ. (وَانظُرُوا فِي عُيُوبِكُمْ كَهَيَاةِ الْعَيْدِ.) إِنَّمَا النَّاسُ رَجُلَانِ: مُبْتَلَى وَمُعَافَى، فَارْحَمُوا الْمُبْتَلَى، وَاحْمَدُوا اللَّهَ عَلَى الْعَافِيَةِ.

يَا بَنِي إِسْرَائِيلَ، أَمَا تَسْتَحْيُونَ مِنِ اللَّهِ؟ إِنَّ أَحَدَكُمْ لَا يَسُوعُ لَهُ شَرَابُهُ حَتَّى يُصَفِّيهِ مِنَ الْقَدَى، وَلَا يُبَالِي أَنْ يَبْلُغَ أَمْثَالَ الْفَيْلَةِ مِنَ الْحَرَامِ. أَلَمْ تَسْمَعُوا أَنَّهُ قِيلَ لَكُمْ فِي التَّوْرَةِ: صَلُّوا أَرْحَامَكُمْ، وَكَافِرُوا أَرْحَامَكُمْ. وَأَنَا أَقُولُ لَكُمْ: صَلُّوا مَنْ قَطَعَكُمْ، وَاعْطُوا مَنْ مَنَعَكُمْ، وَأَحْسِنُوا إِلَى مَنْ أَسَاءَ إِلَيْكُمْ، وَسَلِّمُوا عَلَى مَنْ سَبَّكُمْ، وَأَنْصِفُوا مَنْ خَاصَمَكُمْ، وَاعْفُوا عَمَّنْ ظَلَمَكُمْ، كَمَا أَنَّكُمْ تُحِبُّونَ أَنْ يُعْفَى عَنْ إِسَاءَتِكُمْ.

So, take admonition from Allah's forgiveness of you. Do you not see that His sun shines on the good and the bad among you and His rain falls on the righteous and the evil doer among you. If you do not like any but those who like you, and you do good to none but those who do good to you, and you recompense none but those who give to you, then what distinction do you have over others? Verily, this is what fools do, with whom there is no virtue and no intelligence. However, if you want to be loved by Allah, and chosen by Allah, then do good to those who do evil to you, forgive those who have oppressed you, and greet with peace those who have turned away from you. Listen to what I say, keep my testament and observe my covenant so that you may be learned and have understanding.

In truth I say to you verily your hearts are where your treasures are—because of this the people love their wealth, and they themselves long for it—so put your treasures in the sky, where moths will not eat it and thieves will not obtain it. In truth I say to you, verily a servant is incapable of serving two lords. Inevitably he will prefer one of them to the other, no matter how he tries. Likewise, you cannot join together love for Allah and love for the world. In truth I say to you, verily the worst of people is the man who is a scholar and prefers the world to his knowledge, then he loves it, pursues it and strives for it, to such an extent that, if he were able to put the people into a state of confusion, he would do it. What does the expanse of the light of the sun profit a blind man who does not see it. Likewise, the knowledge of that scholar is of no profit to him, for he does not put it into practice. How plentiful is the fruit of the tree, but not all of it is of benefit or eaten. And how plentiful are the scholars, but not all of them benefit from their knowledge. And how wide is the earth, but not all of it is inhabited. And how many speakers there are, but not all of what they say is acceptable as true. So, keep away from lying scholars, who wear woolen clothes, who bend their heads down toward the earth, and so belie their sins, they look from under their eyebrows, like wolves. Their speech is contrary to their deeds. Is the grape reaped from the thorn, or the fig from the bitter gourd? Likewise the speech of a lying scholar has no effect but vanity. Not all who speak are true.

فاعتبروا يعقوا الله عنكم. إلا ترون أن شمسَهُ أشرقتْ على الأبرار والفجار منكم؟ وأن مطرَهُ ينزلُ على الصالحينَ والخطيئينَ منكم؟ فإن كنتم لا تحبون إلا من أحبكم، ولا تحسنون إلا إلى من أحسنَ إليكم، ولا تكافئون إلا من أعطاكم، فما فضلُكم إذاً على غيركم؟ وقد يصنعُ هذا السفهاءُ الذين لبستْ عندهم فضولٌ، ولا لهم أحلامٌ. ولكن إن أردتم أن تكونوا أحياءَ الله وأصفياءَ الله، فأحسنوا إلى من أساءَ إليكم، واعفوا عن من ظلمكم، وسلّموا على من أعرضَ عنكم. اسمعوا قولي، واحفظوا وصييتي، وارعوا عهدي، كيما تكونوا علماءً قهفاءً.

يحقُّ أقولُ لكم: إن قلوبكم بحيثُ تكونُ كنوزكم، وكذلك الناسُ يحيونَ أموالهم، وتتوقُّ إليها أنفسهم؛ فضعوا كنوزكم في السماء، حيثُ لا يأكلها السُّوسُ، ولا ينالها اللصوصُ. يحقُّ أقولُ لكم: إن العبدَ لا يقدرُ على أن يخدمَ ربين، ولا محالةً أنه يُؤثرُ أحدهما على الآخرِ وإن جهَدَ. كذلك لا يجتمعُ لكم حُبُّ الله وحُبُّ الدنيا. يحقُّ أقولُ لكم: إن شرَّ الناسِ لرجلٍ عالمٍ، آثرَ دُنياه على علمه، فأحبَّها وطلبَّها وجهَدَ عليها، حتَّى لو استطاعَ أن يجعلَ الناسَ في حيرةٍ لفعل. وماذا يعني عن الأعمى سعةُ نورِ الشمسِ، وهو لا يبصرُها. كذلك لا يعني عن العالمِ علمه، إذ هو لم يعملْ به. ما أكثرُ ثمارِ الشجرِ! وليسَ كلُّها ينفعُ ويؤكلُ، وما أكثرُ العلماءِ! وليسَ كلُّهم ينفعُ بما علم، وما أوسعَ الأرضِ! وليسَ كلُّها تُسكنُ، وما أكثرُ المتكلمينَ! وليسَ كلُّ كلامهم يصدُقُ. فاحفظوا من العلماءِ الكذبة، الذين عليهم ثيابُ الصوفِ، منكسي رؤوسهم إلى الأرضِ، يزورونَ به الخطايا، يرمقونَ من تحتِ حواجبهم كما ترمقُ الذئابُ، وقولهم يخالفُ فعلهم. وهل يجتنى من العوسجِ العنبُ؟ ومن الحنظلِ التينُ؟ وكذلك لا يُؤثرُ قولُ العالمِ الكاذبِ إلا زوراً، وليسَ كلُّ من يقولُ يصدُقُ.

In truth I say to you, the plant grows in soft ground, not in rock, and likewise wisdom thrives in the heart of the humble, and it does not thrive in the heart of the arrogant oppressor. Did you not know that whoever raises his head to the ceiling breaks it, and whoever lowers his head beneath the ceiling is shaded by it and it protects him, and likewise, whoever does not humble himself to Allah, He debases him, and whoever humbles himself to Allah, He elevates him. Indeed, it is not always the case that honey will be safe in any pouch (of hide), and likewise the hearts are not always such that wisdom thrives in them. While the skin is not torn, dried out nor has become malodorous, it may be a vessel for honey, and likewise the hearts, while they are not torn by desires, fooled by greed nor hardened by pleasures, they may be vessels for wisdom.

In truth I say to you, surely fire does not occur in a single house, but it spreads from house to house, until many houses are burnt, unless the first house is reached and it is destroyed to its pillars. Then the fire finds no place to burn. Likewise the first oppressor, if his hand is stopped, no one will be found after him to be an unjust leader for others to follow, just as if the fire finds no wood or boards in the first house, it will not burn anything.

In truth I say to you, whoever looks at a snake that intends to strike his brother and does not warn him until it kills him, he will not be secure from partnership in his murder. Likewise, whoever looks at his brother doing something wrong, and does not warn him of its consequences until it encompasses him, he will not be secure from partnership in his sin. Whoever has the power to change an oppressor but does not change him, he is like an agent [of oppression]. How can the oppressor be frightened when he is safe among you and he is neither prohibited, nor changed, nor are his hands restrained? Why should the oppressors then give up? How should they not become arrogant? It is enough that one of you say, I shall not oppress, but whoever wants to oppress, go ahead, and he sees oppression but does not change it. If it were as you say, why are you punished with the oppressors, though you do not commit their deeds, when the chastisement descends upon them in this world.

يَحَقُّ أَقُولُ لَكُمْ: إِنَّ الزَّرْعَ يَنْبُتُ فِي السَّهْلِ، وَلَا يَنْبُتُ فِي الصَّفَا؛ وَكَذَلِكَ الْحِكْمَةُ تَعْمُرُ فِي قَلْبِ الْمُتَوَاضِعِ، وَلَا تَعْمُرُ فِي قَلْبِ الْمُتَكَبِّرِ الْجَبَّارِ. أَلَمْ تَعْلَمُوا أَنَّهُ مَنْ شَمَخَ بِرَأْسِهِ إِلَى السَّقْفِ شَجَهَ؟ وَمَنْ خَفَضَ بِرَأْسِهِ عَنْهُ اسْتَظَلَّ تَحْتَهُ وَأَكْتَهَ؟ وَكَذَلِكَ مَنْ لَمْ يَتَوَاضِعْ لِلَّهِ خَفَضَهُ، وَمَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ. إِنَّهُ لَيْسَ - عَلَى كُلِّ حَالٍ - يَصْلَحُ الْعَسَلُ فِي الزَّقَّاقِ؛ وَكَذَلِكَ الْقُلُوبُ لَيْسَ - عَلَى كُلِّ حَالٍ - تَعْمُرُ الْحِكْمَةَ فِيهَا. إِنَّ الزَّقَّاقَ مَا لَمْ يَنْخَرِقْ أَوْ يَقْحَلْ أَوْ يُثْقَلْ فَسَوْفَ يَكُونُ لِلْعَسَلِ وَعَاءً، وَكَذَلِكَ الْقُلُوبُ مَا لَمْ تَخْرِقْهَا الشَّهَوَاتُ، وَيُدَسِّسْهَا الطَّمَعُ، وَيُقْسِمِهَا النِّعِيمُ، فَسَوْفَ تَكُونُ أَوْعِيَةً لِلْحِكْمَةِ.

يَحَقُّ أَقُولُ لَكُمْ: إِنَّ الْحَرِيقَ لَيَقَعُ فِي الْبَيْتِ الْوَاحِدِ، فَلَا يَزَالُ يَنْتَقِلُ مِنْ بَيْتٍ إِلَى بَيْتٍ، حَتَّى تَحْتَرِقَ بُبُوتٌ كَثِيرَةٌ، إِلَّا أَنْ يُسْتَدْرَكَ الْبَيْتُ الْأَوَّلُ فَيَهْدَمَ مِنْ قَوَاعِدِهِ، فَلَا تَجِدُ فِيهِ النَّارَ مَعْمَلًا. وَكَذَلِكَ الظَّالِمُ الْأَوَّلُ، لَوْ يُؤْخَذُ عَلَى يَدَيْهِ، لَمْ يُوجَدْ مِنْ بَعْدِهِ إِمَامٌ ظَالِمٌ فَيَأْتُمُونَ بِهِ، كَمَا لَوْ لَمْ تَجِدْ النَّارَ فِي الْبَيْتِ الْأَوَّلِ خَشْبًا وَأُوحَاً لَمْ تَحْرُقْ شَيْئًا.

