Al-Islam.org
Ahlul Bayt Digital Islamic Library Project
Published on *Al-Islam.org* (https://www.al-islam.org)

This World

This World الدنيا

1. This world is neither clean for any drinker [to drink from] nor is it loyal to any owner.

الدُّنيا لا تَصْفُو لِشارِب، ولا تَفي لِصاحِب1 ..

2. This world is filled with tribulations [and] stricken with tragedies and calamities.

الدُّنيا مَلِيئَةٌ بِالمَصائِبِ طارِقَةٌ بِالفَجايِعِ والنَّوائِب2 ..

3. This world is fleeting and perishing; [even] if it remains for you, you will not remain for it.

الدُّنيا مُنْتَقِلَةٌ فانِيَةٌ، إنْ بَقِيَتْ لَكَ لَمْ تَبْقَ لَها3 ..

4. This world is smaller, more lowly and more insignificant than for one to keep grudges in [and because of] it.

الدُّنيا أصْغَرُ وأحْقَرُ وأنْزَرُ مِنْ أنْ تُطاعَ فيهَا الأحْقادُ4 ..

5. This world is a prison for the believer, death is his gift and Paradise is his [permanent] abode.

الدُّنيا سِجْنُ المُؤمِنِ، والمَوتُ تُحفَتُهُ، والجَنَّةُ مَأواهُ5 ..

6. This world is a Paradise for the disbeliever, death is his dispatcher and hell is his [permanent] dwelling.

6ـ الدُّنيا جَنَّةُ الكافِرِ، والمَوْتُ مُشْخِصُهُ، والنّارُ مَثْواهُ

7. This world is a deal of the [one who has been] defrauded and human being is defrauded by it.

7ـ الدُّنيا صَفْقَةُ مَغْبُون والإنْسانُ مَغْبُونٌ بِها

8. If this world unfolds, it opens up and when it disperses, it departs.

8ـ الدُّنيا إنِ انْجَلَتْ اِنْجَلَتْ، وإذا جَلَتْ اِرْتَحَلَتْ

9. This world takes turns, so be moderate in seeking it, and be patient until your turn comes to you.

9ـ الدُّنيا دُوَلٌ فَأجْمِلْ في طَلَبِها، واصْطَبِرْ حتّى تَأتيَكَ دُولَتُكَ

10. This world is a present offering, [both] the virtuous and the vicious partake of it, but the Hereafter is the Abode of Truth wherein a [wise and] powerful king rules.

10ـ الدُّنيا عَرَضٌ حاضِرٌ،يَأكُلُ مِنْهُ البَرُّ والفاجِرُ، والآخِرَةُ دارُ حَقّ يَحْكُمُ فيها مَلِكٌ قادِرٌ

11. This world is [like] the shadow of clouds and the dream that is seen while asleep.

11ـ الدُّنيا ظِلُّ الغَمامِ، وحُلُمُ المَنامِ

12. Reliance on this world, despite what is seen of its vicissitudes, is ignorance.

12ـ الرُّكُونُ إلَى الدُّنيا مَعَ مايُعايَنُ مِنْ غَيْرِها جَهْلٌ

13. This world is full of misfortunes. It afflicts with disasters and adversities.

13ـ الدُّنيا مَليئَةٌ بِالمَصائِبِ، طارِقَةٌ بِالفَجايِعِ والنَّوائِبِ

14. The conditions of this world are based on convention whereas the conditions of the Hereafter are based on merit.

14أحْوالُ الدُّنيا تَتْبَعُ الاتِّفاقَ، وأحْوالُ الآخِرَةِ تَتْبَعُ الاسْتِحْقاقَ ـ

15. This world is [made up of] agonizing hardships, painful deaths and sharp lessons (or drastic changes).

15الدُّنيا مَصائِبُ مُفْجِعَةٌ، ومَنايا مُوجِعَةٌ، وعِبْرٌ مُقَطِّعَةٌ (غِيَرٌ مُفَظِّعَةٌ). ـ

16. This world is a trap for the souls and settling place of every detriment and misery.

16الدُّنيا شَرَكُ النُّفُوسِ، وقَرارَةُ كُلِّ ضُرٍّ وبُؤْس ـ

17. This world is a hindering deception, a vanishing mirage and a bent pillar.

17الدُّنيا غَرُورٌ حائِلٌ، وسَرابٌ زائِلٌ، وسِنادٌ مائِلٌ ـ

18. The times of this world, even if they prolong, are short; and its enjoyments, even if they are many, are few [when compared to the Hereafter].

