

بِسْمِ تَعَالَى

مَوْعِظَةٌ رَسُولِ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

لصحابه ابن مسعود

رضي الله عنه

SPRITUAL ADVICE

Of

THE MESSENGER OF Allah

Peace Be Upon Him And His family

For His Companion Ibn Mas'ūd

May Allah Be Pleased With Him

From The Book

Makāram al-Akhlāq

By :

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PREFACE

الحمد لله رب العالمين والصلاة والسلام على محمد وآله الطيبين الطاهرين

This tradition of the prophet Muḥammad, peace be upon him and his family, encapsulates some of the greatest spiritual and ethical advices found in one source. An understanding of the background of this tradition makes its contents even more compelling.

Toward the end of the seventh year of the prophet Muḥammad's mission, peace be upon him and his family, around the year 616 CE, the dominant tribes of Makkah, known as the Quraish, imposed a ban on the prophet's family, the Bani Hāshim. Due to the strong support and protection of his uncle Abū Ṭālib (peace be upon him) and the prophet's own determination, years of efforts aimed at silencing the prophet had failed up to this point. The Quraish forced the Bani Hāshim to take refuge outside of Makkah at a place known as She'b-e-Abi Ṭālib, an old fortress-like structure owned by his uncle. Some historians say that the prophet Muḥammad, peace be upon him and his family, was born in this same place more than forty-five years before.

This was undoubtedly the most difficult phase of the prophet's mission wherein he, his family, his tribe and his followers were boycotted by the Quraish. The tribes that were allied with the Quraish were bound to cut all ties and trade with the Bani Hāshim. The Bani Hāshim could only manage to trade with foreign traders at exorbitant rates. As mentioned in the beginning of this tradition, they were reduced to near starvation surviving by eating the leaves of trees and whatever meager supplies they could obtain despite the boycott.

In this difficult situation, one of the prophet's faithful companions 'Abdullah Ibn Mas'ūd, (may Allah be pleased with him) known as the First Qāri or First (Public) Reciter of Qurān, asked the prophet how long would they have to endure their hunger and hardships. The prophet's lengthy answer is comprised of the fundamental elements of Akhlāq or Islamic ethics. It admonishes the believer to be patient and obedient; to be abstinent in face of worldly desires; to cleanse the soul from sin, both secret and open sin; it encourages the performance of good deeds with sincerity and the constant remembrance of Allah, the Mighty and Majestic. It is one of the strongest and clearest statements advising against falling into the delusion of this world's life and setting up partners with God Almighty. In addition, the verses of Qurān provide powerful support for these advices and admonishments. It remains as a firm moral lesson for us all.

This great tradition is recorded from one of the great books of Akhlāq: *Makāram al-Akhlāq* by 'Allāmah Ṭabirsi, one of the great scholars of the sixth century Hijri. The entire book is dedicated to conveying sublime ethical examples from the prophet of Islām's virtuous life.

May Allah, the Mighty and Majestic, bless Muḥammad and his pure family. One of his memorable sayings was:

«بُعِثْتُ لِإِثْمَامِ مَكَارِمِ الْأَخْلَاقِ» "I was raised in order to perfect noble ethics"

Ali Abdur-Rasheed

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موعظة رسول الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ)

لابن مسعود (رَضِيَ اللهُ عَنْهُ)

SPRITUAL ADVICE FROM THE MESSENGER OF ALLAH (ﷺ) FOR IBN MAS'UD (R)

عن عبد الله بن مسعود (رَضِيَ اللهُ عَنْهُ) قَالَ:

«دَخَلْتُ أَنَا وَخَمْسَةٌ رَهْطٍ مِنْ أَصْحَابِنَا يَوْمًا عَلَى رَسُولِ اللَّهِ (ص) وَ قَدْ أَصَابَتْنَا مَجَاعَةٌ شَدِيدَةٌ وَ لَمْ يَكُنْ رِزْقُنَا مُنْذُ أَرْبَعَةِ أَشْهُرٍ إِلَّا الْمَاءُ وَ اللَّبَنُ وَ وَرَقَ الشَّجَرِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ إِلَيَّ مَتَى نَحْنُ عَلَى هَذِهِ الْمَجَاعَةِ الشَّدِيدَةِ؟ فَقَالَ رَسُولُ اللَّهِ (ص): لَا تُزَالُونَ فِيهَا مَا عَشْتُمْ فَأَحْدِثُوا لِلَّهِ شُكْرًا، فَإِنِّي قَرَأْتُ كِتَابَ اللَّهِ الَّذِي أَنْزَلَ عَلَيَّ وَ عَلَى مَنْ قَبْلِي فَمَا وَجَدْتُ مَنْ يَدْخُلُونَ الْجَنَّةَ إِلَّا الصَّابِرُونَ.»

'Abdullāh Ibn Mas'ūd (R) said: "One day, I and five of a group of our companions entered upon the Messenger of Allah (ﷺ) while we had been afflicted with extreme hunger. Our sustenance had only been water, milk and the leaves of trees for four months. We said: O Messenger of Allah! How long will we (have to endure this) extreme hunger? The Messenger of Allah (ﷺ) said: It will continue as long as you live, therefore, endure it for Allah with gratitude. Surely I recited the Book of Allah which has been sent to me and to those before me. Then, what I have found is that he who enters the paradise are only the patient ones."

«يَا ابْنَ مَسْعُودٍ: قَالَ اللَّهُ تَعَالَى ﴿إِنَّمَا يُؤَفِّي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾، ﴿أُولَئِكَ يَجْزُونَ الْعُرْفَةَ بِمَا صَبَرُوا﴾، ﴿إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا وَ أَنَّهُمْ هُمُ الْفَائِزُونَ﴾»

"O Ibn Mas'ūd! Allah, the Exalted said: '*Only the patient will be paid back their reward in full without measure*' [az-Zumar 39:10] (and) '*These shall be rewarded with high places because they were patient...*' [al-Furqān 25:75] (and) '*Surely I have rewarded them this day because they were patient...*' " [al-Mu'min 23:111]

«يا ابنَ مَسْعُودِ: قَوْلُ اللَّهِ تَعَالَى: ﴿وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَ حَرِيرًا﴾، ﴿أُولَئِكَ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا﴾، يَقُولُ اللَّهُ تَعَالَى: ﴿أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَ لَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَ الضَّرَّاءُ﴾، ﴿وَ لِنَبَلِّتْكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَ الْجُوعِ وَ نَقْصِ مِنَ الْأَمْوَالِ وَ الْأَنْفُسِ وَ الثَّمَرَاتِ وَ بَشِّرِ الصَّابِرِينَ﴾»

"O Ibn Mas'ūd! the saying of Allah, the Exalted is: 'And reward them because they were patient, with paradise and silk.' [ad-Dahr 76:12] (and) 'These shall be granted their reward twice, because they were steadfast.' [al-Qaṣaṣ 28:54] (and) 'Or do you think that you would enter the paradise while yet the state of those who have passed away before you have not come upon you, distress and affliction befell them.' [al-Baqarah 2:214] (and) 'And We will most certainly try you with something of fear, hunger, loss of property, lives and fruit; and give good news to the patient.' [al-Baqarah 2:155]."

«وَ قُلْنَا: يَا رَسُولَ اللَّهِ فَمَنْ الصَّابِرُونَ ؟ قَالَ (ص): الَّذِينَ يَصْبِرُونَ عَلَى طَاعَةِ اللَّهِ وَ اجْتِنَابِ مَعْصِيَتِهِ الَّذِينَ كَسَبُوا طَيِّبًا وَ أَنْفَقُوا قَصْدًا وَ قَدَّمُوا فَضْلًا فَأَفْلَحُوا وَ أَصْلَحُوا»

"We said: O Messenger of Allah! Then, who are the patient? He (ﷺ) said: Those who are patient due to obedience to Allah and they avoid His disobedience. Those who earn from goodness and they spend carefully. They go forward in virtue, then they are successful and they are righteous."

«يا ابنَ مَسْعُودِ: عَلَيْهِمُ الْخُشُوعُ وَ الْوَقَارُ وَ السَّكِينَةُ وَ التَّفَكُّرُ وَ اللَّيْنُ وَ الْعَدْلُ وَ التَّعْلِيمُ وَ الْإِعْتِبَارُ وَ التَّدْبِيرُ وَ التَّقْوَى وَ الْإِحْسَانُ وَ التَّحَرُّجُ وَ الْحُبُّ فِي اللَّهِ وَ الْبُغْضُ فِي اللَّهِ وَ آدَاءُ الْأَمَانَةِ وَ الْعَدْلُ فِي الْحِكْمَةِ وَ إِقَامَةُ الشَّهَادَةِ وَ مَعَاوَنَةُ أَهْلِ الْحَقِّ (عَلَى الْمَسِيئِ) وَ الْعَفْوُ عَمَّنْ ظَلَمَ»

O Ibn Mas'ūd! They have fear, sobriety, peacefulness, reflection, softness, justice, training, consideration, organization, piety, goodness, restraint, love of Allah, hatred (for the sake of) Allah, (they) fulfill the trusts and are just in their wisdom, they establish (proper) witness, they assist the people of truth (over the people of evil). (They are) forgiving of he whom oppresses."

«يَا ابْنَ مَسْعُودٍ: إِذَا ابْتَلَوْا صَبَرُوا، وَإِذَا أُعْطُوا شَكَرُوا، وَإِذَا حَكَمُوا عَدَلُوا، وَإِذَا قَالُوا صَدَقُوا، وَإِذَا عَاهَدُوا وَفَوْا، وَإِذَا أَسَأُوا اسْتَغْفَرُوا، وَإِذَا أَحْسَنُوا اسْتَبَشَرُوا، ﴿وَ إِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾، ﴿وَ إِذَا مَرُّوا بِاللَّغْوِي مَرُّوا كِرَامًا﴾، ﴿وَ الَّذِينَ يُبَيِّتُونَ لِرَبِّهِمْ سُجَّدًا وَ قِيَامًا﴾، ﴿وَ يَقُولُونَ لِلنَّاسِ حُسْنًا﴾»

"O Ibn Mas'ūd! When they are afflicted, they are patient. When they are given, they are thankful. When they make a judgement, they are just. When they speak, they are truthful. When they make an agreement, they fulfill it. When they do wrong, they seek forgiveness. When they do good, they are cheerful."

'When the ignorant address them they reply: Peace' [al-Furqān 25:63] (and) 'When they pass by what is vain, they pass by nobly.' [al-Furqān 25:72] (and) 'And they who pass the night prostrating themselves before their Lord and standing.' [al-Furqān 25:64] (and) 'Say to men good words'[al-Baqarah 2:83]

«يَا ابْنَ مَسْعُودٍ: وَ الَّذِي بَعَثَنِي بِالْحَقِّ أَنَّ هُوَ لَا هُمْ الْفَائِزُونَ»

"O Ibn Mas'ūd! I swear by He who has raised me with truth, that these are the successful."

«يَا ابْنَ مَسْعُودٍ: فَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ، فَإِنَّ النُّورَ إِذَا وَقَعَ فِي الْقَلْبِ انْشَرَحَ وَ انْفَسَحَ، فَقِيلَ: يَا رَسُولَ اللَّهِ فَهَلْ لِدَلِكَ مِنْ عِلَامَةٍ؟ فَقَالَ: نَعَمْ، التَّجَافِي عَنْ دَارِ الْعُزُورِ، وَ الْإِنَابَةُ إِلَى دَارِ الْخُلُودِ، وَ الْإِسْتِعْدَادُ لِلْمَوْتِ قَبْلَ نُزُولِهِ، فَمَنْ زَهَدَ فِي الدُّنْيَا قَصَرَ أَمَلُهُ فِيهَا وَ تَرَكَهَا لِأَهْلِهَا»

"O Ibn Mas'ūd! He whom Allah expands his chest for Islām is upon the light of his Lord. Then, surely the light, when it occurs in the heart, (the heart) opens and becomes expansive. It was said: O Messenger of Allah, is there any sign of this?"

He (S) said: Yes! Aversion to the abode of deceit, acting for the sake of the everlasting abode, preparation for death before its descending. Then, he who refrains from this (lowly) world, decreases his hope in the world and abandons (this world) to worldly people."