يَحَقُّ أَقُولُ لَكُمْ: مَنْ نَظَرَ إِلَى الْحَيَّةِ تَوَمُّ أَخَاهُ لِتَلْدَغَهُ، وَلَمْ يُحَذِّرْهُ حَتَّى قَتَلَتْهُ، فَلَا يَأْمَنُ أَنْ يَكُونَ قَدْ شَرِكَ فِي دَمِهِ. وَكَذَلِكَ مَنْ نَظَرَ إِلَى أَخِيهِ يَعْمَلُ الْخَطِيئَةَ، وَلَمْ يُحَذِّرْهُ عَاقِبَتَهَا حَتَّى أَحَاطَتْ بِهِ، فَلَا يَأْمَنُ أَنْ يَكُونَ قَدْ شَرِكَ فِي إِثْمِهِ. وَمَنْ قَدَرَ عَلَى أَنْ يُعَيِّرَ الظَّالِمَ ثُمَّ لَمْ يُعَيِّرْهُ، فَهُوَ كَفَاعِلِهِ. وَكَيْفَ يَهَابُ الظَّالِمُ وَقَدْ أَمِنَ بَيْنَ أَظْهُرِكُمْ، لَا يَنْهَى وَلَا يُعَيِّرُ عَلَيْهِ، وَلَا يُؤْخَذُ عَلَى يَدَيْهِ؟ فَمِنْ أَيْنَ يَقْصُرُ الظَّالِمُونَ؟ أَمْ كَيْفَ لَا يَعْتَرُونَ؟ فَحَسَبُ أَنْ يَقُولَ أَحَدُكُمْ: لَا أَظْلِمُ، وَمَنْ شَاءَ فَلْيُظْلِمِ، وَيَرَى الظُّلْمَ فَلَا يُعَيِّرْهُ، فَلَوْ كَانَ الْأَمْرُ عَلَى مَا تَقُولُونَ، لَمْ تُعَاقِبُوا مَعَ الظَّالِمِينَ الَّذِينَ لَمْ تَعْمَلُوا بِأَعْمَالِهِمْ، حِينَ تَنْزِلُ بِهِمُ الْعَثْرَةُ فِي الدُّنْيَا.

Woe unto you, O servants of evil! How can you hope that Allah may secure you from the terror of the day of resurrection, when you are afraid to obey Allah because you fear people, and you obey them in disobedience to Him, and you keep your promises to them contrary to His covenant.

In truth I say to you: Allah will not make secure from the terror of that day those who take servants as lords aside from Him.

Woe unto you, O servants of evil! For the sake of this base world and ruinous lusts you give up the realm of heaven and you forget the horror of the day of resurrection.

Woe unto you, O servants of this world! For the sake of evanescent boons and life that will be cut off, you run away from Allah, and you dislike the encounter with Him. So how is Allah to love the encounter with you while you dislike the encounter with Him? Allah only loves the encounter with those who love the encounter with Him, and He dislikes the encounter of those who dislike the encounter with Him. How can you imagine that you are the friends of Allah to the exclusion of other people, while you run away from death and you take refuge in this world. Of what benefit to the dead are the good scent of camphor and the whiteness of his shroud, and all of them are in the earth. Likewise, the joy of this world that is adorned for you is of no benefit to you, and all of that is to pass away and cease. Of what benefit to you is the purity of your bodies and the cleanliness of your complexions when you are headed for death, and in the dust you will be forgotten, and you will be immersed in the darkness of the grave.

Woe unto you, servants of this world, you carry a lamp in the light of the sun while its light is enough for you. You have given up seeking illumination by it in the darkness, and it is for the sake of this that it has been made subservient to you. Likewise you seek illumination by the light of knowledge for the affairs of the world, while these have been guaranteed for you, and you have abandoned seeking illumination for the affairs of the other world, while it has been given to you for this. You say that the other world is real, while you prepare this world [for yourselves]. You say that death is real,

وَيْلَكُمْ يَا عبيدَ السَّوَاءِ! كَيْفَ تَرْجُونَ أَنْ يُؤْمِنَكُمْ اللهُ مِنْ فَرَعٍ يَوْمَ الْقِيَامَةِ، وَأَنْتُمْ تَخَافُونَ النَّاسَ فِي طَاعَةِ اللهِ، وَتُطِيعُونَهُمْ فِي مَعْصِيَتِهِ، وَتَقُونَ لَهُمْ بِالْعُهُودِ النَّاqِصَةِ لِعَهْدِهِ؟

يَحَقُّ أَقُولُ لَكُمْ: لَا يُؤْمِنُ اللهُ مِنْ فَرَعٍ ذَلِكَ الْيَوْمَ مَنْ اتَّخَذَ الْعِبَادَ أَرْبَاباً مِنْ دُونِهِ.

وَيْلَكُمْ يَا عبيدَ السَّوَاءِ! مِنْ أَجْلِ دُنْيَا دَنِيَّةٍ، وَشَهْوَةٍ رَدِيَّةٍ، تَفْرُطُونَ فِي مُلْكِ الْجَنَّةِ، وَتَتَسَوَّنَ هَوْلَ يَوْمِ الْقِيَامَةِ.

وَيْلَكُمْ يَا عبيدَ الدُّنْيَا! مِنْ أَجْلِ نِعْمَةٍ زَائِلَةٍ، وَحَيَاةٍ مُنْقَطِعَةٍ، تَفْرُطُونَ مِنْ اللهِ وَتَكْرَهُونَ لِقَاءَهُ! فَكَيْفَ يُحِبُّ اللهُ لِقَاءَكُمْ وَأَنْتُمْ تَكْرَهُونَ لِقَاءَهُ؟ فَإِنَّمَا يُحِبُّ اللهُ لِقَاءَ مَنْ يُحِبُّ لِقَاءَهُ، وَيَكْرَهُ لِقَاءَ مَنْ يَكْرَهُ لِقَاءَهُ. وَكَيْفَ تَزْعُمُونَ أَنْكُمْ أَوْلِيَاءُ اللهِ مِنْ دُونِ النَّاسِ، وَأَنْتُمْ تَفْرُطُونَ مِنَ الْمَوْتِ، وَتَعْتَصِمُونَ بِالدُّنْيَا؟ فَمَاذَا يُعْنِي عَنِ الْمَيْتِ طِيبَ رِيحِ حُنُوطِهِ وَبَيَاضِ أَكْفَانِهِ، وَكُلُّ ذَلِكَ يَكُونُ فِي التُّرَابِ؟ كَذَلِكَ، لَا يُعْنِي عَنْكُمْ بَهْجَةُ دُنْيَاكُمْ الَّتِي زَيَّنَتْ لَكُمْ، وَكُلُّ ذَلِكَ إِلَى سَلْبِ وَزَوَالِ. مَاذَا يُعْنِي عَنْكُمْ نَقَاءَ أَجْسَادِكُمْ وَصَفَاءَ أَلْوَانِكُمْ، وَإِلَى الْمَوْتِ تَصِيرُونَ، وَفِي التُّرَابِ تُسَوَّنَ، وَفِي ظِلْمَةِ الْقَبْرِ تُعْمَرُونَ؟

وَيْلَكُمْ يَا عبيدَ الدُّنْيَا! تَحْمِلُونَ السَّرَاجَ فِي ضَوْءِ الشَّمْسِ، وَضَوْوُهَا كَانَ يَكْفِيكُمْ، وَتَدْعُونَ أَنْ تَسْتَضِيئُوا بِهَا فِي الظُّلْمِ، وَمِنْ أَجْلِ ذَلِكَ سَخَّرْتَ لَكُمْ. كَذَلِكَ اسْتَضَأْتُمْ بِنُورِ الْعِلْمِ لِأَمْرِ الدُّنْيَا وَقَدْ كَفَيْتُمُوهُ، وَتَرَكْتُمْ أَنْ تَسْتَضِيئُوا بِهِ لِأَمْرِ الْآخِرَةِ، وَمِنْ أَجْلِ ذَلِكَ أُعْطِيْتُمُوهُ. تَقُولُونَ: إِنَّ الْآخِرَةَ حَقٌّ وَأَنْتُمْ تُمَهِّدُونَ الدُّنْيَا، وَتَقُولُونَ: إِنَّ الْمَوْتَ حَقٌّ وَأَنْتُمْ تَفْرُطُونَ مِنْهُ، وَتَقُولُونَ: إِنَّ اللهَ يَسْمَعُ وَيَرَى

but you run away from it. You say that Allah hears and sees, but you do not fear His reckoning of you. How can one who hears you trust you. One who unknowingly lies is more excused than one who knowingly lies, while lying is not excused at all.

In truth I say to you, just as an animal which is not captured and tamed becomes hardened and its character is changed, so too when hearts are not softened by the remembrance of death and the effort of worship they become hard and tough. Of what benefit for a dark house is a lamp placed above its roof, while its interior is dismal and dark? Likewise, it is of no benefit to you that the light of knowledge be in your mouth while your interior is dismal and destitute. So, hurry to your dark houses and illuminate them. Likewise, hurry to your hard hearts with wisdom before errors overcome it, then they will be harder than stone. How can one carry a heavy load if he does not seek help with carrying it? Or how can the burdens of sin be put down by one who does not ask the pardon of Allah for them? Or how can clothes be purified by one who does not wash them? And how can one get clear of wrongs who does not bury them? Or how can one be saved from drowning in the sea if he crosses it without a ship? And how can one be saved from the trials of this world if he does not treat them with seriousness and struggle? And how can one reach ones destination if he travels without a guide? And how can one arrive at the Garden if he does not see the signs of religion? And how can one achieve the pleasure of Allah if he does not obey Him? And how can one see the flaw of ones face if he does not look in the mirror? And how can one perfect the love of his friend if he does not grant him some of what he has. And how can one perfect the love of his Lord if he does not lend Him some of that with which he has been provided?

