

واحد منا يوم وطفنا المواضع المقدسة في بيت المقدس والديارات وتبركنا من
 132r القديسين الذين هناك. ثم حملنا كل واحد منا * الى موضعه. والان فقد عرفتك
 وما احب ان تعلم بهذا احد». فتبرك منه ذلك الاخ وخرج يكرز وينادي بالناس بما
 عاين وسمع وشاع هذا الخبر في كل البلدان.

27.1 [33] وبعد هذا خرج ثاودوريطس بطريك مدينة انطاكية يريد يتبرك من
 القديس لما كان يسمع عنه من فضيلته وسار وهو في مراكب حسنة مزينة وهو لابساً
 ثياب رقيقة ما لم يلبسوه التلاميذ رسل المسيح. فلما صلى وتبرك منه، جلسا وتحدثا
 طويلاً. فقال للقديس البطريرك¹ الطوبان: «يا ابي، انا اسلك، اي وقت كانت لك
 حاجة، صغيرة كانت ام كبيرة، فتسلني بها، لاني كثيراً احبك». فقال له مختار
 132v الله: * «انا اسلك واطلب من قدسك ان تطول روحك علي حتى اعرفك ما قد
 انكشف لي عنك، وذلك انني سالت الله كيف يكون قبوله لهذا الركوب والزينة
 التي انت فيها فاوراني الرسل وكل من خدمه بالمسكنة فرايتهم كلهم متوجين باكاليل
 المجد وانت من بينهم بلباس حقير وان منظرك منظر رجل هندي.
 27.2 فحزنت لذلك حزناً شديداً. ولهذا السبب انا اسلك واطلب من قدسك
 ان تسلك في اثرهم ولا تعدل عن طرقهم. فيكون اهتمامك باليتاما والارامل وارحم
 الغربا واهل الحاجة ويكون فكرك في كل حين بافتقادات الدير والكنائس لترث ملك
 السما والحياة <...>

one folio is lacking

27.5 <...> * هذه الشدة التي انا فيها». فقال له: «هوذا تخطف وتصل
 134r وتقف قدام الخليفة وقد اشتد غضبه حتى انه يامر بقتلك. والان فانا المسكين، ان
 يكن لي دالة عند المسيح، فلست افارقك حتى تخلص. فلا تخاف وعيده
 وتهديده، فانه سا يرضنا عنك ويامر لك بجوايز كثيرة جزيلة فلا تاخذ منها شي، بل
 سله ان يخفف عن النصارى ثقل الخراج ويجريهم على رسومهم ويعطيك سجلاً

— P القديس للبطريك [للقديس البطريرك¹ 27

⁶⁰ While Muslim jurists in the Abbasid period often forbade Christians from building new churches or repairing old ones, such indemnities seem to have been enforced only sporadically. See FATTAL, *Le statut légal des non-musulmans*, 175–78.

rist one day. And we visited the holy places in Jerusalem, as well as the monasteries, and were blessed by the saints who were there. He then bore each of us away to his place of habitation. Now then, I've told you [everything], but I don't want you to tell anyone about this." That brother then received his blessing and left, proclaiming and announcing to the people what he had seen and heard. As a result, news of this spread to all lands.

Theodoret the Patriarch of Antioch

27.1 [33] After this, Theodoret the patriarch of Antioch left [the city] and made his way to the saint in order to be blessed by him, for he had heard of his virtue. The patriarch traveled in beautifully adorned carriages and was wearing fine clothes such as were not worn by the disciples, the apostles of Christ. When he had prayed and been blessed by the saint, the two of them sat and talked for a long while. The blessed patriarch said to the saint: "Father, I ask you — whenever you've some need, be it great or small, ask me about it, for I love you greatly." God's chosen one replied: "I ask and beseech your holy self to bear with me that I might recount to you what's been revealed to me about you. I asked God how he receives this riding and the finery that you're in, and he showed me the apostles and all who have served him in poverty. I saw all of them wearing crowns of glory, while you stood in their midst wearing lowly clothes and possessed of a face like that of a man from India.