«يا ابنَ مَسْعُودٍ: قَوْلُ اللَّهِ تَعَالَى: ﴿لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾ يَعْنِي أَيُّكُمْ أَزْهَدُ فِي الدُّنْيَا إِنَّهَا دَارُ الْغُرُورِ وَ دَارٌ مَنْ لَا دَارَ لَهُ وَ لَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَهُ، إِنَّ أَحْمَقَ النَّاسِ مَنْ طَلَبَ الدُّنْيَا،»

"O Ibn Mas'ūd! The saying of Allah, the Exalted is: *'He will try you as to which of you is better in deeds'* [al-Mulk 67:2] Meaning, which of you abstain most from this lowly world. Surely, it is the abode of deceit and the home of whomever has no home. It gathers together he who has no reasoning. Surely, the most idiotic of man is he who seeks this world."

«قَالَ اللَّهُ تَعَالَى: ﴿إِعْلَمُوا إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَ لَهْوٌ وَ زِينَةٌ وَ تَفَاخُرٌ بَيْنَكُمْ وَ تَكَاثُرٌ فِي الْأَمْوَالِ وَ الْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتِهِ، ثُمَّ يَهْبِجُ فَتِرَاهُ مُصْفَرًّا، ثُمَّ يَكُونُ حَطَامًا وَ فِي الْآخِرَةِ عَذَابٌ شَدِيدٌ﴾، وَ قَالَ تَعَالَى: ﴿وَ اتَيْنَاهُ الْحِكْمَ صَبِيًّا﴾، يَعْنِي الزَّهْدُ فِي الدُّنْيَا،»

"Allah, the Exalted has said: *'Know that this world's life is only sport, play, gaiety, boasting among yourselves, and vying in the multiplication of wealth and children. Like the rain, its vegetation amazing the non-believers; then it withers away so that you will see it become yellow, then it becomes dried up and broken down and thereafter is a severe chastisement...'* [al-Hadid 57:20] and Allah, the Exalted said: *'We granted him (Yahya) wisdom while yet a child'* [Maryam 19:12], meaning (Zuhd) abstinence from this world."

«وَ قَالَ تَعَالَى لِمُوسَى (ع): «يَا مُوسَى لَنْ يَتَزَيَّنَ الْمُتَزَيِّنُونَ بِزِينَةِ أَرْضِي فِي عَيْنِي مِنَ الزُّهْدِ»، يَا مُوسَى إِذَا رَأَيْتَ الْفَقْرَ مُقْبِلًا فَقُلْ: مَرُوحِبًا بِشِعَارِ الصَّالِحِينَ، وَ إِذَا رَأَيْتَ الْغِنَى مُقْبِلًا فَقُلْ: ذَنْبٌ عَجَلْتُ عُقُوبَتَهُ»

"The Exalted said to (the Prophet) Mūsa (AS): 'O Musa! The embellishing person never embellishes himself with an embellishment more adorning in My eyes than abstinence. (and) O Musa! When you see poverty coming, then, say: Welcome, as the mark of the righteous. When you see freedom from need arriving, then say: It is a sin, its punishment is hastened."

«يا ابن مسعود: أَنْظِرْ قَوْلَ اللَّهِ تَعَالَى: ﴿وَلَوْ لَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِنْ فِضَّةٍ وَ مَعَارِجَ عَلَيْهَا يَظْهَرُونَ، وَ لِبُيُوتِهِمْ أَبْوَابًا وَ سُرُرًا عَلَيْهَا يَتَّكِنُونَ، وَ زُخْرَفًا ۗ وَ إِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَ الْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ﴾ وَ قَوْلُهُ: ﴿مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا وَ مَنْ أَرَادَ الْآخِرَةَ وَ سَعَى لَهَا سَعِيهَا وَ هُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا﴾»

"O Ibn Mas'ūd! Reflect on the saying of Allah: '*And were it not that all people had been a single nation, We would certainly have assigned to those who disbelieve in the Beneficent God (to make) of silver the roofs of their homes and the stairs by which they ascend. And the doors of their houses and the couches upon which they recline. And other embellishments of gold; and all this is naught but provision of this world's life, and the hereafter is with your Lord only for those who guard (against evil)*' [az-Zukhruf 43:33]

And His saying: '*Whosoever desires this present life, We hasten to him therein what We please for whomsoever We desire, then We assign to him the hell; he shall enter it despised, driven away. And whomever desires the hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall surely be accepted.*'" [al-Isrā 17:18-19]

«يا ابن مسعود: مَنْ اِشْتَقَّ إِلَى الْجَنَّةِ سَارَعَ إِلَى الْخَيْرَاتِ، وَ مَنْ خَافَ النَّارَ تَرَكَ الشَّهَوَاتِ، وَ مَنْ تَرَقَّبَ الْمَوْتَ أَعْرَضَ عَنِ اللَّذَاتِ، وَ مَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمُصِيبَاتِ،»

"O Ibn Mas'ūd! He who is inclined towards paradise hastens to good deeds. He who fears the hellfire, abandons excessive desire. He who anticipates death turns away from enjoyments. He who restrains himself from this lowly world, tribulations become insignificant to him.'

«يا ابنَ مَسْعُودٍ: إِقْرَأْ قَوْلَ اللَّهِ تَعَالَى: ﴿زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَ
الْبَنِينَ وَ الْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ الْخَيْلِ الْمُسَوَّمَةِ وَ الْأَنْعَامِ وَ
الْحَرْثِ ۗ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَ اللَّهُ عِنْدَهُ حُسْنُ الْمَأْبِ﴾»

"O Ibn Mas'ūd! Read the saying of Allah the Exalted: 'The love of desires, of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of this world; and Allah is He with Whom is the good goal (of life).'" [Āli 'Imrān 3:14]

«يا ابنَ مَسْعُودٍ: إِنَّ اللَّهَ اصْطَفَى مُوسَى (ع) بِالْكَلامِ وَ الْمُنَاجَاةِ حَتَّى كَانَ يُرَى خُضْرَةُ الْبَقْلِ
فِي بَطْنِهِ مِنْ هَزَالِهِ وَ مَا سَأَلَ مُوسَى (ع) حِينَ تَوَلَّى إِلَى الظِّلِّ إِلَّا طَعَاماً يَأْكُلُهُ مِنَ الْجُوعِ»

"O Ibn Mas'ūd, surely Allah distinguished Mūsa (AS) by speech and confidential dialog until the green of herbs were seen in his stomach due to his emaciation. At the time of returning to the shade, Mūsa (AS) only asked for food (to satiate) the hunger."

«يا ابنَ مَسْعُودٍ: إِنْ شِئْتَ نَبَأْتُكَ بِأَمْرِ نُوحٍ (نَبِيِّ اللَّهِ ع) إِنَّهُ عَاشَ أَلْفَ سَنَةٍ إِلَّا
خَمْسِينَ عَاماً يَدْعُو إِلَى اللَّهِ، فَكَانَ إِذَا أَصْبَحَ، قَالَ: لَا أَمْسِي، وَ إِذَا أَمْسَى قَالَ: لَا
أُصْبِحُ، وَ كَانَ لِبَاسُهُ الشَّعْرَ وَ طَعَامُهُ الشَّعِيرَ، وَ إِنْ شِئْتَ نَبَأْتُكَ بِأَمْرِ دَاوُدَ (ع)
خَلِيفَةَ اللَّهِ فِي الْأَرْضِ، كَانَ لِبَاسُهُ الشَّعْرَ وَ طَعَامُهُ الشَّعِيرَ، إِنْ شِئْتَ نَبَأْتُكَ بِأَمْرِ
سُلَيْمَانَ (ع) مَعَ مَا كَانَ فِيهِ مِنَ الْمَلِكِ، كَانَ يَأْكُلُ الشَّعِيرَ وَ يُطْعَمُ النَّاسُ الْحَوَارِي،
وَ كَانَ لِبَاسُهُ الشَّعْرَ، وَ كَانَ إِذَا جَنَّهُ اللَّيْلُ شَدَّ يَدَهُ إِلَى عُنُقِ فَلَا يُزَالُ قَائِماً يُصَلِّي حَتَّى
يُضْبِحَ، وَ إِنْ شِئْتَ نَبَأْتُكَ بِأَمْرِ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ (ع) كَانَ لِبَاسُهُ الصَّوْفَ وَ
طَعَامُهُ الشَّعِيرَ، وَ إِنْ شِئْتَ نَبَأْتُكَ بِأَمْرِ يَحْيَى (ع) كَانَ لِبَاسُهُ اللَّيْفَ وَ كَانَ يَأْكُلُ
وَرَقَ الشَّجَرِ، وَ إِنْ شِئْتَ نَبَأْتُكَ بِأَمْرِ عِيسَى بْنِ مَرْيَمَ (ع) فَهُوَ الْعَجَبُ، كَانَ يَقُولُ:

إِدَامِي الْجُوعُ وَ شَعَارِي الْخَوْفُ وَ لِبَاسِي الصَّوْفُ وَ دَابَّتِي رِجْلَايَ وَ سِرَاجِي بِاللَّيْلِ
الْقَمَرُ وَ اضْطِلَائِي فِي الشِّتَاءِ مَشَارِقُ الشَّمْسِ وَ فَكِهَتِي وَ رِيحَانَتِي بِقَوْلِ الْأَرْضِ مِمَّا
يَأْكُلُ الْوُحُوشُ وَ الْأَنْعَامُ، أَيْتُ وَ لَيْسَ لِي شَيْءٌ وَ أُصْبِحُ وَ لَيْسَ لِي شَيْءٌ وَ لَيْسَ
عَلَيَّ وَجْهِ الْأَرْضِ أَحَدٌ أَغْنَى مِنِّي.»

'O Ibn Mas'ūd! If you like, I will inform you of the affairs of Nūḥ (AS), the Prophet of Allah. He lived one-thousand years, except 50, calling (people) to Allah. When he would enter into the morning, he would say: I will not enter evening and when he would enter evening, he would say: I will not enter morning. His clothing was (animal) hair and his food was barley. If you like, I will inform you of the affair of Dāūd (AS) the vicegerent of Allah upon the earth. His clothing was hair and his food was barley. If you like, I will inform you of the affair of Sulaimān (AS), with that there were angels involved, he was eating barley and feeding people chalk. His clothing was hair and when night would shield him, he would tie his hand to his neck, then, he would continue standing in prayer until he entered morning. If you like, I will inform you of the affairs of Ibrāhim, the friend of the Most Merciful (AS). His clothing was wool and his food was barley.

If you like, I will inform you of the affairs of Yaḥya (AS), his clothing was palm fibers and he used to eat the leaves of trees. If you like, I will inform you of the affairs of 'Isa, the son of Maryam (AS), he was amazing. He used to say: With my bread is hunger, my distinguishing mark is fear, my clothing is wool, my riding animal are my two feet, my lamp at night is the moon, my warmth in the winter is the shining of the sun. My fruits and my fragrant flowers are the herbs of the earth from which the wild and grazing animals eat. I go to sleep and there is nothing for me and I awaken and there is nothing for me. On the face of the earth, there is no one more free of need than I."

«يَا ابْنَ مَسْعُودٍ: كُلُّ هَذَا مِنْهُمْ يَبْغُضُونَ مَا أَبْغَضَ اللَّهُ وَ يَصْغُرُونَ مَا صَغَرَ اللَّهُ وَ يُرْهِدُونَ مَا أَرْهَدَ اللَّهُ وَ قَدْ أَثْنَى اللَّهُ عَلَيْهِمْ فِي مُحْكَمِ كِتَابِهِ، فَقَالَ لِنُوحٍ (ع): ﴿إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾ وَ قَالَ لِإِبْرَاهِيمَ (ع): ﴿وَ اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا﴾ وَ قَالَ لِذَاوُدَ (ع): ﴿إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ﴾ وَ قَالَ لِمُوسَى (ع): ﴿وَ كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ وَ قَالَ أَيْضًا لِمُوسَى (ع): ﴿وَ قَرَّبْنَاهُ نَجِيًّا﴾ وَ قَالَ لِيَحْيَى (ع): ﴿وَ اتَيْنَاهُ الْحِكْمَ صَبِيًّا﴾

وَقَالَ لِعِيسَى (ع): ﴿يَا عِيسَىٰ بَنَ مَرْيَمَ أَذْكَرُ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تَكَلَّمَ النَّاسَ فِي الْمَهْدِ وَ كَهْلًا﴾ إِلَى قَوْلِهِ ﴿وَ إِذْ تَخَلَّقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِأَذْنِي﴾، وَ قَالَ: ﴿إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَ يَدْعُونَنَا رَغَبًا وَ رَهَبًا وَ كَانُوا لَنَا خَاشِعِينَ﴾»

'O Ibn Mas'ūd! Each of these (prophets) are those who hated whatever Allah hated, they belittled whatever Allah belittled, they abstained from whatever Allah (ordered) to abstain from. Allah has praised them in the clear verses of His Book. He said of Nūḥ (AS): '*Surely, he is a grateful servant.*' [Isrā 17:3] He said of Ibrāhim (AS): '*And Allah took Ibrāhim as a friend.*' [Nisā 4:125]; He said of Dāūd (AS): '*Surely, We made you a vicegerent on the earth.*' [Ṣād 38:26] He said of Mūsa (AS) '*Allah addressed his word speaking to him.*' [Nisā 4:164] He also said of Mūsa (AS): '*We made him draw near, holding communication with Us.*' [Maryam 19:52]; He said of Yaḥya (AS): '*We gave him wisdom as child.*' [Maryam 19:12];

He said of 'Isa (AS): '*O 'Isa son of Maryam, remember my favor upon you and upon your mother when I strengthened you with the Sacred spirit, he talked to people in the cradle and as middle-aged man.*' until His saying: '*When you determined out of clay a thing like the form of a bird by My permission.*' [al-Maidah 5:110]; And He said: '*Surely they hastened, one with another, to good deeds and to call upon Us hoping and fearing and they were humble before us.*' [Anbiyā 21:90].

