

Din & Duniya: Foundational Teachings of Hazrat Mowla Murtaza Ali (a.s.) with Cross References from the Holy Quran

Saying No. 1: Definition of Islam

Let us read the following ayats on the topics of obedience, faith, submission, and recognition of the God's power. All these topics fall under the heading of Islam as described by NOOR Mowlana Murtaza Ali (a.s.).

"O ye who believe! Obey God, and obey the Apostle, and those charged with authority among you." (Holy Qur'an (Yusufali) 4:59)

"Whoever submits his whole self to God, and is a doer of good, has grasped indeed the most trustworthy hand-hold: and with God rests the End and Decision of (all) affairs." (Holy Qur'an (Yusufali) 31:22)

"So also did We show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude." (Holy Qur'an (Yusufali) 6:75)

In the following saying, Noor Mowlana Murtaza Ali (a.s.) has defined Islam as follows:

"I define Islam for you in a way that nobody dare do it before me. Islam means obedience to God; obedience to God means having sincere faith in Him; such a faith means to believe in His Power; a belief in His Power means recognizing and accepting His Majesty; acceptance of His Majesty means fulfilling the obligations laid down by Him; and fulfillment of obligations means action." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 124, p. 286)

Saying No. 2: Balance between Din and Duniya

In order to achieve the balance between din (spiritual) and duniya (material), let us reflect and implement the following teaching of NOOR Mowlana Murtaza Ali (a.s.) (Source: Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali: 89, p. 281):

"Whoever keeps his affairs in order with God (follows His orders sincerely), God will also put his affairs with men in order; whoever makes arrangements for salvation, the Lord will arrange his worldly affairs; whoever advises his own self, God will also protect him."

Saying No. 3: Bartering Good Deeds for Peace and Light

The first sentence of the Dua-e-Qunut which we recite in the Idd Namaz is translated as follows: "Our Lord! Grant us good in this world, as well as good in the world hereafter, and protect us from the torment of the (hell) fire with Thy kindness, O Benevolent of the benevolents." The question arises how can we get the best of first world (i.e., the world of our Origin and Light) and this material world? The answer lies in the principle of trading or bartering good deeds with the Lord. This principle has been presented in the Holy Qur'an, Ahadith, Holy Ginans and Holy farmans. NOOR Mowlana Murtaza Ali (a.s.) has shedded light on this topic in the following saying:

"Verily this world is a house of truth for those who look into it deeply and 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 hereafter. It is a place of acquiring knowledge and wisdom for those who want to acquire them, a place of worship for friends of God and for angels. It is the place where prophets receive revelations of the Lord. 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 God'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?" (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 130, p. 287)

Let us pray for the blessings of ilm-u laduni (given, divine knowledge) and acquired secular knowledge so that we may have merit in the first world (i.e., the world of our Origin and Light) and this material world. May Mowla grant us the realization that we were first Light beings, then spiritual beings and now are human beings bridging the din and duniya. Ameen.

Saying No. 4: The Lord Guides His Devoted Believers From Darkness into Light

Let us read the following verse from the Holy Quran:

"Allah is the Protecting Guardian of those who believe. He brings them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein." (Holy Qur'an (Pickthall) 002:257)

In the following saying, NOOR Mawlana Murtaza Ali (a.s.) has described how the Lord guides his devoted believers from darkness into light. He has also warned us that our time on this earth is short. After death, the door of repentance will be closed and opportunities for good deeds will be lost. Therefore, the opportunity to barter good deeds for peace and light will also be lost. Only whatever we gather here in form of awakening and enlightening the soul will propel us forward in the next world.

"Remember that for those who fear God, He will find ways and means to keep them out of mischief and troubles, out of vices and impieties and out of temptations and trials. He will guide them out of darkness into light. He will bestow upon them His Bounties in this world and in the Heavens, He will grant them such an exalted place that it will be in the vicinity of His Throne, will be lighted with Divine light, and will have angels, prophets, and saints as visitors and neighbours.

Now be ready for this glorious world, make yourself deserving of it and be ready to face death happily and hopefully, for death shall overtake every one of you and when it arrives the door of repentance will be closed and opportunities for good deeds will be lost. Remember that still you are passing through a period towards which those who passed before you have wished to return (i.e. life), but your stay here is ephemeral, you are also a traveller. Be ready to depart from this abode which is not your home and where you are not going to stay eternally. He has clearly informed you that this life is a transitory phase and you must make provisions for the next world before you leave it." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 188, p. 150)

May Mowla grant us the true understanding of the purpose for which we have descended to this world and may He grant us avenues to enter into the realm of light. Ameen.

Saying No. 5: Wealth, Children, Good Deeds and Salvation

Let us read the following ayats of from the Holy Quran which pertain to wealth, children, good deeds and salvation:

"Wealth and children are an ornament of the life of the world. But the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope. " (Holy Qur'an (Pickthall) 018:046)

"Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will one ask after another! Then those whose balance (of good deeds) is heavy,- they will attain salvation: But those whose balance is light, will be those who have lost their souls, in Hell will they abide. (Holy Qur'an (Yusufali) 023.101-103)

In the following saying, NOOR Mawlana Murtaza Ali (a.s.) has identified two kinds of people who can attain great benefits from this world:

"Hazrath was asked the meaning of being well off or well provided for. Hazrath replied "Your welfare do not lie in having enormous wealth and numerous children but it rests in your being highly educated and forbearing, and in your being proud of your obedience to God. If you do a good deed then thank God for it, and if you commit a sin then repent and atone for it. In this world there is real welfare for two kinds of people: one is the person who, when commits a sin, atones for it and the other is the the man who is anxious to do good as much as possible." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 94, p. 282)

In the following saying, NOOR Mawlana Murtaza Ali (a.s.) has defined the importance of religious versus secular education:

"There are many educated people who have ruined their future on account of their ignorance of religion. Their (secular) knowledge did not prove of any avail to them." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 106, p. 284)

May Mowla grant us the courage to purify our souls through sincere repentance and opportunity to do enduring good deeds so that we may attain salvation. Also, may Mowla bless us with religious as well as secular education. Ameen.

Saying No. 6: Trials are inevitable

Let us read the following ayats on the topic of trials:

"Or do ye think that ye shall enter the Garden (of bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Apostle and those of faith who were with him cried: "When (will come) the help of God?" Ah! Verily, the help of God is (always) near!" (Holy Qur'an (Yusufali) 002:214)

"Your wealth and your children are only a temptation, whereas Allah! with Him is an immense reward. So keep your duty to Allah as best ye can, and listen, and obey, and spend; that is better for your souls. And whoso is saved from his own greed, such are the successful. (Holy Qur'an (Pickthall) 064:15-16)

NOOR Mawlana Murtaza Ali (a.s.) has shed light on the topic of trials in the following saying:

"Take care and do not pray to Lord saying, "Lord I pray Thee to protect and guard me from temptations and trials", for there is none who is not tempted and tried. But beseech Him to guard you against such temptation as may lead you towards wickedness and sins. Because God has said in His Holy Book, "Know thee that time, wealth and children are temptations". It means God tried people through wealth and children, so that it may be tested as who is content with what he gets honestly and who is thankful to God for the position he is placed with regard to his children. Though God knows them better than even they know themselves, yet those trials and tests are for the purpose of their realizing and knowing those deeds which merit reward or which deserve punishment. There are some people who love to have male children and hate daughters and there are some who simply crave after wealth and hate poverty." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 93, p. 282)

