



وقائع مؤتمر الإمام الحسين  
عليه السلام في كربلاء  
الديوانية السنوية للسياحة

الجزء الخامس



## لدار القرآن الكريم في العتبة الحسينية المقدسة

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... مع التقدير

أ.د. لبنى خميس مهدي

المدير العام لدائرة البحث والتطوير

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نسخة منه الى //

- مكتب الوزير/ للتفضل بالاطلاع ... مع التقدير
- مكتب وكيل الوزارة لشؤون البحث العلمي/ للتفضل بالاطلاع ... مع التقدير
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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### المقدمة:

الْحَمْدُ لِلَّهِ النَّاشِرِ فِي الْخَلْقِ فَضْلَهُ، وَالْبَاسِطِ فِيهِمْ بِالْجُودِ يَدَهُ، نَحْمَدُهُ فِي جَمِيعِ أُمُورِهِ، وَنَسْتَعِينُهُ عَلَى رِعَايَةِ حُقُوقِهِ، وَنَشْهَدُ أَنْ لَا إِلَهَ غَيْرُهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِأَمْرِهِ صَادِعًا، وَيَذْكُرُهُ نَاطِقًا، فَأَدَّى أَمِينًا، وَمَضَى رَشِيدًا، وَخَلَّفَ فِيْنَا رَايَةَ الْحَقِّ، مَنْ تَقَدَّمَهَا مَرَقَ، وَمَنْ تَخَلَّفَ عَنْهَا زَهَقَ، وَمَنْ لَزِمَهَا لَحِقَ، آلَهُ الطَّاهِرِينَ، صَلَوَاتِ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ...

خلق الله تعالى أمثلة للإنسان الكامل على مختلف العصور؛ فكان حجته في أرضه التي لا تخلو من مثالٍ لذلك الكمال، الذي هو بنفسه درجات مثل أعلاها نبينا محمدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فكان المثال الأعلى في الكمال على مستوى المخلوق، ولو أردنا البحث عمّن يليه في هذه المرتبة فلا بدّ من الاستعانة بخطّ شروع متفقٍ عليه يكشف الكمال، ولا يوجد مثل القرآن الكريم من يكشف ذلك بوصفه كلام الله تعالى الكامل، وعلى أساس ذلك يكون مقياس الكمال على شدة المصاحبة والانطباق مع كلام الله تعالى، ويكون ذلك ميزانًا للتفاضل، ومن هنا فقد اتفقت مصادر المسلمين على رواية قول النبي محمد صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لأمير المؤمنين علي بن أبي طالب رَضِيَ اللَّهُ عَنْهُ: ((عَلِيٌّ مَعَ الْقُرْآنِ وَالْقُرْآنُ مَعَ عَلِيٍّ، لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلِيَّ الْحَوْضَ))، وهذا الحديث رواه الحاكم النيسابوري (ت: ٤٠٥ هـ) في المستدرک وصحّحه، ووافقه الذهبي (ت: ٧٤٨ هـ) - على ما فيه من تشدّد - في التصحيح، وروي أيضًا في غير ذلك من المصادر الأخرى، أمّا في مصادر أهل البيت عَلَيْهِمُ السَّلَامُ فلا خلاف في هذا الحديث ودلالته، وبذلك فهو متفقٌ على صحّته ونسبته إلى رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وهو لا ينطق عن الهوى فيكون مصداق هذا الحديث حقيقة لا مرية فيها، وعلى أساس ما تقدّم أُقيم هذا المؤتمر العلميّ الدوّيّ لدراسة حقيقة هذا الحديث وواقعه العمليّ عبر البحث في مدوّنات المسلمين عن الأثر القرآني لأمير المؤمنين رَضِيَ اللَّهُ عَنْهُ، وبيان ما له من علوم قرآنيّة تفرّد بها؛ وصولًا إلى الإثبات العمليّ لدلالة الحديث المذكور آنفًا.