«يَا ابْنَ مَسْعُودٍ: كُلُّ ذَلِكَ لِمَا خَوَّفَهُمُ اللَّهُ فِي كِتَابِهِ مِنْ قَوْلِهِ: ﴿وَ إِنْ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ، لَهَا سَبْعَةُ أَبْوَابٍ ط لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ﴾ وَ قَالَ تَعَالَى: ﴿وَ جِيءَ بِالنَّبِيِّينَ وَ الشُّهَدَاءِ وَ قُضِيَ بَيْنَهُمْ بِالْحَقِّ وَ هُمْ لَا يُظْلَمُونَ﴾»

"O Ibn Mas'ūd! All of that is for what Allah caused fear in them in His Book by His saying: '*And surely Hell is the promised place of them all; It has seven gates; for every gate there shall be a separate party of them.*' [al-Hijr 15:43-44]. The Exalted has said: '*And the Prophets and the witnesses shall be brought up and judgement shall be given between them with justice and they shall not be dealt with unjustly.*' [az-Zumar 39:69]

«يَا ابْنَ مَسْعُودٍ: النَّارُ لِمَنْ رَكَبَ مُحَرَّمًا وَ الْجَنَّةُ لِمَنْ تَرَكَ الْحَلَالَ، فَعَلَيْكَ بِالزُّهْدِ فَإِنَّ ذَلِكَ مِمَّا يُبَاهِي اللَّهُ بِهِ الْمَلَائِكَةَ وَ بِهِ يَقْبَلُ اللَّهُ عَلَيْكَ بِوَجْهِهِ وَ يُصَلِّي عَلَيْكَ الْجَبَّارُ»

"O Ibn Mas'ud! The hellfire is for he who engages in the unlawful and paradise is for he who abandons the lawful. Therefore, abstinence (Zuhd) is obligatory upon you. Surely that is in what Allah takes pride in the angels and in it Allah accepts you before Him and the Almighty blesses you."

«يَا ابْنَ مَسْعُودٍ: سَيَأْتِي مِنْ بَعْدِي أَقْوَامٌ يَأْكُلُونَ طَيِّبَاتِ الطَّعَامِ وَ أَلْوَانِهَا وَ يَرْكَبُونَ الدَّوَابَّ وَ يَتَرَيَّنُونَ بَزِينَةَ الْمَرْأَةِ لِزَوْجِهَا وَ يَتَبَرَّجُونَ تَبَرُّجَ النِّسَاءِ وَ زِيَّهَهُمْ مِثْلَ زِيِّ الْمُلُوكِ الْجَبَابِرَةِ، هُمْ مُنَافِقُونَ هَذَا الْأُمَّةِ فِي آخِرِ الزَّمَانِ، شَارِبُوا الْقَهْوَاتِ لِاعْبُودُونَ بِالْكَعَابِ رَاكِبُونَ الشَّهَوَاتِ، تَارِكُونَ الْجَمَاعَاتِ، رَاقِدُونَ عَنِ الْعَتَمَاتِ، مُفَرِّطُونَ فِي الْغَدَوَاتِ، يَقُولُ اللَّهُ تَعَالَى: ﴿فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَ اتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا﴾»

"O Ibn Mas'ud: There will come after me a people who eat good food and its varieties, they ride beasts and they decorate themselves with the decorations (used for) women for their husbands. They show charm like the charm of women. Their clothing is like the clothing of oppressive rulers. They are the hypocrites of this Ummah in the end times. They are the drinkers of coffees. Those who are amused by Ki'āb (an 'Arab game of chance using a bone). They are those who engage in lowly desires. They abandon the congregational prayer, they are sluggish in the first third of the night and are squanderers of the mornings. Allah, the Exalted says (of them): *'But there came after them an evil generation, who neglected prayers and followed the sensual desires, so they will meet destruction.'*" [Maryam 19:59]

«يَا ابْنَ مَسْعُودٍ: مِثْلُهُمْ مِثْلُ الدَّفْلِيِّ زَهْرَتُهَا حَسَنَةٌ وَ طَعْمُهَا مُرٌّ، كَلَامُهُمُ الْحِكْمَةُ وَ أَعْمَالُهُمْ دَاءٌ لَا تَقْبَلُ الدَّوَاءَ ﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾»

"O Ibn Mas'ud! Their similitude is like that of the Oleander. Its blossoms are beautiful but its taste is bitter. Their speech is (full of) wisdom but their actions are diseased not accepting the remedy. *'Do they not then reflect on the Qurān? Or is there a lock on the hearts?'*" [Muḥammad 47:24]

«يا ابنَ مَسْعُودٍ: ما يَنْفَعُ مَنْ يَتَنَعَّمُ فِي الدُّنْيَا إِذَا أَخْلَدَ فِي النَّارِ، ﴿يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ﴾، يَبْنُونَ الدُّورَ وَ يَشِيدُونَ الْقُصُورَ وَ يُرْخِرُونَ الْمَسَاجِدَ، لَيْسَتْ هِمَّتُهُمْ إِلَّا الدُّنْيَا عَاكِفُونَ عَلَيْهَا مُعْتَمِدُونَ فِيهَا، آلِهَتُهُمْ بَطُونُهُمْ، قَالَ اللَّهُ تَعَالَى: ﴿وَ تَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ، وَ إِذَا بَطَشْتُمْ بِطَشْتُمْ جَبَّارِينَ، فَاتَّقُوا اللَّهَ وَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا النَّبِيَّ، وَ هِيَ قَالِ اللَّهُ تَعَالَى: ﴿أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَ أَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَ خَتَمَ عَلَى سَمْعِهِ وَ قَلْبِهِ﴾ إِلَى قَوْلِهِ: ﴿أَفَلَا تَذَكَّرُونَ﴾، وَ مَا هُوَ إِلَّا مُنَافِقٌ جَعَلَ دِينَهُ هَوَاهُ وَ إِلَهَهُ بَطْنَهُ، كُلُّ مَا اشْتَهَى مِنَ الْحَلَالِ وَ الْحَرَامِ لَمْ يَمْتَنِعْ مِنْهُ، قَالَ اللَّهُ تَعَالَى: ﴿وَ فَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَ مَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ﴾»

"O Ibn Mas'ūd! What is the benefit for he who is given bounty in this life when he will spend an eternity in the Hellfire. *'They know the outward of this world's life, but of the hereafter, they are absolutely heedless.'* [ar-Rūm 30:7]. They build homes, they construct palaces and they decorate the Mosques. Their ambition is only this lowly world, being obsessed with it and depending totally upon it."

Their god is their stomachs. Allah, the Exalted said (of them): *'And you make strong fortresses that perhaps you may abide in (forever); And when you lay hands (on men) you lay hands like tyrants; So guard against (the punishment of) Allah and obey me.'* [ash-Shu'arā 26:129-131] Allah, the Exalted says: *'Have you considered then he who takes his low desires for his god, and Allah has made him err having knowledge and has set a seal upon his ear and his heart,'* until (He, the Exalted mentions): *'Will you not then be mindful.'* [al-Jāthiyah 45:23]. That is only the hypocrite. He makes his lowly desires his religion and his stomach his god. All of the lawful and unlawful that is coveted is not prevented from him. Allah, the Exalted says: *'And they rejoice in this world's life, and this world's life is nothing compared with the hereafter but a temporary enjoyment.'* [ar-Ra'd 13:26]

«يا ابنَ مَسْعُودٍ: مَحَارِبُهُمْ نِسَاؤُهُمْ، وَ شَرَفُهُمُ الدَّرَاهِمُ وَ الدَّنَانِيرُ، وَ هِمَّتُهُمْ بَطُونُهُمْ، أَوْلَيْكَ هُمْ شَرُّ الْأَشْرَارِ، الْفِتْنَةُ مِنْهُمْ وَ إِلَيْهِمْ تَعُودُ»

"O Ibn Mas'ūd! Their Mihrāb is their women. Their eminence is their Dirham and Dinār. Their ambition is (satisfying) their stomachs. These are the most evil of the evil. Sedition (emanates) from them and to them (sedition) will return."

«يَا ابْنَ مَسْعُودٍ: اقْرَأْ قَوْلَ اللَّهِ تَعَالَى: ﴿أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ، ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ، مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمْتَعُونَ﴾»

"O Ibn Mas'ūd! Recite the saying of Allah, the Exalted: *'Have you then considered if We let them enjoy themselves for years; Then, there comes to them that with which they are threatened; That which they were made to enjoy shall not avail them?'*" [ash-Shu'arā 26:205]

«يَا ابْنَ مَسْعُودٍ: أَجْسَادُهُمْ لَا تَشْبَعُ وَ قُلُوبُهُمْ لَا تَخْشَعُ»

"O Ibn Mas'ūd! Their bodies cannot be satisfied and their hearts are not submissive."

«يَا ابْنَ مَسْعُودٍ: الْإِسْلَامُ بَدَأَ غَرِيبًا وَ سَيَعُودُ غَرِيبًا كَمَا بَدَأَ، فَطُوبَىٰ لِلْغُرَبَاءِ، فَمَنْ أَدْرَكَ ذَلِكَ الزَّمَانَ مِمَّنْ يَظْهَرُ مِنْ أَعْقَابِكُمْ فَلَا يُسَلِّمُ عَلَيْهِمْ فِي نَادِيهِمْ، وَ لَا يُشَيِّعُ جَنَائِرَهُمْ وَ لَا يَعُودُ مَرْضَاهُمْ، فَإِنَّهُمْ يَسْتَتُونَ بِسُنَّتِكُمْ وَ يَظْهَرُونَ بِدَعْوَاكُمْ وَ يُخَالِفُونَ أَفْعَالَكُمْ، فَيَمُوتُونَ عَلَىٰ غَيْرِ مِلَّتِكُمْ، أُولَئِكَ لَيْسُوا مِنِّي وَ لَسْتُ مِنْهُمْ»

"O Ibn Mas'ūd! Islām began like a stranger (in a foreign land) and it will return as a stranger just as it had begun. Then, blessed be the strangers. Therefore, whoever sees that time of those who follow behind you, then he will not be safe from them within their circle of association. They will not follow their funerals (in processions) nor visit their sick. They will establish the Sunnah according to your customs. They will show themselves (supporting) your claims while contradicting your actions. Then, they will die (with a faith) other than your faith. These (people) are not from me nor am I from them."

