

Jesus on Ethics: Forty Ahadith

Guidance From The Word of God as Recorded in the Islamic Traditions

40 hadith from Prophet Isa- Jesus, his dialogue with Allah and a collection of verses from the Quran about this great Prophet. Demonstrates the reverence Muslims have for Jesus and the opportunity for inter-faith dialogue.

Publisher(s): The World Federation of Khoja Shia Ithna-Asheri Muslim Communities

Table of Contents

Introduction	3
Jesus on Ethics - Forty Pieces of Advice from the ‘Word of God’	5
The Wealthiest of People	5
The Greatest of Trials.....	5
The Praise of God.....	5
The Pitfall of Hypocrisy	5
Kindness to all Creations	5
Humility to Others	5
The Trial of the Believer	6
Providing for Yourself.....	6
The Best of People.....	6
The Greatest Action	6
Self-Training.....	6
Having a Good Regard for Others.....	7
Whom to Associate With	7
Knowing the Prophet	7
Moral Traits.....	7
The Life of the World	7
Conduct with Others.....	8
Lowering the Gaze.....	9
Entering into Paradise	9
A Prayer of Jesus	9
Be Critics of Speech	9
Divine Retribution	9
Life to the Dead.....	10
The Closest Ones to God	10
Note	11
Guidance from God Revealed to Jesus, the son of Mary	12
Notes	19
Jesus, the Son of Mary in the Noble Qur’an	20
Sources for this Work.....	26
Notes	28

Introduction

In the Name of God, the Most Gracious, the Most Merciful

“I am a hole in a flute by which blows the breath of Christ, listen to this music.”

Hafiz, the Persian Poet

Today we increasingly read that Christianity and Islam ‘share’ Jesus - that he belongs to both religions. More than ever before, the notion of the ‘Abrahamic civilization’ where once people spoke of ‘Judeo-Christian civilization’ includes Islam too. The Qur’an refers to Prophet Abraham as a monotheist [see Ale ‘Imran (3), Verse 67]. According to the Qur’an, [Al-An’am (6), Verses 85-87] the other prophets sent to mankind, in addition to Prophet Ibrahim (Abraham) include (but are not limited to): Ishaq (Isaac), Ya’qub (Jacob), Nuh (Noah), Dawud (David), Sulaiman (Solomon), Ayyub (Job), Yusuf (Joseph), Musa (Moses), Harun (Aaron), Zakariyya (Zachariah), Ilyas, Isma’il (Ishmael), Al-Yash’a (Elisha), Yunus (Jonah), Lut (Lot), and ‘Isa (Jesus) - God’s blessings be upon all of them.

The notion of one God, sharing prominent prophets, and the belief in the afterlife are common between Islam, Judaism, and Christianity. The similarities between Islamic and Christian thinking about Jesus are equally important: both accept the virgin birth and among the numerous miracles attributed to Jesus in the Glorious Qur’an are the revival of the dead and the creation of a bird from clay.

There are two main sources in Islam for knowing Jesus. The Qur’an gives us a history of his life, while the hadith (the traditions of the Prophet Muhammad (blessings of Allah be upon him and his family) and his Divinely appointed successors) collections establish his revered place in the Muslim understanding. As with previous prophets, Jesus’s revelation verified previous prophets’ revelations [see Ale ‘Imran (3), Verses 49 and 84; Al-Ma’idah (5), Verse 46; As-Saff (61), Verse 6]. Furthermore, Prophet Muhammad (blessings of Allah be upon him and his family) also verified the previous revelations, including the revelation to Jesus (see An-Nisa’ (4), Verse 47), such that Muslims also believe in the revelation which Jesus received (Al-Baqarah (2), Verse 136).

Given the commonality of the scriptures and the fact that Muslims and Christians have shared history of some 1,400 years, having lived side by side, one would have thought that they might know each other better. Unfortunately much of that 1,400-year history has been marked by mutual hostility. Whilst there have been periods of mutual respect and peace, the Muslim-Christian relationship has gone through major phases of conflict (the Crusades, colonization and the decline of Muslim civilization). The current phase that began with the tragedy of 9/11, has been a period of searching for real understanding, however, it has been marked by ignorance and stereotyping.

The way forward between the faiths is to begin the process of understanding each other. At this critical point in history where information technology has shrunk the boundaries of the global village even further, creating friendships and beginning the process of the rediscovery of the meaning of one’s faith through dialogue is more important than ever.

One must, however, make the distinction that inter-religious dialogues are not like other dialogues. For example, negotiations between nations, bargaining between labor and management, or any attempt to find middle ground between disputing parties are common forms of dialogue which involve compromise. Compromise often makes a society run better. Labor and management have to compromise or factories don't operate. However, when people of faith have dialogue, they are not attempting any compromise.

The primary objective of inter-religious dialogue is not to build one faith for the whole planet, but to share and learn from one another. Inter-religious dialogue can be a process of spiritual growth that can have a transforming effect on those engaged in it, especially when such exchanges are done in the spirit of seeking clarity with humility, kindness, patience, generosity, and trust with a genuine desire to grow in our understanding of the greatness, abundance and mercy of God.

Dr. David Thomas of Selly Oak Colleges, Birmingham, UK who often speaks of the past relations as being "...something of a nightmare, which encumbers Christians and Muslims today with a heavy baggage of memories of war, oppression and conquests" advocates that we go beyond "... the baggage to try to see each other as the other is." He goes even further and states, "...we try to take off our shoes and walk on the holy ground of the other faith ... in order to come back to our own faith as bigger ... more enriched people ready for the encounter to which God calls us."

In the glorious Qur'an, Jesus is described thus: "O Mary! Verily Allah gives you the glad tidings of a Word from Him; his name is the Messiah, Jesus son of Mary, prominent in this world and in the Hereafter of those near [to God]." (Suratul Ale 'Imran (3), Verse 44) It is in this light that we present this selection of narrations of Prophet Jesus.

The collection in this publication is essentially concerned with ethics and morals. These are as much Christian morals as they are Islamic morals. In this day and age of relative morality, the concepts of right and wrong have been muddled by the modern understanding of ethics. The simple yet sublime words of Jesus provide a refreshing insight into unchanging moral values and ethics for all times and for all faiths.

We hope that this publication which offers some reflections on the 'Muslim Jesus' will further enhance understanding between the two great faiths and their inter-religious dialogue. With the portrait of Jesus presented in the Islamic sources, we demonstrate the reverence Muslims have for Jesus and hope that it will inspire better relations between Muslims and Christians.

Hasnain Walji
Plano, Texas
Muharram 1st 1426 A.H.
February 10th 2005 C.E.

Jesus on Ethics - Forty Pieces of Advice from the 'Word of God'

The Wealthiest of People

"I entered into the morning among you while my stew has been hunger, my food has been something that grows from the earth for the wild animals and beasts, my lamp has been the moon, my carpet has been the earth, and my pillow has been stone. There is no house for me that may be ruined, no property which may be destroyed, no child who may die, and no wife who may become sad. I enter into the morning while there is nothing for me and enter into the night while there is nothing for me, and I am the wealthiest person among the children of Adam."

The Greatest of Trials

Jesus once asked a person, "What trial remains which has not been visited upon you?" The person replied, "He protected me from a trial which is the greatest of trials, and that is disbelief." Then Jesus touched the man, and God cured him from his illnesses and beautified his face. Then he became a companion of Jesus and worshipped with him.

The Praise of God

It is reported that Jesus passed by a man who was blind, leprous and paralytic, and Jesus heard him giving thanks and saying, "Praise be to God who has protected me from the trials with which He afflicts the majority of men."

