

ومن خطبة له (عليه السلام) في التزهيد من الدنيا

About abstinence of the world and vicissitudes of time

نَحْمَدُهُ عَلَى مَا كَانَ، وَنَسْتَعِينُهُ مِنْ أَمْرِنَا عَلَى مَا يَكُونُ، وَنَسْأَلُهُ الْمَعَاوَةَ فِي الْإِدْبَانِ، كَمَا نَسْأَلُهُ الْمَعَاوَةَ فِي الْإِبْدَانِ.

We praise Allāh for what has happened and seek His succour in our affairs for what is yet to happen, and we beg Him for safety in the faith just as we beg Him for safety in our bodies.

أَوْ صِيكُمْ عِبَادَ اللَّهِ بِالرَّفْضِ لِهَذِهِ الدُّنْيَا التَّارِكَةَ لَكُمْ وَإِنْ لَمْ تَحِبُّوا تَرْكَهَا، وَالْمَبْلِيَةَ لِأَجْسَامِكُمْ وَإِنْ كُنْتُمْ تَحِبُّونَ تَجْدِيدَهَا، فَإِنَّمَا مِثْلُكُمْ وَمِثْلُهَا كَسْفَرٍ سَلَكَوا سَبِيلًا فَكَأَنَّهُمْ قَدْ قَطَعُوهُ، وَأَمَّا وَعِلْمًا فَكَأَنَّهُمْ قَدْ بَلَغُوهُ، وَكَمْ عَسَى الْمَجْرِي إِلَى الْغَايَةِ أَنْ يَجْرِيَ إِلَيْهَا حَتَّى يَبْلُغَهَا! وَمَا عَسَى أَنْ يَكُونَ بَقَاءٌ مِنْ لَهْ يَوْمٍ لَا يَعُدُّهُ، وَطَالِبٍ حَيْثُ يَحْدُوهُ فِي الدُّنْيَا حَتَّى يَفَارِقَهَا!

O creatures of Allāh! I advise you to keep away from this world which is (shortly) to leave you even though you do not like its departure, and which would make your bodies old even though you would like to keep them fresh. Your example and its example is like the travellers who travel some distance and then as though they traverse it quickly or they aimed at a sign and reached it at once. How short is the distance to the aim if one heads towards it and reaches it. And how short is the stage of one who has only a day which he cannot exceed while a swift driver is driving him in this world till he departs from it.

فَلَا تَنَافَسُوا فِي عِزِّ الدُّنْيَا وَفَخْرِهَا، وَلَا تَعْجَبُوا بِزَيْنَتِهَا وَنَعِيمِهَا، وَلَا تَجْزَعُوا مِنْ ضَرَائِهَا وَبُؤْسِهَا، فَإِنَّ عِزَّهَا وَفَخْرَهَا إِلَى انْقِطَاعٍ، وَزِينَتِهَا وَنَعِيمِهَا إِلَى زَوَالٍ، وَضُرَائِهَا وَبُؤْسِهَا إِلَى نِفَادٍ، وَكُلُّ مَدَّةٍ فِيهَا إِلَى انْتِهَاءٍ، وَكُلُّ حَيٍّ فِيهَا إِلَى فَنَاءٍ. أَوَلَيْسَ لَكُمْ فِي آثَارِ الْأَوَّلِينَ مِزْجَرٍ، وَفِي آبَائِكُمُ الْمَاضِينَ تَبْصِرَةٌ وَمَعْتَبَرٌ، إِنْ كُنْتُمْ تَعْقِلُونَ! أَوَلَمْ تَرَوْا إِلَى الْمَاضِينَ مِنْكُمْ لَا يَرْجِعُونَ، وَإِلَى الْخَلْفِ الْبَاقِي لَا يَقُونَ!

So do not hanker after worldly honour and its pride, and do not feel happy over its beauties and bounties nor wail over its damages and misfortunate because its honour and pride would end while its beauty and bounty would perish, and its damages and misfortunes would pass away. Every period in it has an end and every living being in it is to die. Is not there for you a warning in the relics of the predecessors and an eye opener and lesson in your fore-fathers, provided you understand? Do you not see that your predecessors do not come back and the surviving followers do not remain?

أَوَلَيْسَتْ تَرَوْنَ أَهْلَ الدُّنْيَا يَمْسُونَ وَيُصْبِحُونَ عَلَى أَحْوَالٍ شَتَّى: فَمَيِّتٌ يَبْكِي، وَآخِرٌ يَعِزِّي، وَصَرِيحٌ مُبْتَلَى، وَعَائِدٌ يَعُودُ، وَآخِرٌ بِنَفْسِهِ يَجُودُ، وَطَالِبٌ لِدُنْيَا وَالْمَوْتِ يَطْلُبُهُ، وَغَافِلٌ وَلَيْسَ بِمَغْفُولٍ عَنْهُ؛ وَعَلَى أَثَرِ الْمَاضِي مَا يَمْضِي الْبَاقِي!

Do you not observe that the people of the world pass mornings and evenings in different conditions? Thus, (somewhere) the dead is wept for, someone is being consoled, someone is prostrate in distress, someone is enquiring about sick, someone is passing his last breath, some-one is hankering after the world while death is looking for him, someone is forgetful but he is not forgotten (by death), and on the footsteps of the predecessors walk the survivors.

أَلَا فَادْكُرُوا هَآدِمَ اللَّذَّاتِ، وَمُنْغِصَ الشَّهَوَاتِ، وَقَاطِعَ الْأَمْنِيَّاتِ، عِنْدَ الْمُسَاوَرَةِ لِلْأَعْمَالِ الْقَبِيحَةِ، وَاسْتَعِينُوا اللَّهَ عَلَىٰ أَدَاءِ وَاجِبِ حَقِّهِ، وَمَا لَا يَحْصَىٰ مِنْ أَعْدَادِ نِعَمِهِ وَإِحْسَانِهِ.

Beware ! At the time of committing evil deeds remember the destroyer of joys, the spoiler of pleasures, and the killer of desires (namely death). Seek assistance of Allāh for fulfilment of His obligatory rights, and for (thanking Him) for His countless bounties and obligations.