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Sabeel

Introduction

In the Name of Allah Most Gracious and Merciful

(1) Praise to Allah who cast his Word to mankind as Nasr for them, to bring them out of darkness into the light even though the ignorant hate it. (2) Surely Issa is the Word of Allah from eternity that has become flesh and we saw his glory. (3) Allah is too exalted to be seen by eyes, but the Word through whom everything was created is the secret of Allah made manifest. (4) The Word came to his people but some of them disbelieved. (5) But those who believed are the companions of Allah and they are the ones who receive Nasr. (6) Surely the prophets have come to you with the Sharia by which you are guided. (7) But Issa is the grace of Allah and the truth to a people who will believe.

Yahya

(1) Here is the account of the worship of Zakariya who was a descendant of Harun. (2) He lived with his wife Ashba near Bayt el-Maqdis and they were God-fearing. (3) But they did not have a son because she was barren and her husband was very old. (4) As he was serving his Lord as a Priest, they chose him to enter the Mihrab and burn incense. (5) While the people were in the courtyard praying, an angel was sent down to him in the Mihrab and he was frightened as he saw him appear. (6) He called to him, Do not be frightened, Zakariya, for your Lord is the hearer of your prayer. He will give you two a child whose name is Yahya. He will be the joy of your eye and at his birth all will rejoice. (7) He will be great before his Lord and will not drink wine but will be filled with the Spirit of Allah from when he is in his mother's womb. (8) He will lead back those from Bani Israel who have gone astray from their God, and in the power of Elias go before the face of Allah, to return the hearts of the fathers to the sons, those who have gone astray back to the wisdom of those who have been guided and prepare for his Lord worshipers who are seeking him. (9) He said, How can I have a child when I am so old and my wife is old and barren? (10) He said, I am Jibril, Allah's messenger to you, bringing you the good news of Yahya. But because you have doubted this word, you will be silent for a time. (11) The people waiting outside were surprised at his delaying in the Mihrab, but when he came out they knew that something had been revealed to him as he began to motion to them with his hands without speaking. (12) When he returned to his family his wife conceived and she withdrew to her house for five months saying, Praise to Allah who has restored me by wiping out, the disgrace before the people that has lasted for years. (13) When she reached her sixth month, Allah sent Jibril to Mariam the virgin in Nasira of Jalil who was engaged to Yusuf the carpenter from the family of Dawud. (14) He said, Salam alaykum, O you to whom Allah has been gracious. Your Lord is with you. Blessed are you among the women of the world. (15) Mariam was frightened and wondered at what this greeting could mean. (16) He said, Do not be afraid, for you have found favor with Allah. He will give you a child whose name is Issa. He will be eminent in both this world and in the next and they will call him the Son of the Highest. (17) Allah will give to him the throne of his ancestor Dawud as king over his people forever and his reign will not end as other king's do. (18) She said, How can I have a child when no man has touched me? He said, By the Spirit of Allah you will conceive your child and he will be sinless. (19) Your relative Ashba who was old and barren is now in her sixth month of pregnancy, for Allah can do anything. (20) Mariam said, Let his will be done and count me among the witnesses. (21) Then she turned her face toward Bayt el-Maqdis and entered the house of Zakariya and spoke a peaceful greeting. (22) When Ashba heard her greeting she was ecstatic in the Spirit of Allah and the child inside her moved with joy. (23) She cried out saying, Blessed are you among the women of the world and blessed is the son you have

been given. (24) Is it right that the mother of My Mawla come to me? Surely this is a great honor! (25) For when your greeting fell upon my ears the child shook with joy inside of me. You are blessed since you have believed that the promise of Allah is a true and certain. (26) Mariam then sang her response, Allahu Akbar! My spirit rejoices in Allah our faithful savior, for he has been merciful to me and made me honored. (27) He is Allah, the Holy Almighty One , who has come to me with a sign for all the world. He is Most Gracious and Merciful to his servants who fear him. (28) He has displayed his power and scattered the proud. He has brought down the mighty ones from their thrones and raised the humble. (29) He has satisfied the hungry with his good things and left the rich losers. He has shown mercy to Bani Israel. This is Allah's covenant with Ibrahim. (30) Labor pains came to Ashba and she gave birth to a son. Everyone around her knew that Allah had been merciful to her and they rejoiced about it. (31) When he reached his eighth day they circumcised him. They were about to name him Zakariya, the name of his father, but his mother refused, saying, You will name him Yahya. (32) They said, There is no one among your people that have we called thus. Then they motioned to his father, What do you call him? He asked them for a slate and wrote on it, His name is Yahya and they were amazed and bewildered. (33) Then his mouth opened and his tongue was loosened and he said, Allahu Akbar! to their surprise and terror. (34) The people of the village began to speak of it, asking one another, What will this child who is strengthened by Allah become? (35) Zakariya was filled with the Spirit of Allah and praised: Praise to him who has come to his people as a redeemer and extended Nasr to us with a firm grasp in the family of his servant Dawud. (36) As He promised before by the mouth of his prophets, there would be Nasr from our enemies as a fulfillment to his covenant and as mercy to our forefathers. (37) The oath which he made to Ibrahim was to give us Nasr over our enemies so that we could serve him piously, forever without fear. (38) And you, OO child, will be called a prophet of the Most High. You will go before the Mawla to prepare a path for him and to teach his people that Nasr is the forgiveness of indwelling sin. (39) This is the mercy of your Lord to those in the shadow of death and is peace like a sunrise upon those who are guided. (40) Yahya grew up in the wilderness, becoming strong in the Spirit, until the day he brought his people the clear message.

Childhood

(1) When Yusuf became aware of Mariam's pregnancy while he was not yet married to her, he wanted to send her away secretly so as not to disgrace her, for he was God-fearing. (2) But an angel came to him in a dream and said, O Yusuf, what prohibits you from taking your fiancée to your house? She has conceived by the Spirit of Allah and will give birth to a son whom you will name Issa, for he will be the Nasr to his people from the sins they commit. (3) It is the sure promise in the Tawrat, The virgin will be given a son, for your Lord is Near and the Answerer. (4) When Yusuf awoke from his sleep he brought Mariam to his house, but did not touch her until she had given birth to her protected first-born. (5) At that time Caesar Augustus decreed that all citizens should be counted, each person going to the place of his birth for the census. Yusuf went with Mariam, who was pregnant, from Nasira to Bayt Lahm to be registered in the town of his forefathers. (6) There she gave birth and wrapped him up, and since there was no room for them in the guest house, she laid him in a manger. They named him Issa as they were commanded by Jibril. (7) As shepherds were guarding their flocks in the fields of the village by night, an angel appeared to them and Allah sent down his light on them and they were afraid and puzzled. (8) The angel said, Do not be afraid! I have come with great news about which you will rejoice. Your Nasir is born today in the city of Dawud as a child, swaddled and in a Manger lying. He is the sign, el-Masih, your Mawla by whom you receive Nasr. (9) Then there appeared with him a group of angels worshipping: Praise to Allah in the highest, on earth peace, and joy among the people. (10) When the angels disappeared from their eyes the shepherds said, Come, let us go to Bayt Lahm, for surely, to the sign of our Lord which we were told the good news of, we are being guided. (11) They saw Mariam and Yusuf and the child lying in the manger and they told of the event of the angel and his good news and rejoiced. (12) Those who told the good news of this great event were amazed. Mariam kept secret what she heard, for she was a meditator. (13) Then the shepherds returned, and they were praising for what they saw, heard and were told. (14) When the child reached his eighth day they circumcised him and called him Issa, just as the angel had called him before the virgin conceived. (15) Then they carried him to the House of Allah to offer the sacrifice of a pair of doves for every first-born as Musa had commanded them and they were dedicating. (16) There was in the city a God-fearing man who was lead by the Spirit of Allah to expect the Nasr of his people. It was revealed to him that he would not die until he had seen the Nasr of Allah appear. (17) He came to the House of Allah and saw Mariam and Yusuf carrying the child to offer his sacrifice. Siman then took the child in his arms and worshiped Allah the Generous. (18) He said, Lord, your promise has been fulfilled for me! Let your servant go satisfied in peace. (19) With my very own eyes I have seen your Nasr which you have sent to all people. (20) He will be glory to Bani Israel, your people, and guidance, light and a sermon to all the world. (21) Yusuf and Mariam were

amazed at what they heard. Siman blessed them and said to Mariam, Allah has chosen your child to be the downfall of many among Bani Israel and the rising of others. (22) He is the sign of Allah that they will disbelieve in and that will reveal what they are hiding. (23) But for you, O Mariam, a sword of sorrow will pierce your heart and you will mourn. (24) Relate in the book Hannah the prophetess who became a widow and grew old and who was among the secluded ones. (25) She did not leave the House of Allah, worshiping Him with fasting and prayer night and day. When she saw that it was the hour for the sacrifice, she praised her Lord and prophesied of the child Issa to those who were awaiting the redemption of the House. (26) When Issa was born during the reign of King Hirus, Majus came to Bayt el-Maqdis from the East asking, Where is the one who has been born King of the Yahud?. We have seen his star rising in the east and have come to prostrate before him. (27) When the king heard this he was afraid and the city also. He then called to himself the religious teachers and asked them, Where is the promised Masih to be born? (28) They said, In Bayt Lahm, as the word of Allah in the Tawrat says, O Bayt Lahm, you are not the least of cities, for out of you will come an Amir who will shepherd Bani Israel. (29) So the King called the Majus to himself secretly and found out the time of the appearance of the star. Then he sent them to Bayt Lahm and said, Search for the child and when you find him, inform me so that I can come and bow down with the bowers. (30) As they were on the way, there appeared to them the star of the east that they had seen, going ahead of them until it reached the place of the child and then stood over him. When they saw the star they were glad and rejoiced. (31) They entered and found the child and his mother and fell down in prostration, presenting gifts to him of gold, incense and myrrh as offerings. (32) But Allah revealed to them in a dream not to return to the king so they traveled another way, leaving to their homes. (33) And there appeared to Yusuf in a dream an angel who told him, Take the child and his mother and flee to Egypt and dwell in it until I give you permission. For the King wants to kill the child and he is determined. (34) So he took his family by night from the place of birth to Egypt and they lived there until the king died. The word of the Tawrat was thus fulfilled, Out of Egypt I have called the beloved. (35) When the King realized the trick the Majus had played on him he was inflamed with rage. He ordered the death of the children of the town who were two years old and younger. This was the word of Allah in his glorious Book. (36) In the land was heard crying, wailing and lamenting. How can Rahil, who is bereaved of her children, continue to be patient? (37) An angel came to Yusuf while he was in Egypt and said to him, The one who wanted to kill the child has died so return to Palestine. (38) As they were returning Yusuf realized that the son of the king had inherited the throne of his father, so he passed around Bayt el-Maqdis in fear of the oppressors. (39) Allah revealed to him and he took refuge in Jalil and made Nasira a homeland for himself. The word of the prophets was thus fulfilled, A Nasiri they will call him. (40) Allah was gracious to Issa and strengthened him by His Spirit and he knew what others did not know. (41) When he was twelve years old he turned his face in the direction of Bayt el-Maqdis with his mother and Yusuf to carry out a religious duty. (42) When Id el-Nahr was completed, Yusuf

and Mariam thought that the boy was returning with them but Issa stayed in Jerusalem. (43) After a distance of one day they missed him and searched for him among family and friends but could not find him. They returned to Bayt el-Maqdis and found him after three days in the House of Allah among the learned. (44) He was listening to the teachers, learning from them by both asking and responding. He amazed them as he was both clever and sharp. (45) When his mother saw him she was amazed and said, O my son, why have you done what you have done? You have worn us out for we were searching for you! (46) He replied, Why all this when it was necessary for me to be in the house of my Father! But his mother did not understand what he meant, but it had tremendous meaning. (47) They returned to Nasira and the boy lived in obedience to his mother and Yusuf, and Mariam kept secret all this for she was among those that memorize. (48) Issa increased greatly in both knowledge and body and received the favor of both Allah and all people.

Baptism

(1) The account of the beginning of the good news of Issa through your Lord's sending Yahya the son of Zakariya in the wilderness. He came to the Jordan River calling for the ghusl from Allah for those who repent. (2) This is the voice crying in the Tawrat to prepare the way for our Lord and make it straight. Raise every valley and lower every mountain. Straighten every curve and make smooth every rough place so that the people might see the mercy of Allah. (3) Yahya was wearing a robe made of camel's hair and girded himself with a leather belt. For food he ate locusts and honey and he was among the ascetics. (4) The people of Bayt el-Maqdis and the surrounding areas were hurrying to the river Jordan to be baptized, confessing their sins. (5) A group of faqihs came to Yahya to receive the Sibgha from Allah and confess their sins. (6) He said to them, O children of vipers, are you fleeing from the torture of the Fire? (7) Produce the fruit of repentance and do not depend on your saying, Surely Ibrahim is our father and we are in a secure position. (8) Allah is able to make from rocks children for Ibrahim. (9) Behold the ax is on the roots of the trees. The tree that is not fruitful will be cut down and cast into Hell. (10) A group of people asked him, What can we do to be repentant? Yahya said, Whoever has two robes, let him give one away and whoever has food share it with others. (11) Some tax collectors asked, How can we be just? Yahya said, What is allotted to you, take and do not be greedy. (12) A band of soldiers said, What can we do to be those that do good? Yahya answered, No injustice or slander, but instead be content with your pay. (13) The people were watching for the Nasr of Allah. They were asking among themselves if Yahya was the Mustafa Rasul. (14) Yahya said, I immerse you with water. But one who is stronger than I, whom I am not worthy to untie the laces of his shoes, will come and immerse you with the Spirit of Allah and you will be pure. (15) He will take his winnowing fork and purify his threshing floor. He will gather the wheat into his barn and throw the chaff into hell. (16) In this way Yahya came warning and bringing good news and the people were learning from him greatly. (17) A group of Priests came from Bayt el-Maqdis asking, Yahya, who are you? He answered, I am not the Owner of the Age whom you are waiting for. (18) They asked, Are you Elias who disappeared or the prophet which Musa spoke of? He said, No. They said, Make it clear so we can answer those who have sent us to you seeking information. (19) I am the voice crying in the wilderness, prepare a way of our Lord. This is what you read in the Tawrat. (20) They said, How do you immerse into water when you are not the Masih nor the prophet which Musa prophesied of, nor Elias? (21) He said, I immerse into water, but among yourselves is one who you do not know. He comes after me and is greater than I and I am not worthy to untie the laces of his shoes. (22) This is what happened across the Jordan where Yahya baptized those who came to him. (23) Then Issa came from Jalil to the river to receive Sibgha, but Yahya objected to him and said, You must not come to me but I should come to receive Sibgha at your hands. Issa

said, But you must immerse me now so that the will of Allah may be a religious duty you perform. (24) Yahya responded to his request after all the people received Sibgha (25) Then Issa came up out of the water. The heavens opened for him and the Spirit of Allah descended on him as a gentle dove. (26) A voice came from heaven saying, This is The Beloved and We are very pleased with him! (27) When Issa began his message people called him the son of Yusuf and he was thirty years old. (28) When he crossed the river, anointed with the Spirit of Allah, the Spirit lead him into the wilderness where he stayed with wild animals and angels served him. He fasted forty days, day and night. Hunger overtook him and Shaytan began to make sin seem right to him to turn him away from the path. (29) He said, If you have come from the Spirit of Allah, then command these stones to become bread. Issa replied with the word of truth from the Tawrat, A person does not live by bread alone but by the word of Allah he lives and exists. (30) Iblis then took him to the top edge of the House of Allah and said, If you have come from the Spirit of Allah, then throw yourself to the earth. For the Zabur says, Allah will put his angels in charge of you and you will not strike your foot on a stone with but they will be your protectors. (31) Issa answered with the word of the Tawrat, Do not test your Lord who Exalted and Great. (32) Then he took him up a high mountain and showed him the glory of the kingdoms of the world. He said, If you worship me and bow down before me, I will give you all this and you will be a ruler. (33) Issa said, I take refuge in Allah from Shaytan the accursed! Then he quoted to him the word from the wise account, Prostrate to Allah alone and do not be an idolater. (34) Iblis disappeared from his sight and left him and a group of angels came to serve him. (35) When Yahya saw him he said, This is the one who will redeem mankind with a mighty sacrifice! (36) He is the one who comes after me but he is greater than I because he was before me. I came immersing in water so that he would appear to Bani Israel. (37) I did not know him before, but Allah who sent me to immerse in water said, The one whom you see the Spirit remain upon is the one who will immerse with the Spirit. (38) Because I observed this with my eyes, I witness that Issa is the Masih of Allah whom you are expecting. (39) While Yahya was with two of his followers he saw Issa walking and told them, This is the sacrifice of Allah the Most High! The two left him and followed Issa. He asked them about their intention and they asked, Our Mawla, Where do you stay? (40) Issa answered them and they became his companions and the first Hawariyun. (41) Andri the Hawari met his brother and said, We have found the Nasr of Allah the Great! (42) The two went to Issa and he looked at him and said, You are the son of Yuna, but I will call you Safwan, the strong rock of Allah. (43) The next day, as Issa was on his way to Jalil, he encountered Philip of Bayt Saida, the town of Safwan and his brother. He said to him, Follow me in the way, and he became one of the followers. (44) Philip found his friend Ata and told him the news about Issa who was called the son of Yusuf the Nasiri. He said, We have found the one spoken of by Musa in the Tawrat and by the prophets. (45) Ata considered the matter seriously and asked, Can the righteous come from Nasiri? But Philip called him to have a look at this certain news. (46) Issa saw him coming and said, This is a pure Israelite. (47) Ata was amazed and said, Our Mawla,

you are the Masih of Allah and the Lord of our people! Issa said, Have you believed in me because I said I saw you under the fig tree? You will see greater things than you have seen after a while. (48) On that day the gates of heaven will open and you will see angels ascending and descending and in my service attending. (49) In Kafr Qana there was a wedding, and Issa, his mother and the Hawariyun were invited. When the wine ran out, his mother asked him for a sign that would serve the people. He said, O dear woman, not yet; why are you in a hurry? (50) There were in the house six jars for water, each one with a capacity of two or three measures. The people would purify themselves with the water from these jars. Mariam said to the servants, Carry out what you have been ordered. (51) Issa said, O servants, fill the jars with water. They filled them until they overflowed. He then said to them, Now draw from them and serve it starting with the leader of the people, O servers! (52) When he had tasted the wine that was previously water, he did not know how it was prepared. Only the servants who drew it knew. (53) He called to himself the owner of the house and said, People offer the good wine before the lesser and when the guest gets drunk, then they present the other. But you have delayed till now what is should have been offered first, not the way people usually do it! (54) This was Issa's first miracle and he displayed his glory and it shown forth. His helpers increased in their faith and grew stronger. Then Issa went down to Kafr Nahum with his mother and his brothers and the Hawariyun.

Those Born

(1) When Id el-Nahr drew near, Issa made the Hajj to Bayt el-Maqdis. He found in the House of Allah sellers of cattle, sheep and doves and money changers at their tables sitting. (2) He made a whip from ropes and drove them all from the House of Allah and turned over their tables and said, Remove this from here! Will you turn the House of Allah into a place of commerce and a market? (3) The Hawariyun remembered the word of truth in the Zabur, Zeal for your house, O my God, truly consumes me. (4) A group of them said, If only you would do a miracle that would support you. He answered, Tear down this house and I will certainly raise it in three days. (5) They said, How can this be? This house was built in forty-six years! (6) But Issa meant the house of his body. When he rose from the dead the Hawariyun remembered his word and they increased their faith in the word of their Mawla and in the Book. (7) Many believed in him from Bayt el-Maqdis when he displayed to them his great signs. (8) Issa did not feel comfortable with any one of them, for He was all-knowing of what they were hiding and what they revealed. (9) A fanatic came to him at night from among the faqihs who was called Thafir. He said, O teacher, we know that you are a messenger, for no one is given the signs you have been given unless he has come from Allah and was strengthened. (10) Issa said, Know that no one enters the Malakut of Allah except those that have been truly born. (11) The faqih was surprised and said, How can a person be renewed if he is old? He is not able to enter his mother's womb a second time and be born righteous. (12) Issa said, Whoever is not born by his mother and renewed by the Spirit of Allah can not enter the Umma of Allah at all. (13) For the one born by flesh is human but the one born by the Spirit is spirit. This is the certain truth. (14) Those that are born by the Spirit of Allah are like the wind. It blows from every direction. You hear its sound but you do not know its starting point or its resting point. When I tell you that it is necessary for you to be renewed by Allah, are you filled with surprise? (15) The Faqih said, How can this be? Issa said, O you who teach Bani Israel, do you not understand? I speak to you the truth and bear witness to what I have seen but you refuse it with doubt. (16) Behold, you are the ones who disbelieve the truth after it has come to you in parables from the world. Will you believe if we come with the secrets of the heavens openly? (17) No one has made the Araj up to heaven except the one who came down from Allah and became human for you. (18) As Musa raised the bronze snake on a stick in the Sinai, in like manner I must be raised up and give my life and whoever trusts in me will live forever. (19) For Allah has sacrificed the Masih in love for mankind, so that whoever believes in him will not perish but will have life forever. (20) For Allah did not send the Masih to make people suffer but as healing and Nasr for them. (21) He who trusts in him will not be condemned, and he who does not trust in him is condemned, because he has not trusted in the only Word of Word. He is the light that has risen on the world, but people have loved ignorance and despised the light as they

continued to do evil. (22) Surely, sinners truly fear the light. They do not come out to the light because of their shame. But those who repent come out openly and show their faith in the truth. (23) Yahya, before he was imprisoned, was immersing people at Ayn Nun near the city of Baysan. Issa and the Hawariyun also began to immerse those who wanted Ghushl. (24) The followers of Yahya and the people were arguing over purification. They said, O teacher, the one you bore witness to at the river is immersing the people and they are hurrying to him with desire. (25) Yahya said, No one receives anything except from Allah. Behold, you are the ones who witness to what I said to you that I am not the Masih whom you are expecting. I am a messenger who comes before him as a helper. (26) Truly, I am like a friend of the bridegroom who supports him and helps him happily. Today my joy is complete in him. I will decrease but he will rise. (27) Whoever comes from the world speaks from, but whoever comes down from Allah is the most honorable of the messengers and the most exalted. He speaks what he has heard and seen from Allah and is filled with the Spirit of Allah. Whoever believes in him has made sure that the promise of Allah is true. (28) Allah loves his Word whom he has spoken and has placed in his hands the malakut of all things and strengthened him. Whoever believes in him will have Nasr but whoever does not believe will receive wrath from Allah forever. (29) Yahya continued to call the people to the faith as a guide. But when he denounced King Antipas's marriage to Herodias the wife of his brother, he threw him into prison unjustly. Issa heard about the matter and in caution headed toward Galilee. (30) The rabbis were alarmed that the disciples of Issa were increasing and had even surpassed Yahya's. But Issa himself did not immerse the people but his helpers gave the people Ghushl. (31) He left Bayt el-Maqdis heading for Galilee and passed through Nablus, the land of Yaqub that he gave, with its well, to his son Yusuf in love. (32) As his travels continued until late afternoon, he sat on the edge of the well. A woman of the Samiriyyun came to draw water. He asked her, Give me some water, for he had become very thirsty. (33) She said, How, when a Yahudi does not ask water of a Samiriya and the Yahud have exalted themselves over our people in such a big way? At that time the helpers were in the city looking for food for themselves. (34) He said, If only you knew the gift of your Lord and who is asking you for water, you would have asked him and he would have given you the water of Nasr. (35) She said, How do you have that? The well is deep and you have no bucket! Are you greater than Yaqub the prophet who gave us this well and who, with his family and sheep, drank from its water always? (36) He said, Whoever drinks this water will become thirsty. But the water which I give will spring up as life in the one who drinks it and he will not thirst. (37) She said, O master, give me a drink from this water so that I will not thirst or draw water from here anymore. (38) He said, Go and call your husband and the two of you come here. She said, I have no husband. He said, You have spoken the truth, for you have no husband and the person you are with now is not your husband and you have been married five times before. (39) She said, I perceive that you are a prophet! Our fathers worshiped Allah on this mountain of Jabal Jirzim. But you Yahud consider Bayt el-Maqdis as the necessary qibla. (40) He said, O woman, trust me that the time is coming when you will not face this

mountain as a qibla nor Bayt el-Maqdis. You worship whom you do not know but we worship Allah whom we have known. Mercy comes from us. (41) The time has come when the sincere worshipers will truly worship Allah through the Spirit. Those are the ones Allah seeks as worshippers. (42) For Allah is Spirit and has required of you worship through the Spirit that has no qibla. The Samiriya said, I know that the Mustafa Rasul will come and guide us rightly in all things. I am he who speaks to you, said Issa, revealing himself. (43) As he was in that situation, the Hawariyun returned and they were amazed as they saw him speaking with a female. But they did not ask him about that in embarrassment. (44) She left her jar and returned to her people. She said, O my people, come and see the one who revealed to me what I had done! Perhaps he is the expected Nasr of Allah. The people of the city came out to Issa. (45) The Hawariyun called him to some food but he said, I have good food, if only you knew. (46) They thought that someone had come to him with something to eat. He said, Surely my food is to walk in the path of Allah doing his will. (47) I am like the harvest that comes after four months from the planting. Behold I tell you, look at the fields for now the planting and the harvest are ripe. (48) The harvester is hired who gathers the fruit of Nasr for Allah. Thus the planter and the harvester rejoice together. One sows and the other reaps. The saying is true. (49) I have sent you to harvest that which you did not toil for. Others have toiled and you are harvesting their planting. (50) Many of the Samiriyun believed in him after the woman bore witness to him saying, He has revealed to me what I have done. They gave them hospitality and he remained and guided them two days. (51) They increased in faith and they said to the Samiriya, We certainly believed in him when you witnessed about him, but today we believe and witness that Issa has come to us from Allah as Nasr.

