

Conduct in Life – Masomeen^{-asws'}s Advice

Table of Contents

Summary: 3

Preparation for our betterment: 4

Preparation for Society: 4

Preparation for the Hereafter: 6

وَسَلَّمَ تَسْلِيمًا.. وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَغُفِّرْ لِرَجُلَيْهِمَا وَالْعَنِ أَعْدَاءَهُمَا أَجْمَعِينَ

Conduct in Life – Masomeen^{-asws}'s Advice

Summary:

How to live in the world with harmony and peace while still interacting with a people of other religions and social practices? There are many Ahadith on this topic, we present some of those, with the following guidelines.

و عنه عن أحمد بن محمد بن موسى بن محبوب عن هشام بن سالم عن حبيب السجستاني عن أبي جعفر عليه السلام، قال: مكتوب في التوراة فيما ناجى الله به موسى ابن عمران: يا موسى، اكتم سري في سريرتك، و أظهر في علائبتك المداراة عني لعدوي و عدوك من خلقي، و لا تستسب لي عندهم بإظهار مكتوم سري فتشرك عدوك و عدوي في سبي.

And from his, from Ahmad Bin Muhammad Bin Ibn Maboub, from Hisham Bin Salim, from Habeeb Al Sijistani,

From Abu Ja'far^{-asws}, may the greeting be upon him^{-asws}, said: 'It is written in the Torah^{-as} among what Allah^{-azwj} Said to Musa^{-as} Bin Imran^{-as}: "O Musa^{-as}! Conceal My^{-azwj} Secret among your^{-as} secrets, and manifest in your^{-as} announcements the politeness on My^{-azwj} behalf to My^{-azwj} enemies and your^{-as} enemies, and do not let Me^{-azwj} be reviled (insulted) in their presence by revealing My^{-azwj} hidden Secrets, so your^{-as} enemies and My^{-azwj} enemies will participate in reviling Me^{-azwj}!'¹

و عنه عن أبيه عن ابن أبي عمير عن رجل من أصحابه قال: قال: أبو عبد الله عليه السلام: أوحى الله عزّ و جلّ إلى موسى عليه السلام: إنّ عبادي لم يتقربوا بشيء أحبّ إليّ من ثلاث خصال

And from him, from his father, from Ibn Abu Umeyr, from a man from his companions who said,

'Abu Abdullah^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Revealed to Musa^{-as}, may the greeting be upon him^{-as}: "My^{-azwj} servants will not draw closer with anything move Beloved to Me^{-azwj} than three characteristics!"

قال: يا ربّ و ما هنّ.

He^{-as} said: 'O Lord^{-azwj}, and what are these?'

قال: يا موسى، الزهد في الدنيا، و الورع عن معاصي، و البكاء من خشيتي،

¹ Jawaahir Al Saniya Fi Ahadeeth Al Qudsiya - CH 7 – H 6

He^{-azwj} Said: “O Musa^{-as}! The ascetism in the world, and the devoutness from disobeying Me^{-azwj}, and the crying from fearing Me^{-azwj}!”

قال موسى: يا رب ما لمن صنع ذا؟

Musa^{-as} said: ‘O Lord^{-azwj}! What is for the who does that?’

فأوحى الله عزّ وجلّ إليه: يا موسى، أما الزاهدون في الدنيا ففي الجنة، و أما البكّاون من خشيتي ففي الرفيع الأعلى لا يشاركونهم فيه أحد، و أما الورعون عن معاصي فيأتي افتش الناس و لا افتشهم.

Allah^{-azwj} Mighty and Majestic Revealed to him^{-as}: “O Musa^{-as}! As for the ones ascetic in the world, they would be in the Paradise, and as for the ones crying from fearing Me^{-azwj}, they will be in such lofty exaltedness no one will participate with them in it, and as for the ones devout from disobeying Me^{-azwj}, I^{-azwj} will Interrogate the people and not Interrogate them!”²

Preparation for our betterment:

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ الْقُطَّانُ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ السُّكَّرِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ زَكْرِيَّا الْجَوْهَرِيُّ قَالَ حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ عُمَارَةَ عَنْ أَبِيهِ قَالَ قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع مَطْلُوبَاتُ النَّاسِ فِي الدُّنْيَا الْفَانِيَّةُ أَرْبَعَةُ الْعِنَى وَ الدَّعَةُ وَ قِلَّةُ الْإِهْتِمَامِ وَ الْعِزُّ فَأَمَّا الْعِنَى فَمَوْجُودٌ فِي الْفَنَاءَةِ فَمَنْ طَلَبَهُ فِي كَثْرَةِ الْمَالِ لَمْ يَجِدْهُ وَ أَمَّا الدَّعَةُ فَمَوْجُودَةٌ فِي خِفَّةِ الْمَحْمِلِ فَمَنْ طَلَبَهَا فِي ثِقَلِهِ لَمْ يَجِدْهَا وَ أَمَّا قِلَّةُ الْإِهْتِمَامِ فَمَوْجُودَةٌ فِي قِلَّةِ الشُّغْلِ فَمَنْ طَلَبَهَا مَعَ كَثْرَتِهِ لَمْ يَجِدْهَا وَ أَمَّا الْعِزُّ فَمَوْجُودٌ فِي خِدْمَةِ الْخَالِقِ فَمَنْ طَلَبَهُ فِي خِدْمَةِ الْمَخْلُوقِ لَمْ يَجِدْهُ.

Ahamd Bin Al-Hassan Al-Qatan narrated to us, from Al-Hassan Bin Ali Al-Sakary, from Muhammad Bin Zakariyya Al-Jowhary, from Ja'far Bin Muhammad Bin Amarat, from his father who said,

‘Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} said: ‘The temporal wishes of the people in the world are four – The riches, and the relaxation (having fun), and less worries, and the honour.

- So, as for the riches, so it exists in the contentment, so the one who seeks it in the abundance of the wealth would not find it;
- And as for the relaxation, so it exists in the lightness of the load (burden), so the one who seeks in a heavy, would not find it;
- And as for the less worries, so it exists in the less occupations (engagements), so the one who seeks it with abundant (occupations), would not find it;
- And as for the honour, so it exists in serving the Creator, so the one who seeks it in serving the people would not find it’.³

Preparation for Society:

² Jawaahir Al Saniya Fi Ahadeeth Al Qudsiya - CH 7 – H 11

³ ILLAL AL SHARAIE – V 2 CH 222 H 29

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ ع دَخَلَ مُحَمَّدُ بْنُ [عَلِيٍّ بْنِ] مُسْلِمِ بْنِ شَهَابِ الزُّهْرِيِّ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ ع وَهُوَ كَثِيبٌ حَزِينٌ فَقَالَ لَهُ زَيْنُ الْعَابِدِينَ ع: مَا بَالُكَ مَهْمُومًا مَعْمُومًا قَالَ: يَا ابْنَ رَسُولِ اللَّهِ هُمُومٌ وَ غُمُومٌ تَتَوَالَى عَلَيَّ - لِمَا امْتَحَنْتُ [بِهِ] مِنْ جَهَةِ حُسَّادٍ (نَعْمَتِي، وَ الطَّامِعِينَ) فِيَّ، وَ مِمَّنْ أَرْجُوهُ وَ مِمَّنْ قَدْ أَحْسَنْتُ إِلَيْهِ فَيُخْلِفُ ظَنِّي.

The Holy Imam Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} said: 'Muhammad Bin Ali Bin Muslim Bin Shahaab Al-Zuhry came to Ali Husayn Zayn ul-Abideen^{-asws} in a state of grief. Imam Zayn Ul Abideen^{-asws} said to him: ' Why are you so worried and distressed?' He replied: 'I am distressed due to the greed of those who have their eyes set on my wealth. Those that I had set my hope on turned out to be opposite to that.

. فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ [زَيْنُ الْعَابِدِينَ] ع: احْفَظْ عَلَيْكَ لِسَانَكَ تَمْلِكُ بِهِ إِخْوَانَكَ. قَالَ الزُّهْرِيُّ: يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَحْسَنُ إِلَيْهِمْ بِمَا يَبْدُرُ مِنْ كَلَامِي. قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: هَيْهَاتَ هَيْهَاتَ - إِيَّاكَ وَ أَنْ تُعْجَبَ مِنْ نَفْسِكَ بِذَلِكَ وَ إِيَّاكَ أَنْ تَتَكَلَّمَ بِمَا يَسْبِقُ إِلَى الْقُلُوبِ إِنْكَارُهُ، وَ إِنْ كَانَ عِنْدَكَ اعْتِذَارُهُ، فَلَيْسَ كُلُّ مَنْ تُسْمِعُهُ نُكْرًا أَمْكَنَكَ أَنْ تُوسِّعَهُ عُذْرًا.

Ali Bin Al Husayn Zayn Ul Abideen^{-asws} said to him: 'Protect your tongue and you will overcome your brothers.' Zuhry said: 'O son of the Messenger of Allah^{-asws}, I always talk to them nicely.' Ali Bin Al-Husayn^{-asws} said: 'Never! Never! I am surprised at this, which has come from your heart. And beware of saying that which hearts do not accept. If you had offered an apology, then it is quite possible that your apology has not reached to everyone (you have hurt).'