The Pitfall of Hypocrisy

"I saw a stone upon which was written, 'Turn me over,' then I turned it over, then I saw written on it, 'He who does not act according to what he knows will not be blessed in his search for what he does not know and what he knows will come back against him.'"

Kindness to all Creations

Verily, when Jesus the son of Mary, passed along the shore of a sea, he threw a piece of his bread into the water. Then some of the disciples said: "O Spirit of God and His Word! Why did you do this when that was your food?" He said, "I did this in order that some animal among the animals of the sea may eat it, and the reward of God for this is great."

Humility to Others

Jesus served a meal to the Apostles, and when they had eaten it, he himself washed them. They said, "O Spirit of God! It would have been more proper for us to wash you!" He said, "I did this only that you would do this for those whom you teach."

"O assembly of Apostles! I have a request of you. Fulfill it for me." They said, "Your request is fulfilled, O Spirit of God!" Then he stood up and washed their feet. They said, "It would have been more proper for us to have done this, O Spirit of God!" Then he said, "Verily, it is more fitting for one with knowledge to serve the people. Indeed, I humbled myself only so that you may humble yourselves among the people after me, even as I have

humbled myself among you.” Then Jesus said, “Wisdom is developed by humility, not by pride, and likewise plants only grow in soft soil, not in stone.”

The Trial of the Believer

The disciples complained to Jesus, the son of Mary about the disrespect of the people for them and their hating them. He said, “Be patient. Likewise, the believers are hated among the people. The example of them is like the example of wheat. How sweet is its taste and how numerous are its enemies.”

Providing for Yourself

It is reported that the disciples were the followers of Jesus. Whenever they were hungry they said, “O Spirit of God! We are hungry.” Then Jesus would hit his hands on the ground, whether smooth or hilly, and he would bring out two loaves of bread for each of them. Whenever they were thirsty they said, “O Spirit of God! We are thirsty.” Then Jesus would hit his hands on the ground, and brought out water and they drank from it. They asked, “O Spirit of God! Who is better than we are? Whenever we want, we are given food, and whenever we want water is given to us. We have faith in you and follow you.” Jesus said, “Better than you are those who work with their hands and eat from what they earn.” After that the disciples washed clothes by the stream and ate from their wages for it.”

The Best of People

Jesus was asked about the best of people and he said, “One whose speech is the mention of God, whose silence is contemplation, and whose vision is admonition.” [That is, he takes a lesson from what he sees.]

The Greatest Action

The disciples asked Jesus, “Indicate to us a work by which we may enter the Garden.” He said, “Do not speak at all.” They said, “We cannot do that.” He said, “So, do not speak except what is good.”

A man said to Jesus the son of Mary, “O good teacher, indicate to me a work by which I may enter the Garden.” Then he said to him, “Beware of God secretly and openly, and do good to your parents.”

Jesus, the son of Mary, passed by a group of people who were crying. He asked why they were crying. It was said to him that they were crying for their sins. He said, “You should pray about them and you will be forgiven.”

Self-Training

It was said to Jesus, “Who trained you?” He said, “No one trained me. I saw the ugliness of ignorance and, so, I avoided it.”

The Apostles met with Jesus and said to him, “O teacher of the good! Guide us!” He said to them, “Verily Moses the interlocutor of God, commanded you not to swear by God, the Blessed and Exalted, falsely, and I command you not to swear by God falsely or truly.” They said, “O Spirit of God! Guide us more!” Then he said, “Verily Moses, the prophet of God, commanded you not to commit adultery, and I command you not to talk to yourselves about adultery, let alone to commit adultery. Verily, one who

talks to himself about adultery, is like one who sets fire to a room that is decorated so the smoke damages the decor, even though the room is not burnt.”

Having a Good Regard for Others

It is reported that Jesus passed by a carcass with his disciples. Then the disciples said, “How putrid the smell of this dog is!” Then Jesus said, “How intense is the whiteness of his teeth!”

Whom to Associate With

The Apostles said to Jesus, “O Spirit of God! With whom should we keep company?” He said, “He the sight of whom reminds you of God, the speech of whom increases your knowledge, and the works of whom make you desirous of the other world.”

Knowing the Prophet

Jesus the son of Mary used to spend some time with the disciples and advise them, and he used to say, “He does not know me, who knows not his soul, and he who does not know the soul between his two sides, does not know the soul between my two sides. And he who knows his soul which is between his sides, he knows me. And he who knows me, knows He who sent me.”

Moral Traits

“He who often becomes upset, his body becomes sick; he whose character is bad, his self becomes his torment; he who often talks, often stumbles; he who often lies, loses his worth; he who quarrels with men, loses his manliness.”

“That which is not loved by you for someone to do to you, do not do that to others; if someone strikes you on the right cheek, turn to him your left cheek also.”

“O Children of Israel! Do not be excessive in eating, for those who are excessive in eating are excessive in sleeping; those who are excessive in sleeping are deficient in praying; of those who are deficient in praying, it is written that they are negligent.”

“Mind your tongue to reform your heart, be satisfied with your house, beware of pretentiousness and excess, be ashamed before your Lord, cry over your mistakes, and escape from people as you would run from the lion or viper, [for] they were medicine but today, they have become illness. Then, encounter God when you will.”

The Life of the World

“Who would build a house on the waves of the sea? This world is that house, so you should not take it as a dwelling.”

“The love of this world and the next cannot be aligned in the heart of a believer, like water and fire in a single vessel.”

“When one of you sits in his house, he should have clothes on. Verily, God has allotted modesty for you, just as He has allotted your sustenance.”

“If you are my lovers and my brothers, you must accustom yourself to the enmity and hatred of the people, otherwise you will not be my brothers.

I teach you this that you may learn it; I do not teach you so that you may become proud. Verily, you will not achieve that which you desire unless you give up that which you desire, and by enduring patiently that which you detest, and guard your gaze, for it plants lust in the heart, and it is sufficient to tempt him. Happy are they who see that which they desire with their eyes, but who commit no disobedience in their hearts. How far is that which is in the past, and how near is that which is to come. Woe to those who have been deluded when what they loathe approaches them, and what they love abandons them, and there comes that which they were promised. Woe to those whose efforts are for the sake of this world, and whose works are mistaken. How he will be disgraced before his Lord! Moreover, do not speak much for aught but the remembrance of God. Those who speak much about aught but God harden their hearts, but they do not know it. Do not look at the faults of others over much [the phrase used here indicates spying], but look after the purity of your own selves, for you are enslaved servants. How much water flows in a mountain without its becoming soft? And how much wisdom are you taught without your hearts becoming soft? You are bad servants, and you are not pious servants. You are not nobly free. Indeed, you are like unto the oleander, all who see it wonder at its flower, but when they eat from it they die. So, peace be unto you.”

“This world and the next are rivals. When you satisfy one of them you irritate the other; when you irritate one of them you satisfy the other.”

“In truth I say to you, just as one who is sick looks at food and finds no pleasure in it due to the severity of the pain, the masters of this world find no pleasure in worship and do not find the sweetness of it, for what they find is the sweetness of this world. In truth I say to you, just as an animal which is not captured and tamed becomes hardened and its character is changed, so too when hearts are not softened by the remembrance of death and the effort of worship they become hard and tough, and in truth I say to you, if a skin is not torn, it may become a vessel for honey, just as hearts, if they are not torn by desires, or fouled by greed, or hardened by blessings, may become vessels for wisdom.”

“Do not take the world as a master, for it will take you as its servants. Keep your treasure with One who will not squander it. The owners of the treasures of this world fear for its ruin, but he who owns the treasure of God does not fear for its ruin.”

Jesus said to the disciples, “Be satisfied with a little of the world, while your religion is safe, likewise the people of this world are satisfied with a little of the religion, while their world is safe; love God by being far from them, and make God satisfied by being angry with them.” The disciples said, “O spirit of God, so with whom should we keep company?” He said, “He the sight of whom reminds you of God, his speech increases your knowledge and his action makes you desirous of the other world.”