The Leper

(1) Issa went to Jalil though he knew that no honor is to be expected for a prophet in his own country. (2) As the people of Jalil witnessed his signs in Bayt el-Maqdis during the days of the feast, they were friendly to his party and he found among them a welcome. Then he came to Kafr Qana where he turned the water into wine. (3) There came to him from Kafr Nahum an official of the king begging him to come and heal his son for he was near to death. (4) Issa said, Why do you not believe unless I reveal to you signs and wonders? (5) He said, Hurry, my master, before death makes off with my son! Issa said, Go and may your son live. The man was reassured at his word and returned to where had come. (6) As he was on the way, his servants met him and told him the good news that his son had recovered. He asked, When? (7) They said, Yesterday at noon the fever left him. Then he remembered the hour of Issa's word when he said, May your son live, and he and everyone with him believed. (8) This is for you the second sign in Jalil that was done by Issa. (9) In Nasira, his home town, he arose in the musalla on the Sabbath to read to the people a portion of the Tawrat. (10) The Spirit of Allah rests upon me for he has sent me to bring good news to the poor, and to set free the captives. He has sent me to give sight to the blind and to announce the year of victory when I will be a Nasir to every oppressed person. (11) When Issa finished his words all eyes were fixed on him. He said, Today this word has come true. (12) Everyone bore witness to it but were in doubt about his message. They said, This is only the son of Yusif. How can this be? (13) Issa said, I am like a physician to whom it is said, Heal yourself! Do among your family what you did in Kafr Nahum. He said, Surely a prophet has is not acceptable in his own country at all! (14) Surely there were among Bani Israel many widows when the people suffered drought for three years and almost perished from hunger. (15) Allah did not send Elias to one of them but he sent him to a Lebanese widow in Sayda. (16) There were among Bani Israel during the time of the prophet Ilyasha many lepers. But Allah did not heal them, except for Nuaman of Dimashq who became a believer. (17) When they heard this, anger filled them and they took him out of the city and brought him up to the edge of the mountain to cast him from it. But Allah saved him from them and delivered him cunningly. (18) He left Nasira and made Kafr Nahum on the edge of the sea his center. This fulfilled the word of the prophet Shaya. (19) O people of Jalil from the Jordan to the Sea, those crouching in darkness in the shadow of death, behold, you have seen the light dawning. (20) Issa went among the people preaching, saying, Repent, for I have come to you with the true Din! (21) While he was walking on the shore of the sea he saw two fishermen, Andri and his brother Safwan fishing. (22) He said to them, follow me in the way and I will make you gatherers of people. They left their nets at once and followed him directly. (23) Then he saw Khalifa and Hanna with their father in a boat fixing their nets. He called them to himself and they left the ship and their father and followed him in

guidance. (24) The people surrounded him to listen to the Word of Allah. Then the fishermen put out their anchors and left the two ships to wash their nets. (25) Issa climbed into one of them that belonged to Safwan and asked him to move it a ways away from the land and he began to teach the people with grace. (26) Then he said to Safwan, Cross the sea and cast the net. He said, O My Mawla, We have grown tired at night and we have caught nothing. However, I will do what you command me. (27) They did it and the boat became heavy with the catch in the net, even though their brothers on the sea helped them. They filled the two boats with fish until they almost sank from the weight. (28) Safwan and those with him were astonished, at what happened. He fell at Issa's knees and said, My Mawla, depart from me for I am a sinner to be avoided! (29) Issa said, Do not fear. You will surely be, as of this day, a gatherer of people. (30) When they returned to the shore they left their things and went in the way of the Masih for ever. (31) He went down to Kafr Nahum teaching the people on the Sabbath. They were amazed as he spoke to them with obvious authority. (32) There was among them a man who had a touch from Shaytan. He moaned and cried, Let us alone! Have you come here to cause us to perish, O Issa? We know that you are the expected Holy One of Allah. (33) He rebuked him and said, Be silent and come out from the man, O Satan! Satan threw the man to the ground and left him unharmed. (34) They were amazed and said to one another, What kind of Nasir authority is this? The news about Issa spread throughout the land. (35) He took with him Khalifa and Hanna to the house of Andri and Safwan, whose mother-in-law had a fever. He drew near to her and touched her hand and raised her from the bed and she began to serve him, for the fever left her. (36) People came to him in the evening with their various kinds of sicknesses. His hand touched each one of them and he healed. (37) The demons he cast out and rebuked them for they knew him. They shouted, You are from the Spirit of Allah and are his highest Nasr! (38) He went out at night seeking a secluded place and prayed to his Lord. The helpers followed in his footsteps and said, Surely the people are hoping for a good deed from you. He said, For this I have gone out. Let us go and we will give good news to the people of the villages. (39) He traveled about in Jalil preaching the Malakut of Allah and healing the sick and his fame spread throughout Syria and grew. (40) The paralyzed and the epileptic were brought to him and he healed them and people from many nations followed him. (41) A leper came to him imploring him and bowed down and said, If only you would cleanse me I will be healed! (42) He said, Yes, be cleansed. The leprosy left him immediately. (43) He said, Do not tell anyone about it, except the Priest. Show him your healing as was prescribed by Musa. (44) As his fame increased the people came to hear him and to seek healing. He would preach to them and go to secluded places for prayer. (45) There came from Bayt el-Maqdis and Jalil a group of faqihs to witness the master healing by the command of Allah and guiding. (46) A paralyzed man was brought on his bed, his family wanting to lay him between his hands. But as the throng obstructed him, they carried him up to the roof and made an opening in it and lowered him in his bed to Issa. (47) He admired their faith and said, O man, your sins are forgiven! The faqihs renounced his word and said, No one forgives sin except Allah alone.

Who is this then that speaks this blasphemy? (48) Issa saw through to their hearts and said, Which is easier, to say that your sins are forgiven or to say rise and walk on command? (49) That you may know that I am able to forgive sin, O man, rise and carry your bed and go to your family! He walked and thanked Allah gratefully. (50) The people were stirred up and filled with fear but praised Allah and said, By Allah, we have surely seen a wonder today! (51) Issa went out and saw Matta the tax collector sitting at his table. He said, Follow me in the way. He arose and left the possessions of the world and became one of the Hawariyun. (52) Matta made a feast in honor of Issa and invited to his house a group of his friends. The faqihs rebuked Issa for this and said to his helpers, Are you eating together with tax collectors and sinners? (53) Issa said, The healthy do not need a doctor but the sick do. I have not come to invite the righteous to repent. The sinners get that invitation! (54) A group of them said, These who are followers of Yahya and the faqihs fast and worship. Why then do your helpers take food? (55) He said, The family of the bridegroom does not fast while he is among them. But when he has left them, then you will see them fasting. (56) You are like one who tears a piece of a new robe to fix an old robe, thus increasing the tear. (57) Or like one who fills an old skin with new wine and then it tears it to pieces. New wine is placed in new skins to preserve and protect them. (58) Surely the one who rejects the new is he who is accustomed to the old and those who desire the new are fewer in number.

The Sabbath

(1) During the feast of Id el-Nahr, Issa turned his face towards Bayt el-Maqdis to perform the Hajj. (2) There, at the Hitta gate, was a group of blind, lame and paralyzed people waiting for an angel to descend in a spring and stir the water. Whoever would then arrive first at the water would be healed. (3) Issa noticed one sick person stretched out by the water who had been sick for 38 years so confined. Issa knew of his problem and asked, Do you want to be healed? (4) He said, O sir, who will help me? For whenever the water is stirred and I want to go to it, another goes ahead of me who is stronger. (5) Issa said, O man, rise and carry your bed and walk! He obeyed him and walked. (6) A group of Priests complained to him saying, It is not halal for you to carry your bed on the Sabbath. He answered, I am only obeying the one who healed me and commanded me to carry my burden and walk. (7) They said, Do you know the one who commanded you to do this? But he did not know him for Issa had gone away from the crowd and disappeared. (8) When Issa found the man in the House of Allah he said to him, Look, you have been healed! So do not sin any longer or it will be more difficult for you. (9) He then went quickly to his people and said, O my people, surely Issa is the one who healed me and guided. They then began to make a plot against him. They said, Let him be killed who breaks the sanctity of the Sabbath! (10) Issa said, Surely Allah, my Father, is at work all the time and I, likewise, do as he does wondrously. (11) The Priests continued in their craftiness and said, See, this man violates the Sabbath and claims that Allah is his Father making himself equal with our exalted Lord! (12) He said, Truly I say to you, I am not able to do great signs, but as Allah works, I do what I see. (13) Surely Allah teaches me what he knows and loves me greatly. As Allah brings life to the dead, so do I. (14) Allah himself judges no one, for he has made me the judge forever. Whoever does not honor me does not honor Allah who sent me and leads. (15) Surely, whoever follows my word and trusts in the one who sent me has taken hold of the Nasr of Allah. He will not be condemned, but We will carry him from death into life forever. (16) This is the day of the dead who hear my call, and whoever answers me will live. (17) Allah is the Living one who made me Lord of mankind has entrusted me with all the Day of Judgment. (18) It is no surprise that the hour is coming when those in the graves will hear my voice plainly. Whoever has done good deeds will live. But whoever has done evil, his reward will be the flame. (19) I do not possess judgment, but I am seeking the favor of Allah who sent me with the truth. I judge as I hear and my judgment is just. (20) If I have borne witness about myself, then my witness is not legal. Surely another witness of me is Yahya and he was a shining lamp that you sought light from for a while. (21) He witnessed about me truthfully even though I do not seek a witness from people at all. (22) Allah is my witness and the great signs that he gave me in addition to the witness of Yahya. (23) He is Allah whose voice you have not heard and whose face you have not seen. You have only increased in your

ignorance of his word and grown more disbelieving in the one he has sent. (24) Did you think that in the Tawrat you had Nasr? Read the Book, for it witnesses of me. But you do not desire my coming so how can you hope for Nasr? (25) I know that your hearts had been emptied of love of Allah, therefore I do not ask of you any honor. (26) I have come to you from Allah but you have disbelieved in me. If a person comes to you from among yourselves you believe in him. Are you to believe while you are seeking for yourselves glory and not from Allah? But that which is from Allah is better and more lasting. (27) I do not accuse you before Allah. The one who accuses you is your hope Musa. (28) If you had believed in what Musa brought which spoke of me, you would not have disbelieved. If you have then disbelieved in what Musa wrote, can you really believe in me? (29) On the Sabbath Issa passed with his helpers through the fields. When they became hungry his helpers began to pick the grain and eat it. When the faqihs saw them they said, How is it that your helpers, O Issa, are making halal some of the things that were made haram for us? (30) He said, Have you read the story of Dawud and his soldiers? They became hungry and entered into the House of Allah and ate the bread used for offering, something that was not halal for them but was only to be food for the Priests. (31) Have you not noticed how the Priests in the House of Allah break the sanctity of the Sabbath without objection? Behold, here is one who is greater than the House, if only you knew! (32) If only you understood what was in the Tawrat, that Allah desires mercy in your hearts and not your sacrifices. If you had done this, you would not have spoken to us wrongly. (33) The Sabbath was made for people, not people for the Sabbath. I am the Lord of the Age so follow my guidance! (34) While he was teaching the people in the musalla on the Sabbath, he saw a man with a withered right hand. The faqihs were hoping that if he would heal on the Sabbath they would be able to condemn him. (35) Issa said to the one whose hand was withered, Stand and come to the middle of our gathering! Issa did this knowing by revelation what they were hiding, for it was not hidden. (36) They said, Is healing halal on the Sabbath? He answered, If one of you had a sheep that fell into a pit on the Sabbath, would you pull it out or leave it to perish? (37) O you pronouncers of haram! Is a person more important or a sheep? Therefore, doing good on the Sabbath is a halal! (38) He said, Is doing good halal on the Sabbath or doing evil, the saving of life or its destruction? They remained silent. (39) Issa stared at them being both angry and sad. He said to the man, Stretch forth your hand! It became straight after it had been withered. (40) The crowd dispersed and the faqihs and the followers of King Antibas formed a plan among themselves against Issa seeking evil.

The Blessed

(1) Issa and those who were with him went to the Sea of Galilee and a crowd followed him who had heard of his signs. They came to him from every direction from the regions of el-Sham seeking to be healed. (2) The Hawariyun prepared a boat for him so that those seeking healing would not crowd him, for every sick person began trying to make a way to him to touch him with the others who were touching. (3) Whoever had in him a touch from Shaytan, when they saw him, fell down shouting, You are from the Spirit of Allah! But he commanded them to keep silent concerning himself and he healed them all. (4) The word of Allah in the Tawrat was fulfilled, This is my servant whom I have chosen, my beloved in whom I am pleased. I have anointed him with my Spirit to reveal my words to all people. (5) A bruised reed he will not crush, nor a weak flame will he extinguish, neither is he one who shouts or is argumentative. (6) But he is making a jihad in my path diligently so as to raise up the word of truth. He is the hope of the nations and let those who trust put their trust in him. (7) Issa went up the mountain in the evening to pray. On the following day in the morning he called to himself the followers and chose from them the twelve Hawariyun. (8) Safwan, Khalifa and Hanna, these were the first three. (9) Then Philip, Andri and Matta, Ata, Ibn Halfi and Hamdi; Tuma, Fadi and Yahuda - he chose them all. (10) They were helpers accompanying him and proclaiming the way of Allah and it was given to them saving power to heal in his name every sickness and to cast out demons. (11) The helpers sat around their Mawla as he taught and they listened. (12) Blessed are the believers who confess their poverty toward Allah, for they will be forever in heaven; (13) And those that sorrow, for they will be comforted; (14) And the meek, for they will inherit the land; (15) And those who seek for righteousness, for they shall find their desire; (16) And the merciful, who will be shown mercy in the resurrection; (17) And the pure in heart who reject hypocrisy, for they will be satisfied in Allah's presence. (18) And the peacemakers, for they will be called Allah's children.. (19) And the persecuted in the path of Allah, for they are those brought near to their Lord. (20) And when people oppress you and make fun of you because you are my helpers and invent lies about you, rejoice! For they ridiculed the prophets who came before you and you will receive a generous reward. (21) But woe to those who prophecy and seek the praise of people just as they sought the flattery of your fathers before and were deceiving them; (22) And to the rich who have stored up the reward of the world laughing. In the end they will cry! (23) Surely in the world you are like salt. It flavors the food of the people and preserves. But if the salt becomes bad, with what will they salt it? The salt will be thrown out since it is no good and it will be trampled by those passing by; (24) Or you shine like a lamp in a glass as a light for people; or like a city standing on a mountain, that is not hid from eyes. A lighted lamp is not placed in a box, if only you knew. (25) In this way let your light shine before people's eyes so that they will witness your good deeds and proclaim,

Allahu Akbar, who is the Hearer and the Seer. (26) Do you think that I have come to abrogate the Sharia of Musa and the books of the Messengers? Of course not! But I have come to fulfill Din for you. (27) Truly not one letter or dot will disappear from the Tawrat until the heavens disappear and that which is certain has come. (28) Whoever disobeys even a small thing that Musa commanded and teaches other people to do so has strayed from the true Din. (29) But whoever keeps it and teaches others to do so has made good his Din. But you will not enter into the Umma of Allah unless you are more righteous than the faqihs. (30) It has been said to you, Keep your vows and do not swear with a lie. This is the commandment of your forefathers. But I complete it with my word, Do not swear at all; not by heaven for it is the throne of Allah, neither by the earth for it is his footstool, neither by Bayt el-Maqdis for it is the city of the great King. (31) Do not swear by your heads for you are not able to turn one hair either black or white. Just say yes or no. For more than that is from Shaytan and is an obvious slander. (32) It has been said, do not commit adultery. This is the commandment of your forefathers. I, your Mawla, am completing so listen to me. Whoever lusts after a woman has a heart that is a sinful adulterer. (33) If your eye is adulterous, tear it out and your hand- if it is adulterous, cut it off. It is better for you to lose one member than for you to be thrown into hell. (34) It was said to you, Whoever divorces his wife must give her a legal paper. But I say that whoever divorces his wife, except for adultery, has become an adulterer as well. (35) It was said to you, Do not kill and whoever murders will receive his punishment. This was the commandment of your forefathers. (36) Behold, I complete it for you with my clear word, Whoever hates his brother and puts down his brothers with curses, will receive the reward of hell where he will be roasted on the day of judgment. (37) Cut off your prayers if you remember that your brother has something against you. Go first to him and give him what is rightfully his. Then return and do the prayers with the worshipers. (38) For to be reconciled with your adversary and quickly give him his right is better than to be imprisoned and be forced to be reconciled. (39) It was said to you, An eye for an eye and a tooth for a tooth. This was the commandment of your forefathers. But I am your Mawla so listen to me. To whomever slaps your left cheek, turn to him your right cheek. To whomever does you wrong, do not take revenge on him but do him good. (40) To whomever attempts to take your garment desiring it, give him your coat as well. Whoever forces you to walk one mile, walk with him two not being selfish. (41) Whoever requests from you anything or wants to borrow, give it to him and do not return him disappointed. Do to others as you would love for yourselves. Surely this is the true word so listen to me! (42) It was said to you, Love your brethren and hate your enemies. This was the word of your forefathers. But I say to you, Love your enemies and do good to those who hate you. Pray for those that curse you and bless those that do you evil. (43) Love your enemies and lend to Allah a good loan and he will multiply your reward and you will become his close friends. (44) He is Allah whose mercy has covered everything. He sends his sun on the evil and the righteous and sends down his rain on the just and the oppressors. (45) What merit is it if you love those who love you or do good to those who do good to you? This is what sinners do! (46) What merit is it to give a

loan to those whom you can count on? This is the way sinners lend to other sinners. (47) If you only greet your brethren what merit is this? Even the unbelievers do that! Therefore, be eager to do good and do it in a better way. For Allah is the best of those who do good.

Worship

(1) Issa said, Beware of worshiping to be seen by people so that you lose your reward. For Allah is aware of what you do. (2) In this way the hypocrites give their zakat and make obvious their alms in the musallas and in the streets, thereby seeking thanks from people. They will be rewarded with what they have earned. (3) Therefore, make secret your alms and do not let your left hand know what your right hand is doing. Allah will reward you for he does not lose the reward of those who do good. (4) Do not be like the hypocrites who in their prayers in the Musallas and in the streets make a big show. They will be rewarded with what they have earned. (5) Therefore, when you do your salat, do it in an isolated place. Lock your doors and call upon Allah who will answer you and reward you. For with Allah is the generous reward. (6) Do not be like the hypocrites who try to pressure Allah with their prayers in order to be answered. Allah is near to answer the requests of his beloved, for before you call upon him he knows what you need. (7) When you do salat, call upon your Lord humbly. Allahumma, Lord of all the world, let your great remembrance be lifted up, may your wise command be executed, may your glory spread among all people. (8) O Lord, provide for us from your good things according to the need of each day. O Lord, forgive us our sins as we forgive those who sin against us. O Lord, strengthen us when you test our faith. O Lord, deliver us from Shaytan the accursed. (9) O Possessor of sovereignty, O one full of glory and honor, in all the world you alone are strong and firm. (10) Forgive other people their sins and Allah will forgive yours. For if you forgive the sins of others, surely Allah is the Forgiving and the Merciful. (11) Do not be like the hypocrites who exhibit to other people their sawm with frowning faces. Truly I say to you, they will receive their reward with what they have earned. (12) When you do your sawm, do not show others that you are doing sawm. Wash your face and wipe your head and Allah will see you and he will reward you. How wonderful is the reward of the sincere! (13) Do not judge other people and Allah will not judge you. If you forgive, you will be forgiven. If you give, it will be given to you, pressed together, shaken down and overflowing. For as you measure, it will be measured to you. (14) Do not give to the dogs what Allah has entrusted to you. Neither cast your pearls to pigs for they will turn around and attack you, tearing you to pieces. (15) He told them the parable how a blind person is not able to lead another blind person for both will fall into a hole. (16) Do you see the speck in the eye of your brother and ask to remove it while there is a log in your own eye that you do not notice? (17) No hypocrisy! Instead, start with yourself before your brother. Take out the log in your own eye first and then you will see clearly the speck in your brother's and you will be doing well. (18) The eye is the lamp of the body. If your eye is clear the body is lit up with light. But if it is envious, the whole body has become dark. Therefore, beware that the light that is in you does not turn to darkness and you perish. (19) Do not let the treasures of this world lure you away from the treasures of the hereafter.

Whatever you accumulate on earth, moths and rust will eat and thieves will steal it and it will not remain. (20) The servant cannot serve two masters together. He either follows the first in love or leaves the other in hate. Likewise, you cannot serve Allah and money together. (21) Is your food and drink better than life? Is your clothing better than the body? Do not follow after the things of the world. (22) Do you not watch the birds? They do not plant, harvest or store seeds but Allah provides for them. Are you not more worthy to be provided for? Even if any of you wanted to increase his height by a span he would not be able. (23) Why does your clothing concern you? Look at the lily how without spinning or fatigue it grows. Surely Sulayman in all his glory was not dressed as the lilies are dressed. (24) Likewise, Allah clothes the flowers of the earth and causes them to sprout today while you throw them on the fire after they have withered tomorrow. Surely you are more worthy for Allah to dress. How little you believe! (25) Do not say in disbelief, What shall we eat, drink and put on? Allah knows better what you need. (26) Instead, seek that which pleases Allah and he will increase for you from his bounty everything. Do not be preoccupied with what will matter tomorrow. The next day will take care of itself. Each day you have enough to occupy you. (27) Call upon Allah and he will answer you. Seek him and you will find him and it will be opened for you and so you will be provided for. (28) If your child asks you for a piece of bread will you give him a stone? If he asks you for a fish will you give him a snake? Of course not! You, being human, give your children good gifts. Likewise, Allah The Fatherly will provide for you for he is the best of providers. (29) Desire for your brethren what you want for yourselves as a fulfillment of Musa and the prophets. (30) They have surely perished who enter life through the wide gate and easy road, and they are many. (31) Instead, enter it through the narrowest of its gates and be guided to what is straightest. You will win the Nasr of Allah. But how few are those who are guided! (32) Do not be deceived by false prophets that wear the clothing of lambs but inside are wolves that will kidnap you. By their fruit you will know them, so be cautious. (33) The good tree produces only good fruit. Likewise, the bad only produces bad. The fruit truly speaks of the tree. You cannot pick grapes from the bramble. You cannot gather figs from the thistle. (34) Good things come from the good and bad things come from the bad and what is in their hearts they speak. (35) Surely the tree with bad fruit, is cut down and thrown into the fire. The one who speaks bad words will be repaid. With your tongue you are saved or lose on the Day of Judgment. (36) Do you think that whoever calls me Mawla will enter the Umma of Allah immediately? Of course not! But whoever does the will of Allah will enter. (37) Truly many of you on the Day of Judgment will say, Our Mawla, we prophesied in your name! Our Mawla, in your name we defeated demons! (38) Our Mawla, in your name we did various miracles! But I will deny them and say to them, Go away, O evil ones! (39) Whoever hears my word and does it, is like a wise person who founded his building on a rock. When the heavens rained and the flood rose and the wind blew, it was firmly established. (40) But whoever does not do my word is like a foolish person who founded his building on sand. When the rain fell and the

flood rose and the wind blew, it was among those that fell. (41) When Issa finished his word the people were bewildered for the faqihs had not come to them with anything like his clear authority.

Healing

(1) Issa came to Kafr Nahum and was met by a delegation of a Ruman officer whose beloved servant was dying of a disease. (2) Some of the Priests urged him to go and heal the servant, saying, Surely this Hanif is worthy of your help for he loves our people and has even built us a musalla. (3) Issa responded to their request. When he came near the house, the Rumani sent a friend to carry a message. (4) Do not let the master be bothered, for I am not worthy for him to come to me and I am not worthy to go to him. If only with a word he will speak about my servant he will be healed. (5) For when I have a matter for my soldiers, they do what I command them to do in obedience. (6) Issa was surprised at his message and said to his helpers, I have not seen, even among Bani Israel, faith and surrender like this! (7) You will see the eastern and the western parts of the earth entering into the Umma of Allah in crowds, and in el-Janna they will recline on cushions calling for drinks and fruits with Ibrahim and his family forever. (8) But the people to whom Allah had set apart for his Umma but then who disbelieved, their abode will be the fire and it will be a terrible fate. They will grind their teeth and weep bitterly. (9) When the delegation returned to the house of the Rumani, the servant had recovered. (10) On the next day Issa and those with him turned to the village of Nin. He saw at the gate of the village a group of people carrying a corpse, and he was an only child of a widow. (11) He felt pity for the widowed mother and he said to her, Do not cry, as he approached the burial procession. He stopped it and touched him saying, Rise, O youth! The dead person sat up alive and began to speak to the people! (12) The people were awed and began to shout, Allahu Akbar! They exclaimed, A righteous prophet has come to us who is to his people a savior! The news about Issa spread through the land. (13) As Issa was healing the blind and the sick and casting out demons, a delegation came to him from Yahya who was in prison and said to him, We are both messengers from Yahya sent to inquire about you. Are you the Masih whom we are expecting or not? (14) He said, Return and tell Yahya, We have seen the blind regain their sight, the lame walking, the lepers cleansed, the deaf hearing, the dead being raised and the poor receiving the good news. Blessed is he who does not disbelieve in me! (15) They left and Issa said to the people, What did you see in the desert? A reed shaken by the wind or a king living luxuriously in his palace? I say to you, truly Yahya is greater than just a prophet and is more eminent. (16) Do you not remember what is spoken of in the Tawrat, We have sent one who will prepare before you a way? (17) Truly none born from women is as great as Yahya. Since he began his call to repentance until now, people have been making a Jihad to enter into the Umma of Allah being guided. But the least of those entering is the greatest of people before Allah in standing. (18) And when the people and the tax collectors heard this, they praised Allah The Just, for Yahya had immersed them. But the fanatics and the learned rejected what Allah wanted for them and were not immersed. For until Yahya came there were the

books of the prophets and Musa. Let those hear well who truly have hearts. Yahya is Elias in spirit and strength. (19) For if Yahya comes to you not eating or drinking, you say that Shaytan has touched him. But if Issa comes from Allah as Nasr, eating as you eat and drinking as you drink, you say that he is a glutton and a drunkard and takes sinners and tax collectors as friends. (20) Surely you are like children who fill the courtyards mocking, We played tunes for you but you did not dance, we mourned for you but you did not cry. You say this as a proverb. But wisdom by its deeds speaks its utterance. (21) Issa then extolled and worshiped, Praise to Allah, the Creator of the heavens and the earth, who has chosen by his will the simple instead of the important and so revealed. (22) He is Allah who has granted and given me everything. No one knows me except him and no one knows him except I and whoever I want to show to him and reveal. (23) O you who are tired and sinking under your burdens with difficulty. I am the Gentle and the Loving one, Come and follow in my path and you will find rest and relief. (24) When Shimun the faqih invited him to his house, he prepared a feast and a woman knew about it and came carrying perfume. (25) She fell at his feet kissing, crying and rubbing them with her tears and the perfume and wiping them with her hair in love. (26) Shimun was amazed at what he saw and said to himself, If Issa was a prophet, he would have known that this woman was a big sinner. (27) Issa said, O Shimun, I have something to say to you. Shimun said, Speak, O teacher. Then Issa told him a parable. (28) There was a creditor who had two people who could not pay their debts so he forgave them. (29) One of them owed five hundred dinars as a burden, the other owed fifty dinars as an amount. Which of the two debtors will have greater love? (30) Shimun answered, I think the one who was forgiven the greater debt will love the creditor more. Issa turned to the woman and said to Shimun, You are right. Do you see this woman? I entered your house and you did not give me water for me to wash my feet, but this woman wet them with her tears and wiped them with her hair. You did not kiss me, but she has not stopped kissing my feet. You did not wipe my head with oil, but she has wiped my feet with perfume. Allah has forgiven her sins that are past so she has loved greatly. (31) For whoever loves only a little will be forgiven only a little. (32) Therefore, O woman, Allah has forgiven you!, said Issa. (33) Those who were with him at the table exclaimed, Who is this that even forgives adultery! He said, O woman, your faith has given you Nasr. Go in peace and guidance. (34) Issa, the Hawariyun and the other followers went throughout the cities and villages calling to the Malakut of Allah and spreading the good news. (35) There was Mary Majdaliya whom Issa had healed of seven Jinn, Hanan the wife of the minister of the king, and Sawsan and the others who contributed from their money in the way of Issa in support. (36) When Issa returned to the house the people crowded around so that he and his disciples could not get any food. His family came to bring him back to them for a rumor had spread that a touch from Shaytan was in him. (37) A group of people brought him a possessed person who could not speak or see. He healed him and he spoke and saw. The people were amazed at what had happened and said, By Allah, this certainly must be the awaited Masih! (38) The faqihs said, Surely Issa gets help to overpower the demons by means of Taghut! Issa replied,

Shaytan does not cast out Shaytan, unless the kingdom of Shaytan fights against itself and is destroyed. Likewise, a nation, a city or a household, if it fights against itself, will fail and its strength will melt away. (39) If by the Spirit of Allah I cast out demons, then surely the Malakut of Allah has come to you as Nasr. But if I, by Taghut, cast out demons, by whom do your followers cast them out? Therefore, your own followers condemn on you! (40) No one can rob the house of a strong person unless he is stronger. He will then bind him and disarm him and plunder his house completely. (41) Whoever does not gather with me is a scatterer. Whoever is not with me is my enemy. (42) I say to you, surely Allah will forgive your sins and your lying slanders against the master of mankind. But he will never forgive those who disbelieve in his Spirit. (43) A group of the faqihs said, Will you do another sign? He answered, To the corrupt there will be no sign except the sign of Yunus. He remained in the belly of the whale for three days. Likewise, Issa will remain in the belly of the earth for three days and then be raised up alive. (44) On the day when that great hour has come, the people to whom Yunus was sent will bring you into account. For they repented to Allah after there came to them a warner. (45) And there is Bilqis, the queen of Yemen of old, who came to Sulayman from Saba to learn wisdom and to benefit. And Issa is greater than Yunus and Sulayman and more lasting. (46) You are like one whom Shaytan has touched. Shaytan is then cast out and wanders through the desert seeking rest but to no avail. He returns to his house which he was cast out of and finds it empty and ordered. He then goes and brings seven jinn even more wicked than himself and they make in him an abode. (47) Is not, then, the end of the evil worse than the first state? See what the punishment of the corrupt is and how very disastrous! (48) A woman shouted and said, Blessed is the one who bore you and nursed you as a child! Issa replied, Yet truly blessed is the one who obeys Allah in word and deed! (49) His mother and his brothers came to him and stood outside the house wanting to speak to him. He was informed of their coming but motioned to his helpers and said, My true mother and brothers are those that are my helpers in the way of Allah. For whoever does the will of Allah, my Father, will be my family.

