

Pleasure And Delight

اللذة-Pleasure and delight

1. Pleasure distracts.

.. اللَّذَّةُ تُلهِي¹

2. Pleasures are corrupters.

.. اللَّذَاتُ مُفْسِدَاتُ²

3. Pleasures are woes.

.. اللَّذَاتُ آفَاتُ³

4. The root of [all] woes is being distracted by [worldly] pleasures.

.. رَأْسُ الْآفَاتِ الْوَلَةُ بِاللَّذَاتِ⁴

5. Many a pleasure has death [hidden] in it.

.. رَبُّ لَذَّةٍ فِيهَا الْحِمَامُ⁵

6. Few are those who are enticed by pleasures but that their destruction is caused by it.

.. قَلَّ مَنْ غَرَى بِاللَّذَاتِ إِلَّا كَانَ بِهَا هَالِكُهُ6

7. How many a vile pleasure has prevented one from [attaining] lofty stations.

.. كَمْ مِنْ لَذَّةٍ دَنِيَّةٍ مَنَعَتْ سَنِيَّ دَرَجَاتِ7

8. Nobody delights in any of the pleasures of this world but that it will be a distress for him on the Day of Resurrection.

.. مَا التَّذُّ أَحَدٌ مِنَ الدُّنْيَا لَذَّةً إِلَّا كَانَتْ لَهُ يَوْمَ الْقِيَمَةِ غُصَّةً8

9. There is no good in a pleasure that does not last.

.. لَا خَيْرَ فِي لَذَّةٍ لَا تَبْقَى9

10. There is no pleasure in transient desires.

.. لَا لَذَّةَ فِي شَهْوَةٍ فَانِيَةٍ10

11. The pleasure of disobedience is not worth the chastisement of hellfire.

.. لَا تَفِي لَذَّةُ الْمَعْصِيَةِ بِعِقَابِ النَّارِ11

12. The sweetness of [worldly] pleasure does not compensate for the bitterness of adversities.

.. لَا تَقُومُ حَلَاوَةُ اللَّذَّةِ بِمَرَارَةِ الْآفَاتِ12

13. The pleasure of disobedience does not equate to the disgrace in the Hereafter and its painful chastisements.

.. لَا تُتَوَازَى لَذَّةُ الْمَعْصِيَةِ فُضُوحَ الْآخِرَةِ وَأَلِيمَ الْعُقُوبَاتِ13

14. There is no good in the pleasure that brings about regret and the desire that is followed by pain.

.. لَاحِئِرَ فِي لَذَّةٍ تُوجِبُ نَدَمًا، وَشَهْوَةً يُعْقِبُ أَلَمًا 14

15. With every pleasure remember its [eventual] end, and with every blessing [recall] its removal, and with every hardship its [ultimate] relief; for indeed this makes the blessings last longer, subdues lustful desires more, takes vanity further away, brings relief closer, and is more conducive for the relieving of distress and attainment of aspirations.

- أُذَكِّرُ مَعَ كُلِّ لَذَّةٍ زَوَالَهَا، وَمَعَ كُلِّ نِعْمَةٍ انْتِقَالَهَا، وَمَعَ كُلِّ بَلِيَّةٍ كَشْفَهَا، فَإِنَّ ذَلِكَ أَبْقَى لِلنِّعْمَةِ، وَأَنْفَى لِلشَّهْوَةِ، 15
وَأَذْهَبُ لِلْبَطَرِ، وَأَقْرَبُ إِلَى الْفَرَجِ، وَأَجْدَرُ بِكَشْفِ الْغُمَةِ وَدَرَكِ الْمَأْمُولِ.

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