Conduct with Others

“O Children of Israel! Do not speak with the ignorant of wisdom, for otherwise you do injustice with it, and do not keep it from its folk, for otherwise you do injustice to them, and do not help the unjust with his injustice, for otherwise your virtue becomes void. Affairs are three: the

affair whose righteousness is clear to you, so follow it; the affair whose error is clear to you, so avoid it; and the affair about which there are differences, so return it to God, the Almighty and Glorious.”

A man said to Jesus the son of Mary, “O good teacher, indicate to me a work by which I may enter the Garden.” Then he said to him, “Beware of God secretly and openly, and do good to your parents.”

Lowering the Gaze

“Beware of looking at what is prohibited, for it is the seed of lust and plant of depravity.”

Entering into Paradise

“In truth I say to you, the folds of heaven are empty of the rich; the entering of a camel through the eye of a needle is easier than the entering of a rich man into heaven.”

A Prayer of Jesus

Among the supplications narrated from Jesus, the son of Mary, is: “O God! You are the Deity of all who are in heaven and the Deity of all on the earth. There is no Deity in them other than You, and You are the All-wise for all in heaven and the All-wise for all on the earth. There is no All-wise in them other than You. And you are the King of all in heaven and all on the earth. There is no King in them other than You. Your power in heaven is like Your power on the earth. And Your sovereignty in heaven is like Your sovereignty on the earth. I ask you by Your All-generous Name and Your radiant face and Your eternal kingdom, do such and such for me.”

It is reported that a man complained to Jesus about his debts. Jesus said to him, “Say: ‘O God, Who takes away grief, removes sadness, disposes of sorrow, and answers the prayers of the needy! O Merciful of this world and the other world and the Compassionate of them! You are Merciful to me and Merciful to all things! So, be Merciful to me, with a mercy that will make me needless of the mercy of others than You, and by that mercy let my debts be paid.’”

Be Critics of Speech

“Take the truth from the folk of falsehood, but do not take the false from the folk of truth. Be critics of speech. How much aberration is adorned by a verse of the Book of God, like the adornment of a copper dirham with silver plating. Looking at it is the same, but those who have vision are aware.”

Divine Retribution

It is said that a man accompanied Jesus the son of Mary and said that he would go with him. They continued along until they came to a river. They sat and started to eat. They had three loaves of bread. They ate two of them and one remained. Jesus went to the river, drank some water and returned. He did not find the third loaf. He asked the man who had taken that loaf. He said that he did not know. They continued until they came to a doe followed by two fawns. Jesus beckoned one of the fawns, killed it, roasted it and they ate it. Then Jesus addressed the fawn [that had been eaten,] saying, “Live!” It came to life and went away. Then Jesus said to the other man, ‘By the

God Who has shown you this miracle, who took that loaf of bread?’ He said that he did not know.

They continued until they reached a lake. Jesus took the hand of the man and led him over the water. When they reached the other side, Jesus said, ‘By the One who has shown you this miracle, who took that loaf of bread?’ He said that he did not know. They continued until they reached a desert and sat down. Jesus gathered some sand or dust and said, “By the permission of God, be gold!” and it became gold. He divided it into three portions and said, “One third is for me, one third for you, and one third for whoever took that loaf of bread.” The man said, “Alright, I took that loaf of bread.” Jesus said, “Then all of this gold is yours’ and he left him.

The man encountered two other men in the desert who wanted to take his gold and kill him. He said, “Let us divide the gold into three portions.” They sent one of them to the village to buy food. The one who went said to himself, “Why should I let them have portions of this wealth? I shall put some poison into the food, and kill them.” So, he poisoned the food. The other two said, “Why should we give a third of this wealth to him. When he comes back, let us kill him, and divide the rest of the wealth between us.” When he returned, they attacked him and killed him. Then they ate the food and died. The wealth remained in the desert with the three dead men beside it. Jesus passed them and saw the situation. He said to his disciples, “This is the world, so beware of it!”

Life to the Dead

Imam As-Sadiq¹ (peace be upon him) was asked, “Did Jesus the son of Mary enliven someone after his death, so that he was eating and had a daily living, continued his life for a term and had a child?” He said, “Yes, he had a friend who was a brother in God to him. And when Jesus passed by he would go down to him. And Jesus would spend a while with him. Then he would leave with salutations of peace unto him. Then his mother came out to him [Jesus]. Then she said to him, ‘He died, O Apostle of God!’ He said to her, ‘Would you like to see him?’ She said, ‘Yes.’ He said to her, ‘I will come to you tomorrow to enliven him, with the permission of God.’

When the morrow arrived he came and said to her, ‘Accompany me to his grave.’ So they went to his grave. Jesus stopped, then called on God. Then the grave opened and her son came out alive. Then when his mother saw him and he saw her, they cried. Jesus had mercy on them and said to him, ‘Would you like to remain with your mother in the world?’ He said, ‘O Apostle of God! With eating and a daily living and a term, or without a term and no daily living and no eating?’

Then Jesus said to him, ‘But with a daily living and eating and a term you will live for twenty years, marry and father a child.’ He said, ‘Yes, in that case.’” [Imam As-Sadiq] said, “Then Jesus returned him to his mother and he lived for twenty years, married and fathered a child.”

The Closest Ones to God

Verily, Jesus passed by three people. Their bodies had become thin and their colors had changed. Then he said, “What has brought you to what I see?” They said, “Fear of the Fire.” He said, “It is the duty of God to give

security to those who fear Him.” Then he passed from them to three other men. He was surprised to find them even thinner and more changed. Then he said, “What has brought you to what I see?”

They said, “Yearning for the Garden.” He said, “It is the duty of God to give to him who has hope in Him.” Then he passed to three others. He was surprised to find them even thinner and their faces were shining like mirrors. Then he said, “What has brought you to what I see?” They said, “Love of God, the Mighty, and Magnificent.” Three times, he said, “You are those who are close to God.”

Note

1. The 6th Divinely appointed successor to the Prophet Muhammad (blessings of Allah be upon him and his family) - Ja'far ibne Muhammad.

Guidance from God Revealed to Jesus, the son of Mary

O Jesus! I am your Lord and the Lord of your father. My name is One and I am the One, the Unique in having created everything. All things have been made by Me and all return to Me.

O Jesus! You are the Messiah by My command, and you create from clay what has a shape like a bird by My permission, and you revive the dead by My word. So be one who beseeches Me and one who fears Me, and apart from Me seek no sanctuary except toward Me.

O Jesus! I showed you tenderness through mercy until you became worthy of My friendship because you sought My pleasure. Thus, you were blessed when old and you were blessed when young wherever you were. I bear witness that you are My servant, son of my handmaid. Let Me into your soul as your foremost regard, and make the remembrance of Me the means to your return. Draw near to Me through the supererogatory deeds, and trust in Me that I may suffice for you, and do not trust in any other than Me, so that I abandon you.

O Jesus! Be patient with calamities and be content with the decree. Be in such a way that I will be happy with you, because what pleases Me is obedience without sin.

O Jesus! Enliven the remembrance of Me by your tongue, and let there be love for Me in your heart.

O Jesus! Wake up at the hours of neglecting and give your decisions for my sake with subtle wisdom.

O Jesus! Be one who beseeches and fears Me, and let your heart die in awe of Me.

O Jesus! Be vigilant through the night seeking My pleasure, and thirst through your day for the day when you are in need of Me.

O Jesus! Compete with others by doing good as hard as you can so that you will be well known for good wherever you go.

