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At the Presence of
Jesus **C**hrist (a.s.)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

At the Presence of Jesus Christ

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Contents

Δ	Contents
ϲ	At the Presence of Jesus Christ
ϲ	BOOK ID
γ	point
λ	PREFACE
ϣϣ	About center

At the Presence of Jesus Christ

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AT THE PRESENCE OF JESUS CHRIST

PREPARED BY : M . H . SHAHRI

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PREFACE

All Muslims believe, based on Quran verses, and traditions of the holy Prophet (p.b.u.h.) that Jesus Christ is a resolute man, and an arch (prominent) Prophet. This divine messenger, by great suffering awakened the dormant consciences of his (people, and led them to believe in God and resurrection (Last Day. judgment

His holiness Mohammad (p.b.u.h.) and our Innocent Imams have brought forward the precious heritage of our ancestors, from the history, and presented them not only to the Islamic society, but also to all people worldwide, to use these guidelines, as a light .to their path, towards deliverance and salvation in their lives

We are fortunate since we lean on wise and precious speeches of Jesus Christ through what have been quoted in Shia anthologies without any deviation or .digression

Here, we represent some selected brief narrations (Hadiths) of these great prophet .speeches. We hope that they would bring insight and perspicacity to our lives

قال عيسى بن مريم عليه السلام:

«بِحَقِّ أَقُولُ لَكُمْ: إِنَّ الشَّمْسَ نُورٌ كُلُّ شَيْءٍ، وَإِنَّ الْحِكْمَةَ نُورٌ كُلُّ قَلْبٍ، وَالتَّقْوَى رَأْسٌ كُلُّ حِكْمَةٍ، وَالحَقُّ بَابٌ كُلُّ خَيْرٍ، وَرَحْمَةُ اللَّهِ بَابٌ كُلُّ حَقٍّ، وَمِفْتَاحُ ذِكْرِ الدُّعَاءِ وَالتَّضَرُّعِ وَالعَمَلِ، وَكَيْفَ يُفْتَحُ بَابٌ بِغَيْرِ مِفْتَاحٍ؟»

:Jesus Christ (AS.) said

Truly I tell you: just as sun gives light and illumination to all objects, in the same way, " spiritual knowledge lights up the hearts. Piety is the fountain head of all knowledge. Truth is the gate to the good deeds, while God's Mercy is the gate to leading the truth. The keys to this gate are: invocation, repentance (to God) and action. How could a (door be opened without its key!?" (Tohaf ol Oqool, P. ٥١٢)

كان عيسى بن مريم عليه السلام يقول لأصحابه:

« يَا بَنِي آدَمَ إِهْرَبُوا مِنَ الدُّنْيَا إِلَى اللَّهِ، وَ أَخْرِجُوا قُلُوبَكُمْ عَنْهَا، فَإِنَّكُمْ لَا تَصْلُحُونَ لَهَا وَلَا تَصْلُحُ لَكُمْ، وَلَا تَبْقُونَ فِيهَا وَلَا تَبْقَى لَكُمْ - الحديث. »

:Jesus Christ (a.s.) said to his disciples

sons of Adam shun this world and turn towards God. Detach yourselves from this . " world as you are not competent for it, nor it is fair for you. You shall not live long in this (world and the world too shall not last for you. " (Behar ol Anwar, vol: ١٤, P. ٢٨٨)

قال عيسى بن مريم عليه السلام:

« بِحَقِّ أَقُولُ لَكُمْ: لَيْسَ شَيْءٌ أَبْلَغُ فِي شَرَفِ الآخِرَةِ وَاعْوَانٍ عَلَى حَوَادِثِ الدُّنْيَا مِنَ الصَّلَاةِ الدَّائِمَةِ، وَ لَيْسَ شَيْءٌ أَقْرَبُ إِلَى الرَّحْمَنِ مِنْهَا فَادْعُوا عَلَيْهَا وَ اشْكُرُوا مِنْهَا، وَ كُلُّ عَمَلٍ لِصَالِحٍ يُقَرَّبُ إِلَى اللَّهِ فَالصَّلَاةُ أَقْرَبُ إِلَيْهِ وَ آتَرُ عِنْدَهُ. »

:Jesus Christ (a.s.) said

Truly I tell you: There is nothing like the regular prayers that can make you earn "swiftly the dignity of the Hereafter, and there is no support better than those

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prayers at times of difficulties. Besides, nothing is nearer to God than prayers. So be perpetual in your prayers and perform it abundantly because among the worthy deeds that bring man close to God, it is prayer that has special significance before (God. (Tohaf 01- Oqool, P.508

(4

قال عيسى بن مريم عليه السلام:

طوبى لمن كان صمته فكراً، ونظره عبراً، ووسعته بيتاً، وبكى على خطيئته، وسم الناس من يده ولسانه.»

