

'Previous Divine Books'

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Abbreviations:

saww: - Sa lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah^{-azwj} hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّمْ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

Previous Divine Books

Summary:

Is there any benefit from reading the previous Holy Books (Torah, Psalms and the Injeel)?

Allah^{-azwj} Says in the Holy Quran:

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ {3} مِنْ قَبْلِ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۗ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ {4}

He Revealed unto you the Book with the Truth, verifying what came before it, and He Revealed the Torah and the Evangel [3:3] Beforehand, as Guidance for the people. And He Revealed ‘الْفُرْقَانَ’ the Criterion (Clear Verses of Quran); they who disbelieve in the Signs of Allah^{-azwj}, for them would be severe Punishment; and Allah^{-azwj} is Mighty with the Retribution [3:4]

The Divine Books which Allah^{-azwj} Revealed to His^{-azwj} Prophets^{-as} were changed and distorted by the people to justify some of their or their ruler’s actions and policies. Allah^{-azwj} then Sent the Holy Quran which verifies what was Sent before as well as what the people need up to the Day of resurrection. Therefore, what was important from the Message of Allah^{-azwj} has been included in the Holy Quran, and the distortions made to earlier Books have been clarified and corrected in the Holy Quran. On the distortions of the previous Books, Abu Ibrahim^{-asws} (7th Imam^{-asws}) says:

مِنَ الْقَوْمِ أَصْفُ لَكَ مَا يَخْرُجُ مِنْ نَسْلِهِ وَ إِنَّهُ عِنْدَكُمْ لَفِي الْكُتُبِ الَّتِي نَزَلَتْ عَلَيْكُمْ إِنْ لَمْ تُعَيِّرُوا وَ تُحَرِّفُوا وَ تُكْفِرُوا وَ قَدِيمًا مَا فَعَلْتُمْ

(The 7th Imam^{-asws}) said when asked by a scholar of the previous Books: I^{-asws} shall describe to you, what came out from his^{-asws} (Imam Ali^{-asws}) lineage, and he^{-asws} is with you all in the Books which were Revealed unto you, if you have not changed, altered and the rejected (these), and for long (this is) what you have been doing’.¹

The three Divine Books that are mentioned by name in the Holy Quran are the Tawrat (Torah); the Zabur (Psalms); and the Injeel (Injeel). The Holy Quran also mentions Revealing of the Scrolls of Abraham^{-as} and the Scrolls of Musa^{-as}. In Ahadith, we find the Divine Books Allah^{-azwj} Revealed to His^{-azwj} Prophets^{-as} to be: ‘The Psalms of Dawood^{-as}, and Torah of Musa^{-as}

¹ Al Kafi V 1 – The Book Of Divine Authority CH 120 H 4

as, and Evangel of Isa^{as}, and Parchment of Ibrahim^{as}, and the Holy Quran to Prophet Mohammed^{-saww}.²

Imam Ali Reza^{-asws} described the lost and recompilation of the Bible as:

Al-Reza^{-asws} asked him, “How little your knowledge of the Bible and its scholars is! If what you say is right, then why is there so much dispute amongst you with each other about the Bible? The reason is that there is controversy lies in the Bible which is in your hands today. Had it been the same as the first Bible, there would be no disputes over it.

However, I^{-asws} will clarify this for you myself^{-asws}. Know that when the first Bible was lost, the Christians gathered around their scholars and said to them, “Isa^{-as}: the son of (the Blessed Lady) Mary^{as} has been killed, and we have lost the Bible. You are the scholars. What do you have?’ Luke, Mark and John told them, ‘We have memorized the Bible. Do not worry about it. Do not forsake the churches. We will recite each Injeel of the Bible for you on each Sunday until we put it all together.’ Then Luke, Mark, John and Matthew gathered together and put together this Bible after you had lost the first one. These four students were of the first students. Did you know that?” (An extract, Hadith to follow in the article).

Some Examples of the Distortions to the previous Divine Books:

Below are some examples of the distortion of the previous Holy Books are presented from Ahadith, and underlined are where these changes are mentioned. In the book of ‘Ahtijaj e Tabrisy’ there are additional Ahadith where Masomeen^{-asws} have pointed out to the changes to the previous Divine Books when debating with the Christian and Jew scholars.

A Jew asks Ali^{-asws} Ibn Abi Talib^{-asws} some Questions referring to previous Books:

وَمِنْهُ عَنِ الْحَسَنِ بْنِ عَلِيِّ السُّلَمِيِّ عَنْ أَحْمَدَ بْنِ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْأَزْدِيِّ عَنْ سَعِيدِ بْنِ عَامِرٍ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ عُمَرَ بْنِ سَلَمَةَ قَالَ: شَهِدْتُ مَشْهَدًا مَا شَهِدْتُ مِثْلَهُ كَانَ أَعْجَبَ عِنْدِي وَلَا أَوْقَعَ عَلَيَّ مِنْهُ قَالَ فَقِيلَ يَا أَبَا جَعْفَرٍ وَمَا ذَلِكَ قَالَ لَمَّا مَاتَ أَبُو بَكْرٍ أَقْبَلَ النَّاسُ يُبَايِعُونَ عُمَرَ بْنَ الْخَطَّابِ إِذْ أَقْبَلَ يَهُودِيٌّ قَدْ أَقْرَأَ لَهُ بِالْمَدِينَةِ يَهُودُهَا أَنَّهُ أَعْلَمُهُمْ وَكَذَلِكَ كَانَ أَبُوهُ مِنْ قَبْلُ فِيهِمْ

And from him, from Al-Hassan Bin Ali Al Sulamy, from Ahmad Bin Ayoub, from Muhammad Bin Yahya Al Azdy, from Saeed Bin Aamir, from Ja’far Bin Suleyman, from Abu Haroun Al Abdy, from Umar Bin Salamah who said,

‘I witnessed an event I have not witnessed similar to it. There was none more wondrous in my view nor more occurring upon my heart, than it’. It was said, ‘O Abu Ja’far^{-asws}! And what is that?’ He said, ‘When Abu Bakr died, the people came pledging allegiance to Umar Bin Al-Khattab, when a Jew came. The Jews at Al-Medina had acknowledged him (the Jew) that he is their most learned, and like that was his father from before, among them.

² Al Kafi V 1 – The Book Of Divine Authority CH 40 H 3

فَقَالَ يَا عُمَرُ مَنْ أَعْلَمُ هَذِهِ الْأُمَّةَ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ فَأَشَارَ بِيَدِهِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ فَأَتَاهُ الْيَهُودِيُّ فَقَالَ يَا عَلِيُّ أَنْتَ كَمَا زَعَمَ عُمَرُ بْنُ
الْحُطَّابِ فَقَالَ لَهُ وَ مَا زَعَمَ قَالَ يَزْعُمُ أَنَّكَ أَعْلَمُ هَذِهِ الْأُمَّةَ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ

He said, ‘O Umar! Who is most learned in this community of the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Rasool^{-sawww}?’ He indicated by his hand towards Ali^{-asws} Bin Abu Talib^{-asws}. The Jew came to him^{-asws} and said, ‘O Ali^{-asws}! Are you^{-asws} like what Umar Bin Al-Khattab has alleged?’ He^{-asws} said to him: ‘And what has he alleged?’ He said, ‘He claimed that you^{-asws} are the most learned of this community with the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Prophet^{-sawww}’.

فَقَالَ لَهُ يَا يَهُودِيُّ سَلْ عَمَّا بَدَا لَكَ تُخْبِرُ إِنْ شَاءَ اللَّهُ تَعَالَى فَقَالَ إِنِّي سَأَلْتُكَ عَنْ ثَلَاثٍ وَ ثَلَاثٍ وَ وَاحِدَةٍ فَقَالَ ع وَ لِمَ لَا تَقُولُ سَبْعًا فَقَالَ لَهُ لَا أَقُولُ
سَبْعًا وَ لَكِنْ أَسْأَلُكَ عَنْ ثَلَاثٍ فَإِنْ أَجَبْتَنِي فِيهِنَّ سَأَلْتُكَ عَمَّا بَعْدَهُنَّ وَ إِلَّا عَلِمْتُ أَنَّهُ لَيْسَ فِيكُمْ عَالِمٌ وَ مَضَيْتُ

He^{-asws} said to him: ‘O Jew! Ask about whatever comes to you, you will be informed if Allah^{-azwj} the Exalted so Desires!’ He said, ‘I ask you^{-asws} about three, and three and one’. He^{-asws} said: ‘And why are you not saying, seven?’ He said to him^{-asws}, ‘I am not saying seven, but I shall ask you^{-asws} about three, so if you^{-asws} were to answer me about these, I shall ask you^{-asws} about what is after these, or else I shall know that there isn’t any learned one among you all, and I shall go’.

فَقَالَ لَهُ عَلِيُّ ع فَإِنِّي سَأَلْتُكَ بِالْهَيْكَلِ الَّذِي تَعْبُدُهُ إِنْ أُجِبْتِكَ فِي كُلِّ مَا سَأَلْتَنِي عَنْهُ لَتَدَعَنَّ دِينَكَ وَ لَتَدْخُلَنَّ بِي دِينِي فَقَالَ لَهُ الْيَهُودِيُّ مَا جِئْتُ إِلَّا لِلْإِسْلَامِ
فَقَالَ لَهُ عَلِيُّ ع سَلْ عَمَّا شِئْتُ

Ali^{-asws} said to him: ‘So, I^{-asws} hereby ask you by your Allah^{-azwj} which you worship! If I^{-asws} were to answer you regarding all what you ask me^{-asws} about, you will leave your religion and enter into my^{-asws} religion’. The Jew said to him, ‘I have not come except for Al-Islam’. Ali^{-asws} said to him: ‘Ask whatever you so desire’.

فَقَالَ لَهُ أَحِبْرِي عَنْ أَوَّلِ قَطْرَةٍ دَمٍ قَطَرَتْ عَلَى وَجْهِ الْأَرْضِ أَيُّ شَيْءٍ هُوَ وَ عَنْ أَوَّلِ عَيْنٍ فَاصَتْ عَلَى وَجْهِ الْأَرْضِ أَيُّ عَيْنٍ هِيَ وَ أَوَّلِ شَجَرَةٍ اهْتَرَتْ
عَلَى وَجْهِ الْأَرْضِ أَيُّ شَجَرَةٍ هِيَ

He said to him^{-asws}, ‘Inform me about the first drop of blood dripping upon the surface of the earth, which thing is it? And about the first spring to burst out upon the surface of the earth, which spring is it? And the first tree planted upon the surface of the earth, which tree is it?’

فَقَالَ لَهُ عَلِيُّ ع يَا هَارُونِي أَمَا أَنْتُمْ فَتَقُولُونَ أَوَّلَ قَطْرَةٍ دَمٍ قَطَرَتْ عَلَى وَجْهِ الْأَرْضِ حَيْثُ قَتَلَ ابْنُ آدَمَ أَخَاهُ وَ لَيْسَ هُوَ كَمَا تَقُولُونَ وَ لَكِنْ أَقُولُ أَوَّلَ
قَطْرَةٍ قَطَرَتْ عَلَى وَجْهِ الْأَرْضِ حَيْثُ طَمِثَتْ حَوَاءُ وَ ذَلِكَ قَبْلَ أَنْ تَلِدَ ابْنَهَا شَيْئًا قَالَ صَدَقْتَ

Ali^{-asws} said to him: ‘O (descendant of) Haroun^{-as}! As for you (Jews), you are saying the first drop of blood to drip upon the surface of the earth was when the son^{-la} of Adam^{-as} killed his^{-la} brother^{-as}, and it isn’t as what you are saying. But, I^{-asws} say that the first drop to drip upon the surface of the earth was when Hawwa^{-as} menstruated, and that was before she^{-as} gave birth to her^{-as} son^{-as} Shees^{-as}’. He said, ‘You^{-asws} speak the truth’.

قَالَ لَهُ عَلِيُّ ع أَمَا أَنْتُمْ فَتَقُولُونَ إِنَّ أَوَّلَ شَجَرَةٍ اهْتَرَتْ عَلَى وَجْهِ الْأَرْضِ الشَّجَرَةُ الَّتِي كَانَتْ مِنْهَا سَفِينَةُ نُوحٍ وَ هِيَ الرَّيْتُونَةُ وَ لَيْسَ هُوَ كَمَا تَقُولُونَ وَ
لَكِنَّهَا النَّخْلَةُ الَّتِي نَزَلَتْ مَعَ آدَمَ مِنَ الْجَنَّةِ وَ هِيَ الْعَجْوَةُ وَ مِنْهَا يَنْتَفِرُ مَا تَرَى مِنْ أَنْوَاعِ النَّخْلِ قَالَ صَدَقْتَ

Ali^{-asws} said to him: 'As for you (Jews), you are saying that the first tree planted upon the surface of the earth is the tree from which was (built) the ship of Noah^{-as}, and it is the olive, and it isn't as what you are saying. But, it was the palm tree which had come down with Adam^{-as} from the Garden, and it is the Ajwa (date), and from it separate what you can (now) see from the varieties of the date trees'. He said, 'You^{-asws} speak the truth'.

فَقَالَ لَهُ عَلِيُّ عَ أَمَا أَنْتُمْ فَتَقُولُونَ إِنَّ أَوَّلَ عَيْنٍ فَاصَتْ عَلَى وَجْهِ الْأَرْضِ عَيْنُ الْبُيُودِ وَ هِيَ الْعَيْنُ الَّتِي تَكُونُ فِي الْبَيْتِ الْمُقَدَّسِ وَ لَيْسَ هُوَ كَمَا تَقُولُونَ وَ لَكِنَّهَا عَيْنُ الْحَيَاةِ الَّتِي وَقَفَ عَلَيْهَا مُوسَى بْنُ عِمْرَانَ وَ قَتَاهُ وَ مَعَهُمُ الثُّونُ الْمَالِحَةُ فَسَقَطَتْ فِيهَا فَحَيَّتْ وَ كَذَلِكَ مَاءُ تِلْكَ الْعَيْنِ لَا يُصِيبُ شَيْءٌ مِنْهَا إِلَّا حَيَّى

Ali^{-asws} said to him: 'As for you (Jews), you are saying that the first spring to burst out upon the surface of the earth is the spring Al-Yaqoud (Al-Baqour), and it is the spring which happens to be in Bayt Al-Magdis, and it isn't as what you are saying. But it is the spring of like at which Musa^{-as} Bin Imran^{-as} and his^{-as} youth had paused upon, and with them was the dead fish. It fell into it and was revived, and like that is the weather which is the spring. Nothing would attain from it except it would live.

وَ كَذَلِكَ كَانَ الْخَضِرُ عَ عَلَى مُقَدِّمَةِ ذِي الْقَرْنَيْنِ فِي طَلَبِ عَيْنِ الْحَيَاةِ فَأَصَابَهَا الْخَضِرُ عَ فَشَرِبَ مِنْهَا وَ جَاءَ ذُو الْقَرْنَيْنِ يَطْلُبُهَا فَعَدَلَ عَنْهَا

And like that was Al-Khizr^{-as} in the forefront of Zulqarnayn^{-as} in seeking the spring of life. Al-Khizr^{-as} achieved it and drank from it, and Zulqarnayn came seeking it, but deviated away from it'.

قَالَ صَدَقْتَ وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنِّي لَأَجِدُهَا فِي كِتَابِ أَبِي هَارُونَ بْنِ عِمْرَانَ كَتَبَهُ بِيَدِهِ وَ إِمْلَأْهُ مُوسَى بْنُ عِمْرَانَ-

He said, 'You^{-asws} speak the truth. By the One^{-azwj}, there is no Allah^{-azwj} except He^{-azwj}! I do find it (as such) in the Book of my (fore) father^{-as} Haroun Bin Imran^{-as}. He^{-asws} had written it by his^{-as} hand and it was dictated by Musa Bin Imran^{-as}'.

قَالَ فَأَخْبِرْنِي عَنِ الثَّلَاثِ الْأُخْرَى أَخْبِرْنِي عَنِ مُحَمَّدٍ كَمْ لَهُ مِنْ إِمَامٍ وَ أَيَّ جَنَّةٍ يَسْكُنُ وَ مَنْ سَاكِنُهَا مَعَهُ فِي جَنَّتِهِ وَ عَنِ أَوَّلِ حَجَرٍ هَبَطَ إِلَى الْأَرْضِ

He said, 'Inform me about another three. Inform me about Muhammad^{-sawww}, how many Imams^{-asws} would there be for him^{-sawww}, and which Garden will he^{-sawww} be dwelling it, and who would be dwelling with him^{-sawww} in his^{-sawww} Garden, and about the first stone to descend to the earth'.

فَقَالَ عَلِيُّ عَ يَا هَارُونِيُّ إِنَّ لِمُحَمَّدٍ اثْنَيْ عَشَرَ إِمَامًا عَدْلًا- لَا يَضُرُّهُمْ خَدْلَانُ مِنْ خَدْلِهِمْ وَ لَا يَسْتَوْجِحُونَ لِخِلَافٍ مِنْ خَالَفَهُمْ أَرْسَبَ فِي الدِّينِ مِنَ الْجِبَالِ الرَّاسِيَاتِ فِي الْأَرْضِ

Ali^{-asws} said: 'O (descendant of) Haroun^{-as}! For Muhammad^{-sawww} there are Twelve Just Imams^{-asws}. They^{-asws} will neither be harmed by the abandonment of the ones abandoning them^{-asws}, nor would they^{-asws} be lonely due to the opposition of the ones opposing them^{-asws}. They^{-asws} will be immersed in the religion from the lofty mountains in the earth.

وَ إِنَّ مَسْكَنَ مُحَمَّدٍ فِي جَنَّةِ عَدْنِ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ كُنْ فِيهَا فَكَانَ وَ فِيهَا انْفَجَرَتْ أَنْهَارُ الْجَنَّةِ وَ سُكَّانُ مُحَمَّدٍ فِي جَنَّتِهِ أَوْلِيَاكَ الْإِثْنَا عَشَرَ إِمَامًا عَدْلًا

And the dwelling of Muhammad^{-sawww} would be in the Garden of Aden which Allah^{-azwj} Mighty and Majestic Said regard it: “Be!” So, it came into being, and therein are flowing the rivers of Paradise. And the co-dwellers of Muhammad^{-sawww} in his^{-sawww} Garden would be those twelve just Imams^{-asws}.

وَأَوَّلُ حَجَرٍ هَبَطَ فَأَنْتُمْ تَقُولُونَ هِيَ الصَّخْرَةُ الَّتِي فِي بَيْتِ الْمَقْدِسِ وَ لَيْسَ كَمَا تَقُولُونَ وَ لَكِنَّهُ الَّذِي فِي بَيْتِ اللَّهِ الْحَرَامِ هَبَطَ بِهِ جِبْرَائِيلُ إِلَى الْأَرْضِ وَ هُوَ أَشَدُّ بَيَاضاً مِنَ اللَّحْلِجِ فَاسْوَدَّ مِنْ خَطَايَا نَبِيِّ آدَمَ

And the first stone to descend, so you (Jews) are saying it is the rock which it in Bayt Al-Maqdis, and it isn't as what you are saying. But it is which is in the Sacred House of Allah^{-azwj} (Kabah). Jibraeel^{-as} had descended with it to the earth, and it is intensely whiter than the snow, but it darkened from the sins of the children of Adam^{-as}.

فَقَالَ لَهُ الْيَهُودِيُّ صَدَقْتَ وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنِّي لِأَجِدَهَا فِي كِتَابِ أَبِي هَارُونَ وَ إِفْلَاءِ مُوسَى

The Jew said to him^{-asws}, ‘You^{-asws} speak the truth. By the One^{-azwj}, there is no Allah^{-azwj} except He^{-azwj}! I do find it as such in the Book of my (forefather) father^{-as} Haroun^{-as}, and (it was) dictated by Musa^{-as}’.

فَقَالَ الْيَهُودِيُّ وَ بَقِيَتْ وَاحِدَةٌ وَ هِيَ أَخْبَرَنِي عَنْ وَصِيِّ مُحَمَّدٍ كَيْفَ يَعْيشُ وَ هَلْ يَمُوتُ أَوْ يُقْتَلُ

The Jew said, ‘And there remains one, and it is – Inform me about the successor^{-asws} of Muhammad^{-sawww}, how long would he^{-asws} live for, and will he^{-asws} be dying (a natural death) or be killed?’

فَقَالَ لَهُ عَلِيُّ ع يَا يَهُودِيُّ وَصِيَّ مُحَمَّدٍ أَنَا أَعِيشُ بَعْدَهُ ثَلَاثِينَ سَنَةً- لَا أَزِيدُ يَوْماً وَاحِداً وَ لَا أَنْقُصُ يَوْماً وَاحِداً ثُمَّ يَنْبَغِي أَنْ أَشَقَّاهَا شَقِيْقٍ عَاقِرٍ نَاقَةَ مُوَدَّ فَيَضْرِبُنِي ضَرْبَةً هَاهُنَا فِي قَدْرِي فَيَحْضِبُ لِحْيَتِي

Ali^{-asws} said to him: ‘O Jew! I^{-asws} am the successor^{-asws} of Muhammad^{-sawww}. I^{-asws} shall live for thirty years after him^{-sawww}, neither increasing by one day nor reducing one day. Then its most wretched one would be sent, being more wretched than the slayer of the she-camel of (people of) Samood. He will strike me^{-asws} a strike over here, in my^{-asws} head, and my^{-asws} beard would be dyed (with blood)’.