O Jesus! Judge among my servants though My counsel and establish My justice for I have given you a cure for hearts against satanic disease.

O Jesus! Do not associate with anyone infatuated [with the world].

O Jesus! Indeed I say, no creature believed in Me without becoming humble to Me, and no creature became humble to Me without seeking My requital; so bear witness that such a one is secure from My punishment unless he changes or alters My norm.

O Jesus, son of the Virgin Lady! Weep for yourself with the weeping of one who bade goodbye to his home, deserted this world, and left it to the worldly so that he became one beseeching what is with his God.

O Jesus! In addition, be someone who speaks mildly, who offers greetings vigorously, and who keeps awake while the eyes of the pious sleep. Do this in order to beware of the Day of the Return and severe earthquakes and the terrors of the Resurrection Day when neither household nor wealth nor offspring shall profit one.

O Jesus! Adorn your eyes with a touch of sadness when the vain (i.e., foolish) laugh.

O Jesus! Be one of those who humble themselves and are patient, for if you attain that of which the patient have been promised, you are most fortunate.

O Jesus! Day by day abandon this world and taste that which has lost its taste, for truly I tell you: you live to an appointed hour and an appointed day, so pass through this world by what is sufficient for your survival, and be content with coarse food and rough dress. After you have seen what your destiny is to be, know that what you have spent and wasted is recorded.

O Jesus! You are responsible, so be merciful toward the weak, just as I am merciful toward you, and do not be cruel to the orphan.

O Jesus! Weep over yourself in seclusion; let your feet regularly make for the places where prayers are performed, and let Me hear the sweetest melody of the words you say in remembrance of Me. Verily, what I have done for you is good.

O Jesus! I have preserved you for the sins of many nations that I have caused to perish.

O Jesus! Minister to the weak and turn your weary eyes toward the sky and ask your needs from Me, for I am near to you, and do not call upon Me except as one who pleads with Me, and whose concern is a single concern. Then, when you call on Me in this way, I will answer you.

O Jesus! I am not content that the world should be the reward of those who were near you, nor as a chastisement for those you would punish.

O Jesus! You perish and I remain, and your provision is from Me. The term appointed for you is with Me, to Me is your return, and with Me is your reckoning. So ask from Me and do not ask from any other, so that your supplication may be suitable, and I will answer it.

O Jesus! How numerous are people and how few is the number of the patient? The trees are numerous, but those that are good among them are few. Do not be deceived by the beauty of a tree until you taste its fruit.

O Jesus! Do not be deceived by he who rebels against Me by sin. He eats what I have provided for him but he serves another. Then he calls on Me in his sorrow, and I answer him. Then he returns to what he had been doing. Does he rebel against Me or does he seek My wrath? By Me, I have sworn I will take him with a taking from which he cannot be delivered, and from where other than Me he can find no shelter. Where will he escape from My heaven and earth?

O Jesus! Say to the unjust from the children of Israel, do not call upon Me while you are involved in unlawful dealings and there are idols in your houses, for I have resolved that I will respond to them who call upon Me, and my response to their calls will be curses upon them lasting until they disperse.

O Jesus! How long must I wait and hope for good from people while they are heedless and reluctant to return? The words that emit from their mouths do not do not correspond to what is in their hearts, they subject themselves to my loathing, while seeking the love of the believers by [feigning] drawing near to Me.

O Jesus! Let your tongue say the same in secret and in the open, and let your heart and your vision be in accord with that. Turn your heart and your

tongue entirely away from the forbidden, and withhold your eyes from anything in which there is no good. How many a beholder has there been whose look planted in their hearts a lust and threw them into the pit of destruction.

O Jesus! Be merciful with great mercy, behave in such a way that you wish others to treat you, increase your remembrance of death and departing from your household, avoid wasting your time, for wasting time corrupts one, and do not be heedless, for he who is heedless of Me is far away from Me. And remember Me by doing righteous acts so that I will remember you.

O Jesus! Turn toward Me after sinning, and remind those who are penitent of Me. Believe in Me and seek nearness to the believers by Me, bid them to call upon Me with you, and beware of the call of the wronged one, for I have resolved to open a gate in the heavens to accept it and to answer him, even if later.

O Jesus! Know that evil ones infect others and the companions of evil cause others to perish, and know those to whom you are near, and choose for yourselves brothers from the believers.

O Jesus! Turn toward Me, for no sin is too great for Me to forgive, as I am the most Merciful of the Merciful. Work for yourself in the period before your death for your heirs may fail to do it for you. Worship Me for a day that is equal to a thousand years of what you reckon in which I repay for the good many times over, and evil deeds will corrupt one who performs them; so prepare the way for yourself throughout the period appointed for you, and compete with others to do whatever is righteous. For how many an assembly there have been from which people rose and were then granted sanctuary from the Fire.

O Jesus! Restrain yourself from being involved in this mortal life which comes to an end and follow in the footsteps of those who have lived before you. Call them and speak to them in confidence. Do you feel their presence? Take your advice from them, and know that soon you will join them.

O Jesus! Tell him who rebels against Me by offense and who would compromise [his religion], that he should await My punishment and expect My destruction of him, soon he will be cut off with the destroyed ones. O son of Mary! Blessed are you, that you take your manners from your God, who shows tenderness toward you mercifully, who first bestowed blessings from Himself generously, and He aids you in difficulties. Do not offend, O Jesus! For offenses are not lawful for you. I have made a covenant with you as I made a covenant with those who were before you, and I am a witness of that.

O Jesus! I have honored no creature as I have My religion, and I have not blessed [any creature] with the like of My mercy [for My religion].

O Jesus! Wash your exterior by water and your interior by good deeds, for verily you are returning to Me. Get ready, for that which is coming is near; and let me hear from you a sad sound.

O Jesus! I have blessed you by grace without pollution, and I sought from you a loan for your soul, then you were stingy, so you will be of those who are destroyed.

O Jesus! Adorn yourself with religion and love of the needy, and walk through the earth modestly. And perform the prayers at any place, for all of them are [ritually] clean.

O Jesus! Be prepared for whatever is coming is near, and recite My book while you are [ritually] clean, and make Me hear from you a sad voice.

O Jesus! There is no good in pleasure that does not continue, and in a life for the one who lives it, that fades away.

O son of Mary! If only your eyes could see that which is furnished as a reward for My righteous friends, your heart would melt and your soul would depart longing for it, for there is no abode like that of the other world, where the good live as neighbors, and the cherubim enter it among them, and they are safe from the fear of the day of resurrection. It is an abode in which blessings do not change and are not lost.

O son of Mary! Vie with others for [that abode], for it is the hope of the hopeful, being such a good sight. Blessed are you, O son of Mary, if you work for it, and you are with your fathers, Adam and Abraham in the Garden of bliss, you seek no alternative to it and no change in it. I do this for the God-wary.

O Jesus! Flee toward Me with those who flee from a fire having a dreadful blaze, having chains and shackles into which no gentle wind enters, from which no gloom ever goes, with sectors like those of the dark night, he who is delivered from it will have attained a great achievement, and those who perish will never be delivered from it. It is the abode of tyrants, the wrongdoing oppressors all who are rudely obstinate, and all who are proud boasters.

O Jesus! It is an evil abode for those who rely on it, and evil place to stay, the abode of the oppressors. I warn you of yourself. So, be aware of Me.

O Jesus! Wherever you are, be observant of Me, and bear witness that it is I who created you, that you are My servant, that I formed you, and conveyed you to the earth.

O Jesus! It is not proper for there to be two tongues in one mouth nor two hearts in one breast, and likewise for minds.

