

# IMÂM 'ALÎ

## NAHJU' L - BALÂGAH AN ELOQUENT GUIDANCE

### TWO SERMONS ON THIS WORLD

#### SERMON No. 110

#### Caution about this world (DUNYAA')

So now, certainly I frighten you from this world for it is sweet and green, surrounded by lusts, and liked for its immediate enjoyments. It excites wonder with small things, is ornamented with (false) hopes and decorated with deception. Its rejoicing does not last and its afflictions cannot be avoided. It is deceitful, harmful, changing, perishable, exhaustible, liable to destruction, eating away and destructive. When it reaches the extremity of desires of those who incline towards it and feel happy with it, the position is just what Allah, the Glorified, says (in the Qur'án):

*... like the water which send We down from heaven, and the herbage of the earth mingleth with it, then it becometh dry stubble which the winds scatter; for Alláh over all things hath power. (18:45)*

No person gets rejoicing from this world but tears come to him after it, and no one gets its comforts in the front but he has to face hardships in the rear. No one receives the light rain of ease in it but the heavy rain of distress pours upon him. It is just worthy of this world that in the morning it supports a man but in the evening it does not recognise him. If one side of it is sweet and pleasant the other side is bitter and distressing.

No one secures enjoyment from its freshness but he has to face hardship from its calamities. No one would pass the evening under the wing of safety but that his morning would be under the feathers of the wing-tip of fear. It is deceitful, and all that is there in it is deception. It is perishable and all that is on it is to perish. There is no good in its provisions except in piety. Whoever takes little from it collects much of what would give him safety, while one who takes much from it takes much of what would ruin him. He would shortly depart from his collection. How many people relied on it but it distressed them; (how many) felt peaceful with it but it tumbled them down; how many were prestigious but it made them low and how many were proud but it made them disgraceful.

Its authority is changing. Its life is dirty. Its sweet water is bitter. Its sweetness is like myrrh. Its foods are poisons. Its means are weak. The living in it is exposed to death; the healthy in it is exposed to disease. Its realm is (liable to be) snatched away. The strong in it is (liable to be) defeated and the rich is (liable to be) afflicted with misfortune. The neighbour in it is (liable to be) plundered.

Are you not (residing) in the houses of those before you, who were of longer ages, better traces, had bigger desires, were more in numbers and had greater armies. How they devoted themselves to the world and how they showed preference to it! Then they left it without any provision that could convey them through, or the back (of a beast for riding) to carry them.

Did you get the news that the world was ever generous enough to present ransom for them, or gave them any support or afforded them good company? It rather inflicted them with troubles, made them languid with calamities, molested them with catastrophes, threw them down on their noses, trampled them under hoofs and helped the vicissitudes of time against them. You have observed its strangeness towards those who went near it, acquired it and appropriated it, till they depart from it for good. Did it give them any provision other than starvation or make them stay in other than narrow places, or give them light other than gloom, or give them in the end anything other than repentance? Is this what you much ask for or remain satisfied with, or towards which you feel greedy? How bad is this abode for him who did not suspect it (to be so) and did not entertain fear from it?

You should know as you do know, that you have to leave it and depart from it. While in it, take lesson from those "*who proclaimed 'who is more powerful than we'"* (Qur'án , 41 :15) but they were carried to their graves, though not as riders. They were then made to stay in the graves, but not as guests. Graves were made for them from the surface of the ground. Their shrouds were made from earth. Old bones were made their neighbour. They are neighbours who do not answer a caller nor ward off trouble, nor pay heed to a mourner.

If they get rain they do not feel happy, and if they face famine they do not get disappointed. They are together but each one apart. They are close together but do not see each other. They are near but do not meet. They are enduring and have no hatred. They are ignorant and their malice has died away. There is no fear of trouble from them and no hope of their warding off (troubles). They have exchanged the back (surface) of the earth

with its stomach (interior), vastness with narrowness, family with loneliness, and light with darkness. They have come to it (this world) as they had left it with bare feet and naked bodies. They departed from it with their acts towards the continuing life and everlasting house as Alláh has said:

*. . . As We caused the first creation, so will We get it return. (It is) a promise binding Us, verily We were doing it. (Qur'án , 21 :104)*

BUT HURRY NOT, THE IMPECCABLE IMAM WILL SAY ALSO NEXT ABOUT THOSE WHO FALSELY ABUSE THIS WORLD

### SAYING 130.

"O you, who are blaming the world, who have been allured and enticed by it, and have been tempted by its false pretenses. You allowed yourself to be enamored of, to be captivated by it and then you accuse and blame it. Have you any reason or right to accuse it and to call it a sinner and seducer? Or is the world not justified in calling you a wicked knave and a sinning hypocrite? When did it make you lose your intelligence and reasoning? And how did it cheat you or snake false pretenses to you? Did it conceal from you the fact of the ultimate end of everything that it holds, the fact of the sway of death, decay and destruction in its domain? Did it keep you in the dark about the fate of your fore-fathers and their final abode under the earth? Did it keep the resting place of your mothers a secret from you? Do you not know that they have returned to dust? Many a time you must have attended the sick persons and many of them you must have seen beyond the scope of medicine. Neither the science of healing nor could your nursing and attendance nor your prayers and weeping prolonged the span of their lives, and they died. You were anxious for them, you procured the best medical aid, you gathered famous physicians and provided best medicines for them. Death could not be held back and life could not be prolonged. In this drama and in this tragedy did the world not present you with a lesson and a moral?

Certainly, this world is a house of truth for those who look into it carefully, an abode of peace and rest for those who understand its ways and moods and it is the best working ground for those who want to procure rewards for life in the Hereafter. It is a place of acquiring knowledge and wisdom for those who want to acquire them, a place of worship for the friends of Allah and for Angels. It is the place where prophets received revelations of Allah. It is the place for virtuous people and saints to do good deeds and to be assigned with rewards for the same. Only in this world they could trade with

Allah's Favours and Blessings and only while living here they could barter their good deeds with His Blessings and Rewards. Where else could all this be done?

Who are you to abuse the world when it has openly declared its mortality and mortality of everything connected with it, when it has given everyone of its inhabitants to understand that all of them are to face death, when through its ways it has given them all an idea of calamities they have to face here, and through the sight of its temporary and fading pleasures it has given them glimpses of eternal pleasures of Paradise and suggested them to wish and work for the same. If you study it properly you will find that simply to warn and frighten you of the consequences of evil deeds and to persuade you towards good actions, every night it raises new hopes of peace and prosperity in you and every morning it places new anxieties and new worries before you. Those who passed such lives are ashamed of and repent the time so passed abuse this world. But there are people who will praise this world on the Day of Judgment that it reminded them of the Hereafter and they took advantage of these reminders. It informed them of the effects of good deeds and they made correct use of the information it advised them and they were benefited by its advice".