

Philosophy of the World and the Hereafter from the Perspective of Imam Ali (P. B.U.H)

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ABSTRACT

The subject matter of the world and the hereafter is one of the most fundamental and most decisive categories in the Islamic texts, especially Nahj al-Balaghah, which has been widely considered it, and it has always been characterized by precise and influential interpretations in the form of beautiful and rich metaphors. Understanding of the philosophy and position of the world is important because with proper knowledge of it, good and evil can be deduced better and more accurately, and the lifestyle is reformed both individually and socially. Imam Ali¹ (P.B.U.H) considers the world as a tool and instrument for securing the capital of righteous acts and the study of divine education in order to make an eternal conclusion. In this research, we describe the status of the world and the Hereafter in a descriptive-analytical way from the perspective of Imam Ali (P.B.U.H)

Imam Ali (P.B.U.H) is the first Imam of Shia among Muslims. This great unique man has been praised by all religions and denominations because his superiority in knowledge and virtue.

Keywords: ultimatum, worldly, nahj al-Balaghah, man, self-knowledge

PROBLEM STATEMENT

For all human beings at every academic level, attention is given to the purpose of the world and to faith in the source and the resurrection day is the necessary and obligatory objective, and the neglect of the majority of the human community is a pity because even the experimental and engineering sciences can be achieved and this sacred purpose and has no conflicts with everyday life.

In the general view of the Holy Qur'an and Nahj al-Balaghah, any science that directs a human being into a world of materialism and brings his understanding and consciousness into sleep and softening. And the ultimate goal of human beings is to bring material to nothing but distraction and misguidance.

Imam Ali (P.B.U.H) believes that the world is a place where people live in a few places and they must move to the next world sooner or later. The world is a tool and means by which humans define and define their own way of life, and says: "The Wise God has set a goal for the creation of man and the world, and that is the spiritual evolution of humans and approaching

God, and life filled with Bliss is in the immortal cavern.

Perhaps the question arises as to why the discussion of the philosophy of the world and the hereafter? In answering this question, it should be noted that, first, the importance of understanding how important human beings, by knowing the correct, principled, and precise understanding of the inalienable aspects of the world, can relate to human beings and the world around them from the secrecy of life and their way of life. And, secondly, knowing and recognizing the meaning of the discursive world and the world of creation all require the familiarity and knowledge of the philosophy of the world and the Hereafter. Therefore, according to what has been stated, some basic and fundamental questions regarding the philosophy of the world and the hereafter are considered by Imam Ali (P.B.U.H):

- How is the world from the point of view of Imam Ali (P.B.U.H)?
- What is the impact of human beings on their later life?

- What is the effect of correct guidance and knowledge on human psychology?

INTRODUCTION

The unparalleled and precious word of Imam Ali (P.B.U.H) in Nahj-al-Balagha is a mysterious mystery, with a luminous intrinsic of the secrets of spirituality and pure wisdom that in the world and the hereafter is all about capital and profit, which is the way of reforming the population has paved the way up to the resurrection. This exquisite book, which is mentioned in the book of the great Qur'an, does not depend on time and place, and has spoken in various ways, including the subject of the "world and the hereafter".

A glance at Nahj al-Balaghah as an expression of Imam Ali's thoughts and ideas shows that the sources of thought and resources that Imam used in his intellectual building has been numerous and varied. Some thoughts are due to the direct observation and direct experience of the surrounding realities, such as the analysis of Imam from the circumstances of his society and the perceptions about the individuals, currents and, in general, the existing reality, which most of the letters of the Imam and the Part The first signs of Nahj al-Balaghah can be explained in this regard. Some of the other thoughts and beliefs derived from the teachings and teachings of the Prophet (P.B.U.H), as Imam himself points out, are like facts about the future of people, currents, places, and so on. From the views that the Imam adheres to and always emphasizes, it is an instrumental look to the world and the life of the world. In the eyes of Imam Ali (P.B.U.H), the world is a path, not a destination and a life; it is an opportunity to use it to achieve the ultimate goal, which is the divine authority and eternal life of the hereafter. A great deal of Nahj al-Balaghah's discussion of the characteristics of the world, or of the Hereafter, and the attractions of paradise or the infernal sufferings, all express this view.