27.2 "On account of this I was greatly saddened. For this reason, I ask and beseech your holy self, that you walk in their footsteps and not stray from their paths. Take care of the orphans and widows. Have mercy on strangers and the destitute. At all times let your thought be for the visitation of the monasteries and the churches. This way you will inherit the kingdom of heaven and life <...>⁵⁹

27.5 <...> this distress in which I now am." He replied: "Behold, you will be seized and come and stand in the presence of the caliph, who has become so angry that he will order you to be killed. Now then, as for my wretched self, if I have any freedom of access with Christ, I'll not be separated from you until you're rescued. Don't be afraid of his threats or attempts to intimidate you, for he'll come to be pleased with you and order that you be given many ample rewards. But don't take any of them. Rather, ask him that he lighten the tax burden of the Christians, that he let them manage themselves according to their [own] laws, that he give you a written document concerning the repair and restoration of the churches⁶⁰, and that the monks not be

⁵⁹ As explained in the Introduction, one folio is here lacking. The missing portion recounted the patriarch's agreement to follow the saint's advice and then his backsliding, his seizure by horsemen sent by the caliph, and his meeting with the saint before being taken to Baghdad.

بعمارة الكنائس وعزاها وان لا يعارضون الرهبان». وفيما هو يوصيه، دخلوا فاختطفوه. فقال: «صلي علي، يا ابتاه، وانظر الى ما انا فيه». فتنهد القديس وبكا.

134v 27.6 فمع خروجهم² طرح الله في قلوبهم الرحمة * بصلوات المغبوط وتزعموا عنه الحديد وساروا وهو مكرماً حتى حضر بحضرة الرشيد فامر بضرب عنقه. فعند ذلك رفع عينيه الى السما وقال: «يا الاهي، تخن علي وارحمني بصلوات عبدك طيماتثيوس». ثم التفت واذا السيف قد رفع السيف ليضربه³ ورجل هائل المنظر واقف بين يديه فدفع السيف عنه. فقال له الرشيد: «اضرب ولا ترحم هذا الظالم الجاير». فقال له السيف⁴: «لمن اضرب، يا مولاي، لرييس النصراري او لهذا الواقف دونه؟» فقال: «يا ويلك، لرييس النصراري». فقال: «يا سيدي، ما يتركني هذا الواقف دونه لموضع حنقه عليك». خفي عنه امر الرجل الواقف دونه.

135r 27.7 فامر شرطي اخر يضرب * عنقه. فاخذ السيف وقال: «يا مولاي، اي الاثنين اضرب؟» فقال: «لكلاهما اضرب». فرفع السيف فلم يمكنه ضرب واحد منهما. فقال هرون: «هذا رجل ساحر». فامر رجل اخر ليس في قلبه رحمة وقال له: «اضرب رقبته ولا تشاور». فمد يده ليضرب فيست ووقع السيف. حينئذ قام الرشيد وهو مرعوباً يرتعد.

27.8 فتقدمت اليه بعض جواره التي كانت حظيته⁵ فقالت له: «ايد الله مولانا. انت وعدتني بقضا حاجة اسلك فيها ولو انه نصف ملكك واكبر. انا اسل جلالك تهب لي هذا الرجل وترضا عنه». فالتفت الى البطريك وقال له: «تكن الان من عتاقة هذه الجارية، فهي التي اعتقتك من القتل. وانا امرك تلزم بابنا ايام حياتك». فاقام ببابه زماناً * يتربح الرحمة من الله بصلاة المغبوط طيماتثيوس.

