



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Nahj al-Balagha

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Lesson: 14

Topic: Sermon #1: Sermon #1 (Continuance): Real Worth of This Life

«ثُمَّ اخْتَارَ سُبْحَانَهُ لِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) لِقَاءَهُ»

Allah chose for the Prophet Muhammad ﷺ to meet Him.

«وَرَضِيَ لَهُ مَا عِنْدَهُ وَ أَكْرَمَهُ عَنْ دَارِ الدُّنْيَا وَ رَغِبَ بِهِ عَنْ مَقَامِ التَّلَوَى فَقَبَضَهُ إِلَيْهِ كَرِيمًا ﷺ»

And Allah regarded the Prophet ﷺ as too dignified to remain in this world.

This world in Arabic: «الحياة الدنيا»;

Dunya means the lowest of the low. So, this world is the lowest of God's creation.

We have much greater spiritual and metaphysical capacities. It is like a prison.

Some say the greatest test for Ahlulbayt عليه السلام is being in this *dunya*.

Amir al-Muminin عليه السلام in his statement, is shedding light on how worthless this life

is, and the Prophet ﷺ is too dignified to stay here. tv

Amir al-Muminin عليه السلام in maxim 289 in this regard:

«كَانَ لِي فِيمَا مَضَى أَخٌ فِي اللَّهِ»

I had a brother in the past.

Imam عليه السلام describes how we can become his brother:

«وَ كَانَ [يُعْظَمُهُ] فِي عَيْنِي صِغَرُ الدُّنْيَا فِي عَيْنِهِ»

What made him big in my eyes, is the smallness of this world in his eyes.

Imam Ali عليه السلام and the story of prophet Musa and Harun visiting Pharoah while wearing wool (what shepherds wore then/ the cheapest then) and with sticks asking him to follow them. Pharoah said isn't this funny? These two stipulate on me?

Pharoah made fun of Musa and Harun in those poor clothes.

Imam عليه السلام said that if Allah wanted, He could have sent his prophets عليه السلام with mountains of gold. But, if that was the case, what was the point of trials and tests in this world?

The Imam عليه السلام concludes that:

«و لَكِنَّ اللَّهَ سَبْحَانَهُ جَعَلَ رُسُلَهُ أُولَى قُوَّةٍ فِي عَزَائِمِهِمْ، ...»



Allah gave them the will-power stronger than the mountains. From the inside they are very strong.

وَضَعْفَةً فِيمَا تَرَى الْأَعْيُنُ مِنْ حَالَاتِهِمْ،

But once you see their outside, they are weakest of the weak.

«... مَعَ فَنَاعَةٍ تَمَلُّ الْقُلُوبَ وَالْعُيُونَ غِنًى،...»

These poor prophets عليه السلام are so content; their contentment fills your eyes with richness.

« وَخَصَاصَةً تَمَلُّ الْأَبْصَارَ وَالْأَسْمَاعَ أذًى »

When you see these prophets عليه السلام, the visual imagery of their poverty and lack of power will hurt your eyes and ears.

According to one hadith, God's most despised worthless creation in the entire existence is this earth (meaning life on it).

« وَلَا خَلْقٌ فِيمَا بَلَّغْنَا. خَلَقًا أَبْغَضَ إِلَيْهِ مِنْهَا »

Amir al-Muminin عليه السلام says that the Ahlulbayt عليه السلام, as far as they know, God did not create creation lower than this world.

The reason why this world is the lowest of the low; Imam Ali عليه السلام describes in this hadith:

« مِنْ هَوَانِ الدُّنْيَا عَلَى اللَّهِ أَنَّهُ لَا يُعْصَى إِلَّا فِيهَا، »

In this vast universe, the only place that he is being disobeyed is this world.

« وَلَا يُنَالُ مَا عِنْدَهُ إِلَّا بِتَرْكِهَا »

And if you want what God has stored for you, you must abandon this materialistic world.

Imam عليه السلام concludes that part by stating why Allah took the life of His Prophet ﷺ.

The Prophet ﷺ didn't leave his ummah without a path of knowledge (a book to refer to and Ahlulbayt عليه السلام).

Imam عليه السلام brings 14 descriptions for the Quran.

1st: Halal and Haram.

2nd: *Fardh* and *Fadhl*: obligations and virtues (the recommended)

3rd: *Nasikh* and *Mansukh*: the abrogated and the abrogating

Only Ahlulbayt عليه السلام know which is *Nasikh* and *Mansukh*.

Two meanings:

1. Common meaning: First, make a general statement and then make an exception. If that exception excludes:

a. A period of time: *naskh* (*abrogation*)

b. A category of objects and people: *Takhsis*

Example of *naskh* in the Quran: surah *al-mujadala* verses 12 & 13.



﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً ... ﴾

O you who have faith! When you converse privately with the Apostle, offer a charity before your private talk... (58:12)

﴿ أَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴾

Were you dismayed by having to offer charities before your private talks?

Since you did not do it, and Allah has excused you [for not being able to comply], now maintain the prayer, pay the zakat, and obey Allah and His Apostle. Allah is well aware of what you do. (58:13)

4th. *Rukhas & Aza'im* (optional and binding laws)

E.g., After it says that it is prohibited in hajj to hunt, the verse states: Go and hunt. Actually, this "hunt" after its prohibition is not an imperative but permission.

5th. *'Amm & Khass* (Absolute and specific laws)

E.g., "Allah makes buying and selling halal." (General statement). "If there is no agreement, the sale is void." (Restricting statement). "Don't eat one another's property in vain." (Restricting statement)

6th. *Ibar & Amthal* (beautiful lessons and parables)

E.g., « *ضَعْفَ الطَّالِبِ وَالمَطْلُوبِ* » (Both the one that wants and the one that is wanted are weak: the idols can neither create a fly nor can they take a thing the fly has taken from them)