وقد حدّد المؤتمر مساره البحثي في بيان الحقائق القرآنيّة على وفق منهج أمير المؤمنين (عليه السلام)، والبرهنة العمليّة على كماليّة القرآن الكريم بشموله لكلّ نواحي الحياة، ومقاربة ذلك بحياتنا المعاصرة، ومعالجة أهمّ مشكلاتها في ضوء ما قدّمه أمير المؤمنين (عليه السلام) من أثر قرآنيّ امتدّ ليشمل الحاجات الإنسانيّة على مختلف العصور، مركزاً في ذلك على حاجات الإنسان الكبرى التي لا تختلف باختلاف صور معيشتها، ومن هنا فإنّ المؤتمر يركّز على الأثر القرآنيّ لأمر المؤمنين (عليهم السلام) تفسيراً وعلومًا، ومقاربتة على وفق المناهج الحديثة في البحث العلميّ ومساراته المعرفيّة في التخصصات الإنسانيّة والعلميّة؛ لتكون النتيجة تقديم أمير المؤمنين (عليهم السلام) بوصفه حلّاً لكلّ التقاطعات، والمرجعيّة الأصيلة التي يمكن أن تنتهي إليها بمعنيّة القرآن الكريم.

وكان حاصل هذا المؤتمر مائة وخمسة وستين بحثاً في شتى التخصصات المعرفيّة، عملت على استنطاق أهداف المؤتمر ومعالجة أهمّ المسارات التي حدّدت بشأن أقامته، وما هذه الوقائع إلّا واحدة من مخرجات المؤتمر نأمل من الله تعالى أن تكون مرضيّة من لدن الباحثين والمتخصّصين والمتابعين بشكل عام.

وآخر دعوانا أن الحمد لله ربّ العالمين، والصلاة والسلام على محمّد وآله

الطاهرين.

#### لجنة التدقيق والمراجعة العلمية

- الشيخ د. خير الدين علي الهادي سلمان / رئيس قسم دار القرآن الكريم  
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أحمد حامد شاكر / مدقق فني

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***Interpretation of the Reality of Death in the Quran from the Perspective  
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# ***Interpretation of the Reality of Death in the Quran from the Perspective of Imam Ali (A) in Nahj al-Balaghah***

**By Dr. Sayid Morteza Farizani**

**The researcher at the University of Al-Mustafa in Khorasan, engaged in an applied study on Islam and religions**

## **Abstract**

This research employs content analysis and a deductive categorization system to analyze and examine the reality of death in the Quran and the interpretation of it in the words of Imam Ali (AS) in Nahj al-Balaghah. The Quran considers the remembrance of death as one of the characteristics of the prophets, from which one cannot escape. Indisputable truths such as the inevitability of death, the finality of physical existence, and the certainty of its occurrence are discussed. Additionally, factors contributing to the fear of death, including materialism, sinful behaviors, denial of resurrection, lack of preparedness for the afterlife, and ignorance of the consequences of one's actions, are highlighted in Nahj al-Balaghah.

**Keywords:** Reality of Death, Causes of Fear of Death, Nahj



al-Balaghah, Imam Ali (AS)

## **Introduction**

One of the significant issues that has garnered considerable attention throughout the tumultuous history of humanity is the reality of death and its educational implications. Humanity has consistently pondered the fate that awaits after departing this world: is death the end of human existence, or does it represent a beginning that transcends the material realm? From ancient times, humans have sought to uncover the mysteries of death through esoteric and supernatural sciences. The more they delve into this subject, the more they find no alternative but to submit, as understanding the metaphysical aspects of human existence is profoundly challenging. The human mind struggles to unveil these mysteries, and understanding them often leads to turning to the words and practices of those who are connected to the divine and can provide unequivocal and accurate answers to humanity's questions.

In the contemporary crisis, where individuals find themselves lost in the chaotic paths of a mechanized life, detached from spirituality, the correct way of living remains ambiguous. Numerous questions confront them, and they wander amidst the overwhelming phenomena of the modern world, perceiving the ideal life and the quest for individual and social perfection as unattainable dreams. There is hope that they can overcome this disorientation, rediscover the right path to



life, and align themselves with the true essence of existence. Today, many thinkers are addressing the concerns of Muslim families, particularly the youth, regarding the contemplation of death and its impact on life. However, due to the inaccessibility of life after death, they have struggled to provide satisfactory answers to this issue, which, at times, is accompanied by fear and dread due to human ignorance.

