

عيسى عليه السلام

في روايات المسلمين الشيعة

مهدي منتظر قائم

الترجمة الانجليزية: محمد لغنهاوزن

(PEACE BE WITH HIM)

JESUS

THROUGH SHI'ITE NARRATIONS



معهد المعارف الحكيمة

(الدراسات الدينية والفلسفية)

THE SAPIENTIAL KNOWLEDGE INSTITUTE

(FOR RELIGIOUS & PHILOSOPHICAL STUDIES)

كيسرًا عليه السلام

في روايات المسلمين الشيعة

(PEACE BE WITH HIM)

JESUS

THROUGH SHI'ITE NARRATIONS



اسم الكتاب:	عيسى <small>عليه السلام</small> في روايات المسلمين الشيعة
المؤلف:	مهدي منتظر قائم
الترجمة الإنكليزية	محمد لغنهاوزن
الناشر:	معهد المعارف الحكمية (للدراستات الدّينية والفلسفيّة).
تصميم الغلاف:	THE STRAIGHT LINE
عدد النسخ:	1000
عدد الصفحات:	407
القياس:	17 X 24
تاريخ الطبع:	ك ٢ - ٢٠٠٦
الطبعة:	الأولى (بيروت)

عيسى عليه السلام

في روايات المسلمين الشيعة

(PEACE BE WITH HIM)

JESUS

THROUGH SHI'ITE NARRATIONS

مهدي منتظر قائم

حقوق الطبع محفوظة

الطبعة الأولى

1426 هـ - 2005 م

إن الآراء والاتجاهات والتيارات الواردة الحديث عنها في هذا الكتاب لا تعبر بالضرورة عن رأي معهد المعارف الحكمية وإن كانت في سياق اهتماماته المعرفية.



بيروت - حارة حريك - قرب البنك اللبناني الفرنسي - سنتر صولي

هاتف: 01-544622 ص. ب الشياح 20

Email.almaaref@shurouk.org-maahad@shurouk.org

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

فهرس المحتويات

أ	مقدمة المعهد.....
ك	مدخل.....
س	المصادر.....
8	مدخل باللغة الإنجليزية.....
21	مقدمة المؤلف.....
33	حياة عيسى(ع).....
33	ولادته.....
59	طفولته.....
61	نبوته.....
73	اوصافه.....
83	دينه.....
141	وصيه.....
153	الحواريون.....
169	الناقوس.....
171	بنو اسرائيل.....
171	ماندتهم.....
173	إنكارهم.....
179	غلوهم.....
189	رفعه الى السماء.....
205	نزوله الى الارض.....

215.....	في القيامة.....
219.....	عيسى(ع) بلسانه.....
225.....	دعاء عيسى(ع).....
235.....	فعل عيسى(ع).....
261.....	محادثة عيسى(ع).....
287.....	ما أوحى الله الى عيسى(ع).....
327.....	حديث عيسى(ع).....
363.....	من الإنجيل.....
399.....	احترام النصارى لعيسى(ع).....
403.....	ببيلو غرافيا.....

TABLE OF CONTENTS

PREFACE.....	8
Sources.....	16
INTRODUCTION.....	22
1: THE LIFE OF JESUS.....	34
1.1.His Birth.....	34
1.2.His Childhood.....	60
1.3.His Prophethood.....	62
1.4.His Characteristics.....	74
1.5.His Religion.....	84
1.6.His Successor.....	142
1.7.Disciples.....	154
1.8.Bell.....	170
1.9.The Children of Israel.....	172
1.9.1. Their Food.....	172
1.9.2. Their Denial.....	174
1.9.3. Their Extremism.....	180
1.9.4. Their Monasticism.....	188
1.10. His Ascension.....	190
1.11. His second Coming.....	206
1.12. On the Resurrection.....	216
2: JESUS IN HIS OWN WORDS.....	220

3: THE SUPPLICATIONS OF JESUS.....	226
4: THE CONDUCT OF JESUS.....	236
5: THE CONVERSATIONS OF JESUS.....	262
6: GOD'S WORDS TO JESUS.....	288
7: THE PREACHING OF JESUS.....	328
8: A PORTION OF THE GOSPEL.....	364
9: RESPECT SHOWN BY CHRISTIANS TO JESUS.....	400
BIBLIOGRAPHY.....	403

مقدمة المعهد

لماذا الحوار الإسلامى المسيحى؟ وما هى المنطلقات التى جعلت من مثل هذا الحوار مورد اهتمام محلى وعالمى يمتد لإطار المناخات الحضارية الشرقية والغربية؟. قد نجد ونحن نتلمس الإجابة عن مثل هذه الأسئلة من يقول إن حركات الإلحاد وتجفيف منابع الروحانية الإنسانية استدعت إقامة جبهة دينية فى العالم ضد النزعات اللادينية والاستبدادية.

وقد نجد من يقول إن الحوار الدينى حاجة وطنية وقومية فى المجتمعات التى لا تتجانس على مستوى انتماءاتها الدينية، كما أنه حاجة لتفاعل حضارى ثقافى عالمى متعدد الأديان والمذاهب...

ولعل المشكلة الفعلية لمثل هذه الحوارات تتبع فى هذه الثنائية التى تجمع ما بين الحوار كضرورة ومدخل للتنسيق، والنزعة الشمولية لدى كل دين بحيث يعتبر أن حركته تتجه نحو ضم بقية المعتقدات تحت جناحها.

ثم إن هناك إضافة يمكن درجها فى إشكالية الحوار ضمن هذه الثنائية وهى ما تستلزمه التصورات المتبادلة لكل من الإسلام والمسيحية تجاه الآخر.. والتى تشكلت على قدم من التباين بين الشرق المسلم والغرب المسيحى..

بكل ما يحويه مثل هذا التباين فى تصور العالم المسيحى للشرق المسلم من طبيعة استبدادية وتخلف واستعلاء تحكى مغرور لدى الغرب الذى يقدم نفسه كنموذج حضارى أوحده يتعامل مع الهويات الثقافية كتابع وذيل وهامش للحضارة الأصل (الغرب المسيحى)..

إلا أن ما ينبغى البحث عنه إضافة لهذه الموارد الأيديولوجية والسياسية والعرفية هو فى داخل كل من الأطروحة الدينية الإسلامية والمسيحية، وفى مناخات التصور الثقافى والتاريخى للأمم وشعوب الديانتين... وهو ما يشير إليه القرآن الكريم ﴿ وجعلناكم شعوباً وقبائل لتعارفوا ﴾.

وما سأحاول التركيز عليه هنا هو كيف تتشكل صورة المسيحية فى المخيال الدينى والمجتمعى للمسلم.

صورة المسيح والمسيحية فى النصوص الإسلامية المؤسسة:

يبدأ تكوين الصورة تجاه المسيح فى المخيال والعقل الإسلامى من المشهد الذى تحدث فيه القرآن قائلاً: ﴿ إِذْ قَالَتْ امْرَأَةٌ عَمْرَأُ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِى بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴾ آل عمران 35..

ليتمثل النذر المحرر أثنى اسمها مريم أعادتها أمها بالله كما أعادت ذريتها من الشيطان الرجيم.

﴿ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا ﴾ آل عمران 37.

وكفلها زكريا الذى كان أول من عين عجائب الله فى حياتها إذ ﴿كَلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴾ آل عمران 37.

وهذا الرزق إنما هو ثمرة اصطفاء الله لها وتطهيره إياها واصطفائها على نساء العالمين لتكون آية ربها فى صلاتها وسجودها وركوعها وحملها أمانة الروح إذ أحصنت فرجها واستقبلت نفخة الروح فيها مسلمة لكلمة ربها... ﴿ إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِى الدُّنْيَا وَالْآخِرَةِ وَمِمَّنَ الْمُقَرَّبِينَ ﴾ آل عمران 45.

ومنها كان روح الله وكلمته آية فى منشأ التاريخ الإنسانى وفى إعجاز خلق الله ﴿إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴾ آل عمران 59.

وينقل لنا المولى سبحانه وتعالى خطابه للمولود المعجز بعد تقادم تجربته النبوية ﴿إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتْكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِى الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمتْكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِأَيْدِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِأَيْدِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِأَيْدِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِأَيْدِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴾ المائدة 110.

أ- فالمسيح إذا هو: مورد لفيض نعم الله ابتداءً من تدبير اصطفاء أمه حتى تقبل الله لها مروراً بتطهيرها من كل دنس وصولاً لذاك الاطمئنان المتأله الذى لاقت به قومها والطفل بين يديها لتكون آية تشير بصمت المسكون بعشق الله إلى آية ربها المسيح ليتكلم فى المهد معجزاً مؤذناً بيزوغ فجر جديد من انبلاج النور الإلهى فى الحياة.

ب- هو المؤيد بروح القدس الذى ورد فى بعض المرويات أنه خلق أعظم من

جبريل.

ج- هو المعلم من لدن الله كتاب الوجود وحكمة الرب وتوراة موسى وإنجيل وحى الله..

د- هو الواثق اللاجئ إلى إذن ربه في كل حال بل في أشد الأحوال ليظهر الله سبحانه على يديه صورة الخالقية وبرء المرضى ومحاكاة الحياة والموت.

ه- هو المسدد من الله سبحانه في الملمات وتظافر الناس عليه..

و- هو المتعالى في قوله وفعله فوق نطاق أهل زمانه الذين نسبوا سلوكه إلى السحر...

وفى غمرة هذه الصورة يقدم القرآن عيسى كنبى ورسول تكامل إلى الدرجة التى كان فيها العبد المكرم، والعبودية هنا تطوى فى جوهرها صفة محايشة الخلق بروح التسامى المتوحد مع مصدر الوجود وأصله الذى هو الله سبحانه.

من هنا يقول الكتاب العزيز عن لسان النبى عيسى: ﴿إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾ آل عمران 51.

وتستكمل الروايات والأحاديث فى تضايف ما تنقله عن المسيح وفيه صورة لمضمون بلاغ الرسول ورتبته العالية عند الله سبحانه ففى المروى:

أ- عن أبى عبد الله الصادق (ع) أنه قال: " كان إبليس لعنه الله يخترق السماوات السبع، فلما ولد عيسى (ع) حجب عن ثلاث سموات "فخلقه أثر فى حجم الشر وإضعافه..."

ب- وهو نموذج الروحانية والزهد ففى إرشاد القلوب، قال عيسى (ع) "خادى يداى، ودابتى رجلاى، وفراشى وسراجى بالليل القمر، وادامى الجوع، وشعارى الخوف ولباسى الصوف، وفاكتهى وريحانتهى ما انبتت الأرض للوحوش والأنعام، أبيت وليس لى شىء، وأصبح وليس لى شىء وليس على وجه الأرض أحد أغنى منى".

وهو بهذه المروية التى تمثل شكل عيشه يثير فى الوجدان عناصر من أفق التأمل الروحى بالدنيا وما بعدها لذا ورد أنه يسأل: كيف أصبحت يا روح الله؟.

قال (ع): "أصبحت وربى تبارك وتعالى من فوقى، والنار أمامى، والموت فى طلبى". فحياته حضور دائم لله سبحانه وذكرى لا تنقطع ليوم المعاد.

ج- نظرته لتساوى بنى البشر إذ يسأل أى الناس أفضل؟ فىأخذ قبضتين من تراب ويقول " أى هاتين أفضل الناس خلقوا من تراب، فأكرمهم اتقاهم".

د- لقد مثل النبى عيسى (ع) صورة الكمال الأخلاقى والروحى فى كل ما ورد عنه وما ورد فى مسيرة حياته..

بحيث كان تجسداً لخلق الله سبحانه وتجييداً لكمال طاعته.

هـ- من هنا كان من أولى العزم ووجهها عند الله سبحانه في الدنيا والآخرة... حيث إنه ذاك الآتى فى آخر الزمان ليكون ركناً معتمداً فى إعادة القسط والعدل إلى الأرض وإشراقها بنور ربها...

المسيحيون فى التصور الإسلامى التأسيسى:

إن أول ما يتبادر إلى التصور الإسلامى تجاه أهل المسيحية أنه وبرغم قول الله عن المسيح ﴿مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ﴾ المائدة 75، وقوله على لسان المسيح عيسى(ع) ﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾ المائدة 72، فإن المسيحيين بحسب القرآن ﴿اتَّخَذُوا أَحْبَابَهُمْ وَرَهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَأِلهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ﴾ التوبة 31.

وهذا الاتخاذ إنما جاء بعد فترة من زمن الحواريين الذين أطلقوا على أنفسهم اسم النصارى عندما قالوا حسب نقل القرآن الكريم ﴿فَلَمَّا أَحَسَّ عَيْسَى مِنْهُمْ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ﴾ آل عمران 52.

فالنصارى تعبير عن نصره الحق الإلهى المتمثل بخط النبوة والرسالة التى يحملها النبى عيسى(ع)..

ويصنف القرآن جملة من الطبائع والمواقف الخاصة بالنصارى فمنهم من هو أقرب الناس والجماعات للذين آمنوا وذلك بسبب خيرتهم بالتجارب الإيمانية وتوسمهم الحق بجماعات الإيمان. ﴿ولتجدن أقربهم مودة للذين آمنوا الذين قالوا إنا نصارى ذلك بان منهم قسيسين ورهبانا وانهم لا يستكبرون﴾ المائدة 82.

ومنهم من تعرض للإثم المالى: ﴿إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ﴾ التوبة 14.

ومنهم من لا يقبل بأصل رسالة الإيمان المحمدية ﴿وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ﴾ البقرة 120.

وقد اشترك هؤلاء مع اليهود بصياغتهم العلاقة مع الله سبحانه على أساس اختزال الخلاص بهم وحدهم ﴿وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ﴾ المائدة 18.

وبما أنهم قد تعاضدوا فيما بين بعضهم البعض على رفض الإسلام، فقد كان الموقف السلبي من هذه الجماعات قوله سبحانه ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فإِنَّهُ مِنْهُمْ ﴾ المائدة 51. علماً إنهم وعلى رغم توحدهم في الموقف المناوئ لرسالة الإسلام فهم يعيشون حالة اضطراب وتنازع عنيف فيما بينهم ﴿ وَقَالَتِ الْيَهُودُ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتْ الْيَهُودُ عَلَىٰ شَيْءٍ ﴾ البقرة 113.

هذا من جهة التصنيف السلوكي أو السياسي.

أما من جهة البعد العقدي، فالصورة تنقسم إلى شقين:

أ- الشق العقدي النظري إذ اعتبرت المسيحية (المسيح ابن الله) التوبة 30. وهذا فيه شائبة الإشراك النظري.

ب- الشق العقدي العملي: وهو باتخاذ رجالات الكنيسة كوسيط يمثل دور الرب إذ اتخذوا الرهبان والأحبار أرباباً فأطاعوهم إلى الدرجة التي جعلوهم فيها مصدر الدين وسنن تطبيقاته...

إلا أننا إذا أردنا جمع الصورة العامة لأمكننا القول إنهم على رغم الاختلاف الطبيعي والحاد بين المسلمين وبينهم، إلا أن فيهم بذور حق وجماعات تقصد الحق ويمكن التلاقى معهم على جدليات منتجة للتداول الإيجابي والعيش المشترك ذلك أن فيهم قوماً لا يستكبرون ويستجيبون لداعي الله، ﴿ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا ﴾ ، وقد ورد في سورة العنكبوت الآية 46 قوله سبحانه: ﴿ وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأَنْزَلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾ 46. فالآية هنا تضع في أعناق المسلمين أمانة قيام حوار مبني على حكمة الجدل بالتي هي أحسن، وهاجس هكذا حوار هو النفاذ المشترك إلى مكان الحقيقة المنزلة في القرآن والإنجيل والتي عمادها الاعتراف بآله واحد، والإيمان المبني على قيم رفض الظلم...

أما الموقف الجهادي فهو إنما يكون من الذين يريدون عتواً في الأرض وعناداً للحق وتعالياً فوق العباد....

صورة المعتقدات المسيحية في الدائرة الكلامية:

رغم المواقف التي أخذها الكثير من علماء وحكماء وعرفاء المسلمين من علم الكلام، إلا أن هذا العلم بقي له تأثيره الذي لا يخفى على معتقدات المسلمين وتصوراتهم تجاه الأمم والملل والنحل....

والتي قامت أساساً على تقصى موارد الضعف والوهن في الطرح والعرض وقد قدم الشهرستاني تصورات علم الكلام لتحرير محل النزاع مع اللاهوت المسيحي كالتالي:

" اختلف الحواريون وغيرهم فيه أى فى المسيح، وإنما اختلافاتهم يعود إلى أمرين: أحدهما: كيفية نزوله واتصاله بأمه، وتجسد الكلمة..

والثانى: كيفية صعوده، واتصاله بالملائكة وتوحد الكلمة أما الأول فإنهم قضوا بتوحد الكلمة، ولهم فى كيفية الاتحاد والتجسد كلام، فمنهم من قال: أشرق على الجسد إشراق النور على الجسم المنشق، ومنهم من قال: ظهر به ظهور الروحاني بالجسماني؛ ومنهم من قال: تدرع اللاهوت بالناسوت، ومنهم من قال: مازجت الكلمة جسد المسيح ممازجة اللبن الماء، والماء اللبن، وأثبتوا لله أقانيم ثلاثة: قالوا البارئ تعالى الجوهر واحد يعنون به القائم بالنفس، لا التحيز والجسمية فهو واحد بالجوهريّة ثلاثة بالأقنومية، ويعنون بالأقانيم الصفات كالوجود والحياة والعلم وسموها: الأب، والأبن، وروح القدس، وإنما العلم تدرع وتجسد دون سائر الأقانيم:

وقالوا فى الصعود إنه قتل وصلب قتله اليهود حسداً وبغياً، وقد أخذ المتكلمون على هذا الكلام مأخذ منها:

أ- إن فيه إحلال القديم بالحادث وهذا مستحيل لاستلزامه طروء الزمانيات على القديم وهو محال.

- ب- إن فيه تناقضاً بينا إذ كيف يكون الواحد عين الكثير فى عين أنه واحد.
- ج- إن فيه استخداماً لمصطلح الجوهر وهو لا يطلق إلا على الممكنات وأن دعوى يحيى بن عدى تقسيم الجوهر إلى شريف وخسيس لا طائل تحته.
- د- إن هذا التفسير للوحدانية فضلاً عما فيه من تناقض واستحالة عقلية فإنه يحمل شائبة الشرك.

عندما جاء قول المسيحية بأن العقل لا يستطيع تفسير هذا السر الإلهي كان التداعي التصوري عند المسلمين مفاده أن أصل المسيحية يقوم على ما لا يقبل التفسير والإيضاح والفهم، بل هو من المستحيلات التي يرفضها العقل.

ويعتبر المتكلمون أن الكلام عن المسيح الفادى هو حديث يختزل الناس بمن انتقام المسيح فى التدبير الإلهى دون غيرهم كمسيحيين ليخلصوا دون العالمين وهذا مخالف لمقتضيات العدل بل هو عين الظلم الذى فيه اتهام للحضرة الإلهية المقدسة. ولا يخفى أن الصورة الكلامية قد ألفت بظلالها وتأثيراتها الخاصة على الصياغة الفقهية، ففى الوقت الذى اعتبر فيه أهل الكتاب ممن يمكن أن تنالهم النجاة الأخروية إذا لم يكونوا معاندين للحق، فإن الفقه قدم عنهم صورة تفاوتت بين مستوى الذميين والمحاربين والمواطنين ولا زال الموقف الفقهى يخضع للكثير من الاجتهادات.

الأبعاد التاريخية لصورة المسيحى فى المخيال المسلم:

لقد عملت العلاقة بين المسيحية والغرب على تقديم جملة من التصورات فى المخيال المسلم تجاه المسيحية تكونت فى بعض جوانبها على الأسس التالية:

أولاً: فى الوقت الذى وضعت النصوص المسيحية الأولى نفسها تجاه الحكم الزمنى موضع القبول لحكم السلطة الزمنية أياً كانت إذ يقول بطرس الرسول: " اخضعوا لكل نظام بشرى من أجل الرب للملك على أنه السلطان الأكبر، وللحكام على أن لهم التفويض منه، ان يعاقبوا فاعل الشر، ويتنوا على فاعل الشر " بطرس 13. أما بولس فيقول: فاسأل قبل كل شىء أن يقام الدعاء والصلاة والابتهاج والشكر من أجل جميع الناس، ومن أجل الملوك وسائر ذوى السلطة لنحيا حياة سالمة مطمئنة بكل تقوى ورسانة " طيماوس 1-2 .

وفى كلامه لأهل رومة يكتب " ليخضع كل امرئ للسلطات التى بأيديها الأمر، فلا سلطة إلا من عند الله، والسلطة القائمة هو الذى أقامها فمن قاوم السلطة قاوم النظام الذى أراه الله " رومة 13 .

وهذا ما برر اندماجهم مع أنظمة الحكم إلا أن موقفهم من نظام الحكم الإسلامى بقى رافضاً وغير مبرر مما أعاده المسلمون إلى موقف سياسى ضد المسلمين ليس إلا.

ثانياً: منذ القرن الرابع الميلادى بدأت حركة التقاطب والتباين بين السلطة الكنسية والسلطات الزمانية فبرزت نظريات حكم السيفين والذراع الدنيوى والسلطة المباشرة وغير المباشرة وبرز ما أطلق عليه اسم أنبياء العلمنة من بروتستانت ولاحقاً من كاثوليك فتحوا الباب للحديث عن مشروعية القوانين الزمنية الملزمة حتى باتت المسيحية تتشكل على أساس من التماهى مع سلطات الحكم الغربية بكل ما تحمله هذه الوجوه والتماهيات من تأثيرات فى العلاقة مع الشرق ومع المسلمين والإسلام، بل وقضايا المسحوقين فى بلاد العالم.

ثالثاً: مع بدء الاحتلال الاستعماري الغربي لعدد كبير من الدول، والذي جرى أحياناً بعنوان الحروب الصليبية أو الاستعمارية في القرن التاسع عشر والعشرين برزت مواقف مسيحية كان منها على سبيل المثال احتلال الفرنسيين للجزائر عام 1830، والذي وصفه مطران باريس أنه انتصار للمسيحية على الإسلام، وكان هذا الموقف استكمالاً لمواقف مسيحية اعتبرت إن مثل هذه الاحتلالات للعالم الإسلامي هي دخول لأرض اللين والعسل، أرض المعاد الموعودة، وبالتالي فهي حرب ضد القوى التي تخدم قوى الشيطان التي تمنع المسيحيين من الدخول للحج في الأراضي المقدسة.

وهذا ما جعل صورة المسيحي كمعتد يعمل على إلغاء الوجود المسلم الذي سعى أساساً لإجراء عهد دمة يحفظ فيه المسيحي كافة حقوقه الإنسانية والمدنية في ديار المسلمين، ولم يفرق المسلمون بين ظلم يقع عليهم من مسيحي يتخذ المسيحية كمجرد شعار للوصول إلى أهدافه الاستعمارية، وبين مسيحي يرفض أساساً مثل هذه الإجراءات، بل وبعض المسيحيين الذين أصابهم مثل ما أصاب المسلم من معاناة في بلاد الشرق التي يضم جماعات كبرى من المسيحيين.

رابعاً: تحرك بعض المسيحيين العرب في بث روح العلمانية الغربية كحركة منوثة لأطروحة الدين، وتقديم أفكار مثلت خطوط الرفض لواقع الشرق المسلم، ومن هؤلاء الرواد نذكر: فرنسيس مراش، جبرائيل دلال الحلبي، أديب إسحق، شبلي شميل، فرح أنطون، يعقوب صروف، لويس صابونجي، بطرس البستاني، ناصيف اليازجي، جرجي زيدان، وغيرهم كثير.. وقد عبر البعض عن توجهاتهم بالقول: "إن الشميل وفرح أنطون قد تأثرا بالأفكار التي سادت أوروبا في القرن الثامن عشر فتزعما اتجاهاً علمانياً يتصور أن الدين يعيق العرب عن النهوض إلى مستوى الحضارة الغربية، وإن السبيل الوحيد للتقدم، هو تخليص المجتمع من نفوذ الدين"، وبذلك فقد عزا المسلمون الدينيون مشكلة المواجهة مع العلمانية بل مؤامرة العلمنة في بلاد العالم الإسلامي إلى مجموعة من المسيحيين العرب الذين تصورهم كمرتزقة للغرب...

وساعد على تأكيد هذه الصورة دور المؤسسات التبشيرية التي كانت تفتتح في ديارنا والتي عدها المسلمون أداة من أدوات التغلغل للغرب المسيحي لفرض السيطرة على عقول المسلمين وأبنائهم..

خامساً: لقد اعتبر المسلمون أن هذا التوحد بين الغرب والمسيحية التي شكلت أهم عناوين هويته - الغرب - الثقافية والفنية والحضارية يحلّل المسيحية مسؤولية الابتعاد عن صورة زهد المسيح، بل عن روح رسالته لتبرز صورة الأسقف المشابه للقيصر أو

الملك كما تتحمل مسؤولية الإذن بانتشار بعض ملامح التحلل الأخلاقي الذي غزا بلاد المسلمين، إضافة إلى أن المسيحية المعاصرة لم يصدر عنها ما فيه مساندة لقضايا المسحوقين في العالم عموماً والعالم الإسلامي خصوصاً، وبشكل أخص قضية فلسطين عبر اعتماد قرارات رسمية بهذا الشأن، بل إن الصدمة كانت هي في تبرئة اليهود من دم المسيح مما صور المسيحية في عقل المسلمين كامتداد حضارى لليهودية وكمساند فعلى لإجراء قيام دولة إسرائيل.

سادساً: حصول ووقوع بعض النزاعات والحروب ذات الطابع الطائفي، والتي شكلت حواجز نفسية مبنية على تأثير فعل الدم المسفوك بسبب الهوية الطائفية... إلا أن هذا كله كان يصطدم بقدرة المسيحيين على إبراز صدق الرغبة بتجاوز حدود التاريخ وعقد الأزمات، الأمر الذي عاد فاجتاح المخيال المسلم المفتوح أساساً على رغبة العلاقة الودية مع المسيحيين بسبب الصورة التي يؤكد عليها النص المؤسس وبسبب مبررات تعود لحسن الجوار والتعايش بين الطرفين...

هذا في الوقت الذي أخذت فيه حالة النهوض الفكري في الوسط الإسلامي تأخذ مجراها بثقة معنوية جديدة غابت عنها بعض الهواجس القديمة القلقة على أصل الهوية، وبات المسلمون أكثر استعداداً للحضور في معترك الحراك الحضارى والحوار الدينى.. وقد تراقق كل ذلك مع مقررات العالمية المسيحية بإعادة تشكيل الموقف اللاهوتى على أسس جديدة عبر مقررات المجمع الفاتيكاني الثانى التى قدمت تصورات جديدة تجاه المسلمين، وبنحو ولو أولى، تجاه الإسلام. وهى وإن تحدثت عن احترامها لرؤية الإسلام فى الإله الواحد، وعن عناصر الخلاص الناوية فى ضمير المسلم، وبعض مضامين الكتاب، إلا أنها بقيت على فاصلة بعيدة عن الاعتراف بأقدس المقدسات الإسلامية المتمثلة بمصدر الوحي الإلهى للقرآن الكريم ونبوة الرسول محمد(ص).

وهو ما نراه فى سياق المباحث التى يعالجها "لا هوت الأديان" على الرغم من اللغة الداخلية لهذا العلم الناشئ فى الأوساط الغربية والذي لم يشق طريقه بعد إلى عقلية المسيحيين فضلاً عن المسلمين فى الشرق..

الأمر الذى يضع المسلمين موضع ترقب لنتائج مباحث العلم اللاهوتى الناشئ، وفى الوقت الذى يقوم فيه المسلمون بطرح جملة من القضايا المتعلقة بالاختلاف الدينى والتعددية الدينية والمعرفية والعلاقة بين النص والواقع والشرق والغرب وموقع الحوار الإسلامى المسيحى، كما أن التعايش من أهم المنعطفات التى تحصل على المستوى العالمى والمحلى.

فالحوار ضرورة لا بد أن نعى حجم عقباتها لا سيما على مستوى التراكمات التاريخية والجدلية المولدة لعقد وحواجز فى تصور إمكانيات التعايش الجدى خارج إطار اللياقات والمظاهر الشكلية السطحية.

وأعتقد أن المسلمين مدعوون اليوم ليدخلوا الجدليات بالتى هى أحسن، والحوار والتعايش على أساس قاعدة معرفية وأخلاقية أثبتها القرآن الكريم فى نصوصه وهى تقول: ﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا غَدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ المائدة 8. فمقتضى التوجيه والإرشاد القرآنى يذهب لاعتبار أن فهم الآخر يجب أن يكون كما هو عليه الآخر من عقيدة ومفاهيم.. لا كما تمليه النوازع النفسية والتطورات الخيالية.. وهذا لا يتم إلا بمراعاة مقتضيات الأمانة العلمية فى الكشف والبحث عن الحقائق..

وما هذا الكتاب الذى بين أيدينا "عيسى (ع) فى روايات المسلمين الشيعة" إلا نموذجاً لإتاحة الفرصة أمام الباحثين، من المسلمين والمسيحيين، لقراءة الرؤية تجاه المسيح فى شخصه وفعله وقوله وتأثيره- التى تتجذر فى أصول الروايات التى تناولت جملة من المواقف والتصورات الخاصة بالنبي عيسى (ع).. وهذا ما نرجو أن يمثل مورداً من موارد استكمال التصورات بشكل أكثر غنى لفهم الذات والآخر فى موضوعات حوارية إسلامية - مسيحية ؛ مركزية..

والله من وراء القصد

شفيق جرادى

مدخل

تقدّم في هذا الكتاب مجموعة شاملة تقريباً من الروايات المنسوبة للأئمة الشيعة (ع) المتعلقة بنبي الله عيسى (ع). ونحن نسلم بشكل عام أنه لا يمكن التسليم بصحة كل ما يقال في هذه الأدبيات، وأن علماء المسلمين طوّروا علم الحديث لأجل تصنيف وفرز الأحاديث الصحيحة. ونحن لم نحاول في ما سيأتي أن نصف الروايات إلى صحيحة وغير صحيحة.

اخترنا الروايات التي يمكن أن تزودنا بنظرة شاملة عن الأحاديث التي رويت عن أئمة أهل البيت (ع) بشأن المسيح (ع). غير أننا لا ندعى أننا جمعنا كل ما روى في هذا الخصوص، إذ أن هناك روايات لا تختلف إلا ببعض التفاصيل، في هذه الحال اخترنا النموذج الأتم للرواية. أما الروايات التي ذكر فيها المسيح بشكل عارض، وإدراكاً منا لأهمية ما جاء فيها، فقد اقتطعنا الجزء المختص بالمسيح من الرواية. وبالنسبة للسند الذي يصاحب الرواية، فقد أهملناه من الترجمة الإنجليزية لانتفاء فائدته إلا لمن كان ضليعاً باللغة العربية.

من المؤسف أن يبقى في عصرنا هذا القدر من سوء الفهم بين المسلمين والمسيحيين، لذا نأمل أن يعتبر المسيحيون هذه المجموعة من الروايات بمثابة هدية من الشيعة تبين مدى تجيلهم للسيد المسيح (ع).

لا شك أن النظرة الموجودة في هذه الروايات تختلف عن النظرة المسيحية، وهذا ما سيدفع بعضهم للقول بسلبية: "المسيح الذي نعرفه ليس هكذا"، ونحن لن نتوقف لنجادل حول صحة النظرة المقدمة عن المسيح. فمن الطبيعي أن ينكر المسيحيون ما يتعارض مع معتقداتهم. على كل حال، نأمل أن القارئ سيكون قادراً على تجنب السؤال عن تحديد الروايات التي تعتبر أكثر واقعية في هذا الشأن، لأن هذا السؤال يتعلق بالمعايير

المستخدمة في هذا التقييم، سواء كانت تاريخية، أو تعاليمية أو غير ذلك. بحسب اعتقادنا كشيعة، صورة المسيح الإجمالية الموجودة في هذه الروايات صحيحة، رغم إمكانية طرح بعض الأسئلة بخصوص بعض الروايات أو بعض التفاصيل. هذا اعتقادنا بالمسيح، وطريقة تفكيرنا به تختلف عما هو مألوف للمسيحيين. لكنها لا تسيء له بأى شكل من الأشكال، وهى طريقة فهم دينية عامة في الإسلام، خصوصاً الشيعي منه. ويعود للقارئ أمر اختيار الاستجابة إما بالتركيز على موارد الاختلاف ورفض ما يتعارض مع معتقداته، أو باكتشاف ما بيننا من مشتركات، وعلى هذا الأساس يبحث عما له قيمة في الرؤية الإسلامية، حتى حيث يرى أنه يختلف عما يمكن له تقبله.

نتوقع أن يكون بين قرائنا ناطقون باللغة الإنجليزية، من السنة والشيعية، ومن المسيحيين كذلك. ونحن نقدّم لهم هذه المجموعة لتشكّل فرصة لإعادة التعرف على التعاليم الإسلامية بشأن المسيح(ع)، كما نأمل أنها ستكون مصدر إلهام لعلاقات إسلامية مسيحية أفضل. حتى مع تشبثنا بمعتقداتنا، ينبغي أن نكون جاهزين لتعميق تقديرنا لالتزام المسيحيين باتباع معتقدات لها هذا القدر من الاحترام في القرآن والحديث.

في القرآن الكريم وفي الآية التي تصف تبليغ مريم العذراء(ع)، وُصف المسيح(ع) بأنه كلمة الله ﴿يا مريم إن الله يبشرك بكلمة منه اسمه المسيح عيسى ابن مريم وجيهاً في الدنيا والآخرة ومن المقربين﴾ [آل عمران 45].

كان السياق الذي نزلت فيه هذه الآية سياق مواجهات دينية، قيل أن مسيحيي نجران أرسلوا وفداً لنبي الإسلام(ص) في مكة ليسألوه عن عقيدة المسلمين بالمسيح(ع)، وأن الله أوحى هذه الآية والآيات الأخرى في سورة آل عمران كرد على أسئلة المسيحيين، لم يكن الرد رفضاً تاماً للتعاليم المسيحية. لكن ورغم الرفض الواضح لألوهة المسيح(ع)، كان هناك تأكيد للكثير من المعتقدات المسيحية، بما فيها تسمية المسيح بالكلمة ﴿يا أهل الكتاب لا تغلوا في دينكم ولا تقولوا على الله إلا الحق إنما المسيح عيسى بن

مريم ورسول الله وكلمته ألقاها إلى مريم وروح منه» [آل عمران 171]، وبالإضافة إلى تسميته كلمة الله سمي المسيح(ع) روح الله، وهذا اللقب موجود أيضاً في التراث الشيعي.

من الطبيعي أن يكون هناك اختلاف بين تأويل اللاهوت المسيحي "لكلمة" وبين تأويل العلماء المسلمين لها، فعند المسيحيين وبحسب إنجيل يوحنا، الكلمة كان الله والكلمة صار جسداً، في المقابل يرى المسلمون أن الكلمة مخلوق، حتى حينما يكون مبدأ الخلق، فالخلق حصل بكلمة "كن". أن نطلق على المسيح اسم كلمة الله لا يعنى أنه إله، بل لنؤكد مكانته كنبى، وبسبب علو مقامه كنبى صار المسيح(ع) تجلياً تاماً لله، يبلغ رسالته، ويتكلم باسمه، وهكذا يكون كلمة الله.

صار المسيح كلمة الله، ليس بسبب التجسد الذى صار فيه لحمه مقدساً، بل لأن روحه صُقلت لدرجة أصبحت فيها مرآة عرف الله من خلالها. فالمعبد مقدس ليس لأن القداسة ملازمة للبناء، لكن لأن الله يُعبد فيه.

إن الفروق بين الاعتقادين الإسلامى والمسيحى حول المسيح مهمة ودقيقة، فكلاهما يقبلان الولادة العذرية، لكن المدهش أن عدداً متزايداً من المسيحيين الليبراليين، أصبحوا يشكّون بهذه المعجزة، فى حين بقى المسلمون متمسكين بها! وهناك معجزات أخرى منسوبة للسيد المسيح(ع) فى القرآن الكريم، منها إحياء الموتى وخلق الطير من الطين، وهذه المعجزات ما حصلت إلا بإذن الله. وبالضبط كما فى معجزة ولادته التى أتى فيها المسيح إلى هذا العالم عن طريق أم بشرية وروح القدس، كذلك معجزاته حصلت كأعمال بشرية بإذن الله. وقد شرح الصوفى الكبير محيى الدين بن عربى خطأ المسيحيين بقوله: "فأدى بعضهم فيه إلى القول بالحلول، وأنه هو الله لما أحيا به من الموتى، ولذلك نسبوا إلى الكفر، وهو الستر، لأنهم ستروا الله الذى أحيا الموتى بصورة بشرية عيسى فقال: ﴿لقد كفر الذين قالوا إن الله هو المسيح بن مريم﴾، فجمعوا بين الخطأ والكفر فى

يمكن للمسلمين أن يجدوا الله في المسيح من دون أن يألهوه، بل إن تأليه المسيح (ع) يشكّل عائقاً أمام البحث عن أى شيء آخر في المسيح غير المسيح. يعتبر السؤال "من كان عيسى المسيح؟" واحداً من أهم الأسئلة في اللاهوت المسيحي. وتشكّل الإجابة عنه ما يسمى بالكريستولوجيا. حيث ناقش اللاهوتيون المسيحيون، في هذه المسألة اللاهوتية، أهمية يسوع التاريخي في مقابل صورة يسوع المعروضة في تراث الكنائس المسيحية، والفهم الكتابي للمسيح.

لقد حان الوقت ليبدأ المسلمون العمل في هذا المجال أيضاً، وذلك من خلال تطوير كريستولوجيا يمكن أن نصل من خلالها لفهم أفضل للإسلام كمغاير للمسيحية، وللإسلام كمنسجم مع المسيحية أيضاً. لا سيما وأن القرآن الكريم قد خطا الخطوات الأولى في هذا الاتجاه عبر الآيات المذكورة سابقاً وغيرها...

في حين أن العمل باتجاه تطوير كريستولوجيا إسلامية معاصرة نادر، اتجه المسيحيون لتوسيع نطاق العمل الخلاصى لعيسى (ع)، الذى يبدو أنه لا محل له في الإسلام، مما يؤدي إلى طرح أسئلة حول التعددية الدينية كسؤال المسيحيين أنفسهم ما إذا كان المسيح (ع) سيخلص المسلمين والآخرين غير المسيحيين.

ينبغي أن نذكّر المسيحيين أن المسلمين يقبلون المسيح كمنخلص، كما جميع الأنبياء الآخرين، لأن الوظيفة النبوية تتمثل بخلاص البشرية من بلاء الذنوب، بتبليغهم رسالة الهداية الموحاة من الله تعالى. غير أن الفارق المهم بين الإسلام والمسيحية في هذا المجال ليس في مسألة أن المسيح يخلص أو لا يخلص، بل في كيفية هذا الخلاص. فالإسلام يرفض مقولة أن الخلاص يكون بالفداء الناتج عن الصلب، وبدل ذلك يحوّل انتباهه إلى التعليمات التى أتى بها الأنبياء (ع).

(1) - ابن عربي، فصوص الحكم، شرح مؤيد الدين الجندي، ص 533.

يركّز اللاهوتيون المسيحيون على القرآن الكريم في تقديم الإسلام للمسيح، ويتجاهلون الأحاديث، وغالباً يتبعون أسلوباً جدلياً في البحث عندما يحاول المؤلفون تدعيم تأويل للقرآن يكون أكثر انسجاماً مع المسيحية من الإسلام. يمكن إيجاد مقدمة وعرضاً عاماً لهذا العمل في كتاب نيل روبنسون *Christ in Islam and Christianity* (المسيح في الإسلام والمسيحية).⁽¹⁾

من جهة أخرى انصرف المسلمون لإنتاج عملهم الجدلي الخاص بهم مظهرين مدى انسجام الكثير من نصوص الكتاب المقدّس مع وجهة النظر الإسلامية بخصوص كون المسيح نبياً وليس أقنوماً في الثالثوث⁽²⁾

هناك ما يلفت الانتباه في كتابات أحمد ديدات عن هذا الموضوع، ويمكن كذلك إيجاد وجهات نظر عميقة أخرى عن الفروقات بين الإسلام والأديان الأخرى بما فيها المسيحية ضمن كتابات Frithjof shuon، والشيخ عيسى نور الدين أحمد الذي يقدّم بدايات كريستولوجيا حقيقية وفق منظور صوفي في بحثه "الإسلام وفي الفلسفة الخالد".⁽³⁾

جمع طريف خالدى في كتابه *The Muslim Jesus: sayings and Stories in Islamic literature*. (يسوع المسلم: قصص وروايات في الأدب الإسلامى) الإحالات المرجعية من القرن الثامن عشر بما فيها الأعمال الصوفية والنصوص التاريخية عن الأنبياء والأولياء ومختارات من الروايات والآيات.⁽⁴⁾ وكما أشار خالدى، فإن هذه الكتابات تشكّل أضخم عمل يتعلق بالمسيح في أى أدب غير مسيحي.

¹ - نيل روبنسون، المسيح في الإسلام والمسيحية (Ch.2 (Albany: SANY 1991) يحوي هذا الكتاب إحصاءً ممتازاً لكيفية مقارنة المؤرخين والمتكلمين المسلمين للمسائل المتعلقة بالمسيح والمسيحية واختياراً للتفسيرات المختلفة للآيات القرآنية التي تتكلم عن المسيح.

⁽²⁾ - انظر مثلاً أحمد ديدات (Chicago: kazi 1991) *Was Jesus Crusified?*

⁽³⁾ Frithjof Schuan, *Islam and Perennial Philosophy* (Lahore: Suhail,1985).

⁽⁴⁾ Tarif Khalidi, *The Muslim Jesus: Sayings and Stories in Islamic Literature* (Cambridge: Harvard University Press,2003).

يوجد الآن نقاشات حوارية كثيرة بين أديان وجماعات مختلفة، وقد نظمت مؤتمرات لهذه الغاية فى الجمهورية الإسلامية فى إيران وفى أفريقيا وأوروبا والولايات المتحدة الأمريكية، وربما كانت إحدى أفضل الطرق التى يجد فيها المسيحيون أرضية مشتركة للحوار مع المسلمين هى أن يألفوا الصورة التى يقدمها الإسلام فى مصادره عن المسيح وأهمها القرآن والحديث. وبالنسبة للحديث، فهما كانت التوجهات الدينية للفرد، عليه أن يدعى أن الروايات التى وصلتنا عبر آل بيت النبى (ص) تستحق الانتباه بعناية. وبالنسبة لمن لهم شرف الانتساب للتشيع، إن أهمية ما روى عن أهل البيت (ع) له قيمة كبيرة جداً - وهكذا ينبغى - بحسب حديث الثقلين الذى قاله رسول الله (ص) قبل وفاته: "إنى تارك فىكم الثقلين: كتاب الله، وعترتى أهل بيتى، فإنهما لن يفترقا حتى يردا على الحوض".

قد لا يقبل بعض المسيحيين ما روى عن المسيح فى الإسلام، لأن النقاش الأساسى حول الكريستولوجيا المعاصرة بين المسيحيين هى إذا كان البحث حول يسوع التاريخى متناسباً مع الدين، أم أن معرفة المسيح تتطلب التفاتاً للدور الذى يلعبه فى اللاهوت والكنيسة.

إن الروايات الإسلامية، التى رويت بعد قرون من حياة المسيح (وفى بعض الحالات أكثر من قرن على وفاة رسول الله محمد (ص))، يحتمل رفضها من قبل المسيحيين اللبيريين، ومواصلة السعى لتصوير عيسى (ع) على أساس معايير بحثية تاريخية مقبولة راهناً فى الغرب. إن المسيحيين الأرثوذكسيين الجدد يعلنون أن المخلص لا يوجد فى التاريخ بل فى الكنيسة، لذا لن يكون مفاجئاً إذا لم يظهروا اهتماماً بما يقوله الإسلام عن المسيح (ع). ويمكن أن يجد المسيحيون أن المنظور الإسلامى يضىء أرضية مشتركة بين تأكيد المؤرخين على الطبيعى والكنسى وعلى الفوق طبيعى. كما أن بشرية المسيح واضحة فى الروايات الشيعية، لكنها بشرية متحوّلة، بشرية كاملة ولا نفى لبعدها الفوق

طبيعى.

يبدو كأن المسلم دائماً غريب للمسيحي، لكن ربما عرف المسيحي من هذا الغريب مخلصه على نحو أفضل. فالصليب ما زال معلقاً فى الكنيسة منذ زمن طويل، بحيث أصبح من الصعب للمسيحي إيجاد أهمية فيه. وإن جاذبية المسألة بالنسبة للمسيح التاريخى إنه يزودنا بنظرة جديدة على الموضوع، حتى لو شوهدت تلك النظرة بالجرأة الطبيعية المعادية للنظرة الدينية. وبمحاولتنا لرؤية المسيح كما يراه المسلمون، يمكن للمسيحي أن يجد أن مخلصه قد أحيى ورُفِع إلى الله بحياته الباطنية وليس بصلبه⁽¹⁾.

إذا سوغنا للمسيحيين دراسة الروايات الشيعية عن عيسى(ع)، فسوف يبقى السؤال عن قيمة هكذا دراسة بالنسبة للمسلمين. وقد يتساءل البعض لماذا، بوجود الكتاب والسنة، علينا أن نولى المسيح هذا الاهتمام الخاص؟

بدايةً إن المسيح وأنبياء الله، نوح وإبراهيم وموسى(ع) ومحمد(ص) لهم مكانة خاصة فى الإسلام كأعظم أنبياء، أو أولى العزم، الأنبياء الذين أتوا بشرائع. ما أوحى للمتأخر منهم هو تأكيد لما أوحى لمن سبقوه. فحقيقة الوحى لا يبحث عنها فى الخصوصية بل فى عموميتها، ويمكن أن نفهم هذا بطريقة أفضل عندما نفهم تعاليم كل الأنبياء(ع)، أليس هذا سبباً كافياً لهذا الالتفات الكبير للأنبياء السابقين فى القرآن؟

كل الأنبياء أتوا ببشارة المحبة، محبة الله والجار وحتى محبة أحقر المخلوقات. إذن بالروايات التى سنسردها سنجد المسيح يعطى من طعامه لمخلوقات البحر. فى نفس الوقت لا تلتبس محبته بالعاطفة التى قد تمنع تنفيذ شريعة الله. إن الخطأ الذى وجدته عيسى(ع) فى الفريسيين ليس بسبب نظرهم لأشكال الدين الظاهرية، وإنما بسبب قلة احترامهم لأشكالها الباطنية، أى بسبب نفاقهم⁽²⁾.

(1) - يذكر فى القرآن الكريم "إذ قال الله يا عيسى ابنى متوفيك ورافعك إلی" ل عمران 55.

(2) - متى 23: 25.

إن كلمات روح الله المروية في المجموعة التي سنقدمها عنيت بالدرجة الأولى بالأخلاق التي هي أخلاق مسيحية وفي نفس الوقت أخلاق إسلامية. تعانى المسيحية اليوم من انقلاب في القيم، خاصة المفاهيم الحديثة للصواب والخطأ، التي لم يسلم منها الفهم اللاهوتى للأخلاق. وهذا ما زاد من صعوبة العثور على قدر من الاتفاق يعتد به. فالقيم البسيطة التي علمها المسيح يؤكد الإسلام على استمراريتها، وتصمم عليها الروايات الشيعية. فإذا كان التنسك المفرط محرماً، فعلينا أن نعرض عن الدنيا كالمسيح ونلتجئ إلى الله.

في الروايات الآتية لا نتعرف من جديد على تعاليم المسيح الأخلاقية وصفاته فحسب، لكننا نكتشف أيضاً، ما وجده أولياء الله أهل بيت النبوة(ع) مهماً لينقل عنه، وفيما يتصل بذلك سوف نلقى نظرة على تعاليمهم الأخلاقية وصفاتهم كذلك.

المصادر:

بحار الأنوار: وهو عبارة عن مجموعة أحاديث باللغة العربية، كتبها المولى محمد باقر بن محمد تقى المعروف بالمجلسي الثاني أو العلامة المجلسي (1110-1037) وهو أحد أكثر المصنفين إنتاجاً، وقد كان شيخ الإسلام إبان العهد الصفوي، ألف 13 كتاباً باللغة العربية و 53 كتاباً باللغة الفارسية. غير أن أهم وأكبر مؤلفاته هو كتاب بحار الأنوار الجامع لدرر أخبار الأئمة الأطهار، وهو أشمل مجموعات الأحاديث الشيعية، حيث يحتوى تقريباً كل الأحاديث المنسوبة للنبي(ص) المنقولة عن طرق الشيعة، وكل الأحاديث القدسية تقريباً، والروايات الأخرى المنسوبة للأئمة(ع). ومن خصائص هذا المؤلف، أن العلامة المجلسي عانى كثيراً في مسألة فصل آرائه الخاصة في نقل الحديث، وقد أمضى 36 سنة في إتمام هذا العمل، من عام 1070 هـ إلى 1106 هـ بمعونة طلاب علم آخرين معاصرين له، وقد عرّف مصادره في المجلد الأول، ثم في الصفحات

التالية من نفس المجلد قِيم مدى ثقتهم.

تحوى مصادره حوالى 400 عنواناً، بينها 16 مؤلفاً للشيخ الصدوق، و16 مؤلفاً للشيخ الطوسى، و18 مؤلفاً للشيخ المفيد، و12 مؤلفاً للسيد المرتضى، و12 مؤلفاً للشهيد الأول، و21 مؤلفاً للسيد ابن طاووس، و23 مؤلفاً للعلامة الحلى، و12 مؤلفاً للشهيد الثانى، وكذلك استفاد من 90 مؤلفاً من مؤلفات السنّة لتصحيح كلمات الروايات أو تحديد معانيها، وهو يذكرها جميعها فى المقدمة. وهناك ثلاث طبعات ما زالت موجودة كانت قد طبعت فى البحار، إحداها الطبعة الحجرية فى 25 مجلداً وهى تُعرف بالطبعة القديمة، وثانيها طبعة دار الكتب الإسلامية فى طهران، بزا سلطانى فى مئة وعشر مجلدات (لا تاريخ) وهى معروفة بالطبعة الجديدة.

ويوجد فى طبعة طهران المجلدات 54-55-56 فهرس محتويات. وثالث الطبعات هى مجرد إعادة طبع لطبعة طهران التى نشرتها مؤسسة الوفاء فى بيروت، وفى هذه الطبعة تم نقل فهرس المحتويات إلى المجلدات 108-109-110. وأضيف مجلد رقم صفر الذى حوى تعريفاً بالمؤلف وبمصادره⁽¹⁾. وقد استخدمنا الطبعة الجديدة التى نشرت فى طهران.

يعتبر "تحف العقول فيما جاء من الحكم والمواعظ عن آل الرسول(ص)" الذى ألفه أبو محمد حسن بن على بن حسين بن شعبة الحرانى الحلبى، أحد أشهر مجموعات الروايات الشيعية حيث كان المؤلف معاصراً للشيخ الصدوق وقد توفى عام 381 هـ وقد روى عنه الشيخ المفيد وهو بدوره روى الحديث عن الشيخ أبو على محمد بن همام الذى توفى عام 336 هـ يحوى الكتاب روايات عن النبى متبوعة بروايات الأئمة الأحد عشر بالترتيب. وبعد هذا هناك أربع أجزاء أخرى من الكتاب: الأول مناجاة الله لموسى،

¹ - هذه المعلومات موجودة فى "بحار الأنوار" لبهاء الدين خراسانى فى دائرة معارف التشيع المجلد 3 (طهران، مؤسسة دائرة معارف التشيع 1992/137/22، ص 91-98.

الثانى مناجاة الله لعيسى، الثالث نصيحة المفضل بن عمر عن أصحاب الإمام الصادق(ع) للشيعة، وقد جاء فى مقدمة كتاب ابن شعبة:

لم أذكر سلسلة السند بهدف التقليل من حجم الكتاب، ومعظم الروايات فى هذا الكتاب هى روايات سمعتها. معظمها يتصل بحالات وحكم تشهد بنفسها على صدقها وصحة سندها.

يعتبر العلماء فى هذا المجال المؤلف ثقة وهم يحيلون إليه لتدعيم آرائهم فى الحديث والفقه. أول ما نشر الكتاب عام 1303 هـ فى إيران، ثم بعدها فى العراق ولبنان وإيران،⁽²⁾ وقد اعتمدنا على طبعة قم، مؤسسة النشر الإسلامى 1416 هـ.

لم نذكر سند الروايات التى نقلناها من "تحف العقول"، رغم وجود ما يشير إلى نسبتها للإمام موسى بن جعفر الكاظم(ع)(3). ويمكن إيجاد جزء من الرواية فى الكافى مجلد 2، ص 319 منسوبة للإمام الصادق(ع).

يُعد الكافى واحداً من المصادر الأربعة الموثوقة فى الروايات الشيعية، وهو من تأليف محمد بن يعقوب بن إسحاق الكلينى الرازى (توفى 328هـ)، وهو يحوى ستة آلاف رواية مقسمة على 42 باباً. أمضى عشرين سنة بتأليفه خلال الغيبة الصغرى للإمام الثانى عشر(عج)، طبع فى طهران فى 8 مجلدات عن دار الكتب الإسلامية، والطبعة التى استفدنا منها هى طبعة 1983. ويمكن إيجاد مناجاة الله لعيسى(ع) التى نقلناها من الكافى المجلد الثامن 131-141 فى تحف العقول ص 496، بدون ذكر اسم الإمام الذى رواها، وفى أمالى الشيخ الصدوق مروية عن الإمام الصادق(ع).

² - انظر مقال "تحف العقول" للسيد مهدي حائري فى دائرة معارف التشيع، مجلد 4، طهران: مؤسسة دائرة معارف التشيع، 1964/1373، ص 169.
³ - تحف العقول، ص 392.

ومن الكتب الأربعة أيضاً للروايات الشيعية التي تحتوى روايات عن عيسى(ع).
هناك تهذيب الأحكام لشيخ الطائفة أبو جعفر محمد بن الحسن بن علي الطوسي
(385-460 هـ).

وقيل أن هناك 400 كتاب تضم روايات شيعية كانت لا تزال موجودة على زمن
المؤلف وهي معروفة بالأصول الأربعمئة، وأنه جمع هذه المجموعة فيها. هذا الكتاب
عبارة عن شرح لمصنفه الشيخ المفيد، وهو مؤلف فقهي يحوى مراجع الحديث.
أما طبعة تهذيب الأحكام التي استعملناها هي طبعة طهران دار الكتب الإسلامية دون
تاريخ.

كما أن مستدرک الوسائل ومستنبط المسائل الذى ألفه الحاج ميرزا حسين نوري
الطبرسي بن محمد تقى (1254هـ - 1320هـ) يحوى أكثر من 23 ألف رواية، نشر
في قم، مؤسسة آل البيت لإحياء التراث، صدرت الطبعة الأولى عام 1408 هـ وهذا
يعتبر أحد أهم أربع مجموعات للحديث الشيعى فى المرحلة الحديثة أى بعد القرن
الحادى عشر (السابع عشر) والكتب الأخرى هى الوافى للفيض الكاشانى، وبحار الأنوار
للعلامة المجلسى، ووسائل الشيعة للشيخ الحر العاملى التى كتبت لأجل إكمال الروايات
غير الموجودة فى وسائل الشيعة⁽¹⁾.

محمد لغنهاوزن مركز الإمام الخمينى للثقافة والبحوث قم، محرم 1425 هـ آذار
2004 .

(1) - أعبر عن امتناني للسيد عباس حسيني لمساعدته في ترجمة بعض الأحاديث، ولمنتظر قانمي
لإرشاده في ترجمتها كلها. وكذلك أشكر البروفسور توفيقى، وهادي يوسف غروي على اقتراحاتهم.
وكذلك نشكر مركز الإمام الخميني للثقافة والبحوث لمنحنا فرصة إنجاز هذا العمل.

PREFACE

What is offered here is a fairly comprehensive selection of the narrations pertaining to Jesus ﷺ said to have been reported by the Shi'i Imams, peace be with them. It is generally admitted that not everything reported in this literature is correct, and the science of hadith has been developed by Muslim scholars 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 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 *isnād*, 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.

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 Shi'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. 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 Jesusﷺ are best considered factual, 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 Christ 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'i Islam. It is up to our readers to chose 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'i, as well as Christians. To them we offer this collection as an opportunity to reacquaint themselves with Islamic teachings about Jesus, 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'ān and hadith.

In the glorious Qur'ān, 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 *āyah* was revealed was one of interreligious encounter. It is said that the Christians of Najran sent a delegation to the Prophet of Islamﷺ at Mecca to question him about

the teachings of Islam concerning Jesusﷺ, and that God revealed the above and other *āyāt* of *Sūrah Āl-i 'Imrān* 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 *logos*: *«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'i 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, Jesusﷺ 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. Jesusﷺ 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 differences between Islamic and Christian thinking about Jesusﷺ are as important as they are subtle. Both accept the virgin 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'an are the revival of the dead and the creation of a bird from clay, 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 is explained by the great Sūfi theoretician, Ibn al-'Arabi, 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)⁽¹⁾*

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 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'an itself, in the verses mentioned above and others.

¹ Ibn al-'Arabi, *The Bezels of Wisdom (Fuṣūṣ al-Ḥikam)*, tr. R. W. J. Austin (Lahore: Suhail, 1988), p. 177.

Contemporary work toward an Islamic Christology is scarce. Christian authors have tended to stress the salvific function of Jesus ﷺ which seems to have no place in Islam, which 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 *hadith* and focus on the Qur'ān. Often the research is polemical as authors attempt to support an interpretation of the Qur'ān 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⁾

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⁾ Ahmad 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, Shaykh 'Īsā Nūr al-

⁽¹⁾ Neal Robinson, *Christ in Islam and Christianity* (Albany: SUNY, 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'ān on the verses about Jesus.

⁽²⁾ For example, see Ahmed Deedat, *Was Jesus Crucified?* (Chicago: Kazi, 1992).

Din Aḥmad, who presents the beginnings of a genuine Christology from a Sufi perspective in his *Islam and the Perennial Philosophy*.⁽¹⁾ In his *The Muslim Jesus : Sayings and Stories in Islamic Literature*, Tarif Khalidi has collected Islamic references to Jesus from the eighth to the 18th centuries, including mystical works, historical texts about prophets and saints and selections from the *ḥadith* and Qur'ān.⁽²⁾ 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 the United States. 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'ān and *aḥādith*, 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 ﷺ 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 *ḥadith 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

⁽¹⁾ Frithjof Schuon, *Islam and the Perennial Philosophy* (Lahore: Suhail, 1985).

⁽²⁾ Tarif Khalidi, *The Muslim Jesus : Sayings and Stories in Islamic Literature* (Cambridge: Harvard University Press, 2003).

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 Muḥammad 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 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⁾

If we have given reason for Christians to study the narrations of the Shi'ah about Jesus ﷺ, the question of the value of such study for

⁽¹⁾ We are reminded by the glorious Qur'ān: "Recall when God said: 'O Jesus, I will take you away and lift you up to Me.'" (3:54)

Muslims remains. Some might wonder why, when we have the Qur'ān 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 Muḥammad ﷺ has a special status in Islam as one of the greatest prophets, the *ūlū' 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 particularity but in its universality, 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'ān?

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 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 Shi'ah. While excessive asceticism is forbidden, we are to turn, like Jesus ﷺ, away from the world to find refuge in God.

⁽¹⁾ Cf. Matt. 23:25.

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

Biḥār al-Anwār is a collection of hadiths in Arabic written by Mawlā Muḥammad Bāqir ibn Muḥammad Taqī, known as Majlisi the Second, or simply 'Allāmah Majlisi (A.H. 1037-1110). He is one of the most prolific Shi'i writers, and was Shaykh al-Islām during the Safavid period. He authored thirteen books in Arabic and fifty-three in Farsi. His largest and most important work is *Biḥār al-Anwār al-Jāmi'ah li-Durar Akhbār al-A'immah al-Aṭhār*. This is the most comprehensive of all collections of Shi'i hadiths, and it includes almost all hadiths attributed to the Prophet ﷺ through Shi'i chains of transmission, almost all of the *aḥādith qudsi* (narrations of the words of God revealed to the Prophet ﷺ not included in the Qur'an) and other narrations attributed to the Imams ﷺ. One of the features of this work is that 'Allāmah Majlisi went to great pains to separate his own views from the transmission of the *aḥādith*. 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 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 Ṣadūq, sixteen works of Shaykh Ṭūsī, eighteen works of Shaykh Mufid, twelve works of Sayyid Murtaḍā, twelve works of Shaḥīd Awwal, twenty-one works of Sayyid ibn Ṭāwūs, twenty-three works of 'Allāmah Ḥilli and twelve works of Shahid Thāni. He also made use of ninety works by Sunni 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 *Bihār*, one is a lithograph print in twenty-five volumes, known as the old edition. The second is that of *Dar al-Kutub al-Islāmiyyah*, Tehran, Bazār Sulṭānī, 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 Mu'assasah al-Wafā' 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.

Tuḥaf al-'Uqūl fī Mā Jā'a min al-Ḥikam wa al-Mawā'iz 'an Āl al-Rasūl by Abū Muḥammad Ḥasan ibn 'Alī ibn Ḥusayn ibn Shu'bah Ḥarrānī Ḥalabī is one of the most well known collections of Shi'i narrations. The author was a contemporary of Shaykh Ṣadūq and died in A.H. 381. Shaykh Mufīd reports narrations from him, and he, in turn, reports traditions from Shaykh Abū 'Alī Muḥammad ibn Hammām, who died in A.H. 336. The book contains narrations from the Prophet ﷺ followed by narrations of the first eleven Imams ﷺ in order. After this, there are four more parts to the book: (1) the whispered counsel (*munājāt*) of God to Moses ﷺ; (2) the whispered counsel of God to Jesus ﷺ; (3) the advice of the Messiah ﷺ in the gospel and other places; and (4) advice of Mufaḍḍal ibn 'Umar, one of the companions of Imam Ṣādiq ﷺ to the Shi'ah. In the introduction to this work, Ibn Shu'bah writes:

⁽¹⁾ This information is given in the article "*Bihār al-Anwār*" by Bahā' al-Dīn Khoramshāhi in *Dayirah al-Ma'arif Tashshayyu'*, Vol. 3, (Tehran: Mu'assasah Dayirah al-Ma'arif Tashshayyu', 1371/1992), p. 91-98.

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 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: Mu'assasah al-Nashr al-Islāmi, A.H. 1416.

The narrations we have translated from *Tuḥaf al-'Uqūl* are given without mention of a chain of transmission, although there is an indication in this work that they are reported by Imam Mūsā ibn Ja'far al-Kāẓim عليه السلام.⁽²⁾ Part of the narration may also be found in *al-Kāfi*, Vol. 2, p. 319, attributed to Imam Ṣādiq عليه السلام.

Al-Kāfi is one of the four most authoritative sources of Shi'i narrations. It was written by Muḥammad ibn Ya'qūb ibn Ishāq al-Kulayni al-Rāzi (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 عليه السلام. It has been published in eight volumes in Tehran by *Dār al-Kutub al-Islāmiyyah*. We have

⁽¹⁾ See the article "Tuḥaf al-'Uqūl" by Sayyid Mahdī Ḥā'iri in *Dayirah al-Ma'ārif Tashshayyu'*, Vol. 4, (Tehran: *Mu'assasah Dayirah al-Ma'ārif Tashshayyu'*, 1373/1994), p. 169.

⁽²⁾ *Tuḥaf al-'Uqūl*, p. 392.

used the 1362/1983 edition. The whispered counsel of God to Jesus ﷺ translated below from *al-Kāfi*, Vol. 8, 131-141, may also be found in *Tuḥaf al-'Uqūl*, p. 496, without mention of the name of the Imam from whom it was narrated, and in *Al-Amāli* of Shaykh Ṣadūq it is narrated from Imam Ṣādiq ﷺ.

Another of the “four books” of Shi'i narrations containing reports about Jesus ﷺ is *Tahdhib al-Aḥkām* by Shaykh al-Ṭā'ifah Abū Ja'far Muḥammad ibn al-Ḥasan ibn 'Alī al-Ṭūsī (b. A.H. 385, d. A.H. 460). There are said to have been four hundred small books of Shi'i narrations extant during the author's lifetime, known as *Uṣūl al-Arba'ah Mi'ah*, and the author claims to have compiled this collection from these. This book is a commentary on *Al-Muqni'ah* of Shaykh Mufid, a work of jurisprudence containing references to hadiths. The edition of the *Tahdhib al-Aḥkām* we have used is that of Tehran: *Dār al-Kutub al-Islāmiyyah*, no date.

Mustadrak al-Wasā'il wa Mustanbaṭ al-Masā'il by Hājj Mirzā Ḥusayn Nūri al-Ṭabarsi ibn Muḥammad Taqī (A.H. 1254-1320) contains more than twenty-three thousand narrations and has been published in Qom by *Mu'assasah Āl al-Bayt li Ih'yā' al-Turāth*, first edition published in A.H. 1408. This is considered one of the four most important collections of Shi'i hadiths of the modern period, that is, after the eleventh/seventeenth century, the others being *Al-Wāfi* by Fayḍ Kāshāni, *Biḥār al-Anwār* by 'Allāmah Majlisi and *Wasā'il al-Shi'ah* by Shaykh Ḥurr al-'Āmili. It was written in

order to complete the narrations not included in the *Wasā'il al-Shi'ah*.⁽¹⁾

Muhammad Legenhausen
The Imam Khomeini Education and Research Institute, Qom
Muharram 1425/March 2004

(1) I would like to express my gratitude to 'Abbās Husayni for assistance in the translation of some of the Ḥadīths and to Muntazar Qā'im for his guidance in the translation of all of them. Thanks also are due to Prof. Tofiqhi for his suggestions. We are also grateful to the Imam Khomeini Education and Research Institute for providing the opportunity for this work.

مقدمة المؤلف

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لقد كان عيسى بن مريم (ع) ولازال موضع احترام النصارى والمسلمين وتقديرهم، وبينهما فيه نقاط التقاء وافتراق؛ وسيقف المطلعون على ملامح المسيح (ع)، مسيحيين كانوا أم مسلمين، بقرائهم لهذا الكتاب، على كثير من تلك الوجوه المختلفة.

قبل هذا قام الكتاب القيم "عيسى لدى المسلمين"⁽¹⁾ للسيد طريف الخالدي، بتعريف عيسى (ع) إنطلاقاً من أحاديث أهل السنة بالخصوص، وقد جاء هذا الكتاب اليوم: "عيسى في روايات الشيعة" محاولاً إستجلاء صورته من خلال ما ورد عن أئمة أهل البيت عليهم السلام.

إنَّ والِدِيَّ مَرْيَمَ -وَفَقِ النُّصُوصَ الشَّيْعِيَّةَ- هُمَا عَمْرَانُ وَحَنَّةُ؛ وَإِنَّ اللَّهَ أَوْحَى إِلَى عَمْرَانَ: ﴿إِنِّي وَاهِبٌ لَكَ ذَكَرًا مَبَارَكًا يُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَيُحْيِي الْمَوْتَى بِإِذْنِي﴾. وَلَمَّا وَلَدَتْ مَرْيَمَ، قَالَتْ حَنَّةُ: ﴿رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ! وَلَمَّا كَبُرَتْ مَرْيَمَ، قَالَتْ الْمَلَائِكَةُ: ﴿يَا مَرْيَمُ، إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ﴾.

ثُمَّ هَبَّ الرُّوحَ الْأَمِينَ فِي ظَهْرِ جَمْعَةٍ قَائِلًا لَهَا: ﴿إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكَ غُلَامًا زَكِيًّا﴾. فَتَقَلَّ فِي جَيْبِهَا فَحَمَلَتْ بَعِيسَى (ع)، فَوَلَدَتْ عِيسَى، رُوحَ اللَّهِ وَكَلِمَتَهُ، سَحْرَ لَيْلَةِ الْخَامِسِ وَالْعِشْرِينَ مِنْ ذِي الْقَعْدَةِ، وَقَالَتْ مَرْيَمُ: ﴿يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا نَسِيًّا﴾.

¹. Tarif Khalidi, The Muslim Jesus, Sayings and Stories in Islamic Literature, Harvard University Press, 2001.

INTRODUCTION

In the Name of God, the Compassionate, the Merciful

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 Shi'ite Narrations*, introduces Jesus from the perspective of the Imams of the Household of the Prophet, peace be with them.

According to Shi'ite narrations, 'Imrān and Ḥannah were the parents of Mary; and Allah revealed to Imrān: "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 Ḥannah 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-Rūḥ 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, Dhū al-Qa'dah, Mary said: *(Oh! Would that I had died before this, and had been forgotten in oblivion)* (19:23).

فأطلق الله لسان عيسى (ع)، فقال: ﴿إِنِّي عَبْدُ اللَّهِ آتَانِي الْكِتَابَ، وَجَعَلَنِي نَبِيًّا، وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ، وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا﴾. فجعل الله، منطقه عذراً لأُمَّه.

أتى إبليس تلك الليلة المشرق والمغرب يطلبه، فوجده في بيت دير قد حفّت به الملائكة، فذهب يدنو، فصاحت الملائكة: «تَنَحَّ» فقال لهم: «مَنْ أَبُوهُ؟» فأجابت الملائكة: «مَثَلُهُ كَمَثَلِ آدَمَ» فقال إبليس: «لَا ضِلَّنَّ بِهِ أَرْبَعَةَ أَحْمَاسِ النَّاسِ». وإِذَا أَرَادَ اللَّهُ، عَزَّ وَجَلَّ، أَنْ يَجْعَلَ أَمْرَهُ (ع) آيَةً وَعِلَامَةً، لِيَعْلَمَ بِذَلِكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

نعم، قام عيسى (ع) بالحجّة وهو ابن ثلاث سنين، فلَمَّا بَلَغَ سَبْعَ سِنِينَ تَكَلَّمَ بِالنَّبُوَّةِ وَالرِّسَالَةِ حِينَ أَوْحَى اللَّهُ، تَعَالَى، إِلَيْهِ. وَلَمَّا بَعَثَهُ اللَّهُ اسْتَوْدَعَهُ النُّورَ وَالْعِلْمَ وَالْحِكْمَةَ وَعُلُومَ الْأَنْبِيَاءِ قَبْلَهُ جَمِيعًا، وَزَادَهُ الْإِنْجِيلَ، وَبَعَثَهُ إِلَى بَيْتِ الْمَقْدَسِ إِلَى بَنِي إِسْرَائِيلَ، يَدْعُوهُمْ إِلَى كِتَابِهِ وَحِكْمَتِهِ، وَإِلَى الْإِيمَانِ بِاللَّهِ وَرَسُولِهِ.

إِنَّ اعْتِقَادَ الشَّيْعَةِ، أَنَّ مِنْ أَنْكَرِ عَيْسَى بْنِ مَرْيَمَ (ع) وَأَقْرَبِ بْنِ سِوَاهُ مِنَ الرِّسْلِ لَمْ يُؤْمِنْ.

كَانَ عَيْسَى (ع)، رَجُلًا، كَرِيمًا، عَابِدًا، زَاهِدًا، سَانِحًا، ذَاهِبًا، مَحَبًّا لِكُلِّ مُؤْمِنٍ، حَسَنَ الْمَعَاشِرَةِ، وَكَانَ نَقَشَ خَاتَمَهُ حَرْفَيْنِ اشْتَقَّهُمَا مِنَ الْإِنْجِيلِ: «طُوبَى لِعَبْدٍ ذَكَرَ اللَّهَ مِنْ أَجْلِهِ وَوَيْلٌ لِعَبْدٍ نَسِيَ اللَّهَ مِنْ أَجْلِهِ».

كَانَ مِنْ شَرِيعَتِهِ التَّوْحِيدَ، وَالْإِخْلَاصَ، وَخَلَعَ الْأَنْدَادَ، وَالْفِطْرَةَ الْحَنِيفِيَّةَ السَّمْحَةَ. أَحَلَّ فِيهَا الطَّيِّبَاتِ، وَحَرَّمَ فِيهَا الْخَبِيثَاتِ، وَوَضَعَ عَنْهُمْ إِصْرَهُمُ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ.

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 (zakāh) as long as I live.)* (19:30-31) Allah made his speech as an exoneration of his mother.

That night Iblis (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." Iblis 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 (*hujjah*) 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 Shi'ite belief, if one denies Jesus the son of Mary, 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 *shariah* (law) included *tawhīd* (divine unity), *ikhhlās* (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

وكان من شريعته الصلاة، والزكاة، والدية، وعدم جواز تزويج الرجال سوى الواحدة؛ مراعاة لمصلحة النساء.

لقد أنزل عليه في الإنجيل مواعظ وأمثال، وليس فيها قصاص، ولا أحكام حدود، ولا فرض مواريث. كما أنزل عليه تخفيف ما كان نزل على موسى (ع) في التوراة. وأمر عيسى (ع) من معه بمن تبعه من المؤمنين أن يؤمنوا بشريعة التوراة، وشرائع النبيين جميعاً، والإنجيل أيضاً.

أما النصارى فقد اختلفت فيه (ع)، فبعضهم قال: «إِنَّ الْقَدِيمَ، عَزَّ وَجَلَّ، اتَّحَدَّ بِالْمَسِيحِ ابْنِهِ»، ولكن القديم لا يصير محدثاً لوجود هذا المحدث الذي هو عيسى، كما أن عيسى لا يصير قديماً لوجود القديم الذي هو الله.

وقد افترق قوم عيسى (ع) ثلاث فرق: فرقة مؤمنون، وهم الحواريون؛ وفرقة عادوه، وهم اليهود؛ وفرقة غلوا فيه فخرجوا عن الإيمان.

وكان الحواريون اثني عشر، وكانوا شيعته وأنصاره، وإذ سأل عيسى (ع): «مَنْ أَنْصَارِي إِلَى اللَّهِ؟» قالوا: «نَحْنُ أَنْصَارُ اللَّهِ،» فسَمُوا النصارى؛ لنصرة دين الله.

لقد عمّر عيسى (ع) في الدنيا ثلاثة وثلاثين سنة، وما قتل وما صلب، ولكن شَبّه للنصارى، بل رفع ليلة احدى وعشرين من رمضان ومعه تسعة آلاف وثلاث مائة وثلاث عشر ملكاً، رفع من الأرض حيّاً، وقبضت روحه بين السماء والأرض، ثم رفع إلى السماء وردّت عليه روحه، وينزل قبل يوم القيامة إلى الدنيا، مع الإمام الثاني عشر من أئمة أهل البيت، ويدعو الناس إلى الله، وفي القيامة، يخرج رجل في موكب حوله الملائكة قد صَفّت أجنتها، والنور أمامهم،

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 (*qiṣāṣ*) in it nor precepts of retribution (*aḥkām al-ḥudūd*), 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 *Naṣārā* 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 Ramaḍān he was raised while there were nine thousands 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).

فيمدّ إليه أهل الجنة أعناقهم، فيقولون: «مَنْ هَذَا الَّذِي قَدْ أُذِنَ لَهُ عَلَى اللَّهِ؟» فتقول الملائكة: «هَذَا رُوحُ اللَّهِ وَكَلِمَتُهُ، هَذَا عِيسَى بْنُ مَرْيَمَ».

لقد قال عيسى (ع) مرّة في وصف نفسه: «أَبِيتُ وَلَيْسَ لِي شَيْءٌ، وَاصْبِحُ وَلَيْسَ لِي شَيْءٌ، وَلَيْسَ عَلَيَّ وَجْهَ الْأَرْضِ أَحَدٌ أَغْنَى مِنِّي». قال مرّة أخرى: «أَصْبَحْتُ وَرَبِّي، تَبَارَكَ وَتَعَالَى، مِنْ فَوْقِي، وَالتَّارُ أَمَامِي، وَالْمَوْتُ فِي طَلْبِي، لَا أَمْلِكُ مَا أَرْجُو، وَلَا أُطِيقُ دَفْعَ مَا أَكْرَهُ، فَايُّ فَعِيرٍ أَقْرَمُنِّي؟!»

وفي الموروث الدينبي أن عيسى (ع) مرّ على رجل أعمى مجذوم مبروص مفلوج، فسمعه يشكر ويقول: «الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِنْ بَلَاءٍ ابْتَلَى بِهِ أَكْثَرَ الْخَلْقِ»، فقال (ع): «مَا بَقِيَ مِنْ بَلَاءٍ لَمْ يُصِْبِكَ؟!» قال: «عَافَانِي مِنْ بَلَاءٍ هُوَ أَعْظَمُ الْبَلَاءِ، وَهُوَ الْكُفْرُ» فمسّه، فشفاه الله من تلك الأمراض وحسن وجهه، فصاحبه وهو يعبد معه.

ويكفي في تواضعه (ع) ذكر هاتين الواقعتين: إنه صنع مرّة للحواريين طعاماً، فلما أكلوا، وضّاهم بنفسه. ومرّة أخرى قام فغسل أقدامهم. فقالوا: «كُنَّا نَحْنُ أَحَقُّ بِهَذَا، يَا رُوحَ اللَّهِ!» فقال: «إِنَّ أَحَقَّ النَّاسِ بِالْخِدْمَةِ، الْعَالِمُ، إِنَّمَا تَوَاضَعْتُ هَكَذَا، لِكَيْمَا تَتَوَاضَعُوا بَعْدِي فِي النَّاسِ، كَتَوَاضَعِي لَكُمْ».

أمّا محادثة عيسى (ع) للحواريين فجذابة جداً، لقد سألوه: «مَنْ نُجَالِسُ؟ يَا رُوحَ اللَّهِ!» فقال: «مَنْ يُذَكِّرُكُمْ اللَّهَ رُؤْيَتُهُ، وَيَزِيدُ فِي عِلْمِكُمْ مَنْطِقُهُ، وَيُرَغِّبُكُمْ فِي الْآخِرَةِ عَمَلُهُ». ورجل سأله: «أَيُّ النَّاسِ أَفْضَلُ؟» فأخذ قبضتين من تراب، فقال: «أَيُّ هَاتَيْنِ أَفْضَلُ؟ النَّاسُ خُلِقُوا مِنْ تُرَابٍ، فَكْرَمُهُمْ أَتْقَاهُمْ».

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, leprosy 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."

لقد عرّف الله نفسه لعيسى (ع) ووصف له رحمته الواسعة، وأمره بأوامره، وقال له ذات مرة: «يا عيسى، إني لا أنسى من ينساني، فكيف أنسى من يذكرني! أنا لا أبخلُ على من عصاني، فكيف أبخلُ على من يطيعني!» ومرة أخرى: «كن للناس في الحلم كالأرض تحثهم، وفي السخاء كالماء الجاري، وفي الرخمة كالشمس والقمر، فإنهما يطلعان على البر والفاجر».

إن وصايا عيسى (ع) التي جاءت في روايات الشيعة حكيمة وهادية ومرشدة. فمن وصاياهم لحسن معاشرته الناس قوله: «ما لا تحب أن يفعل بك، فلا تفعله بأحد؛ وإن لطم أحد خدك الأيمن، فاغض الأيسر».

ومع اعتقاد الشيعة بتحريف الكتاب المقدس الموجود حالياً، إلا أنهم يرون الكثير من مفاهيمه منسجماً مع روح تعاليم عيسى (ع)، ويؤيدها العديد من أحاديث أئمة أهل البيت (ع). فمن نماذج ذلك قول عيسى (ع): «بحق أقول لكم، من نظر إلى الحية، تؤم أخاه لتلدغه، ولم يحذرهُ حتى قتلته، فلا يامن أن يكون قد شرك في دمه. وكذلك، من نظر إلى أخيه يعمل الخطيئة، ولم يحذرهُ عاقبتها حتى أحاطت به، فلا يامن أن يكون قد شرك في إثمه».

لقد اختيرت أخبار هذا الكتاب من بين أكثر من مائة وعشرين كتاباً من كتب أحاديث الشيعة، ودوت في تسعة فصول:

ففي الفصل الأول سردت الروايات الحاكية عن حياة عيسى (ع) حيث لا نواجه أخباراً متعارضة إلا نادراً، نعم أسانيد بعضها ضعيفة. وفي آخر الفصل الثامن نرى أربعة أخبار منقولة عن الإنجيل، ولا ندري عن أي الأناجيل. وفي الخبر الأخير، في قصة علاقة النصارى منذ أكثر من ألف وثلاثمائة وأربعة وستين عاماً، نواجه نقاطاً مبهمة.

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 Shi'ite 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 more than one hundred twenty 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. On the other hand,

أما مضمون الأخبار في الفصل الثاني حتّى الثامن فهو متقن وجميل جداً، وغالباً مايشكّل أحد محاور الالتقاء بين النصارى والمسلمين.

نحن لانعتقد بالوحيّة عيسى (ع)، ولكنه ليس منفكاً عن الله، ونرى أقواله وأفعاله إلهيّة، وفيها جاذبيّة خاصّة، بحيث تؤثر كثيراً في القلوب المستعدّة، وتزيد في ودّهم وحبّهم لعيسى (ع).

وأخيراً نتقدّم من الاخوة القراء الأعزّاء بالشكر على تتبّعهم للنصوص، وترجمتها في هذا الكتاب، متمّنين عليهم إتحافنا بملاحظاتهم عليها.⁽¹⁾

مهدي منتظر قائم

اسفند 1382هـ. ش، محرّم 1425هـ. ق

⁽¹⁾ بدأ العمل في جمع هذه الأخبار وتبويبها وتصحيحها وترجمتها إلى اللغة الإنجليزيّة منذ عشرة أعوام، وتمّ اليوم بمساعدة بعض أساتذتي وأصدقائي، فالأستاذ محمّد هادي اليوسفي الغرويّ تعهّد بمراجعة نصوص الأحاديث، وكان للاستاذ محمّد لِكِنهاوسِن الدور الأساس في ترجمتها إلى الإنجليزيّة. كما ساعدني في إعرابها صديقي السيد محمّد نصيحت كن، وكان لصديقي محمّد جواد النجفيّ وعبدالكريم الأنصاريّ نصيب من الإعانة والمساعدة، كما كان لمتابرة زوجتي معي دور في هذا العمل. فأنا أشكرهم جميعاً وأخصّ (مؤسّسه شيعة شناسي: مؤسّسة تُعنى برصد الشيعة واوزاعهم في العالم) حيث كتبتُ شرطاً من هذا الكتاب في مكتبتها. أرجو من الله القبول، وأهدي ثوابه إلى ذوي الحقوق عليّ لاسيّما والديّ وإخواني والسّلام.

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.

We would like to thank our readers and solicit their assistance if they find any errors in the text or its translation. ¹

MAHDĪ MUNTAZIR QĀ'IM
Muḥarram 1425/March 2004

¹ The work of collecting, sorting, editing and translating these narrations into English, began ten years ago. It has been completed with the help of some of my teachers and friends. Prof. Muḥammad Hādī Yūsufī Gharavī reviewed the Arabic text of the narrations. Ḥājj Muḥammad Legenhausen was the main translator of the narrations into English. Sayyid Muḥammad Naṣīhatkon helped with the Arabic vocalization marks. Muḥammad Javād Najafī and 'Abd al-Karīm Anṣārī also have a share in helping with this project. 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. *Wa salām.*

❖ 1 ❖

حياة عيسى عليه السلام

1-1-1- ولادته

1-1-1- بِإِسْنَادٍ إِلَى الصَّدُوقِ، عَنْ ابْنِ الْمُتَوَكَّلِ، عَنْ النَّجْمِيِّ، عَنْ ابْنِ عِيسَى، عَنْ ابْنِ مَحْبُوبٍ، عَنْ ابْنِ رِثَابٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: «سَأَلْتُ أَبَا جَعْفَرٍ (ع)، عَنْ عِمْرَانَ أَكَانَ نَبِيًّا، فَقَالَ: نَعَمْ كَانَ نَبِيًّا مُرْسَلًا إِلَى قَوْمِهِ؛ وَكَانَتْ حَتَّةُ امْرَأَةِ عِمْرَانَ وَحَتَّاتُهُ امْرَأَةً زَكَرِيَّا أُحْتَتِنَ. فَوُلِدَ لِعِمْرَانَ مِنْ حَتَّةِ مَرْيَمَ، وَوُلِدَ لَزَكَرِيَّا مِنْ حَتَّاتِهِ يَحْيَى (ع)، وَوُلِدَتْ مَرْيَمُ عِيسَى (ع)، وَكَانَ عِيسَى (ع) ابْنُ بَنْتِ خَالَتِهِ، وَكَانَ يَحْيَى (ع) ابْنُ خَالَةِ مَرْيَمَ؛ وَخَالَةُ الْأُمِّ بِمَنْزِلَةِ الْخَالَةِ.»

(بحار الأنوار، 14، 202، 14)

1-1-2- أَحْمَدُ بْنُ مِهْرَانَ وَعَلِيُّ بْنُ إِبْرَاهِيمَ جَمِيعًا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ الْحَسَنِ بْنِ رَاشِدٍ، عَنْ يَعْقُوبَ بْنِ جَعْفَرِ بْنِ إِبْرَاهِيمَ، قَالَ: «كُنْتُ عِنْدَ أَبِي الْحَسَنِ مُوسَى (ع) إِذْ أَتَاهُ رَجُلٌ نَضْرَانِيٌّ وَتَحَنُّنٌ مَعَهُ بِالْعُرَيْضِ. فَقَالَ لَهُ النَّضْرَانِيُّ: 'أَتَيْتُكَ مِنْ بَلَدٍ بَعِيدٍ وَسَفَرٍ شاقٍّ، وَسَأَلْتُ رَبِّي مُنْذُ ثَلَاثِينَ سَنَةً أَنْ يُرْسِدَنِي إِلَى خَيْرِ الْأَذْيَانِ وَالْيِ خَيْرِ الْعِبَادِ وَاعْلَمْتُهُمْ. وَاتَانِي آتٍ فِي النَّوْمِ، فَوَصَّفَ لِي رَجُلًا بَعْلِيَا دِمَشْقًا. فَأَنْطَلَقْتُ حَتَّى أَتَيْتُهُ فَكَلَّمْتُهُ. فَقَالَ: 'أَنَا أَعْلَمُ أَهْلَ دِينِي، وَعَنْيَ أَعْلَمُ

✂ 1 ✂ THE LIFE OF JESUS ﷺ

1.1. HIS BIRTH

1.1.1. It is reported that Abū Baṣīr said, “I asked Abū Ja‘far عليه السلام about ‘Imrān, whether he was a prophet. He said, ‘Yes. He was a prophet and an apostle to his people. And Ḥannah, the wife of ‘Imrān and Ḥanānah, the wife of Zachariah were sisters. Mary was born to ‘Imrān from Ḥannah, and John عليه السلام was born to Zachariah from Ḥananah. Mary gave birth to Jesus عليه السلام and Jesus عليه السلام was the son of the daughter of John’s aunt. John عليه السلام was the son of the aunt of Mary. And the aunt of one’s mother is like one’s aunt.”

(*Bihār*, 14, 202, 14)

1.1.2. It is reported that Ya‘qūb ibn Ja‘far ibn Ibrāhīm said, “I was close to Abū al-Ḥasan Mūsā عليه السلام when a Christian came to him. We were at ‘Uraīḍ. 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,

مَنِيَّ. قُلْتُ: أُرْسِدُنِي إِلَى مَنْ هُوَ أَعْلَمُ مِنْكَ، فَإِنِّي لَا أَسْتَظِمُّ السَّفَرَ وَلَا تَبْعُدْ عَلَيَّ الشَّقَّةُ. وَلَقَدْ قَرَأْتُ الْإِنْجِيلَ كُلَّهَا وَمَزَامِيرَ دَاوُدَ، وَقَرَأْتُ أَرْبَعَةَ أَسْفَارٍ مِنَ التَّوْرَةِ، وَقَرَأْتُ ظَاهِرَ الْقُرْآنِ حَتَّى اسْتَوْعَبْتُهُ كُلَّهُ.

فَقَالَ لِي الْعَالِمُ: 'إِنْ كُنْتَ تُرِيدُ عِلْمَ النَّصْرَانِيَّةِ، فإنا أَعْلَمُ الْعَرَبِ وَالْعَجَمِ بِهَا؛ وَإِنْ كُنْتَ تُرِيدُ عِلْمَ الْيَهُودِ، فَبَاطِي بَنُ شُرْحَبِيلَ السَّامِرِيُّ أَعْلَمُ النَّاسِ بِهَا الْيَوْمَ؛ وَإِنْ كُنْتَ تُرِيدُ عِلْمَ الْإِسْلَامِ وَعِلْمَ التَّوْرَةِ وَعِلْمَ الْإِنْجِيلِ وَعِلْمَ الزَّبُورِ وَكِتَابِ هُودٍ وَكُلِّ مَا أُنزِلَ عَلَى نَبِيِّ مِنَ الْأَنْبِيَاءِ فِي دَهْرِكَ وَدَهْرِ غَيْرِكَ...، فإرْسِدْكَ إِلَيْهِ فَإِنَّهُ وَلَوْ مَشِيًّا عَلَيَّ رَجَلَيْكَ...'

فَقَالَ لَهُ أَبُو إِبْرَاهِيمَ (ع): 'أَعَجَّلْكَ أَيْضاً حَبِيراً لَا يَعْرِفُهُ إِلَّا قَلِيلٌ مِمَّنْ قَرَأَ الْكُتُبَ. أَخْبِرْنِي مَا اسْمُ أُمِّ مَرْيَمَ، وَإِىُّ يَوْمٍ نَفِخَتْ فِيهِ مَرْيَمُ، وَلِكَمْ مِنْ سَاعَةٍ مِنَ النَّهَارِ وَإِىُّ يَوْمٍ وَضَعَتْ مَرْيَمُ فِيهِ عَيْسَى (ع)، وَلِكَمْ مِنْ سَاعَةٍ مِنَ النَّهَارِ؟' فَقَالَ النَّصْرَانِيُّ، 'لَا أَدْرِي.'

فَقَالَ أَبُو إِبْرَاهِيمَ (ع): 'أَمَّا أُمُّ مَرْيَمَ فَاسْمُهَا مَرْثَا، وَهِيَ وَهِيَّةٌ بِالْعَرَبِيَّةِ، وَأَمَّا الْيَوْمُ الَّذِي حَمَلَتْ فِيهِ مَرْيَمُ فَهُوَ يَوْمُ الْجُمُعَةِ لِلزَّوَالِ، وَهُوَ الْيَوْمُ الَّذِي هَبَطَ فِيهِ الرُّوحُ الْأَمِينُ؛ وَلَيْسَ لِلْمُسْلِمِينَ عِيدٌ كَانَ أَوْلَى مِنْهُ. عَظَّمَهُ اللَّهُ، تَبَارَكَ وَتَعَالَى، وَعَظَّمَهُ مُحَمَّدٌ (ص)، فَامْرَأَةٌ أَنْ يَجْعَلَهُ عِيداً، فَهُوَ يَوْمُ الْجُمُعَةِ. وَأَمَّا الْيَوْمُ الَّذِي وُلِدَتْ فِيهِ مَرْيَمُ، فَهُوَ يَوْمُ الثَّلَاثَاءِ لِأَرْبَعِ سَاعَاتٍ وَبِصْفٍ مِنَ النَّهَارِ؛ وَالثَّهْرُ الَّذِي وُلِدَتْ عَلَيْهِ مَرْيَمُ عَيْسَى (ع) هَلْ تَعْرِفُهُ؟' قَالَ: 'لَا.' قَالَ: 'هُوَ الْفَرَاتُ، وَعَلَيْهِ شَجَرُ النَّخْلِ وَالكَرْمِ، وَلَيْسَ يُسَاوِي بِالْفَرَاتِ شَيْءٌ لِلْكَرْمِ وَالنَّخِيلِ...'

(الكافي، 1، 478، 4)

“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 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’an 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, Bāṭī ibn Shuraḥbīl al-Sāmīri 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 Hūd, 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...”

Abū Ibrāhīm [Imam Mūsā Kāzīm]ؑ 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 Jesusؑ and what hour of the day?” The Christian said, “I do not know.”

Abū Ibrāhīm 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 *Rūḥ al-Amin* (the trustworthy spirit) came down, and there is no festival better than this for Muslims. Allah, the Blessed and Almighty, magnified it, and Muhammadﷺ 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 Jesusؑ?” 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...”

(*Kāfī*, 1, 478, 4)

1-1-3- عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَلِيِّ بْنِ رَبِائِبٍ، عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «إِن قُلْنَا لَكُمْ فِي الرَّجُلِ مِثْلًا قَوْلًا، فَلَمْ يَكُنْ فِيهِ وَمَكَانَ فِي وَدَيْهِ أَوْ وَدَيْ وَدَيْهِ، فَلَا تُنْكِرُوا ذَلِكَ. إِنَّ اللَّهَ أَوْحَى إِلَى عِمْرَانَ: 'إِنِّي وَاهِبٌ لَكَ ذَكَرًا مُبَارَكًا يُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَيُحْيِي الْمَوْتَى بِإِذْنِي، وَجَاعِلُهُ رَسُولًا إِلَى بَنِي إِسْرَائِيلَ'. فَحَدَّثَتْ إِمْرَأَتُهُ حَتَّى بَدَلَكَ، وَهِيَ أُمُّ مَرْيَمَ. فَلَمَّا حَمَلَتْ بِهَا كَانَ حَمْلُهَا عِنْدَ نَفْسِهَا غُلَامًا. فَلَمَّا وَضَعَتْهَا أَنْتَى ﴿قَالَتْ: رَبِّ إِنِّي وَضَعْتُهَا أُنْثَى.﴾ (وَلَيْسَ الذَّكَرُ كَالْأُنْثَى.﴾ لَأَنَّ الْبَيْتَ لَا تَكُونُ رَسُولًا. يَقُولُ اللَّهُ: ﴿وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ.﴾ فَلَمَّا وَهَبَ اللَّهُ لِمَرْيَمَ عِيسَى (ع)، كَانَ هُوَ الَّذِي بَشَّرَ اللَّهُ بِهِ عِمْرَانَ وَوَعَدَهُ إِيَّاهُ. فَإِذَا قُلْنَا لَكُمْ فِي الرَّجُلِ مِثْلًا شَيْئًا، وَكَانَ فِي وَدَيْهِ أَوْ وَدَيْ وَدَيْهِ، فَلَا تُنْكِرُوا ذَلِكَ.

فَلَمَّا بَلَغَتْ مَرْيَمُ صَارَتْ فِي الْمِحْرَابِ وَأَرْحَتْ عَلَى نَفْسِهَا سِتْرًا؛ وَكَانَ لَا يَرَاهَا أَحَدٌ، وَكَانَ يَدْخُلُ عَلَيْهَا ذَكَرِيَّا الْمِحْرَابَ، فَيَجِدُ عِنْدَهَا فَاكِهَةَ الصَّيْفِ فِي الشِّتَاءِ وَفَاكِهَةَ الشِّتَاءِ فِي الصَّيْفِ، فَكَانَ يَقُولُ لَهَا: ﴿أَتَى لَكَ هَذَا؟﴾ فَتَقُولُ: ﴿هُوَ مِنْ عِنْدِ اللَّهِ، إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ.﴾ (وَإِذْ قَالَتِ الْمَلَائِكَةُ: يَا مَرْيَمُ، إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ.﴾ قَالَ: «إِصْطَفَاهَا مَرَّتَيْنِ: أَمَّا الْأُولَى فَاصْطَفَاهَا أَيِ إِخْتَارَهَا؛ وَأَمَّا الثَّانِيَةُ فَاتَّهَا حَمَلَتْ مِنْ غَيْرِ فَحُلٍ، فَاصْطَفَاهَا بِذَلِكَ عَلَى نِسَاءِ الْعَالَمِينَ».

(بحار الأنوار، 14، 199، 8)

1.1.3. It is reported that Abū ‘Abd Allah عليه السلام 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 Imrān, ‘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.’ Then he related this to his wife Ḥannah, 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 عليه السلام to Mary, it was he of whom Allah had given glad tidings to Imrān 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 (*miḥrāb*) 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 Imrān], but the second was that she became pregnant without a man. So, she was chosen over all the women of the world.”

(*Bihār*, 14, 199, 8)

1-1-4- أبو خالد القمّاط، عن إسماعيل الجعفي، عن أبي جعفر (ع)، قال: «إن امرأة عمران لما نذرت ما في بطنها محرراً»، قال: «والمحرر للمسجد، إذا وضعت، دخل المسجد فلم يخرج من المسجد أبداً. فلما ولدت مريم، قالت: ﴿رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ، وَإِنِّي سَمَّيْتُهَا مَرْيَمَ، وَإِنِّي أُعِيدُهَا بَكَ وَدُرَيْتُهُ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾»

فسأهم عليها التبيون؛ فاصاب القرعة زكريا، وهو زوج أختها، وكفلها وادخلها المسجد. فلما بلغت ما تبلغ النساء من الطمث، وكانت أجمل النساء، وكانت تُصلي فتضيء المخراب لثورها، فدخل عليها زكريا، فاذا عندها فاكهة الشتاء في الصيف وفاكهة الصيف في الشتاء. فقال: ﴿أَتَىٰ لَكَ هَذَا؟﴾ قالت: «هو من عند الله.» فهناك دعا زكريا ربه، قال: ﴿إِنِّي خِفْتُ الْمَوَالِيَٰ مِن رَّأْيِي﴾ إلى ما ذكر الله من قصة زكريا ويحيى.

(بحار الأنوار، 14، 204، 18)

1-1-5- ابن المتوكل، عن علي، عن أبيه، عن محمد بن سنان، عن زياد بن المنذر، عن ليث بن سعد، قال: «قُلْتُ لِكَعْبٍ، وَهُوَ عِنْدَ مُعَاوِيَةَ، كَيْفَ تَجِدُونَ صِفَةَ مَوْلِدِ النَّبِيِّ (ص)، وَهَلْ تَجِدُونَ لِعِثْرَتِهِ فَضْلاً؟» فالتفت كعب إلى معاوية لينظر كيف هواه، فاجرى الله، عزَّ وجلَّ، على لسانه، فقال: «هات يا أبا إسحاق، رحِمَكَ اللَّهُ، ما عندك.» فقال كعب: «إِنِّي قَدِ قَرَأْتُ اثْنَيْنِ وَسَبْعِينَ كِتَابًا، كُلُّهَا أُنزِلَتْ مِنَ السَّمَاءِ، وَقَرَأْتُ صُحُفَ دَائِيَالٍ كُلُّهَا، وَوَجَدْتُ فِي كُلِّهَا ذِكْرَ مَوْلِدِهِ وَمَوْلِدِ

1.1.4. It is reported that Ismā'il al-Ju'fī said that Abū Ja'far said, "When the wife of 'Imrān vowed that what was in her womb would be dedicated, [and what was meant was that he 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 her sister 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) 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."

(*Bihār*, 14, 204, 18)

1.1.5. Layth ibn Sa'd 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 Abū Ishāq, 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

عِثْرَتِهِ، وَإِنَّ إِسْمَهُ لَمَعْرُوفٌ، وَآثُهُ لَمْ يُؤَلِّدْ نَبِيًّا قَطُّ فَتَزَلَّتْ عَلَيْهِ الْمَلَائِكَةُ مَا خَلَا عِيسَى وَاحْمَدُ (ص)، وَمَا ضَرَبَ عَلَى آدَمِيَّةٍ حُجْبَ الْجَنَّةِ غَيْرَ مَرْيَمَ وَامْنَةَ، أُمَّ أَحْمَدَ (ص)، وَمَا وَكَلَّتِ الْمَلَائِكَةُ بِأُنْثَى حَمَلَتْ غَيْرَ مَرْيَمَ أُمَّ الْمَسِيحِ (ع) وَامْنَةَ أُمَّ أَحْمَدَ (ص)...»

(بحار الأنوار، 15، 261، 12)

1-1-6- دَخَلَ ابْنُ أَبِي سَعِيدٍ الْمُكَارِي عَلَى الرَّضَا (ع) فَقَالَ لَهُ: «... أَمَا عَلِمْتَ أَنَّ اللَّهَ، تَبَارَكَ وَتَعَالَى، أَوْحَى إِلَى عِمْرَانَ إِنِّي وَاهِبٌ لَكَ ذَكَرًا، 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، 3، 155، 3564)

1-1-7- عَنْ بَشِيرِ الدُّهَانِ، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «وَاللَّهِ لَقَدْ نَسَبَ اللَّهُ عِيسَى ابْنَ مَرْيَمَ فِي الْقُرْآنِ إِلَى إِبْرَاهِيمَ (ع) مِنْ قِبَلِ النِّسَاءِ». ثُمَّ تَلَا: ﴿وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ﴾ إِلَى آخِرِ اللَّائِيَتَيْنِ وَذَكَرَ عِيسَى.

(بحار الأنوار، 93، 243، 8)

1-1-8- الدَّقَاقُ، عَنْ الْأَسَدِيِّ، عَنْ النَّحَّيْجِيِّ، عَنْ التَّوْفَلِيِّ، عَنْ عَلِيِّ بْنِ سَالِمٍ، عَنْ أَبِيهِ، عَنْ أَبِي بَصِيرٍ، قَالَ: «قُلْتُ لِأَبِي عَبْدِ اللَّهِ (ع): لِمَ خَلَقَ اللَّهُ عِيسَى مِنْ غَيْرِ أَبِي، وَخَلَقَ سَائِرَ النَّاسِ مِنَ الْآبَاءِ وَالْأُمَّهَاتِ؟» فَقَالَ: لِيَعْلَمَ النَّاسُ تَمَامَ قُدْرَتِهِ وَكَمَالِهَا وَيَعْلَمُوا أَنَّهُ قَادِرٌ عَلَى أَنْ يَخْلُقَ خَلْقًا مِنْ أُنْثَى مِنْ غَيْرِ ذَكَرٍ، كَمَا هُوَ قَادِرٌ عَلَى أَنْ يَخْلُقَهُ مِنْ غَيْرِ ذَكَرٍ وَلَا أُنْثَى؛ وَآثُهُ، عَزَّ وَجَلَّ، فَعَلَّ ذَلِكَ لِيَعْلَمَ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.»

(بحار الأنوار، 14، 218، 23)

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 Aḥmad, may the blessings of Allah be with them both. The covering of heaven was not drawn for any woman except Mary and Āminah, the mother of Aḥmad. Angels guarded no pregnant women except Mary, the mother of the Messiah, and Āminah, the mother of Aḥmad....”

(*Bihār*, 15, 261, 12)

1.1.6. It is reported that Imām Riḍā[ؑ] said to al-Mukāri, “...Do you not know that, verily, Allah, the Blessed and Exalted, revealed to ‘Imrān, ‘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 Abū ‘Abdullah[ؑ] said, “By Allah! In the Qur’ān Allah related Jesus the son of Mary to Abraham[ؑ] 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)

(*Bihār*, 93, 243, 8)

1.1.8. Abū Bāṣir said, “I said to Abū ‘Abd Allah[ؑ], ‘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.’”

(*Bihār*, 14, 218, 23)

1-1-9- رُوِيَ عَنْ سَلْمَانَ الْفَارَسِيِّ: «لَمَّا قُبِضَ النَّبِيُّ (ص)، قَدِمَ جَانَلِيْقٌ... قَالَ الْجَانَلِيْقُ: هَذَا هُوَ الْحَقُّ. خَبَّرَنِي مَا قَالَهُ نَبِيِّكُمْ فِي الْمَسِيحِ، وَأَنَّهُ مَخْلُوقٌ؛ مِنْ أَيْنَ أُثْبِتَ لَهُ الْخَلْقَ، وَتَفَى عَنْهُ الْإِلَهِيَّةَ، وَأَوْجَبَ فِيهِ النَّقْصَ؟» فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (ع): 'أُثْبِتَ لَهُ الْخَلْقَ، بِالتَّقْدِيرِ الَّذِي لَرَمَهُ، وَالتَّصْوِيرِ وَالتَّعْيِيرِ مِنْ حَالٍ إِلَى حَالٍ، وَالزِّيَادَةِ الَّتِي لَمْ يَنْفَكْ مِنْهَا وَالتَّقْصَانِ. وَلَمْ أَفِ عَنْهُ التَّبَوُّةَ، وَلَا أَخْرَجْتُهُ عَنْ الْعِصْمَةِ وَالْكَمَالِ وَالتَّايِيدِ. وَقَدْ جَاءَنَا عَنْ اللَّهِ بِأَنَّهُ مِثْلُ آدَمَ، خَلَقَهُ اللَّهُ مِنْ تُرَابٍ، ثُمَّ قَالَ لَهُ: كُنْ، فَيَكُونُ...»

(المخرائج والمجرائح، 2، 554)

1-1-10- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ ابْنِ أَذْيَنَةَ، عَنْ الْأَحْوَلِ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ (ع) عَنْ الرُّوحِ الَّتِي فِي آدَمَ (ع) قَوْلُهُ: "فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي..." قَالَ: هَذِهِ رُوحُ مَخْلُوقَةٍ، وَالرُّوحُ الَّتِي فِي عِيْسَى مَخْلُوقَةٌ.