In truth I say to you, verily just as the sea does not become any less if a ship sinks in it and the ship does not harm the sea at all, likewise you do not lessen Allah at all by your sins, and you do not harm Him, but you harm and lessen your own self; and just as the multitude of those who go about in the light of the sun does not lessen it, but they thrive and live, likewise, the multitude of what He

وَلَا تَخَافُونَ إِحْصَاءَهُ عَلَيْكُمْ، وَكَيْفَ يُصَدِّقُكُمْ مَنْ سَمِعَكُمْ؟ فَإِنَّ مَنْ كَذَبَ مِنْ
 غَيْرِ عِلْمٍ أَعْدَرُ مِمَّنْ كَذَبَ عَلَى عِلْمٍ، وَإِنْ كَانَ لَا عُذْرَ فِي شَيْءٍ مِنَ الْكِذْبِ.
 يَحَقُّ أَقُولُ لَكُمْ: إِنَّ الدَّابَّةَ إِذَا لَمْ تُرْتَكَبْ وَلَمْ تُمْتَهَنْ وَتُسْتَعْمَلْ لَتَصْعَبُ وَبَتَّغِيرُ
 خُلُقُهَا، وَكَذَلِكَ الْقُلُوبُ إِذَا لَمْ تُرَفَّقْ بِذِكْرِ الْمَوْتِ، وَتُتَعَبَّهَا دُؤُوبُ الْعِبَادَةِ، تَقْسُو
 وَتَعْلَظُ. مَاذَا يُعْنِي عَنِ الْبَيْتِ الْمُظْلِمِ أَنْ يُوَضَعَ السَّرَاجُ فَوْقَ ظَهْرِهِ، وَجَوْفُهُ وَحَشُّ
 مُظْلِمٌ؟ كَذَلِكَ لَا يُعْنِي عَنْكُمْ أَنْ يَكُونَ نُورُ الْعِلْمِ بِأَفْوَاهِكُمْ، وَأَجْوَابُكُمْ مِنْهُ وَحَشَّةٌ
 مُعْطَلَةٌ. فَاسْرِعُوا إِلَى بُيُوتِكُمُ الْمُظْلِمَةَ فَأَنِيرُوا فِيهَا، كَذَلِكَ فَاسْرِعُوا إِلَى قُلُوبِكُمْ
 الْقَاسِيَةِ بِالْحِكْمَةِ قَبْلَ أَنْ تَرِينَ عَلَيْهَا الْخَطَايَا فَتَكُونَ أَقْسَى مِنَ الْحِجَارَةِ. كَيْفَ
 يُطَبِّقُ حَمْلَ الْأَثْقَالِ مَنْ لَا يَسْتَعِينُ عَلَى حَمْلِهَا؟ أَمْ كَيْفَ تُحَطُّ أَوْزَارُ مَنْ لَا
 يَسْتَغْفِرُ اللَّهَ مِنْهَا؟ أَمْ كَيْفَ تُتَقَى ثِيَابُ مَنْ لَا يَعْسِلُهَا؟ وَكَيْفَ يَبْرَأُ مِنَ الْخَطَايَا مَنْ
 لَا يُكْفِرُهَا؟ أَمْ كَيْفَ يَنْجُو مِنْ غَرَقِ الْبَحْرِ مَنْ يَعْبُرُ بِغَيْرِ سَفِينَةٍ؟ وَكَيْفَ يَنْجُو مِنْ
 فِتْنِ الدُّنْيَا مَنْ لَمْ يُدَاوِهَا بِالْحَدِّ وَالْإِجْتِهَادِ؟ وَكَيْفَ يَبْلُغُ مَنْ يُسَافِرُ بِغَيْرِ دَلِيلٍ؟
 وَكَيْفَ يَصِيرُ إِلَى الْجَنَّةِ مَنْ لَا يُبْصِرُ مَعَالِمَ الدِّينِ؟ وَكَيْفَ يَنَالُ مَرْضَاةَ اللَّهِ مَنْ لَا
 يُطِيعُهُ؟ وَكَيْفَ يَبْصُرُ عَيْبَ وَجْهِهِ مَنْ لَا يَنْظُرُ فِي الْمِرْآةِ؟ وَكَيْفَ يَسْتَكْمِلُ حُبَّ
 خَلِيلِهِ مَنْ لَا يَبْدُلُ لَهُ بَعْضَ مَا عِنْدَهُ؟ وَكَيْفَ يَسْتَكْمِلُ حُبَّ رَبِّهِ مَنْ لَا يَقْرُضُهُ
 بَعْضَ مَا رَزَقَهُ؟

يَحَقُّ أَقُولُ لَكُمْ: إِنَّهُ كَمَا لَا يَنْقُصُ الْبَحْرُ أَنْ تَعْرَقَ فِيهِ السَّفِينَةُ، وَلَا يَضُرُّهُ ذَلِكَ
 شَيْئًا، كَذَلِكَ لَا تَنْقُصُونَ اللَّهَ بِمَعَاصِيكُمْ شَيْئًا وَلَا تَضُرُّونَهُ، بَلْ أَنْفُسُكُمْ تَضُرُّونَ،
 وَإِيَّاهَا تَنْقُصُونَ. وَكَمَا لَا تَنْقُصُ نُورَ الشَّمْسِ كَثْرَةُ مَنْ يَتَقَلَّبُ فِيهَا، بَلْ بِهِ يَعِيشُ

gives you and provides for you does not lessen Him, but you thrive by His providence and by Him you live. He increases [His providence] for those who thank Him, He is Grateful, All-knowing.¹

Woe unto you, O evil paid laborer, you take the wage and eat what is provided for you, and you wear the clothing, and you build the houses, and you spoil the work of He who hired you. Soon the One who hired you for this work will call you, then He will look at the work that you spoiled, then He will bring down for you what humiliates you and He will order that your necks be pulled out from their roots, and He will order that your arms be cut off at their joints. Then He will order that your bodies be pulled along on your bellies to the middle of the road, so that you may be a lesson for the pious and a warning for the unjust.

Woe unto you, O evil scholars, do not tell yourselves that your appointed times will be delayed so that death will not come down upon you. Soon it will come down upon you, enter upon you and cause you to emigrate. Then, from now on put His call in your ears, and from now on grieve over yourselves, and from now on cry over your mistakes, and from now on make preparations and take your supplies² and hurry to the repentance of your Lord.

In truth I say to you, verily, just as the sick look at good food and are not pleased by it, due to the intensity of their pain, likewise the worldly person is not pleased with worship and he does not find its sweetness, due to his love of wealth. And just as the sick are pleased by the description of the medicine by the learned doctor in which there is hope of a cure, then when the doctor reminds them of the bitterness of the medicine and its taste, this clouds their view of the cure, likewise the worldly people are pleased with the delights of the world and the variety in it, then when they remember the suddenness of death, this clouds their view of these delights and spoils them.

¹ See Qur'ân (2:157).

² "For indeed the best of supplies is *taqwà* (God-wariness)", *Nahj al-Balàgha*.

وَيَحْيَى، كَذَلِكَ، لَا يَنْقُصُ اللَّهُ كَثْرَةَ مَا يُعْطِيكُمْ وَيَرْزُقُكُمْ، بَلْ يَرْزُقِهِ تَعِيشُونَ، وَيَهْتَبُونَ، يَزِيدُ مِنْ شَاكِرِهِ، إِنَّهُ شَاكِرٌ عَلِيمٌ.

وَيْلَكُمْ يَا أَجْرَاءَ السَّوَاءِ! الْأَجْرَ تَسْتَوْفُونَ، وَالرِّزْقَ تَأْكُلُونَ، وَالْكِسْفَةَ تَلْبَسُونَ، وَالْمَنَازِلُ تَبْنُونَ، وَعَمَلٌ مَنْ اسْتَأْجَرَكُمْ تَفْسِدُونَ! يُوْشِكُ رَبُّ هَذَا الْعَمَلِ أَنْ يُطَالِبَكُمْ، فَيَنْظُرُ فِي عَمَلِهِ الَّذِي أَفْسَدْتُمْ، فَيَنْزِلُ بِكُمْ مَا يُخْزِيكُمْ؛ وَيَأْمُرُ بِرِقَائِكُمْ فَتَجِدُّ مِنْ أَصُولِهَا؛ وَيَأْمُرُ بِأَيْدِيكُمْ فَتَقْطَعُ مِنْ مَفَاصِلِهَا؛ ثُمَّ يَأْمُرُ بِجُثَثِكُمْ فَتَجْرُ عَلَى بُطُونِهَا، حَتَّى تُوَضَعَ عَلَى قَوَارِعِ الطَّرِيقِ، حَتَّى تَكُونُوا عِظَةً لِلْمُتَّقِينَ، وَنَكَالًا لِلظَّالِمِينَ.

وَيْلَكُمْ يَا عُلَمَاءَ السَّوَاءِ! لَا تُحَدِّثُوا أَنْفُسَكُمْ أَنْ آجَالَكُمْ تُسْتَأْخِرُ، مِنْ أَجْلِ أَنْ الْمَوْتَ لَمْ يَنْزِلْ بِكُمْ، فَكَأَنَّهُ قَدْ حَلَّ بِكُمْ فَأُطْعَمَكُمْ. فَمِنَ الْآنَ فَاجْعَلُوا الدَّعْوَةَ فِي آذَانِكُمْ، وَمِنَ الْآنَ فَتَوَحَّوْا عَلَى أَنْفُسِكُمْ، وَمِنَ الْآنَ فَابْكُوا عَلَى خَطَايَاكُمْ، وَمِنَ الْآنَ فَتَجَهَّزُوا، وَخُذُوا أَهْبَتَكُمْ، وَبَادِرُوا التَّوْبَةَ إِلَى رَبِّكُمْ.

يَحَقُّ أَقُولُ لَكُمْ: إِنَّهُ كَمَا يَنْظُرُ الْمَرِيضُ إِلَى طَيِّبِ الطَّعَامِ فَلَا يَلْتَذُّهُ، مَعَ مَا يَجِدُهُ مِنْ شِدَّةِ الْوَجَعِ، كَذَلِكَ صَاحِبُ الدُّنْيَا لَا يَلْتَذُّ بِالْعِبَادَةِ وَلَا يَجِدُ حَلَاوَتَهَا، مَعَ مَا يَجِدُ مِنْ حُبِّ الْمَالِ، وَكَمَا يَلْتَذُّ الْمَرِيضُ نَعْتِ الطَّيِّبِ الْعَالِمِ يَمَا يَرْجُو فِيهِ مِنَ الشِّفَاءِ، فَإِذَا ذَكَرَ مِرَارَةَ الدَّوَاءِ وَطَعْمَهُ كَدَّرَ عَلَيْهِ الشِّفَاءَ، كَذَلِكَ أَهْلُ الدُّنْيَا يَلْتَذُّونَ بِبَهْجَتِهَا وَأَنْوَاعِ مَا فِيهَا، فَإِذَا ذُكِّرُوا فُجْأَةً الْمَوْتَ كَدَّرَهَا عَلَيْهِمْ وَأَفْسَدَهَا.

In truth I say to you, verily all the people see the stars but the only ones who are guided by them are those who know their courses and stations, and likewise, you learn wisdom, but only those who put it into practice are guided by it.

Woe unto you, O servants of this world! Thresh the wheat and make it good and grind it fine to savor its taste so the eating of it delights you. Likewise, purify your faith to savor its sweetness so its fruits may benefit you.

In truth I say to you, if you find a lamp that burns oil in a dark night, you seek light by it, and the smell of the oil does not prevent you from this. Likewise, it is suitable for you that you obtain wisdom from those in whom you find it, and his evil desires do not prevent you from this.

Woe unto you, O servants of this world! Your reasoning is not like that of the wise, your understanding is not like that of the patient, your knowing is not like that of the scholars; and you are not like the pious servants, and not like the noble free men. Soon this world will pull you out by your roots, and turn you on your faces, and cast you on your noses. Then your mistakes will take you by the forelocks, and your knowledge will push you from behind, until they surrender you to the King, the Reckoner, naked and alone, and He will punish you for your bad deeds.