قَالَ وَ بَكَى عَلِيُّ ع بِكَاءٍ شَدِيداً قَالَ فَصَاحَ الْيَهُودِيُّ وَ أَقْبَلَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

He (the narrator) said, ‘And Ali^{-asws} cried with intense crying. The Jew turned back saying, ‘I testify that there is no Allah^{-azwj} except Allah^{-azwj} Alone, there being no associate for Him^{-azwj}, and I testify that Muhammad^{-sawww} is His^{-azwj} servant and His^{-azwj} Rasool^{-sawww}.

وَ أَشْهَدُ يَا عَلِيُّ أَنَّكَ وَصِيَّ مُحَمَّدٍ وَ أَنَّهُ يَنْبَغِي لَكَ أَنْ تُفَوِّقَ وَ لَا تُفَاقَ وَ أَنْ تُعْظَمَ وَ لَا تُسْتَضْعَفَ وَ أَنْ تُقَدَّمَ وَ لَا يُتَقَدَّمَ عَلَيْكَ وَ أَنْ تُطَاعَ فَلَا تُعْصَى وَ إِنَّكَ لِأَحَقُّ بِهَذَا الْمَجْلِسِ مِنْ غَيْرِكَ وَ أَمَا أَنْتَ يَا عَمْرُؤَ فَلَا صَلَّيْتَ خَلْقَكَ أَبَداً

And I testify, O Ali^{-asws}, you^{-asws} are a successor of Muhammad^{-sawww}, and it is befitting for you^{-asws} that you^{-asws} are neither excelled nor surpassed, and that you^{-asws} are magnified and not weakened, and that you^{-asws} are advanced and not advanced upon, and that you^{-asws} are

obeyed and not disobeyed, and you^{-asws} are more rightful of this gathering than others. As for you, O Umar, so I will not pray Salat behind you, ever!’

فَقَالَ لَهُ عَلِيٌّ ع كُفَّ يَا هَارُونِيُّ مِنْ صَوْتِكَ: ثُمَّ أَخْرَجَ الْهَارُونِيُّ مِنْ كُمِّهِ كِتَابًا مَكْتُوبًا بِالْعِبْرَانِيَّةِ فَأَعْطَاهُ عَلِيًّا ع فَتَطَرَّ فِيهِ عَلِيٌّ ع فَبَكَى فَقَالَ لَهُ الْهَارُونِيُّ مَا يُبْكِيكَ

Ali^{-asws} said to him: ‘Restrain, O (descendant) of Haroun^{-as}, from your voice!’ Then the (descendant) of Haroun^{-as} brought out a letter from his sleeve written in Hebrew, and gave it to Ali^{-asws}. Ali^{-asws} looked into it and wept. The (descendant) of Haroun^{-as} said, ‘What makes you^{-asws} weep?’

فَقَالَ لَهُ عَلِيٌّ يَا هَارُونِيُّ هَذَا فِيهِ اسْمِي مَكْتُوبًا فَقَالَ الْيَهُودِيُّ إِنَّهُ كِتَابٌ بِالْعِبْرَانِيَّةِ وَأَنْتَ رَجُلٌ عَرَبِيٌّ فَقَالَ لَهُ عَلِيٌّ ع وَجُحَكَ يَا هَارُونِيُّ هَذَا اسْمِي أَمَا فِي التَّوْرَةِ اسْمِي هَابِيلُ وَ فِي الْإِنْجِيلِ حَبْدَارُ

Ali^{-asws} said to him: ‘O (descendant) of Haroun^{-as}! This here is written my^{-asws} name’. The Jew said, ‘It is Hebrew writing and you^{-asws} are an Arab man!’ Ali^{-asws} said to him: ‘Woe be unto you, O (descendant) of Haroun^{-as}! This is my^{-asws} name. As for in the Torah, my^{-asws} name is ‘Habeel’, and in the Evangel is it ‘Habdar’.

فَقَالَ لَهُ الْيَهُودِيُّ صَدَقْتَ وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنَّهُ لَخَطُّ أَبِي هَارُونَ وَ إِمْلَاءُ مُوسَى بْنِ عِمْرَانَ تَوَارَثْتَهُ الْأَبَاءُ حَتَّى صَارَ إِلَيَّ

The Jew said, ‘You^{-asws} speak the truth. By the One^{-azwj}, there is no Allah^{-azwj} except He^{-azwj}! It is in the handwriting of my (fore) father^{-as} Haroun^{-as}, and dictated by Musa^{-as} Bin Imran^{-as}, being inherited by the forefathers until it came to me’.

قَالَ فَأَقْبَلَ عَلِيٌّ ع بِنْيَاكِ وَيَقُولُ- الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْنِي عِنْدَهُ مَنَسِبًا الْحَمْدُ لِلَّهِ الَّذِي أَتَيْتَنِي فِي صُحُفِ الْأَنْبِيَاءِ ثُمَّ أَخَذَ عَلِيٌّ ع بِيَدِ الرَّجُلِ فَمَضَى إِلَى مَنْزِلِهِ فَعَلَّمَهُ مَعْلَمَ الْخَيْرِ وَ شَرَائِعَ الْإِسْلَامِ.

He (the narrator) said, ‘Ali^{-asws} accepted (it) weeping and saying: ‘The Praise is for Allah^{-azwj} Who did not Make me^{-asws} to be forgotten in His^{-azwj} Presence. The Praise is for Allah^{-azwj} Who Affirmed me^{-asws} in the Parchments of the righteous’. Then Ali^{-asws} grabbed a hand of the man and went with him to his^{-asws} house. He^{-asws} taught him good teaching and Laws of Al-Islam’³.

Imam Ali Al-Reza^{-asws} Points out to the changes in previous Books

When Ali ibn Musa Al-Reza^{-asws} went to see Al-Ma’mun, Al-Ma’mun ordered Al-Fadhli ibn Sahl to summon the prominent theologians from among the rhetoricians and the religions such as Al-Jaseliq (the Catholic Archbishop), the High Rabbi to debate with Imam Al-Reza^{-asws}:

حَدَّثَنَا أَبُو مُحَمَّدٍ جَعْفَرُ بْنُ عَلِيٍّ بْنِ أَحْمَدَ الْفَقِيهِ الْقُمِّيُّ ثُمَّ الْإِبِلَاقِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ أَخْبَرَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ الْقُمِّيُّ قَالَ حَدَّثَنِي أَبُو عَمْرٍو مُحَمَّدُ بْنُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ الْأَنْصَارِيِّ الْكَلْبِيِّ قَالَ حَدَّثَنِي مَنْ سَمِعَ الْحَسَنَ بْنَ مُحَمَّدِ بْنِ عَلِيٍّ يَقُولُ لَمَّا قَدِمَ عَلِيٌّ بْنُ مُوسَى الرِّضَا ع عَلَى الْمَأْمُونِ أَمَرَ الْفَضْلُ بْنُ سَهْلٍ أَنْ يَجْمَعَ لَهُ أَصْحَابَ الْمَقَالَاتِ مِثْلَ الْجَائِلِيِّ وَ رَأْسِ الْجَالُوتِ وَ رُؤَسَاءِ الصَّابِيِّينَ وَ الْهَرَبِيذِ الْأَكْبَرِ وَ أَصْحَابَ زَرْدَهَشْتِ وَ نِسْطَاسِ الرُّومِيِّ وَ الْمُتَكَلِّمِينَ لِيَسْمَعَ كَلَامَهُ وَ كَلَامَهُمْ فَجَمَعَهُمُ الْفَضْلُ بْنُ سَهْلٍ ثُمَّ أَعْلَمَ الْمَأْمُونِ بِاجْتِمَاعِهِمْ فَقَالَ أَدْخِلْهُمْ عَلَيَّ فَفَعَلَ

³ Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen^{-asws}, Ch 40 H 20

فَرَحَّبَ بِهِمُ الْمَأْمُونُ ثُمَّ قَالَ لَهُمْ إِنِّي إِنَّمَا جَمَعْتُكُمْ لِحَيِّرٍ وَأَخْبَيْتُ أَنْ تُنَاطِرُوا ابْنَ عَمِّي هَذَا الْمَدِينِي الْقَادِمَ عَلَيَّ فَإِذَا كَانَ بُكْرَةً فَأَعْدُوا عَلَيَّ وَلَا يَتَخَلَّفَ مِنْكُمْ أَحَدٌ فَقَالُوا السَّمْعَ وَالطَّاعَةَ يَا أَمِيرَ الْمُؤْمِنِينَ نَحْنُ مُبَكِّرُونَ إِنْ شَاءَ اللَّهُ قَالَ الْحَسَنُ بْنُ مُحَمَّدٍ النَّوْفَلِيُّ فَبَيْنَا نَحْنُ فِي حَدِيثٍ لَنَا عِنْدَ أَبِي الْحَسَنِ الرِّضَا ع إِذْ دَخَلَ عَلَيْنَا يَاسِرُ الْخَادِمُ وَكَانَ يَتَوَلَّى أَمْرَ أَبِي الْحَسَنِ ع فَقَالَ لَهُ يَا سَيِّدِي إِنَّ أَمِيرَ الْمُؤْمِنِينَ يُفَرِّتُكَ السَّلَامَ وَيَقُولُ فِدَاكَ أَحْوَكُ إِنَّهُ أَجْمَعُ [اجْتَمَعَ] إِلَيَّ أَصْحَابَ الْمَقَالَاتِ وَأَهْلَ الْأَدْيَانِ وَالْمُنْتَكِلِينَ مِنْ جَمِيعِ الْمَلِكِ فَرَأَيْتَ فِي الْبُكُورِ إِلَيْنَا إِنْ أَخْبَيْتَ كَلَامَهُمْ وَإِنْ كَرِهْتَ ذَلِكَ فَلَا تَنْجَسْهُمْ وَإِنْ أَخْبَيْتَ أَنْ نَصِيرَ إِلَيْكَ خَفَّ ذَلِكَ عَلَيْنَا فَقَالَ أَبُو الْحَسَنِ أُنْبِغُهُ السَّلَامَ وَفُنْ لَهُ قَدْ عَلِمْتُ مَا أَرَدْتُ وَأَنَا صَائِرٌ إِلَيْكَ بُكْرَةً إِنْ شَاءَ اللَّهُ قَالَ الْحَسَنُ بْنُ مُحَمَّدٍ النَّوْفَلِيُّ فَلَمَّا مَضَى يَاسِرُ التَّمَّتْ إِلَيْنَا ثُمَّ قَالَ لِي يَا نَوْفَلِيُّ أَنْتَ عِرَاقِي وَرَقَّةُ الْعِرَاقِي غَيْرُ غَلِيظَةٍ فَمَا عِنْدَكَ فِي جَمْعِ ابْنِ عَمِّكَ عَلَيْنَا أَهْلَ الشِّرْكِ وَأَهْلَ الْمَقَالَاتِ فَعُلْتُ جَعَلْتُ فِدَاكَ يُرِيدُ الْإِمْتِيحَانَ وَجُيْبُ أَنْ يَعْرِفَ مَا عِنْدَكَ وَلَقَدْ بَنَى عَلَيَّ أَسَاسٍ غَيْرَ وَيْتِي الْبُنْيَانِ وَبَسَسَ وَاللَّهِ مَا بَنَى فَقَالَ لِي وَمَا بِنَاؤُهُ فِي هَذَا النَّبَابِ فُلْتُ إِنَّ أَصْحَابَ الْكَلَامِ وَالْبِدْعَةِ خِلَافَ الْعُلَمَاءِ وَذَلِكَ أَنَّ الْعَالِمَ لَا يُنْكِرُ غَيْرَ الْمُنْكَرِ وَأَصْحَابَ الْمَقَالَاتِ وَالْمُنْتَكِلِينَ وَأَهْلَ الشِّرْكِ أَصْحَابُ إِنْكَارٍ وَمُبَاهَاةٍ إِنْ اخْتَجَجْتَ عَلَيْهِمْ بِأَنَّ اللَّهَ وَاحِدٌ قَالُوا صَح [صَحَّح] وَخَدَانِيَّتُهُ وَإِنْ قُلْتُ إِنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص قَالُوا أَنْبِئْ رَسُولَهُ ثُمَّ يَبَاهُتُونَ الرَّجُلَ وَهُوَ يُطِيطُ عَلَيْهِمْ بِحُجَّتِهِ وَبُعَايُطُونَهُ حَتَّى يَبْرُكُوا قَوْلُهُ فَاخَذَرَهُمْ جَعَلْتُ فِدَاكَ قَالَ فَتَبَسَّسْتُ ثُمَّ قَالَ لِي يَا نَوْفَلِيُّ أَمْ فَتَخَافُ أَنْ يَقْطَعُوا عَلَيَّ حُجَّتِي فَعُلْتُ لَا وَاللَّهِ مَا حِغْتُ عَلَيْنِكَ قَطُّ وَإِنِّي لِأَرْجُو أَنْ يُطْفِرَكَ اللَّهُ بِهِمْ إِنْ شَاءَ اللَّهُ تَعَالَى فَقَالَ لِي يَا نَوْفَلِيُّ أَمْ تُحِبُّ أَنْ تَعْلَمَ مَتَى يَنْدُمُ الْمَأْمُونُ فُلْتُ نَعَمْ قَالَ إِذَا سَمِعَ احْتِجَاجِي عَلَى أَهْلِ التَّوْرَةِ بِتَوْرَتِهِمْ وَعَلَى أَهْلِ الْإِنْجِيلِ بِإِنْجِيلِهِمْ وَعَلَى أَهْلِ الزُّبُورِ بِزُبُورِهِمْ وَعَلَى الصَّابِئِينَ بِعِبْرَانِيَّتِهِمْ وَعَلَى أَهْلِ الْهَرَابِذَةِ بِعَارِسِيَّتِهِمْ وَعَلَى أَهْلِ الرُّومِ بِرُومِيَّتِهِمْ وَعَلَى أَصْحَابِ الْمَقَالَاتِ بِلُغَاتِهِمْ فَإِذَا قَطَعْتُ كُلَّ صِنْفٍ وَدَخَصْتُ حُجَّتَهُ وَتَرَكْتُ مَقَالَتَهُ وَرَجَعْتُ إِلَى قَوْلِي عِلْمُ الْمَأْمُونِ الْمَوْضِعُ الَّذِي هُوَ سَبِيلُهُ لَيْسَ بِمُسْتَحَقٍّ لَهُ فَعِنْدَ ذَلِكَ يَكُونُ التَّدَامَةُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ فَلَمَّا أَصْبَحْنَا أَنَا وَالْفَضْلُ بْنُ سَهْلٍ فَقَالَ لَهُ جَعَلْتُ فِدَاكَ إِنْ ابْنَ عَمِّكَ يَبْرُكُ [يَنْتَظِرُكَ] وَ قَدْ اجْتَمَعَ الْقَوْمُ فَمَا رَأَيْتَ فِي إِثْبَانِهِ فَقَالَ لَهُ الرِّضَا ع تَقَدَّمَنِي فَإِنِّي صَائِرٌ إِلَى تَاجِحِيَّتِكُمْ إِنْ شَاءَ اللَّهُ ثُمَّ تَوَضَّأَ وَضُوءًا لِلصَّلَاةِ وَ شَرِبَ شَرْبَةً سَوِيْقًا وَسَقَانًا مِنْهُ ثُمَّ خَرَجَ وَخَرَجْنَا مَعَهُ حَتَّى دَخَلْنَا عَلَى الْمَأْمُونِ وَإِذَا الْمَجْلِسُ غَاصَ بِأَهْلِهِ وَ مُحَمَّدٌ بْنُ جَعْفَرٍ وَ جَمَاعَةٌ مِنَ الطَّالِبِينَ وَ الْهَاشِمِيِّينَ وَ الْفَوَازِ حُضُورًا فَلَمَّا دَخَلَ الرِّضَا ع قَامَ الْمَأْمُونُ وَ قَامَ مُحَمَّدٌ بْنُ جَعْفَرٍ وَ جَمِيعُ بَنِي هَاشِمٍ فَمَا زَالُوا وَفُوفًا وَ الرِّضَا ع جَالِسٌ مَعَ الْمَأْمُونِ حَتَّى أَمَرَهُمْ بِالْجُلُوسِ فَجَلَسُوا فَلَمْ يَزَلِ الْمَأْمُونُ مُثْبِتًا عَلَيْهِ يُحَدِّثُهُ سَاعَةً ثُمَّ التَّمَّتْ إِلَى الْجَائِلِي فَقَالَ يَا جَائِلِيُّ هَذَا ابْنُ عَمِّي عَلِيٌّ بْنُ مُوسَى بْنِ جَعْفَرٍ وَ هُوَ مِنْ وَلَدِ فَاطِمَةَ بِنْتِ نَبِيِّنَا وَ ابْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ص فَاجِبُ أَنْ تُكَلِّمَهُ أَوْ تُحَاجَّهُ وَ تُنْصِفَهُ فَقَالَ الْجَائِلِيُّ يَا أَمِيرَ الْمُؤْمِنِينَ كَيْفَ أَجَابَ رَجُلًا يَحْتَجُّ عَلَيَّ بِكِتَابٍ أَنَا مُنْكَرُهُ وَ نَبِيٌّ لَا أَوْمِنُ بِهِ فَقَالَ لَهُ الرِّضَا ع يَا نَصْرَانِي فَإِنْ اخْتَجَجْتَ عَلَيْنِكَ بِإِنْجِيلِكَ أَمْ تُعْرُ بِه قَالَ الْجَائِلِيُّ وَ هَلْ أَقْدِرُ عَلَى رَفْعِ مَا نَطَقَ بِهِ الْإِنْجِيلُ نَعَمْ وَاللَّهِ أَفْرُ بِهِ عَلَى رِغْمِ أَنْفِي فَقَالَ لَهُ الرِّضَا ع سَلْ عَمَّا بَدَا لَكَ وَ اسْمِعِ الْجَوَابَ فَقَالَ الْجَائِلِيُّ مَا تَقُولُ فِي نُبُوَّةِ عِيسَى وَ كِتَابِهِ هَلْ تُنْكِرُ مِنْهُمَا شَيْئًا قَالَ الرِّضَا ع أَنَا مُقَرَّرٌ بِنُبُوَّةِ عِيسَى وَ كِتَابِهِ وَ مَا بَشَّرَ بِهِ أُمَّتُهُ وَ أَفَرَّتْ بِهِ الْخَوَارِئُونَ وَ كَافَرُوا بِنُبُوَّةِ كُلِّ عِيسَى لَمْ يُعْرَ بِنُبُوَّةِ مُحَمَّدٍ ص وَ كِتَابِهِ وَ لَمْ يُبَشِّرْ بِهِ أُمَّتُهُ قَالَ الْجَائِلِيُّ أَمْ لَيْسَ إِنَّمَا نَطَعُ الْأَحْكَامَ بِشَاهِدِي عَدْلٍ قَالَ ع بَلَى قَالَ فَأَقِمْ شَاهِدِيْنِ مِنْ غَيْرِ أَهْلِ مِلَّتِكَ عَلَى نُبُوَّةِ مُحَمَّدٍ ص بِمَنْ لَا تُنْكِرُهُ النَّصْرَانِيَّةُ وَ سَلْنَا مِثْلَ ذَلِكَ مِنْ غَيْرِ أَهْلِ مِلَّتِنَا قَالَ الرِّضَا ع أَلَا أَنْ جِئْتُ بِالنَّصِيفَةِ يَا نَصْرَانِي أَمْ لَا تَقْبَلُ مِنِّي الْعَدْلَ الْمُقَدَّمَ عِنْدَ الْمَسِيحِ عِيسَى ابْنِ مَرْيَمَ ع قَالَ الْجَائِلِيُّ وَ مَنْ هَذَا الْعَدْلُ سَمِيَّ لِي قَالَ مَا تَقُولُ فِي بُوْحَنَّا الدَّبْلَمِيِّ قَالَ بَعْ بَعْ ذَكَرْتُ أَحَبَّ النَّاسِ إِلَى الْمَسِيحِ قَالَ فَأَقْسَمْتُ عَلَيْنِكَ هَلْ نَطَقَ الْإِنْجِيلُ أَنَّ بُوْحَنَّا قَالَ إِنَّمَا الْمَسِيحُ أَحْبَبَنِي بِدِينِ مُحَمَّدٍ الْعَرَبِيِّ وَ بَشَّرَنِي بِهِ أَنَّهُ يَكُونُ مِنْ بَعْدِهِ فَبَشَّرْتُ بِهِ الْخَوَارِئِينَ فَأَمَّنُوا بِهِ قَالَ الْجَائِلِيُّ قَدْ ذَكَرْتُ ذَلِكَ بُوْحَنَّا عَنِ الْمَسِيحِ وَ بَشَّرَ بِنُبُوَّةِ رَجُلٍ وَ بِأَهْلِ بَيْتِهِ وَ وَصِيَّتِهِ وَ لَمْ يَلْجِصْ مَتَى يَكُونُ ذَلِكَ وَ لَمْ نَسْمِ [يُسْمِ] لَنَا الْقَوْمَ فَتَعْرِفُهُمْ قَالَ الرِّضَا ع فَإِنْ جِئْنَاكَ بِمَنْ يَقْرَأُ الْإِنْجِيلَ فَتَلَا عَلَيْنِكَ ذِكْرَ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أُمَّتِهِ أَمْ تُؤْمِنُ بِهِ قَالَ سَدِيدًا قَالَ الرِّضَا ع لَيْسَ طَسَّاسُ الرُّومِيِّ كَيْفَ حَفِظْتُكَ لِلسَّفَرِ الثَّالِثِ مِنَ الْإِنْجِيلِ قَالَ مَا أَحْفَظْتِي لَهُ ثُمَّ التَّمَّتْ إِلَى رَأْسِ الْجَالُوتِ فَقَالَ أَلَسْتُ تَقْرَأُ الْإِنْجِيلَ قَالَ بَلَى لَعَمْرِي قَالَ فَخُذْ عَلَيَّ السِّفْرَ فَإِنْ كَانَ فِيهِ ذِكْرُ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أُمَّتِهِ فَاشْهَدُوا لِي وَ إِنْ لَمْ يَكُنْ فِيهِ ذِكْرُهُ فَلَا تَشْهَدُوا لِي ثُمَّ قَرَأَ ع السِّفْرَ الثَّالِثَ حَتَّى بَلَغَ ذِكْرَ النَّبِيِّ ص وَ وَقَفَ ثُمَّ قَالَ يَا نَصْرَانِي إِنِّي أَسْأَلُكَ بِحَقِّ الْمَسِيحِ وَ أُمَّتِهِ أَمْ تَعْلَمُ أَيَّ عَالِمٍ بِالْإِنْجِيلِ قَالَ نَعَمْ ثُمَّ تَلَا عَلَيْنَا ذِكْرَ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أُمَّتِهِ ثُمَّ قَالَ مَا تَقُولُ يَا نَصْرَانِي هَذَا قَوْلُ عِيسَى ابْنِ مَرْيَمَ ع فَإِنْ كَدَّبْتَ بِمَا يَنْطِقُ بِهِ الْإِنْجِيلُ فَقَدْ كَدَّبْتَ مُوسَى وَ عِيسَى ع وَ مَتَى أَنْكَرْتَ هَذَا الذِّكْرَ وَجِبَّ عَلَيْنِكَ الْقَتْلُ لِأَنَّكَ تَكُونُ قَدْ كَفَرْتَ بِرَبِّكَ وَ بَيْتِكَ وَ بِكِتَابِكَ قَالَ الْجَائِلِيُّ لَا أَنْكِرُ مَا قَدْ بَانَ لِي فِي الْإِنْجِيلِ وَ إِنِّي لَمُقَرَّرٌ بِهِ قَالَ الرِّضَا ع اشْهَدُوا عَلَيَّ إِفْرَارِهِ ثُمَّ قَالَ يَا جَائِلِيُّ قَالَ الْجَائِلِيُّ أَخْبِرْنِي عَنْ حَوَارِي عِيسَى ابْنِ مَرْيَمَ ع كَمْ كَانَ عِدَّتُهُمْ وَ عَنْ عُلَمَاءِ الْإِنْجِيلِ كَمْ كَانُوا قَالَ الرِّضَا ع عَلَى الْحَبِيرِ سَقَطَتْ أُمَّ الْخَوَارِئُونَ فَكَانُوا اثْنَيْ عَشَرَ رَجُلًا وَ كَانُوا أَعْلَمُهُمْ وَ أَفْضَلُهُمْ أَلُوقًا وَ أُمَّا عُلَمَاءِ النَّصَارَى فَكَانُوا ثَلَاثَةَ رِجَالٍ بُوْحَنَّا الْأَكْبَرُ بِأَجٍ وَ بُوْحَنَّا بِقَرْمِيسِيَا وَ بُوْحَنَّا الدَّبْلَمِيُّ بِرِجَازٍ وَ عِنْدَهُ كَانَ ذِكْرُ النَّبِيِّ ص وَ ذِكْرُ أَهْلِ بَيْتِهِ وَ أُمَّتِهِ وَ هُوَ الَّذِي بَشَّرَ أُمَّةَ عِيسَى وَ بَنِي إِسْرَائِيلَ بِهِ ثُمَّ قَالَ لَهُ يَا نَصْرَانِي وَ اللَّهُ إِنَّا لَنُؤْمِنُ بِعِيسَى الَّذِي آمَنَ بِمُحَمَّدٍ ص وَ مَا نَقِمُّ عَلَى عِيسَاكُمُ شَيْئًا إِلَّا ضَعْفَهُ وَ قَلَّةَ صِيَامِهِ وَ صَلَاتِهِ قَالَ الْجَائِلِيُّ أَفَسَدْتُ وَ اللَّهُ عَلِمَكَ وَ ضَعْفَتْ أَمْرُكَ وَ مَا كُنْتُ ظَنَنْتُ إِلَّا أَنَّكَ أَعْلَمُ أَهْلَ الْإِسْلَامِ قَالَ الرِّضَا ع وَ كَيْفَ ذَاكَ قَالَ الْجَائِلِيُّ مِنْ قَوْلِكَ أَنَّ عِيسَى كَانَ ضَعِيفًا قَلِيلَ الصِّيَامِ قَلِيلَ الصَّلَاةِ وَ مَا أَفْطَرَ عِيسَى يَوْمًا قَطُّ وَ لَا نَامَ لَيْلٍ قَطُّ

