

The Preaching of Jesus

1. Jesus (‘a) said, “Whoever is content with the destiny of Allah, it is as if his works are in accord with the gospel.”^{[1](#)}

2. Jesus (‘a) said, “Sleeping on a mat and eating barely bread for seeking paradise is expeditious.”^{[2](#)}

3. The Prophet said, “Jesus (‘a) said, ‘We bring what is revealed for you, but as for the interpretation, it will be brought by the Paraclete (*farqiliT*) at the end of time.”^{[3](#)}

4. Ja‘far ibn Muhammad narrated from his fathers, in order, that ‘Ali the son of Abu Talib (‘a) said, “One day, the Apostle of Allah was among us on the mountain of Tahama, and Muslims were around him. Then an old man with a staff in his hand came.

The Apostle of Allah looked at him and said, ‘One with the walk, voice and pride of a jinn has come.’ He greeted him and the Apostle of Allah returned the greeting and said, ‘Who are you?’ He said, ‘I am Hama the son of al-Him the son of Laqis the son of Iblis.’ The Apostle of Allah said, ‘Glory be to Allah, glory be to Allah, there is no one between you and Iblis unless two fathers!’ He said, ‘... And I met Moses the son of ‘Imran.

He said to me, ‘When you meet Jesus the son of Mary, greet him.’ I met Jesus the son of Mary and greeted him. He said to me, ‘When you meet Muhammad, greet him.’ So I greet you O the Apostle of Allah from Jesus the son of Mary.’ The Apostle of Allah said, ‘Glory be to Allah. May Allah bless Jesus as long as the world remains.’”^{[4](#)}

5. Imam ‘Ali (‘a) said, “Jesus the son of Mary (‘a) said, ‘Verily the evil doer is infectious, and the associate of the wicked is brought down. So beware of those with whom you associate.’”^{[5](#)}

6. I heard Imam Al-Ridha’ (‘a) say, “Jesus the son of Mary, may Allah bless him, said to the apostles, ‘O Children of Israel! Do not grieve over what you lose of this world, just as the people of this world do not grieve over what they lose of their religion, when they gain this world of theirs.’”^{[6](#)}

7. Imam Al-Sadiq (‘a) said, “Jesus the son of Mary, peace be with our Prophet and his progeny and with

him, said, 'Woe unto the evil scholars! How the fire inflames them!'"[7](#)

8. And he (Jesus ('a)) said, "How long will you be advised without taking any advice? Certainly you have become a burden to the advisors."[8](#)

9. It is reported from Imam Al-Sadiq ('a) from his father that he said, "Jesus ('a) used to say, 'Regarding the fright which you do not know when you will encounter [i.e. death], what prevents you from preparing for it before it comes upon you suddenly?'"[9](#)

10. Imam Ja'far ('a) said, "Jesus the son of Mary ('a) said, 'He who lies much loses his worth.'"[10](#)

11. It is reported that Abu 'Abdullah, [Imam Al-Sadiq ('a)] said, "The Messiah used to say: 'He who often becomes upset, his body becomes sick; he whose character is bad, his self becomes his torment; he who often talks, often stumbles; he who often lies, he loses his worth; he who quarrels with men, he loses his manliness.'"[11](#)

12. It is reported that the Commander of the Faithful [Imam 'Ali ('a)] said, "Jesus the son of Mary ('a) said, 'The dinar is the illness of religion, and the scholar (*al-'alim*) is the physician of religion. So if you see that the physician brings illness upon himself, distrust him, and know that he is not to advise others.'"[12](#)

13. It is reported that Ali ibn al-Husayn [Imam Sajjad ('a)] said, "The Messiah said to his Apostles, 'Verily, this world is merely a bridge, so cross over it, and do not become preoccupied with it.'"[13](#)

14. It is reported that Imam Al-Sadiq ('a) said, "Jesus the son of Mary, peace be with them, said to some of his companions, 'That which is not loved by you for someone to do to you, do not do that to others, and if someone strikes you on the right cheek, turn to him your left cheek also.'"[14](#)