«يَا ابْنَ مَسْعُودٍ: لَا تَخَافَنَّ أَحَدًا غَيْرَ اللَّهِ، فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿أَيْنَ مَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَ لَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ﴾ وَ يَقُولُ: ﴿يَوْمَ يَقُولُ الْمُنَافِقُونَ وَ الْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ﴾ إِلَى قَوْلِهِ: ﴿وَ بِئْسَ الْمَصِيرُ﴾»

"O Ibn Mas'ūd! Fear no one except Allah. Surely Allah, the Exalted says: *'Wherever you may be, death will over take you, even if you are in lofty fortified towers.'* [an-Nisā 4:78] and He says: *'On the day when the hypocritical men and hypocritical women will say to the those who believe: Wait for us, that we may have light from your light; (until saying): And evil is the final end.'* [al-Hadeed 57:13-15]

«يا ابنَ مَسْعُودٍ: عَلَيْهِمُ لَعْنَةُ مَنِّي وَ مِنْ جَمِيعِ الْمُرْسَلِينَ وَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ عَلَيْهِمُ غَضَبُ اللَّهِ وَ سُوءُ الْحِسَابِ فِي الدُّنْيَا وَ الْآخِرَةِ، وَ قَالَ اللَّهُ ﴿لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَ عِيسَى ابْنِ مَرْيَمَ﴾ إِلَى قَوْلِهِ: ﴿وَ لَكِنْ كَثِيرًا مِنْهُمْ فَاسْتَقُونَ﴾»

"O Ibn Mas'ūd! Upon them is a curse from me and from all of the Messengers and angels. Upon them is the Wrath of Allah and a bad judgement in this life and the hereafter. Allah, the Exalted says: *'Those who disbelieved among the children of Israel were cursed by the tongue of Dāud and 'Isa, son of Maryam...'* (until saying:) *'But most of them are sinners.'* [al-Māidah 5:78-81]

«يا ابنَ مَسْعُودٍ: أُولَئِكَ يَظْهَرُونَ الْحِرْصَ الْفَاحِشَ وَ الْحَسَدَ الظَّاهِرَ وَ يَقْطَعُونَ الْأَرْحَامَ وَ يَزْهَدُونَ فِي الْخَيْرِ، وَ قَدْ قَالَ اللَّهُ تَعَالَى: ﴿الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ، وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ، أُولَئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ﴾ وَ قَالَ تَعَالَى: ﴿مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا﴾»

"O Ibn Mas'ūd! These show immoderate desire; apparent jealousy; the sever (relations) of the womb and they abstain from good. Allah, the Exalted has said: *'And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be a curse and they shall have the evil (issue) of the abode.'* [ar-Ra'd 13:25] and He, the Exalted said: *'The likeness of those who were charged with the Taurāh, then they did not observe it, is as the likeness of the ass bearing books.'* [al-Jum'ah 62:5]

«يا ابنَ مَسْعُودٍ: يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرِ فِيهِ عَلَى دِينِهِ مِثْلُ الْقَابِضِ عَلَى
الْجَمْرِ بِكَفِّهِ، فَإِنْ كَانَ فِي ذَلِكَ الزَّمَانِ ذِئْبًا، وَإِلَّا أَكَلَتْهُ الذِّئَابُ»

"O Ibn Mas'ūd! There will come to people a time for the patient in his faith, like the one holding burning coals in his hands. Then, there will not be in that time a wolf except (other) wolves will eat him."

«يا ابنَ مَسْعُودٍ: عُلَمَاؤُهُمْ وَفُقَهَاؤُهُمْ وَخَوْنَةُ فَجْرَةٍ، أَلَا إِنَّهُمْ أَشْرَارُ خَلْقِ اللَّهِ، وَكَذَلِكَ
أَتْبَاعُهُمْ وَ مَنْ يَأْتِيهِمْ وَيَأْخُذُ مِنْهُمْ وَيُحِبُّهُمْ وَيُجَالِسُهُمْ وَيُشَاوِرُهُمْ أَشْرَارُ خَلْقِ اللَّهِ
يُدْخِلُهُمْ نَارَ جَهَنَّمَ ﴿صُمْ بِكُمْ عَمِّي فَهُمْ لَا يَرْجِعُونَ﴾، ﴿و نَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَى
وُجُوهِهِمْ عُمِيًّا وَ بُكْمًا وَ صُمًّا، مَاوَاهُمْ جَهَنَّمَ، كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا﴾، ﴿كُلَّمَا
نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ﴾، ﴿إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا
شَهيقًا وَ هِيَ تَفُورٌ، تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ﴾، ﴿كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ
أُعِيدُوا فِيهَا وَ ذُوقُوا عَذَابَ الْحَرِيقِ﴾، ﴿لَهُمْ فِيهَا زَفِيرٌ وَ هُمْ فِيهَا لَا يَسْمَعُونَ﴾»

"O Ibn Mas'ūd! Their scholars and jurist will be faithless libertines. Beware, they are the worst of the creation of Allah. As such are their followers and he who comes to him and takes from them and loves them and sits with them and consults with them (they are) the worst of the creation of Allah. He (Allah) will enter them into hell. 'Deaf, dumb (and) blind, so they will not turn back.' [al-Baqarah 2:18] "

We will gather them together on the day of resurrection on their faces, blind and dumb and deaf; their abode is hell; whenever it becomes allayed We will add to their burning. [al-Isrā 17:97] *'So oft as their skins are thoroughly burned, We will change them for another skin, that they may taste chastisement.'* [an-Nisā 4:56] *'When they shall be cast therein, they shall hear a loud moaning of it as it heaves.'* [al-Mulk 67:7] *'When they desire to go forth from it, from grief, they shall be turned back into it, and taste the chastisement of burning.'* [al-Hajj 22:22] *'For them therein shall be groaning and therein they shall not hear.'* [al-Anbiyā 21:100]

«يا ابنَ مَسْعُودٍ: يَدْعُونَ أَنَّهُمْ عَلَيَّ دِينِي وَ سُنَّتِي وَ مِنْهَا جِي وَ شَرَائِعِي إِنَّهُمْ مِنِّي بَرَاءٌ وَ أَنَا مِنْهُمْ بَرِيٌّ»

"O Ibn Mas'ūd! They claim that they are on my faith; my Sunnah; my course and my laws. Surely, they are disavowed from me and I am disavowed from them."

«يا ابنَ مَسْعُودٍ: لَا تُجَالِسُوهُمْ فِي الْمَلَأِ وَ تُبَايِعُوهُمْ فِي الْأَسْوَاقِ، وَ لَا تَهْدُوهُمْ إِلَى الطَّرِيقِ، وَ لَا تَسْقُوهُمْ الْمَاءَ، قَالَ اللَّهُ تَعَالَى: ﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا نُوفِّ إِلَيْهِ أَعْمَالَهُمْ فِيهَا وَ هُمْ فِيهَا لَا يُبْخَسُونَ﴾ يَقُولُ اللَّهُ تَعَالَى: ﴿وَ مَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَ مَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ﴾»

"O Ibn Mas'ūd! Do not sit with them in assemblies nor make contracts with them in the markets nor guide them to the road nor give them water to drink. Allah, the Exalted said: *'Whoever desires this world's life and its finery, We will pay them in full their deeds therein, and they shall not be made to suffer loss in respect of them.'* [Hūd 11:15] Allah, the Exalted says: *'Whomever desires the gain of this world, We will give him of it, and in the hereafter he has no portion.'* [ash-Shūra 42:20]

«يا ابنَ مَسْعُودٍ: مَا بَلَّوْا أُمَّتِي مِنْهُمْ الْعَدَاوَةَ وَ الْبُغْضَاءَ وَ الْجِدَالَ أَوْلِيئِكَ أَذِلَّةٌ هَذِهِ الْأُمَّةِ فِي دُنْيَاهُمْ. الَّذِي بَعَثَنِي بِالْحَقِّ لِيُخَسِفَنَّ اللَّهُ بِهِمْ وَ يَمَسُخُهُمْ قَرَدَةً وَ خَنَازِيرَ»

"O Ibn Mas'ūd! That which is the trial of my nation from them is enmity, hatred and quarreling. These are the lowly people of this nation in this world of theirs. He who has raised me with truth, surely Allah will sink them into the ground and transform them into apes and pigs."

قَالَ: فَبَكَى رَسُولُ اللَّهِ (ص) وَ بَكَينَا لِبَكَائِهِ وَ قُنْنَا: يَا رَسُولَ اللَّهِ مَا يُبْكِيكَ؟ فَقَالَ: رَحْمَةً لِلْأَشْقِيَاءِ، يَقُولُ اللَّهُ تَعَالَى: ﴿وَ لَوْ تَرَى إِذْ فَزَعُوا فَلَا قُوَّةَ وَ أُخِذُوا مِنْ مَكَانٍ قَرِيبٍ﴾ يَعْنِي الْعُلَمَاءَ وَ الْفُقَهَاءَ»

Ibn Mas'ūd said: "Then, the Messenger of Allah (ﷺ) cried and we cried due to his crying. We said: O Messenger of Allah! What makes you cry?"

Then, he said: Mercy for the wretched. Allah, the Exalted says: *'And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place.'* meaning the scholars and jurists." [Saba 34:51]

«يا ابنَ مَسْعُودٍ: مَنْ نَعَلَّمَ الْعِلْمَ يُرِيدُ بِهِ الدُّنْيَا وَ آثَرَ عَلَيْهِ حُبُّ الدُّنْيَا وَ زِينَتِهَا أُسْتُوجِبَ سَخَطُ اللَّهِ عَلَيْهِ وَ كَانَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ مَعَ الْيَهُودِ وَ النَّصَارَى الَّذِي نَبَذُوا كِتَابَ اللَّهِ تَعَالَى، قَالَ اللَّهُ تَعَالَى: ﴿فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ﴾»

"O Ibn Mas'ūd! He who we teach knowledge (while) he desires from it this world and the love of this world and its embellishments affects him, he will be deserving of the anger of Allah and he will be in the lowest level of the hellfire with the Jews and Christians who discarded the Book of Allah, the Exalted. Allah, the Exalted said: *'But when there came to them (prophet) that which they did not recognize, they disbelieved in him; so Allah's curse is on the unbelievers.'*" [al-Baqarah 2:89]

«يا ابنَ مَسْعُودٍ: مَنْ تَعَلَّمَ الْقُرْآنَ لِلدُّنْيَا وَ زِينَتِهَا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ»

"O Ibn Mas'ūd! He who learns the Qurān for this world and its embellishments, Allah will make paradise unlawful for him."

«يا ابنَ مَسْعُودٍ: مَنْ تَعَلَّمَ الْعِلْمَ وَ لَمْ تَعْمَلْ بِمَا فِيهِ حَشَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ أَعْمَى. وَ مَنْ تَعَلَّمَ الْعِلْمَ رِثَاءً وَ سُمْعَةً يُرِيدُ بِهِ الدُّنْيَا نَزَعَ بَرَكَتُهُ وَ ضَيَّقَ عَلَيْهِ مَعِيشَتُهُ، وَ وَكَّلَهُ اللَّهُ إِلَى نَفْسِهِ، وَ مَنْ وَكَّلَ اللَّهُ إِلَى نَفْسِهِ فَقَدْ هَلَكَ، قَالَ اللَّهُ تَعَالَى: ﴿فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾»

"O Ibn Mas'ūd! He who learns knowledge while not acting according to that which is (comprised) in it, Allah will gather him on the day of resurrection as blind. He who learns knowledge for eyeservice and reputation desiring with it this world, his blessings will be removed and his livelihood will become straightened. Allah will entrust him to himself and he who Allah entrusts to himself, he is ruined.