وَمَا زَالَ صَائِمِ الدَّهْرِ وَ قَائِمِ اللَّيْلِ قَالَ الرِّضَا ع فَلَمَنْ كَانَ يَصُومُ وَيُصَلِّي قَالَ فَخَرِسَ الْجَائِلِيُّ وَ انْقَطَعَ قَالَ الرِّضَا ع يَا نَصْرَانِي أَسْأَلُكَ عَنْ مَسْأَلَةٍ قَالَ سَلْ فَإِنْ كَانَ عِنْدِي عِلْمُهَا أَجِبْتُكَ قَالَ الرِّضَا ع مَا أَنْكَرْتُ أَنْ عَيْسَى ع كَانَ يُجِيبِي الْمَوْتَى بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ قَالَ الْجَائِلِيُّ أَنْكَرْتُ ذَلِكَ مِنْ أَجْلِ أَنْ مَنْ أَحْيَا الْمَوْتَى وَ أَبْرَأَ الْأَكْمَةَ وَ الْأَبْرَصَ فَهُوَ رَبُّ مُسْتَحِقِّ لِأَنْ يُعْبَدَ قَالَ الرِّضَا ع فَإِنَّ الْيَسَعَ قَدْ صَنَعَ مِثْلَ مَا صَنَعَ عَيْسَى ع مَسَى عَلَى الْمَاءِ وَ أَحْيَا الْمَوْتَى وَ أَبْرَأَ الْأَكْمَةَ وَ الْأَبْرَصَ فَلَمْ تَتَّخِذْهُ أُمَّتَهُ رَبًّا وَ لَمْ يُعْبُدْهُ أَحَدٌ مِنْ دُونِ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ صَنَعَ حَزَقِيلُ النَّبِيُّ ع مِثْلَ مَا صَنَعَ عَيْسَى ابْنُ مَرْيَمَ فَأَحْيَا حَسَمَةَ وَ ثَلَاثِينَ أَلْفَ رَجُلٍ مِنْ بَعْدِ مَوْتِهِمْ بِسِتِّينَ سَنَةً ثُمَّ التَفَّتْ إِلَى رَأْسِ الْجَالُوتِ فَقَالَ لَهُ يَا رَأْسَ الْجَالُوتِ أَ تَجِدُ هَؤُلَاءِ فِي شَبَابِ بَنِي إِسْرَائِيلَ فِي التَّوْرَةِ اخْتَارَهُمْ لِيُخْتَصِرَ مِنْ سَبِيِّ بَنِي إِسْرَائِيلَ حِينَ عَزَا بَيْتَ الْمَقْدِسِ ثُمَّ انْصَرَفَ بِهِمْ إِلَى بَابِلَ فَأَرْسَلَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِمْ فَأَحْيَاهُمْ هَذَا فِي التَّوْرَةِ لَا يَدْفَعُهُ إِلَّا كَافِرٌ مِنْكُمْ قَالَ رَأْسُ الْجَالُوتِ قَدْ سَمِعْنَا بِهِ وَ عَرَفْنَا قَالَ صَدَقْتَ ثُمَّ قَالَ يَا يَهُودِي خُذْ عَلَيَّ هَذَا السِّفَرِ مِنَ التَّوْرَةِ فَتَلَا ع عَلَيْنَا مِنَ التَّوْرَةِ آيَاتٍ فَأَقْبَلَ الْيَهُودِي بِرَجْحٍ⁴ لِقِرَاءَتِهِ وَ يَتَعَجَّبُ ثُمَّ أَقْبَلَ عَلَى النَّصْرَانِي

فَقَالَ يَا نَصْرَانِي أَ هَؤُلَاءِ كَانُوا قَبْلَ عَيْسَى أَمْ عَيْسَى كَانَ قَبْلَهُمْ قَالَ بَلْ كَانُوا قَبْلَهُ فَقَالَ الرِّضَا ع لَقَدْ اجْتَمَعَتْ قُرَيْشٌ عَلَى رَسُولِ اللَّهِ ص فَسَأَلُوهُ أَنْ يُحْيِي لَهُمْ مَوْتَاهُمْ فَوَجَّهَ مَعَهُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَقَالَ لَهُ أَذْهَبَ إِلَى الْمَجَانَّةِ فَنَادِ بِأَسْمَاءِ هَؤُلَاءِ الرَّهْطِ الَّذِينَ يَسْأَلُونَ عَنْهُمْ بِأَعْلَى صَوْتِكَ يَا فُلَانُ وَ يَا فُلَانُ وَ يَا فُلَانُ يَتَوَلَّى لَكُمْ مُحَمَّدٌ رَسُولُ اللَّهِ ص فَوَمُوا بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ فَقَامُوا يَنْفُضُونَ التُّرَابَ عَنْ رُؤُوسِهِمْ فَأَقْبَلَتْ قُرَيْشٌ فَيَسْأَلُهُمْ عَنْ أُمُورِهِمْ ثُمَّ أَخْبَرُوهُمْ أَنَّ مُحَمَّدًا قَدْ بَعَثَ نَبِيًّا فَقَالُوا وَدِدْنَا أَنْ نَأْذُرَكَهُ فَنُؤْمِنُ بِهِ وَ لَقَدْ أَبْرَأَ الْأَكْمَةَ وَ الْأَبْرَصَ وَ الْمَجَانِينَ وَ كَلَّمَهُ الْبَهَائِمَ وَ الطَّيْرَ وَ الْحَيَّ وَ الشَّيَاطِينَ وَ لَمْ تَتَّخِذْهُ رَبًّا مِنْ دُونِ اللَّهِ عَزَّ وَ جَلَّ وَ لَمْ تُنْكَرْ لِأَحَدٍ مِنْ هَؤُلَاءِ فَضَلُّهُمْ فَمَتَّى اتَّخَذْتُمْ عَيْسَى رَبًّا جَازَ لَكُمْ أَنْ تَتَّخِذُوا الْيَسَعَ وَ حَزَقِيلَ رَبًّا لِأَنَّ هُمَا قَدْ صَنَعَا مِثْلَ مَا صَنَعَ عَيْسَى ابْنُ مَرْيَمَ ع مِنْ إِحْيَاءِ الْمَوْتَى وَ غَيْرِهِ وَ إِنَّ قَوْمًا مِنْ بَنِي إِسْرَائِيلَ خَرَجُوا مِنْ بِلَادِهِمْ مِنَ الطَّاغُونِ وَ هُمُ الْوَلَفُ حَذَرَ الْمَوْتِ فَأَمَاتَهُمُ اللَّهُ فِي سَاعَةٍ وَاحِدَةٍ فَعَمَدَ أَهْلُ تِلْكَ الْقُرَيْةِ فَحَطَرُوا عَلَيْهِمْ خَطِيرَةً فَلَمْ يَزَالُوا فِيهَا حَتَّى نَحِرَتْ عِظَامُهُمْ وَ صَارُوا رَمِيمًا فَمَرَّ بِهِمْ نَبِيٌّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ فَتَعَجَّبَ مِنْهُمْ وَ مِنْ كَثْرَةِ الْعِظَامِ الْبَالِيَةِ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ تُحِبَّ أَنْ أُحْيِيَهُمْ لِكَ فَنُتَبِّرُهُمْ قَالَ نَعَمْ يَا رَبِّ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ نَادِيَهُمْ فَقَالَ أَيُّهَا الْعِظَامُ الْبَالِيَةُ قُومِي بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ فَقَامُوا أَحْيَاءً أَجْمَعُونَ يَنْفُضُونَ التُّرَابَ عَنْ رُؤُوسِهِمْ ثُمَّ إِبْرَاهِيمُ خَلِيلُ الرَّحْمَنِ ع حِينَ أَخَذَ الطَّيْرَ فَطَقَّهَا قِطْعًا ثُمَّ وَضَعَ عَلَى كُلِّ جَبَلٍ مِنْهُمْ جُزْءًا ثُمَّ نَادَاهُمْ فَأَقْبَلْنَ سَعِيًّا إِلَيْهِ ثُمَّ مُوسَى بْنُ عِمْرَانَ ع وَ أَصْحَابُهُ السَّبْعُونَ الَّذِينَ اخْتَارَهُمْ صَارُوا مَعَهُ إِلَى الْجَبَلِ فَقَالُوا لَهُ إِنَّكَ قَدْ رَأَيْتَ اللَّهُ سُبْحَانَهُ فَأَرَانَا كَمَا رَأَيْتَهُ فَقَالَ لَهُمْ إِنِّي لَمْ أَرَهُ فَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَرَى اللَّهَ جَهْرَةً ... فَأَخَذْتُمُ الصَّاعِقَةَ فَاخْرَقْتُمَا عَنْ آخِرِهِمْ وَ بَقِيَ مُوسَى وَحِيدًا فَقَالَ يَا رَبِّ اخْتَرْتُ سَبْعِينَ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ فَجَعَلْتُمْ بِهِمْ وَ أَرْجَعُ وَحْدِي فَكَيْفَ يُصَدِّقُنِي قَوْمِي بِمَا أُخْبِرُهُمْ بِهِ فَ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلِ وَ إِيَّايَ أَهْلَكْنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا فَأَحْيَاهُمُ اللَّهُ عَزَّ وَ جَلَّ مِنْ بَعْدِ مَوْتِهِمْ وَ كُلُّ شَيْءٍ ذَكَرْتَهُ لَكَ مِنْ هَذَا لَا تَقْدِرُ عَلَى دَفْعِهِ لِأَنَّ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ وَ الْفُرْقَانَ قَدْ نَطَقَتْ بِهِ فَإِنْ كَانَ كُلُّ مَنْ أَحْيَا الْمَوْتَى وَ أَبْرَأَ الْأَكْمَةَ وَ الْأَبْرَصَ وَ الْمَجَانِينَ يَتَّخِذُ رَبًّا مِنْ دُونِ اللَّهِ فَاتَّخِذْ هَؤُلَاءِ كَلِمَتَهُمْ أَرْبَابًا مَا تَعْمَلُ يَا يَهُودِي فَقَالَ الْجَائِلِيُّ الْقَوْلُ قَوْلُكَ وَ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ التَفَّتْ إِلَى رَأْسِ الْجَالُوتِ فَقَالَ يَا يَهُودِي أَقْبَلْ عَلَيَّ أَسْأَلُكَ بِالْعَشْرِ الْآيَاتِ الَّتِي أَنْزَلْتَ عَلَى مُوسَى بْنِ عِمْرَانَ ع هَلْ تَجِدُ فِي التَّوْرَةِ مَكْتُوبًا نَبِيًّا مُحَمَّدٌ ص وَ أُمَّتِهِ إِذَا جَاءَتْ الْأُمَّةَ الْآخِرَةَ أَتْبَاعُ رَاكِبِ الْبُعِيرِ يَسْتَيْخُونَ الرَّبَّ جَدًّا جَدًّا تَسْبِيحًا جَدِيدًا فِي الْكِنَانِيسِ الْجُدُدِ فليفرغ [فليفرغ] بَنُو إِسْرَائِيلَ إِلَيْهِمْ وَ إِلَى مَلِكِهِمْ لِتَطْمِئِنَّ قُلُوبُهُمْ فَإِنَّ بَأْيَدِيهِمْ سَيُوقَفُ يَنْتَقِمُونَ بِهَا مِنَ الْأُمَّةِ الْكَافِرَةِ فِي أَقْطَارِ الْأَرْضِ أَ هَكَذَا هُوَ فِي التَّوْرَةِ مَكْتُوبٌ قَالَ رَأْسُ الْجَالُوتِ نَعَمْ إِنَّا لَنَجِدُهُ كَذَلِكَ ثُمَّ قَالَ لِلْجَائِلِيِّ يَا نَصْرَانِي كَيْفَ عِلْمُكَ بِكِتَابِ شَعْبِيَا ع قَالَ أَعْرِفُهُ خَرَفًا خَرَفًا قَالَ هُمَا أَعْرِفَانِ هَذَا مِنْ كَلَامِهِ يَا قَوْمِ إِنِّي رَأَيْتُ صُورَةَ رَاكِبِ الْحِمَارِ لَا يَسُأُ جَلَابِيبَ النُّورِ وَ رَأَيْتُ رَاكِبَ الْبُعِيرِ صُورَةً مِثْلَ صُورَةِ الْقَمَرِ فَقَالَ قَدْ قَالَ ذَلِكَ شَعْبِيَا ع قَالَ الرِّضَا ع يَا نَصْرَانِي هَلْ تَعْرِفُ فِي الْإِنْجِيلِ قَوْلَ عَيْسَى ع إِنِّي ذَاهِبٌ إِلَى رَبِّكُمْ وَ رَبِّي وَ الْبَارِلِيطَا جَاءَ هُوَ الَّذِي يَشْهَدُ لِي بِالْحَقِّ كَمَا شَهِدْتُ لَهُ وَ هُوَ الَّذِي يُفَسِّرُ لَكُمْ كُلَّ شَيْءٍ وَ هُوَ الَّذِي يُبْدِي فُضَائِحَ الْأُمَّةِ وَ هُوَ الَّذِي يَكْبِرُ عَمُودَ الْكُفْرِ فَقَالَ الْجَائِلِيُّ مَا ذَكَرْتَ شَيْئًا مِنَ الْإِنْجِيلِ إِلَّا وَ نَحْنُ مُعْرِضُونَ بِهِ فَقَالَ أَ تَجِدُ هَذَا فِي الْإِنْجِيلِ ثَابِتًا يَا جَائِلِيُّ قَالَ نَعَمْ قَالَ الرِّضَا ع يَا جَائِلِيُّ أَلَا تُخْبِرُنِي عَنِ الْإِنْجِيلِ الْأَوَّلِ حِينَ افْتَقَدْتُمُوهُ عِنْدَ مَنْ وَجَدْتُمُوهُ وَ مَنْ وَضَعَ لَكُمْ هَذَا الْإِنْجِيلَ فَقَالَ لَهُ مَا افْتَقَدْنَا الْإِنْجِيلَ إِلَّا يَوْمًا وَاحِدًا حَتَّى وَجَدْنَاهُ غَضًّا طَرِيًّا فَأَخْرَجَهُ إِلَيْنَا يُوْحِنَّا وَ مَتَّى فَقَالَ لَهُ الرِّضَا ع مَا أَقَلَّ مَعْرِفَتِكَ بِسُنَنِ الْإِنْجِيلِ وَ عُلَمَائِهِ فَإِنْ كَانَ هَذَا كَمَا تَزْعُمُ فَلِمَ اخْتَلَفْتُمْ فِي الْإِنْجِيلِ وَ إِنَّمَا وَقَعَ الْاِخْتِلَافُ فِي هَذَا الْإِنْجِيلِ الَّذِي فِي آيَاتِكُمْ الْيَوْمَ فَلَوْ كَانَ عَلَى الْعَهْدِ الْأَوَّلِ لَمْ تُخْتَلَفُوا فِيهِ وَ لَكِنِّي مُبِيدُكَ عِلْمَ ذَلِكَ اعْلَمْ أَنَّهُ لَمَّا افْتَقَدَ الْإِنْجِيلَ الْأَوَّلَ اجْتَمَعَتِ النَّصَارَى إِلَى عُلَمَائِهِمْ فَقَالُوا لَهُمْ قَبْلَ عَيْسَى ابْنِ مَرْيَمَ ع وَ افْتَقَدْنَا الْإِنْجِيلَ وَ أَنْتُمْ الْعُلَمَاءُ فَمَا عِنْدَكُمْ فَقَالَ لَهُمْ أَلَوْقَا وَ مَرْقَابُوسُ ابْنُ الْإِنْجِيلِ فِي صُدُورِنَا وَ نَحْنُ نُحْرِجُهُ إِلَيْكُمْ سَفَرًا سَفَرًا فِي كُلِّ أَحَدٍ فَلَا تَحْزَنُوا عَلَيْهِ وَ لَا تُخْلُوا الْكِنَانِيسَ فَإِنَّا سَنَتَلُوهُ عَلَيْكُمْ فِي كُلِّ أَحَدٍ سَفَرًا سَفَرًا حَتَّى نَجْمَعَهُ كُلَّهُ فَعَدَدَ أَلَوْقَا وَ مَرْقَابُوسُ وَ يُوْحِنَّا وَ مَتَّى فَوَضَعُوا لَكُمْ هَذَا الْإِنْجِيلَ بَعْدَ مَا افْتَقَدْتُمْ الْإِنْجِيلَ الْأَوَّلَ وَ إِنَّمَا كَانَ هَؤُلَاءِ الْأَرْبَعَةَ تَلَامِيذَ تَلَامِيذِ الْأَوَّلِينَ أَعْلِمْتَ ذَلِكَ فَقَالَ الْجَائِلِيُّ أَمَا هَذَا فَلِمَ أَعْلَمُهُ وَ قَدْ عَلِمْتُهُ الْأَنْ وَ قَدْ بَانَ لِي

4 (5). الترجع بالجمين و الرء المهملة: الاضطراب و التذبذب. الرج: التحرك و الاهتزاز و في بعض النسخ الخطية: «يترجع».