This view, which is an important place in the thought of Imam, is based on the intellectual structure of the various social and moral issues in Nahj al-Balaghah; For example, the discussion of justice, (Nahj al-Balaghah, sermon 224), the philosophy of prophecy, (ibid., Sermon 183), the discussion of piety (the same, sermon 190), and other ethical issues such as ascetics, cultivation, and ... are issues that have been analyzed based on this view. (I pray you, God's servants, which you leave this world and the world will leave you, even if you are not

happy to leave it and make your body obsolete, even though you want it fresh. Like you and the world is like travelers who go on their way and they will come to see that they have traveled it (the same, Sermon 98) Imam Ali (P.B.U.H) in Nahj al-Balaghah, says: (Sermon, 100)

The world and the Hereafter are two incompatible enemies and two separate ways. Therefore, one who loves the world and gives it authority, naturally conquers the Hereafter and is hostile to it, and the world and the Hereafter, such as the East and the West That the person walking between them, as close as possible to one of them, goes the same way. Imam (P.B.U.H) said: O people! The world's products are like dried plants, so avoid such a pasture. It is more enjoyable to hear from the heart and trust it, and to use it is as much as necessary to accumulate and accumulate its wealth. The one who collects so much is condemned to poverty and need, and whoever needs it, has helped to comfort himself and his peace. He who blinds the world in his view is amazing, his heart is blind. A believer, he only sees the world with the eye of the eye, he uses the benefits of necessity and he listens to the enchanting song with grudge and hatred. Whenever it is said that someone has become wealthy (it is not believed to be late) that he is said to be miserable, and when people rejoice in the thought of his survival (in this world), the news of his death will disgrace them. This is their world, and of course, it's still a day when they are truly sad and despair (the Day of Resurrection)

Imam Ali (P.B.U.H) states in his will to his great son, Imam Hassan (P.B.U.H): "My son, I informed you about this world of world and his states and I made a note and I reminded you of this. The world is the place where passage and passage. From the beginning, from the beginning to the determination of his eternal destiny, he has to go through six houses; 1 The righteous father 2 Mother of the womb 3 The world 4 The grave 5 The resurrection 6 Hell or paradise The world is the third home that humans have in it And stopping and pausing are temporary and not eternal, such as being in the righteousness of our mother and mother's womb, and the grave and resurrection of all these houses is limited in terms of time and we are continually from one home to another L Next, and the world has the same verdict, and the world is like a bridge that takes us from the mother's womb to the tomb's house. "The narrative also states that "the world is the most beautiful city of the world" is like a bridge over

which the bridge is to cross, not to stop it and build a building. We have a story that the world is a home that is a place of transit and not a place of permanent residence, then a temporary home for a lonely home, so that one day the world ends and all human beings go to another world called The future and the rest of the world, we should be careful not to be proud and not to be deceived and not to be taken captive to this mortal home.

Then Imam says: "O my son, I also told you of the Hereafter and of what Allah has prepared for the inexcusable and eternal blessings of the people of the Hereafter." In the narrative, the blessings of Paradise and the Hereafter are the same for its people. He has never seen the magnificence of those blessings and he has not heard any phone and has not gone to the heart of any human being, that is, above the mind of reason. We read in the Holy Quran that nobody knows what blessings and rewards God has prepared for the people of the Hereafter, just as those blessings make people's eyes clear.