ثُمَّ قَالَ: يَا زُهْرِيُّ مَنْ لَمْ يَكُنْ عَقْلُهُ مِنْ أَكْمَلِ مَا فِيهِ، كَانَ هَلَاكُهُ مِنْ أَيْسَرِ مَا فِيهِ. ثُمَّ قَالَ: يَا زُهْرِيُّ وَ مَا عَلَيْكَ أَنْ تَجْعَلَ الْمُسْلِمِينَ [مِنْكَ] بِمَنْزِلَةِ أَهْلِ بَيْتِكَ فَتَجْعَلَ كَبِيرَهُمْ مِنْكَ بِمَنْزِلَةِ وَالِدِكَ، وَ تَجْعَلَ صَغِيرَهُمْ [مِنْكَ] بِمَنْزِلَةِ وَلَدِكَ، وَ تَجْعَلَ تَرَبُّكَ مِنْهُمْ بِمَنْزِلَةِ أَخِيكَ، فَأَيُّ هَؤُلَاءِ تُحِبُّ أَنْ تَظْلِمَ وَ أَيُّ هَؤُلَاءِ تُحِبُّ أَنْ تَدْعُو عَلَيْهِ وَ أَيُّ هَؤُلَاءِ تُحِبُّ أَنْ تَهْتِكَ سِرَّهُ.

Then he^{-asws} said: 'O Zuhry! One whose intellect is deficient, it is very easy for him to end up in destruction.' Then he^{-asws} said: 'O Zuhry! You should consider all the Muslims like members of your household, the elderly like your father, the young ones like your children, and the equals of age as your brothers. Which of you would like to be unjust to? And which one of them would you like to send curses to? And which one of them would you like to expose?

وَ إِنْ عَرَضَ لَكَ إِنْ لَيْسَ لَعَنَهُ اللَّهُ - بِأَنَّ لَكَ فَضْلًا عَلَى أَحَدٍ مِنْ أَهْلِ الْقَبِيلَةِ - فَانْظُرْ إِنْ كَانَ أَكْبَرَ مِنْكَ فَقُلْ: قَدْ سَبَقَنِي بِالْإِيمَانِ وَ الْعَمَلِ الصَّالِحِ، فَهُوَ خَيْرٌ مِنِّي وَ إِنْ كَانَ أَصْغَرَ مِنْكَ، فَقُلْ: قَدْ سَبَقْتُهُ بِالْمَعَاصِي وَ الذُّنُوبِ فَهُوَ خَيْرٌ مِنِّي وَ إِنْ كَانَ تَرَبُّكَ فَقُلْ: أَنَا عَلَى يَقِينٍ مِنْ دَنِّي، وَ فِي شَكٍّ مِنْ أَمْرِهِ، فَمَا لِي أَدْعُ يَقِينِي لِشَكِّي وَ إِنْ رَأَيْتَ الْمُسْلِمِينَ يُعْظِمُونَكَ وَ يُوقِرُونَكَ وَ يُبْجِلُونَكَ - فَقُلْ: هَذَا فَضْلٌ أَخَذْتُوهُ وَ إِنْ رَأَيْتَ مِنْهُمْ (جَفَاءً وَ انْقِبَاضًا عَنْكَ - فَقُلْ: هَذَا

الَّذِي) أَخَذْتُهُ فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ، سَهَّلَ اللَّهُ عَلَيْكَ عَيْشَكَ، وَكَثُرَ أَصْدِقَاؤُكَ، وَ قَلَّ أَعْدَاؤُكَ، وَ فَرِحْتَ بِمَا يَكُونُ مِنْ بَرِّهِمْ، وَ لَمْ تَأْسَفْ عَلَى مَا يَكُونُ مِنْ جَفَائِهِمْ. وَ اعْلَمْ: أَنَّ أَكْرَمَ النَّاسِ عَلَى النَّاسِ - مَنْ كَانَ خَيْرُهُ عَلَيْهِمْ فَائِضًا، وَ كَانَ عَنْهُمْ مُسْتَعِينًا مُتَعَفِّيًا، وَ أَكْرَمُ النَّاسِ بَعْدَهُ عَلَيْهِمْ مَنْ كَانَ عَنْهُمْ مُتَعَفِّيًا، وَ إِنْ كَانَ إِلَيْهِمْ مُحْتَاجًا، فَإِنَّمَا أَهْلُ الدُّنْيَا (يَعِشُّونَ الْأَمْوَالَ) ، فَمَنْ لَمْ يُزَاحِمُهُمْ فِيمَا يَعِشُّونَهُ كَرَّمَ عَلَيْهِمْ، وَ مَنْ لَمْ يُزَاحِمُهُمْ فِيهَا وَ مَكَّنَّهُمْ مِنْهَا أَوْ مِنْ بَعْضِهَا - كَانَ أَعَزَّ [عَلَيْهِمْ] وَ أَكْرَمَ.