Since trials are inevitable, let us recite the following supplication:

"On no soul doth God Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith." (Holy Qur'an (Yusufali) 002:286)

Saying No. 7: How to Face Trials

Ya Ali Madad! Let us read the following ayats on the topic of how to face trials:

"Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere, who say, when afflicted with calamity: "To God We belong, and to Him is our return". They are those on whom (descend) blessings from God, and mercy, and they are the ones that receive guidance." (Holy Qur'an (Yusufali) 002:155-157)

NOOR Mawlana Murtaza Ali (a.s.) has shed light on the topic of how to face trials in the following sayings:

"Bear sorrows and calamities patiently otherwise you will never be happy."
(Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 197, p. 294)

"Grant of patience (from Heavens) is in proportion to the extent of calamity you are passing through. If you exhibit fretfulness (nervousness), irritation and despair in calamities then your patience and your exertions are wasted."
(Sayings of Hazrat Ali 143, p. 289)

"Defend your faith (in God) with the help of charity. Protect your wealth with the aid of Zakaath. Let the prayers guard you from calamities and disasters."
(Sayings of Hazrat Ali 145, p. 289)

Saying No. 8: Behavior of the Mind

Let us read the following ayat on the topic of the creation of the soul and the mind:

"But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): little thanks do ye give!" (Holy Qur'an (Yusufali) 032:009)

NOOR Mawlana Murtaza Ali (a.s.) has shed light on the behaviour of the mind in the following saying:

"More wonderful than man himself is that part of his body which is connected with his trunk with muscles. It is his mind. Look what good and bad tendencies it is a source of:

On one hand it holds treasures of knowledge and wisdom, and on the other it is found to harbor very ugly desires. If a man sees a tiny gleam of success then greed forces him to humiliate himself. If he gives way to avarice (greed, materialism), then inordinate (excessive) desires ruin him; If he is disappointed then despondency almost kills him. If he is excited then he loses temper and gets angry. If he is pleased then he gives up his precaution. Sudden fear makes him dull and nervous and he is unable to think and find a way out of the situation. During times of peace and prosperity, he becomes careless and unmindful of future. If he acquires wealth then he becomes haughty and arrogant. If he is plunged in distress then his agitation, impatience and nervousness disgrace him. If he is overtaken by poverty then he finds himself in a very sad plight; hunger makes him weak and over-feeding harms him equally. In short, every kind of loss and gain unbalances his mind." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 107, p. 284)

Saying No. 9: How to supplicate for the faults of the mind

Let us read the following ayat on the topic of supplicating for forgiveness for the faults of the mind:

"Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous,

Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; - for God loves those who do good; -

And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring God to mind, and ask for forgiveness for their sins,- and who can forgive sins except God?- and are never obstinate in persisting knowingly in (the wrong) they have done.

For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath,- an eternal dwelling: How excellent a recompense for those who work (and strive)!" (Holy Qur'an (Yusufali) 003:133-136)

In order to overcoming the weakness of the mind, one has to ask for forgiveness and perform zikr according to the ayats presented above. Study carefully the following excerpt of the supplication of NOOR Mawlana Murtaza Ali (a.s.) and note how our first Holy Imam taught the murids to supplicate for the faults of the mind (Source: KHUTBA-81: A lesson about how to pray for His forgiveness, p. 46 Nahjul-Balagha):

Lord! Forgive my sins which Thou know better than I. Lord! If I repeat these sins please let Thy forgiveness cover them again. Lord! I have always promised myself to obey Thy commands and have always broken these promises. Forgive this weakness of mine. Lord! I have always declared that I shall come near Thee but my mind (has) opposed this, forgive this fault of my mind. Lord! Forgive the sins committed by my eyes. Forgive my vicious and sinful utterances, and forgive my inability to resist temptations. (Ameen)

Saying No. 10: Remedies for the Mind

Ya Ali Madad! Let us read the following ayat teaches us about mercy, Light and the ever living guide. We have to ensure that we follow this Light. If the mind is malfunctioning, then it is necessary to remedy it.

"O ye that believe! Fear God, and believe in His Apostle, and He will bestow on you a double portion of His Mercy: He will provide for you a Light by which ye shall walk (straight in your path), and He will forgive you (your past): for God is Oft-Forgiving, Most Merciful." (Holy Qur'an (Yusufali) 057:028)

Let us carefully study the following sayings of NOOR Mawlana Murtaza Ali (a.s.) on the topic of remedies for the mind:

"Minds get tired like bodies. When you feel your mind is tired, then invigorate it with sober advices." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 193, p. 294)

"Minds have tendencies of likes and dislikes, and are liable to be energetic and lethargic, therefore make them work when they are energetic and on subjects which they like." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 191, p. 294)

"A wiseman's mind is the safest custody of secrets; an open and pleasant countenance gets more friends; patience and forbearance (tolerance) will hide and cover many defects." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 5, p. 273)

Saying No. 11: Aale-e-Muhammad (Descendants of Muhammad)

Ya Ali Madad! On the auspicious occasion of our NOOR Mowlana Hazir Imam's 68th birthday, let us thank our beloved Imam for bestowing secular, spiritual (ruhani) and the luminous (noorani) knowledge upon us. Let us also reflect on the following verses of the Holy Qur'an which describe how our predecessors thanked the Lord for the gifts of knowledge:

"Say: "Whether ye believe in it or not, it is true that those who were given knowledge beforehand, when it is recited to them, fall down on their faces in humble prostration, "And they say: 'Glory to our Lord! Truly has the promise of our Lord been fulfilled!'" They fall down on their faces in tears, and it increases their (earnest) humility. " (Holy Qur'an (Yusufali) 17:107-109)

Let us reflect on the following extracts from three Khutba of Hazrat Ali (a.s.) to clearly understand the position of aale-e-Muhammad (Descendants of Muhammad, may the peace of Allah be upon them):

"The Almighty God has placed His trust in Aale-e-Muhammad (Descendants of Muhammad, may the peace of God be upon them). They are strongholds where His Commandments receive protection and from which they are expounded and interpreted. They are fountain heads of knowledge created by Him, shelters for His teachings, refuges for Heavenly Books, mountain like citadels to defend His religion. Islam in its beginning was weak and helpless, they came to its help and defense. Islam was nervous of the infidels around it, they made it strong and powerful." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Khutba 5, 7-8)

"I swear by the Lord that I know fully well all the messages of God that the Holy Prophet (may the peace of God be upon him and his descendants) has received, the ways of fulfillment of promises made by God and of all the knowledge that science or philosophy could disclose.

We, the progeny of the Holy Prophet (may the peace of God be upon him and his descendants), are the doors through which real wisdom and true knowledge will reach mankind: we are lights of religion." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Khutba 123, 91)

"Remember that descendants of the Holy Prophet (S.A.S.) are stars in the Heaven, if one sets the other will rise to illumine your path; the Merciful Lord has thus completed His Blessings amongst you. (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Khutba 103, 72-73).

