

# Maryan miyay cadar ku shubtay cagaha Ciise?

Maryan, oo la yiraahdo Magdalene, ma aha Laasaros walaasheed. Macluumaadka kaliya ee aan ka hayno Maryan Magdalene waa iyada oo laga xoreeyay jinniyo shar leh iyo inay joogtay wakhtigii Ciise iskutallaabta lagu qodbay iyo sarakicidda, iyadoo la socota hooyadeed, Maryan.

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### Sheeko wacdiye Yooxanaa

Wacdiye Yooxanaa wuxuu ka warramay in Ciise, lix maalmood ka hor Iidda Kormaridda, uu aaday magaalada Beytaniya, oo ah magaalada Laasaros, oo isagu afar maalmood dhintay oo kan Ciise ka sara kiciyey kuwii dhintay (Yooxanaa 12: 1).

Casho ayaa la bixiyay oo, sidii caadada u ahayd, Maarta waxay u adeegtay miiskii ay ku sugnaayeen Ciise iyo Laasaros, iyo kuwo kale (Luukos 10:40; Yooxanaa 12: 2).

Goor ay cashadii ka socotay, oo ay xertii la joogeen, Maryan waxay qaadday cadar naadi ah oo qaali ah, oo qiimo weyn ku leh, oo cagaha Ciise ku subagtay. Kadib wuxuu ku dhaqaaqay inuu cagaha Ciise ku qalajiyo timahiisa, sidaa darteed gurigu wuxuu ku udgoonaayay caraftii cadarka (Yooxanaa 12: 3).

Tani waa isla Maryan oo istaagtay lugaha Ciise si ay u dhageysato waxbaristiisa, halka Marta ay daryeeleysay howlaha

guriga (Yooxanaa 11: 2; Luukos 10:42).

## Sheekooyinka wacdiyayaasha Matayos iyo Mark

Wacdiyayaal Matthew iyo Mark ayaa ka waramay dhacdo la mid ah, oo ka hadlaysa haweeney cadar daadisay, ficil la mid ah kii ay ku kacday Maryan, walaalkii Laasaros, si kastaba ha noqotee, haweeneydan waxay ku daatay naarta madaxa Ciise mana isticmaalin timaheeda qalaji.

Wacdiyuhu Mark wuxuu dhacdada ku tilmaamayaa inay tahay laba maalmood ka hor Istaaska, iyo Matayos iyo Markos labaduba waxay u qorsheeyeen guriga sidii gurigii Simoon baras (Mark 14: 1-3; Mt 26: 6-7).

Si ka duwan John, wacdiyayaal Matthew iyo Mark ma aysan diiwaangelin magaca haweeneyda, taas oo muujineysa inay iyadu ajnabi ka tahay wareegga rasuullada, maxaa yeelay qof kastaa wuu garanayay Laasaros iyo labadiisa gabdhood ee Mataar iyo Maryan ah.

Ogaanshaha qofka haybtiisa ama cilaqaadka uu laleeyahay qof kale, oo lawada ogyahay, waxay ka dhigeysaa dadka wax sheegaya inaysan ilaawin inay diiwaan geliyaan magaca qofka. Wacdiye John ma xusin magaca naagta reer Samaariya ah, maxaa yeelay waxay ka mid ahayd dad aan la xiriirin Yuhuudda, waxay ahayd haweeney iyo ajnabi, sidaa darteed, xertu wax xiriir ah oo ay la leeyihiin malaha. Waxa haweeneyda ku calaamadeeyay asalkeeda, Samaariya, iyo ismaandhaafka u dhexeeya Samaariyayaasha iyo Yuhuudda, arrimaha ayaa si aad muhiim ugu ah sheekada (Yooxanaa 4: 7).