:Jesus Christ (a.s.) said

Blessed is he whose silence is thinking; his looking is for getting lessons; his provisions is limited, he weeps over his sins, and the people are safe from his tongue (and actions. (Behar 01 Anwar, vol: 14, P. 319-320

(5

عن علي بن الحسين عليهما السلام:

أنه قال يوماً لأصحابه: «إخواني أوصيكم بدار الآخرة، ولا أوصيكم بدار الدنيا فإنكم عليها حريصون، وبها متمسكون، أما بلغكم ما قال عيسى بن مريم عليه السلام للحواريين؟ قال لهم: الدنيا فنطره فأعبروها ولا تعمروها، وقال: أيكم يبني على موج البحر داراً تلكم الدار الدنيا، فلا تتخذوها قراراً.»

:Hazrat Ali Ibn Hussein, Imam Sajjad (a.s.), said to his companions

My brothers! I recommend you to strive for the eternal world and not this material world upon which you have fixed your greedy eyes. Do you know that Jesus Christ (a.s.) told his disciples: This world is a bridge that you have to pass from it, and do not get engaged in its attractions? Is there anyone who builds a house on the sea waves?

(So do not consider the world as your lasting place." (Behar ol Anwar, vol: 73, P. 107

(6

قال عيسى بن مريم عليه السلام:

« بِحَقِّ أَقْسُولُ لَكُمْ: إِنَّ الشَّجْرَةَ لَا تَكْمُلُ إِلَّا بِثَمَرِهِ طَيِّبِهِ كَذَلِكَ لَا يَكْمُلُ الدِّينُ إِلَّا بِالتَّحَرُّجِ عَنِ الْمَحَارِمِ. »

:Jesus Christ (a.s.) said

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Truly, just as a tree can't turn fruitful unless it gives good fruits, in the same way,"
(your religion can not be perfect unless you avoid the sins." (Tohaf ol Oqool, P. ٥١١)

(٧)

قِيلَ لِعِيسَى عَلَيْهِ السَّلَامُ: مَنْ أَدَّبَكَ؟ قَالَ: « مَا أَدَّبَنِي أَحَدٌ، رَأَيْتُ قُبْحَ الْجَهْلِ فَجَانَبْتُهُ.»

Jesus was asked: "Who trained you in good manners? His holiness answered: I didn't have any teacher for it I noticed the ugliness of the ignorance, and kept away from it"

((Tanbih ol Kavater, vol: I, P. ٩٤

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قَالَ عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ:

« بِحَقِّ أَقُولُ لَكُمْ: إِنَّ كُلَّ النَّاسِ يَنْصُرُ النُّجُومَ وَ لَكِنْ لَا يَهْتَدِي بِهَا إِلَّا مَنْ يَعْرِفُ مَجَارِيَهَا وَ مَنَازِلَهَا وَ كَذَلِكَ تَدْرُسُونَ الْحِكْمَةَ وَ لَكِنْ لَا يَهْتَدِي لَهَا مِنْكُمْ إِلَّا مَنْ عَمِلَ بِهَا.»

:Jesus Christ (a.s.) said

Truly I tell you: "All the people may look at the stars, but only he is guided who knows their path and positions. Similarly, you all gain knowledge but only the one is guided

(who acts upon his knowledge." (Tohaf ol Oqool, P. ٥٠٧

(٩)

قَالَ عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ:

« بِحَقِّ أَقُولُ لَكُمْ: إِنَّ النَّاسَ فِي الْحِكْمَةِ رُجُلَانِ: فَرَجُلٌ أَتَقَنَّا بِقَوْلِهِ وَ ضَيَّعَهَا بِسُوءِ فِعْلِهِ، وَ رَجُلٌ أَتَقَنَّا بِقَوْلِهِ وَ صَدَّقَهَا بِفِعْلِهِ، وَ شَتَّى بَيْنَهُمَا، فَطَرَفٌ لِلْعُلَمَاءِ بِالْفِعْلِ وَ وَيَسْرٌ لِلْعُلَمَاءِ بِالْقَوْلِ.»