135v 27.9 وفي بعض الايام في اقامته⁶ على الباب عرض لابن الخليفة علة صعبة فورد عليه من ذلك امراً عظيماً. فجمع اطبا مدينة بغداد وسالهم ان يجتهدون في بروه. فما منهم احد وقف على علته، بل حكموا كلهم عليه بالموت فانقطع عند ذلك رجاء منه. وذكر البطريك فامر باحضاره. فلما دخل على الصبي وابصر،

— P القامته⁶ — P حصيته⁵ — P اسياف⁴ — P ليظربه³ — P خروجهم²

tioned largely after the stop and over the *wāw* in *wa-anā*. In the edition, it was assumed that the *wāw* belonged originally before the *akbar*. It might just as well be, however, that the ms. should be corrected to read: *mulkika wa-akbar wa-anā*.

accosted.” While he was giving him these commands, [the horsemen] entered and seized the patriarch, who said: “Pray for me, father; and pay attention to what happens to me.” The saint sighed and wept.

27.6 When they had gone, by the prayers of the blessed one God cast mercy in their hearts and they removed the irons from him. They traveled on their way, treating him honorably until they reached the presence of al-Rashīd, who ordered that his head be struck off. At this the patriarch lifted his eyes to heaven and said: “My God, because of your servant Timothy’s prayers, have mercy and compassion on me.” He then turned around and behold, the executioner had raised his sword to strike him and another man with a frightful visage was standing there and protecting him from the sword. al-Rashīd said to him: “Strike! Show no mercy to this unjust and wicked man!” The executioner said to him: “Which one should I strike, my lord, the leader of the Christians or this other one standing beside him?” He said: “Damn you, the leader of the Christians!” He said: “My lord, this other one standing beside him does not let me because he’s angry at you.” The matter of the other man standing beside him was hidden from the caliph.

27.7 He thus ordered another guard to strike off the patriarch’s head. This one took the sword and said: “My lord, which of the two should I strike?” He said: “Strike both!” He then lifted the sword but was unable to strike either one of them. Hārūn said: “This man’s a magician!” He then ordered yet another man, one without mercy in his heart, [to strike him], saying: “Cut off his head and don’t say another word to me about it.” He stretched out his hand to strike him, but it dried up and the sword fell. al-Rashīd then stood up with fear and trembling.

27.8 One of his slave girls⁶¹, a concubine, then came to him and said: “May God give strength to my lord! You promised me that you would fulfill any request that I might put to you, even if it amounted to half your realm or more⁶². I ask your exalted self to give this man to me and to find pleasure with him.” He then turned to the patriarch and said: “Be now one of the freedmen of this slave girl, for it is she who has freed you from execution. As for me, I order you to attend our door all the days of your life.” For a time the patriarch was in charge of his door, but all the while he was waiting for mercy from God through the prayers of the blessed Timothy.

27.9 One day, while he was in charge of the door, there befell the son of the caliph a serious illness and as a result he was in dire straits. The caliph gathered together the doctors of Baghdad and asked them to try to cure him. Not one of them, however, understood the nature of the illness; rather, all decided that he would die. At this his hope for him was cut off. He then remembered the patriarch and ordered that he be brought. When the patriarch

⁶¹ For the form, see BLAU, *GCA*, I, 199a–b.

⁶² The reading of the ms. is a bit confused at this point. It reads: *mulkika wa-anā*, with a stop placed after *mulkika*. Above the line the original scribe has added *akbar*. This he posi-

قال الرشيد: «هل تقدر على شفاه؟» فقال: «يا مولاي، الذي اخرجني من بلدي وكرسي بغير اختياري منه، اسل ان يشفيه». وكان معه بركة دفعها اليه القديس طيماتئوس واخرجها ودهنه منها اليوم الاول والثاني. وفي اليوم الثالث بري وقام فرحاً مسروراً. فتعجب الرشيد من ذلك وشكر الله. وكل * من راه وسمع سبح 136r
الله.

27.10 وهنوه جميع ريسا دولته وقواده لما عينوا ابنه قد بري بعد الاياس منه وذلك في اسرع وقت. فقال لهم الرشيد: «افرحوا معي اليوم، فان ابني كان ميتاً فعاش. ولست ادري بماذا يكافي هذا الرجل الذي بصلاته فقط وليس بدوا كما يفعل الاطبا ان⁷ [...] هذا العجب». فما منهم احد الا مضى الى منزله فاحضر من المال والجواهر الفاخرة ما امكنه اكراماً للخليفة واتحفوا بها البطريرك القديس.