What is pivotal in this discourse is to view death as an integral aspect of human existence, as asserted by Islamic philosophers. It complements the pre-death state of being. It is evident that turning to religion and the teachings of esteemed religious figures can pave the way for a profound reflection on death and acceptance of it as a natural occurrence. Prominent figures such as Amir al-Mu'minin Ali ibn Abi Talib (AS), the first Imam of Shi'a Islam, extensively address the truth of death in the Quran. His discussions in *Nahj al-Balagha* (Sermon 233) explore the nature of death, the reasons for fear surrounding it, and the importance of reflecting on the state of the deceased. He refers to death beautifully, viewing it as an intrinsic part of humanity's inevitable journey, emphasizing that true perfection and human happiness can be achieved beyond this life.

This research aims to explore some verses of the Quran concerning death and draw from the words of Amir al-Mu'minin Imam Ali (AS) in *Nahj al-Balagha* to elucidate the essence of death and the reasons for fear associated with it. It seeks to provide a clear path for Muslims, particularly the youth, in



choosing an appropriate lifestyle. It is hoped that a glimpse of the profound and pure Islamic teachings on this subject will be presented.

### **Death and Its Various Usages in the Quran**

Al-Rāghib al-Iṣfahānī clarifies the different usages of the term “death” in the Quran as follows: The types of death are consistent with the types of life. The first relates to the power of regeneration that exists in plants, animals, and human beings and is referred to in Sūrat alRūm, “The Byzantines”: He revives the earth after its death (30:19). The second is the condition of being insensate and is intended in Mary’s plea, would that I had died before this (19:23). The third is the loss of the faculty of intelligence, which is the state of ignorance, reflected in the verse, He who was dead, and to whom We give life, making for him a light by which to walk among mankind (6:122). The fourth type is a state of depression where life becomes unbearable, as is meant in the verse, Death shall come upon him from every side; yet he will not die (14:17). The fifth is death that means sleep, as it is said in a proverb, “Sleep is the light death, and death is the heavy sleep.” This meaning is indicated in the verses He it is Who takes your souls by night (6:60) and God takes souls at the moment of their death, and those that die not during their sleep (39:42). (Al-Rāghib al-Iṣfahānī: 781782-)

The first type of death has to do with growth and the power of regeneration after death. The Quran conveys the idea of life as



growth and death as decay, decline, and desiccation. Many verses use the image of the dead earth brought back to life as an analogy for the Resurrection. In Sūrah 22, al-Ḥajj, two analogies for the Resurrection are given. The first is embryological, and the second is agricultural. The surāh begins with a reminder of the end of time and its inevitability as well as the tremendous terror of a day that will cause every pregnant woman to miscarry (22:2)

The second type of death is the death of feeling or the empathic life of the human heart. Many verses in the Quran berate the hard-hearted, who exhibit no compassion, and refer to the disbelievers as unaware and unfeeling. The Quran makes reference in several verses to the need for “spiritual growth” through purification (tazkiyah) The third type is the death of intelligence understood in its traditional sense. The Quran categorizes some people as deaf, dumb, blind, and with hardened heart (the heart is the seat of intelligence)—in other words, intellectually insensate. The fourth type of death takes the form of despair and psychological misery in which life is experienced as devoid of meaning and even pleasure. his fourth type of death also relates to the state of one who is in the Fire, who neither dies therein nor lives (87:13). Finally, the fifth type of death mentioned by al-Rāghib al-Iṣfahānī is related to sleep. The Quran says: He it is Who takes your souls by night. Then by day He resurrects you (6:60); and God takes souls at the moment of their death, and those that die not during their sleep. He withholds those for whom He has decreed death, and sends



