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An account of ‘Isa ibn Maryam

Birth of ‘Isa

Allah says,

“When the angels said, O Maryam, surely Allah gives you good news with a word from Him (of one) whose name is Messiah ‘Isa son of Maryam, worthy of regard in this world and the Hereafter and of those who are made near (to Allah).” (3:45)

‘Isa is called ‘word’ because he was born with the Divine Word ‘kun’ (Be) without a father, or Allah guided people through his words. And he is called ‘Messiah’ because he was as a Divine bounty, given a treatment of ‘Masah’ (caress) by the Mercy of Allah and thus purified (from sins), or as olive oil was applied to his body after his birth or Archangel Gabriel touched him with his wing so that he might remain safe from mischief of Satan or as he used to caress his head with his hands or as the blind could see through his touch and the sick were healed. It is said that in the Hebrew language it was ‘Messiah’ which became ‘Messiah’ in Arabic.

“And he shall speak to the people when in cradle and when of old age, and (he shall) be one of the good ones.” (3:46)

“She said, My Lord, how shall there be a son (born) to me when man has not touched me?” He (the angel) said, “Even so, Allah creates what He pleases. When He has decreed a matter He only says to it ‘Be’ and it is. He will teach him the Book and the Torah and the Injeel and (make him) an apostle to the children of Israel. That I have come to you with a sign from your Lord, that I determine for you out of dust like the form of a bird, then breathe into it and it becomes a bird with Allah’s permission and I heal the blind and the leprous and bring the dead to life with Allah’s permission and I inform you of what you eat and what you store in your houses; most surely there is a sign in this for you, if you are a believer.”

And a verifier of that which is before me of the Torah and that I may allow you part of that which has been forbidden to you, and I have come to you with a sign from your Lord therefore be careful of (your duty to) Allah and obey me.

Surely Allah is my Lord and your Lord, therefore serve Him; this is the right path. (3:47–51)

The Almighty also says, ***Surely the likeness of 'Isa is with Allah as the likeness of Adam; He created him from dust, then said to him, "Be", and he was.*** (3:59)

In yet another place the Qur'an says: "***And mention Maryam in the Book when she drew aside from her family to an eastern place.***" (19: 16)

'Ali ibn Ibrahim narrates that Archangel Gabriel blew into the neckline of Maryam thus passing air into her belly. It resulted in conception of 'Isa the same night and she delivered the next morning. The time of this pregnancy was only nine hours that became equal to the period of nine months required by other women. Imam al-Baqir is reported to have said that Archangel Gabriel blew into the neckline of Maryam holding her garment and it resulted in instant perfection of 'Isa in her womb the same way offspring develop in their mother's wombs in nine months. Then she came out of the bathing place with a child's burden like those ladies who have completed their period of pregnancy and who are on the verge of delivery. When her aunt saw her she became astonished. Feeling ashamed Maryam went away from Zakariyya and his wife as mentioned by Allah,

"So she conceived him; then withdrew herself with him to a remote place." (19:22)

It is mentioned in a reliable tradition of Imam as-Sadiq that a child born after six months pregnancy does not remain alive, but 'Isa and Imam al-Husayn did live though both were born within six months of pregnancy.[1](#)

"And the throes (of child birth) compelled her to betake herself to the trunk of a palm tree. She said, "Oh, would that I had died before this, and had been a thing quite forgotten."(19:23)

She desired death fearing that people would misunderstand her.

Imam as-Sadiq is reported to have said that any good, wise person might not attribute a wrong thing to her. 'Ali ibn Ibrahim has narrated that when Maryam came out due to labor pains to find shelter somewhere it was market day and the place was full of tradesmen. Maryam passed by the weavers. In those days weaving was a prestigious profession. The weavers were atop donkeys. Maryam inquired from them whereabouts of the old palm tree. But the weavers made a mockery of her and spoke with contempt. So Maryam angrily prayed to Allah that He may degrade their profession and dishonor them among the people. Then she saw a group of businessmen and asked them whereabouts of the palm tree. They gave her the correct information. She wished good for them praying to Allah for progress of their trade and for making people eager for them. When she reached the tree 'Isa was born. Immediately

on seeing ‘Isa she exclaimed, “Would that I had died before the arrival of this day. Now what shall I say to my aunt and what will be my answer to the questions of The Israelites?”

Then (the child) called out from beneath her: **“Grieve not, surely your Lord has made a stream to flow beneath you” (19:24)**

‘Isa called out from beneath or Archangel Gabriel told Maryam from the hillock do not grieve because your Lord has made a stream flow beneath you or made ‘Isa a great personality. Imam al-Baqir is reported to have said that the stream where was born was dry for years but Allah made it flow afresh since that moment. Then the Lord said,

“(Maryam) Shake the trunk of the palm tree which is towards you, it will drop on you fresh ripe dates.” (19:24)

Imam al-Baqir is reported to have said that nothing is more beneficial to a woman in confinement after childbirth than dates because Allah had made it the food for Maryam after delivery and he (the Imam) also said that tree had dried up and had no fruits, because had it been full of fruits Allah would not have asked Maryam to shake it and she herself would have fulfilled her desire. It was the winter season when trees have no fruits. Therefore, Allah, in order to show His miracle, instantly made leaves and fruits grow on that old dry tree.

Ibn ‘Abbas has narrated that when Maryam experienced labor pains and became restless, she came out and walked towards a hillock. When she climbed it she saw the trunk of a dried palm tree that had neither leaves nor fruits. She sat down beneath that tree and ‘Isa was born there. When Maryam desired death Archangel Gabriel called out to her from beneath the hillock neither to fear nor to grieve as Allah had already provided water for her in the stream so that she may drink and purify herself by bathing and to shake the tree for causing the dates to drop.

“So eat and drink and refresh the eye. Then if you see any mortal say: Surely I have vowed a fast to the Beneficent Allah, so I shall not speak to any man today.” (19:26)

Perhaps she was allowed to speak this much or to convey it by gestures. In their shari’ah a fast meant to remain silent or it (silence) might have been a part of fasting. These things were said by ‘Isa. ‘Ali ibn Ibrahim has narrated that when Maryam became grief-stricken and sorrowful after the birth of ‘Isa and longed for death, ‘Isa spoke from near her feet to tell her not to grieve (as described) and when Maryam extended her hand toward the palm tree the ripe fruits dropped down into her hands. Seeing this she became very pleased then miraculously ‘Isa told her, “Roll me up in a cloth.” He (‘Isa told her whatever was necessary and also told her, “If you meet with anyone tell him that you are fasting.” (Etc as described).

It is recorded in reliable sources that Imam Ja‘far as-Sadiq said, “A fast does not mean refraining from food and drink. Do you not know that Maryam said, ‘I have vowed to fast’ meaning ‘I will keep silent

except uttering the Names of Almighty Allah and remembering Him.” And it is mentioned in reliable traditions that the tree from which Maryam had eaten dates was *Ajwah* dates which was of the best quality palm tree.

Ibn Babawayh has narrated from Wahab bin Munabbah that when Maryam approached the palm tree she was shivering due to cold. So Yusuf Najjar gathered wood around her and made a fire. Thus Maryam got warmth. He also gave her seven walnuts from his packsaddle. It was because of this that the Christians light up fires in the birth night of ‘Isa and play with walnuts.

And she came to her people, carrying him (with her). They said, “O Maryam! Surely you have done a strange thing.” (You have brought a child without having a husband, you have committed a bad deed). “O sister of Harun! Your father was not a bad man, nor was your mother an unchaste woman.”

‘Ali ibn Ibrahim has narrated that when the people did not find Maryam in the hall of worship they went out in search of her and Zakariyya also began to look for her. Then they saw her coming with a ‘Isa in arms. The women of The Israelites gathered, taunted her and spat on her. Maryam did not pay any attention to them and entered the niche of the Masjid. Zakariyya and the people of The Israelites came to her and said, “O Maryam! You have done a wrong deed. What a grave disgrace you have brought on The Israelites.” They addressed her as ‘sister of Harun’ by a way of taunting her. Harun was a debaucher criminal very notorious. Some say Harun was a very good person and people used to name him in the matter of good deeds. Some have said that Harun was the maternal uncle of Maryam . Reportedly Imam al-Baqir has said that seventy women had made allegations against Maryam and said, “Surely you have done a strange thing.” So Allah gave ‘Isa the power of speech. He addressed the women, “Woe unto you for making false allegations against my mother. I am a slave (creation) of Allah. He has made me His Messenger and has given me the Book. By Allah! I will prosecute you.” He did punish them for libel after becoming a (grown-up) Prophet. She pointed out to him and they said, “How should we speak to one who is a child in the cradle.” He said, “I am a servant of Allah; He has given me the Book and made me a Prophet. He has made me blessed wherever I may be, and He has enjoined on me prayer and Zakat (poor-rate) As long as I live.” It is reported that Imam Ja‘far as-Sadiq said (it meant) “I have been made beneficent because people will benefit from me as I have knowledge and perfection and an ability to heal the ill and to raise those who have died outwardly and inwardly.” “And he has enjoined on me prayer and charity as long as I live and dutiful to my mother. He has not made me insolent and unblessed. He has protected me from becoming a disobedient, unworthy son my mother. Peace be on me the day I was born and on the day I die and on the day I am raised to life. When this miracle occurred and ‘Isa spoke about all these things, the people realized that Maryam was pure and was never involved in the things imagined by them and that these were the signs of Allah’s Might.

Reportedly Imam al-Baqir has said how Maryam was given good tidings of ‘Isa: One day she was sitting in the prayer room of the house of worship when Archangel Gabriel came down in form of a man and

dropped his saliva into the collar of her frock. She at once conceived ‘Isa who was born the same day. Till that time, on the surface of the earth there was no tree which did not have fruits and also no tree had thorns until the sinner offspring of Adam attributed wife and son to Allah made the earth shiver. Fruits disappeared from the trees and thorns came up in place of fruits. ‘Isa appeared from the trees and thorns came up in place of fruits. Shaitans gathered around their chief Iblis and said, “Tonight a child is born because of whom every idol in the world has toppled down.” Hearing this, the accursed Iblis became worried. He went from east to west to find the child but could not find any trace of him until he approached a Monastery. There he saw that the angels had encircled that house. The accursed Satan tried to enter the house but the angels ordered him to go away from there. He asked who the father of the newborn child was. They said his case was an example of Adam whom Allah had created without a father. Iblis retorted “I will destroy four out of five parts of human population due to this son.”

Through reliable sources Shaykh al-Tusi had narrated a tradition from Imam Zayn al-‘abidin that the place described as a far-off place by Allah where Maryam had moved for delivering ‘Isa is Karbala. Maryam had covered a long distance from Damascus to Karbala in a split second; ‘Isa was born at a point near the grave of Imam al-Husayn and she returned to Damascus that same night.

al-Qutb al-Rawandi has with authentic proofs, narrated from Yahya bin ‘Abdullah that, “I was with Imam as-Sadiq in Heerah. One day we went riding and reached a village in the vicinity of Nasirah and came near river Euphrates.” Imam said, ‘Here it is, Here it is’ and then dismounted, prayed two Rak’ahs of prayers and asked me, ‘Do you know where ‘Isa was born?’ I said, ‘No.’ He said ‘It is here, where I am now sitting.’ Then he said, ‘Where was the palm tree which was shaken by Maryam for its fruits?’

I replied that I did not know. He pointed to his back with his hand and said it was at this spot. Thereafter he asked me whether I knew the meaning of Rabawah, mentioned in the Divine Ayat of Holy Qur’an reading:

“And we made the son of Maryam and his mother a sign, and we gave them shelter on a lofty ground (rabwah) having meadows and springs. (23:50)”

This means we sheltered ‘Isa and his mother on a high ground that we turned into a living place with abundance of fruits and populace and running streams of water. I said I did not know. He pointed to his right with his hand toward Najaf and said this is that hill. Then he said the ‘Maaum Maeen’ mentioned by the Lord is the river Euphrates and added when the pregnancy of Maryam became apparent she was in that valley where five hundred virgin girls were busy praying to Allah and that her (Maryam’s) period of pregnancy was nine hours. When she suffered labor pains she came out of the worship place and came home that was her monastery. Therefrom she approached the palm tree that was old. ‘Isa was born there. She carried him and came to her people. They became fearful on seeing her in that condition and were astonished. The Israelites fell in dispute about ‘Isa. Some said, ‘He is the son of Allah’ some other said ‘He is a servant of Allah and His Messenger’ and the Jews said Allah forbid. “He is the fruit of adultery” and that palm tree was Ajwah.”

Several other reliable traditions have been recorded explaining this holy verse of the Graceful Qur'an saying Rabwah is the other end of al-Kufah and its sawad (outskirt) is Karbala or Najaf and the Qaraar (meadow) is the mosque of al-Kufah and 'Maeen' (spring) is the river Euphrates.

It is mentioned in authentic hadith of Imam Musa al-Ka'im that Archangel Gabriel had brought heavenly dates for Maryam -- 'Safran'. When she ate them she became pregnant.

It is mentioned in other reliable records that a Christian scholar once approached Imam al-Ka'im. Imam asked him whether he knew which river (spring) is one by which 'Isa was born? He replied in negative whereupon Imam said it is river Euphrates.

Another similar hadith quotes that once, giving them proofs told Christian scholars that the name of the mother of Maryam was Murtaa, which meant 'waheebah' in Arabic. The day was Friday and time was zawaal (afternoon) when Archangel Gabriel had come to Maryam and she conceived 'Isa and that day was ever since a day of 'Id (rejoicing or celebration), and the day when 'Isa was born was a Tuesday and his birth took place at half past four, and the river on the bank of which he was born was river Euphrates. On that day he was not permitted by Allah to talk. When the king of those days came to know about this event he started for that place with his son and his courtiers with an intention of harming 'Isa. He called the family of 'Imran (family members of 'Imran) so that they may see Maryam in that extraordinary condition until all that came to pass which has been described in the holy Qur'an (that is, he spoke from the cradle).

Reliable traditions have recorded that, according to Imam Muhammad al-Baqir 'Isa was born on the night of 25th Dhu'l-Qa'dah.

Kulaini has, with authentic narrations said that hafs bin Giyath has said, "I have seen Imam as-Sadiq in the gardens of al-Kufah. When he came near a particular palm tree he offered two Rak'ahs of prayers with bowing and prostration and I counted that he had recited Tasbih (sanctified Allah five hundred times) then he continued to recite Dua for a long time and then said, "O Rafas! By Allah! This is the tree about which is mentioned in the holy Qur'an. Allah had asked Maryam to shake it so as to cause its fruits to fall for her."

Through a good authority it is reported that Imam as-Sadiq said, "On the night of Me'raj (ascension of the holy Prophet) Archangel Gabriel had, at one point, requested the holy Prophet to alight from his heavenly horse flying at supersonic speed and to offer prayers." The Prophet offered prayers and asked what place it was. Archangel Gabriel replied that it was Mount Sinai where Allah has conversed with Musa. From there they went further. After some time Archangel Gabriel again requested the holy Prophet to get down and pray. He inquired about that place whereupon he was informed that it was Bethlehem where 'Isa was born.

In other reliable tradition the same person has recorded that various parts of the earth began to feel proud over one another, Ka'bah thought it was superior to the ground of Karbala. But Allah silenced it

saying do not think like that because Karbala is the place where We (Allah) conversed with Musa. Rabwah is the same place where We made Maryam and Messiah reside and that is the junction where the Holy head of husayn was washed and it is the same spot where ‘Isa was given a wash after he was born.

It is recorded in reliable sources that Imam Zayn al-‘abidin said, “When ‘Ali was returning from Nahrawan after fighting the Kharijites, he camped in Buratha Masjid near Baghdad. There was a monastery. When that monk observed the impressive features and great virtues of Imam about which he had read in earlier scriptures, he became a Muslim and said, “I have read your virtues and praise in Injeel wherein it is mentioned that you will camp in Buratha Masjid which is the House of Maryam and the land of ‘Isa.” Then ‘Ali went to a spot near that monastery and kicked the ground. Instantly clear water spring gushed out from there. ‘Ali said, “This is the spring that gushed out for Maryam .” Then he said, “Take a measurement of seven arm lengths from here and dig the ground.” When people complied with Imam ’s commandment there appeared a white rock. said this is the rock on which Maryam put ‘Isa after taking him down from her lap. Then he offered prayers there and said, “This ground of Buratha is the house of Maryam ”²

It has been, reliably noted that Imam as-Sadiq said, “When ‘Isa was born, Allah kept him hidden from the eyes of people, because when Maryam conceived she had gone into isolation at a distant place out of habitation as described by Allah. Zakariyya and the aunt of Maryam went in search of her. They reached Maryam when she had already delivered ‘Isa. At that time Maryam was longing for death due to a feeling of shame. Allah made ‘Isa speak and concluded the arguments for her. When ‘Isa appeared, the enemies of religion had increased their harassment and hardship on The Israelites. Cruel kings of that time rose up to torture and finish them until ‘Isa went up to the heaven and Shamoun and his followers went into hiding for fear. They hid themselves in one of the islands of a river and stayed there for quite a long time. Allah issued springs of sweet water for them and caused all kind of fruits, and created four-footed and other animals. He also sent a fish called Amad which did not have flesh and bones only skin and blood. Allah ordered the fish to come to the surface, then honeybees settled on her back and it carried them to that island. The bees built honeycombs in the trees of the island. In this way ample honey was provided for the residents of that island. News about ‘Isa continued to reach them.

Ibn Tawus has noted from Ibn Babawayh’s book *An Nabuwwah* that when ‘Isa was born a group of great men from Gabar came to pay their respects to ‘Isa and Maryam . They said, “We have the knowledge of the movements of stars. When this boy was born we observed a kingly star rise in the heavens. After pondering over it we understood that the kingdom of this child is a Prophet-related kingdom that will never be stripped from him until Allah raises him up to the heavens. When the world comes to an end his kingdom will turn into another worldly eternal kingdom. We come from the east and have reached here with the guidance of the said star. After arriving here we observed that that star stayed right above the head of this child of yours. We have brought some presents to be showered upon him. These things were never before gifted to anyone else because we considered them worthy of this child only. Here

they are: gold and myrrh and mandar. Gold is a worldly wealth and your son is the best man in this world. Myrrh is a medicine useful for curing wounds and illness and madness. Since your son will be a healer of the sick, this thing will be suitable for him, and kandar is an essence the smoke of which reaches up to the sky. No other smoke rises so high. As your child will be ascending to heavens this thing is appropriate for him.

It is written in reliable traditions that Abu-Basir asked Imam as-Sadiq why Allah created ‘Isa without a father. He replied, “So that people may understand his perfection and realize that Allah is able to do everything.”

It is recorded in many authentic traditions that the spirit which was blown into ‘Isa was created by Him (Allah) and it was superior to and higher than other spirits.

It is narrated in many hadiths by Sunnis as well as Shi‘ah sources that the holy Prophet told Amir al-Mu’mimin, “You are similar to ‘Isa son of Maryam about whom many indulged in extremism. They began to call him Allah and Allah’s son. Some became his enemies to such an extent that (Allah forbid) they called him an illegitimate born and alleged that he was the son of Yusuf Najjar. Both these groups went to Hell. The group that considered him a slave and a Prophet of Allah remained in his religion. Likewise, O ‘Ali one group will call you God and another (Allah forbid) will call you ‘Kafir’ (unbeliever). Both these groups will go to Hell. Those who consider you a slave and a caliph of his Prophet will attain salvation.”

Merits and perfections of ‘Isa

Allah Almighty says,

“And we gave ‘Isa, the son of Maryam, clear arguments and strengthened him with the Holy Spirit.” (2:87)

Some have said that the holy spirit was created by Allah and blown by Him into ‘Isa. It is recorded in reliable traditions that the Holy Spirit is a creation of Allah which is higher than Archangel Gabriel and Mika’il and all the angels who had relations with great Prophets and the sinless Imams and who keeps helping them from the time of their birth and guides them up to the last. Some hadiths which have been mentioned in the beginning of this book are concerning this subject. Allah Almighty says elsewhere,

“When Allah will say: O ‘Isa, son of Maryam; Remember my favor on you and your mother, when I strengthened you with the holy spirit and you spoke to the people in the cradle; and when of old age I taught you the Book and the wisdom and the Torah and the Injeel; and when you determined out of clay a thing like the form of a bird by My permission, and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission.”
(5: 110)

It is well known that the bird made by ‘Isa was a bat. It is described in the hadith of Amir al-Mu’mimin

that there were six animals, which were not delivered from the womb of their mother. One of them is the bat that was molded from clay by ‘Isa. By the command of Allah it became a living thing and flew away. It is narrated by Wahab ibn Munabbah that once it so happened that fifty thousand ailing persons had gathered around ‘Isa. Whoever was unable to come up to ‘Isa, would go to that ailing person himself. He used to heal him on condition that he would believe in his message. It is said that in the very beginning he brought four dead persons back to life. The first was his friend Aazar. Three days after his death ‘Isa told the deceased’s sister to take him to her brother’s grave.

On reaching there, ‘Isa said, “O Lord of the seven Heavens and the Earth! Verily you have sent me towards The Israelites so that I may call them to Your religion and inform them that I am bringing the dead back to life. So bring Aazar back to life.” Aazar was made alive and came out of his grave. Thereafter he lived long enough to beget children. The second person was the son of an old woman whose coffin was being carried by people before the eyes of ‘Isa. In response to ‘Isa’s prayer to Allah the dead person became alive and sat up in the coffin. He then descended from the coffin by putting his feet on the shoulders of the coffin carriers. Then he called for his clothes, wore them and went home. He also fathered children thereafter. The third person was a girl named Ashaar. People told ‘Isa that she had died the previous day and asked him to bring her back to life. ‘Isa prayed to Allah and she became alive and got sons thereafter. The fourth person was Noah’s son called Sam whom ‘Isa made alive with the help of (the Glorious Names of Allah). Sam came out of his grave. Half of his hair was white. Sam said, Perhaps this is the final day of judgment. ‘Isa said, No, I prayed to Allah through His Glorious Names so that He may give you life. Now Sam had lived in the world for five hundred years yet his hair had not whitened. But at the said hour his hair turned grey for fear of the Day of Judgment. ‘Isa said to him, “Well, now be dead.” Sam said, “On condition that Allah protects me from the agony of death.” Then ‘Isa prayed for him and he met his Lord.