27.11 فلما رأى ما قد اجتمع بين يديه، وثب قائماً وسجد للخليفة وقال: «انا المسكين اسل جلالتك ان تاذن لي بالكلام». * فقال: «تكلم بما احببت». قال: 136v
«قد قبلت هذه المواهب السنية التي لم يتطول بها احد من الملوك قبلك، ولكني اسلك انا ان تاذن لي اصنع بها ما اريد». فقال: «لك ذلك». فامر بحملها ووضعها بين يدي ابنه؛ فقبلها منه. حينئذ قال له الرشيد: «ما احسن فعالك اولاً واخيراً. سلني بجميع ما تريد فاني معطيكه». فقال البطريرك: «يا امير المؤمنين، مسلتي لك بالتعطف على ذمتك النصارى وتخفيف الخراج عنهم على حسب ما امر به ابن عمك محمد وذلك عليه وان لا يعارض قس ولا راهب ويجرى الكنايس على رسومها في تجديداتها وعمارتها وترك على ما امر به في قرانك. لا يت...» 137r
من تباعك لظلمهم، فقد كثر الجور * عليهم». فقال الخليفة: «قد قبلنا سؤالك وقضينا حاجتك. وامر بان تضرب رقاب من سعا بك». فسجد له وساله العفو عنهم. فاستحسن هو وكل من بحضرته صنيعه.

— P ان هذا الرجل الذي بصلاته فقط وليس بدوا كما يفعل الاطبا ان⁷

⁶⁶ *Dhimma* (lit. "compact") is here short for *ahl al-dhimma* ("the people of the compact"). These are the free, non-Muslim subjects of the Muslims, who have been granted security in exchange for the payment of the poll-tax (*al-jizyah*).

⁶⁷ The translation here ("the son ... on him") is tentative. The text is almost certainly corrupt: perhaps *ibn 'ammika* should be emended to read *nabīyuka*.

⁶⁸ It would seem that *al-kanā'is* is the subject of *yujrā*. Cf. the parallel at S33.11.

⁶⁹ There is a word here that cannot be fully read because of excessive wear to the ms.

⁷⁰ Lit. "of him who slandered you."

entered into the presence of the youth and saw him, al-Rashīd said: "Can you cure him?" He said: "My lord, he who cast me from my land and my throne against my will — him I'll ask to cure him." He had some "blessing"⁶³ that saint Timothy had given him. He took it out and anointed him with it for two days. And on the third day he was cured; with joy and happiness he arose. al-Rashīd was amazed at this and gave thanks to God, while everyone who saw him and heard gave glory to God.

27.10 All the leaders and officials of his realm congratulated him when they saw that his son had been cured after they had despaired for him — and this, in the quickest of manners. al-Rashīd said to them: "Rejoice with me this day, for my son was dead and now he lives⁶⁴. I don't know with what this man should be rewarded, this man who by his prayer alone, and not with medicines as the physicians do [...] this miracle."⁶⁵ There was not one of them who did not go to his house and bring as much money and as many precious jewels as he was able, as a way of honoring the caliph. These they presented to the holy patriarch.

27.11 When he saw what had been gathered together in his presence, he jumped up and bowed down before the caliph, saying: "Wretch that I am, I ask your exalted self to let me speak." He said: "Say what you wish." He said: "I have received these splendid gifts, the likes of which no king before you has ever bestowed. Nonetheless, I ask you to let me do with them as I wish." He replied: "As you wish." The patriarch then ordered that they be carried and placed in the presence of the caliph's son, who in turn received them from him. Thereupon al-Rashīd said to him: "How good are your deeds, in the beginning and now in the end. Ask me for all that you want, for I'll give it to you." The patriarch said: "Commander of the Faithful, my request to you is that there be compassion for your *dhimma*⁶⁶, the Christians, and the lightening of taxes from them — in accordance with what the son of your uncle, Muḥammad, ordered, and that is on him⁶⁷ — and that neither priest nor monk be accosted, that the churches be allowed to manage⁶⁸ themselves according to their [own] laws, in repairing them and in constructing them; [in general, my request to you is that matters] be left as they were ordered in your Koran. Let not one of your followers <...>⁶⁹ to treat them unjustly, for the oppression of them has multiplied." The caliph replied: "We've received your request and taken care of your petition. And I'll order that the heads of those who slandered⁷⁰ you be struck off." The patriarch, however, bowed down and asked him to forgive them. The caliph and everyone present approved of his good deed.