The World and Its Characteristics in the Eyes of Imam

Imam Ali (P.B.U.H), with a psychologically and wisely-minded view of the world, creates beautiful and at the same time alarming images that are truly admirable and reflective. Imam (P.B.U.H) says: "How can I describe the house of the world, the beginning of which is hardness and hardship, and the end of it is annihilation? In the solvent of the world, it is a punishment, and in its forbidden punishment. The rich man becomes deceived, and that one He needs to be sad and the hard worker of the world will not come to it, and turn to the abandoner, who will look at it with his eyesight, and make him who throws his eyes on the globe. "(Nahj al-Balaghah, Sermon 82)

The image of Imam (P.B.U.H) in the Islamic saying is also expressed and touchable, and the essence of it is that one should not look at the world as a final goal, but the world as a means and means for the accumulation of the capital of good practice and education Divine teachings for an eternal conclusion. In the eyes of Imam Ali (P.B.U.H), the most striking issue of human life is the issue of the world and its affiliations, because one must look at what the human beings see in the material benefits of the world and the possibilities that are at his disposal. Does a person look at the world as an instrument or device, and which one is contemplated for the ultimate and desirable purpose and the so-called

ultimate goal? The fact that Imam (P.B.U.H) repeatedly refers to the mortal nature of the world and its transience in its words, and this repetition is so great that it provokes a man's surprise, for the fact that humans come to their senses and find out that the damage that occurs in The life of this world takes off the human face and the opportunities that are lost are not compensable after the end of life and the passing of life. In fact, the race that humans have in advance is done only once. There is no preparation period and a field of quarrel and other repetitions, and one should think that a long journey and a return journey that is ahead can be expected to be born and a lot of luggage to grasp.

INDECENT WORLD

Now, you have to see what is the meaning of the world with such qualities in the language of Imam Ali (P.B.U.H)? Is there a relationship between the divine world and the world of creation? If not, how can it be explained? Can the interest in the world be based on a firm and firm ground for its disdain? If so, is it intended to be natural and natural tendencies or material and worldly entities? The answer to these questions will clarify the truth.

The great unique man, Imam Ali (PBUH), have two general points of view about the world and its affiliations. Imam (P.B.U.H) is considered in the fourfold world according to the divine and mortal world.

- The world of dreams
- The world is dead and you are not
- The world of ceremonies and servitude
- The world of testing and exam

The World of Wishes

The wish of the world and the world of desires are mentioned in several sermons and wisdom of Nahj al-Balaghah and what comes from these words is that these aspirations are divided into two categories. 1) Long and false wishes. 2) Reasonable, true and constructive wishes. Imam (P.B.U.H) describes the properties of fake hopes as captivity and fall, ill-treatment, neglect of death and forgetting the Hereafter, blindness and ignorance, delinquency, death and destruction, and shortness in action, and therefore the cause of long aspirations from the point of view of Imam Can is three things: 1. Worldly worship 2. Satanism 3. Ignorance. Imam Ali (P.B.U.H) says in Sermon 42 of Nahj al-Balaghah: "O! People, the most terrible thing I fear about you,

are two things: following the evil and longing the wishes, but following the evil is certainly separation of the truth and the longing of wishes awakens the foreboding of the hereafter. "Given that following the evil is as soul tendencies to earthly pleasures which is extreme and unconditional, it is well understood why it prevents from coming true, and it is because of the veil of heaviness against the wits of the mind. It deprives man from observing the right person, and justifies the falsehood that is in the path of his whims and desires, which is more acceptable than any right, and to the image of a right that is contrary to the souls of the soul is so degraded. It will appear worse than any false poster.

However, long aspirations, for this reason, obliterate the life of the hereafter, which attracts all human forces, and given that human power is, at any rate, limited, when it is on the path to the endless hopes of capital. There is nothing to save and bring to life in the hereafter, especially since the scope of wishes is never restricted, and their nature is that every time a man carries on one of his wishes, the fire of love aspires to another in his heart. It is also noteworthy that wishes sometimes have a positive aspect from which (raja) and hope is interpreted, especially when based on the belief in God, which, of course, will be very constructive, but the negative aspect is where it passes through and it engages a human being, and its scope rises to a wider date, and neglects humanity from its origin and resurrection.