O Jesus! Do not be awake while sinning and do not be aware while wasting time. Wean yourself from destructive lusts and put away every lust that puts you far from Me. Know that to Me you are a trusted apostle, so be careful of Me. Know that your world will give you back to Me, and I will knowingly take you, so abase yourself when you remember Me. Humble your heart when you remember Me. Be awake during the sleep of the negligent.

O Jesus! This is My advice to you and My admonition to you, so take it from Me and I am the Lord of the worlds.

O Jesus! When My servant is patient for My sake, the reward for his work is from Me, and I am beside him when he calls on Me, and I am sufficient in avenging those who disobey Me. Where will the oppressors go to escape from Me?

O Jesus! Make your speech wholesome, and wherever you are, be both learned and a learner.

O Jesus! Send good deeds to Me, so that they will be remembered by Me for you, and grasp My advice. Verily, in it there is a cure for hearts.

O Jesus! Do not feel safe when you devise your plans from My plans, and do not forget, when alone in the world, the remembrance of Me.

O Jesus! By returning to Me, take account of yourself, so the reward may be deserved of those who work. They are given their compensation and I am the best of the givers.

O Jesus! You were created by My word. Mary gave birth to you at My command that I sent to her by My spirit, the trusted Gabriel of My angels, until you grew up as one alive and walking; all of this was in My foreknowledge.

O Jesus! Zachariah is in the position of a father to you and as a guardian to your mother. When he went to her in the prayer niche he found with her provisions. John is like you among My creatures. I granted him to his mother when she was old when she did not have the strength for it. By this, I wanted My sovereignty to appear to her and My power to appear in you. The most beloved of you by Me is the most obedient to Me and the most intense of you in fear of Me.

O Jesus! Wake up and do not despair of My mercy and glorify Me with those who glorify Me, and with wholesome speech hallow Me.

O Jesus! How can the servants disbelieve in Me when their forelocks are in My fist and their changes take place on My earth? They are ignorant of My blessings and they are supporters of My enemy, and so the disbelievers are perishing.

O Jesus! Indeed, this world is a foul prison, and the fair seeming in it is, as you see, that over which the tyrants slaughter one another. Beware, the world and all of its blessings will come to an end, and it has but few blessings.

O Jesus! Seek Me when you go to bed, and you will find Me; call upon me while you love Me, and I am the most hearing of the hearers; I answer the callers when they call upon Me.

O Jesus! Fear Me and make My servants fear Me. Happily the sinners may abstain from what they do because of it, so they do not perish unless they knowingly [do it].

O Jesus! Be afraid of Me as you fear predators and death that you meet. I have created all of them, so of Me alone, be afraid.

O Jesus! Verily, Mine is the kingdom and it is in My hand, and I am the King. If you obey Me, I will make you enter My Garden in the vicinity of the righteous.

O Jesus! If I am angry with you, the pleasure of those who are pleased with you will not benefit you, and if I am pleased with you, the anger of those who are angry with you will not harm you.

O Jesus! Remember Me to yourself, and I will remember you to Myself. Remember Me among your people, and I will remember you among a people better than the children of Adam.

O Jesus! Call upon Me with the call of one who is drowning, afflicted, for whom there is none to aid.

O Jesus! Do not swear by Me falsely, so that My Throne shakes with anger. The world is short lived, but is long on hope, and with Me is a realm better than what you gather.

O Jesus! What will you do when I take out for you a book that speaks in truth, while you witness it, of the secrets you have hidden, and the deeds you have done?

O Jesus! Say to the unjust of the Children of Israel: You wash your faces and soil your hearts. Are you deceived about me, or would you be audacious toward me? For the worldly you use perfumes, but to me your stomachs are like putrid corpse, as though you were a dead people.

O Jesus! Say to them, “Draw back your hands¹ from illicit gain, stop your ears from listening to curses, and come near to me by your hearts, for your appearance does not appeal to me.”

O Jesus! Rejoice in the good deed, for it pleases Me, and weep over the evil deed, for it is a disgrace. That which you do not like to be done unto you, do not do unto others; if one slaps your right cheek, offer him the left one, draw near to Me by your efforts through love, and ignore the ignorant.

O Jesus! Be humble toward the doers of good deeds and take part with them in such deeds, and be witnesses to them, and say to the unjust of the Children of Israel, “O friends of evil, and those who keep company with it! If you do not comply with the prohibitions, I will transform you into apes and swine.”

O Jesus! Say to the unjust of the Children of Israel that wisdom [those who are wise] weeps in fear of Me, while you [Children of Israel] leave laughing. Has there come to you a reprieve, or is there with you a guarantee against My chastisement, or that you will not be subject to My punishment? I swear by Myself, that I will abandon you as an example for those who remain.

Thus I charge you, O son of Mary, that you bring news to the Children of Israel about the Master of the messengers and My beloved, who is named Ahmad. He has a red camel and a face like the moon, is a shining light, a pure heart, courageous, and venerably modest. Verily, he is a mercy to the worlds, master of the children of Adam on the day of his meeting Me, the most honored of the foremost², the last of the messengers from Me, an Arab, a trustworthy person, one committed to My religion, one patient for My sake, and one who struggles by his hand against the idolaters for the defense of My religion. Order them to affirm him, believe in him, follow him and help him.

Jesus said, “Who is it that I should please? Then, pleasure is for You. God said, “He is Muhammad the Messenger of God to the people, all of them. In station, he is nearer to Me than they; in intercession, he is more ready than they; blessed be he as a prophet, and blessed be his community if they meet Me on his path. The inhabitants of the earth praise him, and the inhabitants of the heavens ask for his forgiveness. He is the trustworthy, the blessed, the wholesome and salutary and better than others with Me. He will be at the end of time.”

When he arrives, the spouts of the heavens are loosed, and the earth puts forth its blossoms, so that they see the benediction. I will bless them by that

upon which he puts his hand. He has many wives and few children. He is an inhabitant of Bakkah [Mecca], the place of the foundations of Abraham.

O Jesus! His religion is upright (Hanifiyyah), and his Qiblah is Yemenite³ and he is of My party, and I am with him, so blessed be he, then blessed be him. The Kawthar⁴ is for him, and the greatest position in the gardens of Eden. He lives most honored of all who have ever lived, is taken as a martyr, for whom is a fountain greater than the distance from Bakkah to the place of the rising of the sun, full of wine untouched, in which there are dishes like the constellations of the sky, and stars like the clods of the earth, in which is every sort of wine and the flavors of every fruit in the Garden. Whoever drinks a drink from it will never thirst.

It is apportioned for him, and I have preferred him by a period of time between you and him. His secrets agree with what is apparent from him, and his words with his actions. He does not command the people, unless he first begins to practice it. His religion is a struggle in hardship and in comfort. The cities will obey him, and the ruler of Rome will humble himself before him following the religion of Abraham. He will mention the Name of God at meals, and bid peace, and he will pray while the people sleep. For him each day there will be five prayers in succession. His call to prayer will be like the call to muster troops. He will open his prayer with ‘Allahu Akbar (God is the greatest)’ and end it with salutations of peace. He will put his feet in line in prayer as the Angels place their feet in line, and his heart and head will be humbled for Me.

Light is in his breast and truth is on his tongue. And he is in the right, wherever he is. First an orphan, wandering for a time regarding what He wills for him, his eyes sleep but his heart does not, interceding is only for him, and his community will reach the [Final] Hour⁵ and My hand will be above their hands. Whoever breaks [his pledge with the Prophet], breaks [it] against himself, and whoever is loyal to his pledge, I will be loyal to him [awarding to him the Garden]. So command the oppressors of the Children of Israel not to obliterate his books and not to distort his tradition and to offer peace to him. Surely, there is a noble station for him.

O Jesus! Whatever brings you near to Me, I have guided you to it, and all that takes you far from Me, I have prohibited it for you. So, seek what is for your own sake.

