

ومن خطبة له (عليه السلام) في ذم الدنيا

## Caution about this world

أَمَّا بَعْدُ فَإِنِّي أُحَذِّرُكُمْ الدُّنْيَا، فَإِنَّهَا حُلْوَةٌ خَضِرَةٌ، حَفَّتْ بِالشَّهَوَاتِ، وَتَحَيَّتْ بِالْعَاجِلَةِ، وَرَاقَتْ بِالْقَلِيلِ، وَتَحَلَّتْ بِالْأَمَالِ، وَتَزِيدُنَا بِالْغُرُورِ، لَا تَدُومُ حَبْرَتُهَا، وَلَا تَوْمَنُ فِجْعَتُهَا، غَرَارَةٌ ضَرِيرَةٌ، حَائِلَةٌ زَائِلَةٌ، نَافِدَةٌ بَائِدَةٌ، أَكَالَةٌ غَوَالَةٌ، لَا تَعْدُو إِذَا تَنَاهَتْ إِلَى أَمْنِيَّةِ أَهْلِ الرِّبَاغِيَّةِ فِيهَا وَالرِّضَى بِهَا - أَنْ تَكُونَ كَمَا قَالَ اللهُ سُبْحَانَهُ وَتَعَالَى: ﴿كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ﴾ وَكَانَ اللهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا.

So now, certainly I frighten you from this world for it is sweet and green, surrounded by lusts, and liked for its immediate enjoyments. It excites wonder with small things, is ornamented with (false) hopes and decorated with deception. Its rejoicings do not last and its afflictions cannot be avoided. It is deceitful, harmful, changing, perishable, exhaustible, liable to destruction, eating away and destructive. When it reaches the extremity of desires of those who incline towards it and feel happy with it, the position is just what Allah the Glorified, says (in the Qur'ān): “. . . like the water which send We down from heaven, and the herbage of the earth mingleth with it, then it becometh dry stubble which the winds scatter; for Allah over all things hath power.” (18:45)

لَمْ يَكُنْ أَمْرٌ مِنْهَا فِي حَبْرَةٍ إِلَّا أَعْقَبَتْهُ بَعْدَهَا عِبْرَةٌ وَلَمْ يَلْقَ مِنْ سِرِّائِهَا بَطْنًا إِلَّا مَنَحَتْهُ مِنْ ضَرِّائِهَا ظَهْرًا وَلَمْ تَطْلُغْ فِيهَا دِيمَةٌ رِخَاءٌ إِلَّا هَتَنْتَ عَلَيْهِ مِزْنَةَ بَلَاءٍ! وَحَرِيٌّ إِذَا أَصْبَحَتْ لَهُ مُنْتَصِرَةٌ أَنْ تَمْسِيَ لَهُ مُتَنَكِّرَةٌ، وَإِنْ جَانِبٌ مِنْهَا أَعْدُوذٌ وَإِحْلُولِيٌّ، أَمْرٌ مِنْهَا جَانِبٌ فَأَوْبِيٌّ. لَا يَنَالُ أَمْرٌ مِنْ غَضَارَتِهَا رَغْبًا إِلَّا أَرَهَقَتْهُ مِنْ نَوَائِبِهَا تَعْبًا! وَلَا يَمْسِي مِنْهَا فِي جَنَاحِ أَمْنٍ، إِلَّا أَصْبَحَ عَلَى قَوَادِمِ خَوْفٍ!

No person gets rejoicing from this world but tears come to him after it, and no one gets its comforts in the front but he has to face hardships in the rear. No one receives the light rain of ease in it but the heavy rain of distress pours upon him. It is just worthy of this world that in the morning it supports a man but in the evening it does not recognize him. If one side of it is sweet and pleasant the other side is bitter and distressing. No one secures enjoyment from its freshness but he has to face hardship from its calamities. No one would pass the evening under the wing of safety but that his morning would be under the feathers of the wing-tip of fear.