It is clear that (bad deeds) and (wishes) are closely related to each other, airiness at the source is long, and the length of the wishes are also the source of rebellion, and eventually the length of the wishes cause neglect of God and the other. (Makarem Shirazi, 1381, p. 2, pp. 462-461) In the wisdom of Nahjul-Balaghah, Imam Ali (P.B.U.H) has warned people of long-term desires: "The best of wealth is not to give up hope." (Nahj al-Balaghah, 1379, Wisdom 34), and reiterated: "Anyone who has longed for his desires has ruined his deeds." (The same, wisdom 36), and finally states: "The most disadvantaged people in trading and trading, and the most disappointing in their efforts, are those who are tired and annoyed to achieve their ambitions and desires, and reach their destination. He does not help his goals, and demands his death, and he regrets and hesitates to leave the world and steps in the next world

with a whip of guilt." (Nahj al-Balaghah, 2000, Sermon of 430)

The World Is Not a World of Destruction

One of the most prominent features of the world is the mortality of the world which says the world remains a remnant, but mortal, and a warning to the world's powers in the words of Imam Ali (P.B.U.H) Imam says: "The world is the dream of destruction on its forehead and it is soon destroyed, and of course, the land of the land is destined for its people, and although the world is apparently sweet and green, and pleasing and tempting. But it quickly penetrates into her enthusiasts, mixes with the heart and soul of the person who looks at it; therefore, try to move it with the best birth and luggage you have, and more than you will not need it and you will not need it, and do not waste what you need." (Nahj al-Balaghah, 2000, sermon 45) In this sermon of Imam (AS), considering that the world is the greatest obstacle to the way of happiness of human beings and its glitter is at the source of all kinds of sins, they describe the six characteristics of the mortal world in short.

- The world is written down on the forehead.
- All humans, without exception, sooner or later give farewell to this funeral home.
- Sweetness of the world
- Flattering and tempting world
- Apparently, the world is good and it is fast and it's fast to its enthusiasts.
- The world's breathtaking influence in the soul and soul of friends

After expressing the high six attributes and preparing the hearts for accepting the divine commandment, Imam says: "So try to migrate with the best birth and luggage you have, and you will not need more than you need, and you will not need it too much." Do not ask for what you need. Do not forget that you are the passengers who have stayed temporarily in this place, conscious and awake travelers in such shelters and luggage, provide the best and most useful births and luggage, never load yourself with objects. They do not make heavy rains, they think of the harsh creeps that are on their way. (Makarem Shirazi, 2002, p. 2, pp. 507-504) Finally, in the poem written about the advent of the world and the degradation of Bani Adam, the Imam ultimately referred to the dear one who translated Yazdi's words:

The people who were raised on the throne had a long quarrel and tales there is no effect on the existence of this people

Now they are planting whatever they have planted (Meybodi Yazdi, 2000, p. 413) and elsewhere, Imam Ali (P.B.U.H) states: The stuff of the world will not remain in your body except the scroll

Though you do not have enough space and wealth in your hand, you will not possess the world forever (Meybodi Yazdi, 2000, p. 595)

The last point is that Imam Ali (peace is upon him) speaks about the mortality and the world of the world: "Be aware that the world is accelerating and there is no other than the remains of a container, the residue that throws it away and to it they do not care." (Nahj al-Balaghah, 2000, sermon 42)

The World of Ceremonies and Servitude

Undoubtedly, it can be said that the whole word of Imam Ali (P.B.U.H) is an admonition, especially those who may have lost their way of life and do not know where they came from and where they are going. Imam Ali (AS) says: "Your Lord has determined the size of your life, but hid it from you, from the works of the past and the pleasures of the world, and from the many benefits that those who, before the closure of their throats into the thread of death, They have been able to give you signs, the blessings and aspirations that have come to an end before they come to life with the death of the dead between them and the departed or their owners. Those who have not built a luggage for themselves at the time of their health, and in their spare time, occasionally did not learn anything.