⁶³ "Blessing" (*barakah*) apparently refers to a flask of oil or water over which Timothy had prayed.

⁶⁴ Cf. Lk 15.24.

⁶⁵ Grammar and sense require that one posit a lacuna here. The scribe appears to have become confused when copying the text, for he repeated a line or two from directly above. For some reason, however, he did not supply the materials that follow.

27.12 وقدّم اليه ذلك الرجل الذي يبست يده وساله شفاهه وذلك انه كان مجرباً له ان كان يقدر على ذلك. وانه اخرج ذلك البركة ودهنه منها بمحضر الجماعة فبري لوقته⁸ وامتدت يده. فتحير جميع من حضر مجلسه واكثر التسييح لله على ما عاينوا. واقام البطريك عنده زماناً⁹. ثم انه قال له: «انا اسل جلالتك ان تطلقني¹⁰ امضي افتقد رعيتي التي امرت ان ارعاها». فامر لوقته وكتب له سجلاً بخط يده وسيره شاكرًا لله.

137v 27.13 وجعل في نفسه ان يقصد القديس * طيماتثيوس قبل دخوله الى كرسيه. فلما بلغ اليه وصلى وتبرك منه، قال له القديس: «انا اشكر الله الذي اعانني ولم اكذب بالكلام الذي كلمتك به وسهل لي ايضاً اكون معك في وقت شدتك. وعندما امر بضرب رقبتك، عندك كنت وسالت الله وطرح في قلب الجارية مسلتها له وسالت ايضاً الرب من اجل ابن الخليفة فابراه على يدك». فقال له البطريك: «حي هو الله، ان، كما انا انظرك اليوم، هكذا كنت اراك حين صنعت هذا كله». ومن ذلك الوقت¹¹ عاهد الله ان لا يركب كما كان بتلك الزينة واعتق ممالك، رجال ونساء، وصار يركب حمار وارتسم برسم¹² السليحين¹³ وسلك طريقة النسك والاتضاع ويكثر مجد الله ويديم الشكر * للقديس الى حين وفاته.

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28.1 [34] نرجع الان الى وصف خبر القديس. كان رجال خارجين من انطاكية وكانت طريقهم على زمرينا في يوم الخميس الكبير. وفيما هم طالعين من دفنا، اشتموا ريحاً طيباً يفوق ساير الطيب. فوقفوا باهتين ينظرون الى ناحية المغرب الى الجبل واذا عليه غمامة قد ظلته ودخان البخور يخرج من هناك كمثّل دخان الاتون! فقال الواحد لصاحبه: «قفوا هاهنا حتى امضي واعرف من اين يخرج هذا الدخان».

28.2 فمضوا² وعند وصوله خطفت الغمامة وراهب شيخ قد خطف بها نحو المشرق فبدا يبكي حيث لم يوهل ان يتبرك³ من ذلك الشيخ وكان شخصه في الغمامة وهو ثابت في الموضع. فلما تبينه، فاذاه شيخ قد نبت عليه شعر * قد جلله حتى انه لم يبين منه الا عينيه وانه اجعل هارياً منه. فقال له ذلك الرجل: «يا اخي، ان كنت غير مستحقاً لانظر اليك، اهلي لنظرك».