And if Iblees^{-la} –curse be on him – were to present to you that you are somehow more virtuous than them, then look at the elder one from among them and think that he is ahead of you in faith and good deeds and he is better than you and your virtues are less than his. And when you look at the younger one, you should think that you have committed more sins and so he too is better than you. And when you look at the one equal in age to you then think that you have conviction of sins that you have committed but you are not sure of his sins so you cannot be better than him as you only have doubts over his sins but certainty over yours. And if you see that the Muslims hold you as an honourable person then think that it is because of their goodness that they do so.' Then he^{-asws} said: 'This is commendable and if you see that they hold you in contempt, then think that this is due to your own bad actions that they do so. If you were to act upon what I have told you then Allah^{-azwj} will make your life easier for you and you will have many friends and your enemies will be very few and you will be happy and not worried and distressed about their actions.

And know that the honourable one among the people's eyes is that who is good to them and is not a ask them any favours (in return), and the more honourable, after this one, in their eyes will be the one who does not burden them with his requests although he is in need of them, as the people of the world are in love with their wealth, and whoever does not affect their loved entity (wealth) is honoured by them and one who increases their wealth through his own means, little or more, will be the most honourable to them.¹⁴

Preparation for the Hereafter⁵:

قَالَ الْإِمَامُ ع (مَالِكِ يَوْمَ الدِّينِ) أَيُّ قَادِرٍ عَلَى إِقَامَةِ يَوْمِ الدِّينِ، وَ هُوَ يَوْمُ الْحِسَابِ، قَادِرٌ عَلَى تَقْدِيمِهِ عَلَى وَقْتِهِ، وَ تَأْخِيرِهِ بَعْدَ وَقْتِهِ، وَ هُوَ الْمَالِكُ أَيْضًا فِي يَوْمِ الدِّينِ، فَهُوَ يَقْضِي بِالْحَقِّ، لَا يَمْلِكُ الْحُكْمَ وَ الْقَضَاءُ فِي ذَلِكَ الْيَوْمِ مَنْ يَظْلِمُ وَ يَجُورُ، كَمَا فِي الدُّنْيَا مَنْ يَمْلِكُ الْأَحْكَامَ.

The Imam (Hassan Al-Askari^{-asws}) said: **Master of the Day of Reckoning [1:4]** - 'Yes, He^{-azwj} is so Powerful to establish the 'Yawm Al-Deen', and this is the Day of Reckoning, and He^{-azwj} is so Powerful to Bring it forward or Move it back from its pre-Determined time, and He^{-azwj} is the Master as well during that Day and will be Judging with the Truth. There will be no authority on that Day for those who used to

⁴ H.8 , التفسير المنسوب إلى الإمام الحسن العسكري عليه السلام، ص: 25

⁵ Tafseer-a-Imam Hassan Askari^{as},

be unjust and oppressors in the world from among the rulers, to issue orders like they used to issue in the world.

قَالَ: وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: (يَوْمَ الدِّينِ) هُوَ يَوْمُ الْحِسَابِ.

He^{-asws} said: 'And Amir Al-Momineen^{-asws} said: '(The phrase) 'Yawm Al-Deen' – it is the Day of Reckoning'.

وَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ: أَلَا أُخْبِرُكُمْ بِأَكْبَسِ الْكَيْسِيِّنَ وَ أَحْمَقِ الْخَمَقِيِّ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ.

And he^{-asws} said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'Shall I^{-saww} inform you with the cleverest of the clever ones and the most stupid of the stupid ones?' They said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ: أَكْبَسُ الْكَيْسِيِّنَ مَنْ حَاسَبَ نَفْسَهُ، وَ عَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَ إِنَّ أَحْمَقَ الْخَمَقِيِّ مَنْ اتَّبَعَ نَفْسَهُ هَوَاهَا، وَ تَمَتَّى عَلَى اللَّهِ تَعَالَى الْأَمَانِيُّ.

The most clever of the clever ones is the one who reckons himself, and works for what is after the death, and the most stupid of the stupid ones is the one who pursues his personal desires and wishes to Allah^{-azwj} the Exalted of the wishes'.