18أوقاتُ الدُّنيا وإنْ طالَتْ قَصِيرَةٌ، والمُتْعَةُ (والمُنْعَةُ) بِها وإنْ كَثُرَتْ يَسيرَةٌ ـ

19. One who desires it (this world), it troubles him and makes him wretched.

19مَنْ رَغِبَ فيها أتْعَبَتْهُ وأشْقَتهُ ـ

20. The winner is one who sells his world for his Hereafter.

20الرَّابِحُ مَنْ باعَ العاجِلَةَ بِالآجِلَةِ ـ

21. Put all your effort and endeavour in gaining salvation from the place of wretchedness and punishment and deliverance from the place of tribulation and chastisement.

21إجْعَلْ كُلَّ هَمِّكَ وسَعْيِكَ لِلْخَلاصِ مِنْ مَحَلِّ الشَّقاءِ والعِقابِ، وَالنَّجاةِ مِنْ مَقامِ البَلاءِ والعَذابِ ـ

22. Reject this world as a dispraised thing, for it has rejected one who loves it more passionately than you.

22ـ اِرْفِضُوا هذِهِ الدُّنيا ذَميمةً، فَقَدْ رَفَضَتْ مَنْ كانَ أَشْعَفَ بِها مِنْكُمْ

23. Remove [the love of] this world from your hearts before your bodies [are made to] leave it, for in it you are tested and for other than it have you been created.

23ـ أَخْرِجُوا الدُّنيا مِنْ قُلُوبِكُمْ، قَبْلَ أنْ تَخْرُجَ مِنها أجْسادُكُمْ فَفيهَا اخْتُبِرْتُمْ ولِغَيْرِها خُلِقْتُمْ

24. Draw near to the one to whom this world has yielded [itself], for indeed he is more worthy of prosperity [than the one who follows this world and its allure].

24 أقْبِلُوا على مَنْ أقْبَلَتْ عَلَيْهِ الدُّنيا فَإنَّهُ أجْدَرُ بِالغِنى ـ

25. Flee from this world and divert your hearts from it, for it is the prison of a believer – his share of it is little and his mind is sickened by it and his sight is dulled in it.

25ـ أُهْرُبُوا مِنَ الدُّنيا، واصْرِفُوا قُلُوبَكُمْ عَنْها، فَإنَّها سِجْنُ المُؤْمِنِ، حَظُّهُ مِنها قَليلٌ، وعَقْلُهُ بِها عَليلٌ، وناظِرُهُ فيها كَلِيلٌ.

26. Look at this world as those who are uninterested in it would look at it, having diverted themselves from it, for it will, by Allah, shortly turn out its inhabitants and cause grief to the one who is living in luxury and the one who feels safe.

26ـ أُنْظُروا إلَى الدُّنيا نَظَرَ الزَّاهِدينَ فيها، الصَّارِفينَ عَنْها، فَإنَّها وَاللّهِ عَمّا قَلِيل تُزيلُ الثّاوِيَ السَّاكِنَ، وتَفْجَعُ المُتْرَفَ الآمِنَ.

27. Be wary of the deception of this world, for it always takes back that which it beguiles with from its charms and drives away the one who feels at ease and is settled in it.

27 اِتَّقُوا غُرُورَ الدُّنيا، فَإنَّها تَسْتَرْجِعُ أبَداً ما خَدَعَتْ بِهِ مِنَ المَحاسِنِ، وتَزْعَجُ المُطْمَئِنَّ إلَيْها والقاطِنَ ـ

28. Reject this world which will [shortly] abandon you even if you do not like to leave it, and which will make your bodies [grow] old even if you would like to have them rejuvenated.