Allah, the Exalted said: *'Therefore, whoever hopes to meet his Lord, he should do good deeds, and not join any one in the service of his Lord.'*" [al-Kahf 18:110]

«يا ابن مسعود: فليكن جلساؤك الأبرار و إخوانك الاتقأء الرهد، لأن الله تعالى قال في كتابه: ﴿الأخلاء يومئذ بعضهم لبعض عدو إلا المتقين﴾»

"O Ibn Mas'ūd! Let your sitting be with the righteous and your pious, abstinent brothers because Allah, the Exalted, he said in His book: *'The friends shall on that day be enemies one to another, except those who guard (against evil).'*" [az-Zukhruf 43:67]

«يا ابن مسعود: أعلم أنهم يرون المعروف منكراً و المنكر معروفاً ففي ذلك يطبع الله على قلوبهم فلا يكون فيهم الشاهد بالحق و لا القوامون بالقسط، قال الله تعالى: ﴿كونوا قوامين بالقسط شهداء لله و لو على أنفسكم أو الوالدين و الأقربين﴾»

"O Ibn Mas'ūd! Know that they see the good (Ma'rūf) as evil (Munkar) and the evil as good. In that, Allah has left a seal upon their hearts, then there will not be among them a witness to truth, nor maintainers of justice. Allah, the Exalted, said: *'Be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or your parents or near relatives.'*" [an-Nisā 4:135]

«يا ابن مسعود: يتفاضلون بأحسابهم و أموالهم، يقول الله تعالى: ﴿و ما لأحد عنده من نعمة تجزي، إلا ابتغاء وجه ربه الأعلى و لسوف يرضى﴾»

"O Ibn Mas'ūd! Let them contend in their esteem and their wealth. Allah, the Exalted says: *'And no one has with him any boon for which he should be rewarded, except the seeking of the pleasure of his Lord, the Most High. And he shall soon be well-pleased.'*" [al-Lail 92:19-21]

«يا ابن مسعود: عليك بخشية الله تعالى و أداء الفرائض، فإنه يقول: ﴿هو أهل التقوى و أهل المغفرة﴾ و يقول: ﴿رضي الله عنهم و رضوا عنه ذلك لمن خشي ربه﴾»

"O Ibn Mas'ūd! Incumbent upon you is the fear of Allah the Exalted and performance of the obligatory matters. Then surely, He says: *'He is worthy to be feared and worthy to forgive.'* [al-Mudaththir 74:56] And He says: *'Allah is well pleased with them and they are well pleased with Him; that is for him who fears his Lord.'*" [al-Bayyinah 97:8]

«يا ابنَ مَسْعُودٍ: دَعِ عَنكَ مَا لَا يُغْنِيكَ وَ عَلَيكَ بِمَا يُغْنِيكَ، فَإِنَّ اللَّهَ تَعَالَى يَقُولُ:
﴿لِكُلِّ امْرِيٍّ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾»

"O Ibn Mas'ūd! Leave that which is of no use for you while that which makes you self-sufficient is incumbent upon you. Surely Allah, the Exalted says: *'Every man that day will have concern enough to make him heedless (of others).'*" [Abasa 80:37]

«يا ابنَ مَسْعُودٍ: إِيَّاكَ أَنْ تَدَعَ طَاعَةَ اللَّهِ وَ تَقْضِدَ مَعْصِيَتَهُ شَفَقَةً عَلَيَّ أَهْلِكَ، لِأَنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَ أَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وِلْدِهِ وَ لَا مَوْلُودٌ هُوَ جَارٍ عَن وَالِدِهِ شَيْئًا ۗ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّكُمْ الْحَيَاةُ الدُّنْيَا ۗ وَ لَا يَغُرَّتْكُمْ بِاللَّهِ الْغُرُورُ﴾»

"O Ibn Mas'ūd! Take care not to leave the obedience of Allah and intend his disobedience out of compassion for your family because Allah, the Exalted, says: *'O people! Guard against (the punishment of) your Lord and dread the day when a father shall not make any satisfaction for his son, nor shall the child be the maker of any satisfaction for his father. Surely the promise of Allah is true, therefore let not this world's life deceive you nor let the arch-deceiver deceive you in respect of Allah.'*" [Luqmān 31:33]

«يا ابنَ مَسْعُودٍ: إِحْذَرِ الدُّنْيَا وَ لَذَاتِهَا وَ شَهَوَاتِهَا وَ أَكْلَ الْحَرَامِ وَ الذَّهَبَ وَ الْفِضَّةَ وَ الرُّكْبَ وَ النِّسَاءَ، فَإِنَّهُ سُبْحَانَهُ يَقُولُ: ﴿رُئِيَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَ الْبَنِينَ وَ الْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ الْحَيْلِ الْمُسَوِّمَةِ وَ الْأَنْعَامِ وَ الْحَرْثِ ۗ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَ اللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ، قُلْ أَوْبَيْتُكُمْ بِخَيْرٍ مِنْ ذَلِكَ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ أَزْوَاجٌ مُطَهَّرَةٌ وَ رِضْوَانٌ مِنَ اللَّهِ ۗ وَ اللَّهُ بَصِيرٌ بِالْعِبَادِ﴾»

"O Ibn Mas'ūd! Beware of this world; its enjoyments; its desires; the consumption of the unlawful; gold; silver; riding animals and women. Surely He, be He Glorified says: *'The love of desires, of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of this world; and Allah is He with Whom is the good goal (of life). Say: Shall I tell you of what is better than these? For those who guard (against evil) are gardens with their Lord, beneath which rivers flow, to abide in them, and pure mates and Allah's pleasure; and Allah sees the servants.'*" [Āli 'Imrān 3:14-15]

«يَا ابْنَ مَسْعُودٍ: لَا تَغْتَرَّنَّ بِاللَّهِ وَتَغْتَرَّنَّ بِصَلَاحِكَ وَعِلْمِكَ وَبِرِّكَ وَعِبَادَتِكَ»

"O Ibn Mas'ūd! Don't be deluded with regard to Allah while you are deluded with regard to your righteousness, your knowledge, your piety and your worship."

«يَا ابْنَ مَسْعُودٍ: إِذَا تَلَوْتَ كِتَابَ اللَّهِ تَعَالَى فَأَتَيْتَ عَلَى آيَةٍ فِيهَا أَمْرٌ وَنَهْيٌ فَرَدَّدَهَا نَظْرًا وَإِعْتِبَارًا فِيهَا وَ لَا تَسَهَ عَنْ ذَلِكَ، فَإِنَّ نَهْيَهُ يَدُلُّ عَلَى تَرْكِ الْمَعَاصِي وَ أَمْرُهُ يَدُلُّ عَلَى عَمَلِ الْبِرِّ وَ الصَّلَاحِ، فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ، وَ وُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُونَ﴾»

"O Ibn Mas'ūd! When you recite the Book of Allah, the Exalted, then you come across a verse wherein is a command and a prohibition. Then, return to it again with contemplation and consideration of it. Don't be inattentive of that. Surely, its prohibition indicates upon the abandonment of disobedience and its command indicates upon an act of piety and righteousness. Surely, Allah, the Exalted says: *'Then how will it be when We shall gather them together on a day about which there is no doubt, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly.'*" [Āli 'Imrān 3:25]

«يَا ابْنَ مَسْعُودٍ: لَا تُحَقِّرَنَّ ذَنْبًا وَ تُصَغِّرَنَّهٗ وَ اجْتَنِبِ الْكِبَائِرَ، فَإِنَّ الْعَبْدَ إِذَا نَظَرَ يَوْمَ الْقِيَامَةِ إِلَى ذُنُوبِهِ دَمَعَتْ عَيْنَاهُ قَيْحًا وَ دَمًا، يَقُولُ تَعَالَى: ﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَ مَا عَمِلَتْ مِنْ سُوءٍ ۖ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَ بَيْنَهُ أَمَدًا بَعِيدًا﴾»

"O Ibn Mas'ūd! Do not depreciate sins nor lessen (their importance). Avoid the major sins, surely when the servant looks toward his sins on the day of resurrection, his eyes will have tears of puss and blood. The Exalted says: *'On that day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that (evil) there were a long duration of time.'*" [Āli 'Imrān 3:30]

«يَا ابْنَ مَسْعُودٍ: إِذَا قِيلَ لَكَ، اتَّقِ اللَّهَ فَلَا تَغْضَبْ، فَإِنَّهُ يَقُولُ: ﴿وَ إِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ﴾»

"O Ibn Mas'ūd! When it is said to you: Fear (the punishment of Allah)! Then, don't become angry. For He says: *'And when it is said to him, guard against (the punishment of) Allah; pride carries him off to sin; therefore hell is sufficient for him.'*" [al-Baqarah 2:206]

«يَا ابْنَ مَسْعُودٍ: قَصِّرْ أَمَلَكَ، فَإِذَا أَصْبَحْتَ فَقُلْ: إِنِّي لَا أُمْسِي وَ إِذَا أُمْسَيْتَ فَقُلْ: إِنِّي لَا أُصْبِحُ. وَ أَعَزِّمْ عَلَى مَفَارِقَةِ الدُّنْيَا وَ أَحَبِّ لِقَاءِ اللَّهِ وَ لَا تَكْرَهُ لِقَاءَهُ، فَإِنَّ اللَّهَ يَحِبُّ لِقَاءَ مَنْ يَحِبُّ لِقَاءَهُ وَ يَكْرَهُ لِقَاءَ مَنْ يَكْرَهُ لِقَاءَهُ»

"O Ibn Mas'ūd! Lessen your hopes. When you enter morning, then say: Surely, I will not enter evening. When you enter evening, then say: Surely I will not enter morning. Make the resolve to separate from this world (and resolve) to desire the meeting of Allah and don't be adverse to His meeting. Surely Allah loves the meeting of he who loves His meeting and he is adverse to meeting he who is adverse to His meeting."

«يَا ابْنَ مَسْعُودٍ: لَا تُغْرِسِ الْأَشْجَارَ وَ لَا تَجْرَأِ الْأَنْهَارَ وَ لَا تُزْخَرِفِ الْبُنْيَانَ وَ لَا تَتَّخِذِ الْحِيطَانَ وَ الْبُسْتَانَ، فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿الْهَآكُمُ التَّكَاثُرُ﴾»

"O Ibn Mas'ūd! Don't plant trees; don't draw upon the rivers; don't embellish buildings and don't take walls (for vines) and orchards for surely Allah, the Exalted says: *'Abundance diverts you.'*" [at-Takāthur 102:1]

«يا ابنَ مَسْعُودٍ: وَ الَّذِي بَعَثَنِي بِالْحَقِّ لِيَأْتِيَ عَلَى النَّاسِ زَمَانٌ يَسْتَحِلُّونَ الْخَمْرَ وَ يُسَمُّونَهُ النَّبِيذَ. عَلَيْهِمُ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ أَنَا مِنْهُمْ بَرِيءٌ وَ هُمْ مِنِّي بَرَاءَةٌ»

"O Ibn Mas'ūd! By He who raised me with truth, certainly there will come to people a time wherein wine will be lawful and they will name it Nabeezh. Upon them be the curse of Allah, the angels and man, all of them. I am disavowed from them and they are disavowed from me."

«يا ابنَ مَسْعُودٍ: الرَّانِي بِأُمَّهِ أَهْوَنُ عِنْدَ اللَّهِ مِمَّنْ يَدْخُلُ فِي مَالِهِ مِنَ الرَّبَا مِثْقَالِ حَبَّةٍ مِنْ خَرْدَلٍ. وَ مَنْ شَرِبَ الْمُسْكِرَ قَلِيلاً كَانَ أَوْ كَثِيراً فَهُوَ أَشَدُّ عِنْدَ اللَّهِ مِنْ آكِلِ الرَّبَا، لِأَنَّهُ مِفْتَاحُ كُلِّ شَرٍّ»

"O Ibn Mas'ūd! The person fornicating with his mother is more insignificant with Allah than he who enters the weight of a mustard seed of usury into his wealth. He who drinks intoxicants, a little or a lot, he is worst with Allah than he who consumes usury, because it is the key to every evil."

«يا ابنَ مَسْعُودٍ: أَوْلِيكَ يَظْلَمُونَ الْأَبْرَارَ وَ يُصَدِّقُونَ الْفُجَّارَ (الْفَسَقَةَ)، الْحَقُّ عِنْدَهُمْ بَاطِلٌ وَ الْبَاطِلُ عِنْدَهُمْ حَقٌّ هَذَا كُلُّهُ لِلدُّنْيَا وَ هُمْ يَعْلَمُونَ أَنَّهُمْ عَلَى غَيْرِ الْحَقِّ وَ لَكِنْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ، ﴿رَضُوا بِالْحَيَاةِ الدُّنْيَا وَ اطْمَأَنَّنُوا بِهَا وَ الَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ أَوْلِيكَ مَاوَاهُمْ النَّارُ بِمَا كَانُوا يَكْسِبُونَ﴾»

"O Ibn Mas'ūd! Those who are unjust to the pious and affirm the sinful, the truth with them is falsehood and the falsehood with them is the truth. These, all of them, are for this world and they know that they are on other than (the path of) truth but Shaiṭān has made their deeds seem fair to them and then diverted them from the path. Then, they are not rightly guided. *(Those are) pleased with this world's life and are content with it, and those who are heedless of Our communications. (As for) those, their abode is the fire because of what they earned.*" [Yūnus 10:7-8]

«يَا ابْنَ مَسْعُودٍ: قَالَ تَعَالَى: ﴿وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ وَإِنَّهُمْ لَيَصُدُّوهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ﴾»

"O Ibn Mas'ūd! The Exalted has said: 'And whoever turns himself away from the remembrance of the Beneficent God, We appoint for him a Shaitān, so he becomes his associate. And most surely they turn them away from the path, and they think that they are guided aright. Until when he comes to Us, he says: O would that between me and you there were the distance of the East and the West; so evil is the associate.'" [az-Zukhruf 43:36-38]

«يَا ابْنَ مَسْعُودٍ: إِنَّهُمْ لَيَعِيبُونَ عَلَيَّ مَنْ يِقْتَدِي بِسُنَّتِي وَفَرَائِضِ اللَّهِ تَعَالَىٰ فَاتَّخَذْتُمُوهُمْ سُخْرِيًّا حَتَّىٰ أَنَسَوَكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ هُمُ الْفَائِزُونَ»

"O Ibn Mas'ūd! They will certainly find fault with he who follows my way (Sunnah) and the obligations of Allah, the Exalted. Then, you take them in ridicule until you forget my remembrance. You were among they (whom) they derided. Surely I will reward them for that which they were patient, they are the successful."