Is he who spends his youth but expects aging? Do you see aging in the path of the road? Are those who stand up and have nothing but mortality in this world? "(Nahj al-Balaghah, 2000, serm. 83) Imam (P.B.U.H) reminds humans in the following sermon that: as if the resurrection comes, you have appeared in the divine court, and the falsehoods have been clothed with you and the excuse has been lost and Facts have become apparent to you and show case your various currents to the original source and become aware of the facts. Therefore, you must learn from the signs and from death, which is the most informative phenomenon, and advocate the transformation of the blessings and the evolution of the situation and use the warnings given. The advice Imam (P.B.U.H) may be more so than that people always need to remind, commemorate

and forbid evil as the Holy Quran says: "We did not accept you and your promise not to follow Satan because he Enemy is great for you. (Yasin, verse 60)

And the poet, Mibodi says:

It's a good time to go and go to the spring

Come on in March and May, and we will be soil and clay

And the beloved poet of Imam Ali (P.B.U.H) Shahriyar has translated and written the poem related to Imam Ali (P.B.U.H):

With the closed fist you came in the world, meaning that I am greedy or angry

With the opened fist you go out of the world, meaning that I go from here with nothing except shroud

The World of Trial and Test

Imam (P.B.U.H) considers the world to be a testament and divine test. Some of these experiments can be general, that is to the general public of a community, and many of them are private and for each individual in a special and specific way. What is evident is that human beings are tested in the moment of the life of this world, and this test and test of God differ from one another to different human beings, and with it, their capacity and patience are determined. Imam Ali (P.B.U.H) depicts the philosophy of divine experiments as:

Evaluation of the superior actions of the servants 2. The reward and the punishment 3. The cleansing of the sins 4. The purification of John 5. The recognition of the facts 6. The prosperity of the talents 7. The determination of the degree of distinction and the power of the human beings 8. The comparison of greedy people with convincing people Moreover, Imam Ali (P.B.U.H), in his unique sermons, categorizes the types of divine experiments as follows:

Experiment with the government and people 2- Experiment with praise and gratitude 3- Experiment with social events 4- Experiment with the world and its pleasures 5- Experiment with the wicked 6. Test with hardships and problems 7- Experiment with the occurrence of seditions 8- Experiment with Poverty and Ghana 9- Experiment with Mass Death 10 - Experiment with Property and Benefits. Imam Ali (P.B.U.H) says: "Allah has appointed and appointed the amount of time and day among His servants, and it is sometimes modest and divided, in

proportion to the capacities, bottle necks, and scope of the people, so that those who will Try to open up and broaden the day, as well as tough and hard work, and through it the grace and gratitude of man will be rich and rich, as well as patience and patience, poor and poor.” (Nahj al-Balaghah, 2000, sermon 91) Also, Imam (P.B.U.H) is now in his letters and correspondence with his enemies; he did not hesitate and did not hesitate to hate the enemy whom he wished for death (Muawiyah Ibn Abi Sufyan) "But then, the Lord of the us tested the world for that afterwards, the Hereafter, and the people of the world, in order to clarify which of them are more correct. We have not been created for this world, and for the effort and endeavor. We have not brought that officer to us, they have brought us to the test, and God has put me and you in the door to test for me and testify to each and every one of us. Lily has made another one. O Mu'awiyah! You have put your incorrect thought of the Qur'an and the revelation in it for the worldly life and to grab that device and instrument. “(Nahj al-Balaghah, 2000, Letter 55) Finally, Imam (P.B.U.H) during the wisdom warns men that they will not pray and say, "O God, do not try us, because you have come to try." Imam (P.B.U.H) says: "None of you should say, O God! I will seek refuge from you, because there is none other than those who are subject to trial and sedition, but whoever wants to seek refuge in God You must seek refuge in God from the misleading exams because Imam Hazrat says: Know your wealth and sons to test you, so you are tested on your property and your children to recognize the revered and ungrateful and reward and eagle. “(Nahj al-Balaghah, 2000, wisdom 93)