(الكافي، 1، 1.133)

1-1-11- حَمْرَانُ بْنُ أَعْيَنَ قَالَ: «سَأَلْتُ أَبَا جَعْفَرٍ (ع)، عَنْ قَوْلِ اللَّهِ، عَزَّ وَجَلَّ، «وَرُوحٌ مِنْهُ» قَالَ: 'هِيَ مَخْلُوقَةٌ خَلَقَهَا اللَّهُ بِحِكْمَتِهِ فِي آدَمَ وَفِي عِيْسَى (ع)'.»

(بحار الأنوار، 4، 12، 4)

1-1-12- أَبَانُ، عَنْ رَجُلٍ، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «إِنَّ مَرْيَمَ (ع) حَمَلَتْ بِعِيْسَى (ع) تِسْعَ سَاعَاتٍ، كُلُّ سَاعَةٍ شَهْرًا.»

(الكافي، 8، 332، 516)

1.1.9. Salmān al-Fārsī reported that when the Prophet died, the catholicos came... He said to ‘Alī the son of Abū Ṭalīb, “This is true. 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 him from clay, then said to him, ‘Be.’ So he was.’...”

(*Kharā’ij Wa al-Jarā’ih*, 2, 554)

1.1.10. Al-Aḥwal said, “I asked Abū ‘Abd Allah عليه السلام about the spirit that was in Adam عليه السلام [mentioned in the *āyah*] in which Allah says, (When I straightened him and blew in him from My spirit. Qur’an (15:29 and 38:72)) He answered, ‘This is a created spirit and the spirit that was in Jesus was created.’”

(*Kāfi*, 1, 133, 1)

1.1.11. Hamrān ibn A‘yan said, “I asked Abū 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.’”

(*Bihār*, 4, 12, 4)

1.1.12. It is reported that Abū ‘Abd Allah عليه السلام said, “Verily, Mary bore Jesus for nine hours, each hour of which was a month.”

(*Kāfi* 8, 332, 516).

1-1-13- قال أبو محمد الحسن بن علي الثاني: «وُلِدَ الْحُسَيْنُ بِالْمَدِينَةِ يَوْمَ الثَّلَاثَاءِ لِخَمْسِ خَلْوَنٍ مِنْ جُمَادَى الْأُولَى، سَنَةَ ثَلَاثٍ مِنَ الْهَجْرَةِ. وَعَلَقَتْ بِالْحُسَيْنِ أُمُّهُ بَعْدَ وِلَادَةِ الْحَسَنِ بِخَمْسِينَ لَيْلَةً، سَنَةَ ثَلَاثٍ مِنَ الْهَجْرَةِ. وَحَمَلَتْ بِهِ سَنَةَ أَشْهُرٍ، فَوَلَدَتْهُ. وَلَمْ يُولَدْ مَوْلُودٌ سِوَاهُ لِسَنَتِهِ أَشْهُرٍ سِوَى عِيسَى بْنِ مَرْيَمَ.»

(دلائل الامامة، 71)

1-1-14- قال الشامي أمير المؤمنين (ع)، عن سته لم يركضوا في رحم فقال: «آدَمُ وَحَوَاءُ وَكَبْشُ إِبْرَاهِيمَ وَعَصَا مُوسَى وَنَاقَةُ صَالِحٍ وَالْخُفَّاسُ الَّذِي عَمَلَهُ عِيسَى بْنُ مَرْيَمَ فَطَارَ بِأَذْنِ اللَّهِ، عَزَّ وَجَلَّ.»

(بحار الأنوار، 11، 385، 9)

1-1-15- القطان، عن السكري، عن الجوهري، عن ابن عمارة، عن أبيه، عن الصادق، قال: «لَمَّا وُلِدَ الْمَسِيحُ أَحْفَى اللَّهُ وِلَادَتَهُ وَعَيَّبَ شَخْصَهُ، لِأَنَّ مَرْيَمَ لَمَّا حَمَلَتْهُ انْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا. ثُمَّ إِنَّ زَكَرِيَّا وَخَالَتَهَا أَقْبَلَا يَقْضَانِ أَثَرَهَا، حَتَّى هَجَمَا عَلَيْهَا وَقَدْ وَضَعَتْ مَا فِي بَطْنِهَا، وَهِيَ تَقُولُ: ﴿يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا.﴾ فَاطْلَقَ اللَّهُ، تَعَالَى ذِكْرُهُ، لِسَانَهُ بِعُذْرِهَا وَاطْهَارَ حُجَّتِهَا. فَلَمَّا ظَهَرَ، إِشْتَدَّتِ الْبَلْوَى وَالطَّلَبُ عَلَى بَنِي إِسْرَائِيلَ وَكَابَّ الْجَبَابِرَةُ وَالطَّوَاغِيَتْ عَلَيْهِمْ، حَتَّى كَانَ مِنْ أَمْرِ الْمَسِيحِ (ع) مَا قَدْ أَخْبَرَ اللَّهُ بِهِ...»

(بحار الأنوار، 14، 213، 10)

1-1-16- عن وهب اليماني، قال: «إِنَّ يَهُودِيًّا سَالَ النَّبِيَّ، فَقَالَ: يَا مُحَمَّدُ أَكُنْتُ فِي أُمَّ الْكِتَابِ نَبِيًّا قَبْلَ أَنْ تُخْلَقَ؟» قَالَ: «نَعَمْ.» قَالَ:

1.1.13. Abū Muḥammad al-Ḥasan ibn-‘Alī al-Thānī (the second) said, “Al-Ḥusayn was born in al-Madinah Tuesday, five days before Jamādi al-‘Ūlā, three years after al-Hijrah. His mother became pregnant with al-Ḥusayn fifteen nights after his birthday and she was pregnant during six monthes and then she bore him. And no baby was born in six months except him and Jesus the son of Mary.

(*Dalā’il al-Imāma*, 71)

1.1.14. Shāmi asked the Commander of the Faithful عليه السلام 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 Ṣāliḥ and the bat that Jesus the son of Mary made and then it flew by the permission of Allah.”

(*Bihār*, 11, 385, 9)

1.1.15. It is reported that al-Ṣādiq عليه السلام said, “When Christ was born, Allah kept his birth secret, and hid him, for Mary, when she 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...”

(*Bihār*, 14, 213, 10)

1.1.16. It is reported that Wahab al-Yamāni said: “A Jew asked the Prophet this question: ‘O Muḥammad! 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,

‘وهؤلاء أصحابك المؤمنون ميثون معك قبل أن يخلقوا؟ قال: ‘نعم’ قال: ‘فما شائك لم تتكلم بالحكمة حين خرجت من بطن أمك، كما تكلم عيسى بن مريم على زعمك، وقد كنت قبل ذلك نبياً؟’

فقال النبيُّ (ص): ‘إنه ليس أمرى كامر عيسى بن مريم (ع). إن عيسى بن مريم خلقه الله، عزَّ وجلَّ، من أمِّ ليس له أبٌ كما خلق آدم من غير أب ولا أمٍّ. وكو أن عيسى (ع) حين خرج من بطن أمه لم ينطق بالحكمة، لم يكن لأمه عذرٌ عند الناس، وقد أتت به من غير أب، وكاثوا يأخذونها كما يأخذون به من المخصينات. فجعل الله، عزَّ وجلَّ، منطقه عذراً لأمه.’

(بحار انوار، 14، 215، 16)

1-1-17- في خبر الشامي، أنه سال أمير المؤمنين (ع): «من خلق الله من الانبياء محثوناً؟» قال: «خلق الله، عزَّ وجلَّ، آدم (ع) محثوناً، وولد شيث (ع) محثوناً، وادريس و نوح و سام بن نوح وإبراهيم وداود و سليمان و لوط و اسماعيل و موسى و عيسى و محمد (ص)».

(بحار انوار، 15، 296، 32)

1-1-18- روي عن الحسن بن علي الوشاء، قال: «كنت مع أبي وانا غلام، فتعشيتنا عند الرضا (ع) ليلة خمسة وعشرين من ذي القعدة. فقال له: ليلة خمسة وعشرين من ذي القعدة ولد فيها إبراهيم (ع)، وولد فيها عيسى ابن مريم (ع)، وفيها دحيت الأرض من تحت الكعبة. فمن صام ذلك اليوم كان كمن صام سبعين شهراً.»

(كتاب من لا يحضره الفقيه، 2، 89، 1814)

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.’”

(*Bihār*, 14, 215, 16)

1.1.17. Al-Shāmi 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 Idris, Noah, Sām ibn Nūḥ, Abraham, David, Solomon, Lot, Ismael, Moses, Jesus and Muḥammad, may the blessings of Allah be with all of them.”

(*Bihār*, 15, 296, 32)

1.1.18. It is reported that Ḥasan ibn ‘Ali al-Washshā’ said, “I was with my father and I was a youth, and we spent the night with Imam Riḍā ﷺ. It was the night of the twenty-fifth of Dhū al-Qa’dah and he ﷺ said to my father, ‘On the night of the twenty-fifth of Dhū al-Qa’dah 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 of that day, it is as if he were to fast for sixty months.’”

(*Faqih*, 2, 89, 1814)

1-1-19- عن علي بن بلال، عن إسماعيل بن علي الخزازي، عن أبيه، عن عيسى بن حميد الطائي، عن أبيه، عن علي بن الحسين بن علي بن الحسين، عن أبيه، قال: «سمعتُ أبا جعفر (ع) يقول: 'إنَّ أميرَ المؤمنينَ (ع) لما رجعَ من وقعةِ الخوارجِ ... إذا هوَ براهبٍ في صومعةٍ. فقالَ له: 'يا راهبُ أنزلْ هاهنا؟' فقالَ له الراهبُ: 'لا تنزلْ هذهَ الأرضَ بجيشِكَ.' قال: 'ولم؟' قال: 'لأنَّه لا ينزلُها إلاَّ نبيُّ أو وصيُّ نبيِّ بجيشِهِ، يُقاتلُ في سبيلِ اللهِ، عزَّ وجلَّ. هكذا نجدُ في كُتُبنا...

إني وجدتُ في الإنجيلِ نعتَكَ وأنتَ تنزلُ أرضَ بُرانا، بيتَ مريمَ وأرضَ عيسى (ع). فقالَ أميرُ المؤمنينَ (ع): 'قفْ ولا تُخبرنا بشيءٍ.' ثمَّ أتى موضعاً فقال: 'إلكزوا هذا.' فلَكَزَهُ بِرِجْلِهِ (ع). فالتبَّجستَ عينُ خِراةٍ. فقال: 'هذهَ عينُ مريمَ التي اتبعتَ لها.' ثمَّ قال: 'إكشِفوا هاهنا على سبعةِ عشرَ ذراعاً.' فكشَفَ فإذا بصخرةٍ بيضاءَ. فقال(ع): 'على هذهِ وضعتَ مريمَ عيسى من عاتقها وصَلَّتْ هاهنا.' فنصبَ أميرُ المؤمنينَ (ع) الصخرةَ وصَلَّى إليها، واقامَ هناكَ أربعةَ أيامٍ يتمُّ الصلاةَ، وجعلَ الحرمَ في حَيْمَةِ مِنَ الْمَوْضِعِ عَلَى دَعْوَةٍ. ثمَّ قال: 'أرضُ بُرانا، هذا، بيتُ مريمَ (ع). هذا الموضعُ المقدَّسُ صلَّى فيه الأنبياءُ».

(بحار الأنوار، 33، 438، 645)

1-1-20- روي في بعض مؤلفات أصحابنا، عن الحسين بن حمدان، عن محمد بن إسماعيل وعلي بن عبد الله الحسني، عن أبي شعيب ومحمد بن نصير، عن عمرو بن الفرات، عن محمد بن الفضل، عن الفضل بن عمر، قال: «... ثمَّ تنفَّسَ أبو عبدِ اللهِ (ع) وقال: 'يا مُفضَّلُ إنَّ بُقاعَ الأرضِ تفاخرتْ... فأوحى اللهُ:

1.1.19. It is reported that Imam Bāqirؑ 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 Burāthā, 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 Burāthā is here, the house of Mary. This is a holy place at which the prophets prayed.’”

(*Bihār*, 33, 438, 645)

1.1.20. Mufaddal reported in a lengthy narration from al-Ṣādiqؑ, “Then Abū ‘Abd Allahؑ took a breath and said, ‘O Mufaddal! The places on the earth boasted among themselves,...

... فَأْتَاهَا [كَرْبَلَاءَ] الْبُقْعَةُ الْمُبَارَكَةُ الَّتِي يُودِي مُوسَى مِنْهَا مِنَ الشَّجَرَةِ وَأْتَاهَا الرَّبْوَةُ الَّتِي أُوتَتْ إِلَيْهَا مَرْيَمُ وَالْمَسِيحُ وَأْتَاهَا الدَّالِيَةُ الَّتِي غَسَلَ فِيهَا رَأْسُ الْحُسَيْنِ (ع) وَفِيهَا غَسَلَتْ مَرْيَمُ عَيْسَى (ع) وَاغْتَسَلَتْ مِنْ وِلَادَتِهَا وَأْتَاهَا خَيْرُ بُقْعَةٍ عَرَجَ رَسُولُ اللَّهِ (ص) مِنْهَا وَقَتَ غَيْبَتِهِ وَلِيَكُونَنَّ لِشِيعَتِنَا فِيهَا خَيْرَةٌ إِلَى ظُهُورِ قَاتِمِنَا (ع).»

(بحار الأنوار، 53، 1-11)

1-1-21- قال النَّبِيُّ (ص): «إِذَا وُلِدَتْ إِمْرَأَةٌ، فَلْيَكُنْ أَوَّلُ مَا تَأْكُلُ الرُّطْبَ الْحُلُوَّ أَوْ التَّمْرَ. فَإِنَّهُ لَوْ كَانَ شَيْءٌ أَفْضَلَ مِنْهُ أَطْعَمَهُ اللَّهُ تَعَالَى مَرْيَمَ حِينَ وُلِدَتْ عَيْسَى (ع).»

(بحار الأنوار، 59، 295)

1-1-22- عَنِ الصَّادِقِ (ع) (لِتَعَسَّرَ الْوِلَادَةُ) «تُكْتَبُ بَعْدَ الْبَسْمَلَةِ: مَرْيَمُ وُلِدَتْ عَيْسَى. ﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عِلْقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلاً ثُمَّ لِيَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِيَكُونُوا شُيُوخًا.﴾ (فَإِنَّ مَعَ الْعُسْرِ يُسْرًا. إِنَّ مَعَ الْعُسْرِ يُسْرًا). وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَالِ مُحَمَّدٍ وَسَلَّم تَسْلِيمًا.»

(المصباح، 159)

1-1-23- قَالَ الْبَاقِرُ (ع): «إِنَّ مَرْيَمَ بَشَّرَتْ بِعَيْسَى فَبَيْنَا هِيَ فِي الْمِحْرَابِ إِذْ تَمَثَّلَ لَهَا الرُّوحُ الْأَمِينُ بَشْرًا سَوِيًّا. ﴿قَالَتْ: إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا. قَالَ: إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا.﴾ فَتَقَلَّ فِي جَنِبِهَا فَحَمَلَتْ بِعَيْسَى، فَلَمْ يَلْبَثْ أَنْ وُلِدَتْ...»

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 Ḥusayn was washed and where Mary washed Jesusﷺ, and where Mary washed herself after giving birth to Jesus. It is the best place from which the Apostle of Allahﷺ ascended when he was absent, and for our *Shi'ah* there are blessings until the appearance of the *Qā'im*ﷺ."'

(*Bihār*, 53, 1-11)

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

(*Bihār*, 59, 295)

1.1.22. It is reported that (for hardship with labor) al-Sādiqﷺ said, "After the *bismillāh* 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 strenght, 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 Muhammad and his progeny and may He offer him greetings of peace.

(*Miṣbāḥ*, 159)

1.1.23. Al-Bāqirﷺ said, "Verily, it was announced to Mary [that she would bear] Jesus. She was in the sanctuary when the Sure Spirit (*al-Rūḥ al-Amīn*) 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 and she became pregnant with Jesus. But he did not stay until she bore [the child]...

وَأَتَى إِبْلِيسُ تِلْكَ اللَّيْلَةَ. فَقِيلَ لَهُ: «وُلِدَ اللَّيْلَةَ وَوَلَدُ لَمْ يَبْقَ عَلَى وَجْهِ الْأَرْضِ صَنَمٌ إِلَّا خَرَّ لَوَجْهِهِ وَوَأَى الْمَشْرِقَ وَالْمَغْرِبَ يَطْلُبُهُ فَوَجَدَهُ فِي بَيْتِ دَيْرٍ قَدْ حَفَّتْ بِهِ الْمَلَائِكَةُ فَذَهَبَ يَدْتُو فَصَاحَتِ الْمَلَائِكَةُ تَنَحَّ. فَقَالَ لَهُمْ: «مَنْ أَبُوهُ؟» فَقَالَتْ: «فَمَثَلُهُ كَمَثَلِ آدَمَ.» فَقَالَ إِبْلِيسُ: «لَأُضِلَّنَّ بِهِ أَرْبَعَةَ أَحْمَاسِ النَّاسِ.»

(بحار الأنوار، 14، 215، 14)

1-1-24- ابن البرقي، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ الْبَرْطِطِيِّ، عَنْ أَبَانَ بْنِ عُمَانَ، عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ (ع)، قَالَ: «كَانَ إِبْلِيسُ لَعْنَةُ اللَّهِ يَحْتَرِقُ السَّمَاوَاتِ السَّبْعَ. فَلَمَّا وُلِدَ عِيسَى (ع) حُجِبَ عَنْ ثَلَاثِ سَمَاوَاتٍ...».

(بحار الأنوار، 15، 257، 9)

1-1-25- رَوَى الْكَلْبَنِيُّ وَالشَّيْخُ، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ التَّوْفَلِيِّ، عَنْ السَّكُونِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ (ع): «أَنَّ النَّبِيَّ (ص) نَهَى، عَنْ أَرْبَعِ كُنَى: عَنْ أَبِي عِيسَى وَعَنْ أَبِي الْحَكَمِ وَعَنْ أَبِي مَالِكٍ وَعَنْ أَبِي الْقَاسِمِ، إِذَا كَانَ الْإِسْمُ مُحَمَّدًا.»

(بحار الأنوار، 16، 401)

1-1-26- قَالَ النَّبِيُّ (ص): «وَكَانَ: بَيْنَ مُوسَى وَبَيْنَ دَاوُدَ خُمْسُ مِائَةِ سَنَةٍ، وَبَيْنَ دَاوُدَ وَعِيسَى أَلْفُ سَنَةٍ وَمِائَةُ سَنَةٍ.»

(بحار الأنوار، 13، 363، 1)

1-1-27- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ أَبِي حَمَزَةَ ثَابِتِ بْنِ دِينَارِ الثَّمَالِيِّ؛ وَابِي مَنْصُورٍ، عَنْ أَبِي الرَّبِيعِ، قَالَ: «... فَقَالَ نَافِعٌ: '... يَا مُحَمَّدُ بْنُ عَلِيٍّ، إِنِّي قَرَأْتُ التَّوْرَةَ وَالْإِنْجِيلَ وَالزَّبُورَ وَالْقُرْآنَ، وَقَدْ عَرَفْتُ حَلَالَهَا وَحَرَامَهَا، وَقَدْ جِئْتُ أَسْأَلُكَ عَنْ مَسَائِلَ لَا يُجِيبُ فِيهَا إِلَّا نَبِيٌّ أَوْ وَصِيُّ نَبِيٍّ أَوْ ابْنُ نَبِيٍّ.»

Iblis 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. Iblis 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." Iblis said, "Verily, I will mislead four fifths of the people by him."

(*Bihār*, 14, 215, 14)

1.1.24. It is reported that Abū 'Abd Allah al-Ṣādiqؑ said, "The devil, may Allah curse him, used to pass through the seven heavens. When Jesus was born, he was barred from three heavens...."

(*Bihār*, 15, 257, 9)

1.1.25. It is reported that Abū 'Abd Allahؑ said, "The Prophetﷺ prohibited Muslims from having four names:⁽¹⁾ Abū 'Īsā (father of Jesus), Abū al-Ḥakam (father of the Governor), Abū Mālik (father of the King), and Abū al-Qāsim (father of Qāsim) if his first name is Muḥammad."⁽²⁾

(*Bihār*, 16, 401)

1.1.26. It is reported that the Prophetﷺ said, "Between Moses and David there were five hundred years, and between David and Jesus, one thousand one hundred years."

(*Bihār*, 13, 363, 1)

1.1.27. Abū al-Rabi' reported that Nāfi' said, "O Muḥammad ibn 'Alī! I have read the Torah, the Gospel and the Psalms and the Furqān, 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 *konyah*, 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 Muḥammad Abū al-Qāsim because these are the first names and *qunya* of the Prophetﷺ.

قال: 'فَرَفَعَ أَبُو جَعْفَرٍ (ع) رَأْسَهُ، فَقَالَ: 'سَلُّ عَمَّا بَدَأَ لَكَ.' فَقَالَ: 'أُخْبِرْنِي كَمْ بَيْنَ عِيسَى وَبَيْنَ مُحَمَّدٍ (ص) مِنْ سَنَةٍ؟' قَالَ: 'أُخْبِرُكَ بِقَوْلِي أَوْ بِقَوْلِكَ؟' قَالَ: 'أُخْبِرْنِي بِالْقَوْلَيْنِ جَمِيعاً.' قَالَ: 'أَمَّا فِي قَوْلِي فَخَمْسُ مِائَةِ سَنَةٍ، وَأَمَّا فِي قَوْلِكَ فَسِتُّ مِائَةِ سَنَةٍ...'.»

(الكافي، 8، 120، 93)

1-1-28- أبي، عَنْ مُحَمَّدٍ الطَّارِ، عَنْ ابْنِ يَزِيدٍ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ، عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «كَانَ بَيْنَ عِيسَى وَبَيْنَ مُحَمَّدٍ (ص) خَمْسُ مِائَةِ عَامٍ. مِنْهَا مِئَتَانِ وَخَمْسُونَ عَاماً لَيْسَ فِيهَا نَبِيٌّ وَلَا عَالِمٌ ظَاهِرٌ». قُلْتُ: «فَمَا كَانُوا؟» قَالَ: «كَانُوا مُسْتَمْسِكِينَ بِدِينِ عِيسَى (ع)». قُلْتُ: «فَمَا كَانُوا؟» قَالَ: «مُؤْمِنِينَ». ثُمَّ قَالَ (ع): «وَلَا تَكُونُ الْأَرْضُ إِلَّا وَفِيهَا عَالِمٌ».

(بحار الأنوار، 23، 33، 54)

1-1-29- عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ، عَنْ أَبِي عَبْدِ اللَّهِ (ع). قَالَ: «قُلْتُ لَهُ: 'مَا تَقُولُ فِي قَوْمِ هَلْكَ إِمَامِهِمْ كَيْفَ يَصْنَعُونَ؟' قَالَ: «فَقَالَ لِي: 'أَمَا تَقْرَأُ كِتَابَ اللَّهِ: ﴿فَلَوْ لَا تَفَرَّ مِنْ كُلِّ فِرْقَةٍ﴾ إِلَى قَوْلِهِ: ﴿يَخْذَرُونَ؟﴾' قُلْتُ: 'جَعَلْتُ فِدَاكَ، فَمَا حَالُ الْمُتَنظِّرِينَ حَتَّى يَرْجِعَ الْمُتَفَقِّهُونَ؟' قَالَ: «فَقَالَ لِي: 'يُرْحَمُكَ اللَّهُ، أَمَا عَلِمْتَ أَنَّهُ كَانَ بَيْنَ مُحَمَّدٍ وَعِيسَى، صَلَّى اللَّهُ عَلَيْهِمَا، خَمْسُونَ وَمِئَتَا سَنَةٍ؟ فَمَاتَ قَوْمٌ عَلَى دِينِ عِيسَى، إِنْتِظَاراً لِدِينِ مُحَمَّدٍ، فَاتَاهُمُ اللَّهُ أَجْرَهُمْ مَرَّتَيْنِ؟'»

(بحار الأنوار، 27، 298، 10)

1-1-30- قال أبو الحسن الرضا (ع): «... وَجَمِيعُ الْأَنْبِيَاءِ الْأَحَدِ عَشَرَ بَعْدَ النَّبِيِّ (ص) قُتِلُوا. مِنْهُمْ بِالسَّيْفِ وَهُوَ أَمِيرُ الْمُؤْمِنِينَ بَعْدَ النَّبِيِّ (ص) وَالْحُسَيْنُ (ع)،

Then Abū Ja'far raised his head and said, "Ask whatever is on your mind." He said, "Inform me how many years were between Jesus and Muḥammad?" 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...."

(*Kāfi*, 8, 120, 93)

1.1.28. It is reported that Abū 'Abd Allah عليه السلام said, "Between Jesus and Muḥammad there were five hundred years, of which two hundred fifty were without any prophet or any manifest teacher (*'ālim ḡāhir*)." [The narrator said,] I said, "What were they?" He said, "They clung to the religion of Jesus عليه السلام." I said, "What were they?" He said, "Believers." Then he said, "The earth is never without a teacher (*'ālim*) in it."

(*Biḥār*, 23, 33, 54)

1.1.29. Ya'qūb ibn Shu'ayb said "I said to Abū-'Abd-Allah عليه السلام, 'What do you say about a group whose leader has died?' He said to me, "Do not you read the Book of Allah (Qur'ān) *«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 Muḥammad and Jesus (may Allah bless both of them)? During this time som groups died bleaving the religion of Jesus expecting the religion of Muḥammad, and Allah gave them their wages twice."

(*Biḥār*, 27, 298, 10)

1.1.30. It is reported that Abū al-Ḥasan al-Riḍā عليه السلام said: "...And all of the eleven Imams after the prophet were killed, some by the sword, the Commander of the Faithful and Ḥusayn, peace be with

وَالْبَاقُونَ قَتَلُوا بِالسَّمِّ. قَتَلَ كُلُّ وَاحِدٍ مِنْهُمْ طَاغُوتَ زَمَانِهِ وَجَرَى ذَلِكَ عَلَيْهِمْ عَلَى الْحَقِيقَةِ وَالصَّحَّةِ، لَا كَمَا تَقُولُهُ الْعُلَاةُ وَالْمَفُوضَةُ، لَعَنَهُمُ اللَّهُ. فَاتَّهَمُوا يَقُولُونَ: 'إِنَّهُمْ (ع) لَمْ يُقْتَلُوا عَلَى الْحَقِيقَةِ وَإِنَّهُ شُبَّهَ لِلنَّاسِ أَمْرُهُمْ. وَكَذَّبُوا، عَلَيْهِمْ غَضَبُ اللَّهِ، فَإِنَّهُ مَا شُبَّهَ أَمْرٌ أَحَدٍ مِنَ أَنْبِيَاءِ اللَّهِ وَحُجَّجِهِ عَلَيْهِمُ السَّلَامُ لِلنَّاسِ إِلَّا أَمْرُ عِيسَى بْنِ مَرْيَمَ (ع) 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: 'يَا عِيسَى ابْنِ مَرْيَمَ إِنِّي فَتَوَيْتُكَ وَرَافَعُكَ إِلَيَّ.))

وَقَالَ اللَّهُ، عَزَّ وَجَلَّ، حِكَايَةً لِقَوْلِ عِيسَى يَوْمَ الْقِيَامَةِ: (وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ. فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَتَى الرَّقِيبَ عَلَيْهِمْ وَاتَتْ عَلَى كُلِّ شَيْءٍ شَهِيدًا.) وَيَقُولُ الْمُتَجَاوِزُونَ لِلْحَدِّ فِي أَمْرِ الْأَيْمَةِ (ع): '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؟' فَاتَّهَمُوا لَا يَجْسُرُونَ عَلَى إِظْهَارِ مَذْهَبِهِمْ. لَعَنَهُمُ اللَّهُ فِي ذَلِكَ. وَمَتَى جَازَ أَنْ يَكُونَ جَمِيعُ أَنْبِيَاءِ اللَّهِ وَرُسُلِهِ وَحُجَّجِهِ بَعْدَ آدَمَ (ع) مَوْلُودِينَ مِنَ الْآبَاءِ وَالْأُمَّهَاتِ، وَكَانَ عِيسَى مِنْ بَيْنِهِمْ مَوْلُودًا مِنْ غَيْرِ أَبِي، جَازَ أَنْ يُشَبَّهَ لِلنَّاسِ أَمْرُهُ دُونَ أَمْرِ غَيْرِهِ مِنَ الْأَنْبِيَاءِ وَالْحُجَّجِ (ع)، كَمَا جَازَ أَنْ يُوَلَّدَ مِنْ غَيْرِ أَبِي دُونَهُمْ. وَإِنَّمَا أَرَادَ اللَّهُ، عَزَّ وَجَلَّ، أَنْ يَجْعَلَ أَمْرَهُ (ع) آيَةً وَعَلَامَةً لِيُعْلَمَ بِذَلِكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.'»

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 (*ghulāh*) or the delegators (*mufawīḍah*), 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 عليه السلام 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 عليه السلام 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.'"

(*Biḥār*, 25, 117)

1-1-31- ابن الوليد، عن سعد، عن أحمد بن حمزة الأشعري، عن ياسر الخادم، قال: «سمعت الرضا (ع) يقول: 'إن أوحش ما يكون هذا الخلق في ثلاثة مواطن: يوم يلد فيخرج من بطن أمه فيرى الدنيا، ويوم يموت فيعابن الآخرة واهلها، ويوم يبعث فيرى أحكاماً لم يرها في دار الدنيا. وقد سلم الله على يحيى (ع) في هذه الثلاثة المواطن وأمن روعته. فقال: ﴿وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا﴾. وقد سلم عيسى بن مريم على نفسه في هذه الثلاثة المواطن. فقال: ﴿وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا﴾.»

(بحار الأنوار، 14، 246، 26)

1-2- طفولته

1-2-1- الطالقاني، عن أحمد الهمداني، عن جعفر بن عبد الله بن جعفر العلوي، عن كثير بن عياش القطان، عن أبي الجارود، عن أبي جعفر (ع) قال: «لما ولد عيسى بن مريم (ع) كان ابن يوم كائه ابن شهرين. فلما كان ابن سبعة أشهر أخذت والدته بيده وجاءت به إلى الكتاب وأقعدته بين يدي المؤدب. فقال له المؤدب: قل: 'بسم الله الرحمن الرحيم.' فقال عيسى (ع): 'بسم الله الرحمن الرحيم.' فقال له المؤدب: قل: 'أبجد.' فرفع عيسى رأسه فقال: 'وهل تدري ما أبجد؟' فعلاه بالدرّة ليضربه. فقال: 'يا مؤدب، لا تضربني إن كنت تدري، والأ فاسألني حتى أفسر لك.' فقال: 'فسر لي.' فقال عيسى: 'أما الآف آلاء الله، والباء بهجة الله، والجم جمال الله، والدال دين الله. هوذا الهاء هول جهنم،

1.1.31. It is narrated that Yāsir al-Khādim said: “I heard [Imam] Riḍā 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).”

(*Bihār*, 14, 246, 26)

1.2. HIS CHILDHOOD

1.2.1. It is reported that Abū Ja‘far [Imam Baqir] 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 (*ālā*) of Allah, and the *bā* is the bliss (*bahjah*)

⁽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.

وَالوَاوُ وَتَبِلُ لِأَهْلِ النَّارِ، وَالزَّاءُ زَفِيرُ جَهَنَّمَ. حُطِّي، حُطَّتِ الْخَطَايَا، عَنِ الْمُسْتَغْفِرِينَ. كَلِمَنُ، كَلَامُ اللَّهِ لَا مُبَدَّلَ لِكَلِمَاتِهِ. سَعَفَصُ، صَاعُ بِصَاعٍ وَالْجَزَاءُ بِالْجَزَاءِ. قَرَشْتِ، قَرَشَهُمْ فَحَشَرَهُمْ. فَقَالَ الْمُؤَدَّبُ: 'أَيُّهَا الْمَرْأَةُ، خُذِي بِيَدِ ابْنِكَ، فَقَدْ عَلِمَ وَلَا حَاجَةَ لَهُ فِي الْمُوَدَّبِ.'

(بحار الأنوار، 14، 286، 8)

1-2-2- في رواية إسماعيل بن جابر، قال أبو عبد الله (ع): «إِنَّ عِيسَى بْنِ مَرْيَمَ (ع) كَانَ يَبْكِي بُكَاءً شَدِيداً. فَلَمَّا أُعِيَتْ مَرْيَمُ كَثْرَةَ بُكَائِهِ، قَالَ لَهَا: 'خُذِي مِن لِحَا هَذِهِ الشَّجَرَةِ، فَاجْعَلِي وَجُوراً، ثُمَّ اسْقِينِيهِ.' فَاذَا سَقَى، بَكَى بُكَاءً شَدِيداً. فَتَقُولُ مَرْيَمُ: 'مَاذَا امْرَأَتِي؟' فَيَقُولُ: 'يَا أُمَاهُ، عَلِمَ التَّبَوُّةَ وَضَعَفَ الصَّبَا.'

(بحار الأنوار، 14، 254، 47)

1-3- بُيُوتُهُ

1-3-1- أَبِي عَنْ سَعْدِ، عَنْ الْبَرْقِيِّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ (ع)، فِي حَدِيثٍ طَوِيلٍ يَقُولُ فِي آخِرِهِ: «...إِتَّبِعُوا قَوْلَ رَسُولِ اللَّهِ (ص) وَاقْرُوا بِمَا نُزِّلَ مِنْ عِنْدِ اللَّهِ، عَزَّ وَجَلَّ. إِتَّبِعُوا آثَارَ الْهُدَى، فَإِنَّهَا عَلَامَاتُ الْأَمَانَةِ وَالتَّقَى، وَاعْلَمُوا أَنَّهُ لَوْ أَنْكَرَ رَجُلٌ عِيسَى بْنِ مَرْيَمَ وَاقْرَأَ بِمَنْ سِوَاهُ مِنَ الرُّسُلِ لَمْ يُؤْمِنْ...».

(بحار الأنوار، 23، 96، 3)

of Allah, and the *jīm* is the beauty (*jamāl*) of Allah, and the *dal* is the religion (*dīn*) of Allah. *Hawwaz*: the *hā* is the terror (*hawā*) of hell, and the *wāw* is 'Woe (*wayl*) to the people of the fire,' and the *zā* is the moaning (*zafīr*) of hell. *Huṭṭī*: The sins are forgiven (*huṭṭat*) of those who ask the forgiveness of Allah. *Kalīman*: The speech (*kalām*) of Allah, there is no one who can change His words. *Sa'afīs*: Measure for measure (*šā'*) 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."

(*Bihār*, 14, 286, 8)

1.2.2. Abū 'Abd Allah عليه السلام 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.'"

(*Bihār* 14, 254, 47)

1.3. HIS PROPHETHOOD

1.3.1. It is reported that Imam Ṣādiq 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 عليه السلام, but confesses to all the prophets but him, he does not believe..."

(*Bihār*, 23, 96, 3)

1.3.2. The Apostle of Allah عليه السلام 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

1-3-2- أبي وابنُ الوليدِ معاً، عَنْ سَعْدِ بْنِ أَبِي 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 (ص): 'إِنَّ جَبْرَيْلَ نَزَلَ عَلَيَّ بِكِتَابٍ فِيهِ خَبَرُ الْمُلُوكِ، مُلُوكِ الْأَرْضِ قَبْلِي، وَخَيْرٌ مِنْ بَعْثِ قَبْلِي مِنَ الْأَنْبِيَاءِ وَالرُّسُلِ... لَمَّا مَلَكَ أَشْتِيحُ بْنُ أَشْجَانَ، وَكَانَ يُسَمَّى الْكَيْسُ، وَمَلَكَ مِثْنَيْنِ وَسِتًّا وَسِتِّينَ سَنَةً، فَفِي سَنَةِ إِحْدَى وَخَمْسِينَ مِنْ مُلْكِهِ بَعَثَ اللَّهُ عَيْسَى بْنَ مَرْيَمَ (ع)، وَاسْتَوْدَعَهُ التُّورَ وَالْعِلْمَ وَالْحِكْمَةَ وَجَمِيعَ عُلُومِ الْأَنْبِيَاءِ قَبْلَهُ، وَزَادَهُ الْإِنْجِيلَ. وَبَعَثَهُ إِلَى بَيْتِ الْمَقْدِسِ إِلَى بَنِي إِسْرَائِيلَ، يَدْعُوهُمْ إِلَى كِتَابِهِ وَحِكْمَتِهِ وَالْيَاقِينِ بِاللَّهِ وَرَسُولِهِ. فَابَى أَكْثَرُهُمْ إِلَّا طُغْيَانًا وَكُفْرًا.»

فَلَمَّا لَمْ يُؤْمِنُوا بِهِ، دَعَا رَبُّهُ وَعَزَمَ عَلَيْهِ، فَمَسَحَ مِنْهُمْ شَيَاطِينَ لِيُرِيَهُمْ آيَةَ فَيَعْتَبِرُوا. فَلَمْ يَزِدْهُمْ ذَلِكَ إِلَّا طُغْيَانًا وَكُفْرًا. فَاتَى بَيْتَ الْمَقْدِسِ يَدْعُوهُمْ وَيَرِغِبُهُمْ فِي مَا عِنْدَ اللَّهِ ثَلَاثًا وَثَلَاثِينَ سَنَةً، حَتَّى طَلَبَتْهُ الْيَهُودُ، وَادَّعَتْ أَنَّهَا عَذَّبَتْهُ وَدَفَنْتَهُ فِي الْأَرْضِ حَيًّا، وَادَّعَى بَعْضُهُمْ أَنَّهُمْ قَتَلُوهُ وَصَلَبُوهُ. وَمَا كَانَ اللَّهُ لِيَجْعَلَ لَهُمْ عَلَيْهِ سُلْطَانًا، وَأَمَّا شُبُهَةٌ لَهُمْ.

وَمَا قَدَرُوا عَلَى عَذَابِهِ وَدَفْنِهِ وَلَا عَلَى قَتْلِهِ وَصَلْبِهِ. قَوْلُهُ، عَزَّ وَجَلَّ: ﴿إِنِّي مُتَوَقِّعٌ وَرَافِعُكَ إِلَىٰ وَمَطْهَرُكَ مِنَ الَّذِينَ كَفَرُوا﴾. فَلَمْ يَقْتَدِرُوا عَلَى قَتْلِهِ وَصَلْبِهِ لِأَنَّهُمْ لَوْ قَدَرُوا عَلَى ذَلِكَ كَانَ تَكْذِيبًا لِقَوْلِهِ. بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ بَعْدَ أَنْ تَوَقَّاهُ (ع). فَلَمَّا أَرَادَ اللَّهُ أَنْ يَرَفَعَهُ، أَوْحَىٰ إِلَيْهِ أَنْ يَسْتَوْدِعَ نُورَ اللَّهِ وَحِكْمَتَهُ وَعِلْمَ كِتَابِهِ سَمْعُونَ بْنَ حَمُونِ الصَّفَا، خَلِيفَتَهُ عَلَى الْمُؤْمِنِينَ؛ فَفَعَلَ ذَلِكَ... .»

(بحار الأنوار، 14، 515، 4)

commissioned before I was:... Ashbakh ibn Ashjān was a king called *al-Kays* who ruled for two hundred sixty-six years. In the fifty-first year of his rule Allah commissioned Jesus the son of Mary[ؑ] 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 Ḥamūn al-Şafā, his successor among the believers. So, he did this....”

(*Bihār*, 14, 515, 4)

(Tahdhib, 6, 84, 3)

1-3-3- محمد بن يحيى، عن أحمد بن محمد، عن صفوان بن يحيى قال: «قلت للرضا (ع): قد كنا نسألك قبل أن يهب الله لك أبا جعفر (ع)، فكنت تقول: يهب الله لي غلاماً؛ فقد وهبه الله لك فاقرب عيوننا. فلا أرانا الله يوماً. فان كان كون، فالى من؟» فاشار بيده إلى أبي جعفر (ع) وهو قائم بين يديه. فقلت: جعلت فداك، هذا ابن ثلاث سنين؟ فقال: «وما يضره من ذلك. فقد قام عيسى (ع) بالحجة وهو ابن ثلاث سنين.»

الكافي، 1، 321، 10

1-3-4- قال الرضا (ع) قبل ولادته [محمد بن علي التقي]: «والله ليجعلن الله مني ما يثبت به الحق واهله ويمحق به الباطل واهله». فولد التقي (ع) بعد سنة. فقال: «هذا أبو جعفر. قد اجلسته مجلسي وصيرته مكاني. إنا أهل بيت يتوارث أصاغرنا أكابرنا، القذة بالقذة». قيل: «هذا ابن ثلاث سنين». فقال: «ما يضر من ذلك وقد قام عيسى بالحجة وهو ابن أقل من ثلاث سنين.»

المخارج والجرائح، 2، 899

1-3-5- علي بن محمد، عن محمد بن الحسن، عن عبد الله بن جعفر الحميري، عن الرضا (ع)، قال: «إن الله تعالى إحتج بعيسى (ع) وهو ابن سنتين.»

(بحار الأنوار، 14، 257، 54)

1-3-6- قال أبو الحسن موسى (ع): «... إذا كان يوم القيامة كان على عرش الله، عز وجل، أربعة من الأولين وأربعة من الآخرين. فاما الأربعة الذين هم من الأولين فتوح وإبراهيم وموسى وعيسى (ع) واما الآخرون فمحمد وعلي والحسن والحسين (ع)».

(التهذيب، 6، 84، 3)

1.3.3. Safwān ibn Yahyā said, "I said to Imam Riḍāؑ, 'We used to ask you [about the Imam after you], before Allah had granted you Abū 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 Abū 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 (*hujjah*) when he was three years old."

(*Kāfi*, 1, 321, 10)

1.3.4. Before his son (Muḥammad al-Taḳī) was born, al-Riḍāؑ 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-Taḳīؑ was born after a year. Then he said, "This is Abū 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 (*hujjah*) when he was less than three years old."

(*Kharā'ij Wa al-Jarā'ih*, 2, 899)

1.3.5. It is reported that [Imam] Riḍāؑ said, "Verily Allah, the Exalted, authorized Jesusؑ when he was two years old."

(*Bihār*, 14, 257, 54)

1.3.6. Abū al-Ḥasanؑ 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 Muḥammad, 'Ali, al-Ḥasan and al-Ḥusayn, peace be with them."

1-3-7- عَنْ أَبِي ذَرٍّ رَحِمَهُ اللَّهُ عَلَيْهِ، قَالَ: «دَخَلْتُ عَلَى رَسُولِ اللَّهِ (ص)، وَهُوَ جَالِسٌ فِي الْمَسْجِدِ وَحَدَهُ، فَاغْتَمَمْتُ خَلْوَتَهُ ... قُلْتُ: 'يَا رَسُولَ اللَّهِ، كَمْ النَّبِيُّونَ؟' قَالَ: 'مِائَةُ أَلْفٍ وَارْبَعَةٌ وَعِشْرُونَ أَلْفَ نَبِيٍِّّ'. قُلْتُ: 'كَمْ الْمُرْسَلُونَ مِنْهُمْ؟' قَالَ: 'ثَلَاثُ مِائَةٍ وَثَلَاثَةَ عَشَرَ، جَمَاءَ، غَفِيرَاءَ'. قُلْتُ: 'مَنْ كَانَ أَوَّلَ الْأَنْبِيَاءِ؟' قَالَ: 'آدَمُ'. قُلْتُ: 'وَكَانَ مِنَ الْأَنْبِيَاءِ مُرْسَلًا؟' قَالَ: 'نَعَمْ. خَلَقَهُ اللَّهُ بِيَدِهِ وَتَفَخَّ فِيهِ مِنْ رُوحِهِ'. ثُمَّ قَالَ (ص): 'يَا أَبَا ذَرٍّ، أَرْبَعَةٌ مِنَ الْأَنْبِيَاءِ سِرِّيَانِيُّونَ: آدَمُ وَشِيثُ وَاحْتُوخُ، وَهُوَ إِدْرِيسُ (ع) وَهُوَ أَوَّلُ مَنْ حَطَّ بِالْقَلَمِ وَتَوَحَّ (ع). وَارْبَعَةٌ مِنَ الْأَنْبِيَاءِ مِنَ الْعَرَبِ: هُودُ وَصَالِحُ وَشُعَيْبُ وَبَيْكُ مُحَمَّدٌ. وَأَوَّلُ نَبِيٍِّّ مِنْ بَنِي إِسْرَائِيلَ مُوسَى وَآخِرُهُمْ عِيسَى وَ[بَيْنَهُمَا] سِتُّ مِائَةٍ نَبِيٍِّّ'. قُلْتُ: 'يَا رَسُولَ اللَّهِ، كَمْ أُنزِلَ اللَّهُ مِنْ كِتَابٍ؟' قَالَ: 'مِائَةُ كِتَابٍ وَارْبَعَةٌ كُتِبَ. أُنزِلَ اللَّهُ عَلَى شِيثَ حَمْسِينَ صَحِيفَةً وَعَلَى إِدْرِيسَ ثَلَاثِينَ صَحِيفَةً وَعَلَى إِبْرَاهِيمَ عَشْرِينَ صَحِيفَةً. وَأُنزِلَ التَّوْرَةُ وَالْإِنْجِيلُ وَالزَّبُورُ وَالْفُرْقَانُ.'»

(المخصل، 2، 524)

1-3-8- حَدَّثَنِي [ثَنَا] عَلِيُّ بْنُ الْحُسَيْنِ مُعْتَمِنًا، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ (ع)، قَالَ: «مَكَتَ جِبْرِيلُ أَرْبَعِينَ يَوْمًا لَمْ يَنْزِلْ عَلَى النَّبِيِّ (ص). فَقَالَ: 'يَا رَبُّ، قَدْ اشْتَدَّ شَوْقِي إِلَى نَبِيِّكَ، فَادْنُ لِي'. فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ: 'يَا جِبْرِيلُ، إهْبِطْ إِلَى حَبِيبِي وَبِئْسَ فَاقرُهُ مِئِّي السَّلَامَ، وَاخْبِرْهُ إِنِّي [قَدْ] حَصَصْتُهُ بِالنُّبُوَّةِ وَفَضَّلْتُهُ عَلَى جَمِيعِ الْأَنْبِيَاءِ، وَاقْرَأْ وَصِيَّتِي مِئِّي [مِنَّا] السَّلَامَ، وَاخْبِرْهُ إِنِّي حَصَصْتُهُ بِالْوَصِيَّةِ وَفَضَّلْتُهُ عَلَى جَمِيعِ الْأَوْصِيَاءِ.'» قَالَ: «فَهَبَطَ جِبْرِيلُ [ع] عَلَى النَّبِيِّ (ص) ... فَقَالَ جِبْرِيلُ: 'يَا مُحَمَّدُ، نَجَا مَنْ تَوَلَّى شَيْئًا بِشَيْثُ وَنَجَا شَيْثُ بِآدَمَ وَنَجَا آدَمُ

1.3.7. Abū 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 continued, “O Abū Dhar these four prophets among the prophets are Siryāni: Adam, Seth, Ukhnūkh, that is, Idris, who was the first person to write with a pen, and Noah, peace be with them. And four of them are Arab: Hūd, Ṣāliḥ, Shu‘ayb and your prophet Muḥammad. The first prophet from the children of Isreal 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 Idris, and twenty scrolls to Abraham. And He sent the Torah, Bible, Psalms and Furqān.”

(*Khiṣāl*, 2, 524)

1.3.8. Ja‘far ibn Muḥammad 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 Muḥammad! Whoever followed Seth would be saved by Seth, Seth was saved by Adam and Adam was saved by Allah.

بِاللَّهِ، وَتَجَا مَنْ تَوَلَّى سَامًا بِسَامٍ وَتَجَا سَامَ بَنُوحَ وَتَجَا نُوحَ بِاللَّهِ، وَتَجَا مَنْ تَوَلَّى
 أَصْفَ بِأَصْفَ وَتَجَا أَصْفَ بِسُلَيْمَانَ وَتَجَا سُلَيْمَانَ بِاللَّهِ، وَتَجَا مَنْ تَوَلَّى يُوْشَعَ
 بِيُوْشَعَ وَتَجَا يُوْشَعَ بِمُوسَى وَتَجَا مُوسَى بِاللَّهِ، وَتَجَا مَنْ تَوَلَّى شَمْعُونَ بِشَمْعُونَ
 وَتَجَا شَمْعُونَ بِعِيسَى وَتَجَا عِيسَى بِاللَّهِ، وَتَجَا مَنْ تَوَلَّى عَلِيًّا بِعَلِيٍّ وَتَجَا عَلِيٌّ بِكَ
 وَتَجَوْتُ أَنْتَ بِاللَّهِ. وَأَمَّا كُلُّ شَيْءٍ بِاللَّهِ. وَإِنَّ الْمَلَائِكَةَ وَالْحَفَظَةَ لَيَفْخَرُونَ عَلَيَّ
 جَمِيعَ الْمَلَائِكَةِ لَصُحْبَتِهَا إِيَّاهُ.» قَالَ: «فَجَلَسَ عَلَيَّ (ع) يَسْمَعُ كَلَامَ جَبْرِئِيلَ [ع]
 وَلَا يَرَى شَخْصَهُ».

(تفسير فُرات الكوفي، 378)

1-3-9- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى
 الْخُنَعَمِيِّ، عَنْ هِشَامٍ، عَنْ ابْنِ أَبِي يَغْفُورٍ، قَالَ: «سَمِعْتُ أَبَا عَبْدِ اللَّهِ (ع) يَقُولُ:
 'سَادَةُ النَّبِيِّينَ وَالْمُرْسَلِينَ خَمْسَةٌ، وَهُمْ أَوْلُو الْعِزْمِ مِنَ الرُّسُلِ وَعَلَيْهِمْ دَارَتِ الرَّحَى:
 نُوحٌ وَابْرَاهِيمُ وَمُوسَى وَعِيسَى وَمُحَمَّدٌ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعَلَى جَمِيعِ
 الْأَنْبِيَاءِ».

(الكافي، 1، 175، 3)

1-3-10- فِي أَسْتَلَةِ الشَّامِيِّ، سَالَ أَمِيرَ الْمُؤْمِنِينَ (ع) عَنْ سِتَّةٍ مِنَ الْأَنْبِيَاءِ لَهُمْ
 إِسْمَانٌ. فَقَالَ: «يُوشَعُ بْنُ نُونٍ، وَهُوَ ذُو الْكِفْلِ، وَيَعْقُوبُ بْنُ إِسْحَاقَ (ع)، وَهُوَ
 إِسْرَائِيلُ، وَالْخَضْرُ (ع)، وَهُوَ حَلْقِيَا، وَيُؤُسُّ (ع)، وَهُوَ ذُو النَّوْنِ، وَعِيسَى (ع)،
 وَهُوَ الْمَسِيحُ، وَمُحَمَّدٌ (ص)، وَهُوَ أَحْمَدُ، صَلَوَاتُ اللَّهِ عَلَيْهِمْ».

(بحار الأنوار، 16، 90، 22)

1-3-11- الطَّلَاقَانِيُّ عَنْ ابْنِ عَقْدَةَ، عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَالٍ، عَنْ أَبِيهِ، عَنْ
 مُحَمَّدِ بْنِ الْفَضِيلِ، عَنْ الثَّمَالِيِّ، عَنْ الْبَاقِرِ (ع) قَالَ: «إِنَّ اللَّهَ أَرْسَلَ عِيسَى إِلَى
 بَنِي إِسْرَائِيلَ خَاصَّةً، وَكَانَتْ بُبُوَّتُهُ بَيْنَتِ الْمَقْدِسِ، وَكَانَ مِنْ بَعْدِهِ مِنَ الْحَوَارِيِّينَ
 إِثْنَتَيْ عَشَرَ».

(بحار الأنوار، 14، 250)

Whoever followed Shem would be saved by Shem, Shem was saved by Noah and Noah was saved by Allah. Whoever followed Āşif would be saved by Āşif, and Āşif was saved by Solomon. Whoever followed Yūsha' would be saved by Yūsha', and Yūsha' 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 'Ali would be saved by 'Ali and 'Ali 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 'Ali." He said, "Then 'Aliؑ sat down while hearing the speech of Gabrielؑ, although he did not see him.

(*Tafsir Furāt al-Kūfi*, 378).

1.3.9. It is reported that Ibn Abū Ya'fūr said, "I heard Abu 'Abd Allahؑ 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 Muḥammad, peace be with him and his descendants and all of the prophets.

(*Kāfi*, 1, 175, 3)

1.3.10. Among the questions of Shāmi is that he asked the Commander of the Faithfulؑ about the six prophets who had [special] names. He said, "Yūsha' ibn Nūn was Dhū al-Kifl, Ya'qūb ibn Ishāq was Isrā'il, Khidr was Ḥilqiyā, Yūnus was Dhū al-Nūn, Jesus was the Messiah and Muḥammad was Aḥmad, may the blessings of Allah be with all of them."

(*Bihār*, 16, 90, 22)

1.3.11. It is reported that [Imam] Bāqirؑ said, "Allah sent Jesus especially to the children of Israel, and his prophecy was in Jerusalem, and after him there were twelve apostles."

(*Bihār*, 14, 250)

1-3-12- سُفْيَانُ بْنُ عُيَيْنَةَ رَوَى عَنْ مُجَاهِدٍ قَوْلَ النَّبِيِّ (ص): «السَّبَاقُ أَرْبَعَةٌ: يُوشَعُ إِلَى مُوسَى وَصَاحِبُ يَسَ إِلَى عِيسَى وَعَلِيٌّ إِلَى النَّبِيِّ (ص)».

(الصراط المستقيم، 3، 158)

1-3-13- فِي الْمَجَالِسِ وَعُيُونِ الْأَخْبَارِ عَنْ أَبِيهِ، عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ، عَنْ الْحَسَنِ بْنِ أَبِي الْعُقَبِ الصَّيرَفِيِّ، عَنْ الْحُسَيْنِ بْنِ خَالِدٍ، عَنْ أَبِي الْحَسَنِ الرِّضَا (ع)، فِي حَدِيثٍ، قَالَ: «كَانَ نَفْسُ خَاتَمِ آدَمَ، 'لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ.' إِلَى أَنْ قَالَ: 'فَتَقَشَّرَ نُوحٌ فِي خَاتَمِهِ: 'لَا إِلَهَ إِلَّا اللَّهُ أَلْفَ مَرَّةٍ، يَا رَبِّ، أَصْلِحْنِي.' إِلَى أَنْ قَالَ: 'وَاهْبِطَ اللَّهُ عَلَيَّ إِبْرَاهِيمَ خَاتَمًا فِيهِ سِتَّةٌ أَحْرَفٍ: 'لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَسُولُ اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَوَضَعْتُ أَمْرِي إِلَى اللَّهِ، أَسْتَدْتُ ظَهْرِي إِلَى اللَّهِ،

حَسْبِيَ اللَّهُ، فَاوْحَى اللَّهُ، جَلَّ جَلَالُهُ، إِلَيْهِ: 'تَحْتَمُّ بِهَذَا الْخَاتَمِ، فَإِنِّي أَجْعَلُ النَّارَ عَلَيْكَ بَرْدًا وَسَلَامًا.' قَالَ: «وَكَانَ نَفْسُ خَاتَمِ مُوسَى (ع) حَرْفَيْنِ اشْتَقَّهُمَا مِنَ التَّوْرَةِ: 'إِضْبِرْ نُؤْجَرَ، أَصْدُقْ تَنْجُ.' قَالَ: «وَكَانَ نَفْسُ خَاتَمِ سُلَيْمَانَ (ع) حَرْفَيْنِ اشْتَقَّهُمَا: 'سُبْحَانَ مَنْ أَلْجَمَ الْجِنَّ بِكَلِمَاتِهِ.' وَكَانَ نَفْسُ خَاتَمِ عِيسَى (ع) حَرْفَيْنِ اشْتَقَّهُمَا مِنَ الْإِنْجِيلِ: 'طُوبَى لِعَبْدٍ ذَكَرَ اللَّهَ مِنْ أَجْلِهِ وَوَيْلٌ لِعَبْدٍ نَسِيَ اللَّهَ مِنْ أَجْلِهِ.' وَكَانَ نَفْسُ خَاتَمِ مُحَمَّدٍ: 'لَا إِلَهَ إِلَّا اللَّهُ، مُحَمَّدٌ رَسُولُ اللَّهِ...»

(وسائل الشيعة، 5، 101، 6041)

1.3.12 Sufyān ibn ‘Uyaynah reported that Mujāhid narrated this saying of the Prophet ﷺ, “There are four antecedents [who are the first followers of the prophets.] Yūsha’ to Moses, Sāhib Yāsin to Jesus and ‘Ali to the Prophet ﷺ.”

(*Sirāṭ al-Mustaḳim*, 3, 158)

1.3.13. Al-Ḥusayn ibn al-Khālid narated that Abū al-Ḥasan al-Riḍā said, “It was engraved on the ring of Adam, ‘There is no god but Allah. Muhammad 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. Muhammad 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 them from Torah, ‘Have patience, you will be given wages. Tell the truth, you will be saved.’ The ring of Solomon was engraved with two letters he took, ‘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 Muhammad was engraved with ‘There is no god but Allah. Muhammad is the Apostle of Allah.’”

(*Wasā’il al-Shi’ah*, 5, 101, 6041.)

1-4- أوصافه

1-4-1- عَنْ الصَّادِقِ (ع)، قَالَ: «قَالَ رَسُولُ اللَّهِ (ص): رَأَيْتُ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى (ع). فَمَا مَوْسَى، فَرَجُلٌ طَوَالٌ سَبِطٌ يُشْبِهُ رِجَالَ الرُّطِّ وَرِجَالَ أَهْلِ شَوْءَةَ؛ وَأَمَّا عِيسَى، فَرَجُلٌ أَحْمَرٌ جَعْدٌ رِبْعَةٌ.» قَالَ: «ثُمَّ سَكَتَ. فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ، فإِبْرَاهِيمُ؟» قَالَ: «نُظِرُوا إِلَيَّ صَاحِبِكُمْ، يَعْنِي نَفْسَهُ.»

(بحار الأنوار، 12، 10، 24)

1-4-2- أَبَانُ بْنُ عُثْمَانَ رَفَعَهُ بِإِسْنَادِهِ، قَالَتْ أَمَّتُهُ، رَضِيَ اللَّهُ عَنْهَا: «لَمَّا قَرَّبْتُ لِوِلَادَةِ رَسُولِ اللَّهِ (ص) ...، سَمِعْتُ نِدَاءً: «طُوفُوا بِمُحَمَّدٍ الشَّرْقَ وَالْعَرْبَ، وَاعْرِضُوهُ عَلَى رُوحَانِي الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ وَالسَّبَاعِ، وَاعْطُوهُ صَفَاءَ آدَمَ وَرِقَّةَ نُوحٍ وَخَلَّةَ إِبْرَاهِيمَ وَلِسَانَ إِسْمَاعِيلَ وَكَمَالَ يُوسُفَ وَبُشْرَى يَعْقُوبَ وَصَوْتَ دَاوُدَ وَزَهْدَ يَحْيَى وَكِرَمَ عِيسَى.» ثُمَّ انْكَشَفَ عَنْهُ، فَإِذَا أَنَا بِهِ ...».

(بحار الأنوار، 15، 272، 17)

1-4-3- قَدْ رَوَى الْبَيْهَقِيُّ فِي كِتَابِهِ الْمُصَنَّفِ فِي فَضَائِلِ الصَّحَابَةِ، يَرْفَعُهُ بِسَنَدِهِ إِلَى رَسُولِ اللَّهِ (ص)، أَنَّهُ قَالَ: «مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى آدَمَ فِي عِلْمِهِ، وَالْيَ نُوحَ فِي تَقْوَاهُ، وَالْيَ إِبْرَاهِيمَ فِي حِلْمِهِ، وَالْيَ مُوسَى فِي هَيْبَتِهِ، وَالْيَ عِيسَى فِي عِبَادَتِهِ، فَلْيَنْظُرْ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ (ع).».

(بحار الأنوار، 39، 39)

1.4. HIS CHARACTERISTICS

1.4.1. 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 Zuṭ, and like the men of the Shanū’ah.⁽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].”

(*Bihār* 12, 10, 24)

1.4.2. Āminah [the mother of the Prophet] said, “When the birth of the Apostle of Allah became near I would hear a sound, ‘Bring Muḥammad 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 Ismā’il, the perfection of Joseph, the good news of Ya’qūb, 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...”

(*Bihār*, 15, 272, 17)

1.4.3. The Apostle of Allah ﷺ said, “Everyone who wants to look at Adam in his knowledge, Noah in his piety, Abraham in his perseverance (*hilm*), Moses in his awe and Jesus in his worship should look at ‘Ali ibn Abi Ṭālib.”

(*Bihār*, 39, 39)

(1) The Zuṭ are a tribe from India, with wide faces with little facial hair, and the Shanwah are like the Qaḥṭaniyah of the Arabs. -Majlisi

1-4-4-4- عن أبي الحمراء: «عنه (ص): 'مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى آدَمَ فِي وَقَارِهِ،
وَالَى مُوسَى فِي شِدَّةِ بَطْشِهِ، وَالَى عِيسَى فِي زُهْدِهِ، فَلْيَنْظُرْ إِلَى هَذَا الْمُقْبِلِ.'
فاقْبَلْ عَلَيَّ (ع)».

(بحار الأنوار، 40، 78)

1-4-4-5- أحمدُ بنُ عبدِ الجبَّارِ، عن زَيْدِ بنِ الحارثِ، عن الأعمشِ، عن إبراهيمَ
التَّمِيمِيِّ، عن أبيه، عن أبي ذرِّ الغفاريِّ، قال: «بَيْنَمَا ذَاتَ يَوْمٍ مِنَ الْأَيَّامِ بَيْنَ يَدَيِ
رَسُولِ اللَّهِ (ص)، إِذْ قَامَ وَرَكَعَ وَسَجَدَ شُكْرًا لِلَّهِ تَعَالَى، ثُمَّ قَالَ: 'يَا جُنْدَبُ، مَنْ
أَرَادَ أَنْ يَنْظُرَ إِلَى آدَمَ فِي عِلْمِهِ، وَالَى نُوحٍ فِي فَهْمِهِ، وَالَى إِبْرَاهِيمَ فِي خُلَّتِهِ، وَالَى
مُوسَى فِي مُنَاجَاتِهِ، وَالَى عِيسَى فِي سِيَّاحَتِهِ، وَالَى أَيُّوبَ فِي صَبْرِهِ وَبِلَاتِهِ،
فَلْيَنْظُرْ إِلَى هَذَا الرَّجُلِ الْمُقَابِلِ الَّذِي هُوَ كَالشَّمْسِ وَالْقَمَرِ السَّارِيَّ وَالْكَوَكَبِ
الدَّرِّيِّ. أَشْجَعُ النَّاسِ قَبْلًا، وَاسْحَى النَّاسَ كَفَاءً. فَعَلَى مُبْعَضِهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ
وَالنَّاسِ أَجْمَعِينَ.» قال: «فَالْتَفَتَ النَّاسُ يُنظُرُونَ مَنْ هَذَا الْمُقْبِلُ. فَاذَا هُوَ عَلِيٌّ بْنُ
أَبِي طَالِبٍ، عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ».

(بحار الأنوار، 39، 38، 9)

1-4-4-6- الأعمشُ عن أبي صالحٍ، عن ابنِ عَبَّاسٍ قال: «كَانَ جَبْرِئِيلُ (ع)
جَالِسًا عِنْدَ النَّبِيِّ (ص)، عَنْ يَمِينِهِ، إِذْ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ (ع). فَضَحِكَ جَبْرِئِيلُ
فَقَالَ: '... يَا مُحَمَّدُ، إِنْ أَشْتَقْتِ إِلَى وَجْهِ عِيسَى وَعِبَادَتِهِ، وَزُهْدِ يَحْيَى وَطَاعَتِهِ،
وَمِيرَاتِ سُلَيْمَانَ وَسَخَاوَتِهِ، فَانظُرِي إِلَى وَجْهِ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَانزِلِ اللَّهُ،
تَعَالَى، (وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا) يَغْنِي سِنَهَا لِعَلِيِّ بْنِ أَبِي طَالِبٍ، وَعَلِيِّ بْنِ
أَبِي طَالِبٍ سِنَهَا لِعِيسَى بْنِ مَرْيَمَ».

(بحار الأنوار، 35، 47)

1.4.4. It is reported from Abū al-Ḥamrā' that the prophet ﷺ said, "Everyone who wants to look at Adam in his dignity, Moses in the intensity of his grip,⁽¹⁾ and Jesus in his asceticism, should look at the one coming." Then 'Alī came.

(*Bihār*, 40, 78)

1.4.5. It is reported that Abū Dharr al-Ghifārī 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, whose heart is bravest of all people, and whose hand is more generous, so that 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 'Alī ibn Abī Ṭālib came."

(*Bihār*, 39, 38, 9)

1.4.6. Ibn 'Abbās said, "Gabriel was near the Prophet at the right side of him, then the Commander of the Faithful came. Gabriel laughed and said, '... O Muhammad! 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 'Alī ibn Abū Ṭālib.' 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 'Alī ibn Abū Ṭālib and 'Alī is like Jesus.

(*Bihār*, 35, 47)

⁽¹⁾ Compare the language in (85:12).

1-4-7- فَلَمَّا مُتَّلَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ (ص)، قَالَ رَسُولُ اللَّهِ (ص) بِأَعْلَى صَوْتِهِ: «يَا عِبَادَ اللَّهِ، مَنْ أَرَادَ أَنْ يَنْظُرَ وَمَهَابَتِهِ إِلَى آدَمَ فِي جَلَالَتِهِ، وَالْيَ شَيْثَ فِي حِكْمَتِهِ، وَالْيَ إِذْرِيْسَ فِي نِبَاهَتِهِ، وَالْيَ نُوحَ فِي شُكْرِهِ لِرَبِّهِ وَعِبَادَتِهِ، وَالْيَ إِبْرَاهِيمَ فِي حُلَّتِهِ وَوَفَائِهِ، وَالْيَ مُوسَى فِي بُعْضِ كُلِّ عَدُوٍّ لِلَّهِ وَمُنَابَذَتِهِ، وَالْيَ عِيسَى فِي حُبِّ كُلِّ مُؤْمِنٍ وَحُسْنِ مُعَاشَرَتِهِ، فَلْيَنْظُرْ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ هَذَا».

(تفسير الامام العسكري، 498)

1-4-8- قَالَ رَسُولُ اللَّهِ (ص): «مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى زُهْدِ عِيسَى بْنِ مَرْيَمَ، فَلْيَنْظُرْ إِلَى أَبِي ذَرٍّ».

(بحار الأنوار، 22، 343)

1-4-9- أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ سَعِيدِ بْنِ عَلِيٍّ الْخُرَاعِيِّ... عَنْ سَلْمَانَ قَالَ: «قَالَ رَسُولُ اللَّهِ (ص): 'الْأَيُّمَةُ بَعْدِي إِثْنَا عَشَرَ، عَدَدَ شَهْوَرِ الْحَوْلِ. وَمِنَّا مَهْدِيٌّ هَذِهِ الْأُمَّةِ، لَهُ هَيْبَةٌ مُوسَى وَبَهَاءُ عِيسَى وَحُكْمُ دَاوُدَ وَصَبْرُ أَيُّوبَ».

(بحار الأنوار، 36، 303، 141)

1-4-10- حَدَّثَنِي أَبُو الْمُفَضَّلِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، قَالَ: «حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عُقْدَةَ، قَالَ: 'حَدَّثَنَا يَحْيَى بْنُ زَكْرِيَّا، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنِ هِشَامِ بْنِ سَالِمٍ، عَنِ زَيْدِ الْكُنَاسِيِّ. قَالَ: 'سَمِعْتُ أَبَا جَعْفَرٍ يَقُولُ: 'صَاحِبُ هَذَا الْأَمْرِ فِيهِ سِنَّةٌ مِنْ يُوسُفَ وَسِنَّةٌ مِنْ مُوسَى وَسِنَّةٌ مِنْ عِيسَى وَسِنَّةٌ مِنْ مُحَمَّدٍ. وَأَمَّا شِبْهُهُ مِنْ يُوسُفَ، فَانَّ إِخْوَتَهُ يُبَايِعُونَهُ وَيُخَاطِبُونَهُ، وَهُمْ لَا يَغْرِفُونَهُ وَأَمَّا شِبْهُهُ مِنْ مُوسَى، فَخَائِفٌ، وَأَمَّا شِبْهُهُ مِنْ عِيسَى فَالْسِّيَّاحَةُ، وَأَمَّا

1.4.7. 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 Idris 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 'Ali ibn Abū Ṭālib, here."

(*Tafsir al-Imām al-'Askari*, 498)

1.4.8. The Apostle of Allah ﷺ said, "He who wants to look at the asceticism of Jesus the son of Mary, look at Abū Dhar."

(*Bihār*, 22, 343)

1.4.9. 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 Mahdī of this community who will have the awesomeness of Moses, the magnificence of Jesus, the judgment of David and the patience of Job."

(*Bihār*, 36, 303, 141)

1.4.10. Zayd al-Kunāsī said, "I heard that Abū Ja'far would say, 'In the Sāhib hādihā al-'amr [the twelfth Imām] there is an attribute (*sunnah*) of Joseph, an attribute of Moses, an attribute of Jesus and an attribute of Muḥammad. As though 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 Muḥammad is the sword.'"⁽¹⁾

(*Dalā'il al-Imāmah*, 291)

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

شبهه من محمد بالسيف.»

(دلالت الامامة، 291)

1-4-11- مِمَّا جَاءَ فِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (ع) مَا رَوَاهُ حَمْرَةَ بْنُ حَمْرَانَ، عَنْ أَبِيهِ حَمْرَانَ بْنِ أُعَيْنَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: «سَمِعْتُهُ يَقُولُ: فِي الْقَائِمِ مِثْلُ سُنَنِ مَنْ سَنَّتَهُ مِنَ الْأَنْبِيَاءِ (ع): سُنَّةُ مِنْ نُوحٍ وَسُنَّةُ مِنْ إِبْرَاهِيمَ وَسُنَّةُ مِنْ مُوسَى وَسُنَّةُ مِنْ عِيسَى وَسُنَّةُ مِنْ أَيُّوبَ وَسُنَّةُ مِنْ مُحَمَّدٍ. فَمَا مِنْ نُوحٍ فَطُولُ الْعُمُرِ، وَمِنْ إِبْرَاهِيمَ الْخِفَاءُ لِلْوِلَادَةِ وَاعْتِزَالُ النَّاسِ إِيَّاهُ، وَمِنْ مُوسَى الْخَوْفُ وَالْقِيَبَةُ، وَمِنْ عِيسَى إِخْتِلَافُ النَّاسِ فِيهِ، وَمِنْ أَيُّوبَ الْفَرَجُ بَعْدَ الْبَلْوَى، وَمِنْ مُحَمَّدٍ (ص) الْخُرُوجُ بِالسَّيْفِ.»

(الصراف المستقيم، 2، 238)

1-4-12- عَنْ عَوْفِ بْنِ عَبْدِ اللَّهِ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ (ع)، قَالَ: «إِنَّ الرَّبَّ، تَبَارَكَ وَتَعَالَى، يَقُولُ: أَدْخُلُوا الْجَنَّةَ بِرَحْمَتِي، وَأُجُوا مِنَ النَّارِ بِعُقُوبِي، وَتُقَسِّمُوا الْجَنَّةَ بِأَعْمَالِكُمْ، فَوَعَزَّتِي لِأَنْزَلْتَكُمْ دَارَ الْخُلُودِ وَدَارَ الْكِرَامَةِ؛ فَاذَا دَخَلُوهَا صَارُوا عَلَيَّ طُولَ آدَمَ...؛ وَعَلَى مَلَدِ عِيسَى، ثَلَاثًا وَثَلَاثِينَ سَنَةً؛ وَعَلَى لِسَانِ مُحَمَّدٍ، الْعَرَبِيَّةِ؛ وَعَلَى صُورَةِ يُوسُفَ، فِي الْحُسْنِ، ثُمَّ يَغْلُو وَجُوهَهُمُ النَّوْرُ؛ وَعَلَى قَلْبِ أَيُّوبَ، فِي السَّلَامَةِ مِنَ الْعِلِّ.»

(بحار الأنوار، 8، 218، 207)

1.4.11. Sa'id ibn Jubayr reported, "I heard the saying of 'Ali ibn al-Ḥusayn, 'There are many attributes (*sunnah*) of six prophets in our al-Qāim: Noah, Abraham, Moses, Jesus, Job and Muḥammad. As for the attribute from Noah, it is long life, from Abraham, it is having a hidden birth and being separated from the people, from Moses, it is fear and absence, from Jesus, it is the disagreement of people about him, from Job, it is release after suffering and from Muḥammad, it is going out with the sword.

(*Al-Ṣirāt al-Mustaqīm*, 2, 238)

1.4.12. Jābir reported that Abū Ja'far 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 the 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 Muḥammad with the Arabic language, like Joseph, with a beautiful figure shining with light, and like Job, with a heart of purity from hatred."

(*Bihār*, 8, 218, 207)

1-4-13- قال أبو عبد الله (ع): «... فَاخَذَ نُوحٌ (ع) التَّابُوتَ، فَدَفَنَهُ فِي العَرِيِّ، وَهُوَ قِطْعَةٌ مِنَ الجَبَلِ الَّذِي كَلَّمَ اللهُ مُوسَى [عليه] تَكْلِيمًا، وَقَدَّسَ عَلَيْهِ عِيسَى تَقْدِيسًا، وَاتَّخَذَ إِبْرَاهِيمَ حَلِيلًا، وَاتَّخَذَ مُحَمَّدًا حَبِيبًا، وَجَعَلَهُ لِلنَّبِيِّينَ مَسْكَنًا...»
(جامع الأخبار، 21)

1-4-14- مُنَاجَاةُ اللهِ عَزَّ وَجَلَّ، لِمُوسَى بْنِ عِمْرَانَ: «... يَا مُوسَى، أَوْصِيكَ وَصِيَّةَ الشَّفِيقِ المُشْفِقِ، بَابِنِ البُتُولِ، عِيسَى بْنِ مَرْيَمَ، صَاحِبِ الآتَانِ والبُرْثَسِ والزَّيْتِ والزَّيْتُونِ والمِحْرَابِ».
(بحار الأنوار، 13، 332، 13)

1-4-15- عَنْهُ (ص) أَنَّهُ قَالَ: «مَنْ صَلَّى لَيْلَةَ الأَرْبَعَاءِ ثَلَاثِينَ رُكْعَةً، يَقْرَأُ فِي كُلِّ رُكْعَةٍ الحَمْدَ مَرَّةً، وَآيَةَ الكُرْسِيِّ مَرَّةً، وَسَبَّعَ مَرَاتٍ قُلُوبَهُ اللهُ أَحَدًا، أَعْطَاهُ اللهُ تَعَالَى يَوْمَ القِيَامَةِ ثَوَابَ أَيُّوبَ الصَّابِرِ، وَثَوَابَ يَحْيَى بْنِ زَكَرِيَّا، وَثَوَابَ عِيسَى ابْنِ مَرْيَمَ...».

(مستدرک الوسائل، 6، 370، 7014)

1.4.13. Abū ‘Abdullah عليه السلام said, “...Then Noah took the Ark (of the covenant) and buried it in al-Ghari, 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 Muḥammad as a beloved, and made it a dwelling for the prophets....”

(Jāmi‘ al-Akhbār, 21)

1.4.14. Among the intimate conversations between Allah and Moscs ibn Imrān is, “O Moses! I recommend to you as One Who is kind and compassionate to you Ibn Baṭūl, Jesus the son of Mary, who has a donkey and a burnoose, olive oil and olives and a prayer niche.”

(Biḥār 13, 332, 13)

1.4.15. The Prophet صلى الله عليه وآله said, “Whoever says the prayer of Tuesday night with thirty rak‘a and in each rak‘a he reads Sūra Ḥamd and the verse al-Kursi one time and Sūra Tawḥid 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-Wasā’il*, 6, 370, 7014)

1-5-1- دُنُهُ

1-5-1-1 قال الصَّادِقُ (ع) فِي قَوْلِهِ [عِيسَى (ع)]: ﴿وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ﴾ قَالَ: «زَكَاةُ الرُّءُوسِ، لِأَنَّ كُلَّ النَّاسِ لَيْسَ لَهُمْ أَمْوَالٌ، وَأَمَّا الْفِطْرَةُ عَلَى الْفَقِيرِ وَالغَنِيِّ وَالصَّغِيرِ وَالْكَبِيرِ».

(تفسير القمي، 2، 50)

1-5-2-2 رُوِيَ أَنَّ الْفِصَاصَ كَانَ فِي شَرْعِ مُوسَى، وَالذِّيَّةَ حَتْمًا كَانَ فِي شَرْعِ عِيسَى، فَجَاءَتْ الْحَنِيفِيَّةُ السَّمْحَةُ بِتَسْوِيعِ الْأَمْرَيْنِ.

(عوالي اللئالي، 1، 387)

1-5-3-3 فِي الْأَحَادِيثِ الصَّحِيحَةِ، رُوِيَ أَنَّ التَّزْوِيجَ كَانَ فِي شَرْعِ مُوسَى جَائِزًا بِغَيْرِ حَضْرٍ مُرَاعَاةً لِمَصَالِحِ الرِّجَالِ، وَفِي شَرْعِ عِيسَى لَا يَحِلُّ سِوَى الْوَاحِدَةِ مُرَاعَاةً لِمَصْلَحَةِ النِّسَاءِ، فَجَاءَتْ هَذِهِ الشَّرِيعَةُ بِرِعَايَةِ الْمَصْلَحَتَيْنِ.

(عوالي اللئالي، 1، 446)

1-5-4-4 رُوِيَ، عَنْ أَبِي الْحَسَنِ الرِّضَا (ع): «كُلُّ نَبِيٍّ كَانَ فِي زَمَنِ مُوسَى (ع) وَبَعْدَهُ كَانَ عَلَى شَرِيعَةِ مُوسَى وَمِنْهَاجِهِ وَتَابِعًا لِكِتَابِهِ إِلَى أَيَّامِ عِيسَى (ع)، وَكُلُّ نَبِيٍّ كَانَ فِي أَيَّامِ عِيسَى (ع) وَبَعْدَهُ كَانَ عَلَى مِنْهَاجِ عِيسَى وَشَرِيعَتِهِ وَتَابِعًا لِكِتَابِهِ».

1.5. HIS RELIGION

1.5.1. Al-Şādiqؑ 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’ūs*,⁽¹⁾ because not all people have wealth, but the *fiṭrah* is [to be paid] by the poor and the rich, the little and the big.

(*Tafsir al-Qumi*, 2, 50)

1.5.2. 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.

(*‘Awāli al-La’āli*, 1, 387)

1.5.3. 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.

(*‘Awāli al-La’āli*, 1, 446)

1.5.4. It is reported that Abū al-Ḥasan al-Riḍā ؑ said, “Every prophet who was in the time of Moses ؑ and after him had the revealed law of Moses and his rites and followed his Book until the time of Jesus ؑ. And every prophet who was in the time of Jesus and after him had the rites of Jesus and his revealed law and followed

⁽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 Ramaḍān by believers who are not so poor that they are eligible to receive alms, regardless of wealth.

إلى زمن نبينا مُحَمَّدٍ (ص). فَهَوْلَاءِ الْخُمْسَةِ هُمْ أَوْلُو الْعَزْمِ وَهُمْ أَفْضَلُ الْأَنْبِيَاءِ
وَالرُّسُلِ (ع). وَشَرِيعَةُ مُحَمَّدٍ (ص) لَا تُنْسَخُ إِلَى يَوْمِ الْقِيَامَةِ، وَلَا نَبِيٌّ بَعْدَهُ إِلَى
يَوْمِ الْقِيَامَةِ».

(علل الشرائع، 1، 122)

1-5-5-5- لَقَدْ حَدَّثَنِي أَبِي الْبَاقِرُ (ع)، عَنْ جَدِّي عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ،
عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ سَيِّدِ الشَّهَدَاءِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ،
صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ، أَنَّهُ اجْتَمَعَ يَوْمًا عِنْدَ رَسُولِ اللَّهِ (ص) أَهْلُ خُمْسَةِ
أَذْيَانَ: الْيَهُودُ وَالنَّصَارَى وَالذَّهْرِيَّةُ وَالنَّوِيَّةُ وَمُشْرِكُو الْعَرَبِ. فَقَالَتْ الْيَهُودُ: «نَحْنُ
نَقُولُ: 'عَزِيرُ ابْنِ اللَّهِ، وَقَدْ جِئْنَاكَ يَا مُحَمَّدٌ لِنَنْظُرَ مَا تَقُولُ. فَا نَبِيعْتَنَا فَتَحْنُ أَسْبِقُ
إِلَى الصَّوَابِ مِنْكَ وَأَفْضَلُ، وَإِنْ خَالَفْتَنَا حَصَمْنَاكَ».

وَقَالَتِ النَّصَارَى: «نَحْنُ نَقُولُ: 'إِنَّ الْمَسِيحَ ابْنَ اللَّهِ، إِتَّحَدَ بِهِ، وَقَدْ جِئْنَاكَ لِنَنْظُرَ
مَا تَقُولُ. فَا نَبِيعْتَنَا فَتَحْنُ أَسْبِقُ إِلَى الصَّوَابِ مِنْكَ وَأَفْضَلُ، وَإِنْ خَالَفْتَنَا
حَصَمْنَاكَ». وَقَالَتِ الذَّهْرِيَّةُ: «نَحْنُ نَقُولُ: 'الْأَشْيَاءُ لَا بَدَأَ لَهَا وَهِيَ دَائِمَةٌ، وَقَدْ
جِئْنَاكَ لِنَنْظُرَ مَا تَقُولُ. فَا نَبِيعْتَنَا فَتَحْنُ أَسْبِقُ إِلَى الصَّوَابِ مِنْكَ وَأَفْضَلُ، وَإِنْ
خَالَفْتَنَا حَصَمْنَاكَ». وَقَالَتِ النَّوِيَّةُ: «نَحْنُ نَقُولُ: 'إِنَّ التَّوْرَ وَالظُّلْمَةَ هُمَا الْمُدْبِرَانِ،
وَقَدْ جِئْنَاكَ لِنَنْظُرَ مَا تَقُولُ. فَا نَبِيعْتَنَا فَتَحْنُ أَسْبِقُ إِلَى الصَّوَابِ مِنْكَ وَأَفْضَلُ، وَإِنْ
خَالَفْتَنَا حَصَمْنَاكَ». وَقَالَ مُشْرِكُو الْعَرَبِ: «نَحْنُ نَقُولُ: 'إِنَّ أَوْلَانَا آلَهِةٌ، وَقَدْ
جِئْنَاكَ لِنَنْظُرَ مَا تَقُولُ. فَا نَبِيعْتَنَا فَتَحْنُ أَسْبِقُ إِلَى الصَّوَابِ مِنْكَ وَأَفْضَلُ، وَإِنْ
خَالَفْتَنَا حَصَمْنَاكَ».

his Book until the time of our Prophet Muḥammad ﷺ. Then these five prophets who possessed resolution (*ulū al-'azm*) are the most noble prophets and apostles, peace be upon them. And the revealed law of Muḥammad will not be abrogated until the Resurrection Day and there will be no prophet after him until the Resurrection Day.

(*'Ilal al-Sharā'ī'*, 1, 122)

1.5.5. It is reported that Abū 'Abd-Allah 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 Muḥammad! 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 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."

فَقَالَ رَسُولُ اللَّهِ (ص): «آمَنْتُ بِاللَّهِ وَحَدَهُ لَا شَرِيكَ لَهُ، وَكَفَرْتُ بِكُلِّ مَعْبُودٍ سِوَاهُ». ثُمَّ قَالَ لَهُمْ: «إِنَّ اللَّهَ تَعَالَى بَعَنِّي كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا، حُجَّةً عَلَى الْعَالَمِينَ وَسَيَرْدُ اللَّهِ كَيْدٌ مَنْ يَكِيدُ دِينَهُ..».

ثُمَّ أَقْبَلَ (ص) عَلَى النَّصَارَى فَقَالَ لَهُمْ: «وَأَنْتُمْ قُلْتُمْ: 'إِنَّ الْقَدِيمَ، عَزَّ وَجَلَّ، إِتَّخَذَ بِالْمَسِيحِ ابْنِهِ، مَا الَّذِي أَرَدْتُمُوهُ بِهَذَا الْقَوْلِ؟ أَرَدْتُمْ أَنْ الْقَدِيمَ صَارَ مُخَدَّنًا لَوْجُودِ هَذَا الْمُخَدَّثِ الَّذِي هُوَ عَيْسَى؟ أَوْ الْمُخَدَّثُ الَّذِي هُوَ عَيْسَى صَارَ قَدِيمًا لَوْجُودِ الْقَدِيمِ الَّذِي هُوَ اللَّهُ؟ أَوْ مَعْنَى قَوْلِكُمْ: 'إِنَّهُ إِتَّخَذَ بِهِ' أَنَّهُ إِيخْتَصَّهُ بِكَرَامَةٍ لَمْ يُكْرَمْ بِهَا أَحَدًا سِوَاهُ؟ فَانْ أَرَدْتُمْ أَنْ الْقَدِيمَ، تَعَالَى، صَارَ مُخَدَّنًا، فَقَدْ أَبْطَلْتُمْ؛ لِأَنَّ الْقَدِيمَ مُحَالٌ أَنْ يَنْقَلِبَ فَيَصِيرَ مُخَدَّنًا. وَإِنْ أَرَدْتُمْ أَنْ الْمُخَدَّثَ صَارَ قَدِيمًا، فَقَدْ أَحَلَّكُمْ؛ لِأَنَّ الْمُخَدَّثَ أَيْضًا مُحَالٌ أَنْ يَصِيرَ قَدِيمًا. وَإِنْ أَرَدْتُمْ أَنَّهُ إِتَّخَذَ بِهِ بِأَنْ إِيخْتَصَّهُ وَاصْطَفَاهُ عَلَى سَائِرِ عِبَادِهِ، فَقَدْ أَفْرَرْتُمْ بِخُدُوثِ عَيْسَى، وَبِخُدُوثِ الْمَعْنَى الَّذِي إِتَّخَذَ بِهِ مِنْ أَجْلِهِ. لِأَنَّهُ إِذَا كَانَ عَيْسَى مُخَدَّنًا وَكَانَ اللَّهُ إِتَّخَذَ بِهِ، بِأَنْ أَحَدَتْ بِهِ مَعْنَى صَارَ بِهِ أَكْرَمَ الْخَلْقِ عِنْدَهُ، فَقَدْ صَارَ عَيْسَى وَذَلِكَ الْمَعْنَى مُخَدَّنِينَ. وَهَذَا خِلَافٌ مَا بَدَأْتُمْ تَقُولُونَهُ».

قَالَ: «فَقَالَتِ النَّصَارَى: 'يَا مُحَمَّدُ، إِنَّ اللَّهَ، تَعَالَى، لَمَّا أَظْهَرَ عَلَى يَدِ عَيْسَى مِنْ الْأَشْيَاءِ الْعَجِيبَةِ مَا أَظْهَرَ، فَقَدْ إِتَّخَذَهُ وَلَدًا عَلَى جِهَةِ الْكَرَامَةِ.' فَقَالَ لَهُمْ رَسُولُ اللَّهِ (ص): «فَقَدْ سَمِعْتُمْ مَا قُلْتُمْ لِلْيَهُودِ فِي هَذَا الْمَعْنَى الَّذِي ذَكَرْتُمُوهُ». ثُمَّ أَعَادَ (ص) 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 نُقُولَ: 'إِنَّ عَيْسَى ابْنُ اللَّهِ.'»

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 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 Muhammad! 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 Muhammad! 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.'"

فَقَالَ رَسُولُ اللَّهِ (ص): «إِنَّهُمَا لَمْ يَشْتَبِهَا، لِأَنَّ قَوْلَنَا: 'إِنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ، فَمَا هُوَ مُشْتَقٌّ مِنَ الْخَلَّةِ وَالْخَلَّةِ. فَمَا الْخَلَّةُ فَمَا مَعْنَاهَا الْفَقْرُ وَالْفَاقَةُ. فَقَدْ كَانَ خَلِيلًا إِلَى رَبِّهِ قَئِيرًا، وَالْيَهُ مُنْقَطِعًا، وَعَنْ غَيْرِهِ مُتَعَفِّفًا، مُغْرَضًا، مُسْتَعْنِيًا. وَذَلِكَ لِمَا أُرِيدَ قَدْفُهُ فِي النَّارِ، فَرُمِيَ بِهِ فِي الْمُنْجَنِقِ. فَبَعَثَ اللَّهُ تَعَالَى جِبْرِيْلَ (ع) وَقَالَ لَهُ: 'أَذْرِكْ عَبْدِي.' فَجَاءَهُ فَلَقِيَهُ فِي الْهَوَاءِ، فَقَالَ: كَلَّفَنِي مَا بَدَأَ لَكَ، فَقَدْ بَعَثَنِي اللَّهُ لِنُصْرَتِكَ، فَقَالَ: 'بَلْ حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ، إِنِّي لَا أَسْأَلُ غَيْرَهُ وَلَا حَاجَةَ لِي إِلَّا إِلَيْهِ.'

فَسَمَّاهُ خَلِيلَهُ، أَى قَئِيرَهُ وَمُحْتَاجَهُ، وَالْمُنْقَطِعَ إِلَيْهِ عَمَّنْ سِوَاهُ. وَإِذَا جُعِلَ مَعْنَى ذَلِكَ مِنَ الْخَلَّةِ وَهُوَ أَنَّهُ قَدْ تَخَلَّلَ [بِهِ] مَعَانِيهِ، وَوَقَّفَ عَلَى أَسْرَارِ لَمْ يَفْ عَظْمًا غَيْرُهُ، كَانَ مَعْنَاهُ، الْعَالِمُ بِهِ وَبِأُمُورِهِ. وَلَا يُوجِبُ ذَلِكَ تَشْبِيهِ اللَّهِ بِخَلْقِهِ. أَلَا تَرَوْنَ أَنَّهُ إِذَا لَمْ يَنْقَطِعْ إِلَيْهِ لَمْ يَكُنْ خَلِيلَهُ وَإِذَا لَمْ يَعْلَمْ بِأَسْرَارِهِ لَمْ يَكُنْ خَلِيلَهُ وَإِنَّ مَنْ يَلِدُهُ الرَّجُلُ، وَإِنْ أَهَانَهُ وَأَقْصَاهُ، لَمْ يَخْرُجْ عَنْ أَنْ يَكُونَ وَلَدَهُ، لِأَنَّ مَعْنَى الْوِلَادَةِ قَائِمٌ. ثُمَّ إِنْ وَجَبَ لِأَنَّهُ قَالَ اللَّهُ: 'إِبْرَاهِيمُ خَلِيلِي،' أَنْ تَقْبِسُوا أَنْتُمْ فَقُولُوا: 'إِنَّ عِيسَى ابْنَهُ،' وَجَبَ أَيْضًا كَذَلِكَ أَنْ تَقُولُوا لِمُوسَى: 'إِنَّهُ ابْنُهُ،' فَإِنَّ الَّذِي مَعَهُ مِنَ الْمُعْجَزَاتِ لَمْ يَكُنْ بِدُونِ مَا كَانَ مَعَ عِيسَى، فَقُولُوا: 'إِنَّ مُوسَى أَيْضًا ابْنُهُ،' وَأَنَّهُ يَجُوزُ أَنْ تَقُولُوا عَلَى هَذَا الْمَعْنَى: 'شَيْخُهُ وَسَيِّدُهُ وَعَمُّهُ وَرَبِّيسُهُ وَامِيرُهُ،' كَمَا قَدْ ذَكَرْتُهُ لِلْيَهُودِ». فَقَالَ بَعْضُهُمْ: «وَفِي الْكُتُبِ الْمُتْرَلَةِ أَنَّ عِيسَى قَالَ: 'أَذْهَبُ إِلَى أَبِي.' فَقَالَ رَسُولُ اللَّهِ (ص): «فَإِنْ كُنْتُمْ بِذَلِكَ الْكِتَابِ تَعْمَلُونَ، فَإِنَّ فِيهِ 'أَذْهَبُ إِلَى أَبِي وَأَبِيكُمْ' 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

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 rised 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.'

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 (*takhalaf*) 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

[الْمَعْنَى] الَّذِي رَعَمْتُمْ أَنْ عَيْسَى مِنْ جَهَةِ الْإِحْتِصَاصِ كَانَ ابْنًا لَهٗ، لِأَنَّكُمْ قُلْتُمْ: 'إِنَّمَا قُلْنَا: 'إِنَّهُ ابْنُهُ'. لِأَنَّهُ، تَعَالَى، إِحْتَصَصَهُ بِمَا لَمْ يُحْتَصَّ بِهِ غَيْرُهُ'. وَاتُّم تَعْلَمُونَ أَنَّ الَّذِي حُصَّ بِهِ عَيْسَى لَمْ يُحْصَّ بِهِ هَؤُلَاءِ الْقَوْمَ الَّذِينَ قَالَ لَهُمْ عَيْسَى: 'أَذْهَبْ إِلَى أَبِي وَإِيكُمْ'. فَبَطَّلَ أَنْ يَكُونَ الْإِحْتِصَاصُ لِعَيْسَى. لِأَنَّهُ قَدْ نَبَتَ عِنْدَكُمْ بِقَوْلِ عَيْسَى لَمَنْ لَمْ يَكُنْ لَهُ مِثْلُ إِحْتِصَاصِ عَيْسَى. وَاتُّم إِنَّمَا حَكَيْتُمْ لَفْظَةَ عَيْسَى وَتَاوَلْتُمُوهَا عَلَى غَيْرِ وَجْهِهَا. لِأَنَّهُ إِذَا قَالَ: 'أَبِي وَإِيكُمْ'. فَقَدْ أَرَادَ غَيْرَ مَا ذَهَبْتُمْ إِلَيْهِ وَحَلَّتْهُمُوهُ. وَمَا يَذَرِيكُمْ لَعَلَّهُ عَنَى: 'أَذْهَبْ إِلَى آدَمَ وَالْيَ نُوْحَ، إِنَّ اللَّهَ يَرْفَعُنِي إِلَيْهِمْ وَيَجْمَعُنِي مَعَهُمْ، وَادُّمُ أَبِي وَأَبُوكُمْ. وَكَذَلِكَ نُوْحُ، بَلْ مَا أَرَادَ غَيْرَ هَذَا'. قَالَ: «فَسَكَتَتِ النَّصَارَى، وَقَالُوا: 'مَا رَأَيْنَا كَالْيَوْمِ مُجَادِلًا وَلَا مُخَاصِمًا وَسَتَنظَرُ فِي أُمُورِنَا...»

(تفسير الامام العسكري، 530-535، 323)

1-5-6- قال الامام [العسكري] (ع): «قال علي بن الحسين (ع): (ليس البر أن تؤولوا) الآية. قال: 'إن رسول الله (ص) لما فضل علياً (ع) واخبر عن جلالة عند ربه، عز وجل، وابان عن فضائل شيعته وائصار دعوته، ووبخ اليهود والنصارى على كفرهم، وكتمانهم لذكر محمد وعلي واله (ع) في كتبهم بفضائلهم ومحاسنهم، فخرت اليهود والنصارى عليهم. فقالت اليهود: 'قد صلينا إلى قبلتنا هذه، الصلاة الكثيرة، وفينا من يحيي الليل صلاة إليها، وهي قبلة موسى التي أمرنا بها'. وقالت النصارى: 'قد صلينا إلى قبلتنا هذه، الصلاة الكثيرة، وفينا من يحيي الليل صلاة إليها، وهي قبلة عيسى التي أمرنا بها'. وقال كل واحد من الفريقين: 'أثرى ربنا يبطل أعمالنا هذه الكثيرة، وصلواتنا إلى

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. 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...."

(*Tafsir al-Imām al-'Askari*, 530-535, 323)

1.5.6. Imam al-'Askari 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-Husayn ~~ؑ~~ said, "The Apostle of Allah favored 'Ali ~~ؑ~~ 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 Muḥammad, 'Ali 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

قَبَلْتِنَا، لِأَنَّا لَا نَتَّبِعُ مُحَمَّدًا عَلَى هَوَاهُ فِي نَفْسِهِ وَآخِيهِ؟' فَانزَلَ اللَّهُ، تَعَالَى: 'قُلْ يَا مُحَمَّدُ (ص): ﴿لَيْسَ الْبِرُّ﴾ الطَّاعَةَ الَّتِي تَتَّالُونَ بِهَا الْجَنَانَ وَتَسْتَحِقُّونَ بِهَا الْفُغْرَانَ وَالرِّضْوَانَ. ﴿أَنْ تُوَلُّوا وُجُوهَكُمْ﴾ بِصَلَاتِكُمْ ﴿قَبْلَ الْمَشْرِقِ﴾، أَيُّهَا النَّصَارَى، وَ﴿قَبْلَ الْمَغْرِبِ﴾، أَيُّهَا الْيَهُودُ، وَاتَّمُّ لَأَمْرِ اللَّهِ مُخَالِفُونَ وَعَلَى وِلِيِّ اللَّهِ مُغْتَابُونَ. ﴿وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ﴾ بِأَنَّهُ الْوَاحِدُ الْأَحَدُ، الْفَرْدُ الصَّمَدُ، يُعْظَمُ مَنْ يَشَاءُ وَيُكْرِمُ مَنْ يَشَاءُ، وَيُهَيِّئُ مَنْ يَشَاءُ وَيُذِلُّهُ، لَا رَادَّ لِأَمْرِهِ، وَلَا مُعَقَّبَ لِحُكْمِهِ، وَامَنَّ بِالْيَوْمِ الْآخِرِ يَوْمَ الْقِيَامَةِ. »

(تفسير الامام العسكري، 589)

1-5-7- أبو إسحاق الثَّقَفِيُّ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، عَنْ أَبَانَ بْنِ عُثْمَانَ عَمَّنْ ذَكَرَهُ، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «إِنَّ اللَّهَ، تَبَارَكَ وَتَعَالَى، أَعْطَى مُحَمَّدًا شَرَائِعَ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى (ع)، التَّوْحِيدَ وَالْإِخْلَاصَ وَخَلَعَ الْأَنْدَادَ وَالْفِطْرَةَ الْحَنِيفِيَّةَ السَّمْحَةَ. لَا رَهْبَانِيَّةَ وَلَا سِيَّاحَةَ. أَحَلَّ فِيهَا الطَّيِّبَاتِ، وَحَرَّمَ فِيهَا الْخَبِيثَاتِ، وَوَضَعَ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ. فَعَرَفَ فَضْلَهُ بِذَلِكَ. ثُمَّ افْتَرَضَ عَلَيْهِ فِيهَا الصَّلَاةَ وَالزَّكَاةَ وَالصِّيَامَ وَالْحَجَّ وَالْأَمْرَ بِالْمَعْرُوفِ وَالتَّهْيِئَةَ عَنِ الْمُنْكَرِ، وَالْحَلَالَ وَالْحَرَامَ، وَالْمَوَارِيثَ وَالْحُدُودَ وَالْفَرَائِضَ وَالْجِهَادَ فِي سَبِيلِ اللَّهِ، وَزَادَهُ الْوُضُوءَ، وَفَضَّلَهُ بِفَاتِحَةِ الْكِتَابِ وَبِخَوَاتِيمِ سُورَةِ الْبَقَرَةِ وَالْمُفْصَلِ، وَأَحَلَّ لَهُ الْمُعْتَمَّ وَالْفِيءَ، وَتَصَرَّهَ بِالرُّغْبِ، وَجَعَلَ لَهُ الْأَرْضَ مَسْجِدًا وَطَهْرًا، وَارْسَلَهُ

makes invalid our numerous works and our prayers to our *qiblah*, because we do not follow the desire of Muḥammad for himself and his brother?" Then Allah the Exalted, sent, "O Muḥammad! 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 (*wali*) of Allah. But righteous is he who believes in Allah, in His being one, alone and unique, impermeable (*ṣamad*); Who makes whom He wants 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 judgement. Also righteous is he who believes in the Last Day, the Resurrection Day."

(*Tafsir al-Imām al- 'Askari*, 589)

1.5.7. It is reported that Abū 'Abd Allah عليه السلام said, "Verily, Allah, the blessed and exalted, gave to Muḥammad the laws of Noah, Abraham, Moses and Jesus: *tawḥid* (divine unity), *ikhlās* (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 (*ḥalāl*) and the forbidden (*ḥarām*), 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 *sūrah 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

⁽¹⁾ See (7:157).

⁽²⁾ That is, the opening *sūrah* of the Qur'ān.

⁽³⁾ The detailed *suras*, *mufaṣṣal*, are considered by some to be those from *sūrah Muḥammad* to the end, but there are other opinions among scholars as to which *suras* are to be included under this heading.

كَافَّةً إِلَى الْأَبْيَضِ وَالْأَسْوَدِ وَالْجِنِّ وَالْإِنْسِ، وَاعْطَاهُ الْجَزِيَّةَ وَاسْرَ الْمُشْرِكِينَ وَقْدَاهُمْ. ثُمَّ كَلَّفَ مَا لَمْ يُكَلِّفْ أَحَدًا مِنَ الْأَنْبِيَاءِ، أَنْزَلَ عَلَيْهِ سِنْفًا مِنَ السَّمَاءِ فِي غَيْرِ غَمَدٍ، وَقِيلَ لَهُ: «فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ.»

(بحار الأنوار، 16، 330، 26)

1-5-8- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ، قَالَ: «قُلْتُ لِأَبِي عَبْدِ اللَّهِ (ع) قَوْلَ اللَّهِ، عَزَّ وَجَلَّ: ﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ﴾ فَقَالَ: نُوحٌ وَإِبْرَاهِيمُ وَمُوسَى وَعِيسَى وَمُحَمَّدٌ (ص). قُلْتُ: كَيْفَ صَارُوا أَوْلِيَ الْعَزْمِ؟ قَالَ: لِأَنَّ نُوحًا بَعَثَ بِكِتَابٍ وَشَرِيعَةٍ، وَكُلُّ مَنْ جَاءَ بَعْدَ نُوحٍ أَخَذَ بِكِتَابِ نُوحٍ وَشَرِيعَتِهِ وَمِنْهَاجِهِ حَتَّى جَاءَ إِبْرَاهِيمُ (ع) بِالصُّحُفِ وَبِعَزِيمَةِ تَرْكِ كِتَابِ نُوحٍ لَا كُفْرًا بِهِ.

فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ إِبْرَاهِيمَ (ع) أَخَذَ بِشَرِيعَةِ إِبْرَاهِيمَ وَمِنْهَاجِهِ وَبِالصُّحُفِ، حَتَّى جَاءَ مُوسَى بِالتَّوْرَةِ وَشَرِيعَتِهِ وَمِنْهَاجِهِ وَبِعَزِيمَةِ تَرْكِ الصُّحُفِ. وَكُلُّ نَبِيٍّ جَاءَ بَعْدَ مُوسَى (ع) أَخَذَ بِالتَّوْرَةِ وَشَرِيعَتِهِ وَمِنْهَاجِهِ، حَتَّى جَاءَ الْمَسِيحُ (ع) بِالْإِنْجِيلِ وَبِعَزِيمَةِ تَرْكِ شَرِيعَةِ مُوسَى وَمِنْهَاجِهِ. فَكُلُّ نَبِيٍّ جَاءَ بَعْدَ الْمَسِيحِ أَخَذَ بِشَرِيعَتِهِ وَمِنْهَاجِهِ، حَتَّى جَاءَ مُحَمَّدٌ (ص) فَجَاءَ بِالْقُرْآنِ وَبِشَرِيعَتِهِ وَمِنْهَاجِهِ. فَحَلَّاهُ حَلَالًا إِلَى يَوْمِ الْقِيَامَةِ وَحَرَامَهُ حَرَامًا إِلَى يَوْمِ الْقِيَامَةِ. فَهَؤُلَاءِ أُولُو الْعَزْمِ مِنَ الرُّسُلِ (ع).»

(الكافي، 2، 17، 2)

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)

(*Bihār*, 16, 330, 26)

1.5.8. It is reported that Sama‘ah ibn Mahran said that he asked Abū ‘Abd Allah عليه السلام about the saying of Allah, the mighty and magnificent, ‘So, bear with patience as did those who had resolution (*Ulu al-‘azm*)’ (46:35). He said, “Noah, Abraham, Moses, Jesus and Muḥammad عليه السلام.” 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 عليه السلام 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 عليه السلام held to the Torah and his law and way, until the Messiah عليه السلام 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 Muḥammad عليه السلام came and brought the Qur’ān and his law and way, and his permissions (*ḥalāl*) are permitted until the Resurrection Day and his prohibitions (*ḥarām*) are prohibited until the Resurrection Day. So, it is they who are those who had resolution.”