«يَا ابْنَ مَسْعُودٍ: إِحْذَرِ سُكْرَ الْخَطِيئَةِ فَإِنَّ لِلْخَطِيئَةِ سُكْرًا كَسُكْرِ الشَّرَابِ بَلْ هِيَ أَشَدُّ سُكْرًا مِنْهُ يَقُولُ اللَّهُ تَعَالَىٰ ﴿صُمٌّ بُكْمٌ عُمِيٌّ فَهُمْ لَا يَرْجِعُونَ﴾ وَيَقُولُ ﴿إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا﴾ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرْزًا﴾»

"O Ibn Mas'ūd! Beware of the inebriety of mistakes. Certainly for mistakes there is an inebriety like the inebriety of drinks (of alcohol), rather, it is a worst inebriety than that. Allah, the Exalted says: 'Deaf, dumb (and) blind, so they will not turn back.'" [al-Baqarah 2:18]

And He says: 'Surely We have made whatever is on the earth an embellishment for it, so that We may try them (as to) which of them is best in works. And most surely We will make what is on it bare ground without herbage.'" [al-Kahf 18:7-8]

«يا ابنَ مَسْعُودٍ: الدُّنْيَا مَلْعُونَةٌ، مَلْعُونٌ مَنْ فِيهَا وَ مَلْعُونٌ مَنْ طَلَبَهَا وَ أَحَبَّهَا وَ نَصَبَ لَهَا وَ تَضَدِّقُ ذَلِكَ فِي كِتَابِ اللَّهِ تَعَالَى: ﴿كُلُّ مَنْ عَلَيَّهَا فَاِنَّ وَ يَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَ الْاِكْرَامِ﴾ وَ قَوْلُهُ تَعَالَى: ﴿كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهُ﴾»

"O Ibn Mas'ūd! This world is cursed (and) cursed is he who is in it; cursed is he who seeks it; loves it and tires for it. That is confirmed in the Book of Allah, the Exalted: *'Everyone on it must pass away. And there will endure for ever the person of your Lord, the Lord of glory and honor.'* [ar-Raḥmān 55:27] And His, the Exalted's saying is: *'Everything is perishable but He.'*" [al-Qaṣaṣ 28:88]

«يا ابنَ مَسْعُودٍ: إِذَا عَمِلْتَ عَمَلًا فَأَعْمَلْهُ لِلَّهِ خَالِصًا لِأَنَّهُ لَا يُقْبَلُ مِنْ عِبَادِهِ الْأَعْمَالُ إِلَّا مَا كَانَ لَهُ خَالِصًا فَإِنَّهُ يَقُولُ ﴿وَ مَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى﴾ وَ لَسَوْفَ يَرْضَى﴾»

"O Ibn Mas'ūd! When you perform a deed, then perform it for Allah out of sincerity because (Allah) does not accept actions from His servants except that which is for Him sincerely. He says: *'And no one has with him any boon for which he should be rewarded, except the seeking of the pleasure of his Lord, the Most High. And he shall soon be well-pleased.'*" [al-Lail 92:19-21]

«يا ابنَ مَسْعُودٍ: دَعْ نَعِيمَ الدُّنْيَا وَ أَكْلَهَا وَ حَلَاوَتَهَا وَ حَارَّهَا وَ بَارِدَهَا وَ لَيْسَهَا وَ طَيِّبَهَا وَ أَلْزِمْ نَفْسَكَ الصَّبْرَ عَنْهَا فَإِنَّكَ مَسْئُولٌ عَنْ هَذَا كُلِّهِ، قَالَ اللَّهُ تَعَالَى: ﴿ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾»

"O Ibn Mas'ūd! Leave the comforts of this world; its foods; its sweetness; its heat; its coldness; its softness and its goodness. Require for yourself patience toward it. Surely you are responsible regarding this, all of it. Allah, the Exalted has said: *'Then on that day you shall most certainly be questioned about the (comforts).'*" [at-Takāthur 102:8]

«يا ابنَ مَسْعُودٍ: لَا تُلْهِيَنَّكَ الدُّنْيَا وَ شَهْوَاتِهَا فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾»

"O Ibn Mas'ūd! Don't relish oneself with this world and its desires, surely Allah, the Exalted says: *'What! Did you then think that We had created you in vain and that you shall not be returned to Us?'*" [al-Muminūn 23:115]

«يا ابنَ مَسْعُودٍ: إِذَا عَمِلْتَ عَمَلًا مِنَ الْبِرِّ وَ أَنْتَ تُرِيدُ بِذَلِكَ غَيْرَ اللَّهِ فَلَا تَرْجُ بِذَلِكَ مِنْهُ ثَوَابًا فَإِنَّهُ يَقُولُ ﴿فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا﴾»

"O Ibn Mas'ūd! When you perform a deed of righteousness and you desire with that (deed) other than Allah, then do not hope for reward in that. Surely, He says: *'We will not set up a balance for them on the day of resurrection.'*" [al-Kahf 18:105]

«يا ابنَ مَسْعُودٍ: إِذَا مَدَحَكَ النَّاسُ فَقَالُوا إِنَّكَ تَصُومُ النَّهَارَ وَ تُقُومُ اللَّيْلَ وَ أَنْتَ عَلَى غَيْرِ ذَلِكَ فَلَا تَفْرَحْ بِذَلِكَ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَ يُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ ؕ وَ لَهُمْ عَذَابٌ أَلِيمٌ﴾»

"O Ibn Mas'ūd! When people praise you, they say that you fast days and stand in the night (in prayer) and you are (actually) other than that, then do not be pleased in that for surely Allah, the Exalted says: *'Do not think those who rejoice for what they have done and love that they should be praised for what they have not done-so do by no means think them to be safe from the chastisement, and they shall have a painful chastisement.'*" [Āli 'Imrān 3:188]

«يا ابنَ مَسْعُودٍ: أَكْثَرَ مِنَ الصَّالِحَاتِ وَ الْبِرِّ فَإِنَّ الْمُحْسِنَ وَ الْمُسِيئَ يَنْدَمَانِ يَقُولُ الْمُحْسِنُ يَا لَيْتَنِي إِزْدَدْتُ مِنَ الْحَسَنَاتِ وَ يَقُولُ الْمُسِيئُ قَصْرْتُ وَ تَصْدِيقُ ذَلِكَ قَوْلُهُ تَعَالَى: ﴿وَ لَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ﴾»

"O Ibn Mas'ūd! Increase good deeds and righteousness. Surely the doer of good and evil both have regrets. The doer of good says: I wish I had increased the blessings. The doer of evil says: I fell short. His, the Exalted's saying confirms that: *'Nay I swear by the self-accusing soul.'*" [al-Qiyāmah 75:2]

«يا ابنَ مَسْعُودٍ: لا تُقَدِّمُ الذَّنْبَ وَ لا تُؤَخِّرُ التَّوْبَةَ وَ لَكِنَّ قَدِّمِ التَّوْبَةَ وَ آخِرِ الذَّنْبِ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ: ﴿بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ﴾»

"O Ibn Mas'ūd! Do not advance sin and do not delay repentance, rather advance repentance and delay sin because Allah, the Exalted says in His Book: *'Nay! Man desires to give the lie to what is before him.'*" [al-Qiyāmah 75:5]

«يا ابنَ مَسْعُودٍ: إِيَّاكَ أَنْ تَسُنَّ سُنَّةَ بَدْعَةٍ فَإِنَّ الْعَبْدَ إِذَا سَنَّ سُنَّةَ سَيِّئَةٍ لِحِقِّهِ وَرُزْهَا وَ وَرَزَّ مَنْ عَمِلَ بِهَا قَالَ اللَّهُ تَعَالَى ﴿وَ نَكْتُبُ مَا قَدَّمُوا وَ آثَرَهُمْ﴾ وَ قَالَ سُبْحَانُهُ: ﴿يُنَبِّئُوا الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَ آخَرَ﴾»

"O Ibn Mas'ūd! Be careful not establish an innovation as a custom. Surely when the servant establishes an evil custom its burden will attach to him as well as the burden of he whom performs (that custom). Allah, the Exalted said: *'We write down what they have sent before and their footprints.'* [Yasin 36:12] And He, the Glorified, said: *'Man shall on that day be informed of what he sent before and (what he) put off.'*" [al-Qiyāmah 75:13]

«يا ابنَ مَسْعُودٍ: لا تَرْكُنْ إِلَى الدُّنْيَا وَ لا تَطْمَئِنُّ إِلَيْهَا فَسَتُفَارِقُهَا عَنْ قَلِيلٍ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: فَأَخْرَجْنَاهُمْ ﴿مِنْ جَنَّاتٍ وَ عُيُونٍ وَ رُزُوعٍ وَ نَحْلٍ طَلَعُوا هَضِيمٌ﴾»

"O Ibn Mas'ūd! Do not rely on this world nor be appeased with it for you shall soon be parted with it in a little (time). Allah, the Exalted says: *We will remove them 'in cornfields and palm-trees having fine spadices.'*" [ash-Shu'arā 26:148]

«يا ابنَ مَسْعُودٍ: تَذَكَّرِ الْقُرُونِ الْمَاضِيَةَ وَ الْمُلُوكَ الْجَبَابِرَةَ الَّذِينَ مَضُوا فَإِنَّ اللَّهَ يَقُولُ: ﴿وَ عَاداً وَ ثَمُودَ وَ أَصْحَابَ الرَّسِّ وَ قُرُونًا بَيْنَ ذَلِكَ كَثِيرًا﴾»

"O Ibn Mas'ūd! Remember the past generations and the oppressive kings who passed, because Allah says: *'And the 'Ad and Thamūd and the dwellers of the Rass and many generations between them.'*" [al-Furqān 25:38]

«يا ابنَ مَسْعُودٍ: إِيَّاكَ وَ الدَّنْبَ سِرًّا وَ عَلَانِيَةً، صَغِيرًا وَ كَبِيرًا فَإِنَّ اللَّهَ تَعَالَى حَيْثُمَا كُنْتَ يَرَاكَ ﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾»

"O Ibn Mas'ūd! Beware of sin, secret or public, small or big. Surely Allah, the Exalted, wherever you are, He sees you. *'He is with you wherever you are.'*" [al-Hadeed 57:4]

«يا ابنَ مَسْعُودٍ: إِيَّتَقِ اللَّهَ فِي السِّرِّ وَ الْعَلَانِيَةِ وَ الْبَرِّ وَ الْبَحْرِ وَ اللَّيْلِ وَ النَّهَارِ فَإِنَّهُ يَقُولُ: ﴿مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَ لَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَ لَا أَدْنَى مِنْ ذَلِكَ وَ لَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا﴾»

"O Ibn Mas'ūd! Fear Allah in secret and in public; on land and on the sea; at night and in the day. He says: *'Nowhere is there secret counsel between three persons but He is the fourth of them, nor (between) five but he is the sixth of them, nor less than that nor more but He is with them wheresoever they are.'*" [al-Mujādalah 58:7]

«يا ابنَ مَسْعُودٍ: إِتَّخِذِ الشَّيْطَانَ عَدُوًّا فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا﴾ وَ يَقُولُ عَنْ إِبْلِيسَ ﴿ثُمَّ لَأَتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَ مِنْ خَلْفِهِمْ وَ عَنْ أَيْمَانِهِمْ وَ عَنْ شَمَائِلِهِمْ وَ لَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ﴾ وَ يَقُولُ: ﴿فَالْحَقُّ وَ الْحَقُّ أَقُولُ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَ مِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ﴾»

"O Ibn Mas'ūd! Take Shaitān as an enemy, surely Allah, the Exalted says: *'Surely Shaitān is your enemy, so take him for an enemy.'* [Fātir 35:6] He says about Iblees: *'I will certainly come to them from before them and from behind them, and from their right-hand side and from their left-hand side; and Thou shalt not find most of them thankful.'* [al-A'rāf 7:17] And He says: *'The truth then is and the truth do I speak: That I will certainly fill hell with you and with those among you who follow you, all.'*" [Şād 38:84-85]