“And I withheld the children of Israel from you when you came to them with clear arguments, but those who disbelieved among them said, This is nothing but clear enchantment.” (5: 110)

It is recorded in reliable sources by Imam al-Baqir that When ‘Isa said, “I am a Messenger of Allah for you. I can mould a bird from clay and give it life. I am the one who can cure people who are blind from birth.” The people of The Israelites said, “All this is enchantment. Give us some other proof so that we may become faithful believers.” ‘Isa said, “If I tell you what it is that you have eaten and what you have stored in your house, would you then believe that I am telling truth.” They said, “Yes.” ‘Isa began to reveal daily what they had eaten, what they had purchased and what they had kept in storage. Some of them believed in him but others still remained adamant on their disbelief.

It is authentically narrated that Imam as-Sadiq said that there was a gap of four hundred and eighty years between Prophet Dawud and ‘Isa. The religion of ‘Isa was that Only One Allah should be worshipped without selfishness or show. He was also ordained by Allah to propagate all the related things. Allah had revealed Injeel to him and took some vows from him as He had done from other

Prophets. It was ordained for them in Torah that they should establish prayers and pay the poor-rate (Zakat), order good and prohibit evil and pronounce the divinely permissible things as permissible and the unlawful as unlawful. There were admonitions and examples in Injeel. The criminal code and rules regarding punishments and rights and inheritances were not therein. Allah had given some relief in the hard and fast commandments given by Torah. For example it is mentioned in the Holy Qur'an that 'Isa said, "I am appointed to permit for you some things, which were prohibited (according to Torah)." 'Isa asked those who believed in him that they should have faith in both the Torah and Injeel. 'Isa talked with them while he was yet in the cradle. Thereafter he did not talk with them for seven or eight years after which he began propagation among The Israelites and started to tell them what they had eaten and what they had stored in their dwellings. He began to raise up the dead, heal the blind and leprosy and to teach them Torah. When Allah willed to conclude the arguments for The Israelites He revealed Injeel on 'Isa.

It is mentioned in another hadith that Abaan bin Saalab asked the same Imam whether 'Isa had raised up any dead person who after revival had lived long enough to have children? He said, "Yes! 'Isa had a friend with whom he had established brotherhood just to please Allah. 'Isa used to live in his friend's house whenever he visited him. (By chance) 'Isa could not meet him for sometime, and when he went to see him he was met at the doorstep of the house by his friend's mother instead. 'Isa inquired about his friend. She replied, 'O Messenger of Allah! He is dead.' 'Isa inquired from her whether she would like to see him again. She replied, 'Surely O Prophet of Allah!' 'Isa said, 'All right, I will come back tomorrow and by the command of Allah bring him back to life for you.' The next day 'Isa went back to the house and asked the mother to accompany him to the grave of her deceased son. She took 'Isa to the grave. 'Isa stood at the grave and recited a supplication to Allah. The grave opened and the son came out alive. When mother and son saw each other, they wept. 'Isa felt pity for them and inquired of the son whether he would like to live with his mother? He asked whether it would be with provision, and food and a span of life or without all of it? 'Isa said it would be with all that. He then told him, 'You will live with all these things for another twenty years in the world, and that you will get married and beget children.' The youth replied that he would like to live that way. So 'Isa entrusted him to his mother. That youth thereafter lived for another twenty years, got married and reared his children."

Another authentic hadith tells us that some companions of 'Isa requested him to make the dead alive. So he enlivened Sam, son of Noah and asked him whether he wanted to live in this world or to revert to his past position. Sam said he did not want to remain alive as the agony of his (former) death was still painful to him.³

According to authentic sources it is mentioned that, according to Imam as-Sadiq some people asked 'Isa as to why he did not marry? He replied, "Of what use will a woman be for me?" People said, "She will bear sons for you." He said, "What shall I gain from sons. If they remain alive they will create trouble and disturbance for me and if they die they will only give me grief and gloom!"

It is recorded in reliable sources that ‘Isa used to recline on a pillow of rock and wear thick rough clothes while sleeping. He remained hungry most of the time. At night, the moonlight was his light. During the cold season his holdings were the entire east and the west under the sun. (He was always on the move). The grass which sprouted from the earth for animals provided him with fruits and fragrance. He had no woman whom he would love nor a son to worry about. He had no wealth which could deter him from the remembrance of Almighty Allah nor did he entertain any greed which could bring about disgrace. His vehicle were his feet and his servants his hands.

As recorded in reliable traditions Imam as-Sadiq said that ‘Isa in some of his sermons to The Israelites mentioned: My helpers are my hands and my vehicle my legs. The earth is my bed and my pillow the rock. The sun is the warmth giving fire for me and my lamp during the night is the moon. My food is hunger. My clothing is fear of Allah and my covering is thick rough clothes made of hair. My fruits and flowers are the grass which animals eat. I pass my night without possessing any belongings. When I awake I have nothing with me on the surface of this earth yet no one is more rich or needless than me.

Another narration mentions that the wife of Kinaan had a son who was physically disabled. She brought him to ‘Isa. ‘Isa told her that he had been entrusted with the service of healing the ailing persons among The Israelites. The wife of Kinaan said, “O spirit of Allah! Dogs obtain food from the tablecloths shaken off by the rich. So you too, through your wisdom help us and do not turn us out in despair.”

‘Isa sought permission from his Lord and then prayed and the son of that woman was cured.

It is mentioned in a true hadith that some people inquired of Imam as-Sadiq whether ‘Isa also suffered from ailments like all other children of Adam? Imam said, “Yes, he had suffered from serious old age ailments in his childhood. Once he had suffered from an ailment which generally troubles seamen. He requested his mother to bring a little honey mixed with olive oil. Maryam gave it to him. While drinking it ‘Isa showed disgust at its taste. The holy mother asked as to why he was showing dislike after calling for it himself? ‘Isa replied that it was through his knowledge as a divine Prophet that he called for it but its taste was unpalatable and like any normal child he showed his dislike for it. Yet he took it (and was cured).”

In another narration the same Imam has said that ‘Isa (During his childhood cried so much that it worried his mother very much. Then he would tell his mother, “O kind mother! Feed me with the powder of the skin of such and such tree so that my pain will subside and I will stop crying.” When Maryam put that medicine in the throat of the ‘Isa but he cried even more. Maryam asked him why he cried even more when he himself had desired it. The child replied, “My prescription is based on my Messengership and my crying is natural (due to my young age).”

According to authentic narrations Imam al-Ridha said that the Prophet of Allah has said, “May Allah make Masoor (lentils pulse) tasteful for you. It is blissful and pure, it softens the heart and increasing weeping (tenderness). Seventy Prophets have blessed it of whom ‘Isa is the last.”

According to the same chain of narrators Imam said that two engraved (oft repeated) phrases of ‘Isa were:

“Good is for a slave who remembers Allah because of Him and bad is for a person who forgets Allah because of Him.”

According to reliable sources hasan al-Mujtaba said, “‘Isa reached the age of thirty-three years in this world. Allah raised him up to heaven. He will ascend to the world in Damascus and kill Dajjal.”

According to authentic and reliable traditions Imam as-Sadiq said, “‘Isa went on a pilgrimage for hajj of Ka‘bah and passed by Safaih Rauhaa and he was repeatedly reciting *labbaik abdu ka wabnuummahika labaik* (Here I am, your servant and the son of your slave girl, here I am).”

It is reliably reported that the holy Prophet said, “I saw ‘Isa on the night of Me’raj (ascension to heavens). He had a red face, curly hair and was of moderate stature.”

It is also reported that Allah had appointed ‘Isa only to The Israelites and the jurisdiction of his Messengership was limited to the Jerusalem. After him his twelve Haaris (associates) became his successors.

It is mentioned in Abu-Dharr’s hadith that the holy Prophet said, “The first Prophet of The Israelites was Musa and their last messenger was ‘Isa. In between them six hundred Prophets had been appointed (by Allah).”

According to a true hadith it is reported that a person asked Imam al-Baqir when ‘Isa spoke in the cradle was he the Proof of Allah for the people of his time? Imam replied, “Yes, he was a Prophet and hujjah but he was not Mursal (i.e.. he was not appointed for Tabligh). Have you not heard that Allah has said that he spoke up in the cradle saying that ‘I am a slave of Allah. He has given me the Book and made me a Messenger!’” The narrator inquired was Zakariyya also Proof at that time? He replied, “In that environment he was a proof of Allah for the people and was the Mercy of Allah for Maryam as he testified to the chastity of Maryam at a time when people were misunderstanding her. And he was a Prophet of Allah and hujjah of Allah for those who heard his words at that time. Then he became silent. Thereafter when Zakariyya returned to Allah (expired), Yahya became his deputy. He inherited his property and wisdom when he was still very young. When ‘Isa attained the age of seven years he announced his Messengership and Allah revealed His word to him. Thus ‘Isa became the hujjah of Allah for Yahya and for all others. Since the advent of Adam until the Resurrection Day the world is not to exist without the hujjah of Allah.”

It is recorded in reliable reports that Safwan asked Imam al-Ridha, “May Allah not keep me alive when you are not in the world. If it so happens who will be our Imam (leader)?” Imam al-Ridha pointed towards Imam Muhammad al-Taqi standing nearby. Safwan exclaimed that he was only three years old. Imam said, “So what? ‘Isa attained his Messengership when he was only three years old!”

It is mentioned in a reliable tradition that Imam al-Baqir said, "After 'Isa was born he grew up speedily. In one day he grew as much as others grow in two months. When he was seven his mother took him to a school and seated him in front of the teacher. The teacher said *bismillah fir rahman fir raheem* (In the name of Allah, the Beneficent, the Merciful) and 'Isa at once repeated the words. Then the teacher asked him: say ABJAD. 'Isa raised his head and asked the teacher whether he knew the meaning of ABJAD? The teacher picked up a lash to hit him. 'Isa said, 'O teacher! Do not hit me. If you know the meaning tell it to me otherwise ask me to describe it.' The teacher said, 'Describe it.' 'Isa, 'A (Alif) is AALAA meaning the bounties of Allah, B is for BAHJAT meaning 'GRACE' and Divine Attributes, J is for (Jamaal e Ilaahi), D that is Daal is for Deen e Ilaahi (religion), H (hey) stands for Haul (hell), V (vaav) indicates VAIL LI AHLIN NAAR which means woe unto the dwellers of Hell, Z (Ze) points to Zafeer which indicates the screaming of sinners in the hell and the bursting of hellfire, Huttija shows that sins are washed away by Istgfaar, KALMAN is 'Kalma e Khudaa' (words of Allah) and that nobody can alter His words and figures, SA A FA SA means the Resurrection Day (Dooms day of Final Judgment) which will exhibit tit for tat (perfect justice will be given to all by exact measure) QRESHAT means all will be made to sleep in the grave and will be resurrected on the Day of Judgment.' Hearing all this, the teacher told the lady to take away her son as he possessed divine Knowledge and needed no teachers."

It is narrated in reliable traditions that Imam as-Sadiq said, "One day 'Isa went to the bank of a river and threw bread from his box into the water." One of his companions asked, "Why, O spirit of Allah! Did you throw away a part of your food?" 'Isa explained, "So that creatures in water may eat it. It carries a great reward."

It is also recorded with authentic chains that Imam Ja'far as-Sadiq said, "There are 73 Graceful Names of Allah. 'Isa was bestowed with two of them thereby he could show all miracles. Allah has taught all His 72 Names to us reserving one for Himself that has not been taught to any one." (That is, including the two given to 'Isa too. Thus 72 Names in all were taught).

It is recorded through the same sources that Imam said, "Fear Allah and do not envy one another." Doubtlessly the holy 'Isa's shari'ah included his tours in the world too. Once during such tours his companions included a short stature gentleman who was always keeping close to him. When they came across a river 'Isa said, Bismillah (In the Name of the Allah) and stepped onto the water with firm faith and began to cross the river on foot. His companion also uttered 'Bismillah' and followed him trustfully and came very near to the . His soul became proud with a thought about 'Isa that since he also was walking like 'Isa on water, how is 'Isa superior to me? Immediately he began to drown. So he complained to 'Isa who held his hand and fetching him out asked him, 'O little man! What thought did your heart nurture, which resulted in this calamity for you?' He described whatever had come to his mind. 'Isa told him that he (the pigmy man) had turned his heart in a direction in which Allah had not wanted it and also explained to him that he had imagined himself to be on a level that was higher than his. Therefore Allah regarded him as His enemy. So 'Repent'. He repented and got his earlier status." Imam said, "Repent before Allah and do not envy one another."

He (Imam) said in another reliable tradition that one day ‘Isa passed by a group of people who were rejoicing noisily. He asked them why were they so joyful? He was informed that the daughter of such and such person was marrying the son of such and such person. ‘Isa told them that though they were merrymaking that day, they would mourn and grieve on the next day. Someone asked him, ‘O Messenger of Allah! How would it be so on the next day?’ ‘Isa told them that the girl would die that night. So those who had put faith in ‘Isa said that his word was true but the hypocrites retorted, ‘Tomorrow is not too far to prove the falsity of his word!’ Next morning all of them went to the door of that girl’s house and inquired about her. They were informed that she was alive. Returning to ‘Isa they exclaimed that though he had told them that the girl about whom he had said would die was yet alive. ‘Isa replied, ‘Allah does what He wills.’ He added, ‘Come let us see what took place’. Reaching the girl’s house her husband came out. ‘Isa asked his permission to talk with his wife. That man went to his wife and told her that ‘Isa wanted to ask her something, in the presence of some people. That lady covered herself with a sheet and called ‘Isa into the house. ‘Isa asked her as to what kind of a deed she done the previous night. She replied, “Nothing except what I do every Friday night. On every Friday night a beggar comes to me and I give him away what suffices him until next Friday. Since last night all in the house were busy due to my marriage ceremony no one attended to the calls of the said beggar. But I heard him so, I stealthily (so that others might not recognize me) went to the beggar and gave him something as usual.” ‘Isa asked her to get up from her bed. Accordingly she rose and swapped the bedding beneath it snake resembling the branch of a palm tree came out holding its tale in its mouth. ‘Isa said that it was due to this action of that lady for the poor beggar that Allah removed the calamity of the snakebite and postponed her death.

In another narration of Ibn ‘Abbas it is mentioned that one day when ‘Isa was in the valley of Jerusalem some Shaitans approached him with the intention of harming him. Allah Almighty asked Archangel Gabriel to hit the Shaitans with his right wing. Archangel Gabriel did so and ‘Isa was saved from harm.

Babawayh has narrated through Ibn ‘Abbas that when ‘Isa who was then 30 year old was in the aqabah (vale) of Jerusalem called Aqaba ar-Rafeeq, the accursed Iblis approached him and told him that since he had talked while in the cradle only his sovereignty (Godhood) was the highest. But ‘Isa retorted, ‘O Iblis. It is not so. Only One Allah is the Greatest. The one who has empowered me to talk in the cradle. He could have made me dumb, had He willed so’. Then that condemned Satan repeated, ‘Only you are the great Allah who is able to shape a bird with clay and blow into it to make it alive.’ ‘Isa replied instantly, “Greatness is reserved only for Allah who created me and who creates a bird with my hands.” That condemned Satan spoke again: “Your Godhood is so high that you heal the ill.” ‘Isa told him: “Godhood is only for Him with whose permission I heal the ill, because if He wills it He can make me ill.” Then Iblis continued: “It is none but you who with your divine power make the dead alive. ‘Isa retorted: “But the real greatness belongs only to Allah at Whose command I raise up the dead, and it is only Allah Who will make those dead whom I have made live and also make me dead. Only He will remain ever alive.” Iblis said again, “It is only you whose godhood is so great that you walk on water without even wetting your feet.” said, “No, but sovereignty belongs only to the One Who made the water subservient

to me, if He wills Allah may drown me.” Then that accursed said, “O ‘Isa, it is only you that one day the heavens and the earth and whatever is in between the two will come beneath your feet and you will be upon all of them and will direct their affairs and you will distribute their provisions.” These words of Satan made ‘Isa very uneasy and he said, “Subhaan.....Nafsih (meaning Highly Exalted is Allah above all that you utter. I will glorify him so much that both the heavens and earth will be full of it and the ink (writing his never-ending knowledge) will finish and the weight of his glorification will equal his throne so that he may be pleased with me. Hearing these words Iblis ran away and jumped into the sea of Akhzar. A female jinn going towards the seashore saw Iblis prostrating on a hard stone. Tears flew from his wretched eyes across his inauspicious face. That she Jinn who was astonished to observe this spoke, ‘O Iblis! Woe unto you. What the hell do you expect to get by making such a long prostration? He said, “O lucky daughter of a virtuous gentleman. I hope that Allah, after throwing me into Hell according to His swearing will also free me from hell by virtue of His Mercy.”

According to a reliable narration from Imam as-Sadiq ‘Isa had once gone up mountain named Areehaa. Satan approached him in the form of the King of Palestine and said, “O Roohullaah (Spirit of Allah), since you make the dead alive and cure the ill and the blind and the leprous just make yourself fall down from this hill.” ‘Isa replied, “I do everything as ordered by Allah and He has not commanded me to do so.”

It is also recorded according to the same sources that once upon a time the crafty Iblis came to ‘Isa and told him, “Are you the one who claims to be able to make the dead alive?” said, “Yes.” Satan said, “If you are telling the truth, just make yourself fall off this wall and show us that you are still alive thereafter.” ‘Isa replied, ‘Woe unto you! a slave who is subordinate to the commands of Allah cannot experiment upon himself as he likes.” Then Iblis said, “Is your Lord able enough to close up the entire universe into an egg without shortening the universe or enlarging the egg?” ‘Isa replied, “Inability can never apply to Allah. What you ask for is absurd and hence unlikely to happen and this is not against the perfection of the ability of Allah.”

In another authentic hadith it is reported by Imam Muhammad al-Baqir that one day ‘Isa, having seen Iblis, asked him, “Has anyone of the webs of your deceit ever reached me?” He replied, “How can I ever cheat you when your respected maternal grandmother had, at the time of the birth of your mother Maryam prayed to Allah, ‘O Allah! I entrust her and her progeny to your fold so protect them from the deceptions of Satan (and you belong to their progeny).” It is mentioned in some books that when Maryam had arrived in Egypt ‘Isa was until that time a child. She (Mary) had taken shelter in the house of a farmer because she was very friendly with the poor and helped in nourishing them too. One day some of that farmer’s wealth was stolen. He made allegation against those poor people who then were living in his house. This made Maryam very sorrowful. Seeing this ‘Isa asked his mother whether would she like him to reveal who actually stole the property of the farmer? She said, Yes. ‘Isa said, Such and such blind man and lame man have jointly made theft. When the blind man was asked to pick up the lame man he said he was unable to do so. ‘Isa said, “Last night how were you able to lift him up (and carry him away).

How is it that you are not able to do so now?" Then both of them confessed and all the other inmates were thereby proved not guilty. Next day it so happened that some more guests came to the farmer's house. The farmer worried as there was not water enough for them all. Observing this 'Isa went into the room where empty waterspouts were kept. He scanned his hand over those pots and all were filled up. he ('Isa) was twelve-years old.

It is recorded that, in his childhood, 'Isa was standing with some boys. One of the boys had killed another boy and threw his dead body at the feet of 'Isa. Relatives of the dead boy took 'Isa to the court of the Qadi. The ruler asked 'Isa about this and 'Isa replied that he had not killed the boy. The ruler wanted to punish 'Isa. Thereupon 'Isa demanded that the dead boy should be brought before him. Then he ('Isa) prayed to Allah. Consequently the dead boy came alive. Then 'Isa asked the dead boy as to who had killed him. He replied that such and such person had killed him. Then The Israelites asked him who the man standing before him was. He replied that he was 'Isa son of Maryam, then he dropped down dead.

It is reported in narrations that Maryam entrusted 'Isa to a dyer for learning the art of dying. The dyer had a lot of clothes to be dyed. While going out for some other work he explained to 'Isa that he should die the clothes in particular colors. But 'Isa put all of them into a single color tub. On inquiry, after the dyer returned, 'Isa told him that he had put all the clothes in such and such tub. 'Isa told him not to worry. The dyer shouted angrily, "You have spoiled all the clothes." He arose and took out the clothes. All of them were colored in different colors as desired by the dyer. The astonished dyer realized that 'Isa was Allah's Messenger and so he became a Muslim (faithful). Finally when Maryam took back 'Isa and went to Syria she camped in a hamlet called Naasirah. The word Nasara therefore has this connection. Then 'Isa started the mission of guiding Allah's creation and conveying the Messages of the Creator.

'Isa propagates his Prophethood, dispatches messengers to the adjoining areas

Allah says, "And Set out an example to the people of the town (Antakya). When the messengers (sent by 'Isa) reached the town (When we sent to them two messengers, they rejected both of them, then we strengthened them with a third and they said, surely we are messengers to you). Some say those two were Yuhannaa and Shamoun and that the third one was Yunus and according to some the first two were Sadiq and Sidq and the third one Saloon.

Shaykh Tabarsi, Thalabi, and a group of commentators have narrated that 'Isa sent two messengers to the city of Antioch so they might guide the people there. On reaching there, they saw an old man grazing his sheep. He was habib Najjar (carpenter), the Mu'min (faithful) of the family of Yasin. Both of them saluted (told Salaam to) him. When habib inquired as to who were they, they replied that they were sent by 'Isa, who advised people to worship only one Allah instead of idols. When habib further inquired whether they possessed ay sign of their being messengers (divine) they replied in the affirmative saying

they could heal the ill and make the blind and the leprous healthy. habib asked them to heal his son who was ill for years. They asked habib to show them his son. habib took them to his house where as soon as the two divine messengers applied their hands to the body of the boy he arose hale and hearty by the Grace of Allah. This news went round the city resulting in many people's recovery from their ill health. The news also reached the king of that place who was called Shanaakhan and was one of the kings of Room (Byzantine) who used to worship idols. The king called for both the messengers of 'Isa and asked them as to who they were. They told him that they were sent by 'Isa.