## Sheeko wacdiye Lucas

Luukos wuxuu ka sheekeynayaa dhacdo kale, oo ku saabsan Ciise iyo haweeney, markii nin Farrisi ahi ku casuumay inuu wax cuno. Markii Ciise miiska fadhiyey, ayaa waxaa u timid haweeney oo ooyaysa, oo cagihiisa Ciise ku ilmaysay, cagihisana timaheeda ku tirtirtay; ka dibna dhunkaday oo cagaha Ciise ku subkay saliidda weelka ku jirta (Luukos 7: 37-38).

Farrisigii markuu arkay muuqaalkan, wuuna gunuusay isagoo leh: “haduu nebi yahay, wuu ogaan lahaa cida iyo ta ay tahay cida taabatay, maxaa yeelay iyadu waa dambiile” (Luukos 7:39). Farrisigii wuu yaqiinay haweeneyda wuxuuna ku tilmaamay inay tahay dambiile, laakiin wacdiyi Lucas ma uusan aqoon iyada sidoo kale magaceeda ma khuseeyo, maadaama aysan xiriir la lahayn jilayaasha kale ee Axdiga Cusub.

## Injiillada isku mid ah

Waxa laga arki karaa akhrinta injiillada macnahoodu waa in, lix maalmood ka hor Iidda Kormaridda, Maryan, walaasheed Laasaros, oo ku taal magaalada Beytaniya, inta lagu guda jiro casho, ayay cagaha Ciise subagtay oo timaheeda ku tirtirtay. Markii dambe, naag kale, oo aan magaceeda la sheegin, gurigii Simoon barasle, waxay isla saliiddaas ku shubtay madaxa Ciise, sidaas bayna ku subagtay jidhkiisa (Mt 26: 7 iyo 12; Markos 14: 3 iyo 8).

Sheekooyinka wacdiyayaashii Matayos iyo Markos, Ciise wuxuu ku sugnaa Beytaniya, gurigii Simoon kii baraska qabay, markaasaa haweeney madaxiisa ku shubtay dhalo udgoon qaali ah. Ficiilka haweeneyda ayaa xanaaq ku kicisay xertii, oo ku andacooday in cadarku aad qaali u yahay oo la siin karo masaakiinta. Ciise, markiisa, wuu canaantay xertiisii, isagoo iftiiminaya sharciga

(Sharciga Kunoqoshadiisa 15:11), iyo in ficilka haweenaydaasi uu ahaa astaamihii geerideeda iyo qabrigeeda, iyo in dhacdadaas laga soo sheegi doono meel kasta oo injiil ayaa lagu dhawaaqay (Mt 26: 10-13; Markos 14: 6-9).

Yooxanaa, Injiilkiisa, wuxuu ku sheegayaa inay dhacdadu ka dhacday Beytaniya, lix maalmood ka hor Istaaska, iyo inuu Laasaros joogay. Wuxuu farta ku fiiqay in Maryan ay qaado cadarka oo ay cagihiisa ku maro cagaha Ciise, iyadoo timaheeda ku masaxaysa, halka Marta ay u adeegayso miiska, taas oo soo jeedinaysa in cashada ka dhacday guriga Laasaros.

Maryan, oo la yiraahdo Magdalene, ma aha Laasaros walaasheed. Macluumaadka kaliya ee aan ka hayno Maryan Magdalene waa iyada oo laga xoreeyay jinniyo shar leh iyo inay joogtay wakhtigii Ciise iskutallaabta lagu qodbay iyo sarakicidda, iyadoo la socota hooyadeed, Maryan.

“iyo dumarka qaarkood oo laga bogsiiyey jinniyo shar leh iyo cudurro, Maryan, oo la yiraahdo Magdalene, oo toddoba jinni ka soo baxeen “(Luukos 8: 2).

Maryan Magdala, sidoo kale, ma ahayn haweeneydii dembiilaha ahayd ee cagaha Ciise ilmadeeda ku dhaqday gurigii Farrisiga, sida uu weriye Luukos sheegay. Ma jiro aasaas kitaabi ah oo loo tixgelinayo Maryan Magdalene inay tahay dhillo ama dembiile ama, sidii walaashii Laasaros.

