

Important Events

الملاحم-Important events

1. One who understands the times [in which he lives] does not neglect to prepare [for what is to come].

.. مَنْ عَرَفَ الْأَيَّامَ لَمْ يَغْفُلْ عَنِ الْإِسْتِعْدَادِ1

2. One who is crippled by the hardship of the times is raised by the assistance of the noble-minded ones.

.. مَنْ أَقْعَدَتْهُ نَكَايَةُ الْأَيَّامِ أَقَامَتْهُ مَعُونَةُ الْكِرَامِ2

3. How quick the hours pass in the day and how fast the days pass in the month and how quick the months pass in the year and how fast the years pass in the lifetime!

.. مَا أَسْرَعَ السَّاعَاتِ فِي الْأَيَّامِ وَأَسْرَعَ الْأَيَّامِ فِي الشُّهُورِ وَأَسْرَعَ الشُّهُورِ فِي السَّنَةِ وَأَسْرَعَ السَّنَةِ فِي الْعُمْرِ3

4. Days are the pages of your lifetime so eternize [or bind] them with your best deeds.

.. الْأَيَّامُ صَحَائِفُ آجَالِكُمْ فَخَلِّدُوهَا (فَجَلِّدُوهَا) أَحْسَنَ أَعْمَالِكُمْ4

5. Hours are the lurking place of banes.

.. السَّاعَاتُ مُكْمَنُ الْآفَاتِ5

6. Hours plunder lifetimes.

،،(۔ السَّاعَاتُ تُنْهَبُ الْأَعْمَارَ (الْأَجَالَ6

7. The passing of days brings the benefit of experiences.

.. الْأَيَّامُ تُفِيدُ التَّجَارِبَ7

8. Hours diminish lifetimes.

.. السَّاعَاتُ تُنْقِصُ الْأَعْمَارَ8

9. The passing of days reveals the hidden secrets.

.. الْأَيَّامُ تُوْضِحُ السَّرَائِرَ الْكَامِنَةَ9

10. Verily you are only [the sum total of] a fixed number of days, and every day that passes you by takes a piece of you with it, so reduce your desires and be moderate in your earning.

.. إِنَّمَا أَنْتَ عَدَدُ أَيَّامٍ فَكُلُّ يَوْمٍ يَمْضِي عَلَيْكَ يَمْضِي بِبَعْضِكَ، فَخَفِّضْ فِي الطَّلَبِ، وَأَجْمِلْ فِي الْمُكْتَسَبِ10

11. Verily the previous generations were only wiped out by the alternation of movements and stillness.

.. إِنَّمَا أَبَادَ الْقُرُونِ تَعاقِبُ الْحَرَكَاتِ وَالسُّكُونِ11

12. The early morning hours of Saturdays and Thursdays are a blessing.

.. بَكْرُ السَّبْتِ وَالْخَمِيسِ بَرَكَةٌ12

13. The era of the just [ruler] is the best of eras.

.. زَمَانُ الْعَادِلِ خَيْرُ الْأَزْمِنَةِ13

14. Verily your moments are portions of your life, so do not pass your time except in that which will save you [in the Hereafter].

(-). إِنَّ أَوْقَاتَكَ أَجْزَاءُ عُمْرِكَ، فَلَا تُنْفِدْ (فَلَا تُنْفِدْ) لَكَ وَقْتاً إِلَّا فِيمَا يُنْجِيكَ (فِي غَيْرِمَا يُنْجِيكَ) 14

15. In every instance there is an action [that should be performed].

.. فِي كُلِّ وَقْتٍ عَمَلٌ 15

16. There will come a time upon the people when nothing of the Qur'an will remain except its written text, and nothing of Islam [will remain] but its name; on that day their masjids will be marvellously constructed buildings, but will be empty of (or desolate with regards to) guidance.

- يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رَسْمُهُ، وَلَا مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ، مَسَاجِدُهُمْ يَوْمَئِذٍ عَامِرَةٌ مِنَ الْبُنَى 16
(الْبِنَاءِ)، خَالِيَةٌ (خَرَابٌ) عَنِ الْهُدَى

17. A time will come upon the people when none will be given a high position except the slanderer, none will be deemed witty except the corrupt and none will be regarded as weak but the just. People will consider charity as a loss, keeping ties with near relatives as an obligation and worship as a means of gaining superiority over people. Vain desires will overcome them and guidance will disappear from among them.

- يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَقْرَبُ فِيهِ إِلَّا الْمَاجِلُ، وَلَا يُسْتَظَرَفُ فِيهِ إِلَّا الْفَاجِرُ، وَلَا يُضَعَّفُ فِيهِ إِلَّا الْمُنْصِفُ، يَعْدُونَ 17
الصَّدَقَةَ غُرْمًا، وَصِلَةَ الرَّحِمِ مَنًّا، وَالْعِبَادَةَ اسْتِطَالَةً عَلَى النَّاسِ، وَيُظْهَرُ عَلَيْهِمُ الْهَوَى، وَيَخْفَى بَيْنَهُمُ الْهُدَى

18. The camel growls after its silence, and time pounces [attacking] like a rapacious beast of prey.

.. هَدَرَ فَنِيْقُ الْبَاطِلِ بَعْدَ كَظُومٍ، وَصَالَ الدَّهْرُ صِيَالَ السَّبْعِ الْعُقُورِ 18

19. By the One who split the seed and created humankind, there will surely come forth amongst you a community that will strike the heads on the interpretation of the Qur'an just as Muhammad (s) began [conveying to you] its revelation, this is the decree from the Most Merciful upon you in the end of days.

- وَالَّذِي فَلَقَ الْحَبَّةَ، وَبَرَى النَّسَمَةَ، لِيُظْهَرَ عَلَيْكُمْ قَوْمٌ، يَضْرِبُونَ الْأَهَامَ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا بَدَأَكُمْ مُحَمَّدٌ عَلَى 19
تَنْزِيلِهِ، ذَلِكَمُ حُكْمٌ مِنَ الرَّحْمَنِ عَلَيْكُمْ فِي آخِرِ الزَّمَانِ

20. Do not plunge into the surge (or fire) of sedition that comes your way, and move away from its path while opening up the middle of the road for it [to pass].

.. لَا تَقْتَحِمُوا مَا اسْتَقْبَلْتُمْ مِنْ قَوَرٍ (نار) الْفِتْنَةِ وَأَمِيطُوا عَنْ سَنَنِهَا، وَخَلُّوا قَصْدَ السَّبِيلِ لَهَا 20

21. He will direct desires towards guidance when [people] will have turned guidance towards desires, and he will turn his opinion towards the Qur'an when they turn the Qur'an towards their opinions.

.. يَعْطِفُ الْهَوَى عَلَى الْهُدَى إِذَا عَطَفُوا الْهُدَى عَلَى الْهَوَى، وَيَعْطِفُ الرَّأْيَ عَلَى الْقُرْآنِ إِذَا عَطَفُوا الْقُرْآنَ عَلَى الرَّأْيِ 21

22. You have forgotten what you were reminded of and felt safe from that which you were warned about, so your opinion has gone astray and your affair has dispersed.

.. نَسِيتُمْ مَا ذُكِّرْتُمْ، وَأَمِنْتُمْ مَا حُذِرْتُمْ فَتَاهَ عَلَيْكُمْ رَأْيُكُمْ، وَتَشَتَّتَ عَلَيْكُمْ أَمْرُكُمْ 22

23. Do you see (or observe) anyone other than a poor man suffering poverty, or a rich man who shows ingratitude in return for the blessings that Allah has bestowed on him, or a miser who denies the right of Allah in order to increase his wealth, or an unruly person who closes his ears [as if he is deaf] to all [wise] counsel.

.. هَلْ تَنْظُرُ (تُبْصِرُ) إِلَّا فَقِيرًا يُكَابِدُ فَقْرًا، أَوْ غَنِيًّا بَدَلَ نِعَمِ اللَّهِ كُفْرًا، أَوْ بَخِيلًا اتَّخَذَ الْبُخْلَ بِحَقِّ اللَّهِ وَفَرًا أَوْ مُتَمَرِّدًا، 23
كَأَنَّ بِأُذُنَيْهِ عَنْ سَمَاعٍ (سَمَعَ الْمَوَاعِظِ) الْحِكْمَةَ وَقَرَأَ

24. By the One who sent Muhammad (s) with the Truth, you will verily be mixed [and shaken] a complete mixing, and sifted a total sieving and fully mixed as by a ladle in a cooking pot, until those who are low from among you become high and the high ones become low, and those who have fallen behind will come forward and those who are in front will fall behind.

