

## ZECHARIAH IN THE LOGIA COLLECTION OF ASÍN PALACIOS

### 1. #66:<sup>1</sup>

It is reported of Zakariyyā' (upon whom be peace!) that when he fled from the unbelievers among the Children of Israel, he concealed himself within a tree. When they realized this, they brought a saw and sawed through the tree until the saw reached the head of Zakariyyā', whereupon a moan was emitted by him. Then God Most High revealed to him: 'O Zakariyyā'! If you heave out another moan, I will erase you from the catalog of prophecy!' Therefore Zakariyyā' (upon whom be peace!) bit down on the side (of the tree?) until he had been cut into two pieces.

### 2. #93:<sup>2</sup>

It has been related about Zakariyyā' (upon whom be peace!) that he was hired by some people to work on a wall with clay. They had paid him a round loaf of bread beforehand, since he would only eat that which his own hand had earned. Some people came to him, but he did not invite them to partake (of it with him) until it was gone. Now they were amazed at him, for they knew about his generosity and his piety, and they had thought that (his) generosity (would have an opportunity to manifest itself) by a request for help with food. But he said: 'I am laboring for some people as a hireling, and they have paid me this round loaf beforehand so that I can be strengthened by it for their job. Had you eaten (it) with me, it would not have been enough for either you or me, and I would have been too weak to accomplish their task!'

### 3. #195:<sup>3</sup>

Yaḥyā b. Zakariyyā' (upon them be peace!) was born 303 years after the floruit of Alexander<sup>4</sup> during the reign of Sābūr. Yaḥyā washed Jesus in the Jordan River. It is recounted that a king from among the rulers of the Children of Israel consulted Yaḥyā about contracting a marriage with a certain woman, and he declared that she was a whore. Then the woman contrived charges against him so that the king put him to death. His blood continued bubbling until Jesus was raised (to heaven). The king of Babylon, who was called Kharūsh,<sup>5</sup> attacked them and conquered them. He saw the blood of Yaḥyā bubbling, and he killed over it a measureable quantity of the people, and he destroyed the Temple.

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<sup>1</sup> Michaël Asin et Palacios, "Logia et agrapha domini Jesu apud moslemicos scriptores, asceticos praesertim, usitata: Fasciculus prior," *Patrologia Orientales* 13 (1919): 394-95.

<sup>2</sup> *Ibid.*, 418-19.

<sup>3</sup> Michaël Asin et Palacios, "Logia et agrapha domini Jesu apud moslemicos scriptores, asceticos praesertim, usitata: Fasciculus alter," *Patrologia Orientales* 19 (1926): 584-85. See John C. L. Gibson, "John the Baptist in Muslim Writings," *The Muslim World* 45 (1955): 341.

<sup>4</sup> See especially Ṭabarī, *Ta'rīkh* (ed. de Goeje), 1/2:718-19, where this is depicted as a Christian reckoning, whereas the Zoroastrian reckoning of the time span between Alexander and John is given as 51 years.

<sup>5</sup> Cf. Ṭabarī, *Ta'rīkh* (ed. de Goeje), 1/2:720.10 'Khardūs'; i.e., Herod.