(*Kāfī*, 2, 17, 2)

1-5-9- أبي عن التضرير، عن ابن سنان، عن أبي عبد الله (ع): «إن نصارى نجران لما وفدوا على رسول الله، وكان سيدهم الأهتمم والعاقب والسيد وحضرت صلواتهم، فاقبلوا يضربون بالتاقوس وصلوا. فقال أصحاب رسول الله: يا رسول الله، هذا في مسجديك! فقال: دعوهم. فلما فرغوا دتوا من رسول الله فقالوا: 'إلى ما ندعو؟' فقال: 'إلى شهادة أن لا إله إلا الله، وإني رسول الله (ص)، وإن عيسى عبد مخلوق يأكل ويشرب ويحدث'. قالوا: 'فمن أبوه؟' فنزل الوحي على رسول الله (ص). فقال: 'قل لهم: ما يقولون في آدم؟ أكان عبدا مخلوقا يأكل ويشرب ويحدث ويتكح؟' فسألهم النبي (ص). فقالوا: 'نعم'. فقال: 'فمن أبوه؟' فبقوا ساكتين. فنزل الله: ﴿إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ...﴾ الآية إلى قوله ﴿فَتَجَعَلَ لَعْنَتَ اللَّهِ عَلَى الْكَافِرِينَ﴾. فقال رسول الله (ص): 'فباهلوني. إن كنت صادقاً أنزلت اللعنة عليكم، وإن كنت كاذباً أنزلت علي'. فقالوا: 'أنصفت'.

فتواعدوا للمباهلة فلما رجعوا إلى منازلهم قال رؤسائهم، السيد والعاقب والأهتمم: 'إن باهلنا بقومه، باهلناه فإنه ليس بنبي وإن باهلنا بأهل بيته خاصة، فلا نباهله. فإنه لا يقدم على أهل بيته إلا وهو صادق'. فلما أصبحوا جاءوا إلى رسول الله (ص)، ومعه أمير المؤمنين وفاطمة والحسن والحسين (ع). فقال النصارى: 'من هؤلاء؟' فقيل لهم: 'هذا ابن عمه ووصيه وحثته علي بن أبي طالب، وهذه ابنته فاطمة، وهذان ابناه الحسن والحسين'. ففرقوا وقالوا لرسول الله (ص): 'نظيكت الرضا، فاعفنا عن المباهلة'. فصالحهم رسول الله (ص) على الجزية، وانصرفوا.

1.5.9. It is reported that Abū ‘Abd Allah said that when Christians of Najrān 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!?” 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, Fāṭimah, Ḥasan and Ḥusayn, 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, ‘Ali ibn Abi Ṭālib, and that is his daughter, Fāṭimah, and those are his grandsons, Ḥasan and Ḥusayn.” 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.

(*Bihār*, 21, 340, 5)

1-5-10- رُوِيَ أَنَّهُ لَمَّا قَدِمَ وَفَدُ نَجْرَانُ، دَعَا النَّبِيَّ (ص) الْعَاقِبَ وَالطَّيِّبَ، رِيَسِيَّتِهِمْ، إِلَى الْإِسْلَامِ. فَقَالَ: «أَسَلَمْنَا قَبْلَكَ». فَقَالَ: «كَذِبْتُمَا. يَمْتَعُكُمَا مِنْ ذَلِكَ حُبُّ الصَّلِيبِ وَشُرْبُ الخَمْرِ». فَدَعَاهُمَا إِلَى الْمَلَاعَنَةِ. فَوَاعَدَاهُ عَلَى أَنْ يُغَادِيَاهُ. فَقَدَا رَسُولُ اللَّهِ (ص)، وَلَقَدْ أَخَذَ بِيَدِ عَلِيٍّ وَالْحَسَنِ وَالْحُسَيْنِ وَفَاطِمَةَ. فَقَالَ: «أَتَى بِخَوَاصِّهِ، وَاتَّقَا بِدِيَانَتِهِمْ». فَأَبَوْا الْمَلَاعَنَةَ. فَقَالَ (ص): «لَوْ فَعَلَا، لَأَمَطَرَ الْوَادِي عَلَيْهِمْ نَارًا».

(بحار الأنوار، 21، 341، 6)

1-5-11- عَنْ مُحَمَّدِ الْحَلِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «كَانَ بَيْنَ دَاوُدَ وَعِيسَى بْنِ مَرْيَمَ (ع) أَرْبَعُ مِائَةِ سَنَةٍ، وَكَانَ شَرِيعَةُ عِيسَى أَنَّهُ بُعِثَ بِالتَّوْحِيدِ وَالْإِخْلَاصِ وَبِمَا أَوْصَى بِهِ نُوحٌ وَإِبْرَاهِيمُ وَمُوسَى (ع)، وَانزَلَ عَلَيْهِ الْإِنْجِيلَ، وَاخْتِذَ عَلَيْهِ الْمِيثَاقَ الَّذِي أَخَذَ عَلَى النَّبِيِّينَ، وَشُرِّعَ لَهُ فِي الْكِتَابِ إِقَامُ الصَّلَاةِ مَعَ الدِّينِ وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ، وَتَحْرِيمُ الْحَرَامِ وَتَحْلِيلُ الْحَلَالِ، وَانزَلَ عَلَيْهِ فِي الْإِنْجِيلِ مَوَاعِظٌ وَأَمْثَالٌ. وَكَيْسَ فِيهَا قِصَاصٌ وَلَا أَحْكَامٌ حُدُودٌ وَلَا فَرَضٌ مَوَارِيثَ، وَانزَلَ عَلَيْهِ تَخْفِيفُ مَا كَانَ نُزِّلَ عَلَى مُوسَى (ع) فِي التَّوْرَةِ، وَهُوَ قَوْلُ اللَّهِ فِي الَّذِي قَالَ عِيسَى بْنُ مَرْيَمَ لِبَنِي إِسْرَائِيلَ: ﴿وَلَأَحِلَّ لَكُمْ بَعْضُ الَّذِي هُرِّمَ عَلَيْكُمْ﴾. وَأَمَرَ عِيسَى مَنْ مَعَهُ مِمَّنْ اتَّبَعَهُ مِنَ الْمُؤْمِنِينَ أَنْ يُؤْمِنُوا بِشَرِيعَةِ التَّوْرَةِ وَالْإِنْجِيلِ».

(بحار الأنوار، 14، 234، 4)

1.5.10. It is reported that when a delegation from Najrān came, the Prophet ﷺ invited their chiefs, al-'Āqib and al-Ṭayyib, to Islām. 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 'Ali, al-Ḥasan, al-Ḥusayn and Fāṭima. 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."

(*Bihār*, 21, 341, 6)

1.5.11. It is reported that Abū 'Abd Allāh عليه السلام said, "Between David and Jesus the son of Mary there were four hundred years. The religion of Jesus was *tawḥīd* (divine unity), *ikh-lāṣ* (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 (*aḥkām al-ḥudūd*), 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*."

(*Bihār*, 14, 234, 4)

1-5-12- رُوِيَ عَنْ أَبِي جَعْفَرٍ (ع) أَنَّهُ قَالَ: «... ثُمَّ بَعَثَ اللَّهُ عِيسَى (ع) بِشَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَالْإِقْرَارُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ، وَجَعَلَ لَهُمْ شِرْعَةً وَمِنْهَاجاً. فَهَدَمَتِ السَّبْتِ الَّذِي أُمِرُوا بِهِ أَنْ يُعَظِّمُوهُ قَبْلَ ذَلِكَ، وَعَامَّةً مَا كَانُوا عَلَيْهِ مِنَ السَّبِيلِ، وَالسَّنَّةِ الَّتِي جَاءَ بِهَا مُوسَى. فَمَنْ لَمْ يَتَّبِعْ سَبِيلَ عِيسَى أَدْخَلَهُ اللَّهُ النَّارَ. وَإِنْ كَانَ الَّذِي جَاءَ بِهِ النَّبِيُّونَ جَمِيعاً أَنْ لَا يُشْرِكُوا بِاللَّهِ شَيْئاً».

(الكافي، 2، 29)

1-5-13- ابن بابويه، ... عَنْ ابْنِ عَبَّاسٍ، قَالَ: «لَمَّا كَانَ فِي عَهْدِ خِلَافَةِ عُمَرَ، أَتَاهُ قَوْمٌ مِنْ أَحْبَابِ الْيَهُودِ... فَقَالَ عَلِيُّ (ع): 'سَلْ'. قَالَ: 'أَخْبِرْنِي، عَنْ قَوْمٍ كَانُوا فِي أَوَّلِ الزَّمَانِ، فَمَاتُوا ثَلَاثَ مِائَةٍ وَتِسْعَ سِنِينَ، ثُمَّ أَحْيَاهُمُ اللَّهُ، مَا كَانَ قِصَّتُهُمْ؟' فَأَبْتَدَأَ عَلِيُّ (ع) وَارَادَ أَنْ يَقْرَأَ سُورَةَ الْكَهْفِ. فَقَالَ الْحَبْرُ: 'مَا أَكْثَرَ مَا سَمِعْنَا قُرْآنَكُمْ! فَمَا كُنْتَ عَالِماً بِهِمْ أَحْبِرْنَا بِقِصَّةِ هَؤُلَاءِ وَبِأَسْمَائِهِمْ وَعَدَدِهِمْ وَاسْمِ كُلِّهِمْ وَاسْمِ كَهْفِهِمْ وَاسْمِ مَلِكِهِمْ وَاسْمِ مَدِينَتِهِمْ».

فَقَالَ عَلِيُّ (ع): 'لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ. يَا أَخَا الْيَهُودِ، حَدِّثْنِي مُحَمَّدٌ (ص) أَنَّهُ كَانَ بِأَرْضِ الرُّومِ مَدِينَةٌ، يُقَالُ لَهَا أَقْسُوسُ، وَكَانَ لَهَا مَلِكٌ صَالِحٌ، فَمَاتَ مَلِكُهُمْ فَاخْتَلَفَتْ كَلِمَتُهُمْ. فَسَمِعَ بِهِمْ مَلِكٌ مِنْ مُلُوكِ فَارَسَ، يُقَالُ لَهُ دَقْيَاثُوسُ، فَاقْبَلَ فِي مِائَةِ أَلْفٍ حَتَّى دَخَلَ مَدِينَةَ أَقْسُوسَ. فَاتَّخَذَهَا دَارَ مَمْلَكَتِهِ، وَاتَّخَذَ فِيهَا قَصراً طُولُهُ فَرَسَخٌ فِي عَرْضِ فَرَسَخٍ، وَاتَّخَذَ فِي ذَلِكَ الْقَصْرِ مَجْلِساً طُولُهُ أَلْفُ ذِرَاعٍ فِي عَرْضِ مِثْلِ ذَلِكَ، مِنَ الرُّخَامِ الْمَمَرَّدِ».

1.5.12. It is reported that Abū Ja‘far[ؑ] 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.”

(*Kāfi*, 2, 29)

1.5.13. Ibn ‘Abbās said, “A group of the scholars of Jews came to ‘Umar when he was Caliph of the Muslims... Then ‘Ali 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?’ ‘Ali[ؑ] started and wanted to read *Sūra al-Kahf*. The scholar said, ‘How much we have heard of your Qur’ān! If you know them, inform us about their story, names, number, the name of their dog, cave, king and the name of their city.’

‘Ali[ؑ] said, ‘There is no power and no strength save in Allah, the High, the Great. O Jewish brother! Muḥammad reported to me that there was a city, named Aqsūs, on the territory of Rūm 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 Daqyānūs, heard of their differences and turned with one hundred thousand persons and entered the city of Aqsūs. Then he took it as a part of the realm of his country and made a palace in it, one parasang by one parasang. In the palace there was a hall that was a thousand cubits in length by a thousand in width in polished marble.

وَاتَّخَذَ فِي ذَلِكَ الْمَجْلِسِ أَرْبَعَةَ أَلْفِ أَسْطُوَانَةٍ مِنْ ذَهَبٍ، وَاتَّخَذَ أَلْفَ قَنْدِيلٍ مِنْ ذَهَبٍ لَهَا سَلْسِلٌ مِنَ اللَّجَيْنِ تُسْرَجُ بِأَطْيَبِ الْأَذْهَانِ. وَاتَّخَذَ فِي شَرْقِيِّ الْمَجْلِسِ ثَمَانِينَ كُوَّةً وَلِعْرَبِيَّةً 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 مُرْصَعَةٌ بِالْجَوَاهِرِ وَعَلَاهُ بِالْتَّمَارِقِ.

وَاتَّخَذَ مِنْ يَمِينِ السَّرِيرِ ثَمَانِينَ كُرْسِيًّا مِنَ الذَّهَبِ مُرْصَعَةً بِالزُّبُرِ جَدِ الْأَخْضَرِ، فَاجْلَسَ عَلَيْهَا بِطَارِقَتِهِ، وَاتَّخَذَ مِنْ يَسَارِ السَّرِيرِ ثَمَانِينَ كُرْسِيًّا مِنَ الْفِضَّةِ مُرْصَعَةً بِالْيَاقُوتِ الْأَحْمَرِ، فَاجْلَسَ عَلَيْهَا هِرَاقِلَتُهُ. ثُمَّ عَلَا السَّرِيرَ فَوَضَعَ التَّاجَ عَلَى رَاسِهِ. فَوَتَّبَ الْيَهُودِيُّ قَالَ: 'مِمَّ كَانَ تَاجُهُ؟' قَالَ: 'مِنَ الذَّهَبِ الْمُشْبِكِ، لَهُ سَبْعَةُ أَرْكَانٍ عَلَى كُلِّ رُكْنٍ لَوْوَةٌ بَيْضَاءُ تُضِيءُ كَضَوْءِ الْمِصْبَاحِ فِي اللَّيْلَةِ الظُّلْمَاءِ.'

وَاتَّخَذَ حَمْسِينَ غُلَامًا مِنْ أَوْلَادِ الْهَرَاقِلَةِ فَفَرَّقَهُمْ بِقَرَاطِيقِ الدِّيْبَاجِ الْأَحْمَرِ وَسَرَّوَلَهُمْ بِسَرَوِيَلَاتِ الْخَرِيرِ الْأَخْضَرِ وَتَوَجَّهَهُمْ وَذَمَلَجَهُمْ وَخَلَخَلَهُمْ، وَاعْطَاهُمْ أَعْمِدَةً مِنَ الذَّهَبِ وَوَقَّفَهُمْ عَلَى رَاسِهِ. وَاتَّخَذَ سِتَّةَ غِلْمَةٍ وَزُرَّاءَهُ، فَاقَامَ ثَلَاثَةَ عَن يَمِينِهِ وَثَلَاثَةَ عَن يَسَارِهِ. فَقَالَ الْيَهُودِيُّ: 'مَا كَانَ أَسْمَاءُ الثَّلَاثَةِ وَالثَّلَاثَةِ؟'

فَقَالَ عَلِيُّ (ع): 'الَّذِينَ عَن يَمِينِهِ أَسْمَاؤُهُمْ: تَمْلِيخَا وَمَكْسَلْمِينَا وَمِيشِيلِينَا، وَأَمَّا الَّذِينَ عَن يَسَارِهِ فَاسْمَاؤُهُمْ مِرْتُوسُ وَدِيرْتُوسُ وَشَادَرِيُوسُ، وَكَانَ يَسْتَشِيرُهُمْ فِي جَمِيعِ أُمُورِهِ. وَكَانَ يَجْلِسُ فِي كُلِّ يَوْمٍ فِي صَحْنِ دَارِهِ وَالبَطَارِقَةُ عَن يَمِينِهِ وَالهَرَاقِلَةُ عَن يَسَارِهِ. وَيَدْخُلُ ثَلَاثَةُ غِلْمَةٍ فِي يَدِ أَحَدِهِمْ جَاءٌ مِنْ ذَهَبٍ مَمْلُوءٌ مِنَ الْمِسْكِ الْمَسْحُوقِ، وَفِي يَدِ الْآخَرِ جَاءٌ مِنْ فِضَّةٍ مَمْلُوءَةٌ مِنْ مَاءِ الْوَرْدِ.'

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 Baṭāriqah sat. At the left there were eighty silver chairs decorated with red rubies, on which sat the Harāqilah. 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 'Alīؑ 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 Harāqilah 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?'

'Alīؑ said, 'The names of those who were at his right were Tamlikhā, Maksalminā and Mishilinā, and the names of those who were at his left were Mirnūs, Dirnūs and Shādhariūs. He consulted them about all his affairs. Every day he held court in the yard of his house with the Baṭāriqah at his right and the Harāqilah 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.

وَفِي يَدِ الْآخَرِ طَائِرٌ أبيضُ لَهُ مِنْقَارٌ أَحْمَرٌ. فَاذَا نَظَرَ الْمَلِكُ إِلَى ذَلِكَ الطَّائِرِ صَفَّرَ بِهِ، فَيَطِيرُ الطَّائِرُ حَتَّى يَبْعَ فِي جَامِ مَاءِ الْوَرْدِ، فَيَتَمَرَّغُ فِيهِ، ثُمَّ يَبْعُ عَلَى جَامِ الْمِسْكِ، فَيَحْمِلُ مَا فِي الْجَامِ بِرِيشِهِ وَجَنَاحِهِ. ثُمَّ يُصَفِّرُ بِهِ الثَّانِيَةَ فَيَطِيرُ الطَّائِرُ عَلَى تاجِ الْمَلِكِ فَيَنْقُذُ مَا فِي رِيشِهِ وَجَنَاحِهِ عَلَى رَاسِ الْمَلِكِ.

فَلَمَّا نَظَرَ الْمَلِكُ إِلَى ذَلِكَ عَتَا وَتَجَبَّرَ، فَادَّعَى الرَّبُوبِيَّةَ مِنْ دُونِ اللَّهِ، وَدَعَا إِلَى ذَلِكَ وَجُوهَ قَوْمِهِ. فَكُلُّ مَنْ أَطَاعَهُ عَلَى ذَلِكَ أَغْطَاهُ وَحَبَّاهُ وَكَسَّاهُ، وَكُلُّ مَنْ لَمْ يُبَايِعْهُ قَتَلَهُ. فَاسْتَجَابُوا لَهُ رَاسًا، وَاتَّخَذَ لَهُمْ عِيدًا فِي كُلِّ سَنَةٍ مَرَّةً. فَبَيْنَمَا هُمْ ذَاتَ يَوْمٍ فِي عِيدِ الْبَطَارِقَةِ عَنِ يَمِينِهِ وَالْهَرِاقَلَةَ عَنِ يَسَارِهِ، إِذْ أَتَاهُ بِطَرِيقٍ فَاخْتَبَرَهُ أَنْ عَسَاكِرَ الْفَرَسِ قَدْ غَشِيَهُ. فَاعْتَمَّ لِذَلِكَ حَتَّى سَقَطَ التَّاجُ عَنْ رَاسِهِ. فَنَظَرَ إِلَيْهِ أَحَدُ الثَّلَاثَةِ الَّذِينَ كَانُوا عَنِ يَمِينِهِ، يُقَالُ لَهُ تَمْلِيخَا، وَكَانَ غُلَامًا. فَقَالَ فِي نَفْسِهِ: 'لَوْ كَانَ دَقْيَاثُوسُ إِلَهًا، كَمَا يَزْعَمُ، إِذَا مَا كَانَ يَعْتَمُّ وَلَا يَفْرَعُ وَمَا كَانَ يُبُولُ وَلَا يَتَّعَوِّطُ وَمَا كَانَ يَنَامُ.'

وَلَيْسَ هَذِهِ مِنْ فِعْلِ الْإِلَهِ، قَالَ: 'وَكَانَ الْفَتِيَّةُ السَّنَةَ كُلَّ يَوْمٍ عِنْدَ أَحَدِهِمْ، وَكَانُوا ذَلِكَ الْيَوْمَ عِنْدَ تَمْلِيخَا. فَاتَّخَذَ لَهُمْ مِنْ طَيِّبِ الطَّعَامِ، ثُمَّ قَالَ لَهُمْ: 'يَا إِخْوَتَاهُ، قَدْ وَقَعَ فِي قَلْبِي شَيْءٌ مَتَّعِنِي الطَّعَامَ وَالشَّرَابَ وَالْمَنَامَ.' قَالُوا: 'وَمَا ذَاكَ؟ يَا تَمْلِيخَا!' قَالَ: 'أُطَلْتُ فِكْرِي فِي هَذِهِ السَّمَاءِ، فَقُلْتُ: 'مَنْ رَفَعَ سَقْفَهَا مَحْفُوظَةً بِلَا عَمَدٍ وَلَا عِلَاقَةٍ مِنْ فَوْقِهَا؟ وَمَنْ أَجْرَى فِيهَا شَمْسًا وَقَمَرًا آيَتَانِ مُبْصِرَتَانِ؟ وَمَنْ رَبَّتَهَا بِاللَّجُومِ؟' ثُمَّ أُطَلْتُ الْفِكْرَ فِي الْأَرْضِ فَقُلْتُ: 'مَنْ سَطَّحَهَا عَلَى ظَهْرِ النَّيْمِ الزَّاخِرِ؟ وَمَنْ حَبَسَهَا بِالْجِبَالِ أَنْ تَمِيدَ عَلَى كُلِّ شَيْءٍ؟' وَأُطَلْتُ فِكْرِي فِي نَفْسِي: 'مَنْ أَخْرَجَنِي جَنِينًا مِنْ بَطْنِ أُمِّي؟ وَمَنْ غَذَّانِي؟ وَمَنْ رَبَّانِي؟ إِنْ لَهَا صَانِعًا وَمُدَبِّرًا غَيْرَ دَقْيَاثُوسَ الْمَلِكِ، وَمَا هُوَ إِلَّا مَلِكُ الْمُلُوكِ وَجِبَارُ السَّمَاوَاتِ.' فَالْكَبْتُ الْفَتِيَّةَ عَلَى

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 Baṭāriqah were at his right and the people of Ḥarāqilah were at his left. Suddenly, a Biṭriq 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 Tamlikhā and was a young man. He said to himself, 'If Daqyānūs 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 Tamlikhā. 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 Tamlikhā!' 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 Daqyūs. He is not anyone but the King of kings and the Almighty of the heavens."'

رَجَلِيهِ يُبَلِّغُونَهَا وَقَالُوا: بِكَ هَدَانَا اللَّهُ مِنَ الضَّلَالَةِ إِلَى الْهُدَى، فَاشْرَ عَلَيْنَا، قَالَ: فَوَتَبَ تَمْلِيخًا، فَبَاعَ ثَمْرًا مِنْ حَانِطٍ لَهُ بِثَلَاثَةِ آلَافٍ دِرْهَمٍ، وَصَرَّهَا فِي رِدْنِهِ، وَرَكِبُوا حُيُولَهُمْ وَخَرَجُوا مِنَ الْمَدِينَةِ. فَلَمَّا سَارُوا ثَلَاثَةَ أَمْيَالٍ، قَالَ لَهُمْ تَمْلِيخًا: يَا إِخْوَتَاهُ، جَاءَتْ مَسَكَنَةُ الْآخِرَةِ وَذَهَبَ مَلِكُ الدُّنْيَا. إِزْلُوا عَنْ حُيُولِكُمْ وَامشُوا عَلَى أَرْجُلِكُمْ، لَعَلَّ اللَّهَ أَنْ يَجْعَلَ لَكُمْ مِنْ أَمْرِكُمْ فَرَجًا وَمَخْرَجًا.

فَنَزَلُوا عَنْ حُيُولِهِمْ وَمَشَوْا عَلَى أَرْجُلِهِمْ سَبْعَةَ فَرَاسِخٍ فِي ذَلِكَ الْيَوْمِ، فَجَعَلَتْ أَرْجُلُهُمْ تَقْطُرُ دَمًا. قَالَ: فَاسْتَقْبَلَهُمْ رَاعٍ فَقَالَ: يَا أَيُّهَا الرَّاعِي، هَلْ مِنْ شَرِبَةِ لَبَنٍ أَوْ مَاءٍ؟ فَقَالَ الرَّاعِي: عِنْدِي مَا تُحِبُّونَ، وَلَكِنْ أَرَى وَجُوهَكُمْ وَجُوهَ الْمَلُوكِ، وَمَا أَظُنُّكُمْ إِلَّا هُرَابًا مِنْ دَقِيوسِ الْمَلِكِ. قَالَ: يَا أَيُّهَا الرَّاعِي، لَا يَحِلُّ لَنَا الْكُذْبُ. أَفَبِئْسَ جُنَيْنًا مِنْكَ الصَّدُوقُ؟ فَاحْبَرُوهُ بِقِصَّتِهِمْ. فَانْكَبَّ الرَّاعِي عَلَى أَرْجُلِهِمْ يُقْبَلُهَا وَيَقُولُ: يَا قَوْمُ، لَقَدْ وَقَعَ فِي قَلْبِي مَا وَقَعَ فِي قُلُوبِكُمْ، وَلَكِنْ أَهْلُونِي حَتَّى أَرُدَّ الْأَغْنَامَ عَلَى أُرْبَابِهَا وَالْحَقَّ بِكُمْ. فَتَوَقَّفُوا لَهُ، فَرَدَّ الْأَغْنَامَ وَأَقْبَلَ يَسْعَى يَتَّبِعُهُ الْكَلْبُ لَهُ. قَالَ: «فَوَتَبَ الْيَهُودِيُّ، فَقَالَ: يَا عَلِيُّ مَا كَانَ إِسْمُ الْكَلْبِ وَمَا لَوْمُهُ؟»

فَقَالَ عَلِيُّ (ع): «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ. أَمَا لَوْنُ الْكَلْبِ فَكَانَ أَبْلَقُ بَسَوَادٍ، وَأَمَا إِسْمُ الْكَلْبِ فَقطْمِيرٌ. فَلَمَّا نَظَرَ الْفَتِيَّةُ إِلَى الْكَلْبِ قَالَ بَعْضُهُمْ: إِنَّا نَخَافُ أَنْ يَفْضَحَنَا بِنَبَاحِهِ، فَالْحُوا عَلَيْهِ بِالْحِجَارَةِ. فَانْطَقَ اللَّهُ، تَعَالَى، جَلَّ ذِكْرُهُ، الْكَلْبُ: ذُرُونِي حَتَّى أَحْرُسَكُمْ مِنْ عَدُوِّكُمْ.»

فَلَمَّ يَزَلُ الرَّاعِي يَسِيرُ بِهِمْ حَتَّى عَلَاهُمْ جَبَلًا، فَانْحَطَّ بِهِمْ عَلَى كَهْفٍ يُقَالُ لَهُ: 'الْوَصِيدُ'. فَادَا بِنَاءِ الْكَهْفِ عَيُونٌ وَاشْجَارٌ مُثْمِرَةٌ. فَالْكَلُوا مِنَ الثَّمَرِ وَشَرِبُوا مِنَ الْمَاءِ وَجَهَّتْهُمُ اللَّيْلُ فَأَوُوا إِلَى الْكَهْفِ، وَرَبِضَ الْكَلْبُ عَلَى بَابِ الْكَهْفِ وَمَدَّ يَدَيْهِ

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.' Tamlikhā 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, Tamlikhā 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 farsangs 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 Daqyūs." 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 'Ali! What was the name of the dog, and what was its color?' 'Ali~~ؑ~~ 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 Qiṭmir. 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-Waṣīd. 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

عَلَيْهِ. فَوَحَى اللَّهُ، تَعَالَى، عَزَّ وَعَلَا، إِلَى مَلِكِ الْمَوْتِ بِقَبْضِ أَرْوَاحِهِمْ، وَوَكَّلَ اللَّهُ بِكُلِّ رَجُلٍ مَلَكَئِنَّ يُقَلِّبَانِهِ مِنْ ذَاتِ الْيَمِينِ إِلَى ذَاتِ الشَّمَالِ وَمِنْ ذَاتِ الشَّمَالِ إِلَى الْيَمِينِ. فَوَحَى اللَّهُ، تَعَالَى، عَزَّ وَعَلَا، إِلَى خُرَّانِ الشَّمْسِ، ﴿فَكَاتَتْ تَرَاوُرُ عَنْ كَهْفِهِمْ ذَاتِ الْيَمِينِ وَتَقَرَّضُهُمْ ذَاتَ الشَّمَالِ﴾.

فَلَمَّا رَجَعَ دَقْيُوسُ مِنْ عِيدِهِ سَالَ عَنِ الْفَتِيَّةِ. فَخَبَّرَ أَنَّهُمْ خَرَجُوا هُرَابًا. فَرَكِبَ فِي ثَمَانِينَ أَلْفَ حِصَانٍ. فَلَمْ يَزَلْ يَقْفُو أَثَرَهُمْ حَتَّى عَلَا فَاحْطَ إِلَى كَهْفِهِمْ. فَلَمَّا نَظَرَ إِلَيْهِمْ، إِذَا هُمْ نِيَامٌ. فَقَالَ الْمَلِكُ: 'لَوْ أَرَدْتُ أَنْ أَعَاقِبَهُمْ بِشَيْءٍ، لَمَا عَاقَبْتُهُمْ بِأَكْثَرَ مِمَّا عَاقَبُوا بِهِ أَنْفُسَهُمْ، وَلَكِنْ إِيْتُونِي بِالْبِنَاءَيْنِ.' فَسَدَّ بَابَ الْكَهْفِ بِالْكَلسِ وَالْحِجَارَةِ وَقَالَ لِأَصْحَابِهِ: 'قُولُوا لَهُمْ: 'يَقُولُوا لِلَّهِمْ الَّذِي فِي السَّمَاءِ لِيَنْجِيَهُمْ وَإِنْ يُخْرِجَهُمْ مِنْ هَذَا الْمَوْضِعِ.'

قَالَ عَلِيُّ (ع): 'يَا أَخَا الْيَهُودِ، فَمَكَّنُوا ثَلَاثَ مِائَةِ سَنَةٍ وَتِسْعَ سِنِينَ. فَلَمَّا أَرَادَ اللَّهُ أَنْ يُخَيِّبَهُمْ، أَمَرَ إِسْرَافِيلَ الْمَلِكَ أَنْ يَنْفَخَ فِيهِمُ الرُّوحَ، فَفَنَخَ، فَقَامُوا مِنْ رَقْدِهِمْ. فَلَمَّا أَنْ بَزَعَتْ الشَّمْسُ، قَالَ بَعْضُهُمْ: 'قَدْ غَفَلْنَا فِي هَذِهِ اللَّيْلَةِ عَنْ عِبَادَةِ إِلَهِ السَّمَاءِ.' فَقَامُوا، فَإِذَا الْعَيْنُ قَدْ غَارَتْ وَإِذَا الْأَشْجَارُ قَدْ يَبَسَتْ. فَقَالَ بَعْضُهُمْ: 'إِنَّ أُمُورَنَا لَعَجَبٌ، مِثْلُ تِلْكَ الْعَيْنِ الْغَرِيزَةِ قَدْ غَارَتْ، وَالْأَشْجَارُ قَدْ يَبَسَتْ فِي لَيْلَةٍ وَاحِدَةٍ.' وَمَسَّهُمُ الْجُوعُ. فَقَالُوا: ﴿ابْعَثُوا بَرِيقَكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَرْكَى طَعَامًا، فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا﴾.

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'an (18:17)]

When Daqyūs, 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.'

'Ali[ؑ] continued, "O Jewish brothers! They stayed there for three hundred nine years. When Allah wanted to revive them, he commanded the angel Isrāfil 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)

قَالَ تَمْلِيخَا: 'لَا يَذْهَبُ فِي حَوَائِجِكُمْ غَيْرِي، وَلَكِنْ إِذْفَعْ أَتِيهَا الرَّاعِي نِيَابَكَ إِلَى.' قَالَ: «فَدَفَعَ الرَّاعِي نِيَابَهُ وَمَضَى يَوْمَ الْمَدِينَةِ، فَجَعَلَ يَرَى مَوَاضِعَ لَا يَعْرِفُهَا وَطَرِيقاً هُوَ يُبْكِرُهَا، حَتَّى أَتَى بَابَ الْمَدِينَةِ، وَإِذَا عَلَيْهِ عِلْمٌ أَحْضَرُ مَكْتُوبٌ عَلَيْهِ: 'لَا إِلَهَ إِلَّا اللَّهُ، عَيْسَى رَسُولُ اللَّهِ.' قَالَ: «فَجَعَلَ يَنْظُرُ إِلَى الْعِلْمِ وَجَعَلَ يَمْسَحُ عَيْنَيْهِ وَيَقُولُ: 'أَرَانِي نَائِماً.' ثُمَّ دَخَلَ الْمَدِينَةَ حَتَّى أَتَى السُّوقَ فَاتَى رَجُلًا حَبَّازًا، فَقَالَ: 'أَتِيهَا الْخَبَّازُ! مَا إِسْمُ مَدِينَتِكُمْ هَذِهِ؟' قَالَ: 'أَقْسُوسُ.' قَالَ: 'وَمَا إِسْمُ مَلِكِكُمْ؟' قَالَ: 'عَبْدُ الرَّحْمَنِ.'

قَالَ: 'إِذْفَعْ إِلَى يَهْدِيهِ الْوَرَقَ طَعَاماً.' فَجَعَلَ الْخَبَّازُ يَتَعَجَّبُ مِنْ ثِقَلِ الدَّرَاهِمِ وَمِنْ كِبَرِهَا. قَالَ: «فَوَتَبَ الْيَهُودِيُّ وَقَالَ: 'يَا عَلِيُّ، وَمَا كَانَ وَزْنُ كُلِّ دِرْهَمٍ مِنْهَا؟' قَالَ: 'وَزْنُ كُلِّ دِرْهَمٍ عَشْرَةَ دَرَاهِمٍ وَتُلْثِي دِرْهَمٍ. فَقَالَ الْخَبَّازُ: 'يَا هَذَا أَنْتِ أَصَبْتِ كَثْرًا! فَقَالَ تَمْلِيخَا: 'مَا هَذَا إِلَّا تَمَنُّ تَمَرٍ بَعَثَهَا مُنْذُ ثَلَاثِ وَخَرَجْتُ مِنْ هَذِهِ الْمَدِينَةِ وَتَرَكْتُ النَّاسَ، يَعْبُدُونَ دَقْيُوسَ الْمَلِكِ'

قَالَ: 'فَاخَذَ الْخَبَّازُ بِيَدِ تَمْلِيخَا وَادْخَلَهُ عَلَى الْمَلِكِ.' فَقَالَ: 'مَا شَأْنُ هَذَا الْفَتَى؟' قَالَ الْخَبَّازُ: 'هَذَا رَجُلٌ أَصَابَ كَثْرًا.' فَقَالَ الْمَلِكُ: 'يَا فَتَى، لَا تَخَفْ. فَإِنَّ بَيْنَنَا عَيْسَى (ع) أَمَرْنَا أَنْ لَا نَأْخُذَ مِنَ الْكُفْرِ إِلَّا حُمْسَهَا. فَاعْطِنِي حُمْسَهَا وَامْضِ سَالِماً.' فَقَالَ تَمْلِيخَا: 'أُنْظُرْ أَتِيهَا الْمَلِكُ فِي أَمْرِي، مَا أَصَبْتُ كَثْرًا. أَنَا رَجُلٌ مِنْ أَهْلِ هَذِهِ الْمَدِينَةِ.' فَقَالَ الْمَلِكُ: 'أَنْتِ مِنْ أَهْلِهَا؟' قَالَ: 'نَعَمْ.' قَالَ: 'فَهَلْ تَعْرِفُ بِهَا أَحَدًا؟' قَالَ: 'نَعَمْ.' قَالَ: 'مَا إِسْمُكَ؟' قَالَ: 'إِسْمِي تَمْلِيخَا.' قَالَ: 'وَمَا هَذِهِ الْأَسْمَاءُ أَسْمَاءُ أَهْلِ زَمَانِنَا.' فَقَالَ الْمَلِكُ: 'فَهَلْ لَكَ فِي هَذِهِ الْمَدِينَةِ دَارٌ؟' قَالَ: 'نَعَمْ. إِرْكَبْ أَتِيهَا الْمَلِكُ مَعِي.' قَالَ: 'فَرَكِبَ الْمَلِكُ وَالنَّاسُ مَعَهُ فَاتَى بِهِمْ أَرْفَعَ دَارٍ فِي الْمَدِينَةِ.' قَالَ تَمْلِيخَا: 'هَذِهِ الدَّارُ لِي.'

Tamlikhā 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, "Aqsūs." He said, "And what is the name of your king?" He said, "'Abd-al-Raḥmān."

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 'Alī! What was the weight of a dirham.' He said, 'The weight of every dirham was that of ten and two thirds dirhams.' 'Alī continued, "Then the baker said, 'O you! Have you found a treasure?' Tamlikhā said, 'This is the money I made selling dates three days ago, and then I left this city to escape worshipping King Daqyūs.'

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, commanded us only to take a fifth of what is found of treasure. So, give us a fifth of it and go in peace.' Tamlikhā 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 Tamlikhā.' 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. Tamlikhā brought them to the highest building in the city. He said, 'This is my house.'

فَقَرَعَ الْبَابَ، فَخَرَجَ إِلَيْهِمْ شَيْخٌ، وَقَدْ وَقَعَ حَاجِبُهُ عَلَى عَيْنَيْهِ مِنَ الْكِبَرِ. فَقَالَ: 'مَا سَأَلْتُمْ؟' فَقَالَ الْمَلِكُ: 'أَنَا هَذَا الْغُلَامُ بِالْعَجَائِبِ. يَزْعَمُ أَنَّ هَذِهِ الدَّارَ دَارُهُ.' فَقَالَ لَهُ الشَّيْخُ: 'مَنْ أَنْتَ؟' قَالَ: 'أَنَا تَمْلِيخَا بْنُ قُسْطِيكِينَ.' قَالَ: 'فَأَنْكَبَ الشَّيْخُ عَلَى رِجْلَيْهِ يُبَلِّغُهُمَا وَيَقُولُ: 'هُوَ جَدِّي وَرَبُّ الْكَعْبَةِ.' فَقَالَ: 'أَيُّهَا الْمَلِكُ، هُوَ لِأَنَّ السَّنَةَ الَّذِينَ خَرَجُوا هُرَابًا مِنْ دَقْيُوسَ الْمَلِكِ.'

قَالَ: 'فَتَرَلَّ الْمَلِكُ، عَنْ فَرَسِهِ وَحَمَلَهُ عَلَى عَاتِقِهِ وَجَعَلَ النَّاسُ يَقْبَلُونَ يَدَيْهِ وَرِجْلَيْهِ.' فَقَالَ: 'يَا تَمْلِيخَا، مَا فَعَلَ أَصْحَابُكَ؟' فَخَبَّرَهُمْ 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، فَيَطُّنُونَ أَنَّ دَقْيُوسَ الْمَلِكِ قَدْ جَاءَ فِي طَلَبِهِمْ. وَلَكِنْ أَمْهَلُونِي حَتَّى أَتَقَدَّمَ فَاخْبَرَهُمْ.' فَوَقَفَ النَّاسُ. فَاقْبَلَ تَمْلِيخَا حَتَّى دَخَلَ الْكَهْفَ. فَلَمَّا نَظَرُوا إِلَيْهِ، إِعْتَنَقُوهُ وَقَالُوا: 'الْحَمْدُ لِلَّهِ الَّذِي نَجَّاكَ مِنْ دَقْيُوسَ.' قَالَ تَمْلِيخَا: 'دَعُونِي عَنْكُمْ وَعَنْ دَقْيُوسِكُمْ.'

﴿قَالَ: 'كَمْ لَبِثْتُمْ؟' قَالُوا: 'لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ.'﴾ قَالَ تَمْلِيخَا: 'بَلْ لَبِثْتُمْ ثَلَاثَ مِائَةٍ وَسِتِّعَ سِنِينَ. وَقَدْ مَاتَ دَقْيُوسُ، وَالثَّرَاضَ قَرْنَ بَعْدَ قَرْنٍ، وَبَعَثَ اللَّهُ نَبِيًّا. يُقَالُ لَهُ: 'الْمَسِيحُ، عِيسَى بْنُ مَرْيَمَ (ع)، 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، وَتَدْعُوهُ مَعَكَ، حَتَّى يَقْبِضَ أَرْوَاحَنَا.' فَرَفَعُوا أَيْدِيَهُمْ. فَامَرَ اللَّهُ، تَعَالَى، بِقَبْضِ أَرْوَاحِهِمْ، وَطَمَسَ اللَّهُ بَابَ الْكَهْفِ عَلَى النَّاسِ. فَاقْبَلَ الْمَلِكُ، يَطُوفَانِ عَلَى بَابِ الْكَهْفِ سَبْعَةَ أَيَّامٍ، لَا يَجِدَانِ لِلْكَهْفِ بَابًا. فَقَالَ

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 Tamlikhā son of Qustikin." 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 Daqyūs."

The king came down from his horse and carried Tamlikhā on his shoulders, and the people started kissing his hands and feet. He said, "O Tamlikhā! 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, Tamlikhā said, "I am afraid that my companions will hear the sound of the hooves of the horses and suspect that King Daqyūs is coming after them. Give me time to go ahead and inform them." The people waited and Tamlikhā went ahead until he entered the cave. When they looked at him and gathered around him and said, "Praise Allah Who delivered you from Daqyūs." Tamlikhā said, "Leave off this talk of Daqyūs."

He said, *(How long have you tarried? They said, We have tarried for a day or a part of a day.)* (18:19). Tamlikhā said, "You have tarried three hundred nine years, and Daqyūs 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 Tamlikhā! Do you want to make a trial by us for the people?" Tamlikhā 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

الْمَلِكُ الْمُسْلِمُ: 'مَاتُوا عَلَيَّ دِينًا. ابْنِي عَلِيُّ بَابِ الْكَهْفِ مَسْجِدًا.' وَقَالَ الْيَهُودِيُّ:
'لَا، بَلْ مَاتُوا عَلَيَّ دِينِي. ابْنِي عَلِيُّ بَابِ الْكَهْفِ كَيْسَةً.' فَاقْتَتَلَا. فَقَلَبَ الْمُسْلِمُ
وَبَنَى مَسْجِدًا عَلَيْهِ. يَا يَهُودِيَّ، أُوَافِقُ هَذَا مَا فِي تَوَارِكُمْ؟ قَالَ: 'مَا زِدْتَ حَرْفًا
وَلَا تَقَصْتِ. وَاِنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَإِنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.'»

(بحار الأنوار، 14، 411-419، 1)

1-5-14- الهمداني والمكئب والوراق، عن أبيه، عن علي، عن صفوان بن
يحيى صاحب السائري، قال: «سألني أبو قرّة، صاحب الجائليق، أن أوصله إلى
الرضا (ع). فاستأذنته في ذلك. فقال: 'أدخله عليّ.' فلما دخل عليه، قبل بساطه
وقال: 'هكذا علينا في ديننا أن نفعل بأشراف أهل زماننا.'»

ثُمَّ قَالَ لَهُ: 'أَصْلَحَكَ اللَّهُ، مَا تَقُولُ فِي فِرْقَةٍ إِدَّعَتْ دَعْوَى فَشْهَدَتْ لَهُمْ فِرْقَةٌ
أُخْرَى مُعَدِّلُونَ؟' قَالَ: 'الدَّعْوَى لَهُمْ.' قَالَ: 'فَادَّعَتْ فِرْقَةٌ أُخْرَى دَعْوَى فَلَمْ
يَجِدُوا شُهُودًا مِنْ غَيْرِهِمْ؟' قَالَ: 'لَا شَيْءَ لَهُمْ.' قَالَ: 'فَأَنَا نَحْنُ إِدَّعَيْنَا أَنَّ عَيْسَى
رُوحُ اللَّهِ وَكَلِمَتُهُ، فَوَافَقْنَا عَلَيَّ ذَلِكَ الْمُسْلِمُونَ. وَادَّعَى الْمُسْلِمُونَ أَنَّ مُحَمَّدًا نَبِيُّ،
فَلَمْ تُنَابَهُمْ عَلَيْهِ. وَمَا أَجْمَعْنَا عَلَيْهِ خَيْرٌ مِمَّا افْتَرَقْنَا فِيهِ.' فَقَالَ لَهُ الرضا (ع): 'مَا
إِسْمُكَ؟' قَالَ: 'يُوحَنَّا.' قَالَ: 'يَا يُوحَنَّا، إِنَّا آمَنَّا بِعَيْسَى، رُوحُ اللَّهِ وَكَلِمَتِهِ الَّذِي
كَانَ يُؤْمِنُ بِمُحَمَّدٍ وَيُبَشِّرُ بِهِ وَيَقْرَأُ عَلَيَّ نَفْسِهِ أَنَّهُ عَبْدٌ مَرْبُوبٌ. فَإِنَّ كَانَ عَيْسَى
الَّذِي هُوَ عِنْدَكَ، رُوحُ اللَّهِ وَكَلِمَتُهُ، لَيْسَ هُوَ الَّذِي آمَنَ بِمُحَمَّدٍ وَبَشَّرَ بِهِ، وَلَا هُوَ

without finding it. 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 Muḥammad is His servant and His apostle."

(*Bihār*, 14, 411- 419, 1)

1.5.14. It is reported that Safwān the son of Yahyā, the companion of al-Sābiri said: "Abū Qurrah, the companion of al-Jāthiliq, asked me to bring him to al-Riḍā^{عليه السلام}. Then I asked him for permission. He said, 'Bring him to me.' Then, when he came to him, Abū Qarah kissed the carpet and said, 'This is our duty, according to our religion, that we must do for the nobles of our time.'

Then Abū Qarah 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 Muḥammad 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-Riḍā^{عليه السلام} said to him, 'What is your name?' He answered, 'Yūḥannā.' He said, 'O Yūḥannā! We believe in Jesus, the spirit of Allah and His word, who believed in Muḥammad 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 Muḥammad, and gave tiding

الَّذِي أقرَّ اللهُ بِالْمُؤَدِّيَةِ والرُّبُوبِيَّةِ، فَنَحْنُ مِنْهُ بُرَاءٌ. فإِنَّ إِجْتِمَعْنَا؟ فَقَامَ، فَقَالَ لِصَفْوَانَ بْنِ يَحْيَى: 'فَمَا كَانَ أَغْنَانَا، عَنْ هَذَا الْمَجْلِسِ'.

(بحار الأنوار، 10، 30، 341)

1-5-15- عليُّ بنُ إبراهيمَ، عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ، قَالَ: «سَأَلْتُ أَبَا عَبْدِ اللَّهِ (ع) عَنْ قَوْلِ اللَّهِ، تَبَارَكَ وَتَعَالَى: ﴿وَكَاثُوا مِنْ قَبْلِ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا. فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ﴾. قَالَ: كَانَ قَوْمٌ فِي مَا بَيْنَ مُحَمَّدٍ وَعَيْسَى، صَلَّى اللَّهُ عَلَيْهِمَا. وَكَاثُوا يَتَوَعَّدُونَ أَهْلَ الْأَصْنَامِ بِالنَّبِيِّ (ص) وَيَقُولُونَ: 'لِيُخْرِجَنَّ نَبِيٌّ فَلْيَكْسِرَنَّ أَصْنَامَكُمْ وَلْيَفْعَلَنَّ بِكُمْ [وَلْيَفْعَلَنَّ]' فَلَمَّا خَرَجَ رَسُولُ اللَّهِ (ص) كَفَرُوا بِهِ».

(الكافي، 8، 310، 482)

1-5-16- حَدَّثَنَا أَبُو مُحَمَّدٍ جَعْفَرُ بْنُ عَلِيِّ بْنِ أَحْمَدَ الْفَقِيهِ الْقُمِيِّ ثُمَّ الْإِلَاقِي، رَضِيَ اللَّهُ عَنْهُ، قَالَ: «أَخْبَرَنَا أَبُو مُحَمَّدٍ، الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ عَلِيِّ بْنِ صَدَقَةَ الْقُمِيِّ. قَالَ: 'حَدَّثَنِي أَبُو عَمْرٍو مُحَمَّدُ بْنُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ الْأَكْصَارِيِّ الْكَجِّي. قَالَ: 'حَدَّثَنِي مَنْ سَمِعَ الْحَسَنَ بْنَ مُحَمَّدٍ التُّوفَلِيَّ ثُمَّ الْهَاشِمِيَّ يَقُولُ: لَمَّا قَدِمَ عَلِيُّ بْنُ مُوسَى الرِّضَا (ع) عَلَى الْمَأْمُونِ، أَمَرَ الْفَضْلُ بْنُ سَهْلٍ أَنْ يَجْمَعَ لَهُ أَصْحَابَ الْمَقَالَاتِ، مِثْلَ الْجَانَلِيقِ وَرَاسِ الْجَالُوتِ وَرُؤَسَاءِ الصَّابِيَيْنِ وَالْهَرَبِدِ الْأَكْبَرِ وَأَصْحَابِ ذَرْدَهَشْتِ وَسِنطَاسِ الرُّومِيِّ وَالْمُتَكَلِّمِينَ لِيَسْمَعَ كَلَامَهُمْ وَكَلَامَهُمْ. فَجَمَعَهُمُ الْفَضْلُ بْنُ سَهْلٍ، ثُمَّ أَعْلَمَ الْمَأْمُونُ بِاجْتِمَاعِهِمْ.

فَقَالَ الْمَأْمُونُ: 'أَدْخِلْهُمْ عَلَيَّ'. فَفَعَلَ فَرَحَّبَ بِهِمُ الْمَأْمُونُ، ثُمَّ قَالَ لَهُمْ: 'إِنِّي إِذَا جَمَعْتُكُمْ لِخَيْرٍ، وَاحْتَبَيْتُ أَنْ تُتَاطَرُوا بِنِ عَمِّي، هَذَا الْمَدَنِيُّ الْقَادِمُ عَلَيَّ. فَإِذَا كَانَ بُكْرَةً فَادْعُوا عَلَيَّ وَلَا يَتَخَلَّفْ مِنْكُمْ أَحَدٌ'. فَقَالُوا: 'السَّمْعُ وَالطَّاعَةُ يَا أَمِيرَ الْمُؤْمِنِينَ. نَحْنُ مُبَكِّرُونَ إِنْ شَاءَ اللَّهُ...'

of him, 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 Safwān the son of Yaḥyā, ‘Stand up! We did not get anything out of this meeting.’”

(*Biḥār*, 10, 30, 341)

1.5.15. Ishāq ibn ‘Ammār said: “I asked Abū ‘Abd Allah عليه السلام about what Allah, the blessed and exalted, said, (and aforesime 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 Muḥammad عليه السلام and Jesus عليه السلام 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.’”

(*Kāfi*, 8, 310, 482)

1.5.16. Ḥasan ibn Muḥammad al-Nūfālī said, “When ‘Alī ibn Mūsā al-Riḍā عليه السلام came before Ma‘mūn the later commanded Faḍl ibn Sahl to gather the scholars (*aṣḥāb al-maqālāt*) such as the Catholicos (*Jāthaliq*), the Exilarch (*Ra’s al-Jalūt*), the chiefs of the Sabeans, Hirbidh al-Akbar, the Zoroastrians, Naṣṭās al-Rūmī and the theologians so as to hear his words and their words. Faḍl ibn Sahl gathered them and informed Ma‘mūn of their gathering.

Ma‘mūn said, ‘Bring them before me.’ He did it. Ma‘mūn 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 Madinah 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.’...

فَلَمَّا أَصْبَحْنَا، أَنَا الْفَضْلُ بْنُ سَهْلٍ. فَقَالَ لَهُ: 'جُعِلَتْ فِدَاكَ. ابْنِ عَمِّكَ يَنْتَظِرُكَ، وَقَدْ اجْتَمَعَ الْقَوْمُ. فَمَا رَأَيْكَ فِي إِثْبَانِهِ؟' فَقَالَ لَهُ الرَّضَا (ع): 'تَقَدَّمَنِي، فَأَيُّ سَائِرٍ إِلَى نَاحِيَّتِكُمْ، إِنْ شَاءَ اللَّهُ.' ثُمَّ تَوَضَّأَ (ع) وَضُوءَهُ لِلصَّلَاةِ وَشَرِبَ شَرِبَةً سَوِيقٍ وَسَقَانَا مِنْهُ. ثُمَّ خَرَجَ وَخَرَجْنَا مَعَهُ حَتَّى دَخَلْنَا عَلَى الْمَأْمُونِ. فَإِذَا الْمَجْلِسُ غَاصَ بِأَهْلِهِ، وَمُحَمَّدُ بْنُ جَعْفَرٍ فِي جَمَاعَةِ الطَّالِبِينَ وَالْهَاشِمِيِّينَ، وَالْقَوَادُّ حُضُورًا. فَلَمَّا دَخَلَ الرَّضَا (ع)، قَامَ الْمَأْمُونُ وَقَامَ مُحَمَّدُ بْنُ جَعْفَرٍ وَجَمِيعُ بَنِي هَاشِمٍ. فَمَا زَالُوا وَمُوقِفًا، وَالرَّضَا (ع) جَالِسٌ مَعَ الْمَأْمُونِ حَتَّى أَمَرَهُمْ بِالْجُلُوسِ، فَجَلَسُوا. فَلَمْ يَزَلِ الْمَأْمُونُ مُقْبِلًا عَلَيْهِ، يُحَدِّثُهُ سَاعَةً.

ثُمَّ انْتَفَتَ إِلَى الْجَائِلِقِ، فَقَالَ: 'يَا جَائِلِقُ، هَذَا ابْنِ عَمِّي، عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرٍ. وَهُوَ مِنْ وُلْدِ فَاطِمَةَ بِنْتِ نَبِيِّنَا، وَابْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ، صَلَوَاتُ اللَّهِ عَلَيْهِمَا. فَاحِبُّ أَنْ تُكَلِّمَهُ وَتُحَاجَّهُ وَتُنْصِفَهُ.' فَقَالَ الْجَائِلِقُ: 'يَا أَمِيرَ الْمُؤْمِنِينَ، كَيْفَ أَحَاجُّ رَجُلًا يَحْتَجُّ عَلَيَّ بِكِتَابِ أَنَا مُنْكَرُهُ وَتَبِيِّ لَا أُوْمِنُ بِهِ؟' فَقَالَ لَهُ الرَّضَا (ع): 'يَا نَضْرَانِي، فَإِنْ احْتَجَجْتُ عَلَيْكَ بِإِنجِيلِكَ، أَتَقْرُّ بِهِ؟' قَالَ الْجَائِلِقُ: 'وَهَلْ أَقْدِرُ عَلَى دَفْعِ مَا نَطَّقَ بِهِ الْإِنْجِيلُ! نَعَمْ وَاللَّهِ أَقْرُّ بِهِ عَلَى رَعْمِ أَنْفِي.' فَقَالَ لَهُ الرَّضَا (ع): 'سَلْ عَمَّا بَدَا لَكَ وَافْهَمِ الْجَوَابَ.' قَالَ الْجَائِلِقُ: 'مَا تَقُولُ فِي بُيُوتِ عَيْسَى وَكِتَابِهِ؟ هَلْ تُشْكِرُ مِنْهُمَا شَيْئًا؟'

قَالَ الرَّضَا (ع): 'أَنَا مُفَرِّقٌ بَيْنَهُمَا عَيْسَى وَكِتَابِهِ وَمَا بَشَّرَ بِهِ أُمَّتُهُ وَأَقْرَبَتْ بِهِ الْحَوَارِيُّونَ؛ وَكَافِرٌ بَيْنَهُمَا كُلُّ عَيْسَى لَمْ يَقْرَأْ بَيْنَهُمَا مُحَمَّدٌ (ص) وَبِكِتَابِهِ وَلَمْ يُبَشِّرْ بِهِ أُمَّتُهُ.' قَالَ الْجَائِلِقُ: 'أَلَيْسَ إِذَا تَقَطَّعَ الْأَحْكَامُ بِشَاهِدِي عَدْلًا؟' قَالَ: 'بَلَى.' قَالَ:

The next morning, Faḍl ibn Sahl came and said to Riḍāؑ, 'May I be your sacrifice. Your cousin is waiting for you. The people have gathered. What is your view about coming before him?' Riḍāؑ said to him, 'You precede me, and I will come to you, God willing.' Then he made ablutions (*wuḍū'*) 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'mūn. All at once it was crowded, and Muḥammad ibn Ja'far was among the Tālibiyyin, the Hāshimiyyin and the Quwwād. When Riḍāؑ entered, Ma'mūn stood up, and Muḥammad ibn Ja'far and all the Hāshimiyyin. They waited until Riḍāؑ sat with Ma'mūn and ordered them to sit. Then they sat, and Ma'mūn faced him and spoke with him for an hour.

Then Ma'mūn turned toward the Catholicos and said, 'O Catholicos! This is my cousin, 'Ali ibn Mūsā ibn Ja'far, who is a descendent of Faṭimah the daughter of our Prophet and 'Ali ibn Abi Ṭālib, 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?' Riḍāؑ 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.' Riḍāؑ 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?'

Riḍāؑ 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 Muḥammadﷺ 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

فَاقِمِ شَاهِدَيْنِ، مِنْ غَيْرِ أَهْلِ مِلَّتِكَ، عَلَى ثُبُوءِ مُحَمَّدٍ، مِمَّنْ لَا تُشْكِرُهُ النَّصْرَانِيَّةُ. وَسَلْنَا مِثْلَ ذَلِكَ مِنْ غَيْرِ أَهْلِ مِلَّتِنَا، قَالَ الرَّضَا (ع): 'الآنَ جَنَّتْ بِالتَّصَفَّةِ، يَا نَصْرَانِيٌّ. أَلَا تَقْبَلُ مِنِّي الْعَدْلَ الْمَقْدَمَ عِنْدَ الْمَسِيحِ، عَيْسَى بْنِ مَرْيَمَ؟' قَالَ الْجَانَلِيُّ: 'مَنْ هَذَا الْعَدْلُ؟ سَمِّهِ لِي.' قَالَ: 'مَا تَقُولُ فِي يُوْحَنَّا الدِّيْلَمِيِّ؟' قَالَ: 'بِحِّ بَحِّ! ذَكَرْتَ أَحَبَّ النَّاسِ إِلَى الْمَسِيحِ.' قَالَ (ع): 'فَافْسِمْتُ عَلَيْكَ، هَلْ نَطَقَ الْإِنْجِيلُ أَنَّ يُوْحَنَّا قَالَ: 'إِنَّ الْمَسِيحَ أَخْبَرَنِي بِدِينِ مُحَمَّدٍ الْعَرَبِيِّ وَبَشَّرَنِي بِهِ أَنَّهُ يَكُونُ مِنْ بَعْدِهِ. فَبَشَّرْتُ بِهِ الْحَوَارِيِّينَ، فَامْتُوا بِهِ.' قَالَ الْجَانَلِيُّ: 'قَدْ ذَكَرَ ذَلِكَ يُوْحَنَّا عَنْ الْمَسِيحِ وَبَشَّرَ بِنُبُوءِ رَجُلٍ وَبِأَهْلِ بَيْتِهِ وَوَصِيهِ، وَلَمْ يَلْحَظْ مَتَى يَكُونُ ذَلِكَ، وَلَمْ يُسَمِّ لَنَا الْقَوْمَ فَتَعْرِفَهُمْ.'

قَالَ الرَّضَا (ع): 'فَإِنْ جِئْنَاكَ بِمَنْ يَقْرَأُ الْإِنْجِيلَ، فَتَلَا عَلَيْكَ ذِكْرَ مُحَمَّدٍ وَاهْلِ بَيْتِهِ وَامَّتِهِ أَتُوْنَمَنْ بِهِ؟' قَالَ: 'شَدِيدًا.' قَالَ الرَّضَا (ع) لِنِسْتَاسِ الرُّومِيِّ: 'كَيْفَ حِفْظُكَ لِلسَّفْرِ الثَّالِثِ مِنَ الْإِنْجِيلِ؟' قَالَ: 'مَا أَحْفَظُنِي لَهُ.' ثُمَّ اِلْتَفَتَ إِلَى رَاسِ الْجَالُوتِ، فَقَالَ: 'أَلَسْتَ تَقْرَأُ الْإِنْجِيلَ قَالَ: 'بَلَى، لَعَمْرِي.' قَالَ: 'فَخُذْ عَلَيَّ السَّفْرَ الثَّالِثَ. فَإِنْ كَانَ فِيهِ ذِكْرُ مُحَمَّدٍ وَاهْلِ بَيْتِهِ وَامَّتِهِ، فَاشْهَدُوا لِي؛ وَإِنْ لَمْ يَكُنْ فِيهِ ذِكْرُهُ فَلَا تَشْهَدُوا لِي.' ثُمَّ قَرَأَ (ع) السَّفْرَ الثَّالِثَ، حَتَّى إِذَا بَلَغَ ذِكْرَ النَّبِيِّ (ص) وَقَفَ.

ثُمَّ قَالَ: 'يَا نَصْرَانِيٌّ، إِنِّي أَسْأَلُكَ، بِحَقِّ الْمَسِيحِ وَامَّةِ، أَنْتَلِمَ إِنِّي عَالِمٌ بِالْإِنْجِيلِ؟' قَالَ: 'نَعَمْ.' ثُمَّ تَلَا عَلَيْنَا ذِكْرَ مُحَمَّدٍ وَاهْلِ بَيْتِهِ وَامَّتِهِ. ثُمَّ قَالَ: 'مَا تَقُولُ؟ يَا نَصْرَانِيٌّ، هَذَا قَوْلُ عَيْسَى بْنِ مَرْيَمَ. فَإِنْ كَذَّبْتَ مَا يُنْطِقُ بِهِ الْإِنْجِيلُ، فَقَدْ كَذَّبْتَ مُوسَى وَعَيْسَى (ع)؛ وَمَتَى أَنْكَرْتَ هَذَا الذِّكْرَ وَجَبَّ عَلَيْكَ الْقَتْلُ. لِأَنَّكَ تَكُونُ قَدْ كَفَرْتَ بِرَبِّكَ وَبِنَبِيِّكَ وَبِكِتَابِكَ.'

two just witnesses decisive?’ He said, ‘Yes.’ The Catholicos said, ‘Then bring two witnesses for the prophethood of Muḥammad from a nation other than yours who are not denied by the Christians, and ask us for the like from other than our nation.’ Riḍāؑ 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 Daylami?’ 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 Muḥammad 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.’

Riḍāؑ said, ‘If we bring someone who reads the Gospel and he recites for you the mention of Muḥammad and his folk and his community, will you believe in him?’ He said, ‘Surely.’ Riḍāؑ said to Naṣṭās al-Rūmī, ‘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-Jālūt 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 Muḥammad 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 Prophetﷺ 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 Muḥammad, 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 الجاثليق: 'لَا أُكْرِمُ مَا قَدْ بَانَ لِي فِي الْإِنْجِيلِ، وَأَيُّ لَمَعْرَةٍ بِهِ.' قَالَ الرُّضَا (ع): 'إِشْهَدُوا عَلَيَّ إِفْرَارِهِ.' ثُمَّ قَالَ: 'يَا جَاثَلِيْقُ، سَلْ عَمَّا بَدَا لَكَ.' قَالَ الْجَاثَلِيْقُ: 'أَخْبِرْنِي، حَوَارِيَّ عَيْسَى بْنِ مَرْيَمَ كَمْ كَانَ عِدَّتُهُمْ؟ وَعَنْ عُلَمَاءِ الْإِنْجِيلِ، كَمْ كَانُوا؟' قَالَ الرُّضَا (ع): 'عَلَى الْخَيْرِ سَقَطَتْ. أَمَّا الْحَوَارِيُّونَ، فَكَانُوا اثْنَيْ عَشَرَ رَجُلًا، وَكَانَ أَفْضَلُهُمْ وَعَلَمُهُمْ، أَلُوقَا. وَأَمَّا عُلَمَاءُ النَّصَارَى، فَكَانُوا ثَلَاثَةَ رِجَالٍ: يُوحَنَّا الْأَكْبَرُ بِأَج، وَيُوحَنَّا بَقْرِيْسَا، وَيُوحَنَّا الدِّيْلَمِي بَرْجَارِ، وَعِنْدَهُ كَانَ ذِكْرُ النَّبِيِّ (ص) وَذِكْرُ أَهْلِ بَيْتِهِ وَآمَتِهِ؛ وَهُوَ الَّذِي بَشَّرَ أُمَّةَ عَيْسَى وَبَنِي إِسْرَائِيلَ بِهِ.'

ثُمَّ قَالَ لَهُ: 'يَا نَصْرَانِي، وَاللَّهِ إِنَّا لَنُؤْمِنُ بِعَيْسَى الَّذِي آمَنَ بِمُحَمَّدٍ (ص)، وَمَا نُنْقِمُ عَلَى عَيْسَاكُمْ شَيْئًا إِلَّا ضَعْفَهُ وَقِلَّةَ صِيَامِهِ وَصَلَاتِهِ.' قَالَ الْجَاثَلِيْقُ: 'أَفْسَدْتَ وَاللَّهِ عِلْمَكَ وَضَعَفْتَ أَمْرَكَ، وَمَا كُنْتُ ظَنَنْتُ إِلَّا أَنَّكَ أَغْلَمُ أَهْلَ الْإِسْلَامِ.' قَالَ الرُّضَا (ع): 'وَكَيْفَ ذَلِكَ؟' قَالَ الْجَاثَلِيْقُ: 'مِنْ قَوْلِكَ: 'إِنَّ عَيْسَى كَانَ ضَعِيفًا، قَلِيلَ الصِّيَامِ، قَلِيلَ الصَّلَاةِ.' وَمَا أَفْطَرَ عَيْسَى يَوْمًا قَطُّ، وَلَا نَامَ بِلَيْلٍ قَطُّ، وَمَا زَالَ صَائِمَ الدَّهْرِ، قَائِمَ اللَّيْلِ.' قَالَ الرُّضَا (ع): 'فَلِمَنْ كَانَ يَصُومُ وَيُصَلِّي؟'

قَالَ: 'فُحَرَسَ الْجَاثَلِيْقُ وَانْقَطَعَ.' قَالَ الرُّضَا (ع): 'يَا نَصْرَانِي، أَسْأَلُكَ، عَنْ مَسْأَلَةٍ.' قَالَ: 'سَلْ.' فَانْكَرَتْ عِنْدِي عِلْمُهَا، أَجَبْتُكَ.' قَالَ الرُّضَا (ع): 'مَا أَكْرَمْتَ أَنْ عَيْسَى كَانَ يُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ، عَزَّ وَجَلَّ.' قَالَ الْجَاثَلِيْقُ: 'أُنْكَرْتُ ذَلِكَ، مِنْ قَبْلِ أَنْ مَنَ أَحْيَا الْمَوْتَى وَابْرَا الْأَكْمَةَ وَالْأَبْرَصَ فَهُوَ رَبُّ مُسْتَحَقِّ لَأَنْ يُعْبَدَ.'

The Catholicos said, 'I will not deny what is clear for me in the Gospel. I will confess to it.' Riḍā[ؑ] 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?' Riḍā[ؑ] 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 Qirqisā and John Daylami of Zijār, and it is he who mentions the Prophet ﷺ, 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 Muḥammad ﷺ 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.' Riḍā[ؑ] 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.' Riḍā[ؑ] said, 'So, for whom did he fast and pray?'

Then the Catholicos was dumbfounded and stopped speaking. Riḍā[ؑ] said, 'O Christian! I want to ask you about a problem.' He said, 'Ask. If I know anything about it, I will answer you.' Riḍā[ؑ] 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 الرضا (ع): 'فانَّ الِيسَعَ قَدْ صَنَعَ مِثْلَ مَا صَنَعَ عِيسَى: مَشَى عَلَى الْمَاءِ وَاحْتِيا الْمَوْتى وَاِبرا الْأَكْمَةَ وَالْأَبْرَصَ؛ فَلَمْ تَتَّخِذْهُ أُمَّتَهُ رَبًّا وَلَمْ يَعْْبُدْهُ أَحَدٌ مِنْ دُونِ اللَّهِ، عَزَّ وَجَلَّ. وَلَقَدْ صَنَعَ حَزَقِيلُ النَّبِيُّ مِثْلَ مَا صَنَعَ عِيسَى بْنُ مَرْيَمَ: فَاحْتِيا حُمْسَةَ وَتَلَايِينَ أَلْفَ رَجُلٍ مِنْ بَعْدِ مَوْتِهِمْ بِسِتِّينَ سَنَةً؛ ثُمَّ انْتَفَتَ إِلَى رَاسِ الْجَالُوتِ، فَقَالَ لَهُ: 'يا رَاسَ الْجَالُوتِ، أَتَجِدُ هَؤُلَاءِ فِي شَبَابِ بَنِي إِسْرَائِيلَ فِي التَّوْرَةِ؟ إِخْتِيارَهُمْ بُحْتُ نَصْرٍ مِنْ سَبِيِّ بَنِي إِسْرَائِيلَ، حِينَ غَزَا بَيْتَ الْمَقْدِسِ، ثُمَّ إِصْرَفَ بِهِمْ إِلَى بَابِلَ؛ فَارْسَلَهُ اللَّهُ، تَعَالَى عَزَّ وَجَلَّ، إِلَيْهِمْ، فَاحْتِياهُمْ اللَّهُ. هَذَا فِي التَّوْرَةِ، لَا يَدْفَعُهُ إِلَّا كَافِرٌ مِنْكُمْ؛'

قال راسُ الجالوتِ: 'قَدْ سَمِعْنَا بِهِ وَعَرَفْنَاهُ؛ قال: 'صَدَقْتَ؛ ثُمَّ قال: 'يا يَهُودِيُّ، خُذْ عَلَى هَذَا السَّفَرِ مِنَ التَّوْرَةِ؛ فَتَلَا (ع) عَلَيْنَا مِنَ التَّوْرَةِ آيَاتٍ. فَاقْبَلِ الْيَهُودِيُّ يَتَرَجِّحُ لِقِراءَتِهِ وَيَتَعَجَّبُ. ثُمَّ أَقْبَلَ عَلَى النَّصْرانِيِّ، فَقَالَ: 'يا نَصْرانِي، أَفْهَؤُلَاءِ كَانُوا قَبْلَ عِيسَى أَمْ عِيسَى كانَ قَبْلَهُمْ؟' قال: 'بَلْ كَانُوا قَبْلَهُ؛'

قال الرضا (ع): 'لَقَدْ اجْتَمَعَتْ قُرَيْشُ إِلَى رَسُولِ اللَّهِ (ص)، فَسَأَلُوهُ أَنْ يُحْيِي لَهُمْ مَوْتَاهُمْ. فَوَجَّهَ مَعَهُمْ عَلِيٌّ بْنُ أَبِي طَالِبٍ (ع)، فَقَالَ لَهُ: 'إِذْهَبْ إِلَى الْجَبَاتِ، فَنادِ بِاسْمِائِهِ هَؤُلَاءِ الرَّهْطِ الَّذِينَ يَسْأَلُونَ عَنْهُمْ بِأَعْلَى صَوْتِكَ: 'يا فُلانُ وِيا فُلانُ وِيا فُلانُ، يَقُولُ لَكُمْ مُحَمَّدٌ رَسُولُ اللَّهِ: 'قُومُوا بِإِذْنِ اللَّهِ، عَزَّ وَجَلَّ. 'فَقَامُوا، يَنْفُضُونَ التُّرابَ، عَنْ رُءُوسِهِمْ.

فَاقْبَلَتْ قُرَيْشُ، تَسْأَلُهُمْ، عَنْ أُمُورِهِمْ. ثُمَّ أَخْبَرُوهُمْ أَنَّ مُحَمَّدًا (ص) قَدْ بَعَثَ نَبِيًّا، وَقَالُوا: 'وَدَدْنَا أَنَّا أَذْرُكْنَاهُ، فَتُؤْمِنُ بِهِ. وَلَقَدْ أَبرا الْأَكْمَةَ وَالْأَبْرَصَ وَالْمَجانِينَ، وَكَلَّمَهُ الْبَهايمَ وَالطَّيْرَ وَالْجِنُّ وَالشَّياطِينَ، وَلَمْ تَتَّخِذْهُ رَبًّا مِنْ دُونِ اللَّهِ، عَزَّ وَجَلَّ، وَلَمْ تُنْكِرْ

Riḍā[ؑ] 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[ؑ] 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.'

Riḍā[ؑ] said, 'Once the Quraysh gathered before the Apostle of Allah^ﷺ and asked him to raise their dead for them. He had 'Ali ibn Abi Ṭālib[ؑ] accompany them, then he said to him, 'Go to al-Jubbānah 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! Muḥammad 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 Muḥammad^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.

لَا حَدَّ مِنْ هَوْلَاءِ فَضْلُهُمْ. فَمَتَى إِتَّخَذْتُمْ عَيْسَى رَبًّا، جَازَ لَكُمْ أَنْ تَتَّخِذُوا الْيَسَعَ وَالْحَزْرَقِيلَ؛ لِأَكْثَمَا قَدْ صَنَعَا مِثْلَ مَا صَنَعَ عَيْسَى مِنْ إِخْيَاءِ الْمَوْتَى وَغَيْرِهِ. وَإِنَّ قَوْمًا مِنْ بَنِي إِسْرَائِيلَ هَرَبُوا مِنْ بِلَادِهِمْ مِنَ الطَّاعُونَ، وَهُمْ الْوَفُ، حَذَرَ الْمَوْتِ، فَاِمَاتَهُمُ اللَّهُ فِي سَاعَةٍ وَاحِدَةٍ. فَعَمَدَ أَهْلُ تِلْكَ الْقَرْيَةِ، فَحَظَرُوا عَلَيْهِمْ حَظِيرَةً، فَلَمْ يَزَالُوا فِيهَا حَتَّى نَحَرَتْ عِظَامُهُمْ وَصَارُوا رَمِيمًا. فَمَرَّ بِهِمْ نَبِيٌّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ فَتَعَجَّبَ مِنْهُمْ وَمِنْ كَثْرَةِ الْعِظَامِ الْبَالِيَةِ. فَاوْحَى اللَّهُ، عَزَّ وَجَلَّ، إِلَيْهِ: 'أَتُحِبُّ أَنْ أُحْيِيَهُمْ لَكَ، فَتُنذِرَهُمْ؟' قَالَ: 'نَعَمْ، يَا رَبِّ. فَاوْحَى اللَّهُ، عَزَّ وَجَلَّ، إِلَيْهِ أَنْ نَادِهِمْ. فَقَالَ: 'أَيْتَهَا الْعِظَامُ الْبَالِيَةُ، قَوْمِي بِأَذْنِ اللَّهِ، عَزَّ وَجَلَّ. فَقَامُوا أُخْيَاءَ أَجْمَعُونَ، يَنْفُضُونَ التُّرَابَ، عَنْ رُؤُوسِهِمْ.

ثُمَّ إِبْرَاهِيمُ حَلِيلُ الرَّحْمَنِ، حِينَ أَخَذَ الطَّيْرَ، فَفَقَّعَهُنَّ قِطْعًا، ثُمَّ وَضَعَ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جِزْءًا، ثُمَّ نَادَاهُنَّ، فَاقْبَلْنَ سَعْيًا إِلَيْهِ. ثُمَّ مُوسَى بْنُ عِمْرَانَ وَاصْحَابُهُ السَّبْعُونَ الَّذِينَ إِخْتَارَهُمْ، صَارُوا مَعَهُ إِلَى الْجَبَلِ، فَقَالُوا لَهُ: 'إِنَّكَ قَدْ رَأَيْتَ اللَّهَ سُبْحَانَهُ، فَارِنَاهُ كَمَا رَأَيْتَهُ.' فَقَالَ لَهُمْ: 'إِنِّي لَمْ أَرَهُ.'

فَقَالُوا: ﴿لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً﴾ فَأَخَذْتَهُمُ الصَّاعِقَةُ، فَاحْتَرَقُوا، عَنْ آخِرِهِمْ، وَبَقِيَ مُوسَى وَحِيدًا. فَقَالَ: 'يَا رَبِّ، إِنِّي إِخْتَرْتُ سَبْعِينَ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ، فَجِئْتُ بِهِمْ، وَارْجِعْ وَحْدِي. فَكَيْفَ يُصَدِّقُنِي قَوْمِي بِمَا أَخْبَرْتُهُمْ بِهِ! فَلَوْ شِئْتَ، أَهْلَكْتَهُمْ مِنْ قَبْلِ وَايَايَ. أَتُهْلِكُنَا بِمَا فَعَلَ السَّقَمَاءُ مِتًّا! فَاخْيَاهُمُ اللَّهُ، عَزَّ وَجَلَّ، مِنْ بَعْدِ مَوْتِهِمْ. وَكُلُّ شَيْءٍ ذَكَرْتُهُ لَكَ مِنْ هَذَا، لَا تَقْدِرُ عَلَيَّ دَفْعَهُ. لِأَنَّ

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 'Imrān 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'ān, (2:243).

⁽²⁾ See Qur'ān (2:260).

⁽³⁾ See Qur'ān, (7:155).

التَّورَةَ وَالْإِنْجِيلَ وَالزَّبُورَ وَالْفُرْقَانَ قَدْ نَطَقْتَ بِهِ. فَمَا كَانَ كُلُّ مَنْ أَحْيَا الْمَوْتَى وَابْتَرَأَ الْأَكْمَةَ وَالْأَبْرَصَ وَالْمَجَانِينَ يَتَّخِذُ رَبًّا مِنْ دُونِ اللَّهِ، فَاتَّخَذَ هَؤُلَاءِ كُلُّهُمْ أَرْبَابًا. مَا تَقُولُ يَا نَصْرَانِي؟ قَالَ الْجَانَلِيُّ: 'الْقَوْلُ قَوْلُكَ، وَلَا إِلَهَ إِلَّا اللَّهُ.'

ثُمَّ انْتَفَتَ (ع) إِلَى رَاسِ الْجَالُوتِ، فَقَالَ: 'يَا يَهُودِي، أَقْبِلْ عَلَيَّ، أَسْأَلُكَ بِالْعَشْرِ الْآيَاتِ الَّتِي أَنْزَلْتَ عَلَيَّ مُوسَى بْنِ عِمْرَانَ. هَلْ تَجِدُ فِي التَّورَةِ مَكْتُوبًا نَبَا مُحَمَّدٍ وَأُمَّتِهِ؟ إِذَا جَاءَتْ الْأُمَّةُ الْأَخِيرَةُ، أَتْبَاعُ رَاكِبِ الْبَعِيرِ، يُسَبِّحُونَ الرَّبَّ جِدًّا، جِدًّا، تَسْبِيحًا جَدِيدًا فِي الْكِنَائِسِ الْجَدِيدِ، فَلْيَفْرَغْ بَنُو إِسْرَائِيلَ إِلَيْهِمْ وَالْيَ مَلِكِهِمْ، لِتَطْمَئِنَّ قُلُوبُهُمْ. فَإِنَّ بِأَيْدِيهِمْ سُبُوحًا يَنْتَقِمُونَ بِهَا مِنَ الْأُمَّةِ الْكَافِرَةِ فِي أَقْطَارِ الْأَرْضِ. أَهَكَذَا هُوَ فِي التَّورَةِ مَكْتُوبٌ؟'

قَالَ رَاسُ الْجَالُوتِ: 'نَعَمْ، إِنَّا لَنَجِدُهُ كَذَلِكَ.' ثُمَّ قَالَ لِلْجَانَلِيِّ: 'يَا نَصْرَانِي، كَيْفَ عِلْمُكَ بِكِتَابِ شَعْيَا؟' قَالَ: 'أَعْرِفُهُ، حَرْفًا حَرْفًا.' قَالَ لَهُمَا: 'أَتَعْرِفَانِ هَذَا مِنْ كَلَامِهِ؟' 'يَا قَوْمُ إِنِّي رَأَيْتُ صُورَةَ رَاكِبِ الْحِمَارِ، لِأَبْسَأَ جَلَابِيبِ التَّورِ؛ وَرَأَيْتُ رَاكِبَ الْبَعِيرِ، ضَوْؤُهُ مِثْلُ ضَوْءِ الْقَمَرِ.' فَقَالَا: 'قَدْ قَالَ ذَلِكَ شَعْيَا.'

قَالَ الرَّضَا (ع): 'يَا نَصْرَانِي، هَلْ تَعْرِفُ فِي الْإِنْجِيلِ قَوْلَ عِيسَى: 'إِنِّي ذَاهِبٌ إِلَى رَبِّكُمْ وَرَبِّي. وَالْبَارَقِلِيطَا جَاءَ، هُوَ الَّذِي يَشْهَدُ لِي بِالْحَقِّ، كَمَا شَهِدْتُ لَهُ. وَهُوَ الَّذِي يُفَسِّرُ لَكُمْ كُلَّ شَيْءٍ، وَهُوَ الَّذِي يُبَدِّئُ فُضَائِحَ الْأُمَّةِ، وَهُوَ الَّذِي يَكْسِرُ عَمُودَ الْكُفْرِ.' فَقَالَ الْجَانَلِيُّ: 'مَا ذَكَرْتُ شَيْئًا فِي الْإِنْجِيلِ، إِلَّا وَتَحْنُ مَقْرُونٌ بِهِ.' قَالَ: 'أَتَجِدُ هَذَا فِي الْإِنْجِيلِ نَابِتًا، يَا جَانَلِيُّ؟' قَالَ: 'نَعَمْ.' قَالَ الرَّضَا (ع): 'يَا جَانَلِيُّ، أَلَا تُخْبِرُنِي عَنْ الْإِنْجِيلِ الْأَوَّلِ، حِينَ انْفَقَدْتُمُوهُ عِنْدَ مَنْ وَجَدْتُمُوهُ، وَمَنْ وَضَعَ لَكُمْ

death. Everything I have mentioned to you, you cannot deny, for the Torah, the Gospel, the Psalms, the Qur'ān 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 ~~هو~~ 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 'Imrān. Do you find this written in the Torah about Muḥammad 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'yā?" 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'yā said this."

Riḍā ~~هو~~ 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 (*bārqaḥifā*) 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." Riḍā ~~هو~~ said, "O Catholicos! Will you not inform me about

هذا الإنجيل؟ قال له: 'ما إفتقدنا الإنجيل، إلا يوماً واحداً، حتى وجدناه غصاً طرياً. فأخرجهُ إلينا يوحنا ومثي'. فقال له الرضا (ع): 'ما أقل معرفتك بسِرِّ الإنجيل وعلمائِهِ! فان كان هذا كما تزعم، فلم إختلفتم في الإنجيل؟ وأما وقع الاختلاف في هذا الإنجيل الذي في أيديكم اليوم. فلو كان على العهد الأول لم تختلفوا فيه. ولكني مفيدك علم ذلك. إعلم أنه لما أفتقد الإنجيل الأول، اجتمعت التّصارى إلى علمائهم، فقالوا لهم: 'قتل عيسى بن مريم وأفتقدنا الإنجيل واتم العلماء. فما عندكم؟' فقال لهم ألوقا ومرقابوس: 'إن الإنجيل في صدورنا ونحن نُخرجهُ إليكم سِراً سِراً في كلِّ أحدٍ. فلا تحزّبوا عليه ولا تخلّوا الكنائس، فإنا سنلّوه عليكم في كلِّ أحدٍ سِراً سِراً، حتى نجتمعهُ كلُّهُ'. فقعد ألوقا ومرقابوس ويوحنا ومثي، فوضعوا لكم هذا الإنجيل بعد ما إفتقدتم الإنجيل الأول. وأما كان هؤلاء الأربعة تلاميذ التلاميذ الأولين. أعلمت ذلك؟'

قال الجائليق: 'أما هذا، فلم أعلمهُ، وقد علمتهُ الآن وقد بان لي من فضل علمك بالإنجيل، وسمعتُ أشياء مما علمته، شهد قلبي أنها حق، فاستزدتُ كثيراً من الفهم.'

فقال له الرضا (ع): 'فكيف شهادة هؤلاء عندك؟' قال: 'جائزهُ، هؤلاء علماء الإنجيل، وكلُّ ما شهدوا به فهو حق'. فقال الرضا (ع) للمامون: 'ومن حضرهُ من أهل بيته ومن غيرهم، إشهدوا عليه'. قالوا: 'قد شهدنا'. ثم قال للجائليق: 'بحقّ الابنِ وامه، هل تعلم أن مثي قال: 'إن المسيح هو ابن داود بن إبراهيم بن إسحاق بن يعقوب بن يهودا بن حضرون'. وقال مرقابوس في نسبة عيسى بن

the first Gospel, 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 Riḍā[ؑ] said to him, "How little is your knowledge of the mystery⁽¹⁾ 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."

Riḍā[ؑ] 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." Riḍā[ؑ] said to Ma'mūn 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 Yahūdā son of Ḥaḍrūn,' and that Mark, regarding

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

مَرِيَمَ: 'أَنَّهُ كَلِمَةُ اللَّهِ، أَحَلَّهَا فِي الْجَسَدِ الْآدَمِيِّ فَصَارَتْ لِسَانًا.' وَقَالَ أَلُوَا: 'إِنَّ عِيسَى بِنَ مَرِيَمَ وَامَّةُ، كَانَا إِسْنَانَيْنِ مِنْ لَحْمٍ وَدَمٍ؛ فَدَخَلَ فِيهِمَا رُوحُ الْقُدُسِ.' ثُمَّ إِنَّكَ تَقُولُ مِنْ شَهَادَةِ عِيسَى عَلَى نَفْسِهِ: 'حَقًّا أَقُولُ لَكُمْ، يَا مَعْشَرَ الْحَوَارِيِّينَ، إِنَّهُ لَا يَصْعَدُ إِلَى السَّمَاءِ إِلَّا مَنْ نَزَلَ مِنْهَا، إِلَّا رَاكِبَ الْبَعِيرِ، خَاتَمَ الْأَنْبِيَاءِ؛ فَأَنَّهُ يَصْعَدُ إِلَى السَّمَاءِ وَيَنْزِلُ.' فَمَا تَقُولُ فِي هَذَا الْقَوْلِ؟' قَالَ الْجَانَلِيقُ: 'هَذَا قَوْلُ عِيسَى؛ لَا تُنْكِرُهُ.' قَالَ الرِّضَا (ع): 'فَمَا تَقُولُ فِي شَهَادَةِ أَلُوَا وَمِرْقَابُوسَ وَمَتَّى عَلَى عِيسَى وَمَا نَسَبُوهُ إِلَيْهِ؟' قَالَ الْجَانَلِيقُ: 'كُذِّبُوا عَلَى عِيسَى.' قَالَ الرِّضَا (ع): 'يَا قَوْمُ، أَلَيْسَ قَدْ زَكَاهُمْ، وَشَهِدَ أَنَّهُمْ عُلَمَاءُ الْإِنْجِيلِ، وَقَوْلُهُمْ حَقٌّ؟' فَقَالَ الْجَانَلِيقُ: 'يَا عَالِمَ الْمُسْلِمِينَ، أَحِبُّ أَنْ تُغْفِبَنِي مِنْ أَمْرِ هَؤُلَاءِ.' قَالَ الرِّضَا (ع): 'فَاتَا قَدْ فَعَلْنَا؛ سَلْ يَا نَصْرَانِي، عَمَّا بَدَا لَكَ.'

قَالَ الْجَانَلِيقُ: 'لَيْسَ أَلَكْ غَيْرِي. فَلَا وَحَقَّ الْمَسِيحِ، مَا ظَنَنْتُ أَنْ فِي عُلَمَاءِ الْمُسْلِمِينَ مِثْلَكَ.' فَالْتَفَتَ الرِّضَا (ع) إِلَى رَاسِ الْجَالُوتِ، فَقَالَ لَهُ: 'تَسْأَلْنِي أَوْ أَسْأَلُكَ؟' فَقَالَ: 'بَلْ أَسْأَلُكَ، وَلَسْتُ أَقْبَلُ مِنْكَ حُجَّةً، إِلَّا مِنَ التَّوْرَةِ أَوْ مِنَ الْإِنْجِيلِ أَوْ مِنْ زَبُورِ دَاوُدَ أَوْ بِمَا فِي صُحُفِ إِبْرَاهِيمَ وَمُوسَى.'

قَالَ الرِّضَا (ع): 'لَا تَقْبَلْ مِنِّي حُجَّةً، إِلَّا بِمَا تَنْطِقُ بِهِ التَّوْرَةُ عَلَى لِسَانِ مُوسَى بِنِ عِمْرَانَ وَالْإِنْجِيلُ عَلَى لِسَانِ عِيسَى بِنِ مَرِيَمَ وَالزَّبُورُ عَلَى لِسَانِ دَاوُدَ.' فَقَالَ رَاسُ الْجَالُوتِ: 'مِنْ أَيْنَ تَثْبُتُ بُبُوَّةُ مُحَمَّدٍ؟' قَالَ الرِّضَا (ع): 'شَهِدَ بِبُيُوتِهِ مُوسَى بِنِ عِمْرَانَ وَعِيسَى بِنِ مَرِيَمَ وَدَاوُدَ، خَلِيفَةُ اللَّهِ، عَزَّ وَجَلَّ، فِي الْأَرْضِ.' فَقَالَ لَهُ: 'ثَبَّتْ قَوْلُ مُوسَى بِنِ عِمْرَانَ.'

the lineage of Jesus the son of Mary says, '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." Riḍā 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." Riḍā 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." Riḍā 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 Riḍā 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."

Riḍā said, "Do not accept any argument from me unless it is spoken of in the Torah by the tongue of Moses ibn 'Imrān, 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 Muḥammad was a prophet?" Riḍā said, "Moses ibn 'Imrān, 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 'Imrān."

قال الرضا (ع): 'هل تعلم يا يهودي، أن موسى بن عمران أوصى بني إسرائيل، فقال لهم: 'إنه سيأتيكم نبي من إخوانكم؛ فيه صدقوا ومنه فاسمعوا.' فهل تعلم أن لبني إسرائيل إخوة غير ولد إسماعيل، إن كنت تعرف قرابة إسرائيل من إسماعيل والنسب الذي بينهما من قبل إبراهيم؟' فقال راس الجالوت: 'هذا قول موسى، لا تدفعه.'

فقال له الرضا (ع): 'هل جاءكم من إخوة بني إسرائيل نبي غير محمد؟' قال: 'لا.' قال الرضا (ع): 'أفليس قد صح هذا عندهم؟' قال: 'نعم، ولكني أحب أن تصحح لي من التوراة.' فقال له الرضا (ع): 'هل تذكر أن التوراة تقول لكم: 'قد جاء الثور من جبل طور سيناء وضاء لنا من جبل ساعير واستعلن علينا من جبل فاران.' قال راس الجالوت: 'أعرف هذه الكلمات، وما أعرف تفسيرها.'

قال الرضا (ع): 'أنا أخبرك به. أما قوله: 'جاء الثور من جبل طور سيناء.' فذلك وحى الله تبارك وتعالى الذي أنزله على موسى، على جبل طور سيناء؛ وأما قوله: 'وضاء التاس من جبل ساعير.' فهو الجبل الذي أوحى الله، عز وجل، إلى عيسى بن مريم، وهو عليه؛ وأما قوله: 'واستعلن علينا من جبل فاران.' فذلك جبل من جبال مكة، بينه وبينها يوم. وقال شعيب النبي، في ما تقول أنت واصحابك في التوراة: 'رايت رابين أضاء لهما الأرض؛ أحدهما على حمار، والآخر على جمل. فمن ركب الحمار ومن ركب الجمل؟' قال راس الجالوت: 'لا أعرفهما. فخبّرني بهما.' قال (ع): 'أما ركب الحمار، فإيسى، وأما ركب الجمل، فمحمد. أتذكر هذا من التوراة؟' قال: 'لا، ما أذكره.'

Riḍā[ؑ] said, "Do you know, O Jew, that Moses ibn 'Imrān 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 Ismā'il, if you know of the kinship of Israel and Ismā'il, and the relation between them from Abraham?" The Exilarch said, "That is the saying of Moses; we do not deny it." Riḍā[ؑ] said to him, "Has there come to you from the brethren of the Children of Israel any prophet other than Muḥammad?" He said, "No." Riḍā[ؑ] 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." Riḍā[ؑ] 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 Sā'ir, and it has appeared to us from Mount Fārān.'?" The Exilarch said, "I know these words, but I do not know the interpretation of them."

Riḍā[ؑ] 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 Sā'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 Fārān,' this is one of the mountains of Mecca which is one day's journey from Mecca. The prophet Sha'yā 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." He[ؑ] said, "The rider of the donkey is Jesus, and the rider of the camel is Muḥammad. Do you deny that this is from the Torah?" He said, "No, I do not deny it."

ثُمَّ قَالَ الرَّضَا (ع): 'هَلْ تَعْرِفُ حَقِيقَةَ النَّبِيِّ؟' قَالَ: 'نَعَمْ، إِنِّي بِهِ لَعَارِفٌ.' قَالَ (ع): 'فَأَنَّهُ قَالَ، وَكِتَابُكُمْ يَنْطِقُ بِهِ: 'جَاءَ اللَّهُ بِالْبَيَانِ مِنْ جَبَلِ فَارَانَ، وَامْتَلَأَتِ السَّمَاوَاتُ مِنْ تَسْبِيحِ أَحْمَدَ وَامْتَه. يُحْمَلُ خَيْلُهُ فِي الْبَحْرِ كَمَا يُحْمَلُ فِي الْبَرِّ. يَاتِينَا بِكِتَابٍ جَدِيدٍ بَعْدَ خَرَابِ بَيْتِ الْمَقْدِسِ. يَعْني بِالكِتَابِ، الْقُرْآنَ. أَتَعْرِفُ هَذَا وَتُؤْمِنُ بِهِ؟' قَالَ رَاسُ الْجَالُوتِ: 'قَدْ قَالَ ذَلِكَ حَقِيقَةُ النَّبِيِّ، وَلَا تُنْكِرُ قَوْلَهُ.' قَالَ الرَّضَا (ع): 'فَقَدْ قَالَ دَاوُدُ فِي زُبُورِهِ، وَائْتِ تَقْرَؤُهُ: 'اللَّهُمَّ ابْعَثْ مَقِيمَ السَّنَةِ بَعْدَ الْفِتْرَةِ.' فَهَلْ تَعْرِفُ نَبِيًّا أَقَامَ السَّنَةَ بَعْدَ الْفِتْرَةِ غَيْرَ مُحَمَّدٍ؟'

قَالَ رَاسُ الْجَالُوتِ: 'هَذَا قَوْلُ دَاوُدَ، تَعْرِفُهُ وَلَا تُنْكِرُهُ، وَلَكِنْ عَنِّي بِذَلِكَ عَيْسَى، وَآيَامُهُ هِيَ الْفِتْرَةُ.' قَالَ لَهُ الرَّضَا (ع): 'جَهَلْتَ. إِنَّ عَيْسَى لَمْ يُخَالِفِ السَّنَةَ وَكَانَ مُوَافِقًا لِسُنَّةِ التَّوْرَةِ، حَتَّى رَفَعَهُ اللَّهُ إِلَيْهِ. وَفِي الْإِنْجِيلِ مَكْتُوبٌ: 'إِنَّ ابْنَ الْبِرَّةِ ذَاهِبٌ، وَالْبَارِقِلِيظَا جَاءَ مِنْ بَعْدِهِ، وَهُوَ يُخَفِّفُ الْآصَارَ وَيُفَسِّرُ لَكُمْ كُلَّ شَيْءٍ وَيَشْهَدُ لِي كَمَا شَهِدْتَ لَهُ. أَنَا جِئْتُكُمْ بِالْأَمْنَالِ وَهُوَ يَاتِيكُمْ بِالتَّوِيلِ. أَتُؤْمِنُ بِهَذَا فِي الْإِنْجِيلِ؟' قَالَ: 'نَعَمْ، لَا أَتُكْرَهُ.'

فَقَالَ لَهُ الرَّضَا (ع): 'يَا رَاسَ الْجَالُوتِ، أَسْأَلُكَ، عَنِ نَبِيِّكَ مُوسَى بْنِ عِمْرَانَ.' فَقَالَ: 'سَلْ.' قَالَ (ع): 'مَا الْحُجَّةُ عَلَيَّ أَنْ مُوسَى تَبَيَّنَتْ نُبُوَّتُهُ؟' قَالَ الْيَهُودِيُّ: 'إِنَّهُ جَاءَ بِمَا لَمْ يَجِيءْ بِهِ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلَهُ.' قَالَ لَهُ: 'مِثْلُ مَا ذَا؟' قَالَ: 'مِثْلُ فَلَقِ الْبَحْرِ، وَقَلْبِهِ الْعَصَا حَيَّةً تَسْعَى، وَضَرْبِهِ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ الْعُيُونُ، وَاخْرَاجِهِ يَدَهُ بَيْضَاءَ لِلنَّاطِرِينَ، وَعَلَامَاتٍ لَا يَقْدِرُ الْخَلْقُ عَلَى مِثْلِهَا.'

Then Riḍā said, "Do you know the prophet Habakkuk?" He said, "Yes. I know of him." He said, "He said, and this is narrated in your book, 'Allah brought down speech on Mount Fārān, and the heavens were filled with the glorification of Muḥammad 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'ān. 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." Riḍā 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 Muḥammad 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." Riḍā 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."

Riḍā said to him, "O Exilarch (*Ra's al-Jālūt*)! I ask you about your prophet Moses ibn 'Imrān." He said, "Ask!" He 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."

قال له الرضا (ع): 'صَدَقْتَ فِي أَنَّهُ كَانَتْ حُجَّةٌ عَلَيَّ بُبُوَّتِهِ، إِنَّهُ جَاءَ بِمَا لَا يَقْدِرُ الْخَلْقُ عَلَيَّ مِنْهُ. أَفَلَيْسَ كُلُّ مَنْ إِذْعَى أَنَّهُ نَبِيٌّ ثُمَّ جَاءَ بِمَا لَا يَقْدِرُ الْخَلْقُ عَلَيَّ مِنْهُ، وَجَبَ عَلَيْكُمْ تَصْدِيقُهُ؟' قال: 'لَا. لِأَنَّ مُوسَى لَمْ يَكُنْ لَهُ نَظِيرٌ، لِمَكَانِهِ مِنْ رَبِّهِ وَقَرْبِهِ مِنْهُ. وَلَا يَجِبُ عَلَيْنَا الْإِقْرَارُ بِبُؤَةِ مَنْ إِذْعَاهَا، حَتَّى يَأْتِيَ مِنَ الْأَعْلَامِ بِمِثْلِ مَا جَاءَ بِهِ.'

قال الرضا (ع): 'فَكَيْفَ أَقْرَرْتُمْ بِالْأَنْبِيَاءِ الَّذِينَ كَانُوا قَبْلَ مُوسَى، وَلَمْ يَقْلِقُوا الْبَحْرَ، وَلَمْ يَفْجُرُوا مِنَ الْحَجَرِ اثْنَتَيْ عَشْرَةَ عَيْنًا، وَلَمْ يَخْرُجُوا بِأَيْدِيهِمْ مِثْلَ إِخْرَاجِ مُوسَى يَدَهُ بِيَضَاءٍ، وَلَمْ يَقْلِبُوا الْعَصَا حَيَّةً سَعَى؟' قال له اليهودي: 'قَدْ خَبَرْتُكَ أَنَّهُ مَتَى مَا جَاءُوا عَلَيَّ بُبُوَّتِهِمْ مِنَ الْآيَاتِ بِمَا لَا يَقْدِرُ الْخَلْقُ عَلَيَّ مِنْهُ، وَلَوْ جَاءُوا بِمَا لَمْ يَجِبْ بِهِ مُوسَى، أَوْ كَانَ عَلَيَّ غَيْرُ مَا جَاءَ بِهِ مُوسَى، وَجَبَ تَصْدِيقُهُمْ.'

قال: 'قال الرضا (ع): 'يا راس الجالوت، فما يمتنعك من الإقرار بعيسى بن مريم وقد كان يحيي الموتى ويبرئ الأكمه والأبرص ويخلق من الطين كهينه الطير ثم ينفخ فيه فيكون طيرا بإذن الله؟' قال راس الجالوت: 'يقال: 'إنه فعل ذلك' ولم نشهده.'

قال الرضا (ع): 'أرايت ما جاء به موسى من الآيات شاهدته، أليس إنما جاءت الأخبار من نجات أصحاب موسى، أنه فعل ذلك؟' قال: 'بلى.'

قال: 'فكذلك، أيضا، أتتكم الأخبار المتواترة بما فعل عيسى بن مريم. فكيف صدقتم بموسى ولم تصدقوا بعيسى؟' فلم يجز جوابا.

Riḍāؑ 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."

Riḍāؑ 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."

Riḍāؑ said, "O Exilarch (*Ra's al-Jālūt*)! 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."

Riḍāؑ 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 (*akhbār mutawāttir*) 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 الرضا (ع): 'وَكذَلِكَ أَمْرُ مُحَمَّدٍ (ص) وَمَا جَاءَ بِهِ، وَأَمْرُ كُلِّ نَبِيٍّ بَعَثَهُ اللَّهُ. وَمِنْ آيَاتِهِ أَنَّهُ كَانَ يَتِيمًا، فَقِيرًا، رَاعِيًا، أَجِيرًا، لَمْ يَتَعَلَّمْ كِتَابًا وَلَمْ يَخْتَلَفْ إِلَى مُعَلِّمٍ؛ ثُمَّ جَاءَ بِالْقُرْآنِ الَّذِي فِيهِ قِصَصُ الْأَنْبِيَاءِ وَآخِبَارُهُمْ، حَرْفًا حَرْفًا؛ وَآخِبَارُ مَنْ مَضَى وَمَنْ بَقِيَ إِلَى يَوْمِ الْقِيَامَةِ. ثُمَّ كَانَ يُخْبِرُهُمْ بِأَسْرَارِهِمْ وَمَا يَعْمَلُونَ فِي بُيُوتِهِمْ وَجَاءَ بِآيَاتٍ كَثِيرَةٍ لَا تُحْصَى.' قال: 'قال راسُ الجالوت: لَمْ يَصِحَّ عِنْدَنَا خَبْرُ عِيسَى وَلَا خَبْرُ مُحَمَّدٍ، وَلَا يَجُوزُ لَنَا أَنْ نُقَرَّ لَهُمَا بِمَا لَمْ يَصِحَّ.'

قال الرضا (ع): 'فالشاهدُ الَّذِي شَهِدَ لِعِيسَى وَلِمُحَمَّدٍ، صَلَّى اللَّهُ عَلَيْهِمَا، شَاهِدٌ زُورٌ، فَلَمْ يَحِرْ جَوَابًا.'

(بحار الأنوار، 10، 299-310، 1)

1-6- وصيته

1-6-1- الحسين بن الحسن بن أبان، قال: «حَدَّثَنِي الْحُسَيْنُ بْنُ سَعِيدٍ وَكَتَبَهُ لِي بِخَطِّهِ بِحَضْرَةِ أَبِي الْحَسَنِ بْنِ أَبَانَ، قَالَ: 'حَدَّثَنِي مُحَمَّدُ بْنُ سَنَانَ، عَنْ حَمَادِ الْبَطْحِيِّ، عَنْ زَمِيلِهِ وَكَانَ مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ (ع) قَالَ: 'إِنَّ نَفْرًا مِنْ أَصْحَابِهِ قَالُوا: 'يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ وَصِيَّ مُوسَى كَانَ يُرِيهِمُ الْعَلَامَاتِ بَعْدَ مُوسَى، وَإِنَّ وَصِيَّ عِيسَى كَانَ يُرِيهِمُ الْعَلَامَاتِ بَعْدَ عِيسَى، فَلَوْ أَرَيْتَنَا.' فَقَالَ: 'لَا تَقْرُؤْنَ.' فَالْحُوا عَلَيْهِ وَقَالُوا: 'يَا أَمِيرَ الْمُؤْمِنِينَ! فَاحْذِ بِيَدِ تِسْعَةٍ مِنْهُمْ وَحَرَجَ بِهِمْ قَبْلَ آيَاتِ الْهَجْرِيِّينَ، حَتَّى أَشْرَفَ عَلَى السَّبْحَةِ، فَتَكَلَّمَ بِكَلَامٍ حَفِيٍّ، ثُمَّ قَالَ بِيَدِهِ: 'إِكْشِفِي غِطَاءَكَ.' فَذَا كُلُّ مَا وَصَفَ اللَّهُ فِي الْجَنَّةِ نُسِبَ أَعْيُنُهُمْ مَعَ رُوحِهَا

Riḍā[ؑ] said, “And likewise the affair of Muḥammad[ؐ] and what he brought, and the affair of every prophet commissioned by Allah. Among the signs Muḥammad[ؐ] 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’ān 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 Muḥammad are correct, and it is not permitted for us to affirm these two by what is incorrect.”

Riḍā[ؑ] said, “So, the witnesses who testified for Jesus and Muḥammad, may the peace and blessings of Allah be with them both, are not valid?” He gave no answer.

(*Bihār*, 10, 299-310, 1)

1.6. HIS SUCCESSOR

1.6.1. One of the companions of the Commander of the Faithful[ؑ] 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. Then four of them came back and said, ‘Magic!

وَزَهْرَتِهَا. فَرَجَعَ مِنْهُمْ أَرْبَعَةً، يَقُولُونَ: 'سِحْرًا سِحْرًا'، وَتَبَّتْ رَجُلٌ مِنْهُمْ بِذَلِكَ، مَا شَاءَ اللَّهُ. ثُمَّ جَلَسَ مَجْلِسًا فَتَقَلَّ مِنْهُ شَيْئًا مِنَ الْكَلَامِ فِي ذَلِكَ، فَتَعَلَّقُوا بِهِ، فَجَاءُوا بِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ.»