غَرَارَةٌ، غُرُورٌ مَا فِيهَا، فَانِيَةٌ، فَا نِ مِنْ عَلَيْهَا، لَا خَيْرَ فِي شَيْءٍ مِنْ أَرْوَادِهَا إِلَّا التَّقْوَى. مِنْ أَقَلِّ مِنْهَا اسْتِكْثَرُ مِمَّا يُؤْمَنُ! وَمِنْ اسْتِكْثَرُ مِنْهَا اسْتِكْثَرُ مِمَّا يُؤَيِّقُهُ وَزَالَ عَمَّا قَلِيلٍ عَنْهُ. كَمِ مِنْ وَائِقٍ بِهَا قَدْ فَجَعْتَهُ، وَذِي طَمَئِينَةٍ إِلَيْهَا قَدْ صَرَعْتَهُ، وَذِي أَبْهَةِ قَدْ جَعَلْتَهُ حَقِيرًا، وَذِي نَحْوَةٍ قَدْ رَدَّتْهُ ذَلِيلًا! سُلْطَانُهَا دَوْلٌ وَعَيْشُهَا رَنْقٌ وَعَذْبُهَا أَجَاجٌ وَحُلُوهَا صَبْرٌ وَغَدَاؤُهَا سَمَامٌ وَأَسْبَابُهَا رِمَامٌ حَيْثُهَا بَعْضٌ مَوْتٌ، وَصَحِيحُهَا بَعْضٌ سَقَمٌ! مَلِكُهَا مَسْلُوبٌ، وَعَزِيْزُهَا مَغْلُوبٌ، وَمَوْفُورُهَا مَنَكُوبٌ، وَجَارُهَا مَحْرُوبٌ.

It is deceitful, and all that is there in it is deception. It is perishable and all that is on

it is to perish. There is no good in its provisions except in piety. Whoever takes little from it collects much of what would give him safety, while one who takes much from it takes much of what would ruin him. He would shortly depart from his collection. How many people relied on it but it distressed them; (how many) felt peaceful with it but it tumbled them down; how many were prestigious but it made them low and how many were proud but it made them disgraceful. Its authority is changing. Its life is dirty. Its sweet water is bitter. Its sweetness is like myrrh. Its food are poisons. Its means are weak. The living in it is exposed to death; the healthy in it is exposed to disease. Its realm is (liable to be) snatched away. The strong in it is (liable to be) defeated and the rich is (liable to be) afflicted with misfortune. The neighbour in it is (liable to be) plundered.

أَلَسْتُمْ فِي مَسَاكِنٍ مَنْ كَانَ قَبْلَكُمْ أَطْوَلَ أَعْمَارًا، وَأَبْقَى آثَارًا، وَأَبْعَدَ آمَالًا، وَأَعَدَّ عَدِيدًا، وَأَكْتَفَى جُنُودًا! تَعَبَدُوا لِلدُّنْيَا أَيَّ تَعَبَدٍ، وَأَثَرُهَا أَيُّ إِثَارٍ، ثُمَّ ظَعَفُوا عَنْهَا بِغَيْرِ زَادٍ مَبْدُغٍ وَلَا ظَهْرٍ قَاطِعٍ. فَهَلْ بَلَغَكُمْ أَنَّ الدُّنْيَا سَخَتْ لَهُمْ نَفْسًا بَغْدِيَّةً أَوْ أَعَانَتْهُمْ بِمَعُونَةٍ؟ أَوْ أَحْسَنَتْ لَهُمْ صَحْبَةً؟ بَلِ أَرَهَقْتَهُمْ بِالْفَوَادِحِ وَأَوَهَنْتَهُمْ بِالْقَوَارِعِ وَضَعَعْتَهُمْ بِالذَّوَائِبِ، وَعَفَرْتَهُمْ لِلْمَنَاخِرِ، وَوَطَّنْتَهُمْ بِالْمَنَاسِمِ وَأَعَانَتْ عَلَيْهِمُ ﴿رَبِّ الْمُنُونِ﴾.

Are you not (residing) in the houses of those before you, who were of longer ages, better traces, had bigger desires, were more in numbers and had greater armies. How they devoted themselves to the world and how they showed preference to it? Then they left it without any provision that could convey them through, or the back (of a beast for riding) to carry them. Did you get the news that the world was ever generous enough to present ransom for them, or gave them any support or afforded them good company? It rather inflicted them with troubles, made them languid with calamities, molested them with catastrophes, threw them down on their noses, trampled them under hoofs and helped the “vicissitudes of time” (52:30) against them.