O Jesus! Surely this world is sweet, and surely I have employed you in it, so keep aside from you all from which I have warned you, and take from it all that I have given to you in forgiveness.

O Jesus! Look into your deeds with the look of a mistaken sinful servant, and do not look into the works of others from the position of Lord. Be without attachment to [this world], and do not long for it, so that it causes you hardship.

O Jesus! Reason about and contemplate and look into the regions of the earth as to what has been the outcome of the oppressors.

O Jesus! All of My attributes are counsel for you, and all of My speech to you is the Truth, and I am the plain Truth. So, in truth I say, “If you disobey me after I informed you, there is no protector nor helper for you but Me.”

O Jesus! Humble your heart in meekness and look at those who are lower than you and do not look at those who are above you. And know that at the head of every mistake and sin is the love of this world. So, do not love it, for I do not love it either.

O Jesus! Make wholesome your heart for Me and remember Me much in solitude, and know that My pleasure is in your fawning; love Me in an animated and not in a lifeless manner.

O Jesus! Do not make anything My partner, and be wary on account of Me, and do not be deceived by health, so delight in yourself. Surely, this world is like a passing shadow, and what comes from it is like what goes from it. So compete in your struggle for righteousness, and be with truth wherever it is, even if you will be cut or burned by fire. So, do not deny me after knowledge. So, do not be of the ignorant. A thing is surely with things [of its own sort].

O Jesus! Pour forth tears from your eyes for Me, and humble your heart for Me.

O Jesus! Call on Me for help in hard conditions. I am He who helps those who are upset, and He who answers the destitute. And I am the most Merciful of the merciful.”

Notes

1. Literally, “Clip your fingernails from illicit gain.”
2. The foremost are the first to have believed in God.
3. The portion of the Arabian penninsula including Mecca and Yemen was referred to as Yemenite.
4. The term kawthar has several meanings. Literally it means ‘abundant [good]’, and in many hadiths it is used in reference to the daughter of the Prophet, Fatimah (peace be with her). It is also considered the name of a fountain in heaven.
5. This indicates that he will be the final prophet.

Jesus, the Son of Mary in the Noble Qur'an

“And We gave the Book to Moses and made the Messengers follow in his path. To Jesus, the son of Mary, We gave the miracles and supported him by the Holy Spirit. Why do you arrogantly belie some Messengers and murder others whenever they have brought you messages that you dislike?” (Noble Qur'an 2:87)

“Say: We believe in God and (in) that which had been revealed to us, and (in) that which was revealed to Abraham and Ishamel and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the (other) Prophets from their Lord. We do not make any distinction between any of them, and to Him alone do we submit.” (Noble Qur'an 2:136)

“We have made some of these messengers to excel the others. Among them are they to whom God spoke, and some of them He exalted by (many degrees of) rank; and We gave clear miracles to Jesus, the son of Mary, and strengthened him with the Holy Spirit. And if God had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed. So there were some of them who believed and others who denied. And if God had pleased they would not have fought one with another, but God brings about what He intends.” (Noble Qur'an 2:253)

“Behold,’ the Angels told Mary, ‘God has given you the glad news of the coming birth of a son whom He calls His word, whose name will be Messiah, Jesus, son of Mary, who will be a man of honour in this life and the life to come, and who will be one of the ones nearest to God. He will speak to the people while in his cradle and preach to them when he will be a man, and he will be one of the righteous ones.’ (Mary) said, ‘How can there be a son for me when no mortal has touched me?’ The Angel replied, ‘That is how God creates whatever He wants. When He decides to do something He just orders it to exist and it comes into existence.

God will teach him (Jesus) the Book, the Wisdom, the Torah, and the Gospel. He will be a Messenger of God to the Children of Israel to whom he will say, ‘I have brought you a miracle from your Lord. I can create for you something from clay in the form of a bird. When I blow into it, it will become a real bird, by the permission of God. I heal the blind and the lepers and bring the dead back to life, by the permission of God. I tell you about what you eat and what you store in your homes. This is a miracle for you if you want to have faith. I testify to what is true in the Torah and make lawful for you some of the things that were made unlawful.

I have brought you a miracle from your Lord, therefore, have fear of God and obey me - God is my Lord as well as yours. Worship Him for this is the straight path.’ When Jesus found them denying the truth, he said, ‘Who will help me in the cause of God?’ The disciples replied, ‘We are the helpers of God. We believe in Him. (Jesus), bear witness that we have submitted ourselves to Him.’ They prayed, ‘Lord, we have believed in what You have revealed to Your Messenger (Jesus) and we have followed him, therefore, write down our names with those who testify in support of the Truth.’” (Noble Qur'an 3:45-53)

“And when God said: ‘O Jesus! 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 (and ascribe divinity to you) and make those who (truly) follow you above those who disbelieve (in you) until the day of resurrection. Then to Me (O’ humanity) shall be your return, so I will decide between all of you concerning that in which you differed (in regards to Jesus).” (Noble Qur’an 3:55)

“To God the case of Jesus is as that of Adam whom He created from the earth and then said, ‘Exist,’ and he (Adam) came into existence.” (Noble Qur’an 3:59)

“Say: We believe in God and what has been revealed to us, and what was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and what was given to Moses and Jesus and to the prophets from their Lord. We do not make any distinction between any of them, and to Him do we submit.” (Noble Qur’an 3:84)

“Their hearts were also sealed because of their lack of faith, their gravely slanderous accusations against Mary, and their statement that they murdered Jesus, son of Mary, the Messenger of God. Rather, they did not murder him nor did they crucify him, but this is what appeared to them. Even those who disputed (the question of whether or not Jesus was murdered) did not have a shred of evidence.

All that they knew about it was mere conjecture and they certainly did not murder Jesus. Rather, God raised him up to Himself and God is Majestic and All-Wise. There will be no one from amongst the People of the Book who will not believe in him (Jesus as being merely a Prophet of God) before their death. On the Day of Judgment, (Jesus) will testify against them.” (Noble Qur’an 4:155-159)

“We have sent you (Muhammad) revelation (in the form of the Qur’an) just as We sent revelation to Noah and the Messengers after him. We sent inspiration to Abraham, Ishmael, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms.” (Noble Qur’an 4:163)

“People of the Book [Jews and Christians], do not exceed the limits of devotion in your religion or say anything about God which is not the Truth. Jesus, son of Mary, is only a Messenger of God, His Word, and a spirit from Him whom He conveyed to Mary. So have faith in God and His Messengers. Do not say that there are three gods, this is much better for you. There is only One God.

He is too glorious to have a son. To God belongs all that is in the Heavens and the Earth. God alone is a Sufficient Guardian for all. Jesus never disdained the worship of God nor did the nearest Angels to God. Whoever, out of pride, disdains the worship of God should know that everyone will be brought before Him.” (Noble Qur’an 4:171-172)

“Certainly they disbelieve who say: Surely, God is He the Messiah (Jesus), son of Mary. Say: ‘Who then could control anything as against God when He wishes to destroy the Messiah son of Mary and his mother and all those on the earth? And God’s is the kingdom of the heavens and

the earth and what is between them; He creates what He pleases; and God has power over all things.” (Noble Qur’an 5:17)

“We made Jesus, son of Mary, follow in the footsteps (of the earlier Prophets) and confirm what existed in the Torah in his time. We gave him the Gospel containing guidance and light, as a confirmation of the Torah and instruction and advice for the pious ones.” (Noble Qur’an 5:46)

“Those who say that Jesus, the son of Mary, is God, have, in fact, turned to disbelief. Jesus said to the Children of Israel, ‘Worship God, my Lord and yours. God will deprive anyone who considers anything equal to God of Paradise and his dwelling will be the fire. The unjust people have no helpers.’ Those who say that God is one of the three, have, in fact, turned to disbelief. There is no Lord but God, the only One Lord. If they will not give-up such belief, the disbelievers among them will suffer a painful torment [in the next life].” (Noble Qur’an 5:72-73)