:Jesus Christ (a.s.) said

Truly I tell you: With respect to knowledge, people are divided into two groups: those " who firm knowledge through words; then destroy it by their evil acts. And the other groups that make solid the knowledge through words, at the some time confirm it by

their (good) deeds. And there exist numerous people among these two groups. Blessed is the scholar who acts upon his knowledge and woe to the scholar who only (relies on words and does not act." (Tohaf o\ Oqool, P. ٥٠٩

t:٥

قال عيسى بن مريم صلوات الله عليه للحواريين:

« يا بني إسرائيل لا تأسوا على ما فاتكم من الدنيا كما لا يأسى أهل الدنيا على ما فاتهم من دينهم إذا أصابوا دنياهم.»

:Jesus Christ (a.s.) said to his disciples

sons of Israel, do not grieve over the loss of world affairs, just as the worldly , " people who attain the worldly affairs do not grieve over the loss of religious affairs.

((AI- Kafi, vol: ٢, P. ١٣٧

قال عيسى بن مريم عليه السلام:

« يا صاحب العلم عظم العلماء لعلمهم ودع منازعتهم، وصغروا ولا تطردوهم ولكن قربوهم وعلّموهم.»

:Jesus Christ (a.s.) said

man of knowledge! Honour the learned men for the sake of their knowledge and , " do not dispute with them. And degrade the ignorant people because of their ignorance. And do not forsake them, but rather call them near you, and teach them

(knowledge." (Tohaf ٠١ Oqool, P.٥٠٢

قال عيسى بن مريم عليه السلام:

« يا بني إسرائيل قلل المنطق حكيم عظيم، فعليكم بالصمت فإنه دعه حسنة وقله وزر وخفه من الذنوب.»

:Jesus Christ (a.s.) said

sons of Israel, the command to talk less are indeed a great command. So adopt , "

silence, for it is a good salvation, makes your suffer less, and reduces your sins."

«(Tobaf o\ Oqool, P. ٥٠٢

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قالَ عيسى عليه السَّلامُ لِرَجُلٍ مِنَ الْخَوَارِيزِيِّينَ:

« تَبَاعُدُكَ مِنْ غَضَبِ اللَّهِ أَنْ لَا تَغْضَبَ. »

Jesus Christ (a.s.) said to one of his disciples: "You shall remain safe from God's wrath (if you yourself avoid rage and anger." (Tanbih o\ Kavater, vol: I, P. ٢٧

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قال عيسى بن مريم عليه السلام:

«بِحَقِّ أَقُولُ لَكُمْ: أَنَّ الزَّرْعَ لَا- يَصِلُحُ إِلَّا- بِالماءِ وَ التُّرابِ، كَذَلِكَ الإِيمانُ لَا- يَصِلُحُ إِلَّا- بِالمَعْرِفَةِ وَ العَمَلِ.»

:Jesus Christ (a.s.) said

Truly I tell you: Just as a plant can't grow up without soil and water similarly belief" (can not mature except by knowledge and good behavior." (TobaCol ol Oqool, P. ٥١٢

(١٥)

قال عيسى بن مريم عليه السلام:

«بِحَقِّ أَقُولُ لَكُمْ: إِنَّ المَاءَ يُطْفِئُ النَّارَ، كَذَلِكَ الحِلْمُ يُطْفِئُ الغَضَبَ.»

:Jesus Christ (a.s.) said

Truly I tell you: Just as water extinguishes fire, similarly patience suppresses anger." (Tohaf ol Oqool, P. ٥١٢

(١٦)

قال عيسى بن مريم عليه السلام:

«يا بني إسرائيل زاحموا العلماء في مجالسهم و لو حبوا على الركب، فإن الله يحيي القلوب الميتة بنور الحكمة كما يحيي الأرض الميتة بوابل المطر.»