28ـ أُرْفُضُوا هذِهِ الدُّنيا، اَلتّارِكَةَ لَكُمْ، وإنْ لَمْ تُحِبُّوا تَرْكَها، والمُبْلِيَةَ أجْسادَكُمْ على مَحَبَّتِكُمْ لِتَجديدِها

29. Be cautious of the vanishing desirable and the perishing beloved.

29 ـ اِحْذَرُوا الزّائِلَ الشَّهيَّ، والفانِيَ المَحْبُوبَ

30. Be cautious of this world, for it is the net of the devil and the [place of] corruption of faith.

30 ـ احْذَرِ الدُّنيا، فَإِنَّها شَبَكَةُ الشَّيطانِ، ومَفْسَدَةُ الإيمانِ

31. Keep away from love of this world, for it is the root of every misdeed and the source of every affliction.

31 ـ إيّاكَ وحُبَّ الدُّنيا فَإِنَّها أصْلُ كُلِّ خَطيئَة، وَمَعْدِنُ كُلِّ بَلِيَّة

32. Be careful that death does not descend upon you while you are a fugitive [who has run away] from Allah in your seeking [the pleasures of] this world.

32 ـ إيّاكَ أنْ يَنْزِلَ بِكَ المَوْتُ، وأنْتَ ابِقٌ عَنْ رَبِّكَ في طَلَبِ الدُّنيا

33. Beware of selling your share from your Lord and your rank with Him for the worthless vanities of this world.

33 ـ إيّاكَ أنْ تَبيعَ حَظَّكَ مِنْ رَبِّكَ، وزُلْفَتَكَ لَدَيْهِ، بِحَقير مِنْ حُطامِ الدُّنيا

34. Do not be infatuated with this world, for it brings you wretchedness and tribulation and impels you to sell the eternal for the transient.

34 ـ إيّاكَ والوَلَهَ بِالدُّنيا، فَإِنَّها تُورِثُكَ الشَّقاءَ والبَلاءَ وتَحْدُوكَ على بَيْعِ البَقاءِ بِالفَناءِ

35. Beware of letting your [lower] self overwhelm you in that which it presumes [of this world] while you do not overcome it in that which you are certain [of the Hereafter], for indeed this is from the gravest of evils.

35 ـ إيّاكَ أنْ تَغْلِبَكَ نَفْسُكَ على ما تَظُنُّ، وَلاتَغْلِبَها على ما تَسْتَيْقِنُ، فإنَّ ذلِكَ مِنْ أعْظَمِ الشَّرِّ

36. Do not be deceived by what you see the people of this world inclined towards and what they rush

greedily after, for Allah has informed you about it and has exposed its faults and evils for you.

36ـ إيّاكَ أنْ تَغْتَرَّ بِما تَرى مِنْ إخْلادِ أهلِ الدُّنيا إلَيْها، وتَكالُبِهِمْ عَلَيْها، فَقَدْ نَبَّأَكَ اللّهُ عَنْها، وتَكَشَّفَتْ لَكَ عَنْ عُيُوبِها ومَساويها.

37. Do not let this world get the better of you, for indeed its present is bitter and its future is distressful.

37ـ إيّاكُمْ وغَلَبَةَ الدُّنيا على أنْفُسِكُمْ فَإنَّ عاجِلَها نَغْصَةٌ وَاجِلَها غُصَّةٌ

38. Verily this world is an abode where no one remains safe except by renouncing its pleasures and none is saved from it by anything that is part of it.

38ـ ألا وإنَّ الدُّنيا دارٌ لايُسْلَمُ مِنْها إلاَّ بِالزُّهدِ فيها ولا يُنْجى مِنْها بِشَيْء كانَ لَها

39. Is there no freeman who would forsake this leftover[1] for those who deserve it?

39ـ ألا حُرٌّ يَدَعُ هذِهِ اللُّماظَةَ لِأَهْلِها

40. Verily this world has elapsed and is on the verge of expiry; its good has been shunned, its novelty has become old and its fat has become lean.

40ـ ألا وإنَّ الدُّنيا قَدْ تَصَرَّمَتْ وآذَنَتْ بِانْقِضاء، وتَنَكَّرَ مَعْرُوفُها، وصارَ جَديدُها رَثّاً، وسَمينُها غَثّاً

41. Indeed, what must one who has been created for the Hereafter do with this world? And what can one do with wealth when it will be taken away from him shortly while its accountability and consequences remain with him?