The Sower

(1) Issa returned to the shore of the sea of Galilee teaching the people. They crowded him so that he climbed into a boat in the sea and sat and told them a parable. (2) A sower while he was planting seed dropped some seed on the path. But birds came and fell upon it and picked it up as food. (3) Some of the seed fell on rocks and it grew up quickly since it had no depth to it. But when the sun came out on that which had no roots, it consumed it, burning it and withering it. (4) Some of it fell among thorns and sprang up but the thorns choked it and it did not give fruit. (5) But that which fell on good ground, grew and brought forth its shoot and supported it and it became firm on its stalk and gave fruit in abundance. (6) Surely in this is an admonition for those who have hearts and who fear Allah. (7) His Hawariyun approached him and asked, Why do you speak to the people in parables? He replied, Your Lord has acquainted you more than others with the secrets of his Malakut. (8) Whoever has been favored, to him we will increase favor. Whoever has little, for him we will decrease what he has. I speak to the people in parables, for they look but do not see and listen but do not hear, neither do they understand a word. (9) The word of Allah has come true about them in the Tawrat, They have ears but they do not hear with them and they have eyes but they do not see with them. Their hearts are hard and they refuse to hear and see and understand from their hearts will not repent. How can they hope for healing from me? (10) But you are blessed for your eyes see and your ears hear. Truly I say to you that both the prophets and the righteous ones longed to see what you see and to hear what you hear, but it was not for them like this. (11) Whoever listens to the word of the Malakut but does not consider it carefully, is like the planting along the path. Shaytan comes and snatches it away from his heart. (12) The one that receives the word of the Malakut hastily and joyfully, is like the planting on the rocks which had no root to it. It grows for a while but if he is persecuted because of the word, he completely forsakes it. (13) The planting that was choked by the thorns and did not produce good fruit is like one who listens to the word of the Malakut but is captivated by the things of this world. (14) But whoever hears the word of the Malakut with a good heart, surrenders to it, becomes firm in it and keeps it, is like the planting in the good earth that grew. (15) A lamp is not lit under a bed to be hid but is made prominent for those inside as a light and for guidance. (16) What is hidden from people will be revealed later. (17) Listen to the word of the Malakut well. Whoever has favor will increase in favor. Whoever has not, that which he has will be taken away. (18) The Malakut of Allah is like one who planted his field well. But his enemy came in the night and cast tares among the wheat and left. (19) When the seed came up and produced grain there appeared both the weeds and the tares together. (20) His servants came to him and said, O sir, we thought that you only planted the field with wheat. How did the tares come up? He answered, An enemy has done this! (21) They said, Do you order us to pull up the tares? He said, No, for I am afraid

that while you are gathering the tares you will pluck up the wheat with it. (22) Leave the wheat to grow with the weeds until the day of harvest comes. (23) On that day the harvesters will gather the tares in bundles and cast them into the fire. But the wheat I will surely bring to my storehouse. (24) The Malakut of Allah is like one who plants his field, then sleeps at night and then rises in the day. The planting sprouts and grows but he does not know its secret for it is hidden. (25) The earth brings forth the grass, then the ears, then the ears are full of wheat. When the wheat ripens and the planting is ready to be harvested, the harvester hurries to his field carrying a sickle. (26) Or it is like a tiny grain of mustard. It is planted, then it grows and then it becomes a large tree so that the birds can nest in its branches. (27) Or it is like yeast that is added to three measures of flour that leavens the dough completely. (28) In this way did Issa tell parables giving examples to the people and teaching them Din. When he took the Hawariyun aside he further provided them with knowledge about everything. (29) The word of the Tawrat was fulfilled in the Book, I will speak with parables and raise to light what was hidden from the beginning of the world like a veil. (30) Issa left the crowds and sought refuge in a house. The Hawariyun said, Our Mawla, if only you would give us insight into the parable of the weeds of the field. (31) He said, I am the one who sowed the people of taqwa as wheat in the field of the world. (32) As for the tares, they are the helpers of Shaytan, the enemy, who has sown them by scattering them among the wheat at night. (33) The harvesters are the angels on the Day of Gathering when the first life has ended. (34) As the tares are gathered in bundles to be consumed by fire, so it will be on the day of gathering but even worse. (35) On that day the master of mankind will send the angels to separate the wheat from the tares. They will gather the helpers of Shaytan and cast them into hell like firewood where they will grind their teeth and weep bitterly. (36) But those who believe and do good will have el-Janna as their refuge. Their faces will be radiant like the sun as they live there for eternity. Surely in this is an admonition to whoever will fear. (37) The Malakut of Allah is like a treasure buried in a field that a person finds and then hides it to protect it. Then he goes rejoicing and sells all that he possesses and buys the field. (38) Or it is like a merchant who is searching for pearls. When he finds a huge one he goes and sells what he owns completely and buys. (39) Or it is like a net which was cast into the sea and which gathered all kinds of fish.(40) When it was full the fishers brought it out and chose what was good from it and tossed the bad to the side. (41) That is the way it will be on the day when the hour will come and the angels will chose the good and cast the sinners into hell as firewood. (42) Issa said to his Hawariyun, Do you understand? They said, Yes. He said, Whoever follows me from among the learned is like one who has treasure. He brings out both the new and the old from which he has gained and gave.

The Touch

(1) Issa called his helpers in the evening to cross over the Sea of Galilee to the east. (2) They rode in Issa's boat as other boats followed them and they left behind them on the shore crowds of people. (3) Issa moved to the side of the boat and rested on a pillow to sleep. But the wind blew up a storm and the waves became rough and struck the boat so that it almost filled to the point of sinking. (4) The helpers hurried to their Master and awakened him and said to him, Surely we are about to perish and drown! (5) Issa rose up and rebuked the sea and said, Be still, O sea! The wind became quiet in obedience and a complete calm prevailed. (6) He then said to his helpers, Are you afraid as if faith has not entered your hearts? They said to one another in fear and awe, Who is this that even the wind and sea obey him! (7) When they reached the eastern shore of the sea in the pagan area of Tyre, a man met him who had a touch of Shaytan in him and who had made the cemetery his habitat. (8) Every time they tried to chain him he broke his chains defiantly and he roamed among the tombs and the mountains throughout the night and day striking himself with rocks and filling the place with cries. (9) When he saw Issa coming he hurried to him falling down, pleading and shouting, By Allah, do not torment me! If only you would leave me alone, O Word of Allah, O Issa! (10) He said this because Issa had said to him, O band of jinn, come out from this man immediately! (11) Issa asked them their name and they said, We are called, because of our great number, the army! Then they pleaded with him not to expel them from that land and what a large band of demons it was! (12) There was present there a herd of pigs feeding on the mountain. The demons asked him to send them into the pigs and he permitted them. (13) They came out of the man and entered into two thousand pigs. The pigs rushed down the mountain into the sea and were all drowned. (14) The shepherds were terrified by what they saw and turned and fled and informed the villages, and the people came out to see what had happened. (15) When they came to Issa, the one in whom there was an army of demons was sitting there, neither possessed or naked. The people were greatly alarmed. (16) As witnesses told them of what had happened to the man, the demons and the pigs, their fear increased and they asked Issa to leave their land and he agreed. (17) As he was getting into the boat, the man in whom the demons had lived asked him permission to accompany him but he refused. (18) He said, Return to your people and tell of the grace of your Lord who healed you and guided. (19) The man set out to tell the good news to the people from Tyre to Amman and everywhere in between and the people saw the wonder. (20) When Issa and those with him arrived at Tyre, its people met him at the shore with joy. (21) There came to him a sheikh of the Synagogue from among them whose name was Munir and he fell on his face pleading. He said, My daughter is about to die from an illness. Can you put your hand on her so she will be healed? Issa went while the people crowded around him. (22) Relate in the Book the woman from Tyre who met

him in the way and who had had a bleeding for twelve years. (23) She had suffered under the care of physicians as she had spent all that she owned and had not become well but instead had become sicker. (24) When she heard the news about Issa she cut through the waves of people from behind and reached him. She touched his robe for she believed that by what she was doing she would be healed. She knew that she was healed from her flow immediately. (25) As Issa felt that power had gone out from him, he said to the people, Which one of you touched my robe? The Hawariyun said, Do you ask this as the people are pressing you? He turned his look towards the people to see. (26) The woman was frightened and came and bowed down before him and told him what had happened. (27) He said, O my daughter, go in peace and be healed, for your faith has truly made you well. (28) Then some men came and informed the sheikh of the death of his daughter. They said, Do not let the teacher be bothered. Issa said to him, Do not fear, for if you believe she will live! (29) He chose to accompany him Safwan, Khalifa and Hanna. When they arrived, Issa heard in the house a commotion and saw people weeping and mourning. (30) Issa entered and made the people stop crying and said, The child has not died, for this sleeping one lives! (31) They made fun of him, but he put them all outside while he took the parents of the child and those with him into where she lay. Then Issa took her hand and said to her, O child, I say to you rise! She arose immediately and began to walk. (32) She was a girl only twelve years old and all were amazed. He ordered that she be given something to eat and that no one know about what had happened. (33) Issa left them and two blind men followed Issa him crying out, O Our Mawla, have mercy on us! (34) He asked, Do you believe that I am able to do it? They said, You are truly able to do it! (35) So he touched their eyes and said, Let it be according to your faith, and they saw after their blindness. (36) He said to them, Do not mention this to anyone. So they went out and the news became in the land as a parable. (37) They brought him a dumb person who had in him a touch from Shaytan. When Issa cast out the jinn, the dumb man spoke well. (38) The people were amazed and said, By Allah, we have not seen in the Land of Promise anything like this! (39) Some of the faqihs said that by Taghut he was casting out the jinn. (40) He left Kafr Nahum with those accompanying him and went to Nasira. There he began to teach the people on the Sabbath and they were captivated by his wisdom and miracles. (41) They asked, How does he do it, for he is only the carpenter, the son of Mariam and his brothers Khalaf, Zayd, Samia and Hamad, as well as his sisters, are all here. So they rejected him ignorantly. (42) No prophet is without honor, except in his own country among his people and his family, said Issa. (43) He was surprised at the weakness of their faith and did not do any more important miracles there, except among a few that he laid his hand on and healed.

Furqan

(1) Issa toured the cities and villages teaching the people in the musallas of Allah and proclaiming the Malakut of Allah and healing their sicknesses from which they were suffering. (2) When he saw all the miserable people like sheep without a shepherd, he had pity on them for they were scattered and waiting. (3) He said to his followers, O my people, how great is the harvest and how few are the workers. Pray to Allah to send into his harvest those that will work. (4) He called the Hawariyun and sent them to proclaim the Malakut of Allah. He gave them clear authority to heal the sick and to cast out demons. (5) He said, Start with the lost sheep of Bani Is-rael. Call to the Umma of Allah whomever you meet. Stay away from the impurity of idols and do not become involved with the Samiriyun. (6) As you heal the sick, raise the dead, cleanse the lepers and cast out demons, give it for the sake of Allah who gives to you without charge. (7) Do not be obliged to take supplies for the trip which you must carry. No gold, silver or copper and no walking stick, food or clothes, for your provision is from Allah, O workers! (8) When you come to a village, inquire about who is a virtuous person there. Spend the nights there and remain in his house until the day you depart. (9) When you enter a house, greet the family with a greeting from Allah. Whoever returns it and then listens to what has been revealed to you, the Salam of Allah will be upon them and they will be the gainers. (10) But those who reject your call will be in a worse situation than the people that Lut preached to on the day of accounting. Shake off their dust from your feet and leave them in a state of loss. (11) The messengers are like sheep among plundering wolves. Beware of them as you would a snake, but walk the path of a dove in meekness. (12) If they issue a fatwa against your faith in me and whip you in front of the musallas and drive you to kings and rulers, and they will surely do this, give a witness for me before the people, O messengers! (13) Speak that which has been revealed to you and do not be pressured ahead of time about how you will witness. For the Spirit of Allah will speak to them through your tongues and it will really not be you who are speaking. (14) On that day a father will denounce his son and a brother his own brother. Sons will disobey their fathers and kill them. (15) If everyone hates you because of your faith, cling to me for you will have Nasr. (16) If one city treats you wrongly then turn to another. For when you have preached to all of Bani Israel I will return to you, so listen to me. (17) A disciple is not better than his teacher, nor a servant than his master. It is enough that, in virtue they are the same. (18) If the lord of the house is Taghut as they claim, then how are you, O family of my house, to be described? (19) Do not fear them. Nothing is hidden that will not be revealed to the eyes and what I say to you in the dark, speak it in the light. Proclaim from the rooftops what I tell you in secret and what you hear. (20) Do you fear those that kill the body but not the spirit, because they are not able to? Instead, fear Allah who can cause them both to perish in hell together. You should fear Him, if only you understood. (21) Do not fear them, for no bird falls

to the ground except with the permission of Allah. He is your Fatherly God and protects you. Not a single hair will leave your heads without him counting it. You are much dearer to him than the birds, O children! (22) For whoever testifies of me on the earth, I will testify of him in heaven. Whoever denies me before people, I will deny him before Allah. So will you not take refuge? (23) Do you think that I have come to bring only peace? No, but a furqan between a father and his children, a brother and his brothers and a house and its members. All men will hate you. (24) If you love your parents and your children more than you love me or follow a path other than mine with its hardships, you will not have Nasr. (25) If you preserve your life you will lose it, but if you lose it in my path you will preserve it forever. (26) Whoever responds to you, it is as if he responded to me. Whoever responds to me has believed in the one who has sent me. Whoever receives a messenger or a God-fearing person will be rewarded as the one they receive. In this manner we reward the believers. (27) Whoever gives a cup of water to the least of you will have his reward from Allah. For Allah does not lose the reward of those who do good. (28) The Hawariyun spread out through the land calling people to repentance, casting out demons and anointing the sick with oil and healing. (29) The news of Issa spread among the people and they said different things about him. (30) Allah has sent Yahya, after his death, doing miracles for those who saw him. (31) One group said that it was Elias, for they were expecting him. (32) Others said that Issa is a messenger like the messengers of old. (33) When King Antibas heard this he said, Who is this but Yahya, whose head I cut off and whom Allah has raised up from among the dead! (34) This is the story of Yahya for whom Hirudya, the wife of the king, had planned a trap, and she was among the wicked. (35) She had divorced her husband because of her love for his brother the king, and then married him. But Yahya had rebuked him for his lusts and said, The wife of your brother is haram to you, so do not be a sinner! (36) The king was furious with him and said, You will be imprisoned for a while. (37) His wife kept it to herself but grew mad at him and wished that she could kill him. This is in spite of the fact that the king feared him and listened to him, for Yahya was righteous. (38) The king had a feast in honor of his birthday and the Ahbar of Jalil were invited to come and celebrate. (39) When the daughter of the wife of the king entered, she danced and all the people were enthralled. The king said to her, after he was filled with wine, By Allah, I will give you half of my kingdom if you desire! (40) She went out to ask her mother what she should request. She told her, The head of Yahya you shall ask! (41) She hurried to the king and said, The head of Yahya, now, on a platter you will provide! (42) The king was filled with sorrow but nothing was left for him to do except to fulfill his oath. (43) So he sent his guard to the prison and he brought the head of Yahya on a platter and presented it to the wife of the king who was the revenger. (44) The followers of Yahya came and buried him in the ground and brought to Issa this important news.

Maida

(1) When the Hawariyun returned they met with Issa and reported to him what they had done. (2) As waves of people coming and kept them too busy to eat, Issa called them to look for an isolated area so that they could rest. (3) They rode in a boat but the people knew the way they were going and raced to them from every direction on foot. (4) When they reached their destination, Issa got out at the spring of Tabigha and saw a throng of people waiting for him. (5) But he had mercy on them for they were like sheep without a shepherd and he began teaching them so that they would be guided. (6) His Hawariyun approached him and said, The day has been long with the people in this place. Tell them to go out in the land and look for food. Issa replied, You give them something to eat! (7) Philip the Hawari was surprised and said, If we brought them two hundred dinars worth of bread, each one would not even receive a small piece of it, so how can this be? (8) Andri the Hawari said, This boy is carrying five loaves of barley and two fish, but surely this will make only a small spread, so how can they be satisfied? (9) He commanded them to make the people sit down and they covered the grass row by row, five thousand men not counting the women and the children. In every row there were a hundred or fifty. (10) Issa took the five loaves and the two fish and raised his eyes to heaven giving thanks and gave them to his helpers and they fed all the people. (11) When they were filled he said to his helpers, Gather the excess of food, and they did so and filled twelve baskets from what was left from those who had eaten. (12) The people were amazed at this sign from Issa and said, By Allah, this is surely the coming Masih! (13) But Issa discerned their hearts for they were determined to make him a king over them. So he sent off the Hawariyun in the boat to go to the other shore before him and left them and went to a mountain to be alone for awhile. (14) The Hawariyun rode on the sea in the evening wanting to reach Kafr Nahum. (15) When the night became dark and the wind became a storm and the sea was stirred up and Issa was not with them, they were miserable. Issa saw them and came to them before dawn walking on the sea. When they saw him they all thought it was a ghost and they screamed in fear. (16) He said, I am he, do not be afraid! (17) Safwan said, If you are Issa, command me to come to you on the water. So he called him and he left the boat and walked. But he became afraid as the wind blew and he was about to sink. He called for help saying, My Mawla, will you not save me? (18) Issa stretched forth his hand to him and saved him from drowning. He said to him, Why unbelief after faith and doubt after certainty? (19) When he got into the boat the wind quieted down and those in the boat bowed down before him saying, We make the shahada that you are the Word Of Allah and from you we seek help! (20) Immediately they reached the shore. In Majdal, on the shore of the sea, they cast their anchors and the people hurried to him from every direction from wherever they were. (21) They carried their sick on beds and placed them in the middle of the squares, wanting a touch from his robe for they were being

healed. (22) Another group of them remained on the shore of the bread for they knew that he did not set sail with his helpers and they searched for him. Those who came from Tabariya, when they did not find him, sailed to Kafr Nahum searching. (23) They found him in its musalla teaching the people. They asked, how did you arrive? Issa answered, I do not reckon that because of the signs you seek me, but it is the bread that I fed you that you desire. (24) Do not work for the bread of this world but for the bread of the next which I, the Masih, will give you and through it you will live forever. (25) They asked, How can we please Allah? He said, Allah wants you to believe in me, so obey me. (26) They said, What is your sign so that we can believe in you? Because it is written in the Tawrat, He sent down to them the Manna as bread from heaven for our forefathers. (27) Issa said, No, Musa did not send down for you bread from heaven. Instead, it is from Allah alone, for he is the best of those that send down. (28) But the bread of Allah is surely he who came down from heaven to the people and by whom they have Nasr. (29) They said, Our Mawla, give us from this bread always. (30) Issa said, I am the bread of life. Whoever comes to me and believes in me will never be hungry, neither will he thirst. Although you behold me you do not really see me. (31) No one can come to me unless he is guided by Allah and whoever comes will never be sent away. (32) Surely I did not come down from heaven seeking my own way, but the will of Allah who sent me to shepherd all those who believe in me and to save them on the Day of Judgment. (33) Whoever is guided and believes in me has taken hold of His Nasr and in the hereafter will be a winner. (34) The faqihs were furious about what they heard and said, How can he descend from heaven being only Issa the son of Yusif, for we know his parents? (35) Issa said, Do not be angry, for no one can follow my way unless he is attracted by Allah. Those are the ones I will give Nasr and resurrect them on the Day of Judgment and they are the ones, as the prophets have said, who are guided. (36) No one has ever seen Allah except the one who descended from Allah. Whoever believes in me has surely taken hold of the Nasr of Allah and he will live forever. (37) Where are your forefathers who ate the Manna in the Sinai? Have they not died? (38) I am the bread of life who has come down from heaven. Will you not eat of me? (39) For if you eat of this bread of mine, you will live forever. (40) For my bread is my body which I will give as a ransom for all people. (41) The people were amazed at what they heard and said, arguing, How can this man offer his body as food for those that eat? (42) Issa said, Unless you eat of my body and drink of my blood, you are the greatest losers. (43) If you do this, in the hereafter, you will be the winners. (44) My body is the true bread so eat me, and my blood is the true drink, so drink me. (45) If you do this, I will be in you and you will be firmly established. (46) For as I live in Allah, the Living one who has sent me, so will he who eats of me also live in me. (47) Is the bread that comes down from heaven better, or the manna which your dead forefathers ate? (48) For whoever eats of this bread will live forever and truly they will be the happy ones. (49) A group of his followers then said, This teaching is difficult for the people. How will they understand? (50) As it was apparent to Issa what they intended, he said to the Hawariyun, After hearing my words will you also reject them? (51) How will it be when I make my Araj to heaven where I was before

and you see me? (52) Surely the spirit is life and the body is death and my words are spirit and life for you if only you knew. (53) As Issa knew beforehand those who would not believe in him and he who would betray him, he said to his followers, Surely there are among you those that do not believe. (54) For no one can believe unless Allah bestows that upon him and he becomes guided. (55) His words had an impact on them and many abandoned him and they began to disperse. (56) When Issa perceived their unbelief he said, Who are my helpers to Allah? Safwan said, We are your helpers to Allah and we have no life except in your eternal words. We have believed that you are the Holy One of Allah, so witness that we are believers! (57) Issa said, I have chosen you as the twelve Hawariyun but surely one of you is a Shaytan. If you only knew, he is to betray! (58) A group of the faqihs came to him from Bayt el-Maqdis and accused some of his helpers of not washing their hands before they ate. (59) For they were careful to purify their bodies, their cooking vessels and their food in the tradition of their forefathers. (60) They said, O Issa, what has prevented your helpers from purifying their hands when they eat, or are they deviating from the tradition of our forefathers? (61) Issa replied, The word of the Tawrat has been fulfilled, O hypocrites! (62) This people honor me with their mouths but their hearts are far away. They follow the empty traditions prescribed by some of their own people and so worship. (63) Are you to follow the traditions of people and be engaged with pots and cups that you wash while you abandon the Book of Allah? (64) Did not Musa command you to honor your parents and warn you of death if you did not do them good? (65) If one of you has something with which he is able to help his parents, but then says, I will instead present it as a sacrifice, do you excuse him from giving to his parents and thus forbidding? (66) O group of Yahud, you are certainly doing tahrif of the word from its place in order to follow the traditions that you inherited previously. Many things like this you are doing! (67) O people, come to me, listen and understand me! (68) Impurity is not what enters the stomachs of people but impurity is what comes out of their hearts. (69) His Hawariyun approached him and said, The faqihs are angry about what you have said. Issa answered them, Every planting that is not of Allah will be pulled up! (70) Leave them alone, for they are blind people leading the blind and both will fall into the pit. (71) Safwan asked, Explain impurity. Issa answered, Do you still not understand? (72) There is no impurity in what you eat for it does not enter into your hearts but into your stomachs and then passes out. Therefore, all your food and drink is halal for you. Do you not comprehend? (73) For depravity, murder, malice, cheating, foolishness, theft, gossip, adultery, immorality, greed, envy and pride, are evil that comes out of the hearts of people and this is what truly defiles you.