مِنْ فَضْلِ عِلْمِكَ بِالْإِنْجِيلِ وَ سَمِعْتُ أَشْيَاءَ بَمَا عَلَّمْتُهُ شَهِدَ فَلَمَّا حَقَّ فَاسْتَزِدْتُ كَثِيرًا مِنَ الْمُهَمِّ فَقَالَ لَهُ الرِّضَا ع فَكَيْفَ شَهَادَةُ هَؤُلَاءِ عِنْدَكَ قَالَ جَائِزَةٌ هَؤُلَاءِ عُلَمَاءُ الْإِنْجِيلِ وَ كَلَّمَا شَهِدُوا بِهِ فَهُوَ حَقٌّ قَالَ الرِّضَا ع لِلْمَأْمُونِ وَ مِنْ حَضْرَةِ مِنْ أَهْلِ بَيْتِهِ وَ مِنْ غَيْرِهِمْ أَشْهَدُوا عَلَيْهِ قَالُوا قَدْ شَهِدْنَا ثُمَّ قَالَ ع لِلجَائِلِيَّيْنِ بِحَقِّ الْإِبْنِ وَ أُمِّهِ هَلْ تَعْلَمُ أَنَّ مَتَّى قَالَ إِنَّ الْمَسِيحَ هُوَ ابْنُ دَاوُدَ بْنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ بْنِ يَعْقُوبَ بْنِ يَهُوذَا بْنِ حَضْرُونَ فَقَالَ مَرْقَابُوسُ فِي نَسَبَةِ عِيسَى ابْنِ مَرْيَمَ ع إِنَّهُ كَلِمَةُ اللَّهِ أَحَلَّهَا فِي جَسَدِ الْآدَمِيَّةِ فَصَارَتْ إِنْسَانًا وَ قَالَ الْوَلَقَا إِنَّ عِيسَى ابْنَ مَرْيَمَ ع وَ أُمُّهُ كَانَا إِنْسَانَيْنِ مِنَ الْحَيِّ وَ دَمٌ فَدَخَلَ فِيهَا الرُّوحُ الْقُدُسُ ثُمَّ إِنَّكَ تَقُولُ مِنْ شَهَادَةِ عِيسَى عَلَى نَفْسِهِ حَقًّا أَقُولُ لَكُمْ يَا مَعْشَرَ الْخَوَارِجِيِّينَ إِنَّهُ لَا يَصْعَدُ إِلَى السَّمَاءِ إِلَّا مَنْ نَزَلَ مِنْهَا إِلَّا رَاكِبَ الْبَعِيرِ خَاتَمَ الْأَنْبِيَاءِ فَإِنَّهُ يَصْعَدُ إِلَى السَّمَاءِ وَ يَنْزِلُ فَمَا تَقُولُ فِي هَذَا الْقَوْلِ قَالَ الْجَائِلِيُّ هَذَا قَوْلُ عِيسَى لَا تُنْكِرُهُ قَالَ الرِّضَا ع فَمَا تَقُولُ فِي شَهَادَةِ الْوَلَقَا وَ مَرْقَابُوسِ وَ مَتَّى عَلَى عِيسَى وَ مَا نَسَبُوهُ إِلَيْهِ قَالَ الْجَائِلِيُّ كَذَبُوا عَلَى عِيسَى فَقَالَ الرِّضَا ع يَا قَوْمَ أ لَيْسَ قَدْ رَكَّاهُمْ وَ شَهِدَ أَنَّهُمْ عُلَمَاءُ الْإِنْجِيلِ وَ قَوْلُهُمْ حَقٌّ فَقَالَ الْجَائِلِيُّ يَا عَالِمَ الْمُسْلِمِينَ أَحِبُّ أَنْ تُعَيِّنِي مِنْ أَمْرِ هَؤُلَاءِ قَالَ الرِّضَا ع فَإِنَّا قَدْ فَعَلْنَا سَلِّ يَا نَصْرَانِي عَمَّا بَدَأَ لَكَ قَالَ الْجَائِلِيُّ لَيْسَ أَسْأَلُكَ غَيْرِي فَلَا وَ حَقِّ الْمَسِيحِ مَا ظَنَنْتُ أَنَّ فِي عُلَمَاءِ الْمُسْلِمِينَ مِثْلَكَ فَالْتَفَتَ الرِّضَا ع إِلَى رَأْسِ الْجَالُوتِ فَقَالَ لَهُ تَسْأَلُنِي أَوْ أَسْأَلُكَ فَقَالَ بَلْ أَسْأَلُكَ وَ لَسْتُ أَقْبَلُ مِنْكَ حُجَّةً إِلَّا مِنَ التَّوْرَةِ أَوْ مِنَ الْإِنْجِيلِ أَوْ مِنْ زُبُرِ دَاوُدَ أَوْ بِمَا فِي صُحُفِ إِبْرَاهِيمَ وَ مُوسَى قَالَ الرِّضَا ع لَا تَقْبَلُ مِنِّي حُجَّةً إِلَّا بِمَا تَنْطِقُ بِهِ التَّوْرَةُ عَلَى لِسَانِ مُوسَى بْنِ عِمْرَانَ وَ الْإِنْجِيلُ عَلَى لِسَانِ عِيسَى ابْنِ مَرْيَمَ وَ الزُّبُورُ عَلَى لِسَانِ دَاوُدَ فَقَالَ رَأْسُ الْجَالُوتِ مِنْ أَيْنَ ثَبِتَتْ نُبُوَّةُ مُحَمَّدٍ ص قَالَ الرِّضَا ع شَهِدَ بِنُبُوَّةِ مُوسَى بْنِ عِمْرَانَ وَ عِيسَى ابْنِ مَرْيَمَ وَ دَاوُدَ خَلِيفَةَ اللَّهِ عَزَّ وَ جَلَّ فِي الْأَرْضِ فَقَالَ لَهُ ثَبِتْ قَوْلَ مُوسَى بْنِ عِمْرَانَ فَقَالَ لَهُ الرِّضَا ع هَلْ تَعْلَمُ يَا يَهُودِيُّ أَنَّ مُوسَى أَوْصَى بَنِي إِسْرَائِيلَ فَقَالَ لَهُمْ إِنَّهُ سَيَأْتِيكُمْ نَبِيٌّ مِنْ إِخْوَانِكُمْ فِيهِ فَصَدِّقُوا وَ مِنْهُ فَاسْتَمِعُوا فَهَلْ تَعْلَمُ أَنَّ لِبَنِي إِسْرَائِيلَ إِخْوَةً غَيْرَ وُلْدِ إِسْمَاعِيلَ إِنْ كُنْتَ تَعْرِفُ قَرَابَةَ إِسْرَائِيلَ مِنْ إِسْمَاعِيلَ وَ السَّبَبَ الَّذِي بَيْنَهُمَا مِنْ قِبَلِ إِبْرَاهِيمَ ع فَقَالَ رَأْسُ الْجَالُوتِ هَذَا قَوْلُ مُوسَى لَا نَدْفَعُهُ فَقَالَ لَهُ الرِّضَا ع هَلْ جَاءَكُمْ مِنْ إِخْوَةِ بَنِي إِسْرَائِيلَ نَبِيٌّ غَيْرَ مُحَمَّدٍ ص قَالَ لَا قَالَ الرِّضَا ع أ وَ لَيْسَ قَدْ صَحَّ هَذَا عِنْدَكُمْ قَالَ نَعَمْ وَ لَكِنِّي أَحِبُّ أَنْ تُصَحِّحَهُ إِلَيَّ مِنَ التَّوْرَةِ فَقَالَ لَهُ الرِّضَا ع هَلْ تُنْكِرُ أَنَّ التَّوْرَةَ تَقُولُ لَكُمْ جَاءَ النُّورُ مِنْ قِبَلِ طُورِ سَيْنَاءَ وَ أَضَاءَ لَنَا مِنْ جَبَلِ سَاعِيرِ وَ اسْتَعْلَنَ عَلَيْنَا مِنْ جَبَلِ فَارَانَ قَالَ رَأْسُ الْجَالُوتِ أَعْرِفْ هَذِهِ الْكَلِمَاتِ وَ مَا أَعْرِفُ تَفْسِيرَهَا قَالَ الرِّضَا ع أَنَا أَخْبِرُكَ بِهِ أَمَّا قَوْلُهُ جَاءَ النُّورُ مِنْ قِبَلِ طُورِ سَيْنَاءَ فَذَلِكَ وَحْيُ اللَّهِ تَبَارَكَ وَ تَعَالَى الَّذِي أَنْزَلَهُ عَلَى مُوسَى ع عَلَى جَبَلِ طُورِ سَيْنَاءَ وَ أَمَّا قَوْلُهُ وَ أَضَاءَ لَنَا مِنْ جَبَلِ سَاعِيرِ فَهُوَ الْجَبَلُ الَّذِي أُوحِيَ اللَّهُ عَزَّ وَ جَلَّ إِلَى عِيسَى ابْنِ مَرْيَمَ ع وَ هُوَ عَلَيْهِ وَ أَمَّا قَوْلُهُ وَ اسْتَعْلَنَ عَلَيْنَا مِنْ جَبَلِ فَارَانَ فَذَلِكَ جَبَلٌ مِنْ جِبَالِ مَكَّةَ بَيْنَهُ وَ بَيْنَهَا يَوْمَ وَ قَالَ شُعْبَاءُ النَّبِيُّ ع فِيمَا تَقُولُ أَنْتَ وَ أَصْحَابُكَ فِي التَّوْرَةِ رَأَيْتُمْ رَاكِبِينَ أَضَاءَ لَهُمْ [لَهُمَا] الْأَرْضُ أَحَدُهُمَا عَلَى جَمَارٍ وَ الْأُخْرَى عَلَى جَمَلٍ فَمَنْ رَاكِبُ الْحِمَارِ وَ مَنْ رَاكِبُ الْجَمَلِ قَالَ رَأْسُ الْجَالُوتِ لَا أَعْرِفُهُمَا فَخَبَّرَنِي بِمَا قَالَ أَمَّا رَاكِبُ الْحِمَارِ فِعِيسَى ع وَ أَمَّا رَاكِبُ الْجَمَلِ فَمُحَمَّدٌ ص أ تُنْكِرُ هَذَا مِنَ التَّوْرَةِ قَالَ لَا مَا أَنْكَرْتُ ثُمَّ قَالَ الرِّضَا ع هَلْ تَعْرِفُ حَيْثُوقَ النَّبِيِّ ع قَالَ نَعَمْ إِنِّي بِهِ لَعَارِفٌ قَالَ فَإِنَّهُ قَالَ وَ كِتَابُكُمْ يَنْطِقُ بِهِ جَاءَ اللَّهُ تَعَالَى بِالْبَيَانِ مِنْ جَبَلِ فَارَانَ وَ امْتَلَأَتْ السَّمَاوَاتُ مِنْ تَسْبِيحِ أَحْمَدَ وَ أَمْنُهُ يَحْمِلُ خَيْلَهُ فِي الْبَحْرِ كَمَا يَحْمِلُ فِي الْبَرِّ يَا تَيْنَا بِكِتَابٍ جَدِيدٍ بَعْدَ خَرَابِ بَيْتِ الْمَقْدِسِ يَعْنِي بِالْكِتَابِ الْقُرْآنِ أ تَعْرِفُ هَذَا وَ تُؤْمِنُ بِهِ قَالَ رَأْسُ الْجَالُوتِ قَدْ قَالَ ذَلِكَ حَيْثُوقَ النَّبِيِّ ع وَ لَا تُنْكِرُ قَوْلَهُ قَالَ الرِّضَا ع فَقَدْ قَالَ دَاوُدُ فِي زُبُورِهِ وَ أَنْتَ تَفَرُّوهُ اللَّهُمَّ ابْعَثْ مُقِيمَ السُّنَّةِ بَعْدَ الْفِتْرَةِ فَهَلْ تَعْرِفُ نَبِيًّا أَقَامَ السُّنَّةَ بَعْدَ الْفِتْرَةِ غَيْرَ مُحَمَّدٍ ص قَالَ رَأْسُ الْجَالُوتِ هَذَا قَوْلُ دَاوُدَ نَعْرِفُهُ وَ لَا تُنْكِرُ وَ لَكِنِ عَنَى بِذَلِكَ عِيسَى وَ أَيْامُهُ هِيَ الْفِتْرَةُ قَالَ لَهُ الرِّضَا ع جَهِلْتَ إِنَّ عِيسَى ع لَمْ يُخَالِفِ السُّنَّةَ وَ سَمَانَ مُوَافِقًا لِسُنَّةِ التَّوْرَةِ حَتَّى رَفَعَهُ اللَّهُ إِلَيْهِ وَ فِي الْإِنْجِيلِ مَكْتُوبٌ أَنَّ ابْنَ الْبَرَّةِ ذَاهَبَ وَ الْبَارَقِلِيطَا جَاءَ مِنْ بَعْدِهِ وَ هُوَ الَّذِي يَحْفَظُ الْأَصَارَ وَ يُفَسِّرُ لَكُمْ كُلَّ شَيْءٍ وَ يَشْهَدُ لِي كَمَا شَهِدْتُ لَهُ أَنَا جِئْتُكُمْ بِالْأَمْثَالِ وَ هُوَ يَا تَيْنَا بِالْأَمْثَالِ أ تُؤْمِنُ بِهَذَا فِي الْإِنْجِيلِ قَالَ نَعَمْ فَقَالَ لَهُ الرِّضَا ع يَا رَأْسَ الْجَالُوتِ أَسْأَلُكَ عَنَ نَبِيِّكَ مُوسَى بْنِ عِمْرَانَ ع فَقَالَ سَلِّ قَالَ مَا الْحُجَّةُ عَلَى أَنَّ مُوسَى ثَبِتَتْ نُبُوَّتُهُ قَالَ الْيَهُودِيُّ إِنَّهُ جَاءَ بِمَا لَمْ يَجِيءُ بِهِ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلَهُ قَالَ لَهُ مِثْلُ مَا دَا قَالَ مِثْلُ فَلَقِيَ الْبَحْرَ وَ قَلْبُهُ الْعَصَا حَيَّةٌ تَسْعَى وَ صَرَبِهِ الْحَجَرُ فَانْفَجَرَتْ مِنْهُ الْعُيُونُ وَ إِخْرَاجِهِ يَدُهُ بَيْضَاءَ لِلنَّاطِرِينَ وَ غَلَامَاتِهِ لَا يَثْدُرُ الْخَلْقَ عَلَى مِثْلِهَا قَالَ لَهُ الرِّضَا ع صَدَقْتَ فِي أَنَّهُ كَانَتْ حُجَّتُهُ عَلَى نُبُوَّتِهِ أَنَّهُ جَاءَ بِمَا لَا يَثْدُرُ الْخَلْقَ عَلَى مِثْلِهِ أ فَلَيْسَ كُلُّ مَنْ ادَّعَى أَنَّهُ نَبِيٌّ ثُمَّ جَاءَ بِمَا لَا يَثْدُرُ الْخَلْقَ عَلَى مِثْلِهِ وَجِبَ عَلَيْهِمْ تَصْدِيقُهُ قَالَ لَا لِأَنَّ مُوسَى ع لَمْ يَكُنْ لَهُ نَظِيرٌ لِمَكَانِهِ مِنْ رَبِّهِ وَ قُرْبِهِ مِنْهُ وَ لَا يَجِبُ عَلَيْنَا الْإِقْرَارُ بِنُبُوَّةِ مَنْ ادَّعَاهَا حَتَّى يَأْتِيَ مِنَ الْأَعْلَامِ بِمِثْلِ مَا جَاءَ بِهِ فَقَالَ الرِّضَا ع فَكَيْفَ أَقْرَبْتُمْ بِالْأَنْبِيَاءِ الَّذِينَ كَانُوا قَبْلَ مُوسَى ع وَ لَمْ يَثْبُتُوا مِنَ الْبَحْرِ وَ لَمْ يَثْبُتُوا مِنَ الْحَجَرِ اثْنَتَيْ عَشْرَةَ عَيْنًا وَ لَمْ يَخْرُجُوا أَبْدِيَّتَهُمْ مِثْلَ إِخْرَاجِ مُوسَى يَدَهُ بَيْضَاءَ وَ لَمْ يَثْبُتُوا الْعَصَا حَيَّةً تَسْعَى قَالَ الْيَهُودِيُّ قَدْ حَبَّرْتُكَ أَنَّهُ مَتَّى مَا جَاءُوا عَلَى نُبُوَّتِهِمْ مِنَ الْآيَاتِ بِمَا لَا يَثْدُرُ الْخَلْقَ عَلَى مِثْلِهِ وَ لَوْ جَاءُوا بِمَا لَمْ يَجِيءُ بِهِ مُوسَى أَوْ كَانَ عَلَى غَيْرِ مَا جَاءَ بِهِ مُوسَى وَجِبَ تَصْدِيقُهُمْ قَالَ لَهُ الرِّضَا ع يَا رَأْسَ الْجَالُوتِ فَمَا يَمْتَعُكَ مِنَ الْإِقْرَارِ بِعِيسَى ابْنِ مَرْيَمَ وَ قَدْ كَانَ يُعْبِي الْمَوْتَى وَ يُرِي الْأَكْمَةَ وَ الْأَبْرَصَ وَ يَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ ثُمَّ يَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ تَعَالَى قَالَ رَأْسُ الْجَالُوتِ يُقَالُ إِنَّهُ فَعَلَ ذَلِكَ وَ لَمْ نَشْهَدْهُ قَالَ الرِّضَا ع أ رَأَيْتَ مَا جَاءَ بِهِ مُوسَى مِنَ الْآيَاتِ شَاهَدْتَهُ أ لَيْسَ إِنَّمَا جَاءَتْ الْأَحْبَابُ مِنَ نِثَاقِ أَصْحَابِ مُوسَى أَنَّهُ فَعَلَ ذَلِكَ قَالَ بَلَى قَالَ فَكَذَلِكَ أَيْضًا أَنْتُمْ الْأَحْبَابُ الْمُتَوَاتِرَةُ بِمَا فَعَلَ عِيسَى ابْنِ مَرْيَمَ ع فَكَيْفَ صَدَقْتُمْ بِمُوسَى وَ لَمْ تَصْدِّقُوا بِعِيسَى فَلَمْ يُجِرْ جَوَابًا قَالَ الرِّضَا ع وَ كَذَلِكَ أَمْرُ مُحَمَّدٍ ص وَ مَا جَاءَ بِهِ وَ أَمْرُ كُلِّ نَبِيٍّ بَعَثَهُ اللَّهُ وَ مِنْ آيَاتِهِ أَنَّهُ كَانَ يَتِيمًا فَوَيْرًا رَاعِيًا أَجِيرًا