forth the others till a term appointed (39:42). One of the signs relating sleep to death in these verses is the inevitability of both; in both cases we are powerless to exercise our will. The “gentle tyrant” of sleep that overpowers us is like death. At night, sleep conquers even the most powerful, leaving them lifeless—a daily reminder of death’s inevitable overpowering presence, to which all must succumb. Sleep is regarded as a little death, and death, when compared to the reality of earthly life, can be considered a great sleep. Likewise, each awakening is a reminder of our inevitable resurrection. As the Prophet has said, “Man is asleep, and when he dies, he awakens.”<sup>9</sup> In sleep, we find ourselves in the world of dreams, often of expanded time and fantastic experiences, only to awake to the reality of our earthly lives. The Prophet’s prayer upon waking was, “Praise be to the One who brought me back to life after causing me to die, and to God is the Resurrection. (Hamza Yusuf :46-)

In Sūrat Sad verse 46, Allah highlights one of the characteristics of the prophets as the remembrance of death. This verse emphasizes that we have purified them with a sincere remembrance of the hereafter. The reality of death in the Quran is undeniable, and numerous verses refer to this truth, reminding humanity that escaping this reality is impossible.

In Sūrat An-Nisa, verse 78, Allah states: “Wherever you may be, death will overtake you, even if you are in fortified towers.”<sup>1</sup>

(١) [أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَ لَوْ كُنْتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ]



This verse underscores the inevitability of death, regardless of one's circumstances or security. The verse also indicates that everyone has an allotted time in this world, and once that time has elapsed, death cannot be escaped; if one is not killed in battle, for example, one will die some other way. (Nasr: 406)

Additionally, in verse 8 of Surah Al-Jumu'ah, it is mentioned: "Say, 'Indeed, the death from which you flee will surely meet you.'"

This assertion serves as a stark reminder that avoidance of death is futile and that it is an inescapable part of human existence. Some commentators mention human beings of four different dispositions with regard to death. There are those who are engrossed with this world, so that remembering death only increases their distance from God, as in 21:1: For mankind, their reckoning draws nigh, while they turn away heedless. Such people will have an unfortunate end because, as the Prophet has said, "Whosoever abhors meeting with God, God abhors the meeting with him." Then there are those who are penitent, who do not abhor death, but fear the meeting with God because they are aware of their deficiencies and know that they will be held accountable for their sins. They thus busy themselves with preparing for death. Beyond this there are those with spiritual knowledge (al-*'ārifūn*), who remember death constantly and yearn for it as a lover yearns for the meeting with the Beloved. Last, there are those of the highest spiritual rank, who yearn for neither death nor life but



only for what pleases their Lord. (Nasr: 2343)

### **The Reality of Death from the Perspective of Imam Ali**

The term “death,” much like “life,” carries a clear meaning; however, beyond this clarity lies an aspect that may never be fully comprehended by anyone. Imam Ali (AS) states regarding the secrets of death before his death:

“People! Each person shall meet what he flees as he flees, for death is the place toward which the soul is driven and running away only brings it closer. How many days I wasted searching for the answer to this mystery, but God would not allow it to be revealed! Far from it! A guarded piece of knowledge?” (Nahj al-Balagha, Sermon 147: 337)

All beings in this earthly realm are destined for death; however, among these mortal phenomena, only humans are aware of this inevitable fate. Initially, humans are unaware of death, gradually becoming acquainted with it. What first captures their attention is the death of others, but over time, they also become aware of their own mortality. This awareness, especially regarding one’s own death, often leads to anxiety and concern, prompting fundamental questions to arise:

- What does death mean? - Why must one die? - How do we die? - Can death be avoided? What will become of the soul after the body dies?

From the very beginning, humanity has sought answers



to these questions. Prophets, philosophers, thinkers, saints, mystics, and even storytellers and myth-makers have each addressed these inquiries in their own ways; yet, death remains an unresolved mystery. It is one of the most significant issues that often occupies the human mind—the matter of death and the afterlife.

