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Renunciation Of Worldly Pleasures

Renunciation Of Worldly Pleasures[1] **الزهد والزاهدين**

1. Renunciation of worldly pleasures is the better of the two comforts.

اَلزُّهْدُ أفْضَلُ الراحَتَينِ[1] ..

2. Renunciation of worldly pleasures is the attribute of the God-wary and the quality of the repentant.

اَلزُّهْدُ شِيمَةُ المُتَّقينْ، وسَجيَّةُ الأوَّابينَ[2] ..

3. Renunciation of worldly pleasures means cutting short [one's] aspirations and performing actions with sincerity.

اَلزُّهْدُ تَقْصيرُ الآمالِ، وإخْلاصُ الأعْمالِ[3] ..

4. Renunciation of worldly pleasures is rarely found [among the people] and is the loftiest thing that is observed; it is praised by everyone but left [unpractised] by the majority of people.

اَلزُّهْدُ أقَلُّ ما يُوجَدُ، وأجَلُّ ما يُعْهَدُ، ويَمْدَحُهُ الكُلُّ، ويَتْرُكُهُ الجُلُّ[4] ..

5. Renounce the pleasures of this world and [divine] mercy will descend upon you.

اِزْهَدْ فِي الدُّنيا، تَنْزِلْ عَلَيْكَ الرَّحْمَةُ[5] ..

6. Turn away from your [vain desires in this] world and you will be happy with your place of return [in the

Hereafter] and will reform your [final] abode.

6اِعْزِفْ عَنْ دُنياكَ تَسْعَدْ بِمُنْقَلَبِكَ وتُصْلِحْ مَثْواكَ ..

7. Renounce [vain] pleasures in this world and Allah will show you its flaws, and do not be negligent, for you are not neglected.

7اِزْهَدْ فِي الدُّنيا يُبَصِّرْكَ اللّهُ عُيُوبَها، ولا تَغْفُلْ فَلَسْتَ بِمَغْفول عَنكَ ..

8. The best act of worship is renouncing worldly pleasures.

8أفْضَلُ العِبادَةِ الزَّهادَةُ ..

9. The first step of asceticism is renouncing worldly pleasures.

9أوَّلُ الزُّهدِالتَّزَهُّدُ ..

10. The best [form of] renunciation of worldly pleasures is concealing [one's] asceticism.

10أفْضَلُ الزُّهْدِ إخْفاءُ الزُّهدِ ..

11. The best garment (or better than wearing the garment) of this world is renouncing it.

11أحْسَنُ مَلابِسِ(مِنْ مُلابَسَةِ) الدُّنيا رَفْضُها ..

12. The one who is most deserving of renouncing worldly pleasures is he who knows the flaws of this world.

12أحَقُّ النَّاسِ بِالزَّهادَةِ مَنْ عَرَفَ نَقْصَ الدُّنيا ..

13. Verily the renunciation of ignorance is proportionate to the desire for [knowledge and] intelligence.

13إنَّ الزُّهْدَ فِي الجَهْلِ بِقَدْرِ الرَّغبَةِ فِي العَقلِ ..

14. Verily the renunciation of a tyrant's reign is to the extent of the desire for the reign of a just ruler.

14ـ إنَّ الزُّهدَ فِي وِلايَةِ الظّالِمِ بِقَدْرِ الرَّغْبَةِ في وِلايَةِ العادِلِ

15. Verily, renunciation of worldly pleasures means shortening aspirations, being grateful for blessings and keeping away from that which is forbidden; and if this [practice] leaves you then let not the forbidden overcome your patience and do not forget to be thankful for your blessings, for Allah, the Glorified, has left no room for excuse through manifest and clear proofs and books that are open and unambiguous.

15ـ إنَّ الزَّهادَةَ قَصْرُ الأمَلِ، والشُّكْرُ علَى النِّعَمِ والوَرَعُ عَنِ المَحارِمِ، فإنْ غَرَبَ ذلِكَ عَنْكُمْ فلا يَغْلِبِ الحَرامُ صَبْرَكُمْ، وَلا تَنْسَوا عِنْدَ النِّعَمِ شُكْرَكُمْ، فَقَدْ أعْذَرَ اللّهُ سُبْحانَهُ إلَيْكُم بِحُجَج مُسْفِرَة ظاهِرَة، وكُتُب بارِزَةِ العُذرِ واضِحَة.

16. Renunciation of worldly pleasures is affluence.

16ـ الزُّهدُ ثَرْوَةٌ

17. The root of renunciation of worldly pleasures is the desire for that which is with Allah.

17ـ أصْلُ الزُّهْدِ حُسْنُ الرَّغْبَةِ فيما عِندَ اللّهِ

18. Renunciation of worldly pleasures is the fruit of religion.

18ـ اَلزُّهْدُ ثَمَرَةُ الدّينِ

19. Renunciation of worldly pleasures is the fruit of certitude.

19ـ اَلزُّهْدُ ثَمَرَةُ اليَقينِ

20. Renunciation of worldly pleasures is the root of religion.

20ـ اَلزُّهْدُ أصْلُ الدّينِ

21. Renunciation of worldly pleasures is the foundation of certitude.

21ـ اَلزُّهْدُ أساسُ اليَقينِ

22. Renunciation of worldly pleasures is a profitable trade.

22 اَلزُّهْدُ مَتْجَرٌ رابِحٌ ..