He inquired what miracles were they performing. They replied that they were healing the blind and the leprous by the Command of Allah. The king asked them as to why 'Isa had sent them. They replied that they were sent to tell the people not to worship the idols that could neither hear nor see and to convey the Commandment of the only one Allah who sees and also hears. He said, Perhaps your Allah is someone other than the idols. They replied, "Yes and it is He who has created you and also your gods." He said, "Well, for the present you can go but I will ponder over what you have said." So they left the king and continued to preach to the people. Later they were arrested by the order of the king.

'Ali ibn Ibrahim etc. has on reliable and authentic narrations, said that Imam Muhammad al-Baqir said that Allah sent two persons to the residents of Antioch. Those two messengers made haste in conveying things in which the people did not believe. So they behaved harshly with the messengers and imprisoned them in their idol-temple. Allah sent a third person as His messenger who after entering the town requested the residents to take him to their king. When they reached the gate of the royal palace the messenger said, I was worshipping in the forests and now intend to worship the Lord of your king. They conveyed this message to the king who ordered them to take him to their temple so that he may worship his Allah. Accordingly he was sent to the temple of the idols where he along with the earlier two, continued to worship only Allah.

In short, when this third messenger met with the earlier two messengers he told them that it was strange that they acted harshly in their effort to make the idol worshipers leave the religion and embrace a new one and inquired as to why they not took a lenient approach. Then he told the two not to make it known to the people that they knew him. Then he went to the court of the king. The king told him that he had heard that he had worshipped his god and therefore he was his brother-in-faith and so it was his duty to assist him and hence he may tell him (the king) whatever he needed. He said, 'O king! I do not need anything but I have seen two persons imprisoned in your temple. Who are they? The king retorted that they had come to him with an intention to turn him away from his religion and to falsify his religion they invited him to worship the heavenly god.' The third Messenger said, 'O king! It is better on our part to have a regular and systematic dialogue with them. If it is proved that truth is with them then we may follow them and if it is established that the truth is with us then they should enter our religion and become eligible for all the relief and concessions available to us.'

The king agreed to this proposal and called the two from the temple. When they arrived in the court the

third messenger asked them as to why they had come there? They replied "So that we may invite the king to the religion of worship of that Lord who has created the earth and the heavens and who, in the womb of a mother creates whatever (male or female) He wills and gives it the shape of his liking. He created the trees and made fruits. It is only He who sends rain from the sky."

The third messenger then asked them," Is your god able to heal a blind man and make him see? They replied, "We will pray to Him and if He wills He will heal the blind." Then the third messenger requested the king to call for a blind person who has never been able to see anything in his life. Accordingly a man who was blind since his birth was brought. The two messengers were then told to pray to their Lord to heal the blind man in order to see if they were true in their claim. The two arose, prayed two Rakat of prayer and prayed to Allah and lo and behold, the blind man opened his eyes and saw the sky. Then the third messenger requested the king to call another ailing person.

So another ill man was brought there. Then the third messenger himself made a Sajdah (prostration) before Allah and prayed for enabling the second blind man to see. He too was healed. Then he (the third messenger) said to the king, "If they have proved before us an argument we too have proved one before them. Now call a person who being handicapped is unable to walk." On the arrival of such a handicapped person the third messenger asked the two to pray for his recovery. They again offered Salat and prayed to Allah who made the immobile man healthy and able to walk.

Thereafter the third messenger requested the king to call for one more handicapped person who too was cured through his prayer to Allah. After this he told the king that like the two proofs given by the two we also have produced similar two. Now only one thing remains. If they fulfill it I will enter their religion. O king, I have heard that you had a son who has died. If they are able to bring him back to life, I will embrace their faith. The king retorted, "In that case I also will follow their religion." So the two (earlier men) were told that only one thing had remained for settling the matter that the king had a son who was dead and buried. If you bring him back to life we will enter your faith. Hearing this those two messengers of Allah fell down in prostration before Allah, made long prayers and then raising their heads said to the king, "O king, send some persons to the grave of your son. They will find him alive and out of his grave, by the will of Allah." People rushed to the grave of the prince where they saw that the dead prince had come out of his grave and was shaking off the dust from his head.

They took him to the king who recognized him and asked, "O my son, how are you?" He replied, "I was dead, but then I saw two persons prostrating before my Allah and praying to Him for my life. Allah accepted their prayer and made me alive." The king asked him, "O my son, if you see those persons can you recognize them?" He said, "Yes." So the king went along with the prince to a jungle and made him stand there. Then a number of people paraded before the prince. After hundreds had passed before his eyes the prince one of the two messengers was brought before him and he at once spoke, "Yes, this aged gentleman is one of the two." Then many more were made to pass before the other messenger came before him and the prince again recognized him instantly and said that he was the other person.

Seeing this the third messenger said, “I put faith in your Allah as I am convinced that the message brought by you is the Truth.” The king also became a believer and so did all of his people who became Muslims.

Ibn Babawayh and al-Qutb al-Rawandi have narrated from Imam as-Sadiq that when ‘Isa desired to dispatch his companions he gathered them before him and advised them to pay attention to the weak and not to clash with the kings and the oppressors. He directed two of them to Antioch who reached there on the day of ‘Id (annual celebration). The two saw that the people there had opened their temples (idol houses) and were busy worshipping the idols. When they rebuked them harshly they chained them and threw them in jail. When Shamoun came to know about it he came to Antioch, reached the jail after some efforts and reminded the two messengers that they were advised not to clash with hotheaded and oppressive people. Then he departed from them and continued to meet with the poor people and have little talks with the poor who used to keep such dialogues secret from all except their own who were somewhat strong. After some time this matter came to the knowledge of the king who inquired since when has this man had entered the city. The people told him that he had arrived there since the last two months. The king ordered him to be brought before him.

He was brought to the king who talked with him and became so friendly with him that he asked him to remain in the court all the time before him. One night the king saw a fearful dream and described it to Shamoun. Shamoun gave its interpretation that pleased the king. Thereafter he saw one more distressing dream. Shamoun again gave its interpretation that made the king even happier. Thus he continued to live besides the king and the longer he did so the more respectable he became in his eyes. When he was satisfied that his words completely impressed the king he one day inquired about the two persons jailed by him who according to what he had heard, had found defects in the king’s religion. The king confirmed the matter. Shamoun desired that they be brought before him. When they were brought Shamoun asked them, “Who is the god whom you worship?” They said, “He is the Lord of the worlds.” He asked whether their Allah heard what they said and answered what they prayed. They replied, “Of course our Lord hears whatever we say and accepts our prayers.” Shamoun told them that he wanted to test them and the two agreed.

Shamoun inquired of them as to whether their Allah could heal a leper if they prayed for his healing? They said, “Yes.” Shamoun called for a leper and asked the two messengers to pray to their Allah for his recovery. The two passed their hands over the ailing man’s body and he became healthy instantly. Shamoun said he too could do the same. Another leper was brought there who too recovered when Shamoun scanned his body with his hand. Thereafter Shamoun told the two that only one thing remained unresolved and if they solved that he would also put faith in their Allah. They said what it was. Shamoun asked them if they could make a dead person alive. They replied, “Yes (by the order of Allah a dead man can also become alive).” Then Shamoun inquired of the king whether he knew any expired person with whom he had any relation? The ruler replied in the affirmative and said his son had died. Shamoun said, Well, let us all go to your dead son’s grave and check the reality of these two

gentlemen's claim, (that possibly they might lose respect). So all of them reached the grave of the dead prince. The two raised their hands in supplication before only one Allah and Shamoun too began to recite a prayer (Dua) silently. Within no time the grave cracked open and the prince came out alive. When the king inquired about his condition he said that he was dead; that of late he experienced some fear and restlessness but "then I saw that three gentlemen were praying to Allah so that I might become alive and that they were these three gentlemen." While saying this the prince pointed to Shamoun and the two earlier messengers. Shamoun told the two that he was putting faith in their Allah. The king said that he too believed. His ministers too believed. Then following them the entire habitation of Antioch became Muslims (believer in Truth).

According to an authentic and reliable source it is narrated from Imam as-Sadiq that when Injeel (Bible) was revealed to him and he wished to conclude the argument (hujjah) before the people he sent one of his companions to the king of Room (Byzantine) with a miracle through which he could cure lepers, make the blind see, heal the ill whom doctors had declared incurable. When he reached there and worked these miracles his fame spread far and wide. When the king came to know about it he was brought before the king and asked whether he was able to cure the blind and the leper he replied in the affirmative. The king called a man who was born blind. His eyes had dried up and he had never seen anything. 'Isa's companion was asked to cure him.

He prepared two little balls of clay, put them in the place of his eyeballs and prayed to Allah for his eyesight. He began to see at once. Seeing this the king seated him near him, befriended him and told him to stay there and not to go anywhere else. He gave him much respect and honor. Then 'Isa sent another messenger and taught him the prayer for making the dead alive. When he reached Rome he told the people there that he was better than the physician of their king. Hearing this, the king became very angry and ordered that he should be executed. The first messenger told the king not to make haste in executing him but to call him and examine his claim. If his claim proved false he might be killed, so that the argument might be concluded in his case.

Anyway he was called in the presence of the ruler. He told the king that he could make the dead alive. Around that time the son of that king had died. So the king along with the second Rasul and all of his court men and ministers went to the grave of his son and ordered that he might be brought back to life. The messenger prayed to Allah and the first messenger said 'Amen' until the grave cracked open and the prince came out and sat in the lap of the king. The king asked his son as to who made him alive? He pointed toward the two divine messengers. Then both messengers said that they had come from 'Isa. As you were not listening to any of the earlier messengers of 'Isa but were executing them we were sent to convey his ('Isa's) message to you in this way."

Hearing this, the king declared his faith in 'Isa and his shari'ah (religion). In short 'Isa 's propagation and his message spread far and wide in this way until the time a group of Allah's enemies began to call him ('Isa) Allah and Allah's son. The Jews called him a liar and wanted to kill him.

According to some traditions when ‘Isa sent his two messengers to Antioch they could not find a way to approach the king for quite a long time. One day when the king came out for a royal round the two came in his path, pronounced Allahu Akbar (Allah is the Greatest) loudly and began to explain Tawhid (Divine Unity). The king became angry and ordered their arrest and flogging of a hundred whips each. When ‘Isa came to know about it he sent Shamoun-as-Safa the leader of his companions for helping the earlier two messengers. Reaching there the third (Shamoun) did not reveal that he was a messenger of ‘Isa but cultivated contacts with the royal court men. Then he entered the king’s court. The king liked his manners. So he befriended him. After some days Shamoun asked the king about the two persons he had imprisoned and inquired as to whether he had at all talked to them and had ever asked for any evidence in support of their words? The king said, No, I was very angry with them then. Then he called both of them from the jail. Shamoun asked the two who sent them there? They said the One who has created everything and who never associates anyone in His Godhood and Sovereignty.

Shamoun asked them to describe His attributes briefly. They said, “He does what He wills and commands what He desires.” Shamoun asked them what the proof of what they had said was. They inquired what was his desire and what did they want? Then the king called for a boy who did not have eyes and not even any blocks or holes in place of eyes. His forehead was plain. He asked them to make him see. Then the two messengers prayed as a result of which two holes appeared at the place of eyes. Then they made two clay balls and placed them in those holes in the forehead of that blind boy and he began to see. The king was astonished. Then Shamoun told the king that had he also made such a request to his Allah and had he responded similarly it would a matter of honor for both him and for his Allah. The king said he did not hide anything from him and that it was a fact that the Allah whom he worshipped neither could hear anything nor see anything, nor could he harm or benefit anyone. Shamoun told the two messengers that if their Allah could make a dead man alive he would put faith in Him.

They said their Allah was able to do everything. The king said here is the dead body of a farmer’s son and I have not allowed its burial for the last one week, make him alive before his father arrives. The corpse was then brought there. It had become swollen and decomposed. Then the two messengers prayed openly and the third (Shamoun) silently to Allah until the dead boy arose and said, ‘I was dead for the last seven days and I was pushed into seven vales of Hellfire. I disown the religion that you are following. Put faith in the Godhood of the Lord of the Worlds Who is the Only One Allah. I saw that the gates of the heavens were opened for the entrance of these three men and I saw a handsome youth praying for these persons (pointing toward Shamoun and the two messengers) who were sent by ‘Isa Messiah. They (three) propagated the Prophethood of ‘Isa. The king and some groups became believers and the rest remained infidels. Some say the king and all the people of that city remained adamant on their unbelief and only one person, habib Najjar became a believer who was killed.

The following verses also indicate that many became faithful and many suffered punishment. It is possible that what is said in the end part of the ayats is about some other villagers. Possibly the hadith

indicates that those who remained alive after the Chastisement became believers as says the Almighty:

"They said, You are nought but mortals like ourselves, nor has the Beneficent Allah revealed anything; you only lie. They said, Our Lord knows that we are most surely messengers to you. And nothing devolves on us but a clear deliverance (of the message). They said, Surely we augur evil from you; if you do not desist, we will certainly stone you, and there shall certainly afflict you a painful chastisement from us. They said, Your evil fortune is with you; what! if you are reminded! Nay, you are an extravagant people. And from the remote part of the city there came a man running; he said, O my people! Follow the messengers: Follow him who does not ask you for reward., and they are the followers of the right course." (36: 15-21)

It is described that the name of that man was habib Najjar and that the very first person to put faith in the Messengers when they entered the township was he. His house was situated on the outskirt of the town. When he heard that all the people of his community disbelieved in them and wanted to kill them he came down running to his people and advised them in these words. People caught hold of him and took him to the king. When the king asked had he followed the messengers habib replied:

"And what reason have I that I should not serve Him Who brought me into existence? And to Him you shall be brought back: What! Shall I take besides Him Gods whose intercession, if the Beneficent Allah should desire to afflict me with harm, shall not avail me aught, nor shall they be able to deliver me? In that case, I shall most surely be in clear error: Surely, I believe in your Lord, therefore hear me. It was said, Enter the Garden. He said, O would that my people had known." (36:22-26)

It is narrated that when habib gave them this advice they (the disbelievers) belied him so much that he was killed (martyred) or he was stoned to death. Allah admitted him to Paradise and he began to enjoy the God-given subsistence. Some say he was lifted up in the heavens; that people could not kill him. According to some, he was beheaded and Allah made him alive and admitted him in Paradise.

"Of that on account of which my Lord has forgiven me and made me of the honored ones! And We did not send down upon his people after him any hosts from heaven, nor do We ever send down. It was not but a single cry, and lo! They were still." (36:27-29)

It is described that when the oppressors killed habib Najjar, Allah became angry with them. He sent Archangel Gabriel who placed his hands on the gates on both ends of the town and gave out such a frightening scream that souls of all the oppressors left their bodies at once en masse.

Thalabi and all Shi‘ah and Sunni commentators and compilers of traditions have, by way of continuous narrations, mentioned that the Holy Prophet said, among all the communities there were three persons who had topped all in the matter of following and obeying the Truth and who never disbelieved in Only One Allah even for a second and they were: Hizqil the Believer belonging to the family of the Pharaoh, habib Najjar, the Believer from the family of Yasin and ‘Ali bin Abu-Talib and he (the last one) is the

most excellent among them.

It has also been reported through several reliable sources that the Holy Prophet said, three persons did not disbelieve in Allah's revelation even for the tiniest fragment of a second and they were the Mu'min of the family of Yasin, 'Ali bin Abu-Talib and Aasiya, wife of the Pharaoh.

It is reported authentically that people asked Imam Muhammad al-Baqir can a Mu'min (believer) ever suffer from ailments like falling away of hair or leprosy? He said, Suffering is only for the believer.

Mu'min of the family of Yasin was suffering from khoorah. According to another reliable narration the fingers of his hands had become dry (dead or lifeless). I can imagine as if he is pointing toward his people with such fingers and admonishing them: "O My People, Follow the Messengers. When he went once more to advise his people, they killed him.

At another place, the Almighty says: "And when I revealed to the disciples saying, believe in Me and My apostle, they said, We believe and bear witness and we submit (ourselves)." It is said that the Divine Revelation towards them was brought on the tongues of the Prophets whereby the people accepted the word of Allah. And it is reported through a trustworthy hadith that Imam Muhammad al-Baqir said, "The Almighty had given them Ilham (inspiration)."

It is recorded in reliable sources that Hasan bin Afzal once asked Imam al-Ridha why the companions of 'Isa are called Hawaari. He replied, "It is said that they were called Hawaari because they were clothes-washers (laundry-men). They used to clean the clothes of dirt and impurity and that the word (hawaari) is from the root 'Khuzb e hawaar' which means 'white bread'. But we Ahl al-Bayt say that they are called hawaari because they used to clean both themselves and others of sins and immoralities by their sermons and admonitions." It was asked why the followers of 'Isa are called 'Nasaaraa'. He replied that their base and origin is in the city of Naasirah situated in Syria where Maryam and 'Isa resided after returning from Egypt.⁴

It is recorded in a reliable tradition that Imam as-Sadiq said, "'Isa's Hawaris were the Shi'ahs of 'Isa and his (Imam's) Shi'ahs were the Hawaris of Ahl al-Bayt. 'Isa's Hawaris did not obey 'Isa as our Hawaris obeyed and followed us.' Therefore 'Isa asked: Who is my helper in the matter of Allah and His religion? The Hawaris said, "We are the assistants of Allah." But by Allah, they did not help ('Isa) in the city of the Jews and they did not fight in support of 'Isa. But our Shi'ahs by Allah, are our helpers and assistants. They have been fighting with our enemies ever since the departure of the Holy Prophet from this world. The enemies of Allah burn them in fire, harass them, drive them out of their cities and yet our friends do not refrain from their love for us. May Allah reward them on behalf of us."

In another reliable tradition, it is mentioned that once upon a time 'Isa told his Hawaris: O my group of supporters! Fulfill a desire of mine. They inquired as to what it was. He ('Isa) arose and washed their feet. The Hawaris exclaimed: O Spirit of Allah! It is befitting for us to wash your honor's feet. 'Isa replied, "One who knows is more worthy of serving other. I expressed this humility and humbleness so that you

too may, after me, behave with lowliness with people as I did with you. Wisdom gets propagated through politeness and humility, not through pride and haughtiness. Grass and grains grow in soft and smooth earth, not on hard ground.”

It is mentioned in a reliable tradition replying to a question as to how were the companions of ‘Isa able to walk on water whereas the companions of Muhammad did not have this power. Imam said the monetary affairs of the companions of ‘Isa were being managed (directly) by Allah but this community (followers of Muhammad) has been made responsible for toiling to earn their subsistence.[5](#)

It is recorded from reliable narrators that someone asked Imam as-Sadiq: Sometimes it so happens that I see a person who is very humble, who prays and worships a lot but does not have faith in your religion. Can his worship benefit him? Imam replied, “Such people are like that group of The Israelites wherein whoever passed forty nights in worship and then prayed would get whatever he prayed for. But once when one of them did so his prayer remained unanswered. So he came to ‘Isa and complained about it, and requested him to pray for him. ‘Isa made ablution offered two Rak’ahs of prayers and prayed to Allah. Consequently, Allah revealed to him, ‘That man had approached Him but from an incorrect way (path), which is other than, the one I had shown.’ And that man was doubtful about (‘Isa’s) Prophethood. ‘So I will not hear his request even if he goes on praying until his neck is dislocated and his fingers have dropped.’ Hearing this ‘Isa looked toward that person and asked, ‘Do you harbour any doubt about my Messengership?’ He replied, ‘Yes, O Spirit of Allah, it is so. Kindly pray to Allah for a change in my condition for the better.’ ‘Isa then prayed for him. Allah accepted his repentance and he too, like his family members, became a Mu’mín (Faithful).”

It is mentioned in an authentic hadith that according to Imam al-Ridha the Hawaris (companions or apostles) of ‘Isa were twelve persons the best among them was Luke and that among the Nasaaraa three scholars knew the Injeel very well among whom Johanna was at the top ranking as he used to write (Injeel) and that another Johanna used to live in Africa and that Johanna lived in Zaqaar and they all possessed the description of the Prophet of the last era and of his Ahl al-Bayt and they had given the good tidings about the last Prophet to ‘Isa and to The Israelites. (This indicates that they were more knowledgeable than even ‘Isa which is difficult to believe and incomprehensible—Translator).

In another hadith It is narrated through Imam as-Sadiq that Musa once said something to his people who could not obey it so they revolted in Egypt. They fought them and killed them. (Likewise) ‘Isa said a thing to his community which they could not tolerate (comprehend) and so they rose against him and fought with him in Tikreet (Iraq) and all were killed as mentioned by the Almighty:

“So a party of the children of Israel believed and another party disbelieved. Then we aided those who believed against their enemy, and then became uppermost.” (61:14)

It is recorded in another tradition that one day ‘Isa went to a village for some work along with three of his companions. They found three gold bricks in their path. ‘Isa said, “These bricks will kill people,” and

went past them. After going, some steps further one of his companions asked for his permission to go back for some work. He allowed him. He went. Likewise, the other two also went away taking his permission. They gathered those gold bricks. Two of them asked the third one to go to the bazaar and fetch something to eat, telling him that they would await him at that place.

The third one went to the market and mixed poison with the food, imagining that the others would die after eating it and he might become the owner of the gold bricks. On the other hand, the two joined in conspiracy against the third one and planned to kill him and then divide the gold only between them. Finally when the man returned the two together killed him and then ate the food with ease, only to die soon thereafter. When ‘Isa returned from his work he saw all three lying dead near the gold bricks. He brought them back to life saying ‘Get up with the permission of Allah.’ He then asked them whether he had not told them in advance that those bricks would kill many!