(الاختصاص، 326)

1-6-2- رَوَى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ الطَّرَازِيُّ فِي كِتَابِهِ بِإِسْنَادِهِ الْمُتَّصِلِ إِلَى الْمُفَضَّلِ بْنِ عُمَرَ، قَالَ: «قَالَ لِي أَبُو عَبْدِ اللَّهِ (ع): 'إِذَا كَانَ يَوْمَ الْقِيَامَةِ زُفَّتْ أَرْبَعَةٌ أَيَّامٌ إِلَى اللَّهِ، عَزَّ وَجَلَّ، كَمَا تُزْفُ الْعُرُوسُ إِلَى خِدْرِهَا: يَوْمُ الْفِطْرِ وَيَوْمُ الْأَضْحَى وَيَوْمَ الْجُمُعَةِ وَيَوْمَ غَدِيرِ حُمٍّ. وَيَوْمَ غَدِيرِ حُمٍّ بَيْنَ الْفِطْرِ وَالْأَضْحَى؛ وَيَوْمَ الْجُمُعَةِ كَالْقَمَرِ بَيْنَ الْكَوَاكِبِ. وَإِنَّ اللَّهَ لَيُوكَلُّ بِغَدِيرِ حُمٍّ مَلَائِكَةً الْمُقَرَّبِينَ، وَسَيَدُّهُمْ يَوْمَئِذٍ جِبْرِئِيلُ (ع)؛ وَابْنَاءَ اللَّهِ الْمُرْسَلِينَ، وَسَيَدُّهُمْ يَوْمَئِذٍ مُحَمَّدٌ (ص)؛ وَأَوْصِيَاءَ اللَّهِ الْمُتَّجِبِينَ، وَسَيَدُّهُمْ يَوْمَئِذٍ أَمِيرُ الْمُؤْمِنِينَ؛ وَأَوْلِيَاءَ اللَّهِ، وَسَادَاتُهُمْ يَوْمَئِذٍ سَلْمَانُ وَابُودُرٌّ وَالْمَقْدَادُ وَعَمَارٌ، حَتَّى يُورِدَهُ الْجَنَانَ كَمَا يُورِدُ الرَّاعِي بِغَنَمِهِ الْمَاءَ وَالْكَلَاءَ.'» قَالَ الْمُفَضَّلُ: «سَيِّدِي تَأْمُرُنِي بِصِيَامِهِ؟» قَالَ لِي: «إِي وَاللَّهِ، إِي وَاللَّهِ، إِي وَاللَّهِ. إِنَّهُ الْيَوْمُ الَّذِي تَابَ اللَّهُ فِيهِ عَلَيَّ آدَمَ (ع)، فَصَامَهُ [فَصَامَ] شُكْرًا لِلَّهِ؛ وَاتُّهُ الْيَوْمُ الَّذِي نَجَّى اللَّهُ تَعَالَى فِيهِ إِبْرَاهِيمَ (ع) مِنَ النَّارِ، فَصَامَ شُكْرًا لِلَّهِ، تَعَالَى، عَلَيَّ ذَلِكَ الْيَوْمَ؛ وَاتُّهُ الْيَوْمُ الَّذِي أَقَامَ مُوسَى هَارُونَ (ع) عِلْمًا، فَصَامَ شُكْرًا لِلَّهِ، تَعَالَى، ذَلِكَ الْيَوْمَ؛ وَاتُّهُ الْيَوْمُ الَّذِي أَظْهَرَ عَيْسَى (ع) وَصِيَّهُ سَمْعُونَ الصَّفَا، فَصَامَ شُكْرًا لِلَّهِ، عَزَّ وَجَلَّ [عَلَيَّ] ذَلِكَ الْيَوْمَ؛ وَاتُّهُ الْيَوْمُ الَّذِي أَقَامَ رَسُولُ اللَّهِ (ص) عَلِيًّا لِلتَّاسِ عِلْمًا، وَابَانَ فِيهِ فَضْلُهُ وَوَصِيَّهُ، فَصَامَ شُكْرًا لِلَّهِ، تَبَارَكَ وَتَعَالَى، ذَلِكَ الْيَوْمَ؛ وَاتُّهُ لِيَوْمِ صِيَامِ وَقِيَامِ وَأَطْعَامِ وَصِلَةِ الْإِخْوَانِ، وَفِيهِ مَرَضَاتُ الرَّحْمَنِ وَمَرْغَمَةُ الشَّيْطَانِ.»

(الاقبال، 466)

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-Ikhtisāṣ*, 326)

1.6.2. Al-Mufaḍḍal ibn ‘Umar said, “Abū ‘Abd Allah[ؑ] 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-Fiṭr*, *al-‘Aḍḥā*, *al-Jum‘ah* (Friday) and *Ghadir Khum*. *Ghadir Khum* is between *al-Fiṭr* and *al-‘Aḍḥā*. 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 *Ghadir Khum*. On that day, the master of the angels is Gabriel[ؑ], the master of the prophets is Muḥammad, the master of the executors is the Commander of the Faithful and the masters of the friends of Allah are Salmān, Abūdhār, al-Miqdād and ‘Ammār. 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 Adam[ؑ] and he abstained on it to thank Allah. It is the day on which Allah, the Exalted, saved Abraham[ؑ] from the fire and he abstained on it to thank Allah, the Exalted. It is the day on which Moses established Hārūn[ؑ] like a flag, and he abstained on it to thank Allah, the Exalted. It is the day on which Jesus[ؑ] revealed his executor Simon al-Ṣafā and he abstained on it to thank Allah, the Mighty and Magnificent.

It is the day on which the Apostle of Allah established ‘Alī 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-Raḥmān and the dislike of Satan.”

(*Al-‘Iqbāl*, 466)

1-6-3- حَدَّثَنَا أَبِي رَضِيَ اللَّهُ عَنْهُ، قَالَ: «حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْقُرَشِيِّ، قَالَ: 'حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، قَالَ: 'حَدَّثَنَا حَرِيرٌ، عَنْ لَيْثِ بْنِ أَبِي سَلِيمٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: 'قَالَ رَسُولُ اللَّهِ (ص)، لَمَّا أَنْزَلَ اللَّهُ، تَبَارَكَ وَتَعَالَى، ﴿وَأَوْفُوا بِعَهْدِي أَوْفٍ بِعَهْدِكُمْ﴾: 'وَاللَّهُ لَقَدْ خَرَجَ آدَمُ مِنَ الدُّنْيَا، وَقَدْ عَاهَدَ قَوْمَهُ عَلَى الْوَفَاءِ لَوْلَدِهِ شَيْثَ، فَمَا وَفَى [قومه] لَهُ؛ وَلَقَدْ خَرَجَ نُوحٌ مِنَ الدُّنْيَا، وَعَاهَدَ قَوْمَهُ عَلَى الْوَفَاءِ لَوْصِيهِ سَامَ، فَمَا وَفَتْ أُمَّتُهُ؛ وَلَقَدْ خَرَجَ إِبْرَاهِيمُ مِنَ الدُّنْيَا، وَعَاهَدَ قَوْمَهُ عَلَى الْوَفَاءِ لَوْصِيهِ إِسْمَاعِيلَ، فَمَا وَفَتْ أُمَّتُهُ؛ وَلَقَدْ خَرَجَ مُوسَى مِنَ الدُّنْيَا، وَعَاهَدَ قَوْمَهُ عَلَى الْوَفَاءِ لَوْصِيهِ يُوشَعَ بْنِ نُونَ، فَمَا وَفَتْ أُمَّتُهُ؛ وَلَقَدْ رَفَعَ عِيسَى بْنُ مَرْيَمَ إِلَى السَّمَاءِ، وَقَدْ عَاهَدَ قَوْمَهُ عَلَى الْوَفَاءِ لَوْصِيهِ شَمْعُونَ بْنِ حَمُونَ الصَّفَا، فَمَا وَفَتْ أُمَّتُهُ؛ وَأَيُّ مُفَارِقِكُمْ، عَنْ قَرِيبٍ، وَخَارَجُ مِنْ بَيْنِ أَظْهُرِكُمْ، وَقَدْ عَاهَدْتُ إِلَى أُمَّتِي فِي عَلِيِّ بْنِ أَبِي طَالِبٍ، وَأَهْلِ الرَّكْبَةِ سُنَّ مَنْ قَبْلَهَا مِنَ الْأُمَّمِ فِي مُخَالَفَةِ وَصِيِّ وَعِضَائِهِ...“»

(معاني الأخبار، 373)

1-6-4- عَنْ قَيْسٍ، مَوْلَى عَلِيِّ بْنِ أَبِي طَالِبٍ (ع)، قَالَ: «إِنَّ عَلِيًّا، أَمِيرَ الْمُؤْمِنِينَ (ع)، كَانَ قَرِيبًا مِنَ الْجَبَلِ بَصْفَيْنِ، فَحَضَرَتْ صَلَاةُ الْمَغْرِبِ، فَاثْمَنَ بَعِيدًا، ثُمَّ أَدَّنَ. فَلَمَّا فَرَعُ مِنْ أَذَانِهِ، إِذَا رَجُلٌ مُقْبِلٌ نَحْوَ الْجَبَلِ، أبيضُ الرَّاسِ وَاللَّحْيَةِ وَالْوَجْهِ. فَقَالَ: 'السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. مَرْحَبًا بِوَصِيِّ خَاتَمِ النَّبِيِّينَ وَقَائِدِ الْعُرَى الْمُحَجَّلِينَ وَالْأَعْرَ الْمَامُونِ وَالْفَاضِلِ الْفَائِزِ بِثَوَابِ الصِّدِّيقِينَ وَسَيِّدِ الْوَصِيِّينَ.»

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ (ع): 'وَعَلَيْكَ السَّلَامُ. كَيْفَ حَالُكَ؟'

1.6.3. Ibn ‘Abbās 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, Sām and went out from this world, but his people did not fulfill it. Abraham made a covenant with his people concerning his executor, Ismā‘il and went out from this world, but his people did not fulfill it.

Moses made a covenant with his people concerning his executor, Yūsha‘ ibn Nūn 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 Ḥamūn al-Ṣafā 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 ‘Ali ibn Abū Ṭālib, but they will continue with the rites of the previous communities in opposing my executor and disobeying him....”

(*Ma‘āni al-Akhhbār*, 373)

1.6.4. It is reported that Qays, the servant of ‘Ali ibn Abi Ṭālibؑ said, “Once when ‘Ali, the Commander of the Faithful, was near the mountain at Siffin, 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 Faithfulؑ said, ‘And peace be with you. How are you?’

فَقَالَ: 'بِخَيْرٍ. أَنَا مُنْتَظَرُ رُوحِ الْقُدُسِ، وَلَا أَعْلَمُ أَحَدًا أَعْظَمُ فِي اللَّهِ، عَزَّ وَجَلَّ، إِسْمُهُ، بَلَاءٌ وَلَا أَحْسَنُ ثَوَابًا مِنْكَ، وَلَا أَرْفَعُ عِنْدَ اللَّهِ مَكَانًا. إِصْبِرْ، يَا أُخِي، عَلَيَّ مَا أَنتَ فِيهِ، حَتَّى تَلْقَى الْحَبِيبَ. فَقَدْ رَأَيْتُ أَصْحَابَنَا مَا لَقَوْا بِالْأَمْسِ مِنْ بَنِي إِسْرَائِيلَ، نَشَرُوهُمْ بِالْمَنَاشِيرِ وَحَمَلُوهُمْ عَلَى الْخَشَبِ. وَلَوْ يَعْلَمُ هَذِهِ الْوُجُوهُ التَّرْبَةَ الشَّائِئَةَ - وَأَوْمًا بِيَدِهِ إِلَى أَهْلِ الشَّامِ - مَا أُعِدَّ لَهُمْ فِي قِتَالِكَ، مِنْ عَذَابٍ وَسُوءِ نِكَالٍ، لَأَقْصَرُوا. وَلَوْ تَعْلَمُ هَذِهِ الْوُجُوهُ الْمُبَيِّضَةَ - وَأَوْمًا بِيَدِهِ إِلَى أَهْلِ الْعِرَاقِ - مَاذَا لَهُمْ مِنَ الثَّوَابِ فِي طَاعَتِكَ، لَوَدَّتْ أَنَّهَا قُرِضَتْ بِالْمَقَارِيضِ، وَالسَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.' ثُمَّ غَابَ مِنْ مَوْضِعِهِ. فَقَامَ عَمَّارُ بْنُ يَاسِرٍ وَأَبُو الْهَيْثَمِ بْنُ التَّهَّانِ وَأَبُو أَيُّوبَ الْأَنْصَارِيُّ وَعَبَادَةُ بْنُ الصَّامِتِ وَخَزِيمَةُ بْنُ ثَابِتٍ وَهَاشِمُ الْمِرْقَالِيُّ فِي جَمَاعَةٍ مِنْ شِيعَةِ أَمِيرِ الْمُؤْمِنِينَ (ع)، وَقَدْ كَانُوا سَمِعُوا كَلَامَ الرَّجُلِ، فَقَالُوا: 'يَا أَمِيرَ الْمُؤْمِنِينَ! مَنْ هَذَا الرَّجُلُ؟' فَقَالَ لَهُمْ أَمِيرُ الْمُؤْمِنِينَ (ع): 'هَذَا سَمْعُونُ، وَصِيُّ عَيْسَى (ع). بَعَثَهُ اللَّهُ يُصَبِّرُنِي عَلَى قِتَالِ أَعْدَائِهِ.' فَقَالُوا لَهُ: 'فِدَاكَ آبَاؤُنَا وَأُمَّهَاتُنَا؛ وَاللَّهِ لَتَنْصُرَنَّكَ نَصْرَنَا لِرَسُولِ اللَّهِ (ص)، وَلَا يَتَخَلَّفُ عَنْكَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ إِلَّا شَقِيٌّ.' فَقَالَ لَهُمْ أَمِيرُ الْمُؤْمِنِينَ (ع) مَعْرُوفًا.

(الأمالي، 1، 104 - 106، 5)

1-6-5- عليُّ بنُ إبراهيمَ، عَنِ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ، عَنِ مُحَمَّدِ بْنِ الْفُضَيْلِ، عَنِ أَبِي حَمْزَةَ، عَنِ أَبِي جَعْفَرٍ (ع)، قَالَ: «إِنَّ اللَّهَ أَرْسَلَ مُحَمَّدًا (ص) إِلَى الْجَنِّ وَالْإِنْسِ، وَجَعَلَ مِنْ بَعْدِهِ اثْنَيْ عَشَرَ وَصِيًّا؛ مِنْهُمْ مَنْ سَبَقَ مِنْهُمْ مَنْ بَقِيَ. وَكُلُّ وَصِيٍّ جَرَتْ بِهِ سُنَّتُهُ وَالْأَوْصِيَاءُ الَّذِينَ مِنْ بَعْدِ مُحَمَّدٍ (ص)، عَلَى سُنَّتِهِ أَوْصِيَاءُ عَيْسَى؛ وَكَانُوا اثْنَيْ عَشَرَ، وَكَانَ أَمِيرُ الْمُؤْمِنِينَ (ع) عَلَى سُنَّتِهِ الْمَسِيحِ.»

(الكافي، 1، 532، 10)

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, Ammār ibn Yāsir, 'Abdul Haytham ibn al-Tihan, Abū Ayyūb al-Anṣārī, 'Ubaydah ibn al-Ṣāmit, Khuzayma ibn Thābit and Hāshim al-Marqal, 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 *Muḥājirin* nor *Anṣār* shall desert you, except the unfortunate one.' Then the Commander of the Faithful said some kind words to them."

(*Amāli*, 1, 104-106, 5)

1.6.5. Imam Bāqir عليه السلام said, "Verily, Allah sent Muḥammad ﷺ to the genies and the people, and after him He put twelve executors (*waṣiy*). Some of them have gone and some remain. Each executor put a way (*sunnah*) into practice, and the executors after Muḥammad ﷺ followed the way of the executors of Jesus, who were also twelve, and the Commander of the Faithful عليه السلام followed the way of the Messiah ﷺ."

(*Kāfi*, 1, 532, 10)

1-6-6-6- بِالْإِسْنَادِ، عَنْ مُوسَى بْنِ جَعْفَرٍ، عَنْ أَبِيهِ (ع)، قَالَ: «إِنَّ عَلِيًّا (ع) قَالَ لِسُلْمَانَ: 'أَلَا تُحِبُّرُنَا بِيَدِهِ أَمْرِكُ؟' قَالَ: 'أَنَا كُنْتُ مِنْ أَهْلِ شِيرَازِ، وَكُنْتُ عَزِيزًا عَلَى وَالِدِي. بَيْنَا أَنَا سَائِرٌ مَعَهُ فِي عِيدِ 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 إِضْرَفْتُ إِلَى مَنْزِلِي، إِذَا أَنَا بِكِتَابٍ مُعَلَّقٍ فِي السَّقْفِ. فَقُلْتُ لِأُمِّي: 'مَا هَذَا الْكِتَابُ؟' فَقَالَتْ: 'يَا رُوزِبَهُ! إِنَّ هَذَا الْكِتَابُ لَمَّا رَجَعْنَا مِنْ عِيدِنَا رَائِنَاهُ مُعَلَّقًا. فَلَا تَقْرُبْ ذَلِكَ الْمَكَانَ. فَإِنَّكَ إِنْ قَرَّبْتَهُ قَتَلْتُكَ أَبُوكَ.' قَالَ: 'فَجَاهَدْتُهَا، حَتَّى جُنَّ اللَّيْلُ وَتَامَ أَبِي وَأُمِّي. فَقَمْتُ وَاحْذَتُ الْكِتَابَ، فَإِذَا فِيهِ مَكْتُوبٌ: 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. هَذَا عَهْدٌ مِنَ اللَّهِ إِلَى آدَمَ، أَنَّهُ خَالِقٌ مِنْ صُلْبِهِ نَبِيًّا، يُقَالُ لَهُ: 'مُحَمَّدٌ، يَأْمُرُ بِمَكَارِمِ الْأَخْلَاقِ وَيَنْهَى، عَنْ عِبَادَةِ الْأَوْثَانِ. يَا رُوزِبَهُ! أَنْتِ وَصِيٌّ وَصِيٌّ عَيْسَى، فَاحْدِمِيهِ فَهُوَ يُرْشِدُكَ إِلَى مُرَادِكَ.' فَصَعِقْتُ صَعِقَةً. فَعَلِمَ أَبُوَايَ بِذَلِكَ، فَجَعَلُونِي فِي بَيْتٍ وَقَالُوا: 'إِنْ رَجَعْتَ، وَاللَّهِ قَتَلْنَاكَ.' فَقُلْتُ: 'إِفْعَلُوا بِي مَا شِئْتُمْ. حُبُّ مُحَمَّدٍ لَا يَذْهَبُ مِنْ صَدْرِي.'

قَالَ: 'وَكُنْتُ لَا أَعْرِفُ الْعَرَبِيَّةَ، وَلَقَدْ فَهَمَنِي اللَّهُ الْعَرَبِيَّةَ فِي ذَلِكَ الْيَوْمِ. وَكَانُوا يَنْزِلُونَ عَلَيَّ قُرْصًا صِغَارًا. فَلَمَّا طَالَ أَمْرِي فِي الْبَيْتِ، رَفَعْتُ يَدِي إِلَى السَّمَاءِ، وَقُلْتُ: 'يَا رَبِّ! إِنَّكَ حَبِيبٌ مُحَمَّدًا وَوَصِيَّهُ إِلَيَّ، فَبِحَقِّ وَسِيلَتِهِ عَجَّلْ فَرَجِي.' فَاتَانِي آتٍ، عَلَيْهِ ثِيَابٌ بَيْضٌ، فَقَالَ: 'قُمْ يَا رُوزِبَهُ! فَاحْذَى بِيَدِي وَاتِي بِي إِلَى الصَّوْمَعَةِ: وَصَعِدْتُهَا. فَقَالَ الدَّيْرَانِيُّ: 'أَنْتِ رُوزِبَهُ! قُلْتُ: 'نَعَمْ.' وَاقَمْتُ عِنْدَهُ

1.6.6. Mūsā ibn Ja'far narrated from his fathers, peace be with them, that 'Alī^{عليه} said to Salmān, "Will you not inform us about the beginning of your matter?" He said, "I am from Shirāz 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 Muḥammad 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 Rūzbih! 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 'Muḥammad.' He will command noble virtue and prohibit the worship of idols. O Rūzbih! 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 Muḥammad 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 Muḥammad 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 Rūzbih! Stand up.' Then he took my hand and brought me to the cloister. I went up to it. The monk said, 'Are you Rūzbih?' I answered, 'Yes.' I

وَحَدِمْتُهُ حَوْلَيْنِ. فَلَمَّا حَضَرَتْهُ الْوَفَاةُ، دَلَّنِي عَلَى رَاهِبٍ بَأَنْطَاكِيَّةَ، وَتَاوَلَنِي لَوْحاً فِيهِ صِفَاتُ مُحَمَّدٍ (ص). فَلَمَّا أَتَيْتُ رَاهِبَ أَنْطَاكِيَّةَ وَصَعَدْتُ صَوْمَعَتَهُ، قَالَ: 'أَنْتَ رُوزِبَهُ!' قُلْتُ: 'نَعَمْ، فَرَحَّبَ بِي؛ وَحَدِمْتُهُ حَوْلَيْنِ أَيْضاً. وَعَرَفَنِي بِصِفَاتِ مُحَمَّدٍ وَوَصِيهِ.'

فَلَمَّا حَضَرَتْهُ الْوَفَاةُ، قَالَ لِي: 'يَا رُوزِبَهُ! إِنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ قَدْ حَانَ خُرُوجُهُ؛ فَخَرَجْتُ بَعْدَ مَوْتِهِ مَعَ قَوْمٍ يَخْرُجُونَ إِلَى الْحِجَازِ؛ فَصِرْتُ أَحْدِمُهُمْ. فَقَتَلُوا شَاةً بِالضَّرْبِ وَسَوَّوْا وَاحْضَرُوا الْحَمْرَ، وَقَالُوا لِي: 'كُلْ وَاشْرِبْ'. فَاثْتَمَعْتُ. فَارَادُوا قَتْلِي. فَقُلْتُ: 'لَا تَقْتُلُونِي، أَقِرُّ لَكُمْ بِالْعُبُودِيَّةِ.'

فَبَاعُونِي مِنْ يَهُودِيٍّ. فَسَأَلَنِي، عَنْ قِصَّتِي. فَخَبَّرْتُهُ بِخَبْرِي مِنْ أَوْلِهِ إِلَى آخِرِهِ. فَقَالَ: 'إِنِّي أَبْغِضُكَ وَأَبْغِضُ مُحَمَّدًا.' فَخَرَجَنِي إِلَى خَارِجِ دَارِهِ، وَإِذَا رَمْلٌ كَثِيرٌ عَلَى بَابِهِ. فَقَالَ: 'إِنَّ أَصْبَحْتُ وَلَمْ تَنْقُلْ هَذَا الرَّمْلَ، كُلُّهُ، مِنْ هَذَا الْمَوْضِعِ إِلَى هَذَا الْمَوْضِعِ، لَا قَتْلُكَ.' فَجَعَلْتُ أَحْمِلُ طُولَ لَيْلَتِي. فَلَمَّا تَعَبْتُ، وَلَمْ أَثْقُلْ مِنْهُ إِلَّا الْقَلِيلَ، فَقُلْتُ: 'يَا رَبِّ! إِنَّكَ حَبِيبْتُ مُحَمَّدًا وَوَصِيَّهُ إِلَيَّ، فَحَقِّقْ وَسِيلَتِي، أَرْحِنِي مِمَّا أَنَا فِيهِ.' فَبَعَثَ اللَّهُ رِيحاً قَلَعَتْ ذَلِكَ الرَّمْلَ مِنْ مَكَانِهِ إِلَى الْمَكَانِ الَّذِي قَالَ الْيَهُودِيُّ. فَلَمَّا أَصْبَحَ، قَالَ لِي: 'إِنَّكَ سَاحِرٌ. لِأَخْرَجْتُكَ مِنْ هَذِهِ الْقَرْيَةِ، لِئَلَّا تُهْلِكَنَا.' فَخَرَجَنِي، فَبَاعَنِي مِنْ امْرَأَةٍ سَلِيمَةٍ. فَحَبَّبْتَنِي؛ وَكَانَ لَهَا حَائِطٌ، فَجَعَلْتَنِي فِيهِ. فَقَالَتْ: 'كُلْ مِنْهُ وَهَبْ وَتَصَدَّقْ.' فَبَيْنَمَا أَنَا فِي الْحَائِطِ يَوْماً، إِذَا أَنَا بِسَبْعَةِ رَهْطٍ قَدْ أَقْبَلُوا، يُظَلِّهِمْ غَمَامَةٌ تَسِيرُ مَعَهُمْ. قُلْتُ: 'إِنَّ فِيهِمْ نَبِيًّا.' «

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 Muḥammad were written. When I came to the monk of Antioch and went up to his cloister, he said, 'Are you Rūzbih?' I answered, 'Yes.' He welcomed me and I served him for two years, too. He informed me of the attributes of Muḥammad and his executor.

When he was in the throes of death, he said to me, 'O Rūzbih! The raising of Muḥammad is near.' After his death, I went out with a group to Ḥijāz 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 Muḥammad.' 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 Muḥammad 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-Kharā'ij wa al-Jarā'ih*, 3, 1078, 1081)

1-7- الحواريون

1-7-1- الطالقاني، عن ابن عُقْدَةَ، عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَالٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ، عَنْ الثُّمَالِيِّ، عَنْ الْبَاقِرِ (ع)، قَالَ: «إِنَّ اللَّهَ أَرْسَلَ عَيْسَى إِلَى بَنِي إِسْرَائِيلَ خَاصَّةً، وَكَانَتْ بُبُوَّتُهُ بَيْنَتِ الْمَقْدِسِ، وَكَانَ مِنْ بَعْدِهِ مِنَ الْحَوَارِيِّينَ إِثْنَى عَشَرَ».

(بحار الأنوار، 14، 250، 40)

1-7-2- عَلِيُّ بْنُ الْحُسَيْنِ، ... عَنْ طَاوُسِ الْيَمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ، قَالَ: «... قُلْتُ: يَا رَسُولَ اللَّهِ، فَكَمْ الْأَيْمَةُ بَعْدَكَ؟» قَالَ: «بَعْدَدِ حَوَارِيَّ عَيْسَى وَاسْبَاطِ مُوسَى وَثِقْبَاءِ بَنِي إِسْرَائِيلَ». قُلْتُ: «يَا رَسُولَ اللَّهِ، فَكَمْ كَانُوا؟» قَالَ: «كَانُوا إِثْنَى عَشَرَ، وَالْأَيْمَةُ بَعْدِي إِثْنَا عَشَرَ».

(بحار الأنوار، 36، 285، 107)

1-7-3- الطالقاني، عَنْ أَحْمَدَ الْهَمْدَانِيِّ، عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَالٍ، عَنْ أَبِيهِ، قَالَ: «قُلْتُ لِلرُّضَا (ع): لِمَ سُمِّيَ الْحَوَارِيُّونَ، الْحَوَارِيِّينَ؟» قَالَ: «أَمَّا عِنْدَ النَّاسِ، فَأَتَاهُمْ سُمُوهَا حَوَارِيِّينَ، لِأَنَّهُمْ كَانُوا قَصَارِينَ، يُخَلِّصُونَ الثِّيَابَ مِنَ الْوَسَخِ بِالْعَسَلِ؛ وَهُوَ إِسْمٌ مُشْتَقٌّ مِنَ الْخُبْزِ الْحَوَارِيِّ. وَأَمَّا عِنْدَنَا، فَسُمِّيَ الْحَوَارِيُّونَ حَوَارِيِّينَ، لِأَنَّهُمْ كَانُوا مُخْلِصِينَ فِي أَنْفُسِهِمْ وَمُخْلِصِينَ لِغَيْرِهِمْ مِنْ أَوْسَاحِ الذُّنُوبِ بِالْوَعْظِ وَالتَّذْكَيرِ». قَالَ: «فَقُلْتُ لَهُ: فَلِمَ سُمِّيَ النَّصَارَى نَصَارَى؟» قَالَ: «لِأَنَّهُمْ مِنْ قَرِيْبِهِ، إِسْمُهَا نَاصِرَةٌ، مِنْ بِلَادِ الشَّامِ، نَزَلَتْهَا مَرِيْمُ وَعَيْسَى (ع) بَعْدَ رُجُوعِهِمَا مِنْ مِصْرَ».

(بحار الأنوار، 14، 273، 2)

1.7. DISCIPLES

1.7.1. It is reported that al-Bāqir[ؑ] 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.”

(*Bihār*, 14, 250, 40)

1.7.2. It is reported that Ibn ‘Abbās 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 chieftans 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....’”

(*Bihār*, 36, 285, 107)

1.7.3. It is reported that ‘Alī ibn al-Ḥasan ibn Faḍāl reported that his father said, “I said to Riḍā[ؑ], ‘Why were the disciples (*ḥawāriyyin*) called *ḥawāriyyin*?’ He said, ‘According to the people, they were called *ḥawāriyyin* because they were bleachers who used to clean clothes from filth by washing, and this name is derived from *ḥawāri* (bleached) bread, but according to us they are called *ḥawāriyyin* 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 (*Naṣārā*) called *Naṣārā*?’ He said, ‘Because they were from a village named *Nāṣirah* among the towns of Syria. Mary and Jesus settled in it after they returned from Egypt.’”

(*Bihār*, 14, 273, 2)

1-7-4- حَدَّثَنَا ابْنُ مَحْبُوبٍ، عَنْ أَبِي يَحْيَى كَوَكَبِ الدَّمِّ، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «إِنَّ حَوَارِيَّ عِيسَى (ع) كَانُوا شِعْتَهُ، وَإِنَّ شِعْتَنَا حَوَارِيُّونَا. وَمَا كَانَ حَوَارِيَّ عِيسَى بِأَطْوَعَ لَهُ مِنْ حَوَارِيَّتِنَا. وَإِنَّمَا قَالَ عِيسَى (ع) لِلْحَوَارِيِّينَ: 'مَنْ أَنْصَارِي إِلَى اللَّهِ؟' قَالَ الْحَوَارِيُّونَ: 'مَنْ أَنْصَارُ اللَّهِ.' فَلَا وَاللَّهِ، مَا نَصَرُوهُ مِنَ الْيَهُودِ وَلَا قَاتَلُوهُمْ دُونَهُ؛ وَشِعْتَنَا وَاللَّهِ لَمْ يَزَالُوا، مُنْذُ قَبَضَ اللَّهُ، عَزَّ ذِكْرُهُ، رَسُولَهُ (ص) يَنْصُرُونَا وَيُقَاتِلُونَ دُونَنَا وَيُحْرَقُونَ وَيُعَذَّبُونَ وَيُسْرَدُونَ فِي الْبُلْدَانِ. جَزَاهُمْ اللَّهُ عَنَّا خَيْرًا».

(الكافي، 8، 268، 396)

1-7-5- أَبُو الْمُفَضَّلِ، عَنْ رَجَاءِ بْنِ يَحْيَى الْعَبْرَتَائِيِّ النُّكَّابِيِّ، عَنْ مُحَمَّدِ بْنِ خَلَادِ الْبَاهِلِيِّ، عَنْ مَعَاذِ بْنِ مَعَاذٍ، عَنْ ابْنِ عَوْنٍ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: «سَأَلْتُ رَسُولَ اللَّهِ (ص)، عَنْ حَوَارِيَّ عِيسَى، فَقَالَ: كَانُوا مِنْ صَفْوَتِهِ وَخَيْرِيَّتِهِ، وَكَانُوا إِثْنَيْ عَشَرَ، مُجَرَّدِينَ مُكْمَشِينَ فِي نُصْرَةِ اللَّهِ وَرَسُولِهِ. لَا زَهْوَ فِيهِمْ وَلَا ضَعْفَ وَلَا شَكَّ. كَانُوا يَنْصُرُونَهُ عَلَى بَصِيرَةٍ وَتَفَادٍ وَجِدٍّ وَعَنَاءٍ. قُلْتُ: 'فَمَنْ حَوَارِيَّتُكَ؟ يَا رَسُولَ اللَّهِ.' فَقَالَ: 'الْأَيْمَةُ بَعْدِي إِثْنَا عَشَرَ، مِنْ صُلْبِ عَلِيِّ وَفَاطِمَةَ. هُمْ حَوَارِيِّي وَإِنْصَارُ دِينِي. عَلَيْهِمْ مِنَ اللَّهِ التَّحِيَّةُ وَالسَّلَامُ.'»

(بحار الأنوار، 36، 310، 149)

1-7-6- قَالَ الْمُفَضَّلُ: «بِأَمْرِ مَوْلَايَ وَسَيِّدِي، لِمَ سَمِّيَ قَوْمُ مُوسَى، الْيَهُودُ؟» قَالَ (ع): «لِقَوْلِ اللَّهِ، عَزَّ وَجَلَّ: ﴿إِنَّا هَدَيْنَا إِلَيْكَ﴾ أَيْ، إِهْتَدَيْنَا إِلَيْكَ». قَالَ: «فَالنَّصَارَى؟» قَالَ (ع): «لِقَوْلِ عِيسَى (ع): ﴿مَنْ أَنْصَارِي إِلَى اللَّهِ؟﴾» «وَتَلَا آيَةَ

1.7.4. Abū 'Abd Allah عليه السلام said, "Verily the disciples of Jesus عليه السلام were his followers, and our followers are our disciples. The disciples of Jesus were not more obedient than our disciples are to us. Jesus عليه السلام 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."

(*Kāfī*, 8, 268, 396)

1.7.5. Anas ibn Mālik said, "I asked the Apostle of Allah عليه السلام 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 (*imāms*) after me who are twelve from the loins of 'Ali and Fāṭimah. They are my disciples and the helpers of my religion, may peace be granted to them from Allah.'"

(*Bihār*, 36, 310, 149)

1.7.6. Mufaddal reported in a lengthy narration that he said to al-Ṣādiq عليه السلام, "O my guardian and master! Why are the people of Moses called *Yahūd* (Jews)?" He said, "Because of the saying of Allah, the mighty and magnificent, ('*Verily, we turn (hudnā) unto You*') (7:156), that is, 'we seek Your guidance.'" He said, "What about the *Naṣārā* (Christians)?" He said, "Because of the saying of Jesus عليه السلام, ('*Who will be my helpers in the way of Allah?*') The disciples said, '*We are the helpers (anṣār) of Allah. We believe in Allah and bear*'

⁽¹⁾ See (61:14).

إلى آخرها». «فَسَمُّوا النَّصَارَى، لِنُصْرَةِ دِينِ اللَّهِ».

(بحار الأنوار، 53، 5)

1-7-7-7- عليُّ بنُ مُحَمَّدٍ بنِ بُنْدَارَ، عَنْ أَحْمَدَ بنِ أَبِي عَبْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بنِ مُحَمَّدِ النَّقَّيِّ، عَنْ عَلِيِّ بنِ الْمُعَلَّى، عَنْ الْقَاسِمِ بنِ مُحَمَّدٍ، رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «قِيلَ لَهُ: مَا بِالْأَصْحَابِ عَيْسَى (ع)، كَانُوا يَمْشُونَ عَلَيَّ الْمَاءِ وَلَيْسَ ذَلِكَ فِي أَصْحَابِ مُحَمَّدٍ (ص)؟» قَالَ: «إِنَّ أَصْحَابَ عَيْسَى (ع) كَفُّوا الْمَعَاشَ، وَإِنَّ هَؤُلَاءِ ابْتَلَوْا بِالْمَعَاشِ».

(الكافي، 5، 71، 3)

1-7-8- بِالْإِسْنَادِ إِلَى الصَّدُوقِ، عَنْ أَبِيهِ، عَنْ سَعْدِ، عَنْ مُحَمَّدِ بنِ الْحُسَيْنِ، عَنْ مُحَمَّدِ بنِ سَنَانِ، عَنْ إِسْمَاعِيلَ بنِ جَابِرٍ، عَنْ الصَّادِقِ (ع): «أَنَّ عَيْسَى (ع)، لَمَّا أَرَادَ وِدَاعَ أَصْحَابِهِ، جَمَعَهُمْ وَأَمَرَهُمْ بِضَعْفَاءِ الْخَلْقِ وَنَهَاهُمْ، عَنْ الْجَبَابِرَةِ. فَوَجَّهَ إِثْنَيْنِ إِلَى أُطَاكِيَّةَ. فَدَخَلَ فِي يَوْمِ عِيدِ لَهُمْ، فَوَجَدَاهُمْ قَدْ كَشَفُوا عَنِ الْأَصْنَامِ وَهُمْ يَعْبُدُونَهَا. فَعَجَّلَا عَلَيْهِمُ بِالْتَّعْنِيفِ. فَشَدَّ بِالْحَدِيدِ وَطَرَحَا فِي السَّجْنِ. فَلَمَّا عَلِمَ سَمْعُونُ بِذَلِكَ، أَتَى أُطَاكِيَّةَ حَتَّى دَخَلَ عَلَيْهِمَا فِي السَّجْنِ، وَقَالَ: أَلَمْ أَتْهُمَا، عَنْ الْجَبَابِرَةِ؟»

ثُمَّ حَرَجَ مِنْ عِنْدِهِمَا وَجَلَسَ مَعَ النَّاسِ مَعَ الضُّعْفَاءِ، فَاقْبَلَ يَطْرَحُ كَلَامَهُ الشَّيْءَ بَعْدَ الشَّيْءِ. فَاقْبَلَ الضَّعِيفُ يَدْفَعُ كَلَامَهُ إِلَى مَنْ هُوَ أَقْوَى مِنْهُ. وَاحْفُوا كَلَامَهُ إِخْفَاءً شَدِيداً. فَلَمْ يَزَلْ يَتَرَاقَى الْكَلَامَ، حَتَّى إِتْنَهَى إِلَى الْمَلِكِ. فَقَالَ: «مُنْذُ مَتَى هَذَا الرَّجُلُ فِي مَمْلَكَتِي؟» قَالُوا: «مُنْذُ شَهْرَيْنِ». فَقَالَ: «عَلَيَّ بِهِ» فَاتَّوَه.

فَلَمَّا نَظَرَ إِلَيْهِ وَقَعَتْ عَلَيْهِ مَحَبَّتُهُ، فَقَالَ: «لَا أَجْلِسُ إِلَّا وَهُوَ مَعِي» فَرَأَى فِي مَنَامِهِ شَيْئاً أَفْرَعَهُ. فَسَالَ سَمْعُونُ عَنْهُ، فَجَابَ بِجَوَابِ حَسَنِ فَرِحَ بِهِ. ثُمَّ أَلْقَى عَلَيْهِ فِي

witness that we are ones who submit. ﴿3:52﴾ So, they were called *Naṣārā* because of their help to the religion of Allah.”

(*Biḥār*, 53, 5)

1.7.7. It was said to Abū ‘Abd Allahؑ, “Why is it that the companions of Jesusؑ walked on water, while it was not this way with the companions of Muḥammadؐ?” He said, “Verily, the companions of Jesus were saved the trouble of livelihood, but the latter were tested by livelihood.”

(*Kāfi*, 5, 71, 3)

1.7.8. It is reported that Imam Ṣādiqؑ said, “When Jesusؑ 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

المنام ما أهالهُ. فاولّها له بما ازداد به سروراً. فلم يزل يُحادثُهُ حتّى استولى عليه. ثمّ قال: 'إن في حبسك رجّلين، عابا عليك.' قال: 'نعم.' قال: 'فعلّي بهما.' فلما أتى بهما، قال: 'ما إلهكما الذي تعبدا؟' قالاً: 'الله.' قال: 'يسمعكما إذا سألتماه، ويحييكما إذا دعوتماه؟' قالاً: 'نعم.' قال سمعون: 'فانا أريد أن أستبرئ ذلك منكما.' قالاً: 'قل.' قال: 'هل يشفي لكما الأبرص؟' قالاً: 'نعم.' قال، فأتى بأبرص. فقال: 'سلاه أن يشفي هذا.' قال: «فمسحاه، فبرأ. قال: 'وانا أفعل مثل ما فعلتما.' قال، فأتى بأخر. فمسحه سمعون، فبرأ. قال: 'بقيت خصلته، إن أحببناي إليها، آمنتُ بإلهكما.' قالاً: 'وما هي؟' قال: 'ميتٌ تحيانه.' قالاً: 'نعم.' فاقبل على الملك، وقال: 'ميتٌ يعينك أمره؟' قال: 'نعم، ابني.' قال: 'إذهب بنا إلى قبره، فإلهما قد أمكناك من أنفسهما.'

فتوجهوا إلى قبره، فبسطا أيديهما، فبسط سمعون يديه. فما كان بأسرع من أن صدع القبر، وقام الفتى، فاقبل على أبيه. فقال أبوه: 'ما حالك؟' قال: 'كُنْتُ ميتاً، ففرغتُ فرجةً، فاذا ثلاثة قيام بين يدي الله، باسطو أيديهم، يدعون الله أن يحييني. وهما هذان وهذا.' فقال سمعون: 'أنا لإلهكما من المؤمنين.' فقال الملك: 'أنا بالذي آمنتُ به، يا سمعون، من المؤمنين.' وقال وُراءُ الملك: 'وتحنُّ بالذي آمنَ به سيدنا، من المؤمنين.' فلم يزل الضعيف يتبع القوي، فلم ينق بالألطاقية أحدٌ إلا آمنَ به.»

interpreted it in such manner that the king's happiness increased. 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 who's 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."

(*Bihār*, 14, 252)

1-7-9- عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ مَالِكِ بْنِ عَطِيَّةٍ، عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ، عَنْ أَبِي جَعْفَرٍ (ع). قَالَ: «سَأَلْتُهُ، عَنْ تَفْسِيرِ هَذِهِ الْآيَةِ ﴿وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ﴾ إِلَى قَوْلِهِ ﴿إِنَّا إِلَيْكُمْ مُرْسَلُونَ﴾»

فَقَالَ: «بَعَثَ اللَّهُ رَجُلَيْنِ إِلَى أَهْلِ مَدِينَةِ أُطَاكِيَّةَ. فَجَاءَهُمَا بِمَا لَا يَعْرِفُونَهُ. فَعَلَّطُوا عَلَيْهِمَا فَاحْذَوْهُمَا وَحَبَسُوهُمَا فِي بَيْتِ الْأَصْنَامِ. فَبَعَثَ اللَّهُ التَّالِثَ، فَدَخَلَ الْمَدِينَةَ، فَقَالَ: 'أَرْضِدُونِي إِلَى بَابِ الْمَلِكِ.' قَالَ: «فَلَمَّا وَقَفَ عَلَى بَابِ الْمَلِكِ، قَالَ: 'أَنَا رَجُلٌ كُنْتُ أَتَعْبُدُ فِي فِلَاةٍ مِنَ الْأَرْضِ، وَقَدْ أَحْبَبْتُ أَنْ أُعْبَدَ إِلَهُ الْمَلِكِ.'

فَابْلَغُوا كَلَامَهُ الْمَلِكِ. فَقَالَ: 'أَدْخِلُوهُ إِلَى بَيْتِ الْإِلَهَةِ' فَادْخَلُوهُ. فَكَثَّ سَنَةً مَعَ صَاحِبِيهِ. فَقَالَ لَهُمَا: 'بِهَذَا تُثَقِّلُ قَوْمًا مِنْ دِينِ إِلَى دِينٍ، لَا بِالْخُرْقِ. أَفَلَا رَفَقْتُمَا؟' ثُمَّ قَالَ لَهُمَا: 'لَا تُقْرَانِ بِمَعْرِفَتِي.'

ثُمَّ أَدْخَلَ عَلَى الْمَلِكِ فَقَالَ لَهُ الْمَلِكُ: 'بَلِّغْنِي أَنَّكَ كُنْتَ تَعْبُدُ إِلَهِي. فَلَمْ أَرَلْ وَائْتِ أَخِي، فَسَلِّنِي حَاجَتَكَ.' قَالَ: 'مَا لِي حَاجَةٌ أَيُّهَا الْمَلِكُ، وَلَكِنْ رَجُلَيْنِ رَأَيْتُهُمَا فِي بَيْتِ الْإِلَهَةِ فَمَا حَالُهُمَا؟' قَالَ الْمَلِكُ: 'هَذَانِ رَجُلَانِ أُتْيَانِي، يُضِلَّانِي عَنْ دِينِي وَيَدْعُوَانِي إِلَى إِلَهٍ سَمَاوِيِّ.'

فَقَالَ: 'أَيُّهَا الْمَلِكُ، فَمُنَاطِرَةٌ جَمِيلَةٌ. فَاِنْ يَكُنُ الْحَقُّ لَهُمَا إِنْبَغْنَاهُمَا، وَإِنْ يَكُنُ الْحَقُّ لَنَا دَخَلْنَا مَعَنَا فِي دِينِنَا؛ فَكَانَ لَهُمَا مَا لَنَا وَعَلَيْهِمَا مَا عَلَيْنَا. قَالَ: 'فَبَعَثَ الْمَلِكُ إِلَيْهِمَا. فَلَمَّا دَخَلَا 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، وَابْتَدَأَ الْأَشْجَارَ وَالنَّمَارَ، وَانزَلَ الْقَطْرَ مِنَ السَّمَاءِ.'»

1.7.9. Abū Ḥamzah 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.'

قال: «فَقَالَ لَهُمَا: 'إِلَهُكُمَا هَذَا الَّذِي تَدْعُونَ إِلَيْهِ وَالْيَ عِبَادَتِهِ، إِنْ جِئْتُمَا بِأَعْمَى يَقْدِرُ أَنْ يَرِدَّهُ صَحِيحًا؟' قَالَا: 'إِنْ سَأَلْنَاهُ أَنْ يَفْعَلَ، فَعَلَّ إِنْ شَاءَ.' قَالَ: 'أَيُّهَا الْمَلِكُ! عَلَيَّ بِأَعْمَى، لَا يَبْصُرُ قَطُّ.' قَالَ؛ فَاتَى بِهِ. فَقَالَ لَهُمَا: 'ادْعُوا إِلَهُكُمَا أَنْ يَرِدَ بَصَرٌ هَذَا.' فَقَامَا وَصَلَّيَا رُكْعَتَيْنِ، فَازَا عَيْنَاهُ مَفْتُوحَتَانِ، وَهُوَ يَنْظُرُ إِلَى السَّمَاءِ. فَقَالَ: 'أَيُّهَا الْمَلِكُ! عَلَيَّ بِأَعْمَى آخَرَ.' فَاتَى بِهِ». قَالَ: «فَسَجَدَ سَجْدَةً، ثُمَّ رَفَعَ رَأْسَهُ؛ فَازَا الْأَعْمَى بَصِيرٌ. فَقَالَ: 'أَيُّهَا الْمَلِكُ! حُجَّةٌ بِحُجَّتِي عَلَيَّ بِمُقْعِدِ. فَاتَى بِهِ. فَقَالَ لَهُمَا مِثْلَ ذَلِكَ. فَصَلَّيَا وَدَعَا اللَّهَ، فَازَا الْمُقْعِدُ قَدْ أَطْلَقَتْ رِجْلَاهُ، وَقَامَ يَمْشِي. فَقَالَ: 'أَيُّهَا الْمَلِكُ! عَلَيَّ بِمُقْعِدِ آخَرَ.' فَاتَى بِهِ؛ فَصَنَعَ بِهِ كَمَا صَنَعَ أَوَّلَ مَرَّةٍ. فَانْطَلَقَ الْمُقْعِدُ فَقَالَ: 'أَيُّهَا الْمَلِكُ! قَدْ أَتَيْتُنِي بِحُجَّتَيْنِ وَاتَيْنَا بِمِثْلِهِمَا، وَلَكِنْ بَقِيَ شَيْءٌ وَاحِدٌ؛ فَانْ كَانَ هُمَا فَعَلَاهُ، دَخَلْتُ مَعَهُمَا فِي دِينِهِمَا.»

ثُمَّ قَالَ: 'أَيُّهَا الْمَلِكُ! بَلَّغْنِي أَنَّهُ كَانَ لِلْمَلِكِ ابْنٌ وَاحِدٌ وَمَاتَ. فَانْ أَحْيَاهُ إِلَهُهُمَا، دَخَلْتُ مَعَهُمَا فِي دِينِهِمَا.' فَقَالَ لَهُ الْمَلِكُ: 'وَإِنَّا أَيْضًا مَعَكَ.' ثُمَّ قَالَ لَهُمَا: 'قَدْ بَقِيَتْ هَذِهِ الْخِصْلَةُ الْوَاحِدَةُ. قَدْ مَاتَ ابْنُ الْمَلِكِ، فَادْعُوا إِلَهُكُمَا أَنْ يُحْيِيَهُ.' قَالَ: 'فَحَرَّ سَاجِدَيْنِ لِلَّهِ، وَاطَّلَا السُّجُودَ، ثُمَّ رَفَعَا رَأْسَيْهِمَا وَقَالَا لِلْمَلِكِ: 'إِنْبَعَثْ إِلَى قَبْرِ ابْنِكَ، تَجِدْهُ قَدْ قَامَ مِنْ قَبْرِهِ، إِنْ شَاءَ اللَّهُ.»

قَالَ: 'فَحَرَّجَ النَّاسُ يَنْظُرُونَ، فَوَجَدُوهُ قَدْ خَرَجَ مِنْ قَبْرِهِ، يَنْفُضُ رَأْسَهُ مِنَ التُّرَابِ.' قَالَ: «فَإَتَى بِهِ إِلَى الْمَلِكِ، فَعَرَفَ أَنَّهُ ابْنُهُ. فَقَالَ لَهُ: 'مَا حَالُكَ؟ يَا بُنَيَّ! قَالَ: 'كُنْتُ مَيِّتًا، فَرَأَيْتُ رَجُلَيْنِ بَيْنَ يَدَيْ رَبِّي، السَّاعَةَ، سَاجِدَيْنِ، يَسْأَلَانِي أَنْ يُحْيِيَنِي، فَاحْيَانِي.' قَالَ: 'يَا بُنَيَّ! فَتَعَرَّفُهُمَا إِذَا رَأَيْتَهُمَا؟' قَالَ: 'نَعَمْ.»

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: «فاخرج الناس جملةً إلى الصحراء، فكان يمرُّ عليه رجلٌ رجُلٌ، فيقولُ له أبوه: 'أنظر: فيقول: 'لا، لا؛ ثم مرَّ عليه بأحدهما بعدَ جمعٍ كثيرٍ، فقال: 'هذا أحدهما'، وأشار بيده إليه. ثم مرَّ أيضاً بقومٍ كثيرين، حتى رأى صاحبه الآخرَ، فقال: 'وهذا، الآخرُ.'»

قال: «فقال النبيُّ، صاحبُ الرجلين: 'أما أنا، فقد آمنتُ بإلهكما وعلمتُ أن ما جئنا به هو الحقُّ.' فقال الملكُ: 'وأنا أيضاً آمنتُ بإلهكما، وأمن أهلُ مملكتي كلُّهم.'»

(بحار الأنوار، 14، 240-242، 20)

1-7-10- الصدوق بإسناده، عن ابن عيسى، عن البرطي، عن أبان بن عثمان، عن مُحَمَّدِ الْحَلْبِيِّ، عن أَبِي عَبْدِ اللَّهِ (ع)، قال: «كان بين داودَ وعيسى (ع) أربعُ مائة سنةٍ وتماثون سنةً، والنزلُ على عيسى في الإنجيلِ مواعظٌ وامثالٌ وحدودٌ. ليسَ فيها قصاصٌ، ولا أحكامٌ حدودٍ ولا فرضٌ مواريث. والنزلُ عليه تخفيفٌ ما كان نزلٌ على موسى (ع) في التوراة، وهو قوله تعالى حكايةً عن عيسى، أنه قال لبني إسرائيل: ﴿وَلَا حِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ﴾»

وامرَ عيسى من معه ممن تبعه من المؤمنين أن يؤمنوا بشريعة التوراة وشرائع جميع النبيين والإنجيل. قال: «ومكثَ عيسى (ع) حتى بلغ سبع سنين أو ثمانية، فجعلَ يُخبرهم بما يأكلون وما يدخرون في بيوتهم. فاقامَ بين أظهرهم، يُحيي الموتى ويبرئ الأكمه والأبرص، ويعلمهم التوراة. والنزلُ على الإنجيل، لما أراد أن يتخذَ عليهم حجةً.

وكان يبعث إلى الروم رجلاً لا يداوي أحداً إلا برئ من مرضه، ويبرئ الأكمه والأبرص؛ حتى ذكِرَ ذلكَ لملكهم، فادخلَ عليه، فقال: 'أُتبرئ الأكمه والأبرص؟' قال: 'نعم.' قال: 'أنتي بعلامٍ منحسفِ الحدقة، لم ير شيئاً قط.' فآخذُ بُندقتين،

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.

(*Bihār* 14, 240-242, 20)

1.7.10. It is reported that Abū 'Abd Allāhؑ said, "Between David and Jesusؑ 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 what was descended upon Mosesؑ 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 [Abū 'Abd Allāhؑ] said, "Jesusؑ 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 Allāh descended the Gospel upon him when He wanted to bring an authority for them.

And he [Jesusؑ] sent a man to Rome. 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,

فَبَدَقَهُمَا، ثُمَّ جَعَلَهُمَا فِي عَيْتِهِ وَدَعَا، فَذَا هُوَ بِصِيرٍ. فَاقْعَدَهُ الْمَلِكُ مَعَهُ وَقَالَ: كُنْ مَعِي وَلَا تَخْرُجْ مِنْ مِصْرِي. فَأَنْزَلَهُ مَعَهُ بِأَفْضَلِ الْمَنَازِلِ.

ثُمَّ إِنَّ الْمَسِيحَ (ع) بَعَثَ آخَرَ وَعَلَّمَهُ مَا بِهِ يُحْيِي الْمَوْتَى. فَدَخَلَ الرُّومَ وَقَالَ: أَنَا أَعْلَمُ مِنْ طَبِيبِ الْمَلِكِ. فَقَالُوا لِلْمَلِكِ ذَلِكَ. قَالَ: أَقْتُلُوهُ. فَقَالَ الطَّبِيبُ: لَا تَفْعَلْهُ؛ أَدْخِلْهُ، فَإِنَّ عَرَفَتَ حَطَاهُ قَتَلْتَهُ، وَكَذَلِكَ الْحُجَّةُ. فَادْخَلَ عَلَيْهِ، فَقَالَ: أَنَا أُحْيِي الْمَوْتَى. فَرَكِبَ الْمَلِكُ وَالتَّاسُ إِلَى قَبْرِ ابْنِ الْمَلِكِ، وَكَانَ قَدْ مَاتَ فِي تِلْكَ الْآيَامِ. فَدَعَا رَسُولُ الْمَسِيحِ، وَامَنَّ طَبِيبُ الْمَلِكِ الَّذِي هُوَ رَسُولُ الْمَسِيحِ أَيْضاً الْأَوَّلُ. فَاشْتَقَّ الْقَبْرُ، فَخَرَجَ ابْنُ الْمَلِكِ، ثُمَّ جَاءَ يَمْشِي حَتَّى جَلَسَ فِي حِجْرِ أَبِيهِ، فَقَالَ: يَا بُنَيَّ مَنْ أَحْيَاكَ؟ قَالَ: «فَنظَرُ، فَقَالَ: هَذَا وَهَذَا.» فَقَامَا، فَقَالَ: أَنَا رَسُولُ الْمَسِيحِ إِلَيْكَ؛ وَأَنْتَ كُنْتَ لَا تَسْمَعُ مِنْ رُسُلِهِ، إِنَّمَا تَأْمُرُ بِقَتْلِهِمْ إِذَا أَتَوْكَ. فَتَابَعَ وَاعْظَمُوا أَمْرَ الْمَسِيحِ (ع)، حَتَّى قَالَ فِيهِ أَغْدَاءُ اللَّهِ مَا قَالُوا، وَالْيَهُودُ يُكَذِّبُونَهُ وَيُرِيدُونَ قَتْلَهُ.

(بحار الأنوار، 14، 251، 43)

1-7-11- في حَبْرٍ آخَرَ، «أَنَّ عَيْسَى بْنَ مَرْيَمَ (ع) بَعَثَ يَحْيَى بْنَ زَكَرِيَّا (ع)، فِي إِثْنَيْ عَشَرَ مِنَ الْحَوَارِيِّينَ، يُعَلِّمُونَ النَّاسَ وَيَنْهَاهُمْ، عَنْ نِكَاحِ ابْنَةِ الْأَخْتِ». قَالَ: «وَكَانَ لِمَلِكِهِمْ بِنْتُ أُخْتٍ تُعْجِبُهُ، وَكَانَ يُرِيدُ أَنْ يَتَزَوَّجَهَا. فَلَمَّا بَلَغَ أُمُّهَا أَنْ يَحْيَى (ع) نَهَى عَنْ مِثْلِ هَذَا النِّكَاحِ، أَدْخَلَتْ بِنْتَهَا عَلَى الْمَلِكِ مُرَبِّتَةً.

'Yes.' He said, 'Bring a youth who has no eyes and has never seen anything.' 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 Rome, 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.

(*Bihār*, 14, 251, 43)

1.7.11. 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

فَلَمَّا رَأَاهَا سَأَلَهَا، عَنْ حَاجَتِهَا. قَالَتْ: 'حَاجَتِي أَنْ تَذُبِحَ يَحْيَى بْنَ زَكَرِيَّا'. فَقَالَ: 'سَلِّي غَيْرَ هَذَا'. فَقَالَتْ: 'لَا أَسْأَلُكَ غَيْرَ هَذَا'.

فَلَمَّا أَبَتْ عَلَيْهِ، دَعَا بِطَشْتٍ وَدَعَا بِيَحْيَى (ع)، فَذَبَحَهُ. فَدَبَّرَتْ قَطْرَةً مِنْ دَمِهِ، فَوَقَعَتْ عَلَى الْأَرْضِ، فَلَمْ تَزَلْ تَعْلُو حَتَّى بَعَثَ اللَّهُ بُخْتَ نَصَرَ عَلَيْهِمْ. فَجَاءَتْهُ عَجُوزٌ مِنْ بَنِي إِسْرَائِيلَ، فَذَلَّتْهُ عَلَى ذَلِكَ الدَّمِ. فَالْقَى فِي نَفْسِهِ أَنْ يُقْتَلَ عَلَى ذَلِكَ الدَّمِ مِنْهُمْ، حَتَّى يَسْكُنَ. فَقَتَلَ عَلَيْهَا سَبْعِينَ أَلْفًا فِي سَنَةٍ وَاحِدَةٍ، حَتَّى سَكَنَ.

(بحار الأنوار، 14، 182، 24)

1-7-12- عَنْ أَبِي جَعْفَرٍ (ع)، قَالَ: «السَّابِقُونَ أَرْبَعَةٌ: ابْنُ آدَمَ الْمَقْتُولِ، وَالسَّابِقُ فِي أُمَّةِ مُوسَى وَهُوَ مُؤْمِنٌ آلِ فِرْعَوْنَ، وَالسَّابِقُ فِي أُمَّةِ عِيسَى وَهُوَ حَبِيبُ التَّجَارِ، وَالسَّابِقُ فِي أُمَّةِ مُحَمَّدٍ (ص)، وَهُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ (ع)».

(بحار الأنوار، 66، 156)

1-8- الناقوس

1-8-1- صَالِحُ بْنُ عِيسَى الْعِجْلِيُّ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْفَقِيهِ، عَنْ أَبِي نَصْرِ الشَّعْرَانِيِّ، عَنْ سَلَمَةَ بْنِ الْوَضَّاحِ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ الْحَارِثِ الْأَعْوَرِ، قَالَ: «بَيْنَا أَنَا أَسِيرُ مَعَ أَمِيرِ الْمُؤْمِنِينَ، عَلِيِّ بْنِ أَبِي طَالِبٍ (ع)، فِي الْحَيْرَةِ؛ إِذَا نَحْنُ بِدِيرَانِيٍّ يَضْرِبُ بِالتَّاقُوسِ».

قَالَ: «فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ (ع): 'يَا حَارِثُ، أَتَدْرِي مَا يَقُولُ هَذَا التَّاقُوسُ؟' قُلْتُ: 'اللَّهُ وَرَسُولُهُ وَابْنُ عَمِّ رَسُولِهِ أَغْلَمُ'. قَالَ: 'إِنَّهُ يَضْرِبُ مِثْلَ الدُّبْيَا وَخَرَابِهَا، وَيَقُولُ: 'لَا إِلَهَ إِلَّا اللَّهُ، حَقًّا حَقًّا صِدْقًا صِدْقًا. إِنَّ الدُّبْيَا قَدْ غَرَّتْنَا، وَسَخَّلَتْنَا

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 Johan~~as~~. Then he slaughtered him. A drop of his blood fell at once to the earth and the stain of it remained until Bukht Naṣṣar reigned over them. Then an old man of the children of Israel came to him and guided him to that blood. Bukht Naṣṣar 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.

(*Biḥār*, 14, 182, 24)

1.7.12. Abū Ja'far~~as~~ said, "The foremost⁽¹⁾ 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 Ḥabib the carpenter, and the foremost of the community of Muḥammad, who was 'Ali ibn Abi Ṭālib~~as~~."

(*Biḥār*, 66, 156)

1.8. BELL

1.8.1. It is reported that al-Ḥārith al-A'war said, "I was travelling with the Commander of the Faithful, 'Ali ibn Abū Ṭālib~~as~~ in Ḥīrah when we came upon a monk who was ringing a church bell.

'Ali ibn Abū Ṭālib~~as~~ said, 'O Ḥārith! 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 metaphore 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,

¹ See (56:10).

واستهوتنا. يا ابن الدنيا مهلاً مهلاً، يا ابن الدنيا دقاً دقاً. يا ابن الدنيا جمعاً جمعاً،
تفتى الدنيا قرناً قرناً. ما من يوم يمضي عنا، إلا أوهى منا ركننا. قد ضيعنا داراً
تبقى، واستوطنا داراً تفتى. لسنا ندرى ما فرطنا فيها، إلا لو قد متنا؛

قال الحارث: 'يا أمير المؤمنين! التصارى تعلمون ذلك؟' قال: 'لو علموا ذلك، لما
اتخذوا المسيح إلهاً من دون الله، عز وجل.'»

قال: «فذهبت إلى الديراني، فقلت له: 'بحق المسيح عليك، لما ضربت بالتاقوس
على الجهة التي تضربها.'»

قال: «فاخذ يضرب، وأنا أقول حرفاً حرفاً، حتى بلغ إلى قوله: 'إلا لو قد متنا.'
فقال: 'بحق نبيكم، من أخطرك بهذا؟' قلت: 'هذا الرجل الذي كان معي أمس.'
قال: 'وهل بينه وبين النبي من قرابة؟' قلت: 'هو ابن عمه.' قال: 'بحق نبيكم،
أسمع هذا من نبيكم؟' قال: « قلت: 'نعم.' فاسلم، ثم قال لي (ع) 'والله، إني
وجدت في التوراة أنه يكون في آخر الأنبياء نبي، وهو يفسر ما يقول
التاقوس.'»

(بحار الأنوار، 14، 334، 1)

1-9-1 بنو إسرائيل

1-9-1-1 مائدتهم

1-1-9-1 قال النبي (ص): «إن الله أنزل مائدة على عيسى (ع) وبارك له في
أرغفة وسميكات، حتى أكل وشبع منها أربعة آلاف وسبع مائة.»

(بحار الأنوار، 14، 249، 37)

gather. 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⁾

Hārith 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.’

Hārith 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 ‘Ali 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.’”

(*Bihār*, 14, 334, 1)

1.9. THE CHILDREN OF ISRAEL

1.9.1. Their Food

1.9.1.1. The Prophet ﷺ said, “Verily, Allah sent down a spread to Jesus عليه السلام and blessed him with a flat loaf of bread and fishes, so four thousand seven hundred people ate of it and were sated.”

(*Bihār*, 14, 249, 37).

¹ This interpretation of the sound of the church bell is in a rhymed sing-song rhythm.

1-9-1-2- قال رَسُولُ اللَّهِ (ص): «يا عبادَ اللَّهِ إِنْ قَوْمَ عِيسَى لَمَّا سَأَلُوهُ أَنْ يُنَزَّلَ عَلَيْهِمْ مَائِدَةٌ مِنَ السَّمَاءِ، قَالَ اللَّهُ: ﴿إِنِّي مُنَزِّلُهَا عَلَيْكُمْ، فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ، فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ﴾» فَأَنْزَلَهَا عَلَيْهِمْ، فَمَنْ كَفَرَ مِنْهُمْ بَعْدُ، مَسَخَهُ اللَّهُ، إِمَّا خِنْزِيرًا وَإِمَّا قِرْدًا وَإِمَّا دَبًّا وَإِمَّا هِرًا وَإِمَّا عَلَى صُورَةِ بَعْضِ الطُّيُورِ وَالذَّوَابِّ الَّتِي فِي الْبَرِّ وَالْبَحْرِ، حَتَّى مَسَخُوا عَلَى أَرْبَعِ مِائَةِ نَوْعٍ مِنَ الْمَسْخِ».

(بحار الأنوار، 14، 235، 8)

1-9-1-3- عَنِ الْفَضِيلِ بْنِ يَسَارٍ، عَنْ أَبِي الْحَسَنِ (ع)، قَالَ: «إِنَّ الْخَنَازِيرَ مِنْ قَوْمِ عِيسَى (ع) سَأَلُوا نُزُولَ الْمَائِدَةِ، فَلَمْ يُؤْمِنُوا، فَمَسَخَهُمُ اللَّهُ خَنَازِيرًا».

(بحار الأنوار، 14، 236، 10)

1-9-2- إنكارهم

1-9-2-1- عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: «قَالَ رَسُولُ اللَّهِ (ص): 'إِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى عِيسَى، إِحْدَى وَسَبْعِينَ فِرْقَةً؛ فَهَلَكَ سَبْعُونَ فِرْقَةً وَتَخَلَّصَ فِرْقَةً. وَإِنَّ أُمَّتِي سَتَفْتَرِقَ عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، يَهْلِكُ إِحْدَى وَسَبْعُونَ، وَيَتَخَلَّصُ فِرْقَةً.' قَالُوا: 'يَا رَسُولَ اللَّهِ (ص)، مَنْ تِلْكَ الْفِرْقَةُ؟' قَالَ: 'الْجَمَاعَةُ، الْجَمَاعَةُ، الْجَمَاعَةُ.'»

(الخصال، 2، 584)

1-9-2-2- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ مُحَمَّدٍ، قَالَ: «حَدَّثَنَا أَبُو عَبْدِ اللَّهِ (ع)»: «قَالَ الْمَجَاشِعِيُّ: «وَحَدَّثَنَا الرُّضَا (ع)، عَنْ أَبِيهِ مُوسَى، عَنْ أَبِيهِ أَبِي عَبْدِ اللَّهِ، جَعْفَرٍ، عَنْ آبَائِهِ (ع)، قَالَ: 'سَمِعْتُ عَلِيًّا يَقُولُ لِرَاسِ الْيَهُودِ: 'عَلَى كَمْ إِفْتَرَقْتُمْ؟' فَقَالَ: 'عَلَى كَذَا وَكَذَا فِرْقَةً.' فَقَالَ عَلِيُّ (ع): 'كَذِبَتْ.'»

1.9.1.2. 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.”

(*Bihār*, 14, 235, 8)

1.9.1.3. It is reported that Abū al-Ḥasan 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.”

(*Bihār*, 14, 236, 10)

1.9.2. Their Denial

1.9.2.1. 'Anas ibn Mālik 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-Khiṣāl*, 2, 584)

1.9.2.2 Muḥammad ibn Ja‘far said, “Abū ‘Abd Allah ﷺ narrated to us from his fathers, peace be with them, ‘I heard from ‘Ali that he said to the chief of the Jews, ‘How many sects did you split into?’ He said, ‘So and so many sects.’ ‘Ali ﷺ said, ‘You lie.’”

ثُمَّ أَقْبَلَ عَلَيَّ عَلَى النَّاسِ، فَقَالَ: «وَاللَّهِ لَوْ نُئِيتُ لِي الْوَسَادَةُ، لَقَضَيْتُ بَيْنَ أَهْلِ التَّوْرَةِ بِتَوْرَاتِهِمْ وَبَيْنَ أَهْلِ الْإِنْجِيلِ بِإِنْجِيلِهِمْ وَبَيْنَ أَهْلِ الْقُرْآنِ بِقُرْآنِهِمْ. إِفْتَرَقَتِ الْيَهُودُ عَلَيَّ إِحْدَى وَسَبْعِينَ فِرْقَةً، سَبْعُونَ مِنْهَا فِي النَّارِ، وَوَاحِدَةٌ نَاجِيَةٌ فِي الْجَنَّةِ، وَهِيَ الَّتِي إِنْتَبَعَتْ يُوشَعَ بْنِ نُونٍ وَصِيَّ مُوسَى. وَافْتَرَقَتِ النَّصَارَى عَلَيَّ اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، إِحْدَى وَسَبْعُونَ فِرْقَةً فِي النَّارِ، وَوَاحِدَةٌ فِي الْجَنَّةِ، وَهِيَ الَّتِي إِنْتَبَعَتْ سَمْعُونَ وَصِيَّ عَيْسَى. وَفْتَرَقَ هَذِهِ الْأُمَّةُ عَلَيَّ ثَلَاثَ وَسَبْعِينَ فِرْقَةً، اثْنَتَانِ وَسَبْعُونَ فِي النَّارِ، وَوَاحِدَةٌ فِي الْجَنَّةِ، وَهِيَ الَّتِي إِنْتَبَعَتْ وَصِيَّ مُحَمَّدٍ.» وَضَرَبَ يَدَيْهِ عَلَيَّ صَدْرِهِ، ثُمَّ قَالَ: «ثَلَاثَةَ عَشَرَ فِرْقَةً مِنَ الثَّلَاثِ وَالسَّبْعِينَ فِرْقَةً، كُلُّهَا تَنْتَحِلُ مَوَدَّتِي وَحَبِّي. وَوَاحِدَةٌ مِنْهَا فِي الْجَنَّةِ، وَهُمْ التَّمَطُّ الْأَوْسَطُ، وَاثْنَتَا عَشْرَةَ فِي النَّارِ.»

(بجاء الأنوار، 28، 4، 5)

1-9-2-3- قال علي (ع): «يا كُمَيْلُ، إِنَّ النَّصَارَى لَمْ تُعْطَلِ اللَّهَ، تَعَالَى، وَلَا الْيَهُودَ، وَلَا جَحَدَتِ مُوسَى وَلَا عَيْسَى؛ وَلَكِنَّهُمْ زَادُوا وَقَصُّوا وَحَرَّفُوا وَالْحَدُّوا. فَلَعِنُوا وَمَقْتُوا وَلَمْ يَتُوبُوا وَلَمْ يَقْبَلُوا. يَا كُمَيْلُ، إِنَّ أَبَانَ آدَمَ (ع) لَمْ يَلِدْ يَهُودِيًّا وَلَا نَصْرَانِيًّا، وَلَا كَانَ ابْنَهُ إِلَّا حَنِيفًا مُسْلِمًا؛ فَلَمْ يَقُمْ بِالْوَجِبِ عَلَيْهِ، فَادَاهُ ذَلِكَ إِلَى أَنْ يَقْبَلَ اللَّهُ لَهُ قُرْبَانًا.»

(بشارة المصطفى لشيعته المرتضى، 29)

1-9-2-4- حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ مَاجِيلَوِيهِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: «حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارِ، ... عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ (ع)، قَالَ: «الْمُسُوخُ مِنْ بَنِي آدَمَ ثَلَاثَةَ عَشَرَ صِنْفًا، مِنْهُمْ الْقِرْدَةُ وَالْحَنَازِيرُ... فَمَا الْقِرْدَةُ، فَكَانُوا قَوْمًا يَنْزِلُونَ بَلْدَةً عَلَى شَاطِئِ الْبَحْرِ، إِعْتَدُوا فِي السَّبْتِ فَصَادُوا الْحَيْتَانَ،

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'an by their Qur'an.

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 Yūsha' ibn Nūn, 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 Muḥammad.'

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.'

(*Biḥār*, 28, 4, 5)

1.9.2.3. '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 nither as a Jew nor a Christian, and he was not His son, but he was *ḥanīf* (upright) and Muslim. He did not do something that was obligatory, so what happened happened, until Allah accepted a sacrifice for him."

(*Bishārah al-Muṣṭafā li Shi'ah al-Murtaḍā*, 29)

1.9.2.4. Mughayrah narrated from Abū 'Abd Allah, 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

فَمَسَحَهُمُ اللَّهُ، تَعَالَى، قِرْدَةً. وَأَمَّا الْخَنَازِيرُ، فَكَانُوا قَوْمًا مِنْ بَنِي إِسْرَائِيلَ، دَعَا عَلَيْهِمْ عِيسَى بْنُ مَرْيَمَ (ع)، فَمَسَحَهُمُ اللَّهُ، تَعَالَى، خَنَازِيرًا؛

(علل الشرائع، 2، 487)

1-9-2-5- أبو الحسن بن عبد الله، عن ابن أبي يعفور، عن أبي عبد الله (ع)، قال: «إن موسى (ع) حدث قومه بحديث لم يحتملوه عنه، فخرجوا عليه بمصر، فقاتلوه فقاتلهم، فقتلهم. وإن عيسى (ع) حدث قومه بحديث، فلم يحتملوه عنه، فخرجوا عليه بتكريت، فقاتلوه فقاتلهم، فقتلهم؛ وهو قول الله عز وجل: ﴿فَأَمَمْتُ طَائِفَةً مِنْ بَنِي إِسْرَائِيلَ، وَكَفَرْتَ طَائِفَةٌ؛ فَأَيْدِنَا الَّذِينَ آمَنُوا عَلَيَّ وَعَدُوهُمْ فَاصْبَحُوا ظَاهِرِينَ.﴾»

(بحار الأنوار، 14، 279، 11)

1-9-2-6- عن أبي عبد الله جعفر [بن محمد] الصادق (ع)، قال: «لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ، ﴿وَأَنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ﴾ [الآية]» قال: «لَا يَبْقَى أَحَدٌ يَرُدُّ عَلَيَّ عِيسَى بْنَ مَرْيَمَ (ع) مَا جَاءَ بِهِ فِيهِ، إِلَّا كَانَ كَافِرًا.»

(تفسير فرات الكوفي، 115)

1-9-2-7- فرات قال حدثني عبيد بن كثير مئتمناً، عن جعفر بن محمد، عن أبيه (ع)، قال: «قال رسول الله (ص): يَا عَلِيُّ إِنْ فِيكَ مِثْلٌ مِنْ عِيسَى بْنِ مَرْيَمَ؛ قَالَ اللَّهُ: ﴿وَأَنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ، وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾ يَا عَلِيُّ، إِنَّهُ لَا يَمُوتُ رَجُلٌ يَفْتَرِي عَلَيَّ عِيسَى [بن مريم] (ع) حَتَّى يُؤْمِنَ بِهِ قَبْلَ مَوْتِهِ، وَيَقُولُ فِيهِ الْحَقَّ حَيْثُ لَا يَنْفَعُهُ ذَلِكَ شَيْئًا. وَأَنْكَرَ عَلَيَّ مِنْهُ، لَا يَمُوتُ عَدُوُّكَ حَتَّى يَرَاكَ عِنْدَ الْمَوْتِ، فَتَكُونُ عَلَيْهِ غِيظًا وَحُزْنًا، حَتَّى يَفِرَّ

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 Mary عليه السلام cursed. So Allah, the Exalted, transformed them into swine.”

(*‘Ilal al-Sharā’i*, 2, 487)

1.9.2.5. It is reported that Abū ‘Abd Allah عليه السلام 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 Takrit. 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).

(*Biḥār* 14, 279, 11)

1.9.2.6 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), Abū ‘Abd Allah al-Ṣādiq عليه السلام said, “There are none who remain in rejection of what has descended about Jesus the son of Mary عليه السلام but disbelievers.”

(*Tafsir Furāt al-Kūfi*, 115)

1.9.2.7. Ja‘far ibn Muḥammad reported from his father عليه السلام that the Apostle of Allah عليه السلام said, “O ‘Ali! 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, ‘Ali! 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

بِالْحَقِّ مِنْ أَمْرِكَ وَيَقُولَ فَيْكِ الْحَقُّ وَيُقَرَّرُ بِوِلَايَتِكَ حَيْثُ لَا يَنْفَعُهُ ذَلِكَ شَيْئًا.»

(تفسير فرات الكوفي، 116)

1-9-2-8- قال الامام (ع): «ذَمَّ اللَّهُ، تَعَالَى، الْيَهُودَ، وَعَابَ فِعْلَهُمْ فِي كُفْرِهِمْ بِمُحَمَّدٍ (ص)، فَقَالَ: ﴿بِسْمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ ...﴾ ثُمَّ قَالَ: ﴿فَبَاءَ وَابْقَضَ عَلَيَّ غَضَبِي﴾ يَعْنِي رَجَعُوا وَعَلَيْهِمُ الْغَضَبُ مِنَ اللَّهِ عَلَى غَضَبِي فِي إِثْرِ غَضَبِي. وَالغَضَبُ الْأَوَّلُ حِينَ كَذَبُوا بِعِيسَى بْنِ مَرْيَمَ، وَالغَضَبُ الثَّانِي حِينَ كَذَبُوا بِمُحَمَّدٍ (ص).»

(تفسير الامام العسكري، 402)

1-9-3- غُلُوهُم

1-3-9-1- قال علي (ع): «إِنَّ عِيسَى بْنَ مَرْيَمَ عَبْدٌ مَخْلُوقٌ، فَجَعَلُوهُ رَبًّا، ﴿فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ﴾»

(تفسير القمي، 1، 164)

1-3-9-2- كش [رجال الكشي] مُحَمَّدُ بْنُ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عَلِيِّ بْنِ حِسَانَ، عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ إِلَى عَبْدِ اللَّهِ (ع)، قَالَ: «ذُكِرَ جَعْفَرُ بْنُ وَاقِدٍ وَفَرُّ بْنُ أَصْحَابِ أَبِي الْخَطَّابِ. فَقِيلَ: إِنَّهُ صَارَ إِلَيَّ يَتَرَدَّدُ.» وَقَالَ فِيهِمْ: «وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَقِي الْأَرْضِ إِلَهُ.» قَالَ: «هُوَ الْإِمَامُ.» فَقَالَ أَبُو عَبْدِ اللَّهِ (ع): «لَا وَاللَّهِ، لَا يُؤْوِينِي وَإِيَاهُ سَفَفُ بَيْتِ أَبَدًا. هُمْ شَرُّ مِنَ الْيَهُودِ وَالتَّصَارِي وَالْمَجُوسِ وَالَّذِينَ أَشْرَكُوا. وَاللَّهِ، مَا صَغَرَ عَظْمَةَ اللَّهِ تَصْغِيرُهُمْ شَيْءًا قَطُّ. وَإِنَّ عَزِيزًا جَالَ فِي صَدْرِهِ مَا قَالَتِ الْيَهُودُ، فَمُحِي إِسْمُهُ مِنَ التَّبُوءَةِ. وَاللَّهِ، لَوْ

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 *walāyah*,⁽¹⁾ while it is no use for him at all.”

(*Tafsir Furāt al-Kūfī*, 116)

1.9.2.8. Al-Imām al-‘Askari^{عليه السلام} said, “Allah, the Exalted, blamed the Jews and faulted their disbelieving in Muhammad... 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 falsified Jesus the son of Mary and the second, when they falsified Muḥammad...”

(*Tafsir al-Imām al-‘Askari*, 402)

1.9.3. Their Extremism

1.9.3.1. ‘Alī^{عليه السلام} 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).

(*Tafsir al-Qumī*, 1 164)

1.9.3.2. Some of our companions have reported that Ja‘far ibn Wāqid and some of the companions of Abū al-Khaṭṭāb were mentioned, and someone that he had often seen ibn Wāqid, who said, *“(He it is who is God in the heavens and the earth)* (43:84), He is the Imam.” Abū ‘Abd Allah^{عليه السلام} 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,

⁽¹⁾ The term *wilāyah* means “authority” or “guardianship”; and *walāyah* 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 Shi‘ite Creed* (Tehran: WOFIS, 1982), 149.

أَنَّ عَيْسَى أَقْرَبًا بِمَا قَالَتِ النَّصَارَى، لَا وَرَثَةَ اللَّهُ صَمَمًا إِلَى يَوْمِ الْقِيَامَةِ. وَاللَّهُ، لَوْ أَقْرَزْتُ بِمَا يَقُولُ فِي أَهْلِ الْكُوفَةِ، لَأَخَذْتَنِي الْأَرْضُ، وَمَا أَنَا إِلَّا عَبْدٌ مَمْلُوكٌ، لَا أَقْدِرُ عَلَى ضَرْ شَيْءٍ وَلَا نَفْعٍ.»

(بحار الأنوار، 25، 295، 53)

1-9-3-3- مُحَمَّدٌ بْنُ أَحْمَدَ بْنِ شاذَانَ بِإِسْنَادِهِ إِلَى الصَّادِقِ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: «قَالَ رَسُولُ اللَّهِ (ص): 'يَا عَلِيُّ مَتْلُكَ فِي أُمَّتِي مَثَلُ الْمَسِيحِ عَيْسَى بْنِ 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 شَبِعَتِكَ، وَهُمْ الْمُؤْمِنُونَ؛ وَفِرْقَةٌ عَدُوُّكَ، وَهُمْ الشَّاكُونَ؛ وَفِرْقَةٌ تَعْلُو فِيكَ، وَهُمْ الْجَاهِدُونَ. وَالثَّانِي فِي الْجَنَّةِ يَا عَلِيُّ، وَشَبِعَتِكَ وَمُحِبُّ شَبِعَتِكَ؛ وَعَدُوُّكَ وَالْغَالِي فِي النَّارِ.»

(بحار الأنوار، 25، 264، 4)

1-9-3-4- تَمِيمُ الْقُرَشِيُّ، عَنْ أَبِيهِ، عَنْ أَحْمَدَ بْنِ عَلِيِّ الْأَنْصَارِيِّ، عَنْ الْحَسَنِ بْنِ الْجُهْمِ، قَالَ: «حَضَرَتْ مَجْلِسَ الْأَمَامِ يَوْمًا وَعِنْدَهُ عَلِيُّ بْنُ مُوسَى الرِّضَا (ع)، وَقَدْ اجْتَمَعَ الْفُقَهَاءُ وَأَهْلُ الْكَلَامِ مِنَ الْفِرَقِ الْمُخْتَلِفَةِ. فَسَأَلَهُ بَعْضُهُمْ...

قَالَ لَهُ الْأَمَامُ: 'يَا أَبَا الْحَسَنِ، بَلَّغْنِي أَنَّ قَوْمًا يَعْطُونَ فِيكُمْ وَيَتَجَاوَزُونَ فِيكُمْ الْحَدَّ.' فَقَالَ لَهُ الرِّضَا (ع): 'حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ، عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ (ع)، قَالَ: 'قَالَ رَسُولُ اللَّهِ (ص): 'لَا تَرْفَعُونِي

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 Ressurrection 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.”

(*Bihār*, 25, 295, 53)

1.9.3.3. It is reported that ‘Aliؑ 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 Shi‘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 ‘Ali! You are in heaven, and your Shi‘ah, and the lovers of your Shi‘ah. And your enemy and the exaggerator are in the fire.’”

(*Bihār*, 25, 264, 4)

1.9.3.4. It is reported that Ḥasan ibn al-Juhm said, “One day, I was present at a session with Ma‘mūn, and ‘Ali ibn Mūsā al-Riḍāؑ was beside him. Jurists and theologians of various sects were gathered, and some of them questioned him... ”

Ma‘mūn said to him, ‘O Abū al-Ḥasan! I have heard that there is a group that exaggerates and goes beyond the bounds about you.’ Riḍāؑ said to him, ‘My father, Mūsā ibn Ja‘far reported from his father Ja‘far ibn Muḥammad, from his father Muḥammad ibn ‘Ali, from his father, ‘Ali ibn al-Ḥusayn, from his father, al-Ḥusayn ibn ‘Ali, from his father, ‘Ali ibn Abū Tālib, that the Apostle of Allahؐ

فَوْقَ حَقِّي فَإِنَّ اللَّهَ، تَبَارَكَ وَتَعَالَى، إِتَّخَذَنِي عَبْدًا قَبْلَ أَنْ يَتَّخِذَنِي نَبِيًّا. قَالَ اللَّهُ، تَبَارَكَ وَتَعَالَى: ﴿مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ، ثُمَّ يَقُولُ لِلنَّاسِ: كُفُونَا عِبَادًا لِي مِنْ دُونِ اللَّهِ، وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ. وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا. أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ؟﴾

وَقَالَ عَلِيُّ (ع): «يَهْلِكُ فِي إِتْنَانٍ وَلَا ذَنْبَ لِي: مُحِبُّ مُفْرَطٍ وَمُبْغِضُ مُفْرَطٍ، وَإِنَّا لَنَتَّبِعُهُ إِلَى اللَّهِ، عَزَّ وَجَلَّ، مِمَّنْ يَعْلُو فِيْنَا فَيَرْتَفِعُنَا فَوْقَ حَدِّنَا، كِبْرَاءَةَ عَيْسَى بْنِ مَرْيَمَ (ع) مِنَ النَّصَارَى. قَالَ اللَّهُ، عَزَّ وَجَلَّ: ﴿وَإِذْ قَالَ اللَّهُ: يَا عَيْسَى بْنُ مَرْيَمَ، آتَيْتَ قُلْتَ لِلنَّاسِ إِتَّخِذُونِي وَآمِيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ؟ قَالَ: «سُبْحَانَكَ، مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ. إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ، تَعَلَّمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ، إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ. مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ، أَنْ إِعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ. وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ، فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ؛ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ.﴾

وَقَالَ عَزَّ وَجَلَّ: ﴿لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ

﴿

وَقَالَ، عَزَّ وَجَلَّ: ﴿مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ، قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ، وَأُمُّهُ صِدِّيقَةٌ كَانَا يَاكُلَانِ الطَّعَامَ.﴾

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 nad the Apostles for lords. What! Would he enjoin you with disbelief after you submitted?)*. (3:79-80)"

And 'Alis^{as} 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).

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).

وَمَعْنَاهُ، أَنَّهُمَا كَانَا يَتَّقَوْنِ. فَمَنْ ادَّعَى لِلْأَنْبِيَاءِ رَبوبِيَّةً أَوْ ادَّعَى لِلْإِثْمَةِ رَبوبِيَّةً أَوْ بُبُوَّةً، أَوْ لِعَيْرِ الْإِثْمَةِ إِمَامَةً، فَتَحْنُ مِنْهُ بُرْءٌ فِي الدُّنْيَا وَالْآخِرَةِ...»

(بحار الأنوار، 25، 134، 6)

1-9-3-5- الحُسَيْنُ بْنُ عُبَيْدِ اللَّهِ، ... عَنْ ابْنِ نُبَاتَةَ، قَالَ: «قَالَ أَمِيرُ الْمُؤْمِنِينَ

(ع): 'اللَّهُمَّ إِنِّي بَرِيءٌ مِنَ الْغُلَاةِ، كِبْرَاءَةِ عَيْسَى بْنِ مَرْيَمَ مِنَ النَّصَارَى. اللَّهُمَّ

اخْذَلْهُمْ أَبَدًا وَلَا تَنْصُرْ مِنْهُمْ أَحَدًا.»

(بحار الأنوار، 25، 266، 7)

1-9-3-6- أَبُو عَمْرٍو، عَنْ ابْنِ عُقْدَةَ، عَنْ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ

وَعُثْمَانَ بْنِ سَعِيدٍ مَعًا، عَنْ عَمْرٍو بْنِ ثَابِتٍ، عَنْ صَبَاحِ الْمُرْتَبِيِّ، عَنْ الْحَارِثِ بْنِ

حَصِيرَةَ، عَنْ أَبِي صَادِقٍ، عَنْ رَبِيعَةَ بْنِ نَاجِدٍ، عَنْ عَلِيٍّ (ع)، قَالَ: «دَعَانِي رَسُولُ

اللَّهِ (ص)، فَقَالَ: 'يَا عَلِيُّ، إِنَّ فِيكَ شَبَهًا مِنْ عَيْسَى بْنِ مَرْيَمَ، أَحَبَّتَهُ النَّصَارَى

حَتَّى أَتْرَكُوهُ بِمَنْزِلَةِ لَيْسَ بِهَا؛ وَابْغَضَهُ الْيَهُودُ حَتَّى بَهْتُوا أُمَّهُ.» قَالَ: «وَقَالَ عَلِيُّ

(ع): 'يَهْلِكُ فِي رَجْلَانِ: مُحِبٌّ مُفْرِطٌ بِمَا لَيْسَ فِيَّ، وَمُبْغِضٌ يَحْمِلُهُ سُنَّتَانِي عَلَى

أَنْ يَبْهَتَنِي.»

(بحار الأنوار، 35، 319، 13)

1-9-3-7- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ

أَبِيهِ، عَنْ أَبِي بَصِيرٍ، قَالَ: «بَيْنَا رَسُولُ اللَّهِ (ص) ذَاتَ يَوْمٍ جَالِسًا، إِذْ أَقْبَلَ أَمِيرُ

الْمُؤْمِنِينَ (ع)، فَقَالَ لَهُ رَسُولُ اللَّهِ (ص): 'إِنَّ فِيكَ شَبَهًا مِنْ عَيْسَى ابْنِ مَرْيَمَ، وَلَوْ

لَا أَنْ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عَيْسَى ابْنِ مَرْيَمَ، لَقُلْتُ

فِيكَ قَوْلًا لَا تَمُرُّ بِعَلَا مِنْ النَّاسِ إِلَّا أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ، يَلْتَمِسُونَ

بِذَلِكَ الْبَرَكَةَ.»

The meaning of this is that these two persons defecated, 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....”

(*Bihār*, 25, 134, 6)

1.9.3.5. The Commander of the Faithful عليه السلام said, “O Allah! I absolve myself of the exaggerators, just as Jesus the son of Mary absolved himself from the Christians. O Allah! Abandon them forever and do not help any of them.”

(*Bihār*, 25, 266, 7)

1.9.3.6. It is reported that [Imam] ‘Ali عليه السلام said, “The Messenger of Allah called me and said, ‘O ‘Ali! 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] ‘Ali عليه السلام 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.’”

(*Bihār*, 35, 319, 13)

1.9.3.7. It is reported that Abū Baṣīr said, “One day the Apostle of Allah ﷺ was sitting among us when the Commander of the Faithful عليه السلام came. The Apostle of Allah ﷺ 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.’

قال: «فَقَضِبَ الْأَعْرَابِيَّانِ وَالْمُعِيرَةَ بِنُ شُعْبَةَ وَعِدَّةً مِنْ قُرَيْشٍ مَعَهُمْ. فَقَالُوا: 'مَا رَضِيَ أَنْ يَضْرِبَ لِابْنِ عَمِّهِ مَثَلًا إِلَّا عَيْسَى ابْنَ مَرْيَمَ.' فَانزَلَ اللَّهُ عَلَى نَبِيِّهِ (ص) فَقَالَ: «وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ. وَقَالُوا: 'أَءِ الْهَيْئَةُ خَيْرٌ أَمْ هُوَ؟' مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا، بَلْ هُمْ قَوْمٌ خَصِمُونَ. إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ، وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ [يَعْنِي مِنْ بَنِي هَاشِمٍ] مَلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ.»

قال: «فَقَضِبَ الْحَارِثُ بْنُ عَمْرٍو الْفَهْرِيُّ، فَقَالَ: 'اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ، أَنْ بَنِي هَاشِمٍ يَتَوَارَثُونَ هِرْقَلًا بَعْدَ هِرْقَلٍ، فَاْمْطُرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ اثْنَيْنَا بِعَذَابِ آلِيمٍ.' فَانزَلَ اللَّهُ عَلَيْهِ مَقَالََةَ الْحَارِثِ، وَتَرَكْتَ هَذِهِ الْآيَةَ: «وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ، وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ.»

ثم قال له: 'يا ابن عمري، إِمَّا تُبْتَ وَإِمَّا رَحَلْتَ.' فقال: 'يَا مُحَمَّدُ بَلْ تُجْعَلُ لِسَائِرِ قُرَيْشٍ شَيْئًا مِمَّا فِي يَدَيْكَ! فَقَدْ ذَهَبَتْ بَنُو هَاشِمٍ بِمَكْرُمَةِ الْعَرَبِ وَالْعَجَمِ.' فقال له النَّبِيُّ (ص): 'لَيْسَ ذَلِكَ إِلَيَّ، ذَلِكَ إِلَى اللَّهِ تَبَارَكَ وَتَعَالَى.'...

(الكافي، 8، 57، 18)

1-9-4- رَهَابِيَّتُهُمْ

1-9-4-1- ... عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ الدُّؤَلِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ رَحِمَهُ اللَّهُ، قَالَ: «قَالَ رَسُولُ اللَّهِ (ص) فِي مَا أَوْصَى إِلَيْهِ: '... يَا أَبَا ذَرٍّ، إِنْ اللَّهُ بَعَثَ عَيْسَى بْنَ مَرْيَمَ (ع) بِالرَّهْبَانِيَّةِ، وَبَعَثْتَ بِالْحَنِيفِيَّةِ السَّمْحَةِ، وَحَبَّبَ إِلَيَّ النِّسَاءَ وَالطَّيِّبَ؛ جَعَلْتَ فِي الصَّلَاةِ قُرَّةَ عَيْنِي.»

(بحار الأنوار، 79، 233، 58)

Two Arabs, al-Mughirah ibn Shu'bah 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 Hārith ibn 'Amr al-Fahri became angry and said, 'O Allah! If this is the truth from You, that the Banī Hāshim 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 Muḥammad! Give something from what you have for those who are not of the Quraysh. The Banū Hāshim 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.'..."
(*Kāfi* 8, 57, 18)

1.9.4. Their Monasticism

1.9.4.1. It is reported that the Apostle of Allah ﷺ said, "...O Abū 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...."

(*Bihar*, 79, 233, 58)

1-9-4-2- عن ابن مسعود، قال: «كُنْتُ رَدِيفَ رَسُولِ اللَّهِ (ص) عَلَى حِمَارٍ، فَقَالَ: 'يا ابن أُمِّ عَبْدِ، هَلْ تَدْرِي مِنْ أَيْنَ أَحَدْتِ بَنُو إِسْرَائِيلَ الرَّهْبَانِيَّةَ؟' فَقُلْتُ: 'اللَّهُ وَرَسُولُهُ أَعْلَمُ.' فَقَالَ: 'ظَهَرَتْ عَلَيْهِمُ الْجَبَابِرَةُ بَعْدَ عَيْسَى (ع)، يَعْمَلُونَ بِمَعَاصِي اللَّهِ؛ فَغَضِبَ أَهْلُ الْإِيمَانِ، فَقَاتَلُوهُمْ، فَهَزِمَ أَهْلُ الْإِيمَانِ ثَلَاثَ مَرَّاتٍ. فَلَمْ يَبْقَ مِنْهُمْ إِلَّا الْقَلِيلُ.»

فَقَالُوا: 'إِنْ ظَهَرْنَا هَؤُلَاءِ أَفْتُونَا، وَلَمْ يَبْقَ لِلدِّينِ أَحَدٌ يَدْعُو إِلَيْهِ. فَتَعَالَوْا تَتَفَرَّقُوا فِي الْأَرْضِ، إِلَى أَنْ يَبْعَثَ اللَّهُ النَّبِيَّ الَّذِي وَعَدْنَا بِهِ عَيْسَى (ع).' يَعْنُونَ مُحَمَّدًا (ص). فَتَفَرَّقُوا فِي غَيْرَانِ الْجِبَالِ، وَاحْتَدَتْ رَهْبَانِيَّةٌ. فَمِنْهُمْ مَنْ تَمَسَّكَ بِدِينِهِ، وَمِنْهُمْ مَنْ كَفَرَ؛ ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿وَرَهْبَانِيَّةً ابْتَدَعُوهَا، مَا كَتَبْنَاهَا عَلَيْهِمْ﴾ إِلَى آخِرِهَا. ثُمَّ قَالَ: 'يا ابن أُمِّ عَبْدِ، أَتَدْرِي مَا رَهْبَانِيَّةٌ أُمَّتِي؟' قُلْتُ: 'اللَّهُ وَرَسُولُهُ أَعْلَمُ.' قَالَ: 'الْهَجْرَةُ وَالْجِهَادُ وَالصَّلَاةُ وَالصَّوْمُ وَالْحَجُّ وَالْعُمْرَةُ.'

(بحار الأنوار، 65، 320)

1-10-1- رَفَعَهُ إِلَى السَّمَاءِ

1-10-1- الْحَسَنُ بْنُ فَضْلِ الطَّبْرَسِيِّ فِي مَكَارِمِ الْأَخْلَاقِ، عَنْ جَابِرِ الْأَنْصَارِيِّ: «إِنَّ النَّبِيَّ (ص) عَلَّمَ عَلِيًّا وَقَاطِمَةَ (ع) هَذَا الدُّعَاءَ، وَقَالَ لَهَا: 'إِنْ نَزَلَتْ بِكُمَا مُصِيبَةٌ، أَوْ خِفْنَا جَوْرَ السُّلْطَانِ، أَوْ ضَلَّتْ لَكُمَا ضَالَّةٌ، فَاخْسِنَا الْوُضُوءَ وَصَلِّيا رَمْعَتَيْنِ وَارْفَعَا أَيْدِيكُمَا إِلَى السَّمَاءِ وَقُولَا:

1.9.4.2. Ibn Mas'ūd 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 Jesus^ﷺ 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 Jesus^ﷺ (that is, Muḥammad^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 Umm'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).'"

(*Biḥār*, 65, 320)

1.10. HIS ASCENSION

1.10.1. Jābir al-Anṣārī reported that the Prophet^ﷺ taught 'Ali and Fāṭimah this prayer, and said to them, "When a misfortune descends upon you or you are afraid of a king's injustice or something is lost, you should perform a good ablution, say a prayer with two *rak'at*, raise your hands to heaven and say,

'يا عالم الغيب والسرائر، يا مطاع، يا غليم، يا الله يا الله يا الله، يا هازم
الآخزاب لمحمد (ص)، يا كائد فرعون لموسى، يا منجى عيسى من أيدي
الظلمة، يا مخلص قوم نوح من العرق، يا راحم عبده يعقوب، يا كاشف ضرر
أيوب، يا منجى ذي النون، من الظلمات، يا فاعل كل خير، يا هادياً إلى كل خير،
يا دالاً على كل خير، يا امراً بكل خير، يا خالق الخير، وبأهل الخير، أنت الله.
رغبت إليك في ما قد علمت واثت علام الغيوب. أسألك أن تُصليَ على محمد
وال محمد. ثم استنلاً الحاجة، ثجابا إن شاء الله.»

(مستدرك الوسائل، 8، 214، 9286)

1-10-2- من دعاء المشلول: «...يا راداً يوسف على يعقوب، يا كاشف ضرر
أيوب، يا غافر ذنب داود، يا رافع عيسى بن مريم ومنجيه من أيدي اليهود، يا
موجب نداء يونس في الظلمات، يا مصطفي موسى بالكلمات...».

(المصباح، 262)

1-10-3- قال أبو عبد الله (ع): «... وأما غيبة عيسى (ع)، فإن اليهود
والتصارى إتفقت على أنه قتل، وكذبهم الله، عز وجل، بقوله: ﴿وما قتلوه وما
صلبوه، ولكن شبه لهم﴾. كذلك غيبة القائم (ع)، فإن الأمة تنكرها لطولها.».

(بحار الأنوار، 51، 220، 9)

1-10-4- الحسين بن سعيد، عن القاسم بن عروة، عن عبد الله بن بكير، عن
زرارة، عن أحدهما (ع)، قال: «سألته، عن الليالي التي يستحب فيها الغسل في
شهر رمضان، فقال: ليلة تسع عشرة وليلة إحدى وعشرين وليلة ثلاث
وعشرين.» وقال: «في ليلة تسع عشرة يكتب فيها وفد الحاج، وفيها يفرق كل»

'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 Muḥammad ﷺ! O Outwiter 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'qūb! 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 Muḥammad and his descendants.' Then ask your need, both of you. It will be answered, God willing."

(*Mustadrak al-Wasā'il*, 8, 214, 9286)

1.10.2. (A part of the psalm "*Mashlū'*" is:) "O He who returned Joseph to Ya'qūb! 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 Yūnus in the darkness! O He who chose Moses by the Words! ..."

(*Al-Miṣbāḥ*, 262)

1.10.3. It is reported that Abū 'Abd Allah عليه السلام 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-Qā'im عليه السلام, then the community will deny it."

(*Bihār*, 51, 220, 9)

1.10.4. I asked him [Imam] about the nights of the month of Ramaḍān 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

أمر حَكِيمٍ. وَلَيْلَةٌ إِحْدَى وَعِشْرِينَ، رُفِعَ فِيهَا عِيسَى (ع)، وَفِيهَا قُبُضَ وَصِيُّ مُوسَى (ع) وَفِيهَا قُبُضَ أَمِيرُ الْمُؤْمِنِينَ (ع)...»
(تهذيب الأحكام، 4، 196)

1-10-5- عَنْ حَبِيبِ بْنِ عَمْرٍو قَالَ: لَمَّا تُوُفِّيَ أَمِيرُ الْمُؤْمِنِينَ (ع)، قَامَ الْحَسَنُ (ع) حَظِيْبًا، فَقَالَ: «أَيُّهَا النَّاسُ، فِي هَذِهِ اللَّيْلَةِ رُفِعَ عِيسَى بْنُ مَرْيَمَ.»
(بحار الأنوار، 14، 335، 1)

1-10-6- بِإِسْنَادِهِ، عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «قَالَ أَبُو جَعْفَرٍ (ع): لَمَّا كَانَتِ اللَّيْلَةُ الَّتِي قُتِلَ فِيهَا عَلِيُّ (ع)، لَمْ يُرْفَعْ، عَنْ وَجْهِ الْأَرْضِ حَجَرٌ إِلَّا وَجِدَ تَحْتَهُ دَمٌ عَيْطٌ حَتَّى طَلَعَ الْفَجْرُ؛ وَكَذَلِكَ كَانَتِ اللَّيْلَةُ الَّتِي قُتِلَ فِيهَا يَوْشَعُ بْنُ نُونٍ (ع)؛ وَكَذَلِكَ كَانَتِ اللَّيْلَةُ الَّتِي رُفِعَ فِيهَا عِيسَى بْنُ مَرْيَمَ (ع)؛ وَكَذَلِكَ اللَّيْلَةُ الَّتِي قُتِلَ فِيهَا الْحُسَيْنُ (ع).»
(بحار الأنوار، 14، 336، 4)

1-10-7- عَنْ عَمْرٍو بْنِ سَعِيدٍ قَالَ: «جَاءَ رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ فِي لَيْلَةِ الْفُرْقَانِ، حِينَ اِلْتَقَى الْجَمْعَانِ، فَقَالَ الْمَدَنِيُّ: 'هِيَ لَيْلَةُ سَبْعَ عَشْرَةَ مِنْ رَمَضَانَ.'»
قَالَ: «فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (ع)، فَقُلْتُ لَهُ وَاحْبِرْتُهُ. فَقَالَ لِي: 'جَحَدَ الْمَدَنِيُّ، أَنْتَ ثُرَيْدُ مُصَابِ أَمِيرِ الْمُؤْمِنِينَ. إِنَّهُ أُصِيبَ لَيْلَةَ تِسْعَةَ عَشْرَةَ مِنْ رَمَضَانَ، وَهِيَ اللَّيْلَةُ الَّتِي رُفِعَ فِيهَا عِيسَى بْنُ مَرْيَمَ (ع).»
(تفسير العياشي، 2، 64، 68)

1-10-8- رُوِيَ عَنْ زَيْدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ (ع)، أَنَّهُ قَالَ: «سَأَلْتُ أَبِي سَيِّدَ الْعَابِدِينَ (ع)، فَقُلْتُ لَهُ: 'يَا أَبَتِي، أَحْبِرْنِي عَنْ... مَعْنَى قَوْلِهِ، عَزَّ وَجَلَّ: ﴿فَفِرُّوا إِلَى اللَّهِ﴾، 'يَعْنِي حُجُّوا إِلَى بَيْتِ اللَّهِ. يَا بَنِيَّ، إِنَّ الْكَعْبَةَ بَيْتُ اللَّهِ، فَمَنْ حَجَّ بَيْتَ اللَّهِ

will go on the ḥajj, and every wise affair will be distributed in it. On the night of the twenty-first, Jesus ﷺ was raised and the excutor of Moses was taken in it, and the Commander of the Faithful was taken in it....”

(*Tahdhib al-Aḥkām*, 4, 196)

1.10.5. It is reported that Ḥabib ibn ‘Amr said, “When the Commander of the Faithful ﷺ passed away, Ḥasan ﷺ stood and spoke. He said, ‘O you people! On this night Jesus the son of Mary was raised.’”

(*Biḥār*, 14, 335, 1)

1.10.6. It is reported that Abū Ja‘far ﷺ said, “On the night when ‘Alī 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 Yūsha‘ ibn Nūn 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 Ḥusayn ﷺ was murdered.”

