

وَمِنْ خُطْبَةٍ [في بعض النسخ: كَلَامٍ] لَهُ عَلَيْهِ السَّلَامُ

From one of his sermons

وَفِيهِ يُحذِّرُ مِنَ اتِّبَاعِ اللَّهْوَى وَطُولِ الْأَمَلِ فِي الدُّنْيَا

About base desires and extended hopes

أَيُّهَا النَّاسُ! إِنَّ أَخْلَافَ مَا أَخَافُ عَلَيْكُمْ اثْنَانِ: اتِّبَاعُ اللَّهْوَى، وَطُولُ الْأَمَلِ؛ فَأَمَّا اتِّبَاعُ اللَّهْوَى فَيَصُدُّ عَنِ اللَّحَقِّ، وَأَمَّا طُولُ الْأَمَلِ فَيَنْسِي الْأَخْرَةَ.

O people what I fear most about you are two things — acting according to desires and extending of hopes. As regards acting according to desires, this prevents from truth; and as regards extending of hopes, it makes one forget the next world.

أَلَا وَإِنَّ الدُّنْيَا قَدْ وَلَّتْ حَذَاءً، فَلَمْ يَبْقَ مِنْهَا إِلَّا صَيَابَةٌ كَصَيَابَةِ الْإِنَاءِ اصْطَبَّهَا صَابُهَا، أَلَا وَإِنَّ الْأَخْرَةَ قَدْ أَقْبَلَتْ، وَلِكُلِّ مِنْهُمَا بَنُونَ، فَيَكُونُوا مِنَ الْأَبْنَاءِ الْأَخْرَةِ، وَلَا تَكُونُوا مِنَ الْأَبْنَاءِ الدُّنْيَا، فَإِنَّ كُلَّ وَدٍ سَيَلْحَقُ بِأُمِّهِ [في بعض النسخ: بِأَبِيهِ] يَوْمَ الْقِيَامَةِ، وَإِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابٌ، وَغَدَا حِسَابٌ وَلَا عَمَلٌ.

You should know this world is moving rapidly and nothing has remained out of it except last particles like the dregs of a vessel which has been emptied by some one. Beware, the next world is advancing, and either of them has sons i.e. followers. You should become sons of the next world and not become sons of this world because on the Day of Judgement every son would cling to his mother. Today is the Day of action and there is no reckoning while tomorrow is the Day of reckoning but there would be no (opportunity for) action.

[قال السيد الشريف: [أقول: اللاحذاء: السريعة، ومن الناس من يرويه «جداء»] [وزاد في بعض النسخ: بالجميم والذال، أي [انقطع درها وخيلها].]

as-Sayyid ar-Raḍi says: “al-ḥadhā” means rapid, but some people have read it “jadhdhā”. According to this version, the meaning would be that the cycle of worldly enjoyments would end soon.