The Keys

(1) Issa left Kafr Nahum for Lebanon and a woman came to him from a heathen people. She said, My Mawla, have mercy, for my daughter has a touch from Shaytan in her and she is in painful tormented from it. (2) Issa ignored her. The Hawariyun approached him and said, If only you would send away this woman from us for she persists in following us and shouting! (3) Issa replied, Surely, Allah has sent me to begin with the sheep who have gone astray from Bani Israel. (4) The woman came to him and bowed down before him and said, My Mawla, will you not help? (5) He said, The bread of the children should not be cast to those outside the covenant. She said, You are right, but the dogs can be fed from the crumbs of the tables. (6) Issa admired her great faith and answered her prayer and healed her daughter from the demon residing in her. (7) Issa left the area of Sur and passed through Sayda. Then he made a tour of the area east of the Jordan River. They brought to him a deaf and dumb person that he might heal him. Issa brought him away from the crowd that was waiting. (8) He put his fingers in his ears and touched his tongue with some of his saliva. Then he raised his eyes to heaven and groaned, saying, O man, be opened. His ears opened and his tongue brought forth clear speech. (9) Issa said, Do not tell of this to anyone. But the more he commanded them this, the more they did it saying, How wonderful are his signs and great! For the deaf are hearing and the dumb are speaking. (10) Issa returned to the Sea of Galilee and ascended a mountain on the eastern shore. The people came to him with their sick, crowds of them seeking healing. (11) They cast them at his feet and when he made the dumb speak, the lame walk and the blind see, the people were amazed and began to praise Allah. (12) People came to him from near and far, four thousand for three days without eating. (13) Issa called the Hawariyun and said to them, I am afraid that if I send the people away to their homes that they will perish on the way for they are fasting. (14) The Hawariyun said, It is not possible for anyone to feed all these in this place. Issa asked, How many loaves are you carrying? (15) They said, Seven and a few fishes. Issa took it and then made all the people sit down. He gave thanks, broke it and gave it to his helpers and they fed all the people. (16) When they were filled they picked up seven baskets of pieces that were leftover from those that ate. (17) When Issa sent the people away he sailed with his helpers to the spring of Tabigha. A group of the faqihs came to him saying, if only you would provide us a sign from Allah. But they were only testing him. (18) Issa replied, When the sun sets and glows like fire you predict fair weather. (19) When the red sky becomes dark at dawn you say that today you can expect rain. (20) Do you know the colors of the sky but are ignorant of the signs of Allah, O hypocrites? (21) You who request a sign will see in me the sign of Yunus, O corrupted ones! (22) Then Issa left them and sailed along with those with him to the other shore without bringing provisions. He said to his Hawariyun, Beware of the yeast of the faqihs and be on your guard against them. (23) They

thought that he was warning them of this because they had not bought bread for themselves. But Issa discerned their hearts and said, How small is your faith! How can you say there is no bread with us? Do you still not understand? (24) Are your hearts hard? Do your ears not hear? Do your eyes not see? Have you forgotten the five loaves that were for the five thousand and the seven loaves for the four thousand and the number of baskets that were left over that you filled? Do you not remember? (25) When I tell you to avoid the yeast of the faqihs, do you think that I mean the bread that you eat? Of course not, but their hypocrisy and traditions you must be cautious of. (26) In Bayt Sayda on the shore of the Sea they brought him a blind person to heal. He took him by his hand outside of the village and touched his eyes with his pure saliva. (27) Issa asked him, Can you see? He said, I see people as if they were trees walking. (28) Then he anointed his eyes a second time and he was seeing. (29) He sent him to his family, saying, Do not speak of this to anyone if they ask. (30) Then Issa and his helpers came to the region of the mountain of Jabal el-Sheikh, for on that day they were praying in an isolated spot. (31) Issa asked, What do people say about me? The Hawariyun said, They consider you to be Yahya, Elias, Irmiya the prophets or another prophet, and differ widely concerning you. (32) Issa asked, But what do you say? Safwan said, Surely you are the Word of Allah the Living and his clear Nasr! (33) Issa said, How blessed you are, for this is information from the invisible world which I reveal to you and you are the firm rock of Allah. (34) For I will build my house on this rock as a true witness that will not be extinguished by Shaytan the accursed. (35) I have given you the keys of the Malakut of Allah. Whatever you proclaim to be haram for the people on the earth will be haram. Whatever you proclaim to be halal for them will be halal and will be so before Allah. (36) But I charge you to hide from the people that I am the Word so that they will not cause civil strife. (37) Then Issa began to make clear to them the statement, It is necessary for me to go to Bayt el-Maqdis and the sheikhs of the people will torment me and kill me and then on the third day after my death I will rise. (38) But Safwan took him aside to rebuke him and said, My master, Allah forbid, for you are not worthy of this destiny! (39) But Issa rebuked him and said, Get away from me, O Shaytan, for these desires of yours are only human desires and will turn you away from the path. (40) For those who seek my face, re-straining the soul from desires, and makes a jihad in my path every day are the true followers. (41) Whoever preserves his life will lose it and whoever loses his life in my path will preserve it on the Day of Judgment. (42) For if you gain the world but lose yourselves, what have you gained and with what will you be redeemed? (43) Those who are ashamed of my name are the losers. For when I come in the glory of Allah and the angels, I will be ashamed of them and they will be in the hereafter dis-claimed. (44) But there are some from among you who will not die until the Malakut of Allah will be manifested with power as they witness it.

The Manifestation

(1) After several days Issa took with him from his helpers Safwan, Khalifa and Hanna and ascended the mountain Jabal el-Sheikh. (2) Then, in devoted prayer he manifested before their eyes into a different appearance as his clothes became white and he shined with light. (3) Then Musa and Elias appeared to them in glory speaking to him about his death in Bayt el-Maqdis that was a certain promise. (4) When the three Hawariyun awoke after drowsiness had overcome them, they saw Issa in glory and his two friends standing. (5) When the two left him, Safwan said to him, Our Mawla, if you will give us permission we will seek shelter on this mountain and build for you and your two friends three domes. But he said this in ignorance. (6) For Allah came to them in the shadow of a cloud and said, This is the Beloved with whom I am pleased with. Listen to him and obey him with acceptance. (7) When the Hawariyun heard this they fell down on their faces in fear. Issa drew near to them and touched them and said to them, Rise and do not be afraid. When they stood up they did not see anyone except him alone. (8) When they had come down from the mountain, Issa commanded them not to tell anyone about what they had seen until he had risen from the dead and was resurrected alive and visible. (9) The Hawariyun asked, Why do the faqihs require the return of Elias before you? Issa said, Truly he has come before me to prepare everything completely. (10) When Elias came to them in the form of Yahya they denied him and killed him. They will do the same thing to me in unbelief. (11) Issa returned and those with him to their brothers the Hawariyun and they saw a group of religious teachers arguing with them and a large crowd surrounding them. (12) When the crowd saw him their eyes were transfixed and they hurried to greet him. Issa asked them, What are you arguing with them about? One of them answered, seeking his help. (13) I take refuge for my son in you from Shaytan. For when the demon touches him, he throws him down, and I see him deaf, foaming, withered and gnashing. (14) When I asked your helpers to cast it out they were helplessly unable to. (15) Issa said, O you unbelieving generation. How long must I remain with you and put up with you in patience! (16) Then he ordered them to bring the child to himself and they did. When the demon saw him he threw him down and he fell to the ground writhing and foaming madly. (17) Issa asked the father, How long has this been happening to him? His father said, since he was an infant. (18) Often the demon casts him into a fire or into water to kill him. If you can do anything about it, rescue us in your mercy and give us Nasr! (19) Issa said, Call on your Lord sincerely and he will answer you. For the believers he will make everything possible and within easy reach. (20) The father of the child cried out saying, I believe, but give me Nasr and I will increase in faith and respect! (21) When Issa saw the people crowding around, he rebuked the dumb spirit saying, I command you to come out of the child and not to return to him. Then it came out screaming and was cast out. (22) It shook the child with force and cast him to the ground and he appeared to the eyes of

the people as killed. (23) But Issa raised him up with his hand and healed him and turned him over to his father. Amazement gripped the people and they said, Surely to Allah belongs all the power! (24) When the Hawariyun were alone with Issa they asked him, Why were we unable to cast out the demon? He said, You will not cast out this kind of demon except with prayer and fasting. But you only believe a little. (25) If your faith was the weight of a mustard seed, you would be able to do anything. You could move this mountain from its place completely! (26) They left the area of Syria and passed through Jalil. (27) Issa continued to hide his secret from all the people except the Hawariyun. To them he spoke of what he was to face from the people, how they will give him up, crucify and kill him and how he will rise on the third day after his death in a resurrection. (28) The word failed to mean anything to the Hawariyun and they did not understand it, neither did they ask him about it out of fear and respect. (29) When Issa returned with the Hawariyun to Kafr Nahum, there came to Safwan a group collecting the tax for the House of Allah. They said to him, Will your master pay the tax in compliance? (30) He said, Of course! When he returned to his house Issa responded to him saying, O Safwan, Do you think that it is the sons or the foreigners who should pay the tax as a requirement? (31) He said, The foreigners. Issa said, Then the sons are the best. They are free to give the tax or not. But we do not want to cause anyone to be embarrassed. (32) Go to the sea and cast a hook and you will catch a fish. Then open its mouth and you will find in it a coin worth four dirhams. Take it and give it to the tax collectors for me and for you as the required money. (33) Issa said to the Hawariyun, About what are you arguing. They remained silent, for some of them had asked one another on the way about which one is greater before Allah in rank and position. (34) He called them and sitting down said to them, You will not be better than others unless you humble yourselves and become to them as servants and slaves. (35) He then took a child and hugged him and said, You will not enter into the Umma of Allah unless you become as a child in respect and obedience. (36) Whoever humbles himself and becomes as a child has the highest rank and position before his Lord. (37) Surely the greatest among you is the least of you all. Whoever receives a child in my name, it is as if he receives me and whoever does that has believed in the one who sent me as a Rasul. (38) Hanna said, Our Mawla, we saw a person casting out demons in your name and we forbade him for he was a stranger. (39) Issa said, Do not forbid him. No person can do a sign in my name to slander me. (40) Whoever is not against us is for us. Whoever gives you a cup of water because you are my helpers will not lose his reward. (41) For whoever makes a young believer go astray, it is better a millstone be hung around his neck and he be cast into the depth of the sea and drowned. (42) Woe to the people for misleading for it is a reality and woe to the ones who cause people to stray from the path. (43) If your hand causes you to err or your foot, cut it off and if your eye causes you to err, pluck it out and cast it far away from you. (44) For to come before your Lord on the day of accounting with only one of the two and then enter Janna, is better than to come to him with two and then be cast into hell where neither the worms nor the fire die eternally. (45) Surely good salt preserves the food, but if the salt becomes stale, how will you make it

salty again? (46) So let this salt be in you and be at peace with yourselves. (47) Truly we warn you not to look down on any of the young believers. For they have angels who behold the face of Allah at all times and I have come to you as a helper and a giver of Nasr. (48) If any of you had one hundred sheep and one went astray, would you not leave the ninety-nine sheep in the mountains and search for the one who was lost? And when he found it, would he not be overwhelmed with happiness? (49) Of course, for whenever one is guided after he has gone astray, there is more joy about it than for those who were not misled. Likewise, Allah does not want even one of these little ones to go astray. (50) If your brother hurts you, go to him and privately make your rebuke. If he listens, you have truly won him back and found in him a friend. (51) If he refuses you, speak to two or three others from among the brethren to confirm the word. If he does not listen to them, speak of it to all the brethren. (52) If he still persists in his rejection, treat him as you would treat a pagan or an ostracized unbeliever. (53) Whatever you pronounce haram on the earth will be haram and whatever you pronounce halal will be acceptable with Allah. (54) Know that if two of you meet and agree on a thing they want on earth, Allah will answer it. Wherever two or three of you brethren meet in my name, Allah will answer them. Wherever two or three brothers meet together, I will be near and answering. (55) Safwan drew near to him and said, O My Mawla, If my brother sins against me seven times, shall I continue to forgive him? Issa replied, Of course! Even if seven times seventy is the number. (56) The Malakut of Allah is like a king who wanted to have his servants give an accounting. He brought one of them before him who had a five hundred thousand dinar debt. (57) But since he was incapable of paying the debt, the king commanded that he should be sold along with his wife and children and all that they possessed to repay him what was required. (58) But he bowed down before him pleading and said, O My Mawla, if only you give me time, I will repay your money completely. (59) The king was sorry for him and forgave him the debt and sent him away, released and free. (60) When he went out he met a servant from among his companions who owed him one dinar. He demanded his money from him, grabbing him by his neck until he almost killed him by choking. (61) His companion said to him, falling down and pleading, If only you will be patient with me, I will repay you. He said, Never, and had him cast into jail as a lowly prisoner. (62) His companions were upset with what they saw and went and told their master all about what had happened in detail. (63) The king was furious with him and called him before him and said to him, You evil slave! Did I not forgive you all your debt because you asked me? Why did you not do to your companion what I did to you in mercy and facility? (64) So he commanded that he be whipped until he paid all of the debt, making of him an example. (65) Likewise, Allah will torture you if you do not forgive the sins of your brethren with all your heart and pardon one another in gratitude! (66) Issa remained in Jalil not desiring to go to Bayt el-Maqdis for the Priests there were planning evil and murder against him. (67) When the Feast of Tents approached, his brethren said to him, You should leave this area and go on to Bayt el-Maqdis so that your helpers can witness your signs and treat you with even more honor. (68) For it is not right for anyone who has been given the

signs that you have been given to remain hidden and unknown. (69) Issa said to his brothers, who did not believe in him, My appointed time has not yet come, but you should go to Bayt el-Maqdis on every occasion for the Hajj. (70) The world hates me but does not hate you, for I came to testify against the corruption of the earth and it is great! (71) Make the Hajj yourselves to Bayt el-Maqdis. As for me, I will not witness the feast openly for my appointed time has not yet come. So he did not leave Jalil.

The Priests

(1) When Issa's brothers went up to Bayt el-Maqdis for the Feast of Tents, he followed them secretly because the people were asking about him. (2) But the people kept quiet their secret talk for fear of the Priests. They whispered to one another saying, He is a pious man, while others said, He is a deceiver. (3) At the mid-point of the feast Issa came to the House of Allah teaching the people. He amazed them with his knowledge of the Book of Allah and said, From where did he get this? For he has not studied! (4) Issa replied, I teach you not from myself but from Allah. No one will perceive this except those who seek the will of Allah. (5) Whoever speaks from himself seeks only his own good. But those who seek the face of their Lord are really truthful. (6) Did not Musa bring you Din through his lawgiving? But you do not know it, so why are you, O my people, seeking me? (7) They said, Who is it that wants to kill you? Are you possessed by jinn? (8) Issa replied, All I have done is one sign and at this you are astonished? (9) Musa was not the one who ordered circumcision for you, but it was only a command to your forefathers. (10) See how you circumcise people on the Sabbath seeking to please Musa. But if I heal a sick person on the Sabbath are you going to be angry?(11) Do not judge by outward appearance but instead judge fairly. (12) But the people from Bayt el-Maqdis were surprised and said, Is not this the one that our leaders want to kill? Look, he is speaking openly and they do nothing! (13) Perhaps they believe that he is the Mustafa Rasul. Yet we know this man, and no one can know when that hour will arrive. (14) Issa cried out saying, Truly you see me, but he who sent me as a Rasul, from whom I came and whom I know, He is true and him you do not know. (15) Then they began to think of stretching forth their hands to take hold of him, but as the appointed time of his Lord had not yet come, their hands were restrained, and many of the people believed in him and were guided. (16) Those that believed from among them said, We do not think that the Mustafa Rasul when he comes will do signs that will be greater than those done by this man. This is what they were whispering among themselves. (17) The faqihs were furious about this when they became aware of it. They sent, along with the some of the Priests, a group of guards to seek him. (18) Issa said, I will not be with you much longer for I am going to the one who sent me. On that day you will seek me and not find me for you will not be able. (19) The people were confused at his statement. To what place is he speaking of where we will not be able to find him? (20) Will he go to the diaspora to preach to the pagans? (21) On the most important day of the feast, Issa addressed the people saying at the top of his voice, O you that are thirsty, come to me and drink me! (22) For whoever believes in me, as the Tawrat says, there shall flow from their hearts the Sakina, which will be in them for eternity. (23) He said this about the Spirit, which those who trusted him were to receive. The people that heard this statement disagreed and one group said, He is a prophet. But another group claimed, He is the Mustafa Rasul who we are anticipating. (24) Will the Masih come from

Jalil? asked others, denying it? (25) Surely the Masih will be from Bayt Lahm, the city of Dawud, and will be from among his descendants. This was the word of the prophets they were quoting. (26) Some of the people wanted to put forth their hands to apprehend him, but they did not do so because of awe. (27) When the guards returned the Priests asked them, Why did you not bring him? They said, No one has ever spoken the likes of the words of this one whom you seek! (28) The faqihs were furious with them and said, Have you also been deceived? (29) Have you noticed any one of us believing in him? May the curse of Allah be upon the common people that are ignorant of the Sharia! (30) But one of them contested their words, a faqih whose name was Thafir. He said, The Sharia judges no one without investigating the matter. But they were mad at him and said, Perhaps you are from Jalil as he is. Look in the books. Prophets do not come from Jalil! (31) Then the crowd dispersed and they went to their homes. (32) But Issa went up to the Mount of Olives. When it was morning he went to the house of Allah and the people came to him to learn. (33) The faqihs brought to him an adulterous woman and made her stand in the middle of those who were seated. (34) They said to him, What is the punishment for an adulteress in the law of Musa except to be stoned? But what do you say, Issa? But they were laying a trap for him. (35) Issa bent over and wrote on the ground without answering. When they urged him, he stood up and replied, Whoever among you is without sin, let him be the first of the stoners. (36) Then he continued to write on the ground in sad silence. (37) His word had a deep effect on them and they were overcome with shameful embarrassment. (38) They began to leave the place one after another with the elderly ones ahead of the younger ones. (39) When Issa stood up and saw no one except the woman standing in her place, he asked her, O woman, where are those who came to me accusing? (40) Did anyone execute the legal punishment upon you? She answered, No. Issa said, neither do I condemn. Go your way and do not be a sinner. (41) Issa said, I am the light of the world. Whoever follows my path, I will bring him out of darkness into the light and they will be among those that have Nasr. (42) The faqihs said to him, Your testimony is invalid for you are testifying to yourself. Issa replied, Surely I witness about myself the clear truth. (43) For I know myself, how I came and to how I am going. But you do not know. (44) For you surely condemn people in vain by judging merely by outward appearance. As for me, I do not condemn. (45) But if I do judge, it is true, for Allah is with me and he is the wisest of judges. (46) Look, your Sharia is satisfied with two witnesses from among yourselves. Therefore, if I testify to myself and he who sent me as a rasul testifies to me, will you believe? (47) The faqihs asked, Where is the one who sent you as a rasul? Issa answered, If you had known me, you would have known Allah. But you do not know him; neither do you know me. (48) This is how it was as Issa was teaching the people near the collection box for alms in the House of Allah. But not a single hand was laid upon him from among them as that promised time had not yet arrived. (49) Issa said, I am going to leave you and where I go you are not able to go. (50) They said, Perhaps he will kill himself so that we cannot follow him! He replied, Certainly not, for you are from the world but I am from Allah the Exalted and the Great one. (51) If you do not believe in me you will be

dead in your sins. (52) They asked him, Who are you? Issa answered, Are you still asking after I have told you since I came? (53) How much I want to tell you, and how much will I judge, according to what I hear from him who sent me as a rasul. He is the truth of which you are ignorant! (54) But when the promise of your Lord comes and you have killed me, you will know who I am. You will also know that Allah is with me for I seek his desire at all times. (55) When Issa finished his word, many people had become believers. (56) Then he said to those who had believed in him, Adhere to my word and practice it and you will become my chosen helpers. (57) You will know the truth and by the truth you will become free. (58) Others among them said, We are the descendants of Ibrahim and were never in slavery. (59) Issa answered, Truly I say to you, whoever does evil is a slave to evil. The slave will not dwell forever in the house, but the son is the one who will dwell. (60) Therefore, if the son gives you freedom, you will have become free. (61) I know that you are the descendants of Ibrahim, but you do not listen to my word and even want to kill me. (62) Surely, I speak of what I have seen before Allah my Father. But you only know what you have heard from your father. (63) They replied, Our father is Ibrahim! Issa said, If that were true, you would have done as Ibrahim. (64) For when I speak the truth as I have heard it from Allah, you get angry. (65) See, you even seek my death. Is this what Ibrahim did? (66) Of course not! But you are behaving like your father. (67) They said, We are not children of adultery neither are we fornicators! (68) Our father is one Father and he is Allah. Issa replied, If Allah was your father you would have loved me, (69) For I have come down from Allah and was a messenger. (70) O my people, you are not able to bear my word neither do you understand. (71) For Iblis the murderer is your father who tempts you with lusts as he tempted your two forefathers from of old. You have followed him and have become dead from your sins. (72) Iblis never took hold of the truth for he is full of falsehood and is the father of liars. (73) Behold, I tell you the truth but you call me a liar. Show me one sin that I have committed! Are you able? (74) No one follows the Word of Allah unless he is from Allah. You are not from him and therefore you do not follow me. (75) They replied, When we said that you are a Samiri in whom is a touch of Shaytan, were we not correct? (76) Issa said, there is no touch, neither is there a demon! I honor Allah but you despise me. (77) I do not ask you to honor me for I have surrendered my affairs to Allah who will ask it of you and will condemn. (78) Know that if you keep my word and follow my path you will not die. (79) They replied, Now we are certain that you are crazy and possessed by Jinn! (80) For how can you claim that they will not die, while Ibrahim and all the prophets have died? (81) Issa answered, I do not honor myself so as to be among those that nullify. (82) But it is Allah, your God, to whom you claim a relation to. (83) I know him and keep his word and he honors me. But you do not know him. (84) If I say that I do not know him I will be, like you are, a liar. (85) For Ibrahim longed to see my day, and he saw it and rejoiced in the mighty sacrifice! (86) They replied, How have you seen Ibrahim when you have not yet reached fifty? (87)

Issa said, I am the Eternal Word and I am before Ibrahim! (88) They planned to stretch forth their hands to stone him. But he turned and went out of the House of Allah and disappeared from their eyes.

The One Born Blind

(1) While Issa was on the way he passed by a man who was born blind. The Hawariyun said, Perhaps he has committed a sin that has brought on the blindness or maybe his parents are sinners. (2) Issa said, There is no power or strength except in Allah. Neither he nor his parents were the cause, but rather to magnify the one who sent me as a rasul. I do as he does. Surely this is necessary for me to do while it is still daytime for I am the light of the world. (3) When the night comes what can you do, for you will be incapable? (4) He then spat on the ground and made from it clay and placed it on his eyes. He said to him, Go to the spring of Silwan and wash in its water. He did so and became seeing. (5) The people that knew him previously were bewildered. A group of them said, Is this not the one we used to see sitting among the beggars? (6) Another group answered, Yes, while others said that he was like him. But the man himself said, I am the one who you are bewildered about. (7) Astonishment came over them and they said, How did you become seeing? He began to tell them the story saying, This one named Issa is the person who made me seeing. (8) And as the incident happened on the Sabbath, they asked him, Where is Issa? He answered, I do not know. So they took him to their leaders and they asked him, How have you become seeing? He then informed them of the truth. (9) A group of them said, Surely he is breaking the laws regarding the Sabbath and therefore he is not from Allah! In this way they rejected his signs. (10) Another group of them said, It is impossible for a mere man to do signs like these. They were all in doubt about him and differed in opinion. (11) The faqihs said to the one who regained his sight, You claim that he is the one who made you see, now what do you say about him? He answered, He is surely one of the prophets! (12) They called him a liar and then brought his parents and asked them, Is this your son who you claim was born to you blind but now is among the seeing? (13) His parents answered, He himself is the certain proof. (14) We do not know the secret of how he regained his sight after being blind. Ask him, for he can answer you for he is of mature age. (15) This was the statement of those who were afraid of the Priests, that they might cast them out of the House of Allah because of their faith that Issa was the promised Masih. This is what they did. (16) The faqihs said to the one who had regained his sight, Ask forgiveness of Allah for your sin, for we know that this man is a sinner! (17) He answered them, I do not know what you know, but I am sure that from the time of my birth I was blind, and look, today, I am among the seeing! (18) They asked him, What did Issa do to you so that you could see? He answered, Why do you ask after I have told you before and you did not believe? Perhaps you want to become his disciples? (19) They were furious with him and cursed him and said, We know you only to be a follower of this one which we renounce! (20) We are the followers of Musa with whom Allah has spoken and this alone are we sure of. (21) The man was surprised and said, do you renounce the one who has made me able to see? Allah does not answer the requests of

sinner when they call to him, but to the one who seeks his favor and fears him. (22) A person cannot make those born blind to see unless he is from Allah. The faqihs were enraged with him and issued a fatwa against him and then turned him out from their midst. They said, Do you dare to teach us while you are a sinner? (23) When Issa heard of it he found him and asked him, Do you believe in the Mustafa Rasul? He replied, Who is he, My Mawla, that I might be among the believers? (24) Issa said, You have seen him and behold he is speaking with you now! The man then fell to the ground in prostration to him and replied, I have surely believed, my master, count me as a witness! (25) Issa said, Surely I have come to the people as a furqan! The blind will see by their faith and the seeing will become blind by their unbelief. (26) The faqihs said to him, Are we then blind? Issa replied, If you were, you would not have committed a sin. But because you claim the ability to see more than other people, We shall leave you in your oppression wandering astray. (27) Know that those who come to the sheep pen by a way other than the gate are certainly thieves. (28) But the shepherd enters it by way of the gate which is opened for him. The sheep know his voice and listen to him. (29) He calls them by name and takes them out and leads them while they follow. (30) If a stranger comes to the sheep and they do not recognize his voice, they turn from him and flee. (31) This, therefore, is how they are described, but they did not understand it. Then Issa said to them, Know that I am the door of the sheep and that those who have come to you before me that you have not followed are certainly thieves. (32) Who is the thief, other than Iblis, who will destroy your houses with your own hands and shed blood. But am I anything other than your source of life and Nasr made manifest? (33) I am the Good Shepherd who sacrifices his life to redeem all the sheep. (34) Shall we compare the shepherd to the hireling, who, when the wolf comes, is only concerned about himself and turns and flees? And when the wolf attacks, the sheep become victims and are scattered. (35) As I know Allah and he knows me, in like manner, I know my sheep and they know me. (36) I also have on the earth other sheep which I will call and they will respond. (37) Surely there is one Shepherd and one flock in which they are united. (38) No mere person can kill me or crucify me by his own efforts. For I alone have the power to surrender myself to death and then to rise to Allah. (39) Disagreeing, one of the people said, Do you hear him? He is certainly crazy and possessed by jinn! (40) Another person said, It is not possible for one possessed by jinn to bring forth this word and to heal a man born blind, causing him to be see!