15. It is reported that Abu 'Abdullah [Imam Al-Sadiq ('a)] said that Jesus ('a) said, "The affairs of this world and those of the other world have gotten hard. But the affairs of this world are hard because there is nothing of this world at which you may grasp that some sinner has not grabbed first, while the affairs of the other world are hard because you do not find helpers to help you toward it."[15](#)

16. The Messiah said to the Apostles, "Verily, the eating of barley bread and the drinking of plain water today in this world is for he who would enter heaven tomorrow."[16](#)

17. Jesus ('a) is reported to have said, "One of the evils of this world is that Allah, the Supreme, is disobeyed in it, and the other world will not be reached except by relinquishing this one."[17](#)

18. Jesus ('a) is reported to have said, "How can one be of the people of knowledge if the next world is shown to him while he remains involved in this world, and what harms him is more desirable to him than what benefits him?"[18](#)

19. It is reported by Mufaddal, one of the companions of Imam Al-Sadiq ('a) from the Imam ('a) in a long hadith, that he said, "Jesus the son of Mary, Peace be with our Prophet and with him, used to spend some time with the disciples and advise them, and he used to say, 'He does not know me, who knows not his soul, and he who does not know the soul between his two sides, does not know the soul between my two sides.

And he who knows his soul which is between his sides, he knows me. And he who knows me knows He Who sent me.'" [19](#)

20. It is reported that Abu 'Abdullah [Imam Al-Sadiq ('a)] said, "Jesus the son of Mary, may the blessings of Allah be with him, said, 'You work for the sake of this world while it is not by work that you are provided for in it. And you do not work for the sake of the next world, while it is only by work that you will be provided for in it.

Woe be unto you, evil scholars (*'ulama*)! You take payments and waste works. The backer [20](#) comes close to accepting his work, and the people come close to leaving the narrowness of this world for the darkness of the grave. How can one be knowledgeable who is on the way to the next world and nevertheless is going after this world, and he likes the things that harm him more than the things that benefit him?" [21](#)

21. It is reported that Jesus ('a) said, "Woe unto you, evil scholars (*'ulama*)! You take payments and waste works. The Master of the work comes close to search for his work, and you come close to leaving this wide world for the darkness of the grave and its narrowness.

He prohibited you from sins, likewise He ordered you to fast and say prayers. How can one be a scholar who is angry with His livelihood and debases His Dignity, while he knows that it is from the knowledge and the power of Allah? How can one be a scholar, who accuses Allah regarding what He has destined for him, so he is not satisfied with what reaches him!?

How can one be a scholar, who prefers this world to the other world, turns to this world and likes the things that harm him more than the things that benefit him!? How can one be a scholar who seeks words (*kalam*) in order to report them, but does not seek to put them into practice?" [22](#)

22. Jesus ('a) said, "How can some one benefit himself while he trades himself for all that is in this world, then he abandons the inheritance which he has traded to others and destroys himself? But blessed be the man who purifies himself and prefers his soul to everything of this world." [23](#)

23. Jesus ('a) said, "Woe to the companion of the world! How he dies and leaves it, and how he relies on it and it deceives him, and how he trusts it and it forsakes him! Woe unto those who are deceived! How that which is repugnant encompasses them and that which is beloved separates from them! And that which is promised will come to them. And woe to those whose endeavors are only for the world and error. How he will be disgraced before Allah tomorrow!" [24](#)

24. Verily, Jesus ('a) said, "Why do you come to me clothed in the clothing of monks while your hearts are those of ferocious wolves? You should be clothed in the clothing of kings, and soften your hearts with fear."[25](#)

25. Jesus ('a) said, "Who would build a house on the waves of the sea? This world is that house, so you should not take it as a dwelling."[26](#)

26. Jesus ('a) said, "The love of this world and the next cannot be aligned in the heart of a believer, like water and fire in a single vessel."[27](#)

27. Jesus ('a) said, "Blessed is he who abandons the present desire for the absent promise."[28](#)

28. And Jesus ('a) was saying, "O assembly of Apostles, love Allah by hatred of the disobedient, and approach Allah by distancing [yourselves] from them, and request His contentment by their discontentment."[29](#)

29. Jesus ('a) said, "O group of Apostles! How many lamps the wind has put out, and how many worshippers pride has corrupted!"[30](#)