41ـ ألا وما يَصْنَعُ بِالدُّنيا مَنْ خُلِقَ للآخِرَةِ، وما يَصْنَعُ بِالمالِ مَنْ عَمّا قَليل يُسْلَبُهُ، ويَبْقى عَلَيْهِ حِسابُهُ وتَبْعَتُهُ

42. Verily today is the time for preparation and tomorrow is the race; the prize is Paradise and [at] the [other] extreme is hell.

42ـ ألا وإنَّ اليَومَ المِضْمارَ، وغَداً السِّباقَ، والسَّبْقَةُ الجَنَّةُ، والغايَةُ النّارُ

43. Verily that which was advancing towards this world has turned back from it, and that which had

turned back has advanced towards it; and the righteous servants of Allah have decided to depart and have sold the little of this world that does not last for the abundance of the Hereafter that does not perish.

43ـ ألا وإنَّهُ قَدْ أدْبَرَمِنَ الدُّنيا ما كانَ مُقْبِلاً، وأقْبَلَ مِنْها ما كانَ مُدْبِراً، وَأزْمَعَ التَّرْحالَ عِبادُ اللّهِ الأخْيارُ، وباعُوا قَليلاً مِنَ الدُّنيا لا يَبْقى، بِكَثير مِنَ الآخِرَةِ لا يَفْنى.

44. Do you not see the people of this world passing the evenings and mornings in different states? The dead being mourned and the living being condoled, the victim being afflicted and the visitor visiting him [to ask about his condition], and another who is sacrificing himself; and the one who is seeking this world while death seeks him; and the one who is heedless but not neglected; and those who remain behind continue to follow the footsteps of the those who preceded [them].

44ـ أوَ لَسْتُمْ تَرَوْنَ أهْلَ الدُّنيا يُمْسُونَ ويُصْبِحُونَ على أحْوال شَتّى، فَمَيِّتٌ يُبْكى، وحَيٌّ يُعَزّى، وَصَريعٌ مُبْتَلى، وعائِدٌ يَعُودُ، وآخَرُ بِنَفْسِهِ يَجُودُ، وَطالِبٌ لِلدُّنيا والمَوتُ يَطْلُبُهُ، وغافِلٌ لَيْسَ بِمَغْفُول عَنْهُ، وعلى أثَرِ الماضينَ ما يَمْضِي الباقُونَ.

45. The gravest of errors is loving this world.

45ـ أعْظَمُ الخطايا حُبُّ الدُّنيا.

46. The gravest of afflictions and wretchedness is [caused by] infatuation with this world.

46ـ أعظَمُ المَصائِبِ والشِقاءِ اَلْوَلَهُ بِالدُّنيا.

47. The people of this world are the target of calamities, the dispersal of afflictions and the spoils of adversities.

47ـ أهلُ الدُّنيا غَرَضُ النَّوائِبِ، وذَرِيَّةُ المَصائِبِ، ونَهْبُ الرَّزايا.

48. The most felicitous of all people is one who abandons the perishing pleasures [of this world] for the lasting pleasures [of the Hereafter].

48ـ أسْعَدُ النَّاسِ مَنْ تَرَكَ لَذَّةً فانِيَةً لِلَذَّة باقِيَة.

49. The happiest of all people with this world is the one who abandons it and the happiest of them with the Hereafter is the one who works for it.

49ـ أسْعَدُ النّاسِ بِالدُّنيا التّارِكُ لَها، وأسْعَدُهُمْ بِالآخِرَةِ العامِلُ لَها

50. Verily the interior of this world is dead and its exterior is sick.2

50ـ إنَّ بَطْنَ الأرْضِ مَيِّتٌ، وَظَهْرَهُ سَقيمٌ

51. Verily today there is action without accounting and tomorrow [in the Hereafter] there is accounting without action.

51ـ إنَّ اليَومَ عَمَلٌ ولا حِسابَ، وغَداً حِسابٌ لاعَمَلَ

52. Verily the seriousness of this world is jest, its honour is disgrace and its height is lowliness.

52ـ إنَّ جِدَّ الدُّنيا هَزْلٌ، وعِزَّها ذُلٌّ، وَعِلْوَها سِفْلٌ

53. Verily this world is the abode of troubles, plague, termination and transition; its pleasures do not equal its displeasures, its fortunes do not equate to its misfortunes and its risings do not substitute its collapses.

