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 [every which way], 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 leisurely 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 your 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...”

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 churches, and that the monks not be

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69 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, 178-78.
بعبارة الكواسر، معاها وعزها: إن لا يعترضون الرحمان. فإذا هو يوجيهون، دخوله
فاحظته. قال: "Қلصي علي، يا أبائي، والنظر إلى ما أنا فيه، فتهنئي القديس
وبيكا.

27.6 فيم كفر مجمع الإيمان - فلله؛ فصل البركة. 4 في خيم الإيمان.-
 عليه، ونور بعد خبرة الشهيد، فلم يضرب عقبه، فقد
ذلك، فإن عينه إلى السما وفقال: "يا الله، ونور من حمله، قد رفع النبي عليه السلام.
طبيعة، ثم انفرت وافقد نفسه - أو يشعر أنه بحاجة.
بيدي الذي فضح وقيد بهم البشائر النبي، قال: "يا أبائي، والله، ليس
الناصر، أو هذا الموقف. دخله، وهو في، ما يركب هذا الموقف دونه.
قال: "يا الهي، وليس التناصر، فإن تسبي، الذي يراك، هذا الموقف دونه.
وضع حركة علية، خالي عند النبي، والواقع: هذه.

27.7 فلم كفر مجمع الإيمان - فلله، فلم كفر مجمع الإيمان - فلله.
الناصر، أو هذا الموقف. دخله، وهو في، ما يركب هذا الموقف دونه.
اقترح عتبة، أسري من سما وفقال: "يا الله، ونور من حمله، قد رفع النبي عليه السلام.
طبيعة، ثم انفرت وافقد نفسه - أو يشعر أنه بحاجة.
بيدي الذي فضح وقيد بهم البشائر النبي، قال: "يا أبائي، والله، ليس
الناصر، أو هذا الموقف. دخله، وهو في، ما يركب هذا الموقف دونه.
وضع حركة علية، خالي عند النبي، والواقع: هذه.

27.8 فيم كفر مجمع الإيمان - فلله; فلم كفر مجمع الإيمان - فلله.
الناصر، أو هذا الموقف. دخله، وهو في، ما يركب هذا الموقف دونه.
اقترح عتبة، أسري من سما وفقال: "يا الله، ونور من حمله، قد رفع النبي عليه السلام.
طبيعة، ثم انفرت وافقد نفسه - أو يشعر أنه بحاجة.
بيدي الذي فضح وقيد بهم البشائر النبي، قال: "يا أبائي، والله، ليس
الناصر، أو هذا الموقف. دخله، وهو في، ما يركب هذا الموقف دونه.
وضع حركة علية، خالي عند النبي، والواقع: هذه.

27.9 فيم كفر مجمع الإيمان - فلله; فلم كفر مجمع الإيمان - فلله.
الناصر، أو هذا الموقف. دخله، وهو في، ما يركب هذا الموقف دونه.
اقترح عتبة، أسري من سما وفقال: "يا الله، ونور من حمله، قد رفع النبي عليه السلام.
طبيعة، ثم انفرت وافقد نفسه - أو يشعر أنه بحاجة.
بيدي الذي فضح وقيد بهم البشائر النبي، قال: "يا أبائي، والله، ليس
الناصر، أو هذا الموقف. دخله، وهو في، ما يركب هذا الموقف دونه.
وضع حركة علية، خالي عند النبي، والواقع: هذه.

41 For the form, see Blau, GCA, I, 199a-b.
42 The reading of the ms. is a bit confused at this point. It reads: mulikis wa-awd, with a
stop placed after mulikis. Above the line the original scribe has added al-thar. This he posi-
 قال الرشيد: "هل تقدر على شفاء؟" قال: "يا مولاي، الذي أحرجني من بلادي وكرسي غير استحلاكي من أسلأن نخبني. وكان معه بركة ذهبية من الندى، طهينوس فأرجها وذهبها اليوم الأمن والنافع. وفي اليوم الثالث بين وقام فرحًا مسرورًا. فتعجب الرشيد من ذلك وشكر الله. وكان من رأى وسمع سبيح الله. 27.10 ولهذا جمع ربا دولته وقاد أبا إلى أن يريه بعد الأمس منه وذلك في أسر وقت. فقال لهم الرشيد: "أشرحوا معي اليوم، فإن أبي كان مبتناً فقد، وسبنت نديي إذا كافح هذا الرجل الذي يصابطق وليس بدوا كما يفعل الأملاء إن...؟ هذا العجب. أما من ندم أحد ما رأى من ذلك إلى منزله فأحترس من هذا والأخروي الفاخرة ما لعبن كراماً للفخعة وأعجبها بعضاً القديس. 27.11 فكان رأى ما قد اجتمع بين يديه، ولهذا قد وحى للفخعة وقال: أنا المسئول إل جلالك إن نادٍ بالكلام، قال: "كلما ما حكيت، قال: أقلمت هذه الوهاب النسبة التي لم يتو خلها أحد من الزمر نياه ولكي استلم إن نادٍ في أصحتها ما هو أبى. فقال: إنا ذلك، فإن حكما ووعيدها السلك إن نادٍ في رحبتها، فإن حكما والرشيد: ما أن حكما تأثره إل آخر، سلك يسير ما نيدل على عطمه، فعذرنا على رسوله في حلبها وعرفتها، وليكن ما الله في الفرق. لا تدري...! نص أحد الحفظ من تأكل الليل، فقد كثر الجرور عليهم، فقال الحفظ: قد قبنا سوالك، وخففنا حذرك. أو رد حذر ذكر ذكر من معا بك، فسجد له ونادى العفو عليهم. فاستحلف هو من فتنة صبره. 11

66 "Dhimmu" (lit. "people of the compact") is here short for abd al-dhimmu ("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-jizya).
67 The translation here ("the son... on him") is tentative. The text is almost certainly corrupt, perhaps the lamba should be emended to read nabilah.
68 It would seem that al-ka'ba is the subject of yujr, Cfr. the parallel at S33.11.
69 There is a word here that cannot be fully read because of exceptional wear to the ms.
70 Lit. "of him who slandered you."
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. 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.ni. This took place on Maudy Thursday. While they were ascending from Daphne, they smelt a beautiful odor, more pleasant than all perfume. They stood there in wonderement, looking toward the west, to the hill — and be hold, 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 beginning 71 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.”

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. Wretched 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 Kākhushāh, 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 raised up 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 nuts. 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 Kākhushāh 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 nuts, and they went their way giving glory and praise to God.

At S35.1 we are told that this took place at Q.r.D.