Woe unto you, O servants of this world! You have not been given power over all people except by knowledge, then you threw it away and you did not put it into practice, and you turned toward the world, and by it you judge, and you prepare yourselves for it, and you prefer it and make it prosper, and how long will you last for this world? And for God you do not do anything in it.

In truth I say to you: you will not attain the dignity of the other world except by leaving what you love. So, do not wait until tomorrow for repentance. Before tomorrow there is a day and a night and during them the decree of Allah comes and goes.

In truth I say to you: Indeed you small wrongs and their being made to seem little are plots of Iblis. He makes them seem little to you and he makes them small in your eyes; then they accumulate and increase and surround you.

يَحَقُّ أَقُولُ لَكُمْ: إِنَّ كُلَّ النَّاسِ يُبْصِرُ النُّجُومَ، وَلَكِنْ لَا يَهْتَدِي بِهَا إِلَّا مَنْ يَعْرِفُ مَجَارِيهَا وَمَنَازِلَهَا، وَكَذَلِكَ تَدْرُسُونَ الْحِكْمَةَ، وَلَكِنْ لَا يَهْتَدِي لَهَا مِنْكُمْ إِلَّا مَنْ عَمَلَ بِهَا.

وَيَلِكُمْ يَا عبيدَ الدُّنْيَا! نَقُّوا القَمَحَ وَطَيَّبُوهُ، وَأَدُقُّوا طَحْنَهُ، تَجِدُوا طَعْمَهُ، يَهْنُئُكُمْ أَكْلُهُ، كَذَلِكَ فَأَخْلِصُوا الإِيمَانَ تَجِدُوا حَلَاوَتَهُ، وَيَنْفَعُكُمْ غَبَهُ.

يَحَقُّ أَقُولُ لَكُمْ: لَوْ وَجَدْتُمْ سِرَاجاً يَتَوَقَّدُ بِالقَطْرَانِ فِي لَيْلَةٍ مُظْلَمَةٍ لاسْتَضَاءَتْ بِهِ، وَلَمْ يَمْنَعُكُمْ مِنْهُ رِيحُ قَطْرَانِهِ، كَذَلِكَ يَنْبَغِي لَكُمْ أَنْ تَأْخُذُوا الحِكْمَةَ مِنْ وَجَدْتُمُوهَا مَعَهُ، وَلَا يَمْنَعُكُمْ مِنْهُ سُوءُ رَغْبَتِهِ فِيهَا.

وَيَلِكُمْ يَا عبيدَ الدُّنْيَا! لَا كَحُكَمَاءَ تَعْفَلُونَ، وَلَا كَحُلَمَاءَ تَفْقَهُونَ، وَلَا كَعُلَمَاءَ تَعْلَمُونَ، وَلَا كَعبيدِ أَثْقِيَاءَ وَلَا كَأحرارِ كِرَامٍ، تُوشِكُ الدُّنْيَا أَنْ تَقْتَلِعَكُمْ مِنْ أُصُولِكُمْ فَتَقْلِبَكُمْ عَلَى وُجُوهِكُمْ، ثُمَّ تُكَيِّبُكُمْ عَلَى مَنَازِرِكُمْ، ثُمَّ تَأْخُذُ خَطَايَاكُمْ يَنَواصِيكُمْ، وَيَدْفَعُكُمْ العِلْمُ مِنْ خَلْفِكُمْ، حَتَّى يُسَلِّمَكُمْ إِلَى المَلِكِ الدِّيَانِ عُرَاةً فُرَادَى؛ فَيَجْزِيكُمْ بِسُوءِ أَعْمَالِكُمْ.

وَيَلِكُمْ يَا عبيدَ الدُّنْيَا! أَلَيْسَ بِالعِلْمِ أُعْطِيَتْ السُّلْطَانَةَ عَلَى جَمِيعِ الخَلَائِقِ فَنَبَذْتُمُوهُ، فَلَمْ تَعْمَلُوا بِهِ، وَأَقْبَلْتُمْ عَلَى الدُّنْيَا؟ فِيهَا تَحْكُمُونَ، وَأَها تَمْهَدُونَ، وَإِيَّاهَا تُؤْتِرُونَ وَتُعَمَّرُونَ، فَحَتَّى مَتَى أَنْتُمْ لِلدُّنْيَا، لَيْسَ لِلَّهِ فِيكُمْ نَصيبٌ؟

يَحَقُّ أَقُولُ لَكُمْ: لَا تُدْرِكُونَ شَرَفَ الآخِرَةِ إِلَّا بِتَرْكِ مَا تُحِبُّونَ، فَلَا تَنْتَظِرُوا بِالتَّوْبَةِ غَدًا، فَإِنَّ دُونَ غَدٍ، يَوْمًا وَكَلِيلَةً، قَضَاءُ اللَّهِ فِيهِمَا يَعْدُو وَيَرُوحُ.

يَحَقُّ أَقُولُ لَكُمْ: إِنَّ صِغَارَ الخَطَايَا وَمُحَقَّرَاتِهَا لَمِنْ مَكَائِدِ إبليس؛ يُحَقِّرُهَا لَكُمْ وَيَصْعَرُهَا فِي أَعْيُنِكُمْ، فَتَجْتَمِعُ فَتَكْثُرُ وَتُحِيطُ بِكُمْ.

In truth I say to you: To extol by lying and to boast of the purity of ones religiosity is at the head of notorious evil, and verily, love of this world is the head of every wrong.

In truth I say to you: there is nothing that does more to bring one to nobility in the other world and does more to help one with the occurrences of the world than constant prayer, and there is nothing nearer to the Merciful than it, so do this constantly and increase it. And every righteous work draws one nigh unto Allah, so prayer is the nearest to Him, and is most preferred by Him.

In truth I say to you: Surely, every work of an oppressed one who is not helped in word, in action, or in resentment, he is a great one in the kingdom of heaven. Who of you has seen light whose name is darkness or darkness whose name is light? Likewise being a believer and being an disbeliever cannot be gathered in a servant, and he cannot prefer this world while yearning for the other world. Does the sower of barley reap wheat, or does the sower of wheat reap barley? Likewise, every servant reaps in the other world what he has sown, and he will be compensated for what he has wrought.

In truth I say to you: Surely the people are two sorts with regard to wisdom. One makes it firm by his word, and spoils it by his bad work, and one makes it firm by his word and confirms it by his work. What a difference between them! Blessed are those who are scholars in their actions, and woe to those who are scholars [merely] in their words.

In truth I say to you: He who does not purify his sowings of weeds, they multiply in it until they take over and spoil them, and likewise he who does not expel the love for this world from his heart, it takes over his heart until he does not find the taste of love for the other world.

Woe unto you, O servants of this world! Take to the mosques of your Lord as prisons for your bodies, and make your hearts houses of piety, and do not make your heart a refuge for desires.

In truth I say to you: the most impatient of you with troubles, is he who has the most intense love of this world, and the most patient of you with troubles is the most disinterested with the world.

يَحَقُّ أَقُولُ لَكُمْ: إِنَّ الْمِدْحَةَ بِالْكَذِبِ وَالتَّزْكِيَةَ فِي الدِّينِ لَمِنْ رَأْسِ الشُّرُورِ الْمَعْلُومَةِ؛ وَإِنَّ حُبَّ الدُّنْيَا لِرَأْسِ كُلِّ خَطِيئَةٍ.

يَحَقُّ أَقُولُ لَكُمْ: لَيْسَ شَيْءٌ أْبْلَغَ فِي شَرْفِ الْآخِرَةِ، وَأَعُونَ عَلَى حَوَادِثِ الدُّنْيَا مِنْ الصَّلَاةِ الدَّائِمَةِ، وَكَيْسَ شَيْءٌ أَقْرَبَ إِلَى الرَّحْمَنِ مِنْهَا، فَدُومُوا عَلَيْهَا وَاسْتَكْثِرُوا مِنْهَا، وَكُلُّ عَمَلٍ صَالِحٍ يُقَرِّبُ إِلَى اللَّهِ فَالصَّلَاةُ أَقْرَبُ إِلَيْهِ، وَآثَرُ عِنْدَهُ. يَحَقُّ أَقُولُ لَكُمْ: إِنَّ كُلَّ عَمَلٍ الْمَظْلُومِ الَّذِي لَمْ يُنْتَصَرَ يَقُولُهُ وَلَا فِعْلُهُ وَلَا حَقْدُهُ هُوَ فِي مَلَكَوَتِ السَّمَاءِ عَظِيمٌ. أَيُّكُمْ رَأَى نُورًا اسْمُهُ ظُلْمَةٌ، أَوْ ظُلْمَةً اسْمُهَا نُورٌ؟ كَذَلِكَ لَا يَجْتَمِعُ لِلْعَبْدِ أَنْ يَكُونَ مُؤْمِنًا كَافِرًا وَلَا مُؤَثِّرًا لِلدُّنْيَا رَاغِبًا فِي الْآخِرَةِ، وَهَلْ زَارِعٌ شَعِيرٍ يَحْصُدُ قَمْحًا، أَوْ زَارِعٌ قَمْحٍ يَحْصُدُ شَعِيرًا؟ كَذَلِكَ يَحْصُدُ كُلُّ عَبْدٍ فِي الْآخِرَةِ مَا زَرَعَ، وَيُجْزَى بِمَا عَمِلَ.

يَحَقُّ أَقُولُ لَكُمْ: إِنَّ النَّاسَ فِي الْحِكْمَةِ رَجُلَانِ: فَرَجُلٌ أَتَقَنَّا يَقُولُهُ وَضَيَّعَهَا يَسُوءُ فِعْلُهُ، وَرَجُلٌ أَتَقَنَّا يَقُولُهُ وَصَدَقَهَا يَفْعَلُهُ؛ وَشَتَانَ بَيْنَهُمَا. فَطُوبَى لِلْعُلَمَاءِ يَالْفِعْلِ، وَوَيْلٌ لِلْعُلَمَاءِ يَالْقَوْلِ.

يَحَقُّ أَقُولُ لَكُمْ: مَنْ لَا يُنْقِي مِنْ زَرْعِهِ الْحَشِيشَ، يَكْثُرُ فِيهِ حَتَّى يَعْمرَهُ فَيُفْسِدُهُ، وَكَذَلِكَ مَنْ لَا يُخْرِجُ مِنْ قَلْبِهِ حُبَّ الدُّنْيَا، يَعْمرُهُ حَتَّى لَا يَجِدَ لِحُبِّ الْآخِرَةِ طَعْمًا.

وَيْلَكُمْ يَا عبيدَ الدُّنْيَا! اتَّخِذُوا مَسَاجِدَ رَبِّكُمْ سُجُونًا لِأَجْسَادِكُمْ، وَاجْعَلُوا قُلُوبَكُمْ بُيُوتًا لِلتَّقْوَى، وَلَا تَجْعَلُوا قُلُوبَكُمْ مَأْوَى لِلشَّهَوَاتِ.

يَحَقُّ أَقُولُ لَكُمْ: إِنَّ أَجْزَعَكُمْ عَلَى الْبَلَاءِ لِأَسَدُّكُمْ حُبًّا لِلدُّنْيَا، وَإِنَّ أَصْبَرَكُمْ عَلَى الْبَلَاءِ لِأَزْهَدُّكُمْ فِي الدُّنْيَا.