لَمْ يَتَعَلَّمْ كِتَابًا وَ لَمْ يَخْتَلِفْ إِلَى مُعَلِّمٍ ثُمَّ جَاءَ بِالْقُرْآنِ الَّذِي فِيهِ فَصَّصَ الْأَنْبِيَاءَ عَ وَ أَخْبَاهُمْ خَرْفًا خَرْفًا وَ أَخْبَارَ مِنْ مَضَى وَ مِنْ بَقِي إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ كَانَ يُخْبِرُهُمْ بِأَسْرَارِهِمْ وَ مَا يَعْمَلُونَ فِي بُيُوتِهِمْ وَ جَاءَ بِآيَاتٍ كَثِيرَةٍ لَا تُحْصَى قَالَ رَأْسُ الْجَالُوتِ لَمْ يَصِحَّ عِنْدَنَا خَيْرٌ عَيْسَى وَ لَا خَيْرٌ مُحَمَّدٌ صَ وَ لَا يَجُوزُ لَنَا أَنْ نَقْرَ لَهُمَا بِمَا لَا يَصِحُّ قَالَ الرِّضَاعُ فَالشَّاهِدُ الَّذِي شَهِدَ لِعَيْسَى وَ لِ مُحَمَّدٍ صَ شَاهِدٌ زُورٍ فَلَمْ يُجِزْ جَوَابًا ثُمَّ دَعَا عَ بِالْهُزَيْدِ الْأَكْبَرِ فَقَالَ لَهُ الرِّضَاعُ أَخْبِرْنِي عَنْ زُرْدَهَشْتِ الَّذِي تَزْعُمُ أَنَّهُ نَبِيٌّ مَا حُجِّتُكَ عَلَى نُبُوَّتِهِ قَالَ إِنَّهُ أَتَى بِمَا لَمْ يَأْتِنَا أَحَدٌ قَبْلَهُ وَ لَمْ نَشْهَدْهُ وَ لَكِنَّ الْأَخْبَارَ مِنْ أَسْلَافِنَا وَرَدَّتْ عَلَيْنَا بِأَنَّهُ أَخْلَى لَنَا مَا لَمْ يُجَلِّهِ غَيْرُهُ فَاتَّبَعْنَاهُ قَالَ أَ فَلَيْسَ إِذَا أَتَيْتُمْ الْأَخْبَارَ فَاتَّبَعْتُمُوهُ قَالَ بَلَى قَالَ فَكَذَلِكَ سَازِرُ الْأُمَمِ السَّالِفَةِ أَتَيْتُمُ الْأَخْبَارَ بِمَا أَتَى بِهِ النَّبِيُّونَ وَ أَتَى بِهِ مُوسَى وَ عَيْسَى وَ مُحَمَّدٌ صَ فَمَا عُدَّتْكُمْ فِي تَرْكِ الْإِفْرَارِ لَهُمْ إِذَا كُنْتُمْ إِذَا أَقْرَبْتُمْ بِرُزْدَهَشْتِ مِنْ قَبْلِ الْأَخْبَارِ الْمُتَوَاتِرَةِ بِأَنَّهُ جَاءَ بِمَا لَمْ يَجِيءُ بِهِ غَيْرُهُ فَانْقَطَعَ الْهُزَيْدُ مَكَانَهُ

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ – Ja’far Bin Ali Bin Ahmad the jurist of Qumm, from Al-Hassan Bin Muhammad Bin Ali Bin Sadaqah, from Muhammad Bin Umar Bin Abdul Aziz Al Ansary who said, ‘It is narrated to me by the one who heard Al-Hassan Bin Muhammad Al Nowfaly, then Al Hashimy saying,

When Ali ibn Musa Al-Reza^{-asws} went to see Al-Ma’mun, Al-Ma’mun ordered Al-Fadhl ibn Sahl to summon the prominent theologians from among the rhetoricians and the religions such as al-Jaseliq (the Catholic Archbishop), the High Rabbi, the Hindu High Priest, followers of Zoroaster Nestus the Roman medical scientist, and the rest of the theologians in order to hear their words, and those of Al-Reza^{-asws}. Al-Fadhl ibn Sahl gathered them together (in Al-Ma’mun's palace), and then he informed Al-Ma’mun about the meeting. Al-Ma’mun granted them permission to enter and received them with hospitality and honour.

Then he presented before them what he intended to do by saying, “I have gathered you for (something) good and want you to have a debate with my cousin from Medina, who will come to me. Come to me tomorrow morning. None of you should be absent.”

They said, “O Commander of the faithful! We listen and obey you. Allah^{-azwj} willing, we will be here first thing in the morning.”

Al-Nawfali said, “We were talking to Abil Hassan^{-asws} when Yasir - the servant who was in charge of serving Abil Hassan^{-asws} entered and told him^{-asws}, “O my master^{-asws}! Indeed the commander of the faithful expressed his greetings to you^{-asws} and he has said, May your brother be your ransom! Indeed the chief scientists, scholars from all religions and masters of speech from all nations have all gathered together here with me. Would you^{-asws} like to come to us and have a discussion with them? If you^{-asws} do not wish to do so, do not bother yourself^{-asws}. Even if you^{-asws} prefer, we do not mind coming to you^{-asws}. Then Abul Hassan^{-asws} said, “Express my^{-asws} greetings to him and tell him that I^{-asws} understand what you mean. Allah^{-azwj} willing, I^{-asws} will come to you myself tomorrow morning.”

Al-Hassan ibn Muhammad al-Nawfali said, ‘When Yasir went out, the Imam^{-asws} turned to me and said, ‘O Nawfali! You are an Iraqi, and an Iraqi’s heart is not hard. So, what do think is your cousin’s intention in setting up a meeting between me^{-asws} and the pagans and scholars?’

Al-Nawfali answered, “May I be your^{-asws} ransom! He wants to test you^{-asws}, and wants to know how much knowledge you^{-asws} possess. He has, indeed, based his assumption on shaky grounds. By Allah^{-azwj}, what he has set up is dangerous.”

The Imam^{-asws} asked, “And what has he set up?”

Al-Nawfali said, “The theologians and the heretics are different from the scholars. That is because a scholar does not deny the undeniable, whereas rhetoricians, theologians, and polytheists are people who deny things and try to prove what is not true. If you^{-asws} argue with them and tell them that Allah^{-azwj} is One, they would say, ‘Prove His Oneness’, and if you^{-asws} say that Muhammad^{-saww} is the Messenger of Allah^{-azwj}, they would say, ‘Prove his^{-saww} Prophethood.’ May I be your^{-asws} ransom! They confuse people and make them disprove their own proofs. They continue these false accusations until you back off.”

Al-Nawfali added, “Then the Imam^{-asws} smiled and told me, ‘O Al-Nawfali! Do you fear that they will disprove my^{-asws} argument?’”

Al-Nawfali said, ‘No, by Allah^{-azwj}! I have never worried about you^{-asws}, and I hope that Allah^{-azwj} willing, Allah^{-azwj} will make you^{-asws} victorious over them!’

The Imam^{-asws} asked again, ‘O Nawfali! Would you like to know when Al-Ma’mun will feel regretful?’ He answered, ‘Yes.’ The Imam^{-asws} said, ‘When he (al-Ma’mun) hears me^{-asws} argue with the people of the Torah quoting their own Torah, with the people of the Injeel quoting their own Injeel, with the people of the Psalms quoting their own Psalms, with the Zoroastrians arguing in their Persian language, with the Romans in their own Latin, and with the rhetoricians using their very own rhetoric. So, if I^{-asws} close the avenues of argument in the face of each arguing party and disprove his claim, making him renounce his statement from its onset and referring to my own statement, then Al-Ma’mun will realize that he has not achieve what he aspires to achieve. It is then that he will feel regretful. And there is no strength save in the Highest, the Almighty Allah^{-azwj}.’”

On the following day, Al-Fadhli ibn Sahl went in a hurry to see the Imam^{-asws} and told him^{-asws}, “May I be your^{-asws} ransom! Your cousin is waiting for you. The people have gathered together. When will you^{-asws} go to him?”

Al-Reza^{-asws} told him, “You go ahead. Allah^{-azwj} willing, I^{-asws} will come to you.” Then he^{-asws} made ablutions for praying, drank something, ate some soup with us and we all left. Then we reached Al-Ma’mun’s palace. The meeting was full of people. Muhammad ibn Ja’far, some of the Talibites and the Hashemites, and the Commanders of the Army were amongst those present.

When Al-Reza^{-asws} entered, Al-Ma’mun stood up. Muhammad ibn Ja’far and all the Hashemites who were present there stood up for him. The Imam^{-asws} and Al-Ma’mun sat down while all the people were still standing, until Al-Ma’mun ordered them to sit down. Al-Ma’mun talked to the Imam^{-asws} for a while. Then Al-Ma’mun turned to the Catholic Archbishop and said, “O Catholic Archbishop! This is my cousin Ali^{-asws} ibn Musa^{-asws} Ibn Ja’far^{-asws}. He^{-asws} is one of the children of (the Blessed Lady) Fatima^{-asws} - the daughter^{-asws} of our Prophet^{-asws} -

and Ali^{-asws} ibn Abi Talib^{-asws}. I would like you to have a debate with him^{-asws} and be fair with him^{-asws}.

The Catholic Archbishop said, "O Commander of the faithful! How can I argue with a man^{-asws} who argues with me using a Book which we have denied and a Prophet whom I do not believe in?"

Al-Reza^{-asws} told him, "O Christian! Will you accept it if I^{-asws} present proofs from your Injeel?"

The Catholic Archbishop said, "How could I reject what the Bible speaks about? I swear to Allah^{-azwj} that I will accept it even if I dislike it."

Al-Reza^{-asws} told him, "Ask whatever you wish to ask and receive your answer."

The Catholic Archbishop said, "What is your^{-asws} opinion about the Prophethood of Isa^{-as} and his^{-as} Book? Do you^{-asws} deny either one of them?"

Al-Reza^{-asws} said, "I^{-asws} admit to the Prophethood of Isa^{-as}, his^{-as} Book, and what he^{-as} advised his^{-as} nation to do- which his^{-as} disciples accepted. However, I^{-asws} reject the Prophethood of any Isa who has not professed the Prophethood of Muhammad^{-saww}, his^{-saww} Book and what he^{-asws} advised his nation to do."

The Catholic Archbishop said, "Aren't precepts proved through two just witnesses?"

The Imam^{-asws} said, "Yes." The Catholic Archbishop said, "Therefore, name two witnesses other than the people of your^{-asws} own nation and ones whom Christianity does not reject to testify to the Prophethood of Muhammad^{-saww}. Likewise, ask us a similar thing from people other than our own nation."

Al-Reza^{-asws} said, "O Christian! Now you are speaking fairly. Do you accept a just person who was given preference (over others) by the Messiah - Isa^{-as}: the son of (the Blessed Lady) Mary^{-as}?"

The Catholic Archbishop said, "Who is the just one? Name him for me."

The Imam^{-asws} said, "What is your opinion of John al-Daylami?"

The Catholic Archbishop said, "Bravo! Bravo!" You have mentioned the person loved the most by the Messiah."

The Imam^{-asws} said, "Then I^{-asws} ask you to swear to and tell me^{-asws} whether or not the Bible says that John says, 'The Messiah has informed me of the religion of Muhammad^{-saww}, the Arab, and has given me the glad tidings about him^{-saww} who will be (a Prophet) after him. Therefore, I gave the glad tidings of him^{-saww} to the disciples and they believed in him^{-saww}.'" "

The Catholic Archbishop said, "John did quote this from the Messiah. He did give the glad tidings of a man who will be a Prophet^{-saww}, his^{-saww} Household^{-asws} and his^{-saww} Trustees^{-asws}.

He has not clarified when this will happen and has not named them so that we may know who they are.”

Al-Reza^{-asws} said, “If we bring someone here who can recite the Bible and he recites to you Muhammad^{-saww} 's name, his^{-saww} Household, and his^{-saww} nation, will you believe in him^{-saww}?” The Catholic Archbishop said, “What a sound suggestion!”

Al-Reza^{-asws} turned to Nestus the Roman and asked him, “Have you memorized the third Book of the Bible?”

He answered, “I have thoroughly memorized it.” Then the Imam^{-asws} addressed the Catholic Archbishop and said, “Can you recite the Bible?” The Catholic Archbishop said, “Yes, of course.”

The Imam^{-asws} said, “Then I^{-asws} will recite to you (some verses from) the third Book. If Muhammad^{-saww}, his^{-saww} Household, and his^{-saww} nation were mentioned in it, then bear witness! And if they have not been mentioned therein, then do not bear witness.” Then the Imam^{-asws} recited to him some of the verses of the third Book until he^{-asws} reached the reference to the Prophet^{-saww}. He^{-asws} stopped reading and said, “O Christian! I^{-asws} challenge you to swear by the Messiah and his mother. Have you realized that I^{-asws} have knowledge of the Bible?” He replied, “Yes.”

The Imam^{-asws} recited to him some verses from the third Book concerning the reference to the Prophet^{-saww}, his^{-saww} Household and his^{-saww} community. Then the Imam^{-asws} said, “O Christian! What do you think now? These are the words of Isa^{-as}: the son of (the Blessed Lady) Mary^{-as}. If you deny what the Bible says, then you will deny Musa^{-as} and Isa^{-as}. If you deny them, then it is incumbent (upon the people) to kill you since you have blasphemed against your Lord, your Prophet and your Book.”

The Catholic Archbishop said, “I do not deny the clear things in the Bible, rather I profess them.”

The Imam^{-asws} asked others who were present, “Bear witness that he professed.”

Then the Imam^{-asws} told the Catholic Archbishop, “O Catholic Archbishop! Ask me^{-asws} any other questions that you wish to ask.”

The Catholic Archbishop asked, “What about the disciples of Isa^{-asws}: the son^{-as} of (the Blessed Lady) Mary^{-asws}? How many were they? And tell me about the scholars of the Bible. How many were they?”

Al-Reza^{-asws} said, “You have found the expert! As for (the number of) the disciples, they were twelve men. The best and the most learned of them was Aluqas (Luke). As for (the number of) Christian scholars, there were three men: John (Yohanna), ‘the greatest’, John at Qriqisiya, and John - the al-Daylami at Zijar, who made reference to the Prophet Muhammad^{-saww}. It is

he who gave the good news to the nation of Isa^{-as} and the Children of Israel about the Prophet Muhammad^{-saww}."

The Imam^{-asws} added, "O Christian! By Allah^{-azwj}, we believe in the Isa^{-as} who believed in Muhammad^{-asws}. We have nothing against Isa^{-as}, he^{-as} (considered himself^{-as}) weak (in front of Allah^{-azwj}) and was (famous for) his^{-as} fasting and prayer."

The Catholic Archbishop said, "By Allah^{-azwj}, you^{-asws} have corrupted your^{-asws} knowledge! Your^{-asws} affair has become weak! I thought that you^{-asws} were the most learned of the Muslims!"

Al-Reza^{-asws} asked, "Why?" The Catholic Archbishop said, "Since you^{-asws} said that Isa^{-as} was weak with little fasting and praying, while Isa^{-as} never broke fasting by day and never slept at night. He^{-as} always fasted during the day and prayed at night."

Al-Reza^{-asws} said, "For whom did he^{-as} fast and pray?" The Catholic Archbishop did not answer, not knowing what to say.

Al-Reza^{-asws} said, "I^{-asws} want to ask you a question." The Catholic Archbishop said, "Ask. I will respond to you^{-asws} if I know the answer."

Al-Reza^{-asws} said, "Why do you deny that Isa^{-as} gave life to the dead with the Honourable the Exalted Allah^{-azwj}'s permission?"

The Catholic Archbishop said, "I denied that before, since whoever gives life to the dead and heals the blind and the leprous is a lord worthy of being worshipped."

Al-Reza^{-asws} said, "Well. Indeed Al-Yasa (Elija) did just as Isa^{-as} did. He walked on water, gave life to the dead, and healed the blind and the leprous. Why did his nation not adopt him as a Lord? Why did not anyone worship him as a god other than Allah^{-azwj}?"

The Prophet Hezqeel (Ezekiel)^{-as} did just what Isa^{-as} did. He^{-as} gave life to thirty-five men sixty years after their death." Then the Imam^{-asws} turned towards the Catholic Archbishop and told him, "O Catholic Archbishop! Have you found the following about some of the youth of the Children of Israel in the Torah? When Bukht Nasr (Nebuchadnezzar) invaded Jerusalem, he chose from amongst the Children of Israel who were enslaved and took them with him to go to Babylon. Then the Honourable the Exalted Allah^{-azwj} Dispatched Al-Yasa' for them and he gave life to them. This (statement) is in the Torah. No one but an atheist would deny it."

The Catholic Archbishop said, "I have heard about this and know it." The Imam^{-asws} said, "That is right."

Then the Imam^{-asws} said, "O Jew! See if I^{-asws} read the following Book of the Torah properly." The Imam^{-asws} then recited some of the verses from the Torah for us. The Jew who was surprised hearing how the Imam^{-asws} was reciting the Torah kept moving his body. He then faced the Christian and asked, "O Christian! Were these before Isa^{-as} or was Isa^{-as} before them?" The Catholic Archbishop said, "They were before him^{-as}."

Al-Reza^{-asws} said, “(People from) the Quraysh (tribe) gathered around Allah^{-azwj} 's Messenger Muhammad^{-saww} and asked him^{-saww} to give life to their dead. He^{-saww} sent along Ali^{-asws} Ibn Abi Talib^{-asws} with them and told him^{-asws}, “Go to the cemetery and loudly call the people about whom they have asked, Say, “O so-and-so, so-and-so, etc.” Tell them, “Allah^{-azwj}’s Messenger Muhammad^{-saww} says, ‘Rise with the permission of the Honourable the Exalted Allah^{-azwj}!’ Then they will all arise and brush off the dust from their heads.” The people from the Quraysh tribe walked towards them and asked them about their affairs. They told them that Muhammad^{-saww} was appointed as a Prophet. The people who had risen from the dead said, “We wish we had lived in his age and believed in him^{-saww}!” The Prophet healed the blind, the leprous and the insane. He spoke with the beasts, the birds, the jinn, and Satan. Still, we do not adopt him as a lord other than Allah^{-azwj}. We do not deny the nobilities of any of these Prophets^{-as}. But you who have adopted Isa^{-as} as a lord, so then is it permissible for you to adopt Al-Yasa^{-as} and Hizqeel^{-as} as two lords, for they did just as Isa^{-as}: the son of (the Blessed Lady) Mary^{-as} did - acts such as giving life to the dead and else?

In addition, thousands of the Children of Israel left their homeland in fear of death due to plague. Allah^{-azwj} Made them die immediately. The people of the village built a fence around them, and left them there until their bones decayed. One of the Prophets^{-as} of the Children of Israel passed by. He^{-as} was amazed when he^{-as} saw many decayed bones. The Honourable the Exalted Allah^{-azwj} revealed to him^{-as}, “Would you^{-as} like Me^{-azwj} to bring them to life so that you^{-as} can admonish them?” The Prophet^{-as} said, “Yes, Lord^{-azwj}!” Then the Honourable the Exalted Allah^{-azwj} Revealed to him^{-as}, “Then call them.” He^{-as} said, “O decayed bones! Rise with Allah^{-azwj}’s Permission.” They all rose while brushing off the dust from their heads.”

Also, Abraham^{-as} - the friend of Allah^{-azwj} the Merciful - took the birds, cut them into pieces, and put each piece on a mountain top. He^{-as} called out to them and they came towards him. Musa^{-as} the son of Imran^{-as} and seventy of his^{-as} companions whom he^{-as} had chosen went to the mountain. They told Musa^{-as}, “You^{-as} have seen Allah^{-azwj}, then show Him^{-azwj} to us.” Musa^{-as} told them, “I^{-as} have not seen Him^{-azwj}.” But they said, ‘...We shall never believe in thee until we see Allah^{-azwj} manifestly...’

A thunderbolt struck them, and burnt them all up. Only Musa^{-as} survived. Musa^{-as} said, “O my Lord^{-azwj}! I^{-as} chose seventy men from among the Children of Israel and brought them to the mountain. Shall I^{-as} return by myself? How shall my^{-as} people believe what I^{-as} must tell them? ‘If it had been Thy will Thou^{-azwj} couldst have destroyed, long before, both them and me^{-as}: wouldst Thou^{-azwj} destroy us for the deeds of the foolish ones among us?’

Then the Honourable the Exalted Allah^{-azwj} Gave life to them after their death. You cannot deny all these things which I^{-asws} have told you, for the Torah, the Bible, the Psalms of David and the Quran have mentioned them. If all those who gave life to the dead, healed the blind, the leprous and the mad were adopted as Lords other than Allah^{-azwj}, then you should also adopt them as Lords. O Christian! What is your opinion?”

The Catholic Archbishop said, “Yes. You are right. There is no god but Allah^{-azwj}.”

Then the Imam^{-asws} turned towards the High Rabbi and told him, “O Jew! Turn to me^{-asws}. I^{-aswj} swear to you by the Ten Commandments which were sent down to Musa^{-as} (the son of Imran^{-as}) to tell me^{-asws} whether or not there exists the following statement about the Prophet Muhammad^{-saww} and his^{-saww} nation in the Torah, “When the people of the last nation whose followers are the Rider of the Camel who extremely glorifies the Lord^{-azwj} - new glorifications in new churches (implying mosques), then let the Children of Israel flee towards them and their dominion so that their hearts may be tranquil, since there will be swords in their hands with which they will take revenge on the unbelievers around the globe.” Is this not written in the Torah?” The High Rabbi said, “Yes, we have found that written in this manner.”