:Jesus Christ (a.s.) said

Children of Israel, attend the gatherings of the learned men even if you have to ' . " crawl on your knees. Since God enlivens the dead heart by the lights of knowledge, (just as He revives the barren land by descending rain." (Tohaf ol Oqool, P. ٥٠١-٥٠٢

(١٧)

قال رسول الله صلى الله عليه و آله:

« قَالَتِ الْحَوَارِيُّونَ لِعِيسَى: يَا رُوحَ اللَّهِ مَنْ نُجَالِسُ؟ قَالَ: مَنْ يُدَكِّرْكُمْ اللَّهَ رُؤْيَيْتُهُ، وَيَزِيدُ فِي عِلْمِكُمْ مَنْطِقُهُ، وَيُرَغِّبْكُمْ فِي الْآخِرَةِ عَمَلُهُ. »

:Prophet Mohammad (p.b.u.h.) said

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The disciples of Jesus Christ (a.s.) asked his holiness: 'O, spirit of God, with whom we"
"should keep company

He answered, "With whom his visit reminds you of God, his speech increases your
(knowledge, and his manner encourages you to the Hereafter." (Al- Kafi, vol: ١, P. ٣٩

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قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ:

« كَانَ الْمَسِيحُ عَلَيْهِ السَّلَامُ يَقُولُ: لَا تَكْثُرُوا الْكَلَامَ فِي غَيْرِ ذِكْرِ اللَّهِ، فَإِنَّ الَّذِينَ يُكْثِرُونَ الْكَلَامَ قَاسِيَهُ قُلُوبُهُمْ وَ لَكِنْ لَا
يَعْلَمُونَ.»

:Imam Jafar Sadiq (a.s.) said, Jesus Christ (a.s.) stated

Do not talk excessively except in praise of God, because the verbose speakers are"
(hardhearted, while they are unaware of that." (Al-Kafi, vol: ٢, P. ١١٤

(١٩

قَالَ الْمَسِيحُ عَلَيْهِ السَّلَامُ:

« بِمَاذَا نَفَعَ امْرُؤٌ نَفْسَهُ؟ بِاعِهَا بِجَمِيعِ مَا فِي الدُّنْيَا، ثُمَّ تَرَكَ مَا بَاعَهَا بِهِ مِيرَاثًا لِغَيْرِهِ وَ أَهْلَكَ نَفْسَهُ، وَ لَكِنْ طُوبَى لِمَنْ خَلَّصَ
نَفْسَهُ وَ اخْتَارَهَا عَلَى جَمِيعِ الدُّنْيَا.»

:Jesus Christ (a.s.) said

How can a person be useful to himself when he sells his soul to all the worldly things,
and leaves behind whatever he has earned for others as heritage, and destroys
himself? No, surely not! The fortunate man is the one who purifies his soul, and
(regards it superior to everything in this world. (Behar ol Anwar, vol: ١٤, P. ٣٢٩

(٢٠

قَالَ عِيسَى بِنُ مَرْيَمَ عَلَيْهِ السَّلَامُ:

« بِحَقِّ أَقْسُولٍ لَكُمْ: أَعْلَمُكُمْ لَتَعْلَمُوا وَ لَا أَعْلَمُكُمْ لَتُعْجِبُوا بِأَنْفُسِكُمْ، إِنَّكُمْ لَمَنْ تَنَالُوا مَا تُرِيدُونَ إِلَّا بِالصَّبْرِ عَلَى مَا

:Jesus Christ (a.s.) said

Truly I tell you: I teach you to be wise and learned, and do not teach you to be misled. " Obviously, you shall not achieve what you desire except by abandoning that in which you have interest; and you shall not get your wishes except by adopting patience in (what you consider abominable." (Tohaf ol Oqool, P. ۵۰۲

(۲۱

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قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ:

«قَالَ الْخَوَارِيزِيُّونَ لِعِيسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ: يَا مُعَلِّمَ الْخَيْرِ عَلِّمْنَا أَيُّ الْأَشْيَاءِ أَشَدُّ؟ فَقَالَ: أَشَدُّ الْأَشْيَاءِ غَضَبُ اللَّهِ عَزَّ وَجَلَّ وَقَالَوا: فَبِمَ يُتَّقَى غَضَبُ اللَّهِ؟ قَالَ: بِأَنْ لَا تَغْضَبُوا، قَالَوا: وَمَا بَدَأَ الْغَضَبُ؟ قَالَ: الْكِبْرُ وَالنَّجْبُ وَمَحَقَرَةُ النَّاسِ.»

:Imam Sadiq (a.s.) stated that

,The friends of Jesus (a.s.) asked him

"?teacher of goodness, inform us what the most severe affair is '."