فَقَدْ رَأَيْتُمْ تَنَكَّرَهَا لِمَنْ دَانَ لَهَا وَأَثَرَهَا وَأَخْلَدَ إِلَيْهَا، حِينَ ظَعَنُوا عَنْهَا لِفِرَاقِ الْإِبْدِيدِ. هَلِ زُوِّدْتُمْ إِلَّا السَّغْبِ أَوْ أَحَلَّتْهُمْ إِلَّا الضَّنْكَ أَوْ نُورَتْ لَهُمْ إِلَّا الظُّلْمَةَ؟ أَوْ أَعَقَبْتَهُمْ إِلَّا النَّدَامَةَ؟ أَفَهَيْتَهُ تَوَثُّرُونَ؟ أَمْ إِلَيْهَا تَطْمَئِنُّونَ؟ أَمْ عَلَيْهَا تَحْرِيصُونَ؟ فَيَسْتِ الدَّارَ لِمَنْ لَمْ يَتَّهَمِهَا، وَلَمْ يَكُنْ فِيهَا عَلِيٌّ وَجَلَّ مِنْهَا! فَاعْلَمُوا - وَأَنْتُمْ تَعْلَمُونَ - بِأَنْكُمْ تَارِكُوها وَظَاعِنُونَ عَنْهَا، وَاتَّعَظُوا فِيهَا بِالْمُنِينِ ﴿قَالُوا مِنْ أَشَدِّ مَنَّا قُوَّةً﴾: حَمَلُوا إِلَى قُبُورِهِمْ فَلَا يَدْعُونَ رُكْبَانًا وَأَنْزَلُوا الْأَجْدَاثَ فَلَا يَدْعُونَ ضَيْفَانًا، وَجَعَلَ لَهُمْ مِنَ الصَّفِيحِ أَجْنَانَ وَمِنَ التَّرَابِ أَكْفَانَ، وَمِنَ الرِّفَاتِ جِيرَانَ.

You have observed its strangeness towards those who went near it, acquired it and appropriated it, till they depart from it for good. Did it give them any provision other than starvation, or make them stay in other than narrow places, or give them light other than gloom, or give them in the end anything other than repentance? Is this what you much ask for or remain satisfied with, or towards which you feel greedy?

How bad is this abode for him he did not suspect it (to be so) and did not entertain fear from it? You should know, as you do know, that you have to leave it and depart from it. While in it, take lesson from those “who proclaimed ‘who is more powerful than we’” (Qur’ān, 41:15) but they were carried to their graves, though not as riders. They were then made to stay in the graves, but not as guests. Graves were made for them from the surface of the ground. Their shrouds were made from earth. Old bones were made their neighbour.

فَهُمْ جِبْرَةٌ لَا يَجِيبُونَ دَاعِيًا، وَلَا يَمْنَعُونَ ضَيْمًا، وَلَا يِيَالُونَ مَنْدِبَةً، إِنْ جِيدُوا لَمْ يَفِرْ حَوًّا، وَإِنْ قَحَطُوا لَمْ يَقْنَطُوا، جَمِيعٌ وَهُمْ آجَادٌ، وَجِبْرَةٌ وَهُمْ أَبْعَادٌ، مُتَدَانُونَ لَا يَتَزَاوَرُونَ، وَقَرِيبُونَ لَا يَتَقَارِبُونَ، حُلَمَاءٌ قَدْ ذَهَبَتْ أَضْغَانُهُمْ، وَجُهَلَاءٌ قَدْ مَاتَتْ أَحْقَادُهُمْ، لَا يَخْشَى فُجْعَهُمْ، وَلَا يَرْجَى دَفْعَهُمْ، اسْتَبَدَلُوا بِظَهْرِ الْأَرْضِ بَطْنًا، وَبِالسَّعَةِ ضَيْقًا، وَبِالْأَهْلِ غُرْبَةً، وَبِالنُّورِ ظِلْمَةً، فَجَاؤُوهَا كَمَا فَارَقُوهَا، حِفَاةَ عَرَاةٍ، قَدْ ظَعَنُوا عَنْهَا بِأَعْمَالِهِمْ إِلَى الْحَيَاةِ الدَّائِمَةِ وَالِدَارِ الْبَاقِيَةِ، كَمَا قَالَ اللَّهُ سُبْحَانَهُ: ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نَعِيدُهُ﴾ وَعَدَا عَلَيْنَا ﴿إِنَّا كُنَّا فَاعِلِينَ﴾.

They are neighbours who do not answer a caller nor ward off trouble, nor pay heed to mourner. If they get rain they do not feel happy, and if they face famine they do not get disappointed. They are together but each one apart. They are close together but do not see each other. They are near but do not meet. They are enduring and have no hatred. They are ignorant and their malice has died away. There is no fear of trouble from them and no hope of their warding off (troubles). They have exchanged the back (surface) of the earth with its stomach (interior), vastness with narrowness, family with loneliness, and light with darkness. They have come to it (this world) as they had left it with bare feet and naked bodies. They departed from it with their acts towards the continuing life and everlasting house as Allāh has said: “.. As we caused the first creation, so will We get it return. (It is) a promise binding Us, verily We were doing it.” (Qur’ān, 21:104)