Woe unto you, O evil scholars! Were you not dead, then He revived you? Then when He revived you, you died.¹ Woe unto you! Were you not unlettered, then He taught you? Then when He taught you, you forgot. Woe unto you! Were you not empty, then Allah made you understand? Then when you were made to understand, you became ignorant. Woe unto you! Were you not astray, then He guided you? Then when He guided you, you went astray. Woe unto you! Were you not blind and He made you see? Then when He made you see, you became blind. Woe unto you! Were you not deaf, then He made you hear? Then when He made you hear, you became deaf. Woe unto you! Were you not dumb, then He made you speaking? Then when He made you speaking, you became dumb. Woe unto you! Did you not seek an opening, then when the opening was made for you, you retreated to [the ways of] your forefathers? Woe unto you! Were you not humbled and He made you honored? Then when you were honored you subjugated, transgressed and disobeyed. Woe unto you! Were you not oppressed in the earth, fearing that people would snatch you away, then He helped and supported you? Then when He helped you, you became arrogant and overbearing. Then alas to you because of your humiliation on the Day of Resurrection, how it will make you negligible and small.

Alas to you, O evil scholars! You do the deeds of infidels, and you have the hope of inheritors, and you have the assurance of the secure, but the order of Allah is not as you wish and choose, rather you have children for death, and you build and make habitable for destruction, and you make preparations for your legacy.²

In truth I say to you: Verily Moses ﷺ used to command you: Do not swear by Allah truly or falsely, but say no or yes.³

¹ With respect to the spiritual life intended by God, they became like the dead.

² That is, you will not be able to enjoy the worldly profits yourselves, but will have to leave them to your heirs.

³ In *Biââr* 14, 313, this narration is reported as follows: "In truth I say to you: Verily Moses ﷺ used to command you: Do not swear by Allah falsely. But I say to you: Do not swear by Allah truly or falsely, but say no and yes." Majlísí narrates this from the edition he had of *Tuâaf al-'Uqêl*, so it seems that the copiest of the present edition of *Tuâaf al-'Uqêl* left out the part mentioned in *Biââr*.

وَيَلِكُمْ يَا عُلَمَاءَ السَّوَاءِ! أَلَمْ تَكُونُوا أَمْوَاتًا فَأَحْيَاكُمْ؟ فَلَمَّا أَحْيَاكُمْ مِثُّمْ. وَيَلِكُمْ أَلَمْ تَكُونُوا أُمِّيِّينَ فَعَلَّمَكُمْ؟ فَلَمَّا عَلَّمَكُمْ نَسِيتُمْ. وَيَلِكُمْ أَلَمْ تَكُونُوا جُفَاءً فَفَقَّهَكُمْ اللَّهُ؟ فَلَمَّا فَفَّهَكُمْ جَهَلْتُمْ. وَيَلِكُمْ أَلَمْ تَكُونُوا ضَلَالًا فَهَدَاكُمْ؟ فَلَمَّا هَدَاكُمْ ضَلَلْتُمْ. وَيَلِكُمْ أَلَمْ تَكُونُوا عُيَاً فَبَصَّرَكُمْ؟ فَلَمَّا بَصَّرَكُمْ عَمِيتُمْ. وَيَلِكُمْ أَلَمْ تَكُونُوا صُمًّا فَأَسْمَعَكُمْ؟ فَلَمَّا أَسْمَعَكُمْ صَمَّمْتُمْ. وَيَلِكُمْ أَلَمْ تَكُونُوا بُكْمًا فَأَنْطَقَكُمْ؟ فَلَمَّا أَنْطَقَكُمْ بَكَمْتُمْ. وَيَلِكُمْ أَلَمْ تَسْتَفْتِحُوا؟ فَلَمَّا فَتَحَ لَكُمْ نَكَصْتُمْ عَلَى أَعْقَابِكُمْ. وَيَلِكُمْ أَلَمْ تَكُونُوا أَدْلَةً فَأَعَزَّكُمْ؟ فَلَمَّا عَزَزْتُمْ قَهَرْتُمْ وَاعْتَدَيْتُمْ وَعَصَيْتُمْ. وَيَلِكُمْ أَلَمْ تَكُونُوا مُسْتَضْعَفِينَ فِي الْأَرْضِ، تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ، فَنَصَرَكُمْ وَأَيَّدَكُمْ؟ فَلَمَّا نَصَرَكُمْ اسْتَكْبَرْتُمْ وَتَجَبَّرْتُمْ. فَيَا وَيَلِكُمْ، مِنْ ذُلِّ يَوْمِ الْقِيَامَةِ؛ كَيْفَ يُهَيِّنُكُمْ وَيُصَعِّرُكُمْ!

وَيَا وَيَلِكُمْ يَا عُلَمَاءَ السَّوَاءِ! إِنَّكُمْ لَتَعْمَلُونَ عَمَلَ الْمُلْحِدِينَ، وَتَأْمَلُونَ أَمَلَ الْوَارِثِينَ، وَتَطْمَئِنُّونَ يَطْمَأْنِينَةَ الْآمِنِينَ. وَكَيْسَ أَمْرُ اللَّهِ عَلَى مَا تَتَمَثَّلُونَ وَتَتَخَيَّرُونَ، بَلْ لِلْمَوْتِ تَتَوَالِدُونَ، وَلِلْخَرَابِ تَبْنُونَ وَتَعْمُرُونَ، وَلِلْوَارِثِينَ تُمَهِّدُونَ. يَحَقُّ أَقُولُ لَكُمْ: إِنَّ مُوسَى عَلَيْهِ السَّلَامُ كَانَ يَأْمُرُكُمْ أَنْ لَا تَحْلِفُوا بِاللَّهِ صَادِقِينَ وَلَا كَاذِبِينَ، وَلَكِنْ قُولُوا: لَا وَنَعَمْ.

O children of Israel! For you are the vegetables of the fields and barley bread, and I prohibit wheat bread for you, for I fear you will not establish thanksgiving for it.

In truth I say to you, surely the people are well off or afflicted. So, praise Allah for being well off, and have mercy on those who are troubled.

In truth I say to you, for every bad word you say, you will be given its answer on the Day of Resurrection.

O evil servants! When one of you brings close a sacrificial [animal] to slaughter, then he is reminded that his brother has something against him, then he should leave his sacrifice and go to his brother and make him satisfied, then he should return to his sacrifice and slaughter it.

O evil servants! If a shirt is taken from one of you, then give your cloak with it. And whoever is slapped on his cheek, he should let his other cheek [be slapped]. And whoever is subjected to one mile, let him go another mile with him.

In truth I say to you, of what benefit is it for the body that its exterior is sound and its interior rotten. And of what benefit is it to you that your bodies be pleasing to you, while your hearts are rotten. And of what benefit is it to you if you purify your skins but your hearts are unclean.

In truth I say to you, do not be like a sieve that expels good flour and retains the waste. Likewise, you expel wisdom from your mouths, and hatred remains in your breasts.

In truth I say to you, begin with evil and abandon it, then seek good. It will benefit you. If you gather good with evil, the good will not benefit you.

In truth I say to you, one who wades in a stream, inevitably water will reach his clothes, even if he makes an effort that it does not reach them. Likewise, he who loves the world will not be saved from wrongdoing.

يَا بَنِي إِسْرَائِيلَ، عَلَيْكُمْ بِالْبَقْلِ الْبَرِّيِّ وَخُبْزِ الشَّعِيرِ، وَإِيَّاكُمْ وَخُبْزِ الْبُرِّ؛ فَإِنِّي أَخَافُ عَلَيْكُمْ أَنْ لَا تَقُومُوا بِشُكْرِهِ.

يَحَقُّ أَقُولُ لَكُمْ: إِنَّ النَّاسَ مُعَافَىٍّ وَمُبْتَلَىٍّ، فَاحْمَدُوا اللَّهَ عَلَى الْعَافِيَةِ، وَارْحَمُوا أَهْلَ الْبَلَاءِ.

يَحَقُّ أَقُولُ لَكُمْ: إِنَّ كُلَّ كَلِمَةٍ سَيِّئَةٍ تَقُولُونَ بِهَا تُعْطُونَ جَوَابَهَا يَوْمَ الْقِيَامَةِ. يَا عِبِيدَ السَّوَاءِ! إِذَا قَرَّبَ أَحَدُكُمْ قُرْبَانَهُ لِيَذْبُحَهُ، فَذَكَرَ أَنَّ أَخَاهُ وَاجِدٌ عَلَيْهِ، فَلْيَتْرِكْ قُرْبَانَهُ، وَلْيَذْهَبْ إِلَى أَخِيهِ فَلْيَرْضِهِ؛ ثُمَّ لِيَرْجِعْ إِلَى قُرْبَانِهِ فَلْيَذْبُحْهُ. يَا عِبِيدَ السَّوَاءِ! إِنْ أَخَذَ قَمِيصٌ أَحَدَكُمْ فَلْيُعْطِ رِءَاءَهُ مَعَهُ، وَمَنْ لَطَمَ خَدَّهُ مِنْكُمْ فَلْيَمْسِكْ مِنْ خَدِّهِ الْآخَرَ، وَمَنْ سَخَّرَ مِنْكُمْ مِيلاً فَلْيَذْهَبْ مِيلاً آخَرَ مَعَهُ.

يَحَقُّ أَقُولُ لَكُمْ: مَاذَا يُعْنِي عَنِ الْجَسَدِ إِذَا كَانَ ظَاهِرُهُ صَاحِحاً وَبَاطِنُهُ فَاسِداً؟ وَمَا يُعْنِي عَنْكُمْ أَجْسَادُكُمْ إِذَا أَعْجَبَتْكُمْ وَقَدْ فَسَدَتْ قُلُوبُكُمْ؟ وَمَا يُعْنِي عَنْكُمْ أَنْ تَتَّقُوا جُلُودَكُمْ وَقُلُوبُكُمْ دَنَسَةً؟

يَحَقُّ أَقُولُ لَكُمْ: لَا تَكُونُوا كَالْمِنْخَلِ، يُخْرَجُ الدَّقِيقَ الطَّيِّبَ وَيُمْسِكُ النِّخَالَةَ، كَذَلِكَ أَنْتُمْ تُخْرَجُونَ الْحِكْمَةَ مِنْ أَفْوَاهِكُمْ وَيَبْقَى الْغُلُّ فِي صُدُورِكُمْ. يَحَقُّ أَقُولُ لَكُمْ: اِبْدَأُوا بِالشَّرِّ فَاتْرُكُوهُ، ثُمَّ أَطْلَبُوا الْخَيْرَ يَنْفَعَكُمْ، فَإِنَّكُمْ إِذَا جَمَعْتُمْ الْخَيْرَ مَعَ الشَّرِّ لَمْ يَنْفَعَكُمْ الْخَيْرُ.

يَحَقُّ أَقُولُ لَكُمْ: إِنَّ الَّذِي يَحُوضُ النَّهْرَ لَا بَدَّ أَنْ يُصِيبَ ثَوْبَهُ الْمَاءُ وَإِنْ جَهَدَ أَنْ لَا يُصِيبَهُ، كَذَلِكَ مَنْ يُحِبُّ الدُّنْيَا لَا يَنْجُو مِنَ الْخَطَايَا.