53ـ إنَّ الدُّنيا دارُ خَبال، ووَبال، وزَوال، وانْتِقال، لاتُساوي لَذّاتُها تَنْغيصَها، وَلا تَفي سُعُودُها بِنُحُوسِها، ولايَقُومُ صُعُودُها بِهُبُوطِها.

54. Verily the one who sells the Garden of the [permanent] Abode for this transient world, his effort will be futile and his transaction will have made a loss.

54ـ إنَّ مَنْ باعَ جَنَّةَ المَأوى لِعاجِلَةِ الدُّنيا، تَعِسَ جِدُّهُ وخَسِرَتْ صَفْقَتُهُ

55. Verily this world is passing you by in its normal fashion, and you are connected to the Hereafter.

55ـ إنَّ الدُّنيا ماضِيَةٌ بِكُمْ على سُنَن، وأنْتُمْ والآخِرَةُ في قَرَن

56. Verily this world is the corruptor of faith and the dispossessor of certitude; it is the source of [all]

troubles and root of tribulations.

56ـ إنَّ الدُّنيا لَمُفْسِدَةُ الدّينِ، مُسْلِبَةُ اليَقينِ، وإنَّها لَرَأْسُ الفِتَنِ، وَأصلُ المِحَنِ.

57. Indeed the similitude of this world and the Hereafter is like a man who has two wives, when he pleases one of them he angers the other.

57ـ إنَّ مَثَلَ الدُّنيا والآخِرَةِ كَرَجُل لَهُ إمْرَأتانِ إذا أرضى إحْديهُما أسْخَطَ الأُخرى.

58. Verily the one whom this world has deceived through unfeasible aspirations and cheated with false hopes is made to lose his eyesight and get covered by blindness, and it cuts him off from the Hereafter and makes him enter into places of destruction.

58ـ إنَّ مَنْ غَرَّتْهُ الدُّنْيا بِمُحالِ الآمالِ، وخَدَعَتْهُ بِزُورِ الأماني، أورَثَتْهُ كَمَهاً، وألْبَسَتْهُ عَمىً، وقَطَعَتْهُ عَنِ الأُخْرى، وأوْرَدَتْهُ مَوارِدَ الرَّدى.

59. Verily Allah, the Glorified, has an angel who calls out every day: “O people of the world, procreate for death, construct for destruction and gather up for departure!”

59ـ إنَّ للّهِ سُبْحانَهُ مَلَكاً يُنادي في كُلِّ يَوْم، يا أهْلَ الدُّنيا لِدُوا لِلْمَوتِ، وابْنُوا لِلْخَرابِ، واجْمَعُوا لِلذّهابِ.

60. Verily those who are pleased with this world tomorrow are the ones who run away from it today.

60ـ إنَّ السُّعَداءَ بِالدُّنيا غَداً هُمُ الهارِبُونَ مِنْها اليَوْمَ.

61. Verily the one who is more possessive of this world than of the Hereafter and is more overwhelmed by the affairs of this world than those of the next, has sold the everlasting for the transient and has exchanged the eternal for the temporal; he has destroyed his soul and has accepted for it the perishing and short-lived while causing it to deviate from the clear path [of guidance].

61ـ إنَّ مَنْ كانَتِ العاجِلَةُ أمْلَكَ بِهِ مِنَ الآجِلَةِ، وأُمُورُ الدُّنيا أغْلَبُ عَلَيْهِ مِنْ أُمورِ الآخرَةِ، فَقَدْ باعَ الباقيَ بِالفاني، وتَعَوَّضَ البائِدَ عَنِ الخالِدِ، وأهْلَكَ نَفْسَهُ، ورَضِيَ لَها بِالحائلِ الزّائِلِ، ونَكَبَ بِها عَنْ نَهْجِ السَّبيلِ.