.. وَالَّذِي بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بِالْحَقِّ لَتُبْلَلُنَّ بِلُبْلَةٍ، وَلَتُغْرَبُنَّ غَرَبَةً، وَلَتُسَاطُنَّ سَوَاطِنَ الْقِدْرِ، حَتَّى 24
يَعْلُوَ أَسْفَلُكُمْ أَعْلَاكُمْ، وَأَعْلَاكُمْ أَسْفَلُكُمْ، وَلَيَسْبِقَنَّ سَابِقُونَ، كَانُوا قَصَرُوا، وَلَيَقْصِرَنَّ سَابِقُونَ كَانُوا سَبَقُوا

25. The masses are not reformed except by justice.

.. أَلَرَّعِيَّةُ لَا يُصْلِحُهَا إِلَّا الْعَدْلُ 25

26. It was said to him ('a): Verily nothing can reform the people of Kufa except the sword. To this he ('a) replied: If nothing but my destruction reforms them then may Allah not reform them!

- قِيلَ لَهُ - عَلَيْهِ السَّلَامُ -: إِنَّ أَهْلَ الْكُوفَةِ لَا يُصْلِحُهُمْ إِلَّا السَّيْفُ، فَقَالَ عَلَيْهِ السَّلَامُ -: إِنَّ لَمْ يُصْلِحْهُمْ إِلَّا إِفْسَادِي فَلَا 26
أُصْلِحَهُمُ اللَّهُ

27. The bane of the masses is disobedience [to the rightful ruler].

.. آفَةُ الرِّعْيَةِ مُخَالَفَةُ الطَّاعَةِ 27

28. How many an owner of great wealth has been turned into a lowly pauper by [the passage of] time.

.. كَمْ مِنْ ذِي ثَرَوَةٍ خَطِيرٍ صَيَّرَهُ الدَّهْرُ فَقِيرًا حَقِيرًا 28

29. How will you remain in your current state when time is [in the process of] transforming you?!

! كَيْفَ تَبْقَى عَلَى حَالَتِكَ وَالدَّهْرُ فِي إِحَالَتِكَ؟ 29

30. One who blames [the vicissitudes of] time, his blame will be lengthy.

.. مَنْ عَتَبَ عَلَى الدَّهْرِ طَالَ مَعْتَبُهُ 30

31. People do not say about anything, “[what a great] blessing!” except that time has hidden a bad day for it.

.. مَا قَالَ النَّاسُ لَشَيْءٍ طَوْنِي إِلَّا وَقَدْ خَبَأَ لَهُ الدَّهْرُ يَوْمَ سُوءٍ 31

32. Verily you are [living] in an age when those who speak about the truth are few, and tongues are weary of uttering the truth, and those who stick to the truth are humiliated. The people of this time are engaged in disobedience and make peace with each other upon treachery [and deceit]. Their youths are violent [and wicked] while their elders are sinful. Their scholars are hypocrites and their speakers are deviants. Their young do not respect the elderly and their rich do not support the poor.

- إِنَّكُمْ فِي زَمَانٍ أَلْقَائِلُ فِيهِ بِالْحَقِّ قَلِيلٌ، وَاللِّسَانُ فِيهِ عَنِ الصِّدْقِ كَلِيلٌ، وَاللَّازِمُ فِيهِ لِلْحَقِّ ذَلِيلٌ، أَهْلُهُ مُتَعَكِّفُونَ عَلَى 32
الْعَصْيَانِ، مُصْطَلِحُونَ عَلَى الْإِدْهَانِ، فَتَاهُمْ عَارِمٌ، وَشَيْخُهُمْ آثِمٌ، وَعَالِمُهُمْ مُنَافِقٌ، وَقَارِيَهُمْ مُمَارِقٌ، لَا يُعْظِمُ صَغِيرُهُمْ
كَبِيرَهُمْ، وَلَا يَعُولُ غَنِيَهُمْ فَقِيرَهُمْ.