The Seventy

(1) Issa crossed the Jordan River to the east as droves of people followed him seeking healing and he healed them. (2) Then he chose seventy from among his followers and sent them to the regions of Jordan, two by two, to go before him and make straight ways among the people for him. (3) He said to them, How great is the harvest and how few are those that work! Ask Allah to lead into his path those that will do a good job. (4) The messengers are like sheep among wolves, so take caution. (5) Do not carry money, food or sandals and do not waste time on the way with people fruitlessly. (6) When you enter a house, say, Salam Alaykum. If they return it, then the peace of Allah will be upon them. If they turn away from you, they do not want peace. (7) Do not change the house in which you sleep. Eat and drink what its family feeds you, for the reward of the workers is not lost. (8) When you come to a city and stay with its people as a guest, eat what they provide you. Heal their sick and call them to the malakut of Allah. If they reject you, leave their dust for them by shaking it from your feet as a sign. (9) Surely they will be worse off than the people of Lut on the day of accounting. (10) How unfortunate it will be for the people of Jalil who have witnessed my signs but who did not repent! They will have a worse destiny than the people of Sur and Sayda and a much harsher one. (11) If they had witnessed my signs, they certainly would have repented to Allah with a sincere repentance and would have bitten their hands in regret. (12) If Lut's people had seen the obvious miracles that I did in Kafr Nahum after them, the people of Lut would not have been burned for their sin and would not have perished in loss. (13) The Sadum of Lut will have a lighter punishment than Kafr Nahum on the day of accounting and better. (14) O messengers, if they listen to you, they will have listened to me. But if they reject you, they will have rejected me. If they will not believe in me, they will not have believed in the One who sent me to the people as Nasr. (15) One of the faqihs came forward and asked him, What must I do to take hold of the Nasr of Allah? He was hoping to embarrass him. (16) Issa responded, saying, Is there not in the Tawrat an answer? (17) The faqih repeated the word from the Book, Love Allah with all the heart and soul and might and mind and love your brother sincerely as you love yourself. (18) Issa said, You have spoken the truth. Do this and you will have taken hold of the firm grip. (19) The faqih asked, while trying to justify himself, But who is my brother? Issa told him a parable. (20) There was a traveler who was going down from Bayt el-Maqdis to Ariha when thieves surrounded him, stripped him and injured him leaving him between life and death. (21) A priest passed by, but when he saw him he went around him and continued his walk. (22) Then an assistant in the House of Allah came by, but when he saw him, he did not pay him any attention and also went on by. (23) Then a Samiri passed by. But when he saw him, he had compassion on him and drew near and bandaged his wounds, pouring on them oil and wine. (24) Then he carried him on his animal to an inn to take care of him. (25) On the

following day, the Samiri gave the owner of the khan two dinars as payment. (26) He said to him, Take care of him and what you spend on him over that I will repay you tomorrow. (27) So which of the three was more a relative to the traveler and did the good deed? (28) He answered, The one who showed mercy was his real brother. Issa said to the faqih, You have in the Samiri a good example! (29) Issa went with those following him to the village of el-Ayzariya. They stayed with two women who were their hosts, Mariya and her sister Martha. (30) Mariya sat at the feet of Issa and learned. (31) But Martha was busy with foods of various kinds for the guests. (32) Martha rebuked Mariya for sitting and said to Issa, My Mawla, will you not command her to be a help to me? (33) Issa replied, How many things you are worried about, O Martha! But there is a need for one thing that will not perish. (34) Look, Mariya has chosen it and it is hers, and Mariya is best. (35) It was asked Issa by one of his followers after he had finished from his salat that day, Our Mawla, We wish you would teach us a prayer as Yahya taught his followers. (36) Issa answered, If a guest came to stay with one of you in the middle of the night, will he send him to bed hungry or will he go to a friend and borrow three loaves of bread? (37) And when he asks to borrow it, will the friend give it or will he say while he is in bed, Do not bother me! The door is locked and the children are all asleep. How is it that you now ask me for bread? (38) Of course not! Instead, he will give him all that he asks. And if he does not give it out of love between them, he will give it just because of his honor in abundance. (39) Therefore, I say to you, ask and you will receive, seek and you will find, knock and the door will certainly be opened to you. (40) If a child asks his father for a loaf of bread will he be given a stone? Or if he asks you for a fish will you give him a snake? Or if he asks you for an egg will you give him a scorpion? (41) Of course not! For you, being merely human, give your children good gifts. (42) And who is more gracious than Allah as a Father who gives? For He will all the more give his Spirit the Sakina to whomever seeks Him. (43) One of the faqihs prepared for him a big luncheon. When Issa came to his house he sat at the table without washing his hands and they looked at one another in astonishment. (44) Issa then said, You are always purifying your vessels on the outside while your inside is filled with greed and filth. (45) Will you purify your vessels while ignoring yourselves in ignorance? Give alms to the poor with what is in you. That is purer for you and more righteous. (46) Will you give the zakat from your mint, thyme and herbs, but then obstruct the love of Allah and justice. Woe to you! (47) You take the places ahead of everyone else in the musallas and love to be greeted in the markets in hypocrisy. (48) Surely, the example of the faqihs who are hypocrites is that of effaced and crumbling gravestones. People step on them and do not realize that they are treading on impurity! (49) One of the faqihs confronted him and said to him, You are certainly heaping abuse upon us! (50) Issa said to them, Woe to you, for you are making Din difficult for people and placing burdens upon them that they do not have the strength to carry. Then you do not put forth a finger to help them carry them! (51) Your fathers are the ones who killed the prophets long ago and you are building for them tombs which are a witness to their unrighteous murder of the prophets and is a support of injustice! (52) Allah is the one who has sent among you

messengers and prophets, some of whom you have mistreated and some you kill. This was foretold in the Book. (53) Surely, you will be held accountable for the murdered prophets, for from the time of Habil until the blood of Zakarius whom you stoned in the House of Allah! (54) Woe to the faqihs who have hoarded the keys to the Malakut of Allah but who have not entered into it them-selves, neither have they brought others in because of their forbidding and hoarding. (55) When the faqihs heard this word they were filled with rage and went on with their questions hoping that perhaps he would make a mistake so the people who were plotting against him could accuse him. (56) Drove of people crowded in and were trampling on one another. (57) Issa said to his Hawariyun, Stay clear of hypocrisy, for it has become bread for the faqihs. (58) What you hide in yourselves or say in the darkness or whisper in the chambers, people will reveal openly. (59) Are you afraid of those who kill the body but are not able to do anything to the spirit? (60) Is not Allah more worthy for you to fear? For he is more than able to abandon both of them in hell. (61) One person asked him, My Mawla, will you command my brother to divide that which we have inherited from our father? He was amazed at him and answered, Who has placed me over you as a judge or divider? (62) O people, surely, greed is evil, so beware of it. For the life of a person is not in riches. (63) He then told a parable of the rich man whose land yielded abundantly and produced its fruit plentifully. (64) But his barns ran out of space because of the abundance. So he said, I will tear these down and build bigger ones! Then I will store up many goods and wheat! (65) O soul, be merry, drink and eat for a nice, long time! (66) But Allah scoffed at him because of his foolishness and said to him, What is this that you have gathered? For this very night I will cause you to die! (67) So it is with the one who has been deceived by the life of this world, whose money has not profited him with Allah and has not remained.

The Hump-Backed

(1) Say, O my beloved, be like those who are watching for their master, (2) Work in my path and be careful, as servants who anticipate the hour of the return of their Mawla at an unexpected time, so they are not sleeping. (3) For if he comes to them in the middle of the night, they open up for him and he will find them awake. Those are the ones who their Lord will be pleased with and he will seat them and serve them; they are the ones who will prosper. (4) The thief should not come to a house whose family knows the hour of his coming and who will not be caught unaware. (5) Watch for the return of your Lord and be on guard, for he alone is the knowledge of the hour and you do not know it! (6) The Hawariyun said, Does Our Mawla mean this parable for us, , or does he intend it for all people? (7) Issa then told them a parable of a servant whose Mawla left him and put him in charge of his other servants. Blessed is he if he is sincere! (8) But if he says, I do not think that my Mawla will return tomorrow, and then begins to beat the women and men, eating, drinking and getting drunk, then he is certainly oblivious. (9) So when his Mawla returned at a time when he was not expecting him, he tore him to pieces. So it will be for those who are not anticipating the return of the Masih, who do not listen to the word and who are not doing good. (10) And whoever rebels against his Lord, but does not know what is pleasing to him, his punishment will be light. (11) For according to what has been given to you will it be required of you. If you have been entrusted with much, you will be responsible for even more . (12) Surely, I have come to cast upon the earth a trial and I am eager for the coming of this day of mine, for it will be a great day. (13) Say to the hypocrites, who when they see the clouds in the west they then predict rain. (14) And if the wind blows upon them from the south they warn of hot weather. (15) Do you understand the face of the earth and the sky but are ignorant of the face of the truth by denying it? (16) Then a group came with the news of the people of Jalil that the governor Bilat had killed in the House of Allah, mingling their blood with the blood of what they were offering. (17) Issa replied, Do you think that they were greater sinners than yourselves, and the eighteen people that were all killed when the tower at Silwan fell upon them? Of course not! And if you do not repent you will also likewise perish. (18) Then Issa told them a parable. There was a fig tree planted in a garden but it never brought forth any fruit. (19) Every time its owner came wanting fruit he found it bare-branched. (20) So he said to his gardener, Cut it down because it is spoiling the ground and not producing figs! (21) But his son said to him, O father, if only you will be patient with it and I will take care of it for a while. (22) Then, if it still does not give fruit we will cut it down. (23) Relate in the account the woman who had been touched by Shaytan. He had made her hump-backed for eighteen years and she could not hardly straighten up. (24) When Issa saw her, while he was teaching in the musalla, he called her to himself and touched her with his hands saying to her, Be healed from what has ailed you! She then became one of those

standing upright. (25) The Priest was furious when he saw this and said, O my people, you are transgressing the limits of the Sabbath! You have six other days in which to seek healing. (26) Issa said to him, Do you, on the Sabbath, leave your animals thirsty or do you loosen their ropes and lead them to water? O you hypocrites! (27) Are you mad if I loosen the bonds of this woman whom Shaytan has bound and then heal her? And she is even from the family of Ibrahim! (28) Those that had renounced his signs were embarrassed while the people were rejoicing. (29) Issa then passed through the cities going up to Bayt el-Maqdis teaching the people. One man from among them asked him, O My Mawla, are there only a few who will get Nasr? (30) Issa answered, Make a jihad to enter through the narrow gate which many of you desire to enter but are not able. (31) On that day, the Lord of the House will lock the gate and you will say from behind the gate, Our Mawla, we have heard you teach in our streets and we ate and drank with you. Open for us! But he will deny you saying, Be far from me, O losers! (32) On that day you will see those from the eastern parts of the earth and those from the west in el-Janna reclining on cushions, calling for drink and much fruit with Ibrahim and the prophets while you are distanced! (33) On that day those who are last will put forward those who are advanced will be later and you will grind your teeth in anger and weep bitterly. (34) The faqihs approached him and said to him, You had better leave us for King Antibas wants to kill you! (35) Issa replied, go to that fox and tell him that I am continuing in my way today and tomorrow, for a prophet should not be killed except in Jerusalem. (36) For today and tomorrow I will have a Nasr over Shaytan and healing. But on the third day will be the fulfillment of everything; it is a sure promise. (37) The faqihs plotted against him. One of their fanatics made a banquet for him. When he entered into his house he was confronted with someone with an internal disease. (38) Issa said to him, Are you going to make halal healing on the Sabbath or are you going to make it haram? (39) They were silent, so he took the hand of the sick one and healed him and sent him on. Then he said to them, If one of you had a child or an ox that fell into a well on the Sabbath, would you not quickly pull him out? But they continued silent, unable to speak. (40) Issa saw the people crowding in around the table. (41) So he told them a parable of a man who was invited to a party and took the head seat and was among the first. (42) But when one there to the table who was more important than himself, the host came to him and said to him, You must vacate your place. He was embarrassed, but did it and became one of the last. (43) If he had only taken a low seat, the lord of the house would have come to him saying, My friend, move up! Then he would have increased his position and all the eyes would have praised him. (44) For whoever exalts himself will become lower and whoever lowers himself will be exalted. (45) Issa said, When you plan a banquet, do not invite your friends or your brothers, your relatives or the rich from among your neighbors who can exchange the invitation. They are the ones who have received their reward with their hands and they are not really doing good deeds. (46) Instead, invite to your dinner the poor, the deformed, the crippled and the blind. They are the ones who are not able to return the invitation and they will be the ones for whom you will be rewarded on the Day of Resurrection for the good

deeds you have done. (47) When a guest who was among them heard this word, he said, Blessed are the people in el-Janna, happily reclining in it ! (48) Then Issa told them the parable of a rich man who held a great feast. He invited to it many people that they might rejoice. (49) When the time for dinner arrived, he sent his servant to say to them, Come, for we have prepared everything! But the people who were invited to the feast excused themselves. (50) One of them said, Really, the land which I have bought is worrying me and I need to see it just now, so please excuse me. (51) Another said, I have just purchased ten cows to plow the ground and I want to try them out right now, so please pardon me. (52) A third person said, I have a new bride whom I cannot bear to be away from for even one hour! I am not coming, even though you have invited me. (53) When he returned to his master he reported to him about them. He was angry with them and said, Return to the streets of the city and its alley ways and bring in the poor and the outcasts! (54) He replied to him, I have done this my master, but still there are left many seats that are prepared for those invited. (55) His Mawla then said to him, Go out into the byways and urgently call them so that they will fill my house and they will not hesitate! (56) Surely those who were invited but did not respond, are those who will not taste my dinner and will not have Nasr. (57) Issa preached to the masses of people around him saying, Unless you follow my path with its difficulties and put me ahead of yourselves, your fathers, mothers, spouses, children, brothers and sisters, you are not my followers. (58) If anyone of you desires to build a tower, will he lay its foundation without a budget, not making an account of all the expenses and counting them carefully? And if he is not able to complete the building, will not the people scoff at him and laugh? (59) A king should not fight with ten thousand men his enemy who marches against him with twenty thousand of the same, unless he first examines the situation thoroughly making sure that he is able. (60) And if it appears to him that he is not capable of defeating his enemy, he will send his messenger to him seeking a truce so that they will not fight. (61) Likewise, you cannot follow me unless you forget yourselves and give, in my path, all that you possess. (62) When the seventy returned, whom he had sent into the regions of Jordan, they reported joyfully, Our Mawla, in your name we had Nasr over Shaytan! (63) Issa replied, Surely I saw Shaytan fall from heaven and burn up just like lightning and then was not seen. (64) I have sent you to the people with author-ity. If you step on a scorpion, viper and all the enemies, nothing will harm you and you will not be conquered. (65) But do not rejoice that I have given you obvious authority over Shaytan. Instead, rejoice that you will be given your account in your right hand! (66) Issa rejoiced and praised the Creator of the heavens and the earth who hid from the wise and showed the simple. He said, I have appointed you over everything. No one know the steward except the one who appointed him. No one knows Allah except the steward and those whom the steward introduces him to. He said to his helpers, Many kings and prophets have desired to see what you are seeing but it was not fulfilled for them. Therefore, blessed are you, O group of chosen people!

Marriage

(1) The time for the Feast of Lights came in Bayt el-Maqdis in the winter, and Issa made the porches of Sulayman a retreat for himself. The people surrounded him saying to him, Why do you keep us confused about yourself? If you are our Mustafa Rasul, won't you inform us with certainty? (2) Issa replied, I have told you the truth but you have not believed. I came to you with the signs of Allah and did them for you and they are witnesses to me. (3) How are you to believe when you are not from among my sheep, those that listen to me and desire my path. I surely know them and they have a portion in heaven and no one will snatch them from me neither will they perish. (4) It is Allah who has given me the sheep and it is not possible for a mere human to snatch from Allah anything. I and Allah are one, so hear me! (5) They were about to stone him when he said, I did not show you anything except good signs from Allah, so why are you going to stone me for? (6) They replied, We are not going to kill you because of the signs you did, but because you make yourself a god besides Allah and so you blaspheme. You are only a human like us, therefore, we are going to make an example out of you! (7) Issa said, Is it not written in the Zabur which does not lie, that Allah compared those from among you to whom revelation was given as gods? Therefore, if I say to you that I am the Word of Allah, will you call me an infidel? (8) If my signs are not from Allah, do not believe in me. But since they are from Allah, they are for you to know that I have come down from him, even if you do not believe me. (9) They wanted to stretch forth their hands and take hold of him, but he escaped from them and returned to the Jordan valley. He stayed where Yahya used to baptize the people and many people came to him and believed. (10) They said, Yahya did not do a single miracle like this man has done! Surely, Yahya's word has been fulfilled in him and he was truthful. (11) Issa then went up to the regions of Jordan and crowds of people came to him to learn. (12) A group of faqihs came to him wanting to embarrass him. They asked him, Is it halal for a man to divorce his wife? He said to them, What has Musa commanded you? They answered, Musa allowed divorce and commanded, a man should give his wife a notice of divorce and then she will be separated. (13) He replied, Allah would not have made divorce halal for you if not for hardness in your hearts. For according to the saying of the Tawrat, Allah created the pair, the male and the female. Therefore, a man shall leave his father and his mother and become united with his wife. What Allah has joined together has become one body and no one should separate them. (14) When he returned to the house he said to his Hawariyun after they had questioned him, Whoever divorces his wife, except in the case of fornication, and then marries another has committed adultery. Or, whoever divorces her husband, and then marries another has committed adultery. And whoever marries a divorced woman - all of these commit adultery. (15) The statement seemed hard to them and they said, It is better for a person to be an ascetic! (16) Issa replied, That is not appropriate unless one is

incapable of marriage or is a eunuch. And there are those who are able to control themselves by seeking the Malakut of Allah and those will be accepted. (17) When the faqihs saw the tax collectors and the fools coming to Issa to listen to him, they rebuked him saying, Who is this man whom sinners approach? (18) Issa replied, If one from among you had one hundred sheep and lost one of them, will he not leave the ninety-nine in the wilderness to search for the one who is gone astray? (19) And if he finds it, will he not lift it up on his shoulders joyfully and return with it to the house and call his friends and neighbors and rejoice? (20) In this manner, Allah and the angels rejoice over one who repents after having gone astray more than ninety-nine who are rightly guided. (21) If a woman has ten dirhams but then loses one of them, will she not light up her house and sweep it to search for it? And when she finds it, will she not call her friends to share with her in her joy over the dirham that was among the lost? (22) In like manner, Allah and the angels rejoice over one person who is rightly guided and repentant after going astray . (23) He then told them the story of a man who had two sons. His younger son told him, O father, if only you would give me my share of what we own. So he divided up between the two all that they possessed. (24) After several days, the younger son sold all that he owned and traveled to a distant land where he wasted his money and he was a squanderer. (25) When his money ran out, that land had a famine and he fell into humiliating straits. (26) So he worked for a man in that land who sent him into his fields to take care of his pigs. He got so hungry that he longed to eat the carob pods which the pigs ate. But nothing came his way and he had no one to feed him. (27) Then he came to his senses and said, Surely my father has hired laborers who have excess food while I am about to starve from hunger. I will return to my father and say to him, O father, take me as one of your laborers. For I am not worthy for you to consider me a son anymore. O father, I was among those who have been ignorant! (28) So he returned to his father. When the father saw him coming in the distance he was filled with compassion and hurried to him to receive him. He took him in his arms, hugging and kissing him. Then his son said, O father, I am not worthy to be a son to you anymore. O father, I am not worthy to be a son to you any more. O Father, I was disobedient to Allah and to you. (29) The father commanded his servants and they dressed his son with one of the most splendid robes. Then they put on his finger a ring and provided him with shoes. Then they brought a fattened calf and slaugh-tered it and ate it while they all rejoiced. (30) His father said, My son is alive, this one who was before among the dead. He had gone astray and has been rightly guided. (31) Meanwhile, the elder son was returning from the field. When he approached the house he heard singing and dancing and asked one of the servants what it was all about. He answered, Your brother has returned safely and your father has made a feast for him with the fattened calf. (32) Then he was overcome with anger and refused to enter the house. His father went out to him asking him to enter. He said to his father, I have served you for a long time and have not disobeyed your word, but you never gave me even one goat to rejoice with my friends as you are rejoicing. (33) But when this son of yours returns who has consumed your wealth with prostitutes, you have a feast with the fattened calf! (34) His

father then said to him, O my son, you have all my money and you are with me at all times. (35) But your brother is alive after his death and has been rightly guided after having gone astray. In this we are surely glad! (36) Then Issa told his Hawariyun the story of a rich man who entrusted his money to a manager who was wasting it. (37) When he realized what was going on he called him in and asked, What is this that I hear about you? I call you to account and dismiss you for you are not worthy to be a manager! (38) The manager then said to himself, What am I going to do now? I have no strength to farm the ground and I am ashamed to be a beggar! (39) If I am to be dismissed from my responsibility, I had better do some-thing that will make the people like me and receive me. (40) Then he called to himself every one who owed a debt to his master. He said to one of them, How much are you indebted to him? He answered, One hundred measures of oil. The supervisor then said to him, Here is your contract. Now write and change it to fifty. (41) Then he asked another one, How much is your debt? He answered, One hundred measures of wheat. The supervisor replied, Here is your con-tract, make it eighty. (42) When his master learned of his treachery to him, he was impressed with his cleverness. These in this world are more clever among themselves in their dealings than those who work for the hereafter. (43) Therefore, work in this life so that you will find it in the hereafter with your Lord, so that you may truly gain. (44) Whoever is faithful with a little will be faithful with much and whoever cheats in a little, will cheat in much. (45) Whoever cannot be entrusted with earthly money which is vain, cannot be entrusted with what is better and more lasting. If you cannot keep a trust for its owner,, who will give you money? A slave cannot serve two masters. He will be sincere to one and hate the other. Likewise, you cannot serve money and the Lord of Mankind. (46) He told them a parable of a rich man who dressed in silk and was among the opulent, (47) and Laazar, whose body was covered with sores and who was needy. (48) The dogs used to come to him to lick his sores as he was cast at the gate of the rich man, hoping for the crumbs from those that ate. (49) When Laazar the poor man died, the angels carried him to the side of Ibrahim. (50) Then the rich man died and they buried him in the ground. But when he opened his eyes he was in torture in his tomb. (51) Then he beheld in the distance Laazar at the side of Ibrahim. He cried out, O father Ibrahim, if only you would have mercy on me and send Laazar to dip his finger in water and cool my tongue, for I am being tortured! (52) Ibrahim re-plied, O my son, you received your luck in the good things of earthly life and the poor man Laazar's received his bad luck of torment. See, today you are among the inhabitants of hell and he is among the inhabitants of el-Janna. (53) Furthermore, there is between us and you el-Aaraf. You all are not able to pass over it to us and we are not able to come to you all. (54) The rich man said, O father Ibrahim, I have five brothers. If only you would send Laazar to them to warn them so that they may not face the same torment of fire and be rescued! (55) Ibrahim replied, But they have the Tawrat and the books of the prophets. Let them pay attention to them! The rich man then said, But father Ibrahim, if only someone would rise up from the dead and go to them, then perhaps they would be God-fearing. (56) Ibrahim said, Those that will not listen to Musa and the prophets, even if

someone came to them having been raised from the dead, they will not believe. (57) When the faqihs heard this word, and among them were those that loved money, they began to scoff at him. (58) Issa said to them, You make yourselves righteous so people will see you. But Allah knows what you are inside! (59) Whoever is respected by people, they are the ones that are the least with Allah. (60) Surely the Sharia and the books of the prophets lasted among you until Yahya came preaching the Malakut of Allah and then they all rushed to him. (61) For it is easier for the heavens and the earth to disappear than for a dot from words of the Clear Book. (62) He said to his helpers, Temptations of men are inevitable, but woe to the tempters. It would be better for them to be drowned in the sea. If your brother does you evil, even if it is seven times every day, reprove him in a gentle way. And if he repents to you each time, forgive him and receive him for he is among those that repent.(63) They said, Our Mawla, if only you would increase our faith. Issa replied, If your faith was as the weight of a mustard seed and you said to this Sycamore tree, be uprooted and planted in the ocean and it would obey you. (64) If you have a hired laborer who is farming your land or taking care of your sheep, do you say to him when he returns from the field, Here is your food, now have dinner? Or do you say to him, Prepare my dinner and wait on me until I am satisfied, then I will permit you to eat. If the laborer obeys his master, does that make him distinguished? (65) In like manner, when you have done all that I have commanded you then say, Truly we are but simple servants, merely doing our duty.

Lazaar

(1) Laazar, the brother of Mariya and Martha from the village of el-Ayzariya, became sick. The two sisters sent a message to Issa saying, Our Mawla, the one you love is very sick. (2) When the news reached Issa he said, Laazar is not sick unto death, but so that you can see through him the glory of Allah and the Masih manifested. (3) For the sake of his love for Mariya, Martha and Laazar, Issa remained in that place for two days and did not depart. Then he said to his Hawariyun, Come, let us return to Bayt el-Maqdis. They said to him, Will you return to the people who want to do evil to you? (4) Issa said, The day has twelve hours. Whoever walks in the day being guided by the light does not stumble at all. (5) But whoever walks in the night when there is no light, he is the one who really stumbles. (6) He said to his Hawariyun, Surely our beloved Laazar is sleeping and I am going to him to awaken him. The Hawariyun said, Our Mawla, then he is only asleep and will be healed. (7) They said this because they thought that Issa meant sleep, but he really meant the sleep of death, so he revealed the matter openly. (8) He said to them, Laazar has died. But so that you can believe, I am glad that I was not there. So come let us go to him. Tuma said to his brethren the Hawariyun, Let us go and die together. (9) When Issa and the Hawariyun arrived at el-Ayzariya, they found Laazar in his tomb, dead for four days. (10) Many people were coming to Martha and Mariya to comfort them about their brother and the house was filled with consolers. (11) When Martha heard of Issa's coming, she hastened to him to receive him but Mariya stayed in the house with the people, being comforted. (12) Martha said to Issa, My brother would not have died if you were here, my master. (13) But I believe that Allah will answer you and give you all that you ask of him. (14) Issa said to her, Your brother will be resurrected. She answered, I know that he will be resurrected on the day of resurrection. (15) Issa said, I am the resurrection and the life. Whoever believes in me, even though he dies, will live again! (16) And those who live and believe in me are the ones who will never die. (17) Issa asked her, Do you believe this? She replied, Yes, I believe that you are our Masih who will give us Nasr! (18) Martha returned to Mariya to call her and whispered in her ear and said to her, The teacher is here and he is calling you to himself. So Mariya went outside the village seeking her master. (19) When the consolers saw Mariya leave her house quickly, they thought that she was going to the tomb of her brother to cry for him so they ran after her. (20) When Mariya arrived to where Issa was waiting, she immediately fell at his feet and said to him, my brother would not have died if you, O master, had been with us! (21) She began to cry and the people cried with her. Issa himself was filled with sadness and became upset for her and asked, Where have you buried him? They showed him the way to Laazar's tomb and said, See Our Mawla, he is here. (22) Issa wept. The people said to one another, Look, he loved him so much! (23) A group of them said, Was he not able to keep Laazar from death since he is the one who healed the blind? (24) He was filled with hurt and

faced toward the direction of the cave of the tomb, which was covered with a stone. (25) Issa commanded the stone to be removed. Martha said, He has decayed, O My Mawla, for he has been in the tomb four days. (26) Issa said to her, Did I not tell you that if you only believed you would see the power of Allah openly? (27) When they removed the stone from the tomb, Issa raised his eyes to heaven and prayed. (28) O Allah, To you belongs the praise for your answering me always. But let the people know and believe that I am the rasul of Allah to them and his Word whom he has sent. (29) He then cried at the top of his voice, Laazar, come forth immediately! (30) The dead man came out, his face, hands, and feet wrapped with cloth. Issa said to them, Loose his bonds, and they let him go. Many people who wit-nessed that believed in him and a group of them went to the faqihs straightaway. (31) When the faqihs learned about it they called the Priests to a meeting of the High Council with them. (32) They said, What are we to do? Look, this man continues to do mighty signs! (33) If we leave him as he is, all the people will believe in him. Then the Ruman will come upon us and destroy the House of Allah and will disgrace our people completely! (34) But their mufti, Qayafa, rose in the council and said, You all do not know anything! (35) Do you not understand that one man must die to redeem the people rather than have our whole nation perish? (36) This word was revealed to their chief Priest as he spoke of the death of Issa as a redemption for his people and for believers among people everywhere. (37) They agreed together to have him killed, so he left the people and with his Hawariyun went to the village of Tayba and remained in it for a while. (38) Issa told his helpers, The Malakut of Allah is like an owner of an orchard who went out at dawn to hire laborers. (39) He agreed to pay each one a silver dinar a day as wages. (40) He sent them into his orchard and then went out again at nine o'clock in the morning. (41) He noticed in the town square idle laborers seeking work. (42) He said to them, Go out to my orchard and I will pay you your wages one and all. (43) They went on to the orchard, and then he went out at noon to hire others and did the same thing in the afternoon. (44) Finally he went to the city square before sunset and found still others unemployed. He asked them, Why are you standing all day long? They said to him, No one has hired us for the day so we have been idle. (45) He said to them, You also go to my orchard and you truly will be given wages. (46) When the evening came the owner of the orchard said to his manager, Call all of the laborers and give them their wages starting with the last first. (47) The ones who had been hired at sunset came and he gave each a dinar. (48) But when the first came, they thought that they would be paid double. (49) But each one of them was given a dinar and not a fils more. (50) They took it while grumbling at the owner of the orchard saying to him, Are you going to treat the last as if they were first? They only worked one hour while we put up with the burden of the heat of the day! (51) The owner of the orchard said to one of them, I have not wronged you but have given you your complete wages. (52) You were happy with a dinar as wages. Take your pay and go your way wisely. (53) I desire to give this last one as I gave you. Am I not able to spend my money however I want or desire? Or is it that my goodness burns your heart with envy? (54) Issa said, In this way, the first shall be last and the last first.