".His holiness replied; "The most severe affair is the Exalted God's wrath

"?They said, "How can be saved from God's wrath-

".He replied, "Don't allow anger to overcome you-

"?They asked, "What is the source of anger-

He replied, "Haughtiness, obstinacy, and being contemptuous toward people."-

((Behar ol Anwar, vol: ١٤, P.٢٨٧

(٢٢

قَالَ عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ لِيَحْيَى بْنِ زَكَرِيَّا:

«إِذَا قِيلَ فِيكَ ، مَا فِيكَ، فَأَعْلَمْ أَنَّهُ ذَنْبٌ ذَكَرْتَهُ فَأَسْأَلِ تَعْفِيرَ اللَّهِ مِنْهُ، وَإِنْ قِيلَ فِيكَ مَا لَيْسَ فِيكَ، فَأَعْلَمْ أَنَّهَا حَسَنَةٌ كُتِبَتْ لَكَ لَمْ تَتَّعَبْ فِيهَا.»

Jesus Christ said to Yahya – son of Zakaria (John the Baptist) – : "if about your quality something is judged which is true, and then truly be sure that it had been a sin and you have to ask God's forgiveness. On the other hand, if their judge is just a slander, know that you have received a reward without the least trouble. (Behar ol Anwar, vol:

(١٤, P. ٢٨٧

(٢٣

قالَ عيسىٰ بنُ مريمَ عليه السلام:

«وَيْلٌ لِلْعُلَمَاءِ الشُّوءِ كَيْفَ تَلْظَى عَلَيْهِمُ النَّارُ؟»

:Jesus Christ (a.s.) said

Woe to every evil scholar! How the fire of the hell will blaze on them." (AI- Kafi, vol: I, "

(P. ٤٧

(٢٤

قالَ عيسىٰ بنُ مريمَ عليه السلام:

«إِنَّ صَاحِبَ الشَّرِّ يُعَدِي وَ قَرِينَ السُّوءِ يُؤَدِي، فَانظُرْ مَنْ تُقَارِنُ.»

:Jesus Christ (a.s.) said

Verily, an evil friend oppresses (over his comrade) and' an ill- mannered"

t:٩

companion ruins (his fellow man). So be careful to see with whom you keep company."

((AI- Kafi, vol: ٢, P. ٦٤٠

(٢٥

كَانَ الْمَسِيحُ عَلَيْهِ السَّلَامُ يَقُولُ:

« مَنْ كَثُرَ هَمُّهُ سَدَّ قَلْبَهُ، وَ مَنْ سَاءَ خُلُقُهُ عَذَّبَ نَفْسَهُ، وَ مَنْ كَثُرَ كَلَامُهُ كَثُرَ سَيِّئَاتُهُ، وَ مَنْ كَثُرَ كَذِبُهُ ذَهَبَ بِهَاؤُهُ، وَ مَنْ لَاحَى الرَّجَالَ ذَهَبَتْ مِرْوَتُهُ.»

:Jesus Christ (a.s.) said

A man whose sorrow increases his body will turn ill; and the one who is ill- natured"
;puts himself into suffer and hardship

A talkative person makes mistakes a lot, and a person who constantly lies, shall lose his own respect. The one, who always quarrels with others, shall lose his generosity."

((Behar ol Anwar, vol: ١٤, P. ٣١٨

(٢٦

قَالَ عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ لِأَصْحَابِهِ:

«تَعْمَلُونَ لِلدُّنْيَا وَ أَنْتُمْ تُوزَقُونَ فِيهَا بِغَيْرِ عَمَلٍ، وَ لَا- تَعْمَلُونَ لِلْآخِرَةِ وَ لَا- تُوزَقُونَ فِيهَا إِلَّا بِالْعَمَلِ. وَ يَلِكُمْ عُلَمَاءُ السُّوءِ! الْأَجْرَهُ تَأْخُذُونَ وَالْعَمَلِ لَا تَصْنَعُونَ. يُوشِكُ رَبُّ الْعَمَلِ أَنْ يَطْلُبَ عَمَلَهُ، وَ تَوْشِكُوا أَنْ تَخْرُجُوا مِنَ الدُّنْيَا إِلَى ظُلْمَةِ الْقَبْرِ، كَيْفَ يَكُونُ مِنَ أَهْلِ الْعِلْمِ مَنْ مَصِيرُهُ إِلَى آخِرَتِهِ وَ هُوَ مُقْبِلٌ عَلَى دُنْيَاهُ؟ وَ مَا يَضُرُّهُ أَشْهَى إِلَيْهِ مِمَّا يَنْفَعُهُ.»