7.30. Jesus ('a) said, "Never stare at that which is not for you. If you restrain your eyes, you will never commit adultery; and if you are able to avoid looking at the garments of women who are not permitted for you, then do so."[31](#)

31. It is reported that Imam Al-Sadiq ('a) said: "Jesus the son of Mary ('a) said, When one of you sits in his house, he should have clothes on. Verily, Allah has allotted modesty for you, just as He has allotted your sustenance."[32](#)

32. I heard Imam Al-Sadiq ('a) say: "Christ ('a) said to his disciples: 'If you are my lovers and my brothers, you must accustom yourself to the enmity and hatred of the people, otherwise you will not be my brothers. I teach you this that you may learn it; I do not teach you so that you may become proud.

Verily, you will not achieve that which you desire unless you give up that which you desire, and by enduring patiently that which you detest, and guard your gaze, for it plants lust in the heart, and it is sufficient to tempt him. Happy are they who see that which they desire with their eyes, but who commit no disobedience in their hearts. How far is that which is in the past, and how near is that which is to come.

Woe to those who have been deluded when what they loathe approaches them, and what they love abandons them, and there comes that which they were promised. Woe to those whose efforts are for the sake of this world, and whose works are mistaken. How he will be disgraced before his Lord! And do not speak much for aught but the remembrance of Allah.

Those who speak much about aught but Allah harden their hearts, but they do not know it. Do not look

at the faults of others over much [the phrase used here indicates spying], but look after the purity of your own selves, for you are enslaved servants. How much water flows in a mountain without its becoming soft.

And how much wisdom you are taught without your hearts becoming soft. You are bad servants, and you are not pious servants. You are not nobly free. Indeed you are like unto the oleander, all who see it wonder at its flower, but when they eat from it they die. So, peace be unto you.”[33](#)

33. Jesus (‘a) said, “O Children of Israel! Do not be excessive in eating, for those who are excessive in eating are excessive in sleeping, and those who are excessive in sleeping are deficient in praying, and of those who are deficient in praying, it is written that they are negligent.”[34](#)

34. Jesus (‘a) said to his companions, “Verily, sleeping on a dunghill and eating barley bread is a great good, with a sound religion.”[35](#)

35. Jesus (‘a) said, “O assembly of disciples! I have thrown the world prostrate before you, so do not lift it up after me, for one of the evils of this world is that Allah was disobeyed in it and one of the evils of this world is that the next world is not attained except by leaving this one.

So pass through this world without making it livable, and know that the root of all wrong is the love of this world. Many a vain desire leaves an inheritance of lasting sorrow.”[36](#)

36. Jesus (‘a) said, “This world and the next one are rivals. When you satisfy one of them you irritate the other, and when you irritate one of them you satisfy the other.”[37](#)

37. When Jesus passed by a house the family of which had died and was replaced by others, he said, “Woe to your owners who inherited you! How they have learned no lesson from their late brothers.”[38](#)

38. Jesus (‘a) said, “Do not take the world as a master, for it will take you as its servants. Keep your treasure with one who will not squander it. The owners of the treasures of this world fear for its ruin, but he who owns the treasure of Allah does not fear for its ruin.”[39](#)

39. It is reported that [Imam] ‘Ali (‘a) said, “Jesus the son of Mary (‘a) said, ‘Blessed is he whose silence is contemplation (*fikr*), whose vision is an admonition, whose house suffices him and who cries over his mistakes and from whose hand and tongue the people are safe.”[40](#)

40. And Jesus the son of Mary (‘a) said, “There is no sickness of the heart more severe than callousness, and no soul is more severely afflicted than by the deprivation of hunger, and these two are the lines to exclusion and abandonment.”[41](#)

41. Jesus the son of Mary (‘a) stood up among the Children of Israel to preach. He said, “O Children of Israel! Do not eat before you become hungry and when you become hungry eat but do not eat your fill, because when you eat your fill your necks become thick and your sides grow fat and you forget your

Lord.”[42](#)

42. The Apostle of Allah [Muhammad] said, “Jesus the son of Mary (‘a) stood up among the Children of Israel and said, ‘O Children of Israel! Do not speak with the ignorant of wisdom, for otherwise you do injustice with it, and do not keep it from its folk, for otherwise you do injustice to them, and do not help the unjust with his injustice, for otherwise your virtue becomes void.