It is mentioned in some books that once ‘Isa was busy admonishing people along with some of his Disciples touring the land. He was passing from one place to another so that he may guide those who were worthy and deliver them from their state of misguidance.

When they arrived near a city they saw a treasure that tempted the Disciples who requested ‘Isa to permit them to preserve it so that it might not be lost in the forest. ‘Isa told them that that treasure would not give them anything except sorrow and trouble. “In fact I am traveling to find a treasure which will not cause any trouble or sorrow. So remain here until I come back.” They told ‘Isa that the city folk are very bad; they kill whosoever goes there. ‘Isa said, they kill only those who look at their wealth and property with passion but I care the least for their belongings.” Anyway, ‘Isa entered that town and began to observe everything thoughtfully.

Suddenly he saw a dilapidated old house that was the smallest and most unattractive. He said to himself: treasure is always in the wilderness. If there can be anybody worthy of guidance he ought to be in this poor house. He knocked at the door that was opened by an old woman. She inquired as to who he was. ‘Isa replied that he was a traveler newly arrived in her town and that he intended to stay overnight in her house as it was dark. She said it was the order of their king not to allow any outsider into our home but since the appearance of your face is so gentle, I cannot dare to ignore a guest like you. “Bismillah” (Most Welcome—come in). And lo!

On the one hand, the shining sun set in the west and on the other the moonlike messenger shone in the dark house of the poor old lady, turning it into a garden of paradise. The owner of this dilapidated house was a hardworking woodcutter who had died leaving behind this old widow and his orphan son. The son was also working painstakingly to make both ends meet with a little income. At night, that boy returned home. The mother told him that an honorable guest had arrived in their home and that whatever he brought ought to be spent in feeding him. The boy submitted some dried bread (loaves), which he had brought before the guest. ‘Isa ate it and then began talking and with his Prophetic intelligence learned about the good and modest manners etc. of the boy but he also noticed a sign of great grief lurking in

his heart. The more he tried to find out the cause of the hidden sorrow the more that boy tried to conceal it.

At last, the boy went to his mother and informed her that the guest is insisting very much to know my inner trouble and promises to remove it as far as possible. Should I reveal my uneasiness to him? The mother told her son that the shining and radiant face of the honorable guest tells me that he is worthy of telling everything to him and he looks like he is able to remove everybody's troubles. So do not keep anything hidden from him and also do not ignore his apparent qualification. So the boy returned to 'Isa and told him that his father was a woodcutter; that when he expired his mother asked him to follow his late father's occupation. "Our king has an extremely beautiful and intelligent daughter whose hand in marriage has been asked for by many kings but she has not accepted anybody's offer. The princess resides in a very big and spacious palace. Once when I was passing by that palace, my eyesight fell on that princess and ever since I admire her ceaselessly. I have not informed anyone except my mother about this inner uneasiness of my heart. It was this grief which you detected though I never wanted to reveal it to anybody."

'Isa asked the boy whether he should obtain that girl for him. The boy replied that it was an impossible task and that it was really astonishing that a great man like him should make a mockery of him despite seeing his poverty! 'Isa said, I have never made a joke. Mockery is a deed of the ignorant. Had I been unable to fulfill this task I would have never spoken like this. If you desire, I can make that girl come to you the next night. The boy went to his mother and narrated the conversation to her. She replied, "I have no doubt that that great man will do whatever he says so do not leave his side." In short, 'Isa engaged himself in long prayers and the boy passed the night turning in his bed.

Next morning 'Isa called the boy and asked him to go to the gate of the royal palace and when the courtiers arrived to tell them that you had come to ask from the king the hand of his daughter. Then at once report to me what takes place. Accordingly the boy stood at the gate of the royal court and acted as directed by 'Isa. The courtiers were very surprised and when they reached the court they narrated the event as if it was a joke. The king also laughed a lot and called that boy into his court. When he saw the boy he at once noticed that though his clothes were worn and torn the radiance on his face indicated his inner nobility and purity of heart. Moreover, during his talk with the boy the king did not observe anything to indicate his foolishness or madness. This astonished the king very much and he, with an intention of taking his test, asked the boy that if he was prepared to pay the dowry for his daughter if he would give her to him in marriage and that for the dowry he should bring a big tray full of precious pebbles of ruby and that each pebble should weigh not less than a hundred misqal. The boy asked the king to give him some time.

Then he came to 'Isa and narrated everything to him. 'Isa exclaimed that it was no problem. Then he called for a tray and sent the boy in the ruins and began to pray to Allah. Consequently all the lumps of clay lying there turned into valuable rubies. Then he told the boy to fill up the tray and carry it to the king.

When the boy went back to the court of the king and removed the cover cloth from the tray the eyes of all were dazzled and all were spellbound. With a view to try him some more, the king said one tray was not enough and that he wanted ten trays full of various kinds of precious stones (jewels).

Returning to 'Isa the boy conveyed this to him. He called for ten trays and got them filled with jewelry which none had seen before in the world. The boy took them to the king where all were again extremely surprised. Then the king took the boy aside in isolation and told him that he certainly did not possess such power himself nor could he ever have courage enough to ask for the hand of the princess and asked him to reveal who was behind all this miraculous happenings. When the boy told the facts to the king he said that the man behind all that could be none other than 'Isa bin Maryam . He then asked the boy to bring 'Isa with him so that he himself might give the hand of his daughter in his (the boy's) hand.

Finally 'Isa went to the royal palace and performed the marriage of the princess with that boy. The boy was clothed in fine dress with full decorations and the king himself took him into his palace and entrusted his daughter (the princess) to him. Next morning when the king called the boy and talked with him he found him full of wisdom. Since the king had no other issue except the girl he made that boy his heir-apparent. According to royal commandment, all the emirs accepted obedience to the boy and then the king seated him on his royal throne.

Next night the king fell ill and passed away from this world. The boy took the reins of the government in his hands and obtained control of all the treasures and wealth of the late king. During all this time 'Isa had stayed in the house of that old lady. At the time of sunset on the fourth day 'Isa went to that boy to bid him goodbye. The boy alighted from the throne and clung to 'Isa and said, O my wise and learned guide! Your right on this poor and weak person is so much that even its thousandth part cannot be compensated by way of thanksgiving even if he would remain in your service until eternity. But, he said, a doubt has arisen in my heart due to which I remain worrying throughout the night and cannot take benefit of the luxury "provided by you so generously and if you will not solve my confusion I will not be able to take any benefit from your gifts,"

'Isa inquired as to what thought was harassing him. He said "the problem is that I am unable to understand when you have such a great ability to lift me up from the vales of poverty and place me on top of the mountain of worldly wealth how is it that you yourself are content with worn and torn clothes and are toiling without any servant or any transport facility or assistance?" 'Isa asked the boy that when his desire had already been fulfilled why he should bother about his ('Isa's) condition. The boy submitted, "O my virtuous and pious guardian! I will not gain anything from your gifts if you will not remove this confusion from my mind and I will get no benefit from anything."

Isa then told him, "O my son, The pleasures of this temporary and transient world can be of any value only in the eyes of a person who is unaware of the permanent delight of the everlasting life in the Hereafter (after death). The very person who until a few days ago enjoyed sitting on this throne and who took pride in having worldly power is now lying beneath the earth underground and no hearts entertain

his thoughts any more. This is enough to realize that the wealth which ends in dishonor and a delight that turns into pain is useless. The pleasure of the friends of Truth is in attaining nearness to Allah and realizing His Might and Grace. The earth and transient enjoyments are nothing compared to the never-ending sweetness of the Hereafter.

Hearing these words of the ‘Isa the boy once again clung to his feet and said that he fully understood what he said and you have so kindly opened the knot that was troubling my mind. But then another knot which is more complicated has come up now before me.” ‘Isa asked what it was. The boy said that the greater confusion was that he could not comprehend as to how he (‘Isa) could go away from whom he loved and would not do to him what his (the latter’s) welfare demanded. When your honor arrived at our house abruptly and spread the shade of your bliss on us it is unfair that you should prove stingy in bestowing on us the bounty, which is main, and permanent and that you would deprive me of the eternal kingdom by gifting me the worldly empire.

Then ‘Isa replied, “I have taken a test of your mind and heart in this way and I wanted to know whether or not you are worthy of the really high ranks and whether or not you were able to give up the transient joys in order to attain the eternal ones. Now if you leave this royal grandeur you will earn a greater heavenly reward and prove to be a completion of argument for those in whose case the false worldly treasures are blocking the attainment of the perfect bliss.”

As soon as the boy heard these words he threw away his silken robes and decorations and giving up his superficial empire, began to tread the path leading to eternal success. ‘Isa brought him to his Disciples and told them that the treasure which was in my mind was this orphaned jewel whom I had lifted, within three days, from wood-cutting to world-ruling and yet he kicked off all that and is prepared to follow me. On the other hand it is you, who, despite years of company with me, became mad after the sorrowful treasure and left me. It is said that the dead boy whom ‘Isa made alive was this very son of a poor old lady. He became one of the great religious leaders and many got guidance through him.

It is recorded in reliable sources that the holy Prophet said, ‘My brother ‘Isa arrived in a city where a man and his wife were quarrelling and shouting aloud. ‘Isa asked them the reason where upon the man replied that this, my wife, is very virtuous and pious. Yet I do not like her and want to be separated from her. ‘Isa again asked but why? Then man said that her face is faint and not attractive at all even though she is not aged. ‘Isa advised that woman not to eat making her belly full of food as in an overloaded stomach its content boils up and makes one’s face listless. When the lady followed ‘Isa ’s advice she became beautiful enough to attract her husband.

Therefore ‘Isa went to another town where people complained to him that the fruits growing on their trees were getting rotten. ‘Isa guided them that while sowing seeds they should put water first. As they were filling the earth before watering it, it rotted their fruits. When the people acted as directed by ‘Isa their fruits were saved from the rot.

Leaving that township ‘Isa entered another habitation to find that the eyes of its residents were grey and their faces pale. When people inquired about its reason ‘Isa replied that it was because they did not wash the meat before cooking. There always remains some impurity in the meat of any animal, which is cleaned only after it is washed. When the people followed the way shown by ‘Isa their ailment disappeared.

‘Isa reached another place. There he met with many people whose teeth had fallen and faces were swollen. Inquiries were made from ‘Isa who replied that they were sleeping with their teeth pressed hard, which hindered the breathing process and also weakened the roots of the teeth. When people left that habit of sleeping with pressed teeth their troubles too disappeared.

It is narrated through Imam as-Sadiq that once ‘Isa entered a city full of dead people whose bones were scattered on the roads and in their homes. Seeing this ‘Isa exclaimed that they had fallen prey to Divine Chastisement because had they died natural deaths they would have buried one another. His companions asked the reason for the Divine wrath.

Allah Almighty revealed to ‘Isa: O spirit of Allah! You ask these dead men. They will give a reply. When ‘Isa addressed them one of them arose and said, “Yes, here we are, O, Spirit of Allah.” ‘Isa asked them who were they and what had happened to them.

“Since morning up to the evening they were safe but then suddenly at night they found themselves in Hawiyah (the lowermost part of Hell).”

‘Isa inquired what was Hawiyah. “It is made up of rivers of fire with mountains of fire therein.” ‘Isa asked them the cause, which resulted in this punishment to them. He said it was due to their love for the material world and the worship of Taghut meaning obedience of wrongdoers who were against truth. ‘Isa asked to what extent was their love of the world. They said, it was like the love of a mother for her child such that when the child looked at her she became happy and when the child turned its face from her it made her unhappy and sorrowful.

‘Isa asked up to what extend had they obeyed Taghut (false deities)? They replied they did every wrong thing they were ordered to do. Then ‘Isa asked the spokesman as to why he alone, among all others, arose to talk with him? He said it was because all others had reins of fire in their mouths and some extremely merciless and harsh angels were overseeing them. Then he added that though he resided among them he was not like them. When the Divine Chastisement caught them I was also overtaken by it but am hanging by my hair on the brink of Hell and I am afraid of falling in it any moment. ‘Isa said sleeping in ruins and living on bread of barley is a great good, which safeguards one’s religion.

According to another tradition ‘Isa, while traveling with some of his companions, saw the corpses of a dead man and a rotten dog. The Disciples said how much foul smell emanates from the dog. ‘Isa said how shining and beautiful its teeth are, thereby conveying that they should not see the defects even if many but pay attention to what was good therein.

According to a narration, once it was raining heavily with thunder and lightning. ‘Isa was looking for shelter. As he observed a tent at a distance he went there. Seeing only a woman in it he returned and turned towards a mountain. A tiger was sleeping in its cave. He put his hand on the tiger and exclaimed, “O Almighty! You have provided a shelter for everything but I am shelterless.” Allah informed him through revelation that his shelter was where His Mercy remained and told him that: By My Might and Honor! On the Day of Resurrection I will marry you with a hundred huris whom I have made with my own hands of power and will give a feast, as your marriage reception to a population of four thousand years each day that would be equal to the life of the entire world. I will make the announcer proclaim: Where are those who had discarded the world. Those who had ignored the world for worshipping Allah will attend ‘Isa bin Maryam’s feast.

It is mentioned in another narration that the world was presented to ‘Isa in the form of a fearful old ugly woman who had no teeth but had decorated herself very much. ‘Isa asked her how many husbands she had. She said she could not count. Thereupon ‘Isa asked her whether all of them had died or was she divorced by them? She replied, ‘No, I killed all of them.’ ‘Isa exclaimed: ‘Woe unto your remaining husbands who do not ignore you even though they see that you are killing them every day!’

It is recorded in another narration that once ‘Isa saw an old man toiling hard with a spade in hand. He was preparing the ground for tilling. ‘Isa prayed to Allah for the removal of longing from the heart of that old man. Allah accepted ‘Isa’s prayer and that old man put down his spade and went to sleep. Then ‘Isa prayed for re-entry of longing in that man’s heart. Consequently he got up instantly took his tool in hand and began working. ‘Isa then asked him as to why he had put down his tool and then again began to work? He replied “in the meantime it had occurred to my mind that I had become so old that it was not certain when I would die and hence it was not necessary to go on toiling. I went to sleep and took rest. But then again a thought came to my mind that sustenance is required until I die so I got up to restart my work.”

It is mentioned in a reliable tradition that the holy Prophet said that once the Disciples asked ‘Isa, “O Spirit of Allah! Whose company should we keep?” He replied be with those persons whose appearance may make you remember Allah, and by talking with whom your knowledge may increase and whose character may make you think about the Hereafter.

According to an authentic narration Imam as-Sadiq is reported to have said that once ‘Isa passed by a group of people who were weeping. On making inquiry he was informed that they were weeping so that Allah might pardon their sins. ‘Isa said they should not stop weeping until Allah pardoned them

In another reliable tradition the same Imam is reported to have said that the holy Prophet had said, Once upon a time ‘Isa passed by a grave that was being chastised. The next year when he passed by the same grave it was not being punished. ‘Isa prayed to know the reason. Divine revelation enlightened him that the dead man had a son who had just become a youth. He repaired a path for Muslims and made it easy for people to pass through it. Moreover he maintained an orphan. So Allah pardoned him.

One day ‘Isa told Yahya that if people malign you of an evil which you possess, you might consider it and ask him to seek forgiveness and pray for forgiveness. But if he accuses you of an evil which do not possess then it is goodness in your favor which you have earned without toiling.

Descent of Maida

Allah Almighty says,

“When the disciples said, O ‘Isa son of Maryam! Will your Lord consent to send down to us food from heaven?” (5: 112)

It is said that this questioning of them was prior to the perfection of their faith. Or they did not know the Might of Allah or they intended to learn whether Allah considered it fitting to do so or they wanted to ascertain whether Allah answers his call if he ('Isa) prays to Him?

It is recorded in reliable sources that according to Imam as-Sadiq the Ahl al-Bayt pronounced the word “Rabbaka” (and not ‘Rabbuka’) which meant: “Can you put such demand before your Lord?”

‘Isa said, “If you believe in Allah and in His Prophet, fear Allah and do not raise questions, which might produce undesirable replies.”

“They said, We desire that we should eat of it and that our heart should be at rest, and that we may know that you have indeed spoken the truth to us and that we may be of witnesses to it. ‘Isa, son of Maryam said, O Allah, Our Lord! Send down to us food from heaven which should be to us an ever recurring happiness to the first of us, and a sign from thee, and grant us means of subsistence for Thou art the best of the Providers.”

According to the narration the Divine Tray of food came down on Sunday therefore the Christians celebrated that day.

“Allah said, Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise him with a chastisement with which I will not chastise anyone among the nations.”

It is mentioned in a reliable tradition according to Imam as-Sadiq that when Allah Almighty descended the tray of food (Maida), ‘Isa commanded the Disciples that nobody should eat from it unless he permitted them to do so. But one of them ate from it and somebody informed ‘Isa about it. When ‘Isa asked him he denied having eaten it but all the Disciples testified that he had done so. ‘Isa asserted that when your Mu’mín brother denied having done a thing which you have seen with your own eyes, you should refute your eyes and testify to what the faithful person says.

It is recorded that the tray which was sent from heaven was lowered by a golden chain and it contained eatables of nine colors and nine breads and nine fishes plus nine breads according to another narration.

It is said on the authority of Imam al-Ridha that those who did not become believers when the tray was sent by Allah, they became pigs. According to another tradition they became pigs and monkeys.

According to a reliable saying of Imam Musa al-Ka'im those who were turned into pigs were a group of washer men who had denied the descent of Maidah. It is mentioned in the tafsir (commentary) of Imam Al-Hasan al-'Askari that the Maidah sent by Almighty Allah on 'Isa contained only a few loaves but there was so much barakah (God-given abundance) in it that four thousand seven hundred persons could take satisfactory food from it for several months. It is also mentioned in the same tafsir that the holy Prophet said, When the people of 'Isa became ungrateful after demanding the Divine Maidah, Allah turned them into seven sorts of animals like pigs, monkeys, bears, cats and some sea and desert creatures.

'Ali ibn Ibrahim narrated that when the Divine Maidah was coming down The Israelites used to gather round the tray and eat to their satiation. Finally the rich and proud people of The Israelites began to say that they would not allow the poor and down trodden people to take food from the Maidah. So Allah fetched the Maidah up and turned those people into pigs.

Shaykh Tabarsi has recorded that people have differed about the details of Maidah and its contents. 'Ammar Yasir has said the holy Prophet had said that there was bread and meat in it, because people had demanded from 'Isa that they wanted food which might not finish and they could go on eating. Allah Almighty informed them that the blessing would remain with them so long as they did not show dishonesty and did no hoarding, and that if they did so they would be chastised. But they proved dishonest on the very day.

Ibn 'Abbas has narrated that 'Isa told The Israelites: Fast for thirty days and then Allah will fulfill whatever you demand. They fasted for thirty days and then told 'Isa, "If we work for anyone they give us food to eat. We fasted for thirty days and suffered hunger. Now pray to Allah so that He may send a tray full of food from heavens." Soon the angels brought Maidah for them with seven loaves and seven fishes in it. All ate from it. Imam Muhammad al-Baqir has also said so. Another narration says that there was all kind of food except meat. Yet another narration says the Maidah contained everything except loaf and meat. One narration says meat and fish was not there. Another narration says it contained only fish having the taste of everything. According to one narration it contained heavenly fruits. Yet another tradition says Manna and Salwa was dropping every morning and evening from the sky.

It is mentioned by Salman Farsi that 'Isa never found faults with people, never shouted at anyone, never laughed loudly, never removed anybody away from him, never blocked his nose against a foul smell emanating from anyone's body, never engaged in any game or play nor engaged in any meaningless work. When the Hawaaris (his close companions) demanded a heavenly tray of food (Maidah) from him he was wearing a thick woolen wear. He wept and prayed whereupon a red tray came down from the heavens which was visible to all over there. It reached them quickly. 'Isa then arose, made Wudhu' (ablution) prayed a lengthy prayers and removing the cloth covering the divine tray uttered *Bismillahi*

Khairur Raazeqeen (In the Name of Allah Who is the best Provider of Sustenance).

People saw that the tray contained fried fish without scab (scrub), full of fat. There was salt near its head and vinegar near its tail. Around it were all kinds of vegetables except garlic. Also there were five breads, with olive oil on one, honey on the second, Ghee (refined butter) on the third, cheese on the fourth and kebab (roast) on the fifth. Shamoun asked, “O Roohullah (Spirit of Allah)! Is this a worldly food or a heavenly one?” ‘Isa replied, “Neither. Allah has just created it by His Might. Eat it, as you have demanded it from Allah so that he may help you and shower more blessings on you with His grace.”

The Disciples said, “O Roohullaah! We want to see another miracle.” ‘Isa uttered, “O fish! Be alive with the Command of Allah.” Instantly the fish began to move, developed skin-scab over it and spikes within it. This frightened them. He said, “Why do you ask for a thing, which, if complied with, may disgust you? I worry much about you, lest you be caught in the Divine chastisement.” Then ‘Isa ordered the fish, “O fish! By the Command of Almighty Allah, be as you were earlier.” Then it was a fried fish again. People said, “O Prophet of Allah! You eat first from it and we will follow. He said, I seek Allah’s refuge in the matter of dining it. Since you demanded for it you should eat it. As the people became fearful ‘Isa called the poor, the needy and the ill so that they might eat it and told them, “Eat it as it is healthy for you and a calamity for others.” Thirteen hundred sick and poor penniless people ate to satiation but the fish did not diminish. Then the tray rose up towards the heavens and went out of sight within no time while people watched with wide eyes. Every ill person who ate from it became healthy. The poor who ate it became rich. Those who did not eat repented. Then whenever it came down again both the poor and the rich used to gather round it making it very crowded.