Saying No. 12: Three classes of people with respect to their obedience

Ya Ali Madad! Let us read the following ayats on the topics of gratitude and obedience:

"If ye avoid the great (things) which ye are forbidden, We will remit from you your evil deeds and make you enter at a noble gate." (Holy Qur'an (Pickthall) 4: 31)

"But verily thy Lord is full of grace to mankind: Yet most of them are ungrateful." (Holy Qur'an (Yusufali) 27:73)

In the following saying, NOOR Mowlana Murtaza Ali (a.s.) has defined three classes of people with respect to their obedience:

"There are people who obey God to gain His Favours, they act like businessmen trading with God; while there are some who obey Him to keep themselves free from His Wrath (Anger), they act as slaves; but there are few who obey Him out of their sense of gratitude and obligation, they act as gentlemen and noblemen." (Nahjul Balagha: Sermons, letters and

Saying No. 13: Character of Blessed Muslim Men and Women

Ya Ali Madad! Let us read the following ayats about the character of blessed Muslim men and women.

"For Muslim men and women,- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in God's praise,- for them has God prepared forgiveness and great reward." (Holy Qur'an (Yusufali) 33:35)

In the following saying, NOOR Mowlana Murtaza Ali (a.s.) has defined character of a blessed person:

"Blessings are for the man who humbles himself before God, whose sources of income are honest, whose intentions are always honourable, whose character is noble, whose habits are sober, who gives away in the name and in the cause of God the wealth which is lying surplus with him, who controls his tongue from vicious and useless talk, who abstains from oppression and tyranny, who cheerfully and faithfully follows the traditions of the Holy Prophet (s.a.s.) and keeps himself away from innovation in religion." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 122, p. 286)

Saying No. 14: How we should live in this world?

Ya Ali Madad! Let us read the following ayats about life in this world and in the hereafter.

"But those will prosper who purify themselves, and glorify the name of their Guardian-Lord, and (lift their hearts) in prayer. Nay (behold), ye prefer the life of this world; But the Hereafter is better and more enduring." (Holy Qur'an (Yusufali) Surah Al-aalaa 87: 14-17)

In the following saying, NOOR Mowlana Murtaza Ali (a.s.) has defined how we should live in this world:

"This world is not a place of permanent settlement, it is passage, a road on which you are passing; there are two kinds of people here, one is the kind who sold their souls for Eternal Damnation (Everlasting Punishment), the other is of those who purchased their souls and freed them from damnation (punishment)." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 132, p. 288)

"I wonder at the man who takes great pains to decorate and to make comfortable this mortal habitat and totally forgets his permanent and immortal abode." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 125, p. 286)

Saying No. 15: Attributes of Knowledge Seekers

Ya Ali Madad! Let us learn about the knowledge of God and the book of deeds in which everything is recorded from the following ayat of the Holy Qur'an:

"With Him are the keys of the unseen, the treasures that none knows but He. He knows whatever there is on the earth and in the sea. Not a leaf does fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read)." (Holy Qur'an (Yusufali) 43:85)

From the above ayat, it is clear that God has treasures of all kinds of knowledge. Therefore, it is our duty to seek these hidden treasures through the acquisition of secular and spiritual knowledge. In the following saying, NOOR Mowlana Murtaza Ali (a.s.) has defined the attributes of people who seek knowledge.

"...Knowledge is power and it can command obedience and following; a man of knowledge during his life time can make people obey and follow him and he is praised and venerated after his death; remember that knowledge is a ruler and wealth is its subject.

...Those who amass wealth though alive yet are dead to realities of life and those who gather knowledge will remain alive through their knowledge and wisdom even after their death; though their faces may disappear from the community of the living beings yet their ideas, the knowledge they had left behind them and their memory will remain in the minds of men." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 146, p. 289)

Saying No. 16: How to be happy in this world?

In the 24 hour cycle of day and night, we spend some time sleeping. During this time, the soul has to report its deeds to the Lord. When we wake up, we are given another chance to do good deeds according to the following verse of the Holy Qur'an.

"It is He who doth take your souls by night, and hath knowledge of all that ye have done by day: by day doth He raise you up again; that a term appointed be fulfilled; In the end unto Him will be your return; then will He show you the truth of all that ye did." (Holy Qur'an (Yusufali) 6:60)

In the following saying, NOOR Mowlana Murtaza Ali (a.s.) reminds us to keep on doing good deeds in context of the Day of Judgement.

"Happy is the man who always kept the life after death in view, who remembered the Day of Reckoning (Judgement) through all his deeds, who led a contented life and who was happy with the lot that God had destined for him." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 44, p. 277)

Saying No. 17: How to acquire Knowledge and Wisdom?

The following ayat of the Holy Qur'an describes the benefits of wisdom:

"He grants wisdom to whom He pleases; and he to whom wisdom is granted receives indeed a benefit overflowing; but none will grasp the Message but men of understanding." (Holy Qur'an (Yusufali) 2:269)

In the following saying, NOOR Mowlana Murtaza Ali (a.s.) teaches us how to acquire knowledge and wisdom.

"One who takes account of his shortcomings will always gain by it, one who is unmindful of them will always suffer. One who is afraid of the day of judgment is safe from the Wrath of God; one who takes lessons from happenings of life gets vision, one who acquires vision becomes wise, and one who attains wisdom achieves knowledge." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 196, p. 294)

Saying No. 18: How to seek protection from fear and grief

The following ayats of the Holy Qur'an describe how God protects his believers from fear and grief:

"Nay, -whoever submits His whole self to God and is a doer of good,- He will get his reward with his Lord; on such shall be no fear, nor shall they grieve." (Holy Qur'an (Yusufali) 2:112)

"Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve." (Holy Qur'an (Yusufali) 2:277)

"But God will deliver the righteous to their place of salvation: no evil shall touch them, nor shall they grieve." (Holy Qur'an (Yusufali) 39:61)

In the following saying, NOOR Mowlana Murtaza Ali (a.s.) teaches us about our time on this earth and what should we do with it.

"Time decays bodies but rejuvenates hopes, daily it brings death nearer and nearer but delays fulfillment of desires more and more. Whoever gets anything from the world lives in anxiety of holding it, and whoever loses anything passes his days grieving over the loss." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 72, p. 279)

"How I wonder at a man who loses the hope of salvation when the door of repentance is open for him. " (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 87, p. 281)

"Whoever warns you against sins and vices is like the one who is carrying news of salvation to you." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 59, p. 278)

Saying No. 19: How to analyze this world

The following ayat of the Holy Qur'an vividly describes that this world is an illusion:

"Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude: How rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong). And Forgiveness from God and (His) Good Pleasure (for the devotees of God). And what is the life of this world, but goods and chattels of deception?" (Holy Qur'an (Yusufali) 57:20)

In the following saying, NOOR Mowlana Murtaza Ali (a.s.) teaches us how to analyze this world:

"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 every one of its inhabitants to know 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 the Heaven 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 bad results of evil deeds and to persuade you to good action, every night it raises new hopes of peace and prosperity in you and every morning it places more anxieties and new worries in front of you. Those who pass such lives that they are ashamed of and repent for the time so passed abuse this world. But there are people who will praise the world on 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 and it advised them and they benefited by its advice." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 130, p. 287-288)

Saying No. 20: Leaders who invite people towards their Lord

The following ayat of the Holy Qur'an describes how Allah creates leaders (guides by His Command) in this world:

"And We made them leaders, guiding (men) by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practise regular charity; and they constantly served Us (and Us only)." (Holy Qur'an (Yusufali) 21:73)

In the following saying, NOOR Mowlana Murtaza Ali (a.s.) describes the leaders who invite people towards their Lord:

"But this earth will never be without such persons who will prove universality of truth as disclosed by the Lord, they may be well known persons, openly and fearlessly declaring the things revealed to them; or they may, under fear of harm, injury or death, hide themselves from the public gaze and may carry on their missions privately so that the reasons proving the reality of truth as preached by religion and as demonstrated by His apostles may not totally disappear. How many are they and where could they be found? I swear to God that they are few in number, but their worth and their ranks before God are very high. Through them the Lord preserves His Teachings so that they, while departing, may hand over these truths to persons like themselves. The knowledge which they have acquired has made them see the realities and visualize the truth, and instilled in them the spirit of faith and trust. The duties which were decreed as hard and unsufferable by ease loving and easy going people are considered easy and bearable by them. They feel happy in the company and association of things which frighten the ignorant and uneducated. They live in this world like everybody else but their souls soar the heights of Heavenly eminence. They are delegates of God on this earth and they invite people towards Him. How I love to meet them!" (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 146, p. 290)

Saying No. 21: Surrender to the Divine Will and Its Rewards

Many times our wishes do not come true. Instead of becoming disappointed, it is better to do have a good intention, perform a good deed, and also surrender to the Divine Will as described in the following ayat of the Holy Qur'an and the saying of NOOR Mowlana Murtaza Ali (a.s.):

"Nay, but whosoever surrendereth his purpose to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve." (Holy Qur'an (Pickthall) 002.112)

In the following saying, NOOR Mowlana Murtaza Ali (a.s.) has defined desirable traits which have to be cultivated within each one of us:

"Surrender and acceptance to the will of God are best companions; wisdom is the noblest heritage; theoretical and practical knowledge are best marks of distinction; deep thinking will present the clearest picture of every problem." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 4, p. 273)

Saying No. 22: How to face physical illness?

The angels carrying the throne of God seek forgiveness for all souls who turn to the Lord in repentance as described in the following ayat of the Holy Qur'an.

"Those who sustain the Throne (of God) and those around it Sing Glory and Praise to their Lord; believe in Him; and implore Forgiveness for those who believe: "Our Lord! Thy Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow Thy Path; and preserve them from the Penalty of the Blazing Fire!" (Holy Qur'an (Yusufali) 040.007)

In the following saying, NOOR Mowlana Murtaza Ali (a.s.) has described how physical illness can be a mechanism for atoning for sins:

"One of the companions of Hazrath fell ill, Hazrath called upon him and thus advised him: "Be thankful to God. He has made this illness a thing to atone for your sins; because a disease in itself has nothing to bring reward to anyone; it merely expiates (compensates) one's sins; so far as reward is concerned one has to earn it with his good words and good deeds. The Almighty Lord grants Heavens to his creatures on account of their piety and sober thinking." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 42, p. 277)

Saying No. 23: Attitude necessary for achieving the Eternal Bliss

The following aya (plural of ayat) describe the strong connection between Divine remembrance and humility. In order to enter the higher realms of one's being, it is necessary to practise the faith with humility.

"And do thou (O reader!) Bring thy Lord to remembrance in thy (very) soul, with humility and in reverence, without loudness in words, in the mornings and evenings; and be not thou of those who are unheedful." (Holy Qur'an (Yusufali) 007.205)

"Call on your Lord with humility and in private: for God loveth not those who trespass beyond bounds." (Holy Qur'an (Yusufali) 007.055)

"They fall down on their faces in tears, and it increases their (earnest) humility." (Holy Qur'an (Yusufali) 017.109)

In the following saying, NOOR Mowlana Murtaza Ali (a.s.) has described the attitude necessary for achieving the Eternal Bliss:

"Hazrath's garment was very old and patched. When somebody drew the attention of him towards it he replied, "such dress, when worn by men of status and position, make them submissive to God and kind-hearted towards man, and faithful Muslims can conveniently follow the example. Vicious pleasures of this world and salvation are like two enemies or two roads running in opposite directions, or towards opposite poles, one to the North and the other to the South. Whoever likes to gain the pleasures and pomps of this world will hate austerity in life, which is necessary to gain salvation. Vice versa will be the attitude of a man desirous of achieving Eternal Bliss. One has to adopt one of the two ways of life, as they both cannot be brought together, a man has to choose one of the either." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 103, p. 283)

Saying No. 24: Be Thankful

The following aya (plural of ayat) describe the importance of being thankful:

"If ye are thankless, yet Allah is Independent of you, though He is not pleased with thanklessness for His bondmen; and if ye are thankful He is pleased therewith for you. No laden soul will bear another's load. Then unto your Lord is your return; and He will tell you what ye used to do. Lo! He knoweth what is in the breasts (of men)." (Holy Qur'an (Pickthall) 039.007)

"And remember! your Lord caused to be declared (publicly): "If ye are grateful, I will add more (favours) unto you; But if ye show ingratitude, truly My punishment is terrible indeed." (Holy Qur'an (Yusufali) 014.007)

"And He it is Who hath appointed night and day in succession, for him who desireth to remember, or desireth thankfulness." (Holy Qur'an (Pickthall) 025.062)

In the following sayings, NOOR Mowlana Murtaza Ali (a.s.) teaches us to be thankful:

"When few blessings come your way, do not drive them away through thanklessness." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 12, p. 273)

"If you get an opportunity and power over your enemy then, in thankfulness to God for this, forgive him." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 10, p. 273)

Saying No. 25: This Life vs. The Life Hereafter

The following aya (plural of ayat) compare this life to the eternal life:

"What is the life of this world but play and amusement? But best is the home in the hereafter, for those who are righteous. Will ye not then understand?" (Holy Qur'an (Yusufali) 006.032)

"It is He Who gave you life, will cause you to die, and will again give you life: Truly man is a most ungrateful creature!" (Holy Qur'an (Yusufali) 022.066)

"What is the life of this world but amusement and play? but verily the Home in the Hereafter,- that is life indeed, if they but knew." (Holy Qur'an (Yusufali) 029.064)

"O my people! This life of the present is nothing but (temporary) convenience: It is the Hereafter that is the Home that will last." (Holy Qur'an (Yusufali) 040.039)

In the following saying, NOOR Mowlana Murtaza Ali (a.s.) teaches us about death and our condition in this world:

"In this world man is a target for the arrow of death, an easy prey of calamities and adversities; here every morsel and every draught is liable to choke one; here one never receives a favour until he loses another instead; here every additional day in one's life is a day reduced from the total span of his existence; when death is the natural outcome of life then how can we expect immortality?" (Nahjul Balagha: Sermons, letters and sayings of Hazrat Ali, Sayings of Hazrat Ali 189, p. 293)

Saying No. 26: Four Great Morals

The following aya (plural of ayat) of the Holy Qur'an teach us about great morals:

"We gave (in the past) knowledge to David and Solomon: And they both said: "Praise be to God, Who has favoured us above many of his servants who believe!" (Holy Qur'an (Yusufali) 027.015)

"Hold to forgiveness; command what is right; But turn away from the ignorant." (Holy Qur'an (Yusufali) 007.199)

"And when they hear vanity they withdraw from it and say: Unto us our works and unto you your works. Peace be unto you! We desire not the ignorant." (Holy Qur'an (Pickthall) 028.055)

"And have patience with what they say, and leave them with noble (dignity)." (Holy Qur'an (Yusufali) 073.010)

In the following saying, NOOR Mowlana Murtaza Ali (a.s.) teaches us four great morals which can save us from harm:

"Hazarath once said to his son Imam Hussain (a.s.): "My son learn four things from me and through them you will learn four more. If you keep them in mind your actions will not bring any harm to you."