World of Praised

From the point of view of Islam, the school is the place of education and development of human beings and is a good opportunity for the restoration of its existential values; it is inwardly from every kind of disdain and proportion of iniquity, such as Imam Ali (P.B.U.H), a man who is a language for denigrating and defiling the world. It was open and conceived that the disputed world of this very material object world was criticized and informed. Imam Ali (P.B.U.H) says: "Indeed, the world is the right path for the right-wingers and the house for the well-being of the worldly people, and the house of needlessness for the lovers, and the house of adventurers. The prostration of the world is God's friends, the prayers of the divine angels, the revelation airport God, and the trading place

of the friends of God, in which they have mercy on Allah, and have benefited from heaven. Whoever denounces the world, declares that he is not separated, and shouts that he is not enduring, and that he is destroyed and He has announced that, while the world has brought bloodshed with its own blunder, and gladly rejoiced at them, it passed on at the beginning of the night, but on the morrow, He returns to ease and threaten, and to fear and warn, so that people will rebuke the world in the morning with a regret, and other people will admire it on the Day of Judgment, the world recalled the facts, reminded them, They told them about the events, they acknowledged him, and they gave their admonition, they accepted it. “(Nahj al-Balaghah, 2000, Wisdom 131) The world is for someone who knows it well, observation is sometimes a great deal that reflects thoughts on the effects of endless effort and effort, and the endeavor is so attractive and endless. (Jafari, 1358, p. 14, p. 300)

Imam Ali (P.B.U.H) says: "The people are the children of the world, and nobody can be blamed on his mother's friendship." (Nahj al-Balaghah, 1379, wisdom 303) It seems that the meaning of Imam Ali (P.B.U.H) is that a person is interested in the world according to the nature of his existential life and worldly blessings, and his sign and blame for such an interest are not correct. What Imam (P.B.U.H) condemns and denies is the targeting of the world and its pleasures, in such a way that it will prevent man from the afterlife and the remembrance of God. Imam Ali (P.B.U.H) says: "The one who blames the times in fact he has added to his blames." (Mohammadi Rey Shahri, 1374, p. 3, p. 350) Imam (P.B.U.H) has said: "The deeds in the world are the source of the business of the past." (Tamimi Saadi, vol. 1, p. 345)

THE HEREAFTER AND ITS CHARACTERISTICS FROM THE PERSPECTIVE OF IMAM ALI (P.B.U.H)

By studying the works of Imam Ali (P.B.U.H), he can portray his vision of the Hereafter such that originality is from this world and the world is created for the hereafter. Imam (P.B.U.H) knows the goal and purpose of eternal life in the hereafter and in the last instance.

The life of the Hereafter is regarded as the ultimate and original life, and although the life of the world and its material and spiritual blessings are desirable to man, but considering that all of them are the means of testing and the

means of true development and the study of eternal bliss, they will not be original and their true value depends on The luggage that a person takes for his eternal life.

The Future from View Point of Imam Ali (P.B.U.H)

Imam (P.B.U.H) regards the life of the hereafter as ultimate and original life and states that although the life of the world and its material and spiritual blessings are desirable to man, but considering that all of them are the means of experimentation and the means of true development and the study of eternal bliss It will not be original, and their real value depends on the luggage that a person has for his lifelong life. Imam (P.B.U.H) says: "Be aware that the world is doing what it does to the person who is created for the hereafter and what it does. It is with the person who has been kidnapped after a short time, his wealth and his wealth, and remains on him Account and eagle. "(Tamimi Addi, p. 333, verse 2768), and then they continue: "Everyone who amends his later work will correct Allah, the Almighty of His world" (ibid., P. 5, p. 383, p. 8857), and "whoever is sure Do not be greedy in the hereafter "(ibid., P. 5, p. 260, spoken 8256) The bitterness of the world is the sweetness of the hereafter and the sweetness of world is the bitterness of the hereafter. Imam Ali (P.B.U.H) in this wisdom refers to the obvious difference between sweet and bitter matters in the world and the Hereafter, and says: "The bitterness of the world is the sweetness of the hereafter and the sweetness of the bitter world of the hereafter" (Nahj al-Balaghah, 2000, wisdom 251); There is a lot of prayers and commands to perform bitter divine commands; jihad in the martyrdom, jihad in the air and sometimes going to the pilgrimage of God's house, paying Khums and Zakat, and neglecting illegal property and illegitimate high officials, bitterness and problems for human beings But for sure, these bitterness cause sweetness in the hereafter and in the paradise.