Then the Imam^{-asws} asked the Catholic Archbishop, “O Christian! How is your knowledge of the Book of Sha'ya?” He answered, “I know it letter by letter.” Then the Imam^{-asws} asked them both, “Do you know that the following statement is made by him?, ‘O people! I have seen the picture of the Rider of the Donkey. He was wearing gowns of light. And I have seen the Rider of the Camel - who is as bright as the moon.’” They answered, “Indeed Sha'ya did say that!”

Al-Reza^{-asws} said, “O Christian! Do you know that Isa^{-asws} said, ‘I^{-as} am going to my^{-as} Lord^{-azwj} and your Lord^{-azwj}, and the Paraclete is coming who shall testify to my truth just as I testified for him, and he shall explain everything to you, and he shall be the one to expose all the sins of nations, and he shall be the one to smash down the pillars of unbelief?’” The Catholic Archbishop said, “We accept whatever you^{-asws} cite from the Bible.” The Imam^{-asws} said, “O Catholic Archbishop! Have you found this established in the Bible?” The Catholic Archbishop said, “Yes.” Al-Reza^{-asws} said, “O Catholic Archbishop! When you lost the first Bible, with whom did you find it?” The Catholic Archbishop said, “We only lost the Bible for one day. Then we found it fresh (in its original state). John and Matthew brought it back to us.”

Al-Reza^{-asws} asked him, “How little your knowledge of the Bible and its scholars is! If what you say is right, then why is there so much dispute amongst you with each other about the Bible? The reason is that there is controversy lies in the Bible which is in your hands today. Had it been the same as the first Bible, there would be no disputes over it.

However, I^{-asws} will clarify this for you myself^{-asws}. Know that when the first Bible was lost, the Christians gathered around their scholars and said to them, “Isa^{-as}: the son of (the Blessed Lady) Mary^{-asws} has been killed, and we have lost the Bible. You are the scholars. What do you have?’ Luke, Mark and John told them, ‘We have memorized the Bible. Do not worry about it. Do not forsake the churches. We will recite each Injeel of the Bible for you on each Sunday until we put it all together.’ Then Luke, Mark, John and Matthew gathered together and put together this Bible after you had lost the first one. These four students were of the first students. Did you know that?”

The Catholic Archbishop said, “I did not know this before. Now I have learned it from you^{-asws} due to your^{-asws} noble knowledge of the Bible. I heard things which you^{-asws} knew from you - things which my heart testifies to be the truth. Therefore, I have gained a much better understanding.”

Al-Reza^{-asws} said, “How do you consider what they bear witness to?” The Catholic Archbishop said, “I completely accept whatever they say is right and bear witness to it.” Then Al-Reza^{-asws} told Al-Ma’mun and those of his family and others who were present, “Be witnesses to this.” They said, “We witness to that.”

Then the Imam^{-asws} told the Catholic Archbishop, “I swear by the Son^{-as} and his Mother^{-as} to tell us whether you know that Matthew said the following, ‘The Messiah is the son of David, the son of Abraham, the son of Isaac, the son of Jacob, the son of Yehuda, the son of Khadrun.’ Mark said the following regarding the lineage of Isa^{-as}: the son of (the Blessed Lady) Mary^{-as}, ‘He is Allah^{-azwj}’s Kalama (Word) placed in the human body. So, it turned into the human form.’ Moreover, Luke said, ‘Isa^{-as} the son of Mary^{-as} and his^{-as} mother^{-as} were humans made of flesh and blood. Then the Holy Spirit entered into them.’ You also testify that Isa^{-as} had said the following about himself^{-as}, ‘O disciples! I^{-as} will tell you the truth. No one will ascend the heavens, except for him who descends therefrom, except for the Rider of the Camel - the Seal of the Prophets^{-saww}, for he^{-saww} will ascend the heavens and then will descend there from.’ What do you have to say about that?”

The Catholic Archbishop said, “These are the words of Isa^{-as}. We do not deny them.” Al-Reza^{-asws} said, “If so, what do you say about the testimonies of Luke, Mark and Matthew regarding Isa^{-as} and the lineage they attributed to him?”

The Catholic Archbishop said, “They ascribed lies to Isa^{-as}.”

Al-Reza^{-asws} said, “O people! Did he not just bear witness that they (Luke, Mark and Matthew) are the Scholars of the Bible and that what they say is the truth?” The Catholic Archbishop said, “O Scholar of the Muslims! I would like you to excuse me from discussing about these men.”

Al-Reza^{-asws} said, “Fine. I will excuse you from that. O Christian! Ask me whatever you wish to ask.” The Catholic said, “Let someone else ask you questions. By Isa^{-as}, I did not think that there was a scholar like you^{-asws} among the Muslims.”

Al-Reza^{-asws} turned towards the High Rabbi and said, “Will you ask me questions or should I ask?” The High Rabbi said, “I will ask. However, I will not accept any proofs from you^{-asws} except those from the Torah, the Bible, the Psalms of David, or the Scriptures of Abraham^{-as} and Musa^{-as}.”

Al-Reza^{-asws} said, “Do not accept any of my proofs unless they are from the Torah as expressed by Musa^{-asws} - the son of Imran^{-asws}, the Bible as expressed by Isa^{-asws}: the son of (the Blessed Lady) Mary^{-asws}, or the Psalms of David as expressed by David^{-asws}.”

The High Rabbi said, “How can you prove the Prophethood of Muhammad^{-saww}?”

Al-Reza^{-asws} said, “Musa^{-as} - the son of Imran, Isa^{-asws} - the son of (the Blessed Lady) Mary^{-asws} and David^{-asws} - the Vicegerent of Allah^{-azwj} on the Earth have testified to his Prophethood.”

The High Rabbi said, “Provide evidence of the testimony of Musa^{-as} the son of Imran^{-as}.”

Al-Reza^{-asws} told him, “O Jew! Do you know that Musa^{-as} said the following to the Children of Israel, ‘A Prophet will come to you from among your brethren. Believe in him and obey him.’ Do you know that the Children of Israel have no brethren other than the Children of Ishmael? Do you know about the ties of kinship between Israel and Ishmael and the relationship that existed between them from the past through Abraham^{-as}?” The High Rabbi said, “These are the words of Musa^{-as}. I do not deny them.” Al-Reza^{-asws} asked him, “Has any Prophet^{-as} other than Muhammad^{-asws} come from amongst the brethren of the Children of Israel?” He replied, “No.” Al-Reza^{-asws} said, “Is this not correct in your opinion?” The High Rabbi said, “Yes, but I want you to prove its correctness from the Torah.”

Al-Reza^{-asws} asked him, “Do you deny that the Torah says the following to you? ‘There came light from Mount Sina. Light shined upon us from Mount Sa’eer and it became apparent to us from Mount Faran.’” The High Rabbi said, “I am familiar with these words, but I do not know what they mean.”

Al-Reza^{-asws} said, “I will inform you about them. What is meant when it says ‘There came light from Mount Sina’ is a reference to the Blessed the Sublime Allah^{-azwj}’s revelations to Musa^{-as} on Mount Sina. And what is meant when it says, ‘Light shined upon us from Mount Sa’eer’ is a reference to the Mountain upon which the Honourable the Exalted Allah^{-azwj} Sent revelations to Isa^{-as} - the son of (the Blessed Lady) Mary^{-as}. Isa^{-as} was on that mountain. And what is meant when it says, ‘and it became apparent to us from Mount Faran’ is a reference to a mountain that is one day away from Mecca. As you and your friends said, the Prophet Sha’ya has said in the Torah that ‘I have seen the picture of the Rider of the Donkey. He was wearing gowns of light. And I have seen the Rider of the Camel - who is as bright as the moon.’ Who is the Rider of the Donkey? Who is the Rider of the Camel?” The High Rabbi said, “I do not know who they are.” The Imam^{-asws} said, “The Rider of the Donkey is Isa^{-as} and the Rider of the Camel is Muhammad^{-asws}. Do you deny that this is from the Torah?” The High Rabbi said, “No, I do not deny that.”

Then Al-Reza^{-asws} said, “Do you know the Prophet Hayquq^{-as}?” The High Rabbi said, “Yes, I know him.” The Imam^{-asws} said, “He has said the following which your Book has also stated, ‘Allah^{-azwj} brought down the Bay’an from Mount Faran. The heavens are filled with the glorification of Ahmad^{-saww} and his nation. He^{-saww} will carry his troops at sea just as he carries

them on land. He^{-saww} will bring us a new Book after the destruction of the Holy House (in Jerusalem).’ Did you know this (statement) and do you believe in it?” The High Rabbi said, “In fact, the Prophet Hayquq^{-as} has said this. I will not deny his words.”

Al-Reza^{-asws} said, “David^{-as} said in his Psalms which you have also read, ‘O my Allah^{-azwj}! Appoint him who will establish the Sunna (practice) after the cessation (of the Prophets).’ Did you know of any Prophet other than Muhammad^{-saww} who has established the Sunna after the cessation (of the Prophets)?”

The High Rabbi said, “This is what is said by David. We do not deny it. However, he^{-as} meant Isa^{-as} by that, and it is his era that was the age of cessation.” Al-Reza^{-asws} told him, “You are wrong. In fact, Isa^{-asws} endorsed the Sunna (practices) of the Torah until Allah^{-azwj} Pulled him^{-as} up to Himself^{-azwj}. It is written in the Bible, ‘The son of pious woman will go, and the Paraclete will come after him. It is he who will preserve the bonds, explain everything to you, and testify to my^{-as} truth just as I^{-as} testified for him^{-saww}. I^{-as} have brought you the examples, and he will bring you the interpretations.’ Do you believe that this statement is in the Bible?”

The High Rabbi said, “Yes.”

Al-Reza^{-asws} told him, “O the High Rabbi! I want to ask you about your Prophet Musa^{-as}. The High Rabbi said, “Ask.” The Imam^{-asws} said, “What is the evidence for the Prophethood of Musa^{-as}?”

The Jew said, “He brought miracles which the Prophets^{-as} before him had not brought.” The Imam^{-asws} asked, “Could you give me an example?” The High Rabbi replied, “He split the sea, turned the cane into a running serpent, cleaved the stones so that springs gushed forth from them, took out his hand shining white for the onlookers, and other signs the like of which other creatures were unable to bring.”

Al-Reza^{-asws} told him, “You are right. They are proofs of his^{-as} Prophethood. He^{-as} brought the like of which other creatures were unable to bring. Is it obligatory on you to believe in whoever claims Prophethood and performs something which all other creatures are unable to perform?”

The High Rabbi said, “No, since there is no one like Musa^{-as} considering his position near his Lord^{-azwj} and his closeness to Him^{-azwj}. It is not incumbent upon us to profess the Prophethood of whoever claims it, unless he brings us miracles similar to those brought by Musa^{-as}.”

The Imam^{-asws} said, “Then how come you admit the Prophethood of the other Prophets^{-as} who preceded Musa^{-as} who did not split the sea; nor did they cleave the stone so that twelve springs would gush forth from them; nor did they take their hands out shining white as Musa^{-as} did; nor did they turn the cane into a running serpent.”

The Jew replied, “I told you that if they performed miracles as evidence for their Prophethood which all other creatures were unable to perform, and if they brought something the like of

which Musa^{-as} had brought or they followed what Musa^{-as} had brought, then it is incumbent upon us to believe in them.”

Al-Reza^{-asws} told him, “O High Rabbi! What has prevented you from professing (the Prophethood of) Isa^{-as} - the son of (the Blessed Lady) Mary^{-as}? Isa^{-as} brought the dead to life, healed the blind and the leprous, made birds formed of clay and breathed at them giving them life with Allah^{-azwj}’s permission.”

The High Rabbi said, “It is said that he did that, but we did not see it.”

Al-Reza^{-asws} said, “Have you seen the miracles performed by Musa^{-as}? Have you not received this news by way of Musa’s closest trustworthy companions who said he^{-asws} did them?” The High Rabbi said, “Yes. That is so.”

The Imam^{-asws} said, “Well. The news about the miracles of Isa^{-as} - the son of (the Blessed Lady) Mary^{-as} have reached you in a similar fashion. Why then did you acknowledge Musa^{-as} and believe in him^{-as}, but you did not believe in Isa^{-as}?” The High Rabbi did not answer. Al-Reza^{-asws} said, “The same is true about Muhammad^{-saww} and his^{-saww} miracles. The same is true about any other Prophet appointed by Allah^{-azwj}. One of the miracles of Muhammad^{-saww} was that he was a poor and was a shepherd. He had not been (formally) taught anything. He^{-saww} did not go to any teachers. However, the Quran which he^{-asws} brought contains the stories of the Prophets^{-as} and the associated news, letter by letter. It has narrated the news of the past and the things to come in the future all the way up until the Resurrection Day. The Quran provided information about what they did in hiding or in their homes. He^{-saww} brought innumerable miracles.” The High Rabbi said, “Neither the account about Isa^{-as} nor that about Muhammad^{-saww} are considered correct by us. It is not permissible to admit their Prophethood through what is not correct.”

Al-Reza^{-asws} said, “Has the witness who testified for Isa^{-as} and Muhammad^{-saww} then given false testimony?” The High Rabbi did not answer him.

Then the Imam^{-asws} called the Zoroastrian High Priest. Al-Reza^{-asws} told him, “Let me know about Zoroaster who considered himself to be a Prophet. What is your proof of his Prophethood?” The Zoroastrian High Priest said, “He had miracles which no one ever had before him. Of course, I have not seen him, but the stories of our ancestors tell us that he made legitimate for us things which others had not made legitimate. Therefore, we follow him.”

The Imam^{-asws} asked, “You believed in the stories which came to you about him, so you followed him, didn't you?” He replied, “Yes.” The Imam^{-asws} said, “This is the case with all other nations. Stories came to them about what the Prophets had accomplished, and what Musa^{-as}, Isa^{-as}, and Muhammad^{-saww} had all brought to them. So why didn't you believe in any of these Prophets, having believed in Zoroaster through the stories that came to you about him saying

that he brought forth what others did not?” The Zoroastrian High Priest froze in place (An extract).⁵

2nd Debate of Imam Al-Reza^{-asws}:

ثُمَّ إِنَّ الرِّضَا التَّمَّتْ إِلَى الجَائِلِيْقِ فَقَالَ هَلْ دَلَّ الإِنجِيلُ عَلَى نُبُوَّةِ مُحَمَّدٍ ص قَالَ لَوْ دَلَّ الإِنجِيلُ عَلَى ذَلِكَ مَا جَحَدْنَاهُ

(An extract) Then Al-Reza^{-asws} turned to the Catholic. He^{-asws} said: ‘Does the Evangel point upon the Prophet-hood of Muhammad^{-saww}?’ He said, ‘If the Evangel had pointed upon that, we would not reject it’.

فَقَالَ ع أَخْبِرْنِي عَنِ السَّكْتَةِ الَّتِي لَكُمْ فِي السِّفْرِ الثَّلَاثِ فَقَالَ الجَائِلِيْقُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى لَا يَجُوزُ لَنَا أَنْ نُظَهِّرَهُ قَالَ الرِّضَا ع فَإِنْ قَرَرْتُمْ أَنَّهُ اسْمٌ مُحَمَّدٍ وَ دِكْرُهُ وَ أَقَرَّ عَيْسَى بِهِ وَ أَنَّهُ بَشَرٌ بَنِي إِسْرَائِيلَ مُحَمَّدٌ لَتَقَرُّ بِهِ وَ لَا تُنْكِرُهُ

He^{-asws} said: ‘Inform me^{-asws} about the ‘Saktat’ in the third book’. The Catholic said, ‘A Name from the Names of Allah^{-azwj} the Exalted. It is not allowed for us to reveal it’. Al-Reza^{-asws} said: ‘If I^{-asws} were to make you accept that it is a name of Muhammad^{-saww} and his^{-saww} mention, and Isa^{-as} had acknowledged with it, and he^{-saww} was a person from the children of Israel with Muhammad^{-saww}, will you acknowledge with it and not deny it?’

قَالَ الجَائِلِيْقُ إِنْ فَعَلْتَ أَقْرَرْتُ فَإِنِّي لَا أَرُدُّ الإِنجِيلَ وَ لَا أَجْحَدُ

The Catholic said, ‘If you^{-asws} were to do so, I would accept, for I will not repel the Evangel nor will I reject’.

قَالَ الرِّضَا ع فَخَذَ عَلَى السِّفْرِ الثَّلَاثِ الَّذِي فِيهِ دِكْرُ مُحَمَّدٍ وَ بِشَارَةُ عَيْسَى بِمُحَمَّدٍ قَالَ الجَائِلِيْقُ هَاتِ فَأَقْبَلَ الرِّضَا ع يَتْلُو ذَلِكَ السِّفْرَ مِنَ الإِنجِيلِ حَتَّى بَلَغَ دِكْرَ مُحَمَّدٍ فَقَالَ يَا جَائِلِيْقُ مَنْ هَذَا المَوْصُوفُ قَالَ الجَائِلِيْقُ صِفْهُ

Al-Reza^{-asws} said: ‘Take upon the third book in which is the mention of Muhammad and glad tidings of Isa^{-as} with Muhammad^{-saww}’. The Catholic said, ‘Give!’ Al-Reza^{-asws} turn reciting that book from the Evangel until he^{-asws} reached the mention of Muhammad^{-saww}. He^{-asws} said: ‘O Catholic! Who is this described one?’ The Catholic said, ‘Describe him!’

قَالَ لَا أَصِفُهُ إِلَّا بِمَا وَصَفَهُ اللَّهُ هُوَ صَاحِبُ النَّاقَةِ وَ الْعَصَا وَ الْكِسَاءِ النَّبِيُّ الأُمِّيُّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَ الإِنجِيلِ بِأَمْرِهِمْ بِالْمَعْرُوفِ وَ بِنَهَائِهِمْ عَنِ الْمُنْكَرِ وَ يُجِلُّ لَهُمُ الطَّيِّبَاتِ وَ يُحَرِّمُ عَلَيْهِمُ الخَبَائِثَ وَ يَضَعُ عَنْهُمْ إِصْرَهُمْ وَ الأَعْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ يَهْدِي إِلَى الطَّرِيقِ الأَقْصَدِ وَ الْمُنْهَاجِ الأَعْدَلِ وَ الصِّرَاطِ الأَقْوَمِ

He^{-asws} said: ‘I^{-asws} will not describe him except with what Allah^{-azwj} has Described him. He is owner of the camel, and the staff, and the cloak, the Prophet^{-azwj}, the Ummi who they are finding written with them in the Torah and the Evangel. He^{-saww} instructs them with the good and prohibits them from the evil, and he^{-saww} would permit the good things for them and prohibit the wicked things upon them, and place down from them, their burdens and the

⁵ عيون أخبار الرضا عليه السلام، ج1، ص: 154

shackles which would be upon them, guiding to the moderate path, and the manifesto of justice, and the straight Path.

سَأَلْتُكَ يَا جَائِلِيْقُ بِحَقِّ عَيْسَى رُوحِ اللَّهِ وَكَلِمَتِهِ هَلْ تَجِدُونَ هَذِهِ الصِّفَةَ فِي الْإِنْجِيلِ لِهَذَا النَّبِيِّ فَأَطْرَقَ الْجَائِلِيْقُ مَلِيّاً وَ عَلِمَ أَنَّهُ إِنْ جَحَدَ الْإِنْجِيلَ كَفَرَ فَقَالَ نَعَمْ هَذِهِ الصِّفَةُ مِنَ الْإِنْجِيلِ وَقَدْ ذَكَرَ عَيْسَى فِي الْإِنْجِيلِ هَذَا النَّبِيَّ وَ لَمْ يَصْخَعْ عِنْدَ النَّصَارَى أَنَّهُ صَاحِبُكُمْ

I ask you, O Catholic, by the right of Isa^{-as} Spirit of Allah^{-azwj} and His^{-azwj} Word! Are you finding this description in the Evangel for this Prophet^{-sawww}? The Catholic lowered his head for a while and knew that if he were to reject the Evangel, he would be blaspheming. He said, ‘Yes, this is the description from the Evangel, and Isa^{-as} has mentioned this Prophet^{-sawww} in the Evangel, and it is not proven correct with the Christians that he^{-sawww} is your Master^{-sawww}’.

فَقَالَ الرَّضَا عَ إِذَا لَمْ تَكْفُرْ بِجُحُودِ الْإِنْجِيلِ وَ أَفْرَزْتَ بِمَا فِيهِ مِنْ صِفَةِ مُحَمَّدٍ فَخُذْ عَلَيَّ فِي السَّفَرِ الثَّانِي فَلِي أُوجِدُكَ ذِكْرَهُ وَ ذِكْرَ وَصِيهِ وَ ذِكْرَ ابْنَتِهِ فَاطِمَةَ وَ ذِكْرَ الْحَسَنِ وَ الْحُسَيْنِ

Al-Reza^{-asws} said: ‘As for when you are not disbelieving by rejecting the Evangel and are accepting with what is in it from the description of Muhammad^{-sawww}, then take upon me^{-asws} in the third book, for I^{-asws} shall find his^{-sawww} mention for you, and mention of his^{-sawww} description, and mention of his^{-sawww} daughter^{-asws} (Syeda) Fatima^{-asws}, and mention of Al-Hassan^{-asws} and Al-Husayn^{-asws}’.

