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

Masomeen’s Advise on One’s Conduct in Life

Preparation for Self:

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 Bin Muhammad 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 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’.  

1 ILLAL AL SHARAIE – V 2 CH 222 H 29
Preparation for Society:

The Holy Imam Muhammad asws Bin Ali Al-Baqir asws said: 'Muhammad Bin Ali Bin Muslim Bin Shahab Al-Zuhry came to Ali Husayn Zayn ul-Abideenasws 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.

Ali Bin Al Husayn Zayn Ul Abideenasws 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).'

Then heasws said: 'O Zuhry! One whose intellect is deficient, it is very easy for him to end up in destruction.' Then heasws 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?'
And if Iblees\textsuperscript{a} – 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\textsuperscript{sws} 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\textsuperscript{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.\textsuperscript{2}

\section*{Preparation for the Hereafter\textsuperscript{3}}:

\textit{قال الإمام ع (مالك بوم الدین) أي قادر على إقامة يوم الیوم، وهو يوم الحسن، قادر على تقدیمه على وقته، وتأجیره بعد وقته، وهو المالک أيضاً في يوم الیوم، فهو يتعصب بالحکم، لا يبالي الحکم ولفضاءة في يوم الیوم من يطهیر ویتجوز كما في الیوم من يبالي الأحكام.}

\textsuperscript{2} Tafseer-a-Imam Hassan Askari\textsuperscript{as},

\textsuperscript{3} تفسير المسناو إلى الإمام الحسن العسكري عليه السلام، ص: 25, H.8
The Imam (Hassan Al-Askari)asws said: *Master of the Day of Reckoning [1:4]* - ‘Yes, Heazwj is so Powerful to establish the ‘Yawm Al-Deen’, and this is the Day of Reckoning, and Heazwj is so Powerful to Bring it forward or Move it back from its pre-Determined time, and Heazwj 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 be unjust and oppressors in the world from among the rulers, to issue orders like they used to issue in the world.

Heasws said: ‘And Amir Al-Momineenasws said: ‘(The phrase) ‘Yawm Al-Deen’ – it is the Day of Reckoning’.

And heasws said: Heasws heard Rasool-Allahsaww saying: ‘Shall I inform you with the cleverest of the clever ones and the most stupid of the stupid ones?’ They said, ‘Yes, O Rasool-Allahsaww!’.

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 Allahazwj the Exalted of the wishes”.

So the man said, ‘O Amir Al-Momineenasws! And how can the man reckon his own self?’ Heasws 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 Allahazwj 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 Allahazwj or praise Himazwj? 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.
So if he recalls that he has done good from it, he should praise Allah the Exalted, and exclaim His Greatness upon His Inclining him (for it). And if he recalls an (act of) disobedience, or a derogation, he should seek Forgiveness of Allah the Exalted, and be determined upon leaving its recurrence, and delete than from his self by renewing the Salawat upon Muhammad and his goodly Progeny, and display the allegiance of Amir-Al-Momineen upon him, and his acceptance of it, and repeat the cursing his enemies, and his adversaries, and the ones who repelled him from his right.

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

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4 التفسير المنسوب إلى الإمام الحسن العسكري عليه السلام، ص. 39، H. 14