Sins and Good deeds

Benefits not seen by the eye, or the ear heard from it, nor by humanity. By the way, many of the sins may be enjoyable. The enjoyment of the sunshine and sinful whiskers and the abundance of property acquired through the illegitimate ways is pleasing to their owners; but these pleasures cause bitter desires in the hereafter, torments which are very intense and long and

cannot be even a day. Endurance let alone long years. The purpose of Imam (as) from this wise word is that, if there is a problem of obedience, and perhaps some ups and downs, on the path of obedience, we will accept them with the heart and soul, in the hope of divine promise in the hereafter, and if in sin, pleasure Let's not overlook the bitter consequences of it, and short of saying that the purpose of Imam (as) is to encourage persecution and the abandonment of sins. Like this, it is an interpretation that was passed in the sermon 174 of Nahj al-Balaghah, which Imam (P.B.U.H) says: "Paradise is wrapped up in distress and Hell is in the midst of lust". Also, in wisdom 376, he says: "True, heavy, but frivolous, light and easy, but fatal and deadly." Although it is heavy and heavy, its end is gourmet. By the way, the falsehood, which is easy and easy at the beginning, but at the end it is horrible and dangerous.

In prophetic and divine situations, especially in their hard tests, there is a great deal of evidence about the principle of Imam's speech. If Yusuf (P.B.U.H) presented himself with the illegitimate demand of Zelikah, he would have enjoyed her; but he would not have succeeded in the Hereafter.

Prophet Adam (P.B.U.H) admitted to the first crack and he enjoyed the temporarily prohibited pedigree, but he had a tragic end. It is very much possible for the world to receive the sweet result in this world, like a young man who has been studying for ages and ages so that he can reach the highest stages of science and knowledge, which he sees as a pleasure in the end in this world, and to the image of a young man who is lonely and The pleasures and pleasures, and the remaining waste of time left it at the end of the work in this world.

Imam Ali (P.B.U.H) in the Hereafter repeatedly mentions and guides the details of men, sir says: "Anyone who is certain to bring the resurrection is very nourished and laced." (Tamimi Addi, vol. 5, p. 281, spoken 8369), and continue: "Be the son of the hereafter, not the child of the world, so that every child finds out his mother on the Day of Judgment." (Ibid., 4, p. 617, verse 7194) In other words, the gentleman says: "Humans, if you are the son of this world, is the same on your resurrection day that you are mortal, and if you are from the descendants of the hereafter, your interest is the eternal and enduring, which is surely for you more beneficial and more stable.

When Imam (P.B.U.H) says: The most Muslims of the one who uses their greatest efforts in the hereafter, (ibid., 2, p. 456, p. 3277) All this means that the essence of the hereafter is, and that what is in the world is just a means Oh, to come to the Hereafter. The world is about to reach the rear and what is created to reach that high destination.

CRITICISM OF THE WORLD AND THE HEREAFTER FROM THE PERSPECTIVE OF IMAM ALI (P.B.U.H)

By examining the thoughts and opinions of Imam (P.B.U.H) in Nahj al-Balaghah, we find that two important perspectives on the world are frequently emphasized. 1. An instrumental view of the world 2. Non-instrumental view of the world If the possibilities of this world are a means of achieving eternal prosperity and a worthy life in the hereafter, then it is no better than this, and if, like Betty, a person prostrate against it, is worse than that. The first view calls humans to purity, piety, freedom and dignity, and the second view of greed, oppression, oppression, and persecution. The instrumental vision of this world will transform the mortal blessings of the world into the rest of the fortune's blessings, and the non-instrumental view of the world will end the blessings and remain their responsibilities. Imam (P.B.U.H) approves the instrumental view of the world and regards the world as a means to reach the hereafter. In the eyes of Imam (peace be upon him), the world is a means to accumulate the capital of good practice and to study divine education for an eternal conclusion. If the world is the ultimate goal and the goal is to become the ultimate beloved and beloved, then this world will surely be disobedient, and it will be a matter of regret and grief in the hereafter. On the other hand, if we understand this world as a farm for cultivating and harvesting good and abundant goods in the hereafter, then there will be a world of pride and pride for us. The world is always accompanied by spiritual pleasures like pleasure of charity, helping the weak and sick, removing the need for the needy and the friendship, and ... becoming a bridge to be firm and secure towards a prosperous and prosperous world. Imam (P.B.U.H) says: "The world has been created for the hereafter and the future of the house is, in other words, Imam (AS) wants to remind you that if it was not for the Hereafter, human life was absurd and futile; therefore, God is wise for the creation of man and The world has set a special purpose and that is the spiritual