Affairs are three: the affair whose righteousness is clear to you, so follow it; the affair whose error is clear to you, so avoid it; and the affair about which there are differences, so return it to Allah, the Almighty and Glorious.”[43](#)

43. Jesus (‘a) said, “In truth I say to you, just as one who is sick looks at food and finds no pleasure in it due to the severity of the pain, the masters of this world find no pleasure in worship and do not find the sweetness of it, for what they find is the sweetness of this world.

In truth I say to you, just as an animal which is not captured and tamed becomes hardened and its character is changed, so too when hearts are not softened by the remembrance of death and the effort of worship they become hard and tough, and in truth I say to you, if a skin is not torn, it may become a vessel for honey, just as hearts, if they are not torn by desires, or fouled by greed, or hardened by blessings, may become vessels for wisdom.”[44](#)

44. Abu ‘Abdullah Al-Sadiq (‘a) said: “Jesus the son of Mary (‘a) said to his companions, ‘O children of Adam! Free yourselves from this world, escaping to Allah, and take your hearts out of it [this world].

Verily, you are not suitable for it [this world] and it is not suitable for you, and you do not remain in it and it does not remain for you. It is an insatiable deceiver. He who has emigrated to it is misled. He who relies on it has been duped. He who loves it and desires it is destroyed.

So repent to your Lord, and fear your Lord, and beware a day when no father can compensate for his child and no child can be the compensation for his father. Where are your fathers? Where are your mothers? Where are your brothers? Where are your sisters? Where are your children? They were called and they answered, said farewell to the earth, joined the dead, and they came among the destroyed.

They exit the world and separate from their loved ones, and are in need of what they sent ahead and needless of what they left behind. How much you have been advised and how much you have been prohibited, but you are frivolous and inattentive. Your likeness in this world is the like of beasts. Your zeal is for the inside of your belly and for your private parts.

Do you not answer Him Who created you, while He threatened the disobedient with the Fire, and you are not able to cope with the Fire, and He promised the obedient the Garden and being near to Him in the high heaven? So compete for it and be deserving of it, and be fair to yourselves, and be kind to the weak and needy among you.

And repent to Allah sincerely, and be righteous servants, and do not be oppressive kings or inordinate Pharaohs who conquers those who rebel against him by death. [And repent to] the Almighty of the mighty, Lord of the heavens and the earth, of the first and the last, Possessor of the Day of Judgment, the Severe in punishment, Whose chastisement is painful. No oppressor is saved from Him, and nothing escapes Him.

Nothing slips past Him, and nothing disappears from His sight. His knowledge encompasses all thing, and He sends down to each according to his stations the Garden or the Fire. Oweak son of Adam! Where would you run from Him Who seeks you in the dark of your night and the brightness of your day, and in every state in which you may be. One who advised delivered his advice; and one who has listened to the advice is saved.”[45](#)

45. Imam Al-Sadiq (‘a) said: “Jesus the son of Mary said to the Apostles, ‘Beware of looking at what is prohibited, for it is the seed lust and plant of depravity.”[46](#)

46. Jesus son of Mary (‘a) said, “The most wretched of people is he who is known by the people for his knowledge and is not known for his works.”[47](#)

47. Al-Sadiq (‘a) said, “Jesus (‘a)said, ‘Keep company with him the vision and encounter—let alone speech—of whom reminds you of Allah. And do not keep company with him who is agreeable to your exterior but to whom your interior is opposed, for, verily, such a person makes a claim for what is not due to him, if you are sincere about what is to your benefit.

Make the most of the vision and encounter and company of one who has three traits, even if but for an hour, for his blessings will be effective in your religion and your heart and your worship: his speech does not go beyond his action, his action does not go beyond his truthfulness, and his truthfulness is not removed from his Lord.