1. The greatest wealth is the wealth of wisdom and judgment;
2. The greatest poverty is the poverty of stupidity and ignorance;
3. The worth unsociableness is that of vanity, conceit and self-glorification;
4. The best nobility of descent exhibits itself in politeness and in refinement of culture.

The next four things, my son, are:

1. Do not make a friend of a fool, because when he will try to do you good he will do harm;
2. Do not make a miser your friend, he will run away from you at the time of your dire need;
3. Do not make friend of a vicious and wicked person because he will sell you and your friendship at the cheapest cost; and
4. Do not make a friend of a liar because like a mirage he will make you visualize very near the things which lie at great distance and will make you see at great distance the things which are near to you." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Sayings of Hazrat Ali 38, p. 276-277)

Saying No. 27: Din Versus Duniya (Awareness)

In light of the recent firmans of NOOR Mowlana Hazir Imam on Din and Duniya, let us reflect on the following ayats of the Holy Qur'an:

"These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped." (Holy Qur'an (Yusufali) 002.086)

"The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for God bestows His abundance without measure on whom He will." (Holy Qur'an (Yusufali) 002.212)

"Such as took their religion to be mere amusement and play, and were deceived by the life of the world." That day shall We forget them as they forgot the meeting of this day of theirs, and as they were wont to reject Our signs." (Holy Qur'an (Yusufali) 007.051)

"And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!" (Holy Qur'an (Yusufali) 002.201)

In the following excerpts of a Khutba titled 'Of Life and Its Pleasures', NOOR Mowlana Murtaza Ali (a.s.) teaches us about din and duniya:

"How it is that you have forgotten death and always keep unattainable hopes and desires before your mind's eye? The world has taken a possession of your intellect as to exclude every consideration of the hereafter from your thoughts. Its allurements and attractions are so powerful that they have made you forget of the world to come. You are so much enticed by mortal pleasures that the life to come does not find a place in your imagination."

"What has come to you? You are happy and pleased with the paltry (trivial) and worthless, though easily obtainable pleasures of this world, and the deprivation of immense and abundant bounties of the Heaven does not grieve you. Loss of world possessions, though however contemptible (disgraceful) and mean they may be, make you so sad that even your faces reflect the depth of your sorrow and height of your grief at your disappointments. As if you and this world are both immortals and as if its wealth and pleasures are everlasting." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Khutba 116, p. 86)

Saying No. 28: Din Versus Duniya (Comparison)

In light of the recent firmans of NOOR Mowlana Hazir Imam on Din and Duniya, let us reflect on the following ayats of the Holy Qur'an:

"But to those who believe and do deeds of righteousness, He will give their (due) rewards,- and more, out of His bounty: But those who are disdainful and arrogant, He will punish with a grievous penalty; Nor will they find, besides God, any to protect or help them." (Holy Qur'an (Yusufali) 004.173)

"Then give the Glad Tidings to the Believers, that they shall have from God a very great Bounty." (Holy Qur'an (Yusufali) 033.047)

"But those will prosper who purify themselves, and glorify the name of their Guardian-Lord, and (lift their hearts) in prayer. Nay (behold), ye prefer the life of this world; But the Hereafter is better and more enduring." (Holy Qur'an (Yusufali) 087.014 to 087.017)

In the following excerpts of a Khutba titled 'What is Piety?', NOOR Mowlana Murtaza Ali (a.s.) teaches us about the relative importance of din and duniya:

"There is no punishment worse than the punishment of God and no reward better than His. Worldly things are better heard than seen and heavenly things are better seen than heard. But in this you must be satisfied with what you hear from the Holy Prophet (s.a.s.) about goodness and grandness of heavenly blessings and be contented with the news of hidden bounties, because you cannot see them when alive.

Remember it is better to have less in the world and more in the next than to have more in this world and less in heavens, because very few things here are really beneficial and many are ultimately harmful." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Khutba 117, p. 87)

Saying No. 29: Din Versus Duniya (The Reality)

In light of the recent firmans of NOOR Mowlana Hazir Imam on Din and Duniya, let us reflect on the following ayats of the Holy Qur'an:

"With Him are the keys of the unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read)." (Holy Qur'an (Yusufali) 006.059)

"It is He who doth take your souls by night, and hath knowledge of all that ye have done by day: by day doth He raise you up again; that a term appointed be fulfilled; In the end unto Him will be your return; then will He show you the truth of all that ye did." (Holy Qur'an (Yusufali) 006.060)

"He is the irresistible, (watching) from above over His worshippers, and He sets guardians over you. At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty." (Holy Qur'an (Yusufali) 006.061)

In the following excerpts of a Khutba titled 'What is Piety?', NOOR Mowlana Murtaza Ali (a.s.) teaches us about the reality of din and duniya:

"Hear me once again that this world is perishable and destructible, its phases change quickly, often leaving nothing but sad lessons behind them. A proof of mortality of everything in this world is the fact that there is destruction and decay everywhere, calamities attack everyone without missing a chance and sorrows visit without allowing a single chance of escape; here every living being shall have to pass through the doors of death, every healthy person shall have visitations of disease, and every happy individual shall have to face sorrows some time or other. In its desire for destruction, this world behaves like a glutton whose hunger is never-satisfied or like a drunkard whose thirst is never quenched.

Of sorrows and unrelenting severeness (harshness), it is enough to visualize that those who amass wealth seldom enjoy it, those who build homes rarely live in them. They always leave this world in such a way that they cannot carry their wealth and property with them. The sharp, sudden and violent changes of circumstances in life are sights to take lessons from. We find have-nots becoming so rich that they are envied, and millionaires turning paupers overnight because of disappearance of wealth and visitation of afflictions. There are enough warnings about us, if only we look carefully around and see persons on the door of success being visited suddenly by death, which neither spares the desirer nor allows the tidings of success to reach him.

Glory be to God! How alluring and delusive are the pleasures of this world; how every enhancement and increase in wealth and position here increases greed and avariciousness (immoderate desire for wealth or gain); and how the protection offered here very often ends in punishment and pain; what a place is it where neither death can be averted nor the past can be brought back. Good God! How near are living things to dead because of the fact of approach of death towards them, and how far apart they are from each other because they cannot on their own accord contact those who have ceased to

exist." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Khutba 117, p. 87)

Saying No. 30: Din Versus Duniya (Ethics/Piety)

In light of the recent firmans of NOOR Mowlana Hazir Imam on Din and Duniya, let us reflect on the following ayats of the Holy Qur'an:

"But some of the desert Arabs believe in God and the Last Day, and look on their payments as pious gifts bringing them nearer to God and obtaining the prayers of the Apostle. Aye, indeed they bring them nearer (to Him): soon will God admit them to His Mercy: for God is Oft-forgiving, Most Merciful." (Holy Qur'an (Yusufali) 009.099)

"Whoso desires power (should know that) all power belongs to Allah. Unto Him good words ascend, and the pious deed doth He exalt; but those who plot iniquities* theirs will be an awful doom; and the plotting of such (folk) will come to naught." (Holy Qur'an (Yusufali) 035.010)

*iniquities means gross immorality or injustice; wickedness

In the following excerpts of a Khutba titled 'What is Piety?', NOOR Mowlana Murtaza Ali (a.s.) teaches us about the reality of din and duniya:

"I advise you, O people, to be pious, as piety is the best provision for the next world and the best protection against sin. It is a provision which will help you to the Heaven and it is a shelter which will protect you from the Wrath of God. It is an advice which is the best law giver of God, the Holy Prophet (s.a.s.) has given you and it is accepted and remembered by the best mankind. He was an advisor who has explained everything and those who accepted and followed him succeeded in attaining the Blessings of God.