33. Verily you will be faced with my vilification and repudiation, so revile me [if you must], but beware of

repudiating me.

.. إِنَّكُمْ سَتُعْرَضُونَ عَلَى سَبِيِّ الْبَرَاءَةِ مِنِّي، فَسُبُونِي، وَإِيَّاكُمْ وَالْبَرَاءَةَ مِنِّي 33

34. We have come upon an age of intransigence and an era of ingratitude. In it the good-doer is counted as an evil-doer and the unjust increases in his insolence.

.. قَدْ أَصْبَحْنَا فِي زَمَانٍ عُنُودٍ، وَدَهْرٍ كُنُودٍ، يُعَدُّ فِيهِ الْمُحْسِنُ مُسِيئًا، وَيَزْدَادُ الظَّالِمُ فِيهِ عُتُوًّا 34

35. The people may become brothers in wickedness and desert one another in religion, and [they may] love each other over falsehood and hate each other over the truth.

.. قَدْ تَوَاحَى النَّاسُ عَلَى الْفُجُورِ، وَتَهَاجَرُوا عَلَى الدِّينِ، وَتَحَابَبُوا عَلَى الْكِذْبِ، وَتَبَاغَضُوا عَلَى الصِّدْقِ 35

36. So fear Allah with the fearing of one whose body has become fatigued by fright, and who has been kept awake from his little sleep by his night worship, and who has been made thirsty in the heat of his days by hope [of attaining nearness to Allah].

.. فَاتَّقُوا اللَّهَ تَقِيَّةَ مَنْ أَنْصَبَ الْخَوْفُ بَدَنَهُ، وَأَسْهَرَ التَّهَجُّدُ غِرَارَ نَوْمِهِ، وَأَظْمَأَ الرَّجَاءُ هَوَاجِرَ يَوْمِهِ 36

37. How amazing it is; and why would I not be amazed by the mistake of this community (or these groups) with their different arguments with regards to their religion. They neither follow the footsteps of the Prophet nor do they emulate the actions of the vicegerent. They do not believe in the unseen and do not restrain themselves from [sins and] shortcomings. They act on uncertainties and tread in [the way of] their passions. For them good is whatever they [like and] consider good and evil is whatever they [dislike and] consider evil. Their reliance for resolving problems is on themselves and their confidence in regard to dubious matters is on their own opinions, as if each one of them is his own leader, even though he has formed his opinion without turning to reliable sources and strong proofs.

- فَيَا عَجَبًا وَمَالِي لِأَعْجَبُ مِنْ خَطَاءِ هَذِهِ الْأُمَّةِ (الْفِرْقِ) عَلَى اخْتِلَافِ حُجَجِهَا فِي دِيَانَاتِهَا (دِينِهَا)، لَا يَفْتَقِصُونَ أَثَرِ نَبِيِّ، وَلَا يَفْتَنُّونَ بِعَمَلِ وَصِيِّ، وَلَا يُؤْمِنُونَ بِغَيْبٍ، وَلَا يَعْفُونَ عَنْ عَيْبٍ، يَعْمَلُونَ فِي الشُّبُهَاتِ، وَيَسِيرُونَ فِي الشَّهَوَاتِ، الْمَعْرُوفُ فِيهِمْ مَا عَرَفُوا، وَالْمُنْكَرُ عِنْدَهُمْ مَا أَنْكَرُوا، مَفْزَعُهُمْ فِي الْمُعْضَلَاتِ إِلَى أَنْفُسِهِمْ، وَتَعْوِيلُهُمْ فِي الْمُبْهَمَاتِ عَلَى آرَائِهِمْ، كَأَنَّ كُلًّا (كُلُّ أَمْرٍ) مِنْهُمْ إِمَامٌ نَفْسِهِ، قَدْ أَخَذَ فِيمَا يَرَى بَغَيْرِ وَثِيقَاتٍ بَيِّنَاتٍ، وَلَا أَسْبَابَ مُحْكَمَاتٍ 37

38. Indeed, you have again reverted to the position of the Bedouin Arabs after migration [to Islam] and have become [divided into] different parties after once being closely united.