(*Biḥār*, 14, 336, 4)

1.10.7. ‘Amr ibn Sa‘īd said, “A man who was from al-Madinah came on the night of ‘al-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 Ramaḍān.’ Then I came to Abū ‘Abd Allah ﷺ and said to him what he had said. He said, ‘He who was from al-Madinah 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 Ramaḍān nineteen, and it is the night in which Jesus the son of Mary ﷺ was raised.’”

(*Tafsīr al-‘Ayyāshi*, 2, 64, 68)

1.10.8. It is reported that in response to questions put to him by his son, Zayd, Imam Ṣajjād ﷺ said, “O my boy! Certainly the Ka‘abah 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

فَقَدْ قَصَدَ إِلَى اللَّهِ؛ وَالْمَسَاجِدُ يُبَوِّتُ اللَّهُ، فَمَنْ سَعَى إِلَيْهَا فَقَدْ سَعَى إِلَى اللَّهِ وَقَصَدَ إِلَيْهِ، وَالْمُصَلِّي مَا دَامَ فِي صَلَاتِهِ فَهُوَ وَاقِفٌ بَيْنَ يَدَيِ اللَّهِ، عَزَّ وَجَلَّ. فَانَّ لِلَّهِ، تَبَارَكَ وَتَعَالَى، بُقَاعاً فِي سَمَاوَاتِهِ. فَمَنْ عُرِجَ بِهِ إِلَى بُقْعَةٍ مِنْهَا فَقَدْ عُرِجَ بِهِ إِلَيْهِ. أَلَا تَسْمَعُ اللَّهَ، عَزَّ وَجَلَّ، يَقُولُ: ﴿تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ﴾ وَيَقُولُ اللَّهُ، عَزَّ وَجَلَّ، فِي قِصَّةِ عِيسَى ابْنِ مَرْيَمَ (ع): ﴿بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ﴾ وَيَقُولُ اللَّهُ، عَزَّ وَجَلَّ: ﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾»

(كتاب من لأبْحَضْرَه الفقيه، 1، 198، 603)

1-10-9- عليُّ بنُ أحمدَ، عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى، عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ، عَنْ ابْنِ الْبَطَّائِنِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي بَصِيرٍ، قَالَ: «سَمِعْتُ أَبَا جَعْفَرٍ الْبَاقِرَ (ع) يَقُولُ: فِي صَاحِبِ هَذَا الْأَمْرِ شَبَهُهُ مِنْ أَرْبَعَةِ أَتْبَاءٍ: شَبَهُهُ مِنْ مُوسَى وَشَبَهُهُ مِنْ عِيسَى وَشَبَهُهُ مِنْ يُوسُفَ وَشَبَهُهُ مِنْ مُحَمَّدٍ (ص).» فَقُلْتُ: «وَمَا شَبَهُهُ مُوسَى؟» قَالَ: «خَائِفٌ يَتَرَقَّبُ.» قُلْتُ: «وَمَا شَبَهُهُ عِيسَى؟» فَقَالَ: «قِيلَ فِيهِ مَا قِيلَ فِي عِيسَى.» قُلْتُ: «فَمَا شَبَهُهُ يُوسُفُ؟» قَالَ: «السُّجْنُ وَالْغَيْبَةُ.» قُلْتُ: «وَمَا شَبَهُهُ مُحَمَّدٌ (ص)؟» قَالَ: «إِذَا قَامَ سَارَ بِسِيرَةِ رَسُولِ اللَّهِ (ص)، إِلَّا أَنَّهُ يُبَيِّنُ أَعْيَانَهُ مُحَمَّدٌ وَيَضَعُ السِّيفَ ثَمَانِيَةَ أَشْهُرٍ، هَرَجاً هَرَجاً، حَتَّى يُرْضِيَ اللَّهَ.» قُلْتُ: «فَكَيْفَ يَعْلَمُ رِضَا اللَّهِ؟» قَالَ: «يَلْقِي اللَّهَ فِي قَلْبِهِ الرَّحْمَةَ.»

(بحار الأنوار، 52، 347، 97)

1-10-10- عَنْ أَبِي عَبْدِ اللَّهِ (ع)، أَنَّهُ قَالَ: «يَنْزِلُ عَلَى الْقَائِمِ (ع) تِسْعَةُ آلَافِ مَلَكٍ وَثَلَاثُ مِائَةٍ وَثَلَاثَ عَشَرَ مَلَكاً، وَهُمْ الَّذِينَ كَانُوا مَعَ عِيسَى لَمَّا رَفَعَهُ اللَّهُ إِلَيْهِ.»

(بحار الأنوار، 14، 339، 15)

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, (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).

(*Faḡīh*, 1, 198, 603)

1.10.9. Abū Baṣīr said, "I heard from Abū Ja'far al-Bāqir, 'The Sāhib hadha al-'amr [the twelfth Imam] is similar to four prophets. He is similar to Moses, Jesus, Joseph and Muḥammad.' 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 Muḥammad?' 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 Muḥammad, 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.'"

(*Bihār*, 52, 347, 97)

1.10.10. It is reported that Abū 'Abdullah said, "Nine thousand three hundred thirteen angels will descend to the Qā'im, and they are the ones who were with Jesus when Allah raised him to Himself."

(*Bihār*, 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 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'ārif*, 190

1-10-11- عَنْ الرُّضَا (ع): "إِنَّ عَيْسَى، لَمَّا أَرَادَ الْيَهُودُ قَتْلَهُ، دَعَا اللَّهَ بِحَقِّنَا؛ فَتَجَاهَ مِنْ الْقَتْلِ وَرَفَعَهُ إِلَيْهِ."

(بحار الأنوار، 14، 339، 14)

1-10-12- «قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَإِذْنَاهُ بِرُوحِ الْقُدُسِ﴾ هُوَ جِبْرِئِيلُ، وَذَلِكَ حِينَ رَفَعَهُ مِنْ رَوْزَتِهِ بَيْتَهُ إِلَى السَّمَاءِ، وَالْقَى شَبَّهُهُ عَلَى مَنْ رَامَ قَتْلَهُ، فَقُتِلَ بَدَلًا مِنْهُ».

(بحار الأنوار، 14، 338، 10)

1-10-13- ابْنُ الْوَلِيدِ، عَنْ الصَّفَّارِ، عَنْ ابْنِ يَزِيدَ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ ابْنِ تَعْلَبٍ، قَالَ: «قَالَ أَبُو عَبْدِ اللَّهِ (ع): كَمَا تِي أَنْظُرُ إِلَى الْقَائِمِ (ع) عَلَى ظَهْرِ النَّجَفِ، رَكِبَ فَرَسًا... فَإِذَا نَشَرَ رَايَةَ رَسُولِ اللَّهِ (ص)، انْحَطَّ عَلَيْهِ ثَلَاثَةُ عَشَرَ أَلْفَ مَلِكٍ وَثَلَاثَةُ عَشَرَ مَلَكًا، كُلُّهُمْ يَنْظُرُونَ الْقَائِمَ (ع)، وَهُمْ الَّذِينَ كَانُوا مَعَ نُوحٍ (ع) فِي السَّفِينَةِ، وَالَّذِينَ كَانُوا مَعَ إِبْرَاهِيمَ (ع) حَيْثُ أَلْقِيَ فِي النَّارِ، وَكَانُوا مَعَ عَيْسَى (ع) حِينَ رُفِعَ.»

(بحار الأنوار، 19، 305، 47)

1-10-14- هَذَا الْإِسْنَادِ، عَنْ ابْنِ تَعْلَبٍ قَالَ: «قَالَ أَبُو عَبْدِ اللَّهِ (ع): كَمَا تِي أَنْظُرُ إِلَى الْقَائِمِ عَلَى ظَهْرِ نَجَفٍ، فَإِذَا اسْتَوَى عَلَى ظَهْرِ النَّجَفِ، رَكِبَ فَرَسًا أَذْهَمَ، أَبْلَقَ، بَيْنَ عَيْنَيْهِ شِمْرَاخٌ. ثُمَّ يَنْتَفِضُ بِهِ فَرَسُهُ، فَلَا يَبْقَى أَهْلٌ بَلْدَةٍ إِلَّا وَهُمْ يَظُنُّونَ أَنَّهُ مَعَهُمْ فِي بِلَادِهِمْ. فَإِذَا نَشَرَ رَايَةَ رَسُولِ اللَّهِ (ص)، انْحَطَّ عَلَيْهِ ثَلَاثَةُ عَشَرَ أَلْفَ مَلِكٍ وَثَلَاثَةُ عَشَرَ مَلَكًا، كُلُّهُمْ يَنْظُرُونَ الْقَائِمَ (ع)، وَهُمْ الَّذِينَ كَانُوا مَعَ نُوحٍ (ع) فِي السَّفِينَةِ، وَالَّذِينَ كَانُوا مَعَ إِبْرَاهِيمَ الْخَلِيلِ (ع) حَيْثُ أَلْقِيَ فِي النَّارِ، وَكَانُوا مَعَ عَيْسَى (ع) حِينَ رُفِعَ؛ وَارْبَعَةُ أَلْفِ مُسَوِّمِينَ وَمُرْدِفِينَ وَثَلَاثَ مِائَةٍ وَثَلَاثَةَ عَشَرَ مَلَكًا يَوْمَ بَدْرٍ، وَارْبَعَةُ أَلْفِ الَّذِينَ هَبَطُوا يُرِيدُونَ

1.10.11. It is reported that al-Riḍā[ؑ] 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.”

(*Bihār*, 14, 339, 14)

1.10.12. It is related in the *tafsir* attributed to Imam Ḥasan ‘Askari that regarding the verse, *(and We strengthened him with the holy spirit)* (2:87) he[ؑ] 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.”

(*Bihār*, 14, 338, 10)

1.10.13. Abū ‘Abdullah[ؑ] said, “It is as if I were looking at al-Qā’im[ؑ] outside of Najaf mounted on a horse... When he raises the flag of the Apostle of Allah^ﷺ thirteen thousand and thirteen angels come down to him each of whom looks to him, and they are those who were with Noah on the ark, and they were with Abraham when he was cast into the fire, and they were with Jesus at his ascension....

(*Bihār*, 19, 305, 47)

1.10.14. It is reported that Abū ‘Abdullah[ؑ] said, “It is as though I were looking at the Qā’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 Qā’im[ؑ], and they are the angels who were with Noah[ؑ] in the ark, and they were with Abraham[ؑ], the friend of God, when he was cast into the fire, and they were with Jesus[ؑ] 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 Ḥusayn ibn

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

الْقِتَالَ مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ (ع) فَلَمْ يُؤْذَنْ لَهُمْ، فَصَعَدُوا فِي الْإِسْتِذَانِ وَهَبَطُوا وَقَدْ قُتِلَ الْحُسَيْنُ (ع). فَهَمْ شُعْتُ، غُبِرُ، يَبْكُونَ عِنْدَ قَبْرِ الْحُسَيْنِ إِلَى يَوْمِ الْقِيَامَةِ. وَمَا بَيْنَ قَبْرِ الْحُسَيْنِ إِلَى السَّمَاءِ مُخْتَلَفُ الْمَلَائِكَةِ.»

(بحار الأنوار، 52، 325، 40)

10-15- قال أبو الحسن الرضا (ع): «... وَجَمِيعُ الْأَيْمَةِ [الْأَحَدَ عَشَرَ] بَعْدَ النَّبِيِّ (ص) قُتِلُوا مِنْهُمْ بِالسَّيْفِ وَهُوَ أَمِيرُ الْمُؤْمِنِينَ بَعْدَ النَّبِيِّ (ص) وَالْحُسَيْنُ (ع)، وَالْباقُونَ قُتِلُوا بِالسَّمِّ. قَتَلَ كُلُّ وَاحِدٍ مِنْهُمْ طَاعُوتَ زَمَانِهِ وَجَرَى ذَلِكَ عَلَيْهِمْ عَلَى الْحَقِيقَةِ وَالصَّحَّةِ، لَا كَمَا تَقُولُهُ الْغُلَاةُ وَالْمُفَوِّضَةُ، لَعَنَهُمُ اللَّهُ. فَاتَّهَمُ يَقُولُونَ: 'إِنَّهُمْ (ع) لَمْ يَقْتُلُوا عَلَى الْحَقِيقَةِ وَإِنَّهُ شَبَّهَ لِلنَّاسِ أَمْرَهُمْ. وَكَذَّبُوا، عَلَيْهِمْ غَضَبُ اللَّهِ، فَإِنَّهُ مَا شَبَّهَ أَمْرَ أَحَدٍ مِنْ أَنْبِيَاءِ اللَّهِ وَحُجَّجِهِ عَلَيْهِمُ السَّلَامُ لِلنَّاسِ إِلَّا أَمْرَ عِيسَى بْنِ مَرْيَمَ (ع) وَخَدَّهُ. 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: يَا عِيسَى ابْنُ مَرْيَمَ! خُذْ هَذَا الصُّلْبَ مِنْ عِنْدَ رَبِّكَ وَارْفَعْكَ إِلَىَّ﴾. وَقَالَ اللَّهُ، عَزَّ وَجَلَّ، حِكَايَةَ 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 الْأَيْمَةِ (ع): 'إِنَّهُ إِنْ جَازَ أَنْ يُشَبَّهَ أَمْرُ عِيسَى لِلنَّاسِ فَلِمَ لَا يَجُوزُ أَنْ يُشَبَّهَ أَمْرُهُمْ أَيْضًا؟' وَالَّذِي يَجِبُ أَنْ يُقَالَ لَهُمْ: 'إِنَّ عِيسَى، عَلَيْهِ السَّلَامُ، هُوَ مَوْلُودٌ مِنْ غَيْرِ أَبِي. فَلِمَ لَا يَجُوزُ أَنْ يَكُونُوا مَوْلُودِينَ مِنْ غَيْرِ آبَاءٍ؟' فَاتَّهَمُ لَا يَجْسُرُونَ عَلَى إِظْهَارِ مَذْهَبِهِمْ. لَعَنَهُمُ اللَّهُ فِي ذَلِكَ. وَمَتَى جَازَ أَنْ يَكُونَ جَمِيعُ أَنْبِيَاءِ اللَّهِ وَرُسُلِهِ وَحُجَّجِهِ بَعْدَ آدَمَ (ع) مَوْلُودِينَ مِنَ الْآبَاءِ وَالْأُمَّهَاتِ، وَكَانَ عِيسَى مِنْ بَيْنِهِمْ مَوْلُودًا مِنْ غَيْرِ أَبِي، جَازَ أَنْ يُشَبَّهَ لِلنَّاسِ أَمْرُهُ دُونَ أَمْرِ غَيْرِهِ مِنَ الْأَنْبِيَاءِ وَالْحُجَّجِ

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

(*Bihār*, 52, 325, 40)

1.10.15. It is reported that Abū al-Ḥasan al-Riḍāؑ said: "...And all of the [eleven] Imams after the prophet were killed, some by the sword, the Commander of the Faithful and Ḥusayn, 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 (*ghulāh*) or the delegators (*mufawīdah*), 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 Maryؑ 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 Adamؑ 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

(ع)، كما جاز أن يولد من غير أبٍ دونهم. وأما أراد الله، عزَّ وجلَّ، أن يجعلَ امرأةً (ع) آيةً وعلامةً ليُعلمَ بذلكَ أنه على كلِّ شيءٍ قديرٌ.»

(بحار الأنوار، 25، 117)

1-10-16- من مناقبِ الفقيه ... عن ابنِ امرأةٍ، زيدِ بنِ أرقمَ قال: «أقبلَ بيُّ الله من مكة في حجةِ الوداعِ حتَّى نزلَ بعديرِ الجحفةِ ... فقال: '... وانَّ عيسى بنَ مريمَ لبثَ في قومه أربعينَ سنةً.'»

(بحار الأنوار، 37، 184، 69)

1-10-17- فتوتُ مولانا الحجةِ بنِ الحسنِ (ع): «... وادعوكَ بما دعاكَ به عيسى (ع) رُوحك، حينَ ناداكَ فنَجَّيتَهُ من أعدائه وألِكَ رَفَعْتَهُ...»

(بحار الأنوار، 82، 233)

1-10-18- أبي، عن ابنِ أبي عميرٍ، عن جميلِ بنِ صالحٍ، عن حمرانِ بنِ أعينٍ، عن أبي جعفرٍ (ع)، قال: «إنَّ عيسى (ع) وعدَّ أصحابه ليلةً رَفَعَهُ اللهُ إِلَيْهِ، فاجتمعوا إِلَيْهِ عِنْدَ الْمَسَاءِ، وَهُمْ اثْنَا عَشَرَ رَجُلًا؛ فادخلَهُمْ بيْتًا ثُمَّ خَرَجَ عَلَيْهِمْ مَنْ عَيْنٍ فِي زاويةِ الْبَيْتِ وَيَنْفُضُ راسَهُ مِنَ الْماءِ، فقال: 'إنَّ اللهُ أوحى إِلَيَّ، أَنَّهُ رافِي إِلَيْهِ السَّاعَةَ وَمُطَهِّرِي مِنَ الْيَهُودِ. فأيُّكُمْ يُلْقَى عَلَيْهِ شَبْحِي فَيَقْتُلُ وَيُصَلِّبُ وَيَكُونُ مَعِي فِي دَرَجَتِي؟' فقال شابٌ مِنْهُمْ: 'أنا يا رُوحَ اللهِ.' قال: 'فانتَ هُوَ ذا.' فقال لَهُمْ عيسى: 'أما إنَّ مِنْكُمْ لَمَنْ يَكْفُرُ بي قَبْلَ أَنْ يُصْبِحَ اِثْنَتَيْ عَشْرَةَ كَفْرَةً.' فقال لَهُ رَجُلٌ مِنْهُمْ: 'أنا هُوَ يا نَبِيَّ اللهِ.' فقال لَهُ عيسى: 'أنجسُ بِذلكَ فِي نَفْسِكَ فَلتَكُنْ هُوَ.' ثُمَّ قال لَهُمْ عيسى (ع): 'أما إنَّكُمْ ستَمْتَرِقُونَ بعدي على ثلاثِ فِرَقٍ: فِرقتينِ مُفْتَرِيتَيْنِ على اللهِ فِي التَّارِ، وَفِرقةً تَتَّبِعُ شَمْعُونَ صادِقَةً على اللهِ فِي الجَنَّةِ.' ثُمَّ رَفَعَ اللهُ عيسى إِلَيْهِ مِنْ زاويةِ الْبَيْتِ وَهُمْ يَنْظُرُونَ إِلَيْهِ.»

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.”

(*Bihār*, 25, 117)

1.10.16. 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.”

(*Bihār*, 37, 184, 69)

1.10.17. It is reported, “Hujjat ibn al-Hasan⁽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...’”

(*Bihār*, 82, 233)

1.10.18. Abū Ja‘far⁽²⁾ said, “Verily, Jesus⁽³⁾ 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 Jesus⁽⁴⁾ 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‘ūn, 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.” Then Abū Ja‘far⁽⁵⁾

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

ثُمَّ قَالَ أَبُو جَعْفَرٍ (ع): «إِنَّ الْيَهُودَ جَاءَتْ فِي طَلَبِ عَيْسَى مِنْ لَيْلَتِهِمْ، فَاخَذُوا الرَّجُلَ الَّذِي قَالَ لَهُ عَيْسَى (ع): 'إِنْ مِنْكُمْ لَمَنْ يَكْفُرُ بِي قَبْلَ أَنْ يُصْبِحَ إِنْتَنَى عَشْرَةَ كَفْرَةً.' وَاخَذُوا الشَّابَّ الَّذِي الْقِيَ عَلَيْهِ شَبْحُ عَيْسَى، فَقُتِلَ وَصَلِبَ. وَكَفَرَ الَّذِي قَالَ لَهُ عَيْسَى: 'تَكْفُرُ قَبْلَ أَنْ تُصْبِحَ إِنْتَنَى عَشْرَةَ كَفْرَةً.'»

(بحار الأنوار، 14، 336، 6)

1-10-19- الشَّيْخُ الصَّالِحُ أَبُو مُحَمَّدٍ الْحَسَنِ، رَضِيَ اللَّهُ عَنْهُ بِإِسْنَادِهِ عَنْ الصَّدُوقِ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مَهْرَانَ، عَنْ صَالِحِ بْنِ عُقْبَةَ، عَنْ يَزِيدِ بْنِ عَبْدِ الْمَلِكِ، عَنْ أَبِي جَعْفَرِ الْبَاقِرِ (ع)، قَالَ: «لَمَّا صَعَدَ رَسُولُ اللَّهِ (ص) إِلَى السَّمَاءِ، صَعَدَ عَلَى سَرِيرٍ مِنْ يَأْقُوتَةَ حَمْرَاءَ، مُكَلَّلَةً مِنْ زَبْرُجْدَةٍ حَضْرَاءَ، تَحْمِلُهُ الْمَلَائِكَةُ... فَلَمَّا صَعِدَ بِهِ إِلَى السَّمَاءِ السَّابِعَةِ، لَقِيَهِ عَيْسَى (ع)، فَسَلَّمَ عَلَيْهِ، وَسَأَلَهُ، عَنْ عَلِيٍّ. فَقَالَ لَهُ: 'خَلَفْتُهُ فِي أُمَّتِي.' قَالَ: 'نَعَمْ الْخَلِيفَةُ خَلَفْتَ. أَمَا إِنَّ اللَّهَ فَرَضَ عَلَى الْمَلَائِكَةِ طَاعَتَهُ.' ثُمَّ لَقِيَهِ مُوسَى (ع) وَالنَّبِيُّونَ، نَبِيٌّ، نَبِيٌّ. فَكُلُّهُمْ يَقُولُ لَهُ مَقَالَةَ عَيْسَى (ع)...»

(بحار الأنوار، 18، 303، 7)

1-10-20- حَكَى أَبِي، عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «جَاءَ جَبْرَائِيلُ، مِيكَائِيلُ، وَإِسْرَافِيلُ بِالْبُرَاقِ إِلَى رَسُولِ اللَّهِ (ص) [قَالَ (ص):] '... فَتَزَلُّ بِي جَبْرَائِيلُ، فَقَالَ: 'صَلِّ'. فَصَلَّيْتُ فَقَالَ: 'أَتَدْرِي أَيْنَ صَلَّيْتُ؟' فَقُلْتُ: 'لَا.' فَقَالَ: 'صَلَّيْتُ بِطَيْبَةِ، وَآلِهَا مُهَاجِرُكَ.' ثُمَّ رَكِبْتُ، فَمَضَيْنَا مَا شَاءَ اللَّهُ. ثُمَّ قَالَ لِي: 'إِنزِلْ وَصَلِّ'. فَتَزَلْتُ وَصَلَّيْتُ. فَقَالَ لِي: 'أَتَدْرِي

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."

(*Bihār* 14, 336, 6)

1.10.19. Abū Ja'far al-Bāqir^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 'Alī^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...."

(*Bihār*, 18, 303, 7)

1.10.20. Hishām ibn Sālim reported that Abū 'Abd Allah^ﷺ said, "Gabriel, Mikā'il and Isrāfil brought al-Burāq to the Apostle of Allah. The Apostle of Allah [about his ascension to the Heaven] said, '... Gabriel brought me down [from al-Burāq] 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 al-Burāq] 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 Ṭūr Saynā, 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?' I

أَيْنَ صَلَّيْتَ؟ فَقُلْتُ: 'لَا'. فَقَالَ: 'صَلَّيْتَ بِطُورِ سَيْنَاءَ، حَيْثُ كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا، ثُمَّ رَكِبْتُ، فَمَضَيْنَا مَا شَاءَ اللَّهُ. ثُمَّ قَالَ لِي: 'إِنزِلْ، فَصَلِّ'. فَتَرَلْتُ وَصَلَّيْتُ. فَقَالَ لِي: 'أَتَدْرِي أَيْنَ صَلَّيْتَ؟' فَقُلْتُ: 'لَا'. قَالَ: 'صَلَّيْتَ فِي بَيْتِ لَحْمٍ بِنَاحِيَةِ بَيْتِ الْمَقْدِسِ، حَيْثُ وُلِدَ عِيسَى بْنُ مَرْيَمَ (ع)'. ثُمَّ رَكِبْتُ، فَمَضَيْنَا حَتَّى إِتَهَيْنَا إِلَى بَيْتِ الْمَقْدِسِ. فَرَبَطْتُ الْبِرَاقَ بِالْحَلْقَةِ الَّتِي كَانَتْ الْأَنْبِيَاءُ تُرَبِّطُ بِهَا، فَدَخَلْتُ الْمَسْجِدَ، وَمَعِيَ جِبْرِئِيلُ إِلَى جَنِّي، فَوَجَدْنَا إِبْرَاهِيمَ وَمُوسَى وَعِيسَى، فِي مَنْ شَاءَ اللَّهُ مِنَ الْأَنْبِيَاءِ اللَّهُ، قَدْ جَمَعُوا... قَالَ: 'ثُمَّ صَعَدَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ، فَإِذَا فِيهَا رَجُلَانِ مُتَشَابِهَانِ. فَقُلْتُ: 'مَنْ هَذَانِ يَا جِبْرِئِيلُ؟' فَقَالَ لِي: 'أَبْنَاؤُ الْخَالَةِ، يَحْيَى وَعِيسَى بْنُ مَرْيَمَ'. فَسَلَّمْتُ عَلَيْهِمَا وَسَلَّمَا عَلَيَّ، وَاسْتَعْفَرْتُ لَهُمَا وَاسْتَعْفَرَا لِي، وَقَالَ: 'مُرْحَبًا بِالْآخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ'. وَإِذَا فِيهَا مِنَ الْمَلَائِكَةِ مِثْلُ مَا فِي السَّمَاءِ الْأُولَى، وَعَلَيْهِمُ الْخُشُوعُ، قَدْ وَضَعَ اللَّهُ وَجُوهَهُمْ كَيْفَ شَاءَ، لَيْسَ مِنْهُمْ مَلَكٌ إِلَّا يُسَبِّحُ اللَّهَ وَيُحَمِّدُهُ بِأَصْوَاتٍ مُخْتَلِفَةٍ.'»

(تفسير القمي، 2، 3-8)

1-11-1 - نزوله إلى الأرض

1-11-1 - حَدَّثَنِي أَبِي، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ سُلَيْمَانَ بْنِ دَاوُدِ الْمِنْقَرِيِّ، عَنِ أَبِي حَزْمَةَ، عَنِ شَهْرِ بْنِ حَوْشَبٍ، قَالَ: «قَالَ لِي الْحَجَّاجُ بِأَنَّ آيَةَ فِي كِتَابِ اللَّهِ قَدْ أَعْيَتْنِي. فَقُلْتُ: 'أَيُّهَا الْأَمِيرُ، أَيُّهُ آيَةُ هِيَ؟' فَقَالَ: 'قَوْلُهُ: ﴿وَأَنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ﴾ وَاللَّهُ إِنَّمَا لَأْمُرُ بِالْهُدَى وَالنُّصْرَانِي، فَيَضْرِبُ عُنُقَهُ، ثُمَّ أَرْمَقُهُ بِعَيْنِي، فَمَا أَرَاهُ يُحْرِكُ شَفْتَيْهِ حَتَّى يَحْمَدَ'. فَقُلْتُ: 'أَصْلَحَ اللَّهُ الْأَمِيرَ، لَيْسَ عَلَيَّ مَا تَأَوَّلْتَ'. قَالَ: 'كَيْفَ هُوَ؟' قُلْتُ: 'إِنَّ عِيسَى نَزَلَ قَبْلَ يَوْمِ

said, 'No.' He said, 'You prayed at Bethlehem, in the district of Jerusalem (Bayt al-Muqaddas), where Jesus the son of Mary[ؑ] was born.' Then I rode and we went until we arrived at Jerusalem (Bayt al-Muqaddas.) Then I tied al-Burāq by the link by which the prophets tied it, and entered the Mosque while Gabel 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 God's forgiveness for them. They asked God's 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."

(*Tafsir al-Qumi*, 2, 3-8)

1.11. HIS SECOND COMING

1.11.1. Shahr ibn Ḥawshab said, "Al-Ḥajjāj 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 world

الْقِيَامَةِ إِلَى الدُّنْيَا، فَلَا يَبْقَى أَهْلُ مِلَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ إِلَّا ءَامَنَ بِهِ قَبْلَ مَوْتِهِ، وَيُصَلِّيَ خَلْفَ الْمَهْدِيِّ. قَالَ: 'وَيَحَكَ، أَنَّى لَكَ هَذَا وَمِنْ أَيْنَ جِئْتَ بِهِ؟' فَقُلْتُ: 'حَدَّثَنِي بِهِ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ (ع)'. فَقَالَ: 'جِئْتَ بِهَا وَاللَّهِ مِنْ عَيْنِ صَافِيَةٍ.'»

(تفسير القمي، 1، 158)

1-11-2- حَدَّثَنَا حَمْرَةُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ (ع)، ... عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ آبَائِهِ، عَنْ عَلِيٍّ (ع)، قَالَ: «قَالَ رَسُولُ اللَّهِ (ص): 'أُبَشِّرُوا، ثُمَّ أُبَشِّرُوا، ثَلَاثَ مَرَّاتٍ ... كَيْفَ تَهْلِكُ أُمَّةٌ أَنَا أَوْلَاهَا وَاتْنَا عَشَرَ مِنْ بَعْدِي مِنَ السُّعْدَاءِ وَأُولِي الْأَبَابِ، وَالْمَسِيحُ عَيْسَى بْنُ مَرْيَمَ آخِرُهَا! وَلَكِنْ يَهْلِكُ بَيْنَ ذَلِكَ تَتَجُّ الْهَرْجُ، لَيْسُوا مِنِّي وَأَنْتُمْ مِنْهُمْ.'»

(الخصال، 2، 476)

1-11-3- حَدَّثَنَا أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ أَحْمَدَ الطَّبْرِيِّ، قَالَ: «... حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْهَاشِمِيُّ، عَنْ أَبِي جَعْفَرِ أَمِيرِ الْمُؤْمِنِينَ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: 'قَالَ رَسُولُ اللَّهِ: كَيْفَ تَهْلِكُ أُمَّةٌ أَنَا أَوْلَاهَا وَعَيْسَى بْنُ مَرْيَمَ فِي آخِرِهَا وَالْمَهْدِيُّ فِي وَسْطِهَا!''»

(دلائل الامامة، 234)

1-11-4- حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ إِبْرَاهِيمَ قَالَ: «... حَدَّثَنَا فُرَاتُ الْقَزَّازُ، عَنْ أَبِي الطَّفَيْلِ عَامِرِ بْنِ وَائِلَةَ، عَنْ حُدَيْفَةَ بْنِ أَسِيدِ الْغِفَارِيِّ، قَالَ: كُنَّا جُلُوسًا فِي الْمَدِينَةِ فِي ظِلِّ حَائِطٍ. قَالَ: 'وَكَانَ رَسُولُ اللَّهِ (ص) فِي غُرْفَةٍ، فَاطَّلَعَ عَلَيْنَا، فَقَالَ: 'فِيمَ أَنْتُمْ؟' فَقُلْنَا: 'تَتَحَدَّثُ'. قَالَ: 'عَنْ مَاذَا؟' قُلْنَا: 'عَنِ السَّاعَةِ؟' فَقَالَ:

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 al-Mahdi.' He said, 'Woe unto you! Where did you bring it from?' I said, 'Muḥammad ibn 'Alī ibn al-Ḥusayn ibn 'Alī ibn Abū Ṭālib عليه السلام narrated it to me.' He said, 'By Allah! You brought it from a pure spring.'"

(*Tafsir al-Qumi*, 1, 158)

1.11.2. The Apostle of Allah عليه السلام 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."

(*Khiṣāl*, 2, 476)

1.11.3. 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 al-Mahdi will be in the middle of it."

(*Dalā'il al-Imāmah*, 234)

1.11.4. Ḥudhayfah ibn 'Usayd al-Ghifārī said, "We sat in the shadow of a wall in al-Madinah and the Apostle of Allah عليه السلام 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-Sā'ah*).' He said, 'You will not see the Resurrection Day

«إِنكُمْ لَا تَرَوْنَ السَّاعَةَ حَتَّى تَرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا،
وَالدَّجَالَ، وَدَابَّةَ الْأَرْضِ، وَثَلَاثَةَ حُسُوفٍ فِي الْأَرْضِ، حَسَفٌ بِالْمَشْرِقِ وَحَسَفٌ
بِالْمَغْرِبِ وَحَسَفٌ بِجَزِيرَةِ الْعَرَبِ، وَخُرُوجَ عَيْسَى بْنِ مَرْيَمَ (ع)...»

(بحار الأنوار، 6، 304، 3)

1-11-5- الشَّيْخُ أَبُو الْقَاسِمِ الطَّائِبِيُّ، قَالَ: «إِنِّي سَأَلْتُ عَلِيَّ بْنَ مُوسَى الرِّضَا
(ع)، عَنْ مَنْ قَاتَلْنَا فِي آخِرِ الزَّمَانِ. قَالَ: «مَنْ قَاتَلَ صَاحِبَ عَيْسَى بْنِ مَرْيَمَ.»

(صحيفة الرضا (ع)، 89)

1-11-6- عَنْ أَبِي عَبْدِ اللَّهِ (ع): «...عَيْسَى بْنُ مَرْيَمَ، رُوحُ اللَّهِ وَكَلِمَتُهُ؛ وَكَانَ
عُمُرُهُ فِي الدُّنْيَا ثَلَاثَةً وَثَلَاثِينَ سَنَةً. ثُمَّ رَفَعَهُ اللَّهُ إِلَى السَّمَاءِ، وَيَهْبِطُ إِلَى الْأَرْضِ،
بِدِمَشْقٍ وَهُوَ الَّذِي يَقْتُلُ الدَّجَالَ.»

(تفسير القمي، 2، 271)

1-11-7- قَوْلُهُ: «يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ.» إِلَى قَوْلِهِ: «فَأَمَّتْ
طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ.» قَالَ أَبُو جَعْفَرٍ (ع): «الَّتِي كَفَرَتْ، هِيَ الَّتِي
قَتَلَتْ شَيْبَةَ عَيْسَى (ع) وَصَلَبَتْهُ؛ وَالَّتِي آمَنَتْ، هِيَ الَّتِي قَبِلَتْ شَيْبَةَ عَيْسَى حَتَّى لَا
يُقْتَلَ. فَقَتَلَتْ الطَّائِفَةَ الَّتِي قَتَلَتْهُ وَصَلَبَتْهُ وَهُوَ قَوْلُهُ: «فَايْتَدْنَا الَّذِينَ آمَنُوا عَلَى
عَدُوِّهِمْ فَاصْبَحُوا ظَاهِرِينَ.»

(تفسير القمي، 2، 366)

1-11-8- قَوْلُ عَيْسَى لِلْمَهْدِيِّ: «إِنَّمَا بُعِثْتُ وَزِيرًا، وَلَمْ أُبْعَثْ أَمِيرًا.»

(الصراف المستقيم، 2، 220)

until you see ten signs before it, sunrise from the West, al-Dajjāl 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.ﷺ ...”

(*Bihār*, 6, 304, 3)

1.11.5. Abū al-Qāsim al-Tā'i said, "I asked 'Ali ibn Mūsā al-Riḍā about he who will fight with us. He said, "He who will fight with the companion of Jesus the son of Mary."

(*Saḥīfah al-Riḍā*, 89)

1.11.6. It is reported that Abū 'Abd Allahﷺ 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 (Dajjāl.)"

(*Tafsīr al-Qumī*, 2, 271)

1.11.7. Abū Ja'farﷺ 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 Jesusﷺ. 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)

(*Tafsīr al-Qumī*, 2, 366)

1.11.8. It is reported that Jesus will say to al-Mahdi, "I was raised as a minister not as a commander."

(*Sīrāt al-Mustaḳīm*, 2, 220)

1-11-9- عَنْ حَدِيثِهِ، قَالَ النَّبِيُّ (ص): «يَلْتَقَتِ الْمَهْدِيُّ، وَقَدْ نَزَلَ عَيْسَى بْنُ مَرْيَمَ كَأَمَّا يَقْطُرُ مِنْ شَعْرِهِ الْمَاءُ، يَقُولُ لَهُ الْمَهْدِيُّ: 'تَقَدَّمَ، فَصَلِّ'. فَيَقُولُ: 'إِنَّمَا أُقِيمَتِ الصَّلَاةُ لَكَ.' فَيُصَلِّي عَيْسَى خَلْفَ رَجُلٍ مِنْ وَثْدِيِّ.»

(الصراط المستقيم، 2، 257)

1-11-10- فِي كِتَابِ الْفِتَنِ، عَنْ كَعْبٍ: «يُنزَلُ عَيْسَى مِنَ السَّمَاءِ، فَتَاتِيهِ الْيَهُودُ وَالتَّصَارِيُّ، وَيَقُولُونَ: 'نَحْنُ أَصْحَابُكَ.' فَيَقُولُ: 'كُذِّبْتُمْ! أَصْحَابِي، الْمُهَاجِرُونَ، بِعِيَّةِ أَصْحَابِ الْمَلْحَمَةِ.' فَيَاتِي مَجْمَعُ الْمُسْلِمِينَ، فَيَجِدُ خَلِيفَتَهُمْ يُصَلِّي بِهِمْ. فَيَقُولُ: 'يَا مَسِيحُ، صَلِّ بِنَا.' فَيَقُولُ: 'بَلِّ صَلِّ أَنتَ بِأَصْحَابِكَ. إِنَّمَا بُعِثْتُ وَرَيْرًا وَلَمْ أُبْعَثْ أَمِيرًا.'»

(الصراط المستقيم، 3، 92)

1-11-11- قَالَ رَسُولُ اللَّهِ (ص): «...إِمَامُ النَّاسِ يَوْمَئِذٍ رَجُلٌ صَالِحٌ. فَيَقَالُ: 'صَلَّى الصُّبْحَ.' فَاذَا كَبَّرَ وَدَخَلَ فِي الصَّلَاةِ، نَزَلَ عَيْسَى بْنُ مَرْيَمَ (ع). فَاذَا رَأَاهُ ذَلِكَ الرَّجُلُ، عَرَفَهُ، فَرَجَعَ يَمْشِي الْقَهْقَرَى، فَيَتَقَدَّمُ عَيْسَى (ع)، فَيَضَعُ يَدَهُ بَيْنَ كَتِفَيْهِ وَيَقُولُ: 'صَلِّ.' فَأَمَّا أُقِيمَتُ لَكَ الصَّلَاةُ.' فَيُصَلِّي عَيْسَى وَرَاءَهُ، ثُمَّ يَقُولُ: 'اِفْتَحُوا الْبَابَ.' فَيَفْتَحُونَ الْبَابَ.»

(العمدة، 429)

1-11-12- فِي الْحَدِيثِ «إِنَّ عَيْسَى (ع) يَنْزِلُ فِي تَوْبَتَيْنِ مَهْرُودَتَيْنِ»-. أَيْ مَصْبُوعَيْنِ بِالْهَرْدِ وَهُوَ الزَّعْفَرَانُ-. قَالَ: «وَفِي الْحَدِيثِ: 'يُنزَلُ عَيْسَى بْنُ مَرْيَمَ (ع) عَلَى نَبِيَّةٍ مِنَ الْأَرْضِ الْمُقَدَّسَةِ، يُقَالُ لَهَا: 'أُنْتَبِي.' وَعَلَيْهِ مُمْصَرَّتَانِ، وَشَعْرُ رَأْسِهِ ذَهَبٌ، وَيَبِيدُهُ حَرَبَةٌ، وَهِيَ الَّتِي يَقْتُلُ بِهَا الدَّجَالَ. فَيَاتِي بَيْتَ الْمُقَدَّسِ وَالتَّاسُ فِي صَلَاةِ الْعُضْرِ، وَالْإِمَامُ يَوْمٌ بِهِمْ. فَيَتَاخَرُ الْإِمَامُ، فَيَقْدَمُهُ عَيْسَى، وَيُصَلِّي خَلْفَهُ عَلَى

1.11.9. Hudhayfah reported that the Prophet ﷺ said, “Al-Mahdi 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.”

(*Sirāt al-Mustaqim*, 2, 257)

1.11.10. It is reported that Ka'b said, “Jesus will descend from heaven. Then the Jews and Christians will come to him and say, ‘We are your people.’ He will say, ‘You lie. The emigrants, the rest of the people of battles, are my people.’ Then Jesus will come to the place that the Muslims are gathered and find their Caliph⁽¹⁾ is praying with them, who will say to him, ‘O Christ! Pray in front of us.’ He will say, ‘But you pray with your people. I have been raised as a minister, not as a commander.’

(*Sirāt al-Mustaqim*, 3, 92)

1.11.11. The Apostle of Allah said, “...The leader of the people on that day will be a righteous man. It will be said that he prays the morning prayer. When he says “Allah Akbar” and begins to pray, Jesus the son of Mary ﷺ will descend. When the righteous man sees him, he will know him, return and walk back. Then Jesus ﷺ will come, put his hand between his shoulders and say, ‘Pray. The prayer has been set up for you.’ Then Jesus will pray behind him and say, ‘Open the door.’ Then they will open the door.”

(‘*Umdah*, 429)

1.11.12. It is reported that, “Jesus ﷺ will descend, wearing two saffron colored robes.” According to another tradition, “Jesus the son of Mary will descend to a hill of the Sacred Earth that is named Ithbani [or Ithbayt]. Two yellow dresses are on him and the hair of his head is anointed and there is a lance (arm) in his hand by which he kills Dajjāl. He comes to Jerusalem while the people pray the afternoon prayer and Imām is in front of them. Imām comes back, but Jesus prefers him and prays behind him according the revealed

⁽¹⁾ In the literal meaning of successor to the Prophet ﷺ .

شَرِيعة مُحَمَّدٍ (ص). ثُمَّ يَقْتُلُ الْخَنَازِيرَ وَيَكْسِرُ الصَّلِيبَ وَيَحْرِبُ الْبَيْعَ وَالْكَنَانِسَ وَيَقْتُلُ النَّصَارَى إِلَّا مَنْ ءَامَنَ بِهِ.»

(العمدة، 430)

1-11-13- ذَكَرَ النَّعْلَبِيُّ فِي تَفْسِيرِهِ جَمَعُوق، بِإِسْنَادِهِ، قَالَ: «السِّينُ سَنَاءُ الْمُهْدِيِّ (ع)، وَالْقَافُ قُوَّةُ عَيْسَى (ع) حِينَ يَنْزَلُ فَيَقْتُلُ النَّصَارَى وَيَحْرِبُ الْبَيْعَ.»

(الطرائف، 1، 176)

1-11-14- ل [الخصال] مَا جِيلَوَيْهِ، عَنْ عَمِّهِ، عَنْ أَحْمَدَ بْنِ هِلَالٍ، عَنْ الْفَضْلِ بْنِ دَكِينٍ، عَنْ مُعَمَّرِ بْنِ رَاشِدٍ، عَنْ النَّبِيِّ (ص)، قَالَ: «مِنْ ذُرِّيَّتِي، الْمُهْدِيُّ. إِذَا خَرَجَ نَزَلَ عَيْسَى بْنُ مَرْيَمَ لِتَضَرَّتِهِ، فَقَدَّمَهُ وَصَلَّى خَلْفَهُ.»

(بحار الأنوار، 14، 349)

1-11-15- الْحُسَيْنُ بْنُ عَبْدِ اللَّهِ السُّكْنِي، عَنْ أَبِي سَعِيدِ النَّجَلِيِّ، عَنْ عَبْدِ الْمَلِكِ بْنِ هَارُونَ، عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِيهِ (ع)، قَالَ: «قَالَ الْحَسَنُ بْنُ عَلِيٍّ (ع)، فِي مَا نَظَرَ بِهِ مَلِكُ الرُّومِ: كَانَ عُمَرُ عَيْسَى (ع) فِي الدُّنْيَا ثَلَاثَةَ وَثَلَاثِينَ سَنَةً، ثُمَّ رَفَعَهُ اللَّهُ إِلَى السَّمَاءِ؛ وَيَهْبِطُ إِلَى الْأَرْضِ بِدِمَشْقٍ، وَهُوَ الَّذِي يَقْتُلُ الدَّجَالَ.»

(بحار الأنوار، 14، 247، 27)

1-11-16- جَعْفَرُ بْنُ مُحَمَّدٍ الْفَزَارِيُّ بِإِسْنَادِهِ، عَنْ خَيْثَمَةَ، عَنْ أَبِي جَعْفَرٍ (ع)، «... يَا خَيْثَمَةُ، سَيَاتِي عَلَى النَّاسِ زَمَانٌ لَا يَعْرِفُونَ اللَّهَ مَا هُوَ وَالتَّوْحِيدَ، حَتَّى يَكُونَ خُرُوجُ الدَّجَالِ، وَحَتَّى يَنْزَلَ عَيْسَى بْنُ مَرْيَمَ، عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ، مِنَ السَّمَاءِ، وَيَقْتُلُ اللَّهُ الدَّجَالَ عَلَى يَدَيْهِ، وَيُصَلِّي بِهِمْ رَجُلٌ مِّنْ أَهْلِ النَّبِيِّتِ. أَلَا تَرَى أَنَّ عَيْسَى يُصَلِّي خَلْفَنَا وَهُوَ نَبِيٌّ؟ أَلَا وَنَحْنُ أَفْضَلُ مِنْهُ.»

(بحار الأنوار، 24، 328، 46)

law of Muḥammad. Then he will kill the swine, break the crosses, destroy the churches and temples and kill the Christians unless they believe in him.”

(‘*Umdah*, 430)

1.11.13. Tha‘labi mentioned in his *Tafsir* with its own chain of transmission regarding “*Hā mim ‘ayn sin qāf*,”⁽¹⁾ “*Al-sin* is the gleam of Mahdi and *al-qāf* is the power of Jesus ﷺ when he descends, kills the Christians⁽²⁾ and ruins the churches.”

(*Tarā’if*, 1, 176)

1.11.14. 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.”

(*Bihār*, 14, 349)

1.11.15. It is reported from Abū ‘Abd Allah from his fathers that Ḥasan the son of ‘Alī ﷺ 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 (Dajjāl).”

(*Bihār*, 14, 247, 27)

1.11.16. Khaythama reported that Abū 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 Dajjāl appears and Jesus the son of Mary, may peace and blessings be with both of them, descends from the sky, and Allah will kill Dajjāl 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.”

(*Bihār*, 24, 328, 46)

⁽¹⁾ Letters with which some of the *suwar* of the Qur’ān begin.

⁽²⁾ That is, given the previous *hadith*, those who refuse to believe in him.

1-12-1- في القيامة

1-12-1- قال النبي (ص): «... ثُمَّ يَخْرُجُ رَجُلٌ، فِي مَوَكِبٍ حَوْلَهُ الْمَلَائِكَةُ قَدْ صَفَّتْ أَجْنِحَتَهَا، وَالتُّورُ أَمَامَهُمْ، فَيَمُدُّ إِلَيْهِ أَهْلُ الْجَنَّةِ أَعْنَاقَهُمْ، فَيَقُولُونَ: مَنْ هَذَا الَّذِي قَدْ أُذِنَ لَهُ عَلَى اللَّهِ؟» فَتَقُولُ الْمَلَائِكَةُ: «هَذَا رُوحُ اللَّهِ وَكَلِمَتُهُ، هَذَا عِيسَى بْنُ مَرْيَمَ.» (الاختصاص، 1، 355).

1-12-2- حَدَّثَنِي أَبِي، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنِ زُرَاعَةَ [زُرْعَةَ]، عَنْ سَمَاعَةَ، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «سَأَلْتُهُ، عَنْ شَفَاعَةِ النَّبِيِّ (ص) يَوْمَ الْقِيَامَةِ. فَقَالَ: 'يَلْجِمُ النَّاسَ يَوْمَ الْقِيَامَةِ الْعَرَقُ. فَيَقُولُونَ: 'إِطْلِقُوا بِنَا إِلَى آدَمَ يَشْفَعُ لَنَا عِنْدَ رَبِّنَا، فَيَاثُونَ آدَمَ، فَيَقُولُونَ: 'يَا آدَمَ إِشْفَعْ لَنَا عِنْدَ رَبِّكَ.' فَيَقُولُ: 'إِنَّ لِي ذَنْبًا وَحَظِيئَةً، فَعَلَيْكُمْ بِتُوحٍ.' فَيَاثُونَ نُوحًا، فَيَرُدُّهُمْ إِلَى مَنْ يَلِيهِ، وَيَرُدُّهُمْ كُلُّ نَبِيٍّ إِلَى مَنْ يَلِيهِ، حَتَّى يَنْتَهُوا إِلَى عِيسَى، فَيَقُولُ: 'عَلَيْكُمْ بِمُحَمَّدٍ، رَسُولِ اللَّهِ.' فَيَعْرِضُونَ أَنفُسَهُمْ عَلَيْهِ وَيَسْأَلُونَهُ. فَيَقُولُ: 'إِطْلِقُوا.' فَيَنْطَلِقُ بِهِمْ إِلَى بَابِ الْجَنَّةِ، وَيَسْتَقْبِلُ بَابَ الرَّحْمَةِ، وَيَخِرُّ سَاجِدًا، فَيَمْكُثُ مَا شَاءَ اللَّهُ، فَيَقُولُ اللَّهُ: 'ارْفَعْ رَأْسَكَ وَاشْفَعْ تُشْفَعُ وَاسْأَلْ تُعْطَى.' وَذَلِكَ هُوَ قَوْلُهُ: ﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَخْمُودًا﴾.»

(تفسير القمي، 2، 25)

1-12-3- مُحَمَّدٌ بْنُ يَحْيَى، ...، عَنْ أَبِي الْحَسَنِ مُوسَى (ع)، قَالَ: «...إِذَا كَانَ يَوْمَ الْقِيَامَةِ، كَانَ عَلَى عَرْشِ الرَّحْمَنِ أَرْبَعَةٌ مِنَ الْأَوَّلِينَ وَأَرْبَعَةٌ مِنَ الْآخِرِينَ. فَأَمَّا الْأَرْبَعَةُ الَّذِينَ هُمْ مِنَ الْأَوَّلِينَ، فَتُوحُ وَالْبِرَاهِيمُ وَمُوسَى وَعِيسَى (ع)، وَأَمَّا الْأَرْبَعَةُ مِنَ الْآخِرِينَ، فَمُحَمَّدٌ وَعَلِيٌّ وَالْحَسَنُ وَالْحُسَيْنُ، صَلَوَاتُ اللَّهِ عَلَيْهِمْ...».

(الكافي، 4، 585)

1.12. ON THE RESURRECTION

1.12.1. 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!'"

(*Ikhtisāṣ*, 1, 355)

1.12.2. It is reported that Samā'ah asked Abū 'Abd Allah ra 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, 'Muḥammad 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-Qumi*, 2, 25)

1.12.3. It is reported that Abū al-Ḥasan Mūsā ra 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 Muḥammad, 'Ali, Ḥasan and Ḥusayn, may Allah bless them."

(*Kāfi*, 4, 585, 4)

1-12-4- عَنِ الصَّادِقِ (ع): «مَنْ أَدْمَنَ قِرَاءَتَهَا [سُورَةَ مَرْيَمَ]، لَمْ يَمُتْ مِنَ الدُّنْيَا حَتَّى يُصِيبَهُ مِنْهَا مَا يُعِينُهُ فِي نَفْسِهِ وَمَالِهِ وَوَلَدِهِ، وَكَانَ فِي الْآخِرَةِ مِنْ أَصْحَابِ عِيسَى (ع)، وَاعْطِيَ مَلِكُ سُلَيْمَانَ بْنِ دَاوُدَ فِي الْآخِرَةِ».

(المصباح، 1، 441)

1-12-5- قَالَ أَبُو جَعْفَرٍ (ع): «مَنْ قَرَأَ سُورَةَ مَرْيَمَ، لَمْ يَمُتْ حَتَّى يُصِيبَ مَا يُعِينُهُ فِي نَفْسِهِ وَمَالِهِ وَوَلَدِهِ، وَكَانَ فِي الْآخِرَةِ مِنْ أَصْحَابِ عِيسَى بْنِ مَرْيَمَ، وَاعْطِيَ فِيهَا مِثْلَ مَلِكِ سُلَيْمَانَ بْنِ دَاوُدَ فِي الدُّنْيَا».

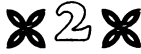
(أعلام الدين، 371)

1.12.4. It is reported that al-Ṣādiq^{عليه السلام} said, “Whoever reads *Sūrah Maryam* frequently will receive something that helps him in his soul, property and children before his death. He will be from the people of Jesus^{عليه السلام} and will be given the kingdom of Solomon the son of David on the Last Day.”

(*Miṣbāḥ*, 1, 441)

1.12.5. Abū Ja‘far^{عليه السلام} said, “Whoever reads *Sūrah 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 Mary^{عليه السلام} and will be given the like of the kingdom of Solomon the son of David in this world on the Last Day.”

(*A‘lām al-Dīn*, 371)



عيسى عليه السلام بلسانه

2-1- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى، عَنْ ابْنِ مَحْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ يَزِيدِ الْكُنَاسِيِّ، قَالَ: «سَأَلْتُ أَبَا جَعْفَرٍ (ع): «كَانَ عِيسَى ابْنَ مَرْيَمَ (ع) حِينَ تَكَلَّمَ فِي الْمَهْدِ، حُجَّةَ اللَّهِ عَلَى أَهْلِ زَمَانِهِ؟ فَقَالَ: كَانَ يَوْمَئِذٍ نَبِيًّا، حُجَّةَ اللَّهِ، غَيْرَ مُرْسَلٍ. أَمَا تَسْمَعُ لِقَوْلِهِ، حِينَ قَالَ: ﴿إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ، وَجَعَلَنِي نَبِيًّا، وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ، وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا.﴾ قُلْتُ: فَكَانَ يَوْمَئِذٍ حُجَّةً لِلَّهِ عَلَى زَكَرِيَّا فِي تِلْكَ الْحَالِ وَهُوَ فِي الْمَهْدِ؟ فَقَالَ: كَانَ عِيسَى فِي تِلْكَ الْحَالِ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَ اللَّهِ لِمَرْيَمَ حِينَ تَكَلَّمَ، فَعَبَّرَ عَنْهَا، وَكَانَ نَبِيًّا، حُجَّةً عَلَى مَنْ سَمِعَ كَلَامَهُ فِي تِلْكَ الْحَالِ. ثُمَّ صَمَتَ، فَلَمْ يَتَكَلَّمْ حَتَّى مَضَتْ لَهُ سِتَّتَانِ. وَكَانَ زَكَرِيَّا الْحُجَّةَ لِلَّهِ، عَزَّ وَجَلَّ، عَلَى النَّاسِ بَعْدَ صَمْتِ عِيسَى بِسِتَّتَيْنِ. ثُمَّ مَاتَ زَكَرِيَّا، فَوَرَّثَهُ ابْنُهُ يَحْيَى، الْكِتَابَ وَالْحِكْمَةَ، وَهُوَ صَبِيٌّ صَغِيرٌ. أَمَا تَسْمَعُ لِقَوْلِهِ، عَزَّ وَجَلَّ: ﴿يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَءَاتَيْنَاهُ الْحُكْمَ صَبِيًّا.﴾ فَلَمَّا بَلَغَ عِيسَى (ع) سَبْعَ سِنِينَ، تَكَلَّمَ بِالنَّبُوَّةِ وَالرِّسَالَةِ حِينَ أَوْحَى اللَّهُ، تَعَالَى، إِلَيْهِ. فَكَانَ عِيسَى الْحُجَّةَ عَلَى يَحْيَى وَعَلَى النَّاسِ أَجْمَعِينَ. وَلَيْسَ تَبْقَى الْأَرْضُ يَا أَبَا خَالِدٍ يَوْمًا وَاحِدًا بِغَيْرِ حُجَّةٍ لِلَّهِ عَلَى النَّاسِ، مُنْذُ يَوْمِ خَلَقَ اللَّهُ آدَمَ (ع) وَاسْتَكْنَهُ الْأَرْضَ.»

(الكافي، 1، 382)



JESUS ﷺ IN HIS OWN WORDS

2.1. Yazīd al-Kunāsi said, “I asked Abū Ja‘far [Imam Bāqir]ؑ, ‘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 (zakāh) as long as I live.)*” (19:30-31) I said, “Then was he an authority of Allah for Zachariahؑ 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 Zachariahؑ was the authority from Allah after the silence of Jesus for two years. 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 Abū Khālid [Yazid]! The earth cannot endure even for a single day without an authority from Allah for all people, from the day that Allah created Adamؑ and settled him on earth.”

(*Kāfi*, 1, 382, 1)

2-2- قال عيسى (ع): «يا معشرَ الحواريين، إني قد أكببتُ لكم الدنيا على وجهها، فلا تتعشوها بعدي. فإن من حُبث الدنيا أن عصى الله فيها، وإن من حُبث الدنيا أن الآخرة لا تُنال ولا تُذكر إلا بتركها. فاعبروا الدنيا ولا تغمروها واغلموا أن أصل كل خطيئة حُب الدنيا. ورب شهوة أوزنت أهلها حزناً طويلاً.»
(مجموعه ورام، 1، 129)

3-2- قال عيسى (ع): «إني بطختُ لكم الدنيا وجلستم على ظهرها. فلا يُنازعكم فيها إلا الملوك والنساء؛ فاما الملوك، فلا تنازعوهم الدنيا، فانهم لم يتعرضوا لكم ما تركتم دنياهم؛ واما النساء، فاتقوهن بالصوم والصلاة.»
(بحار الأنوار، 14، 327)

4-2- قال عيسى (ع): «أنا الذي أكببتُ الدنيا لوجهها، وجلستُ على ظهرها؛ ليس لي ولد يموت ولا بيت يحرب.»
(مجموعه ورام، 2، 16)

5-2- حدثنا أحمد بن محمد الهمداني، عن جعفر بن عبد الله، عن كثير بن عياش، عن أبي الجارود، عن أبي جعفر (ع)، في قوله: «واثبتكم بما تأكلون وما تدخرون في بيوتكم.» فإن عيسى كان يقول لبني إسرائيل: «إني رسول الله إليكم، وإني أخلق لكم من الطين كهياة الطير، فانفخ فيه، فيكون طيراً بإذن الله؛ وإبرء الأكمة والابرص، هو الأكمة، هو الأعمى. قالوا: 'ما نرى الذي تصنع إلا سحراً، فارنا آية نعلم أنك صادق.' قال: 'أرايتم إن أخبرتكم بما تأكلون وما تدخرون في بيوتكم. يقول ما أكلتم في بيوتكم قبل أن تخرجوا، وما ادخرتم إلى الليل، تعلمون إني صادق.' قالوا: 'نعم، فكان يقول للرجل: 'أكلت كذا وكذا، وشربت كذا وكذا، ورفعت كذا وكذا.' فمنهم من يقبل

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.”

(*Majmū‘ah Warrām*, 1, 129)

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, then they will not bother you when you abandon their world. As for women, then beware of them by fasting and praying.”

(*Bihār*, 14, 327)

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.”

(*Majmū‘ah Warrām*, 2, 16)

2.5. Regarding [the ayah of the Qur’ān]: *(And I inform you of what you eat and of what you store in your houses)* (3:49), Imam Bāqir said, “Surely, Jesus ﷺ 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

مِنْهُ فَيُؤْمِنُ، وَمِنْهُمْ مَنْ يَكْفُرُ. وَكَانَ لَهُمْ فِي ذَلِكَ آيَةٌ، إِنْ كَانُوا مُؤْمِنِينَ.»

(بحار الأنوار، 14، 246، 25)

2-6- إرشادُ القلوبِ، قالَ عيسى (ع): «خادمي يداي، ودائتي رجلاي، وقراشي الأرض، ووسادي الحجر، ودفني في الشتاء مشارق الأرض، وسراجي بالليل القمر، وادمي الجوع، وسعاري الخوف، ولباسي الصوف، وفاكيتي وربحائتي ما أثبتت الأرض للوحوش والأعنام. آبيت وليس لي شيء، واصبح وليس لي شيء. وليس علي وجه الأرض أحد أغنى مني.»

(بحار الأنوار، 14، 239، 17)

2-7- عَنْ سَعْدِ، عَنِ الْبَرْقِيِّ، عَنِ عَلِيِّ بْنِ حَدِيدٍ عَمَّنْ ذَكَرَهُ، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «قالَ عيسى بنُ مريمَ (ع) فِي حُطْبَتِهِ، قامَ لها فِي بَنِي إِسْرَائِيلَ: أَصْبَحْتُ فِيكُمْ وادامي الجوع، وطعامي ما ثبتت الأرض للوحوش والأعنام، وسراجي القمر، وقراشي التراب، ووسادتي الحجر. ليس لي بيت يخرّب، ولا مال يتلف، ولا ولد يموت، ولا امرأة تخرن. أصبخت وليس لي شيء، وامسيت وليس لي شيء. وانا أغنى وولد آدم.»

(بحار الأنوار، 14، 321، 29)

2-8- جَمَاعَةٌ، عَنْ أَبِي الْمُفَضَّلِ بِإِسْنَادِهِ، عَنْ شَقِيقِ الْبَلْخِيِّ عَمَّنْ أَخْبَرَهُ مِنْ أَهْلِ الْعِلْمِ، قَالَ: «قيلَ لعيسى بنِ مريمَ (ع): كَيْفَ أَصْبَحْتَ يا رُوحَ اللهِ؟ قالَ: أَصْبَحْتُ وَرَبِّي، تبارك وتعالى، مِنْ قَوْمي، والتارُ أمامي، والموتُ فِي طَلْبِي. لا أملكُ ما أرتجو، ولا أطيقُ دَفْعَ ما أكره. فاي فقيرٍ أفقرُ مني؟»

(بحار الأنوار، 14، 322، 31)

some accepted him and believed, and some disbelieved. That was a sign for them if they were believers.”

(*Bihār* 14, 246, 25)

2.6. Jesus~~ؑ~~ 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; 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.”

(*Bihār*, 14, 239, 17)

2.7. It is reported that Abū ‘Abd Allah~~ؑ~~ said, “Jesus the son of Mary~~ؑ~~ 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.’”

(*Bihār*, 14, 321, 29)

2.8. One of the Imams is reported to have said, “It was said to Jesus the son of Mary~~ؑ~~, ‘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?’”

(*Bihār*, 14, 322, 31)

❖ 3 ❖ دعاء عيسى عليه السلام

3-1- رُوِيَ مِنْ كِتَابِ الْمُسْتَعِيثِينَ: «إِنَّ شَخْصاً حَبَسَهُ بَنُو أُمِّيَّةَ. فَرَأَى عِيسَى (ع) فِي مَنَامِهِ، فَعَلَّمَهُ هَذِهِ الْكَلِمَاتِ. فَفَرَّجَ اللَّهُ، تَعَالَى، عَنْهُ بَاقِيَ يَوْمِهِ. وَهِيَ: 'لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ.'»

(المصباح، 179)

3-2- عَنْ عَبْدِ اللَّهِ بْنِ الْمُعِيرَةِ، قَالَ: «مَرَّ الْعَبْدُ الصَّالِحُ، أَبُو إِبْرَاهِيمَ، مُوسَى بْنُ جَعْفَرِ الْكَاطِمِ (ع) بِأَمْرَةٍ بَمَيْ، وَهِيَ تَبْكِي، وَصَبَائِهَا حَوْلَهَا يَبْكُونَ، قَدْ مَاتَ بَقْرَةٌ لَهَا، فَدَنَا مِنْهَا، فَقَالَ لَهَا: 'مَا يُبْكِيكِ يَا أُمَّةَ اللَّهِ؟' قَالَتْ: 'يَا عَبْدَ اللَّهِ، إِنَّ لِي صَبِيَّةً أَيْتَامًا، وَكَانَتْ لَنَا بَقْرَةٌ، وَكَانَتْ مَعِيشَتِي وَمَعِيشَةَ عِيَالِي، قَدْ مَاتَتْ، وَبَقِيَتْ مُنْقَطِعًا بِي وَبِوَالِدِي، وَلَا حِيلَةَ لَنَا.' فَقَالَ لَهَا: 'يَا أُمَّةَ اللَّهِ، فَهَلْ لَكَ أَنْ أُحْيِيهَا لَكَ؟' فَالْهَمَّتْ أَنْ قَالَتْ: 'نَعَمْ.' فَتَنَحَّى (ع) وَصَلَّى رُكْعَتَيْنِ، ثُمَّ رَفَعَ يَدَيْهِ وَقَلَّبَ بِيَمِينِهِ وَحَرَكَ شَفْتَيْهِ. ثُمَّ قَامَ، فَمَرَّ بِالْبَقْرَةِ، فَتَنَحَّسَهَا أَوْ ضَرَبَهَا بِرِجْلِهِ، فَاسْتَوَتْ عَلَى الْأَرْضِ فَائْتَمَتْ، فَلَمَّا نَظَرَتْ الْمَرْأَةُ إِلَى الْبَقْرَةِ قَدْ قَامَتْ، صَاحَتْ وَقَالَتْ: 'عِيسَى بْنُ مَرْيَمَ وَرَبَّ الْكَعْبَةِ! فَخَالَطَ النَّاسَ وَمَضَى (ع).»

(الدعوات، 70)

3-3- [لِتَعَسَّرَ الْوِلَادَةَ] يُكْتَبُ لَهَا مَا رُوِيَ، عَنْ [التَّبِيِّ،] عِيسَى (ع): «يَا خَالِقَ النَّفْسِ مِنَ النَّفْسِ، وَمُخْرِجَ النَّفْسِ مِنَ النَّفْسِ، وَمُخَلِّصَ النَّفْسِ مِنَ النَّفْسِ، خَلِّصْهَا.»

(المصباح، 159)



THE SUPPLICATIONS OF JESUS ﷺ

3.1. It is reported that one was imprisoned by the Banū '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."

(*Miṣbāḥ*, 179)

3.2. 'Abd Allah ibn al-Mughira said, "The righteous servant Ibrāhīm Mūsā ibn Ja'far al-Kāzīm ﷺ passed by a crying woman at Minā and her children were around her crying. A cow of theirs died before. Al-Kāzīm 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-Kāzīm ﷺ went aside and prayed two *rak'a*, 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."

(*Da'avāt*, 70)

3.3. 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."

(*Miṣbāḥ*, 159)

3-4- عنده (ص): «مَنْ قَرَأَهَا [سُورَةَ صَفِّ] كَانَ عِيسَى (ع) مُصَلِّياً، مُسْتَعْفِراً لَهُ، مَا دَامَ فِي الدُّنْيَا؛ وَهُوَ يَوْمَ الْقِيَامَةِ رَفِيقُهُ».

(المصباح، 447)

3-5- رُوِيَ أَنَّهُ [عِيسَى (ع)] لَمَّا دَعَا بِهَذَا الدُّعَاءِ رَفَعَهُ اللهُ، تَعَالَى، إِلَيْهِ وَجَّاهُ اللهُ سُبْحَانَهُ مِنَ الْيَهُودِ؛ وَهُوَ: «اللَّهُمَّ، إِنِّي أَدْعُوكَ بِاسْمِكَ الْعَظِيمِ الْوَاحِدِ الْأَعَزِّ، وَأَدْعُوكَ اللَّهُمَّ، بِاسْمِكَ الصَّمَدِ، وَأَدْعُوكَ اللَّهُمَّ، بِاسْمِكَ الْعَظِيمِ الْوَثْرِ، وَأَدْعُوكَ اللَّهُمَّ، بِاسْمِكَ الْكَبِيرِ الْمُتَعَالِ الَّذِي هُوَ أَثْبَتَ أَرْكَانَكَ كُلَّهَا، أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِهِ، وَإِنْ تَكْشِفَ عَنِّي مَا أَصْبَحْتُ فِيهِ وَامْسَيْتُ».

(المصباح، 299)

3-6- مِنَ الْأَدْعِيَةِ الْمَرْوِيَّةِ عَنْ عِيسَى بْنِ مَرْيَمَ (ع): «اللَّهُمَّ، أَنْتَ إِلَهٌ مَنْ فِي السَّمَاءِ وَاللَّهُ 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 بِاسْمِكَ الْكَرِيمِ وَوَجْهِكَ الْمُنِيرِ وَمُلْكِكَ الْقَدِيمِ، أَنْ تَفْعَلَ بِي كَذَا وَكَذَا».

(شرح نهج البلاغة، 6، 187)

3-7- عَنْ الصَّادِقِ (ع)، قَالَ: «فِي الْإِنْجِيلِ: 'إِنَّ عِيسَى (ع) قَالَ: 'اللَّهُمَّ، ارْزُقْنِي غُدُوَّةً رَغِيْفًا مِنْ شَعِيرٍ، وَعَشِيَّةً رَغِيْفًا مِنْ شَعِيرٍ، وَلَا تُرْزُقْنِي فَوْقَ ذَلِكَ فَاطْمَنِي.'»

(بحار الأنوار، 14، 326، 39)

3.4. It is reported that the Prophet said, “Whoever reads *Sūra Şaff*, Jesusﷺ will pray for him and ask God’s forgiveness for him in the world and he will be his companion on the Resurrection Day.”

(*Miṣbāḥ*, 447)

3.5. 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-‘Azim*), the One (*al-Wāḥid*) and Most Mighty (*al-A‘azz*). I call you by Your name, the Everlasting Refuge (*al-Şamad*). I call You, O Allah! By Your name, the Majestic (*al-‘Azim*) and single (*al-Watr*). I call You, O Allah! By Your name, the Great (*al-Kabir*) and Exalted (*al-Muta‘āl*), by which all Your pillars were firmly set, may peace be with Muḥammad and his progeny and remove the troubles I have morning and night.”

(*Miṣbāḥ*, 299)

3.6. 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.”

(*Sharḥ Nahj al-Balāghah*, 6, 187)

3.7. Imam Ṣādiqﷺ 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.’”

(*Biḥār*, 14, 326, 39)

3-8- من ذلك دعاء عيسى (ع)، رويناه بإسنادنا إلى سعيد بن هبة الله الراوئدي، رحمه الله، من كتاب قصص الأنبياء، بإسناده إلى الصادق (ع)، عن ابائه (ع)، عن النبي (ص)، قال: «لَمَّا اجْتَمَعَتِ الْيَهُودُ إِلَى عِيسَى (ع) لِيَقْتُلُوهُ بِزَعْمِهِمْ، أَتَاهُ جِبْرِيلُ (ع)، فَغَشَّاهُ بِجِنَاحِهِ، فَطَمَحَ عِيسَى بِبَصَرِهِ، فَإِذَا هُوَ بِكِتَابٍ فِي بَاطِنِ جَنَاحِ جِبْرِيلَ (ع)، وَهُوَ: 'اللَّهُمَّ، إِنِّي أَدْعُوكَ بِاسْمِكَ الْوَاحِدِ الْأَعَزِّ، وَادْعُوكَ اللَّهُمَّ، بِاسْمِكَ الصَّمَدِ، وَادْعُوكَ اللَّهُمَّ، بِاسْمِكَ الْعَظِيمِ الْوَثْرِ، وَادْعُوكَ اللَّهُمَّ، بِاسْمِكَ الْكَبِيرِ الْمُتَعَالِ الَّذِي ثَبَّتَ بِهِ أَرْكَائِكَ كُلُّهَا، أَنْ تَكْشِفَ عَنِّي مَا أَصْبَحْتُ وَامْسَيْتُ فِيهِ.' فَلَمَّا دَعَا بِهِ (ع) أَوْحَى اللَّهُ، تَعَالَى، إِلَى جِبْرِيلَ، أَنْ يُرْفِعَهُ إِلَى عِنْدِي». ثُمَّ قَالَ رَسُولُ اللَّهِ (ص): «يَا بَنِي عَبْدِ الْمُطَّلِبِ، سَلُوا رَبَّكُمْ بِهَذِهِ الْكَلِمَاتِ، فَوَاللَّهِ الَّذِي نَفْسِي بِيَدِهِ، مَا دَعَا بِهِنَّ عَبْدٌ بِإِخْلَاصٍ نِيَّةٍ إِلَّا اهْتَرَّتْ لَهُنَّ الْعُرْشُ، وَقَالَ اللَّهُ لِلْمَلَائِكَةِ: 'إِشْهَدُوا، إِنِّي قَدْ اسْتَجَبْتُ لَهُنَّ بِهِنَّ، وَاعْطَيْتُهُنَّ سُؤْلَهُنَّ فِي عَاجِلِ دُنْيَاهُ وَاجِلِ آخِرَتِهِ.'» ثُمَّ قَالَ لِأَصْحَابِهِ: «سَلُواهَا، وَلَا تَسْتَبْطِنُوا الْإِجَابَةَ».

(بحار الأنوار، 92، 175)

3-9- دعاء عيسى (ع) برواية غير هذه، وهي: «إِنَّ النَّبِيَّ (ص) رَأَى فِي بَاطِنِ جِبْرِيلَ الدُّعَاءَ، فَعَلَّمَهُ عَلِيًّا وَالْعَبَّاسَ، وَقَالَ: 'يَا عَلِيُّ، يَا خَيْرَ بَنِي هَاشِمٍ، يَا بَنِي عَبْدِ الْمُطَّلِبِ، سَلُوا رَبَّكُمْ بِهَؤُلَاءِ الْكَلِمَاتِ، فَوَالَّذِي نَفْسِي بِيَدِهِ، مَا دَعَا بِهِنَّ مُؤْمِنٌ بِإِخْلَاصٍ إِلَّا اهْتَرَّتْ لَهُنَّ الْعُرْشُ وَالسَّمَاوَاتُ السَّبْعُ وَالْأَرْضُونَ؛ وَقَالَ اللَّهُ تَعَالَى لِلْمَلَائِكَةِ: 'إِشْهَدُوا إِنِّي قَدْ اسْتَجَبْتُ لِلدَّاعِي بِهِنَّ، وَاعْطَيْتُهُنَّ سُؤْلَهُنَّ فِي عَاجِلِ دُنْيَاهُ وَاجِلِ آخِرَتِهِ.'» وَرَعَمُوا أَنَّهُ الدُّعَاءُ الَّذِي دَعَا بِهِ عِيسَى بْنُ مَرْيَمَ، فَرَفَعَهُ اللَّهُ.

3.8. 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, *Qīṣaṣ al-Anbiya'* (Stories of the Prophets), with a chain of narrators to al-Ṣādiq^{عليه السلام} from his fathers, peace be with them, that the Prophet^ﷺ said, "When the Jews gathered before Jesus^{عليه السلام} to kill him, as they imagined, Gabriel^{عليه السلام} 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-Wāḥid* (the One), and I call You, O Allah, by Your name, *al-Ṣamad* (the Everlasting Refuge), and I call You, O Allah, by Your single name, *al-'Azim* (the Majestic), and I call You, O Allah, by Your exalted name, *al-Kabir* (the Great), by which all Your pillars stand firm, remove the troubles I have morning and night.'

When Jesus^{عليه السلام} 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-Muṭṭalib! 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."

(*Bihār* 92, 175)

3.9. 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 Banū Hāshim! O the children of 'Abd al-Muṭṭalib! 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.

وَهُوَ هَذَا الدُّعَاءُ: «اللَّهُمَّ، إِنِّي أَعُوذُ بِاسْمِكَ الْوَاحِدِ الْوَاحِدِ، وَأَعُوذُ بِاسْمِكَ الْوَاحِدِ الصَّمَدِ، وَأَعُوذُ بِكَ بِاسْمِكَ، اللَّهُمَّ، الْعَظِيمِ الْوَثْرِ، وَأَعُوذُ بِاللَّهِمَّ، بِاسْمِكَ الْكَبِيرِ الْمُتَعَالِ الَّذِي مَلَأَ الْأَرْكَانَ كُلَّهَا، أَنْ تُكْشِفَ عَنِّي غَمًّا مَا أَصْبَحْتُ فِيهِ وَأَمْسَيْتُ».

(بجاء الأنوار، 92، 176)

3-10- دعاء لعيسى بن مريم (ع) برواية أخرى، وهو: «اللَّهُمَّ، خَالِقَ النَّفْسِ مِنَ النَّفْسِ وَمُخْرِجَ النَّفْسِ مِنَ النَّفْسِ وَمُخْلِصَ النَّفْسِ مِنَ النَّفْسِ، فَرِّجْ عَنَّا وَخَلِّصْنَا مِنْ شِدَّتِنَا».

(بجاء الأنوار، 92، 176)

3-11- مِنْ ذَلِكَ دُعَاءُ آصَفَ وَزَيْرِ سُلَيْمَانَ بْنِ دَاوُدَ (ع)، رُوِيَ أَنَّهُ أَتَى بِهِ عَرِشَ بَلْقَيْسَ، وَأَنَّهُ الدُّعَاءُ الَّذِي كَانَ عَيْسَى (ع) يُحْيِي بِهِ الْمَوْتَى، وَهُوَ: «اللَّهُمَّ، إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَيُّ الْقَيُّومُ الطَّاهِرُ الْمُطَهَّرُ نُورَ السَّمَاوَاتِ وَالْأَرْضِينَ» وَفِي رِوَايَةٍ أُخْرَى: «رَبُّ السَّمَاوَاتِ وَالْأَرْضِينَ، عَالِمُ الْغَيْبِ وَالشَّهَادَةِ، الْكَبِيرُ الْمُتَعَالِ الْحَنَّانُ الْمَنَّانُ ذُو الْجَلَالِ وَالْإِكْرَامِ (أَنْ تَفْعَلَ بِي كَذَا وَكَذَا) وَتَجْعَلَهُ أَنْتَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَالِ مُحَمَّدٍ (أَنْ تَفْعَلَ بِي كَذَا وَكَذَا)».

(بجاء الأنوار، 92، 175)

3-12- كَانَ أَمِيرُ الْمُؤْمِنِينَ (ع) إِذَا فَرَّغَ مِنَ الْإِسْتِغْفَارِ تَعَوَّذَ بِهَا فِي كُلِّ يَوْمٍ وَتَعَرَّفَ بِالْحَصَلَةِ: «أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ ... اللَّهُمَّ، إِنِّي أَسْأَلُكَ بِالْآيَةِ الَّتِي أَمَرْتَ عَبْدَكَ عَيْسَى بْنَ مَرْيَمَ أَنْ يَدْعُوَ بِهَا فَاسْتَجَبْتَ لَهُ، وَاحْيِي الْمَوْتَى وَابْرَأِ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِكَ، وَتَبَّ بِالْغَيْبِ مِنَ الْإِهَامِكِ، وَبِضَلِّكَ

It is this psalm: 'O Allah! I take refuge in your name, the Unique (*al-Wāḥid*), the One (*al-Aḥad*) and Most Mighty (*al-A'azz*). I take refuge in your name, the One (*al-Aḥad*), the Everlasting Refuge (*al-Šamad*). I take refuge in Your name, O Allah, the Majestic (*al-'Azim*) and Single (*al-Watr*). I take refuge, O Allah, in Your name, the Great (*al-Kabir*) and Exalted (*al-Muta'āl*), by which all Your pillars have been set firm, remove the troubles I have morning and night.'

(*Biḥār*, 92, 176)

3.10. This is one of the psalms of Jesus the son of Mary ﷺ 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."

(*Biḥār*, 92, 176)

3.11. Among these supplications is the supplication of Aṣif, the minister of Solomon son of David ﷺ, about which it is narrated that by it he brought the throne of Bilqis,⁽¹⁾ and that by it Jesus ﷺ 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."

(*Biḥār*, 92, 175)

3.12. The Commander of the Faithful ﷺ sought refuge in Allah every day through this prayer, known as *khiṣlah*, "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.

وَرَأَقَتِكَ وَرَحْمَتِكَ؛ فَلَكَ الْحَمْدُ، رَبُّ السَّمَاوَاتِ وَالْأَرْضِ، رَبُّ الْعَالَمِينَ، وَلَهُ
الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ، حُلِّ بَيْنَنَا وَبَيْنَ أَعْدَانَا
وَالصَّرْنَا عَلَيْهِمْ، يَا سَيِّدَنَا وَمَوْلَانَا».

(بحار الأنوار، 84، 17)

3-13- إنَّ رَجُلًا شَكَاَ إِلَى عِيسَى (ع) دَيْنًا عَلَيْهِ، فَقَالَ لَهُ: «قُلِ: اللَّهُمَّ، يَا فَارِجَ
الْهَمِّ وَمُنْقِسَ الْعَمِّ وَمُذْهِبَ الْأَحْزَانِ وَمُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَرَحْمَانَ الدُّنْيَا
وَالْآخِرَةِ وَرَحِيمَهُمَا، أَنْتَ رَحْمَانِي وَرَحْمَانُ كُلِّ شَيْءٍ، فَارْحَمْنِي رَحْمَةً تُغْنِينِي بِهَا
عَنْ رَحْمَةِ مَنْ سِوَاكَ وَتَقْضِي بِهَا عَنِّي الدَّيْنَ». فَلَوْ كَانَ عَلَيْكَ مِلءُ الْأَرْضِ ذَهَبًا
لَادَاَهُ اللَّهُ عَنْكَ بِمَنْهٍ.»

(مستدرک الوسائل، 13، 289، 15379)

3-14- جَاءَ جَبْرِئِيلُ بِهَذِهِ الدَّعَوَاتِ الْخَمْسِ إِلَى عِيسَى بْنِ مَرْيَمَ، هَدِيَّةً مِنْ اللَّهِ،
تَعَالَى، لِيَدْعُوَ بِهَا فِي أَيَّامِ الْعَشْرِ الْأَوَّلِ مِنْ ذِي الْحِجَّةِ: «[1] أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.
[2] أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَلَا
وَلَدًا. [3] أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، أَحَدًا صَمَدًا لَمْ يَلِدْ وَلَمْ يُولَدْ
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. [4] أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ، بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ. [5] حَسْبِيَ اللَّهُ وَكَفَى، سَمِعَ اللَّهُ لِمَنْ دَعَا، لَيْسَ وَرَاءَ اللَّهِ مِثْنَةٌ، أَشْهَدُ لِلَّهِ بِمَا
دَعَا وَآلَهُ بَرِيءٌ مِمَّنْ تَبَرَأَ، وَإِنَّ لِلَّهِ الْآخِرَةَ وَالْأُولَى.»

(مفاتيح الجنان المغرب، 251)

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.”

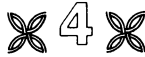
(*Biḥār*, 84, 17)

3.13. It is reported that a man complained to Jesus^ﷺ about his debts. Jesus^ﷺ 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-Wasā'il*, 13, 289, 15379)

3.14. It is reported that Gabriel brought these five psalms to Jesus the son of Mary^ﷺ as a gift of Allah, the Exalted, to supplicate by them during the first ten days of Dhu al-Ḥajja: “[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.”

(*Mafātiḥ al-Jinān*, 251)



فعل عيسى عليه السلام

4-1- عَنْ ابْنِ فَضَّالٍ، عَنِ الْحَسَنِ بْنِ الْجَهْمِ، عَنِ إِبْرَاهِيمَ بْنِ مَهْزَمٍ عَمَّنْ ذَكَرَهُ،
عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (ع)، «قَالَ: كَانَ يَحْتَمِي بِنُ زَكَرِيَّا (ع) يَبْكِي وَلَا يَضْحَكُ،
وَمَا كَانَ عَيْسَى ابْنَ مَرْيَمَ (ع) يَضْحَكُ وَيَبْكِي، وَمَا كَانَ الَّذِي يَصْنَعُ عَيْسَى (ع) أَفْضَلَ
مِنَ الَّذِي كَانَ يَصْنَعُ يَحْتَمِي (ع)».

(الكافي، 2، 665، 20)

4-2- عَنْ أَبِي جَعْفَرٍ (ع): «خَرَجَ عَيْسَى بْنُ مَرْيَمَ وَيَحْتَمِي بْنُ زَكَرِيَّا، عَلَيَّ نَبِيْنَا
وَالِهٍ وَعَلَيْهِمُ السَّلَامُ، إِلَى الْبَرِّيَّةِ. فَسَمِعَا صَوْتَ وَحْشِيَّةٍ، فَقَالَ الْمَسِيحُ، عَيْسَى بْنُ
مَرْيَمَ (ع): 'يَا عَجَبًا! مَا هَذَا الصَّوْتُ؟' قَالَ يَحْتَمِي: 'هَذَا صَوْتُ وَحْشِيَّةٍ تَلِدُ.' فَقَالَ
عَيْسَى بْنُ مَرْيَمَ (ع): 'إِنْزِلْ سَرْحًا، سَرْحًا، يَا ذَنْ لِي اللَّهِ، تَعَالَى.'»

(طب الأئمة (ع)، 98)

4-3- قِيلَ: «صَحِبَ رَجُلٌ عَيْسَى بْنَ مَرْيَمَ (ع)، فَقَالَ: 'أَكُونُ مَعَكَ وَاصْحَبُكَ.'
فَانْطَلَقَا، فَانْتَهَيَا إِلَى شَطِّ نَهْرٍ، فَجَلَسَا يَتَعَدِّيَانِ، وَمَعَهُمَا ثَلَاثَةُ أَرْغَفَةٍ، فَكَلَّا رَغِيْفَيْنِ
وَبَقِيَ رَغِيْفٌ. فَقَامَ عَيْسَى (ع) إِلَى النَّهْرِ فَشَرِبَ مَاءً، ثُمَّ رَجَعَ فَلَمْ يَجِدِ الرَّغِيْفَ.
فَقَالَ لِلرَّجُلِ: 'مَنْ أَخَذَ الرَّغِيْفَ؟' قَالَ: 'لَا أُدْرِي.' قَالَ: 'فَانْطَلِقْ وَمَعَهُ صَاحِبُهُ،
فَرَأَى ظَبْيَةً مَعَهَا خَشْفَانِ لَهَا، فَدَعَا أَحَدَهُمَا، فَاتَاهُ، فَذَبَحَهُ، فَاشْوَى مِنْهُ، فَكَلَّ هُوَ
وَذَلِكَ الرَّجُلُ.' ثُمَّ قَالَ لِلْخَشْفِ: 'قُمْ يَا ذَنْ لِي اللَّهِ.' فَقَامَ، فَذَهَبَ. فَقَالَ لِلرَّجُلِ:
'أَسْأَلُكَ بِالَّذِي أَرَاكَ هَذِهِ الْآيَةَ، مَنْ أَخَذَ الرَّغِيْفَ؟' قَالَ: 'لَا أُدْرِي.' ثُمَّ انْتَهَيَا إِلَى



THE CONDUCT OF JESUS ﷺ

4.1. Imam 'Aliؑ said, "John the son of Zachariahؑ cried and did not laugh, and Jesus the son of Maryؑ laughed and cried; and what Jesus did was more excellent than what John did."

(*Kāfi*, 2 665 20)

4.2. Abū Ja'farؑ said, "Jesus the son of Mary and John the son of Zakariyyā, 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 Maryؑ 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 Maryؑ said, 'Come down easily, easily, by the permission of Allah, the Exalted.'"

(*Tibb al-A'imma*, 98)

4.3. 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. 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.

وادي ماء، فآخَذَ عِيسَى (ع) بِيَدِ الرَّجُلِ فَمَشَى عَلَى الْمَاءِ. فَلَمَّا جَاوَزَاهُ، قَالَ: 'أَسْأَلُكَ بِالَّذِي أَرَاكَ هَذِهِ الْآيَةَ، مَنْ أَخَذَ الرَّغِيفَ؟' قَالَ: 'لَا أَذْرِي.' قَالَ: «فَانْتَهِيَ إِلَى مَفَازَةٍ، فَجَلَسَا. فَجَمَعَ عِيسَى (ص) ثُرَابًا أَوْ كَثِيبًا، فَقَالَ: كُنْ ذَهَبًا بِإِذْنِ اللَّهِ، فَصَارَ ذَهَبًا. فَقَسَّمَهُ ثَلَاثَةَ أَثْلَاطٍ. فَقَالَ: 'ثُلْتُ لِي وَثُلْتُ لَكَ وَثُلْتُ لِمَنْ أَخَذَ الرَّغِيفَ.' قَالَ: 'فَانَا أَخَذْتُ الرَّغِيفَ.' فَقَالَ: 'فَكُلُّهُ لَكَ.'» قَالَ: «وَفَارَقَهُ عِيسَى (ع)، فَانْتَهَى إِلَيْهِ رَجُلَانِ فِي الْمَفَازَةِ، وَمَعَهُ الْمَالُ. فَارَادَا أَنْ يَأْخُذَاهُ مِنْهُ وَيَقْتُلَاهُ. فَقَالَ: 'هُوَ بَيْنَنَا أَثْلَاطُ.' قَالَ: 'فَابْعَثُوا أَحَدَكُمْ إِلَى الْقَرْيَةِ حَتَّى يَشْتَرِيَ طَعَامًا.' فَبَعَثُوا أَحَدَهُمْ، فَقَالَ الَّذِي بُعِثَ: 'لَأَيِّ شَيْءٍ أَقَاسِمُ هَؤُلَاءِ هَذَا الْمَالُ؟ لَكِنِّي أَضَعُ فِي هَذَا الطَّعَامِ سَمًّا فَاقْتُلُهُمَا، فَفَعَلَ. وَقَالَ أَوْلَيْكَ: 'لَأَيِّ شَيْءٍ نَجْعَلُ لِهَذَا ثُلْتَ الْمَالِ، وَلَكِنْ إِذَا رَجَعَ قَتَلْنَاهُ وَاقْتَسَمْنَا الْمَالَ بَيْنَنَا.'» قَالَ: «فَلَمَّا رَجَعَ إِلَيْهِمَا، قَتَلَاهُ وَآكَلَا الطَّعَامَ، فَمَاتَا. فَبَقِيَ ذَلِكَ الْمَالُ فِي الْمَفَازَةِ، وَأَوْلَيْكَ الثَّلَاثَةَ قَتَلَنِي عِنْدَهُ. فَمَرَّ بِهِمْ عِيسَى (ع)، وَهُمْ عَلَى تِلْكَ الْحَالِ. فَقَالَ لِأَصْحَابِهِ: 'هَذِهِ الدُّنْيَا فَاخْذُوهَا.'»

(مجموعة ورام، 1، 179)

4-4- ابن البرقي، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْقُرَشِيِّ، عَنْ مُحَمَّدِ بْنِ سَنَانَ، عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ وَأَسْمَاعِيلَ بْنِ جَابِرٍ وَعَمَّارِ بْنِ مَرْوَانَ، عَنْ الصَّادِقِ، جَعْفَرِ بْنِ مُحَمَّدٍ (ع): «أَنَّ عِيسَى بْنَ مَرْيَمَ (ع) تَوَجَّهَ فِي بَعْضِ حَوَائِجِهِ، وَمَعَهُ ثَلَاثَةُ نَفَرٍ مِنْ أَصْحَابِهِ. فَمَرَّ بِبَنَاتٍ ثَلَاثٍ مِنْ ذَهَبٍ عَلَى ظَهْرِ الطَّرِيقِ. فَقَالَ عِيسَى (ع) لِأَصْحَابِهِ: 'إِنَّ هَذَا يَقْتُلُ النَّاسَ.' ثُمَّ مَضَى. فَقَالَ أَحَدُهُمْ: 'إِنَّ لِي حَاجَةً.' قَالَ: «فَانصَرَفَ. ثُمَّ قَالَ الْآخَرُ: 'إِنَّ لِي حَاجَةً.' فَانصَرَفَ. ثُمَّ قَالَ الْآخَرُ: 'لِي حَاجَةٌ.' فَوَافُوا عِنْدَ الذَّهَبِ ثَلَاثَتُهُمْ. فَقَالَ إِثْنَانِ لِوَاحِدٍ: 'إِشْتَرْنَا لَنَا طَعَامًا، فَذَهَبَ يَشْتَرِي لَهُمَا طَعَامًا. فَجَعَلَ فِيهِ سَمًّا،

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!"

(Majmū'ah Warrām, 1, 179)

4.4. It is reported that Ṣādiq Ja'far ibn Muḥammad ؑ 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. And the other two said,

لَيَقْتُلُهُمَا، كَيْلًا يُشَارِكَاهُ فِي الذَّهَبِ. وَقَالَ الْإِنْسَانُ: 'إِذَا جَاءَ قَتْلُنَاهُ، كَيْ لَا يُشَارِكَنَا.' فَلَمَّا جَاءَ، قَامَا إِلَيْهِ، فَقَتَلَاهُ، ثُمَّ تَعَذَّيَا، فَمَاتَا. فَرَجَعَ إِلَيْهِمْ عَيْسَى (ع)، وَهُمْ مَوْتَى، حَوْلَهُ. فَاحْيَاهُمْ بِإِذْنِ اللَّهِ، تَعَالَى ذِكْرُهُ. ثُمَّ قَالَ: 'أَلَمْ أَقُلْ لَكُمْ: 'إِنَّ هَذَا يَقْتُلُ النَّاسَ.'»

(بحار الأنوار، 14، 284، 5)

4-5- رُوِيَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ، أَنَّهُ قَالَ: «صَلَّى بِنَا عَلِيٌّ (ع) بُرَانًا بَعْدَ رُجُوعِهِ مِنْ قِتَالِ الشُّرَاةِ، وَتَحَنُّ زُهَاءَ مِائَةِ أَلْفِ رَجُلٍ. فَزَلَّ نَضْرَانِيٌّ مِنْ صَوْمَعَتِهِ، فَقَالَ: 'مَنْ عَمِيدُ هَذَا الْجَيْشِ؟' فَقُلْنَا: 'هَذَا.' فَاقْبَلَ إِلَيْهِ، فَسَلَّمَ عَلَيْهِ، فَقَالَ: 'يَا سَيِّدِي، أَنْتَ نَبِيٌّ؟' فَقَالَ: 'لَا، التَّبِيُّ سَيِّدِي قَدْ مَاتَ.' قَالَ: 'فَأَنْتَ وَصِيٌّ نَبِيٌّ؟' قَالَ: 'نَعَمْ.' ثُمَّ قَالَ لَهُ: 'إِجْلِسْ. كَيْفَ سَأَلْتَ عَنْ هَذَا؟' قَالَ: 'أَنَا بَنَيْتُ هَذِهِ الصَّوْمَعَةَ مِنْ أَجْلِ هَذَا الْمَوْضِعِ، وَهُوَ بُرَانًا، وَقَرَأْتُ فِي الْكُتُبِ الْمُنَزَّلَةِ، أَنَّهُ لَا يُصَلِّي فِي هَذَا الْمَوْضِعِ بِهَذَا الْجَمْعِ إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٌّ. وَقَدْ جِئْتُ أَسْأَلُكَ، فَاسَلَّمْ وَخَرَجَ مَعَنَا إِلَى الْكُوفَةِ. فَقَالَ لَهُ عَلِيٌّ (ع): 'فَمَنْ صَلَّى هَاهُنَا؟' قَالَ: 'صَلَّى عَيْسَى ابْنُ مَرْيَمَ (ع) وَأُمُّهُ.' فَقَالَ لَهُ عَلِيٌّ (ع): 'أَفَاخْبِرُكَ مَنْ صَلَّى هَاهُنَا؟' قَالَ: 'نَعَمْ.' قَالَ: 'الْخَلِيلُ (ع).»

(كتاب من لا يحضره الفقيه، 1، 232، 698)

4-6- قَالَ عَيْسَى (ع): «رَأَيْتُ حَجْرًا مَكْتُوبًا عَلَيْهِ: 'قَلْبِنِي.' فَقَلْبْتُهُ، فَذَا عَلِيٌّ بَاطِنُهُ: 'مَنْ لَا يَفْعَلُ بِمَا يَعْلَمُ، مَشْنُومٌ عَلَيْهِ طَلَبٌ مَا لَا يَعْلَمُ، وَمَرْدُودٌ عَلَيْهِ مَا يَعْلَمُ.'»

(بحار الأنوار، 2، 32، 24)

“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?!”

(*Bihār* 14, 284, 5)

4.5. Jābir ibn ‘Abdullah al-Anṣārī said, “‘Alīﷺ prayed with us as a leader at Burāthā after his coming from fighting with Shurāt [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, Barāthā. 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 Kūfa. ‘Alīﷺ asked him, ‘So, who prayed there?’ He said, ‘Jesus the son of Maryﷺ and his mother prayed there.’ ‘Alīﷺ said to him, ‘Should I tell you who prayed there?’ He said, ‘Yes.’ He said, ‘Al-Khalil [Abraham].’”

(*Faqih*, 1, 232, 698)

4.6. 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.’”

(*Bihār*, 2, 32, 24)

4-7- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ ابْنِ مَحْبُوبٍ، عَنْ دَاوُدَ الرَّقِّيِّ، قَالَ: «سَمِعْتُ أَبَا عَبْدِ اللَّهِ (ع) يَقُولُ: 'إِتَّقُوا اللَّهَ وَلَا يَخْسُدْ بَعْضُكُمْ بَعْضًا. إِنَّ عِيسَى ابْنَ مَرْيَمَ كَانَ مِنْ شَرَائِعِهِ السَّيِّحُ فِي الْبِلَادِ؛ فَخَرَجَ فِي بَعْضِ سَيِّحِهِ، وَمَعَهُ رَجُلٌ مِنْ أَصْحَابِهِ قَصِيرٌ، وَكَانَ كَثِيرَ اللُّزُومِ لِعِيسَى (ع). فَلَمَّا انْتَهَى عِيسَى إِلَى الْبَحْرِ، قَالَ: 'بِسْمِ اللَّهِ بِصِحَّةِ يَقِينٍ مِنْهُ، فَمَشَى عَلَى ظَهْرِ الْمَاءِ. فَقَالَ الرَّجُلُ الْقَصِيرُ حِينَ نَظَرَ إِلَى عِيسَى (ع) جَاوِزًا: 'بِسْمِ اللَّهِ بِصِحَّةِ يَقِينٍ مِنْهُ، فَمَشَى عَلَى الْمَاءِ وَلَحِقَ بِعِيسَى (ع)؛ فَدَخَلَهُ الْعُجْبُ بِنَفْسِهِ، فَقَالَ: 'هَذَا عِيسَى رُوحُ اللَّهِ يَمْشِي عَلَى الْمَاءِ، وَأَنَا أَمْشِي عَلَى الْمَاءِ! فَمَا فَضْلُهُ عَلَيَّ؟' قَالَ: 'فَرُمَسَ فِي الْمَاءِ، فَاسْتَقَاتَ بِعِيسَى، فَتَنَاوَلَهُ مِنَ الْمَاءِ، فَخَرَجَهُ. 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 عِيسَى: 'لَقَدْ وَضَعْتَ نَفْسَكَ فِي غَيْرِ الْمَوْضِعِ الَّذِي وَضَعَكَ اللَّهُ فِيهِ؛ فَمَمَّتَكَ اللَّهُ عَلَيَّ مَا قُلْتَ. فَتُبَّ إِلَى اللَّهِ، عَزَّ وَجَلَّ، مِمَّا قُلْتَ.' قَالَ: 'فَتَابَ الرَّجُلُ وَعَادَ إِلَى مَرْتَبَتِهِ الَّتِي وَضَعَهُ اللَّهُ فِيهَا. فَاتَّقُوا اللَّهَ وَلَا يَخْسُدَنَّ بَعْضُكُمْ بَعْضًا.'»

(الكافي، 2، 306، 3)

4-8- الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ السَّيَّارِيِّ، عَنْ أَبِي يَعْقُوبَ الْبُغْدَادِيِّ، قَالَ: «قَالَ ابْنُ السَّكِّيتِ لِأَبِي الْحَسَنِ (ع): 'لِمَاذَا بَعَثَ اللَّهُ مُوسَى بْنَ عِمْرَانَ (ع) بِالْعَصَا وَيَدِهِ الْبَيْضَاءَ وَاللَّهُ السَّخِرُ، وَبَعَثَ عِيسَى بِآلَةِ الطَّبِّ، وَبَعَثَ مُحَمَّدًا، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعَلَى جَمِيعِ الْأَنْبِيَاءِ، بِالْكَلَامِ وَالْحُطْبِ؟' فَقَالَ أَبُو الْحَسَنِ (ع): 'إِنَّ اللَّهَ لَمَّا بَعَثَ مُوسَى (ع)، كَانَ الْغَالِبُ عَلَيَّ أَهْلُ عَصْرِهِ السَّخِرِ؛ فَاتَاهُمْ مِنْ عِنْدِ اللَّهِ بِمَا لَمْ يَكُنْ فِي وَسْعِهِمْ مِنْهُ، وَمَا أَبْطَلُ بِهِ سِحْرَهُمْ، وَانْتَبَتْ بِهِ

4.7. I heard Imam Ṣādiq 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 Ṣādiq 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 Ṣādiq 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)

4.8. Ibn al-Sikkit said to Abū al-Ḥasan ﷺ, “Why did Allah raise Moses ibn ‘Imrān ﷺ as a prophet by his staff and his white hand and the magicians, and He raised Jesus ﷺ by healing, and He raised Muḥammad (peace and blessings be with him and his progeny and all the prophets) by speech and the sermon?” Abū al-Ḥasan 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. And verily, Allah raised Jesus ﷺ in a time when chronic illness appeared and the people

الْحُجَّةَ عَلَيْهِمْ. وَإِنَّ اللَّهَ بَعَثَ عِيسَى (ع) فِي وَقْتٍ قَدْ ظَهَرَتْ فِيهِ الزَّمَانَاتُ وَاحْتِاجُ النَّاسِ إِلَى الطَّبِّ، فَاتَاهُمْ مِنْ عِنْدِ اللَّهِ بِمَا لَمْ يَكُنْ عِنْدَهُمْ مِثْلَهُ، وَبِمَا أَحْيَا لَهُمُ الْمَوْتَى وَابْرَأَ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِ اللَّهِ، وَاتَّبَتْ بِهِ الْحُجَّةَ عَلَيْهِمْ. وَإِنَّ اللَّهَ بَعَثَ مُحَمَّدًا (ص) فِي وَقْتٍ كَانَ الْغَالِبُ عَلَى أَهْلِ عَصْرِهِ الْأَخْطَبَ وَالْكَلَامَ، وَاطَّئَنُ قَالَ: 'الشُّعْرُ، فَاتَاهُمْ مِنْ عِنْدِ اللَّهِ مِنْ مَوَاعِظِهِ وَحِكْمِهِ مَا أَبْطَلَ بِهِ قَوْلَهُمْ، وَاتَّبَتْ بِهِ الْحُجَّةَ عَلَيْهِمْ.' قَالَ: «فَقَالَ ابْنُ السَّكَيْتِ: 'تَاللَّهِ مَا رَأَيْتُ مِثْلَكَ قَطُّ...»

(الكافي، 1، 24، 20)

4-9- قِيلَ: «بَيْنَا عِيسَى (ع)، مَعَ أَصْحَابِهِ جَالِسًا، إِذْ مَرَّ بِهِ رَجُلٌ، فَقَالَ: 'هَذَا مَيِّتٌ، أَوْ يَمُوتُ.' لَمْ يَلْبَثُوا أَنْ رَجَعَ إِلَيْهِمْ، وَهُوَ يَحْمِلُ حَزْمَةَ حَطَبٍ، فَقَالُوا يَا رُوحَ اللَّهِ! أَخْبَرْتَنَا أَنَّهُ مَيِّتٌ، وَهُوَ ذَا، نَرَاهُ حَيًّا! فَقَالَ (ع): 'ضَعِ حَزْمَتَكَ.' فَوَضَعَهَا، فَفَتَحَهَا، فَاذَا فِيهِ أَسْوَدٌ، قَدْ أَلْقَمَ حَجْرًا. فَقَالَ لَهُ عِيسَى (ع): 'أَيُّ شَيْءٍ صَنَعْتَ الْيَوْمَ؟' فَقَالَ: 'يَا رُوحَ اللَّهِ وَكَلِمَتُهُ، كَانَ مَعِيَ رَغِيفَانِ، فَمَرَّ بِي سَائِلٌ، فَاغْطَيْتُهُ وَاحِدًا.'»

(بحار الأنوار، 93، 135)

4-10- عَنِ عَلِيِّ بْنِ عِيسَى، عَنِ عَلِيِّ بْنِ مُحَمَّدٍ مَاجِيلَوَيْهِ، عَنِ الْبَرَقِيِّ، عَنِ أَبِيهِ، عَنِ مُحَمَّدِ بْنِ سَنَانٍ، عَنِ أَحْمَدَ بْنِ النَّضْرِ الطَّحَّانِ، عَنِ أَبِي بَصِيرٍ، قَالَ: «سَمِعْتُ أَبَا عَبْدِ اللَّهِ الصَّادِقَ، جَعْفَرَ بْنَ مُحَمَّدٍ (ع): 'إِنَّ عِيسَى رُوحَ اللَّهِ، مَرَّ بِقَوْمٍ مُجْلِبِينَ. فَقَالَ: 'مَا لَهُؤُلَاءِ؟' قِيلَ: 'يَا رُوحَ اللَّهِ، إِنَّ فُلَانَةَ بِنْتَ فُلَانٍ، تُهْدَى إِلَى فُلَانِ بْنِ فُلَانٍ فِي لَيْلَتِهَا هَذِهِ.' قَالَ: 'يُجْلِبُونَ الْيَوْمَ، وَيَبْكُونَ غَدًا.' فَقَالَ قَائِلٌ مِنْهُمْ: 'وَلَمْ يَأْتِ رَسُولَ اللَّهِ؟' قَالَ: 'لَأَنَّ صَاحِبَتَهُمْ مَيِّتَةٌ فِي لَيْلَتِهَا هَذِهِ.'»