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P السليحين¹³ — P برسم¹² — P القوقت¹¹ — P تطلقني¹⁰ — P زماناً⁹ — P لوقته⁸
— P يترك³ — P فضا² — P الاتوان¹ 28

27.12 He then presented to him that man whose hand had dried up and asked him to heal him, and this was to test him in order to determine whether he was able to do this. The patriarch took out that "blessing" and anointed him with it in the presence of all. He was immediately cured and his hand stretched out. All who were present in the caliph's court were amazed and multiplied praise to God for what they had seen. The patriarch stayed with him for a time. He then said to the caliph: "I ask your exalted self to let me go and visit my flock, which I've been commanded to watch over." He immediately gave the order and wrote in his own hand a document [about everything that had been agreed on], and sent him on his way, giving thanks to God.

27.13 The patriarch decided to go to saint Timothy before entering on his throne. When he reached him, and had prayed and been blessed by him, the saint said to him: "I give thanks to God who has aided me; I did not lie with the words that I spoke to you. He also made it possible for me to be with you in the time of your tribulation. When the caliph commanded that your head be cut off, I was with you, beseeching God who put it in the heart of the slave girl to ask him her question. I also besought the Lord on account of the son of the caliph. And he cured him at your hands." The patriarch said to him: "As God is alive, even as I see you this day, so also did I see you when you did all this." From that time on, he promised God that he would not ride as he had been with that finery. He also freed slaves, both men and women, and began to ride a donkey; and he followed the example of the apostles and walked in the path of renunciation and humility, multiplying the praise of God and continually offering thanks to the saint until the time of his death.

He Rides on a Cloud

28.1 [34] Let us now return to our description of the saint's life. There were some men going out from Antioch. They traveled by way of Z.m.r.y.nā. This took place on Maundy Thursday. While they were ascending from Daphne, they smelt a beautiful odor, more pleasant than all perfume. They stood there in wonderment, looking toward the west, to the hill — and behold, on it was a cloud that overshadowed it and there was the smoke of incense coming forth from there, just like the smoke of an oven. One of them said to his companion: "Stay here that I might go and find out whence this smoke comes."

28.2 He went and when he arrived, the cloud was taken up and with it an elderly monk had been taken up, toward the east. He began to cry because he had not been deemed worthy to receive the blessing of that elder whose figure was on the cloud, held fast in its place. After he had stared at him — behold, an elder whose hair had grown so long that it covered everything but his eyes. As this elder was beginning⁷¹ to flee from him, the man said to him: "My brother, if I'm not worthy to look on you, cause me to be so."

⁷¹ For the form (*ja'ala* in classical Arabic), cf. BLAU, *GCA*, I, 157–59.

28.3 فلم يلتفت اليه. فقال له: «باسم المسيح الابن المولود من مريم، اسلك ان توهلني اعرفك ومن هو الرجل الذي حملته الغمامة». فوقف حين سمع قسمه عليه وقال: «لا تتقدم الي، فانا من اجل قسمك ما اخفي عنك شيئاً. انا رجل مسكين طلعت الى جبل اللكام اطلب الى الله من اجل خطاياي. فلما تمزقت ثيابي، سالت الله فانبت على جسدي هذا الشعر الذي تراه. والان ربنا يسوع المسيح في مثل هذا اليوم ابذل جسده ودمه لمغفرة الخطايا فسألته ان يوهلني لآخذ سره * الخفي المقدس. 139r فارسل الي القديس طيماتثيوس الذي في كاخشتا فقربني هاهنا وهو الذي ابصرت في الغمامة قد حملته وردته الى حبسه».

28.4 فسجد له الرجل وتبرك منه فصلى عليه. وفيما هو ينظر اليه، اذ خطف وتعالا الى الهوى وغاب عنه. فرجع وخبر اصحابه بما رأى ولم يذكر القديس طيماتثيوس. وانه عاد وقصد دير المغبوط وصلى وتقدم وتبرك منه. فقال له القديس: «ها الان قد اظهر الله ما رايت في طريقك، ولكن ليس لك سلطان تخبر به الى حين انتقالي⁴ من العالم الى المسيح». فلما استباح القديس، جعل الرجل ينادي في العالم بما عاين.