فَقَالَ الرَّجُلُ: يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَيْفَ يُحَاسِبُ الرَّجُلُ نَفْسَهُ قَالَ: إِذَا أَصْبَحَ ثُمَّ أَمْسَى رَجَعَ إِلَى نَفْسِهِ- فَقَالَ: يَا نَفْسُ إِنَّ هَذَا يَوْمٌ مَضَى عَلَيْكَ لَا يُعُودُ إِلَيْكَ أَبَدًا، وَ اللَّهُ تَعَالَى يَسْأَلُكَ عَنْهُ فِيمَا أَفْنَيْتَ- فَمَا الَّذِي عَمِلْتَ فِيهِ أَ ذَكَرْتَ اللَّهَ أَمْ حَمَدْتَهُ أَ قَضَيْتَ حَوَائِجَ مُؤْمِنٍ أَ نَفَّسْتَ عَنْهُ كُرْبَةً أَ حَفِظْتَهُ بِظَهْرِ الْعَيْبِ فِي أَهْلِهِ وَ وَلَدِهِ أَ حَفِظْتَهُ بَعْدَ الْمَوْتِ فِي مُحَلِّفِهِ أَ كَفَفْتَ عَنْ غِيْبَةٍ أَخٍ مُؤْمِنٍ بِفَضْلِ جَاهِلِكَ أَ أَعْنَتِ مُسْلِمًا مَا الَّذِي صَنَعْتَ فِيهِ فَيَذْكُرُ مَا كَانَ مِنْهُ..

So, the man said, 'O Amir Al-Momineen^{-asws}! And how can the man reckon his own self?' He^{-asws} said: 'When it is morning, then evening, he refers to himself and he says, 'O self! This day has passed upon you, it would not be returning to you, ever, and Allah^{-azwj} the Exalted will be Questioning you about it. What did you consume it in? So, what is that which you did during it? Did you Mention Allah^{-azwj} or praise Him^{-azwj}? Did you fulfil the needs of a *Momin*? Did you relieve any worries from him? Did you protect his wife and his children in the apparent during his absence? Did you protect him with regards to his opponents after the death? Did you suffice a *Momin* brother of his honour during his absence? Did you assist a Muslim? What is that which you did during it? Thus, he recalls whatever was from it.

فَإِنْ ذَكَرَ أَنَّهُ جَرَى مِنْهُ خَيْرٌ، حَمَدَ اللَّهَ تَعَالَى، وَ كَبَّرَهُ عَلَى تَوْفِيقِهِ، وَ إِنْ ذَكَرَ مَعْصِيَةً أَوْ تَقْصِيرًا، اسْتَغْفَرَ اللَّهَ تَعَالَى، وَ عَزَمَ عَلَى تَرْكِ مُعَاوَدَتِهِ، وَ مَحَا ذَلِكَ عَنْ نَفْسِهِ بِتَجْدِيدِ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، وَ عَرَضَ بَيْعَةَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ عَ عَلَى نَفْسِهِ، وَ قَبُولَهُ لَهَا، وَ إِعَادَةَ لَعْنِ أَعْدَائِهِ وَ شَانِيئِهِ وَ دَافِعِيهِ عَنْ حَقِّهِ..

So if he recalls that he has done good from it, he should praise Allah^{-azwj} the Exalted, and exclaim His^{-azwj} Greatness upon His^{-azwj} Inclining him (for it). And if he recalls an

(act of) disobedience, or a derogation, he should seek Forgiveness of Allah^{-azwj} the Exalted, and be determined upon leaving its recurrence, and delete than from his self by renewing the *Salawat* upon Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}, and display the allegiance of Amir Al-Momineen^{-asws} upon himself, and his acceptance of it, and repeat the cursing his^{-asws} enemies, and his^{-asws} adversaries, and the ones who repelled him^{-asws} from his^{-asws} right.

فَإِذَا فَعَلَ ذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ: لَسْتُ أَنَا فِشْكَ فِي شَيْءٍ مِنَ الذُّنُوبِ - مَعَ مُوَالَاتِكَ أَوْلِيَائِي، وَ مُعَادَاتِكَ أَعْدَائِي.

So, when he does that, Allah^{-azwj} Mighty and Majestic Says: "I^{-azwj} shall not Discuss with regards to anything from the sins (as you are) with your friendship of My^{-azwj} friends and the enmity of My^{-azwj} enemies".⁶

14. H. , التفسير المنسوب إلى الإمام الحسن العسكري عليه السلام، ص: 39⁶