فَلَمَّا سَمِعَ الْجَائِلِيْقُ وَ رَأْسَ الْجَالُوتِ ذَلِكَ عَلِمَا أَنَّ الرَّضَا عَ عَلِمَا أَنَّ الرَّضَا عَ عَلِمَا بِالْتَّوْرَةِ وَ الْإِنْجِيلِ فَقَالَا وَ اللَّهُ قَدْ أَتَى بِمَا لَا بُحْكِنَا رُدُّهُ وَ لَا دَفْعُهُ إِلَّا بِجُحُودِ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزُّبُورِ وَ لَقَدْ بَشَّرَ بِهِ مُوسَى وَ عَيْسَى جَمِيعاً وَ لَكِنْ لَمْ يَتَقَرَّرْ عِنْدَنَا بِالصِّحَّةِ أَنَّهُ مُحَمَّدٌ هَذَا فَأَمَّا اسْمُهُ فَمُحَمَّدٌ فَلَا يَجُوزُ لَنَا أَنْ نُقَرَّرَ لَكُمْ بِنُبُوَّتِهِ وَ نَحْنُ شَاكِرُونَ أَنَّهُ مُحَمَّدٌ أَوْ غَيْرُهُ

When the Catholic and Ra’s Al-Jalout heard that, they knew that Al-Reza^{-asws} was learned with the Torah and the Evangel. They said, ‘By Allah^{-azwj}! You^{-asws} have come up with what it is not possible for us to refute it, nor defend it except by rejecting the Torah and the Evangel and the Psalms, and Musa^{-as} and Isa^{-as} had both given glad tidings of him^{-sawww}, but it has not been decided with us with the correctness that he is this Muhammad^{-sawww}. As for his name, it is ‘Muhammad’. It is not allowed for us that we acknowledge to you all with his^{-sawww} Prophet-hood, and we are doubting that he is your Muhammad^{-sawww} or someone else’.

فَقَالَ الرَّضَا عَ احْتَجَجْتُمْ بِالشَّكِّ فَهَلْ بَعَثَ اللَّهُ قَبْلَ أَوْ بَعْدُ مِنْ وُلْدِ آدَمَ إِلَى يَوْمِنَا هَذَا نَبِيّاً اسْمُهُ مُحَمَّدٌ أَوْ تَجِدُونَهُ فِي شَيْءٍ مِنَ الْكُتُبِ الَّتِي أُنزِلَتْهَا اللَّهُ عَلَى جَمِيعِ الْأَنْبِيَاءِ غَيْرِ مُحَمَّدٍ

Al-Reza^{-asws} said: ‘You are arguing with the doubt. Has Allah^{-azwj} Sent, before or after, anyone from the sons of Adam^{-as}, up to this day of ours, any Prophet^{-as} whose name is ‘Muhammad’? Or are you finding in anything from the books which Allah^{-azwj} had Revealed upon entirety of the Prophets^{-as}, apart from Muhammad^{-sawww}’.

فَأَحْجَمُوا عَنْ جَوَابِهِ وَ قَالُوا لَا يَجُوزُ لَنَا أَنْ نُقَرَّرَ لَكَ بِأَنَّ مُحَمَّدًا هُوَ مُحَمَّدُكُمْ لِأَنَّا إِنْ أَفْرَزْنَا لَكَ بِمُحَمَّدٍ وَ وَصِيهِ وَ ابْنَتِهِ وَ ابْنَتِهَا عَلَيَّ مَا ذَكَرْتُمْ أَذْخَلْتُمُونَا فِي الْإِسْلَامِ كَرَاهاً

They held back from answering him^{-asws} and said, ‘It is not allowed for us to acknowledge to you^{-asws} that ‘Muhammad’, he is your^{-asws} Muhammad^{-saww}, because if we were to acknowledge to you^{-asws} with Muhammad^{-saww}, and his^{-saww} successor^{-asws}, and his^{-saww} daughter^{-asws}, and their^{-asws} two sons^{-asws}, based upon what you^{-asws} mentioned, you^{-asws} would be entering us all into Al-Islam, unwillingly’.

فَقَالَ الرِّضَا ع أَنْتَ يَا جَائِلِيْقُ آمِنٌ فِي ذِمَّةِ اللَّهِ وَ ذِمَّةِ رَسُولِهِ إِنَّهُ لَا يَبْدُوْكَ مِنَّا شَيْءٌ تَكْرَهُ بِمَّا تَخَافُهُ وَ تَحْذَرُهُ

Al-Reza^{-asws} said: ‘You, O Catholic, are safe in the Protection of Allah^{-azwj} and protection of His^{-azwj} Rasool^{-saww} that nothing from us would be manifested to you that you will be disliking it, from what you are fearing and being cautious of’.

قَالَ أَمَّا إِذْ قَدْ آمَنْتَنِي فَإِنَّ هَذَا النَّبِيَّ الَّذِي اسْمُهُ مُحَمَّدٌ وَ هَذَا الْوَصِيُّ الَّذِي اسْمُهُ عَلِيُّ وَ هَذِهِ الْبِنْتُ الَّتِي اسْمُهَا فَاطِمَةُ وَ هَذَانِ السَّبْطَانِ اللَّذَانِ اسْمُهُمَا الْحَسَنُ وَ الْحُسَيْنُ فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ

He said, ‘As for when you^{-asws} have secured me, that this is the Prophet^{-saww} whose name is ‘Muhammad’, and this is the successor^{-asws} whose name is ‘Ali’, and this is the daughter which, her^{-asws} name is ‘Fatima’, and these two are the grandsons^{-asws}, those whose names are ‘Al-Hassan’ and ‘Al-Husayn’, in the Torah and the Evangel and the Psalms’.

قَالَ الرِّضَا ع فَهَذَا الَّذِي ذَكَرْتَهُ فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ مِنْ اسْمِ هَذَا النَّبِيِّ وَ هَذَا الْوَصِيِّ وَ هَذِهِ الْبِنْتُ وَ هَذَيْنِ السَّبْطَيْنِ صِدْقٌ وَ عَدْلٌ أَمْ كِبْدٌ وَ زُورٌ قَالَ بَلْ صِدْقٌ وَ عَدْلٌ مَا قَالَ إِلَّا الْحَقُّ

Al-Reza^{-asws} said: ‘So this which you are mentioning in the Torah, and the Evangel and the Psalms, from the name of this Prophet^{-saww}, and this successor^{-asws} and this daughter^{-asws} and these two grandsons^{-asws}, is it true and fair or lies and false?’ He said, ‘But it is true and fair. He^{-azwj} did not Say except the truth’.

فَلَمَّا أَخَذَ الرِّضَا ع إِفْرَازَ الْجَائِلِيْقِيِّ بِذَلِكَ قَالَ لِرَأْسِ الْجَالُوتِ فَاسْمِعِ الْآنَ يَا رَأْسَ الْجَالُوتِ السِّفْرَ الْفُلَانِيَّ مِنْ زُبُورِ دَاوُدَ قَالَ هَاتِ بَارَكَ اللَّهُ عَلَيْكَ وَ عَلَيَّ مِنْ وَ لَدُنْكَ

When Al-Reza^{-asws} had taken the acknowledgment of the Catholic with that, he^{-asws} said to Ra’s Al-Jalout: ‘Now, O Ra’s Al-Jalout! The third book from the Psalms of Dawood^{-as}’. He said, ‘Give! May Allah^{-azwj} Bless upon you^{-asws} and upon the ones from your^{-asws} children’.

فَتَلَا الرِّضَا ع السِّفْرَ الْأَوَّلَ مِنَ الزَّبُورِ حَتَّى انْتَهَى إِلَى ذِكْرِ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ فَقَالَ سَأَلْتُكَ يَا رَأْسَ الْجَالُوتِ بِحَقِّ اللَّهِ هَذَا فِي زُبُورِ دَاوُدَ وَ لَكَ مِنَ الْأَمَانِ وَ الذِّمَّةِ وَ الْعَهْدِ مَا قَدْ أُعْطِيْتَهُ الْجَائِلِيْقِيُّ

Al-Reza^{-asws} recited the first book from the Psalms until he^{-asws} ended to the mention of Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}. He^{-asws} said: ‘I^{-asws} ask you, O Ra’s Al-Jalout, by the Right of Allah^{-azwj}! Is this in the Psalms of Dawood^{-as}? And for you is from the safety and the protection and the pact, what I^{-asws} have given the Catholic’.

فَقَالَ رَأْسُ الْجَالُوتِ نَعَمْ هَذَا بَعِيْنِهِ فِي الرَّبُّورِ بِأَسْمَائِهِمْ قَالَ الرِّضَا ع بِحَقِّ الْعَشْرِ آيَاتِ الَّتِي أَنْزَلَهَا اللهُ عَلَى مُوسَى بْنِ عِمْرَانَ فِي التَّوْرَةِ هَلْ تَجِدُ صِفَةَ مُحَمَّدٍ وَعَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحَسَنِ فِي التَّوْرَةِ مَنْسُوبِينَ إِلَى الْعَدْلِ وَ الْفُضْلِ قَالَ نَعَمْ وَ مَنْ جَحَدَهَا كَاكْفَرُ بِرَبِّهِ وَ أَنْبِيَائِهِ

Ra’s Al-Jalout said, ‘Yes, this exactly is in the Psalms, with their^{-asws} names’. Al-Reza^{-asws} said: ‘By the right of the ten Verses which Allah^{-azwj} Revealed unto Musa^{-as} Bin Imran^{-as} in the Torah! Do you find the description of Muhammad^{-sawww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} in the Torah, attributed to the justice, and the merit?’ He said, ‘Yes, and the one who rejects this is a disbeliever with his Lord^{-azwj} and His^{-azwj} Prophets^{-as!}’

قَالَ لَهُ الرِّضَا ع فَخُذِ الْآنَ فِي سِفْرِ كَذَا مِنَ التَّوْرَةِ فَأَقْبَلِ الرِّضَا ع يَتْلُو التَّوْرَةَ وَ رَأْسُ الْجَالُوتِ يَتَعَجَّبُ مِنْ تِلَاوَتِهِ وَ بَيَانِهِ وَ فَصَاحَتِهِ وَ لِسَانِهِ حَتَّى إِذَا بَلَغَ ذِكْرَ مُحَمَّدٍ قَالَ رَأْسُ الْجَالُوتِ نَعَمْ هَذَا أَحْمَادٌ وَ إِلْيَا وَ بِنْتُ أَحْمَادٍ وَ شَبْرٌ وَ شَبِيرٌ وَ تَفْسِيرُهُ بِالْعَرَبِيَّةِ مُحَمَّدٌ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ

Al-Reza^{-asws} said to him: ‘So take now in such and such book from the Torah’. Al-Reza^{-asws} went on to recite the Torah, and Ra’s Al-Jalout was astounded from his^{-asws} recitation, and his^{-asws} explanation, and his^{-asws} eloquence, and his^{-asws} tongue (articulation), until when he^{-asws} reached the mention of Muhammad^{-sawww}, Ra’s Al-Jalout said, ‘Yes, this is ‘Ahmaad’, and ‘Elia’, and daughter of ‘Ahmaad’, and ‘Shabbar’ and ‘Shabbir’, and its interpretation in Arabic is ‘Muhammad^{-sawww}’, and ‘Ali^{-asws}’, and ‘Fatima^{-asws}’, and ‘Al-Hassan^{-asws}’ and ‘Al-Husayn^{-asws}’.

فَتَلَا الرِّضَا ع إِلَى تَمَامِهِ فَقَالَ رَأْسُ الْجَالُوتِ لَمَّا فَرَعَ مِنْ تِلَاوَتِهِ وَ اللهُ يَا ابْنَ مُحَمَّدٍ لَوْ لَا الرِّئَاسَةُ الَّتِي حَصَلَتْ لِي عَلَى جَمِيعِ الْيَهُودِ لَأَمْنْتُ بِأَحْمَدَ وَ اتَّبَعْتُ أَمْرَكَ فَوَ اللهُ الَّذِي أَنْزَلَ التَّوْرَةَ عَلَى مُوسَى وَ الرَّبُّورَ عَلَى دَاوُدَ مَا رَأَيْتُ أَقْرَأَ لِلتَّوْرَةِ وَ الْإِنْجِيلِ وَ الرَّبُّورِ مِنْكَ وَ لَا رَأَيْتُ أَحْسَنَ تَفْسِيرًا وَ فَصَاحَةً هَذِهِ الْكُتُبِ مِنْكَ

Al-Reza^{-asws} recited to its completion. Ra’s Al-Jalout said when he^{-asws} was free from his^{-asws} recitation, ‘By Allah^{-azwj}, O son^{-asws} of Muhammad^{-sawww}! Had it not been for the governance which has been achieved for me upon entirety of the Jews, I would have believed in Muhammad^{-sawww} and would have followed your^{-asws} orders. By Allah^{-azwj} Who Revealed the Torah unto Musa^{-as}, and the Psalms unto Dawood! I have not seen anyone more well-read of the Torah and the Evangel and the Psalms than you^{-asws}, nor have I seen anyone of more excellent interpretation and eloquence of this book than you^{-asws}!’

فَلَمَّ بَزَلَ الرِّضَا ع مَعَهُمْ فِي ذَلِكَ إِلَى وَقْتِ الزَّوَالِ فَقَالَ لَهُمْ حِينَ حَضَرَ وَقْتُ الزَّوَالِ أَنَا أَصْلِي وَ أَصِيرُ إِلَى الْمَدِينَةِ لِلْوَعْدِ الَّذِي وَعَدْتُ وَإِلَى الْمَدِينَةِ لِيَكْتُوبَ جَوَابَ كِتَابِهِ وَ أَعُوذُ إِلَيْكُمْ بِكُرَّةٍ إِنْ شَاءَ اللهُ

Al-Reza^{-asws} did not cease to be with them regarding that until the time of midday. When the time of midday presented, he^{-asws} said: ‘I^{-asws} shall pray and go to Al-Medina for the promise which I^{-asws} have promised the governor of Al-Medina to write the answers of his letter, and I^{-asws} shall be returning to you in the morning (next day), if Allah^{-azwj} so Desires’.

قَالَ فَأَذَّنَ عَبْدُ اللهِ بِنُ سُلَيْمَانَ وَ أَقَامَ وَ تَقَدَّمَ الرِّضَا ع فَصَلَّى بِالنَّاسِ وَ حَفَّفَ الْقِرَاءَةَ وَ رَجَعَ تَمَامَ السُّنَّةِ وَ انْصَرَفَ

Abdullah Bin Suleyman proclaimed Azaan and Iqaamah, and Al-Reza^{-asws} went ahead and prayed (leading) with the people, and he^{-asws} lightened the recitation and performed the complete Sunnah and left.

فَلَمَّا كَانَ مِنَ الْعَدِ عَادَ إِلَى مَجْلِسِهِ ذَلِكَ فَأَتَتْهُ بَجَارِيَّةٍ رُومِيَّةٍ فَكَلَّمَهَا بِالرُّومِيَّةِ وَالْجَائِلِيْقُ يَسْمَعُ وَكَانَ فَهَمًا بِالرُّومِيَّةِ فَقَالَ الرِّضَا ع بِالرُّومِيَّةِ أَمَا أَحَبُّ إِلَيْكَ مُحَمَّدٌ أَمْ عِيسَى

When it was the next morning, he^{-asws} returned to that seat of his^{-asws}. They came to him^{-asws} with a Roman girl. He^{-asws} spoke to her in Roman, and the catholic was listening, and he understood the Roman (language). Al-Reza^{-asws} said to the Roman girl: ‘Which of the two is more beloved to you, Muhammad^{-saww} or Isa^{-as}?’

فَقَالَتْ كَانَ يَمَّا مَضَى عِيسَى أَحَبُّ إِلَيَّ حِينَ لَمْ أَكُنْ عَرَفْتُ مُحَمَّدًا فَأَمَّا بَعْدَ أَنْ عَرَفْتُ مُحَمَّدًا فَمُحَمَّدٌ الْآنَ أَحَبُّ إِلَيَّ مِنْ عِيسَى وَ مِنْ كُلِّ نَبِيِّ

She said, ‘It was during what has passed, Isa^{-as} was more beloved to me when I had not known Muhammad^{-saww}. As for after having known Muhammad^{-saww}, then now Muhammad^{-saww} is more beloved to me than Isa^{-as}, and more than every Prophet^{-as}’.

فَقَالَ لَهَا الْجَائِلِيْقُ فَإِذَا كُنْتَ دَخَلْتَ فِي دِينِ مُحَمَّدٍ فَتُبْعِضِينَ عِيسَى قَالَتْ مَعَاذَ اللَّهِ بَلْ أُحِبُّ عِيسَى وَأُؤْمِنُ بِهِ وَ لَكِنَّ مُحَمَّدًا أَحَبُّ إِلَيَّ

The Catholic said to her, ‘Since you have entered into the religion of Muhammad^{-saww}, then you hate Isa^{-as}’. She said, ‘Allah^{-azwj} Forbid! But I love Isa^{-asws} and believe in him^{-as}, but Muhammad^{-saww} is more beloved to me’.

فَقَالَ الرِّضَا ع لِلْجَائِلِيْقِ فَيَسِّرْ لِلْجَمَاعَةِ مَا تَكَلَّمْتَ بِهِ الْجَارِيَّةُ وَ مَا قُلْتَ أَنْتَ لَهَا وَ مَا أَجَابَتْكَ بِهِ فَفَسَّرَ لَهُمُ الْجَائِلِيْقُ ذَلِكَ كُلَّهُ ثُمَّ قَالَ الْجَائِلِيْقُ يَا ابْنَ مُحَمَّدٍ هَاهُنَا رَجُلٌ سِنْدِيٌّ وَ هُوَ نَصْرَانِيٌّ صَاحِبُ اخْتِجَاجٍ وَ كَلَامٍ بِالسِّنْدِيَّةِ

Al-Reza^{-asws} said to the Catholic, ‘Interpret (Translate) for the gathering what the girl spoke to you with and what you said to her, and what she answered you with’. The Catholic interpreted (translated) that, all of it, then the Catholic said, ‘O son^{-asws} of Muhammad^{-saww}! Over here is a Sindhi man, and he is a Christian, master of argumentation and the theology in Sindhi (language)’.

فَقَالَ لَهُ أَخْضِرْنِيهِ فَأَخْضَرَهُ فَتَكَلَّمَ مَعَهُ بِالسِّنْدِيَّةِ ثُمَّ أَقْبَلَ مُجَاجُهُ وَ يَنْقُلُهُ مِنْ شَيْءٍ إِلَى شَيْءٍ بِالسِّنْدِيَّةِ فِي النَّصْرَانِيَّةِ فَسَمِعْنَا السِّنْدِيَّ يَقُولُ نَبْطِي نَبْطِي نَبْطِي نَبْطَةَ فَقَالَ الرِّضَا ع قَدْ وَخَدَ اللَّهُ بِالسِّنْدِيَّةِ

He^{-asws} said to him, ‘Present him’. He presented him, and he^{-asws} spoke to him in Sindhi. Then he^{-asws} went on to argue and transfer him from a thing to a thing in Sindhi, regarding the Christianity. We heard the Sindhi saying, ‘Sabty! Sabty Sabtalah’. Al-Reza^{-asws} said: ‘He has professed the Oneness of Allah^{-azwj} in Sindhi (language)’.

ثُمَّ كَلَّمَهُ فِي عِيسَى وَ مَرْيَمَ فَلَمْ يَزَلْ يُدْرِجُهُ مِنْ حَالٍ إِلَى حَالٍ إِلَى أَنْ قَالَ بِالسِّنْدِيَّةِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ثُمَّ رَفَعَ مِنْطِقَةً كَانَتْ عَلَيْهِ فَطَهَرَ مِنْ تَحْتِهَا زُنَّارٌ فِي وَسْطِهِ فَقَالَ افْطَعُهُ أَنْتَ بِيَدِكَ يَا ابْنَ رَسُولِ اللَّهِ

Then he^{-asws} spoke to him regarding Isa^{-as} and Maryam^{-as}. He^{-asws} did not cease to insert him from a situation to a situation until he said in Sindhi, ‘I testify that there is no Allah^{-azwj} except Allah^{-azwj} and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}!’ Then he raised a belt which was upon him, and a waistband appeared from under it in his waist. He said, ‘You^{-asws} cut it with your^{-asws} hand, O son^{-asws} of Rasool^{-azwj-saww}!’