62. Verily this world is the abode of pain, annihilation, vicissitudes and lessons, and the place of trials and tribulations.

62ـ إنَّ الدُّنيا دارُ عَناء، وفَناء، وغِيَر، وعِبَر، ومَحَلُّ فِتْنَة وَمِحْنَة

63. Verily this world is the abode of adversities, one who is hastened in it [and dies earlier] suffers the agony [of death] himself, and one who is granted respite in it suffers the pain [of losing] of his loved ones.

63ـ إنَّ الدُّنيا دارُ فَجائِعَ، مَنْ عُوجِلَ فيها فُجِعَ بِنَفْسِهِ، وَمَنْ أُمْهِلَ فيها فُجِعَ بِأحِبَّتِهِ

64. Verily this world has turned back and announced its departure, and indeed the Hereafter has advanced and is about to emerge.

64ـ إنَّ الدُّنيا قَدْ أدْبَرَتْ وآذَنَتْ بِوَداع، وإنَّ الآخِرَةَ قَدْ أقْبَلَتْ وأشْرَفَتْ بإطّلاع

65. Verily this world is inverted [and] reversed, its pleasures are [causes of] embitterment, its gifts cause distress, its life is [full of] pain and its continuity ends in annihilation. It defiantly runs away from its seeker, it causes its rider to fall, it betrays the one who trusts it and disturbs the one who is content with it. Indeed its accumulation leads to separation and its attachment leads to severance.

65ـ إنَّ الدُّنيا مَعْكُوسَةٌ، مَنْكُوسَةٌ، لَذَّاتُها تَنْغيصٌ، ومَواهِبُها تَغْصيصٌ، وعَيْشُها عَناءٌ، وبَقائُها فَناءٌ، تَجْمَحُ بِطالِبِها، وتُرْدي راكِبَها، وتَخُونُ الواثِقَ بِها، وتَزْعَجُ المُطْمَئِنَّ إلَيها، وإنَّ جَمْعَها إلَى انْصِداع، ووَصْلَها إلَى انْقِطاع.

66. Verily it is from the abasement of this world before Allah that He is not disobeyed [anywhere] except in it and that which is with Him cannot be attained except by abandoning it.

66ـ إنَّ مِنْ هَوانِ الدُّنيا عَلَى اللّهِ أنْ لايُعْصى إلاّ فيها، ولا يُنالُ ما عِنْدَهُ إلاَّ بِتَرْكِها

67. Verily this world is like a snake, its feel is soft [but] its venom is deadly, so turn away from that which appeals to you of it for the little time that it is with you, and be most cautious of it when you are most inclined towards it.

67ـ إنَّ الدُّنيا كَالحَيَّةِ، لَيِّنٌ مَسُّها، قاتِلٌ سَمُّها، فَأعْرِضْ عَمّا يُعْجِبُكَ فيها لِقِلَّةِ ما يَصْحَبُكَ مِنْها، وكُنْ آنَسَ ما تَكُونُ بِها أحْذَرَ ما تَكُونُ مِنْها.

68. This world of yours is more lowly in my view than the [decayed] bone of a pig in the hand of a leper and more inferior than a leaf in the mouth of a locust; what does ‘Ali have to do with bounties that will perish and pleasures that will not last?

68. إنَّ دُنياكُمْ هذِهِ لأَهْوَنُ في عَيْني مِنْ عِراقِ خِنْزير في يَدِ مَجذُوم، وَأَحْقَرُ مِنْ وَرَقَة في جَرادَة، ما لِعَلِيّ ونَعيم يَفْنى، ولَذَّة لا تَبْقى.

69. Verily this world is like a ghoul, it misguides the one who follows it and destroys the one who responds to it. It is quick in its disappearance and imminent in its transference.

69. إنَّ الدُّنيا كَالغُولِ، تُغْوي مَنْ أطاعَها، وتُهْلِكُ مَنْ أجابَها، وأنَّها لَسَريعَةُ الزَّوالِ ، وشيكَةُ الانْتِقالِ.

70. Verily this world approaches as a seeker would approach and turns back as one who flees turns back, it arrives as the kings arrive and departs as the hasty departs.