Given that humans have no experience of death or the afterlife, they are confronted with questions, ambiguities, and sometimes fears related to this natural phenomenon. Amir al-Mu'minin Ali (AS) addresses death and its characteristics over 50 times in *Nahj al-Balagha*. This frequent emphasis underscores the profound significance of this immense and transcendent phenomenon.

Imam Ali (AS) has articulated the truths of death in *Nahj al-Balagha*, and here we will highlight some of these truths.

### **3- 1. Death is an undeniable phenomenon**

In sermons 83, 132, and 149, as well as in wisdom 132, Imam Ali (AS) refers to a key characteristic of death: its inevitability and inescapability. He states that everyone witnesses death, and no one can evade or deny it, as death is certain and the cause of human demise, showing no mercy. He expresses this sentiment as follows:

“ In this way, sons follow fathers. Death keeps cutting off lives, and people keep sinning. They follow the example of those who went before and advance, one herd after another, to



the final end—the threshold of annihilation. (*Nahj al-Balagha*, Sermon 80)

Furthermore, he notes that those who will come after will walk in the footsteps of those who have gone before them. Death does not relent in its destruction of humanity, nor do people distance themselves from sin, as they freely rush toward the end of their lives and into nothingness.

No one in this world is safe, and death shows no mercy. This continuous and unceasing movement is evident to all, and doubt regarding it is no less than doubt about life itself. What is crucial is to derive lessons from this knowledge and to be free from doubt, which entails learning from the lives of those who have passed and avoiding imitation of those who spent their lives in ignorance. They squandered their existence, succumbing to animal desires, and ended up resembling their predecessors. Alas, this resemblance among human beings has become a significant affliction upon the fabric of their lives. (Ja'fari, 1377: 3940-)

In Sermon 103, Imam Ali (AS) also emphasizes the inevitability of death, stating:

“The expected is indeed imminent, and what you await will surely come.<sup>2</sup> (*Nahj al-Balagha*, Sermon 103)

He asserts that whatever you anticipate will arrive, and that certain death is close at hand.

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(٢) وَ كُلُّ مُتَوَقَّعٍ آتٍ وَ كُلُّ آتٍ قَرِيبٌ دَانٍ



In Sermon 149 and Wisdom 132 of *Nahj al-Balagha*, this reality is emphasized as follows:

“O People! Each person shall meet what he flees as he flees,<sup>2</sup> for death is the place toward which the soul is driven and running away only brings it closer<sup>3</sup>.” (*Nahj al-Balagha*, Sermon 147)

Every movement and every moment bring the children of Adam closer to death. Therefore, any effort made by a person to escape death or to postpone it is futile, as they will inevitably draw closer to it. (Ja’fari, Vol. 24, pp. 233319-)

In Wisdom 132, it is stated: “Indeed, Allah has an angel who calls out every day: ‘Prepare yourselves for death and make ready for destruction.’” (*Nahj al-Balagha*, Wisdom 132)

In Sermon 99, Imam Ali (AS) further illustrates this truth: “How can one reach their destination when a specific day awaits them that they cannot surpass? Death swiftly propels them toward it.” (*Nahj al-Balagha*, Sermon 99)

### 3- 2. The Fruit of Life

Imam Ali (AS) considers death to be the fruit of life, stating: “Hasten toward the matter of the public, especially your own, which is death, for people are ahead of you, and the Hour calls you from behind. Prepare yourselves to join the caravan, for those who have gone before you await those who remain.” (*Nahj al-Balagha*, Sermon 167)

(٣) [أَيُّهَا النَّاسُ كُلُّ إِمْرٍ لَاقٍ مَا يَفِرُّ مِنْهُ فِي فِرَارِهِ الْأَجَلَ مَسَاقِي النَّفْسِ وَ الْهَرَبُ مِنْهُ مُوَافَاتُهُ]



He emphasizes that death is universal, and no one can escape it. Therefore, one should lighten their load to catch up with the caravan of those who have preceded them. (*Nahj al-Balagha*, Sermon 167)

This nuanced truth is articulated by Imam Ali (AS), who asserts that no one possesses the greatness of understanding death as he does. He famously stated: “I swear by God, the son of Abu Talib is more familiar with death than a child is with its mother’s breast.”