So, keep company with him honorably, and await mercy and blessings and beware the necessity of his proof against you and tend to his time that he does not reproach you then you would incur loss, and look at him by the eye of the grace and magnanimity granted especially to him by Allah.”[48](#)

48. Jesus (‘a) said, “In truth I say to you, the folds of heaven are empty of the rich, and the entering of a camel through the eye of a needle is easier than the entering of a rich man into heaven.”[49](#)

49. Jesus the son of Mary (‘a) said, “Take the truth from the folk of falsehood, but do not take the false from the folk of truth. Be critics of speech. How much aberration is adorned by a verse of the Book of Allah, like the adornment of a copper dirham with silver plating. Looking at it is the same, but those who have vision are aware.”[50](#)

50. Imam Al-Sadiq (‘a) said: “... Jesus the son of Mary said, ‘Keep your tongue to reform your heart, and be satisfied with your house, and beware of pretentiousness and excess, and be ashamed before

your Lord, and cry over your mistakes, and escape from the people as you would run from the lion or viper, [for] they were medicine but today, they have become illness. Then encounter Allah when you will.”[51](#)

51. Jesus the son of Mary (‘a) said, “O seeker of this world for the sake of doing good, abandoning the world is better.”[52](#)

52. Jesus the son of Mary (‘a) said, “Beauty of dress is pride of heart.”[53](#)

53. Among the words of Jesus, “Consider your houses as way stations, and the mosques as your residences, and eat the grains of the land and drink of pure water, and go out of the world in health. Upon my life! You have directed yourself to what is other than Allah. What has corrupted you? Are you afraid of becoming lost if you direct yourself toward Allah.”[54](#)

54. Imam Baqir (‘a) said, “Christ said, ‘O group of disciples! The foul odor of the oil will not harm you when the light of its lamp reaches you. Take knowledge from he who has it, and do not look at his works.’”[55](#)

55. Jesus (‘a) said to say, “O weak son of Adam! Beware of your Lord, and cast away your greed, and be weak in the world, and be modest in your desires. Accustom your body to patience and your heart to contemplation (*fikr*). And do not withhold sustenance for tomorrow, because it is a mistake for you. And multiply praise to Allah for poverty (*faqr*), for it is a sort of impeccability that you cannot do what you want.”[56](#)

56. Among the words attributed to Jesus (‘a) are, “On a day when one of you fasts, he should oil his head and beard and should wipe his lips [with oil] so that the people do not know that he is fasting. When he gives [charity] by his right hand, he should hide it from his left hand. And when he prays, he should let down the curtain over his door. Verily Allah divides praise as He divides sustenance.”[57](#)

57. It is reported that Abu ‘Abdullah (‘a) said, “Jesus the son of Mary (‘a), passed by Safa’ih al-Rawha’ and he said, ‘Here I am, Your servant, the son of your bondwoman, here I am.’”[58](#)

58. Jesus (‘a) used to say, “O house! You will be destroyed, and your inhabitants will die. And O soul! Work and have sustenance. And O body! Toil, then rest.”[59](#)

59. Jesus (‘a) said, “Worship has ten parts. Nine of them are in silence and one is in withdrawing from the people.”[60](#)

60. Jesus (‘a) said, “Among the greatest of sins is that when he does not know something, a servant says, ‘Verily, Allah knows it,’ and even when he lies about what he has dreamed, this is a great sin.”[61](#)

61. When Allah raised Jesus as a prophet, Satan turned to him and tempted him. Jesus said, “Glory be to Allah, with a plenum of His heavens and earth and the ink of His words and the weight of His throne

and His own satisfaction.” [Imam] said, “When Satan heard this, he ran away in the direction he faced, unable to control himself at all, until he fell into the green waves [of the depths of the sea].”[62](#)

62. It is reported that Abu ‘Abdullah (‘a) said, regarding the saying of Allah, the Mighty and Magnificent, ***He has made me blessed wherever I may be (19:26),***

“Very beneficial.”[63](#)

63. The Messenger of Allah (S) said, “Eat lentils, for they are blessed and sacred. They soften the heart and increase tears. Seventy prophets blessed them, the last of whom was Jesus the son of Mary (‘a).”[64](#)

64. Jesus the son of Mary said, “Hardening of the heart is from drying of the eyes, and drying of the eyes is from accumulating sins, and accumulating sins is from loving the world, and loving the world is at the head of all error.”[65](#)