.. قَدْ صِرْتُمْ بَعْدَ الْهَجْرَةِ أَعْرَابًا، وَبَعْدَ الْمُوَالَاةِ أَحْزَابًا 38

39. Indeed those who [would] remember and remind [the people about Allah] have left you and only those who forget [Allah and the Day of Resurrection] and cause others to forget have remained behind.

.. قَدْ ذَهَبَ مِنْكُمْ الذَّاكِرُونَ، وَالْمُتَذَكِّرُونَ، وَيَقْيِي النَّاسُونَ وَالْمُتَنَاسُونَ 39

40. Indeed the reins of destruction are dragging you and locks of darkness [and malice] lay fixed on your hearts.

.. قَدْ قَادَتْكُمْ أَرْمَةُ الْحَيْنِ، وَاسْتَغْلَقَتْ عَلَى قُلُوبِكُمْ أَقْفَالُ الرَّيْنِ 40

41. Indeed you have become devoted to one another in the love of this transient world and the rejection of the Hereafter.

.. قَدْ تَصَافَيْتُمْ عَلَى حُبِّ الْعَاجِلِ وَرَفُضِ الْآجِلِ 41

42. Indeed the religion of one among you has become like the licking of his tongue, [or like] the hobby that is pursued by one who is free from his work and has gained the approval of his master.

.. قَدْ صَارَ دِينُ أَحَدِكُمْ لُغْقَةً عَلَى لِسَانِهِ، صَنِيعَ مَنْ فَرَّغَ مِنْ عَمَلِهِ، وَأَحْرَزَ رِضَى سَيِّدِهِ 42

43. They have plunged into the seas of temptations and have taken to innovation rather than following the practices of the Prophet, and they have gone deep into ignorance while abandoning knowledge.

.. قَدْ خَاضُوا بِحَارَ الْفِتَنِ، وَأَخَذُوا بِالْبِدَعِ دُونَ السُّنَنِ، وَتَوَغَّلُوا الْجَهْلَ، وَاطَّرَحُوا الْعِلْمَ 43

44. Do not lose hope in time when it withholds, and do not rely upon it when it gives, and always be extremely cautious of it.

.. لَا تَيَاسُ مِنَ الزَّمَانِ إِذَا مَنَعَ، وَلَا تَتَّقُ بِهِ إِذَا أَعْطَى، وَكُنْ مِنْهُ عَلَى أَعْظَمِ الْحَذَرِ 44

45. Verily time will pass for those who remain [in this world] just as it passed for those gone by. That which has gone shall not return and that which is in it will not remain forever. Its later deeds are the same as the former ones. Its affairs try to excel each another and its banners follow each other. Its

companion is never separated from hardship, annihilation, pillage and war.

- إِنَّ الدَّهْرَ يَجْرِي بِالْبَاقِينَ، كَجَرِيهِ بِالْمَاضِينَ، مَا يَعُودُ مَا قَدْ وَلَّى، وَلَا يَبْقَى سَرْمَدًا مَا فِيهِ، آخِرُ فِعَالِهِ كَأَوَّلِهِ،
مُتَسَابِقَةُ أُمُورِهِ مُتَظَاهِرَةٌ أَعْلَامُهُ، لَا يَنْفَكُ مُصَاحِبُهُ مِنْ عَنَاءٍ وَفَنَاءٍ وَسَلْبٍ وَحَرْبٍ.

46. Verily time has its bow stretched [and ready], and its arrow does not miss, and its wound does not heal. It afflicts the healthy with sickness and the [one who is] safe with destruction.

.. إِنَّ الدَّهْرَ مُوتِرٌ قَوْسُهُ، لَا تَخْطِي سِهَامُهُ وَلَا تُؤْسَى جِرَاحُهُ، يَرْمِي الصَّحِيحَ بِالسَّقَمِ، وَالنَّاجِيَ بِالْعَطَبِ 46

47. Time is responsible for the separation of loved ones.

.. الدَّهْرُ مُوَكَّلٌ بِتَشْتِيتِ الْأَلْفِ 47

48. An hour of humiliation is not compensated for by a lifetime of honour.

.. سَاعَةٌ ذُلٌّ لَا تَفِي بِعِزِّ الدَّهْرِ 48

49. Be flexible with time when it submits itself to you and do not put anything in danger out of hope for gaining more [than it].