23. Renunciation of worldly pleasures is a quality of the sincere.

23 اَلزُّهْدُ سَجِيَّةُ المُخلِصينَ ..

24. Renunciation of worldly pleasures is the key to goodness.

24 الزُّهْدُ مِفْتاحُ صَلاح ..

25. Renunciation of worldly pleasures means shortening aspirations.

25 اَلزُّهدُ قَصْرُ الأمَلِ ..

26. Renunciation of worldly pleasures leads to asceticism.

26 اَلتَّزَهُّدُ يُؤَدّي إلَى الزُّهدِ ..

27. Renunciation of worldly pleasures means not seeking that which is absent until that which is present [and available] perishes.

27 الزُّهْدُ أنْ لاتَطْلُبَ المَفْقُودَ حتّى يَعْدُمَ المَوْجُودُ ..

28. Renunciation of worldly pleasures is the greatest comfort.

28 اَلزُّهْدُ فِي الدُّنيا اَلرَّاحَةُ العُظْمى ..

29. If you desire the eternal, then renounce the pleasures of the evanescent world.

29 إنْ كُنْتُمْ فِي البَقاءِ راغِبينَ، فَازْهَدُوا في عالَمِ الفَناءِ ..

30. If you renounce worldly pleasures, you will be free from the wretchedness of this world and

prosperous in the everlasting abode.

30 إنْ كُنْتمْ زَهَدْتُمْ خَلَصْتُمْ مِنْ شَقاءِ الدُّنيا، وفُزْتُمْ بِدارِ البَقاءِ ..

31. Through renunciation of worldly pleasures, wisdom is brought forth.

31 بِالزُّهدِ تُثْمِرُ الحِكْمَةُ ..

32. The fruit of renouncing worldly pleasures is repose.

32 ثَمَرَةُ الزُّهدِ الرّاحَةُ ..

33. Complete renunciation of worldly pleasures is from the best [act of] faith while desire for this world corrupts conviction.

33 حُسْنُ الزُّهْدِ مِنْ أفْضَلِ الإيمانِ، والرَّغْبَةُ فِي الدُّنيا تُفْسِدُ الإيقانَ ..

34. The foundation of generosity is renunciation of worldly pleasures.

34 رَأسُ السَّخاءِ الزُّهْدُ فِي الدُّنيا ..

35. Your renunciation of this world will save you and your desire for it will cause you to fall into destruction.

35 زُهْدُكَ فِي الدُّنيا يُنْجيكَ، ورَغْبَتُكَ فيها تُرْديكَ ..

36. A person's renunciation of that which perishes is proportionate to his certainty about that which is everlasting.

36 زُهْدُ المَرْءِ فيما يَفْنى على قَدْرِ يَقينِهِ بِما يَبْقى ..

37. Restraining the soul from the pleasures of this world is the praiseworthy asceticism.

37 ظَلَفُ النَّفْسِ عَنْ لَذّاتِ الدُّنيا هُوَ الزُّهْدُ المَحْمُودُ ..

38. Espouse the renunciation of worldly pleasures, for indeed it helps the religion.

38عَلَيكَ بِالزُّهْدِ فَإِنَّهُ عَوْنُ الدّينِ ..

39. How can one who does not know the value of the Hereafter renounce worldly pleasures?!

39كَيْفَ يَزهَدُ فِي الدُّنيا مَنْ لا يَعْرِفُ قَدْرَ الآخِرَةِ؟! ..

40. How can one who has not killed off his lustful desires reach the essence of asceticism?!

40كَيفَ يَصِلُ إلى حَقيقَةِ الزُّهدِ مَنْ لَمْ يُمِتْ شَهْوَتَهُ؟! ..

41. Let your renunciation be of that thing which perishes and disappears, for indeed neither will it remain for you nor will you remain for it.

41لِيَكُنْ زُهْدُكَ فيما يَنْفَدُ ويَزُولُ، فَإِنَّهُ لا يَبْقى لَكَ وَلا تَبْقى لَهُ ..

42. He who renounces worldly pleasures will never become poor.

42لَنْ يَفْتَقِرَ مَنْ زَهِدَ ..

43. Whoever renounces worldly pleasures, tribulations become easy for him [to bear].

43مَنْ زَهِدَ هانَتْ عَلَيْهِ المِحَنُ ..

44. One who renounces pleasures in this world fortifies [and protects] his religion.

44مَنْ زَهِدَ فِي الدُّنيا حَصَّنَ دينَهُ ..

45. Whoever renounces this world, it will not elude him.

45مَنْ زَهِدَ فِي الدُّنيا لَمْ تَفُتْهُ ..

46. By renouncing worldly pleasures, the fruit of wisdom comes forth.

46مَعَ الزُّهْدِ تُثْمِرُ الحِكْمَةُ ..