In truth I say to you, blessed are they who spend the night in prayer, they are those who will inherit perpetual light, because they stood on their feet in the darkness of the night in their places of prayer; they implore their Lord in hope that He may save them from affliction tomorrow.

In truth I say to you, the world was created as a farm, in it the servants sow the sweet and the bitter, evil and good. The good has a beneficial outcome on the Day of Reckoning, and evil has trouble and wretchedness on the Day of Harvesting.

In truth I say to you, the wise will be compared to the ignorant, and the ignorant will be compared to his desires. I commend you to seal your mouths with silence so that nothing may go out of them that is not permitted for you.

In truth I say to you, you will not attain that for which you hope unless by being patient with what you detest, and you will not obtain what you will unless by abandoning what you desire.

In truth I say to you, O servants of this world! How can one attain the other world, who does not reduce his lust for this world and does not cut off his yearning for it?

In truth I say to you, O servants of this world! You do not love this world, and you do not hope for the other world. If you did love this world, you would honor the work by which you attain it, and if you did want the other world, you would perform the deeds of one who hopes for it.

In truth I say to you, O servants of this world! One of you hates his companion on the basis of suspicion, and does not hate himself on the basis of certainty.

In truth I say to you, one of you becomes angry when one of your faults is mentioned to you, while it is true; but you delight when you are praised for what is not in you.

يَحَقُّ أَقُولُ لَكُمْ: طُوبَى لِلَّذِينَ يَتَهَجَّدُونَ مِنَ اللَّيْلِ، أَوْلَيْكَ الَّذِينَ يَرْتُونَ النُّورَ الدَّائِمَ، مِنْ أَجْلِ أَنَّهُمْ قَامُوا فِي ظُلْمَةِ اللَّيْلِ عَلَى أَرْجُلِهِمْ فِي مَسَاجِدِهِمْ، يَتَضَرَّعُونَ إِلَى رَبِّهِمْ رَجَاءً أَنْ يُنَجِّيَهُمْ فِي الشَّدَةِ غَدًا.

يَحَقُّ أَقُولُ لَكُمْ: إِنَّ الدُّنْيَا خُلِقَتْ مَزْرَعَةً، تَزْرَعُ فِيهَا الْعِبَادُ الْحُلُومَ وَالْمَرْءَ وَالشَّرَّ وَالْخَيْرَ. وَالْخَيْرُ لَهُ مَعْبَةٌ نَافِعَةٌ يَوْمَ الْحِسَابِ، وَالشَّرُّ لَهُ عَنَاءٌ وَشِقَاءٌ يَوْمَ الْحِصَادِ.

يَحَقُّ أَقُولُ لَكُمْ: إِنَّ الْحَكِيمَ يَعْتَبِرُ بِالْجَاهِلِ، وَالْجَاهِلُ يَعْتَبِرُ بِهَوَاهُ. أُوصِيكُمْ أَنْ تَخْتِمُوا عَلَى أَفْوَاهِكُمْ بِالصَّمْتِ، حَتَّى لَا يَخْرُجَ مِنْهَا مَا لَا يَحِلُّ لَكُمْ.

يَحَقُّ أَقُولُ لَكُمْ: إِنَّكُمْ لَا تُدْرِكُونَ مَا تَأْمَلُونَ إِلَّا بِالصَّبْرِ عَلَى مَا تَكْرَهُونَ؛ وَلَا تَبْتَغُونَ مَا تُرِيدُونَ إِلَّا بِتَرْكِ مَا تَشْتَهُونَ.

يَحَقُّ أَقُولُ لَكُمْ: يَا عبيدَ الدُّنْيَا! كَيْفَ يُدْرِكُ الْآخِرَةَ مَنْ لَا تَنْقُصُ شَهْوَتُهُ مِنَ الدُّنْيَا، وَلَا تَنْقَطِعُ مِنْهَا رَغْبَتُهُ؟

يَحَقُّ أَقُولُ لَكُمْ: يَا عبيدَ الدُّنْيَا! مَا الدُّنْيَا تُحِبُّونَ، وَلَا الْآخِرَةَ تَرْجُونَ. لَوْ كُنْتُمْ تُحِبُّونَ الدُّنْيَا، أَكْرَمْتُمُ الْعَمَلَ الَّذِي بِهِ أَدْرَكْتُمُوهَا؛ وَلَوْ كُنْتُمْ تُرِيدُونَ الْآخِرَةَ عَمِلْتُمْ عَمَلًا مَنْ يَرْجُوهَا.

يَحَقُّ أَقُولُ لَكُمْ: يَا عبيدَ الدُّنْيَا! إِنَّ أَحَدَكُمْ يُبْغِضُ صَاحِبَهُ عَلَى الظَّنِّ، وَلَا يُبْغِضُ نَفْسَهُ عَلَى اليَقِينِ.

يَحَقُّ أَقُولُ لَكُمْ: إِنَّ أَحَدَكُمْ لَيَعْضَبُ إِذَا ذُكِرَ لَهُ بَعْضُ عَيْبِيهِ، وَهِيَ حَقٌّ؛ وَيَفْرَحُ إِذَا مُدِحَ بِمَا لَيْسَ فِيهِ.

In truth I say to you, the spirits of the devils do not live as long in anything as they live in your hearts. Allah has given you this world only that you act in it for the other world. He has not given it to you that you become too occupied in it for the other world. He has expanded it for you only that you know that He has helped you to worship by it, and He has not helped you to sin by it. He has commanded you in it only to obey Him, and He has not commanded you in it to disobey Him. He helps you in it only for what is lawful, and He does not make lawful for you what is unlawful. He has spread it for you only that you may have relations with one another, and He has not spread it that you cut off relations from one another.

In truth I say to you, wages are coveted, but none attains them but those who work for them.

In truth I say to you, a tree does not become perfect unless by good fruit; and likewise, religion does not become perfect unless by avoidance of the unlawful.

In truth I say to you, the farm does not become right except by water and soil; likewise faith does not become right except by knowledge and action.

In truth I say to you, water extinguishes fire; likewise clemency extinguishes anger.

In truth I say to you, water and fire cannot be put together in a bowl; likewise, understanding and blindness cannot be put together in one heart.

In truth I say to you, there is no rain without a cloud; likewise, there is no action pleasing to the Lord without a pure heart.

In truth I say to you, surely the sun is the light of all things, and surely wisdom is the light of every heart, and God-wariness is the head of every wisdom, and truth is the gate to every good, and the mercy of Allah is the gate to every truth, and the keys to it are prayer and supplication and action. How can a gate be opened without a key.

يَحَقُّ أَقُولُ لَكُمْ: إِنَّ أَرْوَاحَ الشَّيَاطِينِ مَا عَمَّرَتْ فِي شَيْءٍ مَا عَمَّرَتْ فِي قُلُوبِكُمْ، فَإِنَّمَا أَعْطَاكُمْ اللَّهُ الدُّنْيَا لِتَعْمَلُوا فِيهَا لِلْآخِرَةِ، وَلَمْ يُعْطِكُمْوَهَا لِتَشْغَلَكُمْ عَنِ الْآخِرَةِ، وَإِنَّمَا بَسَطَهَا لَكُمْ لِتَعْلَمُوا أَنَّهُ أَعَانَكُمْ بِهَا عَلَى الْعِبَادَةِ، وَلَمْ يُعِينَكُمْ بِهَا عَلَى الْخَطَايَا، وَإِنَّمَا أَمَرَكُمْ فِيهَا بِطَاعَتِهِ، وَلَمْ يَأْمُرْكُمْ فِيهَا بِمَعْصِيَتِهِ، وَإِنَّمَا أَعَانَكُمْ بِهَا عَلَى الْحَالِلِ، وَلَمْ يَحِلِّ لَكُمْ بِهَا الْحَرَامَ، وَإِنَّمَا وَسَّعَهَا لَكُمْ لِتَوَاصَلُوا فِيهَا، وَلَمْ يُوسِّعْهَا لَكُمْ لِتَقَاطَعُوا فِيهَا.

يَحَقُّ أَقُولُ لَكُمْ: إِنَّ الْأَجْرَ مَحْرُوصٌ عَلَيْهِ، وَلَا يُدْرِكُهُ إِلَّا مَنْ عَمِلَ لَهُ. يَحَقُّ أَقُولُ لَكُمْ: إِنَّ الشَّجَرَةَ لَا تَكْمُلُ إِلَّا بِثَمَرَةٍ طَيِّبَةٍ، كَذَلِكَ لَا يَكْمُلُ الدِّينُ إِلَّا بِالتَّحَرُّجِ عَنِ الْمَحَارِمِ.

يَحَقُّ أَقُولُ لَكُمْ: إِنَّ الزَّرْعَ لَا يَصْلِحُ إِلَّا بِالمَاءِ وَالتَّرَابِ، كَذَلِكَ الْإِيمَانُ لَا يَصْلِحُ إِلَّا بِالعَمَلِ وَالعَمَلِ.

يَحَقُّ أَقُولُ لَكُمْ: إِنَّ المَاءَ يُطْفِئُ النَّارَ، كَذَلِكَ الحِلْمُ يُطْفِئُ الغَضَبَ. يَحَقُّ أَقُولُ لَكُمْ: لَا يَجْتَمِعُ المَاءُ وَالنَّارُ فِي إِنَاءٍ وَاحِدٍ، كَذَلِكَ لَا يَجْتَمِعُ الفِئْهَةُ وَالعَمَى فِي قَلْبٍ وَاحِدٍ.

يَحَقُّ أَقُولُ لَكُمْ: إِنَّهُ لَا يَكُونُ مَطَرٌ يَغْيِرُ سَحَابٍ، كَذَلِكَ لَا يَكُونُ عَمَلٌ فِي مَرَضَةِ الرَّبِّ إِلَّا يَقْلِبُ نَقِيًّا.

يَحَقُّ أَقُولُ لَكُمْ: إِنَّ الشَّمْسَ تُورُ كُلَّ شَيْءٍ، وَإِنَّ الحِكْمَةَ تُورُ كُلَّ قَلْبٍ، وَالتَّقْوَى رَأْسُ كُلِّ حِكْمَةٍ، وَالحَقُّ بَابُ كُلِّ خَيْرٍ، وَرَحْمَةُ اللَّهِ بَابُ كُلِّ حَقٍّ، وَمَفَاتِيحُ ذَلِكَ: الدُّعَاءُ وَالتَّضَرُّعُ وَالعَمَلُ، وَكَيْفَ يُفْتَحُ بَابُ يَغْيِرُ مِفْتَاحٌ؟

In truth I say to you, a wise man does not plant a tree unless he is pleased with it, and he does not ride on a horse unless he is pleased with it; likewise, the knowing believer does not do a deed unless it is pleasing to his Lord.

In truth I say to you, verily, polishing makes a sword right and makes it shine; likewise wisdom in the heart polishes it and makes it shine, and in the heart of the wise it is like water in the dead earth. It revives his heart like water revives the dead earth, and in the heart of the wise it is like light in the darkness, he walks by it among the people.