«يا ابنَ مَسْعُودٍ: لا تَأْكُلِ الحَرَامَ وَ لا تَلْبَسِ الحَرَامَ وَ لا تَأْخُذْ مِنَ الحَرَامِ وَ لا تَعْصِ اللَّهَ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ لِإِبْلِيسَ: ﴿وَ اسْتَفْزِرْ مِنَ اسْتِطْعَتِ مِنْهُمْ بِصَوْتِكَ أَجِبْ عَلَيْهِمْ بِخَيْلِكَ وَ رَجَلِكَ وَ شَارِكُهُمْ فِي الأَمْوَالِ وَ الأَوْلَادِ وَ عَدُهُمْ ط وَ ما يَعِدُهُمُ الشَّيْطَانُ إِلاَّ غُرُوراً﴾ وَ قالَ: ﴿فَلا تُغَرِّبْكُمْ الحِياةَ الدُّنيا ٥ وَ لا يَغَرِّبَنَّكُمْ بِاللَّهِ الغُرُورُ﴾»

"O Ibn Mas'ūd! Do not eat the unlawful; do not dress with the unlawful; do not take from the unlawful and do not disobey Allah because Allah, the Exalted, says to Iblees: *'And beguile whomsoever of them you can with your voice, and collect against them your forces riding and on foot, and share with them in wealth and children and hold promises to them; and the Shaiṭān makes not promises to them but to deceive.'* [al-Isrā 17:64] And He said: *'Therefore let not this world's life deceive you, nor let the arch-deceiver deceive you in respect of Allah.'*" [Luqmān 31:33]

«يا ابنَ مَسْعُودٍ: خِفِ اللَّهَ فِي السِّرِّ وَ العَلانِيَةِ، فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿وَ لِمَنْ خَافَ مَقامَ رَبِّهِ جَنَّتَانِ﴾ وَ لا تُؤَثِّرَنَّ الحِياةَ الدُّنيا عَلَيَّ الأَخِرَةَ بِاللذاتِ وَ الشَّهواتِ، فَإِنَّهُ تَعَالَى يَقُولُ فِي كِتابِهِ: ﴿فَأَمَّا مَنْ طَغَى وَ آثرَ الحِياةَ الدُّنيا فَإِنَّ الجَحِيمَ هِيَ المَأوى﴾ يَغْنِي الدُّنيا المَلُونَةَ وَ المَلْعُونَ ما فِيها إِلاَّ ما كانَ لِلَّهِ»

"O Ibn Mas'ūd! Fear Allah in private and public because Allah, the Exalted says: *'And for him who fears to stand before his Lord are two gardens.'* [ar-Raḥmān 55:46] Do not prefer the life of this world over the hereafter due to pleasures and desires, the Exalted says in His Book: *'Then as for him who is inordinate, and prefers the life of this world, then surely the hell, that is the abode.'* [an-Nazā'āt 79:37-39], meaning this cursed world and the cursed (things) that are in it, except that which is for Allah."

«يا ابنَ مَسْعُودٍ: لا تُخونَنَّ أَحداً فِي مالٍ يَضَعُ عِنْدَكَ أَوْ أمانةً إِتَمَنَكَ عَلَيْها، فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأَمَانَاتِ إِلى أَهْلِها﴾»

"O Ibn Mas'ūd! Do not be disloyal to anyone in property given to you or a trust entrusted to you. Surely Allah, the Exalted says: *'Surely Allah commands you to make over trusts to their owners.'*" [an-Nisā 4:58]

«يَا ابْنَ مَسْعُودٍ: لَا تَتَكَلَّمْ بِالْعِلْمِ إِلَّا بِشَيْءٍ سَمِعْتَهُ وَرَأَيْتَهُ، فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾ وَ قَالَ: ﴿سُكِّتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ﴾ وَ قَالَ: ﴿وَ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَ عَنِ الشَّمَالِ قَعِيدٌ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾ وَ قَالَ: ﴿وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾»

"O Ibn Mas'ūd! Do not speak with knowledge except in something you heard or you saw because Allah, the Exalted says: 'And follow not that of which you have not the knowledge; surely the hearing an sight and the heart, all of these shall be questioned about that.' [al-Isrā 17:36] He said: 'Their evidence shall be written down and they shall be questioned.' [az-Zukhruf 43:19] 'When the two receivers receive, sitting on the right and on the left. He utters not a word but there is by him a watcher at hand.' [Qāf 50:17-18] And He said: 'We are nearer to him than his life-vein.'" [Qāf 60:16]

«يَا ابْنَ مَسْعُودٍ: لَا تَهْتَمَّ لِلرِّزْقِ، فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿وَ مَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا﴾ وَ قَالَ: ﴿وَ فِي السَّمَاءِ رِزْقُكُمْ وَ مَا تُوعَدُونَ﴾ وَ قَالَ: ﴿وَ إِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَ إِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾»

"O Ibn Mas'ūd! Don't be concerned with sustenance, surely Allah, the Exalted says: 'And there is no animal in the earth but on Allah is the sustenance of it.' [Hūd 11:6] and He said: 'And in the heaven is your sustenance and what you are threatened with.' [azh-Zhāriyāt 51:22] And He said: 'And if Allah touch you with affliction, there is none to take it off but He; and if He visits you with good, then He has power over all things.'" [al-An'ām 6:17]

«يَا ابْنَ مَسْعُودٍ: وَ الَّذِي بَعَثَنِي بِالْحَقِّ (نَبِيًّا) إِنْ مَنْ يَدْعُ الدُّنْيَا وَ يُقْبَلُ عَلَى تِجَارَةِ الْآخِرَةِ، فَإِنَّ اللَّهَ تَعَالَى يَتَّجِرُ لَهُ مِنْ وَرَاءِ، قَالَ اللَّهُ تَعَالَى: ﴿رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَ إِقَامِ الصَّلَاةِ وَ إِيْتَاءِ الزَّكَاةِ وَ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَ الْأَبْصَارُ﴾ فَقَالَ ابْنُ مَسْعُودٍ: بِأَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ كَيْفَ لِي بِتِجَارَةِ الْآخِرَةِ؟

فَقَالَ (ص): لَا تُرِيحَنَّ لِسَانَكَ عَنْ ذِكْرِ اللَّهِ، وَ ذَلِكَ أَنْ تُقُولَ: سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ، فَهَذِهِ التَّجَارَةُ الْمُؤَبِّحَةُ، وَ قَالَ اللَّهُ تَعَالَى: ﴿يَرْجُونَ تِجَارَةً لَنْ تَبُورَ لِيُؤَفِّيَهُمْ أَجُورَهُمْ وَ يَزِيدَهُمْ مِنْ فَضْلِهِ﴾»

"O Ibn Mas'ūd! (I swear by) He Who has raised me with truth as a prophet, if one desists from this world and engages in trade for the hereafter, then surely Allah, the Exalted will trade with him (over and above that). Allah, the Exalted says: *'Men whom neither merchandise nor selling diverts from the remembrance of Allah and keeping up prayer and the giving of the poor-rate; they fear the day in which the hearts and eyes shall turn about.'* [an-Nūr 24:37]

Then, Ibn Mas'ūd said: May my father and mother be sacrificed for you, O messenger of Allah! How am I to trade for the hereafter? Then, he (S) said: Do not let your tongue rest from the remembrance of Allah in that you should say: Glorified is Allah; the praise is for Allah; there is no god except Allah and Allah is the greatest. Then this is a profitable trade. Allah, the Exalted says: *'Hope for a gain which will not perish, that He many pay them back fully their reward and give them more out of His grace.'* [Fāṭir 35:29-30]

«يَا ابْنَ مَسْعُودٍ: كُلُّ مَا أَبْصَرْتَهُ بِعَيْنِكَ وَ اسْتِخْلَاهُ قَلْبُكَ فَأَجْعَلْهُ لِلَّهِ فَذَلِكَ تِجَارَةُ الْآخِرَةِ، لِأَنَّ اللَّهَ يَقُولُ: ﴿مَا عِنْدَكُمْ يَنْفَدُ وَ مَا عِنْدَ اللَّهِ بَاقٍ﴾»

"O Ibn Mas'ūd! All of that which you see with your eye and your heart sets aside, then make it for Allah. Then, that is trade for the hereafter because Allah says: *'What is with you passes away and what is with Allah is enduring.'* [an-Nahl 16:96]

«يَا ابْنَ مَسْعُودٍ: إِذَا تَكَلَّمْتَ بِلَا إِلَهَ إِلَّا اللَّهُ وَ لَمْ تَعْرِفْ حَقَّهَا فَإِنَّهُ مَرْدُودٌ عَلَيْكَ، وَ لَا يُزَالُ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ إِلَّا أَنْ يَرِدَّ غَضَبُ اللَّهِ عَنِ الْعِبَابِ حَتَّى إِذَا لَمْ يُنَالُوا مَا يَنْقُصُ مِنْ دِينِهِمْ بَعْدَ إِذْ سَلَّمَتْ دُنْيَاهُمْ، يَقُولُ اللَّهُ تَعَالَى: ﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾»

"O Ibn Mas'ūd! When you speak of there is no god except Allah, and you do not recognize its truth, then it returns to you. One will not continue saying: there is no god except Allah except that the wrath of Allah returns to the servant.

Until that which is deficient in his faith is not given, at the same time their worldly life is sound. Allah the Exalted says: *'To Him do ascend the good words and the good deeds, lift them up.'* [Fātir 35:10]

«يا ابن مَسْعُودٍ: أَحَبُّ الصَّالِحِينَ، فَإِنَّ المَرءَ مَعَ مَنْ أَحَبَّ، فَإِنْ لَمْ يَقْدِرْ عَلَى أَعْمَالِ البِرِّ فَأَحَبُّ العُلَمَاءِ، فَإِنَّهُ يَقُولُ: ﴿وَمَنْ يُطِعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ ۗ وَ حَسُنَ أُولَئِكَ رَفِيقًا﴾»

"O Ibn Mas'ūd! Love the righteous, certainly a person is with whomever he loves. Then if you are unable to do righteousness, then love the scholars. Surely Allah says: *'And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!'*" [an-Nisā 4:69]

«يا ابن مَسْعُودٍ: إِيَّاكَ أَنْ تُشْرِكَ بِاللَّهِ طَرْفَةَ عَيْنٍ وَ إِنْ نَشَرْتَ بِالمِنْشَارِ أَوْ قَطَعْتَ أَوْ صُلِبْتَ أَوْ أُحْرِقْتَ بِالنَّارِ، يَقُولُ اللَّهُ تَعَالَى: ﴿وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولَئِكَ هُمُ الصِّدِّقُونَ وَ الشُّهَدَاءُ عِنْدَ رَبِّهِمْ﴾»

"O Ibn Mas'ūd! Beware that you do not make partners with Allah even for a moment although you make (His partner) with a saw or cut it (from something), you make it solid or you burn it with fire. Allah, the Exalted says: *'And (as for) those who believe in Allah and His apostles, these it is that are the truthful and the faithful ones in the sight of their Lord.'*" [al-Hadeed 57:19]

«يا ابن مَسْعُودٍ: إِصْبِرْ مَعَ الَّذِينَ يَذْكُرُونَ اللَّهَ وَ يُسَبِّحُونَهُ وَ يُهَلِّلُونَهُ وَ يَحْمَدُونَهُ وَ يَعْمَلُونَ بِطَاعَتِهِ وَ يَدْعُونَهُ بُكْرَةً وَ عَشِيًّا، فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿وَ اصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَ الْعِشِيِّ يُرِيدُونَ وَجْهَهُ وَ لَا تَعْدُ عَيْنَاكَ عَنْهُمْ﴾»

"O Ibn Mas'ūd! Withhold yourself with those who remember Allah; glorify Him; proclaim His unity; praise Him; act in His obedience and call upon Him morning and evening. Surely Allah, the Exalted, says: *'And withhold yourself with those who call on their Lord morning and evening desiring His goodwill, and let not your eyes pass from them.'*" [al-Kahf 18:28]

«يا ابنَ مَسْعُودٍ: لَا تَخْتَرِ عَلَيَّ ذِكْرَ اللَّهِ شَيْئاً، فَإِنَّ اللَّهَ يَقُولُ: ﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾ وَ يَقُولُ: ﴿فَاذْكُرُونِي أَذْكَرُكُمْ وَ أَشْكُرُوا لِي وَ لَا تَكْفُرُونِ﴾ وَ يَقُولُ: ﴿وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۗ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾ وَ يَقُولُ: ﴿أُدْعُونِي أَسْتَجِبْ لَكُمْ﴾»