65. Abu Amama said, “I said, ‘O Apostle of Allah! When was the beginning of your appearance?’ He said, ‘The calling of my father Abraham and good news of Jesus the son of Mary and my mother saw that something went out of her that castles of Syria were lightened by it.’”[66](#)

66. Dahya al-Kalbi said, “The Apostle of Allah sent me with a letter to the Caesar. Caesar sent [some one] to the bishop [to come]. I informed him about Muhammad and his Book. The bishop said, ‘This is the prophet whom we expected, Jesus the son of Mary announced him to us. As for me, I confirm him and follow him.’ Caesar said, ‘As for me, if I do this my kingdom will be lost...’”[67](#)

67. Jesus (‘a) said, “Do not worry about your livelihood for tomorrow. If tomorrow is a part of your life, your livelihood will come along with your life, and if it is not a part of your life, then do not worry about the livelihood of others.”[68](#)

68. Jesus (‘a) said, “Blessed is he to whom Allah has taught His book, and then he does not die as a tyrant.”[69](#)

69. Jesus (‘a) said to some of the apostles, “Your distance from the wrath of Allah is in your not being wrathful.”[70](#)

70. Al-Sayyid ibn Tawus, may Allah have mercy on him, said, “I read in the Gospel that Jesus (‘a) said, “Who among you gives his son a stone when he asks for bread? Or who gives a snake when asked for a cloak? If despite the fact that your evil is well known you give good gifts to your sons, then it is more fitting that your Lord gives good things to one who asks.”[71](#)

71. It is reported that Abu ‘Abdullah (‘a) said, “Christ used to say, ‘If someone abandons giving aid to one who has been injured, he is certainly a partner to the party who injured him.... Likewise, do not narrate wisdom to those who are not fit for it, for they are ignorant.

And to not prevent those who are fit for it, for that would be a sin. Each of you must be like a prescribing physician if he sees that the condition is appropriate to a certain medicine, otherwise, he withholds it.”⁷²

72. Musa ibn Ja‘far (‘a) said, “...O Hisham! Verily, the Messiah said to the apostles, ‘O evil servants! The height of the date palm frightens you, and you remember its spikes and the difficulty of climbing it, but you forget the wholesomeness and benefit of its fruit; likewise you remember the difficulty of deeds for the other world, and it seems to you to take a long time, but you forget the obtaining of the blessings, light and fruit of those deeds...

In truth, I say to you, one who has no debt to the people is happier and less sad than one who has debts, even if his paying it is excellent. Likewise, one who does not make a mistake is happier and less sad than one who makes mistakes, even if his repentance is pure and he returns [to goodness.] Small sins and those considered paltry are among the deceptions of Satan.

He makes them seem paltry to you and makes them small in your eyes, so they will be gathered and increased and will surround you... O evil servants! Do not be like stealing kites, deceptive foxes, misleading wolves or vicious lions. You treat the people as you do your horses, from some you steal, some you deceive and some you mislead.

In truth I say to you, it is not sufficient for a body that its exterior is sound but its interior is corrupt. Likewise it is not sufficient for you that your bodies be pleasing to you while your hearts are corrupted. It is not sufficient for you that you cleanse your skins, while your hearts are unclean.

Do not be like the sieve that the pure flour goes down from it and keeps the siftings. Likewise you send out wisdom from your mouths, and hatred remains in your chests...”⁷³

73. Al-Sayyid ibn Tawus, may Allah have mercy on him, said, “I read in the Gospel⁷⁴ that Jesus (‘a) said, ‘I tell you, do not worry about what you will eat or what you will drink or with what you will clothe your bodies. Is not the soul more excellent than food, and the body more excellent than clothes?