So ‘Isa fixed turns: One day for the needy and the other for the needless. The tray continued to come down for forty days. People used to eat from it from morning until noon. It went up in the afternoon. This happened on alternate days. Allah Almighty revealed to ‘Isa that he might reserve it only for the poor and prevent the rich from eating it. The rich became angry with this. They became doubtful about the Maidaah and began to spread doubts about it among others. Allah sent a revelation that He had put a condition for the deniers that if they become infidel after the arrival of Maidaah He would give them a severe punishment with which none would have been chastised among the residents of the worlds. ‘Isa said, “O Allah! If You punish them, they are Your slaves (creatures) and if you forgive them you are the Mighty, the Wise.” So Allah metamorphosed three hundred thirteen people from them who were sleeping with their family members during the night but when they arose the next morning they had become pigs. They wandered in the streets and ruins for three days and then died.

Revelations and teachings revealed to ‘Isa

Almighty says, “And when Allah will say: O ‘Isa son of Maryam! Did you say to men, Take my mother and me for two Gods besides Allah?”

It is narrated from Imam as-Sadiq Allah has not yet said these words to ‘Isa but He will say so on the

Day of Resurrection when He will gather the Christians before him (Christ) to conclude the argument, in the matter of those who are making false assertions though ‘Isa never taught such things and never propagated such beliefs (that they should call ‘Isa the Allah or the son of Allah). Allah Almighty will put this question to ‘Isa despite the obvious fact that He knows better that Jesus never taught such beliefs. And Allah always describes the forthcoming event in such a way as if it had already occurred,

“He will say: Glory be to Thee, it did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldest indeed have known it; Thou knowest what is in my mind, but I do not know what is in Thy mind, surely thou art the great Knower of the unseen things.” (5: 116)

According to reliable record, while explaining this verse of the holy Qur'an, Imam al-Baqir said, There are seventy-three ' (Great Graceful) names of Allah. He has taught seventy-two of them to Adam which all the holy Prophets up to 'Isa got in heritage. Allah kept one of His Holy Names secret, which He has not revealed to anybody. So the meaning of 'Isa 's reply would be: "I know only those 72 Great Names which You have taught me and that what is secret with You is not know to me."⁶

“I did not say to them aught save what thou didst enjoin me with: That serve Allah, my Lord and your Lord, and I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou were the watcher over them, and Thou art witness of all things. If Thou shouldst chastise them, then surely they are thy servants; and if Thou shouldst forgive them, then surely Thou art the Mighty, the wise.” (5: 117-118)

According to reliable proofs Imam as-Sadiq has said, Injeel was sent down (revealed) on the 13th night of the month of Ramadhan. In another hadith according to the same source it was on the 12th night.⁷

According to authentic reports when Imam al-Ridha asked the Christian scholar Catholic, "Have you (not) read in Injeel: I am going toward my and your Lord and that after me will arrive Barqalita and he will testify to my Prophethood just as I am giving the testimony (and information) of his (Prophethood). He will give explanation of everything. It is only he who will point out the waywardness of groups and he alone will break down the pillars of Kufr (blasphemy-infidelity-unbelief)."

Catholic replied, I confirm all that you have quoted from Injeel. He asked again, "Is not whatever I said there in Injeel," He said, "Why not?" (It is indeed). said, "O Catholic! Do you people not tell us that Injeel had become untraceable and that from whom it was found out and that who prepared Injeel for you?" Catholic said, "One day Injeel had become untraceable and we could not find it. Then (after some time) Johanna and Mata brought it to us in a freshly written form for us."

Imam said, "How much ignorant are you about the mystery of Injeel and its scholars? If whatever you say is true then why do all of you differ in Injeel. Had the Injeel which is now in your hands been exactly just as it was revealed then you would not have differed. I know the secret behind your difference. Hear it from me: When Injeel had disappeared initially the Christians gathered round their scholars and said, "Isa has been executed and that Injeel has vanished. Since you are knowledgeable tell us what is

behind all this.' Then Luke and Marqaaboo told them that Injeel has remained protected in our hearts and that we shall read a chapter of it for you on every Sunday. So do not worry and do not leave your places of worship empty. Every Sunday we will show you one Safar (one chapter) of Injeel when all of you should gather. Then Luke Marqaaboos, Johanna and Matthews prepared this Injeel jointly, when the original Injeel had disappeared. These four were the disciples of the earlier ones. Do you know all this?" He said, "No, I have only just known it from you and now the great extent of your knowledge about Injeel had dawned on me. I have heard some such things regarding this matter about which my heart tells me that they are true."

Imam said to the audience and Al-Ma'mun, "Be witness to whatever he said and confessed." All of them replied that they were witness to all that. Imam turned toward Catholic and told him, "By the truthfulness of 'Isa and Maryam , tell us whether you know that Matta said that 'Isa is son of Dawud son of Ibrahim son of Ya'qub son of Yehuda son of Khazroon and that Marqaboos has described the dynasty of 'Isa saying that he ('Isa) is the son of Maryam and that he is the word of Allah that Allah entered him in the form of man and he became man and that Luke said 'Isa son of Maryam and his mother Maryam both were human beings made of flesh and blood and that Holy Spirit entered him and that you say that 'Isa gave witness unto himself saying that "I truthfully say that nobody can enter the heavens except the one who has come down from the heavens and that he is the noble Seal of the Prophets who will ascend to the heavens and will return to earth." So what have you to say about this?" Catholic said, "These are the words of 'Isa and I cannot deny it." Imam asked him, "What is your opinion about what Luke and Marqaboos and Matta have said regarding 'Isa and what they have attributed to him?" Catholic said, "All of them have attributed false things to 'Isa. Then he said, "Did you not hear that he had praised all of them and said that they were the scholars of Injeel and that they were truthful?" Then Catholic said, "O scholar of the Muslims! Pardon me." Then after a prolonged debate Imam asked him, "Is it not mentioned in Injeel that a son of a pious woman will work for your betterment and will testify and will toil hard and will explain everything for you just as I am testifying to his Prophethood; that I have brought some parables for you and that he (the one to come after me) will explain its meaning to you? O Catholic! Do you give witness that all these things are in Injeel?" Catholic said, "Why not (surely I give witness)."

According to reliable and authentic hadith Imam as-Sadiq said that some of the advices and admonitions that Allah reveled to 'Isa are:

'O 'Isa! I am your Lord and the Lord of your ancestors. My Name is Ahad (The Only One). I am the Only One Who has created everything myself. All things are My creations and of My making. All of them will return to Me on the Day of Resurrection.

O 'Isa! You are the Blessed Messiah. Through My Command you mould a bird with clay and make it alive. You raise up the dead by My Order. Keep up your love for Me. None can be saved from My chastisement except the one who turns to Me.

O ‘Isa! I admonish you like the admonisher Who is kind and Merciful to you. My Mercy and love for you has become incumbent ever since you asked from Me some things which pleased Me. So I have made you Graceful in abundance wherever you be. I give witness that you are My slave (creature) and the son of My maid (Maryam).

O ‘Isa! Imagine Me with you all the time, like everything that comes to your heart. Always remember Me for enriching you in the Hereafter. Attain My nearness by performing desirable and also optional deeds and rely on Me so that I may fulfill your intentions. Never trust anyone besides Me because (in that case) you leave Your affairs to him and then I will not help you.

O ‘Isa! Tolerate patiently whatever befalls you from Me and remain pleased and content on My decisions. Be as I like you to be. Surely I like that people should obey Me and not disobey My commands.

O ‘Isa! keep my remembrance on your tongue and keep your heart full of my love all the time.

O ‘Isa! Remain alert and awake when people are unmindful and asleep. Relate stories of My wisdom to people.

O ‘Isa! long for My Reward and be frightened of My Chastisement and make your heart dead in the matter of earthly desires and fear none but Me.

O ‘Isa, “Pass your nights in pleasing Me and fast in the daytime to experience thirst, for the presentation of your needs on the Day of Resurrection.

O ‘Isa! Settle disputes of people as I have commanded you to wishing well for them and maintain My Order among them. Doubtlessly I have sent to you a Book which cures the heart of all Satanic doubts.

O ‘Isa: I truthfully tell you that not one of my creature puts faith in (believes in) Me except the one who weeps due to My fear and only he fears Me who is hopeful of My Reward. I make you Witness (and announce) that such People will remain safe from My Chastisement so long as they do not change My Way.

O ‘Isa: O son of the virgin lady Maryam who had disconnected herself from the whole world and had attachment only for Me! Weep on your condition like the one who weeps at the moment of departing from his near and dear ones, and who regards the (material) world as his enemy and who gives it (earthly desires) up for those who love it (worldly life) and like the one whose longing is for nothing but the Reward of the Hereafter which is only with the Only One Allah.

O ‘Isa: In spite of giving up worldly desires, as advised by Me, do talk politely with people, salute (say Salaam) everyone you meet. Even when good men are unmindful you should remain awake and alert keeping in mind the Day of Judgment when severe trembling will shake all hearts, when neither relatives nor riches will be of any help.

O ‘Isa: apply the powder antimony of sorrow and grief to your eyes when those who do not believe in the Truth are laughing.

O ‘Isa: What a success when you remain fearful (only of Me) and patient when you will attain all that I promise to the patient.

O ‘Isa: continue to make daily deductions from your worldly attachments so that the final departure may not be difficult for you. Taste the pleasure of worldly life which have been withdrawn. I tell you truthfully that you have at your disposal only that time and chance and day (for endeavoring) on which you are alive. So be content on getting from the worldly life which is absolutely necessary and go on toiling for enriching your life in the other world (Hereafter). Suffice to have rough clothing and tasteless food as you know what is to be the end (of a dress). All of your occupations are being recorded, that is, what you obtained, from where did you get it and in what you spent it.

O ‘Isa: I will question you on the Day of the Resurrection Day. So be kind and merciful to the poor and the weak as I have been Kind and Merciful to you. Never be harsh toward the orphan.

O ‘Isa: Keep up weeping on your condition in your prayer and keep your legs busy walking toward the prayer house. Continue to make Me hear your pleasant voice full of my Remembrance as I have showered many bounties on you.

O ‘Isa! I have destroyed many people due to their sins but I have saved you.

O ‘Isa! Be kind to the weak and open your eyes looking up and ask only from Me because I am very near to you. Do not pray to Me but with weeping and empty your heart keeping only Me therein. I will answer your call if you will call me thus.

O ‘Isa: I have created this transient world for rewarding and not for punishing those who preceded you nor to avenge their disobedience. Rather I have postponed both reward and chastisement until Resurrection which is eternal and unendingly permanent.

O ‘Isa You will be no more and I am everlasting. Your life is from Me and your return too is towards Me. The time of your death is in my control and you are to return unto Me and your accountability is before Me. So ask whatever you ask from Me and from none else and beg from Me in a better manner so that I may accept your prayer in a better way.

O ‘Isa: How big is the number of people (almost innumerable) but how few of them are patient, like the small number of fruitful trees compared to the fruitless ones. So you should not be deceived by seeing a green and fresh tree until you taste its fruit, that is, do not be deceived by the apparent goodness of people unless you test their morals and deeds.

O ‘Isa: You should not be deceived by the one who has rebelled against me (and is well to do), who is eating sustenance provided by Me and yet is worshipping others; who, while in trouble, calls and invokes

Me and when I answer his prayers reverts to the same sin of polytheism, rises against me and becomes liable to My anger and chastisement. By My Majesty and Grandeur, I will catch him in such a severe way that he will never find any escape and where will he ever go leaving the boundaries of my earth and heavens?

O 'Isa! tell the oppressors of The Israelites not to call me (not to invoke) while they are holding prohibited things in their arms and have placed idols on their dinning tables, that is, they have turned their wealth and their sons etc. into idols (deities) and have replaced My pleasure by their pleasure. I swear that I do answer the call of the one who invokes Me but those who Call Me in the aforesaid wrong way only earn My condemnation and curse until they disperse.

O 'Isa how often I invite them towards Me but they are always found negligent (though I look at them mercifully). Yet they pay no attention and the word of Truth gets no room in their hearts and their souls remain in the dark. Thus they become liable to My chastisement due to their sinfulness though (outwardly) they love the faithful.

O 'Isa: Close your eyes for things which give no benefit but only loss. Often it so happens that a man looks at a thing (intentionally) and such look sews seeds of illegal desires in his heart and those desires finally kill him.

O 'Isa: Be kind to My servants just as you wish servants to be kind to you and remember at all times and always keep in mind that you will have to depart from your near and dear ones one day and never indulge in meaningless plays and games because games pollute hearts. Do not forget Me because the neglecter gets away from Me. Remember Me through your good behavior and moral deeds so that I may keep you in mind for a merciful reward.

O 'Isa: Seek My pardon after committing a sin (error) and invite the repeaters toward Me and rest assured that I do accept repentance. Be near to the Believers love fully and ask them to invoke Me together with you. Never be carefree about the oppressed because the cry of the oppressed rises up to reach Me. By my Holiness, I open up all doors of the heavens for the prayers of the oppressed which I do accept though it may take some time. O 'Isa: Remember that company of bad people makes them wayward and a bad companion is a killer. So be careful whose company you adopt. Always select the faithful brothers for your company. O 'Isa: Do whatever you can for your own self until you are not dead. No one else will ever perform good deeds for you. Verily I give manifold reward for every good deed. Surely the sins of the sinner destroys him. Make haste in performing good deeds and go on toiling for there are many meetings which deliver the audience from Hell. O 'Isa: Get disconnected from the mortal world and observe the path signs of your predecessors (are they traceable or not?). Call them either loudly or silently and see whether they hear or respond. Take admonition from their events and remember that you too, will together with all living ones, join them (the dead). O 'Isa! Tell those who disobey me and rise against me and who keep company of the sinners and who are asking for my anger and who are awaiting their destruction that, very soon, they also will be annihilated along with others.

O Son of Maryam! What a good fortune for you if you follow the path commanded by the Lord. He is very kind and Merciful to you and began to give you His bounties even before you asked. He is there to help you in every difficulty and trouble. So never disobey Him.

O ‘Isa! Verily it is not permissible for you to disobey Me, because I have promised for you the same thing which I had promised the earlier Prophets, and I am a witness to it.

O ‘Isa! No other thing except My religion, is dearer and precious in My view in the entire creation. No reward is higher than My Mercy, for any one.

O ‘Isa! Cleanse the apparent filth with water and remove the internal impurities through good deeds and worship because your return is to Me. O ‘Isa! I bestowed upon you My reward fully without polluting it with any trouble. It was for your own benefit that I asked for a loan from you but you were miserly until you were destroyed.⁸

O ‘Isa! Adorn yourself with your Religion and with your friendship with the poor and the needy and walk on earth with humility and offer prayer on any portion of the earth because it is clean.

O ‘Isa! Remain ever ready for My worship because the happening which is to happen (that is death) is near and recite My Book after making Wudhu’ (ablution) and cleanliness. And recite it to Me in a sorrowful voice.

O ‘Isa! There is nothing with an everlasting tastefulness and there is no luxury which will not depart from the indulgent in luxury.

O ‘Isa! If your eyes can see the things which I have written (reserved) for My friends your heart will melt and you will die longing for them. The house of the Hereafter is like a house wherein live the angels who are near to Allah with pious people who are safe from all the dangers of the Day of Judgment. The bounties possessed by the residents of that residence never change nor vanish.

O Son of Maryam! Long with those who long for gaining the possession of the house in the Hereafter because that place is on top of all the ambitions of the ambitious and its sight is very pleasing to the eyes.

O son of Maryam! How lucky will you be if you do good deeds for getting entry to that House along with your ancestors Adam and Ibrahim and (that house) is like a garden which has bounties incomparable with the bounties of this world and from there nobody can shift you. I give such award to the pious.

O ‘Isa! rush toward Me along with those who rush for fear of fire, the flames whereof keep on leaping forever and which will be full of all sorts of tortures. Cool air will have no passage therein. There is no pain or trouble which will not be in that fire. Some places therein are darker than the darkest night. Only he is successful who is saved from that fire. Those who cannot escape it can never attain salvation. That place is for the merciless oppressors who are driven out of the Mercy of the Most Merciful Allah. It is for

every bad tempered egoistic and proud person.

O ‘Isa! Hell is a very bad place and it is for those who tend toward it and that place is for the oppressors to taste the severest chastisement. I command you to save yourself from every evil of your soul and to fear My anger and confess that I have created you, that you are My slave that I shaped your figure and I have sent to you out of My Mercy and kindness on earth.

O ‘Isa! Just as it is not possible that there can be two tongues in one mouth and two souls in one chest likewise there cannot be two loves and two thoughts in one heart. So remove love for everyone and everything else other than Me from your heart and purify your deeds only for My sake.

O ‘Isa! Do not awaken others while you yourself are asleep in negligence and do not prevent others from playfulness when you are busy in it. Restrain your heart from the killer desires of the world and its passions just as people restrain a child from (harmful) milk. Keep distance from every wish that may keep you away from Me because you are holding the position of being My honest messenger. So continue to fear Me because the more one is nearer to Me the more he fears Me. It is essential that you should be lowly and meek when you worship Me. Your heart must be full of humility when you admonish people to fear Me. You should remain awake when others are asleep.

O ‘Isa! This is My admonition for you so accept it and ask whatever you ask from Me because only I am the Nourisher of all the worlds.

O ‘Isa! when my servant shows patience for my sake when he is under pressure and in trouble I am near him and I reserve My Reward for him. I am sufficient to take revenge from those who disobey Me when My oppressed servant calls Me. Where after all can the oppressors escape from Me?

O ‘Isa! Make Sajdah (prostration) properly. Live with wisdom and intelligence wherever you be and continue to seek knowledge from Me.

O ‘Isa! Forward good deeds to Me so that I may reserve them for you. Hold fast My Revelations and admonitions (act according to them) because therein lies the health of the hearts.

O ‘Isa! My fear must deter you from making a fraud. Fear My planning. Do not forget My remembrance if at all you ever commit a sin in solitude.

O ‘Isa! make a reckoning of your soul constantly, as your return is to me, so that you may gain my reward reserved for the doers of good deeds. Being the Best of bestowers I increase the rewards of good deeds.

O ‘Isa! I have created you through Maryam without a father, by My Word. It was according to my command that Archangel Gabriel blew the Spirit, which I had selected into Maryam and thus were you born, and are now walking on earth. All this was caused in view of some strategies which were in My knowledge since eternity.

O ‘Isa! Zakariyya is like your father, He was looking after your mother and observing heavenly provisions in front of her in the hall of worship. And among all My creation, Yahya is like you. I had given him to his mother at an advanced age when her husband had no more strength of producing a child. I wish that My Might and Power should appear for him and similarly My might should be manifested through your birth because I am able to create anything in anyway I like. Remember that only that person should be most beloved in your eyes that obeys and fears Me most.

O ‘Isa! Remain awake and do not be disappointed of My Mercy and with those who are busy glorifying Me. Continue mentioning My Holiness (Needlessness) by chanting My Holy Names.

O ‘Isa! How are My servants denying Me when all of them are under My control and they are walking on My earth and are unmindful of My blessings and Bounties and are befriending My enemies. Verily the unbelievers are being destroyed in this manner.

O ‘Isa! This world is a stingy prison and it is made to appear beautiful through some things for people and to attain that which oppressors and merciless people kill one another for. Always remain aloof from the world because its bounty is to vanish and there are but few comforts therein.

O ‘Isa! invoke me when you prepare to take rest at night, you will find me near you at that time also and call me with sincere love and faith as I am the best of hearers. I answer the prayers of those who pray. Fear only me and also frighten my slaves from my chastisement maybe they will refrain from their evil deeds so that if they ruin themselves they will do so knowingly.

O ‘Isa! if you are afraid of killer animals and if you fear death then why do you not fear Me when it is I who has created them all? O ‘Isa! Sovereignty belongs only to Me. I am the Real Ruler. If you will obey Me I will admit you in my Paradise and keep you besides the pious.

O ‘Isa! If I am displeased with you the pleasure of anyone else will not give me any benefit and if I am pleased with you the displeasure of anyone else cannot harm you at all.

O ‘Isa! Remember Me in solitude so that I may remember you with my secret hidden mercies. Also remember Me openly so that I may remember you in the gatherings of the heavenly angels which will be better than worldly gatherings.

O ‘Isa! Remember Me like the drowning ones who do not find any helper. O ‘Isa! Never swear by Me falsely because it makes My throne tremble with anger. O ‘Isa! the life of this world is very limited and ambitions very lengthy. I have houses which are better than the ones made by man.

O ‘Isa! Ask the oppressors of The Israelites what will they do when I bring forth for you the Book which will disclose your hidden secrets and all that you were doing (in the world)? O ‘Isa! Tell the hot-headed and rebellious The Israelites, whether they are washing and cleaning their faces to show me their pride or when they are transgressing me and using perfumes to please the world lovers, that their souls are

decomposed like rotten dead bodies!

O ‘Isa! tell them to cut off their nails by unlawful earnings and to deafen their ears to hearing ugly and obscene voices and to come to Me after cleaning their hearts because I do not want the beauty of their faces but want the piety of their souls. O ‘Isa! Experience happiness over good deeds which make Me happy and weep over sins which cause Me to be angry. Wish for others that which you should like others to do to you. Do not wish for others what you wish others should not do to you If somebody hits you on the right side of your face present its left side too to him. Gain nearness to Me by behaving lovingly to others as much as you can and keep distance from the utterly ignorant and the fools and do not indulge in arguments with them.

O ‘Isa! Be kind and polite towards those who are doing good deeds and participate in their good deeds and be witness to them. Tell the oppressive The Israelites that: O friends of the evildoers! If you do not refrain from your misdeeds I will metamorphose you in the shape of monkeys and pigs. O ‘Isa! Tell the rebels among the Israelites that while the knowledgeable and the wise and the virtuous people run away from sinful acts, you are proud of your bad characters. Have you found out any decree of salvation from My chastisement? Or are you willfully inviting My anger? In that case I also swear by My Holy Self that I will punish you with a chastisement which will become a lesson for the coming generations.