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 Muḥammad ﷺ during a time when the sermon and the word⁽¹⁾ 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 Sikkit said, “By Allah, I have never seen anyone like you!”

(*Kāfi*, 1, 24, 20)

4.9. It is said that Jesus ﷺ 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.” Jesus ﷺ 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. Jesus ﷺ 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.”

(*Bihār*, 93, 135)

4.10. Abū Baṣīr said, “I heard from Imam Ṣādiq 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.” Then said those who accepted what he said, “Allah is true and

⁽¹⁾ Ibn Sikkit inserts the parenthetical remark here, “and I think he said, ‘poetry’”.

فَقَالَ الْفَائِلُونَ بِمَقَالَتِهِ: 'صَدَقَ اللَّهُ وَصَدَقَ رَسُولُهُ'، وَقَالَ أَهْلُ التَّفَاقُحِ: 'مَا أَقْرَبَ غَدًّا! فَلَ مَا أَصْبَحُوا، جَاءُوا، فَوَجَدُواهَا عَلَى حَالِهَا، لَمْ يَخْذُتْ بِهَا شَيْءٌ. فَقَالُوا: 'يَا رُوحَ اللَّهِ! إِنَّ الَّتِي أَحْبَبْنَا أَمْسًا، أَتَاهَا مَيِّتَةً، لَمْ تَمُتْ'. فَقَالَ عِيسَى (ع): 'يُفْعَلُ اللَّهُ مَا يَشَاءُ، فَادْهَبُوا بِنَا إِلَيْهَا.' فَذَهَبُوا يَتَسَابِقُونَ، حَتَّى قَرَعُوا الْبَابَ. فَخَرَجَ زَوْجُهَا. فَقَالَ لَهُ عِيسَى (ع): 'إِسْتَاذِنِ لِي عَلَى صَاحِبَتِكَ.' قَالَ: 'فَدَخَلَ عَلَيْهَا، فَاحْبَرَهَا أَنَّ رُوحَ اللَّهِ وَكَلِمَتَهُ بِالْبَابِ، مَعَ عِدَّةٍ.' قَالَ: 'فَتَحَدَّرَتْ: 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، فَنَبِيْلُهُ مَا يَقُوْتُهُ إِلَى مَنِهَا. وَأَنَّهُ جَاءَنِي فِي لَيْلَتِي هَذِهِ، وَانَا مَشْغُولَةٌ بِأَمْرِي وَاهْلِي فِي مَشَاغِيلٍ. فَهَتَفَ فَلَمْ يُجِبْهُ أَحَدٌ، ثُمَّ هَتَفَ فَلَمْ يُجِبْ، حَتَّى هَتَفَ مِرَارًا. فَلَمَّا سَمِعْتُ مَقَالَتَهُ، قُمْتُ مُتَنَكِّرَةً، حَتَّى أَتَلْتُهُ كَمَا كُنَّا نُنْبِيْلُهُ.' فَقَالَ لَهَا: 'تَنَحَّى عَن مَجْلِسِكَ.' فَادَا تَحْتَ نِيَابِهَا أَفْعَى، مِثْلَ جَذْعَةٍ، عَاضٌ عَلَى ذَنْبِهِ. فَقَالَ (ع): 'بِمَا صَنَعْتَ صُرِفَ عَنْكَ هَذَا.'»

(بحار الأنوار، 14، 245، 22)

4-11- قال أبو الليث في تفسيره: «إنَّ التَّاسَ سَأَلُوا عِيسَى، عَلَى وَجْهِ التَّعْتُّبِ؛ فَقَالُوا لَهُ: 'أَخْلَقْنَا خُفَاشًا، وَاجْعَلْ فِيهِ رُوحًا، إِنْ كُنْتَ مِنَ الصَّادِقِينَ.' فَاخَذَ طِينًا وَجَعَلَ خُفَاشًا وَتَفَخَّ فِيهِ، فَادَا هُوَ يَطِيرُ بَيْنَ السَّمَاءِ وَالْأَرْضِ. وَكَانَ تَسْوِيَةَ الطِّينِ وَالتَّفَخُّ مِنْ عِيسَى (ع)، وَالْخَلْقُ مِنَ اللَّهِ، تَعَالَى. وَيُقَالُ: 'إِنَّمَا طَلَبُوا مِنْهُ خَلْقَ خُفَاشٍ، لِأَنَّهُ أُعْجِبُ مِنْ سَائِرِ الْخَلْقِ.'»

(بحار الأنوار، 61، 322)

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.””

(*Bihār*, 14, 245, 22)

4.11. Abū al-Layth said in his interpretation of the Qur’ān, “The people asked Jesus ﷺ in ridicule, ‘Create a bat for us, and put a spirit in it, if you are one of the truthful.’ Then he took some clay and made a bat and breathed into it. Then it suddenly flew between the sky and the earth. The clay was put in order and breathed into by Jesus, but the creation was by Allah, the Supreme. And it is said that they asked for the creation of a bat because it is more wonderful than the rest of creation.”

(*Bihār*, 61, 322)

4-12- عَنْ أَبَانَ بْنِ تَعْلَبٍ، قَالَ: «سُئِلَ أَبُو عَبْدِ اللَّهِ (ع): 'هَلْ كَانَ عَيْسَى بْنُ مَرْيَمَ أَحْيَا أَحَدًا بَعْدَ مَوْتِهِ، حَتَّى كَانَ لَهُ أَكْلٌ وَرِزْقٌ وَمُدَّةٌ وَوَلَدٌ؟'» قَالَ: «فَقَالَ: 'نَعَمْ، إِنَّهُ كَانَ لَهُ صَدِيقٌ، مُوَاخٍ لَهُ فِي اللَّهِ، وَكَانَ عَيْسَى يَعُرُّ بِهِ، فَيَنْزِلُ عَلَيْهِ. وَإِنَّ عَيْسَى (ع) غَابَ عَنْهُ حِينًا، ثُمَّ مَرَّ بِهِ لِيُسَلِّمَ عَلَيْهِ؛ فَخَرَجَتْ إِلَيْهِ أُمُّهُ، فَسَأَلَهَا عَنْهُ، فَقَالَتْ أُمُّهُ: 'مَاتَ، يَا رَسُولَ اللَّهِ!' فَقَالَ لَهَا: 'أَتُحِبِّينَ أَنْ تَرَاهُ؟' قَالَتْ: 'نَعَمْ.' قَالَ لَهَا: 'إِذَا كَانَ غَدًا، أَتَيْتُكَ حَتَّى أُحْيِيَهُ لَكَ، بِإِذْنِ اللَّهِ.' فَلَمَّا كَانَ مِنَ الْغَدِ، أَتَاهَا. فَقَالَ لَهَا: 'إِطْلِقِي مَعِيَ إِلَى قَبْرِهِ.' فإِطْلَقَهَا، حَتَّى أَتَتْ قَبْرَهُ. فَوَقَفَ عَيْسَى (ع)، ثُمَّ دَعَا اللَّهَ، فَأَنْفَرَجَ الْقَبْرُ وَخَرَجَ ابْنُهَا حَيًّا. فَلَمَّا رَأَتْهُ أُمُّهُ وَرَأَتْهَا، بَكَتَا. فَرَحِمَهُمَا عَيْسَى (ع). فَقَالَ لَهُ: 'أَتُحِبُّ أَنْ تَبْقَى مَعَ أُمَّكَ فِي الدُّنْيَا؟'

قَالَ: 'يَا رَسُولَ اللَّهِ! بِأَكْلٍ وَبِرِزْقٍ وَمُدَّةٍ، أَوْ بِغَيْرِ مُدَّةٍ وَلَا رِزْقٍ وَلَا أَكْلٍ؟' فَقَالَ لَهُ عَيْسَى (ع): 'بَلْ بِرِزْقٍ وَأَكْلٍ وَمُدَّةٍ؛ تَعْمُرُ عِشْرِينَ سَنَةً وَتَزَوِّجُ وَيُولِدُ لَكَ.' قَالَ: 'فَنَعَمْ.' إِذَا قَالَ، فَدَفَعَهُ عَيْسَى إِلَى أُمِّهِ، فَعَاشَ عِشْرِينَ سَنَةً وَتَزَوَّجَ وَوَلِدَ لَهُ.»

(بحار الأنوار، 14، 234، 3)

4-13- قَدْ نَقِلَ: «أَنَّ عَيْسَى (ع) مَرَّ عَلَى رَجُلٍ أَعْمَى مَجْدُومٍ مَبْرُوصٍ مَقْلُوجٍ، فَسَمِعَ مِنْهُ يَشْكُرُ وَيَقُولُ: 'الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِنْ بَلَاءٍ إِبْتَلَى بِهِ أَكْثَرَ الْخَلْقِ.'» فَقَالَ (ع): 'مَا بَقِيَ مِنْ بَلَاءٍ لَمْ يُصِيبْكَ؟' قَالَ: 'عَافَانِي مِنْ بَلَاءٍ هُوَ أَعْظَمُ الْبَلَاءِ، وَهُوَ الْكُفْرُ.' فَسَمِعَهُ (ع)، فَشَفَاهُ اللَّهُ مِنْ تِلْكَ الْأَمْرَاضِ وَحَسَّنَ وَجْهَهُ. فَصَاحَبَهُ، وَهُوَ يَعْبُدُ مَعَهُ.»

(بحار الأنوار، 68، 33)

4.12. Imam Sādiq^{عليه السلام} 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 Jesus^{عليه السلام} 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. Jesus^{عليه السلام} 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. Jesus^{عليه السلام} 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 Jesus^{عليه السلام} 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 Sādiq]said, “Then Jesus^{عليه السلام} returned him to his mother and he lived for twenty years, married and fathered a child.”

(*Bihār*, 14, 234, 3)

4.13. It is reported that Jesus^{عليه السلام} 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^{عليه السلام} 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^{عليه السلام} touched him, and Allah cured him from his illnesses and beautified his face. Then he became a companion of Jesus^{عليه السلام} and worshipped with him.

(*Bihār*, 68, 33)

4-14- روى: «أن عيسى (ع) مرَّ برجلٍ أعمى، أبرصٍ، مقعدٍ، مضروبٍ الجنبينِ بالفالج، وقد تناثرَ لحمُه من الجذام، وهو يقول: 'الحمدُ لله الَّذي عافاني مما ابتلى به كثيراً من خلقه.' فقال له عيسى (ع): 'يا هذا! وای شئ من البلاء أراه مضروباً عنك؟' فقال: 'يا روحَ الله! أنا خيرٌ ممن لم يجعل اللهُ في قلبه ما جعلَ في قلبي من معرفته.' فقال له: 'صدقت. هات يدك.' فناوله يده، فاذا هو أحسنُ الناسِ وجهاً، وفضلهم هيئةً. قد أذهبَ اللهُ عنه ما كان به. فصحبَ عيسى (ع)، وتعبَّدَ معه».

(بحار الأنوار، 79، 153)

4-15- عده من أصحابنا، عن أحمد بن محمد بن خالد، عن منصور بن العباس، عن سعيد بن جناح، عن عثمان بن سعيد، عن عبد الحميد بن علي الكوفي، عن مهاجر الأسدي، عن أبي عبد الله (ع)، قال: «مرَّ عيسى ابن مريم (ع) على قرية، قد مات أهلها وطيرها ودوابها. فقال: 'أما إثمٌ لم يموتوا إلا بسخطه، ولو ماتوا متفرقين لتدافنوا.' فقال الحواريون: 'يا روحَ الله وكلمته! أذعُ الله أن يخييهم لنا، فيخبرونا ما كانت أعمالهم، فنجتبها.' فدعا عيسى (ع) ربه فنودي من الجوّ أن: 'نادهم.' فقام عيسى (ع) بالليل على شرفٍ من الأرض، فقال: 'يا أهل هذه القرية! فاجابه منهم مجيب: 'لبيك، يا روحَ الله وكلمته.' فقال: 'ويحكُم ما كانت أعمالكم؟' قال: 'عبادة الطاغوتِ وحُبُّ الدنيا، مع خوفٍ قليلٍ واملٍ بعيدٍ وعفلةٍ في لهوٍ ولعب.' فقال: 'كيف كان حبُّكم للدنيا؟' قال: 'كحُبِّ الصبيِّ لأمه؛ إذا أقبلت علينا فرحنا وسررنا، وإذا أدبرت عنا بكينا وحزنا.' قال: 'كيف كانت عبادتكم للطاغوت؟' قال: 'الطاعةُ لأهل المعاصي.'

4.14. It is reported that Jesus ﷺ 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." Jesus ﷺ 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." Jesus ﷺ 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 Jesus ﷺ and he worshipped with him.

(*Biḥār*, 79, 153)

4.15. It is reported that Abū 'Abdu-Allah [Imam Sādiq] ﷺ said, "Jesus the son of Mary ﷺ 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 ﷺ called upon his Lord. Then it was proclaimed from the sky, 'Call them!' Then Jesus ﷺ 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-Ṭāghūt) 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.'

قال: 'كَيْفَ كَانَ عَاقِبَةُ أَمْرِكُمْ؟' قال: 'بُنَا لَيْلَةً فِي عَافِيَةٍ وَاصْبَحْنَا فِي الْهَآوِيَةِ'.
 فقال: 'وَمَا الْهَآوِيَةُ؟' فقال: 'سَجِينٌ'. قال: 'وَمَا سَجِينٌ؟' قال: 'جِبَالٌ مِنْ جَمْرِ
 تُوقَدُ عَلَيْنَا إِلَى يَوْمِ الْقِيَامَةِ'. قال: 'فَمَا قُلْتُمْ وَمَا قِيلَ لَكُمْ؟' قال: 'قُلْنَا: 'رُدُّنَا إِلَى
 الدُّنْيَا فَتَرْهَدَ فِيهَا' قِيلَ لَنَا: 'كَذَبْتُمْ'. قال: 'وَيَحْك، كَيْفَ لَمْ يُكَلِّمْنِي غَيْرَكَ مِنْ
 بَيْنِهِمْ؟' قال: 'يَا رُوحَ اللَّهِ، إِنَّهُمْ مُلْجَمُونَ بِلِجَامٍ مِنْ نَارٍ بِأَيْدِي مَلَائِكَةِ غِلَظٍ
 شِدَادٍ. وَإِنِّي كُنْتُ فِيهِمْ وَلَمْ أَكُنْ مِنْهُمْ. فَلَمَّا نَزَلَ الْعَذَابُ عَمِّي مَعَهُمْ. فَنَا مُعَلَّقٌ
 بِشَعْرَةٍ عَلَى شَفِيرِ جَهَنَّمَ، لَا أَذْرِي أَكْبَكَبُ فِيهَا أَمْ أَجُو مِنْهَا'. فَانْقَطَعَتْ عَيْسَى (ع)
 إِلَى الْحَوَارِيِّينَ، فَقَالَ: 'يَا أَوْلِيَاءَ اللَّهِ، أَكُلُ الْخُبْزِ الْيَاسِ بِالْمَلْحِ الْجَرِيشِ وَالتَّوْمِ
 عَلَى الْمَزَابِلِ، خَيْرٌ كَثِيرٌ، مَعَ عَافِيَةِ الدُّنْيَا وَالْآخِرَةِ.'»

(الكافي، 2، 318، 11)

4-16- عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ رَبِيعِ بْنِ
 مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمِ الْعَامِرِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «إِنَّ عَيْسَى
 ابْنَ مَرْيَمَ جَاءَ إِلَى قَبْرِ يَحْيَى بْنِ زَكَرِيَّا (ع)، وَكَانَ سَالَ رَبَّهُ أَنْ يُحْيِيَهُ لَهُ. فَدَعَا،
 فَاجَابَهُ وَخَرَجَ إِلَيْهِ مِنَ الْقَبْرِ. فَقَالَ لَهُ: 'مَا تُرِيدُ مِنِّي؟' فَقَالَ لَهُ: 'أُرِيدُ أَنْ تُؤَنِّسَنِي
 كَمَا كُنْتُ فِي الدُّنْيَا'. فَقَالَ لَهُ: 'يَا عَيْسَى، مَا سَكَنْتَ عَنِّي حَرَارَةَ الْمَوْتِ، وَائْتِ
 تُرِيدُ أَنْ تُعِيدَنِي إِلَى الدُّنْيَا وَتَعُودَ عَلَيَّ حَرَارَةَ الْمَوْتِ! فَتَرَكَهُ، فَعَادَ إِلَى قَبْرِهِ.»

(الكافي، 3، 260، 37)

4-17- فِي رِوَايَةٍ: «أَتَتْ عَيْسَى إِمْرَأَةً مِنْ كَنْعَانَ بِيَانٍ لَهَا مُزْمِنٌ. فَقَالَتْ: 'يَا نَبِيَّ
 اللَّهِ، ابْنِي، هَذَا، زَمِنٌ. أَدْعُ اللَّهَ لَهُ'. قَالَ: 'إِنَّمَا أَمَرْتُ أَنْ أُبْرِئَ زَمْنِي بَنِي إِسْرَائِيلَ'.
 قَالَتْ: 'يَا رُوحَ اللَّهِ! إِنَّ الْكِلَابَ تَنَالُ مِنْ

He said, 'How was the end of your work?' He said, 'We slept at night healthy and entered into the morning in al-hāw'ah (a burning abyss).' He said, 'And what is al-hāw'ah?' 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 (Awliyā 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.'

(*Kāfi*, 2, 318, 11)

4.16. It is reported that Abū 'Abdullah [Imam Ṣādiqﷺ] said, "Verily, Jesus the son of Maryﷺ came to the tomb of John the son of Zachariahﷺ 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."

(*Kāfi*, 3, 260, 37)

4.17. It is reported that a woman from Canaan brought her invalid son to Jesusﷺ. 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

فُضُولِ مَوَائِدِ أَرْبَابِهَا، إِذَا رَفَعُوا مَوَائِدَهُمْ. فَانِلْنَا مِنْ حِكْمَتِكَ مَا نَسْتَفَعُ بِهِ. فَاسْتَاذَنَ اللَّهَ، تَعَالَى، فِي الدُّعَاءِ، فَاذِنَ لَهُ، فَأَبْرَاهُ».

(بجارات الأنوار، 14، 253، 45)

4-18- قال الإمام العسكريّ (ع): «... أَلَيْسَ إِحْيَاءُ عِيسَى (ع) الْمَيِّتَ مُعْجِزَةً؟ أَهِيَ لِلْمَيِّتِ أَمْ لِعِيسَى؟ أَوَلَيْسَ خَلْقُ مِنَ الطَّيْنِ كَهَيْئَةِ الطَّيْرِ فَصَارَ طَيْرًا بِإِذْنِ اللَّهِ [مُعْجِزَةً]؟ أَهِيَ لِلطَّائِرِ أَوْ لِعِيسَى؟ أَوَلَيْسَ الَّذِينَ جُعِلُوا قِرَدَةً خَاسِئِينَ مُعْجِزَةً؟ أَهِيَ لِلْقِرَدَةِ أَوْ لِتَبِيِّ ذَلِكَ الزَّمَانِ؟...».

(تفسير الامام العسكري، 319)

4-19- قال أبو عبد الله (ع): «إِنَّ عِيسَى ابْنَ مَرْيَمَ (ع)، لَمَّا أَنْ مَرَّ عَلَى شَاطِئِ الْبَحْرِ، رَمَى بِقُرْصٍ مِنْ قُوْتِهِ فِي الْمَاءِ. فَقَالَ لَهُ بَعْضُ الْحَوَارِيِّينَ: 'يَا رُوحَ اللَّهِ وَكَلِمَتَهُ، لِمَ فَعَلْتَ هَذَا وَأَمَّا هُوَ مِنْ قُوْتِكَ؟' قَالَ: «فَعَلْتُ هَذَا لِذَابَةِ تَاكُلُهُ مِنْ دَوَابِّ الْمَاءِ، وَتَوَابُهُ عِنْدَ اللَّهِ عَظِيمٌ.»

(الكافي، 4، 9، 3)

4-20- قال الصادق (ع): «إِنَّ رَجُلًا جَاءَ إِلَى عِيسَى ابْنَ مَرْيَمَ (ع)، فَقَالَ لَهُ: 'يَا رُوحَ اللَّهِ، إِنِّي زَمَيْتُ، فَظَهَّرْتَنِي.' فَأَمَرَ عِيسَى (ع) أَنْ يُنَادِيَ فِي النَّاسِ، لَا يَبْقَى أَحَدٌ إِلَّا خَرَجَ لِتَطْهِيرِ فَلَانٍ.' فَلَمَّا اجْتَمَعَ وَاجْتَمَعُوا وَصَارَ الرَّجُلُ فِي الْحُفْرَةِ، نَادَى الرَّجُلُ: 'لَا يَحْدِثُنِي مَنْ لِلَّهِ فِي جَنْبِهِ حَدٌّ.' فَاصْرَفَ النَّاسُ كُلَّهُمْ إِلَّا يَحْيَى وَعِيسَى (ع). فَدَنَا مِنْهُ يَحْيَى (ع)، فَقَالَ لَهُ: 'يَا مُذْنِبُ، عِظْنِي.' فَقَالَ لَهُ: 'لَا تُخْلَيْنَنَّ بَيْنَ نَفْسِكَ وَبَيْنَ هَوَاها، فَتَرُدِّيكَ.' قَالَ: 'رِذْنِي.' قَالَ: 'لَا تُعَيِّرَنَّ خَاطِئًا بِخَطِيئَتِهِ.' قَالَ: 'رِذْنِي.' قَالَ: 'لَا تُعْضَبُ.' قَالَ: 'حَسْبِي.'»

(كتاب من لا يحضره الفقيه، 4، 33، 5019)

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.

(*Biḥār*, 14, 253, 45)

4.18. Al-Imām al-‘Askari^{عليه السلام} said, “Jesus^{عليه السلام} 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? ...”

(*Tafsir al-Imām al-‘Askari*, 319)

4.19. Imam Ṣādiq^{عليه السلام} said: “Verily, when Jesus the son of Mary^{عليه السلام} 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.’”

(*Kāfi*, 4, 9, 3)

4.20. [Imam] al-Ṣādiq^{عليه السلام} said, “Verily, a man came to Jesus the son of Mary^{عليه السلام}, 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: *zinā*] 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 John^{عليه السلام} 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.’ John^{عليه السلام} said, ‘Say more.’ He said, ‘Verily, do not humiliate the wrong-doer for a fault.’ John^{عليه السلام} said, ‘Say more.’ He said, ‘Do not become angry.’ John^{عليه السلام} said, ‘That is enough for me.’”

(*Faḥih*, 4, 33, 5019)

4-21- «رُوي: «أنَّ عِيسَى (ع) إَشْتَدَّ بِهِ الْمَطَرُ وَالرَّعْدُ يَوْمًا. فَجَعَلَ يَطْلُبُ شَيْئًا، يَلْجَأُ إِلَيْهِ. فَرَفِعَتْ لَهُ حَيْمَةٌ مِنْ بَعِيدٍ. فَاتَاهَا، فَادَا فِيهَا امْرَأَةً، فَحَادَ عَنْهَا. فَادَا هُوَ بِكَهْفٍ فِي جَبَلٍ، فَاتَاهُ، فَادَا فِيهِ أَسَدٌ، فَوَضَعَ يَدَهُ عَلَيْهِ، وَقَالَ: 'إِلَهِي، لِكُلِّ شَيْءٍ مَاوَى، وَلَمْ تَجْعَلْ لِي مَاوَى! فَوَحَى اللَّهُ، تَعَالَى، إِلَيْهِ: 'مَاوَاكَ فِي مُسْتَقَرِّ رَحْمَتِي. وَعَزَّتِي، لِأَزْوَاجِكَ يَوْمَ الْقِيَامَةِ مِائَةَ حُورِيَةٍ، خَلَقْتَهَا بِيَدِي؛ وَلَا طَعْمَنٌ فِي عُرْسِكَ أَرْبَعَةَ آلَافِ عَامٍ، يَوْمَ مِنْهَا كَعَمْرُ الدُّنْيَا؛ وَلَا مَرَنٌ مُنَادِيًا يُنَادِي: 'أَيْنَ الزُّهَادُ فِي الدُّنْيَا؟ أَحْضَرُوا عُرْسَ الزَّاهِدِ عِيسَى بْنِ مَرْيَمَ.'»

(بحار الأنوار، 14، 328، 52)

4-22- قَالَ عَلِيٌّ (ع): «... إِنْ شِئْتَ قُلْتُ فِي عِيسَى ابْنِ مَرْيَمَ (ع): 'فَلَقَدْ كَانَ يَتَوَسَّدُ الْحَجَرَ وَيَلْبَسُ الْحَشِينَ وَيَأْكُلُ الْجَشِيبَ، وَكَانَ إِدَامُهُ الْجُوعَ وَسِرَاجُهُ بِاللَّيْلِ الْقَمَرَ وَظِلَالُهُ فِي الشِّتَاءِ مَسَارِقَ الْأَرْضِ وَمَعَارِبَهَا وَفَاكِهَتَهُ وَرِيحَانَهُ مَا تُثَبِتُ الْأَرْضُ لِلْبَهَائِمِ. وَلَمْ تَكُنْ لَهُ زَوْجَةٌ تَفْتِنُهُ وَلَا وَلَدٌ يَحْزَنُهُ وَلَا مَالٌ يَلْفَنُهُ وَلَا طَعْمٌ يُذِلُّهُ. دَابَّتْهُ رِجْلَاهُ وَخَادِمُهُ يَدَاهُ.'»

(نهج البلاغة، 1، 227)

4-23- «صَنَعَ عِيسَى (ع) لِلْحَوَارِيِّينَ طَعَامًا، فَلَمَّا أَكَلُوا، وَضَّاهُمْ بِنَفْسِهِ. قَالُوا: 'يَا رُوحَ اللَّهِ! نَحْنُ أَوْلَى أَنْ نَفْعَلَ مِنْكَ!' قَالَ: 'إِنَّمَا فَعَلْتُ هَذَا، لِتَفْعَلُوهُ بِمَنْ تُعَلِّمُونَ.'»

(بحار الأنوار، 14، 326، 42)

4-24- عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ سَنَانَ رَفَعَهُ، قَالَ: «قَالَ عِيسَى ابْنُ مَرْيَمَ (ع): 'يَا مَعْشَرَ الْحَوَارِيِّينَ! لِي إِلَيْكُمْ حَاجَةٌ، إِقْضُوهَا لِي.' قَالُوا: 'قُضِيَتْ حَاجَتُكَ، يَا رُوحَ اللَّهِ.' فَقَامَ، فَعَسَلَ أَقْدَامَهُمْ. فَقَالُوا: 'كُنَّا نَحْنُ أَحَقُّ بِهَذَا، يَا رُوحَ

4.21. 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 houris 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.'"

(*Bihār*, 14, 328, 52)

4.22. It is reported that Imam Ali[ؑ] 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 stomach 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-Balāgha*, 1, 227)

4.23. 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."

(*Bihār*, 14, 326, 42)

4.24. 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.

اللَّهِ! فَقَالَ: 'إِنَّ أَحَقَّ النَّاسِ بِالْخِدْمَةِ الْعَالِمُ. إِنَّمَا تَوَاضَعْتُ هَكَذَا، لِكَيْمَّا تَتَوَاضَعُوا بَعْدِي فِي النَّاسِ، كَتَوَاضَعِي لَكُمْ.' ثُمَّ قَالَ عِيسَى (ع): 'بِالتَّوَضُّعِ تُعْمَرُ الْحِكْمَةُ، لَا بِالتَّكْبَرِ؛ وَكَذَلِكَ فِي السَّهْلِ يَنْبُتُ الزَّرْعُ، لَا فِي الْجَبَلِ.'

(الكافي، 1، 37، 6)

4-25- من مُعْجَزَاتِهِ (ص)، لَمَّا غَزَا بَنِيكَ، كَانَ مَعَهُ مِنَ الْمُسْلِمِينَ حَمْسَةٌ وَعِشْرُونَ أَلْفًا، سَوَى خَدَمِهِمْ. فَمَرَّ (ص) فِي مَسِيرِهِ بِجَبَلٍ يَرشُحُ الْمَاءَ مِنْ أَعْلَاهُ إِلَى أَسْفَلِهِ، مِنْ غَيْرِ سَيَّالٍ. فَقَالُوا: 'مَا أَعْجَبَ رَشْحُ هَذَا الْجَبَلِ!' فَقَالَ: 'إِنَّهُ يَبْكِي.' قَالُوا: 'وَالْجَبَلُ يَبْكِي؟' قَالَ: 'أَتَحِبُّونَ أَنْ تَعْلَمُوا ذَلِكَ؟' قَالُوا: 'نَعَمْ.' قَالَ: 'أَيُّهَا الْجَبَلُ! مِمَّ بَكَوْكَ؟' فَاجَابَهُ الْجَبَلُ، وَقَدْ سَمِعَهُ الْجَمَاعَةُ، بِلِسَانٍ فَصِيحٍ: 'يَا رَسُولَ اللَّهِ! مَرَّ بِي عِيسَى بْنُ مَرْيَمَ، وَهُوَ يَتَلَوُّ: 'نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ.' فَنَا أُبْكِي مُنْذُ ذَلِكَ الْيَوْمِ، خَوْفًا مِنْ أَنْ أَكُونَ مِنْ تِلْكَ الْحِجَارَةِ.' فَقَالَ: 'أَسْكُنْ مَكَاتِكَ، فَلَسْتُ مِنْهَا. إِنَّمَا تِلْكَ، حِجَارَةُ الْكِبْرِيَّةِ.' فَجَفَّ ذَلِكَ الرَّشْحُ مِنَ الْجَبَلِ فِي الْوَقْتِ، حَتَّى لَمْ يُرَ شَيْءٌ مِنْ ذَلِكَ الرَّشْحِ وَمِنْ تِلْكَ الرُّطُوبَةِ الَّتِي كَانَتْ.

(بحار الأنوار، 17، 364، 5)

4-26- مُحَمَّدُ بْنُ يَحْيَى، عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنِ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ، عَنِ مُفَضَّلِ بْنِ عَمْرٍو، قَالَ: «قُلْتُ لِأَبِي عَبْدِ اللَّهِ (ع): 'مَنْ غَسَلَ فَاطِمَةَ (ع)؟' قَالَ: 'ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ (ع).'» كَأَنَّكَ اسْتَفْظَعْتَ ذَلِكَ مِنْ قَوْلِهِ. «فَقَالَ لِي: كَأَنَّكَ ضِغْتَ مِمَّا أَحْبَبْتَهُ؟» فَقُلْتُ: 'قَدْ كَانَ ذَلِكَ، جَعَلْتُ فِدَاكَ.' فَقَالَ لِي: 'لَا تَضِيقَنَّ، فَإِنَّهَا صَدِيقَةٌ لَمْ يَكُنْ يُغْسَلُهَا إِلَّا صَدِيقٌ. أَمَا عَلِمْتَ أَنَّ مَرْيَمَ (ع) لَمْ يُغْسَلْهَا إِلَّا عِيسَى (ع)...»

(الكافي، 3، 159، 13)

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~~ؑ~~ said, "Wisdom is developed by humility, not by pride, and likewise plants only grow in soft soil, not in stone."

(*Kāfi*, 1, 37, 6)

4.25. 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 (*faṣīḥ*) 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 sulphur.' Suddenly, the trickle of the mountain dried up until nothing of it or its wetness was visible.

(*Bihār* 17, 364, 5)

4.26. Mufaḍḍal ibn 'Umar said, "I said to Abū 'Abdullah, 'Who washed Faṭimah's [corpse], peace be with her?' He said, 'That was the Commander of the Faithful~~ؑ~~.' 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 (*ṣiddiqah*) 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~~ؑ~~...'"

(*Kāfi*, 3, 159, 13)

4-27- المَكَارِمُ، مِنَ الْفِرْدُوسِ، عَنْ أَنَسٍ، قَالَ النَّبِيُّ (ص): «كَانَ طَعَامُ عِيسَى الْبَاقِلًا، حَتَّى رُفِعَ؛ وَلَمْ يَأْكُلْ عِيسَى (ع) شَيْئًا غَيْرَهُ التَّارُ، حَتَّى رُفِعَ».

(بجاراتانوار، 63، 266، 5)

4-28- رُوِيَ: «أَنَّ عِيسَى (ع) وَضَعَ رَأْسَهُ عَلَى حَجَرٍ لَمَّا نَامَ، ثُمَّ رَمَاهَا، إِذْ تَمَثَّلَ لَهُ إِبْلِيسُ، وَقَالَ: 'رَغِبْتَ فِي الدُّنْيَا.'»

(بمجموعة ورام، 1، 152)

4-29- أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ، جَعَلَ إِسْمَهُ الْأَعْظَمَ عَلَى ثَلَاثَةِ وَسَبْعِينَ حَرْفًا، فَأَعْطَى آدَمَ مِنْهَا حَمْسَةً وَعِشْرِينَ حَرْفًا، وَاَعْطَى نُوحًا مِنْهَا حَمْسَةً وَعِشْرِينَ حَرْفًا، وَاَعْطَى مِنْهَا إِبْرَاهِيمَ ثَمَانِيَةَ أَحْرَفٍ، وَاَعْطَى مُوسَى مِنْهَا أَرْبَعَةَ أَحْرَفٍ، وَاَعْطَى عِيسَى مِنْهَا حَرْفَيْنِ، وَكَانَ يُحْيِي بِهِمَا الْمَوْتَى وَيُبْرِئُ بِهِمَا الْأَكْمَةَ وَالْأَبْرَصَ، وَاَعْطَى مُحَمَّدًا إِثْنَيْنِ وَسَبْعِينَ حَرْفًا، وَاَحْتَجَبَ حَرْفًا، لِئَلَّا يَعْلَمَ مَا فِي نَفْسِهِ وَيَعْلَمَ مَا فِي نَفْسِ الْعِبَادِ».

(بجاراتانوار، 4، 211، 5)

4.27. Anas reported that the Prophet ﷺ said, “The food of Jesus ﷺ was broad beans, until his ascension. Jesus ﷺ never ate anything changed by fire, until his ascension.”

(*Biḥār*, 63, 266, 5)

4.28. 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!”

(*Majmū‘a Warrām*, 1, 152)

4.29. Abū ‘Abdullah عليه السلام 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 Muḥammad 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.”

(*Biḥār*, 4, 211, 5)

✘ 5 ✘

محادثة عيسى عليه السلام

5-1- قال عيسى (ع) للحواريين: «إَرْضُوا بِدِينِي الدُّنْيَا مَعَ سَلَامَةٍ دِينِكُمْ، كَمَا رَضِيَ أَهْلُ الدُّنْيَا بِدِينِي الدِّينَ مَعَ سَلَامَةٍ دُنْيَاهُمْ. وَتَحَبَّبُوا إِلَى اللَّهِ بِالْبُعْدِ مِنْهُمْ، وَارْضُوا اللَّهَ فِي سَخَطِهِمْ». فَقَالُوا: «فَمَنْ نُجَالِسُ؟ يَا رُوحَ اللَّهِ!» قَالَ: «مَنْ يُذَكِّرْكُمْ اللَّهَ رُؤْيَتَهُ، وَيَزِيدُ فِي عِلْمِكُمْ مَنْطِقَهُ، وَيُرَغِّبُكُمْ فِي الْآخِرَةِ عَمَلَهُ».

(عدة الداعي، 121)

5-2- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ، عَنْ شَرِيفِ بْنِ سَابِقٍ، عَنْ الْفَضْلِ بْنِ أَبِي قُرَّةَ، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «قَالَ رَسُولُ اللَّهِ (ص): قَالَتِ الْحوَارِيُّونَ لِعِيسَى: 'يَا رُوحَ اللَّهِ، مَنْ نُجَالِسُ؟' قَالَ: 'مَنْ يُذَكِّرْكُمْ اللَّهَ رُؤْيَتَهُ، وَيَزِيدُ فِي عِلْمِكُمْ مَنْطِقَهُ، وَيُرَغِّبُكُمْ فِي الْآخِرَةِ عَمَلَهُ.'»

(الكافي، 1، 39، 3)

5-3- شَكَا الْحوَارِيُّونَ إِلَى عِيسَى بْنِ مَرْيَمَ تَهَاوُنَ النَّاسِ بِهِمْ وَبَعْضَهُمْ لَهُمْ. فَقَالَ: «إِصْبِرُوا. كَذَلِكَ، الْمُؤْمِنُونَ مُبْعَضُونَ فِي النَّاسِ. مِثْلُهُمْ كَمَثَلِ الْقَمْحِ، مَا أُخْلِى مَذَاقَهَا! وَآكُثَرَ أَعْدَاءُهَا!»

(بجموعه ورام، 2، 114)



THE CONVERSATIONS OF JESUS ﷺ

5.1. 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-Dā’i*, 121)

5.2. It is reported that Abu Abdullah [Imam Ṣādiq 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.’”

(*Kāfī*, 1, 39, 3)

5.3. 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.”

(*Majmū‘a Warrām*, 2, 114)

5-4- قيل: «إِنَّهُمْ [الْحَوَارِيِّينَ] اتَّبَعُوا عِيسَى (ع)؛ فَكَانُوا إِذَا جَاعُوا، قَالُوا: يَا رُوحَ اللَّهِ، جِعْنَا. فَيَضْرِبُ (ع) بِيَدِهِ الْأَرْضَ، سَهْلًا كَانَ أَوْ جَبَلًا، وَيُخْرِجُ لِكُلِّ مِنْهُمْ رَغِيفَيْنِ. وَإِذَا عَطَشُوا، قَالُوا: يَا رُوحَ اللَّهِ، عَطَشْنَا. فَيَضْرِبُ بِيَدِهِ الْأَرْضَ، فَيَخْرِجُ مَاءً وَيَشْرَبُونَ. فَقَالُوا: يَا رُوحَ اللَّهِ! مَنْ أَفْضَلُ مِنَّا؟ إِذَا شَبْنَا أَطْعَمْنَا وَإِذَا شَبْنَا سَقَيْنَا، وَقَدْ آمَنَّا بِكَ وَاتَّبَعْنَاكَ.» فقال عيسى (ع): «أَفْضَلُ مِنْكُمْ مَنْ يَعْمَلُ بِيَدِهِ، وَيَأْكُلُ مِنْ كَسْبِهِ.» فَصَارُوا يَغْسِلُونَ الثِّيَابَ بِالْكَرِيِّ، بَعْدَ ذَلِكَ، وَيَأْكُلُونَ مِنْ أُجْرَتِهِ..

(بحار الأنوار، 70، 11)

5-5- سُئِلَ عِيسَى (ع): «مَنْ أَفْضَلُ النَّاسِ؟» قَالَ: «مَنْ كَانَ مَنْطِقُهُ ذَكَرًا، وَصَمْتُهُ فِكْرًا، وَنَظَرُهُ عِبْرَةً.»

(مجموعه ورام، 1، 250)

5-6- إِنَّ رَجُلًا سَأَلَ عِيسَى بْنَ مَرْيَمَ (ع): «أَيُّ النَّاسِ أَفْضَلُ؟» فَاخَذَ قَبْضَتَيْنِ مِنْ تَرَابٍ، فَقَالَ: «أَيُّ هَاتَيْنِ أَفْضَلُ؟ النَّاسُ خُلِقُوا مِنْ تَرَابٍ، فَكْرِمُهُمْ أَتْقَاهُمْ.»

(مجموعه الأخبار في نفائس الآثار، 106)

5-7- قَالَ الصَّادِقُ (ع): «قِيلَ لِعِيسَى ابْنِ مَرْيَمَ (ع): 'مَا لَكَ لَا تَتَزَوَّجُ؟' فَقَالَ: 'وَمَا أَصْنَعُ بِالتَّزْوِيجِ؟' قَالُوا: 'يَوْلَدُ لَكَ.' قَالَ: 'وَمَا أَصْنَعُ بِالْأَوْلَادِ؟' إِنْ عَاشُوا فَتَشُوا، وَإِنْ مَاتُوا أَحْزَنُوا.»

(كتاب من لا يحضره الفقيه، 3، 558، 4916)

5-8- الصَّدُوقُ، عَنْ ابْنِ الْمُتَوَكَّلِ، عَنْ عَلِيِّ، عَنْ أَبِيهِ، عَنِ الْبَرْطَلِيِّ، عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو، عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «إِنَّ عِيسَى بْنَ مَرْيَمَ (ع) قَالَ: دَاوَيْتُ الْمَرَضَى فَشَفَيْتُهُمْ بِإِذْنِ اللَّهِ، وَإِبْرَاتِ الْأَكْمَةِ وَالْأَبْرَصَ بِإِذْنِ اللَّهِ، وَعَالَجْتُ الْمَوْتَى فَاحْيَيْتُهُمْ بِإِذْنِ اللَّهِ، وَعَالَجْتُ الْأَحْمَقَّ،

5.4. 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 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."

(*Biḥār*, 70, 11)

5.5. Jesus 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⁾

(*Majmu'ah Warrām*, 1, 250)

5.6. A man asked Jesus the son of Mary, "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."

(*Majmū'ah al-Akhbār fī Nafā'is al-Athār*, 106)

5.7. Al-Ṣādiq said, "It was said to Jesus son of Mary, '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.'"

(*Faqih*, 3, 558, 4916)

5.8. It has been reported that Abū Abdullah [Imam Ṣādiq] said, "Verily, Jesus the son of Mary 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.

فَلَمْ أَقْدِرْ عَلَىٰ إِصْلَاحِهِ. فَقِيلَ: 'يَا رُوحَ اللَّهِ! وَمَا الْأَحْمَقُ؟' قَالَ: 'الْمُعْجِبُ بِرَأْيِهِ وَتَفْسِهِ، الَّذِي يَرَى الْفَضْلَ كُلَّهُ لَهُ، لَا عَلَيْهِ، وَيُوجِبُ الْحَقَّ كُلَّهُ لِنَفْسِهِ، وَلَا يُوجِبُ عَلَيْهَا حَقًّا. فَذَلِكَ الْأَحْمَقُ الَّذِي لَا حِيلَةَ فِي مُدَاوَاتِهِ.'»

(بحار الأنوار، 14، 323)

5-9- عن ابن أسباط، عن العلاء بن رزین، عن مُحَمَّد بن مُسْلِم، عن أَحَدِهِمَا (ع)، قَالَ: «قُلْتُ: 'إِنَّا لَنَرَى الرَّجُلَ لَهُ عِبَادَةٌ وَاجْتِهَادٌ وَخُشُوعٌ، وَلَا يَقُولُ بِالْحَقِّ. فَهَلْ يَنْفَعُهُ ذَلِكَ شَيْئًا؟' فَقَالَ: 'يَا أَبَا مُحَمَّدٍ، إِنَّمَا مَثَلُ أَهْلِ الْبَيْتِ مَثَلُ أَهْلِ بَيْتِ كَاثُوا فِي بَنِي إِسْرَائِيلَ، كَانَ لَا يَجْتَهِدُ أَحَدٌ مِنْهُمْ أَرْبَعِينَ لَيْلَةً إِلَّا دَعَا فَاجِيبًا، وَإِنَّ رَجُلًا مِنْهُمْ اجْتَهَدَ أَرْبَعِينَ لَيْلَةً ثُمَّ دَعَا فَلَمْ يُسْتَجَبْ لَهُ. فَاتَى عِيسَى ابْنَ مَرْيَمَ (ع)، يَشْكُو إِيَّاهُ مَا هُوَ فِيهِ وَيَسْأَلُهُ الدُّعَاءَ.' قَالَ: 'فَقَطَّهَرَّ عِيسَى وَصَلَّى، ثُمَّ دَعَا اللَّهَ، عَزَّ وَجَلَّ. فَوَحَى اللَّهُ، عَزَّ وَجَلَّ، إِلَيْهِ: 'يَا عِيسَى، إِنَّ عَبْدِي أَتَانِي مِنْ غَيْرِ الْبَابِ الَّذِي أُوتِيَ مِنْهُ. إِنَّهُ دَعَانِي وَفِي قَلْبِهِ شَكٌّ مِنْكَ. فَلَوْ دَعَانِي حَتَّى يَنْقَطِعَ عَنْقُهُ وَتَثْتَرَّ أُنَامِلُهُ مَا اسْتَجَبْتُ لَهُ.' قَالَ: 'فَالْتَفَتَ إِلَيْهِ عِيسَى (ع)، فَقَالَ: 'تَدْعُو رَبَّكَ وَائْتِ فِي شَكٍّ مِنْ نَبِيِّهِ؟! ' فَقَالَ: 'يَا رُوحَ اللَّهِ وَكَلِمَتَهُ، قَدْ كَانَ وَاللَّهِ مَا قُلْتَ. فَادْعُ اللَّهَ لِي أَنْ يَذْهَبَ بِهِ عَنِّي.' قَالَ: 'فَدَعَا لَهُ عِيسَى (ع)، فَتَابَ اللَّهُ عَلَيْهِ وَقَبِلَ مِنْهُ وَصَارَ فِي حِذِّ أَهْلِ بَيْتِهِ.'»

(الكافي، 2، 400، 9)

5-10- يُقَالُ: «إِنَّ عِيسَى (ع) مَرَّ بِثَلَاثَةِ نَفَرٍ، قَدْ نَحَلَتْ أَبْدَانُهُمْ وَتَغَيَّرَتْ أَلْوَانُهُمْ. فَقَالَ: 'مَا الَّذِي بَلَغَ بِكُمْ مَا أَرَى؟' قَالُوا: 'الْخَوْفُ مِنَ النَّارِ.' قَالَ: 'حَقٌّ عَلَى اللَّهِ

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.'"

(*Bihār*, 14, 323)

5.9. Muḥammad ibn Muslim narrated from either Imam Bāqir^(ع) or Imam Sādiq^(ع) 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 Abū Muḥammad! 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^(ع) 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."

(*Kāfi*, 2, 400, 9)

5.10. Verily, Jesus^(ع) 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,

أَنْ يُؤْمِنَ مَنْ يَخَافُهُ، ثُمَّ جَاوَزَهُمْ إِلَى ثَلَاثَةِ آخَرِينَ، فَاذَا هُمْ أَشَدُّ نُحُولًا وَتَعْيِيرًا. فَقَالَ: 'مَا الَّذِي بَلَغَ بِكُمْ مَا أَرَى؟' قَالُوا: 'الشُّوقُ إِلَى الْجَنَّةِ'. فَقَالَ: 'حَقٌّ عَلَى اللَّهِ أَنْ يُعْطِيَ مَنْ رَجَاهُ'. ثُمَّ مَرَّ إِلَى ثَلَاثَةِ آخَرِينَ، فَاذَا هُمْ أَشَدُّ نُحُولًا، وَعَلَى وَجُوهِهِمْ مِثْلُ الْمَرَائِي مِنَ الثَّوْرِ. فَقَالَ: 'مَا الَّذِي بَلَغَ بِكُمْ مَا أَرَى؟' قَالُوا: 'حُبُّ اللَّهِ، عَزَّ وَجَلَّ'. فَقَالَ: 'أَنْتُمْ الْمُفْرَبُونَ، ثَلَاثًا'.

(شرح نهج البلاغة، 10، 156)

5-11- قَالَتِ الثَّلَاثَةُ لِعِيسَى (ع): «دَلَّنَا عَلَى عَمَلٍ نَدْخُلُ بِهِ الْجَنَّةَ». قَالَ: «لَا تَنْطَفِئُوا أَبَدًا». قَالُوا: «لَا نَسْتَطِيعُ ذَلِكَ». قَالَ: «فَلَا تَنْطَفِئُوا إِلَّا بِخَيْرٍ».

(شرح نهج البلاغة، 10، 137)

5-12- قَالَ رَجُلٌ لِعِيسَى ابْنِ مَرْيَمَ (ع): «يَا مُعَلِّمَ الْخَيْرِ، دَلَّنِي عَلَى عَمَلٍ أَدْخُلُ بِهِ الْجَنَّةَ». فَقَالَ لَهُ: «إِتَّقِ اللَّهَ فِي سِرِّكَ وَعَلَانِيَتِكَ، وَبِرِّ وَالِدَيْكَ».

(مستدرک الوسائل، 15، 175، 17911)

5-13- إِنَّ حَوَارِيَّ عِيسَى (ع) شَكَّوْا إِلَيْهِ، مَا يَلْقَوْنَ مِنَ النَّاسِ. فَقَالَ: «إِنَّ الْمُؤْمِنِينَ لَا يَزَالُونَ فِي الدُّنْيَا مُنْعَصِينَ».

(بحار الأنوار، 78، 194)

5-14- عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «إِنَّ الْحَوَارِيَّيْنَ شَكَّوْا إِلَى عِيسَى بْنِ مَرْيَمَ، مَا يَلْقَوْنَ مِنَ النَّاسِ». فَقَالَ: «إِنَّ الْمُؤْمِنِينَ لَمْ يَزَالُوا مُبْغِضِينَ فِي النَّاسِ، كَحَبَّةِ الْقَمْحِ، مَا أَحْلَى مَذَاقَهَا وَأَكْثَرَ أَغْدَاءَهَا».

(مشكاة الأنوار، 286)

“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.” Three times, he said, “You are those who are close to Allah.”

(*Sharḥ Nahj al-Balāgha*, 10, 156)

5.11. 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.”

(*Sharḥ Nahj al-Balāgha*, 10, 137)

5.12. 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-Wasā'il*, 15, 175, 17911)

5.13. Imām Ṣādiq ﷺ said, “The disciples of Jesus complained to him about what was meted to them by the people. Then he said, verily, in the world the believers are always disturbed.”

(*Bihār*, 78, 194)

5.14. It is reported that Abū ‘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!’”

(*Mishkāt al-Anwār*, 286)

5-15- قيل: «بَيْنَمَا عَيْسَى بْنُ مَرْيَمَ (ع) جَالِسٌ، وَشَيْخٌ يَعْمَلُ بِمِسْحَاةٍ وَيُنِيرُ الْأَرْضَ. فَقَالَ عَيْسَى (ع): 'اللَّهُمَّ، أَنْزِعْ مِنْهُ الْأَمَلَ.' فَوَضَعَ الشَّيْخُ الْمِسْحَاةَ وَاضْطَجَعَ، فَلَبِثَ سَاعَةً. فَقَالَ عَيْسَى: 'اللَّهُمَّ، أَرُدُّهُ إِلَيْهِ الْأَمَلَ.' فَقَامَ، فَجَعَلَ يَعْمَلُ. فَسَأَلَهُ عَيْسَى عَنْ ذَلِكَ. فَقَالَ: 'بَيْنَمَا أَنَا أَعْمَلُ، إِذْ قَالَتْ لِي نَفْسِي: 'إِلَى مَتَى تَعْمَلُ وَانْتَ شَيْخٌ كَبِيرٌ؟' فَالْقَيْتُ الْمِسْحَاةَ وَاضْطَجَعْتُ. ثُمَّ قَالَتْ لِي نَفْسِي: 'وَاللَّهِ، لَا بُدَّ لَكَ مِنْ عَيْشٍ مَا بَقِيَتْ.' فَقَمْتُ إِلَى مِسْحَاتِي.»

(بجارات الأنوار، 14، 329، 57)

5-16- قيل لعيسى (ع): «لَوْ اتَّخَذْتَ بَيْتًا!» قال: «يَكْفِينَا خُلُقَانٌ مَنْ كَانَ قَبْلَنَا.»

(بجارات الأنوار، 14، 327، 51)

5-17- عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «بَعَثَ عَيْسَى بْنُ مَرْيَمَ رَجُلَيْنِ مِنْ أَصْحَابِهِ فِي حَاجَةٍ. فَرَجَعَ أَحَدُهُمَا، مِثْلَ الشَّنِّ الْبَالِي؛ وَالْآخَرُ شَحِمًا وَسَمِينًا. فَقَالَ لِلَّذِي مِثْلَ الشَّنِّ: 'مَا بَلَغَ مِنْكَ مَا أَرَى؟' قَالَ: 'الْخَوْفُ مِنَ اللَّهِ.' وَقَالَ لِلْآخَرِ السَّمِينِ: 'مَا بَلَغَ بِكَ مَا أَرَى؟' فَقَالَ: 'حُسْنُ الظَّنِّ بِاللَّهِ.»

(بجارات الأنوار، 67، 400)

5-18- قَالَ عَيْسَى (ع) لِأَصْحَابِهِ: «إِسْتَكْثِرُوا مِنَ الشَّيْءِ الَّذِي لَا تَأْكُلُهُ التَّارُ.» قَالُوا: «وَمَا هُوَ؟» قَالَ: «الْمَعْرُوفُ.»

(بجارات الأنوار، 14، 330، 65)

5-19- رُوِيَ «أَنَّ عَيْسَى (ع) دَمَّ الْأَمَالَ، وَقَالَ: 'فِيهِ ثَلَاثُ خِصَالٍ.' فَقِيلَ: 'وَمَا هُنَّ؟' يَا رُوحَ اللَّهِ.' قَالَ: 'يَكْسِبُهُ الْمَرْءُ مِنْ غَيْرِ حِلِّهِ، وَإِنْ هُوَ كَسَبَهُ مِنْ حِلِّهِ مَتَعَهُ مِنْ حَقِّهِ، وَإِنْ هُوَ وَضَعَهُ فِي حَقِّهِ شَعَلَهُ إِصْلَاحُهُ عَنْ عِبَادَةِ رَبِّهِ.»

(بجارات الأنوار، 14، 329، 59)

5.15. 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.”
(*Bihār*, 14, 329, 57)

5.16. 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.”
(*Bihār*, 14, 327, 51)

5.17. It is reported that Abu ‘Abdullah [Imam Ṣādiq]^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.’”
(*Bihār*, 67, 400)

5.18. 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.”
(*Bihār*, 14, 330, 65)

5.19. 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 one’s duties, and if one performs one’s duties, its improvement busies one rather than worship of one’s Lord.”
(*Bihār*, 14, 329, 59)

5-20- العطار، عَنْ سَعْدِ، عَنْ ابْنِ يَزِيدٍ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَمَّنْ ذَكَرَهُ، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «إِنَّ إِبْلِيسَ قَالَ لِعِيسَى بْنِ مَرْيَمَ: 'أَيَقْدِرُ رَبُّكَ عَلَى أَنْ يُدْخِلَ الْأَرْضَ بَيْضَةً، لَا تَصْغُرُ الْأَرْضُ وَلَا تَكْبُرُ الْبَيْضَةُ؟' فَقَالَ عِيسَى، عَلَى نَبِينَا وَاللهِ وَعَلَيْهِ السَّلَامُ: 'وَيْلَكَ، إِنَّ اللَّهَ لَا يُوصَفُ بِعَجْزٍ؛ وَمَنْ أَقْدَرُ مَعْنَى يُلَطِّفُ الْأَرْضَ وَيُعْظِمُ الْبَيْضَةَ.'»

(بحار الأنوار، 4، 142، 9)

5-21- الصدوق، عَنْ ابْنِ الْوَلِيدِ، عَنِ الصَّفَّارِ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنِ الصَّادِقِ (ع)، قَالَ: «جَاءَ إِبْلِيسُ إِلَى عِيسَى (ع)، فَقَالَ: 'أَلَيْسَ تَرَعْمُ أَنَّكَ تُحْيِي الْمَوْتَى؟' قَالَ عِيسَى: 'بَلَى'. قَالَ إِبْلِيسُ: 'فَاطْرَحْ نَفْسَكَ مِنْ فَوْقِ الْحَائِطِ'. فَقَالَ عِيسَى: 'وَيْلَكَ، إِنَّ الْعَبْدَ لَا يُجْرَبُ رَبَّهُ'. وَقَالَ إِبْلِيسُ: 'يَا عِيسَى، هَلْ يَقْدِرُ رَبُّكَ عَلَى أَنْ يُدْخِلَ الْأَرْضَ فِي بَيْضَةٍ، وَالْبَيْضَةُ كَهَيْئَتِهَا؟' فَقَالَ: 'إِنَّ اللَّهَ، تَعَالَى، لَا يُوصَفُ بِعَجْزٍ، وَالَّذِي قُلْتَ لَا يَكُونُ.' (يعني، هُوَ مُسْتَحِيلٌ فِي نَفْسِهِ، كَجَمْعِ الضَّدَّيْنِ).»

(بحار الأنوار، 14، 271، 3)

5-22- عَنْ عَبْدِ اللَّهِ بْنِ سَنَانَ، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «قَالَ الْحَوَارِيُّونَ لِعِيسَى بْنِ مَرْيَمَ (ع): 'يَا مُعَلِّمَ الْخَيْرِ عَلَّمْنَا، أَيُّ الْأَشْيَاءِ أَشَدُّ؟' فَقَالَ: 'أَشَدُّ الْأَشْيَاءِ غَضَبُ اللَّهِ، عَزَّ وَجَلَّ'. قَالُوا: 'فِيمَ يَتَّقَى غَضَبُ اللَّهِ؟' قَالَ: 'بِأَنْ لَا تَعْضُبُوا'. قَالُوا: 'وَمَا بَدَأَ الْعُضْبُ؟' قَالَ: 'الْكَبِيرُ وَالتَّجْبُرُ وَمَحَقَرَةُ النَّاسِ.'»

(بحار الأنوار، 14، 287، 9)

5.20. It is reported that Abū ‘Abdullah [Imam Ṣādiq]ؑ said, “Iblis⁽¹⁾ 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 Jesusؑ 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?’

(*Bihār*, 4, 142, 9)

5.21. It is reported that Imam Ṣādiqؑ said, “Iblis came to Jesusؑ, 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⁾

(*Bihār*, 14, 271, 3)

5.22. It is reported that Abū ‘Abdullah [Imam Ṣādiq]ؑ said, “The disciples said to Jesus the son of Maryؑ, ‘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.’”

(*Bihār*, 14, 287, 9)

⁽¹⁾ The devil who tempted Adam and Eve. Cf. Qur’ān 2:34; 7:11; 15:31; 38:74.

⁽²⁾ The parenthetical comment is Majlisi’s.

5-23- «إِنَّ عَيْسَى (ع) لَقِيَ إِبْلِيسَ وَهُوَ يَسُوقُ خُمْسَةَ أَحْمِرَةٍ، عَلَيْهَا أَحْمَالٌ. فَسَأَلَهُ عَنِ الْأَحْمَالِ. فَقَالَ: 'تِجَارَةٌ أَطْلَبُ لَهَا مُشْتَرِينَ'. فَقَالَ: 'وَمَا هِيَ التِّجَارَةُ؟' قَالَ: 'أَحَدُهَا، الْجَوْزُ'. قَالَ: 'وَمَنْ يَشْتَرِيهِ؟' قَالَ: 'السَّلَاطِينُ. وَالثَّانِي، الْكَبِيرُ'. قَالَ: 'وَمَنْ يَشْتَرِيهِ؟' قَالَ: 'الدَّهَاقِينُ. وَالثَّلَاثُ، الْحَسَدُ'. قَالَ: 'وَمَنْ يَشْتَرِيهِ؟' قَالَ: 'الْعُلَمَاءُ. وَالرَّابِعُ، الْخِيَانَةُ'. قَالَ: 'وَمَنْ يَشْتَرِيهَا؟' قَالَ: 'عُمَّالُ التِّجَارِ. وَالْخَامِسُ، الْكَيْدُ'. قَالَ: 'وَمَنْ يَشْتَرِيهِ؟' قَالَ: 'النِّسَاءُ.'»
(بجارات الأنوار، 61، 196)

5-24- أَبِي، عَن سَعْدٍ، عَن ابْنِ عَيْسَى، عَن ابْنِ الْمُغِيرَةِ، عَن طَلْحَةَ بْنِ زَيْدٍ، عَن أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «مَرَّ عَيْسَى بْنُ مَرْيَمَ (ع) عَلَى قَوْمٍ يَبْكُونَ. فَقَالَ: 'عَلَى مَا يُبْكِي هَؤُلَاءِ؟' فَقِيلَ: 'يَبْكُونَ عَلَى ذُنُوبِهِمْ'. قَالَ: 'فَلْيَدْعُوها، يُغْفَرْ لَهُمْ.'»
(بجارات الأنوار، 6، 20، 7)

5-25- مَرَّ عَيْسَى (ع) بِقَوْمٍ يَبْكُونَ. فَقَالَ: «مَا لَهُؤُلَاءِ يَبْكُونَ؟» فَقِيلَ: «لِذُنُوبِهِمْ». فَقَالَ: «فَلْيَتْرَكُوها، يُغْفَرْ لَهُمْ.»
(مجموعة ورام، 2، 114)

5-26- قَالَ عَيْسَى بْنُ مَرْيَمَ (ع) لِيَحْيَى بْنِ زَكَرِيَّا (ع): «إِذَا قِيلَ فِيكَ مَا فِيكَ، فَاعْلَمْ أَنَّهُ ذَنْبٌ ذَكَرْتَهُ؛ فَاسْتَغْفِرْ اللَّهَ مِنْهُ. وَإِنْ قِيلَ فِيكَ مَا لَيْسَ فِيكَ، فَاعْلَمْ أَنَّهَا حَسَنَةٌ كُنْتَبِتَ لَكَ، لَمْ تَتَّعِبْ فِيهَا.»
(بجارات الأنوار، 14، 287)

5-27- قَالَ عَيْسَى (ع) لِرَجُلٍ: «مَا تَصْنَعُ؟» قَالَ: «أَتَعْبُدُّ». قَالَ: «فَمَنْ يَعْبُدُ عَلَيْكَ؟» قَالَ: «أَخِي». قَالَ: «أَحْوَكُ أَعْبُدُ مِنْكَ.»
(مجموعة ورام، 1، 65)

5.23. 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."

(*Bihār*, 61, 196)

5.24. It is reported that Imam Ṣādiq 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.'"

(*Bihār*, 6, 20, 7)

5.25. 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."

(*Majmū'a Warrām*, 2, 114)

5.26. 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.'"

(*Bihār*, 14, 287)

5.27. 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!"

(*Majmū'a Warrām*, 1, 65)

5-28- قيل لِعِيسَى (ع): «مَنْ أَدَبَكَ؟» قَالَ: «مَا أَدَّبَنِي أَحَدٌ. رَأَيْتُ قُبْحَ الْجَهْلِ، فَجَابَتْهُ».

(بجاراتنوار، 14، 326، 44)

5-29- رُوِيَ «أَنَّ عِيسَى (ع) مَرَّ مَعَ الْحَوَارِيِّينَ عَلَى جِيفَةٍ. فَقَالَ الْحَوَارِيُّونَ: 'مَا أَتَيْتَنَ رِيحَ هَذَا الْكَلْبِ!' فَقَالَ عِيسَى (ع): 'مَا أَشَدَّ بِيَاضَ أَسْنَانِهِ!'»

(بجاراتنوار، 14، 327، 46)

5-30- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ، عَنْ شَرِيفِ بْنِ سَابِقٍ، عَنْ الْفَضْلِ بْنِ أَبِي قُرَّةَ، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «قَالَ رَسُولُ اللَّهِ (ص): 'مَرَّ عِيسَى ابْنُ مَرْيَمَ (ع) بِقَبْرِ يُعَذَّبُ صَاحِبُهُ؛ ثُمَّ مَرَّ بِهِ مِنْ قَابِلٍ، فَإِذَا هُوَ لَا يُعَذَّبُ. فَقَالَ: 'يَا رَبِّ! مَرَرْتُ بِهَذَا الْقَبْرِ عَامَ أَوَّلٍ، فَكَانَ يُعَذَّبُ، وَمَرَرْتُ بِهِ الْعَامَ، فَإِذَا هُوَ لَيْسَ يُعَذَّبُ.' فَوَحَى اللَّهُ إِلَيْهِ: 'أَنْتَ أَدْرَكَ لَهُ وَكَدَّ صَالِحٍ، فَاصْلَحْ طَرِيقًا وَعَاوَى يَتِيمًا. فَلِهَذَا غَفَرْتُ لَهُ بِمَا فَعَلَ ابْنُهُ.'»

(الكافي، 6، 3، 12)

5-31- قَالَ النَّبِيُّ (ص): «مَرَّ أَخِي عِيسَى (ع) بِمَدِينَتِهِ، وَإِذَا أَهْلُهَا، أَسْنَانُهُمْ مُنْتَثِرَةٌ وَوُجُوهُهُمْ مُنْتَهَجَةٌ. فَشَكَوَا إِلَيْهِ. فَقَالَ: 'أَنْتُمْ إِذَا نَعِمْتُمْ، تُطَبِّقُونَ أَفْوَاهَكُمْ، فَتَعْلِي الرِّيحُ فِي الصُّدُورِ حَتَّى تَبْلُغَ إِلَى الْقَمَرِ، فَلَا يَكُونُ لَهَا مَخْرَجٌ، فَتَرُدُّ إِلَى أَصُولِ الْأَسْنَانِ، فَيَفْسُدُ الْوَجْهُ. فَإِذَا نَعِمْتُمْ، فَافْتَحُوا شَفَاهَكُمْ وَصَيِّرُوهُ لَكُمْ خُلُقًا.' فَفَعَلُوا، فَذَهَبَ ذَلِكَ عَنْهُمْ».

(بجاراتنوار، 14، 321، 28)

5-32- قَالَ النَّبِيُّ (ص): «مَرَّ أَخِي عِيسَى (ع) بِمَدِينَتِهِ، وَإِذَا وَجُوهُهُمْ صَفْرٌ وَعُيُونُهُمْ زُرْقٌ. فَصَاحُوا إِلَيْهِ وَشَكَوَا مَا بِهِمْ مِنَ الْعَلَلِ. فَقَالَ: 'دَوَاؤُهُ مَعَكُمْ. أَنْتُمْ إِذَا

5.28. It was said to Jesusﷺ, “Who trained you?” He said, “No one trained me. I saw the ugliness of ignorance and, so, I avoided it.”

(*Bihār*, 14, 326, 44)

5.29. It is reported that Jesusﷺ passed by a carcass with his disciples. Then the disciples said, “How putrid the smell of this dog is!” Then Jesusﷺ said, “How intense is the whiteness of his teeth!”

(*Bihār*, 14, 327, 46)

5.30. Jesusﷺ 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.”

(*Kāfī*, 6, 3, 12)

5.31. The Messenger of Allah said, “My brother Jesusﷺ 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.’”

(*Bihār*, 14, 321, 28)

5.32. The Apostle of Allahﷺ said, “My brother Jesusﷺ passed through a city [whose inhabitants] had yellow faces and blue eyes.⁽¹⁾ They cried out to him and complained of their illness. He said, ‘It’s treatment is with you. When you want to eat meat, you cook it without

⁽¹⁾ A blue tinge to the eyes was a sign of blindness (cataracts?). Cf. Qur’ān 20:102.

أَكَلْتُمُ اللَّحْمَ، طَبَخْتُمُوهُ غَيْرَ مَعْسُولٍ؛ وَلَيْسَ يَخْرُجُ شَيْءٌ مِنَ الدُّنْيَا إِلَّا بِجِنَابَتِهِ؛ فَعَسَلُوا بَعْدَ ذَلِكَ لُحُومَهُمْ، فَذَهَبَتْ أَمْرَاهُمْ».

(بحار الأنوار، 14، 321، 27)

5-33- قَالَ النَّبِيُّ (ص): «مَرَّ أَخِي عَيْسَى (ع) بِمَدِينَتِهِ، وَإِذَا فِي ثَمَارِهَا الدُّوْدُ. فَشَكَّوْا إِلَيْهِ مَا بِهِمْ. فَقَالَ: دَوَاءُ هَذَا مَعَكُمْ، وَلَيْسَ تَعْلَمُونَ. أَنْتُمْ قَوْمٌ إِذَا غَرَسْتُمْ الْأَشْجَارَ، صَبَبْتُمُ التُّرَابَ ثُمَّ صَبَبْتُمُ الْمَاءَ؛ وَلَيْسَ هَكَذَا يَجِبُ بَلْ يَنْبَغِي أَنْ تَصُبُّوا الْمَاءَ فِي أَصُولِ الشَّجَرِ، ثُمَّ تَصُبُّوا التُّرَابَ، لِكَيْلَا يَقَعَ فِيهِ الدُّوْدُ؛ فَاسْتَأْنَفُوا كَمَا وَصَفَ، فَذَهَبَ ذَلِكَ عَنْهُمْ».

(بحار الأنوار، 14، 321، 26)

5-34- بِإِسْنَادِ الْعَمَرِيِّ، عَنْ آبَائِهِ، عَنْ عَلِيِّ (ع)، أَنَّ النَّبِيَّ (ص) قَالَ: «مَرَّ أَخِي عَيْسَى (ع) بِمَدِينَتِهِ، وَفِيهَا رَجُلٌ وَامْرَأَةٌ يَتَصَايِحَانِ. فَقَالَ: 'مَا شَأْنُكُمَا؟' قَالَ: 'يَا نَبِيَّ اللَّهِ! هَذِهِ امْرَأَتِي، وَلَيْسَ بِهَا بَاسٌ، صَالِحَةٌ؛ وَلَكِنِّي أَحِبُّ فِرَاقَهَا.' قَالَ: 'فَاجْهَرْنِي عَلَى كُلِّ حَالٍ مَا شَأْنُهَا.' قَالَ: 'هِيَ خَلَقَةُ الْوَجْهِ، مِنْ غَيْرِ كَبِيرٍ.' قَالَ لَهَا: 'يَا امْرَأَةَ، أُحِبُّنَ أَنْ يَعودَ مَاءٌ وَجْهَكَ طَرِيًّا؟' قَالَتْ: 'نَعَمْ.' قَالَ لَهَا: 'إِذَا أَكَلْتِ، فَإِيَّاكَ أَنْ تَشْبَعِي؛ لِأَنَّ الطَّعَامَ إِذَا تَكَاتَرَ عَلَى الصَّدْرِ فَرَادَ فِي الْقَدْرِ، ذَهَبَ مَاءُ الْوَجْهِ.' فَفَعَلْتَ ذَلِكَ، فَعَادَ وَجْهَهَا طَرِيًّا».

(بحار الأنوار، 14، 320، 25)

5-35- ابْنُ الْمُعْتَرَةِ، عَنْ طَلْحَةَ بْنِ زَيْدٍ، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «تَمَثَّلَتِ الدُّنْيَا لِعَيْسَى (ع)، فِي صُورَةِ امْرَأَةٍ زَرَقَاءَ. فَقَالَ لَهَا: 'مِمَّ تَزَوَّجْتِ؟' قَالَتْ: 'مِنْ كَثِيرٍ.' قَالَ: 'فَكُلِّ طَلَّقِكِ؟' قَالَتْ: 'كَلَّا، بَلْ قَتَلْتُ.' قَالَ: 'فَوَيْحَ أَرْوَاجِكِ الْبَاقِينَ! كَيْفَ لَا يَعْتَبِرُونَ بِالْمَاضِينَ؟'»

(بحار الأنوار، 14، 330، 66)

washing it. Nothing leaves this world without having an impurity. Then they washed their meat and their illness went away.”

(*Bihār*, 14, 321, 27)

5.33. 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.”

(*Bihār*, 14, 321, 26)

5.34. It is narrated that ‘Alīؑ 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.

(*Bihār*, 14, 320, 25)

5.35. It has been reported that Abū Add Allah [Imam Ṣādiq]ؑ 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!’”

(*Bihār*, 14, 330, 66)

5-36- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ النَّبْرِقِيِّ، عَنْ شَرِيفِ بْنِ سَابِقٍ، عَنْ الْفَضْلِ بْنِ أَبِي قُرَّةَ، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «قَالَ رَسُولُ اللَّهِ (ص): 'قَالَتِ الْخَوَارِيزُونَ لِعِيسَى: 'يَا رُوحَ اللَّهِ، مَنْ مُجَالِسُ؟' قَالَ: 'مَنْ يُذَكِّرُكُمْ اللَّهَ رُؤْيَتَهُ، وَيَزِيدُ فِي عِلْمِكُمْ مَنْطِقَهُ، وَيُرَغِّبُكُمْ فِي الْآخِرَةِ عَمَلُهُ.'»

(الكافي، 1، 39، 3)

5-37- عَنْ ابْنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ (ص): «إِنَّ عِيسَى مَرَّ بِعَدِيَّةِ خَرَبَتِ عُمَرَاءِهَا، وَسَقَطَتْ بُنْيَانُهَا؛ وَقَالَ لِبَعْضِ خَوَارِيئِهِ: 'أَتَدْرِي مَا تَقُولُ هَذِهِ الْقَرْيَةُ؟' قَالَ: 'لَا'. قَالَ: 'إِنَّهَا تَقُولُ: 'إِنَّهَا جَاءَ وَعَدُّ رَبِّي الْحَقُّ، فَيَسَّتْ أَهَارِي بَعْدَ غَزَارَتِهَا، وَجَفَّتْ أَشْجَارِي بَعْدَ نَضَارَتِهَا، وَخَرَبَتْ قُصُورِي، وَمَاتَ سُكَّانِي. فَهَا هِيَ عِظَامُهُمْ فِي جَوْفِي، وَأَمْوَالُهُمُ الْمَجْمُوعَةُ مِنْ حَلَالٍ وَحَرَامٍ فِي بَطْنِي؛ وَاللَّهُ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ.'»

(آداب النفس، 1، 122)

5-38- عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ؛ وَعِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَبِي الْعَبَّاسِ الْكُوفِيِّ، جَمِيعاً عَنْ عَمْرٍو بْنِ غُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ سَنَانَ، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «اجْتَمَعَ الْخَوَارِيزُونَ إِلَى عِيسَى (ع)، فَقَالُوا لَهُ: 'يَا مُعَلِّمَ الْخَيْرِ أَرَشِدْنَا؟' فَقَالَ لَهُمْ: 'إِنَّ مُوسَى كَلِمَ اللَّهِ (ع) أَمَرَكُمْ أَنْ لَا تَحْلِفُوا بِاللَّهِ، تَبَارَكَ وَتَعَالَى، كَاذِبِينَ، وَإِنَّا أَمَرُكُمْ أَنْ لَا تَحْلِفُوا بِاللَّهِ كَاذِبِينَ وَلَا صَادِقِينَ.' قَالُوا: 'يَا رُوحَ اللَّهِ، زِدْنَا.' فَقَالَ: 'إِنَّ مُوسَى نَبِيَّ اللَّهِ (ع) أَمَرَكُمْ أَنْ لَا تَرْتَمُوا، وَإِنَّا أَمَرُكُمْ أَنْ لَا تُحَدِّثُوا أَنْفُسَكُمْ بِالرَّنَا، فَضْلاً عَنْ أَنْ تَرْتَمُوا. فَإِنَّ مَنْ حَدَّثَ نَفْسَهُ بِالرَّنَا كَانَ كَمَنْ أَوْقَدَ فِي بَيْتِ مَرْوَقٍ، فَافْسَدَ التَّرَاوِيقَ الدُّخَانُ، وَإِنْ لَمْ يَحْتَرِقِ الْبَيْتُ.'»

(الكافي، 5، 542، 7)

5.36. It is reported that Abu Abdullah [Imam Ṣādiq^{عليه السلام}] 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^{عليه السلام}, “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)

5.37. It has been reported by Mujahid from Ibn ‘Abbās from the Apostle of Allah^{عليه السلام}, “Verily, Jesus^{عليه السلام} 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^{عليه السلام} 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.””

(*Ādāb al-Nafs*, 1, 122)

5.38. Imam Ṣādiq^{عليه السلام} said, “The Apostles met with Jesus^{عليه السلام} and said to him, ‘O teacher of the good! Guide us!’ He said to them, ‘Verily Moses the interlocutor of Allah^{عليه السلام} 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^{عليه السلام} 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)

5-39- قِيلَ لِعِيسَى (ع): «عَلَّمْنَا عَمَلًا وَاحِدًا، يُحِبُّنَا اللَّهُ عَلَيْهِ». قَالَ: «أُبْعِضُوا الدُّنْيَا، يُحِبِّبْكُمْ اللَّهُ».

(مجموعة ورام، 1، 134)

5-40- الدَّرُّ الْمَثُورُ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ، قَالَ: «قَالَ رَسُولُ اللَّهِ (ص): 'إِنَّ عِيسَى بْنُ مَرْيَمَ (ع) قَالَ: 'يَا مَعْشَرَ الْخَوَارِيِّينَ، الصَّلَاةُ جَامِعَةٌ، فَخَرَجَ الْخَوَارِيُّونَ فِي هَيْئَةِ الْعِبَادَةِ، قَدْ تَضَمَّرَتِ الْبُطُونُ وَغَارَتِ الْعُيُونُ وَاصْفَرَّتِ الْأَلْوَانُ. فَسَارَ بِهِمْ عِيسَى (ع) إِلَى فَلَاةٍ مِنَ الْأَرْضِ، فَقَامَ عَلَى رَاسِ جُرْتُومَةٍ؛ فَحَمِدَ اللَّهُ وَاتْنَى عَلَيْهِ، ثُمَّ أَنْشَأَ يَتْلُو عَلَيْهِمْ مِنْ آيَاتِ اللَّهِ وَحِكْمَتِهِ. فَقَالَ: 'يَا مَعْشَرَ الْخَوَارِيِّينَ، إِسْمَعُوا مَا أَقُولُ لَكُمْ: 'إِنِّي لَأَجِدُ فِي كِتَابِ اللَّهِ الْمُنْزَلِ الَّذِي أَنْزَلَهُ اللَّهُ فِي الْإِنْجِيلِ، أَشْيَاءَ مَعْلُومَةً، فَاعْمَلُوا بِهَا'. قَالُوا: 'يَا رُوحَ اللَّهِ، وَمَا هِيَ؟' قَالَ: 'خُلِقَ اللَّيْلُ لثَلَاثِ خِصَالٍ، وَخُلِقَ النَّهَارُ لِسَبْعِ خِصَالٍ؛ فَمَنْ مَضَى عَلَيْهِ اللَّيْلُ وَالتَّهَارُ وَهُوَ فِي غَيْرِ هَذِهِ الْخِصَالِ، خَاصَمَهُ اللَّيْلُ وَالتَّهَارُ يَوْمَ الْقِيَامَةِ، فَخَصَمَاهُ. خُلِقَ اللَّيْلُ لِتَسْكُنَ فِيهِ الْعُرُوقُ الْفَاتِرَةَ الَّتِي أَتْعَبَتْهَا فِي نَهَارِكَ، وَتَسْتَغْفِرَ لَذَنْبِكَ الَّذِي كَسَبْتَهُ بِالنَّهَارِ، ثُمَّ لَا تَعُودُ فِيهِ، وَتَقُوتُ فِيهِ قُتُوتَ الصَّابِرِينَ. فَتَلْتُ نَامًا، وَتَلْتُ تَقَوْمًا، وَتَلْتُ تَضَرُّعًا إِلَى رَبِّكَ؛ فَهَذَا مَا خُلِقَ لَهُ اللَّيْلُ. وَخُلِقَ النَّهَارُ لِتُؤَدِّيَ فِيهِ الصَّلَاةَ الْمَفْرُوضَةَ الَّتِي عَنْهَا تُسْأَلُ وَبِهَا تُخَاطَبُ، وَتَبْرَأُ وَالدِّيكُ، وَإِنْ تَضَرَّبَ فِي الْأَرْضِ تَبْتَغِي الْمَعِيشَةَ، مَعِيشَةَ يَوْمِكَ، وَإِنْ تَعُودُوا فِيهِ وَلِيَاءَ اللَّهِ، كَيْمَا يَتَعَمَّدُكُمْ اللَّهُ بِرَحْمَتِهِ، وَإِنْ تُشِيعُوا فِيهِ جَنَارَةً، كَيْمَا تَتَّقَلَّبُوا مَعْفُورًا لَكُمْ، وَإِنْ تَامَرُوا بِمَعْرُوفٍ وَإِنْ تَتَّهَوْا عَنْ مُنْكَرٍ، فَهُوَ دُرُوءَةٌ الْإِيمَانِ وَقَوَامُ الدِّينِ، وَإِنْ تُجَاهِدُوا فِي سَبِيلِ اللَّهِ، تُزَاحِمُوا إِبْرَاهِيمَ، حَلِيلَ الرَّحْمَنِ فِي قُبَّتِهِ. وَمَنْ مَضَى عَلَيْهِ اللَّيْلُ وَالتَّهَارُ، وَهُوَ فِي غَيْرِ هَذِهِ الْخِصَالِ، خَاصَمَهُ اللَّيْلُ وَالتَّهَارُ يَوْمَ الْقِيَامَةِ، فَخَصَمَاهُ عِنْدَ مَلِكٍ مُقْتَدِرٍ.»

(بحار الأنوار، 55، 207، 38)

5.39. 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.”
(*Majmū‘a Warrām*, 1, 134)

5.40. ‘Abdullah ibn Maghfal said, “The Apostle of Allah ﷺ said, ‘Verily, Jesus the son of Mary ﷺ said, “O group of disciples! The congregational prayer!” Then the disciples came out ready for worship, and their stomachs were empty, their eyes sunken and their color yellow. Jesus brought them to an open ground and he went on top of a hill and praised Allah and lauded Him. Then he started to recite signs of Allah and His wisdom for them. He said, “O group of disciples! Listen to what I tell you! I find in the book sent down of Allah evident things that have been sent down by Allah in the Gospel, so act according to them!” They said, “O Spirit of Allah! What are they?” He said, “He created the night for three qualities, and He created the day for seven qualities. Whoever passes the night and day without having these qualities, the night and day will be against him on the day of resurrection. He created the night for you to rest your tired tendons that have toiled during the day, and for you to ask forgiveness for the sins you have committed during the day, and not to return to them, and to stand obedient with the obedience of the patient. So, in one third you sleep, in one third you stand and in one third you are humble before your Lord. It is for this that the night was created. He created the day for the performance of the obligatory ritual prayer about which you will be asked and for which you are answerable, and for being nice to your parents, and for toiling to earn a living for the day, and for visiting the friends of Allah so that Allah will spread His mercy for you, and for participating in funeral processions so that you will change and Allah will forgive you, and to command doing what is good and to prohibit doing what is bad, which is the apex of faith and the establishing of religion, and to struggle in the way of Allah so that you may visit Abraham the friend of the Merciful in his own place, and whoever passes the night and day without having these qualities, the night and day will be against him on the day of resurrection before the Almighty King.””

(*Biḥār*, 55, 207, 38)

5-41- عَنِ الْفَيْضِ بْنِ الْمُخْتَارِ، قَالَ: «سَمِعْتُ أَبَا عَبْدِ اللَّهِ (ع)، يَقُولُ: لَمَّا أُنزِلَتْ الْمَائِدَةُ عَلَى عِيسَى (ع)، قَالَ لِلْحَوَارِيِّينَ: 'لَا تَاكُلُوا مِنْهَا، حَتَّى آذَنَ لَكُمْ.' فَآكَلَ مِنْهَا رَجُلٌ مِنْهُمْ. فَقَالَ بَعْضُ الْحَوَارِيِّينَ: 'يَا رُوحَ اللَّهِ، أَكَلْنَا مِنْهَا فُلَانٌ.' فَقَالَ لَهُ عِيسَى (ع): 'أَكَلْتُمْ مِنْهَا؟' قَالَ لَهُ: 'لَا.' فَقَالَ الْحَوَارِيُّونَ: 'بَلَى وَاللَّهِ، يَا رُوحَ اللَّهِ! لَقَدْ أَكَلْنَا مِنْهَا.' فَقَالَ لَهُ عِيسَى: 'صَدَّقَ أَخَاكَ وَكَذَّبَ بَصْرَكَ.'»

(بجارات الأنوار، 14، 235، 7)

5-42- قَالَ أَبُو عَلِيٍّ، 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 (ع)، عَنْ آبَائِهِ (ع)، أَنَّهُمْ قَالُوا: كَانَ لِغَاطِمَةَ (ع) خَاتَمٌ فَصَّهَتْهُ عَفِيقٌ، فَلَمَّا حَضَرَتْهَا الْوَفَاةُ، دَفَعَتْهُ إِلَى الْحَسَنِ (ع)، فَلَمَّا حَضَرَتْهُ الْوَفَاةُ، دَفَعَهُ إِلَى الْحُسَيْنِ (ع). قَالَ الْحُسَيْنُ (ع): 'فَاسْتَهَيْتُ أَنْ أُنْقَشَ عَلَيْهِ شَيْئًا. فَرَأَيْتُ فِي التَّوَمِ الْمَسِيحَ، عِيسَى بْنَ مَرْيَمَ، عَلَى نَبِينَا وَالِهِ وَعَلَيْهِ السَّلَامُ. فَقُلْتُ لَهُ: 'يَا رُوحَ اللَّهِ، مَا أُنْقَشُ عَلَى خَاتَمِي، هَذَا؟' قَالَ: 'أُنْقَشُ عَلَيْهِ: 'لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ.' فَإِنَّهُ أَوَّلُ التَّوَرَةِ وَآخِرُ الْإِنْجِيلِ.'»

(الغيبة، 297)

5-43- أَبِي، عَنْ مُحَمَّدِ الْعَطَّارِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ أَحْمَدَ بْنِ سَهْلٍ، قَالَ: «سَمِعْتُ أَبَا فَرُوهَ الْأَنْصَارِيِّ، وَكَانَ مِنَ السَّائِحِينَ، يَقُولُ: قَالَ عِيسَى بْنُ مَرْيَمَ: 'يَا مَعْشَرَ الْحَوَارِيِّينَ، بِحَقِّ أَقُولُ لَكُمْ، إِنَّ التَّاسَّ يَقُولُونَ: 'إِنَّ الْبِنَاءَ بِأَسَاسِهِ، وَائِي لَا أَقُولُ لَكُمْ كَذَلِكَ.' قَالُوا: 'فَمَاذَا تَقُولُ يَا رُوحَ اللَّهِ؟' قَالَ: 'بِحَقِّ أَقُولُ لَكُمْ، إِنَّ آخِرَ حَجَرٍ يَضَعُهُ الْعَامِلُ، هُوَ الْأَسَاسُ.' قَالَ أَبُو فَرُوهَ: 'إِنَّمَا أَرَادَ خَاتِمَةَ الْأَمْرِ.'»

(بجارات الأنوار، 68، 364، 54)

5.41. Fayḍ ibn al-Mukhtār said, "I heard Abū 'Abdullah [Imām Ṣādiq]ؑ say, 'When *al-mā'idah* [the table spread] was sent down to Jesusؑ 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 Jesusؑ 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."

(*Bihār*, 14, 235, 7)

5.42. Abū 'Alī Muḥammad ibn Hammām said, "On the ring of Abū Ja'far al-Samān, 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, 'Abū Muḥammad, I mean, Imam Ḥasan al-'Askari'ؑ, reported to me from his fathers that they said, "Fāṭimah, peace be with her, had a ring of silver and agate. Before she died she gave it to al-Ḥasanؑ, and before he died he gave it to al-Ḥusaynؑ. Al-Ḥusaynؑ 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 and at the end of the Gospel.'""

(*Ghayba*, 297)

5.43. Aḥmad ibn Sahl said, "I heard from Abū Farwah al-Anṣāri, who was a traveler, 'Jesusؑ 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." Abū Farwah said, "Surely he meant the end of a task.'""

(*Bihār*, 68, 364, 54)

5-44- حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حَاتِمِ التُّوفَلِيِّ، قَالَ: «... حَدَّثَنَا أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ بَحْرِ الشَّيْبَانِيِّ، ... قَالَتْ [مَلِيكَةَ]: 'أَيُّهَا الْعَاجِزُ الضَّعِيفُ الْمَعْرِفَةُ بِمَحَلِّ أَوْلَادِ الْأَنْبِيَاءِ، أَعْرَبْنِي سَمْعَكَ وَفَرِّغْ لِي قَلْبَكَ. أَنَا مَلِيكَةُ، بِنْتُ يَشُوعَا بْنِ قِيصَرَ مَلِكِ الرُّومِ، وَأُمِّي مِنْ وُلْدِ الْحَوَارِيِّينَ تُنْسَبُ إِلَى وَصِيِّ الْمَسِيحِ شَمْعُونَ. أُبْنِتُكَ الْعَجَبَ الْعَجِيبَ، إِنَّ جَدِّي قِيصَرَ أَرَادَ أَنْ يُزَوِّجَنِي مِنْ ابْنِ أَخِيهِ وَأَنَا مِنْ بَنَاتِ ثَلَاثَةِ عَشْرَةَ سَنَةً ... فَارَيْتُ فِي تِلْكَ اللَّيْلَةِ كَانَ الْمَسِيحُ وَالشَّمْعُونَ وَعِدَّةٌ مِنَ الْحَوَارِيِّينَ قَدْ اجْتَمَعُوا فِي قَصْرِ جَدِّي، وَصَبُّوا فِيهِ مِنْبَرًا يُبَارِي السَّمَاءَ عُلُوقًا وَارْتِفَاعًا فِي الْمَوْضِعِ الَّذِي كَانَ جَدِّي نَصَبَ فِيهِ عَرْشَهُ. فَدَخَلَ عَلَيْهِمْ مُحَمَّدٌ (ص) مَعَ فَتِيَّةٍ وَعِدَّةٍ مِنْ بَنِيهِ. فَيَقُومُ إِلَيْهِ الْمَسِيحُ فَيَعْتَنِقُهُ. فَيَقُولُ: 'يَا رُوحَ اللَّهِ، إِنِّي جِئْتُكَ خَاطِبًا مِنْ وَصِيكَ شَمْعُونَ فَتَأْتُهُ مَلِيكَةَ لِابْنِي هَذَا، وَأَوْمَأَ بِيَدِهِ إِلَى أَبِي مُحَمَّدٍ، صَاحِبِ هَذَا الْكِتَابِ. فَتَنظَرَ الْمَسِيحُ إِلَى شَمْعُونَ، فَقَالَ لَهُ: 'قَدْ أَتَاكَ الشَّرْفُ، فَصَلِّ رَحِمَكَ بِرَحْمِ رَسُولِ اللَّهِ (ص)'. قَالَ: 'قَدْ فَعَلْتُ، فَصَعَدَ ذَلِكَ الْمَنْبَرُ وَخَطَبَ مُحَمَّدٌ (ص) وَزَوَّجَنِي، وَشَهِدَ الْمَسِيحُ (ع) وَشَهِدَ بَنُو مُحَمَّدٍ (ص) وَالْحَوَارِيُّونَ. فَلَمَّا اسْتَيْقَظْتُ مِنْ نَوْمِي، أَشْفَقْتُ أَنْ أَقْصَى هَذِهِ الرُّؤْيَا عَلَى أَبِي وَجَدِّي مَخَافَةَ الْقَتْلِ. فَكُنْتُ أُسْرِهَا فِي نَفْسِي وَلَا أُبْدِيهَا لَهُمْ؛ وَضَرَبَ صَدْرِي بِمَحَبَّةِ أَبِي مُحَمَّدٍ حَتَّى إِمْتَنَعْتُ مِنَ الطَّعَامِ وَالشَّرَابِ، وَضَعَفَتْ نَفْسِي وَدَقَّ شَخْصِي وَمَرَضْتُ مَرَضًا شَدِيدًا ...' فَقَالَ أَبُو الْحَسَنِ (ع): 'فَالهَا زَوْجَةُ أَبِي مُحَمَّدٍ وَأُمُّ الْقَائِمِ (ع)»

(كمال الدين، 2، 417-424)

5.44. Muḥammad ibn ‘Alī ibn Ḥātim al-Nūfili reported, “...Abū al-Ḥusayn Muḥammad ibn Baḥr al-Shaybāni reported that... [Malikah] 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 Malikah, the daughter of Yashū‘ā the son of Ceasar, the king of Rūm, and my mother is of the descendants of the Apostles, reaching to the successor of Christ, Sham‘ūn (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‘ūn 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. Muḥammad ﷺ entered before them with a youth and a few of his descendents. Christ rose and embraced him. Then he [Muḥammad ﷺ] said, “O Spirit of Allah! I have come to you to ask your successor, Sham‘ūn, for the hand of his daughter, Malikah, for my boy there.” He then indicated Abū Muḥammad with his hand, who wrote this letter [instructing the servant to purchase Malikah, who had been taken captive]. Then Christ looked at Sham‘ūn 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‘ūn said, “It is done!” Then Muḥammad ﷺ ascended the pulpit, read a sermon and married me [to the youth, Imam ‘Askari ؑ], and Christ ﷺ, the children of Muḥammad 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 Abū Muḥammad, until I could neither eat nor drink. I became weak, thin, and very sick....’ Then Abū al-Ḥasan ؑ said, ‘Then she became the wife of Abū Muḥammad and the mother of the Qā‘im [the twelfth Imam] ؑ.’”

Kamāl al-Din, 2, 417-424.

❖ 6 ❖

ما أوحى الله إلى عيسى عليه السلام

6-1- أوحى الله، تعالى، إلى عيسى بن مريم (ع): «يا عيسى، إني لا أنسى من ينساني، فكيف أنسى من يذكرني! أنا لا أبخل على من عصاني، فكيف أبخل على من يطيعني!»

(جامع الاخبار، 1، 180)

6-2- في ما أوحى الله إلى عيسى (ع): «يا عيسى، ابن البكر البتول، إني على نفسك بكاء من قد ودع الأهل وقلبي الدنيا وتركها لأهلها وصارت رغبته في ما عند إلهه».

(عدة الداعي، 169)

6-3- في ما أوحى إلى عيسى (ع): «ولا يترك المتمرد علي بالعضيان: يأكل رزقي، ويعبد غيري، ثم يدعوني عند الكرب فاجيبه، ثم يرجع إلى ما كان عليه. فعلى المتمرد أم لسخطي يتعرض؟ في حلفت لا أخذه أخذه ليس منها منجى ولا دوني ملجأ. أين يهرب من سمائي وارضتي؟»

(عدة الداعي، 212)

6-4- حدثنا محمد بن إسماعيل، عن محمد بن عمرو الزيات، عن عبد الله بن الوليد، قال: «قال لي أبو عبد الله (ع): أي شيء يقول الشيعة في عيسى وموسى وأمير المؤمنين (ع)؟ قلت: يقولون: إن عيسى وموسى أفضل من أمير المؤمنين»



GOD'S WORDS TO JESUS ﷺ

6.1. 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."

(*Jāmi' al-Akhhār*, 1, 180)

6.2. Allah, the Exalted, revealed to Jesus ﷺ, "O Jesus the son of the virgin, al-Batūl! 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-Dā'i*, 169)

6.3. 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-Dā'i*, 212)

6.4. 'Abdullah ibn al-Walīd said, "Abū '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." He said, 'Do they think that he knew every thing that the Apostle of Allah

(ع). « قال: «فَقَالَ: أَيْرَعْمُونَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (ع) قَدْ عَلِمَ مَا عَلِمَ رَسُولُ اللَّهِ؟» قُلْتُ: نَعَمْ، وَلَكِنْ لَا يَقْدُمُونَ عَلَيَّ أَوْلِيَ الْعَرْزِ مِنَ الرَّسُلِ أَحَدًا.» قَالَ أَبُو عَبْدِ اللَّهِ (ع): «فَخَاصِمُهُمْ بِكِتَابِ اللَّهِ.» قَالَ: «قُلْتُ: وَفِي أَيِّ مَوْضِعٍ مِنْهُ أَخَاصِمُهُمْ؟» قَالَ: «قَالَ اللَّهُ، تَعَالَى، لِمُوسَى: ﴿كَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ عِلْمًا﴾ إِنَّهُ لَمْ يَكْتُبْ لِمُوسَى كُلَّ شَيْءٍ. وَقَالَ اللَّهُ، تَبَارَكَ وَتَعَالَى، لِعِيسَى: ﴿وَلَا بُيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ﴾. وَقَالَ اللَّهُ، تَعَالَى، لِمُحَمَّدٍ (ص): ﴿وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ، وَتَرْتُّنًا عَلَيْكَ الْكِتَابِ تَبَيَّنًا لِكُلِّ شَيْءٍ﴾.»

(بصائر الدرجات، 227)

6-5- فَلَاخُ السَّائِلِ، قَالَ السَّيِّدُ، رَه: «رَأَيْتُ فِي الْأَحَادِيثِ الْمَأْثُورَةِ: أَنَّ اللَّهَ، تَعَالَى، أَمَرَ آدَمَ أَنْ يُصَلِّيَ إِلَى الْمَغْرِبِ، وَتَوْحًا أَنْ يُصَلِّيَ إِلَى الْمَشْرِقِ، وَإِبْرَاهِيمَ (ع) يَجْمَعُهُمَا وَهِيَ الْكُتَيْبَةُ. فَلَمَّا بَعَثَ مُوسَى (ع)، أَمَرَهُ أَنْ يُحْيِيَ دِينَ آدَمَ، وَلَمَّا بَعَثَ عِيسَى (ع)، أَمَرَهُ أَنْ يُحْيِيَ دِينَ نُوحٍ، وَلَمَّا بَعَثَ مُحَمَّدًا (ص)، أَمَرَهُ أَنْ يُحْيِيَ دِينَ إِبْرَاهِيمَ.»

(بحار الأنوار، 81، 57، 9)

6-6- رُوِيَ أَنَّ اللَّهَ، عَزَّ وَجَلَّ، أَوْحَى إِلَى عِيسَى بْنِ مَرْيَمَ: «لِيَحْذَرُ الَّذِي يَسْتَبْطِئُنِي فِي الرِّزْقِ أَنْ أَغْضَبَ، فَافْتَحَ عَلَيْهِ بَابًا مِنَ الدُّنْيَا.»

(بحار الأنوار، 100، 21، 16)

6-7- قَالَ الْمَسِيحُ: «يَقُولُ اللَّهُ، تَبَارَكَ وَتَعَالَى: يُخْزَنُ عَبْدِي الْمُؤْمِنُ أَنْ أَصْرِفَ 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، 1، 513)

knew?' I said, 'Yes, but they do not prefer anyone over the possessors of determination (Ulū al-'Azm) among the apostles.' Abū 'Abdullah^{عليه السلام} 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 Muḥammad, *(We brought you as a witness over them and revealed the Book to you explaining clearly everything.)* (16:89).

(Baṣā'ir al-Darajāt, 227)

6.5. 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'abah. 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 Muhammad was commissioned, He ordered him to revive the religion of Abraham."

(Biḥār, 81, 57, 9)

6.6. 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."

(Biḥār, 100, 21, 16)

6.7. 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.'"

(Tuḥaf al-'Uqūl, 1, 513)

6-8- عَنْ أَبِي ذَرٍّ، قَالَ: «قَالَ رَسُولُ اللَّهِ (ص): '... يَا أَبَا ذَرٍّ، إِنَّ اللَّهَ، تَعَالَى، أَوْحَى إِلَى أَخِي عَيْسَى: 'يَا عَيْسَى، لَا تُحِبِّ الدُّنْيَا، فَإِنِّي لَسْتُ أُحِبُّهَا؛ وَاحِبٌ الْآخِرَةَ، فَأَيُّمَا هِيَ دَارُ الْمَعَادِ.'»

(مستدرک الوسائل، 12، 39، 13456)

6-9- عَنْ ابْنِ عُمَرَ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ رَجُلٍ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «رُفِعَ عَيْسَى بْنُ مَرْيَمَ (ع) بِمِدْرَعَةٍ صُوفٍ مِنْ غَزَلِ مَرْيَمَ وَمِنْ نَسِجِ مَرْيَمَ وَمِنْ خِيَاطَةِ مَرْيَمَ. فَلَمَّا إِتْمَتَتْ إِلَى السَّمَاءِ، نُودِيَ: 'يَا عَيْسَى، أَلْقِ عَنْكَ زِينَةَ الدُّنْيَا.'»

(بحار الأنوار، 14، 338، 9)

6-10- قَالَ مُحَمَّدُ بْنُ يَعْقُوبَ الْكُلَيْنِيُّ، رَحِمَهُ اللَّهُ: «حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ، عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ، قَالَ: 'سَأَلْتُ أَبَا عَبْدِ اللَّهِ (ع) عَنْ أَفْضَلِ مَا يَتَقَرَّبُ بِهِ الْعِبَادُ إِلَى رَبِّهِمْ، وَاحِبٌ ذَلِكَ إِلَى اللَّهِ، عَزَّ وَجَلَّ، مَا هُوَ؟' فَقَالَ: 'مَا أَعْلَمُ شَيْئًا، بَعْدَ الْمَعْرِفَةِ، أَفْضَلَ مِنْ هَذِهِ الصَّلَاةِ. أَلَا تَرَى أَنَّ الْعَبْدَ الصَّالِحَ، عَيْسَى ابْنَ مَرْيَمَ (ع)، قَالَ: ﴿وَإِصْنِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا﴾.»

(الكافي، 3، 264، 1)

6-11- فِي مَا أَوْحَى اللَّهُ إِلَى عَيْسَى (ع): «يَا عَيْسَى، أَدِلَّ لِي قَلْبَكَ... وَاسْمِعْنِي مِنْكَ صَوْتًا حَزِينًا.»

(بحار الأنوار، 90، 341)

6.8. The Apostle of Allah ﷺ said, "...O Abū 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 Ressurrection.'"

(*Mustadrak al-Wasā'il*, 12, 39, 13456)

6.9. It is reported that Abū 'Abdullah [Imam Ṣādiq] ﷺ said, "Jesus the son of Mary ﷺ ascended clad in wool spun by Mary, woven by Mary and sewn by Mary. When he was brought up to heaven it was called, 'O Jesus! Cast off from yourself the finery of the world.'"

(*Biḥār*, 14, 338, 9)

6.10. I asked Abū 'Abdullah [Imam Ṣādiq] ﷺ 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 (*ṣalah*). Do you not see that the good servant Jesus the son of Mary ﷺ said: *(And He enjoined on me the ritual prayer (ṣalāh) and the alms tax (zakāh) for as long as I live.)*" (19,31)

(*Kāfī*, 3, 264, 1)

6.11. Allah revealed to Jesus, "O Jesus! Humble your heart for me ... let me hear from you a sad sound."

(*Biḥār*, 90, 341)

6-12- أوحى الله إلى عيسى (ع)، أن: «كُنْ لِلنَّاسِ فِي الْحِلْمِ كَالأَرْضِ تَحْتِهِمْ، وَفِي السَّخَاءِ كَالْمَاءِ الْجَارِي، وَفِي الرَّحْمَةِ كَالشَّمْسِ وَالْقَمَرِ، فَاتَّهَمَا يَطْلَعَانِ عَلَى الثَّبَرِ وَالْفَاجِرِ».

(بحار الأنوار، 14، 3)

6-13- عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ، جَعْفَرِ بْنِ مُحَمَّدٍ (ع)، قَالَ: «أَوْحَى اللَّهُ تَعَالَى إِلَى عِيسَى بْنِ مَرْيَمَ (ع): 'يَا عِيسَى، هَبْ لِي مِنْ عَيْنِكَ الدُّمُوعَ، وَمِنْ قَلْبِكَ الْخُشُوعَ، وَأَحْلُ عَيْنَكَ بِمِيلِ الْحُزْنِ إِذَا صَحِكَ الْبَطَّالُونَ، وَقُمْ عَلَى قُبُورِ الْأَمْوَاتِ، فَنادِهِمْ بِالصَّوْتِ الرَّفِيعِ، لَعَلَّكَ تَأْخُذُ مَوْعِظَتَكَ مِنْهُمْ، وَقُلْ: 'إِنِّي لَأَحِقُّ بِهِمْ فِي اللَّاحِقِينَ.'»

(بحار الأنوار، 79، 178)

6-14- دَخَلَ جَائِلِقُ النَّصَارَى عَلَى مَصْعَبِ بْنِ الزُّبَيْرِ، فَكَلَّمَهُ لِكَلَامِ أَغْضَبَهُ، فَعَلَّاهُ بِقَضِيبٍ؛ فَتَرَكُهُ حَتَّى سَكَنَ غَضَبُهُ، ثُمَّ قَالَ: «إِنْ أَدِنَ الْأَمِيرُ، أَخْبَرْتُهُ بِمَا أُنزِلَ اللَّهُ عَلَى الْمَسِيحِ». فَاصْغَى إِلَيْهِ. فَقَالَ: «إِنَّ اللَّهَ أُنزِلَ عَلَى الْمَسِيحِ: 'إِنَّهُ لَا يَنْبَغِي لِلسُّلْطَانِ أَنْ يَعْضَبَ، فَإِنَّهُ إِذَا يَأْمُرُ فَيَطَاعُ؛ وَلَا يَنْبَغِي أَنْ يَعْجَلَ، فَلَنْ يَقُوتَهُ شَيْءٌ؛ وَلَا يَنْبَغِي أَنْ يَظْلِمَ، فَإِنَّمَا بِهِ يُدْفَعُ الظُّلْمُ.'» فَاسْتَحْيَا مَصْعَبٌ وَتَرَضَاهُ.

(آداب النفس، 2، 69)

6-15- قَالَ اللَّهُ، عَزَّ وَجَلَّ، لِعِيسَى (ع): «إِنِّي وَهَبْتُ لَكَ الْمَسَاكِينَ وَرَحْمَتَهُمْ، تُحِبُّهُمْ وَيُحِبُّونَكَ، يَرْضُونَ بِكَ إِمَاماً وَقَائِداً، وَتَرْضَى بِهِمْ صَحَابَةً وَتَبِعاً؛ وَهُمَا خُلُقَانِ، مَنْ لَقِيتَنِي بِهِمَا لَقِيتَنِي بِأَرْكَمِي الْأَعْمَالِ وَاحِبَّهَا إِلَيَّ».