O people! piety prevents good people from indulging in sins and vices, it makes them God fearing, it persuades them to spend their nights in His worship and to pass their days in doing duties towards man and God; and the exertion of prayers and labour of doing their duty gives them pleasure and satisfaction. They always keep their death before their mind's eye, they enhance the quality and quantity of their performances, and keeping their eyes on the next world they regard with indifference the pleasures and profits of this world." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Khutba 117, p. 87)

Saying No. 31: Din and Duniya (The Weight of Sins)

In light of the recent firmans of NOOR Mowlana Hazir Imam on Din and Duniya, let us reflect on the following ayats of the Holy Qur'an:

"So know (O Muhammad) that there is no God save Allah, and ask forgiveness for thy sin and for believing men and believing women. Allah knoweth (both) your place of turmoil and your place of rest." (Holy Qur'an (Pickthall) 047.019)

"Then have patience (O Muhammad). Lo! the promise of Allah is true. And ask forgiveness of thy sin, and hymn the praise of thy Lord at fall of night and in the early hours." (Holy Qur'an (Pickthall) 040.055)

In the following excerpts of Khutba 119, NOOR Mowlana Murtaza Ali (a.s.) teaches us about ethics in the context of din and duniya:

"If you have the same knowledge of things about life after death, things which are hidden from you and revealed to me, the information would have made you leave your hearth and home and to disperse in the world weeping over your sins, putting yourself to torture for the evil deeds committed by you and leaving your wealth and property in such a way that there will be no one to look after it and none to inherit it. The apprehension about the future and the remorse over the past would have so affected every one of you that nobody would have had time to think of anything besides his own future.

But you have forgotten what has been taught to you and (wrongly) believe yourself to be well protected from the things of which you were warned. The result is that your plans are upset and your affairs are confused.

I pray to God to separate me from you and to let me have the company of those who merited my companionship and whose company I deserve. By God, there were people who maintained a very sober and serious view about life. They were patient and human towards people. They were truthful and honest. They have given up evil ways of life. They were foremost in sincerely accepting Islam, always followed the true path and dying as true Muslims they succeeded in achieving high positions in heavens." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Khutba 119, p. 89)

Saying No. 32: Din and Duniya (About Worldly Activities and Heaven)

In light of the recent firmans of NOOR Mowlana Hazir Imam on Din and Duniya, let us reflect on the following ayats of the Holy Qur'an:

"Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of God, and from prayer: will ye not then abstain?" (Holy Qur'an (Yusufali) 005.094)

"O ye Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the evil ones friends (only) to those without faith." (Holy Qur'an (Yusufali) 007.027)

"And Satan will say when the matter is decided: "It was God Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me, but reproach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with God. For wrong-doers there must be a grievous penalty." (Holy Qur'an (Yusufali) 014.022)

In the following excerpts of Khutba 132, NOOR Mowlana Murtaza Ali (a.s.) teaches us about worldly activities and heaven in the context of din and duniya:

"O people! you and all that you wish and desire of this world are like visitant with very limited time to stay. But your obligations (moral and religious) are like debts with a constant and pressing demand for repayment, and which you have to pay back in a very limited span of your life and with a set of actions which are to be taken account of. Some of you are such that due to ignorance you expend your lives to no purpose, while many others are over-jealous and not knowing the proper way they either overdo a thing or do it wrongly and thus cannot achieve what they want to.

You are born in an age when you are faced with more and more evil, and find good receding away and away from you. It is an age when Satan has greater desire of misleading people. His scheming maneuvers are being pursued more and more vigorously; his cunning devices to lure you are becoming very common and it is very easy for him now to gather victims from amongst you.

Look carefully around you and collect true information of the society. You will either find beggars who are suffering the tortures of poverty, or rich people who repay the bounties of God with ungratefulness and ingratitude; misers who though possessing millions yet refuse to attend to their obligations or pay their dues to God and man, or such arrogant and haughty persons who do not care to listen to good advices and suggestions (given by religion)." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Khutba 132, p. 98)

Saying No. 33: Din and Duniya (About Worldly Activities and Heaven)

In light of the recent firmans of NOOR Mowlana Hazir Imam on Din and Duniya, let us reflect on the following ayats of the Holy Qur'an:

"He that doeth good shall have ten times as much to his credit: He that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto (any of) them." (Holy Qur'an (Yusufali) 006.160)

"O ye who believe! if ye fear God, He will grant you a criterion (to judge between right and wrong), remove from you (all) evil (that may afflict) you, and forgive you: for God is the Lord of grace unbounded." (Holy Qur'an (Yusufali) 008.029)

"And fear the Day when ye shall be brought back to God. Then shall every soul be paid what it earned, and none shall be dealt with unjustly." (Holy Qur'an (Yusufali) 002.281)

In the following excerpts of Khutba 132, NOOR Mowlana Murtaza Ali (a.s.) teaches us about worldly activities and heaven in the context of din and duniya:

"Where are your generous, merciful, noble and liberal minded men? Where are those who have been honest in their trades and transaction? Where are the people who had made piety their aim in life? Have they not left this world which is so mean and so full of calamities and afflictions? What did you get of this world but dreg (residue) and refuse of men and material? Various strata of your society are composed today of such people that it is not worthwhile even to speak ill of them. Surely we belong to Allah and to Him we shall

certainly return (Holy Quran: 002:156). May God grant us patience over this loss of the standards of morality.

Wickedness and depravity (moral corruption) have so spread that those who do not like them cannot put a stop to them and those who hate and abhor the cannot keep themselves away from them. With all this viciousness and perversity do you still desire to secure a place in the realm of God (the Paradise) or to be considered His friends? What a childish whim? Nobody can deceive God and secure a place in His Heaven through cheating, and nobody can win His Favour but by implicitly obeying Him. Curse of God be upon those who advise others to be good but do not follow the advice themselves. Woe be unto them who tell others to abstain from evil and they themselves do not abstain from it." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Khutba 132, p. 99)

Saying No. 34: Din and Duniya (Do Your Duty and Prepare for a Quick Departure)

In light of the recent firmans of NOOR Mowlana Hazir Imam on Din and Duniya, let us reflect on the following ayats of the Holy Qur'an:

"The Forgiver of sin, the Acceptor of repentance, the Stern in punishment, the Bountiful. There is no God save Him. Unto Him is the journeying." (Holy Qur'an (Pickthall) 040.003)

"He created the heavens and the earth with truth, and He shaped you and made good your shapes, and unto Him is the journeying." (Holy Qur'an (Pickthall) 064.003)

"Say: Is that (doom) better or the Garden of Immortality which is promised unto those who ward off (evil)? It will be their reward and journey's end." (Holy Qur'an (Pickthall) 025.015)

In the following excerpts of Khutba 135, NOOR Mowlana Murtaza Ali (a.s.) teaches us about doing our duty and preparing for a quick departure:

"Beware! Sights of thousands of living human beings around you may deceive you. They are all bound to go, one following the other. You had enough experience of such a person who was alive till the other day. He had amassed wealth and was afraid of poverty. He had thought himself immune for the consequences of life. He has inordinately high hopes and had considered himself to be safe from the hands of death. You have also seen how death overtook him; how it has teared him from his hearth and home; how he was lifted on the shoulders of others to his grave.