“Jesus, the son of Mary, was no more than a Messenger, before whom there lived many other Messengers. His mother (Mary) was a truthful woman and both of them ate earthly food [and lived an earthly existence as mortal human beings]. Consider how We explain the evidence (of the Truth) to them and see where they then turn back.” (Noble Qur’an 5:75)

“When God said, ‘Jesus, son of Mary, recall My favors to you and your mother. (Recall) how I supported you by the Holy Spirit, made you speak to people from your cradle and when you grew up, taught you the Book and the Wisdom and the Torah and the Gospel. (Recall) when, by My will, you made a sculpture of a bird out of clay, blew into it, and it turned into a real bird by My Will. (Recall) how, by My will, you healed the deaf, the lepers, and raised the dead. (Recall) when you came to the Children of Israel in the house with clear miracles and I saved you from their mischief, even though the disbelievers among them said, ‘This is obviously magic’. (Recall) when I inspired the disciples (around you) to have faith in Me and My Messenger.

They said, ‘We have accepted the faith. Lord, bear witness that we have submitted ourselves to Your will.’ (Recall) when the disciples said, ‘Jesus, son of Mary, can your Lord send us a table full of food from heaven?’ and you replied, ‘Have fear of God if you are true believers.’ They said, ‘We only wish to eat there from to comfort our hearts, to know that you have spoken the Truth to us, and to bear witness to it along with the others.’ When Jesus prayed, ‘Lord, send us a table full of food from heaven so that it will make a celebration for the first of us and the last of us and an evidence from You. Give us sustenance, for You are the best Provider.’

God replied, ‘I am sending it to you, but if anyone of you turns back to disbelief, then I will make him suffer a torment that no one has ever suffered.’ When God asked Jesus, son of Mary ‘Did you tell mankind to consider you and your mother as their gods besides (Me) God?’ He [Jesus] replied, ‘Glory be to you! How could I say what I have no right to say? Had I ever said it, You would have certainly known about it. You know what is in my soul, but I do not know what is in Yours.

It is You who has absolute knowledge of the unseen. I did not tell them anything except what You commanded me to tell them. I told them that

they must worship [the One] God who is everyone's Lord. I watched them as long as I was among them until You raised me to Yourself, and You Yourself had also watched over them; You are Omnipresent. You may punish Your servants or forgive them for You are Majestic and Wise.' God said, 'This is the Day when the truthful ones will benefit from their truthfulness. For them there are gardens wherein streams flow and they will live therein forever. God is pleased with them and they will be pleased with God in their supreme triumph.' (Noble Qur'an 5:110-119)

"This is the story of the blessing of your Lord to His servant Zachariah. When he quietly called his Lord and said, 'My Lord, my bones have become feeble and my hair has turned white with age. Yet I have never been deprived in receiving from You the answer to my prayers. I am afraid of what my kinsmen will do after (my death) and my wife is barren. Lord, grant me a son who will be my heir and the heir of the family of Jacob. Lord, make him a person who will please you.' We answered his prayers with the glad news of the birth of a son by the name of John and told him, 'We have never given such a name to anyone else.' He said, 'Lord, how can I have a son? My wife is barren and I have reached an extremely old age.' (The Angel) said, 'This is true, but your Lord says, 'For Me it is easy; I created you when you did not exist.'"

Zachariah asked, 'Lord, show me evidence (that this is indeed heavenly news).' The Lord said, 'The evidence for it is that you will not speak (to any mortal) though you are in good health for three nights (and days).' Zachariah came out to his people from place of worship and inspired them to glorify the Lord both in the morning and evening. We commanded John, Zachariah's son, to follow the guidance of the Lord with due steadfastness, and to John We gave knowledge and wisdom during his childhood. We gave him compassion and purity and he was a pious person, kind to his parents, not arrogant or a rebellious person. Peace be upon the day he was born, the day he died and the day when he will be brought back to life again. (Muhammad), mention in the Book (the Qur'an) the story of Mary how she left her family and started living in a solitary place to the East out of her people's sight.

We sent Our Spirit to her, who stood before her in the shape of a well-formed human being. Mary said, 'Would that the Beneficent God would protect me from you. Leave me alone if you are a God fearing person.' He [the Spirit] said, 'Surely I am the Messenger of your Lord. I have come to give you a purified son.' She said, 'How can I have a son when no mortal has touched me nor am I an unchaste woman.' He said, 'This is true but your Lord says, 'It is very easy for Me. We have decided to give you a son as evidence (of Our existence) for human beings and a mercy from Us. This is a decree already ordained.' She conceived the child and retreated with him to a distant and solitary place when she started to experience (the pain of) of childbirth labour. (Sitting) by the trunk of a palm tree in sadness she said, 'Would that I had died long before and passed into oblivion.'

Then she heard the baby saying, 'Do not be sad. Your Lord has caused a stream to run at your feet. If you shake the trunk of the dried palm tree,

it will provide you with fresh ripe dates. Eat, drink, and rejoice. Should you see a person going by, inform him that on this day you have promised the Beneficent God to fast and not talk to any human being.’ (After some time) She took him (Jesus) to her people and they said, ‘Mary, this is indeed a strange thing. O’ sister of Aaron, your father was not a bad man nor was your mother unchaste.’ She pointed to the baby (and referred them to him for their answer). They said, ‘How can we talk to a baby in the cradle?’

He [Jesus] said, ‘I am the servant of God. He has given me the Book and has appointed me to be a Prophet. He has blessed me no matter where I dwell, commanded me to worship Him and pay the religious tax for as long as I live. He has commanded me to be good to my mother and has not made me an arrogant rebellious person. Peace be upon me on the day when I was born, the day when I shall die and when I shall be brought to life again.’ Such was the true story of Jesus, the son of Mary, about which they dispute bitterly. God is too exalted to have a son. When He decides to bring something into existence He needs only command it to exist and it comes into existence.” (Noble Qur’an 19:2-35)

“When the son of Mary was mentioned as an example, you people cried out in protest, saying, ‘Are our (many) gods any better than he (Jesus)?’ What they say is only a false argument. In fact, they are a quarrelsome people. He (Jesus) was not but a servant of Ours to whom We had granted favors and whom We made as an example for the Children of Israel. Had We wanted, We could have made the Angels as the successors on the Earth. (Muhammad), tell them, ‘Surely in him [Jesus], there is a sign of the Hour [of the end of time since his return will herald in the establishment of the kingdom of God and the impending day of Judgement.]