evolution of human beings, and the glory of life and life full of happiness in the eternal world.

What constitutes the blessing or transcendence of the afterlife is the arbitrary exercise of human beings, either because it consumes energy and energy, or causes material changes in material, but because its actions come from the inwardness of faith and blasphemy and the root Intent, his opinion and ideology. Therefore, according to the principles that Imam Ali (P.B.U.H) has given to the Hereafter, we humans can, by utilizing the material and spiritual blessings of this world and not targeting it, build our eternal life in our Hereafter happily, just as the Lord of the Worlds His servants want to make their worldly life in order to achieve the grace of the Imam right along with God's mercy in order to survive and reach for ours.

CONCLUSION

Imam Ali (P.B.U.H) considers human beings as travelers who have been stopped for a short time in the world in order to determine their eternal destiny in the hereafter and in the next due to their actions and their way of life on this passage. Imam (P.B.U.H) rejects the one-dimensional view of this world and does not accept the Absolute Imperative, nor does he conceive of the One, but the world as a great opportunity to build the eternal world of the Hereafter, which, of course, depends on the purity of intentions and righteous deeds. Based on what has been said, the following can be argued as the result of the discussion:

- With proper knowledge of the world and a detailed understanding of its various aspects, and understanding of the relationship between man and the world of nature, one can save his life and improve his lifestyle and livelihood, and he has benefited himself and his community.
- The worship of fruitiness is nothing but neglect of the remembrance of God, the result of which is the neglect of the hereafter, which not only eliminates human values and causes decay and decay and degeneration, but also the severity of the punishment and disaster of revenge, will also be followed.
- The logic of Imam (P.B.U.H) and Islam in general, in the denial of the world, is not about the creation of the world, so the use of a phrase from a pessimistic view of the world is inappropriate and far from reason and logic.

- Our way of looking at this world is disapproving or mourning, and therefore the despised world is all about with grace and greed and easy tones, and the world of praised revives humanity and is linked with simple life and sacrifice and endow mentality.
- Dependence and reverence to the world entails a great deal of danger, which begins with selfishness and selflessness and ends with self-affirmation, and prevents man from moving in the path of innate evolution.
- Science and education, and as a result, human guidance in protecting the world from the world and its dangers are the first. If the guidance is not correct, the purpose is replaced by the device, meaning the value of the place is non-valued, and the norm becomes abnormal and moves to rest and freedom to be enslaved.
- What is meant by interest in the world is the attachment to material and worldly affairs, not natural and natural aspirations, and affective relations, which are part of the general system of creation, through which man through his evolutionary path.
- Worshiping and enduring the Hereafter brings man back to himself, contrary to worldliness and the fate of materialism, which makes man alienated from him.
- The memory of death and the passing of the last home of the world and, as Imam (P.B.U.H), the pilgrimage of silent neighbors can be a great warning to human awakening.
- The Imam (P.B.U.H) constantly remarks a point, and it is that the world can either save people or cause their misery, so you are a huge human being that the world is small against you, so by knowing Which is the Encyclopedia, and with the access to superior knowledge, the notion of Almighty, make your own journey, and the place where the angels eat envy.

Imam Ali (P.B.U.H) says: Do you think that you are a small creature? Not. There is the greatest world in you.

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