This profound understanding arises from his clear perception of the tree of life, allowing him to fully experience the taste of its fruit, which is death. (\*Ja’fari\*, Vol. 27, p. 22)

Imam Ali (AS) does not see death as separate from life; in his sermons 113 and 13, he regards death as a natural phenomenon and a law of nature that is as evident as life itself. He states: “Every movement and every moment bring the children of Adam closer to death. Therefore, any efforts made by an individual to escape death or delay it are in vain, as they only draw closer to it.” (Ja’fari, Vol. 27, p. 39)

He emphasizes that no one on this earth is safe from death, and it shows no mercy. This continuous, unceasing approach of death is evident to all, and there is little doubt regarding it, similar to the certainty of life itself.

Imam Ali (AS) reflects on the limited lifespan assigned to each individual, noting that it is hidden from them, and



he advises considering the lessons learned from the past. He states: “Indeed, Allah has decreed for you lifetimes that remain concealed from you, and has left for you lessons from the traces of those who came before you. They enjoyed worldly pleasures and lived comfortably before death seized them, separating them from their aspirations.” (*Nahj al-Balagha*, Sermon 83)

As individuals face the impending reality of death, they often experience intense emotions and seek assistance from their loved ones. However, he poses the question: can relatives truly avert death? The inevitable approach of death serves as a profound lesson for those who witness its arrival.

The fleeting nature of life, the lost opportunities, and the uninvited arrival of death serve as reminders to those who may be blinded by the dazzling flames of life. Imam Ali (AS) notes that the first truth obscured by this blindness is death itself. With the disappearance of life’s end from human perception, the essence and wisdom of life fade, rendering individuals as merely moving corpses.

Ultimately, the inevitability of aging, the decline of vitality, and the solitude that accompanies death reflect the divine will, a natural law from which no one can escape. As he states: “Life is intertwined with death, and its sweetness is mixed with bitterness.” (*Nahj al-Balagha*, Sermon 113)

This perspective encapsulates the profound understanding of life and death that Imam Ali (AS) conveys throughout his teachings.



The Interconnection of Life and Death According to Imam Ali (AS) According to the teachings of Imam Ali (AS), life and death are intertwined. He asserts that one who does not recognize death essentially fails to understand life, and conversely, those who comprehend life will also come to recognize death. (Yasrabi, 1381: 29)

### 3- 3. The Inevitability of Death

Imam Ali (AS) regards death as inevitable, stating that no one can escape its grasp:

“When those who detest it become accustomed to it and those who deny it find reassurance, it will grasp them as a wild horse does its rider, lifting its feet and throwing him to the ground.” (*Nahj al-Balagha*, Sermon 83)

He illustrates that death ensnares people similarly to a hunter capturing prey, leading them toward the terrifying final abode, where they will witness the consequences of their actions.

Many naive individuals initially view this world and its riches with disdain, rejecting its transient pleasures. However, they eventually find themselves captivated by worldly benefits, which are fundamental to a well-managed life. As Imam Ali (AS) metaphorically states, the world is like a decorated steed that suddenly throws its rider to the ground, leaving them no opportunity to recover. This immersion in worldly affairs renders them unable to escape the arrows of death. The arrows released by death never deviate from their target, and no one



possesses the strength to prevent themselves from succumbing to its grasp.

As Imam Ali (AS) emphasizes: “Whatever you anticipate will surely come, and death is certain; what is impending is near.” (*Nahj al-Balagha*, Sermon 103)

He references this inevitability multiple times throughout his sermons and letters, highlighting its persistent presence.

### **3- 4. The End of Physical Existence**

Imam Ali (AS) advises: “Hold fast to the piety of God... Prepare for its arrival before it descends, for the ultimate goal is the Day of Resurrection.” (*Nahj al-Balagha*, Sermon 190) He encourages individuals to cultivate piety and prepare for death before it arrives unexpectedly. This preparation is essential because death signifies the conclusion of life and is intricately linked to the ultimate accountability in the hereafter.