70. إنَّ الدُّنيا تُقْبِلُ إقْبالَ الطّالِبِ، وتُدْبِرُ إدْبارَ الهارِبِ، وتَصِلُ مُواصَلَةَ المُلُوكِ، وتُفارِقُ مُفارَقَةَ العَجُولِ.

71. Verily this world is an abode unfit for permanent residence, and is not the house for foraging. Its good is trifling, its evil is ready at hand, its authority is snatched away and its habitation faces desolation.

71. إنَّ الدُّنيا مَنْزِلُ قُلْعَة، وَلَيْسَتْ بِدارِ نُجْعَة، خَيْرُها زَهيدٌ، وشَرُّها عَتيدٌ، ومِلْكُها يُسْلَبُ، وعامِرُها يَخْرَبُ.

72. Verily this world is ungrateful and stubborn, abandoning and disavowing, attracting and distracting; its condition is [constantly] changing, its calmness is shaking, its honour is disgrace, its seriousness is jest, its abundance is deficiency, its height is lowliness, its people are moving and following, reaching and departing. It is the abode of war, plunder, pillage and destruction.

72. إنَّ الدُّنيا لَهي الكَنُودُ العَنُودُ، والصَّدُودُ الجَحُودُ، والحَيُودُ المَيُودُ، حالُها اِنْتِقالٌ، وسُكُونُها زِلْزالٌ، وعِزُّها ذُلٌّ، وجِدُّها هَزْلٌ، وكَثْرَتُها قُلٌّ، وَعِلْوُها سِفْلٌ، أهْلُها على ساق وسياق، ولِحاق و فِراق، وهيَ دارُ حَرَب وَسَلَب ونَهَب وعَطَب.

73. Verily this world is a hindering deception, a disappearing shadow and a bent pillar, it connects bounty with calamity and aspiration with death.

73. إنَّ الدُّنيا غَرُورٌ حائِلٌ، وظِلٌّ زائِلٌ، وسِنادٌ مائِلٌ، تَصِلُ العَطِيَّةَ بِالرَزِيَّةِ، والأُمْنِيَّةَ بِالمَنِيَّةِ.

74. Verily the life of this world is short, its good is little, its approach is deceptive, its turning away is agonizing, its pleasures are transient and its consequences are lasting.

74ـ إنَّ الدُّنيا عَيْشُها قَصيرٌ، وخَيْرُها يَسيرٌ، وإقْبالُها خَديعَةٌ، وإدْبارُها فَجيعَةٌ، ولَذّاتُها فانِيَةٌ، وتَبِعاتُها باقِيَةٌ

75. Verily this world is an abode, the beginning of which is pain and its end is annihilation. In its lawful there is accounting and in its forbidden there is punishment. One who is wealthy in it is tested and one who is poor in it is sorrowful.

75ـ إنَّ الدُّنيا دارٌ أوَّلُها عَناءٌ، وآخِرُها فَناءٌ، في حَلالِها حِسابٌ، وَفي حَرامِها عِقابٌ، مَنِ اسْتَغْنى فيها فَتَنَ ومَنِ افْتَقَرَ فيها حَزِنَ.

76. Indeed this world is an abode of departure and a place of discomfort. Its resident has to depart and its dweller has to leave; its glitter is deceiving, its speech is untrue, its wealth is looted and its valuables are plundered. Beware, this world attracts and then turns away, it is unruly and stubborn, it cheats and betrays.

76ـ إنَّ الدُّنيا دارُ شُخُوص، ومَحَلَّةُ تَنْغيص، ساكِنُها ظاعِنٌ، وقاطِنُها بائِنٌ، وبَرْقُها خالِبٌ، ونُطْقُها كاذِبٌ، وأمْوالُها مَحرُوبَةٌ، وأعْلاقُها مَسْلُوبَةٌ، ألا وَهيَ المُتَصَدِّيَةُ العَتُونُ(العُنونُ)، والجامِحَةُ الحَرُونُ، والمانِيَةُ الخَؤُنُ.

77. Verily this world is the abode of tribulations and the place of trials, whoever seeks it is evade by it and whoever keeps away from it, it advances towards him; the one who looks at it gets blinded by it and the one who looks through it, gets enlightened by it.