Therefore, have no doubt about it and follow me; this is the straight path. Let Satan not prevent you from the right path for surely he is your sworn enemy.’ When Jesus came with clear proof (in support of his truthfulness), he said, ‘I have come to you with wisdom to clarify for you some of the matters in which you have disputes. Have fear of God and obey me. God is your Lord and my Lord, so worship Him. This is the right path. But certain groups created differences among themselves therefore, woe to the unjust for surely they will face a painful torment. Are they waiting for the Hour of Doom when the torment will suddenly strike them and they will not even realize from where it came?’” (Noble Qur’an 43:57-66)

“Jesus, son of Mary, said to the Children of Israel, ‘Surely I am the Messenger of God sent to you. I confirm the Torah which is in existence and give you the glad news of the coming of a Messenger who will come after me named Ahmad.’ When this Messenger came to them with all the proofs (to support his truthfulness), they said, ‘This is surely pure magic.’ (Noble Qur’an 61:6)

“O you who have true faith! Be helpers of God just as when Jesus, the son of Mary, asked the disciples, ‘Who will be my helpers for the cause of God?’ The disciples replied, ‘We are the helpers of God.’ A group of the

*Children of Israel believed in him and others rejected him however We helped the believers against their enemies and they became victorious.”
(Noble Qur’an 61:14)*

Sources for this Work

Sources for this Work¹

Biharul Anwar is a collection of ahadith in 'Arabic compiled by Mawla Muhammad Baqir ibn Muhammad Taqi, known as Majlisi the Second, or simply 'Allamah Majlisi (d. 1110 A.H./1689 C.E.). He is one of the most prolific Shi'i writers, and was Shaykh al-Islam during the Safavid period. He authored thirteen books in 'Arabic and fifty-three in Farsi. His largest and most important work is Biharul Anwar, al-Jami'ah li-Durar Akhbar al-A'immah al-Athar. This is the most comprehensive of all collections of Shi'i ahadith, and it includes almost all ahadith attributed to the Prophet through Shi'i chains of transmission, almost all of the ahadith Qudsi (narrations of the words of God revealed to the Prophet not included in the Qur'an), and other narrations attributed to the Imams (peace be upon all of them).

One of the features of this work is that 'Allamah Majlisi went to great pains to separate his own views from the transmission of the ahadith. It took him thirty-six years to compile the work, from 1070 A.H. to 1106 A.H. (1649 C.E. to 1685 C.E.), with the cooperation of other scholars of the day and students.

In the first volume, he identifies his sources, and later in the same volume he evaluates their reliability. His sources include close to four hundred titles, among which are sixteen works of Shaykh Saduq, sixteen works of Shaykh Tusi, eighteen works of Shaykh Mufid, twelve works of Sayyid Muradha, twelve works of Shahid Awwal, twenty-one works of Sayyid ibn Tawus, twenty-three works of 'Allamah Hilli and twelve works of Shahid Thani. He also made use of ninety works by Sunni authors for correcting the words of the narrations or determining their meanings, and he mentions each of these sources by name in his introduction.

There are three extant editions that have been published of Biharul Anwar. One is a lithograph print in twenty-five volumes, known as the old edition. The second is that of Dar al-Kutub al-Islamiyyah, Tehran, Bazar Sulaimani, in one hundred ten volumes (no date), known as the new edition. In the Tehran edition, volumes 54, 55 and 56 contain a table of contents. The third edition is really just a reprint of the Tehran edition published by Mu'assasah al-Wafa' of Beirut. In the Beirut edition, the contents have been moved to volumes 108, 109 and 110, and a volume 0 was added in which there is an introduction to the author and the authors of his sources.² We have used the new edition published in Tehran.

Tuhaf al-'Uqul fi Ma Ja'a min al-Hikam wa al-Mawa'idh 'an Al-Rasul by Abi Muhammad Hasan ibn 'Ali ibn Husayn ibn Shu'bah Harrani Halabi is one of the most well known collections of Shi'i narrations. The author was a contemporary of Shaykh Saduq and died in 381 A.H. (960 C.E.). Shaykh Mufid reports narrations from him, and he, in turn, reports traditions from Shaykh Abu 'Ali Muhammad ibn Hammam, who died in 336 A.H. (1005 C.E.). The book contains narrations from the Prophet followed by narrations of the first eleven Imams (peace be upon all of them). After this, there are four more parts to the book:

- (1) the whispered counsel (munajat) of God to Moses (peace be upon him);
- (2) the whispered counsel of God to Jesus (peace be upon him);
- (3) the advice of the Messiah (peace be upon him) in the gospel and other places; and
- (4) advice of Mufadhhal ibn ‘Umar, one of the companions of Imam Sadiq (peace be upon him), to the Shi’a.

In the introduction to this work, Ibn Shu’bah writes:

“I did not mention the chains of transmission in order to reduce the volume of the book and keep it short. Most of the narrations in this book are ones I have heard. Most of them pertain to manners and wisdom which testify to their own validity and the correctness of their attribution.”

Scholars in this field consider the work to be reliable and refer to it in support of their opinions about ahadith and fiqh. The book was first published in 1303 A.H. (1883 C.E.) in Iran, and later in Iraq, Lebanon and Iran.³ The edition we have used is that of Qom, Mu’assasah al-Nashr al-Islami, 1416 A.H. (1996 C.E.).

The narrations we have translated from Tuhaf al-’Uqul are given without mention of a chain of transmission, although there is an indication in this work that they are reported by Imam Musa ibn Ja’far al-Kazim (peace be upon him).⁴ Part of the narration may also be found in al-Kafi, Volume 2, Page 319, attributed to Imam Sadiq (peace be upon him).

Al-Kafi is one of the four most authoritative sources of Shi’i narrations. It was written by Muhammad ibn Ya’qub ibn Ishaq al-Kulayni al-Razi (d. 328 A.H.) and contains six thousand narrations divided into thirty-four sections. It took twenty years to write during the minor occultation of the twelfth Imam (peace be upon him). It has been published in eight volumes in Tehran by Dar al-Kutub al-Islamiyyah. We have used the 1362 A.H. /1983 C.E. edition. The whispered counsel of God to Jesus (peace be upon him), taken from al-Kafi, Volume 8, Pages 131-141, may also be found in Tuhaf al-’Uqul, Page 496, without mention of the name of the Imam from whom it was narrated, and in Al-Amali of Shaykh Saduq it is narrated from Imam Sadiq (peace be upon him).

Another of the “four books” of Shi’i narrations containing reports about Jesus (peace be upon him) is Tahdhib al-Ahkam by Shaykh al-Ta’ifah Abi Ja’far Muhammad ibn al-Hasan ibn ‘Ali al-Tusi (d. 460 A.H./1039 C.E.). There are said to have been four hundred small books of Shi’i narrations extant during the author’s lifetime, known as Usul al-Arba’A.H. Mi’A.H., and the author claims to have compiled this collection from these. This book is a commentary on Al-Muqni’A.H. of Shaykh Mufid, a work of jurisprudence containing references to ahadith. The edition of the Tahdhib al-Ahkam we have used is that of Tehran Dar al-Kutub al-Islamiyyah (no date).

Mustadrak al-Wasa’il wa Mustanbat al-Masa’il by Hajj Mirza Husayn Nuri al-Tabarsi ibn Muhammad Taqi (d. 1320 A.H./1899 C.E.) contains more than twenty-three thousand narrations and has been published in Qom by Mu’assasah Al al-Bayt (peace be upon all of them) li Ihya’ al-Turath, first edition published in 1408 A.H. (1988 C.E.). This is considered one of

the four most important collections of Shi'i hadith of the modern period, that is, after the eleventh/seventeenth century. The others being Al-Wafi by Faidh Kashani, Biharul Anwar by 'Allamah Majlisi and Wasa'il al-Shi'A.H. by Shaykh Hurr al-'Amili. It was written in order to complete the narrations not included in the Wasa'il al-Shi'A.H..

Notes

1. This detailed look at the sources of this work has been taken from the original publication, "Jesus Through Shi'ite Narrations" by Muhammad Legenhausen.
2. This information is given in the article "Biharul Anwar" by Baha' al-Din Khoramshahi in Dayirah al-Ma'arif Tashshayyu', Volume 3, (Tehran: Mu'assasah Dayirah al-Ma'arif Tashshayyu', 1371 A.H. /1992 C.E.), Page 91-98.
3. See the article "Tuhaf al-'Uqul" by Sayyid Mahdi Ha'iri in Dayirah al-Ma'arif Tashshayyu', Volume 4, (Tehran: Mu'assasah Dayirah al-Ma'arif Tashshayyu', 1373 A.H. /1994 C.E.), Page 169.
4. Tuhaf al-'Uqul, Page 392