47. Never renounce anything until you know what it is.

47لاتَزْهَدَنَّ في شَيء حَتّى تَعْرِفَهُ ..

48. There is no asceticism like refraining from that which is forbidden.

48لا زُهْدَ كَالكَفِّ عَنِ الحَرامِ ..

49. There is no benefit in the asceticism of one who does not renounce avarice and adorn himself with piety.

49لايَنْفَعُ زُهْدُ مَنْ لَمْ يَتَخَلَّ عَنِ الطَّمَعِ، ويَتَحَلَّ بِالوَرَعِ ..

50. Verily the hearts of those who renounce worldly pleasures weep even when they laugh, and their sadness intensifies even when they are [apparently] happy, and their self-loathing increases even though they are [apparently] delighted with what they are given.

50إنَّ الزّاهِدينَ فِي الدُّنيا لَتَبْكي قُلُوبُهُمْ وإنْ ضَحِكُوا، ويَشْتَدُّ حُزْنُهمْ وإنْ فَرِحُوا، ويَكْثُرُ مَقْتُهُمْ أنْفُسَهُمْ وإنِ اغْتُبِطُوا بِما أُوتُوا. -

51. When the one who renounces worldly pleasures flees from the people, seek him out.

51إذاهَرَبَ الزّاهِدُمِنَ النَّاسِ فَاطْلُبْهُ ..

52. When the one who renounces worldly pleasures seeks people, flee from him.

52إذا طَلَبَ الزّاهِدُ النَّاسَ فَاهْرُبْ مِنْه ..

53. Be one who renounces that which the ignorant ones desire.

53كُنْ زاهِداً فيما يَرْغَبُ فيهِ الجَهُولُ ..

54. Blessed be the ones who renounce pleasures in the world and desire the [bounties of the] Hereafter.

These are the ones who have taken the earth as their carpet, its dust as their beds, its water as their perfume, the Qur'an as their inner garment and supplication as their outer garment, and have subscribed themselves to the ways of the Messiah, Isa son of Maryam ('a).

54- طُوبى لِلزّاهِدينَ فِي الدُّنيا، الرّاغِبينَ فِي الآخِرَةِ، أُولئكَ اتَّخَذُوا الأرْضَ بِساطاً، وتُرابَها فِراشاً، ومائَها طيباً، والقُرآنَ شِعاراً، وَ الدُّعاءَ دِثاراً، وقَرَضُوا الدُّنيا على مِنهاجِ المَسيحِ عيسَى بْنَ مَريَمَ - على نبيِّنا وَآله وعلَيهِ السّلامُ.

55. One who neither despairs over the past nor becomes overjoyed with the future has taken asceticism from both its sides.

55- مَنْ لَمْ يَأْسَ عَلَى الماضي وَلَمْ يَفْرَحْ بِالآتي فَقَدْ أخَذَ الزُّهْدَ بِطَرَفَيْهِ.

56. One who renounces [the pleasures of] this world makes light of the tribulations [he faces in it].

56- مَنْ زَهِدَ فِي الدُّنْيا اِسْتَهانَ بِالمَصائِبِ.

57. One who renounces [the pleasures of] this world frees himself and pleases his Lord.

57- مَنْ زَهِدَ فِي الدُّنيا أعْتَقَ نَفْسَهُ وأرْضى رَبَّهُ.

58. One who renounces [the pleasures of] this world will be delighted by the garden of the abode [of perpetual bliss in the Hereafter].

58- مَنْ زَهِدَ فِي الدُّنيا قَرَّتْ عَيْنُهُ بِجَنَّةِ المَأوى.

59. One who does not renounces [the pleasures of] this world will not have a share in the Garden of the Abode.

59- مَنْ لَمْ يَزْهَدْ فِي الدُّنيا لَمْ يَكُنْ لَهُ نَصيبٌ في جَنَّةِ المَأوى.

60. Repose is in renouncing worldly pleasures.

60- الرَّاحَةُ فِي الزُّهدِ.

61. Look at the world with the eyes of the abstinent, parting one and do not look at it with the eyes of the

adoring, attached one.

ـ أُنْظُر إلى الدُّنيا نَظَرَ الزّاهِدِ المُفارِقِ، ولا تَنْظُرْ إلَيْها نَظَرَ العاشِقِ الوامِقِ61

62. Renounce the pleasures of this world and turn away from it, and be careful that death does not descend upon you (while you are a runaway from your Lord in its pursuit thereby becoming wretched or) while your heart is attached to anything of it as a result of which you are destroyed.

ـ اِزْهَدْ فِي الدُّنيا، واغْزِفْ عَنْها، وإيّاكَ أنْ يَنْزِلَ بِكَ المَوْتُ (وأنْتَ ابِقٌ مِنْ رَبِّكَ في طَلَبِها فَتَشْقى) وقَلْبُكَ مُتَعَلِّقٌ62 بِشَيء مِنْها فَتَهْلِكَ.

1. Zuhd is a term that means being uninterested in and indifferent towards worldly pleasures, material wealth etc. and it is considered to be one of the qualities of the pious people.

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