Have you not seen such people with great expectations, had build palatial houses to live in and had collected great wealth around themselves. Did not their houses turn into graves? Did not the wealth hoarded by them get destroyed or inherited by others? Anyway they had to part with it. Did not their widows marry other persons? Now (after death) they cannot either make an addition to their deeds nor can they offer any excuse for the evil lives they had led.

But the person who made up his mind to lead honest and virtuous life, has made a real use of the span of life granted to him and has succeeded in securing the reward reserved for such a life. Remember that none of you is

immortal; the duration of your life here is like a passage on a bridge. Do good deeds in this life and thus provide for the next world. Do your duty and be prepared for a quick departure." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Khutba 135, p. 100)

Saying No. 35: Din and Duniya (Transition from this World to the Next)

In light of the recent firmans of NOOR Mowlana Hazir Imam on Din and Duniya, let us reflect on the following ayats of the Holy Qur'an:

"Say: "The Angel of Death, put in charge of you, will (duly) take your souls: then shall ye be brought back to your Lord." (Holy Qur'an (Yusufali) 032.011)

"They will present their excuses to you when ye return to them. Say thou: "Present no excuses: we shall not believe you: God hath already informed us of the true state of matters concerning you: It is your actions that God and His Apostle will observe: in the end will ye be brought back to Him Who knoweth what is hidden and what is open: then will He show you the truth of all that ye did." (Holy Qur'an (Yusufali) 009.094)

"If any one does a righteous deed, it ensures to the benefit of his own soul; if he does evil, it works against (his own soul). In the end will ye (all) be brought back to your Lord." (Holy Qur'an (Yusufali) 045.015)

In the following excerpts of Khutba 112, NOOR Mowlana Murtaza Ali (a.s.) describes the process of transition from this world to the next:

"The transition of such a (materialistic) person from this life to the next is so painful that it cannot be easily described. The painful sensation of death, and the disappointment and shame of having lost life-long opportunities of being and doing good, crowd into his mind. The consciousness of a guilty life makes him feel sad and shameful, and the horror and hopelessness of the situation leaves him pale. Just at such moment death steps in stopping the faculty of speech and expression. The dying man is surrounded by his relatives, though his power of speech has left him, yet his mind is wonderfully clear now. He can see and hear, he can visualize realities, and can understand the truth. He thinks of the life that he has wasted, of wealth that he had amassed by sinful and vicious ways, by adopting every means foul or fair. He now realizes that he has to face the consequences of amassing wealth from which he is now forced to part forever, leaving it to others who will enjoy it. He knows that the pleasures of enjoyment will be theirs and the pains of punishment will be his lot, because all the sins and crimes that he had committed to accumulate this have been noted by angels of God. At this moment how keenly evident it is to him that he has irrecoverably mortgaged his soul to gather these worldly possessions and how it is impossible now to undo what has been done; and it is too late even to repent. The sorrow and shame of the situation is so poignant that it makes him wince and hate the very things which he so much loved when he was fully alive to life and its pleasures. He wishes that those people who used to envy him for his power, wealth and worldly possessions, had all of them and he would have led a simple and honest life.

As his mind passes through these tortures of sorrow, shame, regret and contrition (repentance), death approaches him a step nearer and like the power of speech he loses the power of hearing also. He can now neither hear nor speak, yet the power of sight is still with him, he can see people around

him, can see their lips moving but cannot hear any sound. Death comes still nearer and gradually his sight also deserts him; shortly the soul parts with the body, leaving him a corpse amongst his relations. They now feel afraid to come near his dead body and want to keep away from it. He cannot now sympathize with the mourners nor reply to their call. He is then carried to his grave and surrendered there to the consequences of his faith and deeds. They shall not see him again till the day of resurrection, a day when all human beings will be joined by those who follow them, it is the day when the span allotted to life on the earth will come to an end, and the Will of God, to create and resurrect human beings will be carried into effect." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Khutba 112, p. 81-82)

Saying No. 36: Din and Duniya (How Man Becomes a Slave of this World)

In light of the recent firmans of NOOR Mowlana Hazir Imam on Din and Duniya, let us reflect on the following ayats of the Holy Qur'an:

"It is only the devil who would make (men) fear his partisans. Fear them not; fear Me, if ye are true believers." (Holy Qur'an (Pickthall) 003.175)

"O mankind! do your duty to your Lord, and fear (the coming of) a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of God is true: let not then this present life deceive you, nor let the chief Deceiver deceive you about God." (Holy Qur'an (Yusufali) 031.033)

"Say: "O ye my servants who believe! Fear your Lord, good is (the reward) for those who do good in this world. Spacious is God's earth! those who patiently persevere will truly receive a reward without measure!" (Holy Qur'an (Yusufali) 039.010)

In the following excerpts of Khutba 163, NOOR Mowlana Murtaza Ali (a.s.) show how man becomes a slave of this world:

"Man often wrongly claims that he relies only upon God. But, by the Great God, his actions belie (contradict) him and his belief. Actions of every man naturally disclose what he expects as reaction in form of rewards or punishments. But so far his faith in God is concerned, it is found that his belief in God and His justice is neither unmixed or sincere. Man appears to be affected by every kind of fear except fear of God. It appears as if fear of God has been accorded a secondary importance by him. Obviously man should expect great rewards from God and smaller returns from his fellow beings and yet he serves man more sincerely, vigorously and diligently than God. Where God is concerned man's behaviour is most surprising. He grudges to God what he willingly and sincerely offers to man. O man! Are you afraid that your fellow beings will not reward you unless you work for them more faithfully and persistently than you work for God, or, is it that you do not expect to find any source of reward more genuine, objective and real from a man like yourself?

Similar is the phenomena of human mind when he is afraid of another individual or society of his fellow beings; this fear in him manifests itself more strikingly than the fear of God. Whys is this so? Does man's belief in displeasure and anger of another man is more sincere, convincing and forceful than his belief in the Wrath of God? Does he believe that anger of

man will bear immediate results and Wrath of God is merely hearsay or something which may or may not take effect in some distant or uncertain future?

Identical is the case of those who attach undue importance to this world and have allowed great significance to it. They show more respect and regard to it than to God the Almighty, and they attach themselves to it and become its slaves." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Khutba 163, p. 122-123)

Saying No. 37: Din and Duniya (About the Holy Imam Who Will Bring Succor to Humanity)

In light of the recent firmans of NOOR Mowlana Hazir Imam on Din and Duniya, let us reflect on the following ayats of the Holy Qur'an:

"Say: "Our Lord will gather us together and will in the end decide the matter between us (and you) in truth and justice: and He is the one to decide, the One Who knows all." (Holy Qur'an (Yusufali) 034.026)

"And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! woe to us! what a Book is this! It leaves out nothing small or great, but takes account thereof!" They will find all that they did, placed before them: And not one will thy Lord treat with injustice." (Holy Qur'an (Yusufali) 018.049)

In the following excerpts of Khutba 141, NOOR Mowlana Murtaza Ali (a.s.) predicts of impending dangers to mankind and about the Holy Imam who will bring succour to humanity:

"When men will have twisted the meanings of the Holy Quran to gain their sinful desires and will have given a false interpretation to its orders to suit their vicious ways, he (the Imam of the time) will bring them back to obey the orders of the Holy Prophet (may the peace of God be upon him and his descendants) and the Holy Book.