### **3- 5. The Final Meeting Place**

He notes: “No soul is disturbed by the shadow of death that it encounters; rather, the final meeting place is established.” (*Nahj al-Balagha*, Sermon 165)

Imam Ali (AS) affirms that God has promised that no being infused with a soul will deviate from its predetermined condition, except that death is appointed as the final meeting point where all must face their fate. (Azizi, 1381: 233)



In summary, Imam Ali (AS) offers profound insights regarding the inseparable nature of life and death, the inevitability of mortality, and the importance of preparing for the afterlife.

Imam Ali (AS) regards death as the ultimate meeting place for humanity. One of the characteristics of death is that it provides insight into the world, a theme Imam Ali (AS) addresses in Sermons 99 and 113. He advises: “O servants of God, I urge you to abandon the world that will ultimately forsake you, even if you do not wish to part from it. A world that makes your bodies old and worn, while you desire to remain ever fresh and pure.”

(*Nahj al-Balagha*, Sermon 99)

Allameh Ja’fari, in his commentary on Sermon 99, emphasizes the importance of not harboring animosity towards the world while striving for human elevation. He states that you should turn away from the world, for sooner or later, it will turn away from you. Engage with this world after you have come to understand it. I do not say to reject the world and all that it contains; rather, I urge you to reconcile with it and cultivate affection for it.

I do not advocate ignoring realities; instead, I encourage you to evaluate these realities properly. I do not suggest being indifferent toward the world; rather, I urge you to approach it with the utmost seriousness for your own growth and advancement.

(Ja’fari, Vol. 20: 26)

Imam Ali (AS) further articulates: “One who does not recognize death essentially fails to grasp the essence of life, and one who understands life will also come to recognize death.” (Yasrabi, 1381: 29)



### 3- 6. Separation from the World

In another part of Sermon 99, he introduces death as the separator between humans and the world: “The relentless pursuit of death drives one, and it becomes a source of disturbance in this world until they part from it.” (*Nahj al-Balagha*, Sermon 99)

He questions: “How can one reach their destination when a specific day awaits them that they cannot surpass? Death swiftly propels them away, and various factors separate them from this world against their will.” (*Nahj al-Balagha*, Sermon 99:)

In summary, Imam Ali (AS) eloquently underscores the dual role of death as both a final meeting place and a lens through which to understand and evaluate the world.

Imam Ali (AS) identifies one of the characteristics of death as its ability to reveal and clarify the realities of the world and life. This includes truths such as the transient and ephemeral nature of the world, the inevitability of the end of all human endeavors, and the understanding that we are created for the hereafter rather than for this fleeting existence. He articulates this perspective in various sermons and wisdoms, stating: “And he will be left in the land of the dead, confined and alone in the narrowness of the grave...” (*Nahj al-Balagha*, Sermon 83) This highlights the isolation that accompanies death.

### 3- 7. The End of Honors and Material Wealth

Imam Ali (AS) also posits that death brings an end to



dignity, honors, and the luxuries of the world. He urges: “Consider what you have witnessed regarding the demise of past generations; their bodies were scattered, their sight and hearing were extinguished, and their honors and pleasures faded away.” (*Nahj al-Balagha*, Sermon 161)

He emphasizes that the comforts, luxuries, and joys of life ultimately come to an end. Imam Ali (AS) does not advocate for the rejection of worldly adornments and factors of honor and wealth; rather, he warns against becoming overly attached to them due to their inevitable decay and demise. He advises against engaging in inappropriate competition for these transient possessions, stating: “How foolish it is for people to sacrifice their souls, which should be drawn toward the divine presence, in a deadly competition for the superficial glories and fleeting honors of this world.” (Ja’fari, 1377, Vol. 18: 5)

In summary, Imam Ali (AS) underscores the necessity of recognizing the transient nature of worldly life and the ultimate reality of death, urging individuals to focus on the eternal rather than the ephemeral.