فَدَعَا الرِّضَا ع بِسِكِّينٍ فَقَطَعَهُ ثُمَّ قَالَ لِمُحَمَّدِ بْنِ الْفَضْلِ الْهَاشِمِيِّ خُذِ السِّنْدِيَّ إِلَى الْحَمَّامِ وَ طَهِّرْهُ وَ اَكْسُهُ وَ عِيَالَهُ وَ اَحْمِلْهُمْ جَمِيعاً إِلَى الْمَدِينَةِ

Al-Reza^{-asws} called for the knife and cut it, then he^{-asws} said to Muhammad Bin Al-Fazl Al-Hashimy: ‘Take the Sindhi to the bathhouse and purify him and clothe him and his dependants and carry them all to Al-Medina’.

فَلَمَّا فَرَعَ مِنْ مَخَاطَبَةِ الْقَوْمِ قَالَ قَدْ صَحَّ عِنْدَكُمْ صِدْقٌ مَا كَانَ مُحَمَّدُ بْنُ الْفَضْلِ يُلْقِي عَلَيْكُمْ عَنِّي قَالُوا نَعَمْ وَ اللَّهُ لَقَدْ بَانَ لَنَا مِنْكَ فَوْقَ ذَلِكَ أَضْعَافاً مُضَاعَفَةً وَ قَدْ ذَكَرَ لَنَا مُحَمَّدُ بْنُ الْفَضْلِ أَنَّكَ تُحْمَلُ إِلَى خُرَاسَانَ

When he^{-asws} was free from addressing the people, he^{-asws} said: ‘Has it held correct with you all what Muhammad Bin Al-Fazl had cast to you all about me^{-asws}?’ They said, ‘Yes, by Allah^{-azwj}! It is clear to us from you^{-asws}, above that, manifold, and Muhammad Bin Al-Fazl had mentioned to us that you^{-asws} would be taken to Khurasan’.

فَقَالَ صَدَقَ مُحَمَّدٌ إِلَّا أَنِّي أُحْمَلُ مُكْرَمًا مُعْظَمًا مُبِجَلًا:

He^{-asws} said: ‘Muhammad spoke the truth, except that I^{-asws} would be taken honourably, reverently, exaltedly’.

قَالَ مُحَمَّدُ بْنُ الْفَضْلِ: فَشَهِدَ لَهُ الْجَمَاعَةُ بِالْإِمَامَةِ وَ بَاتَ عِنْدَنَا تِلْكَ اللَّيْلَةَ فَلَمَّا أَصْبَحَ وَدَّعَ الْجَمَاعَةَ وَ أَوْصَانِي بِمَا أَرَادَ وَ مَضَى وَ تَبِعْتُهُ حَتَّى إِذَا صِرْنَا فِي وَسْطِ الطَّرِيقِ عَدَلَ عَنِ الطَّرِيقِ فَصَلَّى أَرْبَعَ رَكَعَاتٍ

Muhammad Bin Fazl said, ‘The gathering testified to him^{-asws} with the Imamate and he^{-asws} spent the night in our presence, that night. When it was morning, he^{-asws} bade farewell to the group and he^{-asws} bequeathed to me with what he^{-asws} wanted, and went, and I followed him^{-asws} until when we came to be in the middle of the town, he^{-asws} turned from the road. He^{-asws} prayed four Cycles Salat.

ثُمَّ قَالَ يَا مُحَمَّدُ انصَرِفْ فِي حِفْظِ اللَّهِ عَمَّضْ طَرْفَكَ فَعَمَّضْتُهُ ثُمَّ قَالَ افْتَحْ عَيْنَيْكَ فَفَتَحْتُهُمَا فَإِذَا أَنَا عَلَى بَابِ مَنْزِلِي بِالْبَصْرَةِ وَ لَمْ أَرَى الرِّضَا ع

Then he^{-asws} said: ‘O Muhammad! Leave in the Protection of Allah^{-azwj}. Close your eyes!’ I closed them. Then he^{-asws} said: ‘Open your eyes!’ I opened them, and there I was at the door of my house at Al-Basra, and I could not see Al-Reza^{-asws}’.

قَالَ وَ حَمَلْتُ السِّنْدِيَّ وَ عِيَالَهُ إِلَى الْمَدِينَةِ فِي وَقْتِ الْمَوْسِمِ:

He said, ‘And I carried the Sindhi and his dependants to Al-Medina during the time of the season (of Hajj)’.

قَالَ مُحَمَّدُ بْنُ الْفَضْلِ: كَانَ فِيمَا أَوْصَانِي بِهِ الرِّضَا ع فِي وَقْتِ مُنْصَرَفِهِ مِنَ الْبَصْرَةِ أَنْ قَالَ لِي صِرْ إِلَى الْكُوفَةِ فَاجْمَعِ الشَّيْعَةَ هُنَاكَ وَ اَعْلِمْهُمْ أَنِّي قَادِمٌ عَلَيْهِمْ وَ أَمَرَنِي أَنْ أَنْزِلَ فِي دَارِ حَفْصِ بْنِ عُمَيْرِ الْيَشْكُرِيِّ فَصِرْتُ إِلَى الْكُوفَةِ فَأَعْلَمْتُ الشَّيْعَةَ أَنَّ الرِّضَا ع قَادِمٌ عَلَيْكُمْ

Muhammad Bin Al-Fazl said, ‘It was among what Al-Reza^{-asws} had bequeathed me with during the time of his^{-asws} leaving from Al-Basra is that he^{-asws} had said to me: ‘Go to Al-Kufa and gather the Shias over these and let them know that I^{-asws} shall be arriving to them’. And he⁻

asws instructed me that I should descend in the house of Hafs Bin Umeyr Al-Yashkary. So, I went to Al-Kufa and let the Shias know, ‘Al-Reza^{-asws} would be arriving to you all’.

فَأَنَا يَوْمًا عِنْدَ نَصْرِ بْنِ مُزَاهِمٍ إِذْ مَرَّ بِي سَلَامٌ خَادِمُ الرِّضَا فَعَلِمْتُ أَنَّ الرِّضَا عَ قَدْ قَدِمَ فَبَادَرْتُ إِلَى دَارِ حَفْصِ بْنِ عُمَيْرٍ فَإِذَا هُوَ فِي الدَّارِ فَسَلَّمْتُ عَلَيْهِ ثُمَّ قَالَ لِي اخْتَشِدْ مِنْ طَعَامٍ تُصَلِّحُهُ لِلشَّيْعَةِ فَقُلْتُ قَدْ اخْتَشِدْتُ وَفَرَعْتُ بِمَا يُخْتِاجُ إِلَيْهِ

One day I was in the presence of Nasr Bin Muzahim, when Salaam, a servant of Al-Reza^{-asws} passed by. So, I knew that Al-Reza^{-asws} had arrived. I rushed to the house of Hafs Bin Umeyr, and there he^{-asws} was in the house. I greeted unto him^{-asws}, then he^{-asws} said to me: ‘Gather good food for the benefit of the Shias’. I said, ‘I have already gathered and am free from what would be needed to’.

فَقَالَ الْحَمْدُ لِلَّهِ عَلَى تَوْفِيقِكَ فَجَمَعْنَا الشَّيْعَةَ فَلَمَّا أَكَلُوا قَالَ يَا مُحَمَّدُ انظُرْ مِنَ الْكُوفَةِ مِنَ الْمُتَكَلِّمِينَ وَ الْعُلَمَاءِ فَأَخَضَرْتَهُمْ فَأَخَضَرْتَاهُمْ

He^{-asws} said: ‘The Praise is for Allah^{-azwj} upon having Inclined you!’ So we gathered the Shias. When they had eaten, he^{-asws} said: ‘O Muhammad! Look at the ones at Al-Kufa, from the speakers and the scholars. Present them’. I presented them.

فَقَالَ لَهُمُ الرِّضَا عَ إِنِّي أُرِيدُ أَنْ أَجْعَلَ لَكُمْ حِطًّا مِنْ نَفْسِي كَمَا جَعَلْتُ لِأَهْلِ البَصْرَةِ وَ إِنَّ اللَّهَ قَدْ أَعْلَمَنِي كُلَّ كِتَابٍ أَنْزَلَهُ

Al-Reza^{-asws} said to them: ‘I^{-asws} want to make a share to be for you all from myself^{-asws}, like what I^{-asws} had made for the people of Al-Basra, and that Allah^{-azwj} has Taught me^{-asws} every Book He^{-azwj} has Revealed’.

ثُمَّ أَقْبَلَ عَلَى جَائِلِيقٍ وَ كَانَ مَعْرُوفًا بِالْجِدَالِ وَ الْعِلْمِ وَ الْإِنجِيلِ فَقَالَ يَا جَائِلِيقُ هَلْ تَعْرِفُ لِعِيسَى صَحِيفَةً فِيهَا خَمْسَةُ أَسْمَاءٍ يُعَلِّقُهَا فِي عُنُقِهِ إِذَا كَانَ بِالْمَغْرِبِ فَأَزَادَ الْمَشْرِقَ فَتَحَهَا فَأَقْسَمَ عَلَى اللَّهِ بِاسْمِ وَاحِدٍ مِنْ خَمْسَةِ الْأَسْمَاءِ أَنْ تَنْطَوِي لَهُ الْأَرْضُ فَيَصِيرَ مِنَ الْمَغْرِبِ إِلَى الْمَشْرِقِ وَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ فِي لَحْظَةٍ

Then he^{-asws} turned to a Catholic, and he was well-known with the arguments and the knowledge, and the Evangel. He^{-asws} said: ‘O Catholic! Do you know any Parchment being for Isa^{-as} wherein are five names, he^{-as} used to hang in his^{-as} neck? When he^{-as} was in the west, and he^{-as} wanted the east, he^{-asws} would open it and vow upon Allah^{-azwj} with one name from the five names, so the earth would fold for him^{-as}, so he^{-asws} would go from the west to the east, and from the east to the west in a moment?’

فَقَالَ الْجَائِلِيقُ لَا عِلْمَ لِي بِهَا وَ أَمَّا الْأَسْمَاءُ الْخَمْسَةُ فَقَدْ كَانَتْ مَعَهُ يَسْأَلُ اللَّهَ بِهَا أَوْ بِوَاحِدٍ مِنْهَا يُعْطِيهِ اللَّهُ جَمِيعَ مَا يَسْأَلُهُ

The Catholic said, ‘There is no knowledge for me with it, and as for the five names, these used to be with him^{-as}. He^{-as} would ask Allah^{-azwj} with these, or with one of these, and Allah^{-azwj} would Grant him^{-as} entirety of what he^{-as} asked Him^{-azwj} of’.

قَالَ اللَّهُ أَكْبَرُ إِذَا لَمْ تُنْكِرِ الْأَسْمَاءَ فَأَمَّا الصَّحِيفَةُ فَلَا يَضُرُّ أَقْرَبْتَ بِهَا أَمْ أَنْكَرْتَهَا اشْهَدُوا عَلَيَّ قَوْلِهِ

He^{-asws} said: ‘Allah^{-azwj} is the Greatest! Then, you are not denying the names. As for the Parchment, it would not harm you acknowledging with these If you were to deny them Witness upon his words!’

ثُمَّ قَالَ يَا مَعْشَرَ النَّاسِ أَلَيْسَ أَنْصَفُ النَّاسِ مَنْ حَاجَّ حُضْمَهُ بِمِلَّتِهِ وَ بَكْتَابِهِ وَ بِنَبِيِّهِ وَ شَرِيعَتِهِ قَالُوا نَعَمْ

Then he^{-asws} said: ‘O community of people! Isn’t he the fairest of the people, on who argues against his contender with his religion, and with his Book, and with his Prophet^{-as}, and his Law?’ They said, ‘Yes’.

قَالَ الرِّضَا ع فَاعْلَمُوا أَنَّهُ لَيْسَ بِإِمَامٍ بَعْدَ مُحَمَّدٍ إِلَّا مَنْ قَامَ بِمَا قَامَ بِهِ مُحَمَّدٌ حِينَ يُفْضَى الْأَمْرُ إِلَيْهِ وَ لَا يُضْلَخُ لِلْإِمَامَةِ إِلَّا مَنْ قَامَ بِمَا قَامَ بِهِ مُحَمَّدٌ بِالْبُرَاهِينِ لِلْإِمَامَةِ

Al-Reza^{-asws} said: ‘Then know that he isn’t an Imam^{-asws} after Muhammad^{-sawww}, except one who stands with what Muhammad^{-sawww} had stood with, when he^{-sawww} gave the command to him^{-asws}, and he is not correct for the Imamate except the one who argues the communities with the proofs of the Imamate!’

فَقَالَ رَأْسُ الْجَالُوتِ وَ مَا هَذَا الدَّلِيلُ عَلَى الْإِمَامِ

Ra’s Al-Jalout said, ‘And what is this evidence upon the Imam^{-asws}?’

قَالَ أَنْ يَكُونَ عَالِماً بِالتَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ الْقُرْآنِ الْحَكِيمِ فَيُحَاجُّ أَهْلَ التَّوْرَةِ بِتَوْرَاتِهِمْ وَ أَهْلَ الْإِنْجِيلِ بِإِنْجِيلِهِمْ وَ أَهْلَ الْقُرْآنِ بِقُرْآنِهِمْ وَ أَنْ يَكُونَ عَالِماً بِجَمِيعِ اللُّغَاتِ حَتَّى لَا يَخْفَى عَلَيْهِ لِسَانٌ وَاحِدٌ فَيُحَاجُّ كُلَّ قَوْمٍ بِلُغَتِهِمْ

He said, ‘That he^{-asws} would be learned with the Torah, and the Evangel, and the Psalms, and the Wise Quran, so he^{-asws} would argue the people of the Torah with their Torah, and the people of the Evangel with their Evangel, and the people of the Quran with their Quran, and that he^{-asws} would be a knower of entirety of the languages until not a single tongue is hidden unto him^{-asws}, so he would argue every people in their own language.

ثُمَّ يَكُونُ مَعَ هَذِهِ الْخِصَالِ تَقِيّاً نَقِيّاً مِنْ كُلِّ دَنَسٍ طَاهِراً مِنْ كُلِّ عَيْبٍ عَادِلاً مُنْصِفاً حَكِيماً رَءُوفاً رَحِيماً غَفُوراً عَطُوفاً صَادِقاً مُشْفِيقاً بَارِئاً أَمِيناً مَأْمُوناً رَاقِياً قَاتِئاً

Then, along with that, he^{-asws} would be with the qualities of piety, purify from every filth, clean from every fault, just, fair, wise, kind, merciful, forgiving, sympathetic, truthful, compassionate, righteousness, trustworthy, safe, pious, Allah^{-azwj}-fearing’.

فَقَامَ إِلَيْهِ نَصْرُ بْنُ مُزَاهِمٍ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ مَا تَقُولُ فِي جَعْفَرِ بْنِ مُحَمَّدٍ

Nasr Bin Muzahim stood up to him. He said, ‘O son^{-asws} of Rasool-Allah^{-azwj-sawww}! What are you^{-asws} saying regarding Ja’far^{-asws} Bin Muhammad^{-asws}?’

قَالَ مَا أَقُولُ فِي إِمَامٍ شَهِدَتْ أُمَّهُ مُحَمَّدٌ قَاطِبَةً بِأَنَّهُ كَانَ أَعْلَمَ أَهْلِ زَمَانِهِ

He^{-asws} said: ‘What can I^{-asws} say about an Imam^{-asws} for whom the entire community of Muhammad^{-sawww} had testified that he^{-asws} was the most learned of his^{-asws} era?’

قَالَ فَمَا تَقُولُ فِي مُوسَى بْنِ جَعْفَرٍ قَالَ كَانَ مِثْلَهُ قَالَ فَإِنَّ النَّاسَ قَدْ تَحَيَّرُوا فِي أَمْرِهِ

He said, ‘So what are you^{-asws} saying regarding Musa^{-asws} Bin Ja’far^{-asws}?’ He^{-asws} said: ‘He^{-asws} was similar to him^{-asws}’. He said, ‘The people are confused regarding his^{-asws} matter’.

قَالَ إِنَّ مُوسَى بْنَ جَعْفَرٍ عَمَرَ بُرْهَةً مِنَ الزَّمَانِ فَكَانَ يُكَلِّمُ الْأَنْبَاطَ بِلِسَانِهِمْ وَ يُكَلِّمُ أَهْلَ خُرَاسَانَ بِالذَّرِّيَّةِ وَ أَهْلَ رُومَ بِالرُّومِيَّةِ وَ يُكَلِّمُ الْعَجَمَ بِاللُّسِنِيَّةِ وَ كَانَ يَرُدُّ عَلَيْهِ مِنَ الْأَفَاقِ عُلَمَاءَ الْيَهُودِ وَ النَّصَارَى فَيُحَاجُّهُمْ بِكُتُبِهِمْ وَ أَلْسِنَتِهِمْ

He^{-asws} said: ‘Musa^{-asws} Bin Ja’far^{-asws} aged for a while from the times. He^{-asws} speaking to the Nabateans in their language, and he^{-asws} spoke to the people of Khurasan in Dorriyeh, and the people of Rome in Roman, and he^{-asws} spoke to the non-Arabs in their languages, and the scholars of the Jews and the Christians came to him^{-asws} from the outskirts, and he^{-asws} argued them with their Books and their languages.

فَلَمَّا نَفِدَتْ مُدَّتُهُ وَ كَانَ وَقْتُ وَفَاتِهِ أَتَانِي مَوْلَى بَرِسَالَتِهِ يَقُولُ يَا بَنِيَّ إِنَّ الْأَجَلَ قَدْ نَفِدَ وَ الْمُدَّةُ قَدْ انْقَضَتْ وَ أَنْتَ وَصِيُّ أَبِيكَ فَإِنَّ رَسُولَ اللَّهِ ص لَمَّا كَانَ وَقْتُ وَفَاتِهِ دَعَا عَلِيًّا وَ أَوْصَاهُ وَ دَفَعَ إِلَيْهِ الصَّحِيفَةَ الَّتِي كَانَ فِيهَا الْأَسْمَاءُ الَّتِي حَصَّ اللَّهُ بِهَا الْأَنْبِيَاءَ وَ الْأَوْصِيَاءَ

When his^{-asws} period came to an end and it was the time of his^{-asws} expiry, a slave came to me^{-asws} with his^{-asws} message saying: ‘O my^{-asws} son^{-asws}! The term has run out and the period has expired, and you^{-asws} are the successor^{-asws} of your^{-asws} father^{-asws}. When Rasool-Allah^{-azwj-saww} was at the time of his^{-saww} expiry, called Ali^{-asws} and bequeathed to him^{-asws} and handed the Book to him^{-asws} in which were the names which Allah^{-azwj} had Specialised the Prophets^{-as} and the successors^{-as} with.

ثُمَّ قَالَ يَا عَلِيُّ اذْنُ مَنِّي فَعَطَى رَسُولُ اللَّهِ ص رَأْسَ عَلِيٍّ ع بِمَلَاءَةٍ ثُمَّ قَالَ لَهُ أَخْرِجْ لِسَانَكَ فَأَخْرَجَهُ فَخَتَمَهُ بِخَاتَمِهِ ثُمَّ قَالَ يَا عَلِيُّ اجْعَلْ لِسَانِي فِي فِيكَ فَمَضَاهُ وَ ابْلَغْ عَنِّي كُلَّ مَا نَجِدُ فِي فِيكَ فَفَعَلَ عَلِيٌّ ذَلِكَ

Then he^{-saww} said: ‘O Ali^{-asws}! Come near me^{-saww}!’ Rasool-Allah^{-azwj-saww} covered the head of Ali^{-asws} with a sheet, then said to him^{-asws}: ‘Bring out your^{-asws} tongue!’ He^{-asws} brought out his^{-asws} tongue. He^{-saww} sealed it with his^{-saww} seal (ring), then said: ‘O Ali^{-asws}! Make my^{-saww} tongue to be in your^{-asws} mouth and suck it and deliver from me^{-saww} all what you^{-asws} find, to be in your^{-asws} mouth!’ Ali^{-asws} did that.

فَقَالَ لَهُ إِنَّ اللَّهَ قَدْ فَهَمَكَ مَا فَهَمَنِي وَ بَصَّرَكَ مَا بَصَّرَنِي وَ أَعْطَاكَ مِنَ الْعِلْمِ مَا أَعْطَانِي إِلَّا النُّبُوَّةَ فَإِنَّهُ لَا نَبِيَّ بَعْدِي

He^{-saww} said: ‘Allah^{-azwj} has Caused you^{-asws} to understand what He^{-azwj} has Caused me^{-saww} to understand and Made you^{-asws} so have insight what insight He^{-azwj} had Caused me^{-saww} to have and has Given you^{-asws} from the knowledge what He^{-azwj} had Given me^{-saww}, except for the Prophet-hood, for there will be no Prophet^{-as} after me^{-saww}’.

ثُمَّ كَذَلِكَ إِمَامٌ بَعْدَ إِمَامٍ فَلَمَّا مَضَى مُوسَى عَلِمْتُ كُلَّ لِسَانٍ وَ كُلِّ كِتَابٍ.

The like that is an Imam^{-asws} after an Imam^{-asws}. When Musa^{-asws} passed away, I^{-asws} knew every language and every Book”.⁶

⁶ Bihar Al-Anwaar – V 49, The book of History – Ali Al-Reza^{-asws}, Ch 4 H 1