In truth I say to you, carrying stones from the tops of mountains is better than saying something to someone who does not understand what you say, like one who puts a stone in water to soften it, like one who prepares food for the people of the graves.

Blessed is he who refrains from excessive speech, because he fears the wrath of His Lord. And he does not narrate a narration unless he understands it, and he does not envy someone for his speech until his action becomes clear for him.

Blessed is he who learns from the learned that of which he is ignorant, and who teaches the ignorant of what he knows.

Blessed is he who honors the scholars for their knowledge, and who abandons disputing with them, and who takes lightly the ignorant for their ignorance,¹ and does not drive them away, but brings them close and teaches them.

In truth I say to you, O group of disciples, surely today, you are like the alive among the people who are dead, so do not die with the death of those alive.”²

(Tuâaf al-‘Uqêl, 501-513)

¹ The term *jahl*, which is normally translated as *ignorance* is generally contrasted with *‘ilm* (clemency), so that the ignorant are those who are intolerant.

² The disciples are told that they differ from others (in having true life) and they are warned not to become like the others (by losing the true life they have).

يَحَقُّ أَقُولُ لَكُمْ: إِنَّ الرَّجُلَ الْحَكِيمَ لَا يَغْرِسُ شَجْرَةً إِلَّا شَجْرَةً يَرْضَاهَا، وَلَا يَحْمِلُ عَلَى حَيْلِهِ إِلَّا فَرَسًا يَرْضَاهُ، كَذَلِكَ الْمُؤْمِنُ الْعَالِمُ لَا يَعْمَلُ إِلَّا عَمَلًا يَرْضَاهُ رَبُّهُ.

يَحَقُّ أَقُولُ لَكُمْ: إِنَّ الصَّقَّالَةَ تُصْلِحُ السَّيْفَ وَتَجْلُوهُ، كَذَلِكَ الْحِكْمَةُ لِلْقَلْبِ تَصْقَلُهُ وَتَجْلُوهُ، وَهِيَ فِي قَلْبِ الْحَكِيمِ مِثْلُ الْمَاءِ فِي الْأَرْضِ الْمَيْتَةِ، تُحْيِي قَلْبَهُ كَمَا يُحْيِي الْمَاءُ الْأَرْضَ الْمَيْتَةَ؛ وَهِيَ فِي قَلْبِ الْحَكِيمِ مِثْلُ النُّورِ فِي الظُّلْمَةِ، يَمْشِي بِهَا فِي النَّاسِ.

يَحَقُّ أَقُولُ لَكُمْ: إِنَّ نَقْلَ الْحِجَارَةِ مِنْ رُؤُوسِ الْجِبَالِ أَفْضَلُ مِنْ أَنْ تُحَدِّثَ مَنْ لَا يَعْمَلُ عَنْكَ حَدِيثًا؛ كَمَثَلِ الَّذِي يَنْقَعُ الْحِجَارَةَ لِتَلَيْنَ، وَكَمَثَلِ الَّذِي يَصْنَعُ الطَّعَامَ لِأَهْلِ الْقُبُورِ.

طُوبَى لِمَنْ حَبَسَ الْفَضْلَ مِنْ قَوْلِهِ الَّذِي يَخَافُ عَلَيْهِ الْمَقْتَ مِنْ رَبِّهِ، وَلَا يُحَدِّثُ حَدِيثًا إِلَّا يَفْهَمُ، وَلَا يَعْطِيْ امْرَأَةً فِي قَوْلِهِ حَتَّى يَسْتَيْبِنَ لَهُ فِعْلُهُ.

طُوبَى لِمَنْ تَعَلَّمَ مِنَ الْعُلَمَاءِ مَا جَهَلَ، وَعَلَّمَ الْجَاهِلَ مِمَّا عَلِمَ.

طُوبَى لِمَنْ عَظَّمَ الْعُلَمَاءَ لِعِلْمِهِمْ، وَتَرَكَ مُنَازَعَتَهُمْ، وَصَعَّرَ الْجُهَالَ لِجَهْلِهِمْ وَلَا يَطْرُدُهُمْ، وَلَكِنْ يُقَرِّبُهُمْ وَيَعْلَمُهُمْ.

يَحَقُّ أَقُولُ لَكُمْ: يَا مَعْشَرَ الْحَوَارِيِّينَ، إِنَّكُمْ الْيَوْمَ فِي النَّاسِ كَالْأَحْيَاءِ مِنَ الْمَوْتَى، فَلَا تَمُوتُوا يَمُوتِ الْأَحْيَاءِ.

(تحف العقول، ٥٠١-٥١٣)

10.6. Verily Allah the Supreme said to Jesus, “Glorify those of knowledge and know of their excellence, then verily their excellence over that of all my creation—except for the prophets and messengers—is like that of the sun over the stars, and like that of the other world over this world, and like My excellence over all things.”

(*Biââr*, 2, 2, 91)

10.7. Jesus ﷺ said, “You heard what was said to the people of yore, Do not commit adultery. and I tell you, he who has looked at a woman and desired her has committed adultery in his heart. If your right eye betrays you, then take it out and cast it away, for it is better for you that you destroy one of your organs than that you cast your entire body into the fire of hell. And if your right hand causes you to sin, cut it off and cast it away, for it is better for you to destroy one of your organs than that your entire body goes to hell.”

(*Biââr*, 14, 318)

10.8. Sayyid ibn Iâwês, may Allah have mercy on him, said, “I read in the Gospel that Jesus ﷺ boarded a ship and his disciples were with him, when suddenly there was a great confusion in the sea, so that the ship came near to being covered by the waves. And it was as though [Jesus] was asleep. Then his disciples came to him and awakened him and said, O our master! Save us so that we do not perish. He said to them, O you of little faith! What has frightened you? Then he stood up and drove away the winds, and there was a great stillness. The people marveled, and said, How is this? Verily the winds and the sea listen to him.”

(*Biââr*, 14, 268)

١٠-٦- مُقَاتِلُ بْنُ سُلَيْمَانَ قَالَ: وَجَدْتُ فِي الْإِنْجِيلِ أَنَّ اللَّهَ تَعَالَى قَالَ لِعِيسَى عَلَيْهِ السَّلَامُ: عَظَّمَ الْعُلَمَاءَ وَأَعْرَفَ فَضْلَهُمْ، فَإِنِّي فَضَّلْتُهُمْ عَلَى جَمِيعِ خَلْقِي، إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ، كَفَضَّلَ الشَّمْسُ عَلَى الْكَوَاكِبِ، وَكَفَضَّلَ الْآخِرَةَ عَلَى الدُّنْيَا، وَكَفَضَّلِي عَلَى كُلِّ شَيْءٍ».

(بحار الأنوار، ٢، ٢، ٩١)

١٠-٧- فِي الْإِنْجِيلِ: «قَالَ عِيسَى عَلَيْهِ السَّلَامُ: سَمِعْتُمْ مَا قِيلَ لِلْأَوَّلِينَ: لَا تَزْنُوا. وَأَنَا أَقُولُ لَكُمْ: إِن مَن نَظَرَ إِلَى امْرَأَةٍ فَاشْتَهَاها، فَقَدْ زَنَى بِهَا فِي قَلْبِهِ، إِنْ خَانَتْكَ عَيْنُكَ الْيُمْنَى فَاقْلَعْهَا وَأَلْقِهَا عَنكَ، لِأَنَّهُ خَيْرٌ لَكَ أَنْ تُهْلِكَ أَحَدَ أَعْضَائِكَ وَلَا تُتْلَقِيَ جَسَدَكَ كُلَّهُ فِي نَارِ جَهَنَّمَ، وَأَنْ شَكَّكَ يَدُكَ الْيُمْنَى فَاقْطَعْهَا وَأَلْقِهَا عَنكَ، فَإِنَّهُ خَيْرٌ لَكَ أَنْ تُهْلِكَ أَحَدَ أَعْضَائِكَ مِنْ أَنْ يَذْهَبَ كُلُّ جَسَدِكَ فِي جَهَنَّمَ».

(بحار الأنوار، ١٤، ٣١٨)

١٠-٨- فِي الْإِنْجِيلِ: إِنَّ عِيسَى عَلَيْهِ السَّلَامُ صَعَدَ السَّفِينَةَ وَمَعَهُ تَلَامِيذُهُ، وَإِذَا اضْطُرَابٌ عَظِيمٌ فِي الْبَحْرِ حَتَّى كَادَتْ السَّفِينَةُ تَتَغَطَّى بِالْأَمْوَاجِ، وَكَانَ هُوَ كَالنَّائِمِ، فَتَقَدَّمَ إِلَيْهِ تَلَامِيذُهُ وَأَيْقَظُوهُ، وَقَالُوا: يَا سَيِّدَنَا! نَجِّنَا، لِكَيْلَا نَهْلِكَ، فَقَالَ لَهُمْ: يَا قَلِيلِي الْإِيمَانَ! مَا أَحْوَقَكُمْ! فَعِنْدَ ذَلِكَ قَامَ وَانْتَهَرَ الرِّيحَ، فَصَارَ هَدَاءً عَظِيمًا؛ فَتَعَجَّبَ النَّاسُ، وَقَالُوا: كَيْفَ هَذَا! إِنَّ الرِّيحَ وَالْبَحْرَ لَتَسْمَعَانِ مِنْهُ».

(بحار الأنوار، ١٤، ٢٦٨)

10.9. Allah the Supreme said in the seventeenth chapter of the Gospel: “Woe unto those who have heard the knowledge but have not sought it. How they will be gathered with the ignorant into the fire. And learn the knowledge and teach it, for even if knowledge does not bring you felicity, it will not bring you wretchedness, and even if it does not raise you, it will not lower you, and even if it does not enrich you, it will not impoverish you, and even if it does not benefit you, it will not harm you. And do not say, We fear that we may come to know but not to act, but say, We hope to come to know and to act. And knowledge intercedes on behalf of one who has it, and it is the duty of Allah not to disgrace him. Indeed, on the Resurrection Day Allah will say: O assembly of the learned (*‘ulamà*)! What is your opinion of your Lord? Then they will say: It is our opinion that He will have mercy upon us and forgive us. Then the Almighty will say: Indeed, I have done so. Indeed, I have entrusted you with My wisdom not because I wanted evil for you, but because I wanted good for you. So enter among My good servants into my garden (paradise) by My mercy.”⁽¹⁾

(*Biââr*, 1, 186, 110)

¹ Cf. Matt 8:23_27:

23 And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

(KJV)

١٠-٩- في الإنجيل، في السُّورَةِ السَّابِعَةِ عَشَرَ مِنْهُ: «وَيْلٌ لِمَنْ سَمِعَ بِالْعِلْمِ وَكَمْ يَطْلُبُهُ، كَيْفَ يُحْشَرُ مَعَ الْجُهَّالِ إِلَى النَّارِ؟ أَطَلَبُوا الْعِلْمَ وَتَعَلَّمُوهُ، فَإِنَّ الْعِلْمَ إِنْ لَمْ يُسْعِدْكُمْ لَمْ يُشْفِكُمْ، وَإِنْ لَمْ يَرْفَعْكُمْ لَمْ يَضَعْكُمْ، وَإِنْ لَمْ يُغْنِكُمْ لَمْ يُفْقِرْكُمْ، وَإِنْ لَمْ يَنْفَعْكُمْ لَمْ يَضُرْكُمْ. وَلَا تَقُولُوا: نَخَافُ أَنْ نَعْلَمَ فَلَا نَعْمَلُ، وَلَكِنْ قُولُوا: نَرْجُو أَنْ نَعْلَمَ وَنَعْمَلُ، وَالْعِلْمُ يَشْفَعُ لِصَاحِبِهِ، وَحَقٌّ عَلَى اللَّهِ أَنْ لَا يُخْزِيَهُ، إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا مَعْشَرَ الْعُلَمَاءِ، مَا ظَنُّكُمْ بِرَبِّكُمْ؟ فَيَقُولُونَ: ظَنُّنَا أَنْ تَرْحَمَنَا، وَتَغْفِرَ لَنَا، فَيَقُولُ تَعَالَى: فَإِنِّي قَدْ فَعَلْتُ، إِنِّي اسْتَوْدَعْتُكُمْ حِكْمَتِي، لَا لِشَرِّ أَرْدْتُهُ بِكُمْ، بَلْ لِخَيْرٍ أَرْدْتُهُ بِكُمْ، فَادْخُلُوا فِي صَالِحِ عِبَادِي، إِلَى جَنَّتِي وَرَحْمَتِي».