So, O son of the virgin Maryam! O the one who remains away from worldliness! I command you as I would My beloved Ahmad who is the leader of Prophets who is the owner of red-faced radiant camels and whose radiance will enlighten the entire world. That pious hearted Prophet will become angry (upon the world-worshippers) for My sake. He is extremely modest and very kind-hearted.

Verily he is a mercy for all the worlds and Doubtlessly, on the Day of Judgment, he will be, in My sight, the best of all the descendants of Adam. His position will be most high in My view and he will be nearest to Me among all the past Prophets. He will take birth in the Arab land and without learning to read and write from anybody he will be appointed Prophet with knowledge of all the past and future sciences. He will propagate My religion to the people of the world and tolerate all kinds of troubles for gaining My pleasure and will fight with the polytheists for protecting My religion (the Divine way of Life).

O ‘Isa! I command you to inform The Israelites about his coming and order that all of them should testify to him, believe in his Prophethood, follow him and help him. His name is Muhammad . He will be My Messenger for the entire population of the world. His position will be most high in My Eyes and it will be incumbent on Me to concede to his intercession more than all others. How fortunate is that Prophet and how high the position of the people who will remain steadfast on his faith properly at the time of their death.

All the residents of the world will praise that Prophet and his followers and all the dwellers of the heavens will pray for his pardon. He is the honest trustee of My Books (Messages) and he is blessed. He is cleansed of all undesirable habits and bad needs and is entirely sinless. He is the best of all of My

earlier and latter Prophets. He will be appointed in the last age. When he arrives in the world, the heavens will rain mercy on earth and the earth will throw (sprout) out all kinds of bounties and adorations. I will give abundance in whatever he does. He will marry a number of women. He will reside in Makkah where Ibrahim has raised the structure of Ka'bah.

O 'Isa! his religion is easy to follow. His Kiblah (direction of prayers) will be Ka'bah. He is among My selected slaves. I am with him. What should I say about him! For him is the heavenly spring of Kauthar and the best clothing of the gardens of Eden. He will live in the best style of living and will depart from the world attaining martyrdom (He was not martyred apparently but as mentioned in successive traditions, his martyrdom was expressed through the martyrdom of his grandsons (Hasan and Husayn – Tr.)).

In the Resurrection Day for him, will be the spring of pure drink extending from Makkah to the point of the rising sun. Around that spring will be as many glasses as the stars shining in the heavens and as many pitchers as are the particles on earth and the water of that Hauz of Kauthar will have the best tastes of all kinds of heavenly fruits and drinks. One who will sip only a drop from it will never feel thirsty, I will appoint him after you and there will be a considerable distance between your time and his time. His outward and his inward will be the same. His deeds will be like his words. He will not ask anybody to do a thing unless he did it himself. His religion will require struggle both in ease and in trouble. Dwellers of cities will obey him and the king of Rome (Byzantine) will bow down before him and his father Ibrahim's religion. He will recite the Name of Allah before eating and will say Salaam (Salute) before meeting anyone. He will offer prayers at a time when others will be asleep (night).

For him there will be five obligatory prayers during day and night. His prayers will begin with Allahu Akbar (Allah is the Greatest) and will end with Salaam (peace). At the time of every prayer they will give Azaan (Call for prayers) for all to attend and people will offer prayers in a row like the angels. This Prophet's soul will be soft and full of fear of Allah. There will be light in his heart and Truth on his tongue. He will live truthfully wherever he may be. He will be an orphan and will be distinct among the entire creation. He will live with (in) his community for a period of time. People will not recognize his greatness and will not appreciate his position. His heart will remain awake when his eyes will be asleep. The clothing (dress) of Shafa'ah (intercession) befits only him. The period of his people will be nearer to the Day of Judgment. When his people swear allegiance to him My Mercy will remain over his hand. Whoever will break that loyalty will oppress himself. I will fulfill my promise of giving paradise to the one who will remain loyal to him. So give orders to the rebellious The Israelites that they should not remove his name from their scriptures and must not make changes in his attributes mentioned by Me in their Books (Divine), and to convey My Salaam to him as his status will be very high in the Hereafter.

O 'Isa! I have commanded to you those deeds which will bring you nearer to Me and I have asked you to keep distance from all those deeds prohibited to you for it can take you away from Me. So now do what is in your interest.

O ‘Isa! Apparently the world is sweet. I have fixed for you the duty of obeying Me in the world and of refraining from whatever I have denied to you. Obtain from the world whatever I have given you out of My Grace. Keep an eye on your deeds like a sinner and do not look at the deeds of others like thy Lord. Lead your life in the world like an austere person and avoid earthly joys. Do not tilt towards them as they will destroy you.

O ‘Isa! Contemplate and observe all around the world and ponder over the end of the oppressors. O ‘Isa! Whatever advice I have given you is only for your benefit and all of My words are Truth. I am the Lord who reveals the Truth and tell you truthfully that if you disobey me despite warning then there will be none who can help to save you from My Chastisement.

O ‘Isa! Keep your heart servile and, in the worldly life, look only at him who is lower than you and be thankful to me. In the world do not look at him who is higher than you in earthly matters and always keep in mind that the head⁹ of every error and sin is admiration for material things Therefore, do not befriend the world because I do not love the world.

O ‘Isa! Keep your heart happy through My Remembrance and remember Me in solitude and remember that I admire weeping very much and so also repentance as you are doing in My Presence. It is essential that while worshipping Me you should be lively and not spiritless.¹⁰

O ‘Isa! Never make anyone (or anything) a partner of mine while worshipping me and fear My anger. Do not be proud of your physical strength and health and strength and do not make yourself the centre of attention in the world because the world is like a shade which passes away very soon and the incoming (shade) is also like the one which has disappeared leaving no sign. If a short length of it has at all remained that too will be no more very soon similarly. Therefore make the maximum effort in doing good and be with the Truth to the best of your ability even if people tear you into pieces or burn you alive. In short, after recognizing Me never turn into a disbeliever and an ignorant.

O ‘Isa! Continue weeping earnestly in My Presence and keep your heart full of My fear. O ‘Isa! Invoke Me and only Me in times of trouble because it is I who hears the call, who accepts and answers prayers and I am the best of the Merciful beings.”

As authentically recorded Imam al-Ridha said that ‘Isa told his Hawaris: O The Israelites! Do not feel sorry over what you lose from the worldly things so far as your faith is safe. As you see the world-lovers do not feel sorry if their Religion is lost so long as their worldly (material) belongings are safe.

It is mentioned in reliable books that ‘Isa said, Very lucky are those who are kind to one another. They will earn Allah’s Kindness in the Hereafter. How fortunate are those who are reforming people as they will attain nearness to their Lord on the Day of Reckoning. How blessed are those who purify their hearts of immorality as they will gain My special Favor on the Day of Judgment. How good are those who maintain humility during their worldly life as they will be allotted royal seats in the other life. Lucky indeed are those who remained penniless and poor in the earthly life as the kingdom of Heaven will be theirs.

Really happy are those whose worldly life was full of sorrow and unhappiness as in the Resurrection Day they will enjoy all sorts of luxuries.

Auspicious are those who, due to their humility, remain hungry and thirsty in the world as they will drink the heavenly drinks. Very fortunate are those who suffer bad words despite being guiltless and who keep their patience as they will get the kingdom of Heaven. What should I say about your fortune, if people are jealous of you, abusing you and making false allegations against you quite wrongfully yet you feel happy because your Reward in the Hereafter is very high.

'Isa said, O wicked people: you are condemning others only on the ground of conjectures and do not condemn yourself even for the ills you are sure you possess. O worshippers of the world! You are clipping your hair and shortening your apparel to demean others but do not remove enmity and bad instincts from your own hearts. O world-worshippers! your example is like a grave which has been decorated outwardly to please onlookers but, from inside, it is full of dirty broken bones.

O slaves of the world! You are like a lamp which lightens the environment but burns itself out. O The Israelites! Go to the meetings of the religious scholars and sit there respectfully as Allah enlivens dead soul with the light of wisdom (knowledge) just as He enlivens the dead earth with drops of rain.

O The Israelites! Speaking less is a great wisdom. So it befits you to keep silence as it is the best comfort and it removes sins. So strengthen the forte of knowledge as its forte is silence. Doubtlessly the creator of the universe abhors untimely laughing and needless wandering. Allah loves a ruler and a leader who is not unmindful of his people like a responsible shepherd. Hence feel ashamed before Allah secretly as you are feeling ashamed of people openly. Since a word of wisdom is a lost property of the faithful you must endeavor to gain it before it is taken up and goes out of your reach and (its going up means those who describe the wisdom of Divine wisdom may not live).

O knowledgeable: give respect to the scholar due to his knowledge and do not quarrel with him and do not consider the unintelligent and the ignorant inferior due to their lack of knowledge or ignorance and do not remove them from your presence. Rather bring them near and teach them wisdom.

O intelligent! Every bounty which does not draw your thankfulness is like a sin which you have adopted and every sin which does not make you repent is like a chastisement which you drew on yourself. (This means that the very thought of being unable to be thankful is thankfulness in itself and to consider every error a great sin is in itself real repentance).

O wise man! Many are the troubles and calamities which you know not when will attack you so be prepared to overcome them before they fall on you.

It is also recorded that once 'Isa asked his companions: If anyone of you passes by his faithful brother whose private parts are uncovered (either due to helplessness like illness or inadvertence due to sleep) will you open it wide and reveal them more or will you put a cloth over him? The companions replied,

"We will cover our brother's body." Thereupon 'Isa said, But you are removing the cover and revealing them more! The companions said, "How is it possible, O Spirit of Allah?"

'Isa said, Do you not look at the defects of your brother-in-faith and then reveal them to others thereby dishonoring him? Therefore I tell you rather teach him so that he may learn and also teach others. I do not teach you so that you may become proud. Remember that the heavenly reward which you want cannot be attained until you give up worldly doubtfulness and misgivings and you will not reach the high status of your liking unless you bear difficulties and hardships with patience. Never cast an unlawful look, as it sows the seed of evil desire and is enough for spreading corruption. Lucky is he who sees with the inner eye of his heart and not his head.

Do not look at the defects of others like the owners. Rather look at your own shortcomings like slaves because people are of two kinds. Some of them indulge in sins and some keep away from sins. So if you happen to see the sinner be kind to him and be thankful to your Lord Who saved you from this evil. And if you come across those who are pious, try to be like them and pray to Allah for attaining goodness.

O The Israelites: How shameless are you! Don't you feel ashamed in the presence of Allah! You do not like to drink water if it contains even a little straw but you devour unlawful property like a (hungry) elephant without caring for anything: O The Israelites! Allah has commanded you in Torah (Torah) that you should do good to your relatives and behave as nicely with them as you wish them to behave with you. And I order you and advise you that you should cultivate loving relations with those who cut off friendship with you and give to those who deprive you and behave gracefully with those who behave badly with you. Salute him who abuses you. Do justice to him who oppresses you. Forgive him who harasses you just as you want that others should forgive you. Take admonition from Allah's mercy upon you.

Don't you observe that the sun shines equally on the good and on the bad. Allah's rain benefits both the pious and the sinner. How can you be better if you do good only to the one who does good to you and befriend only him who is friendly with you? The fools and ignorant do that. But if you want to be among the select of Allah and be His friends then behave nicely with those who behave badly with you and forgive those who harass you. Salute him who turns away his face from you. Hear my words and remember my admonitions and maintain my promise so that you may become like wise scholars. I tell you the truth that your hearts lean toward the place where you have buried your treasures and you worry about its missing.

Deposit your wealth in Heaven so as to rest assured that they will not rut there nor be solemn. I tell you the truth that a man cannot serve two Gods at a time. He will surely select one of the two. Likewise your heart cannot love both Allah and the world at a time simultaneously. I tell you truthfully that the worst scholar (Salim) is the one who in spite of his knowledge selects this world and loves it and tries to fool others and cares for nothing in His pursuit of the worldly gains. How can the blind benefit from the widespread light of the sun when he is unable to see anything? Likewise the knowledge of a scholar

cannot give him any benefit if he does not act according to its wisdom. How many trees are there full of fruits; but all the fruits are not eatable. How wide is this earth? but every place is not worth living thereon. Similarly there are many talkers but every word is not true and much of what they say is unreliable.

Therefore, O people! Protect yourselves from untrue scholars who wear thick clothes and make a false show of devotion. They are, cunningly, making their wrong deeds look like worship in the eyes of the people. They stare at people like wolves. Their deeds are contrary to their claims. Is it possible to obtain grapes from a babul tree? Can one pluck figs from a colocynth tree? Similarly the talk of a false scholar is of no avail, their talks lead others only toward evil. The talkers do not tell the truth always. I tell you the truth that a seed grows in a soft ground not in hilly land. Similarly wisdom (words of wisdom) find place and nourishment only in soft and humble hearts not in the hearts of oppressors and hot-headed persons. Do you not know that the one who raises his head high under a low ceiling only breaks it and the one who sits low under it with humility takes the benefit of its shade.

Likewise Allah breaks the head of the one who raises his head with pride and egoism in the mean mansion of this world and degrades and dishonors him. The one who adopts humility and humbleness benefits from the world and Allah honors him. Remember that honey does not remain fresh and good in every leather bottle but can be preserved in good condition only in that container which is not torn, dried or has a foul smell. Similarly human hearts are the containers of the words of wisdom. If the delights and desires of worldly things do not make holes in them and passions do not make them impure and tastes do not dry them up only then can they preserve wisdom, not otherwise. I tell you the truth that if a house catches fire, that fire spreads from that house to another and then to the third and many more houses and destroys them all. But if the first one is broken down to such an extent that the fire cannot go further then other houses can be saved.

Oppression is also like that fire. If people restrain the first oppressor and break up his hands another oppressor will not come up to follow his footsteps. The fire in one house cannot damage another one if it does not find combustible material in the latter. I tell you the truth that if a believer sees that a snake is advancing toward another brother-in-faith to bite him and if he does not warn his brother who is bitten then has he not become a partner in killing him? He should not remain carefree in this account. Likewise if a believer sees that his other brother-in-faith is committing a sin and yet does not warn him then he should not feel satisfied that he will not be treated as his partner in the sin. The one who does not restrain anyone from committing oppression despite being able to stop him then he himself is like the one who has committed oppression. Why after all, will an oppressor stop from harming others if he knows for sure that there is no one among you who will condemn or stop him.

Then why do the oppressors not feel proud of their oppressions? Is it enough for you to go on saying that we are not oppressors while you are mere spectators of the oppression and do not make any effort to stop injustice. If what you imagine is correct then, when Allah chastises the oppressors they ought to be saved who did not oppress others and also did not stop others from oppression. On the contrary

whenever Allah chastised a community His punishment engulfed both (oppressors and who did not oppress) groups.

O sinners! Woe unto you. You hope that Allah will save you from the pains of the Day of Judgment even though you fear men in obeying Allah and you obey men while disobeying Allah and your loyalty remains with them in those deeds which break the covenant with Allah. I tell you with truth that Allah does not protect, on the severest Day of Judgment, those people who consider Allah's servants as 'Gods' besides Him (that is, who strive to earn their pleasure as they should strive to gain Allah's pleasure and are disobeying Allah).

Woe unto you, O Bad Characters! You have put aside the eternal and everlasting Paradise to take up the transient world and its vanishing delights and you have forgotten the hardships of the Day of Judgment. O slaves of the world! Woe unto you because you are running away from your Lord and do not long for His everlasting Rewards just for the sake of the fleeting bounties of the ephemeral life. Why then should Allah wish you life? You do not like to meet Allah so He too does not like to see you). Allah loves only those who prefers to meet Him and does not meet those who dislikes to meet Him. How can you claim that you are the favorite of Allah to the exclusion of others while you are running away from death? You are clinging to the worldly life! What benefit can a corpses have from the fragrance of camphor and the whiteness of the coffin cloth when they are hidden beneath the earth? Likewise you cannot benefit from the beauty of the world which has caught hold of your eyes when all of you are to vanish and will be no more? What will you gain from the cleanliness and colorfulness of your bodies when you are returning towards death to mix up with dust and remain in the darkness of the grave? You have forgotten all these facts.

O Slaves of the world! You are like the one who lights up a lamp in front of the sun without any benefit and does not light a lamp during the night but continue to remain in darkness though he was given a lamp. Similarly you are wasting the light of knowledge (which was provided to ward off the darkness of ignorance) on the earthly life though the provider of your worldly needs is Only One Allah and your knowledge does not benefit you in this matter. You are not using the light of knowledge to gain the (the benefits of the) Hereafter even though it was given to you for the same purpose.

The journey leading to the Hereafter cannot be completed without the road lights of knowledge. You continue to repeat that the Hereafter is a fact yet you are eve busy in worldly affairs. You go on saying that death is a fact and yet you are always trying to run away from it. You say and also know that Allah sees (every deed) and yet you do not fear that he has already encircled your bad deeds. How then can anybody testify to your claim of being a believer? He hears your saying and witnesses your working.

Verily the one who tells a lie unknowingly can be regarded as more helpless than the one who tells an untruth knowingly. No lie, however, is pardonable. I tell you the truth that if you will not ride an animal and will not work hard on it, it will become useless and its form will also change. In the same way if you will not make your heart soft by remembering your death and will not make it work hard your heart too

will become rebellious. What is the use of lighting a lamp on the terrace of a house while its inner part is dark and fearful. Likewise that knowledge of your cannot benefit you which, though flowing out of your mouth, keeps your heart empty and hollow. So light up your homes very soon and enlighten your dark hearts with the radiance of knowledge and wisdom before it gets rusted with your sins and becomes as hard as stone.

He can lift heavy weights who seeks others' help. How can the burden of his sins become light unless he seeks Allah's help (pardon) from Allah? How can one's clothes remain clean unless he takes them out and washes them? Similarly how can a man become pious and clean (of sins) if he does not remove the dirt of sins with the soap of good deeds. How can he who wants to cross a river without a ship save himself from drowning? How can a man protect himself from worldly calamities if he does not endeavor to remedy them through Allah-worship? How can a traveler reach his destination without a guide? Likewise how can one go to Paradise unless he learns his religious issues and how can one please Allah unless he obeys His Commandments?

How can one remove defects on his face if he never looks into a mirror? Similarly how can man complete his friendship with his beloved until he gives to him from out of his belongings? I tell you the truth that a sea loses nothing if a ship sinks in it. Likewise Allah's grandeur cannot be diminished due to your sins. Nor can your disobedience ever harm Him. Rather you will harm yourself. Just as the multitude of people living under the sun and getting benefit from it does not decrease the light of the sun, the limitless provision provided by the Lord never becomes less due to extravagance and luxurious lives. Allah gives more to the one who thanks Him as He is the Giver of Rewards and the Wise.

Woe unto you, O laborers! You work dishonestly but collect full wages. You eat from the provision given so generously by Allah, wear clothes provided by Him, build houses on His land to live in but destroy the Guidance given by Him. Very soon he will demand from you the things which you destroyed. Then He will give you a severe punishment which will dishonor you. He will order the cutting off of your necks and dislocating of your joints from their bases and dislocating your hands from their joints. Your bodies will remain lying on roads so that the pious ones may take lessons therefrom and your condition may become a source of admonition for oppressors. Woe unto you, o characterless scholars! Keep well in mind that Allah has delayed your death purposefully....

You will die very soon and will be taken out of your dwellings. So give place to Allah's invitation in your ears (listen attentively) today (rather just now). Begin weeping on your condition from today. Start lamenting over your sins right from today and be busy preparing for your journey to the Hereafter. Repent before your Lord. I tell you with truth that just as an ill man looks at tasty food but has no appetite for it and even if he eats it he does not find it pleasing because of his illness, similarly one whose heart has become ill due to his love for the world cannot get any pleasure in worship. He cannot understand the sweetness of worshipping his Lord, because the love for worldly things has made him sickly. A sick man is attracted toward the utility of medicine prescribed by a physician due to hope of his

recovery. But the thought of the bad taste of the medicine makes him hesitate and thus his recovery is delayed. Similarly people get pleasure from various kinds of things of beauty but then suddenly the thought of death makes everything sour and their luxury becomes pale. I tell you the truth that everybody looks at the stars but all of them do not get guidance (of the true path) except those who are aware of the movements and directions of the stars. Likewise you are giving lessons of truth and wisdom but nobody is guided except he who acts upon it.

Woe unto you, o slaves of the world! You clean the wheat minutely and then crush it into flour to obtain its taste when eating. In the same way why do you not clean your beliefs of doubts and hypocrisy and why do you not make it perfect through good deeds so that you may feel its sweetness and you may get its good results. I tell you the truth that if in a dark night you get a lamp burning with the oil of a pine tree (oil with a foul smell) you will take its benefit despite its bad smell. Similarly you should take up the light of wisdom and knowledge from whomsoever it be, never mind that that person does not act according to his wisdom.

Woe unto you, O characterless people! You are not like those knowledgeable persons who can recognize the truth with their intelligence nor are you like those patient persons who become aware of religious problems by thinking and pondering over them. You are not like the scholars who are able to understand divine sciences. Neither are you like pious slaves nor like virtuous free persons who have freed themselves from passions and desires through their devotion in worship. The time is very near when this world will uproot you and throw you upside down and rob away your respect. Your sins will drag you by your hair, your knowledge will hit you on your neck until you are brought alone and naked before the sovereign Ruler who will punish you for your bad deeds. World worshippers! You have not been given rule over the entire creation on account of the knowledge and wisdom (given to you) because you threw aside your knowledge and did not act according to it and you have inclined wholly toward the world and are issuing orders only for selfish aims and material benefits and have opted for the world in lieu of the Hereafter. You are building this world so that you too may become one of the world-lovers. You behave as if Allah has no right on you!