Look at the birds of the air, they neither sow nor reap nor store away, yet your heavenly Lord provides for them. Are you not more excellent than they? Who among you by worrying can add a single measure to his stature? Then why do you worry about your clothes?”⁷⁵

^{1.} Jami‘ al-Akhbar, 180

^{2.} Majmu‘a Warram, 2, 230

^{3.} ‘Awali al-La‘ali, 4, 124

^{4.} Ja‘faryyat, 176

^{5.} Kafi, 2, 640, 4

^{6.} Kafi, 2, 137, 25

^{7.} Kafi, 1, 47, 2

^{8.} Adab al-Nafs, 1, 175

^{9.} Bihar, 14, 336, 67

^{10.} Kafi, 2, 341, 13

- [11.](#) Bihar, 14, 318, 17
- [12.](#) Bihar, 14, 319, 21
- [13.](#) Bihar, 14, 319, 20
- [14.](#) Bihar, 14, 287
- [15.](#) Kafi, 8, 144, 112
- [16.](#) Adab al-Nafs, 2, 225
- [17.](#) Majmu'a Warram, 1, 78
- [18.](#) Majmu'a Warram, 1, 83
- [19.](#) Adab al-Nafs, 2, 213
- [20.](#) Rabb al-'amal has been translated as 'backer'. It refers to those who support the evil 'ulama, following them and giving them financial backing.
- [21.](#) Kafi, 2, 319, 13
- [22.](#) Bihar, 2, 39
- [23.](#) Bihar, 14, 329, 58
- [24.](#) Bihar, 14, 328, 53
- [25.](#) Bihar, 70, 208
- [26.](#) Bihar, 14, 326, 41
- [27.](#) Bihar, 14, 327, 50
- [28.](#) Bihar, 14, 327, 45
- [29.](#) Bihar, 14, 330, 64
- [30.](#) Bihar, 69, 322, 37
- [31.](#) Majmu' Warram, 1, 62
- [32.](#) Bihar, 68, 334, 11
- [33.](#) Bihar, 14, 325, 37 7.33.
- [34.](#) Sharh Nahj al-Balagha, 19, 188
- [35.](#) Adab al-Nafs, 1, 223
- [36.](#) Bihar, 14, 327, 48
- [37.](#) Bihar, 70, 122
- [38.](#) Bihar, 14, 329, 60
- [39.](#) Bihar, 14, 327
- [40.](#) Bihar, 14, 319, 22
- [41.](#) Bihar, 63, 337
- [42.](#) Bihar, 63, 337, 30
- [43.](#) Faqih 4, 400, 5858
- [44.](#) Bihar, 14, 325, 38
- [45.](#) Bihar, 14, 288, 12
- [46.](#) Bihar, 101, 41
- [47.](#) Bihar, 2, 52, 19
- [48.](#) Bihar, 97, 84
- [49.](#) Bihar, 69, 55
- [50.](#) Bihar, 2, 96, 39
- [51.](#) Bihar, 67, 110
- [52.](#) Majmu'a Warram, 1, 134
- [53.](#) Bihar, 70, 207
- [54.](#) Sharh Nahj al-Balaghah, 3, 155
- [55.](#) Bihar, 2, 97, 42
- [56.](#) Bihar, 14, 329, 62
- [57.](#) Sharh Nahj al-Balagha, 2, 181

- [58.](#) Faqih, 2, 234, 2284
[59.](#) Bihar 14, 329, 61
[60.](#) Majmu'a Warram, 1, 106
[61.](#) Bihar, 69, 258
[62.](#) Bihar, 90, 181, 14
[63.](#) Bihar, 14, 247
[64.](#) Bihar, 14, 254, 48
[65.](#) Mustadrak al-Wasa'il, 12, 39, 13458
[66.](#) Bihar, 16, 321, 9
[67.](#) Bihar, 20, 378
[68.](#) Majmu'ah Warram, 1, 278
[69.](#) Majmu'ah Warram, 1, 198
[70.](#) Majmu'ah Warram, 2, 27
[71.](#) Bihar, 14, 317
[72.](#) Kafi, 8, 345, 545
[73.](#) Bihar, 1, 145, 146
[74.](#) Cf. Matt 6:25-34:

25 "Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes?

26 Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they?

27 Who of you by worrying can add a single hour to his life?

28 "And why do you worry about clothes? See how the lilies of the field grow. They do not labor or spin.

29 Yet I tell you that not even Solomon in all his splendor was dressed like one of these.

30 If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you, O you of little faith?

31 So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'

32 For the pagans run after all these things, and your heavenly Father knows that you need them.

33 But seek first his kingdom and his righteousness, and all these things will be given to you as well.

34 Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

(NIV)

- [75.](#) Bihar, 14, 317, 17

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