"O Ibn Mas'ūd! Do not choose anything over the remembrance of Allah, surely, He says: 'The remembrance of Allah is the greatest.' [al-'Ankabūt 29:45] And He says: 'Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me.' [al-Baqarah 2:152] And He says: 'And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls Me.' [al-Baqarah 2:186] And He says: 'Call upon Me, I will answer you.'" [al-Mumin 40:60]

«يا ابنَ مَسْعُودٍ: عَلَيْكَ بِالسَّكِينَةِ وَ الْوَقَارِ وَ كُنْ سَهْلاً لَيْنًا عَفِيفاً مُسْلِماً تَقِيّاً نَقِيّاً بَارّاً طَاهِراً مُطَهَّراً صَادِقاً خَالِصاً سَلِيماً صَحِيحاً لَبِيباً صَالِحاً صَبُوراً شُكُوراً مُؤْمِناً وَرِعاً عَابِداً زَاهِداً رَحِيماً عَالِماً فَقِيهاً، يَقُولُ اللَّهُ تَعَالَى: ﴿إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ﴾، ﴿وَ عِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا، وَ إِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا، وَ الَّذِينَ يَبِيتُونَ لِربِّهِمْ سُجَّدًا وَ قِيَامًا﴾، ﴿وَ قُولُوا لِلنَّاسِ حُسْنًا﴾، ﴿وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾، ﴿وَ الَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَ عُمِيَانًا، وَ الَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا، أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَ يُلَقَّوْنَ فِيهَا تَحِيَّةً وَ سَلَامًا خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَ مُقَامًا﴾،

وَ قَالَ اللَّهُ تَعَالَى: ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ، وَ الَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ، وَ الَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ، وَ الَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ، فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ، وَ الَّذِينَ هُمْ لِأَمَانَتِهِمْ وَ عَهْدِهِمْ رَاعُونَ، وَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ۚ أُولَئِكَ هُمُ الْوَارِثُونَ، الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ ۗ هُمْ فِيهَا خَالِدُونَ﴾

وَقَالَ تَعَالَى: ﴿أَلَيْكَ فِي جَنَّتِ مُكْرَمُونَ﴾، وَقَالَ: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ
اللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾ إِلَى قَوْلِهِ: ﴿أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَ
مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾»

"O Ibn Mas'ūd! Incumbent upon you is immanence (of Allah) and sobriety. Be easy; flexible; modest; submissive; fearful; unstained; reverent; pure; purified; truthful; sincere; faultless; healthy; intelligent; righteous; patient; thankful; believing; pious; worshipful; abstinent; merciful; knowledgeable and understanding (deeply).

Allah, the Exalted says: '*Most surely Ibrāhim was forbearing, tender-hearted, oft-returning (to Allah).*' [Hūd 11:75]; '*And the servants of the Beneficent God are they who walk on the earth in humbleness, and when the ignorant address them, they say: Peace. They pass the night prostrating themselves before their Lord and standing*' [al-Furqān 25:63-64]; '*They speak to men good words.*' [al-Baqarah 2:83]

And when they pass by what is vain, they pass by nobly, and they who, when reminded of the communications of their Lord, do not fall down thereat deaf and blind; who say: Our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard against evil. These shall be rewarded with high places because they were patient, and shall be met therein with greetings and salutations, abiding therein; goodly the abode and the resting-place.' [al-Furqān 25:72-76]

Allah, the Exalted said: '*Successful indeed are the believers, who are humble in their prayers, and who keep aloof from what is vain, and who are the givers of the poor-rate, and who guard their private parts, except before their mates or those who their right hands possess, for they surely are not blameable, but whoever seeks to go beyond that, these are they that exceed the limits; and those who keep a guard on their trusts and their covenant, and those who keep guard on their prayers. These are they who are the heirs, who shall inherit paradise; they shall abide therein.*' [al-Muminūn 23:2-11] Allah, the Exalted said: '*Those shall be in gardens honored.*' [al-Ma'ārij 70:35]

He said: '*Those only are believers whose hearts become full of fear when Allah is mentioned,*' until His saying: '*These are the believers in truth; they shall have from their Lord exalted grades and forgiveness and an honorable sustenance.*' [al-Anfāl 8:2&4]

«يا ابنَ مَسْعُودٍ: لا تُحْمَلَنَّكَ الشَّفَقَةُ عَلَى أَهْلِكَ وَوَلَدِكَ عَلَى الدُّخُولِ فِي المَعاصِي وَ الحرامِ، فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿يَوْمَ لا يَنْفَعُ مالٌ وَ لا بَنُونَ، إِلاَّ مَنْ أَتى اللَّهَ بِقَلْبٍ سَلِيمٍ﴾ وَ عَلَيْكَ بِذِكْرِ اللَّهِ وَ العَمَلِ الصَّالِحِ، فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿وَ الباقِياتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَواباً وَ خَيْرٌ أَمْالاً﴾»

"O Ibn Mas'ūd! No compassion is extended to you in your (own) destruction or in your child entering into disobedience and the unlawful. Surely Allah, the Exalted says: *'The day on which property will not avail, nor sons, except him who comes to Allah with a heart free (from evil).'*' [ash-Shu'arā 26:88-89] Incumbent upon you is the remembrance of Allah and righteous deeds, Allah, Exalted says: *'And the ever-abiding, the good works, are better with your Lord in reward and better in expectation.'*" [al-Kahf 18:46]

«يا ابنَ مَسْعُودٍ: لا تُكونَنَّ مِمَّنْ يَهْدِي النَّاسَ إِلى الخَيْرِ وَ يَأْمُرُهُم بِالخَيْرِ وَ هُوَ غافِلٌ عَنْهُ، يَقُولُ اللَّهُ تَعَالَى: ﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ أَنْفُسَكُمْ﴾»

"O Ibn Mas'ūd! Do not be among he who guides man to goodness and enjoins them to goodness while he (himself) is negligent of it. Allah, the Exalted says: *'What! Do you enjoin men to be good and neglect your own souls?'*" [al-Baqarah 2:44]

«يا ابنَ مَسْعُودٍ: عَلَيْكَ بِحِفْظِ لِسَانِكَ، فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَ تَكَلَّمْنَا أَيْدِيهِمْ وَ تَشْهَدُ أَرْجُلُهُمْ بِما كانوا يَكْسِبُونَ﴾»

"O Ibn Mas'ūd! Incumbent upon you is the guarding of your tongue. Surely, Allah, the Exalted says: *'On that day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what they earned.'*" [Yasin 36:65]

«يا ابنَ مَسْعُودٍ: عَلَيْكَ بِإِصْلَاحِ السَّرِيرَةِ، فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿يَوْمَ تُبْلَى السَّرَائِرُ فَمَا لَهُ مِنْ قُوَّةٍ وَ لا ناصِرٍ﴾»

"O Ibn Mas'ūd! Improvement of your private thought is incumbent upon you. Allah, the Exalted says: *'On the day when hidden things shall be made manifest, he will have neither strength nor helper.'*" [at-Tāriq 86:9-10]

«يا ابنَ مَسْعُودٍ: إِحْذَرْ يَوْمًا تَنْشُرُ فِيهِ الصَّحَائِفُ وَ تَظْهَرُ فِيهِ الْفَضَائِحُ، فَإِنَّهُ تَعَالَى تَقُولُ: ﴿و نَضَعَ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۗ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَ كَفَىٰ بِنَا حَاسِبِينَ﴾»

"O Ibn Mas'ūd! Beware of the day wherein the scrolls are spread and wherein the disgraceful acts are made manifest. Surely, Allah, the Exalted, says: *'And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account.'*" [al-Anbiyā 21:47]

«يا ابنَ مَسْعُودٍ: إِخْشَ اللَّهَ بِالْغَيْبِ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يُرَاكَ، وَ يَقُولُ اللَّهُ تَعَالَى: ﴿أَدْخُلُوهَا بِسَلَامٍ ۗ ذَلِكَ يَوْمَ الْخُلُودِ﴾»

"O Ibn Mas'ūd! Fear Allah in the unseen as though you see Him. Then, if you cannot see Him, He sees you. Allah, the Exalted, says: *'Enter it in peace, that is the day of abiding.'*" [Qāf 50:34]

«يا ابنَ مَسْعُودٍ: أَنْصِفِ النَّاسَ مِنْ نَفْسِكَ وَ انصَحِ الْأُمَّةَ وَ ارحمهم، فَإِذَا كُنْتَ كَذَلِكَ وَ غَضَبَ اللَّهُ عَلَىٰ أَهْلِ بَلَدَةٍ أَنْتَ فِيهَا وَ أَرَادَ أَنْ يُنَزِّلَ عَلَيْهِمُ الْعَذَابَ نَظَرَ إِلَيْكَ فَارْحَمَهُمْ بِكَ، يَقُولُ اللَّهُ تَعَالَى: ﴿وَ مَا كَانَ رَبُّكَ لِيُهْلِكَ الْقَرْيَةَ بِظُلْمٍ وَ أَهْلِهَا مُصْلِحُونَ﴾»

"O Ibn Mas'ūd! Be fair to people from yourself and rightly advise the nation (of believers) and have mercy upon them. When you are like that and the wrath of Allah falls the people of a town while you are in it, and He desires to send down upon them punishment, He will look towards you and have mercy upon them due to you. Allah, the Exalted says: *'And it did not beseem your Lord to have destroyed the towns tyrannously, while their people acted well.'*" [Hūd 11:117]

«يا ابنَ مَسْعُودٍ: إِيَّاكَ تَظْهَرُ مِنْ نَفْسِكَ الْخُشُوعُ وَ التَّوَاضُعُ لِلْأَدَمِيِّينَ وَ أَنْتَ فِيهَا بَيْنَكَ وَ بَيْنَ رَبِّكَ مُصِرٌّ عَلَى الْمَعَاصِي وَ الذُّنُوبِ، يَقُولُ اللَّهُ تَعَالَى: ﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ﴾»

"O Ibn Mas'ūd! Be careful not to show humility and humbleness from yourself for humans while in that which is between you and your Lord is persistence in disobedience and sins. Allah, the Exalted says: *He knows the stealthy looks and that which the breasts conceal.*" [al-Mumin 40:19]

«يَا ابْنَ مَسْعُودٍ: لَا تَكُنْ مِمَّنْ يُشَدِّدُ عَلَى النَّاسِ وَ يَخَفُّ عَنْ نَفْسِكَ، يَقُولُ اللَّهُ تَعَالَى: ﴿لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ﴾»

"O Ibn Mas'ūd! Do not be among he who is harsh upon people while light upon yourself. Allah, the Exalted, says: *Why do you say that which you do not do?*" [aş-Şaff 61:2]

«يَا ابْنَ مَسْعُودٍ: إِذَا عَمِلْتَ عَمَلًا فَأَعْمَلْ بِعِلْمٍ وَ عَقْلِ، وَ إِيَّاكَ وَ أَنْ تَعْمَلَ عَمَلًا بِغَيْرِ تَدَبُّرٍ وَ عِلْمٍ، فَإِنَّهُ جَلَّ جَلَالُهُ يَقُولُ: ﴿وَ لَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا﴾»

"O Ibn Mas'ūd! When you perform a deed, then perform it with knowledge and reasoning. Be careful that you do not perform a deed without contemplation and knowledge. Surely, Exalted is His loftiness, says: *And be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly.*" [an-Nahl 16:92]

«يَا ابْنَ مَسْعُودٍ: عَلَيْكَ بِالصِّدْقِ وَ لَا تُخْرِجَنَّ مِنْ فِيكَ كَذِبَةً أَبَدًا وَ أَنْصِفِ النَّاسَ مِنْ نَفْسِكَ وَ أَحْسِنْ، وَ اذْعُ النَّاسَ إِلَى الْإِحْسَانِ، وَ صَلِّ رَحِمَكَ، وَ لَا تَمُكِّرْ بِالنَّاسِ، وَ أَوْفِ النَّاسَ بِمَا عَاهَدْتَهُمْ، فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ وَ إِيْتَاءِ ذِي الْقُرْبَىٰ وَ يَنْهَىٰ عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ الْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾»

"O Ibn Mas'ūd! Truthfulness is incumbent upon you. Never let a lie emerge from you mouth. Be fair with people from yourself and do good. Summon people to excellence; keep connected to relatives; do not delude people and fulfill for people that which you have promised. Surely Allah, the Exalted says: *Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.*" [an-Nahl 16:90]