29.1 [35] كان اثنين يجمعون العفص حتى بلغا جبلاً عالياً * كثير الاشجار. 139v وانهما سمعا اصوات اثنين يصليان صلاة الساعة التاسعة¹. فتقدما² ليعرفا ما قد سمعاه فوجدا رجلاً سايحاً وهو يزمر. فلما فرغ من دوكسا، قال له: «نحلفك بالله³ الحي اما قلت لنا من انت ونحن نراك وحدك ونسمع صوت اخر معك يزمر وما نراه». 29.2 فقال لهما: «لماذا تقسما علي بالذي ترتعد منه السما والارض؟ وتهلكون انفسكما من حيث لا تعلمان؛ ولكن منجل الاسم الذي حلفتموني به اجيب مسلتكما. انا مقامي في هذا الموضع. والصوت والنعمة التي لا يرى صاحبها، فان نفسي تاقت ان اجتمع مع القديس طيماتثيوس في صلاتي هذه فقضا الله شهوتي وحمله من كاخشتا الى عندي وهو الذي⁴ * يزمر معي. والان اذهبا بسلام الرب». 140r 29.3 فهربا من خوفهما بعد ان باركهما. وان الله بصلاتهما على المساكين يسر لهما عفصاً كثيراً وانصرفا يسبحان الله ويمجداه.

P انتقالي⁴

P للذي⁴ — P بالله³ — P فتقدما فتقدما² — P السادسة والتاسعة [الساعة التاسعة¹ 29

28.3 He did not, however, turn around. He then said to him: "In the name of Christ, the Son who was begotten of Mary, I ask you to deem me worthy to know both you and the identity of the man whom the cloud bore away." When he heard his oath to him, the elder stopped and replied: "Don't come near me! Because of your oath, I'll hide nothing from you. Wretch that I am, I ascended Jabal al-Lukkām to beseech God on account of my sins. When my clothes were all in tatters, I asked God and he made this hair that you see grow on my body. Now then, our Lord Jesus Christ on this day gave up his body and blood for the forgiveness of sins. For this reason, I asked him to deem me worthy to receive his hidden and holy sacrament. He sent me saint Timothy, who is in Kākhushṭā, and he gave me the Eucharist here. It was he whom you saw in the cloud as it took him away and returned him to his enclosure."

28.4 The man prostrated himself and received his blessing, and the elder prayed for him. While that man was looking at him, suddenly the elder was seized, ascended into the air, and disappeared from sight. The man then returned and told his companions what he had seen. He did not, however, mention saint Timothy. He then returned and made his way to the monastery of the blessed one. He prayed and came forward to be blessed by him. To him the saint said: "Behold, God has now revealed what you saw on the road. Nonetheless, you don't have authority to speak of it until the time of my departure from the world to be with Christ." When the saint passed away, the man began to proclaim to the world what he had seen.

A Marvelous Encounter

29.1 [35] There were two men gathering nutgalls⁷². They came to a lofty hill with many trees. There they heard the voices of two men praying the prayer for the ninth hour. When the two approached to investigate what they heard, they found a single wandering solitary reciting the psalms. After he finished his prayers, they said to him: "We adjure you by the living God to tell us who you are. We see only you, yet we hear the voice of another reciting with you, though we don't see him."

29.2 He replied: "Why do you adjure me by him at whom heaven and earth tremble? You're bringing ruin on your souls and don't even know it. Nonetheless, on account of the name by which you've adjured me, I'll answer your question. I'm a resident of this place. As for the voice and the chant, whose source is not to be seen — my soul desired to join with saint Timothy in this prayer, and God fulfilled my desire and bore him from Kākhushṭā into my presence. It's he who recited the psalms with me. And now, go in the peace of the Lord."

29.3 They fled in fear, but only after he had blessed them. By the prayers of these two saints for the two wretches, God provided them with many nutgalls, and they went their way giving glory and praise to God.

⁷² At S35.1 we are told that this took place at Q.r.f.l.