:Jesus Christ (a.s.) said to his companions

You work for this world where God provides your daily feed, but do no do for the next" world, where the reward shall be just for your deeds. Woe to you the wicked learned men, who get their wages but don't care about their responsibilities; soon God will ask you for your acts, and it is when you go deep to the world of darkness, by entering your graves. How can a learned man be interested in the materiality when at the same time is steering to the other world? Such a person is fonder of his loss than his

(benefit!" (Behar ol Anwar, Vol: ١٤, P.٣٢٠

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ:

«مَكْتُوبٌ فِي الْإِنْجِيلِ: لَا تَطْلُبُوا عِلْمَ مَا لَا تَعْلَمُونَ وَكَمَا عَمِلْتُمْ بِمَا عَلَّمْتُمْ، فَإِنَّ الْعِلْمَ إِذَا لَحِمَ يُعْمَلُ بِهِ لَمْ يَزِدْ مِنْ اللَّهِ إِلَّا بُعْدًا.»

:Imam Sajjad (a.s.) stated

,In Bible we read: Don't look for a knowledge that you are not aware of"

t:١٠

because, you do not act upon your previous knowledge yet. Truly, if you don't put into practice your knowledge, you will be kept aloof from God." (Behar ol Anwar, vol: ۱۴,

(P.۳۱۹)

(۲۸)

قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ:

«بَشَّرَ مُوسَى وَ يُوشَعَ بِالْمَسِيحِ فَلَمَّا أَنْ بَعَثَ اللَّهُ عَزَّ وَجَلَّ الْمَسِيحَ، قَالَ الْمَسِيحُ لَهُمْ: إِنَّهُ سَوْفَ يَأْتِي مِنْ بَعْدِي نَبِيٌّ اسْمُهُ أَحْمَدُ مِنْ وُلْدِ إِسْمَاعِيلَ، يَجِيءُ بِتَصَدِيقِي وَ تَصَدِيقِكُمْ - الخبير.»

:Imam Sadiq (a.s.) stated

The prophets Moses and Joshua gave glad tidings about the coming of Jesus; When the Almighty God appointed him, Jesus said to his disciples, "Truly, a messenger will come after me named Ahmad, from the progeny of Ismael who will confirm us (me as the prophet, and you as my followers)." (AI- Kafi, vol: ۱, P.۲۹۳

(۲۹)

قَالَ (عِيسَى) عَلَيْهِ السَّلَامُ:

«لَا تَدْرِي مَتَى يَغْشَاكَ الْمَوْتُ، لِمَ لَا تَسْتَعِدُّ لَهُ قَبْلَ أَنْ يَفْجَأَكَ؟»

Jesus Christ (a.s.) said: "You are not aware when death would embrace you, so why (don't you get ready before this event actually occurs." (Tanbih ot Kavater, vol: ۱, P.۸۶

(۳۰)

قَالَ عِيسَى عَلَيْهِ السَّلَامُ:

«طُوبَى لِمَنْ تَرَكَ شَهْوَةً حَاضِرَةً لِمَوْعُودٍ غَائِبٍ لِمِ يَرَهُ.»

:Jesus Christ (a.s.) said

A prosperous person is one for whom the ground is ready for following his material"

passions, but desists from it because of the unseen promised Day." (Tanbih ol
(Kavater, vol: ١, P.٩٦

(٣١)

قال عيسى عليه السلام:

« لا تتخذوا الدنيا رباً فتتخذوا رباً فتتخذوا كثركم عبداً، إكنزوا كثركم عند من لا يضيعه، فإن صاحب
كثر الدنيا يخاف عليه الآفة، و صاحب
كثر الله لا يخاف عليه الآفة.»

t:١١

:Jesus Christ (a.s.) said

.Don't let the world be your master , as it makes you its slave"

Put your treasures under the care of some one who can look for it and not destroy it, because the owner of material substances faces the risk of the loss while the owner (of the divine treasure doesn't have such a fear." (Tanbih ol Kavater, vol: I, P.129

(32)

قال عيسى عليه السلام:

« يا معشر الحواريين اني قد اُكبيت لكم الدنيا على وجهها فلا تنعشوها بعدى، فان من خبث الدنيا على عصية الله فيها، وان من خبث الدنيا ان الآخرة لا تنال ولا تدرك إلا بتركها، فاعبروا الدنيا ولا تعمروها، واعلموا ان أصل كل خطيئة حب الدنيا، ورب شهوة أورثت أهلها حزنًا طويلاً.»