I tell you the truth that you can never attain the honor and status in the Hereafter until and unless you do not give up those worldly things which are most dear to you. Therefore do not postpone repentance and pardon-seeking until tomorrow because one day and one night are still between today and tomorrow and the order of Allah (death warrant) reaches the slaves by the beginning or the end of a day. How, then, can you be sure that you will be alive tomorrow and that you will get enough time for repentance? I tell you the truth that little sins, considered insignificant by people, are the webs of Satan who belittles sins in your eyes and makes you careless. In this way your sins multiply and its heavy burden then kills you and destroys you. With disgrace. I tell you the truth that wrongful praise and imagining yourself to be pure in religious matters and self-extolling is the root cause of all evils and love of material world is the head of every sin.

I tell you the truth that no other deed is more helpful than prayer in attaining high status in Hereafter and in removing calamities of this world. So be steadfast in prayers. No other deed except Salat brings one near Allah. So go on performing Salat regularly and constantly because Salat is better than every act which brings man near to Allah. It is very precious in view of Allah.

I tell you the truth that every act of that oppressed man fetches great reward in heaven who (the oppressed one) did not take revenge from the oppressor because of hatred in his heart. Tell me has anyone of you ever seen a light named darkness or a darkness named light? Likewise it is not possible for any man to be both a believer (mo-min) and a disbeliever or denier (Kafir) at a time, or to adopt both Hereafter and this mortal world simultaneously. Have you ever seen anybody who sows barley and obtains wheat? Or have you seen one who sows wheat and obtains barley? Likewise every slave will find in the Hereafter what he had sown in this world. He will get the reward of what he had done in this life. I tell you the truth that there are two kinds of people who possess wisdom. Some fortify wisdom by their words but destroy it through their deeds. Others strengthen wisdom and testify it through their deeds. How vast a difference is there between these two! How fortunate are those who behave wisely and how unlucky are the characterless talkers. I tell you the truth that the one who does not clear his fields of useless grass but allows it to spread his agriculture will get spoilt in the end. Similarly the one who does not drive out love of world from his heart but lets its roots go deep making his heart totally covered by it is then unable to taste the sweetness of the love of the Hereafter.

O slaves of the material world! Turn your Lord's mosques into prisons for your physiques and make your hearts the centers of piety and divine fear. Do not make your hearts the dwellings of desires. I tell you the truth: Whoever from you makes a hue and cry during troubles has a heart which is full of fondness for the world. The one who is more patient and forbearing is a great devout.

O characterless scholars! Woe unto you! Were you not dead? Allah brought you to life. He gave you life by perfecting knowledge, so that you may act according to that guidance but you turned dead to that purpose. Cursed are you. Were you not ignorant and useless? He gave you knowledge and made you great. When He bestowed intelligence on you it was He whom you forgot. Were you not void of discipline and culture? He taught you good ways. After you learned good manners (how) you returned to waywardness and ignorance and fallacy. Woe unto you! Were you not wandering? He guided you. After He showed you the right path you again lost it. Woe unto you! Were you not blind? He made you see. Then again you turned blind. Alas! Were you not deaf? He enabled you to hear, but thereafter once more you turned deaf. Alas! Were you not dumb? He taught you to talk but you became dumb for telling the truth. Ah! Did you not seek success from Allah? When He helped you to succeed you turned away from Him.

Woe unto you! Were you not abject among the peoples? Allah gave you honor and uplifted you. Then you began to oppress the weak and crossed all limits and engaged in disobeying the lord. Woe unto you! Were you not weak and meek on earth and were you not afraid of being enslaved by others? Allah

assisted you and gave you strength and power. But then you became proud and arrogant. Woe unto you! How disgraced will you be on the Day of Judgment! Woe unto you O characterless religious scholars! You behave like atheists and yet hope for the status of those for whom Allah has reserved paradise.

You have become fearless of Allah's chastisement as if you were sinless like one who never errs, as if Allah's decisions will conform necessarily with your wishes. You have come in the world to die. You are constructing mansions for destruction and hoarding wealth only for your heirs. I tell you the truth that my brother Musa had said emphatically not to swear by Allah falsely, rather to tell the truth without swearing.

O The Israelites! Eat vegetables and loaves of barley. I advise you to avoid wheat loaves because I am afraid you will not be thankful to Allah. I tell you the truth that you will have to hear the reply of any bad word used by you for anyone (in this world), in the Hereafter.

O bad characters! Whoever from you intends to offer any sacrifice before Allah, and if any faithful is displeased with you, he should first please that man and only then come forward to make his sacrifice so that his tithe may be accepted by Him.

O characterless people! If somebody deprives you of your sheet give away your shirt too to him. If someone hits you on one of your cheeks, produce the other cheek also to him. If someone forces you to carry a burden for a distance of one mile, take it voluntarily for another mile. I tell you truly how can you at all benefit from your outwardly betterment and cleanliness when your inner hearts are dirty and corrupted? What is the use of your fragrant bodies when your souls give out foul smell of your condemnable character? The Purity of your skins will not be of any avail to you when your spirit is unclean due to sins.

I truthfully ask you not to be like the sieve which lets out fine flour but retains chaff and straws within it. Likewise you speak good and wise words while keeping bad intentions, foul habits and malice and corrupt thoughts in your hearts.

I tell you the truth you should first remove the evil from your hearts and then do good deeds so that it may benefit you, because, as long as you mix up good with bad the good will not benefit you. I tell you truly that the one who enters the sea will surely wet his clothing despite all efforts. Like wise the one who loves the world cannot save himself from sins.

I tell you the truth that lucky are those who do not sleep deeply in their beds at night but get up in the midst of night to worship their Lord. A permanent light is reserved for them in the Hereafter because they in the darkness of night stand on their feet in Mosques and worship their Allah and weep with a hope to be saved of the hardships and pains of the Day of Judgment.

I tell you the truth that this world is a field wherein people sow both good and bad as well as sweet and bitter. In the Hereafter the result of good will be nothing but good and the consequence of the evil will be

nothing but pain and suffering.

I tell you the truth that wise people take admonition from the state of the ignorant and the unwise come to their senses only when understanding is of no avail.

I tell you the truth, O slaves of the world! Really speaking you make neither this world nor the Hereafter because had you loved the world you would have done deeds which can make you successful in the world, and had you loved the Hereafter, you would have worked like the one who likes the Hereafter.

O slaves of the world! When your defects are shown to you, you become unhappy and feel ill and you become pleased when some of those good things are attributed to you which in fact are not in you.

Remember well that Satan has not built a house for him anywhere as he has done so in your hearts. Mind well that Allah has given you this world so that you may endeavor in it for your Hereafter, not to make you carefree of the next world. He has rained his bounties in this world so that you may realize that Allah has thereby helped you in His worship, not for assisting you in sins. He has commanded you to obey Him in the world not to disobey and turn away from Him. He has asked you emphatically to strive for earning lawful sustenance (provision) and not to get illegal income. He has widened His provision so that you may do good to one another, not for indulging in enmity and ill will.

I tell you truthfully they everyone of you wants the reward and bounties of the other world but only he will get it who endeavors for it. I tell you the truth that a tree comes to perfection with its good fruits. Similarly religion is perfected by discarding unlawful things. I tell you the truth that a seed does not grow but in the company of water and earth. Likewise faith does not remain firm but only with understanding and action.

I tell you the truth that just as water puts off fire, patience and forbearing puts off Divine fury. I tell you truthfully that fire and water cannot remain together in a vessel. Similarly wisdom and verbal humility cannot live together in one soul. I tell you the truth that it does not rain without clouds. Likewise a deed which can please Allah cannot come out of a heart which is not clean and pious.

I tell you the truth that just as the sun enlightens everything, wisdom enlightens hearts and piety and fear of Allah is the root of wisdom and truth and straightforwardness is the threshold of everything. Mercy of Allah is the threshold of every truth and straightforwardness and the key to Allah's mercy is good deeds and weeping before Him. How then can a door be opened without the key?

I tell you the truth that a wise man sows only a tree which he likes and rides only a horse of his likeness. Likewise an intelligent believer does only those deeds which are liked by his Lord.

I tell you the truth that a sword performs properly if it is sharpened. Similarly a wise word sharpens the soul and also makes it shining. A word of wisdom enlivens the heart of a wise person, just as water brings the dead earth to life. Wisdom is like light for a wise soul whereby he is enabled to walk among people in darkness.

I tell you the truth that it is more difficult to make one understand the truth who does not want to understand than to shift a mountain to another place. Making efforts to impress such people with the truth is like rubbing a stone in water to make it soft. It is like carrying food to a graveyard for feasting with the dead. Lucky is the one who is afraid of talking uselessly as it makes Allah angry. He does not long for good words of others until he does not understand their good deeds. How fortunate is the one who respects scholars for the sake of their knowledge and takes no interest in their personal affairs and who dislikes ignorant due to their ignorance and does not like their company yet seats them near him to teach them knowledge.

I tell you the truth, O my companions! Today, you are like the living among the dead (and yet) but you are dying the death of those living people who remain away from Allah due to their passions.

'Isa said, "Almighty says that My faithful slave remains gloomy due to the fact that I remove the world (worldly wealth) from him though this condition of his is most dear to me and in this state he is nearest to Me. And he feels happy when I open up the world for him, though I abhor this condition and such people are very far from Me."

According to authentic sources Imam as-Sadiq said that 'Isa gave a sermon before The Israelites and said, "O The Israelites! Do not utter a word of wisdom before ignorant as it would be a cruelty toward wisdom. Do not withhold words of wisdom from those who are able to understand it otherwise it will be a cruelty towards them. Do not assist an oppressor in his oppression otherwise your greatness and grace will vanish."

In another reliable tradition Imam as-Sadiq said that once the Hawaris said to 'Isa, "O teacher of virtues! Tell us which thing is the most severe thing?"

He replied, "The severest of all the severe things is the anger of Allah."

They asked, "How can one save himself from the anger of Allah?"

"Do not frown on His slaves."

"What was the beginning of frowning, that is, how does it take place?"

"By becoming proud and arrogant and by considering others inferior."

In another reliable tradition it is recorded from the same source that 'Isa used to tell his companions, "O children of Adam! Run away from the world and empty your hearts of the love for the world as it is not appropriate for you. Neither does it befit you nor are you becoming of it. Neither will the world stay put for you nor will you stay put for it. The world is deceptive and the cause of calamities. Cheated is he who is deceived by the world; lost is he who is satisfied with the world; destroyed is he who loves the world and desires to obtain it. So repent before your Creator and keep away from the anger of your Nourisher and fear that Day on which neither a father can be ransom of his son nor a son of his father.

Where are your ancestors? Where are your mothers? Where are your brothers and sisters? Where are your children? The executors of the Divine will have called them up towards Hereafter. They accepted the invitation and passed away. People entrusted them to the earth (dust) and all of them became neighbors of the dead and joined the perished. They left the world and became separated from their friends. They became needy except for what they had already sent to the Hereafter. They became carefree of what they had left in the world. You are being repeatedly admonished and yet you are forgetful and carelessly indulge in meaningless things. You are like animals. Your efforts are limited to eating and drinking and in gratifying your passions.

Do you not feel shameful before Allah who created you though He has frightened the sinners with the fires of hell. You have no ability to suffer this Hellfire. He has promised His heaven and His nearness to those who obey him. So lean toward the promise of Allah and make yourself worthy of his mercy. Be just to your own selves.

Do not oppress others. Be kind to those who are weaker than you. Help the helpless. Seek pardon from Allah for your sins and make repentance—a real repentance that you will never again turn toward sins. Be virtuous slaves of the Lord. Do not be oppressive rulers nor be like the merciless and hot-headed rebels and Pharaohs who rebelled against their Lord who punished them through death, Who is harshest of the harsh, Who is Lord of the earth and the skies, Who is the Allah of all the past as well as the future people and Who is the king of the Day of Judgment whose chastisement is severe and whose punishment extremely painful. No oppressor can escape from His punishment and nothing can go out of His control. Nothing can be unknown to Him and nothing can be a secret from Him. His knowledge has encircled everything. He has given room to everybody either in Heaven or in Hell.

O son of Adam! You being weak how can you escape from the One Who summons you up both in broad daylight and in the darkness of the night and who takes you up in His custody in whatever condition you may be. You are in his control every moment. Both, who are admonished and who accept the admonition are successful.”

It is reported that in Injeel that ‘Isa said, “You have heard what was told to the past ones that they should not indulge in adultery. I say: The one who looks at a woman with passion has already committed adultery with that woman. If your right eye becomes dishonest and looks toward the forbidden (toward a woman with whom marriage is permissible) gorge it out and throw away the eyes as the dissection of one part of the body is better than burning of all the limbs in the fires of Hell.

I tell you the truth that do not worry about what to eat and what to wear. Is not the heart better than the body and the body better than the dress? Save your body and your soul from the fires of Hell. Just look at the birds. They neither sow nor reap nor do they worry about their sustenance. Your Glorious Lord provides them sustenance. Are you not better than them? Who among you is able to put even a yard of cloth on his body himself? Then why do you worry about your clothing? The One Who gave you the body will also provided covering for you.”

It is recorded in reliable sources from Imam Zayn al-‘abidin that it is written in Injeel: Do not acquire knowledge according to which you do not act because, when it is not acted upon, Allah removes that knowledge from its possessor. Imam said once ‘Isa said to the Hawaris that the world is a bridge. You should just cross it and not begin to build houses on it.”

Amir al-Mu’mnin ‘Ali said that wealth and property is an ailment of religion and its physician is the religious scholar (A’alim). So when you observe that the scholar himself is drawing the ailment toward him, do not consider him to be your sympathizer. Realize that when he does not care for himself how can he be a well-wisher of others? In another reliable tradition it is mentioned that ‘Isa said, how lucky is he whose silence is due to pondering over Allah’s marvels and whose eyes seek admonitions and who is the servant of his own household and who keeps weeping for his sins and people remain safe from his hand and tongue!

It is recorded in reliable sources that Imam as-Sadiq said, Allah revealed to ‘Isa, “O ‘Isa! Give Me the tears of your eyes and the humility of your heart. When the followers of the untruth laugh you should remain worried and gloomy for fear of the Hereafter and stand by the graves and call the dead. You should take a lessons from them and tell them: I am also to join you.”

In another reliable tradition it is recorded that ‘Isa gave a sermon to his companions that: You are toiling for the world even though you get sustenance without working (that is Allah has guaranteed it) but you are not making efforts for the Hereafter though sustenance over there is not available without toiling (which must be done in this worldly life).

Woe unto you, O wicked Scholars! You do not work and yet collect the wages. Very soon the Owner will demand from you (the deeds of His liking) and very soon you will be transferred from this world to a dark grave. How can he be a scholar (knowledgeable) who is to return to the Hereafter and yet he is busy with worldly things and like only those things more which are harmful to him than those which are beneficial.”

It is narrated in another tradition that people asked ‘Isa, “O spirit of Allah! How are you?”

He replied, “I wake up in the morning when my Lord is watching over me and He is aware of my conditions. The fires of Hell is before my eyes and death is in ambush for me. I am unable to attain what I long for. I cannot remove the things not liked by me. So no poor is poorer than me and no helpless more helpless.”

According to authentic reports from the Holy Prophet that Allah sent a revelation to ‘Isa, “Strive in worshipping Me and do not abandon praying to Me because I created you without a father so that you may become My Sign, for the whole world. Enlighten the Israelites who have put faith in Me and in My illiterate Prophet of the last era whose progeny will be established through a blessed lady who will be with your mother (Maryam); that Tuba in the Heaven is for him who will be living in the time of that Prophet, who will hear him and who will obey him. ‘Isa asked: My Lord! what is Tuba? Replied the

Mighty Lord: Tuba is a tree in Paradise beneath which passes a stream. Whoever drinks even one mouthful from its water never feels thirsty. ‘Isa appealed: My Lord! just give me a drop from it. Allah said, O ‘Isa! It is forbidden to all the Prophets until that Prophet of the last are drinks from it even entrance to paradise is prohibited to all adherents until the adherents of that last Prophet enters it.”

It is mentioned in a reliable tradition that Imam as-Sadiq said, “‘Isa asked Archangel Gabriel, ‘When will arrive the Day of Judgment?’ Archangel Gabriel began to tremble fearing that Day and fell down unconscious. After recovering he replied, “O Spirit of Allah! I also do not know as you do not. It is not known to anyone when the Day of the Resurrection Day will rise. However it will dawn suddenly and without notice.”

According to another reliable tradition ‘Isa said, “I treated the ill and all of them recovered by the Grace of Allah. I remedied the blind and the lepers and they became healthy by the Mercy of Allah. I enlivened the dead by the Command of Allah, but I could not cure the idiot.” People asked who was an idiot. He replied, “The one who likes only his own opinion and admirers his own deeds and who thinks that he is more graceful and benevolent than all others and who never thanks any one. He claims his rights over all but never recognizes the rights of others over him. Such is the idiot who I could not cure in spite of my efforts.”

According to another hadith ‘Isa said to his companions, “If you are my friends and my brothers, attribute the enmity and rancor to yourself (that is, realize that enmity towards others is enmity against yourselves). Otherwise, you are not my brothers. Fortunate are those who see the attractive worldly things with their eyes and yet never entertain a thought of disobeying his Lord. When a thing slips out of your hand and goes away how far way it goes. Similarly if a thing is to be available to you how much near it is! Woe unto them who become proud of their worldly belongings. When the destined will come up before them (when they will die) and when al the things of their liking will depart from them and when they will be given what was promised to them, then will they repent. This rotation of day and night is enough for admonition. Woe unto him who is fully engaged in earning the world and his record is full of sins. How disgraced will he be before his Lord!

O people! Do not talk much except for describing and remembering Allah. The hearts of those who go on talking without mentioning and remembering Allah become hard and they do not understand (the truth). They look at the defects of others as if they were their Gods. Rather be concerned for the salvation of yourselves as you are like purchased slaves. If water continues to flow on stony land how long will it remain hard (not become soft)? Similarly if you go on reciting wise words your hearts will become soft at last. Your example is like oleander which is attractive like a colorful flower but whoever tastes it spits it out and whoever devours it dies.”¹¹

It was revealed to ‘Isa: In the matter of tolerance and patience live among the people like the earth which is under their feet (but never grudges), in philanthropy live like the flowing water and in kindness and mercy be like the moon and sun who give light to all be they good or bad. ‘Isa said, Do not make the

world your Allah so that it may think that you are its slaves. Entrust your treasures to the one Who may not spill it and he is Your Lord (who never destroys anyone's treasure of deeds).

Do not leave behind the treasures (wealth) of the Hereafter in this world which is a place of calamities. 'Isa said, I am damning the world for you. Do not raise it up after me. Doubtlessly one of the evils of the world is that Allah is being disobeyed in it and another wickedness of it is that without giving it up no one can reach the Hereafter. So just pass over the world. Do not make it flourish and remember that the root of every sin is the love for this world. There are many desires which are accompanied by sorrow and lengthy pains and troubles. Then he said, I have thrown down the world in front of you. You are sitting before it. No one can quarrel with you in worldly affairs except kings and women. Do not be entangled with kings about worldly things but leave it to them. They also will not quarrel with you. But save yourselves from the evils of women with the help of prayers and fasting.

It is recorded that once people requested 'Isa to build a house for himself.'Isa replied, "The end of the past people is enough for us and we consider it better. Do not befriend the world so that Allah may befriend you."

It is mentioned that once Allah revealed to 'Isa, "When I send a bounty for you, welcome it with humility and meekness so that I may perfect that bounty for you."

'Isa said, "What good has he done to himself who sold out his soul for this world. Whatever he buys he leaves behind for his heirs and destroys himself. How lucky is he who saves himself from destruction and opts for the Hereafter. Condemning wealth he said, There are three kinds of dealing with it. If the earner earned it through illegal means he will be punished. If he obtained it lawfully but spent it in wrong ways then also he will be chastised. But if he earned wealth in the permitted manner and also spent it in right manner then such wealth and money helps its owner in the worship of his Lord."

Once 'Isa passed by a house where its owner had died. Others were sitting in it. He said, "Woe unto those who left this house in inheritance. Why do people not take lesson from those who lived here (in this house) earlier.

He used to say: O Mansion! You will become dilapidated and your dwellers will also be no more. O Soul! Work for your Lord so that you may get sustenance. O body! Make efforts so that you may get rest. 'Isa said, O weak offspring of Adam! Keep away from Your Lord's chastisement and do not become lusty. Live weak in the world and habituate your physique to labor and obtain provision (sustenance) for your uplift as well as slavery. Praise Allah more and more when you are in trouble because one of the reasons of being saved from sinning is that you cannot do what you want. He used to say: O group of Disciples! Make Allah your friend by becoming enemies of sinners and the rebellious. Be near to Allah by remaining away from them. Earn Allah's pleasure by being angry with them."

One day the materialistic world appeared before 'Isa in guise of a grey-eyed woman. He asked her, "How many husbands did you marry?" "Innumerable," she replied. He inquired whether all of them

divorced her? She said, "No, I killed them all." 'Isa said, "Woe unto your remaining husbands who did not take lesson from the fate of your murdered husbands."

According to another authentic hadith, 'Isa used to say, "You do not know when the fearful calamity of the Resurrection Day will catch hold of you. Then what comes in the way of making preparations, before it strikes you suddenly? The provision of Hereafter has become very hard. But when you extend your hand to take up something from the worldly provisions, a criminal picks it up before you. However, you will find no one to be helpful to you in the matter of the provision for the Hereafter."

According to another narration from the same source (Imam as-Sadiq said that once the companions of 'Isa came to him and said, "O teacher of the good! Show us the right path." He said, Musa Kalimullah had commanded you not to swear falsely in the name of Allah. But I order you not to swear by Allah either truly or falsely." They requested, "O Sprit of Allah! Preach something more." He said, "Musa had ordered you not to commit adultery, (I say) never ever even think about adultery because a heart which allows a thought of adultery is like a house having golden paintings on its walls but it is on fire. Though it does not burn, smoke spoils all the adornment and paintings etc."