(بحار الأنوار، ١، ١٨٦، ١١٠)

RESPECT SHOWN BY CHRISTIANS TO JESUS ﷺ

11.1. It is reported that Zayn al-‘Abidín ﷺ said, “When the head of Áusayn was brought to Yazíd, he convened sessions for wine drinking and had the head of Áusayn brought, placed before him and he would drink wine in front of it.

One day, a messenger from the king of Rêm was present at one such session of Yazíd, and he was one of the nobles and greats of Rêm. He said, “O King of the Arabs! Whose head is this?” Yazíd said to him, “What is this head to you?” He said, “When I return to our king, he will ask me about everything I saw. So, I would like to report to him about the story of this head and its owner so that our king may share in your joy and happiness.” Yazíd said, “This is the head of Áusayn ibn ‘Alí ibn Abê Iàlib.” The man from Rêm said, “Who is his mother?” He said, “Fàimah the daughter of the Messenger of Allah.”

The Christian said, “Fie on you and on your religion! I have a religion better than yours. Verily, my father is one of the descendents of David, and there are many generations between David and my father. But the Christians honor me and take some of the earth from beneath my feet as a blessing because of my father, as one of the descendents of David. But you kill the son of the daughter of the Messenger of Allah, while between them there is only one mother! What sort of religion do you have?”

Then he said to Yazíd, “Have you heard the story of the Church of the Hoof?” He said to him, “Tell it to me so I can hear it.”



احترام النصارى لعيسى عليه السلام

١١-١- زَيْنُ الْعَايِدِينَ عليه السلام قَالَ: «إِنَّهُ لَمَّا أَتَى بِرَأْسِ الْحُسَيْنِ إِلَى يَزِيدٍ، كَانَ يَتَّخِذُ مَجَالِسَ الشَّرَابِ، وَيَأْتِي بِرَأْسِ الْحُسَيْنِ وَيَضَعُهُ بَيْنَ يَدَيْهِ، وَيَشْرَبُ عَلَيْهِ. فَحَضَرَ فِي مَجْلِسِهِ ذَاتَ يَوْمٍ رَسُولُ مَلِكِ الرُّومِ، وَكَانَ مِنْ أَشْرَافِ الرُّومِ وَعُظَمَائِهِمْ، فَقَالَ: يَا مَلِكَ الْعَرَبِ! هَذَا رَأْسُ مَنْ؟ فَقَالَ لَهُ يَزِيدٌ: مَالِكٌ وَكَهَذَا الرَّأْسُ؟ فَقَالَ: إِنِّي إِذَا رَجَعْتُ إِلَى مَلِكِنَا يَسْأَلُنِي عَنْ كُلِّ شَيْءٍ رَأَيْتُهُ، فَأَحْبَبْتُ أَنْ أُخْبِرَهُ بِقِصَّةِ هَذَا الرَّأْسِ وَصَاحِبِهِ حَتَّى يُشَارِكَنِي فِي الْفَرَحِ وَالسُّرُورِ، فَقَالَ لَهُ يَزِيدٌ: هَذَا رَأْسُ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ، فَقَالَ الرُّومِيُّ: وَمَنْ أُمُّهُ؟ فَقَالَ: فَاطِمَةُ، بِنْتُ رَسُولِ اللَّهِ. فَقَالَ النَّصْرَانِيُّ: أَفَّ لَكَ وَكَدِينِكَ! لِي دِينَ أَحْسَنُ مِنْ دِينِكَ، إِنَّ أَبِي مِنْ حَوَافِدِ [أَخْفَادِ] دَاوُدَ عليه السلام، وَبَيْنِي وَبَيْنَهُ آبَاءٌ كَثِيرَةٌ، وَالنَّصَارَى يُعْظِمُونِي وَيَأْخُذُونَ مِنْ تُرَابِ قَدَمِي تَبْرُكًا بِأَبِي مِنْ حَوَافِدِ دَاوُدَ، وَأَنْتُمْ تَقْتُلُونَ ابْنَ بِنْتِ رَسُولِ اللَّهِ، وَمَا بَيْنَهُ وَبَيْنَ نَبِيِّكُمْ إِلَّا أُمَّ وَاحِدَةٌ! فَأَيُّ دِينِ دِينِكُمْ؟

ثُمَّ قَالَ لِيَزِيدٍ: هَلْ سَمِعْتَ حَدِيثَ كَنِيسَةِ الْحَافِرِ؟ فَقَالَ لَهُ: قُلْ حَتَّى أَسْمَعَ،

He said, “There is a sea between Oman and China that it takes a year to cross. Along the way there is no inhabited place except one city in the middle of the water. It is eighty by eighty farsangs. There is no city on the earth bigger than it, and camphor and emeralds are brought from it. Its trees are aloes wood and ambergris. It is in the hands of the Christians. No king has sovereignty over it except them. There are many churches in that city. The biggest of them is the Church of the Hoof. There is a small golden box in its sanctuary in which is hung a hoof. They think this is the hoof of a donkey that Jesus used to ride. They decorated the area around the box with gold and silk brocade. Every year many Christians make a pilgrimage to it and walk around it, kiss it, and offer their supplications to Allah, the Exalted.

This is their manner and habit regarding the hoof of the donkey they think Jesus, their prophet, used to ride. And you kill the son of your prophets daughter!? Then Allah does not bless you and your religion.” Yazid said, “Kill this Christian so that he cannot expose me in his cities.” When the Christian realized this, he said to him, “Do you want to kill me?” He said, “Yes.” He said, “Know that I saw your prophet last night in my dreams. He said to me, O Christian! You are of the people of heaven! I was surprised by what he said to me. Now I bear witness that there is no god but Allah and Muâammad is the Messenger of Allah ﷺ.” Then he jumped to the head of Åusayn, embraced it, began to kiss it and cried until he was killed.”

(*Biââr*, 45, 144)

فَقَالَ: بَيْنَ عُمانَ وَالصينَ بَحْرٌ مَسِيرَةٌ سَنَةٌ، لَيْسَ فِيهَا عُمرانٌ، إِلَّا بَلَدَةٌ وَاحِدَةٌ فِي وَسَطِ المَاءِ، طُولُهَا ثَمَانُونَ فَرَسَخًا فِي ثَمَانِينَ، مَا عَلَى وَجْهِ الأَرْضِ بَلَدَةٌ أَكْبَرُ مِنْهَا، وَمِنْهَا يُحْمَلُ الكافورُ والياقوتُ، أَشجارُهُمُ العودُ والعنبرُ. وَهِيَ فِي أَيْدِي النصارى، لَأَمْلِكُ لِأَحَدٍ مِنَ المُلُوكِ فِيهَا سِوَاهُمْ. وَفِي تِلْكَ البَلَدَةِ كَنائِسٌ كَثِيرَةٌ، أَعْظَمُهَا كَنيسةُ الحافِرِ، فِي مِحْرابِها حِقَّةٌ ذَهَبٌ مُعَلَّقَةٌ، فِيها حافِرٌ، يَقُولُونَ: إِنَّ هَذَا حافِرٌ حِمَارٍ، كانَ يَرِكبُهُ عيسى. وَقَدْ زَيَّنُوا حَوْلَ الحِقَّةِ بِالذَّهَبِ والديباجِ، يَقْصِدُها فِي كُلِّ عامٍ عَالَمٌ مِنَ النصارى، وَيَطُوفُونَ حَوْلَها وَيَقْبَلُونُها، وَيَرْفَعُونَ حِوارجَهُمْ إِلَى اللَّهِ تَعَالَى.

هَذَا شَأْنُهُمْ وَدَأْبُهُمْ بِحافِرِ حِمَارٍ، يَزْعُمُونَ أَنَّهُ حافِرٌ حِمَارٍ كانَ يَرِكبُهُ عيسى نَبِيُّهُمْ؛ وَأَنْتُمْ تَقْتُلُونَ ابنَ بِنْتِ نَبِيِّكُمْ! فَلَا بَارِكَ اللَّهُ تَعَالَى فِيكُمْ وَلَا فِي دِينِكُمْ، فَقَالَ يَزِيدٌ: أَقْتُلُوا هَذَا النِّصْرانيَ لَيْتَلَّا يَفْضَحَنِي فِي بِلادِهِ. فَلَمَّا أَحَسَّ النِّصْرانيُّ بِذَلِكَ قالَ لَهُ: تُرِيدُ أَنْ تَقْتُلَنِي؟ قالَ: نَعَمْ. قالَ: اعْلَمْ إِني رَأَيْتُ البارِحَةَ نَبِيِّكُمْ فِي المَنامِ، يَقُولُ لي: يا نِصْرانيُّ! أَنْتَ مِنَ أَهْلِ الجَنَّةِ. فَتَعَجَّبْتُ مِنْ كَلامِهِ، وَأنا أَشْهَدُ أَنْ لا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسولُ اللَّهِ ﷺ، ثُمَّ وَثَبَ إِلى رَأْسِ الحُسَيْنِ، فَضَمَّهُ إِلى صَدْرِهِ، وَجَعَلَ يَقْبَلُهُ وَيَبْكِي حَتَّى قُتِلَ.

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Jesus (peace be with him) was born of the Virgin Mary, his immaculate mother, and he said that God had given him the Book and had made him blessed.

His law was easier than Moses's law (peace be with him).

His conduct became the best pattern for the all people throughout history and his words became the best guidance for human beings. Someone asked him: "Who is the best?" He took two handfuls of earth and said: "Which of these is the best? People are created from earth, so the most honorable of them is the most God-wary."

He lived for thirty-three years among the people and was raised to heaven. He will come back one day and will invite people to God with the Mahdi, the Shi'ites' Imam.

If someone believes in all the prophets but denies Jesus (peace be with him), he cannot be considered a believer in Islam.