(55) A group of faqihs came to him and asked, When will the Malakut of Allah come? Issa answered them, It will not be said that it is here or there for the Malakut from Allah is standing in the midst of you! (56) Issa told them a parable about an unjust Qadi who neither feared Allah nor feared anyone from among the people. (57) There was in that city a widow that kept returning to him, urging him to give her justice from her oppressor. But he would not listen to her or respond. (58) Then he said to himself, Even though I do not fear Allah nor do I fear people, I will bring justice for this woman so that she will not continue to be to me a bother. (59) Issa said, If the unjust Qadi desires to do justly, will not Allah all the more treat fairly his servants who watch for his coming with patience and prayer and then save them with a mighty Nasr? (60) Of course! But will the Masih find faith in the Promised Land on the day when he descends a second time?

The Dinars

(1) When the promise of your Lord approached, Issa turned towards Bayt el-Maqdis with determination. (2) He sent his helpers to go ahead of him and they came to a village of the Samiriyun to prepare a place for him. (3) But its people refused to receive him because he was making the hajj to Bayt el-Maqdis and because the Samiriyun have a different qibla. (4) The two Hawariyun, Khalifa and Hanna, were angry and said, Our Mawla, if you will give us permission, we will command fire to descend on them from heaven and consume them just as Elias did long ago. (5) But Issa rebuked them and said to them, Have you forgotten from what spirit you are? I did not come to destroy people but to give them Nasr! So they left the village which had rejected him and went on to another. (6) Ten lepers met him on the way. They stood at a distance and sought his help, crying, O Issa, have mercy on us! (7) He looked at them with compassion and said to them, Go to the House of Allah and testify concerning your healing. While they were going they were all healed of their leprosy. (8) When it became obvious to one of them, he returned exclaiming, Allahu Akbar! He came to Issa and fell at his feet, prostrating in thanks and he was a Samiri. (9) Issa asked, Were not ten healed? Then where are the nine others? Is there none among them that have returned to praise Allah for his goodness except this one? O Samiri, rise and go forth for your faith has given you Nasr! (10) Issa continued ahead of the people while going up in the direction of Bayt el-Maqdis. But the Hawariyun were confused and the rest of the followers were fearful. (11) Issa took aside his twelve Hawariyun again. (12) He told them what was to happen to him. Look, we are going up to Bayt el-Maqdis. Know that the Mustafa Rasul will be handed over there to the High Council. (13) They will condemn him to death and send him to the Ruman. They will mock him, spit on him, whip him and certainly kill him, but then on the third day he will be raised alive. (14) The statement was unintelligible to the Hawariyun and they did not understand him. (15) A certain man came to him in a hurry and fell down prostrating. He said, O good teacher, what good deeds must I do in order to take hold of the Nasr of Allah? (16) Answering him, Issa said, Why do you ask about what is good when none is good except your Lord? And you know what Musa has commanded. (17) No murder, no adultery, no theft, no false witness, no injustice, but instead, kindness to parents. (18) And love your relative as yourself. He said, My Mawla, I have kept all this since I was a child! (19) Issa looked at him with love and said to him, Still there is one thing you need. Go and sell all that you possess and give it to the poor and you will receive from Allah a great reward and then follow me. For surely my way is hard. (20) The word seemed hard to him for he was rich, so he departed both sad and dejected. (21) Issa said to his Hawariyun, How difficult it is for the rich to enter the Umma of Allah. They showed astonishment at his word. (22) He said to them, Know that a camel passing through the eye of a needle is easier than those who trust in money entering into el-Janna ! They were even more amazed and said,

Then who will be able to have Nasr from Allah? (23) Issa answered them, There is no Nasr except in Allah and Allah is quite able to do as he pleases and more so. (24) Safwan said to him, Look, we have left everything to follow you! Issa replied, Truly, when the master of mankind sits on his glorious throne, you Hawariyun will sit on twelve thrones, judging the tribes of Bani Israel. Whoever has left his money, family and business and followed my way with its difficulties, will have multiplied back to him many times over in this world, and in the hereafter he will be given eternity. (25) On that Day, the first will be last and the last will come first. (26) Issa told a parable for those who claim that they are more righteous than others. Two people went to the House of Allah to pray. (27) One of them was from among the faqihs while the other was a tax collector. (28) When the faqih prayed with himself, he said, Praise to Allah who has not made me like the unjust or adulterers or like this tax collector, and He has preferred me over others and I do not commit sins as they do. (29) For I am righteous and have vowed to the Merciful one a fast of two days of each week, and all I gain, I give zakat on. (30) But when the tax collector prayed, he stood from a distance not able to lift his eyes to heaven in shame. (31) He said, while striking his chest with his hands, My Lord, forgive me and save me in your mercy for I have sinned! (32) Know that Allah has heard the tax collector but does not hear those who are presumptuous. (33) Whoever exalts himself will be humbled and whoever humbles himself will be exalted upwards. (34) Issa said to someone who desired to follow him wherever he went, Surely foxes have dens and birds have nests, but I do not have a place to rest my head. (35) He said to another, Follow me. He answered, If permission is given me, My Mawla, I will go and bury my father first. Issa replied, Let the dead bury the dead. But you go and preach the Malakut of Allah to those being guided. (36) Another person said to him, I will surely follow your way, O My Mawla, but allow me to say goodbye to my family first. Issa said to him, Whoever puts his hand to the plow, but then turns and looks behind, is of no use to the Malakut of Allah. (37) A group of people came to him with children for him to bless with his hands but the helpers rebuked them. (38) Issa became angry and said to his helpers, Let the children come to me and do not hinder them. For to such as these ones truly are in the Umma of Allah. (39) Issa held them in his lap and blessed them with his hands and said, Truly, whoever does not receive the Malakut of Allah as a child will never enter it at all. (40) The mother of Khalifa and Hanna came to him with them and prostrated before him. He asked her, What is your need? She said, command these two sons of mine sit at your right and your left in your higher kingdom. (41) Issa said to them, You are asking something difficult. Do you two think that you are able to swallow the cup of suffering that I am going to swallow? They answered, Of course. (42) He said to them, You are able and you will also suffer. But to sit at my right side and at my left is a right that I do give to anyone. It is for those whom Allah alone has chosen and picked. (43) When the other ten Hawariyun heard this saying they were angry with Khalifa and Hanna. Issa called them to himself and said to them, Do not rule over one another as kings and presidents do coercing. (44) For truly the greatest among you will be to you a servant and the first among you will be to all of you a slave. (45) I did not come to

make people my servants but as a servants and redemption for many from among you and to give Nasr. (46) He went with those accompanying him to Ariha. When they drew near the city, Amjad, the blind beggar confronted him in the way. (47) He asked, aware that a group was passing by, What is this? It was then told him, Issa is passing by here. (48) He sought his help and cried to him, O Issa, the Masih of Allah, have mercy on me! The people rebuked him and told him to be quiet, but he shouted even louder and called. (49) Issa stood and did not pass him by, and said, Call him to me. So they called him saying to him, Look, he is calling you to himself. Come to that which is good! So he cast his garment from him and came to Issa in a hurry. (50) Issa asked him, What do you want from me? He answered, To see, O My Mawla. Then he said to him, See, for your faith has truly healed you! He saw immediately and followed Issa, praising Allah while the people all around him were exclaiming, Allahu Akbar! (51) When Issa and those who were with him passed through Ariha, , a leading tax collector whose name was Zakka came to see him. (52) And being short, the crowd made it difficult for him and he was not able to make a path. (53) He hurried to a sycamore tree on the way and climbed it to see him. When Issa passed by the sycamore tree, he looked at him and said to him, O Zakka, surely I will be your guest today. Come down quickly! So he did that and received his quest with joy. (54) But the people disliked this and said, It is not appropriate for him to be a guest of a bad person. Zakka arose and said to Issa, Witness, O My Mawla, that I am giving to the poor half of what I own and returning to whomever I have wronged in any matter, four times as much! (55) Issa said to him, Today you have received Nasr along with your household, O believer like Ibrahim! For I have come to search for those that have gone astray and to give life to them in love. (56) When he drew near to Bayt el-Maqdis he told a parable for those that supposed that the Masih would soon return. (57) A prince traveled far away to receive a throne and then to return as king. (58) He called ten of his servants and gave each of them a gold dinar. (59) He said, Do business for me with this money until I return one day. (60) But his people did not like him and sent behind him a delegation saying to him, We do not want this man to be a king over us! (61) When the prince returned, he called the servants whom he had entrusted with his money to see which of them had been the most prudent in business and gain. (62) The first said, O My Mawla, your dinar has gained ten. He said to him, Well done faithful servant. As you were faithful with a small amount, we will make you responsible over ten cities. (63) The second came to him and said to him, O My Mawla, your dinar has gained five dinars. He said to him, Therefore we will make you responsible over five cities. (64) But the third one said, O My Mawla, Here, this is your dinar just as I hid it in the ground in fear. (65) For you are a very harsh person, taking what is not even deposited and reaping what has not been sown. He said to him, Fie on you, evil servant! With your own words I condemn you! (66) If you had really known that, why did you not invest my money by depositing it in a bank? Then when I came back I could have recovered it with some increase. (67) So he ordered that the dinar be taken from him and paid to the one who had ten dinars. Those present at the gathering said, Our Mawla, but he already has ten! (68) He said to them,

Know that We reward those who work even above that for which they have worked. But we do not reward those who sit around except with loss! (69) And those that were his enemies and who did not want him to rule over them, were brought to him and he ordered that they all should perish. (70) Many people came to Bayt el-Maqdis from the villages to perform the wuduh before the feast of sacrifice as a duty. (71) The people were asking about Issa, saying to one another in the house of Allah, What do you think? Will he be at the feast with us? (72) But the Priests had counseled against him and had ordered that whoever knew of his whereabouts should inform them so they could lay a hand upon him. (73) Six days before the feast, Issa arrived in el-Ayzariya and stayed at the house of Simun. He prepared a dinner for him and Laazar also invited those he wished. (74) As Martha was serving Issa, Mariya poured nardin on his feet and it was precious and pure. (75) She began to wipe his feet with her hair and the house was filled with perfume. (76) But Yahuda the Hawari said, If this perfume had been sold for three hundred dinars and that given to the poor, it would have been better. (77) He did not say this because he loved the poor but because he was responsible for the money and was also a thief. (78) Issa asked, Why are you bothering her? Leave her to what she is doing for she has done a good deed. (79) For the poor are always with you to do good to, but for me, I will not always be with you in body. (80) Surely this woman has done what she is able to do by pouring perfume on my body to prepare for my burial tomorrow. (81) Wherever you go in the earth calling people to the Injil, speak of what she has done by reviving her memory. (82) Many people came to el-Ayzariya to see Issa and to see Laazar whom he had raised from the tomb alive. (83) The Priests counseled against Laazar to kill him because many people had left them and followed the way of Issa being guided.

The Donkey

(1) When they drew near to Bayt Faji on the east side of the mountain Jabal el-Zaytun, Issa said to two of his Hawariyun, Go into this village and you will find in it a young donkey tied up that no one has ever ridden . (2) Loosen it and bring it. If anyone asks you about it, tell them that Our master the Masih needs it and that he will return it immediately. (3) So they went and found the donkey at one of the gates. They loosened it and answered those who asked them about it as he had said and they gave them permission. They brought it and then cast clothing on it. Issa mounted it and what was said by the prophet in the Book was fulfilled. (4) O Quds, look, your king comes to you, lowly and humble, riding on a colt, the foal of a donkey. (5) The Hawariyun did not understand the secret of this until after Issa had made his Araj to heaven. (6) The people cast their clothing with palm branches onto the path making a smooth way. (7) And both behind him and in front of him they were shouting, Blessed is the son of Dawud, the Masih who gives Nasr to his servants! (8) Blessed is the coming kingdom of our father David. Peace in heaven and glory in the highest. A group of the faqihs said to him, Will you not command your helpers to be quiet? He answered them, If they are silent the rocks will speak with shouts! (9) Thus the people crowded around him, and among them were those who witnessed the sign of Laazar whom he raised from the dead, and those who had heard about it. The faqihs said to one another, See, the whole world is following him and you are not able to do anything! (10) When Issa arrived within view of Bayt el-Maqdis, he looked over the city and cried for it. He said, If only you had followed today the way of peace but between you and it is a veil! (11) And because you have not desired the coming of your Lord, times of destruction shall come to you. (12) On that day the enemies will surround you on every side and inflict upon you a siege.(13) They will demolish you and your children, not leaving in you one stone on top of another. What a severe destruction it will be! (14) When Issa entered Bayt el-Maqdis, all the city rose up. Its people asked, Who is this? It was said to them, Issa, the prophet from Nasira. (15) He looked around him and it was late. He left with the Hawariyun to Bayt Ania. On the next day he went out with those accompanying him to el-Ayzariya and he was hungry. He saw in the distance a green fig tree and drew near to it so that he might eat from it. When he reached it he found nothing on it except leaves, for the season for picking had not arrived. (16) He became angry with it and said to it, No one will ever eat fruit from you again! The helpers heard his statement. (17) They came to Bayt el-Maqdis and Issa entered the House of Allah and began to expel the money changers and sellers of doves, turning over their chairs and tables so that there would not be in the House of Allah either business or corruption. (18) He forbade them from carrying merchandise. He began to teach the people and said to them the word of the Tawrat, I have built my House for all people to pray in, but you have made it into a cave for thieves and merchants. (19) The blind came to him and the lame while he

was in the House of Allah and he granted them healing. (20) The Priests were angry with him when they saw the signs And when they heard the shouts of the children in the House of Allah, saying, Nasr belongs to the son of Dawud! They became furious and said to him, you hear what they are saying! (21) Issa answered, Yes, have you not read what is in the Zabur, I have brought forth praise from the mouths of children? (22) When the Priests heard that word they counseled together to kill him. But they were not able to for fear of the people who were captivated by what he was saying that was so appropriate. So he left the city with those with him in the evening. (23) Then he came to Bayt el-Maqdis in the morning. They passed by on the way the fig tree and found it dried up. Safwan remembered what he had said the day before and exclaimed, Look, O My Mawla, the fig tree that you were angry with is dried up! (24) Issa said to them, Believe in Allah without doubting. Whoever says to this mountain, rise up and be cast into the sea, without doubting but being certain about it will have it answered for him. (25) Make requests of Allah and be certain about the answer and he will listen to you. And when you pray, forgive those who have sinned against you so that Allah will forgive your sins. For Allah will not forgive you your sin until you have forgiven those who have sinned. (26) While he was teaching the people in the House of Allah, a group of Priests came to him and asked, Who gave you permission for these signs? Issa said, Did people give authority to Yahya to baptize them or did Allah will it? (27) They were puzzled and said to themselves, If we say, Allah, he will ask us, Why did you not believe in him? If we say, people, they will stone us for they are certain that Yahya was among the prophets. (28) They said, We do not know who gave him his authority. Issa said to them, Likewise, I will not tell you who gives me authority to do what I do and desire. (29) He then told them the story of a man that had two sons. He said to the first, O my son, go today and work in my field. He said to his father, I do not want to. But he regretted it after a while and then obeyed his father. (30) He ordered his second son to do as he ordered his first brother before. He said to his father, I am going to the field, my master, but he did not go and disobeyed. (31) Which of the two sons obeyed the order of his father? They answered, The first who disobeyed and then regretted it and repented. (32) Issa said to them, Surely tax collectors and prostitutes go before you into the Umma of Allah. They believed in Yahya when he came with the ghusl of Allah. But you do not believe and there is no room left for you to return. (33) He then told them a parable of a man who planted a vineyard, put up a fence around it, dug a press in it and erected a tower. Then he turned it over to a group of vinedressers and traveled through the country. (34) When the day of picking came he sent a servant to them to get from them his portion of the fruit. But they did not give it to him, but instead, they beat him and sent him back to where he came from. (35) So he sent another servant and they sent him back in disgrace. (36) Then he sent a third one and they killed him. Then he sent still others. One group they beat up and another they killed so that the owner of the vineyard had no other choice, (37) but to send his beloved son to them thinking that perhaps they would respect him and fear him. But the vinekeepers said to one another, Look, here is the only heir to his father. Come, let us kill him so that the inheritance will come

to us. (38) Then they put their hands on him, killed him and cast him outside the vineyard in the open country. So what will the owner of the vineyard do at his return? (39) They said to him, He will kill those and replace them with others who will give him his fruit on time. (40) Issa said to them, Did you not read in the Zabur that the stone which the builders have rejected has become the cornerstone? Thus Allah does what he desires! (41) And he will replace you also with an umma that are better than you and who will provide him with fruit. And it will be an excellent gift! (42) Whoever falls on this stone will be crushed. But whoever this stone falls upon will be completely destroyed. (43) When the Priests heard this word they knew that he was speaking of them. So they planned to put their hands on him, but their hands were restrained because of their fear of the people, who considered him to be a prophet. (44) Issa said, The Malakut of Allah is like a king who was to marry off his son and invited his people for a dinner. When he sent his rasuls to call them to eat, they refused. So he sent to them others to convey to them the message. (45) Look, I have prepared my food and made ready everything so come on to the wedding. But they scorned him, ignoring him with their farming and business and attacked his rasuls with cursings and fighting. (46) The king was angry with them and sent his army and they destroyed them and burned their city. Then he said to his rasuls, We have prepared the table but those whom I invited are not worthy of the invitation. (47) Therefore, go out to the intersections and call to the table whomever you find. They did so and the wedding hall was filled with both good people and fools. (48) When the king entered to see those invited, there was one person there who did not have on the wedding clothes. So the king said to him, How did you enter with us for your clothing is not of these clothes? (49) The man was silent, so the king said to his servants, Take him and bind him, then burn him in hell ! For many are called but few are chosen.

The Best Commandments

(1) The faqihs and the Priests were determined to put their hands on him because they knew that he was referring to them in the parables he spoke . But they feared the people who were honoring their Lord. (2) So they sent their eyes to follow him, along with a delegation from the party of the governor, pretending to be interested in what he preached about in order to dispute with him so as to bring him before the governor. They were saying to him, (3) We surely know that you truthfully speak to us and that you are blameless with respect to truth. But instead, you call people to the path of Allah. Therefore, is it right for us to pay the tax to Caesar or shall we withhold it? (4) Issa knew their slyness and said to them, Give me a dinar. So they presented it to him and looking at it he asked them, Who is this whose name is written and whose face is drawn? They answered, It is certainly Caesar. He then said to them, Give to Caesar what belongs to Caesar and what belongs to Allah give him. (5) They were amazed at his statement and were not able to speak in front of the people even one word. So they were silent and were among the refuted. (6) A group came to him that did not believe in the resurrection. They said, Musa commanded a man to marry the wife of his brother if he dies and does not leave a son. So, there were seven brothers and they married a woman and died in succession and left no son; then the woman died. Who then will be married to her in the hereafter and whose will she be? (7) Issa said to them, You are certainly in obvious error not knowing the Book of Allah or that Allah is sovereign over all things. For the children of this world marry one another, but the children of the hereafter will be resurrected as a pure, new creation and like the angels will not die. (8) The Tawrah proved that the dead will rise as a new creation when Musa was called from above el-Tur. Allah said, I am the God of Ibrahim, Ishaq and Yaqub. All of them were alive with their Lord being provided for. He is the God of the living and does not leave them dead. (9) The people were amazed with what they heard and the faqihs were not able to pose to him another question after that. A group from among them said, You are certainly of those that do good. (10) One of the faqihs approached him and asked him, What is the best of the commandments? Issa replied, Certainly the best commandments are two. The first is There is no god except Allah, so love Allah with all your heart, soul, mind and strength, for there is no god besides him and he alone you should worship. (11) The second is to love your neighbor as you love yourself. The faqih said to him, You are among those that do good. You have spoken nothing but the truth, for keeping what you have commanded is better than both the sacrifices and religious duties altogether. (12) Issa said to him, as he saw that he was wise, You are not far from the Malakut of Allah. (13) Then Issa said to the faqihs, What do you say about the Mustafa Rasul, who will he be? They said, He will be from the descendants of Dawud. He responded, But Dawud calls him Mawla. And he says in the Zabur, Allah said to My Mawla, I will put your enemies under your feet and so sit at my right side. (14) Will the

Masih come from the descendants of Dawud and still be his Mawla as Dawud said? But they were not able to give him an answer anymore so they stopped arguing. (15) There were masses of people around him listening to him and rejoicing. He said to them, Beware of the faqihs. They sit on the seat of Musa, so obey them, but do not imitate them. They place on people that which they have no strength to carry and they do not help them with it. And there is no deed that they do without it being hypocritical. (16) For they wrap their turbans in layers and take the best seats at the banquets and in the musallas. They love to be greeted in the markets when the people call them, Our master. (17) Do not call like they do for the believers are all brothers, and I am your Mawla, so call on me. (18) Do not call anyone else father besides Allah. Allah is one, and he is better than a father. Let the greatest among you be a servant to you. For whoever exalts himself will be humbled but those who humble themselves are the ones who will be exalted. (19) Woe to the faqihs who have taken over the keys to the malakut of Allah but they themselves have not entered in neither have they let others enter who want to. (20) They are the ones that consume the money of orphans with lies, making long their prayers as a show. They will receive a painful punishment. (21) They will cross land and sea to win one person to their Din and when they have won him, he becomes twice as deserving of the punishment of the fire as you are. (22) Woe to you, O blind Priests who do not see. If one of you swears by the House of Allah and by the altar, you release him from his oath. But if he swears by the gold of the building or by the sacrifice, he must keep his vow. (23) Is the gold or the sacrifice better or the House which blesses the gold and the sacrifice, O foolish ones! (24) Do you not see that whoever makes a vow by the altar, it is as if he vowed by what is on it and that whoever vows by the House, it is as if he vowed by Allah? And that whoever vows by heaven, it is as if he vowed by the throne and the great Lord of the throne? (25) O group of faqihs, you give the zakat from your mint, thyme and cumin but you obstruct truth, justice and mercy while these are more needful than the pillars of Din. (26) Will you strain water for the sake of a gnat and then swallow a camel? You purify your vessels on the outside while you fill the inside with greed and plunder with what you have gained. First purify the inside and then the outside will be pure just like it and so will you become clean. (27) The faqihs who are hypocrites are like whitewashed tombstones. On the outside they are beautiful but inside they contain the decay of the dead. (28) They also make a show to the people of their righteousness and good will while hiding inside of themselves hypocrisy, evil and lies. (29) Yes, you are the ones who build the tombs of the prophets and beautify the shrines of the saints and say, If we had lived in the time of our fathers we would not have participated in the shedding of the blood of the prophets. This is a witness of their murdering the prophets unjustly and you are following in their footsteps. (30) A snake only gives birth to a snake! How can you flee from the punishment of that great day? (31) My prophets were sent to you and you killed some of them and you crucified others. And some of them you whipped in front of the musallas of Allah and then cast them out, (32) so that you will be held accountable for your killing of the innocent in the land unjustly from the time of the blood of Habil until the blood of Zakarius whom you killed

unjustly in the House of Allah. (33) O Jerusalem, O killer of the prophets and stoner of the messengers to you. How much have I desired to gather your children as a hen gathers her young under her wings but you do not want to. (34) Behold, I leave your House to destruction. But know that you will not see me until the day when you shout, Blessed is the one who comes to us with a great victory! (35) Issa sat down in the House of Allah and watched the people while they put the zakat in the box. As the rich from among them were putting many dirhams in the box, there came a widow who cast in two fils. He then said to his Hawariyun, Know that this poor woman has given more than the rich. (36) That is because they gave from their excess while she gave all she owned and therefore was among the virtuous. (37) A group from Greece came for the feast and they were sincere hanifs. (38) They had made the hajj to Bayt el-Maqdis and came to Philip the Hawari and said to him, Sir, we are eager for a chance to meet Issa. Philip and Andri, the Hawariyun, looked into the matter and went to their Mawla and told him what they desired. (39) Issa said to them, The hour has come for the name of your Lord to be lifted up in all the world. (40) Truly, if a seed does not fall upon the earth and die, it remains by itself. But if it dies it will give abundantly. (41) Whoever saves his life will lose it, but whoever loses his life in my way, in the hereafter they will be the winners. (42) Whoever desires to serve me, let him follow in my path wherever I am and so work. For Allah will not lose the reward of the workers. (43) What can I say as my soul within me is obviously apprehensive. Shall I call on Allah to save me from this hour? But for this I have come and it is a sure promise. (44) Issa said, O Allah, exalt your name! A voice from heaven answered, We have exalted it and will continue to do so. (45) When the people heard it they said, It is thunder! While others said, It must be an honored angel. (46) Issa said, This was so that you might believe in me. Today the people of the world have been judged for their unbelief and Shaytan the accursed has been defeated. (47) On the day when I will be lifted up on the cross, I will draw to myself all people and they will follow me. (48) The people asked him, Do you claim that the Word will die? Because in our Sharia he is eternal. (49) Issa said to them, The light will not stay with you for long. So follow the path of the light and believe in it. Then you will be people of the light and the darkness will not come upon you suddenly and cause you to lose your qibla without your even knowing it. (50) When Issa finished his word he went far away from them. They did not believe in him and there was not a single one of the signs of their Lord that was done for them that they did not reject. (51) This was the word of Shaya the prophet in the Book. My Lord, they are rejecting your signs and do not understand the word, neither do they believe. (52) Allah has sealed their hearts and ears with a covering and they will not receive Nasr. (53) Many leaders of the people believed in him but kept secret their faith in order to please the faqihs so that they would not expel them from the musallas. These are the ones who seek the favor of people but forget the favor of Allah. (54) Issa preached to the people and said, Whoever believes in me, it is as if he has believed in Allah who sent me. Whoever sees me, it is as if he sees the one who has sent me into the world. (55) Those who believe in me and follow my path are the people of the light. But whoever disbelieves and rejects will not

be condemned by me. (56) I have not come to condemn people but to give them Nasr. Those who reject me, Allah will bring into account in the hereafter according to what they were told. Surely, I speak of what I have seen before Allah and of what he has commanded me and Allah is the best of those that give Nasr.