:Jesus Christ (a.s.) said

disciples, I trampled this world for you, so don't establish it after me. One of the , " abominations of the world is that one commits the sins in it, and disobeys God. Yet, another abomination of the world is that the Hereafter is not achieved but by leaving this world. So consider this world as a crossing place only, and do not make yourself busy to flourish it. Know that the root of all evils is Love for the world, and how often (its pleasure brings lasting sorrow." (Tanbih ol Kavater, vol: 1, P.129

(33)

قال عيسى عليه السلام:

«وَيْلٌ لِصَاحِبِ الدُّنْيَا كَيْفَ يَمُوتُ وَ يَتْرَكُهَا، وَ يَأْمَنُهَا وَ تَعْرِهُ، وَ يَتَّقُ بِهَا وَ تَخْذُلُهُ؟ وَ يَلُ لِّلْمُعْتَرِينَ كَيْفَ رَهَقَهُمْ مَا يَكْرَهُونَ؟ وَ فَارَقَهُمْ مَا يُحِبُّونَ؟ وَ جَاءَهُمْ مَا يُوعَدُونَ؟ وَ وَيْلٌ لِّمَنْ الدُّنْيَا هُمُّهُ، وَالْخَطَايَا أَمَلُهُ، كَيْفَ يُفْتَضِحُ غَدًا عِنْدَ اللَّهِ؟»

:Jesus Christ (a.s.) said

Woe to the people who love material world. As they shall soon die and lose the world."

They trust the world while the world deceits them. They rely on this world while the world directs them to misery. Unfortunate are those deceived ones who gain what they consider bad and lose what they love and they meet their fate. And woe to those people who consider the material world their ultimate ambition and indulge sins willingly. How could such a person bear the consequences of such shames before his

"?Lord on the Resurrection Day

(۳۴)

مِنْ مَوَاعِظِ الْمَسِيحِ عَلَيْهِ السَّلَامُ:

«إِنَّ الْحَكِيمَ يَعْتَبِرُ بِالْجَاهِلِ، وَالْجَاهِلُ يَعْتَبِرُ بِهَوَاهُ أَوْ صِيكُمُ أَنْ تَخْتُمُوا عَلَى أَفْوَاهِكُمْ بِالصَّمْتِ حَتَّى لَا يَخْرُجَ مِنْهَا مَا لَا يَحِلُّ لَكُمْ.»

Jesus Christ (a.s.) advised that, "A wise man takes lessons from the ignorant people. While an ignorant person just gets lesson from his carnal desires. I recommend you to be silent, and don't allow any unfit words come out of your tongue," (Behar ol Anwar,

(vo۱: ۱۴, P.۳۱۵)

(۳۵)

قَالَ عِيسَى عَلَيْهِ السَّلَامُ:

«بِحَقِّ أَقُولُ لَكُمْ كَمَا نَظَرَ الْمَرِيضُ إِلَى الطَّعَامِ فَلَا يَلْتَذُّ بِهِ مِنْ شِدَّةِ الْوَجَعِ، كَذَلِكَ صَاحِبُ الدُّنْيَا لَا يَلْتَذُّ بِالْعِبَادَةِ وَلَا يَجِدُ حَلَاوَتَهَا مَعَ مَا يَجِدُهُ مِنْ حَلَاوَةِ الدُّنْيَا.»

:Jesus Christ (a.s.) said

Truly I tell you that, in the same way that a sick person, looking at food, does not" enjoy its taste because of his pain, a materialist person, too, can not enjoy worship and its delights, as long as he carries the worldly pleasure in his heart." (Behar ol Anwar,

(vol: ۱۴, P.۳۲۵)

(۳۶)

كَانَ (عِيسَى) عَلَيْهِ السَّلَامُ إِذَا مَرَّ بِدَارٍ قَدْ مَاتَ أَهْلُهَا وَخُلْفَ فِيهَا غَيْرُهُمْ يَقُولُ:

«وَيْحًا لِأَرْبَابِكِ الَّذِينَ وَرَثُوكَ كَيْفَ لَمْ يَعْتَبِرُوا بِإِخْوَانِهِمُ الْمَاضِينَ.»

Once, Jesus (a.s.) passing a house whose master had died and some others were" accommodating there, addressed the house, "Woe to your possessor who inherited you! How is it that they do not take lesson from their last brothers who left you?"

كَانَ (عيسى) عَلَيْهِ السَّلَامُ يَقُولُ:

« يَا دَارُ تَخْرِبِينَ وَ يَا نَفْسُ اَعْمَلِي تُزَوِّقِي، وَ يَا جَسَدُ اِنْصَبْ تَسْتَرِحِ.»