.. سَاهِلِ الدَّهْرَ مَا ذَلَّ لَكَ قُعُودُهُ وَلَا تُخَاطِرْ بِشَيْءٍ رَجَاءَ أَكْثَرِ مِنْهُ 49

50. Time has indeed made its gratitude incumbent on the one who attains what he seeks.

.. قَدْ أَوْجَبَ الدَّهْرُ شُكْرَهُ عَلَى مَنْ بَلَغَ سُؤْلُهُ 50

51. Time wears out the bodies, renews hopes, brings death closer and takes aspirations further away.

.. الدَّهْرُ يُخْلِقُ الْأَبْدَانَ، وَيُجَدِّدُ الْأَمَالَ، وَيُدْنِي الْمَنِيَّةَ، وَيُبَاعِدُ الْأُمْنِيَّةَ 51

52. Time consists of two days: a day for you and a day against you, so when it is for you then do not become vain and ungrateful, and when it is against you then have patience.

.. الدَّهْرُ يَوْمَانِ: يَوْمٌ لَكَ، وَيَوْمٌ عَلَيْكَ، فَإِذَا كَانَ لَكَ فَلَا تَبْطُرْ، وَإِذَا كَانَ عَلَيْكَ فَاصْطَبِرْ 52

53. Time has two states: destruction and bestowal; that which it destroys does not return and that which it bestows does not last.

.. الدَّهْرُ ذُو حَالَتَيْنِ: إِبَادَةٌ وَإِفَادَةٌ، فَمَا أَبَادَهُ فَلَا رَجْعَةَ لَهُ، وَمَا أَفَادَهُ فَلَا بَقَاءَ لَهُ53

54. Verily time is an enemy who is not shown enmity, a [chosen] judge who is not unjust and a fighter who has not [and cannot be] fought.

.. إِنَّ الدَّهْرَ لَخَصْمٌ غَيْرُ مَخْصُومٍ، وَمُحْتَكِمٌ غَيْرُ ظَلُومٍ، وَمُحَارِبٌ غَيْرُ مَحْرُوبٍ54

55. One who resists time is compelled by it and one who submits to it is not safe [from it].

.. مَنْ عَانَدَ الزَّمَانَ أَرْغَمَهُ، وَمَنْ اسْتَسْلَمَ إِلَيْهِ لَمْ يَسْلَمْ55

56. The age of the tyrant [ruler] is the worst of ages.

.. زَمَانُ الْجَائِرِ شَرُّ الْأَزْمِنَةِ56

57. Every day is driving towards its morrow.

.. كُلُّ يَوْمٍ يَسُوقُ إِلَى غَدِهِ57

58. Calamities are born from the passage of time.

.. مِنَ السَّاعَاتِ تَوُلَّدُ الْآفَاتُ58

59. There is no guarantee on time.

.. لَا ضَمَانَ عَلَى الزَّمَانِ59

60. One is neither safe from the passage of time nor secure from the calamities of the days.

.. لَا يَأْمَنُ أَحَدٌ صُرُوفَ الزَّمَانِ، وَلَا يَسْلَمُ مِنْ نَوَائِبِ الْيَّامِ60

61. It behoves the one who knows about time not to feel secure from its adversities and vicissitudes.

.. يَنْبَغِي لِمَنْ عَرَفَ الزَّمَانَ أَنْ لَا يَأْمَنَ الصُّرُوفَ وَالْغَيْرَ 61

62. Obedience is the shield of the masses and justice is the shield of the [rulers of] nations.

.. أَلطَّاعَةُ جُنَّةُ الرَّعِيَّةِ وَالْعَدْلُ جُنَّةُ الدُّوَلِ 62

63. So the hearts are heedless of right guidance, too hard to accept their [good] fortune, traversing on the wrong paths as though the one being addressed is someone else, and as though the fortune lies in amassing worldly gains.