(بحار الأنوار، 69، 55)

6.12. Allah revealed to Jesusﷺ, “Be to the people like the earth below in meakness, like the flowing water in generosity, and like the sun and the moon in mercy, which shine on the good and sinner alike.”

(*Bihār*, 14, 3)

6.13. Allah revealed to Jesusﷺ, “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.’”

(*Bihār*, 79, 178)

6.14. A Christian catholicos (*jāthiliq*) met with Masab ibn Zubayr (an amir) 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 amir 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.

(*Ādāb al-Nafs*, 2, 69)

6.15. 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.”

(*Bihār*, 69, 55)

6-16- رُوِيَ أَنَّ اللَّهَ أَوْحَى إِلَى عِيسَى (ع): «فَإِنْ اتَّقَعْتَ، وَالْأَمْرَ، فَاسْتَحْيِ مِنِّي أَنْ تَعْطَى النَّاسَ».

(إرشاد القلوب، 1، 112)

6-17- المَرَاغِي، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ، عَنِ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ، عَنِ يَحْيَى بْنِ هَاشِمِ الْغَسَّانِيِّ، عَنِ أَبِي عَاصِمِ التَّبِيلِيِّ، عَنِ سُفْيَانَ، عَنِ أَبِي إِسْحَاقَ، عَنِ عَلْقَمَةَ بْنِ قَيْسٍ، عَنِ نَوْفِ الْبُكَالِيِّ، قَالَ: «بُتُّ لَيْلَةً عِنْدَ أَمِيرِ الْمُؤْمِنِينَ، عَلِيِّ بْنِ أَبِي طَالِبٍ (ع)، فَرَأَيْتُهُ يَكْتَرُ الْإِخْتِلَافَ مِنْ مُنْزِلِهِ، وَيَنْظُرُ إِلَى السَّمَاءِ». قَالَ: «فَدَخَلَ كَبْعُضٍ مَا كَانَ يَدْخُلُ، قَالَ: 'أَنَايْمُ أَنْتَ أَمْ رَامِقُ؟' فَقُلْتُ: 'بَلْ رَامِقُ، يَا أَمِيرَ الْمُؤْمِنِينَ. مَا زِلْتُ أَرْمُقُكَ مُنْذُ اللَّيْلَةِ بَعِيْنِي، وَانْظُرْ مَا تَصْنَعُ'. فَقَالَ: 'يَا نَوْفُ، طُوبَى لِلزَّاهِدِينَ فِي الدُّنْيَا، الرَّاغِبِينَ فِي الْآخِرَةِ، قَوْمٌ يَتَّخِذُونَ أَرْضَ اللَّهِ بَسَاطًا، وَثَرَابَهُ وَسَادًا، وَكِتَابَتَهُ شِعَارًا، وَدُعَاءَهُ دَنَارًا، وَمَاءَهُ طَيْبًا، يَرْضُونَ الدُّنْيَا قَرْضًا عَلَى مِثْهَاجِ الْمَسِيحِ (ع). إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَى عِيسَى (ع): 'يَا عِيسَى، عَلَيْكَ بِالْمِثْهَاجِ الْأَوَّلِ، تَلْحَقُ مَلَاحِقَ الْمُرْسَلِينَ. قُلْ لِقَوْمِكَ، يَا أَخَا الْمُنْذِرِينَ: 'أَنْ لَا تَدْخُلُوا بَيْتًا مِنْ بِيُوتِي إِلَّا بِقُلُوبٍ طَاهِرَةٍ، وَإَيْدٍ تَقِيَّةٍ، وَإِبْصَارٍ خَاشِعَةٍ. فَإِنِّي لَا أَسْمَعُ مِنْ دَاعٍ دُعَاءَهُ، وَلَا أَحَدٍ مِنْ عِبَادِي عِنْدَهُ مَظْلَمَةٌ، وَلَا أَسْتَجِيبُ لَهُ دَعْوَةً، وَإِنِّي قَبْلَهُ حَقٌّ لَمْ يَرُدَّهُ إِلَيَّ.'»

(بجارات الأنوار، 67، 316)

6-18- عَنْ أَمِيرِ الْمُؤْمِنِينَ (ع) قَالَ: «أَوْحَى اللَّهُ إِلَى عِيسَى (ع): 'قُلْ لِبَنِي إِسْرَائِيلَ: 'لَا تَدْخُلُوا بَيْتًا مِنْ بِيُوتِي إِلَّا بِأَبْصَارٍ خَاشِعَةٍ، وَقُلُوبٍ طَاهِرَةٍ، وَإَيْدٍ تَقِيَّةٍ. وَاحْبِرْهُمْ إِنِّي لَا أَسْتَجِيبُ لِأَحَدٍ مِنْهُمْ دَعْوَةً، وَلَا أَحَدٍ مِنْ خَلْقِي عَلَيْهِ مَظْلَمَةٌ.' وَفِي الْوَحْيِ الْقَدِيمِ: 'لَا تَمَلْ مِنَ الدُّعَاءِ، فَإِنِّي لَا أَمِلُّ مِنَ الْإِجَابَةِ.'»

(بجارات الأنوار، 90، 373)

6.16. Verily Allah revealed to Jesus, "Then indeed be warned! Otherwise you should be ashamed before Me to warn [preach to] the people."

(*Irshād al-Qulūb*, 1, 112)

6.17. It is reported that Nūf al-Bukāli said, "I spent a night with the Commander of the Faithful, 'Ali ibn Abū Ṭālib[ؑ]. 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 Nūf! 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.'""

(*Biḥār*, 67, 316)

6.18. 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..."

(*Biḥār*, 90, 373)

6-19- عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَادٍ، رَفَعَهُ، قَالَ: «قَالَ اللَّهُ، تَبَارَكَ وَتَعَالَى، لِعِيسَى ابْنِ مَرْيَمَ (ع): يَا عِيسَى، لَيْكُنْ لِسَانُكَ فِي السَّرِّ وَالْعَلَانِيَةِ لِسَانًا وَاحِدًا، وَكَذَلِكَ قَلْبُكَ. إِنِّي أَحْذَرُكَ نَفْسَكَ، وَكَفَى بِي خَيْرًا. لَا يَصْلُحُ لِسَانَانِ فِي فَمٍ وَاحِدٍ، وَلَا سَيْفَانِ فِي غِمْدٍ وَاحِدٍ، وَلَا قَلْبَانِ فِي صَدْرٍ وَاحِدٍ، وَكَذَلِكَ الْأَذْهَانُ.»

(الكافي، 2، 343، 3)

6-20- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ، عَنْ ابْنِ فَضَّالٍ، رَفَعَهُ، قَالَ: «قَالَ اللَّهُ، عَزَّ وَجَلَّ، لِعِيسَى (ع): يَا عِيسَى، اذْكُرْنِي فِي نَفْسِكَ، اذْكُرْكَ فِي نَفْسِي؛ واذْكُرْنِي فِي مَلَنِكَ، اذْكُرْكَ فِي مَلِ خَيْرٍ مِنْ مَلِ الْأَدَمِيِّينَ. يَا عِيسَى، اَلِنْ لِي قَلْبَكَ، وَاكْثِرْ ذِكْرِي فِي الْخَلَوَاتِ، وَاغْلَمْ أَنْ سُرُورِي أَنْ تُبْصِصَ إِلَيَّ، وَكُنْ فِي ذَلِكَ حَيًّا وَلَا تُكُنْ مَيِّتًا.»

(الكافي، 2، 502، 3)

6-21- أَوْحَى اللَّهُ تَعَالَى إِلَى عِيسَى: «إِذَا أَنْعَمْتُ عَلَيْكَ بِنِعْمَةٍ، فَاسْتَقْبِلْهَا بِالْإِسْتِكَاتَةِ، ائْتَمَّمْهَا عَلَيْكَ.»

(بحار الأنوار، 14، 328، 56)

6-22- «يَا عِيسَى، ذَلِّ لَأَهْلِ الْحَسَنَةِ، وَشَارِكُهُمْ فِيهَا، وَكُنْ عَلَيْهِمْ شَهِيدًا. وَقُلْ لظُلْمَةِ بَنِي إِسْرَائِيلَ: يَا أَخْدَانَ السُّوءِ وَالْجُلُسَاءِ عَلَيْهِ، إِنْ لَمْ تَنْتَهُوا أَمْسَحُكُمْ قِرْدَةً وَخَنَازِيرًا.»

(الكافي، 8، 138، 103)

6-23- مُحَمَّدُ بْنُ الْمُتَكَدِّرِ، عَنْ أَبِيهِ، قَالَ: «لَمَّا قَدِمَ السَّيِّدُ وَالْعَاقِبُ، أَسْقَفَا نَجْرَانَ، فِي سَبْعِينَ رَكِيبًا، وَفَدَا عَلَى النَّبِيِّ (ص)، كُنْتُ مَعَهُمْ.... قَالَ [الْعَاقِبُ]: 'أَمَا

6.19. Allah said to Jesusﷺ, "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)

6.20. Allah, the Great and Almighty, said to Jesusﷺ, "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)

6.21. Allah the Supreme revealed to Jesus, "When I give you a blessing, receive it with humility, [and] I will complete it for you."

(*Bihār*, 14, 328, 56)

6.22. 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, 138, 103)

6.23. It is reported in a long tradition that Muḥammad al-Munkadir narrated from his father that he said, "When al-Sayyid and al-'Āqib, the two bishops of Najrān, with seventy persons arrived mounted [at Madina], they came to the Prophet and I was with them... Al-'Āqib said [to his companion,] 'Did you not read the fourth al-Miṣbāḥ from which were revealed to Christ, 'Say to the children of Jerusalem, 'How

⁽¹⁾ Cf. Qur'ān 17:17; 25:58.

تَقْرَأُ الْمِصْبَاحَ الرَّابِعَ مِنَ الْوَحْيِ إِلَى الْمَسِيحِ، أَنْ: 'قُلْ لِبَنِي إِسْرَائِيلَ: 'مَا أَجْهَلَكُمْ! تُطَيَّبُونَ بِالطَّيِّبِ، لِتُطَيَّبُوا بِهِ فِي الدُّنْيَا عِنْدَ أَهْلِهَا وَاهْلِكُمْ، وَاجْوَافِكُمْ عِنْدِي جِيفَ الْمَيْتَةِ...''

(بحار الأنوار، 21، 350، 20)

6-24- المُنْفِيْدُ، عَنِ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ أَسَمَةَ، عَنِ عُبَيْدِ اللَّهِ بْنِ مُحَمَّدِ الْوَاسِطِيِّ، عَنِ أَبِي جَعْفَرِ مُحَمَّدِ بْنِ يَحْيَى، عَنِ هَارُونَ بْنِ مُسْلِمٍ، عَنِ مَسْعَدَةَ بْنِ صَدَقَةَ، عَنِ جَعْفَرِ بْنِ أَبِيهِ (ع)، أَنَّهُ قَالَ: «أُرْسِلَ التَّجَاشِيُّ، مَلِكُ الْحَبَشَةِ إِلَى جَعْفَرِ بْنِ أَبِي طَالِبٍ وَاصْحَابِهِ، فَدَخَلُوا عَلَيْهِ، وَهُوَ فِي بَيْتٍ لَهُ، جَالِسٌ عَلَى التُّرَابِ، وَعَلَيْهِ خُلْقَانُ الثِّيَابِ... فَقَالَ لَهُ جَعْفَرُ: 'أَيُّهَا الْمَلِكُ الصَّالِحُ! مَا لِي أَرَاكَ جَالِسًا عَلَى التُّرَابِ، وَعَلَيْكَ هَذِهِ الْخُلْقَانُ؟' فَقَالَ: 'يَا جَعْفَرُ، إِنَّا نَجِدُ فِي مَا أُنزِلَ عَلَى عِيسَى، صَلَّى اللَّهُ عَلَيْهِ، 'أَنْ مِنْ حَقِّ اللَّهِ عَلَى عِبَادِهِ، أَنْ يُخَدِّثُوا اللَّهَ تَوَاضَعًا، عِنْدَ مَا يُخَدِّثُ لَهُمْ مِنْ نِعْمَةٍ.' فَلَمَّا أَحَدَّثَ اللَّهُ تَعَالَى لِي نِعْمَةً بِنَبِيِّ مُحَمَّدٍ (ص)، أَحَدَّثْتُ اللَّهُ هَذَا التَّوَاضِعَ.' قَالَ: «فَلَمَّا بَلَغَ النَّبِيُّ (ص) ذَلِكَ، قَالَ لِاصْحَابِهِ: 'إِنَّ الصَّدَقَةَ تَزِيدُ صَاحِبَهَا كَثْرَةً، فَتَصَدَّقُوا، يَرْحَمَكُمُ اللَّهُ؛ وَإِنَّ التَّوَاضِعَ يَزِيدُ صَاحِبَهُ رِفْعَةً، فَتَوَاضَعُوا، يَرْفَعَكُمُ اللَّهُ؛ وَإِنَّ الْعَفْوَ يَزِيدُ صَاحِبَهُ عِزًّا، فَاعْفُوا، يُعِزُّكُمُ اللَّهُ.'»

(بحار الأنوار، 18، 418)

6-25- «إِنَّ عِيسَى (ع) مَرَّ بِقَبْرِ، فَرَأَى مَلَائِكَةَ الْعَذَابِ، يُعَذِّبُونَ مَيِّتًا؛ فَلَمَّا إِنْصَرَفَ مِنْ حَاجَتِهِ وَمَرَّ بِالْقَبْرِ، فَرَأَى مَلَائِكَةَ الرَّحْمَةِ، مَعَهُمْ أَطْبَاقٌ مِنْ نُورٍ، فَتَعَجَّبَ مِنْ ذَلِكَ وَدَعَا اللَّهَ مِنْ هَذِهِ، فَأَوْحَى إِلَيْهِ: 'يَا عِيسَى، كَانَ هَذَا الْعَبْدُ

¹ فَقَالَ: 'إِنَّ عِيسَى بْنِ مَرْيَمَ كَانَ إِذَا حَدَّثَتْ لَهُ نِعْمَةً، إِزْدَادَ بِهَا تَوَاضَعًا.' (شرح لهج البلاغة، 14، 151)

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..."

(*Bihār*, 21, 350, 20)

6.24. [Imam] Ja'far reported that his father~~ؑ~~ said, "Najashi the king of Habashah [Ethiopia] sent for Ja'far the son of Abi Ṭālib and his companions. Then they arrived before him while he was sitting in the dust in his house with worn garments.... Ja'far ibn Abi Ṭālib 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~~ؑ~~ 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 Muhammad~~ﷺ~~, I showed this humility to Allah." He [Imam Ja'far] said, "When that news reached the Prophet~~ﷺ~~, 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.'"

(*Bihār*, 18, 418)

6.25. Verily Jesus~~ؑ~~ passed by a grave, and he saw the angels of punishment chastise a dead person. When Jesus~~ؑ~~ 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, "O Jesus! This servant was a sinner, and left his wife when she was pregnant. Then

⁽¹⁾ According to another report by the same narrator: "Verily Jesus the son of Mary became more humble whenever God's blessings were granted him."

عاصياً، وكانَ قَدْ تَرَكَ إِمْرَانَهُ حُبْلَى، فَوَلَدَتْ وَرَبَّتْ وَوَلَدَهُ حَتَّى كَبُرَ؛ فَسَلَّمْتُهُ إِلَى الْكُتَّابِ، فَلَقَّنَهُ الْمَعْلَمُ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، فَاسْتَحْيَيْتُ مِنْ عَبْدِي أَنْ أُعَذِّبَهُ بِنَارِي فِي بَطْنِ الْأَرْضِ، وَوَلَدَهُ يَذْكُرُ إِسْمِي عَلَى ظَهْرِ الْأَرْضِ.»

(مجموعة الأخبار في نفائس الآثار، 146)

6-26- بِالإِسْنَادِ إِلَى الصَّدُوقِ، بِإِسْنَادِهِ إِلَى ابْنِ أَوْرَمَةَ، عَنْ عَيْسَى بْنِ الْعَبَّاسِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْكَرِيمِ التَّفْلَيْسِيِّ، عَنْ عَبْدِ الْمُؤْمِنِ بْنِ مُحَمَّدٍ، رَفَعَهُ، قَالَ: «قَالَ رَسُولُ اللَّهِ (ص): 'أَوْحَى اللَّهُ، تَعَالَى، جَلَّتْ عَظْمَتُهُ، إِلَى عَيْسَى (ع): 'جُدَّ فِي أَمْرِي، وَلَا تَتْرُكْ. إِنِّي خَلَقْتُكَ مِنْ غَيْرِ فَحُلِّ آيَةً لِلْعَالَمِينَ. أَخْبَرَهُمْ آمَنُوا بِي وَبِرَسُولِي النَّبِيِّ الْأُمِّيِّ، نَسَلُهُ مِنْ مُبَارَكَةٍ، وَهِيَ مَعَ أُمِّكَ فِي الْجَنَّةِ. طُوبَى لِمَنْ سَمِعَ كَلَامَهُ وَادْرَكَ زَمَانَهُ وَشَهِدَ أَيَّامَهُ.' قَالَ عَيْسَى: 'يَا رَبِّ، وَمَا طُوبَى؟' قَالَ: 'شَجَرَةٌ فِي الْجَنَّةِ، تَحْتَهَا عَيْنٌ، مَنْ شَرِبَ مِنْهَا شَرِبَ لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا.' قَالَ عَيْسَى: 'يَا رَبِّ، إِسْفِنِي مِنْهَا شَرِبَةً.' قَالَ: 'كَلَّا، يَا عَيْسَى. إِنَّ تِلْكَ الْعَيْنَ مُحَرَّمَةٌ عَلَى الْأَنْبِيَاءِ، حَتَّى يَشْرَبَهَا ذَلِكَ النَّبِيُّ؛ وَتِلْكَ الْجَنَّةُ مُحَرَّمَةٌ عَلَى الْأُمَّمِ، حَتَّى يَدْخُلَهَا أُمَّةٌ ذَلِكَ النَّبِيُّ.'»

(بحار الأنوار، 14، 323، 33)

6-27- ابْنُ الْمُتَوَكَّلِ، عَنْ الْحَمِيرِيِّ، عَنْ ابْنِ أَبِي الْخَطَّابِ، عَنْ ابْنِ أَسْبَاطٍ، عَنْ عَلِيِّ بْنِ أَبِي حَنْزَلَةَ، عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ، جَفَعَرِ بْنِ مُحَمَّدٍ (ع)، قَالَ: «كَانَ فِي مَا وَعَظَ اللَّهُ، تَبَارَكَ وَتَعَالَى، بِهِ عَيْسَى بْنُ مَرْيَمَ (ع)، أَنْ قَالَ لَهُ: 'يَا عَيْسَى، أَنَا رَبُّكَ وَرَبُّ آبَائِكَ. إِسْمِي وَاحِدٌ، وَأَنَا الْآخِذُ الْمُتَقَرِّدُ بِخَلْقِ كُلِّ شَيْءٍ، وَكُلُّ شَيْءٍ مِنْ صُنْعِي، وَكُلُّ خَلْقِي إِلَيَّ رَاجِعُونَ.'»

(بحار الأنوار، 14، 289، 13)

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."

(*Majmū'ah al-Akhbār fī Nafā'is al-Āthār*, 146)

6.26. 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. Ṭubā⁽¹⁾ is for he who hears his word is contemporary with him.' Jesus said, 'O my Lord! What is Ṭubā?' 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.'"

(*Bihār*, 14, 323, 33)

6.27. Imam Ja'far Ṣādiq 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.'"

(*Bihār*, 14, 289, 13)

⁽¹⁾ The phrase *ṭūba 'alay* is translated as "Blessed are those," or "Happy are those," in the Arabic version of the beatitudes.

6-28- عليُّ بنُ إبراهيمَ، عن أبيه، عن عليِّ بنِ أسباطٍ، عَنْهُمْ (ع)، قال: «في ما وَعَظَ اللَّهُ، عَزَّ وَجَلَّ، بِهِ عِيسَى (ع):

'يا عِيسَى، أنا رَبُّكَ وَرَبُّ آبَائِكَ، اسْمِي واحِدٌ، وانا الاحدُ الْمُتَفَرِّدُ بِخَلْقِ كُلِّ شَيْءٍ، وَكُلُّ شَيْءٍ مِنْ صُنْعِي، وَكُلُّ إِلَيَّ راجِعُونَ.

يا عِيسَى، أَنْتَ الْمَسِيحُ بامرِي، وائتِ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي، وائتِ نُحْيِي الْمَوْتَى بِكَلَامِي؛ فَكُنْ إِلَيَّ رَاغِباً وَمَنِي رَاهِباً، وَلَنْ تَجِدَ مِنِّي مَلْجأً إِلَّا إِلَيَّ.

يا عِيسَى، أوصيكَ وَصِيَّةَ الْمُتَحَنِّنِ عَلَيْكَ بِالرَّحْمَةِ، حَتَّى حَقَّتْ لَكَ مِنِّي الْوَلَايَةُ بِتَحْرِيكِ مَنِّي الْمَسْرَةَ؛ فَبُورِكْتَ كَبِيراً وَبُورِكْتَ صَغِيراً حَيْثُ مَا كُنْتَ. أَشْهَدُ أَنَّكَ عَبْدِي، ابنِ أُمَّتِي، أَنْزَلْنِي مِنْ نَفْسِكَ كَهَمَّكَ، واجْعَلْ ذِكْرِي لِمَعَادِكَ، وَتَقَرَّبْ إِلَيَّ بِالنَّوَاهِلِ، وَتَوَكَّلْ عَلَيَّ أَكْفِكَ، وَلَا تَوَكَّلْ عَلَيَّ غَيْرِي، فَاخْذُ لَكَ.

يا عِيسَى، اصْبِرْ عَلَيَّ الْبَلَاءِ وارضَ بِالْقَضَاءِ، وَكُنْ كَمَسْرَّتِي فِيكَ، فَإِنَّ مَسْرَّتِي أَنْ أُطَاعَ فَلَا أُغْصَى.

يا عِيسَى، أَخِي ذِكْرِي بِلِسَانِكَ، وَلْيَكُنْ وَدِّي فِي قَلْبِكَ.

يا عِيسَى، تَبَقِّظْ فِي سَاعَاتِ الْعَفْلَةِ، وَاحْكُمْ لِي لَطِيفَ الْحِكْمَةِ.

يا عِيسَى، كُنْ رَاغِباً رَاهِباً، وَاِمْتِ قَلْبَكَ بِالْحَسَنِيَّةِ.

يا عِيسَى، رَاعِ اللَّيْلَ لِتَحْرِي مَسْرَّتِي، وَاظْمِنْ نَهَارَكَ لِيَوْمِ حَاجَتِكَ عِنْدِي.

يا عِيسَى، نَافِسْ فِي الْخَيْرِ جُهْدَكَ، تُعْرِفْ بِالْخَيْرِ حَيْثُمَا تَوَجَّهْتَ.

6.28. 'Ali ibn Asbāt 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 Jesus^ﷺ:

“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 (wilāyah) 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.

يا عيسى، أحكّم في عبادي بُنْصَحي، وقمّ فيهمِ بِعَدْلِي، فقد أُنزِلتُ عَلَيْكَ شِفاءً لِمَا فِي الصُّدُورِ مِنْ مَرَضِ الشَّيْطَانِ.

يا عيسى، لا تُكُنْ جَلِيساً لِكُلِّ مَفْتُونٍ.

يا عيسى، حقّاً أقول: 'ما أَمَنَتْ بِي خَلِيقَةٌ إِلَّا حَسَمَتْ لِي، وَلَا حَسَمَتْ لِي إِلَّا رَجَتْ ثَوَابِي؛ فَاشْهَدْ أَنَّهُا أَمِنَةٌ مِنْ عِقَابِي، مَا لَمْ تُبَدَّلْ أَوْ تُعَيَّرْ سُنَّتِي.'

يا عيسى، ابنُ الْبِكْرِ الْبَتُولِ ابْنِكِ عَلَيَّ نَفْسِكَ بُكَاءَ مَنْ وَدَّعَ الْأَهْلَ وَقَلَى الدُّنْيَا وَتَرَكَهَا لِأَهْلِهَا، وَصَارَتْ رَغْبَتُهُ فِي مَا عِنْدَ إِلَهِهِ.

يا عيسى، كُنْ مَعَ ذَلِكَ تَلِينُ الْكَلَامِ وَتُفْشِي السَّلَامَ، يَقْظَانِ إِذَا نَامَتْ عُيُونُ الْأَبْرَارِ، حَدَرًا لِلْمَعَادِ وَالزَّلَازِلِ الشَّدَادِ وَأَهْوَالِ يَوْمِ الْقِيَامَةِ، حَيْثُ لَا يَنْفَعُ أَهْلٌ وَلَا وَكْدٌ وَلَا مَالٌ.

يا عيسى، أَكْهَلْ عَيْنَكَ بِمِيلِ الْحُزْنِ، إِذَا ضَحِكَ الْبَطَّالُونَ.

يا عيسى، كُنْ خَاشِعاً صَابِراً؛ فَطُوبَى لَكَ إِنْ نَالَكَ مَا وَعَدَ الصَّابِرُونَ.

يا عيسى، رُحْ مِنَ الدُّنْيَا يَوْماً فَيَوْماً، وَذُقْ لِمَا قَدْ ذَهَبَ طَعْمُهُ. فَحَقّاً أَقُولُ: 'مَا أَنْتَ إِلَّا بِسَاعَتِكَ وَيَوْمِكَ؛ فَرُحْ مِنَ الدُّنْيَا بِبُلْغَةٍ، وَكَيْفِكَ الْخَشِنُ الْجَسِبُ؛ فَقَدْ رَأَيْتَ إِلَى مَا تُصِيرُ وَمَكْتُوبُ مَا أَخَذْتَ وَكَيْفَ أَثْلَفْتَ.'

يا عيسى، إِنَّكَ مَسْئُولٌ، فَارْحَمِ الضَّعِيفَ كَرَحْمَتِي إِلَيْكَ، وَلَا تَقْهَرِ الْيَتِيمَ.

يا عيسى، ابْنِكِ عَلَيَّ نَفْسِكَ فِي الْخَلَوَاتِ، وَاقْبَلْ قَدَمَيْكَ إِلَى مَوَاقِبِ الصَّلَوَاتِ، وَاسْمِعْنِي لَدَاذَةَ نَطْفِكَ بِذِكْرِي، فَانْ صَنِّعِي إِلَيْكَ حَسَنٌ.

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 requittal; 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، كَمْ مِنْ أُمَّةٍ قَدْ أَهْلَكْتُهَا بِسَالِفِ ذُنُوبٍ قَدْ عَصَمْتُكَ مِنْهَا.

يا عيسى، أَرْفُقْ بِالضَّعِيفِ، وَاذْفَعْ طَرْفَكَ الْكَلِيلَ إِلَى السَّمَاءِ، وَاذْعُنِي فَإِنِّي مِنْكَ قَرِيبٌ، وَلَا تَدْعُنِي إِلَّا مُتَضَرِّعاً إِلَيَّ، وَهَمُّكَ هَمًّا وَاحِداً. فَإِنَّكَ مَتَى تَدْعُنِي كَذَلِكَ أَجِبُكَ.

يا عيسى، إِنِّي لَمْ أَرْضَ بِالذُّبْيَا ثَوَاباً لِمَنْ كَانَ قَبْلَكَ، وَلَا عِقَاباً لِمَنْ اتَّقَمْتُ مِنْهُ.

يا عيسى، إِنَّكَ تَقْنَى وَاَنَا أَبْقَى، وَمَتَّى رِزْقُكَ، وَعِنْدِي مِيقَاتُ أَجْلِكَ، وَالْيَّ إِيَابُكَ، وَعَلَيَّ حِسَابُكَ. فَسَلْنِي، وَلَا تَسْأَلْ غَيْرِي، فَيَحْسُنُ مِنْكَ الدُّعَاءُ، وَمَتَّى الإِجَابَةُ.

يا عيسى، مَا أَكْثَرَ الْبَشَرِ! وَأَقَلَّ عَدَدَ مَنْ صَبَرَ! الْأَشْجَارُ كَثِيرَةٌ وَطَبِيبُهَا قَلِيلٌ، فَلَا يَعْرِفُكَ حُسْنُ شَجَرَةٍ حَتَّى تَذُوقَ ثَمَرَهَا.

يا عيسى، لَا يَعْرِفُكَ الْمُتَمَرِّدُ عَلَيَّ بِالْعِضْيَانِ، يَأْكُلُ رِزْقِي وَيَبْغِدُ غَيْرِي، ثُمَّ يَدْعُونِي عِنْدَ الْكَرْبِ فَاجِيبُهُ، ثُمَّ يَرْجِعُ إِلَيَّ مَا كَانَ عَلَيْهِ. فَقَلِّي يَتَمَرَّدُ، أَمْ بِسَخَطِي يَتَعَرَّضُ؟ فَبِي حَلْفَتُ لَأَحْذَهُ أَحْذَةً لَيْسَ لَهُ مِنْهَا مَنْجَى، وَلَا دُونِي مَلْجَأٌ. أَيْنَ يَهْرُبُ مِنْ سَمَائِي وَارْضِي؟

يا عيسى، قُلْ لِظَلَمَةِ بَنِي إِسْرَائِيلَ: 'لَا تَدْعُونِي وَالسُّحْتُ تَحْتَ أَحْضَانِكُمْ، وَالْأَصْنَامُ فِي بُيُوتِكُمْ؛ فَإِنِّي ءَأْتَيْتُ أَنْ أُجِيبَ مَنْ دَعَانِي، وَإِنْ أَجْعَلَ إِجَابَتِي إِيَاهُمْ لَعْنًا عَلَيْهِمْ حَتَّى يَتَفَرَّقُوا.'

يا عيسى، كَمْ أَطِيلُ التَّنَطَّرَ وَاحْسِنُ الطَّلَبَ، وَالْقَوْمُ فِي غَفْلَةٍ لَا يَرْجِعُونَ؟ تَخْرُجُ الْكَلِمَةُ مِنْ أَفْوَاهِهِمْ، لَا تَعْبَاهَا قُلُوبُهُمْ، يَتَعَرَّضُونَ لِمَقْتِي، وَيَتَحَبَّبُونَ بِقُرْبِي إِلَى الْمُؤْمِنِينَ.

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 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.

يَا عِيسَى، لِيَكُنْ لِسَانَكَ فِي السَّرِّ وَالْعَلَانِيَةِ وَاحِدًا، وَكَذَلِكَ فَلْيَكُنْ قَلْبُكَ وَبَصْرُكَ، وَاطْوِ قَلْبُكَ وَلِسَانَكَ عَنِ الْمَحَارِمِ، وَكُفَّ بَصْرُكَ عَمَّا لَا خَيْرَ فِيهِ، فَكَمَّ مِنْ نَاطِرٍ نَظْرَةً قَدْ زَرَعَتْ فِي قَلْبِهِ شَهْوَةً، وَوَرَدَتْ بِهِ مَوَارِدَ حِيَاضِ الْهَلَكَةِ.

يَا عِيسَى، كُنْ رَحِيمًا مُتَرَحِّمًا، وَكُنْ كَمَا تَشَاءُ أَنْ يَكُونَ الْعِبَادُ لَكَ، وَانْثُرْ ذِكْرَكَ الْمَوْتِ وَمُفَارَقَةَ الْأَهْلِيْنَ، وَلَا تَلُهُ، فَإِنَّ اللَّهْوَةَ يُفْسِدُ صَاحِبَهُ؛ وَلَا تَغْفُلْ، فَإِنَّ الْغَافِلَ مَنِّي بَعِيدٌ؛ وَادْكُرْنِي بِالصَّالِحَاتِ حَتَّى أَدْكُرَكَ.

يَا عِيسَى، تُبِّ إِلَيَّ بَعْدَ الذَّنْبِ، وَذَكَّرْ بِي الْأَوَابِينَ، وَءَامِنْ بِي، وَتَقَرَّبْ بِي إِلَى الْمُؤْمِنِينَ، وَمُرُّهُمْ يَدْعُونِي مَعَكَ؛ وَإِيَّاكَ وَدَعْوَةَ الْمَظْلُومِ، فَأَتِيءُ الْيَتِيمَ عَلَى نَفْسِي أَنْ أَفْتَحَ لَهَا بَابًا مِنَ السَّمَاءِ بِالْقَبُولِ وَإِنْ أُجِيبَهُ وَلَوْ بَعْدَ حِينٍ.

يَا عِيسَى، إِعْلَمْ أَنَّ صَاحِبَ السُّوءِ يُعْذِرِي وَقَرِينَ السُّوءِ يُرْدِي، وَاعْلَمْ مَنْ تَقَارِنُ، وَاحْتَرِّ لِنَفْسِكَ إِخْوَانًا مِنَ الْمُؤْمِنِينَ.

يَا عِيسَى، تُبِّ إِلَيَّ، فَأَتِيءُ لَا يَتَعَاطَمُنِي ذَنْبٌ أَنْ أَغْفِرَهُ، وَإِنَا أَرْحَمُ الرَّاحِمِينَ. اْعْمَلْ لِنَفْسِكَ فِي مَهَلَةٍ مِنْ أَجَلِكَ قَبْلَ أَنْ لَا يَعْمَلَ لَهَا غَيْرُكَ، وَاعْبُدْنِي لِيَوْمِ كَالْفِ سَنَةِ مِمَّا تَعُدُّونَ؛ فِيهِ أُجْزِي بِالْحَسَنَةِ أضعافها، وَإِنَّ السَّيِّئَةَ تُوبِقُ صَاحِبَهَا. فَاْمَهْدْ لِنَفْسِكَ فِي مَهَلَةٍ، وَتَافِسْ فِي الْعَمَلِ الصَّالِحِ، فَكَمَّ مِنْ مَجْلِسٍ قَدْ نَهَضَ أَهْلُهُ وَهُمْ مُجَارُونَ مِنَ النَّارِ.

يَا عِيسَى، إِزْهَدْ فِي الْفَاقِي الْمُنْقَطِعِ، وَطَا رُسُومَ مَنَازِلِ مَنْ كَانَ قَبْلَكَ، فَادْعُهُمْ وَتَاجِبِهِمْ، هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ؟ وَخُذْ مَوْعِظَتَكَ مِنْهُمْ، وَاعْلَمْ أَنَّكَ سَتَلْحَقُهُمْ فِي الْأَحْقِينِ.

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، قُلْ لِمَنْ تَمَرَّدَ عَلَيَّ بِالْعَصِيانِ وَعَمِلَ بِالْإِذْهَانِ: لِيَتَوَقَّعَ عُقُوبَتِي وَيَنْتَظِرُ
إِهْلَاكِي إِيَّاهُ، سَيُضْطَلَمُ مَعَ الْهَالِكِينَ. طُوبَى لَكَ يَا ابْنَ مَرْيَمَ، ثُمَّ طُوبَى لَكَ، إِنْ
أَخَذْتَ بِأَدَبِ 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 أَكْرَمْتُ خَلِيقَةً بِمِثْلِ دِينِي، وَلَا أُنْعَمْتُ عَلَيْهَا بِمِثْلِ رَحْمَتِي.

يا عيسى، اغْسِلْ بِالْمَاءِ مِنْكَ مَا ظَهَرَ، وَدَاوِ بِالْحَسَنَاتِ مِنْكَ مَا بَطَّنَ، فَإِنَّكَ إِلَيَّ
رَاجِعٌ.

يا عيسى، أَعْطَيْتُكَ مَا أُنْعَمْتُ بِهِ عَلَيْكَ فَيَضًا مِنْ غَيْرِ تَكْدِيرٍ، وَطَلَبْتُ مِنْكَ قَرْضًا
لِنَفْسِكَ، فَبَخَلْتَ بِهِ عَلَيْهَا، لِتَكُونَ مِنَ الْهَالِكِينَ.

يا عيسى، تَزَيَّنْ بِالذِّبْنِ وَحُبِّ الْمَسَاكِينِ، وَامْسِ عَلَى الْأَرْضِ هَوْنًا، وَصَلِّ عَلَى
الْبِقَاعِ، فَكُلُّهَا طَاهِرٌ.

يا عيسى، شَمَّرْ فَكُلُّ مَا هُوَ آتٍ قَرِيبٌ، وَاقْرَأْ كِتَابِي وَائْتِ طَاهِرًا، وَاسْمِعْنِي مِنْكَ
صَوْتًا حَزِينًا.

يا عيسى، لَا خَيْرَ فِي لَذَاذَةِ لَا تَدُومُ، وَعَيْشٍ مِنْ صَاحِبِهِ يَزُولُ.

يا ابْنَ مَرْيَمَ لَوْ رَأَتْ عَيْنُكَ مَا أَعْدَدْتُ لِأَوْلِيَائِي الصَّالِحِينَ، ذَابَ قَلْبُكَ وَرَهَقَتْ
نَفْسُكَ شَوْقًا إِلَيْهِ؛ فَلَيْسَ كَدَارِ الْآخِرَةِ دَارٌ تَجَاوَرُ فِيهَا الطَّيِّبُونَ، وَيَدْخُلُ عَلَيْهِمْ
فِيهَا الْمَلَائِكَةُ الْمُقَرَّبُونَ، وَهُمْ مِمَّا يَأْتِي يَوْمَ الْقِيَامَةِ مِنْ أَهْلِهَا ءَامِنُونَ، دَارٌ لَا
يَتَغَيَّرُ فِيهَا النَّعِيمُ وَلَا يَزُولُ عَنْ أَهْلِهَا.

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 ابن مَرْيَمِ نَافِسٍ فِيهَا مَعَ الْمُتَنَافِسِينَ، فَأَيْهَا أُمْنِيَّةُ الْمُتَمَنِّينَ، حَسَنَةُ الْمُنْظَرِ، طُوبَى لَكَ، يَا ابْنَ مَرْيَمِ، إِنَّ كُنْتُ لَهَا مِنَ الْعَامِلِينَ، مَعَ آبَائِكَ آدَمَ وَإِبْرَاهِيمَ فِي جَنَاتٍ وَتَعِيمٍ لَا تَبْغِي بِهَا بَدَلًا وَلَا تَحْوِيلًا. كَذَلِكَ أَفْعَلُ بِالْمُتَّقِينَ.

يَا عِيسَى، إِهْرَبْ إِلَيَّ مَعَ مَنْ يَهْرَبُ مِنْ نَارِ ذَاتِ لَهَبٍ وَنَارِ ذَاتِ أَغْلَالٍ وَائِكَالٍ، لَا يَدْخُلُهَا رَوْحٌ وَلَا يَخْرُجُ مِنْهَا غَمٌّ أَبَدًا، قِطْعٌ كَقِطْعِ اللَّيْلِ الْمُظْلَمِ، مَنْ يَنْجُ مِنْهَا يَفْزُ، وَلَنْ يَنْجُوَ مِنْهَا مَنْ كَانَ مِنَ الْهَالِكِينَ. هِيَ دَارُ الْجَبَّارِينَ وَالْعُنَاةِ الظَّالِمِينَ وَكُلُّ فَظٍّ غَلِيظٍ وَكُلُّ مُخْتَالٍ فَخُورٍ.

يَا عِيسَى، بِنَسْتِ الدَّارِ لِمَنْ رَكَنَ إِلَيْهَا، وَبِنَسِ الْقَرَارِ دَارِ الظَّالِمِينَ. إِنِّي أُحَدِّثُكَ نَفْسَكَ، فَكُنْ بِي حَيِيرًا.

يَا عِيسَى، كُنْ، حَيْثُ مَا كُنْتَ، مُرَاقِبًا لِي؛ وَاشْهَدْ عَلَيَّ إِنِّي خَلَقْتُكَ وَائْتَّ عِنْدِي، وَائْتِي صَوْرَتِكَ وَالِي الْأَرْضِ أَهْبَطْتُكَ.

يَا عِيسَى، لَا يَصْلُحُ لِسَانَانِ فِي فَمٍ وَاحِدٍ، وَلَا قَلْبَانِ فِي صَدْرٍ وَاحِدٍ، وَكَذَلِكَ الْأَذْهَانُ.

يَا عِيسَى، لَا تَسْتَيْقِظَنَّ عَاصِيًا، وَلَا تَسْتَنْبِهَنَّ لَاهِيًا، وَافْظِمِ نَفْسَكَ عَنِ الشَّهَوَاتِ الْمُؤَبِقَاتِ؛ وَكُلُّ شَهْوَةٍ تُبَاعِدُكَ مِنِّي فَاهْجُرْهَا. وَاعْلَمْ أَنَّكَ مِنِّي بِمَكَانِ الرَّسُولِ الْأَمِينِ، فَكُنْ مِنِّي عَلَى حَذَرٍ. وَاعْلَمْ أَنَّ دُيَاكَ مُؤَدِّيْتُكَ إِلَيَّ، وَائْتِي أَخْذُكَ بِلِعْمِي؛ فَكُنْ ذَلِيلَ النَّفْسِ عِنْدَ ذِكْرِي، خَاشِعَ الْقَلْبِ حِينَ تَذَكَّرْتَنِي، يَقْظَانِ عِنْدَ نَوْمِ الْغَافِلِينَ.

يَا عِيسَى، هَذِهِ نَصِيحَتِي إِيَّاكَ وَمَوْعِظَتِي لَكَ، فَخُذْهَا مِنِّي، وَائْتِي رَبُّ الْعَالَمِينَ.

يَا عِيسَى، إِذَا صَبَرَ عَبْدِي فِي جَنَّتِي، كَانَ ثَوَابُ عَمَلِهِ عَلَيَّ، وَكُنْتُ عِنْدَهُ حِينَ يَدْعُونِي، وَكَفَى بِي مُنْتَقِمًا مِمَّنْ عَصَانِي. أَيْنَ يَهْرَبُ مِنِّي الظَّالِمُونَ.

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 Ibrahim 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 knowingly, 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 عيسى، أطبِ الْكَلَامَ وَكُنْ، حَيْثُمَا كُنْتَ، عَالِمًا مُتَعَلِّمًا.

يا عيسى، أَفْضُ بِالْحَسَنَاتِ إِلَيَّ حَتَّى يَكُونَ لَكَ ذِكْرُهَا عِنْدِي؛ وَتَمَسَّكَ بِوَصِيَّتِي،
فَإِنَّ فِيهَا شِفَاءً لِلْقُلُوبِ.

يا عيسى، لَا تَأْمَنُ إِذَا مَكَرْتَ مَكْرِي، وَلَا تُنْسَ عِنْدَ خَلَوَاتِ الدُّنْيَا ذِكْرِي.

يا عيسى، حَاسِبْ نَفْسَكَ بِالرَّجُوعِ إِلَيَّ، حَتَّى تَتَنَجَّرَ ثَوَابَ مَا عَمِلَهُ الْعَامِلُونَ.
أُولَئِكَ يُؤْتُونَ أَجْرَهُمْ وَأَنَا خَيْرُ الْمُؤْمِنِينَ.

يا عيسى، كُنْتَ خَلْقًا بِكَلَامِي وَلَدَتِكَ مَرِيْمُ بِأَمْرِي، الْمُرْسَلُ إِلَيْهَا رُوحِي، جَبْرَيْلُ
الْأَمِينُ مِنْ مَلَائِكَتِي، حَتَّى قُمْتَ عَلَى الْأَرْضِ حَيًّا تَمْشِي. كُلُّ ذَلِكَ فِي سَابِقِ
عِلْمِي.

يا عيسى، زَكَرِيَّا بِمَنْزِلَةِ أَبِيكَ وَكَفِيلُ أُمَّكَ، إِذْ يَدْخُلُ عَلَيْهَا الْمِحْرَابَ فَيَجِدُ عِنْدَهَا
رِزْقًا، وَتَظِيرُكَ يَحْيَى مِنْ خَلْقِي، وَهَبْتُهُ لَأُمِّهِ بَعْدَ الْكِبَرِ مِنْ غَيْرِ قُوَّةٍ بِهَا، أَرَدْتُ
بِذَلِكَ أَنْ يَظْهَرَ لَهَا سُلْطَانِي وَيَظْهَرَ فِيكَ قُدْرَتِي. أَحْبَبْتُ إِلَيَّ أَطْوَعَكُمْ لِي، وَاشَدُّكُمْ
خَوْفًا مِنِّي.

يا عيسى، تَبَقَّظْ وَلَا تَيَاسُ مِنْ رُوحِي، وَسَبِّحْنِي مَعَ مَنْ يُسَبِّحُنِي، وَبَطِّبِ الْكَلَامَ
فَقَدَّسْنِي.

يا عيسى، كَيْفَ يَكْفُرُ الْعِبَادُ بِي وَتَوَاصِيهِمْ فِي قُبُضَتِي، وَتَقَلُّبُهُمْ فِي أَرْضِي؟
يَجْهَلُونَ نِعْمَتِي وَيَتَوَلَّوْنَ عَدُوِّي، وَكَذَلِكَ يَهْلِكُ الْكَافِرُونَ.

يا عيسى، إِنَّ الدُّنْيَا سِجْنٌ مُنْتِنُ الرِّيحِ، وَحَسَنَ فِيهَا مَا قَدْ تَرَى مِمَّا قَدْ تَذَابَحَ عَلَيْهِ
الْجَبَّارُونَ. وَإِيَّاكَ وَالدُّنْيَا، فَكُلُّ نَعِيمِهَا يَزُولُ، وَمَا نَعِيمُهَا إِلَّا قَلِيلٌ.

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! Zacharias 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، إِبْغِي عِنْدَ وِسَادِكِ، تَجِدْنِي؛ وَاذْعُنِي وَاثَتْ لِي مُحِبًّا، فَأَنِي أَسْمَعُ السَّامِعِينَ، أَسْتَجِيبُ لِلدَّاعِينَ إِذَا دَعَوْنِي.

يا عيسى، خَفْنِي وَخَوْفَ بِي عِبَادِي، لَعَلَّ الْمُذْنِبِينَ أَنْ يُمَسِّكُوا عَمَّا هُمْ عَامِلُونَ بِهِ، فَلَا يَهْلِكُوا إِلَّا وَهُمْ يَعْلَمُونَ.

يا عيسى، إِرْهَبْنِي رَهْبَتَكَ مِنَ السَّبْعِ وَالْمَوْتِ الَّذِي أَتَتْ لَأَقِيهِ. فَكُلُّ هَذَا أَنَا خَلَقْتُهُ، فَأَيَّيَ فَا رَهْبُونَ.

يا عيسى، إِنَّ الْمُلْكَ لِي وَبِيَدِي، وَاَنَا الْمَلِكُ؛ فَانْ تُطِئْنِي أَدْخَلْتُكَ جَنَّتِي، فِي جَوَارِ الصَّالِحِينَ.

يا عيسى، إِنِّي إِذَا غَضِبْتُ عَلَيْكَ، لَمْ يَنْفَعَكَ رِضَا مَنْ رَضِيَ عَنْكَ؛ وَإِنْ رَضِيتُ عَنْكَ، لَمْ يَضُرَّكَ غَضَبُ الْمُغْضَبِينَ.

يا عيسى، أَذْكَرْنِي فِي نَفْسِكَ، أَذْكَرْكَ فِي نَفْسِي؛ وَأَذْكَرْنِي فِي مَلِكِكَ، أَذْكَرْكَ فِي مَلَأِ خَيْرٍ مِنْ مَلَأِ الْآدَمِيِّينَ.

يا عيسى، أَدْعُنِي دُعَاءَ الْغَرِيقِ الْحَزِينِ الَّذِي لَيْسَ لَهُ مُغِيثٌ.

يا عيسى، لَا تَحْلِفْ بِي كَاذِبًا، فَهَتَّرَ عَرْشِي غَضَبًا. الدُّنْيَا قَصِيرَةٌ الْعُمْرُ طَوِيلَةٌ الْأَمَلُ، وَعِنْدِي دَارُ خَيْرٍ مِمَّا تَجْمَعُونَ.

يا عيسى، كَيْفَ أَنْتُمْ صَانِعُونَ إِذَا أُخْرِجْتُ لَكُمْ كِتَابًا يَنْطِقُ بِالْحَقِّ، وَأَنْتُمْ تَشْهَدُونَ بِسَرَائِرَ قَدْ كَتَمْتُمُوهَا، وَأَعْمَالٍ كُنْتُمْ بِهَا عَامِلِينَ؟

يا عيسى، قُلْ لظُلْمَةِ بَنِي إِسْرَائِيلَ: 'غَسَلْتُمْ وُجُوهَكُمْ وَدَسَّسْتُمْ قُلُوبَكُمْ. أَبِي تَعْتَرُونَ؟ أَمْ عَلَيَّ تَجْتَرُّونَ؟ تَطَيَّبُونَ بِالطَّيِّبِ لِأَهْلِ الدُّنْيَا، وَاجْوَأَفُكُمْ عِنْدِي بِمَنْزِلَةِ الْجَيْفِ الْمُنْتَنَةِ، كَأَنَّكُمْ أَقْوَامٌ مَيِّتُونَ.'

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، قُلْ لَهُمْ قَلَمُوا أَظْفَارَكُمْ مِنْ كَسْبِ الْحَرَامِ، وَاصِمُوا أَسْمَاعَكُمْ، عَنِ ذِكْرِ الْخَنَا، وَاقْبِلُوا عَلَيَّ بِقُلُوبِكُمْ، فَإِنِّي لَسْتُ أُرِيدُ صُورَكُمْ.

يا عيسى، اِفْرَحْ بِالْحَسَنَةِ فَإِنَّهَا لِي رِضًا، وَاثْبِتْ عَلَيَّ السَّيِّئَةَ فَإِنَّهَا شَيْنٌ، وَمَا لَا تُحِبُّ أَنْ يُصْنَعَ بِكَ فَلَا تَصْنَعُهُ بِغَيْرِكَ، وَإِنْ لَطَمَ خَدَّكَ الْاَيْمَنَ فَاغْطِهِ الْاَيْسَرَ. وَتَقَرَّبْ إِلَيَّ بِالْمُودَّةِ جَهْدَكَ، وَاغْرِضْ عَنِ الْجَاهِلِينَ.

يا عيسى، ذَلِّ لِأَهْلِ الْحَسَنَةِ، وَشَارِكْهُمْ فِيهَا، وَكُنْ عَلَيْهِمْ شَهِيدًا؛ وَقُلْ لِظَلَمَةِ بَنِي إِسْرَائِيلَ: 'يَا أَخْدَانِ السُّوءِ وَالْجُلَسَاءِ عَلَيْهِ، إِنْ لَمْ تَنْتَهُوا أَمْسَحْكُمْ قِرْدَةً وَخَنَازِيرًا.'
يا عيسى، قُلْ لِظَلَمَةِ بَنِي إِسْرَائِيلَ: 'الْحِكْمَةُ تَبْكِي فِرْقًا مِنِّي، وَاتُّمُّ بِالضَّحِكِ تَهْجُرُونَ. أَتُنْكُمُ بَرَاءَتِي؟ أَمْ لَدَيْكُمْ أَمَانٌ مِنْ عَذَابِي؟ أَمْ تَعْرَضُونَ لِعُقُوبَتِي؟ فَبِي حَلَفْتُ لَا تُرَكِّتُكُمْ مَتَلًا لِلْغَابِرِينَ.'

ثُمَّ أَوْصِيكَ، يَا ابْنَ مَرْيَمَ الْبِكْرَ الْبَثُولَ، بِسَيِّدِ الْمُرْسَلِينَ وَحَبِيبِي، فَهُوَ أَحْمَدُ، صَاحِبُ الْجَمَلِ الْأَخْمَرِ وَالْوَجْهِ الْأَقْمَرِ، الْمَشْرِقِ بِالْتُّورِ، الطَّاهِرِ الْقَلْبِ، الشَّدِيدِ الْبَاسِ، الْحَيِّ الْمُنْكَرِّمِ، فَإِنَّهُ رَحْمَةٌ لِلْعَالَمِينَ، وَسَيِّدٌ وَوَلَدٌ آدَمَ يَوْمَ يَلْقَانِي، أَكْرَمُ السَّابِقِينَ عَلَيَّ، وَأَقْرَبُ الْمُرْسَلِينَ مِنِّي، الْعَرَبِيُّ الْاَيْمَنُ، الدِّيَانُ بِدِينِي، الصَّابِرُ فِي ذَاتِي، الْمُجَاهِدُ الْمُشْرِكِينَ بِيَدِهِ عَنِ دِينِي، أَنْ تُخْبِرَ بِهِ بَنِي إِسْرَائِيلَ وَتَاْمُرُهُمْ أَنْ يُصَدِّقُوا بِهِ وَإِنْ يُؤْمِنُوا بِهِ وَإِنْ يَتَّبِعُوهُ وَإِنْ يُنْصَرُّوهُ.

O Jesus! Say to them, "Draw back your hands⁽¹⁾ 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 wisdom⁽²⁾ weeps in fear of Me, while you [Children of Israel] leave laughing. Has there come to you a reprove, 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 Aḥmad, 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.

قَالَ عِيسَى (ع): 'إِلَهِي مَنْ هُوَ حَتَّى أَرْضِيَهُ، فَلَكَ الرِّضَا؟' قَالَ: 'هُوَ مُحَمَّدٌ، رَسُولُ اللَّهِ إِلَى النَّاسِ كَافَّةً. أَقْرَبُهُمْ مِنِّي مَنزِلَةً وَاحْضَرُهُمْ شَفَاعَةً. طُوبَى لَهُ مِنْ نَبِيِّ، وَطُوبَى لَأُمَّتِهِ إِنْ هُمْ لَقُونِي عَلَى سَبِيلِهِ. يَحْمَدُهُ أَهْلُ الْأَرْضِ، وَيَسْتَغْفِرُ لَهُ أَهْلُ السَّمَاءِ. أَمِينٌ مُنِْمُونٌ طَيِّبٌ مُطَيَّبٌ، خَيْرُ الْبَاقِينَ عِنْدِي، يَكُونُ فِي آخِرِ الزَّمَانِ.

إِذَا خَرَجَ أَرْحَتِ السَّمَاءُ عَزَالِيهَا وَاحْرَجَتِ الْأَرْضُ زَهْرَتَهَا حَتَّى يَرَوْا الْبَرَكَةَ، وَابَارِكْ لَهُمْ فِي مَا وَضَعَ يَدَهُ عَلَيْهِ. كَثِيرُ الْأَزْوَاجِ، قَلِيلُ الْأَوْلَادِ. يَسْكُنُ بَكَّةَ مَوْضِعَ آسَاسِ إِبْرَاهِيمَ.

يَا عِيسَى، دِينُهُ الْحَنِيفِيُّ، وَقِبْلَتُهُ يَمَانِيَّةٌ. وَهُوَ مِنْ حِزْبِي وَأَنَا مَعَهُ. فَطُوبَى لَهُ، ثُمَّ طُوبَى لَهُ، لَهُ الْكَوْثَرُ وَالْمَقَامُ الْأَكْبَرُ فِي جَنَّةِ عَدْنِ. يَعِيشُ أَكْرَمَ مَنْ عَاشَ، وَيُقْبَضُ شَهِيداً. لَهُ حَوْضٌ أَكْبَرُ مِنْ بَكَّةَ إِلَى مَطْلَعِ الشَّمْسِ، مِنْ رَجِيقِ مَحْتَمٍ، فِيهِ عَائِيَةٌ مِثْلُ نُجُومِ السَّمَاءِ، وَأَنْوَابٌ مِثْلُ مَدَرِ الْأَرْضِ، عَذْبٌ فِيهِ مِنْ كُلِّ شَرَابٍ وَطَعْمٌ كُلُّ ثَمَارٍ فِي الْجَنَّةِ. مَنْ شَرِبَ مِنْهُ شَرِبَهُ لَمْ يَظْمَأْ أَبَداً.

وَذَلِكَ مِنْ قَسَمِي لَهُ وَتَفْضِيلِي إِيَّاهُ عَلَى فِتْرَةٍ بَيْنَكَ وَبَيْنَهُ. يُوَافِقُ سِرَّهُ عِلَاقَتَهُ، وَقَوْلُهُ فِعْلُهُ. لَا يَأْمُرُ النَّاسَ إِلَّا بِمَا يَبْدَاهُمْ بِهِ. دِينُهُ الْجِهَادُ فِي عُسْرٍ وَيُسْرٍ. تَتَقَادُ لَهُ الْبِلَادُ، وَيَخْضَعُ لَهُ صَاحِبُ الرُّومِ عَلَى دِينِ إِبْرَاهِيمَ. يُسَمَّى عِنْدَ الطَّعَامِ، وَيُقْسَمُ

Jesus^ﷺ said, "Who is it that I should please? Then, pleasure is for You. He said, "He is Muḥammad 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 (Ḥanifiyyah), 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 Kawthar⁽²⁾ 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

⁽¹⁾ The portion of the Arabian peninsula 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 Ḥaḍrah Fātimah, peace be with her. It is also considered the name of a fountain in heaven.

السَّلَامَ، وَبُصِّلِيِ النَّاسُ نِيَامًا. لَهُ كُلُّ يَوْمٍ حَمْسُ صَلَوَاتٍ مُتَوَالِيَاتٍ. يُنَادِي إِلَى الصَّلَاةِ كِنْدَاءِ الْجَيْشِ بِالشَّعَارِ، وَيَفْتَحُ بِالتَّكْبِيرِ، وَيَخْتَمُ بِالتَّسْلِيمِ، وَيَصِفُ قَدَمَيْهِ فِي الصَّلَاةِ كَمَا تَصِفُ الْمَلَائِكَةُ أَقْدَامَهَا، وَيَخْشَعُ لِي قَلْبُهُ وَرَأْسُهُ.

التُّورُ فِي صَدْرِهِ، وَالْحَقُّ عَلَى لِسَانِهِ، وَهُوَ عَلَى الْحَقِّ حَيْثُمَا كَانَ. أَضَلُّهُ يَتِيمٌ ضَالٌّ بُرْهَةٌ مِنْ زَمَانِهِ عَمَّا يُرَادُ بِهِ. تَنَامُ عَيْنَاهُ، وَلَا يَنَامُ قَلْبُهُ. لَهُ الشَّفَاعَةُ، وَعَلَى أُمَّتِهِ تَقُومُ السَّاعَةُ، وَيَدِي فَوْقَ أَيْدِيهِمْ. فَمَنْ نَكَثَ فَأَمَّا يَنْكُثُ عَلَى نَفْسِهِ، وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ أَوْفَيْتَ لَهُ بِالْجَنَّةِ. فَمُرْ ظَلَمَةَ بَنِي إِسْرَائِيلَ أَلَّا يَدْرُسُوا كُتُبَهُ، وَلَا يُحَرِّقُوا سُنَّتَهُ، وَإِنْ يُقْرَءُ السَّلَامُ؛ فَإِنَّ لَهُ فِي الْمَقَامِ شَانًا مِنَ الشَّانِ.

يَا عِيسَى، كُلُّ مَا يُقَرِّبُكَ مِنِّي فَقَدْ دَلَّلْتُكَ عَلَيْهِ، وَكُلُّ مَا يُبَاعِدُكَ مِنِّي فَقَدْ نَهَيْتُكَ عَنْهُ؛ فَارْتَدَّ لِتَفْسِكَ.

يَا عِيسَى، إِنَّ الدُّنْيَا حُلُوءَةٌ، وَإِنَّمَا اسْتَعْمَلْتُكَ فِيهَا، فَجَانِبِ مِنْهَا مَا حَذَرْتُكَ، وَخُذْ مِنْهَا مَا أَعْطَيْتُكَ عَفْوًا.

يَا عِيسَى، أَنْظِرْ فِي عَمَلِكَ نَظَرَ الْعَبْدِ الْمُذْنِبِ الْخَاطِئِ، وَلَا تَنْظُرْ فِي عَمَلِ غَيْرِكَ بِمِثْرَةِ الرَّبِّ؛ كُنْ فِيهَا زَاهِدًا وَلَا تَرْغَبْ فِيهَا فَتَعَطَّبَ.

يَا عِيسَى، إِعْقِلْ، وَتَفَكَّرْ، وَانظُرْ فِي نَوَاحِي الْأَرْضِ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ.

يَا عِيسَى، كُلُّ وَصْفِي لَكَ نَصِيحَةٌ، وَكُلُّ قَوْلِي لَكَ حَقٌّ، وَإِنَا الْحَقُّ الْمُبِينُ. فَحَقًّا أَقُولُ لَنْ أَنْتَ عَصَيْتَنِي، بَعْدَ أَنْ أَبَاثُكَ، مَا لَكَ مِنْ دُونِي وَلِيٍّ وَلَا نَصِيرٍ.

Rome will humble himself before him following the religion of Abraham. He 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 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.

يا عيسى، أذلَّ قلبك بالحشية، وانظرُ إلى مَنْ هوَ أسفلُ منك، ولا تنظرُ إلى مَنْ هوَ فوقك، واعلمْ أنَّ راسَ كُلِّ حَطيئةٍ وذنبٍ هوَ حُبُّ الدنيا، فلا تُحبِّها، فإني لا أُحبُّها.

يا عيسى، أطبِّ لي قلبك، واكثرْ ذكري في الخلواتِ؛ واعلمْ أنَّ سروري أنْ تُبصِّصَ إليَّ، كُنْ في ذلكَ حيًّا، ولا تكنْ ميتًا.

يا عيسى، لا تُشركِ بي شيئًا، وكُنْ منِّي على حذرٍ، ولا تغترَّ بالصَّحةِ، وتعبُّتْ نفسك؛ فإنَّ الدنيا كفيءٌ زائلٍ، وما أقبلَ منها كما أدبر؛ فنافسْ في الصَّالحاتِ جهدك، وكُنْ معَ الحقِّ حيثُما كانَ، وإنْ قُطعتْ واحرقتْ بالتارِ فلا تكفرْ بي بعدَ المعرفةِ؛ فلا تكوننَّ منَ الجاهلين، فإنَّ الشَّيءَ يكونُ معَ الشَّيءِ.

يا عيسى، صبِّ لي الدُموعَ منَ عينيك، واخضعْ لي بقلبك.

يا عيسى، استغثْ بي في حالاتِ الشدَّةِ، فإني أغيثُ المَكْرُوبينَ، واجيبُ المُضْطَرِّينَ، وانا أرْحَمُ الرَّاحِمينَ؛

(الكافي، 8، 131-141، 103)

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)

7

حديث عيسى عليه السلام

7-1- قال عيسى (ع): «مَنْ رَضِيَ بِقِسْمَةِ اللَّهِ، فَكَأَمَّا عَمِلَ بِالْإِنْجِيلِ».

(جامع الأخبار، 180)

7-2- قال عيسى (ع): «التَّوْمُ عَلَى الْحَصِيرِ وَآكُلُ خُبْزِ الشَّعِيرِ، فِي طَلَبِ الْفِرْدَوْسِ يَسِيرٌ».

(مجموعة ورام، 2، 230)

7-3- قال النبيُّ (ص): «قال عيسى (ع): 'مُحْنُ نَائِكَ بِالْتَّنْزِيلِ، وَأَمَّا التَّوَابِلُ، فَسَيَاتِي

بِهِ الْفَارَقْلِيطُ فِي آخِرِ الزَّمَانِ.'»

(عوالي اللئالي، 4، 124)

7-4- بإسناده، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ،

عَنْ جَدِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ (ع)، قَالَ: «بَيْنَمَا رَسُولُ اللَّهِ (ص) ذَاتَ يَوْمٍ عَلَى جَبَلٍ مِنْ

جِبَالِ تِهَامَةَ، وَالْمُسْلِمُونَ حَوْلَهُ، إِذْ أَقْبَلَ شَيْخٌ وَبِيَدِهِ عَصَاً. فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ، فَقَالَ:

'مِشْيَةُ الْجِنَّ وَتَعَمَّتُهُمْ وَعَجِبُهُمْ أَتَى.' فَسَلَّمَ، فَرَدَّ رَسُولُ اللَّهِ (ص)، فَقَالَ لَهُ: 'مَنْ أَنْتَ؟'

فَقَالَ: 'أَنَا هَامَةَ بْنُ الْهِيمِ بْنِ لَاقِيسَ بْنِ إِبْلِيسِ.' قَالَ رَسُولُ اللَّهِ (ص): 'سُبْحَانَ اللَّهِ!

سُبْحَانَ اللَّهِ! مَا بَيْنَكَ وَبَيْنَ إِبْلِيسَ إِلَّا أَبْوَانٌ.' قَالَ: '... وَوَلَّيْتُ مُوسَى بْنَ عِمْرَانَ، فَقَالَ

لِي: 'إِذَا لَقَيْتَ عِيسَى بْنَ مَرْيَمَ، فَافْرَعْهُ السَّلَامَ.' فَلَقَيْتُ عِيسَى بْنَ مَرْيَمَ فَافْرَأْتُهُ السَّلَامَ.

فَقَالَ لِي عِيسَى بْنُ مَرْيَمَ: 'إِذَا لَقَيْتَ مُحَمَّدًا، فَافْرَعْهُ السَّلَامَ.' فَقَدْ أَفْرَأْتُكَ يَا رَسُولَ اللَّهِ

(ص)، مِنْ عِيسَى بْنِ مَرْيَمَ.' فَقَالَ رَسُولُ اللَّهِ (ص): 'سُبْحَانَ اللَّهِ! صَلَّى اللَّهُ عَلَى عِيسَى

مَا دَامَتِ الدُّنْيَا.'»

(الجعفریات، 176)



THE PREACHING OF JESUS ﷺ

7.1. Jesus ﷺ said, “Whoever is content with the destiny of Allah, it is as if his works are in accord with the gospel.”

(*Jāmi‘ al-Akhhbār*, 180)

7.2. Jesus ﷺ said, “Sleeping on a mat and eating barely bread for seeking paradise is expeditious.”

(*Majmū‘a Warrām*, 2, 230)

7.3. 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 (*fārqiliṭ*) at the end of time.’”

(*‘Awāli al-La‘āli*, 4, 124)

7.4. Ja‘far ibn Muḥammad narrated from his fathers, in order, that ‘Ali the son of Abū Ṭālib ﷺ said, “One day, the Apostle of Allah was among us on the mountain of Tahāma, 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 Hāma the son of al-Him the son of Lāqis the son of Iblis.’ 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 ‘Imrān. 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 Muḥammad, 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‘faryyāt*, 176)

7-5- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَبِي الْحَسَنِ (ع)، قَالَ: «قَالَ عَيْسَى ابْن مَرْيَمَ (ع): 'إِنَّ صَاحِبَ الشَّرِّ يُعْذِي، وَقَرِينِ السَّوَاءِ يُرْدِي. فَانظُرْ مَنْ تُقَارِنُ.'»
(الكافي، 2، 640، 4)

7-6- الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنِ الْوَشَاءِ، قَالَ: «سَمِعْتُ الرِّضَا (ع)، يَقُولُ: 'قَالَ عَيْسَى ابْن مَرْيَمَ، صَلَوَاتُ اللَّهِ عَلَيْهِ، لِلْحَوَارِيِّينَ: 'يَا بَنِي إِسْرَائِيلَ، لَا تَأْسَوْا عَلَيَّ مَا فَاتَكُمْ مِنَ الدُّنْيَا، كَمَا لَا يَأْسَى أَهْلُ الدُّنْيَا عَلَيَّ مَا فَاتَهُمْ مِنْ دِينِهِمْ، إِذَا أَصَابُوا دُنْيَاهُمْ.'»
(الكافي، 2، 137، 25)

7-7- قَالَ أَبُو عَبْدِ اللَّهِ (ع): «قَالَ عَيْسَى ابْن مَرْيَمَ، عَلَيَّ نَبِيْنَا وَاللَّهِ وَعَلِيهِ السَّلَام: 'وَيْلٌ لِلْعُلَمَاءِ السَّوَاءِ! كَيْفَ تَلْظَى عَلَيْهِمُ التَّارُ!'
(الكافي، 1، 47، 2)

7-8- قَالَ عَيْسَى (ع): «إِلَى مَتَى تُوعِظُونَ وَلَا تَتَّعِظُونَ؟ لَقَدْ كَلَّفْتُمُ الْوَاعِظِينَ تَعْبًا.»
(آداب النفس، 1، 175)

7-9- فَضَالَةٌ، عَنِ السَّكُونِيِّ، عَنِ الصَّادِقِ، عَنْ أَبِيهِ (ع)، قَالَ: «كَانَ عَيْسَى (ع) يَقُولُ: 'هُوْلٌ لَا تَدْرِي مَتَى يَلْقَاكَ، مَا يَمْنَعُكَ أَنْ تَسْتَعِدَّ لَهُ قَبْلَ أَنْ يَفْجَاكَ؟'
(بجاراتنوار، 14، 336، 67)

7-10- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ الْحَسَنِ بْنِ ظَرِيفٍ، عَنْ أَبِيهِ، عَمَّنْ ذَكَرَهُ، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «قَالَ عَيْسَى ابْن مَرْيَمَ (ع): 'مَنْ كَثُرَ كَذِبُهُ ذَهَبَ بِهَاؤُهُ.'»
(الكافي، 2، 13، 341)

7.5. Imam Aliؑ said, “Jesus the son of Maryؑ said, ‘Verily the evil doer is infectious, and the associate of the wicked is brought down. So beware of those with whom you associate.’”

(*Kāfi*, 2, 640, 4)

7.6. I heard Imam Ridāؑ 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.’”

(*Kāfi*, 2, 137, 25)

7.7. Imam Ṣādiqؑ 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!’”

(*Kāfi*, 1, 47, 2)

7.8. And he (Jesusؑ) 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)

7.9. It is reported from Imam Ṣādiqؑ from his father that he said, “Jesusؑ 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?’”

(*Bihār*, 14, 336, 67)

7.10. Imam Jaʿfarؑ said, “Jesus the son of Maryؑ said, ‘He who lies much loses his worth.’”

(*Kāfi*, 2, 341, 13)

7-11- أبى، عَنْ سَعْدِ بْنِ هَاشِمٍ، عَنِ الدَّهْقَانِ، عَنِ دُرُسْتِ بْنِ عَبْدِ اللَّهِ بْنِ سَنَانَ، عَنِ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «كَانَ الْمَسِيحُ (ع) يَقُولُ: 'مَنْ كَثُرَ هَمُّهُ، سَقَمَ بَدَنُهُ؛ وَمَنْ سَاءَ حُلُقُهُ، عَذَّبَ نَفْسَهُ؛ وَمَنْ كَثُرَ كَلَامُهُ، كَثُرَ سَقَطُهُ؛ وَمَنْ كَثُرَ كَذِبُهُ، ذَهَبَ بَهَاؤُهُ؛ وَمَنْ لَاحَى الرَّجَالَ، ذَهَبَتْ مِرْوَةٌ.'»

(بحار الأنوار، 14، 318، 17)

7-12- ابن المتوكل، عَنِ السَّعْدَابَادِيِّ، عَنِ الْبَرْقِيِّ، عَنِ أَبِيهِ، عَنِ مُحَمَّدِ بْنِ سَنَانَ، عَنِ زِيَادِ بْنِ الْمُثَنَّدِ، عَنِ ابْنِ طَرْيَفٍ، عَنِ ابْنِ ثُبَاتَةَ، عَنِ أَمِيرِ الْمُؤْمِنِينَ (ع)، قَالَ: «قَالَ عِيسَى بْنُ مَرْيَمَ (ع): 'الدِّينَارُ دَاءُ الدِّينِ، وَالْعَالِمُ طَيْبُ الدِّينِ، فَاذَا رَائْتُمُ الطَّيِّبُ يَجْرُ الدَّاءَ إِلَى نَفْسِهِ، فَاتَّهَمُوهُ، وَاعْلَمُوا أَنَّهُ غَيْرُ نَاصِحٍ لِعَیْرِهِ.'»

(بحار الأنوار، 14، 319، 21)

7-13- أبى، عَنْ سَعْدِ بْنِ الإِصْبَهَانِيِّ، عَنِ الْمُتَقَرِّي، عَنِ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ عَلِيِّ بْنِ الْحُسَيْنِ (ع)، قَالَ: «قَالَ الْمَسِيحُ (ع) لِلْحَوَارِيِّينَ: 'إِنَّمَا الدُّنْيَا قَنْطَرَةٌ، فَاعْبُرُوهَا، وَلَا تَعْمُرُوهَا.'»

(بحار الأنوار، 14، 319، 20)

7-14- ابن مسرور، عَنْ مُحَمَّدِ بْنِ الْحَمِيرِيِّ، عَنِ أَبِيهِ، عَنِ ابْنِ أَبِي الْخَطَّابِ، عَنِ ابْنِ أَسْبَاطٍ، عَنِ عَمِّهِ، عَنِ الصَّادِقِ (ع)، قَالَ: «قَالَ عِيسَى بْنُ مَرْيَمَ (ع) لِبَعْضِ أَصْحَابِهِ: 'مَا لَا تُحِبُّ أَنْ يُفْعَلَ بِكَ، فَلَا تَفْعَلْهُ بِأَحَدٍ؛ وَإِنْ لَطَمَ أَحَدٌ خَدَّكَ الْأَيْمَنَ، فَاعْطِ الْأَيْسَرَ.'»

(بحار الأنوار، 14، 287)

7.11. It is reported that Abū ‘Abdullah, [Imam Sādiqؑ] said, “The Messiahؑ 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.’”

(*Biḥār*, 14, 318, 17)

7.12. It is reported that the Commander of the Faithful [Imam Aliؑ] said, “Jesus the son of Maryؑ said, ‘The dinar is the illness of religion, and the scholar (*al-‘ālim*) 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.’”

(*Biḥār*, 14, 319, 21)

7.13. It is reported that Ali ibn al-Husayn [Imam Sajjadؑ] said, “The Messiahؑ said to his Apostles, ‘Verily, this world is merely a bridge, so cross over it, and do not become preoccupied with it.’”

(*Biḥār*, 14, 319, 20)

7.14. It is reported that Imam Sādiqؑ 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.’”

(*Biḥār*, 14, 287)

7-15- حفص، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «قَالَ عِيسَى (ع): اُسْتَدْتُ مَوْتَهُ الدُّنْيَا وَمَوْتَهُ الْآخِرَةَ. أَمَا مَوْتَهُ الدُّنْيَا، فَأَنْتَ لَا تَمُدُّ يَدَكَ إِلَى شَيْءٍ مِنْهَا إِلَّا وَجَدْتَ فَاجِرًا قَدْ سَبَقَكَ إِلَيْهَا؛ وَأَمَا مَوْتَهُ الْآخِرَةَ فَأَنْتَ لَا تَجِدُ أَعْوَانًا يُعِينُونَكَ عَلَيْهَا.»

(الكافي، 8، 144، 112)

7-16- قَالَ الْمَسِيحُ لِلْحَوَارِيِّينَ: «إِنَّ أَكْلَ خُبْزِ الشَّعِيرِ وَشُرْبَ الْمَاءِ الْقَرَّاحِ، الْيَوْمَ فِي الدُّنْيَا، لِمَنْ يُرِيدُ أَنْ يَدْخُلَ الْفِرْدَوْسَ غَدًا.»

(آداب النفس، 2، 225)

7-17- قَالَ عِيسَى (ع): «مَنْ حُبَّتِ الدُّنْيَا، أَنَّ اللَّهَ تَعَالَى عَصِي فِيهَا، وَإِنَّ الْآخِرَةَ لَا تُنَالُ إِلَّا بِتَرْكِهَا.»

(مجموعة ورام، 1، 78)

7-18- قَالَ عِيسَى (ع): «كَيْفَ يَكُونُ مِنْ أَهْلِ الْعِلْمِ مَنْ يُشَارُ بِهِ إِلَى آخِرَتِهِ، وَهُوَ مُقْبِلٌ عَلَى دُنْيَاهُ، وَمَا يَضُرُّهُ أَشْهَى إِلَيْهِ مِمَّا يَنْفَعُهُ؟»

(مجموعة ورام، 1، 83)

7-19- رَوَى الْمُفَضَّلُ، عَنِ الْإِمَامِ جَعْفَرِ الصَّادِقِ (ع)، فِي حَدِيثٍ طَوِيلٍ، قَالَ: «كَانَ عِيسَى بْنُ مَرْيَمَ، عَلَى نَبِينَا وَعَلَيْهِ السَّلَامُ، يَقِفُ بَيْنَ الْحَوَارِيِّينَ، فَيَعْظُمُهُمْ وَيَقُولُ: لَيْسَ يَعْرِفُنِي مَنْ لَا يَعْرِفُ نَفْسَهُ. وَمَنْ لَمْ يَعْرِفِ النَّفْسَ الَّتِي بَيْنَ جَنْبَيْهِ، لَمْ يَعْرِفِ النَّفْسَ الَّتِي بَيْنَ جَنْبَيَّ وَغَيْرِهِ. وَمَنْ عَرَفَ نَفْسَهُ الَّتِي بَيْنَ جَنْبَيْهِ، عَرَفَنِي. وَمَنْ عَرَفَنِي، عَرَفَ الَّذِي أُرْسَلَنِي.»

(آداب النفس، 2، 213)

7.15. It is reported that Abū ‘Abdullah [Imam Ṣādiqؑ] said that Jesusؑ 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.”

(*Kāfi*, 8, 144, 112)

7.16. The Messiahؑ 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.”

(*Ādāb al-Nafs*, 2, 225)

7.17. Jesusؑ 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.”

(*Majmū‘a Warrām*, 1, 78)

7.18. Jesusؑ 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?”

(*Majmū‘a Warrām*, 1, 83)

7.19. It is reported by Mufaḍḍal, one of the companions of Imam al-Ṣādiqؑ from Imam Ja‘far al-Ṣādiqؑ 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.’”

(*Ādāb al-Nafs*, 2, 213)

7-20- علي بن إبراهيم، عن أبيه، عن القاسم بن محمد، عن المنقري، عن حفص بن غياث، عن أبي عبد الله (ع)، قال: «قال عيسى ابن مريم، صلوات الله عليه: 'تعملون للدنيا، وانتم تزرعون فيها بغير عمل؛ ولا تعملون للآخرة، وانتم لا تزرعون فيها إلا بالعمل. وتلكم علماء سوء! الأجر تأخذون، والعمل تضعون. يوشك رب العمل أن يقبل عمله، ويوشك أن يخرجوا من ضيق الدنيا إلى ظلمة القبر. كيف يكون من أهل العلم من هو في مسيره إلى آخرته، وهو مقبل على دنياه، وما يضره أحب إليه مما ينفعه؟'»

(الكافي، 2، 319، 13)

7-21- من كلام عيسى (ع): «وتلكم علماء سوء! الأجر تأخذون، والعمل تضعون. يوشك رب العمل أن يطلب عمله، وتوشكون أن تخرجوا من الدنيا العريضة إلى ظلمة القبر وضيقه. الله نهاكم عن الخطايا، كما أمركم بالصيام والصلاة. كيف يكون من أهل العلم، من سخط رزقه، واحتقر منزلته، وقد علم أن ذلك من علم الله وقدرته؟ وكيف يكون من أهل العلم، من إتهم الله فيما قضى له، فليس يرضى شيئاً أصابه؟ كيف يكون من أهل العلم من دنياه عنده أثار من آخرته، وهو مقبل على دنياه، وما يضره أحب إليه مما ينفعه؟ كيف يكون من أهل العلم من يطلب الكلام ليخبر به، ولا يطلب لعمل به؟»

(بحار الأنوار، 2، 39)

7-22- قال عيسى (ع): «بما ذا نفع إمرؤ نفسه؟ باعها بجميع ما في الدنيا، ثم ترك ما باعها به ميراثاً لغيره، واهلك نفسه. ولكن طوبى لامرء حلص نفسه،

7.20. It is reported that Abū 'Abdullah [Imam Ṣādiqؑ] 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 (*'ulamā*)! You take payments and waste works. The backer⁽¹⁾ 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?'"

(*Kāfi*, 2, 319, 13)

7.21. It is reported that Jesusؑ said, "Woe unto you, evil scholars (*'ulamā*)! 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 (*kalām*) in order to report them, but does not seek to put them into practice?'"

(*Bihār*, 2, 39)

7.22. Jesusؑ 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.

واختارها على جميع الدنيا».

(بجاراتانوار، 14، 329، 58)

7-23- قال عيسى: «وَيْلٌ لِصَاحِبِ الدُّنْيَا! كَيْفَ يَمُوتُ وَيَتْرُكُهَا، وَيَأْتِيهَا وَتَعْرَةُ، وَيَتَّقُ بِهَا وَتَخْذَلُهُ! وَيَلُ لِلْمُعْتَرِّينَ! كَيْفَ رَهَقَهُمْ مَا يَكْرَهُونَ، وَفَارَقَهُمْ مَا يُحِبُّونَ، وَجَاءَهُمْ مَا يُوعَدُونَ! وَوَيْلٌ لِمَنْ الدُّنْيَا هَمُّهُ، وَالْحَطَايَا أَمَلُهُ! كَيْفَ يَفْتَضِحُ غَدًا عِنْدَ اللَّهِ!»

(بجاراتانوار، 14، 328، 53)

7-24- قال عيسى (ع): «ما لَكُمْ؟ تاتونى، وَعَلَيْكُمْ نِيَابُ الرُّهْبَانِ، وَقُلُوبُكُمْ قُلُوبُ الذَّنَابِ الضَّوَارِي! لَبَسُوا نِيَابَ الْمُلُوكِ، وَالنِّيُوا قُلُوبَكُمْ بِالْحَشِيَّةِ».

(بجاراتانوار، 70، 208)

7-25- قال عيسى (ع): «مَنْ ذَا الَّذِي يَبْنِي عَلَى مَوْجِ الْبَحْرِ دَارًا؟ تِلْكَمُ الدُّنْيَا، فَلَا تَتَّخِذُوهَا قَرَارًا».

(بجاراتانوار، 14، 326، 41)

7-26- قال عيسى (ع): «لَا يَسْتَقِيمُ حُبُّ الدُّنْيَا وَالْآخِرَةِ فِي قَلْبِ مُؤْمِنٍ؛ كَمَا لَا يَسْتَقِيمُ الْمَاءُ وَالتَّارُ فِي إِنَاءٍ وَاحِدٍ».

(بجاراتانوار، 14، 327، 50)

7-27- قال عيسى (ع): «طُوبَى لِمَنْ تَرَكَ شَهْوَةَ حَاضِرَةً، لِمَوْعُودٍ لَمْ يَرَهُ».

(بجاراتانوار، 14، 327، 45)

7-28- كان عيسى (ع) يَقُولُ: «يا مَعْشَرَ الْخَوَارِجِيِّينَ، تَحَبَّبُوا إِلَى اللَّهِ بِبُغْضِ أَهْلِ

blessed be the man who purifies himself and prefers his soul to everything of this world.”

(*Bihār*, 14, 329, 58)

7.23. 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!”

(*Bihār*, 14, 328, 53)

7.24. 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.”

(*Bihār*, 70, 208)

7.25. 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.”

(*Bihār*, 14, 326, 41)

7.26. 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.”

(*Bihār*, 14, 327, 50)

7.27. Jesus ﷺ said, “Blessed is he who abandons the present desire for the absent promise.”

(*Bihār*, 14, 327, 45)

7.28. And Jesus ﷺ was saying, “O assembly of Apostles, love Allah by hatred of the disobedient, and approach Allah by distancing

المعاصي، وتَقَرَّبُوا إِلَى اللَّهِ بِالتَّبَاعِدِ مِنْهُمْ، وَالتَّمَسُّوا رِضَاهُ بِسَخَطِهِمْ».

(بحار الأنوار، 14، 330، 64)

7-29- قال عيسى (ع): «يا معشرَ الحواريين، كم من سراج أطفأه الريح! وكم من عابدٍ أفسده العُجب!»

(بحار الأنوار، 69، 322، 37)

7-30- قال عيسى (ع): «لا تُكُونَنَّ حَدِيدَ النَّظَرِ إِلَى مَا لَيْسَ لَكَ. فَإِنَّهُ لَنْ يَزِيَنِي فَرْجُكَ مَا حَفِظْتَ عَيْتَكَ. فَإِنْ قَدَرْتَ أَنْ لَا تَنْظُرَ إِلَى تَوْبِ الْمَرْأَةِ الَّتِي لَا تَحِلُّ لَكَ، فافعل!».

(مجموعة ورام، 1، 62)

7-31- هارون، عن ابن صدقة، عن الصادق (ع) قال: «قال عيسى بن مريم (ع): إذا قعد أحدكم في منزله، فليُرَخِ عَلَيْهِ سِتْرَهُ. فَإِنَّ اللَّهَ، تَبَارَكَ وَتَعَالَى، قَسَمَ الْحَيَاءَ كَمَا قَسَمَ الرِّزْقَ.»

(بحار الأنوار، 68، 334، 11)

7-32- أحمد بن الوليد، عن أبيه، عن الصفار، عن ابن معروف، عن ابن مهزيار، عن رجل، عن واصل بن سليمان، عن ابن سنان، قال: «سمعتُ أبا عبد الله (ع) يقول: كان المسيح (ع) يقول لأصحابه: 'إن كنتم أحبائي وأخواني، فوطئوا أنفسكم على العداوة والبغضاء من الناس؛ فإن لم تفعلوا فلستم بأخواني. إنما أعلمكم لتعلموا، ولا أعلمكم لتعجبوا. إنكم لن تتألوا 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 بعينيه الشهوات

[yourselves] from them, and request His contentment by their discontentment.”

(*Biḥār*, 14, 330, 64)

7.29. Jesus^ﷺ said, “O group of Apostles! How many lamps the wind has put out, and how many worshippers pride has corrupted!”

(*Biḥār*, 69, 322, 37)

7.30. 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.”

(*Majmū‘ Warrām*, 1, 62)

7.31. It is reported that Imam Ṣādiq^ﷺ said: “Jesus the son of Mary^ﷺ 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.”

(*Biḥār*, 68, 334, 11)

7.32. I heard Imam Ṣādiq^ﷺ say: “Christ^ﷺ said to his disciples: ‘If you are my lovers and my brothers, you must acustom 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

وَلَمْ يَعْمَلْ بِقَلْبِهِ الْمَعَاصِيَ. مَا أَبْعَدَ مَا قَدَفَاتِ! وَاذْنِي مَا هُوَ آتٍ! وَيْلٌ لِلْمُعْتَرِّينَ، لَوْ قَدْ أَرَزَّهُمْ مَا يَكْرَهُونَ، وَفَارَّهَهُمْ مَا يُحِبُّونَ، وَجَاءَهُمْ مَا يُوعَدُونَ. (فِي خَلْقِ هَذَا اللَّيْلِ وَالنَّهَارِ، مُعْتَبَرٌ). وَيْلٌ لِمَنْ كَانَتْ الدُّنْيَا هَمَّهُ، وَالْحَطَايَا عَمَلَهُ؛ كَيْفَ يَفْتَضِحُ غَدًا عِنْدَ رَبِّهِ! وَلَا تَكْتَرُوا الْكَلَامَ فِي غَيْرِ ذِكْرِ اللَّهِ، فَإِنَّ الَّذِينَ يَكْتَرُونَ الْكَلَامَ فِي غَيْرِ ذِكْرِ اللَّهِ، قَاسِيَةٌ قُلُوبُهُمْ، وَلَكِنْ لَا يَعْلَمُونَ. لَا تَنْظُرُوا إِلَى عُيُوبِ النَّاسِ كَأَنَّكُمْ رِثَايَا عَلَيْهِمْ، وَلَكِنْ أَنْظُرُوا فِي خَلَاصِ أَنْفُسِكُمْ، فَإِنَّمَا أَنْتُمْ عَبِيدُ مَمْلُوكُونَ. إِلَى كَمْ يَسِيلُ الْمَاءُ عَلَى الْجَبَلِ، لَا يَلِينُ؟ إِلَى كَمْ تَذْرُسُونَ الْحِكْمَةَ، لَا يَلِينُ عَلَيْهَا قُلُوبُكُمْ؟ عَبِيدُ السَّوَاءِ! فَلَا عَبِيدَ أَثْقِيَاءَ، وَلَا أَحْرَارَ كِرَامٍ، إِنَّمَا مَثَلُكُمْ كَمَثَلِ الدَّقْلِيِّ يُعْجِبُ بِزَهْرِهَا مَنْ يَرَاهَا، وَيَقْتُلُ مَنْ طَعَمَهَا. وَالسَّلَامُ.»

(بحار الأنوار، 14، 325، 37)

7-33- قَالَ عِيسَى (ع): «يَا بَنِي إِسْرَائِيلَ، لَا تَكْتَرُوا الْأَكْلَ؛ فَإِنَّهُ مَنْ أَكْتَرَ مِنَ الْأَكْلِ، أَكْتَرَ مِنَ التَّوْمِ، وَمَنْ أَكْتَرَ التَّوْمَ، أَقَلَّ الصَّلَاةَ، وَمَنْ أَقَلَّ الصَّلَاةَ، كُنِبَ مِنَ الْغَافِلِينَ.»

(شرح نهج البلاغة، 19، 188)

7-34- قَالَ عِيسَى (ع) لِأَصْحَابِهِ: «إِنَّ التَّوْمَ عَلَى الْمَرَائِلِ وَأَكْلَ خُبْزِ الشَّعِيرِ، خَيْرٌ كَثِيرٌ، مَعَ سَلَامَةِ الدِّينِ.»

(آداب النفس، 1، 223)

7-35- قَالَ عِيسَى (ع): «يَا مَعْشَرَ الْحَوَارِيِّينَ، إِنِّي قَدْ أَكْبَيْتُ لَكُمْ الدُّنْيَا عَلَى وَجْهِهَا، فَلَا تَتَعَشَّوْهَا بَعْدِي فَإِنَّ مِنْ خُبْتِ الدُّنْيَا، أَنْ عَصَيْتَ اللَّهَ فِيهَا، وَإِنْ مِنْ خُبْتِ الدُّنْيَا، أَنْ الْآخِرَةَ لَا تُدْرِكُ إِلَّا بِتَرْكِهَا. فَاعْبُرُوا الدُّنْيَا وَلَا تَعْمُرُوهَا، وَاعْلَمُوا أَنَّ أَسْلَ كُلِّ حَظِيئَةٍ، حُبُّ الدُّنْيَا. وَرُبَّ شَهْوَةٍ، أَوْزَمَتْ أَهْلَهَا حُرْزًا طَوِيلًا.»

(بحار الأنوار، 14، 327، 48)

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.”

(*Bihār*, 14, 325, 37) 7.33.

7.33. Jesus ﷺ 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.”

(*Sharḥ Nahj al-Balāgha*, 19, 188)

7.34. Jesus ﷺ said to his companions, “Verily, sleeping on a dunghill and eating barley bread is a great good, with a sound religion.”

(*Ādāb al-Nafs*, 1, 223)

7.35. Jesus ﷺ 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.”

(*Bihār*, 14, 327, 48)

7-36- قال الْمَسِيحُ (ع): «مَثَلُ الدُّنْيَا وَالْآخِرَةِ، كَمَثَلِ رَجُلٍ لَهُ ضَرَّتَانِ: إِنْ أَرْضَى إِحْدَاهُمَا، سَخِطَتِ الْآخَرَى».

(بحار الأنوار، 70، 122)

7-37- كَانَ عِيسَى (ع)، إِذَا مَرَّ بِدَارٍ قَدْ مَاتَ أَهْلُهَا وَخَلَفَ فِيهَا غَيْرُهُمْ، يَقُولُ: «وَيْحاً لِرَبَابِكَ الَّذِينَ وَرَثَتُوكَ! كَيْفَ لَمْ يَعْتَبِرُوا بِإِخْوَانِهِمُ الْمَاضِينَ!»

(بحار الأنوار، 14، 329، 60)

7-38- قَالَ عِيسَى (ع): «لَا تَتَّخِذُوا الدُّنْيَا رَبًّا، فَتَتَّخِذَكُمُ عِبِيداً. إِكْنِزُوا كَنْزَكُمُ عِنْدَ مَنْ لَا يُضِيْعُهُ، فَإِنَّ صَاحِبَ كَنْزِ الدُّنْيَا يُخَافُ عَلَيْهِ الْآفَةُ، وَصَاحِبُ كَنْزِ اللَّهِ لَا يُخَافُ عَلَيْهِ الْآفَةُ».

(بحار الأنوار، 14، 327)

7-39- ابْنُ الْمُتَوَكَّلِ، عَنِ الْحَمِيرِيِّ، عَنِ ابْنِ هَاشِمٍ، عَنِ ابْنِ مَيْمُونٍ، عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنِ آبَائِهِ، عَنِ عَلِيِّ (ع)، قَالَ: «قَالَ عِيسَى بْنُ مَرْيَمَ (ع): 'طُوبَى لِمَنْ كَانَ صَمْتُهُ فِكْرًا، وَنَظْرُهُ عِبْرًا، وَوَسْعُهُ بَيْتُهُ، وَبَكَى عَلَى خَطِيئَتِهِ، وَسَلِمَ النَّاسُ مِنْ يَدِهِ وَلِسَانِهِ.'»

(بحار الأنوار، 14، 319، 22)

7-40- قَالَ عِيسَى بْنُ مَرْيَمَ (ع): «مَا مَرَضَ قَلْبٌ بِأَشَدَّ مِنَ النَّفْسِ، وَمَا اعْتَلَّتْ نَفْسٌ بِأَضْعَبَ مِنَ نَفْسِ الْجُوعِ، وَهُمَا زِمَامَانِ لِلطَّرْدِ وَالْخِذْلَانِ».

(بحار الأنوار، 63، 337)

7-41- عَنِ عَلِيِّ بْنِ حَدِيدٍ، رَفَعَهُ، قَالَ: «قَامَ عِيسَى بْنُ مَرْيَمَ خَطِيباً فِي بَنِي إِسْرَائِيلَ، فَقَالَ: 'يَا بَنِي إِسْرَائِيلَ، لَا تَأْكُلُوا حَتَّى تَجُوعُوا، وَإِذَا جِعْتُمْ، فَكَلُّوا

7.36. Jesus عليه السلام 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.”

(*Bihār*, 70, 122)

7.37. 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.”

(*Bihār*, 14, 329, 60)

7.38. Jesus عليه السلام 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.”

(*Bihār*, 14, 327)

7.39. It is reported that [Imam] ‘Ali عليه السلام said, “Jesus the son of Mary عليه السلام said, ‘Blessed is he whose silence is contemplation (*fīkr*), 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.’”

(*Bihār*, 14, 319, 22)

7.40. And Jesus the son of Mary عليه السلام said, “There is no sickness of the heart more severe than calousness, and no soul is more severely afflicted than by the deprivation of hunger, and these two are the lines to exclusion and abandonment.”

(*Bihār*, 63, 337)

7.41. Jesus the son of Mary عليه السلام 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 your

وَلَا تَتَّبِعُوا، فَإِنَّكُمْ إِذَا شَبِعْتُمْ، غَلَطْتَ رِقَابَكُمْ، وَسَمِتَ جُنُوبَكُمْ، وَسَيِسْتُمْ رِئِكُمْ. «
(بحار الأنوار، 63، 337، 30)

7-42- رَوَى عَلِيُّ بْنُ مَهْزِيَارٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنِ الْحَارِثِ بْنِ مُحَمَّدِ بْنِ
الثُّعْمَانِ الْأَحْوَلِ، صَاحِبِ الطَّاقِ، عَنِ جَمِيلِ بْنِ صَالِحٍ، عَنِ أَبِي عَبْدِ اللَّهِ الصَّادِقِ،
عَنْ آبَائِهِ (ع)، قَالَ: «قَالَ رَسُولُ اللَّهِ (ص): '... إِنَّ عَيْسَى ابْنَ مَرْيَمَ (ع) قَامَ فِي
بَنِي إِسْرَائِيلَ، فَقَالَ: يَا بَنِي إِسْرَائِيلَ، لَا تُحَدِّثُوا بِالْحِكْمَةِ الْجُهَالِ، فَتَظْلِمُوهَا، وَلَا
تَمْنَعُوهَا أَهْلِهَا، فَتَظْلِمُوهُمْ؛ وَلَا تُعِينُوا الظَّالِمَ عَلَى ظُلْمِهِ، فَيَبْطُلَ فَضْلُكُمْ. الْأُمُورُ
ثَلَاثَةٌ: أَمْرٌ تَبَيَّنَ لَكَ رُشْدُهُ، فَاتَّبِعْهُ، وَأَمْرٌ تَبَيَّنَ لَكَ عَيْبُهُ، فَاجْتَنِبْهُ، وَأَمْرٌ أُخْتَلَفَ فِيهِ،
فَرُدَّهُ إِلَى اللَّهِ، عَزَّ وَجَلَّ.'»

(كتاب من لا يحضره الفقيه، 4، 400، 5858)

7-43- قَالَ عَيْسَى (ع): «بِحَقِّ أَقُولُ لَكُمْ، كَمَا نَظَرَ الْمَرِيضُ إِلَى الطَّعَامِ فَلَا يَلْتَذُّ
بِهِ مِنْ شِدَّةِ الْوَجَعِ، كَذَلِكَ صَاحِبُ الدُّنْيَا، لَا يَلْتَذُّ بِالْعِبَادَةِ وَلَا يَجِدُ حَلَاوَتَهَا، مَعَ مَا
يَجِدُهُ مِنْ حَلَاوَةِ الدُّنْيَا. بِحَقِّ أَقُولُ لَكُمْ، كَمَا أَنَّ الدَّابَّةَ إِذَا لَمْ تُرْكَبْ وَتُمْتَهَنَ،
تَصَعَّبَتْ وَتَعْيَّرَ خُلُقُهَا، كَذَلِكَ الْقُلُوبُ، إِذَا لَمْ تُرْفَقْ بِذِكْرِ الْمَوْتِ وَبِتَصَبِّ الْعِبَادَةِ،
تَقْسُو وَتَغْلُظُ. وَبِحَقِّ أَقُولُ لَكُمْ، إِنَّ الرِّقَّ إِذَا لَمْ يَنْحَرَقْ، يُوشِكُ أَنْ يَكُونَ وَعَاءَ
الْعَسَلِ، كَذَلِكَ الْقُلُوبُ، إِذَا لَمْ تَخْرِقْهَا الشَّهَوَاتُ أَوْ يَدُسُّهَا الطَّمَعُ أَوْ يُقْسِئَهَا التَّعِيمُ،
فَسَوْفَ تَكُونُ أَوْعِيَةَ الْحِكْمَةِ.»

(بحار الأنوار، 14، 325، 38)

fill, because when you eat your fill your necks become thick and your sides grow fat and you forget your Lord.”

(*Bihār*, 63, 337, 30)

7.42. The Apostle of Allah [Muhammad] 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.’”

(*Faqih* 4, 400, 5858)

7.43. 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.”

(*Bihār*, 14, 325, 38)

7-44- 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 (ع)، قال: «كان عيسى بن مريم (ع) يقول لأصحابه: يا بني آدم، إهروا من الدنيا إلى الله، وأخرجوا قلوبكم عنها، فإتكم لا تصلحون لها ولا تصلح لكم، ولا تبقون فيها ولا تبقى لكم. هي الخداعة الفجاعة. المغرور من إغتر بها، المغبون من إطمأن إليها، الهالك من أحبها وادها. 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 أخواتكم؟ أين أولادكم؟ دعوا فاجبوا، واستودعوا الثرى، وجاوروا الموتى، وصاروا في الهلكى، خرجوا عن الدنيا، وفارقوا الأحبة، واحتاجوا إلى ما قدموا، واستغنوا عما خلفوا. فكم توعظون! وكم تزرجون! واتم لاهون، ساهون. متلكم في الدنيا مثل البهائم، همتمكم بطونكم وفروجكم. أما تستحيون ممن خلقكم، وقد أوعد من عصاه النار، ولستم ممن يقوى على النار؛ ووعد من أطاعه الجنة ومجاورته في الفردوس الأعلى؛ فتنافسوا فيه، وكوئوا من أهله، وانصفوا من أنفسكم، وتعطفوا على ضعفاتكم واهل الحاجة منكم، وتوبوا إلى الله توبة نصوحاً، وكوئوا عبيداً أبراراً، ولا تكونوا ملوكاً جبارة، ولا من العتاة الفراعنة المتمردين على من قهرهم بالموت. جبار الجبارة، رب السماوات ورب الأرضين، والله الأولين والآخرين، مالك يوم الدين، شديد العقاب، أليم العذاب، لا ينجو منه ظالم، ولا يقوته شيء، ولا يعزب عنه شيء، ولا يتوارى منه شيء، أحصى كل شيء علمه، وإنزله منزلته

7.44. Abū ‘‘Abdullāh al-Šādiq ؑ said: ‘‘Jesus the son of Mary ؑ 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. Do you not answer 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. O

فِي جَنَّةٍ أَوْ نَارٍ. ابْنُ آدَمَ الضَّعِيفُ! أَيْنَ تَهْرَبُ مِمَّنْ يَطْلُبُكَ فِي سَوَادِ لَيْلِكَ وَبَيَاضِ نَهَارِكَ، وَفِي كُلِّ حَالٍ مِنْ حَالَاتِكَ؟ قَدْ أَبْلَغَ مَنْ وَعَظَ، وَأَفْلَحَ مَنْ إِنْعَظَ.»

(بحار الأنوار، 14، 288، 12)

7-45- قال عيسى بن مريم للحواريين: «إياكم والتَّظَرُّرُ إِلَى المَخْدُورَاتِ، فَأَنهَا بَذْرُ الشَّهَوَاتِ وَتَبَاتُ الفِسْقِ.»

(بحار الأنوار، 101، 41)

7-46- قال عيسى بن مريم (ع): «أشقى الناسِ مَنْ هُوَ مَعْرُوفٌ عِنْدَ النَّاسِ بِعِلْمِهِ، مَجْهُولٌ بِعَمَلِهِ.»

(بحار الأنوار، 2، 52، 19)

7-47- قال عيسى (ع): «جَالِسُوا مَنْ تُذَكِّرُكُمْ اللهُ رُؤْيَتَهُ وَلِقَاؤُهُ، فَضْلاً عَنِ الكَلَامِ؛ وَلَا تُجَالِسُوا مَنْ يُوَاقِفُهُ ظَاهِرُكُمْ وَيُخَالِفُهُ بَاطِنُكُمْ، فَإِنَّ ذَلِكَ، المُدْعِي بِمَا لَيْسَ لَهُ، إِنْ كُنْتُمْ صَادِقِينَ فِي إِسْتِفَادَتِكُمْ. فَإِذَا لَقِيتَ مِنْ فِيهِ ثَلَاثَ خِصَالٍ، فَاعْتَنِمِ رُؤْيَتَهُ وَلِقَاؤَهُ وَمُجَالَسَتَهُ، وَلَوْ سَاعَةً. فَإِنَّ ذَلِكَ، يُؤَثِّرُ فِي دِينِكَ وَقَلْبِكَ وَعِبَادَتِكَ بِرِكَائِهِ. قَوْلُهُ لَا يُجَاوِزُ فِعْلُهُ، وَفِعْلُهُ لَا يُجَاوِزُ صِدْقَهُ، وَصِدْقُهُ لَا يُنَازِعُ رَبَّهُ. فَجَالِسُهُ بِالْحُرْمَةِ، وَانْتَظِرْ الرَّحْمَةَ وَالْبِرَكَةَ، وَاحْذَرِ لُزُومَ الحُجَّةِ عَلَيْكَ، وَرَاعِ وَقْتَهُ، كَيْلَا تَلُومَهُ فَتَحْسَرُ، وَانْظُرْ إِلَيْهِ بَعَيْنِ فَضْلِ اللهِ عَلَيْهِ وَتَخْصِيصِهِ لَهُ وَكِرَامَتِهِ إِيَّاهُ.»

(بحار الأنوار، 97، 84)

7-48- قال عيسى (ع): «بِحَقِّ أَقُولُ لَكُمْ، إِنَّ أَكْنَافَ السَّمَاءِ لَخَالِيَةٌ مِنْ الأَغْنِيَاءِ، وَلَكِنْ دُخُولُ جَمَلٍ فِي سَمِّ الخِيَاطِ أَيْسَرُ مِنْ دُخُولِ غَنِيِّ الجَنَّةِ.»

(بحار الأنوار، 69، 55)

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.”

(*Bihār*, 14, 288, 12)

7.45. Imam al-Ṣādiq عليه السلام 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.’”

(*Bihār*, 101, 41)

7.46. Jesus son of Mary عليه السلام said, “The most wretched of people is he who is known by the people for his knowledge and is not known for his works.”

(*Bihār*, 2, 52, 19)

7.47. Al-Ṣādiq عليه السلام said, “Jesus عليه السلام 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.’”

(*Bihār*, 97, 84)

7-49- عليُّ بنُ عيسى القاساني، عَنْ ابنِ مَسْعُودِ المَيْسَرِيِّ رَفَعَهُ، قَالَ: «قَالَ الْمَسِيحُ (ع): 'خُذُوا الْحَقَّ مِنْ أَهْلِ الْبَاطِلِ، وَلَا تَأْخُذُوا الْبَاطِلَ مِنْ أَهْلِ الْحَقِّ. كُونُوا نِقَادَ الْكَلَامِ، فَكَمْ مِنْ ضَلَالَةٍ زُحِرْفَتْ بِآيَةٍ مِنْ كِتَابِ اللَّهِ، كَمَا زُحِرِفَ الدَّرْهَمُ مِنْ نِحَاسٍ بِالْفِضَّةِ الْمُموَّهَةِ: التَّنْظَرُ إِلَى ذَلِكَ سَوَاءٌ، وَالْبَصْرَاءُ بِهِ خُبْرَاءُ.»