:Jesus Christ (a.s.) said

earthly world, you are heading towards destruction and your residents will be ' ."
ruined. ' soul! Act so that you are benefited (by divine favors), and ' body bear the
sufferings (for obeying the divine commands in this world) so that you get

كَانَ (عيسى) عَلَيْهِ السَّلَامُ يَقُولُ:

« يَا مَعْشَرَ الْحَرِّ وَارِيَنَّ تَحَبُّبِي وَإِلَى اللَّهِ بِبُغْضِ أَهْلِ الْمَعَاصِي وَتَقَرُّبِي إِلَى اللَّهِ بِالتَّبَاعِدِ عَنْهُمْ، وَالتَّمَسُّ بِرِضَاةِ بَسِّ خَطِيئِهِمْ.»

:Jesus Christ said

disciples! By creating enmity with the sinners manifest your friendship with God; , " and by keeping aloof from them gain proximity to God; and by expressing anger at (them, gain God's satisfactions." (Tanbih ٠١– Kavater, vol: ٢, P. ٢٣٥)

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ:

« قَالَ عِيسَى عَلَيْهِ السَّلَامُ: اشْتَدَّتْ مَوُونَةُ الدُّنْيَا وَ مَوُونَةُ الْآخِرَةِ. أَمَّا مَوُونَةُ الدُّنْيَا فَأَنَّكَ لَا تَمِيدُ يَدَكَ إِلَى شَيْءٍ مِنْهَا إِلَّا وَجَدْتَ فَاجِرًا قَدْ سَبَقَكَ إِلَيْهَا، وَ أَمَّا مَوُونَةُ الْآخِرَةِ فَأَنَّكَ لَا تَجِدُ أَعْوَانًا يُعِينُونَكَ عَلَيْهَا.»

:Imam Sadiq (a.s.) stated that Jesus Christ (a.s.) had said

Preparing provision for this world and the Hereafter is accompanied with hardship and sufferings. But the provision of this world is such that any attempt to seek it is tantamount to what a sinner has achieved it before you. On the other hand, the provision of the next world is such that you fail to find any companion assisting you to (achieve them." (Behar ol Anwar, vol: ١٤, P. ٣٣٠)

قَالَ عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ:

«وَيْلَكُمْ يَا عِبِيدَ السُّوءِ كَيْفَ تَرُجُونَ أَنْ يُؤْمِنَكُمْ اللَّهُ مِنْ فَرْعِ يَوْمِ الْقِيَامَةِ وَ أَنْتُمْ تَخَافُونَ النَّاسَ فِي طَاعَةِ اللَّهِ وَ تُطِيعُونَهُمْ فِي مَعْصِيَتِهِ وَ تَقُونَ لَهُمْ بِالْعُهُودِ النَّاَقِضَةَ لِعَهْدِهِ.»

:Jesus Christ (a.s.) said

Woe to you wicked slaves of God! How can you be hopeful for God's mercy on the"
?Day of Judgment

While instead of obeying God you fear from the people; by neglecting God's
commands, you execute the commands of the people; and by being disloyal to God,
(you remain faithful to the people!" Tohaf ol Oqool, P.۵۰۵

THE END

t:۱۴

About center

In the name of Allah

هَلِيسَتْوَيَالَّذِيَتَعْلَمُونَوَالَّذِيَتَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t- encouraging the populace particularly the youth in investigating the religious issues- replacing useful contents with useless ones in the cellphones, tablets and computers- providing services for seminary and university researchers- spreading culture study in the public-

paving the way for the publications and authors to digitize their works–

:Policies

acting according to the legal licenses–

relationship with similar centers–

avoiding parallel working–

merely presenting scientific contents–

mentioning the sources–

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions–

Holding book reading competitions–

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism–
places

.Producing animations, computer games and etc–

Launching the website with this address: www.ghaemiyeh.com–

Fabricating dramatic and speech works–

Launching the system of answering religious, ethical and doctrinal questions–

Designing systems of accounting, media and mobile, automatic and handy systems,–
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Producing thousands of research software in three languages (Persian, Arabic and–
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and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF,
HTML, CHM, GHB on the website

Also producing four markets named “Ghaemiyeh Book Market” with Android, IOS,–
WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable
.friends who contributed their help and data to us to reach the holy goal we follow

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Users' affairs: ۰۹۱۳۲۰۰۰۱۰۹

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Ghaemiyeh

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