According to authentic chains Haaris Aawar has narrated: One day I was going to the city of Heerah with Amir al-Mu'minin 'Ali. By chance we came across a church wherein they were blowing a conch. 'Ali asked me, "O Haaris! Do you know what this conch say?" I replied, "Allah and His Messenger and his brother know better." He said, "It is describing the world and its evils and says: I give witness to the oneness of Allah; that He is Truth; He is Truth. Verily the world has deceived us and have made us careless about the Hereafter and destroyed our intelligence and have misguided us. O sons of the world! Postpone your worldly affairs. O son of the world you are being crushed every day under calamities. For gathering worldly wealth either all of you will destroy one another or you will vanish very soon. O son of the world! How long will you go on collecting material properties? The world destroys one century after another century ('Qarn means either a period of 100 years or of 30 years) Not a single year of our age passes by without the weakening of one or the other limb of our body. Doubtlessly we have destroyed our permanent abode and made the transient house our residence. We do not feel this loss now in the world but will realize only after death (with no avail)." Thereafter Amir al-Mu'minin asked me, "O Harris! Do the Christians follow this call of the conch? Had they followed it they would have never made 'Isa a partner of Allah. Harris says he went to a Christian the next day who lived in that church. I told him for the sake of Jesus please blow this conch as you were blowing it earlier. He began blowing it and I began to compare each and every phrase of 'Ali with its tune and found that it tallied fully. Hearing all this the Christian asked me: By the truth of your Prophet, please tell me who told you all this? Harris said, The great man who accompanied me here yesterday acquainted me with this call of the conch. He enquired whether he ('Ali was related to the Prophet? I said, He is his cousin. Then he asked whether he had heard this from the Prophet? I said, Yes. Hearing this that Christian became a Muslim and said, By Allah, I have read in Torah that the last Prophet will explain the call of the conch. " sd"

The ascension of 'Isa to heaven, his descent to the Earth

towards the end of time, an account of Shammon bin Hamoon

al-Safa

Almighty Allah says: 'And when Allah said, O 'Isa! I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those who disbelieve.) so that you will not be between them and you will receive no harm from them. Some said the word 'Tawaffaa' (in this verse of the holy Qur'an) means 'death' and that Allah killed him first then made him alive after three hours, and fetched him up into the heavens. Some others say that his death will occur after coming back to earth in the last era.

(and make those who follow you, above those who disbelieve you on the Day of Resurrection).

Accordingly, the Christians have always been above the Jews in might and similarly the Ummah (community) of the Prophet of the Last Era (Muhammad) too, who also believe in 'Isa, has always remained above the Jews and kingship went out of the hands of Jews. It is also one of the miracles of the holy Qur'an that whatever was foretold by it is coming true. At another place, the Lord has said,

And for their unbelief and for their having uttered against Maryam a grievous calumny.

Allah chastised those (Jews) because of their disbelief and for making a grievous allegation against Maryam. 'Ali ibn Ibrahim has said, The Jews made allegation of adultery against Maryam. Shaykh Tabarsi has narrated that when 'Isa passed by a group of Jews they uttered: "Lo, the son of a magician and adulteress woman has come." Hearing these ugly words 'Isa prayed to Almighty Allah: O Allah! You alone are my Lord. You have created me without a father and therefore, these people are addressing me as a son of the fruit of adultery. O Allah! condemn those who abuse me and my mother. Instantly they became pigs.

And their saying: Surely we have killed the Messiah, 'Isa son of Maryam, the apostle of Allah; and they did not kill him nor did they crucify him, but it appeared to them so (like 'Isa.).

There is a difference of opinion about this doubt. According to Ibn 'Abbas, when Allah Almighty disfigured (in the form of swine) those who had abused 'Isa and his mother and when king Yehuda of the Jews came to know that 'Isa had cursed him also, he gathered the Jews and all of them unanimously decided to kill 'Isa. Allah Almighty sent Archangel Gabriel to help 'Isa. The Jews had gathered around 'Isa and were questioning him. 'Isa told them: 'O Jews! Allah considers you His enemies.' Hearing this all of them rose up to assassinate him. But Archangel Gabriel took 'Isa up to a window of that building which was situated at a great height. From there Archangel Gabriel lifted 'Isa to Heaven. Yehuda sent one of his companions named Tetanus to go up to that window and catch hold of 'Isa. He went up there but could not find 'Isa. There Allah changed Tetanus's face in such a way that it resembled the face of

'Isa. Anyone looking at him would take him to be as 'Isa. When he came out of the house to tell the others that 'Isa was not in that house, the people caught hold him, killed him and nailed him to the cross. Almost similar events have been narrated in the version of Imam Al-Hasan al-'Askari. Anyway, when Tetanus was killed and when nobody else was found in that house they began to talk: If the one we killed was Tetanus then what happened to 'Isa? And if he was 'Isa then where did Tetanus go? This caused doubt among them.

According to another tradition, when 'Isa fled with his seventeen companions fearing the Jews and hid inside a house, the Jews surrounded that house. When they entered that house, Allah made the faces of all of them appear like the face of 'Isa. The Jews claimed: All of you have been magic-stricken. Tell me which one of you is 'Isa or we will kill all of you. 'Isa asked his companions: Who among you is prepared today to have my appearance, get killed and be admitted to Paradise? One of them named Sarjis came out and announced that he was 'Isa. So the people killed him and nailed him to the cross. Allah Almighty raised 'Isa up into Heaven that very day. Some say when 'Isa was raised up and the people could not catch him, they arrested one of his companions took him up to a height and crucified him with a view to deceive the people and said that he was 'Isa. They did not allow anyone to approach him. Hence, the matter became doubtful for them.

And most surely, those who differ therein are only in a doubt about it; they have no knowledge regarding it but only follow a conjecture. And they killed him and for sure, Nay! Allah took him up to Himself; and Allah is Mighty, Wise." (4: 157–158)

It is recorded in reliable sources that Imam Muhammad al-Baqir said, 'Isa once gave a promise to his companions about a night wherein Allah would take him up. So they gathered around him from evening that day. There were twelve persons. 'Isa made them enter a house. In one of its corners, there was a spring. 'Isa bathed himself therein and came to them while the water was still dropping from his head. Then he said, Allah has revealed to me that He will lift me up right now to the heavens to save me from the evil of the Jews. Who from you agrees to take my appearance so that they may take him as me and then kill and crucify him? Then that person will be with me in paradise in the Hereafter, and he will be in my class.

Hearing this, a young man from his companions said, O Spirit of Allah! I am prepared for it. 'Isa said, Yes, you can do it and added: one from you will become a disbeliever in my matter twelve times before the next morning. One of them said, I am not that person. 'Isa said, If you find this thing in your heart, then you will be that person. Then 'Isa said, you will from three groups after I have gone. Two sects will attribute falsehood to Allah and enter Hell because of that and the third sect will follow and obey my Successor (executor of the will). Shamoun will not attribute falsehood to Allah and therefore will go to Paradise. Shortly after that from a corner of the house, 'Isa was taken up into the heavens. As the people were observing this, the Jews came in search of 'Isa. They arrested the man about whom 'Isa had foretold would become a denier and another who had agreed to appear like 'Isa. The latter was

killed while the other one as foretold by ‘Isa denied the Prophethood of ‘Isa twelve times.

Ibn Babawayh has with authentic proofs, narrated that the Holy Prophet said that Archangel Gabriel once brought a communication for the Holy Prophet which contained information about worldly kings. It was mentioned therein that when Ashanj Ibn Ash-haan became a king he ruled for 266 years. After he completed 51 years of his rule ‘Isa was made a Prophet (by Allah). Allah had bestowed on him (‘Isa) light, and knowledge and wisdom along with the knowledge of all the past Prophets. ‘Isa began his mission with all this God-given sciences (awareness) for propagation of Allah’s word. Allah gave him Injeel (Bible) and guided him toward Jerusalem. He was sent to guide the people of The Israelites but they became deniers and rebelled. So ‘Isa cursed them and prayed to Allah against them.

Consequently, some of them were disfigured in the shape of Shaitans so that he may show them one of the signs of his Prophethood and they may take admonition. Anyhow, ‘Isa continued to propagate among them for 33 years in Jerusalem and give them encouragement to rush toward Divine rewards. But their rebellion only increased. (At last Allah raised him up to heaven).

Then the people began to look for him. Some claimed that they had punished him and buried him alive and some said they had killed and crucified him. But all of them were speaking untruths. Allah never allowed them to gain control over ‘Isa and this matter became doubtful for them. They never had enough power to kill or bury alive or punish ‘Isa. But as mentioned in the Holy Qur’an, Allah lifted him up into the heavens and when He decided to take him up he revealed to him to entrust his light and wisdom and the knowledge of the Divine scripture to Shamoun bin Hamoon who is called Safa. ‘Isa willed him as his caliph on the believers (Mu’mineen). Then Shamoun kept on propagating Allah’s Word and continued to give the directives of ‘Isa to his community and to struggle against the disbelievers. Whoever obeyed him and believed (put faith) in the things which he possessed from Allah became a Mu’mín (Faithful) and whoever denied and disobeyed him became a Kafir until Allah called Shamoun back to Him.

Then He sent another Messenger from His virtuous slaves to guide the people. He was Yahya, son of Zakariyya.. When Shamoun passed away from this world, Urdeshir son of Scotish became king and ruled for 14 years and ten months. When he completed 14 years of his rule the Jews martyred Yahya son of Zakariyya. At the time of the martyrdom of Yahya Allah sent a revelation (revelation) to him that he should bestow his will (Wasiyyah) and leadership (Imamate) to the progeny of Shamoun and to order the Disciples and the companions of ‘Isa to remain with them and to obey them. They did so.

According to authentic narratives, it is noted that Imam Al-Hasan said that ‘Isa went up into the heavens on the 21st night of the month of Ramadan.

It is recorded in reliable sources from Imam Muhammad al-Baqir that during the night in which ‘Isa was lifted up into the heavens blood sprouted from every stone that was lifted from the ground, until morning. The same thing happened on the days of the martyrdom of Imam ‘Ali and Imam Hussein.

In another reliable and authentic hadith it is mentioned that the holy the Holy Prophet said, when ‘Isa

was lifted, his eyes saw these words inscribed on his arms:

When ‘Isa recited this supplication Allah revealed to Archangel Gabriel: “Raise him up to my place of Grandeur and lift him up to the heaven.” The holy Prophet said, ‘O sons of Abdul Muttalib! Pray to your Lord in these words. I swear by the same Lord in whose Hands is my life whenever any body prays to Allah in these words with honesty of purpose and selflessness the Holy Throne (Throne) of the Lord begins to tremble. So Allah directs the angels and tells them that: ‘Be witness that I have responded to the prayer of this slave due to the auspiciousness of these words and have fulfilled all his needs in this world and the Hereafter.’

According to authentic narrations Imam Ja‘far as-Sadiq is reported to have said that when ‘Isa went up to the heaven he had put on a woolen coat, the wool whereof was spun by Maryam and also woven by her. She had even sewn it. When he reached heaven, a Divine Voice came: ‘O ‘Isa! Give up your worldly adornments.’

It is mentioned in a reliable tradition that Imam al-Ridha said that, except in the case of ‘Isa the killing or the death of any Messenger or hujjah (proof) had never been doubtful to people because he was lifted (raised) alive from the ground and his soul was retrieved between the earth and the heavens. When he reached the heavens his spirit was again put into his body as says the Lord:

O ‘Isa: I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me. (2:54)

And He describes to ‘Isa:

But when Thou didst cause me to die, Thou wert the Watcher over them. (5: 117)

Both these verses prove that ‘Isa was raised up by Allah.

It is recorded in reliable sources that Imam as-Sadiq said, When Imam al-Mahdi will appear, 9000 angels will descend and there will be those 313 angels who had accompanied ‘Isa when he was raised up to the heaven. According to many reliable and authentic narrations, Imam Muhammad al-Baqir and Imam as-Sadiq had said that Sahib al Amr has four features of the Messengers. One of them belongs to ‘Isa about whom it is said he either died or was killed, whereas he neither died nor was he killed.

According to a reliable tradition, Imam al-Ridha said that when the Jews desired to kill ‘Isa he swore by the truthfulness of Ahl al-Bayt. Allah saved him from execution and raised him up to the heaven.

It is recorded in reliable sources that Imam Ja‘far as-Sadiq said, After the departure of ‘Isa his followers split up into 72 sects. One of them got salvation and the remaining 71 went to Hell.

According to another reliable tradition, Amir al-Mu’minin ‘Ali called the greatest religious leaders of the Christians and the Jews and told them: I want to ask you a thing of which I am more knowledgeable than

you. So do not hide the Truth and give the right answer. Then he called the Christian priest and asked him: I give you the oath of the Lord Who descended Injeel (Bible) to ‘Isa. He had given strength to the legs of ('Isa). ‘Isa was curing the blind and the lepers with his hand. He formed a bird of clay and then blew spirit into it (and the bird became alive and flew away). He used to tell the people what they were eating and what they were hoarding. Tell me how many sects sprang up in The Israelites after ‘Isa. He said there was no sect except one community. ‘Ali retorted: You have lied. By the Lord except Whom there is no Allah, there were 72 sects out of whom only one earned salvation. Remaining all were confined to Hell., as says the Almighty:

“There is a party of them keeping to the moderate course, and (as for) most of them, evil is that which they do.” (5:66)

It is narrated by Ibn Babawayh that on many occasions ‘Isa had been in occultation (out of sight) from his community. He kept on touring and visiting several cities but his partisans (Shi‘ahs) and the people of his community did not know where he was. Thereafter he reappeared and made Shamoun bin Hamoon his legatee. When Shamoun passed away, the hujjahs (Signs) of Allah remained out of sight. Oppressors and rebellious people searched them and subjected the faithful to added torture and hardship. The Religion of Allah became old-fashioned and discarded. Rights began to be trampled. People gave up their duties and responsibilities and traditions. They became dispersed in the matter of religion and everyone took to his own way. Religion became a doubtful affair for the common man. This period of occultation lasted for 250 years.

It is recorded in reliable sources that Imam Ja‘far as-Sadiq said that until 250 years after ‘Isa people lived without an apparent Imam or al-hujjah. Their Guide and Proof was in hiding. In another true hadith it is mentioned by him that there was a span of five hundred years between the times of ‘Isa and the Holy Messenger Muhammad. During 250 years in this span, there was neither a Prophet nor an apparent Imam. The narrator asked how did the people of that era act? Imam Ja‘far as-Sadiq replied, “They belonged to the faith of ‘Isa and were following his shari‘ah (code of life conduct).” He added that the earth never remains void of a Prophet or an Imam but some time they live apparently and sometimes in hiding (ghaibat or occultation). [12](#)

It is mentioned in a reliable narration that Imam al-Baqir said that a time will come when people will not know what is Allah and what is meant by oneness of Allah (Tawhid). Dajjal will come out at that time and ‘Isa will descend from the heaven to earth and he will kill Dajjal, will offer prayer in the leadership of al-Qa‘im and had we, Ahl al-Bayt, not been better than earlier messengers ‘Isa would not pray behind us.

According to another authentic hadith the Holy Prophet said that al-Mahdi is one of my sons; that when he will appear, ‘Isa will descend from the heaven to assist him and will pray behind him.

[1.](#) Possibly, it was Yahya and not ‘Isa in the hadith and the writers of narrations might have misunderstood ‘Isa for Yahya or we say, the beginning of the formation of foetus of ‘Isa might have started in the womb by the might of Allah and as Archangel Gabriel had blown spirit (soul) in the foetus pregnancy might have become apparent only nine hours prior to the

actual birth. It is also possible that this hadith might have been based on Taqiyyah.

2. It is possible that this could be a spring other than one that had sprung at the time of 'Isa's birth. It is also possible that Bethlehem was some other place where he had camped while returning from al-Kufah. It is also likely that he might have in the beginning gone there and then it might have been destroyed and as a miracle of it might have appeared from Karbala and al-Kufah. Anyway there are several reliable traditions to show that the birthplace of 'Isa is somewhere near Euphrates and al-Kufah. There is some hearsay going round Sunni circles. Some things are such which cannot be comprehended by those who do not believe in the tradition of Ahl al-Bayt. They deny mutawatir hadiths merely due to their dislike for them. But such mutawatir traditions cannot be rejected on basis of their denial. It is also possible that some hadiths that are found contrary to this might have been recorded by way of Taqiyyah or some might have been written as prevalent among people of the Book for furnishing proof. Likewise several varying hadiths about the date of birth and the period of pregnancy etc. were possibly noted due to anyone of the above-mentioned reasons. Trying to make them conform can create apprehensive descriptions of which would be very lengthy. Allah knows best.

3. The re-enlivening of Yahya has already been narrated in his story earlier. Both these stories tell us that the bitterness of death and agony changes after being brought back to life and living in the world for sometime with worldly relations and anyway one way or the other one has to die. It is learnt from this story that, for a Mu'min (true believer), it is not hard and painful to die again after coming out of the grave. Maybe it is for warning others that the beloved's of Allah say that there is relief in death. It is also possible that despite the said relief there may also be some hardship. May Allah protect us all from the agony of death and also from subsequent pains.

4. These words make an indication towards what historians and commentators have described that when Behroos the king of Syria heard about the birth and the miracles of 'Isa he became sorrowful and worried as some people had observed through astrology that a man was about to be born who would remove their sins and change their way of life. Therefore Behroos planned to kill him. So Allah sent an angel to Yusuf Najjar who was a cousin of Maryam and who used to serve and protect her (Maryam) and 'Isa. The angel told him to shift Maryam and 'Isa to Egypt and to return only after Behroos died. Yusuf took them to Egypt. Most of the commentators have said that the place mentioned by the name of 'Rabwah' in the Ayat was Egypt and that "Maeen" was the Nile river. It is said that they lived in Egypt for twelve years where many miracles were shown by 'Isa. When Behroos died Allah inspired them to go to Nasirah situated in Syria. So they returned and lived in Nasirah and 'Isa performed his mission of propagation there.

5. The purpose, perhaps, is to convey that they (the followers of 'Isa) were required to remain aloof from worldly affairs most of the time. But since this community of Muslims is loaded with a double and harder responsibility of remembering Allah even while living and working in society their reward is greater but they do not have those facilities in this life (which were available to the Disciples of 'Isa). Therefore their reward in heaven too has been enhanced as is mentioned in this hadith. In other words there is an indication to the narration of Shaykh Tabarsi according to which when the companions of 'Isa became hungry they only said to 'Isa that they were hungry whereupon 'Isa used to hit the ground wherever they would be and lo! two loafs would come up for each of the gentle fellows. Similarly when they became thirsty they only said, 'O Spirit of Allah! We are thirsty and 'Isa used to hit his hand on the ground and water would spring up instantly then and there. Once the Disciples said to 'Isa: O Roohullaah!: Are there any other people who are better than us, for, we have put faith in you and you feed us whenever we become hungry and you provide water for us wherever and whenever we become thirsty. 'Isa replied: Those who earn their livelihood by working with their hands are indeed better than you. Thereafter they adopted the occupation of washer men and they earned their sustenance provision by hard work.

6. This hadith contradicts many mentioned earlier and to be quoted hereafter, which say that the knowledge of these 72 Names is reserved with the Last Prophet and his Awsiya (the willed or authorized ones). Maybe these Asmaa e Aazam are other than those Names.

7. Perhaps the first hadith was regarding the revelation of Injeel in Baitul Maamoor as is indicated in the first hadith). It is recorded from the Prophet of Allah that Injeel had come down at a time written on Alwaah (stone slates).

8. This address, like all other addresses, is though apparently to 'Isa the real addressees are the people and also all other servants of God-Tr.

9. Love of worldly things is called the head of sins as in one's body the head is the part which if cut off, ends life. Hence when love for worldly matters, which has been described as the head is cut off there can be no sins at all. Or if this Persian

word is pronounced ‘Sir’ (meaning secret) then it would mean that the secret behind all sins is love for the world and that if one understands this secret one would refrain from sins.–Tr.).

10. Meaning, while praying to me your heart should remain fully attentive, It should not be that there is supplication on the tongue but the heart is leaning toward something else as it is a sign of a dead heart–Tr.

11. Difl is a kind of grass which resembles very attractive colorful flowers. Its taste is very bitter and is fatally poisonous.

12. Both prominent and common people have narrated that ‘Isa will descend from the heaven at the time of al-Mahdi the family of Muhammad to earth and will offer Salat prayer behind Imam al-Mahdi and will be among the helpers of Imam al-Mahdi as will be discussed hereafter–Inshallah). The Lord Almighty says:

Meaning: “And there is not one of the followers of the Book but most certainly believers in this before his death...” (4:159). Many commentators (of the holy Qur'an) have said that this verse means no one from among the Ahl al-Kitab, that is, the Jews and the Christians will die before believing in ‘Isa when he will descend from the heaven at the time of the Imam of the last era. Some have said that this assertion pertains to the particular people who will be living in that era. Perhaps it means all of them, because the wording is of a common nature and as in the time of Raj‘ah (returning or Resurrection) all will be brought to life. They will see that ‘Isa believes in the religion of Prophet Muhammad and follows the Sahib al-‘Amr (Imam al-Mahdi) though the faith at that moment will be of no avail to them. It is recorded from reliable chains that hujjah called Shahr bin Joshab and asked him to explain this verse and warned him that he had killed many Jews and Christians and had observed that they died without even moving their lips. “Then how he becomes faithful?” I am unable to understand the meaning of this Ayat.” Shahr replied: “O Ruler! The meaning of this verse is not what you have imagined. But it means that, before the final day of the Resurrection Day, ‘Isa will come down to earth and everybody following any faith will put faith in him and will pray behind Imam al-Mahdi. Hujjah asked: “From where did you obtain this explanation?” He said from Imam Muhammad al-Baqir. Hujjah said you have drawn (knowledge) from a pure spring.

It is mentioned in authentic sources that according to Imam al-Hasan Mujtaba, after this, no one from us (Ahl al-Bayt) will outlive the oppressor of his time except Imam al-Mahdi who is the twelfth Imam and except ‘Isa ibn–Maryam the spirit of Allah will pray behind him as these two gentlemen will never give the Bait (allegiance) to any oppressor.

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