The Separation

(1) When Issa went out from the House of Allah one of his helpers showed amazement. He said, O My Mawla, see the stones of this House, how strong and beautiful they are! Issa said to him, This House will be destroyed and each of its stones knocked down. (2) He was among a group of his helpers on the mountain of Jabal el-Zaytun sitting across from the House. Then Safwan, Khalifa, Andri and Hanna asked him, When will the day of destruction be and what will be the sign of your return and the end of time? He answered, There will come those who will invent lies about Allah, each one saying, Here is the expected Mustafa Rasul. Do not let them lead you away from the path neither follow any of them. (3) There will be a great trial on the earth and fighting from which you will have no refuge. When the news of that comes, be patient, for the promise has not yet come nor drawn near. (4) Nations will war against each other. The earth will quake and will be afflicted with famines, sickness and fear. The heavens will show their great signs. (5) People will bring upon you the worst suffering and take you to kings and rulers to give an account of your faith in me before councils. Then they will pronounce on you the judgment of imprisonment unjustly. (6) Witness to them about me and call them to my path and do not worry how you will defend yourselves. Allah will defend those who believe and you will have from his spirit wisdom and knowledge. Your opponents will not be able to speak to you an answer. (7) Your fathers, brothers, families, tribes and friends will betray you to rulers to have you killed. All the people will despise you because of your faith in me. But Allah will not make a single hair fall from your heads unless he has accounted for it. Therefore, be patient about what you are going to face for those that are patient will have from their Lord Nasr. (8) Many of the people will desert the Din of Allah and will eagerly spread treachery and enmity among themselves. There will appear among them a whole nation of evil prophets who will deceive by dressing the truth with lies. They will deceive many and sow corruption in the earth and love in the hearts will die out. (9) Make your soul patient along with those who call upon their Lord and he will give you Nasr. For when my good news is told to all the people, the promise of Allah will come and be finished. (10) When you see Bayt el-Maqdis surrounded by enemies and when the sanctities the House of Allah are desecrated, then the destruction that is certain to happen is near. (11) Whoever is in the city, let him leave for the mountains immediately. Whoever is on the roof or in the field, let him not be occupied with his belongings or clothes or he will perish. (12) Woe to everyone nursing a child or pregnant. In this way will the word of the Book be fulfilled for this city as it receives the wrath of Allah. The Ruman will rule over them for a time, kill them, take them prisoners and make them homeless throughout the land. (13) Call upon Allah so that he will not send upon you the punishment in the winter or on a Sabbath. For disaster will come upon you that has never been before or ever will come afterwards for people on earth. (14) If it were not for the mercy of your Lord towards his

beloved ones and his shortening of the days of destruction, there would not remain among you one person who would be delivered. (15) If it is said to you, the Mustafa Rasul is here or there, don't listen to them, and don't follow their paths. (16) Surely there will come to you evil prophets with signs, desiring to mislead people, if at all possible, even after they have been rightly guided. So beware! If they say to you, Look, the Mahdi is here in the House or there in the desert, do not pay attention to them. For the Masih will come as lightning that flashes on one horizon and sends light to the other horizon. (17) On that Day you will see the sun and moon become dark and eclipsed and see the stars fall from heaven producing darkness. Heaven and earth will shake and people will be bewildered by what they see. The sea will be in a tumult with waves surging and people will faint and will fall in fear. (18) Then you will see the Masih descending from heaven a second time, coming on the clouds of the sky and to him will belong all the power! But those who have not believed in him or followed his path, when they see him returning they will weep for what they have missed with a bitter cry. (19) He will then send his angels to the ends of the earth and they will blow the trumpet and gather those who have been chosen. (20) When this event happens, lift up your heads to the upper horizon for you will have Nasr from your Lord. (21) Issa said, Look at the fig tree. When summer draws near it is covered with leaves. So, when you see all that I have spoken to you about, know that the day of destruction has approached. (22) This generation will not pass away and disappear before all this happens. Heaven and earth will pass away, but my word will remain. (23) But no one knows that hour except Allah alone. As it was in the time of Nuh, so it will be on the day the Masih returns catching you by surprise. (24) On that day the people were busy with their food, drink and spouses until the day Nuh entered into the Ark and the flood took them unaware and drowned them. (25) It will be the same way on the day the Masih returns suddenly. He will make between every two people a division. Two men will be together in the field and he will take one of them and leave the other. Two women will be at the mill and he will take one of them and leave the other. (26) The Hawariyun asked him, Our Mawla, how will this be? Issa said to them, Where the carcass lies there will the vultures gather. (27) Those who are watching for the return of their Lord are like the lord of the house who left for a trip. He put his servants in charge of his house and said to the doorkeeper, Stay awake and be cautious. (28) O my servants, watch for your Lord by keeping your prayers in the evening, at times in the night, when you get up in the morning and at have knowledge of the hour. For if perhaps he comes unexpectedly you do not want to be sleeping. (30) Hope for the return of your Lord and be on guard. Pray that you will be saved from the torment and you will stand before me upright. (31) Stay away from wine and do not let the cares of the things of this world distract you. For surely what is promised you is a trap that will spring on everyone in the world. (32) That hour can be likened to ten young girls who carried their lamps and all went out to meet the bridegroom. (33) There were among them five foolish ones who did not make provision for their lamps and five wise ones that carried vessels of oil. (34) When the bridegroom was late, they were overcome with drowsiness and slept. (35) When midnight came someone cried out, The

bridegroom has come, so get ready! (36) They hurried to their lamps that they had carried and the foolish said to the wise, Our lamps are about to go out! Please give us some of your oil. They said, We do not think that our oil is enough for us and for you. Go to the vendor and buy oil for yourselves. (37) While they were going the bridegroom came and the wise ones met him and entered his house with him and the door was locked. When the foolish ones returned they said, Our Mawla, open for us! But he denied them and said, I do not know you. May those that are slow go far away! (38) Hope for the coming of your Lord and be on guard for you have no knowledge about that hour. (39) Or it is like a businessman who leaves his house and travels for his business and for gain. (40) He called to himself three of his servants and put them in charge of his money, each one according to his ability. He gave the first five dirhams and gave the second two. But the third he gave only one dirham. (41) The one who had five began doing business for his master and gained five more. In the same way the one with two dirhams gained two with his business. But the one with only a single dirham placed it in a hole in fear. (42) When their Mawla returned he summoned them to himself to make an account for what they gained. The one who was entrusted with five said, My Mawla, the five have doubled. Here are ten for you. The one who was entrusted with two said, My Mawla, the two dirhams have gained the likes of themselves. Here are four for you. (43) Their master was pleased with them and said to them, Well done! As I entrusted you with a little, I will raise you up over more than that and it will be more lasting. Enter my garden, for it is for those who have done well and are pious. (44) As for the one who was entrusted with one dirham, he said, My Mawla, I was afraid that my business would be unsuccessful and you would not be pleased. For you are a profiteer who expects from a seed an entire field. So here is your money which I hid in the ground. It has not increased neither did I lose anything. (45) His Mawla was angry with him and said, You wretched and lazy servant! If you had known me as such, why did you not invest my money and place it in a bank so that when I returned I could receive it increased? (46) So he commanded his servants and they took away from him the dirham and gave it to the one who had ten who had no need. He said, Certainly this servant is worthless and hopeless. Leave him in the darkness where he will howl and bite his hands in regret. (47) For we reward the workers above that which they have done but we do not increase the sitters in anything except loss. (48) On that Day when the hour comes, the Masih will return full of glory along with the angels row by row. He will sit down upon the throne and there will be gathered before him all people from the ends of the earth. He will then separate between the goats and the sheep and place the sheep on his right and the goats on his left, for he is the best of shepherds. (49) Those on the right he will call to himself and bless them and say to them, Surely your promised place is el-Janna which was prepared for you from before and it is the best of dwellings. (50) This is because you fed me when I was hungry, gave me drink when I was thirsty, provided me shelter when I was a stranger, clothed me when I was naked, attended to me when I was sick and visited me when I was in prison. (51) Then they will ask, Our Lord, when were you in such a state? For we did not offer to you anything like that. What is

this? He will answer them, Truly, if you did good deeds to one of least of these brothers, you truly did a good deed to me. (52) But to those on the left he will say, Be far away and remote! Your dwelling will be the fire which was prepared for Iblis and his helpers where you will be forever. (53) It will be such because you did not feed me when I was hungry, you did not give me drink when I was thirsty, you did not provide me shelter when I was a stranger, you did not clothe me when I was naked, you did not attend to me when I was sick and you did not visit me when I was in prison. Then they will ask, Our Lord, how is it that we did no good deeds? He will answer, If you have not done a good deed to one of the least of these my brothers, it is as if you did no good deed to me in unbelief. (54) This, therefore, is the day of separation. And what can I inform you concerning the day of separation? On that day those that have done evil will be punished with the flame. But those who have done good deeds will have the best reward.

The Towel

(1) Issa said to his helpers, The Feast of Sacrifice will be here after two days and I will die on a cross. (2) The Priests were called to the house of Qayafa the mufti for the High Council. They plotted against him to lay their hands on him sneakily and so kill him with slyness. (3) But they said, It would be best not for this to happen during the feast so there will be no unrest among the people or chaos. (4) Recall in the book Yahuda the Hawari who was tempted by Shaytan to betray his Mawla. So he reported him to the Priests to help them and they rejoiced in what he told them and they agreed to pay him for it. (5) He asked, What will you give me to help you? They said, If you do it we will give you thirty dirhams. So he was satisfied and planned an opportunity to help them in secret, in fear of the people. (6) The day came when the sheep for the feast were to be sacrificed. Issa said to Safwan and Hanna, Go and prepare a supper so that we can celebrate the feast. (7) They asked him, How? He said, Enter the city and you will see a water carrier bringing water. Follow him until he comes to the house that takes his water. Go to it and tell the owner, Your master desires, with his helpers, to have the supper at your place. (8) He will answer you and show you an upper room that is prepared. There, make the dinner for the feast. So they went out and the promise of their Lord was true. (9) When it was evening, Issa came with his Hawariyun and sat at the table he said , I have longed to eat supper with you during this feast before I die. (10) Then he took a piece of bread and spoke the name of Allah over it and broke it. He said, Take it and eat it, for this is my body which I am offering as a sacrifice for your sakes. Do this as a remembrance. (11) Then he took a glass of juice from the vine and gave much thanks to Allah. He said, Drink of it, all of you, for this is my blood by which you will receive intercession, for you are making with the Merciful one a covenant. (12) For I will not drink from the vine again until the day comes when I drink it with you in newness in my higher kingdom. (13) Look, the hand which will sell me is eating with me now. My death is promised and written but woe to the one who betrays his Mawla. (14) The Hawariyun asked one another which one of them was to betray. They argued about which of them was the most honored in standing before his Lord. Issa said to them, The kings of nations lord it over their peoples, but do not do this. Is not the one who sits at the table to eat bread better than the one who serves? But I, as your Mawla, was only among you as a servant. (15) I will surely reward you for your patience in that difficult hour and give to you, as Allah has given me, a kingdom. (16) On that day you will sit down on your thrones to judge Bani Israel tribe by tribe. (17) You will sit at my table, eating and drinking in my higher kingdom. (18) Issa loved his helpers with a great love and knew that his hour was approaching without doubt, and that Yahuda has listened to Shaytan's whisperings to betray him, and that Allah had placed in his hand the completion of everything to carry out, and that he came from Allah and to Allah he was to rise. (19) So he removed his robe, took a towel and a bowl and filled it with water.

Then he began to wash the feet of his helpers and wipe them with his towel. When he came to Safwan he said, May it not be that My Mawla washes my feet at all! (20) Issa said to him, You are not able to understand what I am doing now but you will know its purpose tomorrow. (21) Safwan said to him, You will not wash my feet at all. Issa said to him, Then you no longer have a portion with me. (22) Safwan then replied quickly, My Mawla, then wash my feet, my hands and my head as well! Issa said to him, Whoever has washed has become completely pure and there remains only for him to cleanse his feet and he will be clean. (23) As Issa knew who it was that was to report him to the leaders so they could kill him, he said to his Hawariyun, Truly you have been purified except for one. (24) When the washing had finished he put on his robe and returned to the table and asked his Hawariyun, Do you understand what I have done for you? You truly call me Mawla, and that I am, so you have done well. (25) If your Mawla has washed your feet, is it not right that you should also wash one another's feet? Certainly you have in it a good example. (26) The servant is not honored more than his master, neither is a rasul more than the one who sent him. If you understand the example that you are to follow then you are blessed. (27) Surely I have known all those whom I have chosen you. One of you will betray me, so that the word of the Tawrat will be fulfilled. I told you before it happens so you will know it today and will know who I am. (28) Issa was troubled in his soul and revealed his secret and said, Truly one of you will push me to death. The Hawariyun looked at one another perplexed and were not able to make sense of it. (29) Sorrow overtook them and they all asked him one by one. Each Hawary said, My Mawla, Do you mean me? (30) Issa replied, The one who dips his bread in the bowl with me will certainly forsake me. My death is a written promise but the betrayer will be punished. he will wish, considering the punishment he is to receive, if his mother had not given birth to him. Woe unto him! (31) Yahuda, the one who was to desert him, asked, Is it I? Issa answered him, You have said it and that is enough. (32) Hanna, the most beloved of his Hawariyun, was sitting next to him. Safwan motioned to him and said, Ask him which one of us he means. Hanna asked his Mawla and Issa said, The one to whom I give the bite of food now. He gave it to Yahuda and then Shaytan began to tempt him with the evil he intended. (33) Issa said to him, Do as you want and do not be slow. But they did not know why he said this. (34) Some of the Hawariyun thought that Issa had ordered him to get something for the feast or to give alms to the poor for he was the treasurer. So Yahuda ate the piece of food and went out into the night immediately. (35) When he went out, Issa said, Now Allah will honor me as I honor the glorious majestic one. (36) O my children, I have no place among you except for a short time. You will seek me but not find me for there will be no way for you to reach me. (37) As I have loved you, so each of you should love one another, that the people will know that you are my helpers. This is my most important command. (38) Safwan asked him, Where are you going, O My Mawla? Issa answered him, You are not able to follow me today but you will follow me tomorrow. (39) He said, Why My Mawla? I am ready to die in your way as a martyr! (40) He said to his Hawariyun, You will surely forsake me tonight. This is the word of the Tawrat, I will strike the shepherd and the sheep will scatter.

Then I will go ahead of you to Jalil after I am resurrected alive. (41) Safwan said, I take refuge in Allah from ever forsaking My Mawla, even if they all desert you! (42) He said, O Safwan, surely Shaytan wishes to sift you as the farmer sifts the chaff from the wheat. But I have prayed that you not backslide after having been guided. So when you return to me, strengthen your brethren and be a shepherd. (43) Safwan said, O My Mawla, wherever you go I will follow you. If they imprison you or even kill you, I will be with you. Issa replied, O Safwan, know that you will deny me this day three times before the rooster crows at dawn. (44) But Safwan was persistent and proud and said, It will never happen! To die with you is easier for me than to speak unbelief. In like manner spoke all the Hawariyun. (45) Then he asked his Hawariyun, Did you lack anything the day I sent you out to the people, when you did not make provision ahead of time? They answered, Of course not. He said, But now take provisions, for today is very different. (46) Whoever has money, let him take it, or a bag, let him carry it. Whoever does not have a sword, let him sell his robe and purchase a sword. Remember the word from the Tawrat, They considered him as one of the wicked and counted him as such. Know that the promise for me in the Book is true. (47) The Hawariyun said, Our Mawla, we have two swords here. He answered, It is enough!

The Sakina

(1) O you who believe, if you believe in Allah sincerely, then believe in me. Do not be afraid, for you have with Allah gardens as dwelling places. (2) I will certainly go ahead of you to Allah to prepare them for you, then I will return for you a second time. (3) But you know the path to my higher qibla. Tuma the Hawari said, Our Mawla, we do not possess knowledge of it. (4) Issa said, I am the true Sirat to Allah, and the truth and the life. Without me you will not be able to find a path to him. (5) For whoever knows me, knows Allah. Look, from now on you know me and see him in me clearly. (6) Philip, the Hawari, said to him, Our Mawla, show us Allah clearly and it will be enough for us. Issa said, You still do not believe even though I have been with you a long time? For whoever has seen me, it is as if he has seen Allah openly. (7) There is not a statement that I make or a sign that I do that is not by the permission of Allah, so believe that I am with Allah and Allah is with me. Otherwise, believe because of my signs. Truly if you believe in me you will do the same signs that I performed and greater. (8) Whatever you have asked of Allah in my name I will answer you, so that I will honor Allah the Glorious and High. (9) On that day I will leave you to be with Allah and I will pray to him and he will send down upon you the Sakina to be with you and to remain. (10) He is the Spirit of Allah whom you know for she is resident with you, but she will take up your hearts as a dwelling place. But the people of the world cannot possess knowledge of him nor receive him. (11) I am not going to leave you as orphans but I will appear to the hearts of those who have believed and so will I be seen as alive. Surely, I am the Living one and you have in my resurrection the source of life. (12) On that day you will know that I am with Allah and you are with me and I am with you. Whoever receives my commandment and does it, loves me and Allah loves him, and I will reveal to him my essence and he will be strengthened. (13) Hamdi, the Hawari, asked him, Will you reveal your essence to us but hide it from the people? How will you do it? Issa replied, That will be the reward for those who listen to my words and do them in love. Allah will love him and we will come to him and take up with him a dwelling place. (14) But whoever does not love me disobeys my word. My word is from Allah who has sent me and guided. (15) I have told you this while I am with you, but Allah will send to you his Spirit in my name to teach you everything and to remind you what I have said to you previously. (16) Look, I have left peace with you so that your hearts may be assured and not fear. Surely my peace is better than the peace of the world and more lasting. (17) I am leaving you to be with Allah the Exalted one and will be raised up, but I will return to you a second time. If you are sincere in your love towards me, rejoice and do not show anxiety. (18) I tell you this beforehand so that you will believe in me afterwards. I will be brief in my words from now on because Shaytan is coming quickly, but he does not have any authority over me. But let the people know that I have submitted to Allah for he has called me in love and obedience. (19) Surely I am the true vine and Allah is the best keeper.

(20) He cuts the branches from me if the branches do not produce fruit. (21) Surely he will purify the one who produces fruit so that it will bring fruit in abundance. (22) But you are the purified today through what I have spoken to you and are holier. (23) Remain in me and I in you and you will produce abundant fruit. Truly I am the vine and you are its branches. Can the branches without the vine bring forth grapes? (24) Those who do not abide in me are like dried up branches. They are gathered for the fire to be kindling. (25) If you abide in me and my word abides in you, you will be answered whatever you ask for; that is promised. (26) Surely it will exalt the name of Allah for you to bear much fruit and you will truly be my helpers for Allah. (27) I loved you as Allah loved me. So remain in my love and I will be pleased. (28) If you obey me, I will be pleased just as I obeyed Allah so that he would be pleased. I have spoken to you so that you will rejoice completely in my joy. (29) Your Mawla commands you to love. As I have loved you, likewise you must love one another. For the greatest love is when one gives up his life for another whom he loves and so sacrifices. You are certainly my beloved for you have followed me and have been rightly guided. (30) I do not call you servants anymore for the servant does not know the secret of his Mawla or that which is hidden. But I call you children, for I have caused you to know everything that I have heard from Allah.(31) You did not choose me but I have chosen you and placed you over the people as messengers so that you can bring forth fruit forever. Allah will give you in my name whatever you ask. (32) My commandment is that you love one another. If the people hate you, know that they hated me previously. If you were of the people of the world they would have loved you. But I have chosen you and they have hated you for you are not from the world. (33) Surely in my word is a reminder to those who fear. The servant is not better than his master nor higher. You will receive from them as I received, either acceptance or rejection. They will bring you to account for your faith, for they do not know the one who sent me. (34) If I had not performed for them the signs that had not been done by anyone else, their error would not be counted against them. But they saw my mighty miracles and rejected them and went away in hate. (35) Whoever hates me, has hated Allah as well. The word of the Zabur has been fulfilled, They hated me, but they had no excuse or reason. (36) O you who believe, do not be feeble or sorrowful, for you are the strongest ones. On that day, he will send upon you the Sakina to support you and strengthen your hearts so that you can make the shahada that I am the truth. You will also be able to witness this because you have been from the beginning as companions. (37) On that day they will expel you from the musallas and kill you wherever they find you, thinking that they are carrying out for Allah a religious duty. They will do this because they do not know him and do not know me and are ignorant. (38) When that hour comes, remember that I spoke to you about it today, for I am going to the one who sent me and will be exalted. I did not inform you of this in the beginning when we were together. (39) Why did none of you ask me before, Where was are you going away from us? Look, I have revealed it to you but your hearts have filled with sorrow. (40) Truly you have in my departure something better. For if I remain, the Spirit of Allah will not come to you. But if I leave I will send her to you from Allah as a support. (41) When the Spirit

of Allah comes he will make clear to the people about injustice and righteousness and judgment clearly. (42) She will make their injustice clear to them. They have not trusted in me. And my righteousness because I make my Araj to Allah and you will never see me at all. (43) And she will make clear to them that Shaytan is defeated and judged. (44) How much there is that I desire to tell you, but you cannot bear with me now in patience. (45) When the Spirit of Allah comes she will lead you to all the truth and make clear to you that which you did not understand from my word and you will increase in faith. (46) Everything that is of Allah belongs to me. Likewise, the Spirit of Allah will remind you of my words and speak to you of things to come in the future. She will not speak of anything just from herself for she is only my word that has been sent. (47) After a little while you will look but will not see me, then after a short time you will see me. For I am going to make the Araj to Allah. (48) The Hawariyun said to one another, What is this that he is saying to us? We are not able to understand it. (49) Issa knew their secret talk and said to them, I only speak to you the truth. The people of the world will rejoice but you will cry and weep in sorrow. But then your sorrow will be replaced with joy. (50) A woman is sad in the hour of her birth pangs and is torn with pain. But when she gives birth, she rejoices in what she has given birth to and forgets. (51) Likewise, you are sad now, but I will return to you and show myself to you openly and your hearts will rejoice with incomparable joy. (52) On that day you will not ask anything of me, but you will call upon Allah in my name and he will give you all that you are promised. You have not requested anything in my name yet, so ask me and I will answer you and increase your joy. (53) Surely I have spoken to you in parables previously, speaking in riddles. But there is certainly coming a day when I will speak to you of Allah openly. (54) The Hawariyun said to him, Look, you are now being open in speech and are not covering it in a parable. You are truly the All Knowing one and do not wait for anyone to ask from you anything. We believe that you are the truth who has come from Allah that has been made manifest. (55) Issa said to them, Now you believe, how amazing! The promise has come and you will be divided and scattered. Each one will turn to his own affairs and you will leave me by myself. But I am not at all alone, for Allah is with me forever. (56) All I want is for your hearts to be comforted and that my peace would be in you. You will have in the world suffering and rejection. But be patient, for I am victorious and I am the Conqueror above the world. (57) Then he turned his sight towards heaven and prayed, O Allah, the true promise has come so give me glory from you. As you gave me authority over all people, I lift up your name and give eternity to your servants whom you want and desire. (58) Eternity is for him who knows you as one God through your Word who has become flesh. (59) Look, I have done what was commanded of me and fulfilled a promise, lifting up for you in the land your name. With the glory that was mine from eternity, give me glory, O Allah. (60) I exalted your name among the believers whom you gave to me. They obeyed you and believed in my mighty signs, putting their faith in the one who came from Allah and brought good news. (61) They are my helpers and your helpers for whose sake I ask for them good. they have exalted my name. (62) I am surely departing them and going to you to be raised up. My presence among the

people will not be prolonged for I will not remain. But my helpers, they will remain. Keep them through your holy name, those that you gave me. Make them one umma, just as we are one. (63) I have surely kept them though your name as I was a witness with them. I cleansed them and I did not lose any of them except Yahuda. He betrayed and went astray and that the word of the Book might be fulfilled and remain. (64) I am surely coming to you now in the Araj and I will fill their hearts with joy. This is because I have called them to the truth and they were guided, even though the people of the world despised them. (65) I do not ask you to remove my helpers from the world but I ask you to keep them from its evil and to completely confirm them in the truth. (66) I have sent my helpers to the people just as you sent me. Now I sanctify myself for their sakes so as to be for them an example. (67) O Allah, Pray for and bless all the believers in me, as I have specifically prayed for and blessed my own helpers. Make them one like us, united in us, so that the world will believe that I am your messenger to them in truth. (68) I have surely given my helpers the glory which you gave me so that their unity may be complete as ours and so the people may know that you sent me and that you love them as you so greatly love me. (69) O Allah, You are the one who gave me the helpers. I desire that they dwell with me in my higher dwelling and see my glory which you have given me from eternity in love. (70) O Allah, You are the Righteous one whom I have known openly. These know that I am your rasul but the people of the world have not known you because of unbelief. (71) I have lifted up among the believers your name and I will reveal your glory to them, so that they might love me as you love me and that I might remain present among them.