The society will be engulfed by ravaging wars, overflowing with havoc and devastation. In the beginning the conquerors will feel very happy over their successes and booties gathered therein, but it will have a very sad end. I warn you of the wars of the future, you have no idea of the enormity of evil which they will carry. The Imam who will create a world state will make the ruling nations pay for their crimes against society. He will bring succour to humanity. He will take out the hidden wealth from the breast of the earth and will distribute it equitably amongst the needy and deserving. He will teach you simple living and high thinking. He will make you understand that virtue is a state of character which is always a mean between the two extremes and which is based upon equity and justice. He will revive the teaching of the Holy Quran and the traditions of the Holy Prophet (may the peace of God be upon him and his descendants) after the world had ignored them as dead letters." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Khutba 141, p. 103-104)

Saying No. 38: Din and Duniya (The Right Path)

In light of the recent firmans of NOOR Mowlana Hazir Imam on Din and Duniya, let us reflect on the following ayats of the Holy Qur'an:

"Whom God doth guide,- he is on the right path: whom He rejects from His guidance,- such are the persons who perish." (Holy Qur'an (Yusufali) 007.178)

"How can ye disbelieve, when it is ye unto whom Allah's revelations are recited, and His messenger is in your midst? He who holdeth fast to Allah, he indeed is guided unto a right path." (Holy Qur'an (Pickthall) 003.101)

"And that those who have been given knowledge may know that it is the truth from thy Lord, so that they may believe therein and their hearts may submit humbly unto Him. Lo! Allah verily is guiding those who believe unto a right path.& (Holy Qur'an (Pickthall) 022.054)

In the following excerpts of Khutba 123, NOOR Mowlana Murtaza Ali (a.s.) teaches about the Right Path:

"We the progeny of the Holy Prophet (may the peace of God be upon him and his descendants) are the doors through which real wisdom and true knowledge will reach mankind; we are lights of religion.

Remember that all the paths leading to the realm of God are one, they are straight and they direct people to moderation in life. Those who attain them reach the truth and gain reward which they deserve; those who miss these paths are lost and will feel the regret for the same.

Remember, today is the most opportune time for you to do good deeds and provide for the day when your role will change from a judge to that of a person who is to be judged. The day when the falsehood of hypocritical piety will be exposed. If one's sagacity and wisdom cannot be of use to him in this world, it can be of no avail to him in the next. Fear the fire of the hell; the hell which is extremely hot and deep, where there is hard and comfortless surroundings, and the worst kind of sustenance

Remember, if God grants a man good reputation and good fame to leave behind him, this is better than wealth which he leaves to posterity who seldom remember him with respect and speak of him with regard and kindness." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Khutba 123, p. 91)

Saying No. 39: Din and Duniya (The Real Insight)

In light of the recent firmans of NOOR Mowlana Hazir Imam on Din and Duniya, let us reflect on the following ayats of the Holy Qur'an:

"And We put coverings over their hearts (and minds) lest they should understand the Qur'an, and deafness into their ears: when thou dost commemorate thy Lord and Him alone in the Qur'an, they turn on their backs, fleeing (from the Truth).& (Holy Qur'an (Yusufali) 017.046)

"Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom God has guided, and those are the ones endowed with understanding." (Holy Qur'an (Yusufali) 039.018)

"He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding." (Holy Qur'an (Pickthall) 002.269)

In the following excerpts of Khutba 136, NOOR Mowlana Murtaza Ali (a.s.) teaches about the real insight:

"This world is a thing of great and exclusive importance to those who have no breadth of vision, and who cannot see or substantialize what lies behind it and beyond it. The man with true insight of things realizes that not this but the next world is the place to rest and to receive rewards. (The one) who understand realities does not care to work for this world only, but one who cannot comprehend them concentrates his mind and energies on this life only.

Verily a real insight in the philosophy of life and death is the source of knowledge which will bestow new lives to minds dead to actualities, will give vision to eyes blind to realities, will confer power of hearing to ears deaf to the inner voice of conscience and reasoning, and willfully satisfy the thirst for greater knowledge. Remember that for one who sincerely and intelligently accepts religion there lies complete emancipation from legal, social, political and intellectual control of heathenism, superstitions and taboos, on it is based full freedom from the sway of the Satan and its allurements and therein lies real peace and true comforts. Your salvation is guaranteed by the book of God. With its help you will recognize the way He wants you to follow; through it you will speak the truth; from it you will hear the voice of reason and truth; its difficult or dogmatic sayings will explain each other and will bear testimony to their rationality and continuity; in explaining His commands and interdictions there are contradictions in its verses and it will not misguide or misinform those who try to understand and to follow it." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Khutba 136, p. 101)

Saying No. 40: Din and Duniya (The Role of the NOOR Mowlana Hazir Imam)

In light of the recent firmans of NOOR Mowlana Hazir Imam on Din and Duniya, let us reflect on the following ayats of the Holy Qur'an:

"And hold fast, all together, by the rope which God (stretches out for you), and be not divided among yourselves; and remember with gratitude God's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth God make His Signs clear to you: That ye may be guided." (Holy Qur'an (Yusufali) 003.103)

"O mankind! verily there hath come to you a convincing proof from your Lord: For We have sent unto you a light (that is) manifest. Then those who believe in God, and hold fast to Him,- soon will He admit them to mercy and grace from Himself, and guide them to Himself by a straight way." (Holy Qur'an (Yusufali) 004.174-175)

"Verily We, (and) We (alone) give life unto dead, and We write down what they have sent before them and (even) their footprints (which they leave behind them): And everything have We confined into a Manifesting Imam (Guide)." (Holy Qur'an (Mir Ahmed Ali) 036.012)

In the following excerpts of Khutba 157, NOOR Mowlana Murtaza Ali (a.s.) teaches about the role of the Ahlayabaith (the progeny of the Holy Prophet (s.a.s.)):

"Remember that we are the Ahlayabaith (the progeny) of the Holy Prophet (s.a.s.), we are his true companions, we are trustees and treasurers of the knowledge grant to him and we are doors through which one can reach this store house of wisdom and learning. It is unlawful to enter a house but through its door, and he who disregards this principle is a trespasser or a thief.

They own and possess in their deeds and words the excellence and nobleness which the Holy Quran preaches. They are the treasure houses of Mercy and Benevolence of God and they are the sources from which real wisdom and true knowledge, destined by Him for man, could be obtained.

Their speeches contain nothing but the truth. If they do not speak about any subject it is not because they do not know anything about it or any one can speak better but simply because it is advisable not to speak then. It is imperative on the man, who has been destined by God to guide the humanity, to explain things correctly and truly to his followers, should utilize his wisdom for their well being, should think more of the next world and teach people to attach more importance to it, because they are coming from there and have got to go back there." (Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Khutba 157, p. 116-117)

Peace, barakat, light, taid, and a 'golden noorani didar',
Noorallah juma
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