St. Gregory the Great, oo noolaa ku dhowaad 1500 oo sano, wuxuu ahaa kii si qalad ah ugu aqoonsaday Maryan Magdalene inay tahay “dembiilaha” Luukos 8, aayadda 2, iyo isla Mary of Bethany, Laasaros walaashiis.

## **Mariasiyada**

Wacdiye Yooxanaa wuxuu caddeeyay in haweeneyda cagaha Masiixa ku subagtay Beytaniya markay ahayd casho ay ahayd Maryan,

walaashii Laasaros (Yooxanaa 11: 2). Uma badna in wacdiyuhu uu ku qaldanaa aqoonsiga qofka cagaha Masiixa subkay oo uu ku qallajiyey timahiisa, sida uu labadaba u ogaa: Maryama, walaasha Laasaros iyo Maryan tii reer Magdala, sidaa darteed waxay raacaysaa in haweeneyda cagaha Ciise subagtay ay tahay maahan Maryan Magdalene.

Wacdiye Lucas, ka dib markii uu ka sheekeeyay dhacdadii haweeneyda, ee gurigii Farrisiga ahayd, cagaha Ciise ku ilmaysay oo timaheeda ku tirtirtay, waxay tixraaceysaa Maryan Magdalane inay tahay xertii Ciise, iyo dumar kale. Sidaa darteed, wacdiyi Lucas wuu garanayay Maryan Magdalene, mana jirto sabab uu magaceeda uga reebo, haddii haweeneydii cagaha Ciise ku ilmaysay ay dhab ahaantii ahayd Maryan tii reer Magdala.

Waxaa xusid mudan in dhacdada uu ka sheekeeyay dhaqtarka la jecel yahay ay ka dhacday hareeraha Galili iyo, waqti ka duwan Iidda Kormaridda, gaar ahaan Kormaridda ka hor dhimashadii Masiixa. Iiddii Kormaridda ee ugu dambaysay waxaa lagu soo warramey oo keliya cutubka 22, halka sheekada haweeneyda waraabisay cagaha Ciise lagu soo warramey cutubka 7 ee injiilka Luukos.

In kasta oo ay iskaga mid yihiin sheekooyinka ay wariyeen kuwa wax wacdiya, haddana sheekooyinka Matayos iyo Markos waxay tilmaamayaan isla haweeneyda oo iyaduna, Maryan, walaashii Laasaros, ama dembiilaha uu soo wariyay Lucas.

Farqiga u dhexeeya sheekada ay soo wariyeen Matthew iyo Mark, ee ay qoreen Luukos iyo Yooxanaa, waxay soo jeedinayaan in sheekada ay qoreen Matthew iyo Mark ay ka hadlayso haweenay aan rasuulladu aqoon. Waxay ku shubtay beeyada qaaliga ah madaxa Masiixa, halka labada kale ee dumarka ah, Maryama, walaasha Laasaros iyo dembiilaha, ay cagihiisa ku subagtay Masiixa.

Mateus iyo Marcos wax tixraac ah kama aysan bixin qofka

Laasaros, in kasta oo ay muhiimad taariikhi ah leeyihiin, sidoo kale uma jeedaan Maria, Lazaro walaashiis, haweeney ay xertu aad u yaqaaneen.

In kasta oo Ciise ku sugnaa Beytaniya, oo ay degganaayeen Maryan iyo walaasheed Maarta, Ciise wuxuu casha ka qaadanayay guriga Simoon baras qaba laba maalmood ka hor Iidda Masiix, oo ma ahayn lix maalmood, sida uu weriye Yooxanaa noo sheegay.

Naagtii qayb ka ahayd sheekada Matayos iyo Markos may isticmaalin timaheeda si ay u qalajiso cagaha Ciise, waxay uun ku shubtay cadarkii, taas oo horseedayda gabagabada inaysan ahayn Maryan, Laasaros walaasheed, iyo xitaa Maryan. oo xertii aad u yiqiin.