(بحار الأنوار، 2، 96، 39)

7-50- قَالَ عِيسَى بْنُ مَرِيَمَ (ع): «أُحْزِنُ لِسَانَكَ لِعِمَارَةِ قَلْبِكَ، وَلَيْسَعَكَ بَيْتُكَ، وَقُرَّ مِنَ الرِّبَاءِ وَفُضُولِ مَعَاشِكَ، وَابِكِ عَلَى حَطِيئَتِكَ، وَقُرَّ مِنَ التَّاسِ فِرَارِكَ مِنَ الْأَسَدِ وَالْأَفْعَى، فَأَنْتُمْ كَانُوا دَوَاءً، فَصَارُوا الْيَوْمَ دَاءً، ثُمَّ إِنْ لَقِيَ اللَّهُ مَتَى شِئْتَ.»

(بحار الأنوار، 67، 110)

7-51- قَالَ عِيسَى (ع): «يَا طَالِبَ الدُّنْيَا لَتَبِرَّ، تَرَكَّكَ الدُّنْيَا أُبْرًا.»

(مجموعة ورام، 1، 134)

7-52- قَالَ عِيسَى (ع): «جَوْدَةُ النَّيَابِ، خِيَلَاءُ الْقَلْبِ.»

(بحار الأنوار، 70، 207)

7-53- مِنْ كَلَامِ عِيسَى (ع): «إِتَّخِذُوا الْبُيُوتَ مَنَازِلَ، وَالْمَسَاجِدَ مَسَاكِينَ، وَكُلُوا مِنْ بَقْلِ الْبَرِّيَّةِ، وَاشْرَبُوا مِنَ الْمَاءِ الْقَرَّاحِ، وَاحْرُجُوا مِنَ الدُّنْيَا بِسَلَامٍ. لَعَمْرِي، لَقَدْ إِنْطَعَمْتُمْ إِلَى غَيْرِ اللَّهِ، فَمَا ضَيَعَكُمْ؟ أَفَتَخَافُونَ الضَّيْعَةَ إِذَا انْقَطَعْتُمْ إِلَيْهِ؟»

(شرح نهج البلاغة، 3، 155)

7.48. 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."

(*Biḥār*, 69, 55)

7.49. 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."

(*Biḥār*, 2, 96, 39)

7.50. Imām Ṣādiq 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.'

(*Biḥār*, 67, 110)

7.51. Jesus the son of Mary ﷺ said, "O seeker of this world for the sake of doing good, abandoning the world is better."

(*Majmū'a Warram*, 1, 134)

7.52. Jesus the son of Mary ﷺ said, "Beauty of dress is pride of heart."

(*Biḥār*, 70, 207)

7.53. 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."

(*Sharḥ Najh al-Balāghah*, 3, 155)

7-54- ابن يزيد، عن ابن أبي عمير، عن ابن أذينة، عن زرارة، عن أبي جعفر (ع)، قال: «قال المسيح (ع): 'مُعْشَرَ الْخَوَارِيِّينَ، لَمْ يَضُرُّكُمْ مَنْ تَنَنَ الْقَطْرَانَ، إِذَا أَصَابَتْكُمْ سِرَاجُهُ. خُذُوا الْعِلْمَ مِمَّنْ عِنْدَهُ، وَلَا تَنْظُرُوا إِلَى عَمَلِهِ.'»
(بحار الأنوار، 2، 97، 42)

7-55- كَانَ عِيسَى (ع) يَقُولُ: «يَا ابْنَ آدَمَ الضَّعِيفِ! اتَّقِ رَبَّكَ، وَالْقِيَامَةَ، وَكُنْ فِي الدُّنْيَا ضَعِيفًا، وَعَنْ شَهْوَتِكَ عَفِيفًا. عَوِّذْ جِسْمَكَ الصَّبْرَ وَقَلْبَكَ الْفِكْرَ. وَلَا تَحْبِسْ لَعْدِبِ رِزْقًا، فَإِنَّهَا حَاطِيَةٌ عَلَيْكَ. وَكَثُرَ حَمْدُ اللَّهِ عَلَى الْفَقْرِ، فَإِنَّ مِنَ الْعِصْمَةِ أَنْ لَا تَقْدِرَ عَلَى مَا تُرِيدُ.»
(بحار الأنوار، 14، 329، 62)

7-56- مِنَ الْكَلَامِ الْمَعْرُوفِ إِلَى عِيسَى بْنِ مَرْيَمَ (ع): «إِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ، فَلْيَدْهُنْ رَأْسَهُ وَلِحْيَتَهُ وَلْيَمْسَحْ شَفَتَيْهِ، لِئَلَّا يَعْلَمَ النَّاسُ أَنَّهُ صَائِمٌ، وَإِذَا أُعْطِيَ بَيْمِينِهِ، فَلْيُخْفِ عَنْ شِمَالِهِ، وَإِذَا صَلَّى، فَلْيُرْخِ سِتْرَ بَابِهِ، فَإِنَّ اللَّهَ يَقْسِمُ التَّنَاءَ كَمَا يَقْسِمُ الرِّزْقَ.»

(شرح نهج البلاغة، 2، 181)

7-57- رُوِيَ فِي حَبْرٍ [عَنْ أَبِي عَبْدِ اللَّهِ (ع)]: «... مَرَّ عِيسَى ابْنُ مَرْيَمَ (ع) بِصَفَائِحِ الرُّوحَاءِ، وَهُوَ يَقُولُ: لَبَّيْكَ، عَبْدُكَ ابْنَ أُمَّتِكَ، لَبَّيْكَ.»
(كتاب من لا يحضره الفقيه، 2، 234، 2284)

7-58- كَانَ عِيسَى (ع) يَقُولُ: «يَا دَارًا تَحْرِبِينَ، وَتَفْتَى سَكَائِكَ. وَيَا نَفْسُ! إِعْمَلِي، تُرْزَقِي. وَيَا جَسَدُ! ائْصَبْ، تَسْتُرِحْ.»
(بحار الأنوار، 14، 329، 61)

7-59- قَالَ عِيسَى (ع): «الْعِبَادَةُ عَشْرَةُ أَجْزَاءٍ. تِسْعَةٌ مِنْهَا فِي الصَّمْتِ، وَجُزْءٌ فِي الْفَرَارِ مِنَ النَّاسِ.»
(مجموعه ورام، 1، 106)

7.54. Imām Bāqir[ؑ] 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.’”

(*Biḥār*, 2, 97, 42)

7.55. 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.”

(*Biḥār*, 14, 329, 62)

7.56. Among the words attributed to Jesus[ؑ] are, “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 know 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.”

(*Sharḥ Nahj al-Balāgha*, 2, 181)

7.57. It is reported that Abū ‘Abdullah[ؑ] said, “Jesus the son of Mary[ؑ], passed by Ṣafā’iḥ al-Rawḥā’ and he said, ‘Here I am, Your servant, the son of your bondwoman, here I am.’”

(*Faqīh*, 2, 234, 2284)

7.58. Jesus[ؑ] 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.”

(*Biḥār* 14, 329, 61)

7.59. Jesus[ؑ] said, “Worship has ten parts. Nine of them are in silence and one is in withdrawing from the people.”

(*Majmū‘a Warrām*, 1, 106)

7-60- قال عيسى: «إِنَّ مِنْ أَعْظَمِ الذُّنُوبِ عِنْدَ اللَّهِ، أَنْ يَقُولَ الْعَبْدُ: 'إِنَّ اللَّهَ يَعْلَمُ، لِمَا لَا يَعْلَمُ، وَرَبِّمَا يَكْذِبُ فِي حِكَايَةِ الْمَنَامِ، وَالْإِنَّمُ فِيهِ عَظِيمٌ».

(بحار الأنوار، 69، 258)

7-61- ابن شاذويه، عَنْ مُحَمَّدِ الْجَمِيرِيِّ، عَنْ أَبِيهِ، عَنْ ابنِ يَزِيدٍ، عَنْ ابنِ أَبِي عُمَيْرٍ، عَنْ ابْنِ أَبِي بِنِ عُثْمَانَ، عَنْ ابْنِ ثَلَبٍ، عَنْ عَكْرَمَةَ، عَنْ ابنِ عَبَّاسٍ، قَالَ: «لَمَّا أَنْ بَعَثَ اللَّهُ عِيسَى (ع)، تَرَضَّ لَهُ الشَّيْطَانُ، فَوَسْوَسَهُ. فَقَالَ عِيسَى (ع): 'سُبْحَانَ اللَّهِ مِلءَ سَمَاوَاتِهِ وَارْضِهِ وَمِدَادِ كَلِمَاتِهِ وَرِزَّتِ عَرْشِهِ وَرِضَا نَفْسِهِ.' قَالَ: «فَلَمَّا سَمِعَ إبْلِيسُ ذَلِكَ، ذَهَبَ عَلَى وَجْهِهِ، لَا يَمْلِكُ مِنْ نَفْسِهِ شَيْئًا، حَتَّى وَقَعَ فِي اللَّجَّةِ الْخَضْرَاءِ».

(بحار الأنوار، 90، 181، 14)

7-62- أَبِي، عَنْ سَعْدٍ، عَنْ ابنِ يَزِيدٍ، عَنْ يَحْيَى بْنِ الْبَارِكِ، عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ، عَنْ رَجُلٍ، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، فِي قَوْلِ اللَّهِ، عَزَّ وَجَلَّ: ﴿وَجَعَلْنِي مُبَارِكًا، أَيْنَ مَا كُنْتُ﴾، قَالَ: «نَفَاعًا».

(بحار الأنوار، 14، 247)

7-63- عَنْ الرُّضَا، عَنْ أَبِيهِ (ع)، قَالَ: «قَالَ رَسُولُ اللَّهِ (ص): 'عَلَيْكُمْ بِالْعَدَسِ، فَإِنَّهُ مُبَارِكٌ، مُقَدَّسٌ، يُرْفَقُ الْقَلْبَ، وَيُكَثِّرُ الدَّمْعَةَ، وَقَدْ بَارَكَ فِيهِ سَبْعُونَ نَبِيًّا، آخِرُهُمْ عِيسَى بْنُ مَرْيَمَ (ع)'.»

(بحار الأنوار، 14، 254، 48)

7-64- «قَالَ عِيسَى ابنِ مَرْيَمَ: 'قَسْوَةُ الْقُلُوبِ مِنْ جَفْوَةِ الْعُيُونِ، وَجَفْوَةُ الْعُيُونِ مِنْ كَثْرَةِ الذُّنُوبِ، وَكَثْرَةُ الذُّنُوبِ مِنْ حُبِّ الدُّنْيَا، وَحُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ.»

(مستدرک الوسائل، 12، 39، 13458)

7.60. Jesus ﷺ 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.”

(*Biḥār*, 69, 258)

7.61. 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].”

(*Biḥār*, 90, 181, 14)

7.62. It is reported that Abū ‘Abdullah ﷺ said, regarding the saying of Allah, the Mighty and Magnificent, *(He has made me blessed wherever I may be)* (19:26), “Very beneficial.”

(*Biḥār*, 14, 247)

7.63. The Messenger of Allah ﷺ 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 Mary ﷺ.”

(*Biḥār*, 14, 254, 48)

7.64. 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-Wasā'il*, 12, 39, 13458)

7-65- ... حَدَّثَنَا الْفَرَجُ بْنُ فُضَالَةَ، عَنْ لُقْمَانَ بْنِ عَامِرٍ، عَنْ أَبِي أَمَامَةَ، قَالَ: «قُلْتُ: يَا رَسُولَ اللَّهِ، مَا كَانَ بَدْءُ أَمْرِكَ؟» قَالَ: «دَعْوَةُ أَبِي إِبْرَاهِيمَ، وَبَشْرَى عَيْسَى بْنِ مَرْيَمَ، وَرَأَتْ أُمِّي أَنَّهُ خَرَجَ مِنْهَا شَيْءٌ أَضَاءَتْ مِنْهُ قُصُورُ الشَّامِ.»

(بحار الأنوار، 16، 9.321)

7-66- دِحْيَةُ الْكَلْبِيُّ، قَالَ: «بَعَثَنِي رَسُولُ اللَّهِ (ص) بِكِتَابٍ إِلَى قَيْصَرَ. فَارْسَلَنِي إِلَى الْأُسْقُفِ، فَاخْتَبَرَهُ بِمُحَمَّدٍ (ص) وَكِتَابِهِ. فَقَالَ: 'هَذَا النَّبِيُّ الَّذِي كُنَّا نَنْتَظِرُهُ، بَشَّرْنَا بِهِ عَيْسَى بْنُ مَرْيَمَ.' فَقَالَ الْأُسْقُفُ: 'أَمَا أَنَا، فَمُصَدِّقُهُ وَمُتَّبِعُهُ.' فَقَالَ قَيْصَرُ: 'أَمَا أَنَا، إِنْ فَعَلْتُ ذَلِكَ ذَهَبَ مَلِكِي...»

(بحار الأنوار، 20، 378)

7-67- قَالَ عَيْسَى (ع): «لَا تَهْتَمُّوا بِرِزْقِ غَدٍ، فَإِنْ يَكُنْ مِنْ آجَالِكُمْ، فَسَيَاتِي فِيهِ أَرْزَاقُكُمْ مَعَ آجَالِكُمْ؛ وَإِنْ لَمْ يَكُنْ مِنْ آجَالِكُمْ، فَلَا تَهْتَمُّوا لِآجَالِ غَيْرِكُمْ.»

(مجموعة ورام، 1، 278)

7-68- قَالَ عَيْسَى (ع): «طُوبَى لِمَنْ عَلَّمَهُ اللَّهُ كِتَابَهُ، ثُمَّ لَمْ يَمُتْ جَبَّارًا.»

(مجموعة ورام، 1، 198)

7-69- قَالَ عَيْسَى (ع) لِرَجُلٍ مِنَ الْخَوَارِيِّينَ: «تَبَاعُدُكَ مِنْ غَضَبِ اللَّهِ، أَنْ لَا تَغْضَبَ.»

(مجموعة ورام، 2، 27)

7-70- قَالَ عَيْسَى (ع): «أَيُّ إِنْسَانٍ مِنْكُمْ يَسْأَلُهُ ابْنُهُ حُبْرًا، فَيُعْطِيهِ حَجْرًا؟ أَوْ يَسْأَلُهُ سَمَلَةً، فَيُعْطِيهِ حَيَّةً؟ فَاذَا كُنْتُمْ أَنْتُمْ الْأَشْرَارُ تُعْرَفُونَ، تُعْطُونَ الْعَطَايَا الصَّالِحَةَ لِإِبْنَانِكُمْ، فَكَانَ بِالْآخِرَى رَبُّكُمْ أَنْ يُعْطِيَكُمْ الْخَيْرَاتِ لِمَنْ يَسْأَلُهُ.»

(بحار الأنوار، 14، 317)

7.65. Abū Amāma 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.'"

(*Bihār*, 16, 321, 9)

7.66. Daḥya al-Kalbi said, "The Apostle of Allah sent me with a letter to the Caesar. Caesar sent [some one] to the beshop [to come]. I informed him about Muḥammad 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...'"

(*Bihār*, 20, 378)

7.67. Jesus ﷺ 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."

(*Majmu'ah Warrām*, 1, 278)

7.68. Jesus ﷺ said, "Blessed is he to whom Allah has taught His book, and then he does not die as a tyrant."

(*Majmu'ah Warrām*, 1, 198)

7.69. Jesus ﷺ said to some of the apostles, "Your distance from the wrath of Allah is in your not being wrathful."

(*Majmu'ah Warrām*, 2, 27)

7.70. Al-Sayyid ibn Tāwūs, may Allah have mercy on him, said, "I read in the Gospel that Jesus ﷺ 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.'"

(*Bihār*, 14, 317)

7-71- عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنْ عَبْدِ اللَّهِ الدَّهْقَانِ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ ابْنِ أَبِي نَجْرَانَ، عَنْ أَبِي بَانَ بْنِ تَعْلَبٍ، عَنْ أَبِي عَبْدِ اللَّهِ (ع)، قَالَ: «كَانَ الْمَسِيحُ (ع) يَقُولُ: 'إِنَّ التَّارِكَ شِفَاءَ الْمَجْرُوحِ مِنْ جُرْحِهِ، شَرِيكٌ لِمَجْرِحِهِ لَا مَحَالَةَ؛ وَذَلِكَ أَنَّ الْجَارِحَ أَرَادَ فَسَادَ الْمَجْرُوحِ، وَالتَّارِكَ لِإِشْفَائِهِ لَمْ يَشَأْ صِلَاحَهُ. فَإِذَا لَمْ يَشَأْ صِلَاحَهُ فَقَدْ شَاءَ فَسَادَهُ اضْطِرَارًا. فَكَذَلِكَ لَا تُحَدِّثُوا بِالْحِكْمَةِ غَيْرَ أَهْلِهَا فَتَجْهَلُوا، وَلَا تَمْتَعُوا أَهْلَهَا فَتَأْمُوا؛ وَلَيْكُنْ أَحَدُكُمْ بِمَنْزِلَةِ الطَّبِيبِ الْمُدَاوِي، إِنْ رَأَى مَوْضِعًا لِدَوَائِهِ، وَالْأَمْسَكَ.»

(الكافي، 8، 345، 545)

7-72- قَالَ مُوسَى بْنُ جَعْفَرٍ (ع) لِهِشَامِ بْنِ الْحَكَمِ: «يَا هِشَامُ، إِنْ الْمَسِيحَ (ع) قَالَ لِلْحَوَارِيِّينَ: 'يَا عِبِيدَ السَّوِّءِ! يَهُولُكُمْ طُولُ النَّخْلَةِ، وَتَذْكُرُونَ شَوْكَهَا وَمَوْتَةَ مَرَايِهَا، وَتَتَسَوَّنَ طَيْبَ نَمْرِهَا وَمُرَافَقَتَهَا. كَذَلِكَ، تَذْكُرُونَ مَوْتَةَ عَمَلِ الْآخِرَةِ، فَيَطُولُ عَلَيْكُمْ أَمْدُهُ، وَتَتَسَوَّنَ مَا تُفْضُونَ إِلَيْهِ، مِنْ نَعِيمِهَا وَثَوْرِهَا وَنَمْرِهَا.... بِحَقِّ أَقُولُ لَكُمْ، إِنْ مَنْ لَيْسَ عَلَيْهِ دَيْنٌ مِنَ النَّاسِ أَرْوَحُ، وَأَقْلُ هَمًّا، مِمَّنْ عَلَيْهِ الدَّيْنُ، وَإِنْ أَحْسَنَ الْقَضَاءِ. وَكَذَلِكَ، مَنْ لَمْ يَعْمَلِ الْخَطِيئَةَ، أَرْوَحُ، وَأَقْلُ هَمًّا مِمَّنْ عَمَلَ الْخَطِيئَةَ، وَإِنْ أَخْلَصَ التَّوْبَةَ، وَإِنَابَ. وَإِنْ صَغَارَ الذُّنُوبُ وَمُحَقَّرَاتِهَا، مِنْ مَكَائِدِ إِبْلِيسَ. يُحَقِّرُهَا لَكُمْ وَيُصَعِّرُهَا فِي أَعْيُنِكُمْ، فَتَجْتَمِعُ وَتَكْتَثُرُ، فَتَحْبِطُ بِكُمْ... يَا عِبِيدَ السَّوِّءِ! لَا تَكُونُوا شَبِيهًا بِالْحِدَاءِ الْخَاطِفَةِ، وَلَا بِالنَّعَالِبِ الْخَادِعَةِ، وَلَا بِالذَّنَابِ الْغَادِرَةِ، وَلَا بِالْأَسَدِ الْعَاتِيَةِ. كَمَا تَفْعَلُ بِالْفِرَاسِ، كَذَلِكَ تَفْعَلُونَ بِالنَّاسِ؛ فَرِيقًا تَخْطِفُونَ، وَفَرِيقًا تَخْدَعُونَ، وَفَرِيقًا تُعْدِرُونَ بِهِمْ. بِحَقِّ أَقُولُ لَكُمْ، لَا يُعْنِي عَنِ الْجَسَدِ أَنْ يَكُونَ ظَاهِرُهُ صَاحِحًا وَبَاطِنُهُ فَاسِدًا. كَذَلِكَ، لَا تُعْنِي أَجْسَادُكُمْ الَّتِي قَدْ أَعْجَبْتَكُمْ، وَقَدْ فَسَدَتْ قُلُوبُكُمْ؛ وَمَا يُعْنِي عَنْكُمْ أَنْ تَتَّقُوا جُلُودَكُمْ، وَقُلُوبَكُمْ

7.71. 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)

7.72. Mūsā ibn Ja‘far[ؑ] said, “...O Hishām! 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.

دَسَسَةٌ. لَا تَكُونُوا كَالْمِنْخَلِ، يَخْرُجُ مِنْهُ الدَّقِيقُ الطَّيِّبُ، وَيُمْسِكُ التُّخَالَةَ. كَذَلِكَ، أَنْتُمْ تُخْرِجُونَ الْحِكْمَةَ مِنْ أَفْوَاهِكُمْ، وَيَبْقَى الْغُلُّ فِي صُدُورِكُمْ...»

(بجاراتنوار، 1، 145-146)

7-73- قال عيسى (ع): «أقول لكم: لا تهتموا ما ذا تأكلون، ولا ما ذا تشربون، ولا لأجسادكم ما تلبس. أليس النفس أفضل من الماكل؟ والجسد أفضل من اللباس؟ انظروا إلى طيور السماء التي لا تزرع ولا تحصد، ولا تحزن؛ وربكم السماوي يوفونها. أليس أنتم أفضل منهم؟ من منكم يهتم، فيقدر أن يزيد على قامته ذراعاً واحدة؟ فلما ذا تهتمون باللباس؟»

(بجاراتنوار، 14، 317)

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..."

(*Bihār*, 1, 145, 146)

7.73. Al-Sayyid ibn Tāwūs, may Allah have mercy on him, said, "I read in the Gospel that Jesus ~~was~~ 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?'"

(*Bihār*, 14, 317, 17).⁽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.



من الإنجيل

8-1- عَنْ يَزِيدِ بْنِ سَلَامٍ أَنَّهُ سَأَلَ رَسُولَ اللَّهِ (ص): «لِمَ سُمِّيَ الْفَرْقَانُ فَرْقَانًا؟» قَالَ: «لأنَّهُ مُتَفَرِّقُ الآيَاتِ وَالسُّورِ. أُنزِلَتْ فِي غَيْرِ الْأَلْوَحِ وَغَيْرِ الصُّحُفِ، وَالتَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ أُنزِلَتْ كُلُّهَا جُمْلَةً فِي الْأَلْوَحِ وَالْوَرَقِ».

(بحار الأنوار، 14، 284، 4)

8-2- أَنَّ النَّبِيَّ (ص) قَالَ: «أُنزِلَتْ صُحُفُ إِبْرَاهِيمَ (ع) لِثَلَاثِ مَضِينَ مِنْ رَمَضَانَ، وَالتَّوْرَةُ لِسِتِّ مَضِينَ مِنْهُ، وَالْإِنْجِيلُ لِثَلَاثِ عَشْرَةَ، وَالزَّبُورُ لِثَمَانِي عَشْرَةَ، وَالْقُرْآنُ لِأَرْبَعِ وَعِشْرِينَ مِنْهُ».

(مجموعة ورام، 2، 66)

8-3- مِنَ الْإِنْجِيلِ: «إِخْذَرُوا الْكُذَّابَةَ، الَّذِينَ يَأْتُونَكُمْ بِلباسِ الْحُمْلَانِ، فَهُمْ فِي الْحَقِيقَةِ ذُنَابٌ خَاطِفَةٌ، مِنْ ثَمَارِهِمْ تَعْرِفُونَهُمْ. لَا يُمْكِنُ الشَّجَرَةُ الطَّيِّبَةُ، أَنْ تُثْمِرَ ثَمَرًا رَدِيئَةً؛ وَلَا الشَّجَرَةُ الرَّدِيئَةُ، أَنْ تُثْمِرَ ثَمَرًا صَالِحَةً».

(بحار الأنوار، 74، 43)

8-4- أَبِي، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ سُلَيْمَانَ بْنِ دَاوُدَ، رَفَعَهُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ (ع)، قَالَ: «مَكْتُوبٌ فِي الْإِنْجِيلِ: 'لَا تَطْلُبُوا عِلْمَ مَا لَا تَعْلَمُونَ، وَلَمَّا عَمِلْتُمْ بِمَا عَمِلْتُمْ، فَإِنَّ الْعِلْمَ إِذَا لَمْ يُعْمَلْ بِهِ، لَمْ يَزِدْ مِنْ اللَّهِ إِلَّا بَعْدًا.»

(بحار الأنوار، 14، 319، 19)



A PORTION OF THE GOSPEL

8.1. It is reported that Yazid ibn Salām asked the Apostle of Allah ﷺ, “Why is the *Furqān* (*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.”

(*Biḥār*, 14, 284, 4)

8.2. The Prophet said, “The Scripture of Abraham descended on the third day of Ramaḍān, the Torah on the sixth, the Gospel on the thirteenth, the Psalms on the eighteenth, and the Qur’ān on the twenty-fourth.”

(*Majmū‘a Warrām*, 2, 66)

8.3. 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⁾

(*Biḥār*, 74, 43)

8.4. It is narrated from Sulaymān ibn Dāwūd that it has been reported that ‘Alī ibn Ḥusayn 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].’”

(*Biḥār*, 14, 319, 19)

⁽¹⁾ Cf. Matt 7:15-16, 18:

15 Beware of false prophets, which come to you in sheep's 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)

8-5- مواظبُ الْمَسِيحِ (ع) فِي الْإِنْجِيلِ وَغَيْرِهِ وَمِنْ حِكْمِهِ:

«طُوبَى لِلْمُتْرَاحِمِينَ، أُولَئِكَ هُمُ الْمَرْحُومُونَ يَوْمَ الْقِيَامَةِ.

طُوبَى لِلْمُصْلِحِينَ بَيْنَ النَّاسِ، أُولَئِكَ هُمُ الْمَقْرَبُونَ يَوْمَ الْقِيَامَةِ.

طُوبَى لِلْمُطَهَّرَةِ قُلُوبِهِمْ، أُولَئِكَ يَزُورُونَ اللَّهَ يَوْمَ الْقِيَامَةِ.

طُوبَى لِلْمُتَوَاضِعِينَ فِي الدُّنْيَا، أُولَئِكَ يَرْتُونَ مَنَابِرَ الْمَلِكِ يَوْمَ الْقِيَامَةِ.

طُوبَى لِلْمَسَاكِينِ، وَلَهُمْ مَلَكَاتُ السَّمَاءِ.

طُوبَى لِلْمَحْزُونِينَ، هُمُ الَّذِينَ يُسْرُونَ.

طُوبَى لِلَّذِينَ يَجُوعُونَ وَيَطْمَئِنُونَ، خُشُوعاً، هُمُ الَّذِينَ يُسْقَوْنَ.

طُوبَى لِلَّذِينَ يَعْمَلُونَ الْخَيْرَ، أَصْفِيَاءُ اللَّهِ يُدْعَوْنَ.

طُوبَى لِلْمَسْتَبُوبِينَ مِنْ أَجْلِ الطَّهَارَةِ، فَإِنَّ لَهُمْ مَلَكَاتِ السَّمَاءِ.

طُوبَى لَكُمْ إِذَا حُسِدْتُمْ وَشْتِمْتُمْ، وَقِيلَ فِيكُمْ كُلُّ كَلِمَةٍ قَبِيحَةٍ كَاذِبَةٍ. حِينَئِذٍ

فَاذْهَبُوا وَابْتَهَجُوا، فَإِنَّ أَجْرَكُمْ قَدْ كَثُرَ فِي السَّمَاءِ».

وَقَالَ: «يَا عَبِيدَ السَّوَاءِ! تَلُومُونَ النَّاسَ عَلَى الظَّنِّ، وَلَا تَلُومُونَ أَنْفُسَكُمْ عَلَى

الْيَقِينِ.

يَا عَبِيدَ الدُّنْيَا! تُحِبُّونَ أَنْ يُقَالَ فِيكُمْ مَا لَيْسَ فِيكُمْ، وَإِنْ يُشَارَ إِلَيْكُمْ بِالْأَصَابِعِ.

يَا عَبِيدَ الدُّنْيَا! تَحْلِقُونَ رُءُوسَكُمْ، وَتَقْصُرُونَ قُنُصُكُمْ، وَتَتَكَبَّرُونَ رُءُوسَكُمْ، وَلَا

تَتَرَعُّونَ الْعُلَّ مِنْ قُلُوبِكُمْ.

يَا عَبِيدَ الدُّنْيَا! مَتَلِكُمْ كَمَتَلِ الْقُبُورِ الْمُشَيَّدَةِ، يُعْجِبُ النَّاسَ ظَهْرُهَا، وَدَاخِلُهَا عِظَامُ

الْمَوْتَى، مَمْلُوءَةٌ خَطَايَاً.

8.5. Advice of the Messiah ~~is~~ 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 (manābir 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.

يَا عَبِيدَ الدُّنْيَا! إِنَّمَا مَتْلُكُمُ كَمَتْلِ السَّرَاجِ، يُضِيءُ لِلنَّاسِ وَيُخْرِقُ نَفْسَهُ.

يَا بَنِي إِسْرَائِيلَ، زاحِمُوا الْعُلَمَاءَ فِي مَجَالِسِهِمْ، وَلَوْ حَبِوًّا عَلَى الرُّكْبِ. فَإِنَّ اللَّهَ يُحْيِي الْقُلُوبَ الْمَيِّتَةَ بِنُورِ الْحِكْمَةِ، كَمَا يُحْيِي الْأَرْضَ الْمَيِّتَةَ بِوَابِلِ الْمَطَرِ.

يَا بَنِي إِسْرَائِيلَ، قَلَّةَ الْمُنْطِقِ حُكْمٌ عَظِيمٌ، فَعَلَيْكُمْ بِالصَّمْتِ، فَإِنَّهُ دَعَةٌ حَسَنَةٌ، وَقَلَّةُ وَزْرِ، وَخَفَّةٌ مِنَ الذُّنُوبِ. فَحَصِّنُوا بَابَ الْعِلْمِ، فَإِنَّ بَابَهُ الصَّبْرُ، وَإِنَّ اللَّهَ يُبْعِضُ الضَّحَّاكَ مِنْ غَيْرِ عَجَبٍ، وَالْمَشَاءَ إِلَى غَيْرِ أَدَبٍ. وَيُحِبُّ الْوَالِي الَّذِي يَكُونُ كَالرَّاعِي، لَا يَفْعَلُ عَنْ رَعِيَّتِهِ. فَاسْتَحْيُوا اللَّهَ فِي سَرَائِرِكُمْ، كَمَا تَسْتَحْيُونَ النَّاسَ فِي عَلَانِيَتِكُمْ. وَاعْلَمُوا أَنَّ كَلِمَةَ الْحِكْمَةِ، ضَالَّةُ الْمُؤْمِنِ؛ فَعَلَيْكُمْ بِهَا قَبْلَ أَنْ تُرْفَعَ، وَرَفَعُهَا أَنْ تَذْهَبَ رُوثًا.

يَا صَاحِبَ الْعِلْمِ، عَظَّمِ الْعُلَمَاءَ لِعِلْمِهِمْ، وَدَعِ مَنَازِعَتَهُمْ، وَصَعِّرِ الْجُهَالَ لِجَهْلِهِمْ، وَلَا تَطْرُدْهُمْ، وَلَكِنْ قَرِّبْهُمْ وَعَلِّمْهُمْ.

يَا صَاحِبَ الْعِلْمِ، إِعْلَمْ أَنَّ كُلَّ نِعْمَةٍ عَجَزْتَ عَنْ شُكْرِهَا، بِمَنْزِلَةِ سَيْبَةٍ تُؤَاخِذُ عَلَيَّهَا.

يَا صَاحِبَ الْعِلْمِ، إِعْلَمْ أَنَّ كُلَّ مَعْصِيَةٍ عَجَزْتَ عَنْ تَوْبَتِهَا، بِمَنْزِلَةِ عُقُوبَةٍ مُعَاقَبُ بِهَا.

يَا صَاحِبَ الْعِلْمِ، كَرِّبْ لَّا تَدْرِي مَتَى تُعْشَاكَ، فَاسْتَعِدِّ لَهَا قَبْلَ أَنْ تُفْجَاكَ.»

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 governer 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.”

وَقَالَ (ع) لِأَصْحَابِهِ «يَا ابْنَ جُنْدَبِ إِنَّ عَيْسَى بْنِ مَرْيَمَ قَالَ لِأَصْحَابِهِ: أَرَأَيْتُمْ لَوْ أَنَّ أَحَدًا (أَحَدَكُمْ) مَرَّ بِأَخِيهِ، فَرَأَى نَوْبَهُ 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 مَثَلٌ، ضَرَبَهُ لَهُمْ. فَقَالُوا: يَا رُوحَ اللَّهِ، وَكَيْفَ ذَاكَ؟» قَالَ: ذَاكَ، الرَّجُلُ مِنْكُمْ يَطَّلِعُ عَلَى الْعَوْرَةِ مِنْ أَخِيهِ، فَلَا يَسْتُرُهَا.

بِحَقِّ أَقُولُ لَكُمْ، أَعَلَّمَكُمْ لِتَعْلَمُوا، وَلَا أَعَلَّمَكُمْ لِتَعْجَبُوا بِأَنْفُسِكُمْ. إِنَّكُمْ لَنْ تَنَالُوا مَا تُرِيدُونَ، إِلَّا بِتَرَكِّ مَا تَشْتَهُونَ. وَلَنْ تَظْفَرُوا بِمَا تَامَلُونَ، إِلَّا بِالصَّبْرِ عَلَى مَا تَكْرَهُونَ. إِيَّاكُمْ وَالتَّظْرَةَ، فَإِنَّهَا تَزْرَعُ فِي الْقُلُوبِ الشَّهْوَةَ، وَكَفَى بِهَا لِصَاحِبِهَا فِتْنَةً. طُوبَى لِمَنْ جَعَلَ بَصَرَهُ فِي قَلْبِهِ، وَلَمْ يَجْعَلْ قَلْبَهُ فِي نَظْرِ عَيْنِهِ. (وَلَمْ يَجْعَلْ بَصَرَهُ فِي عَيْنِهِ). لَا تَنْظُرُوا فِي عُيُوبِ النَّاسِ كَالْأَرْبَابِ، وَالنَّظْرُ فِي عُيُوبِهِمْ كَهَيَاةِ عَبِيدِ النَّاسِ. (وَالنَّظْرُ فِي عُيُوبِكُمْ كَهَيَاةِ الْعَبِيدِ). إِنَّمَا النَّاسُ رَجُلَانِ: مُبْتَلَى وَمُعَافَى، فَارْحَمُوا الْمُبْتَلَى، وَاحْمَدُوا اللَّهَ عَلَى الْعَافِيَةِ.

يَا بَنِي إِسْرَائِيلَ، أَمَا تَسْتَحْيُونَ مِنْ اللَّهِ؟ إِنْ أَحَدَكُمْ لَا يَسُوعُ لَهُ شَرَابُهُ حَتَّى يُصْفِيَهُ مِنَ الْقَدَى، وَلَا يُبَالِي أَنْ يَبْلُغَ أَمْثَالَ الْفِيلَةِ مِنَ الْحَرَامِ. أَلَمْ تَسْمَعُوا أَنَّهُ قِيلَ لَكُمْ فِي التَّوْرَةِ: «صَلُّوا أَرْحَامَكُمْ، وَكَافِرُوا أَرْحَامَكُمْ.» وَأَنَا أَقُولُ لَكُمْ: «صَلُّوا مَنْ قَطَعَكُمْ، وَاعْطُوا مَنْ مَنَعَكُمْ، وَاحْسِنُوا إِلَى مَنْ أَسَاءَ إِلَيْكُمْ، وَسَلِّمُوا عَلَى مَنْ سَبَّكُمْ، وَاصْفُوا مَنْ خَاصَمَكُمْ، وَاعْفُوا عَمَّنْ ظَلَمَكُمْ، كَمَا أَنَّكُمْ تُحِبُّونَ أَنْ يُعْفَى عَنْ إِسَاءَتِكُمْ.»

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 Isreal! 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.

فَاعْتَبِرُوا بِعَفْوِ اللَّهِ عَنْكُمْ. أَلَا تَرَوْنَ أَنَّ شَمْسَهُ أَشْرَقَتْ عَلَى الْإِبْرَارِ وَالْفُجَّارِ مِنْكُمْ؟
وَأَنَّ مَطْرَهُ يَنْزِلُ عَلَى الصَّالِحِينَ وَالْخَاطِئِينَ مِنْكُمْ؟ فَانْ كُنْتُمْ لَا تُحِبُّونَ إِلَّا مَنْ
أَحَبَّكُمْ، وَلَا تُحْسِنُونَ إِلَّا إِلَى مَنْ أَحْسَنَ إِلَيْكُمْ، وَلَا تُكَافِئُونَ إِلَّا مَنْ أَعْطَاكُمْ، فَمَا
فَضْلُكُمْ، إِذَا عَلَى غَيْرِكُمْ؟ وَقَدْ يَصْنَعُ هَذَا، السُّفَهَاءُ الَّذِينَ لَيْسَتْ عِنْدَهُمْ فَضُولٌ وَلَا
لَهُمْ أَخْلَامٌ. وَلَكِنْ، إِنْ أَرَدْتُمْ أَنْ تَكُونُوا أَحِبَّاءَ اللَّهِ وَاصْفِيَاءَ اللَّهِ، فَاحْسِنُوا إِلَى مَنْ
أَسَاءَ إِلَيْكُمْ، وَاغْفُوا عَمَّنْ ظَلَمَكُمْ، وَسَلِّمُوا عَلَى مَنْ أَعْرَضَ عَنْكُمْ. إِسْمَعُوا قَوْلِي،
وَاحْفَظُوا وَصِيَّتِي، وَارْعُوا عَهْدِي، كَيْمَا تَكُونُوا عُلَمَاءَ فَهَاءُ.

بِحَقِّ أَقُولُ لَكُمْ، إِنْ قُلُوبِكُمْ بِحَيْثُ تَكُونُ كُنُوزُكُمْ، وَلِذَلِكَ النَّاسُ يُحِبُّونَ أَمْوَالَهُمْ،
وَتَشُوقُ إِلَيْهَا أَنْفُسُهُمْ؛ فَضَعُوا كُنُوزَكُمْ فِي السَّمَاءِ، حَيْثُ لَا يَأْكُلُهَا السُّوسُ، وَلَا
يَنَالُهَا اللَّصُوصُ. بِحَقِّ أَقُولُ لَكُمْ، إِنْ الْعَبْدُ لَا يَقْدِرُ عَلَى أَنْ يَخْدِمَ رَبِّينَ، وَلَا
مَحَالَةَ، أَنَّهُ يُؤْتِرُ أَحَدَهُمَا عَلَى الْآخَرِ، وَإِنْ جَهَدَ. كَذَلِكَ، لَا يَجْتَمِعُ لَكُمْ حُبُّ اللَّهِ
وَحُبُّ الدُّنْيَا. بِحَقِّ أَقُولُ لَكُمْ، إِنْ شَرَّ النَّاسِ لِرَجُلٍ عَالِمٍ، أَتَرَ دُنْيَاهُ عَلَى عِلْمِهِ،
فَاحْبَبَهَا وَطَلَبَهَا وَجَهَدَ عَلَيْهَا، حَتَّى لَوْ اسْتَطَاعَ أَنْ يَجْعَلَ النَّاسَ فِي حَيْرَةٍ، لَفَعَلَ.
وَمَا ذَا يُغْنِي عَنِ الْأَعْمَى سِعَةَ نُورِ الشَّمْسِ، وَهُوَ لَا يَبْصُرُهَا. كَذَلِكَ، لَا يُغْنِي عَنِ
الْعَالِمِ عِلْمُهُ، إِذْ هُوَ لَمْ يَعْمَلْ بِهِ. مَا أَكْثَرَ نِمَارَ الشَّجَرِ! وَلَيْسَ كُلُّهَا يَنْفَعُ وَيُؤْكَلُ، وَمَا
أَكْثَرَ الْعُلَمَاءَ! وَلَيْسَ كُلُّهُمْ يَنْتَفِعُ بِمَا عِلْمٌ، وَمَا أَوْسَعَ الْأَرْضُ! وَلَيْسَ كُلُّهَا تُسْكَنُ،
وَمَا أَكْثَرَ الْمُتَكَلِّمِينَ! وَلَيْسَ كُلُّ كَلَامِهِمْ يُصَدِّقُ. فَاحْفَظُوا مِنَ الْعُلَمَاءِ الْكَذِبَةَ،
الَّذِينَ عَلَيْهِمْ ثِيَابُ الصُّوفِ، مُنْكَسِي رُءُوسِهِمْ إِلَى الْأَرْضِ، يُزَوِّرُونَ بِهِ الْخَطَايَا،
يَرْمُقُونَ مِنْ تَحْتِ حَوَاجِبِهِمْ كَمَا تَرْمُقُ الذَّنَابُ، وَهَوْلُهُمْ يَخَالِفُ فِعْلَهُمْ. وَهَلْ يُجْتَنَى
مِنَ الْعَوْسَجِ، الْعَسْبُ؟ وَمِنَ الْحَنْظَلِ، التَّيْنُ؟ وَكَذَلِكَ، لَا يُؤْتِرُ قَوْلُ الْعَالِمِ الْكَاذِبِ، إِلَّا
زُورًا. وَلَيْسَ كُلُّ مَنْ يَقُولُ يُصَدِّقُ.

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.

بِحَقِّ 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، شَجَّه؟ وَمَنْ حَفَضَ بِرَأْسِهِ عَنْهُ، اسْتَظَلَّ تَحْتَهُ وَآكَنَّهُ؟ وَكَذَلِكَ، مَنْ لَمْ يَتَوَاضِعْ لِلَّهِ حَفَضَهُ، وَمَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ. إِنَّهُ لَيْسَ، عَلَى كُلِّ حَالٍ، يَصْلُحُ الْعَسَلُ فِي الزَّقَاقِ؛ وَكَذَلِكَ، الْقُلُوبُ لَيْسَ، عَلَى كُلِّ حَالٍ، تَعْمُرُ الْحِكْمَةَ فِيهَا. إِنَّ الزَّقَّ مَا لَمْ يَنْحَرِقْ أَوْ يَقَحَلْ أَوْ يُثَلِّ، فَسَوْفَ يَكُونُ لِلْعَسَلِ وَعَاءً، وَكَذَلِكَ، الْقُلُوبُ، مَا لَمْ تَنْحَرِقْهَا الشَّهَوَاتُ وَيُدَسَّسْهَا الطَّمَعُ وَيُقْسِهَا التَّعِيمُ، فَسَوْفَ تَكُونُ أَوْعِيَةً لِلْحِكْمَةِ.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّ الْحَرِيْقَ لَيَقَعُ فِي النَّبْتِ الْوَاحِدِ، فَلَا يَزَالُ يَنْتَقِلُ مِنْ بَيْتٍ إِلَى بَيْتٍ، حَتَّى تَحْتَرِقَ بُيُوتٌ كَثِيرَةٌ، إِلَّا أَنْ يُسْتَدْرَكَ النَّبْتُ الْأَوَّلُ، فَيُهْدَمُ مِنْ قَوَاعِدِهِ، فَلَا تَجِدُ فِيهِ التَّارُ مَعْمَلًا. وَكَذَلِكَ الظَّالِمُ الْأَوَّلُ، لَوْ يُؤْخَذُ عَلَى يَدَيْهِ، لَمْ يُوجَدْ مِنْ بَعْدِهِ إِمَامٌ ظَالِمٌ فَيَأْتُمُونَ بِهِ، كَمَا لَوْ لَمْ تَجِدِ التَّارُ فِي النَّبْتِ الْأَوَّلِ حَشْبًا وَالوَاحِأً، لَمْ تَنْحَرِقْ شَيْئًا.

بِحَقِّ أَقُولُ لَكُمْ، مَنْ نَظَرَ إِلَى الْحَيَّةِ، تَوَمَّ أَخَاهُ لِتَلْدَغَهُ، وَلَمْ يُحَذِّرْهُ حَتَّى قَتَلْتَهُ، 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 كِفَاعِلِهِ. وَكَيْفَ يَهَابُ الظَّالِمُ، وَقَدْ أَمِنَ بَيْنَ أَظْهُرِكُمْ، لَا يَنْهَى، وَلَا يُعَيِّرُ عَلَيْهِ، وَلَا يُؤْخَذُ عَلَى يَدَيْهِ؟ فَمِنْ أَيْنَ يَقْضِرُ الظَّالِمُونَ؟ أَمْ كَيْفَ لَا يَعْتَرُونَ؟ فَحَسَبُ أَنْ يَقُولَ أَحَدِكُمْ لَا أَظْلِمُ، وَمَنْ شَاءَ فَلْيُظْلِمِ، وَبَرَى الظُّلْمَ فَلَا يُعَيِّرُهُ. فَلَوْ كَانَ الْأَمْرُ عَلَى مَا تَقُولُونَ، لَمْ تَعَاقِبُوا مَعَ الظَّالِمِينَ، الَّذِينَ لَمْ تَعْمَلُوا بِأَعْمَالِهِمْ، حِينَ تَنْزِلُ بِهِمُ الْعَثْرَةُ فِي الدُّنْيَا.

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.

وَيَلَّكُمُ، يَا عَبِيدَ السَّوْءِ! كَيْفَ تَرْجُونَ أَنْ يُؤَمِّنَكُمُ اللَّهُ مِنْ فَرَخِ يَوْمِ الْقِيَامَةِ، وَأَنْتُمْ تَخَافُونَ النَّاسَ فِي طَاعَةِ اللَّهِ، وَتُطِيعُونَهُمْ فِي مَعْصِيَتِهِ، وَتَقُونَ لَهُمْ بِالْعُهُودِ التَّافِضَةَ لِعَهْدِهِ؟

بِحَقِّ أَقُولُ لَكُمْ، لَا يُؤَمِّنُ اللَّهُ مِنْ فَرَخِ ذَلِكَ الْيَوْمِ، مَنْ إِتَّخَذَ الْعِبَادَ أَرْبَابًا مِنْ دُونِهِ. وَيَلَّكُمُ، يَا عَبِيدَ السَّوْءِ! مِنْ أَجْلِ دُنْيَا دَنِيَّةٍ وَسَهْوَةٍ رَدِيَّةٍ، تَقْرُطُونَ فِي مَلِكِ الْجَنَّةِ، وَتَسْتَسُونَ هَوْلَ يَوْمِ الْقِيَامَةِ.

وَيَلَّكُمُ، يَا عَبِيدَ الدُّنْيَا! مِنْ أَجْلِ نِعْمَةٍ زَائِلَةٍ وَحَيَاةٍ مُنْقَطِعَةٍ، تَقْرُونَ مِنَ اللَّهِ وَتَكْرَهُونَ لِقَاءِهِ. فَكَيْفَ يُحِبُّ اللَّهُ لِقَاءَكُمْ وَأَنْتُمْ تَكْرَهُونَ لِقَاءَهُ؟ فَأَلَمَّا يُحِبُّ اللَّهُ لِقَاءَ مَنْ يُحِبُّ لِقَاءِهِ، وَيَكْرَهُهُ لِقَاءَ مَنْ يَكْرَهُهُ لِقَاءِهِ. وَكَيْفَ تَزْعُمُونَ أَنَّكُمْ أَوْلِيَاءُ اللَّهِ مِنْ دُونِ النَّاسِ، وَأَنْتُمْ تَقْرُونَ مِنَ الْمَوْتِ، وَتَعْتَصِمُونَ بِالدُّنْيَا؟ فَمَاذَا يُعْنِي عَنِ الْمَيِّتِ طِيبَ رِيحِ حُطُوطِهِ وَبَيَاضَ أَكْفَانِهِ، وَكُلُّ ذَلِكَ يَكُونُ فِي التُّرَابِ؟ كَذَلِكَ، لَا يُعْنِي عَنْكُمْ يَهْجَةُ دُنْيَاكُمْ، الَّتِي زَيَّنْتَ لَكُمْ، وَكُلُّ ذَلِكَ إِلَى سَلْبِ وَرَوَالٍ. مَاذَا يُعْنِي عَنْكُمْ تَقَاءَ أَجْسَادِكُمْ وَصَفَاءَ أَلْوَانِكُمْ، وَالْيَ الْمَوْتِ تَصِيرُونَ، وَفِي التُّرَابِ تُسَوِّنَ، وَفِي ظُلْمَةِ الْقَبْرِ تُعْمَرُونَ؟

وَيَلَّكُمُ، يَا عَبِيدَ الدُّنْيَا! تَحْمَلُونَ السَّرَاحَ فِي ضَوْءِ الشَّمْسِ، وَضَوْؤُهَا كَانَ يَكْفِيكُمْ، وَتَدْعُونَ أَنْ تَسْتَضِيئُوا بِهَا فِي الظُّلْمِ، وَمِنْ أَجْلِ ذَلِكَ سَحَّرْتَ لَكُمْ. كَذَلِكَ، اسْتَضَائُمْ بِنُورِ الْعِلْمِ لِأَمْرِ الدُّنْيَا، وَقَدْ كَفَيْتُمُوهُ، وَرَكَّبْتُمْ أَنْ تَسْتَضِيئُوا بِهِ لِأَمْرِ الْآخِرَةِ، وَمِنْ أَجْلِ ذَلِكَ أُعْطِيْتُمُوهُ. تَقُولُونَ: 'إِنَّ الْآخِرَةَ حَقٌّ،' وَأَنْتُمْ تُهْجِدُونَ الدُّنْيَا، وَتَقُولُونَ: 'إِنَّ الْمَوْتَ حَقٌّ،' وَأَنْتُمْ تَقْرُونَ مِنْهُ؛ وَتَقُولُونَ: 'إِنَّ اللَّهَ يَسْمَعُ

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,

وَبَرَى، وَلَا تَخَافُونَ إِخْصَاءَهُ عَلَيْكُمْ. وَكَيْفَ يُصَدِّقُكُمْ مَنْ سَمِعَكُمْ؟ فَإِنَّ مَنْ كَذَبَ مِنْ غَيْرِ عِلْمٍ، أَعْذَرَ مِمَّنْ كَذَبَ عَلَى عِلْمٍ، وَإِنْ كَانَ لَا عُذْرَ فِي شَيْءٍ مِنَ الْكِذْبِ. بِحَقِّ أَقُولُ لَكُمْ، إِنَّ الدَّابَّةَ إِذَا لَمْ تُرْتَكَبْ وَلَمْ تُمْتَهَنْ وَتُسْتَعْمَلْ، لَتَصْعَبُ وَيَتَعَيَّرُ خَلْقُهَا. وَكَذَلِكَ، الْقُلُوبُ، إِذَا لَمْ تُرَفَّقْ بِذِكْرِ الْمَوْتِ وَتُنْعَبَ دُءُوبُ الْعِبَادَةِ، تَقْسُو وَتَعْلُظُ. مَاذَا يُعْنِي عَنِ الْبَيْتِ الْمُظْلِمِ أَنْ يُوَضَعَ السَّرَاجُ فَوْقَ ظَهْرِهِ، وَجَوْفُهُ وَخَشُّهُ مُظْلِمٌ؟ كَذَلِكَ، لَا يُعْنِي عَنْكُمْ أَنْ يَكُونَ نُورُ الْعِلْمِ بِأَفْوَاهِكُمْ، وَاجْوَأَكُمْ مِنْهُ وَخَشْتَهُ مُعْطَلَةٌ. فَاسْرِعُوا إِلَى بَيُوتِكُمُ الْمُظْلِمَةِ، فَانِيرُوا فِيهَا. كَذَلِكَ فَاسْرِعُوا إِلَى قُلُوبِكُمْ الْفَاسِيَةِ بِالْحِكْمَةِ، قَبْلَ أَنْ تَرِينَ عَلَيْهَا الْخَطَايَا، فَتَكُونُ أَقْسَى مِنَ الْحِجَارَةِ. كَيْفَ يُطَبِّقُ حَمْلَ الْأَثَالِ مَنْ لَا يَسْتَعِينُ عَلَى حَمْلِهَا؟ أَمْ كَيْفَ تُحَطُّ أَوْزَارُ مَنْ لَا يَسْتَعْفِرُ اللَّهَ مِنْهَا؟ أَمْ كَيْفَ تُنْفَى ثِيَابُ مَنْ لَا يَغْسِلُهَا؟ وَكَيْفَ يَبْرَأُ مِنَ الْخَطَايَا، مَنْ لَا يُكْفِرُهَا؟ أَمْ كَيْفَ يَنْجُو مِنْ غَرَقِ الْبَحْرِ، مَنْ يَغْبِرُ بِغَيْرِ سَفِينَةٍ؟ وَكَيْفَ يَنْجُو مِنْ فَتَنِ الدُّنْيَا، مَنْ لَمْ يُدَاوِهَا بِالْجِدِّ 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 الْمِرْءَاءِ؟ وَكَيْفَ يَسْتَكْمِلُ حُبَّ خَلِيلِهِ، مَنْ لَا يَبْذُلُ لَهُ بَعْضَ مَا عِنْدَهُ؟ وَكَيْفَ يَسْتَكْمِلُ حُبَّ رَبِّهِ، مَنْ لَا يُفْرِضُهُ بَعْضَ مَا رَزَقَهُ؟

بِحَقِّ أَقُولُ لَكُمْ، إِنَّهُ كَمَا لَا يَنْقُصُ الْبَحْرُ أَنْ تَغْرَقَ فِيهِ السَّفِينَةُ، وَلَا يَضُرُّهُ ذَلِكَ شَيْئًا، كَذَلِكَ لَا تَنْقُصُونَ اللَّهَ بِمَعَاصِيكُمْ شَيْئًا، وَلَا تَضُرُّونَهُ. بَلْ أَنْفُسُكُمْ تَضُرُّونَ، وَإِيَّاهَا تَتَّقُونَ. وَكَمَا لَا تَنْقُصُ نُورَ الشَّمْسِ كَثْرَةُ مَنْ يَتَقَلَّبُ فِيهَا، بَلْ بِهِ يَعِيشُ

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 one's 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 one's 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

وَيَحْيَى، كَذَلِكَ، لَا يَنْقُصُ اللَّهُ كَثْرَةَ مَا يُعْطِيكُمْ وَيَرْزُقُكُمْ. بَلْ يَرْزُقُهُ تَعِيشُونَ، وَبِهِ تَحْيُونَ؛ يَزِيدُ مِنْ شُكْرِهِ، إِنَّهُ شَاكِرٌ عَلِيمٌ.

وَيَلْكُمْ، يَا أَجْرَاءَ السَّوِّءِ! الْأَجْرَ تَسْتَوْفُونَ، وَالرُّزْقَ تَأْكُلُونَ، وَالْكَسْوَةَ تَلْبَسُونَ، وَالْمَنَازِلُ تَبْنُونَ، وَعَمَلٌ مِنْ إِسْتِجَارِكُمْ تُفْسِدُونَ! يُوشِكُ رَبُّ هَذَا الْعَمَلِ أَنْ يُطَالِبَكُمْ، فَيَنْظُرُ فِي عَمَلِهِ الَّذِي أَفْسَدْتُمْ، فَيُنزِلُ بِكُمْ مَا يُخْزِيكُمْ؛ وَيَأْمُرُ بِرِقَابِكُمْ، فَتَجِدُ مِنْ أَصُولِهَا؛ وَيَأْمُرُ بِأَيْدِيكُمْ، فَتَقْطَعُ مِنْ مَفَاصِلِهَا؛ ثُمَّ يَأْمُرُ بِجَنَّتِكُمْ، فَتَجْرُ عَلَى بُطُونِهَا، حَتَّى تُوضَعَ عَلَى قَوَارِعِ الطَّرِيقِ، حَتَّى تَكُونُوا عِظَةً لِلْمُتَمِّينِ وَتَكَالَا لِلظَّالِمِينَ.

وَيَلْكُمْ، يَا عُلَمَاءَ السَّوِّءِ! لَا تُحَدِّثُوا أَنْفُسَكُمْ، أَنْ أَجَالَكُمْ تُسْتَاخِرُ، مِنْ أَجْلِ أَنْ الْمَوْتَ لَمْ يَنْزِلْ بِكُمْ. فَكَأَنَّهُ قَدْ حَلَّ بِكُمْ، فَاطْعَنَكُمْ. فَمِنَ الْآنَ فَاجْعَلُوا الدَّعْوَةَ فِي عَادَانِكُمْ، وَمِنَ الْآنَ فَنُوحُوا عَلَى أَنْفُسِكُمْ، وَمِنَ الْآنَ فَابْكُوا عَلَى خَطَايَاكُمْ، وَمِنَ الْآنَ فَتَنْهَضُوا، وَخُذُوا أَهْبَتَكُمْ، وَبَادِرُوا التَّوْبَةَ إِلَى رَبِّكُمْ.

بِحَقِّ 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، بِمَا يَرْجُو فِيهِ مِنَ الشِّفَاءِ، فَإِذَا ذَكَرَ مِرَارَةَ الدَّوَاءِ وَطَعْمَهُ، كَدَّرَ عَلَيْهِ الشِّفَاءُ. كَذَلِكَ، أَهْلُ الدُّنْيَا، يَلْتَذُّونَ بِبَهْجَتِهَا وَأَنْوَاعِ مَا فِيهَا. فَإِذَا ذُكِّرُوا فُجَاءَةَ الْمَوْتِ، كَدَّرَهَا عَلَيْهِمْ وَأَفْسَدَهَا.

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 supplies⁽²⁾ 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'ān (2:157).

⁽²⁾ "For indeed the best of supplies is *taqwā* (God-wariness)", *Nahj al-Balāgha*.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّ كُلَّ النَّاسِ يُبْصِرُ التُّجُومَ، وَلَكِنْ لَا يَهْتَدِي بِهَا إِلَّا مَنْ يَعْرِفُ
مَجَارِيهَا وَمَنَازِلَهَا. وَكَذَلِكَ، تَدْرُسُونَ الْحِكْمَةَ، وَلَكِنْ لَا يَهْتَدِي لَهَا مِنْكُمْ إِلَّا مَنْ
عَمِلَ بِهَا.

وَيَلِكُمْ، يَا عَبِيدَ الدُّنْيَا! تَقُوا الْقَمْحَ وَطَبِيبُوهُ وَأَدْقُوا طَحْنَهُ، تَجِدُوا طَعْمَهُ، يَهْتُنُّكُمْ
أَكْلُهُ. كَذَلِكَ، فَاحْضُوا الْإِيمَانَ، تَجِدُوا حَلَاوَتَهُ وَيَنْفَعُكُمْ غَبَّهُ.

بِحَقِّ أَقُولُ لَكُمْ، لَوْ وَجَدْتُمْ سِرَاجًا يَتَوَقَّدُ بِالْقَطْرَانِ فِي لَيْلَةٍ مُظْلَمَةٍ، لَأَسْتَضَاءُ بِهِ،
وَلَمْ يَمْنَعْكُمْ مِنْهُ رِيحُ قَطْرَانِهِ. كَذَلِكَ، يَنْبَغِي لَكُمْ أَنْ تَأْخُذُوا الْحِكْمَةَ مِنْ
وَجَدْتُمُوهَا مَعَهُ، وَلَا يَمْنَعُكُمْ مِنْهُ سُوءُ رَغْبَتِهِ فِيهَا.

وَيَلِكُمْ، يَا عَبِيدَ الدُّنْيَا! لَا كَحِكْمَاءَ تَعْقِلُونَ، وَلَا كَحَلَمَاءَ تَفْقَهُونَ، وَلَا كَعُلَمَاءَ
تَعْلَمُونَ، وَلَا كَعَبِيدِ أَتْقِيَاءَ وَلَا كَاخْرَارِ كِرَامٍ. ثُوْشِكُ الدُّنْيَا أَنْ تَقْتَلِعْتُمْ مِنْ أُسُولِكُمْ،
فَتَقْلَبِكُمْ عَلَى وُجُوْهِكُمْ، ثُمَّ تُكَبِّكُمْ عَلَى مَنَاخِرِكُمْ، ثُمَّ تَأْخُذُ خَطَايَاكُمْ بِنَوَاصِيكُمْ،
وَيَدْفَعُكُمْ الْعِلْمُ مِنْ خَلْفِكُمْ، حَتَّى يُسَلِّمَكُمْ إِلَى الْمَلِكِ الدِّيَانِ عِرَاءً، فِرَادَى؛
فَيَجْزِيكُمْ بِسُوءِ أَعْمَالِكُمْ.

وَيَلِكُمْ، يَا عَبِيدَ الدُّنْيَا! أَلَيْسَ بِالْعِلْمِ أَعْظِيْتُمُ السُّلْطَانَ عَلَى جَمِيعِ الْخَلَائِقِ،
فَنَبَذْتُمُوهُ، فَلَمْ تَعْمَلُوا بِهِ، وَاقْبَلْتُمْ عَلَى الدُّنْيَا؟ فِيهَا تَحْكُمُونَ، وَلَهَا تُمَهِّدُونَ، وَإِيَّاهَا
تُؤْتِرُونَ وَتُعْمَرُونَ. فَحَتَّى مَتَى أَنْتُمْ لِلدُّنْيَا، لَيْسَ لِلَّهِ فِيكُمْ نَصِيبٌ؟

بِحَقِّ أَقُولُ لَكُمْ، لَا تُدْرِكُونَ شَرَفَ الْآخِرَةِ إِلَّا بِتَرْكِ مَا تُحِبُّونَ. فَلَا تَنْتَظِرُوا بِالتَّوْبَةِ
غَدًا، فَإِنَّ دُونَ غَدٍ يَوْمًا وَلَيْلَةً، قَضَاءُ اللَّهِ فِيهِمَا يَعْذُو وَيَرُوحُ.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّ صِفَارَ الْخَطَايَا وَمُحَقَّرَاتِهَا، لَمِنْ مَكَائِدِ إِبْلِيسَ؛ يُحَقِّرُهَا لَكُمْ
وَيُصْعَرُهَا فِي أَعْيُنِكُمْ، فَتَجْتَمِعُ فَتَكْثُرُ وَتُحِيطُ بِكُمْ.

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.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّ الْمِدْحَةَ بِالْكَذِبِ وَالتَّرْكِيبَةَ فِي الدِّينِ، لَمِنْ رَاسِ الشُّرُورِ الْمَعْلُومَةِ؛ وَإِنَّ حُبَّ الدُّنْيَا، لِرَاسِ كُلِّ حَاطِيئَةٍ.

بِحَقِّ أَقُولُ لَكُمْ، لَيْسَ شَيْءٌ أَتْلَعُ فِي شَرَفِ الآخِرَةِ وَاعْوَنَ عَلَى حَوَادِثِ الدُّنْيَا مِنَ الصَّلَاةِ الدَّائِمَةِ، وَلَيْسَ شَيْءٌ أَقْرَبَ إِلَى الرَّحْمَنِ مِنْهَا، فَذُومُوا عَلَيْهَا وَاسْتَكْثِرُوا مِنْهَا. وَكُلُّ عَمَلٍ صَالِحٍ يُقَرَّبُ إِلَى اللَّهِ، فَالصَّلَاةُ أَقْرَبُ إِلَيْهِ وَءَاثَرُ عِنْدَهُ.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّ كُلَّ عَمَلٍ الْمَظْلُومِ الَّذِي لَمْ يُتَّصَرَ بِقَوْلٍ وَلَا فِعْلٍ وَلَا حَقْدٍ، هُوَ فِي مَلَكَوَتِ السَّمَاءِ عَظِيمٌ. أَيُّكُمْ رَأَى نُوراً إِسْمُهُ ظُلْمَةٌ، أَوْ ظُلْمَةً إِسْمُهَا نُورٌ؟ كَذَلِكَ، لَا يَجْتَمِعُ لِلْعَبْدِ أَنْ يَكُونَ مُؤْمِناً كَافِراً، وَلَا مُؤْتِراً لِلدُّنْيَا رَاغِباً فِي الآخِرَةِ. وَهَلْ زَارِعٌ شَعِيرٍ يَحْصُدُ قَمْحاً أَوْ زَارِعٌ قَمَحٍ يَحْصُدُ شَعيراً؟ كَذَلِكَ، يَحْصُدُ كُلُّ عَبْدٍ فِي الآخِرَةِ مَا زَرَعَ، وَيُجْزَى بِمَا عَمِلَ.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّ التَّاسَ فِي الْحِكْمَةِ رَجُلَانِ: فَرَجُلٌ أَتَقَنَّا بِقَوْلِهِ وَضَيَعَهَا بِسُوءِ فِعْلِهِ، وَرَجُلٌ أَتَقَنَّا بِقَوْلِهِ وَصَدَقَهَا بِفِعْلِهِ؛ وَشَتَّانَ بَيْنَهُمَا. فَطُوبَى لِلْعُلَمَاءِ بِالْفِعْلِ، وَوَيْلٌ لِلْعُلَمَاءِ بِالْقَوْلِ.

بِحَقِّ أَقُولُ لَكُمْ، مَنْ لَا يُتَّقِي مِنْ زَرْعِهِ الْحَشِيشَ، يَكْثُرُ فِيهِ حَتَّى يَغْمُرَهُ، فَيُفْسِدُهُ. وَكَذَلِكَ، مَنْ لَا يُخْرِجُ مِنْ قَلْبِهِ حُبَّ الدُّنْيَا، يَغْمُرُهُ حَتَّى لَا يَجِدَ لِحُبِّ الآخِرَةِ طَعْمًا.

وَيَلِكُمْ يَا عِبِيدَ الدُّنْيَا! إِتَّخِذُوا مَسَاجِدَ رَبِّكُمْ سُجُونًا لِأَجْسَادِكُمْ، وَاجْعَلُوا قُلُوبَكُمْ بُيُوتًا لِلتَّقْوَى، وَلَا تَجْعَلُوا قُلُوبَكُمْ مَاوِيً لِلشَّهَوَاتِ.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّ أَجْزَعَكُمْ عَلَى الْبَلَاءِ، لَأَشَدُّكُمْ حُبًّا لِلدُّنْيَا. وَإِنَّ أَصْبِرَكُمْ عَلَى الْبَلَاءِ، لَأَزْهَدَكُمْ فِي الدُّنْيَا.

In truth I say to you: To extol by lying and to boast of the purity of one's 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.

وَيَلِكُمْ يَا عُلَمَاءَ السَّوِّءِ! أَلَمْ تَكُونُوا أُمُوتًا، فَاخِيَاكُمْ؟ فَلَمَّا أَخِيَاكُمْ، مِثْمَ. وَيَلِكُمْ،
 أَلَمْ تَكُونُوا أُمِّيَيْنَ، فَعَلِمَكُمْ؟ فَلَمَّا عَلَّمَكُمْ، نَسِيْتُمْ. وَيَلِكُمْ، أَلَمْ تَكُونُوا جُفَاءً، فَفَقَّهَكُمْ
 اللهُ؟ فَلَمَّا فَفَّهَكُمْ جَهَلْتُمْ. وَيَلِكُمْ، أَلَمْ تَكُونُوا ضَلَالًا، فَهَدَاكُمْ؟ فَلَمَّا هَدَاكُمْ ضَلَلْتُمْ.
 وَيَلِكُمْ، أَلَمْ تَكُونُوا غَنِيًّا، فَبَصَّرْتُمْ؟ فَلَمَّا بَصَّرْتُمْ عَمِيْتُمْ. وَيَلِكُمْ، أَلَمْ تَكُونُوا صَمًّا،
 فَاسْمَعَكُمْ؟ فَلَمَّا أَسْمَعَكُمْ صَمَمْتُمْ. وَيَلِكُمْ، أَلَمْ تَكُونُوا بُكْمًا، فَاطْفَقَكُمْ؟ فَلَمَّا
 أُطْفَقَكُمْ بِكِمْتُمْ. وَيَلِكُمْ، أَلَمْ تَسْتَفْتِحُوا؟ فَلَمَّا فَتَحَ لَكُمْ، نَكَصْتُمْ عَلَى أَعْقَابِكُمْ.
 وَيَلِكُمْ، أَلَمْ تَكُونُوا أَدَلَّةً، فَاعَزَّكُمْ؟ فَلَمَّا عَزَّرْتُمْ قَهَرْتُمْ وَاغْتَدَيْتُمْ وَعَصَيْتُمْ. وَيَلِكُمْ،
 أَلَمْ تَكُونُوا مُسْتَضْعَفِينَ فِي الْأَرْضِ، تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ، فَصَرَّرْتُمْ
 وَايَّدَكُمْ؟ فَلَمَّا نَصَّرْتُمْ اسْتَكْبَرْتُمْ وَتَجَبَّرْتُمْ. فَيَا وَيَلِكُمْ، مِنْ ذُلِّ يَوْمِ الْقِيَامَةِ؛ كَيْفَ
 يُهَيِّنُكُمْ وَيُصَعِّرُكُمْ!

وَيَا وَيَلِكُمْ، يَا عُلَمَاءَ السَّوِّءِ! إِنَّكُمْ لَتَعْمَلُونَ عَمَلَ الْمُلْحِدِينَ، وَتَأْمَلُونَ أَمَلَ
 الْوَارِثِينَ، وَتَطْمَئِنُّونَ بِطُمَائِنَةِ الْآمِنِينَ. وَلَيْسَ أَمْرُ اللهِ عَلَى مَا تَتَمَنَّوْنَ وَتَتَحَيَّرُونَ،
 بَلْ لِلْمَوْتِ تَتَوَالِدُونَ، وَلِلْخَرَابِ تَبْنُونَ وَتَعْمُرُونَ، وَلِلْوَارِثِينَ تُمَهِّدُونَ.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّ مُوسَى (ع) كَانَ يَأْمُرُكُمْ أَنْ لَا تَخْلِفُوا بِاللَّهِ صَادِقِينَ وَلَا كَاذِبِينَ،
 وَلَكِنْ قُولُوا: 'لَا وَتَعْمَ.'

seems that the copiest of the present edition of *Tuḥaf al-'Uqūl* left out the part mentioned in *Bihār*.

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 ~~used~~ 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 *Bihār* 14, 313, this narration is reported as follows: "In truth I say to you: Verily Moses ~~used~~ 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." Majlisi narrates this from the edition he had of *Tuḥaf al-'Uqūl*, so it

يا بَنِي إِسْرَائِيلَ، عَلَيْكُمْ بِالْبَقْلِ الْبَرِّيِّ وَخُبْزِ الشَّعِيرِ، وَإِيَّاكُمْ وَخُبْزِ الْبُرِّ؛ فَإِنِّي أَخَافُ عَلَيْكُمْ أَنْ لَا تَقُومُوا بِشُكْرِهِ.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّ النَّاسَ مُعَافَى وَمُتَّبَلَى، فَاحْمَدُوا اللَّهَ عَلَى الْعَافِيَةِ، وَارْحَمُوا أَهْلَ الْبَلَاءِ.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّ كُلَّ كَلِمَةٍ سَيِّئَةٍ تَقُولُونَ بِهَا، تُعْطُونَ جَوَابَهَا يَوْمَ الْقِيَامَةِ.

يَا عَبِيدَ السَّوِّءِ! إِذَا قَرَّبَ أَحَدُكُمْ قُرْبَانَهُ لِيَذْبَحَهُ، فَذَكَرَ أَنَّ أَخَاهُ وَاجِدٌ عَلَيْهِ، فَلْيَتْرِكْ قُرْبَانَهُ، وَلْيَذْهَبْ إِلَى أَخِيهِ، فَلْيَرْضِهِ؛ ثُمَّ لْيَرْجِعْ إِلَى قُرْبَانِهِ، فَلْيَذْبَحْهُ.

يَا عَبِيدَ السَّوِّءِ! إِنْ أَخَذَ قَمِيصُ أَحَدِكُمْ، فَلْيُعْطِ رِدَاءَهُ مَعَهُ. وَمَنْ لَطَمَ خَدَّهُ مِنْكُمْ، فَلْيَمْسِكَنَّ مِنَ الْآخَرَ. وَمَنْ سَخَّرَ مِنْكُمْ مِثْلَ مِثْلٍ، فَلْيَذْهَبْ مِثْلًا آخَرَ مَعَهُ.

بِحَقِّ أَقُولُ لَكُمْ، مَاذَا يُعْنِي عَنِ الْجَسَدِ، إِذَا كَانَ ظَاهِرُهُ صَاحِحًا وَبَاطِنُهُ فَاسِدًا؟ وَمَا يُعْنِي عَنْكُمْ أَجْسَادُكُمْ إِذَا أَعْجَبَتْكُمْ، وَقَدْ فَسَدَتْ قُلُوبُكُمْ؟ وَمَا يُعْنِي عَنْكُمْ أَنْ تَتَّقُوا جُلُودَكُمْ، وَقُلُوبُكُمْ دَنَسَةٌ؟

بِحَقِّ أَقُولُ لَكُمْ، لَا تَكُونُوا كَالْمِنْخَلِ، يُخْرَجُ الدَّقِيقَ الطَّيِّبَ وَيُمْسِكُ التُّخَالَةَ. كَذَلِكَ، أَنْتُمْ تُخْرِجُونَ الْحِكْمَةَ مِنْ أَفْوَاهِكُمْ، وَيَبْقَى الْغُلُّ فِي صُدُورِكُمْ.

بِحَقِّ أَقُولُ لَكُمْ، إِذْبَعُوا بِالشَّرِّ فَاتْرِكُوهُ، ثُمَّ أَطْلَبُوا الْخَيْرَ يَنْفَعَكُمْ. فَإِنَّكُمْ إِذَا جَمَعْتُمْ الْخَيْرَ مَعَ الشَّرِّ، لَمْ يَنْفَعَكُمْ الْخَيْرُ.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّ الَّذِي يَحُوضُ التَّهْرَ، لَا يَبْدَأُ أَنْ يُصِيبَ تَوْبَهُ الْمَاءَ، وَإِنْ جَهَدَ أَنْ لَا يُصِيبَهُ. كَذَلِكَ، مَنْ يُحِبُّ الدُّنْيَا لَا يَنْجُو مِنَ الْخَطَايَا.

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.

بِحَقِّ أَقُولُ لَكُمْ، طُوبَى لِلَّذِينَ يَتَهَجَّدُونَ مِنَ اللَّيْلِ. أَوْلَيْكَ الَّذِينَ يَرْتُونَ التَّوَرَّ
الدَّائِمَ، مِنْ أَجْلِ أَنَّهُمْ قَامُوا فِي ظُلْمَةِ اللَّيْلِ عَلَى أَرْجُلِهِمْ فِي مَسَاجِدِهِمْ،
يَتَضَرَّعُونَ إِلَى رَبِّهِمْ، رَجَاءً أَنْ يُنَجِّبَهُمْ فِي الشَّدَةِ عَدَاً.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّ الدُّنْيَا خُلِقَتْ مَرْزَعَةً، تَزْرَعُ فِيهَا الْعِبَادُ الْحُلُوقَ وَالْمَرْءَ وَالشَّرَّ
وَالْخَيْرَ. وَالْخَيْرُ لَهُ مَغَبَّةٌ نَافِعَةٌ يَوْمَ الْحِسَابِ، وَالشَّرُّ لَهُ عَنَاءٌ وَشِقَاءٌ يَوْمَ الْحَصَادِ.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّ الْحَكِيمَ يَعْتَبِرُ بِالْجَاهِلِ، وَالْجَاهِلُ يَعْتَبِرُ بِهَوَاهُ. أُوصِيكُمْ أَنْ
تَخْتُمُوا عَلَى أَفْوَاهِكُمْ بِالصَّمْتِ، حَتَّى لَا يَخْرُجَ مِنْهَا مَا لَا يَحِلُّ لَكُمْ.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّكُمْ لَا تُدْرِكُونَ مَا تَامَلُونَ، إِلَّا بِالصَّبْرِ عَلَى مَا تَكْرَهُونَ؛ وَلَا
تَتَّبِعُونَ مَا تُرِيدُونَ، إِلَّا بِتَرَكِّ مَا تَشْتَهُونَ.

بِحَقِّ أَقُولُ لَكُمْ، يَا عَبِيدَ الدُّنْيَا! كَيْفَ يُدْرِكُ الْآخِرَةَ، مَنْ لَا تَنْقُصُ شَهْوَتُهُ مِنْ
الدُّنْيَا، وَلَا تَنْقَطِعُ مِنْهَا رَغْبَتُهُ؟

بِحَقِّ أَقُولُ لَكُمْ، يَا عَبِيدَ الدُّنْيَا! مَا الدُّنْيَا تُحِبُّونَ وَلَا الْآخِرَةَ تَرْجُونَ. لَوْ كُنْتُمْ
تُحِبُّونَ الدُّنْيَا، أَكْرَمْتُمْ الْعَمَلَ الَّذِي بِهِ أَدْرَكْتُمُوهَا؛ وَلَوْ كُنْتُمْ تُرِيدُونَ الْآخِرَةَ، عَمَلْتُمْ
عَمَلًا مِنْ يَرْجُوهَا.

بِحَقِّ أَقُولُ لَكُمْ، يَا عَبِيدَ الدُّنْيَا! إِنَّ أَحَدَكُمْ يُبْغِضُ صَاحِبَهُ عَلَى الظَّنِّ، وَلَا يُبْغِضُ
نَفْسَهُ عَلَى الْيَقِينِ.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّ أَحَدَكُمْ لَيَعْضَبُ إِذَا ذَكَرَ لَهُ بَعْضُ عِيُوبِهِ، وَهِيَ حَقٌّ؛ وَيَفْرَحُ إِذَا
مُدِحَ بِمَا لَيْسَ فِيهِ.

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.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّ أَرْوَاحَ الشَّيَاطِينِ مَا عَمَّرَتْ فِي شَيْءٍ مَا عَمَّرَتْ فِي قُلُوبِكُمْ. فَاثْمَا أَعْطَاكُمْ اللهُ الدُّيَا، لِتَعْمَلُوا فِيهَا لِلْآخِرَةِ، وَلَمْ يُعْطِكُمْهَا، لِتَشْتَغَلَكُمْ عَنِ الْآخِرَةِ. وَاثْمَا بَسَطَهَا لَكُمْ، لِتَعْلَمُوا أَنَّهُ أَعَانَكُمْ بِهَا عَلَى الْعِبَادَةِ، وَلَمْ يُعِنِّكُمْ بِهَا عَلَى الْخَطَايَا. وَاثْمَا أَمَرَكُمْ فِيهَا بِطَاعَتِهِ، وَلَمْ يَأْمُرْكُمْ فِيهَا بِمُغْصِبَتِهِ. وَاثْمَا أَعَانَكُمْ بِهَا عَلَى الْحَلَالِ، وَلَمْ يَحِلِّ لَكُمْ بِهَا الْحَرَامَ. وَاثْمَا وَسَّعَهَا لَكُمْ لِتَوَاصَلُوا فِيهَا، وَلَمْ يُوسِّعْهَا لَكُمْ لِتَقَاطَعُوا فِيهَا.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّ الْأَجْرَ مَحْرُوصٌ عَلَيْهِ، وَلَا يُذْرِكُهُ إِلَّا مَنْ عَمِلَ لَهُ. بِحَقِّ أَقُولُ لَكُمْ، إِنَّ الشَّجْرَةَ لَا تَكْمُلُ إِلَّا بِشِمْرَةٍ طَيِّبَةٍ. كَذَلِكَ، لَا يَكْمُلُ الدِّينُ إِلَّا بِالتَّحَرُّجِ عَنِ الْمَحَارِمِ.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّ الزَّرْعَ لَا يَصْلَحُ إِلَّا بِالْمَاءِ وَالتُّرَابِ. كَذَلِكَ، الْإِيمَانُ لَا يَصْلَحُ إِلَّا بِالْعِلْمِ وَالْعَمَلِ.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّ الْمَاءَ يُطْفِئُ النَّارَ. كَذَلِكَ، الْحِلْمُ يُطْفِئُ الْغَضَبَ. بِحَقِّ أَقُولُ لَكُمْ، لَا يَجْتَمِعُ الْمَاءُ وَالتَّارُ فِي إِيْنَاءٍ وَاحِدٍ. كَذَلِكَ، لَا يَجْتَمِعُ الْفَقْهُ وَالْعَمَى فِي قَلْبٍ وَاحِدٍ.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّهُ لَا يَكُونُ مَطْرٌ بِغَيْرِ سَحَابٍ. كَذَلِكَ، لَا يَكُونُ عَمَلٌ فِي مَرْضَاةِ الرَّبِّ إِلَّا بِقَلْبٍ تَقِيٍّ.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّ الشَّمْسَ تَوْرُ كُلِّ شَيْءٍ، وَإِنَّ الْحِكْمَةَ تَوْرُ كُلِّ قَلْبٍ، وَالتَّقْوَى رَاسُ كُلِّ حِكْمَةٍ، وَالحَقُّ بَابُ كُلِّ خَيْرٍ، وَرَحْمَةُ اللهِ بَابُ كُلِّ حَقٍّ؛ وَمَفَاتِيحُ ذَلِكَ الدُّعَاءُ وَالتَّضَرُّعُ وَالْعَمَلُ. وَكَيْفَ يُفْتَحُ بَابُ بَغَيْرِ مِفْتَاحٍ؟

In truth I say to you, the spirits of the satans 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.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّ الرَّجُلَ الْحَكِيمَ لَا يَغْرِسُ شَجَرَةً إِلَّا شَجَرَةٌ يَرْضَاهَا، وَلَا يَحْمِلُ عَلَى خَيْلِهِ إِلَّا فَرَسًا يَرْضَاهُ. كَذَلِكَ، الْمُؤْمِنُ الْعَالِمُ لَا يَعْمَلُ إِلَّا عَمَلًا يَرْضَاهُ رَبُّهُ.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّ الصَّقَالَهَ تُصْلِحُ السَّيْفَ وَتَجْلُوهُ. كَذَلِكَ، الْحِكْمَةُ لِلْقَلْبِ تَصْفُلُهُ وَتَجْلُوهُ؛ وَهِيَ فِي قَلْبِ الْحَكِيمِ، مِثْلُ الْمَاءِ فِي الْأَرْضِ الْمَيْتَةِ، تُحْيِي قَلْبَهُ كَمَا يُحْيِي الْمَاءُ الْأَرْضَ الْمَيْتَةَ؛ وَهِيَ فِي قَلْبِ الْحَكِيمِ مِثْلُ الثَّوْرِ فِي الظُّلْمَةِ، يَمْشِي بِهَا فِي النَّاسِ.

بِحَقِّ أَقُولُ لَكُمْ، إِنَّ ثَقُلَ الْحِجَارَةِ مِنْ رُؤُوسِ الْجِبَالِ، أَفْضَلُ مِنْ أَنْ تُحَدِّثَ مَنْ لَا يَعْمَلُ عِنْدَكَ حَدِيثَكَ؛ كَمَثَلِ الَّذِي يَنْقَعُ الْحِجَارَةَ لِتَلِينِ، وَكَمَثَلِ الَّذِي يَصْنَعُ الطَّعَامَ لِأَهْلِ الْقُبُورِ.

طُوبَى لِمَنْ حَبَسَ الْفَضْلَ مِنْ قَوْلِهِ الَّذِي يَخَافُ عَلَيْهِ الْمَقْتَ مِنْ رَبِّهِ، وَلَا يُحَدِّثُ حَدِيثًا إِلَّا يَفْهَمُ، وَلَا يَعْطِطُ إِمْرَأًا فِي قَوْلِهِ حَتَّى يَسْتَبِينَ لَهُ فِعْلُهُ.

طُوبَى لِمَنْ تَعَلَّمَ مِنَ الْعُلَمَاءِ مَا جَهَلَ، وَعَلَّمَ الْجَاهِلَ مِمَّا عَلِمَ.

طُوبَى لِمَنْ عَظَّمَ الْعُلَمَاءَ لِعِلْمِهِمْ، وَتَرَكَ مُنَازَعَتَهُمْ؛ وَصَغَّرَ الْجُهَالَ لِجَهْلِهِمْ، وَلَا يَطْرُدُهُمْ، وَلَكِنْ يُقَرِّبُهُمْ وَيُعَلِّمُهُمْ.

بِحَقِّ أَقُولُ لَكُمْ، يَا مَعْشَرَ الْحَوَارِيِّينَ، إِنَّكُمْ الْيَوْمَ فِي النَّاسِ، كَالْأَحْيَاءِ مِنَ الْمَوْتَى، فَلَا تَمُوتُوا بِمَوْتِ الْأَحْيَاءِ.»

(تحف العقول، 501-513)

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⁾

(*Tuḥaf al-'Uqūl*, 501-513)

⁽¹⁾ The term *jahl*, which is normally translated as *ignorance* is generally contrasted with *Hilm* (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).

8-6- قَالَ مُقَاتِلُ بْنُ سُلَيْمَانَ: «وَجَدْتُ فِي الْإِنْجِيلِ أَنَّ اللَّهَ تَعَالَى قَالَ لِعِيسَى (ع): 'عَظَّمَ الْعُلَمَاءَ وَاعْرِفْ فَضْلَهُمْ، فَأَنِّي فَضَّلْتُهُمْ عَلَى جَمِيعِ خَلْقِي، إِلَّا التَّيْبِينَ وَالْمُرْسَلِينَ، كَفَضْلِ الشَّمْسِ عَلَى الْكَوَاكِبِ، وَكَفَضْلِ الْآخِرَةِ عَلَى الدُّنْيَا، وَكَفَضْلِي عَلَى كُلِّ شَيْءٍ.'»

(بجارات الأنوار، 2، 2، 91)

8-7- قَالَ السَّيِّدُ ابْنُ طَاوُسٍ، رَحِمَهُ اللَّهُ، فِي سَعْدِ السُّعُودِ: «قَرَأْتُ فِي الْإِنْجِيلِ: 'قَالَ عِيسَى (ع): 'سَمِعْتُمْ مَا قِيلَ لِلأَوَّلِينَ: 'لَا تَزْثُوا.' وَأَنَا أَقُولُ لَكُمْ: 'إِنَّ مَنْ نَظَرَ إِلَى امْرَأَةٍ فَاشْتَهَاهَا، فَقَدْ زَنَى بِهَا فِي قَلْبِهِ. إِنْ خَافَتْكَ عَيْنُكَ الِئْمَنَى، فَاقْلَعْهَا وَالْقَهَا عَنكَ، لِأَنَّهُ خَيْرٌ لَكَ أَنْ تَهْلِكَ أَحَدَ أَعْضَانِكَ، وَلَا تُلْقِيَ جَسَدَكَ كُلَّهُ فِي نَارِ جَهَنَّمَ. وَإِنْ شَكَّكَ يَدُكَ الِئْمَنَى، فَاقْطَعْهَا وَالْقَهَا عَنكَ، فَإِنَّهُ خَيْرٌ لَكَ أَنْ تَهْلِكَ أَحَدَ أَعْضَانِكَ، مِنْ أَنْ يَذْهَبَ كُلُّ جَسَدِكَ فِي جَهَنَّمَ.'»

(بجارات الأنوار، 14، 318)

8-8- قَالَ السَّيِّدُ ابْنُ طَاوُسٍ فِي سَعْدِ السُّعُودِ: «رَأَيْتُ فِي الْإِنْجِيلِ: 'إِنَّ عِيسَى (ع) صَعَدَ السَّفِينَةَ، وَمَعَهُ تَلَامِيذُهُ، وَإِذَا إِضْطِرَابٌ عَظِيمٌ فِي الْبَحْرِ، حَتَّى كَادَتْ السَّفِينَةُ تَنْتَعِطُ بِالْأَمْوَاجِ، وَكَانَ هُوَ كَالثَّائِمِ. فَتَقَدَّمَ إِلَيْهِ تَلَامِيذُهُ، وَاقْبَضُوهُ، وَقَالُوا: 'يَا سَيِّدَنَا! نَجِّنَا، لِكَيْلَا تَهْلِكَ.' فَقَالَ لَهُمْ: 'يَا قَلِيلِي الْإِيمَانَ! مَا أَخَوْفُكُمْ!' فَعِنْدَ ذَلِكَ قَامَ، وَاتَّهَرَ الرِّيَّاحَ، فَصَارَ هَذَاءُ عَظِيمًا؛ فَتَعَجَّبَ النَّاسُ، وَقَالُوا: كَيْفَ هَذَا! إِنَّ الرِّيَّاحَ وَالْبَحْرَ لَنْتَسَمَعَانَ مِنْهُ.'»

(بجارات الأنوار، 14، 268)

8.6. 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.”

(*Bihār*, 2, 2, 91)

8.7. Jesus~~ؑ~~ 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.”

(*Bihār*, 14, 318)

8.8. Al-Sayyid ibn Tāwūs, may Allah have mercy on him, said, “I read in the Gospel that Jesus~~ؑ~~ 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 marvelled, and said, ‘How is this? Verily the winds and the sea listen to him.’”

(*Bihār*, 14, 268)

8-9- في الإنجيل، في السُّورَةِ السَّابِعَةِ عَشَرَ مِنْهُ: «وَيْلٌ لِمَنْ سَمِعَ بِالْعِلْمِ، وَلَمْ يَطْلُبْهُ. كَيْفَ يُخْشَرُ مَعَ الْجُهَالِ إِلَى التَّارِ؟ أَطَلَّبُوا 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: نُخَافُ أَنْ نَعْلَمَ فَلَا نَعْمَلُ، وَلَكِنْ قُولُوا: نُرْجُو أَنْ نَعْلَمَ وَنَعْمَلُ. وَالْعِلْمُ يَنْفَعُ 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: «فَأَنِّي قَدْ فَعَلْتُ. إِنِّي اسْتَوْدَعْتُكُمْ حِكْمَتِي، لَا لِشَرِّ أَرْدَتُهُ بِكُمْ، بَلْ لِخَيْرِ أَرْدَتُهُ بِكُمْ. فَادْخُلُوا فِي صَالِحِ عِبَادِي، إِلَى جَنَّتِي وَرَحْمَتِي.»

(بجارات الأنوار، 1، 186، 110)

8.9. 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 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 (ualama)! 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⁾

(*Biḥār*, 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)



احترام النصارى لعيسى عليه السلام

9-1- رُوِيَ عَنْ زَيْنِ الْعَابِدِينَ (ع): «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 وَعَظْمَائِهِمْ. فَقَالَ: يَا مَلِكَ الْعَرَبِ! هَذَا رَأْسُ مَنْ؟» فَقَالَ لَهُ يَزِيدٌ: مَا لَكَ وَهَذَا الرَّأْسِ؟» فَقَالَ: إِنِّي إِذَا رَجَعْتُ إِلَى مَلِكِنَا، يَسْأَلُنِي عَنْ كُلِّ شَيْءٍ رَأَيْتُهُ. فَاحْتَبَيْتُ أَنْ أُخْبِرَهُ بِقِصَّةِ هَذَا الرَّأْسِ وَصَاحِبِهِ، حَتَّى يُشَارِكَنِي فِي الْفَرَحِ وَالسُّرُورِ. فَقَالَ لَهُ يَزِيدٌ: هَذَا رَأْسُ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ. فَقَالَ الرَّومِيُّ: وَمَنْ أُمُّهُ؟» فَقَالَ: فَاطِمَةُ، بِنْتُ رَسُولِ اللَّهِ. فَقَالَ النَّصْرَانِيُّ: أُوْفَّ لَكَ وَوَلَدِيكَ! لِي دِينَ أَحْسَنَ مِنْ دِينِكَ. إِنَّ أَبِي مِنْ حَوَافِدِ [أَخْفَادِ] دَاوُدَ (ع)، وَبَيْنِي وَبَيْنَهُ آبَاءٌ كَثِيرَةٌ، وَالنَّصَارَى يُعْظَمُونِي وَيَأْخُذُونَ مِنْ تَرَابِ قَدَمِي تَبْرُكاً بِأَبِي، مِنْ حَوَافِدِ دَاوُدَ. وَانْتُمْ تَقْتُلُونَ ابْنَ بِنْتِ رَسُولِ اللَّهِ، وَمَا بَيْنَهُ وَبَيْنَ بَيْتِكُمْ إِلَّا أُمٌّ وَاحِدَةٌ! فَايُّ دِينٍ دِينُكُمْ؟» ثُمَّ قَالَ لِيَزِيدٍ: «هَلْ سَمِعْتَ حَدِيثَ كَنِيْسَةِ الْحَافِرِ؟» فَقَالَ لَهُ: «قُلْ حَتَّى أَسْمَعَ.» فَقَالَ:



RESPECT SHOWN BY CHRISTIANS TO JESUS ﷺ

9.1. It is reported that Zayn al-‘Abidinؓ said, “When the head of al-Ḥusayn was brought to Yazīd, he convened sessions for wine drinking and had the head of al-Ḥusayn brought, placed before him and he would drink wine in front of it.

One day, a messenger from the king of Rūm was present at one such session of Yazīd, and he was one of the nobles and greats of Rūm. He said, “O King of the Arabs! Whose head is this?” Yazīd 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.” Yazīd said, “This is the head of al-Ḥusayn ibn ‘Alī ibn Abū Ṭalīb.” The man from Rūm said, “Who is his mother?” He said, “Fāṭimah 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 Yazīd, “Have you heard the story of the Church of the Hoof?” He said to him,

بَيْنَ عُمَانَ وَالصَّيْنِ بَحْرًا، مَسِيرَةَ سَنَةٍ، لَيْسَ فِيهَا عُمُرَانٌ، إِلَّا بَلَدَةٌ وَاحِدَةٌ فِي وَسْطِ الْمَاءِ، طُولُهَا ثَمَانُونَ فَرَسَخًا فِي ثَمَانِينَ، مَا عَلَى وَجْهِ الْأَرْضِ بَلَدَةٌ أَكْبَرُ مِنْهَا، وَمِنْهَا يُحْمَلُ الْكَافُورُ وَالْيَاقُوتُ، أَشْجَارُهُمُ الْعُودُ وَالْعَثْبَرُ وَهِيَ فِي أَيْدِي النَّصَارَى، لَا مَلِكَ لِأَحَدٍ مِنَ الْمُلُوكِ فِيهَا سِوَاهُمْ. وَفِي تِلْكَ الْبَلَدَةِ كَنَائِسُ كَثِيرَةٌ، أَعْظَمُهَا كَنِيسَةُ الْحَافِرِ، فِي مِحْرَابِهَا حَقَّةٌ ذَهَبٌ مُعَلَّقَةٌ، فِيهَا حَافِرٌ، يَقُولُونَ: 'إِنَّ هَذَا حَافِرُ حِمَارٍ، كَانَ يَرْكَبُهُ عِيسَى'. وَقَدْ زَيَّنُوا حَوْلَ الْحَقَّةِ بِالذَّهَبِ وَالذَّبْيَاجِ، يَقْضُهَا فِي كُلِّ عَامٍ عَالَمٌ مِنَ النَّصَارَى، وَيَطُوفُونَ حَوْلَهَا وَيُقْبَلُونَهَا وَيَرْفَعُونَ حَوَانِجَهُمْ إِلَى اللَّهِ، تَعَالَى.

هَذَا شَاهِدُهُمْ وَدَائِبُهُمْ بِحَافِرِ حِمَارٍ، يَزْعُمُونَ أَنَّهُ حَافِرُ حِمَارٍ، كَانَ يَرْكَبُهُ عِيسَى نَبِيُّهُمْ؛ وَانْتُمْ تَقْتُلُونَ ابْنَ بِنْتِ نَبِيِّكُمْ. فَلَا بَارَكَ اللَّهُ، تَعَالَى، فِيكُمْ وَلَا فِي دِينِكُمْ. فَقَالَ يَزِيدٌ: 'أَقْتُلُوا هَذَا النَّصْرَانِيَّ، لِئَلَّا يَفْضَحَنِي فِي بِلَادِهِ'. فَلَمَّا أَحَسَّ النَّصْرَانِيُّ بِذَلِكَ، قَالَ لَهُ: 'تُرِيدُ أَنْ تَقْتُلَنِي؟' قَالَ: 'نَعَمْ'. قَالَ: 'إِعْلَمْ أَيُّ رَايَتِ الْبَارِحَةِ نَبِيِّكُمْ فِي الْعَمَامِ، يَقُولُ لِي: 'يَا نَصْرَانِي! أَنْتَ مِنَ أَهْلِ الْجَنَّةِ'. فَتَعَجَّبْتُ مِنْ كَلَامِهِ. وَاَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَإِنَّ مُحَمَّدًا رَسُولُ اللَّهِ (ص). ثُمَّ وَتَبَ إِلَى رَاسِ الْحُسَيْنِ، فَضَمَّهُ إِلَى صَدْرِهِ، وَجَعَلَ يُقْبَلُهُ وَيَبْكِي حَتَّى قُتِلَ».

(بحار الأنوار، 45، 144)

“Tell it to me so I can hear it.” 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 prophet’s 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 Muḥammad is the Messenger of Allah ﷺ.” Then he jumped to the head of al-Ḥusayn, embraced it, began to kiss it and cried until he was killed.”

(*Bihār*, 45, 144)

BIBLIOGRAPHY

1. ابن طاووس، السيّد عليّ بن موسى، إقبال الأعمال، طهران، دار الكتب الإسلامية، 1367 هجري شمسي
2. ابن طاووس، السيّد عليّ بن موسى، الطرائف، قم، الخيام، 1400 هجري قمري
3. ابن طاووس، السيّد عليّ بن موسى، سعد السعود، قم، دار الذخائر
4. ابنا بسطام، عبدالله والحسين، طبّ الأئمة (ع)، قم، الشريف الرضيّ، 1411 هجري قمري
5. الأحسائيّ، ابن أبي الجمهور، عوالى اللّثالى، قم، سيّد الشهداء (ع)، 1405 هجري قمري
6. الإمام الحسن العسكريّ عليه السلام، تفسير الإمام العسكريّ (ع)، قم، مدرسة الإمام المهديّ (عج)، 1409 هجري قمري
7. الإمام الصادق عليه السلام، مصباح الشريعة، بيروت، مؤسّسة الأعلمي للمطبوعات، 1400 هجري قمري
8. الإمام عليّ بن ابى طالب عليه السلام، نهج البلاغة، قم، دار الهجرة
9. الإمام عليّ بن موسى الرضا عليه السلام، صحيفة الرضا، المشهد المقدّس، المؤتمر العالميّ للإمام الرضا (ع)، 1406 هجري قمري
10. التميميّ المغربيّ، نعمان بن محمد، دعائم الإسلام، مصر، دار المعارف، 1385 هجري قمري

BIBLIOGRAPHY

11. جلالى الشاهرودى، محمد حسن، مجموعة الأخبار فى نفانس الآثار، النجف الاشرف، مطبعة القضاء، 1390 هجرى قمرى
12. الحرّ العالمى، وسائل الشيعة، قم، مؤسّسة آل البيت عليهم السلام، 1409 هجرى قمرى
13. الحرّانى، الحسن بن شعبة، تحف العقول، قم، جماعة المدرّسين، 1404 هجرى قمرى
14. حسين بن سعيد الاهوازى، كتاب الزهد، طبعة سيد ابوالفضل حسينيان، 1402 هجرى قمرى
15. الحلى، ابن بطريق يحيى بن الحسن، العمدة، قم، جماعة المدرّسين، 1407 هجرى قمرى
16. الحلى، ابن فهد، عدّة الداعي، قم، دارالكتاب الاسلامى، 1407 هجرى قمرى
17. الديلمى، الحسن بن ابى الحسن، إرشاد القلوب، قم، الشريف الرضى، 1412 هجرى قمرى
18. الديلمى، الحسن بن ابى الحسن، أعلام الدين، قم، مؤسّسة آل البيت (ع)، 1408 هجرى قمرى
19. الراوندى، قطب الدين، الخرائج والجرائح، قم، مؤسّسة الإمام المهديّ (عج)، 1409 هجرى قمرى
20. الراوندى، قطب الدين، الدعوات، قم، مدرسة الإمام المهديّ (عج)، 1407 هجرى قمرى

BIBLIOGRAPHY

21. الشعيري، تاج الدين، جامع الأخبار، قم، الشريف الرضي، 1363 هجري شمسي
22. الصدوق، محمد بن علي بن حسين بن بابويه القمي، الخصال، قم، جماعة المدرّسين، 1403 هجري قمري
23. الصدوق، محمد بن علي بن حسين بن بابويه القمي، علل الشرائع، قم، مكتبة الداوري
24. الصدوق، محمد بن علي بن حسين بن بابويه القمي، عيون أخبار الرضا (ع)، جهان، 1378 هجري قمري
25. الصدوق، محمد بن علي بن حسين بن بابويه القمي، كتاب من لا يحضره الفقيه، قم، جماعة المدرّسين، 1413 هجري قمري
26. الصدوق، محمد بن علي بن حسين بن بابويه القمي، معاني الأخبار، قم، جماعة المدرّسين، 1361 هجري شمسي
27. الصفار، محمد بن الحسن بن فروخ، بصائر الدرجات، قم، مكتبة آية الله المرعشي، 1404 هجري قمري
28. الطبرسي، ابو منصور احمد بن علي، الإحتجاج، قم، المرتضى، 1403 هجري قمري
29. الطبرسي، ابو الفضل علي بن الحسن، مشكاة الأنوار، مكتبة حيدريّة، النجف الاشرف، 1385 هجري قمري
30. الطبري، عماد الدين، بشارة المصطفى لشيعه المرتضى، النجف الاشرف، المطبعة الحيدريّة، 1383 هجري قمري
31. الطبري، محمد بن جرير، دلائل الإمامة، قم، دار الذخائر للمطبوعات

BIBLIOGRAPHY

32. الطوسي، الإستبصار، طهران، دار الكتب الإسلامية، 1390 هجري قمري
33. الطوسي، التهذيب، طهران، دار الكتب الإسلامية، 1365 هجري شمسي
34. الطوسي، الغيبة، قم، مؤسسه المعارف الاسلامي، 1411 هجري قمري
35. العاملي الكفعمي، ابراهيم بن علي، المصباح، قم، الشريف الرضي، 1405 هجري قمري
36. العياشي، محمد بن المسعود، تفسير العياشي، طهران، المطبعة العلميّة، 1380 هجري قمري
37. العيناثي، السيّد محمد، آداب النفس، طهران، بين الحرمين، 1380 هجري قمري
38. القمي، الشيخ عباس، مفاتيح الجنان المرّب طبقاً لتون الاحاديث ونصوص المصادر، تعريب، السيّد محمد رضا النوري النجفي، بيروت، دار احياء التراث العربيّ
39. القمي، علي بن ابراهيم بن هاشم، تفسير القمي، قم، مؤسسه دارالكتاب، 1404 هجري قمري
40. الكليني الرازي، محمد بن يعقوب، الكافي، طهران، دار الكتب الإسلامية، 1365 هجري شمسي
41. الكوفي، فرات بن ابراهيم، تفسير فرات، بتحقيق كاظم المحمودي، طهران، وزارة الارشاد، 1410 هجري قمري
42. الكوفي، محمد بن محمد بن الاشعث، الجعفریات (الأشعثيات)، طهران، مكتبة نينوى الحديثه

BIBLIOGRAPHY

43. المجلسي، محمد باقر بن محمد تقي بن مقصود عليّ، بحار الأنوار، بيروت، مؤسسة الوفاء، 1404 هجري قمري
44. المحدث النوري، مستدرک الوسائل، قم، مؤسسة آل البيت عليهم السلام، 1408 هجري قمري
45. المعتزليّ، ابن ابى الحديد، شرح نهج البلاغة، قم، مكتبة آية الله المرعشيّ، 1404 هجري قمري
46. المفيد، محمد بن محمد بن نعمان، الإختصاص، قم، المؤتمر العالميّ للشيخ المفيد، 1413 هجري قمري
47. المفيد، محمد بن محمد بن نعمان، الأمالي، قم، المؤتمر العالميّ للشيخ المفيد، 1413 هجري قمري
48. النباطيّ البياضيّ، علي بن يونس، الصراط المستقيم، النجف الاشرف، المطبعة الحيدريّة، 1384 هجري قمري
49. ورام بن ابى فراس، مجموعة ورام، قم، مكتبة الفقيه

قال عيسى (ع) «خادمي يداي، ودابتي
رجلاي، وفراشي وسراجي بالليل القمر،
وإدامي الجوع، وشعاري الخوف، ولباسي
الصوف، وفاكھتي وريحانتي ما أنبتت الأرض
للوحوش والأنعام، أبيت وليس لي شيء وأصبح
وليس لي شيء، وليس على وجه الأرض أحد
أغنى مني».

إن هذا الكتاب الذي بين أيدينا «عيسى(ع)
في روايات المسلمين الشيعة» نموذج لإتاحة
الفرصة أمام الباحثين من المسلمين والمسيحيين
لقراءة الرؤية تجاه المسيح في شخصه وفعله
وقوله وتأثيره - التي تتجذر في أصول الروايات
التي تناولت جملة من المواقف والتصورات
الخاصة بالنبي عيسى(ع) .. وهذا ما نرجو أن
يمثل مورداً من موارد استكمال التصورات
بشكل أكثر غنى لفهم الذات والآخر في
موضوعات حوارية إسلامية - مسيحية؛
مركزية.