### **3- 8. Death as a Bridge to Eternity**

Morteza Farizani discusses how Imam Ali (AS) describes death as a bridge to the eternal realm in his sermons 83 and 123. He states: “Indeed, death pursues relentlessly; it does not spare the resident, nor does it allow the fleeing to escape. The noblest death is martyrdom in the path of God. I swear by Him in whose



hand is the soul of Abu Talib, a thousand blows from a sword are easier for me than dying on a bed in disobedience to God.” (*Nahj al-Balagha*, Sermon 123)

This emphasizes that there is no escape from death; all living beings will inevitably cross the bridge called death to reach eternity. The bright light of life will eventually be extinguished by the harsh winds of events that herald death. The attachment of the soul to the body is only temporary, and the separation of the two is certain until the Day of Resurrection, when they will once again recognize one another and be prepared to account for their responsibilities. (*Ja'fari*, Vol. 22: 41\*)

Contemplating death leads individuals to an awareness of eternal life beyond it. They come to understand that life, with its various conditions of happiness and sorrow, continues after death and is everlasting. Therefore, one should pay more attention to the afterlife than to worldly existence. (*Yasrabi*, 1381: 34)

In summary, the teachings of Imam Ali (AS) on death invite reflection on its significance as an integral part of life, urging individuals to recognize the profound truths it reveals about existence and the inevitable transition to eternity.

### **3- 9. Human Powerlessness Against Death**

The powerlessness of humanity in the face of death is another prominent characteristic discussed by Imam Ali (AS) in Sermon 109: “Death continues to invade his body until it permeates his hearing and speech, rendering him unable



to articulate or hear. His sight diminishes as he observes the movements of those around him, yet he cannot hear their words; then death overcomes him, and his spirit exits his body. He is left like a carcass among his family, who recoil from him and distance themselves from his remains. He does not respond to mourners, nor does he answer callers, and then they carry him to his resting place on the earth, surrendering him to his deeds.” (*Nahj al-Balagha*, Sermon 109)

This vividly illustrates the complete domination of death over the human body, leading to the inevitable exit of the soul and the subsequent abandonment by loved ones.

A significant aspect of death, as described in \**Nahj al-Balagha*\*, is the opportunity to meet God: “Indeed, death pursues you relentlessly; it does not spare the resident, nor does it allow the fleeing to escape. The noblest death is martyrdom in the path of God. I swear by Him in whose hand is the soul of Abu Talib, a thousand blows from a sword are easier for me than dying on a bed in disobedience to God.” (*Nahj al-Balagha*, Sermon 123)

This highlights the urgent and unavoidable nature of death, emphasizing that all individuals, whether they resist or surrender, cannot evade its grasp. The most honorable form of death is that which occurs in the service of God.

In summary, Imam Ali (AS) presents death not only as an inevitable transition but also as a profound opportunity for spiritual awakening and connection with the divine.



## Conclusion

1. death is a profoundly significant issue that has captivated human thought throughout history. This research elucidates the nature of death from the perspective of Imam Ali (AS) as presented in Nahj al-Balagha. Key truths regarding death include:

2. Inevitability and Reality: Death is an inescapable and undeniable phenomenon that all must confront. It is depicted as a rope that binds humanity, representing the reality of life and the natural occurrence of death.

3. Powerlessness Against Death: There is no escape from the sharp claws of death, which is certain and approaches unexpectedly. The notion of returning to the world after death is dismissed, and death is considered the final meeting place.

4. Continuous Movement: Death is characterized by relentless progression without pause, and it stands in opposition to life. At the moment of death, no one can assist another.

5. Temporary Nature of Life: The physical existence comes to an end with death, prompting a recognition of the world through contemplation of mortality. This understanding does not entail animosity towards the world; rather, it highlights the transient nature of worldly pleasures.

6. Bridge to Eternity: Death serves as a bridge to the eternal realm, ushering individuals into a life that continues after death.



It is a reminder of human frailty in the face of mortality and signifies the arrival at divine encounters.

7. Inescapable Reality: Even if one wishes to forget death, it does not forget them. The honors and luxuries of this world come to an end with death, reinforcing the notion that life continues beyond the physical realm.

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