.. فَالْقُلُوبُ لَاهِيَةٌ مِنْ رُشْدِهَا، قَاسِيَةٌ عَنْ حَظِّهَا، سَالِكَةٌ فِي غَيْرِ مَضْمَارِهَا، كَأَنَّ الْمَعْنِيَّ سِوَاهَا، وَكَأَنَّ الْحَظَّ فِي 63
إِحْرَازِ دُنْيَاهَا.

64. How effective these admonitions [would be] if only they were received by pure hearts, attentive ears and unwavering minds.

.. فَيَا لَهَا مَوَاعِظَ شَافِيَةً لَوْ صَادَقَتْ قُلُوبًا زَاكِيَةً وَأَسْمَاعًا وَاعِيَةً، وَآرَاءَ عَازِمَةً 64

65. From them mischief will spring up and all wrong will turn towards them. They will fling anyone who isolates himself from it (i.e. the mischief) back into it and they will drive anyone who stays back from it towards it.

.. مِنْهُمْ تَخْرُجُ الْفِتْنَةُ، وَإِلَيْهِمْ تَأْوِي الْخَطِيئَةُ، يَرُدُّونَ مَنْ شَذَّ عَنْهَا فِيهَا، وَيَسُوقُونَ مَنْ تَأَخَّرَ عَنْهَا إِلَيْهَا 65

66. If falsehood dominates, it has [always] been so in the past, and if truth diminishes, that too has often occurred and may [again] happen. It is seldom that a thing lags behind and remains behind.

.. فَلَيْتَ أَمَرَ الْبَاطِلِ لَفَدِيمًا فَعَلَ، وَلَيْتَ قَلَّ الْحَقُّ لَرُبَّمَا وَلَعَلَّ، لَقَلَّمَا أَذْبَرَ شَيْءٌ فَأَذْبَرَ 66

67. Indeed the evil people have emerged and the righteous people have hidden; and falsehood has become abundant while truth has diminished.

.. قَدْ ظَهَرَ أَهْلُ الشَّرِّ، وَبَطَنَ أَهْلُ الْخَيْرِ، وَفَاضَ الْكِذْبُ، وَغَاضَ الصِّدْقُ 67

68. Time has indeed come full circle to its [initial] state, as it was when the heavens and earth were first created.

.. قَدْ إِسْتَدَارَ الزَّمَانُ كَهَيْئَتِهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ 68

69. The abominable has become so rampant that the shame one feels from it has reduced.

.. قَدْ كَثُرَ الْقَبِيحُ حَتَّى قَلَّ الْحَيَاءُ مِنْهُ 69

70. Dishonesty has increased so much that there are only few who can [now] be trusted.

.. قَدْ كَثُرَ الْكَذِبُ حَتَّى قَلَّ مَنْ يُوثَقُ بِهِ 70

71. Why is it that I see you as bodies without souls, and souls without prosperity, and devotees without righteousness, and traders without profits?!

.. مَالِي أَرَاكُمْ أَشْبَاحاً بِلاَ أَرْوَاحٍ، وَأَرْوَاحاً بِلاَ فَلَاحٍ، وَنُسَاكاً بِلاَ صَلَاحٍ، وَتُجَّاراً بِلاَ أَرْبَاحٍ 71

72. Time betrays its companion and does not please the one who blames it.

.. الزَّمَانُ يَخُونُ صَاحِبَهُ وَلَا يَسْتَعْتِبُ لِمَنْ عَاتَبَهُ 72

73. When the epoch becomes corrupt, the wicked gain mastery [over the people].

.. إِذَا فَسَدَ الزَّمَانُ سَادَ اللَّثَامُ 73

74. In time there are vicissitudes (or lessons [to be learnt]).

.. (-) فِي الزَّمَانِ الْغَيْرُ (الْعِبْرُ) 74

75. One who busies himself with [the worldly activities of his] lifetime becomes occupied by it [and pays no heed to the Hereafter].

.. مَنْ تَشَاغَلَ بِالزَّمَانِ شَغَلَهُ 75

76. Whoever feels safe from time is betrayed by it and whoever regards it as great is humiliated by it.

.. مَنْ أَمِنَ الزَّمَانَ خَانَهُ، وَمَنْ أَعْظَمَهُ أَهَانَهُ76

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