Injustice

(1) Issa with the Hawariyun crossed over the valley Wadi Jawz at the south end and came to the Garden of Jasmaniya. He said to them, Pray that you not fall into temptation and wait here for I am going not far from you for prayer. (2) He took along with him Safwan, Khalifa and Hanna and said, as sorrow and depression came upon him, My soul is very sad, even to the point of death. Watch and stay awake here so that drowsiness does not overtake you or sleep. (3) He withdrew not far from them and prayed to Allah in prostration. He said, O Allah, if you would only remove from me the promise of separation, but as you will, not as I will. (4) He returned to his three Hawariyun but they were asleep. He asked Safwan, Were you not able to stay up one hour with me? Surely prayer is better than sleep, so arise to prayer, so that you not fall into the temptation of the blind! The spirit wills but the body is weak and does not will. (5) He fell down another time and prayed. He said, O my Father, if you desire that I carry through with the promise of torment, decree what you have decreed. (6) Then he returned and the three were lying down as sleep had overtaken them. He withdrew from them the distance of a stone's throw and prayed kneeling. He said, O my Father, remove from me this promise of torment if you have willed and as you will. Then Allah supported him with an angel that strengthened him. (7) When his soul became very anguished, he struggled in his prayer in a true jihad. Sweat appeared on him like drops of blood falling onto the ground. (8) Issa finished his prayer and returned to his Hawariyun and found them asleep from sorrow. He said to them, Are you still asleep and relaxing? Surely the promise of your Lord has come and the corrupt people of the earth will kill him, crucify him, and impose on him the worst punishment. Therefore, go, for the traitor is coming. (9) Yahuda, the traitor, knew the garden where Issa often went aside with his helpers. Then he came in front of the soldiers which the Priests had sent after him, who were carrying weapons and torches in the darkness. (10) Issa came forth to them, and as he knew the unseen world. He asked them, Who do you want? They said, Issa the Nasiri. He said, I am he whom you want. (11) When they heard his word they were filled with terror of him and fell backwards to the ground. He repeated the question for them and said, Who do you wish? They said, Issa the Nasiri. He answered, I am he whom you wish. (12) If you want me, then let my helpers go. The word about Issa in the Book was fulfilled where it said, I have not lost even one of those whom you have given me, O Father. (13) But the one who plotted with them had given them a signal, saying, The one whom I kiss from among them will be Issa, so lay hold of him and bind his hands. (14) So when he approached him to kiss him, Issa asked him, O Yahuda, with a kiss do you want to betray me and push me to death? What an awful affection! (15) Safwan drew his sword and reached for Malki the servant of the mufti, missing his neck and cutting off his right ear. Issa said to him, Stop, O Safwan! Then he put his hand on the ear of Malki and healed him. (16) Issa said to Safwan, Sheathe your sword, for whoever takes the

sword will also perish by it. Do you think that I am unable to call for Allah's help and that he will provide me with more than twelve armies of angels? But let the word of the Book be fulfilled. Or do you think that I am not faithful in what Allah has promised for me in separation and suffering? (17) They captured him and bound him with fetters. The Priests and the soldiers came to him and Issa said to them, Have you come out with clubs and swords for a highway robber? I was with you every day in the House of Allah and you did not stretch forth your hands for me during the day. This is your night, now, so be open, since you only show yourselves in the dark! (18) All the helpers left him turning their backs. A youth followed him only wearing a cloak covering his nakedness. They almost caught him but they pulled loose his garment and he turned and fled naked seeking safety. (19) They took Issa to the house of Hanan, the leader of the people and the brother-in-law of the mufti who advised the people previously saying that it was better for one person to redeem the people so that all the people would not die. (20) Safwan and Hanna followed him there later. Hanna was known to Qayafa so he entered the house behind Issa and Safwan stood outside the house. (21) Hanna went out and spoke to the girl guarding the door to let Safwan in, and she asked him if he were one of his helpers. He said, No. He stood with the guards and warmed himself by the fire. Qayafa said, O Issa, tell us the names of your helpers and about your message. Issa asked him, Why the question? I have communicated to the people the message of truth and preached to them openly in the musallas and in the House of Allah and I said nothing to them in secret. Ask the people who heard my words, they are able to give an answer. (22) A guard who was next to him struck him and said to him, This is not the way to answer the mufti! Issa said to him, If I have sinned then show me my sin. But if I am correct, then why the punishment? (23) Then they took him to the house of Qayafa so he could make a legal judgment on him in the council including the Priests and faqihs. Those who attended the council wanted the people to witness against him so they could kill him but they were not able to produce a case or witnesses against him. They even brought false witnesses but they contradicted one another so that the attempts of the liars were thwarted and frustrated. (24) Others of the people tried to help them speaking unjust lies saying, We heard him say that he would destroy the House of Allah and then raise it up after three days. In this way they contradicted one another and made their witness invalid and it did not stand. (25) The mufti was furious and stood up in the council and said, O Issa, are you not going to answer those that witness against you? But Issa remained silent, refusing to speak. (26) He then adjured him by Allah and asked him, Are you the Mustafa Rasul? He answered, Yes, and you will surely see me sitting at the right hand of Allah and returning to you in a canopy of clouds! (27) Then the mufti tore his robes and said, We have no need for any more witnesses. Have you not heard his blasphemy? How does it look to you now? So they agreed on their plot and said, He is worthy of a violent and sudden death! (28) So they spat on him, covered his face and slapped him, mocking him and saying to him, Prophecy! The guards also beat him and whipped him with sharp strokes. (29) While Safwan was warming himself by the fire a servant passed by. When she saw him she asked him, Are you not one

of the helpers of Issa the Nasiri? He denied it and said, No! I do not understand what you are talking about. Then he went outside next to the house. (30) People came to him and said to him, You have the accent of Jalil and you are certainly among the helpers. He denied it in the strongest terms and said, By Allah, I have never seen this man nor has he seen me! (31) One of the servants identified him as he was an in-law of the one whose ear had been cut off by Safwan. He asked him, Did I not see you with him in the orchard? He denied it for the third time and then a rooster crowed. Issa then looked at Safwan and he remembered the word of his Mawla to him, Before the rooster crows today you will deny me three times. So Safwan cried bitterly. (32) They drove Issa to the house of the governor in the morning, but they did not enter it so that the impurity of the Ruman would not nullify their wuduh. (33) The Ruman ruler Bilat came out to them and asked them, What do you accuse this man of? They said, If he were not an evildoer, we would not have brought him to you. He said to them, Take him yourselves and judge him in your own manner. They said, It is not allowed for us to condemn a person to death, for we do not have this authority over people. And so was fulfilled Issa's kind of death in the Book. (34) So they pushed him to Bilat and cast at him random accusations. They said, We have found this man agitating the people and encouraging them not to pay the tax to Caesar. He also claims that he is the Mustafa Rasul and a king to seek help from. (35) Bilat entered the palace and called Issa to himself and asked him, Are you the King of the Yahud? Issa replied, Do you ask this from yourself or has it been told you? Bilat said, Am I a Yahudi? Your own people have driven you to me but you have not put forth your hands. (36) Issa said, If my kingdom was from this earth, my supporters would have defended me and protected me from the fools. But my kingdom is not from the earth but from heaven. (37) Bilat said, Then you are a king! Issa replied, You have said it. Surely I was born and came to the people to witness to the truth. Whoever listens to me and follows me, they are the children of the truth and they are surely the children. (38) Bilat replied, If only I knew what was the truth! He then returned. The sheikhs of the people continued to accuse him of corruption, but Issa remained silent and did not answer. Bilat asked him, Do you not hear what they accuse you of? But he did not utter a single word from his lips or his mouth. (39) Bilat was amazed and said to the Priests, I do not find this man to be guilty. But they continued their false witness that he is alluring the people away from their Din in the land which is a great apostasy. (40) When Bilat learned that Issa was from Jalil he sent him to the governor of Jalil, Antibas, who was staying in Bayt el-Maqdis at that time. (41) Antibas had often heard of Issa and wanted to see him in order to witness one of his signs. He was very happy with him and asked of him many things, but Issa's lips did not move. (42) The Priests stood up with their mufti heaping on him accusations. Antibas and his soldiers humiliated him in disgrace and he made fun of him by dressing him in a flashy robe. He returned him to Bilat for judgment and the two rulers were reconciled after a conflict. (43) Bilat called the people to himself and said to them, You claim that Issa wants to agitate the people, but you must know that we have looked into his case. He is innocent of what you think, and he certainly is not deserving of death but only a punishment. So I will let

him go after he tastes some lashes. (44) It was the custom of the ruler during the feast to release one prisoner from among them that they chose themselves. There was one prisoner who was called Abbas who was put in prison for causing sedition and murdering people. (45) Bilat knew their slyness and envy against Issa. When they met together he asked them, Who do you want me to release for you, Abbas or Issa who is called the Masih? Their leaders stirred them up and they said, Abbas! (46) Then the wife of Bilat sent to him saying, Beware of this righteous man. Beware, for I suffered greatly in the night because of him in a dream. (47) Bilat asked them, What do you want me to do with Issa who is called the Mustafa Rasul? They said, Crucify him! He asked them, But what have his hands done? They replied, Crucify him, as the shouts got louder. (48) Bilat commanded his soldiers and they took him, whipped him, placed on his head a crown of thorns and dressed him in a robe of purple. Then they surrounded him, struck him and mocked him saying, Long live the king! (49) Bilat returned to the people and said to them, Look, I am returning to you your friend so that you may know that I find nothing to condemn him for. I will not be his judge! (50) Issa went out of the palace wearing the crown of thorns and the purple robe. When they saw him they shouted, Let him be crucified! Bilat said to them, You take him yourselves and crucify him for I find nothing to judge him for. So why the judgment? (51) They said, Do we not have the Sharia? And is not the punishment for one who claims to have come down from Allah that he be killed? When Bilat heard the statement, he became afraid and entered the palace and asked Issa, Who are you? But he did not answer. (52) Bilat said to him, There is no answer? Do you not know that I have the authority to release you or crucify you if I desire? Issa said to him, You have no authority over me unless Allah wills. But he who brought me to you will have double the punishment you will have. (53) Bilat wanted to release him except that they were telling him, If you release him you are not a friend of Caesar. Those who claim kingship in place of Caesar is among the enemies. (54) Upon hearing this word Bilat called to himself Issa and sat on his throne in the court. This happened at noon on Friday the day the people prepare for the feast in the evening. (55) Bilat said to them, Look, here is your king! They cried to him, Kill him and crucify him! He asked them, Shall I kill your king? The mufti said to him, There is no king except Caesar! When their anger grew hotter, Bilat gave up hope for them. So he took some water and washed his hands in front of them and said to them, I am free from the blood of this righteous one, so to you belongs the decision! (56) They all said together, May his blood be on us and on our children! It was a wretched decision. So he released Abbas, but he had Issa lashed and turned him over to them to be crucified with the evil ones.

The Cross

(1) This is the account of Yahuda, who betrayed his Mawla and pursued his death and became among those that regret. (2) For he went to the Priests in the House of Allah and returned to them the thirty pieces. He said to them, I have sold innocent blood and I am surely a sinner. (3) But they withdrew from him and looked down on him, saying to him, Attend to your own affairs and take care of yourself for we are not concerned. (4) So he cast the dirhams in the House of Allah and went away and hanged himself and became one of those who perished. (5) The Priests picked them up and said, This is blood money and it is certainly haram. So they agreed to buy with it the field of blood that was in the valley of Wadi Rababa and make it into a burial place for foreigners. (6) The word of the Tawrat was fulfilled, saying, A group from Bani Israel have taken the thirty dirhams, the price for which they sold him, and then bought the field of blood. (7) When Issa was brought into the palace, the soldiers of Bilat gathered around him and put a reed in his right hand, struck his face with it, , spat on him and fell prostrate before him saying, Long live the king, as they mocked him. (8) Then they tore the robe of a king from him and dressed him in his clothes and drove him to the cross. (9) Some of the leaders of the people followed him as well as some of the women of Bayt el-Maqdis, striking their chests with their hands and lamenting for him with sorrow. Issa said, O women of Bayt el-Maqdis, do not cry for me, but cry for yourselves and your children on that great day of destruction.(10) On that day every mother will say, I wish I had not become pregnant, given birth or even nursed a child for this fate! (11) You will all say, O mountains, fall on us and cover us before there comes upon us the torment of disgrace. (12) If this they have done to me, and I am the green branch, what will they do to you, O dried up ones! (13) There was a migrant farmer from Libya returning from the field so they forced him to carry the cross. They went to the place of crucifixion called the Skull, and there they crucified Issa between two criminals. They crucified the first on his left and the other on his right. Issa said, O Allah, forgive them for they do not understand. (14) They brought to him wine mixed with myrrh as a painkiller but he did not drink it. (15) His people passed by him while he was on the cross, shook their heads and derided him and cursed at him, saying, O you who would destroy the House of Allah and build it in three days, rescue yourself! Come down from your cross if you have truly descended from the Exalted and Great One! (16) The mufti and the Priests scoffed at him and said, If he can save others, why can he not save himself? If he is the king of Bani Israel, let him come down from the cross and we will be believers! (17) And if he trusts in Allah and claims that he has come down from him, let Allah now save him if he is truthful. (18) The soldiers made fun of him, saying while they brought him some vinegar, Rescue yourself if you give Nasr! (19) One of those crucified with him challenged him and reviled him, saying to him, Are you not our Mustafa Rasul? Give us and yourself Nasr from this unjust people! (20) His friend rebuked

him and said to him, Do you not fear Allah while you are being crucified like him? For it is just that we receive this torment as punishment for what we have done. But he is among the righteous. (21) He said to Issa, Remember me, My Mawla, in your kingdom. Issa said to him, You will certainly be with me today in the el-Janna of comfort. (22) Bilat raised up on the cross a sign and it was written on it, in the languages of the Yahud, Yunan and Ruman, This is Issa the Nasiri, King of the Yahud. Many of the people read it who were passing by the place of the Skull for it was not far from the city. (23) The Priests objected to it and said to him, Do not write, King of the Yahud, but write that he claimed to be such! Bilat replied to them, What I have written, I have written; do not argue with me. (24) When Issa was crucified, the soldiers divided his clothing into four portions so that each one of them could have one. (25) But his garment was of one piece of material and not sown. They said to one another, Let us not tear the garment, but roll dice for it and the garment will then belong to one of us. The word of the Zabur was fulfilled, They divided my clothing and for my garment they rolled dice. (26) The Majdaliya witnessed the crucifixion with his aunt and his mother. When Issa saw his mother to one side of the beloved Hawari, he said to her, This is your son. Then he said to her, This is your mother. So Hanna took her to his house at that time. (27) At noon the sun was eclipsed and darkness covered it until the mid-afternoon. Then Issa cried out with a great voice, O my God, O my God, why have you left me? Some of the people thought that he was calling for Ilyasin. (28) When it was apparent to Issa that everything was fulfilled, he said, I am thirsty. And the clear word of the Zabur came true. (29) One of the soldiers dipped a sponge in a vessel of vinegar and put it on a stick and raised it to his mouth. A group came before him and said, Let us see if Elias will come and help. When Issa had tasted the vinegar, he said, The sure promise has been fulfilled. (30) Darkness covered the face of the land from noon until three o'clock and the sun disappeared from the eyes. (31) Then the cry of Issa resounded in the sky, saying, O Father, into your hands I place my spirit! Then he bowed his head and surrendered the spirit. (32) The curtain in the House of Allah ripped into two pieces from the top, the land quaked, rocks split open and those in tombs came forth who were Allah's righteous friends. (33) After Issa had risen alive from the tomb, they entered Bayt el-Maqdis and many people saw them as they appeared. (34) When the commander of the soldiers saw all this, along with those who were with him, they were overcome with fear and said, Truly, this man did come down from Allah and we have been unjust! (35) The Majdaliya, Salima and the wife of Halfi were among the women of Jalil who followed Issa to serve him and who witnessed the crucifixion and its signs from a distance. (36) When the promise was completed, the crowds of people returned striking their chests with their hands and lamenting. (37) The Priests came to Bilat and said to him, After a short while we will be celebrating our feast. Please command your soldiers to break the legs of the ones who have been crucified and take their bodies down from the cross before the Sabbath begins, for we are in the glorious feast. (38) When the soldiers came they broke the legs of the two who were crucified with him. But when they came to Issa they found him already dead so they did not break his legs. But one of them pierced his

side with a spear and out flowed water and blood. This fulfilled the word of the Book, They will look at the one whom they have pierced, but they will not hurt a bone of his neither will they break one. (39) Recall in the Book Yusuf of Rama who was from among the elite of the people and who renounced the supreme council for what they were doing. (40) He was among the followers of Issa who concealed their faith because of the authorities and believed that he was the Mustafa Rasul that they were expecting. (41) He entered before Bilat, not fearing him, and said, Allow me to have the body of Issa. Bilat was surprised at his quick death and called to himself the commander of the soldiers to ask him about it. When he was certain about it, he said, O Yusuf, you have what you desire. (42) Thafir, the faqih who had met with Issa previously at night, came carrying one hundred dirhams of myrrh and incense and Yusuf bought the grave cloth. He went with Thafir and took the body of Issa down from the cross, wrapped him in a grave cloth and placed him in a new tomb that was hewn from rock. They rolled a large stone over the entrance to the tomb and locked it, then left as the people were just beginning to start the Sabbath. (43) The Majdaliya, Salima and the wife of Halfi were among the believing women of Jalil who witnessed the burial with Yusuf. When they returned to the house, they prepared embalming ointment to anoint the body of the buried one after the Sabbath. (44) The mufti and the Priests came to Bilat on the Sabbath and said to him, We know that that dajjal, while he was alive, said that on the third day he would arise. (45) Therefore, will you command a guard for the tomb until the third day so that his helpers will not come and steal him away, saying to the people that he has risen from among the dead. For then will befall us an even worse situation by their deception. (46) Bilat said to them, You have for yourselves a guard so arrange this matter as you see fit. (47) Then they went to the tomb and sealed it in precaution and put by it those that guard.

The Ressurrection

(1) When the Sabbath ended, Marie Majda-liya, Hanan, Salima and the wife of Halfi bought ointment to anoint the body of Issa and then headed towards the tomb before dawn on Sunday morning. (2) There had been an earthquake that night as an angel descended in a robe as white as snow and rolled the stone from the door of the tomb and sat on it. When the guards saw him they were terrified and became as dead men. (3) When Marie arrived at the tomb first while it was still dark. But when she found it open, she turned and raced to Safwan and Hanna and told them, They have taken Our Mawla from his tomb and I do not know where he is! (4) The two Hawariyun then hurried off to the tomb but Hanna arrived first and stooped down at the entrance of the tomb, but did not go in as he observed the grave clothes tossed on the ground. (5) Then Safwan arrived and entered the tomb and saw what his companion had seen, as well as the kerchief which had wrapped Issa's head, placed nearby and rolled up. (6) But they still did not understand the truth found in the Book that Issa would be resurrected from the tomb alive, so the two returned to their homes. (7) But as the Majdaliya bent down by the tomb weeping, she saw two angels in white sitting where Issa's body had lain, one where the head was and the other at the place of the feet. (8) The angels then asked her, Why are you crying? She answered, They have stolen the body of My Mawla from the tomb and I do not know where it is! Then she turned around and saw Issa standing. (9) She did not recognize him, but he asked, Why are you crying and whom do you seek? Thinking him to be the gardener, she answered, If you have taken his body, tell me where it is and I will get it. (10) Then Issa called her by name, saying, Marie! She recognized him and shouted, My Mawla! He said, Do not hold me for I have not yet made my Araj to Allah. Go to my brothers and tell them that I am going up to Allah. (11) The Majdaliya then hurried off to the Hawariyun and found them mourning. But when she told them that she had seen him alive, they were not able to believe what they heard. (12) When the sun came up the wife of Halfi, Salima and Hanan drew near to the tomb saying to one another on the way, Who will open the door of the tomb for us? There is a stone on it. (13) But when they reached the tomb they found that the large stone, which had sealed the tomb had been rolled to the side. (14) The women entered but did not find the body. But as astonishment overtook them, two angels dressed in robes like lightening appeared to them in human form and they fell on their faces in fear. (15) The angels said, Do not be afraid, for we know that you want Issa who was crucified. But why do you seek the living from among the dead? (16) This is the tomb in which he was buried. He is not here, but has risen and is alive! (17) Do you not remember what he spoke to you while in Jalil, that he would be delivered into the hands of evildoers, be crucified and on the third day be raised to life? (18) Now go to his helpers and tell them that he will go ahead of you to Jalil where you will see him as he told you before. (19) So the women left the tomb and turned quickly in fear and joy

carrying to the Hawariyun the good news. But Issa met them on the way and said to them, Salam Alaykum! They drew near, clung to his feet and fell down before him. He said to them, Do not fear. Go and tell my brothers to go to Jalil where I will be seen. (20) So they went and told the Hawariyun, but they did not believe them and thought that the women were only imagining it. (21) The guards at the tomb hurried off to the city and in-formed the mufti and the Priests about what had happened. They discussed the matter and agreed to give the guards a large bribe. (22) They said to him, Tell the people that the helpers of Issa came to the tomb at night while we were asleep and stole him away. For if the governor learns about this and is angry with you, we will please him and keep you from harm. (23) So the guards accepted the bribe and did as they were commanded and their false report spread among the people. (24) Now there were two of the followers on their way to the village of Imwas which is seven miles west of Bayt el-Maqdis. (25) As they were discussing all the news, Issa approached them and walked with them but they did not know him. He asked them, What are you discussing with such sadness? One of them whose name was Shahir, replied, Are you a stranger to Bayt el-Maqdis and not aware of what has happened? (26) Issa asked, What has happened? They replied, It is the story of Issa the Nasiri who was a mighty prophet before Allah and the people in both word and deed. (27) The mufti and the Priests put him to death on a cross, but we had our hope set on him to be the Nasr of our umma. (28) Now it has been three days since this has happened. But a group of women from among the believers visited his tomb at dawn and did not find his body. They spoke of angels that appeared to them and told them that he was resurrected alive. (29) A group of brothers from among us went to the tomb and that is also exactly what they found. (30) Then Issa said to them, How slow you are to believe all that the prophets have said! Did you not understand that the Masih was to suffer and then be resurrected? (31) Issa then gave them an interpretation about himself from the Book. (32) When they arrived at Imwas, he pretended he was going on to a far place. But they clung to him, urging him to be their guest, saying, Stay with us for the evening is about to come upon us. (33) So he agreed to their plea and as they were sitting at the table, Issa took some bread and recited the name of Allah over it and gave each one a piece. (34) Then the veil fell from their eyes and they recognized him, but he disappeared from their sight. They said to one another, Did not our hearts burn with longing as he taught us the Book and so wonderfully spoke with us? (35) They set out immediately for Bayt el-Maqdis and found the eleven Hawariyun and the followers all saying, Our Mawla has risen and has actually appeared to Safwan! So the two told the others what had happened to them as they encountered Issa on the way and then recognized him as they broke bread with him. (36) Then as the followers were speaking together, Issa appeared to them, saying, Salam Alaykum! They were filled with fear thinking that he was a ghost. (37) He said to them, Are you afraid and still doubting? Look at my hands and my feet, for I am Issa! (38) Touch me and see for yourselves that a ghost cannot be flesh and bones. (39) He showed them his hands and feet but they could not believe what they saw being both bewildered and excited. (40) He said to them, Bring me some of

your food. They brought him some roasted fish and some honeycomb. (41) He ate from it as they watched him and he said to them, Did I not tell you while I was with you that the word spoken about me in the Tawrat and the Zabur was a sure promise? (42) Then he explained to them from the Book how the Masih must be crucified and killed and then on the third day be raised alive, (43) and how his Good News will then be carried to all peoples as forgiveness if they only repent and that Bayt el-Maqdis will be the starting point. (44) I bear witness to this fact by sending to you that which I promised before. Therefore, remain in Bayt el-Maqdis until the Sakina from on high comes upon you. (45) As Allah has sent me, so I send you. Then he breathed on them and said, Likewise, you will receive my Spirit. (46) Whomever you tell the Good News of forgiveness to will be forgiven of his sins. But whoever does not receive it will not be forgiven. (47) Tuma was not a witness to these events so the Hawariyun said to him, We have seen Our Mawla! He said to them, I will not believe until I see the marks in his hands and in his side. (48) After eight days the Hawariyun came together and this time Tuma was among them and Issa entered the house when it was locked. (49) He stood in their midst and said, Salam Alaykum! Then he said to Tuma, Put forth your finger and place it in my hands and in my side so that from this day on you will believe and not disbelieve. Tuma replied, My Lord and my God! He said to him, O Tuma, you are a believer because you have seen me. How blessed is the one who believes but has not seen me! (50) When Safwan, Ata, Tuma, Khalifa, Hanna and two of the followers met on the shore of the Sea of Tabariya Issa appeared to them. Safwan said to his companions, I am going out to fish. (51) They all said that they would go along as well and went out in their boat during the night but did not catch a single fish. (52) When it was morning, Issa stood on the shore but they did not recognize him. He said to them, Give me something to eat from what you have. They said, We have nothing for food. (53) He said to them, Cast the net on the right side of the boat and you will find fish. So they cast it and were unable to bring it up because of the fish that had filled it. (54) Hanna said to Safwan, It is Our Mawla! When Safwan heard that he was embarrassed and put on his robe and cast himself into the water. (55) The Hawariyun were about one hundred meters from the shore as they began to pull in the net which was full of fish. When they got out of the boat they saw fish on coals and bread. (56) Issa said to them, Bring me some of the fish which you just caught. Safwan climbed into the boat and pulled the net to the shore. It did not break even though it contained one hundred and fifty-three large fish. (57) Issa said to them, Come and eat. None of the Hawariyun were bold enough to ask him who he was because they knew that he was Issa. (58) Issa approached them and gave them fish and bread. When they had eaten, Issa said to Safwan, Do you love me more than these others do? Safwan answered, Yes My Mawla, you know that I like you. Issa replied, Be a shepherd to my sheep. (59) Issa repeated the question and he answered the same answer. Issa replied, Be a shepherd to my sheep. (60) Then Issa asked him, Do you like me? Safwan was sad and said, O My Mawla, you know everything and know I like you. He said, Truly, when you were young you would tighten your belt with your hands and go wherever you wanted and desired. (61) But when you grow

old, you will stretch forth your hands and someone else will lay hold of you and take you where you do not want to go by force. (62) In this manner Issa spoke of the crucifixion that Safwan would face and by which Allah would be lifted up. (63) Then Issa said, Follow me in the way, and the two walked off. (64) Safwan then turned and saw Hanna was walking behind them. When Safwan saw him, he said, O My Mawla, what will be his fate? Issa said to him, What is it to you if I will that he remain until I descend a second time? Follow me and be rightly guided. (65) A rumor spread among the brothers that this Hawari would never die. But Issa did not intend that but meant, What does it matter to you, Safwan, if I want him to live forever? (66) Then the Hawariyun called themselves together to a mountain in Jalil and met as Issa had commanded them. When they saw him they prostrated before him but some of them still doubted. (67) Issa drew near and said to them, In my hand is the malakut over all things but to you it belongs to proclaim Go throughout the earth and make for me helpers among all peoples. (68) Call them to my Injil. Baptize them in the name of Allah, his Word and his Spirit. Whoever believes and receives Allah's ghusl, to him we will give Nasr. But whoever does not believe will suffer. (69) As you teach them to do all that I have commanded you, We will support you with our great signs. In my name you will cast out demons and you will heal the sick with your hands. (70) If a snake bites you on the way or your enemies poison you, no fear nor harm will come upon you. (71) As you speak in various languages miraculously, I will be with you forever. (72) Issa appeared to his helpers many times and spoke to them often of the Malakut of Allah. Forty days after his death he appeared to them in Bayt el-Maqdis and then took them to the mountain of Jabal el-Zaytun and said to them, Do not leave Bayt el-Maqdis but wait for the Spirit of which I spoke to you . (73) For surely Yahya baptized the people with water but I will baptize you soon with the Spirit of Allah. (74) The Hawariyun asked him, Are you now going to liberate our umma from the rule of the Ruman? He said to them, It is not for you to know when the promise of Allah will be. (75) But the Spirit of Allah, the Sakinah, will live in you and give you the power to make a shahada for me in Bayt el-Maqdis and in the regions around it, and to the ends of the earth you will be my witnesses. (76) He then raised his hands and blessed them. While he did this he drew away from them and made the Araj up to heaven as they watched him. Then a cloud covered him from their view and he took his praiseworthy place at the right hand of Allah. (77) As their eyes followed him up to heaven while he departed from them, two angels appeared to them in the form of persons dressed in white robes. (78) The two said to them, O people of Jalil, why are you prolonging your gaze up to heaven and standing? As Issa went away from you and you saw him in his Araj to heaven while you looked on, in the same manner he will return and you will see him descend. (79) They returned to the city and came to House of Allah with praise, joyfully shouting, Allahu Akbar! (80) Issa performed many other signs for his helpers that were not recorded. If they had been, the whole world could not have held the books! (81) But what is mentioned of his signs in this book is so that you will make the shahada that Issa is the Word of Allah. If you trust in him you will receive life eternally and be rewarded in his name with Nasr.