77ـ إنَّ الدُّنيا دارُ مِحَن، ومَحَلُّ فِتَن، مَنْ ساعاها فاتَتْهُ، ومَنْ قَعَدَ عَنْها واتَتْهُ، وَمَنْ أبْصَرَ إلَيْها أعْمَتْهُ، ومَنْ بَصُرَ بِها (أبْصَرَبِها) بَصَّرَتْهُ.

78. Verily this world brings the appointed terms closer, takes aspirations further away, causes people to perish and changes circumstances. One who tries to overcome it is overpowered by it and one who struggle against it is knocked down by it, whereas it follows the one who renounces it and comes to the one who forsakes it.

78ـ إنَّ الدُّنيا تُدْنِي الآجالَ، وتَباعِدُ الآمالَ، وتُبيدُ الرِّجالَ، وتُغَيِّرُ الأحْوالَ، مَنْ غالَبَها غالَبَتْهُ (غَلَبَتْهُ)، ومَنْ صارَعَها صَرَعَتْهُ، وَمَنْ عَصاها أطاعَتْهُ، وَمَنْ تَرَكَها أتَتْهُ.

79. Verily this world wears out the bodies, renews hopes, brings death near and takes aspirations far away. Every time its inhabitant becomes contented and pleased with it, it sends him back to adversity.

79ـ إنَّ الدُّنْيا تُخلِقُ الأبْدانَ، وتُجَدِّدُ الآمالَ، وتُقَرِّبُ المَنِيَّةَ، وتُباعِدُ الأُمْنِيَّةَ، كُلَّمَا اطْمَئَنَّ صاحِبُها مِنْها إلى سُرور

أشْخَصَتْهُ مِنْها إلى مَحْذُور.

80. Verily the good of this world is insignificant, its evil is ready at hand, its pleasures are little and its regret is long. Its bounties are connected with misery, its happiness is linked with misfortune, its benefit is joined with harm and its sweetness is mixed with bitterness.

80ـ إنَّ الدُّنيا خَيْرُها زَهيدٌ، وَشَرُّها عَتيدٌ، ولَذَّتُها قَليلَةٌ وحَسْرَتُها طَويلَةٌ، تَشُوبُ نَعيمَها بِبُؤْس، وتَقْرِنُ سُعُودَها بِنُحُوس وتَصِلُ نَفْعَها بِضُرّ، وَتَمْزِجُ حُلْوَها بِمُرّ.

81. Verily this world is a deceiving beguiler, it gives and takes back, clothes and then unclothes; its comforts do not last, its hardships do not cease and its calamities do not end.

81ـ إنَّ الدُّنيا غَرّارَةٌ خَدُوعٌ، مُعْطِيَةٌ مَنُوعٌ، مُلْبِسَةٌ نَزُوعٌ، لايَدُومُ رَخاؤُها، وَلا يَنْقَضي عَناؤُها، ولا يَرْكَدُ بَلاؤُها

82. Indeed this world is like a net that becomes twisted around the one who desires it and retreats from the one who turns away from it, so don't incline towards it with your heart and do not turn to face it such that it catches you in its net and flings you into its destruction.

82ـ إنَّ الدُّنيا كَالشَّبَكَةِ، تَلْتَفُّ على مَنْ رَغِبَ فيها، وتَتَحَرَّزُ عَمَّنْ أعْرَضَ عَنْها، فَلا تَمِلْ إلَيْها بِقَلْبِكَ، ولا تُقْبِلْ عَلَيْها بِوَجْهِكَ، فَتُوقِعَكَ في شَبَكَتِها، وَتُلْقِيَكَ في هَلَكَتِها.

83. Verily this world gives and takes back, yields and spurns, forsakes and shows friendship, entices and disheartens; the felicitous turn away from it while the wretched desire it.

83ـ إنَّ الدُّنيا تُعْطي وتَرْتَجِعُ، وتَنْقادُ وتَمْتَنِعُ، وتُوحِشُ وتُؤْنِسُ، وَتَطْمِعُ وتُؤْيِسُ، يُعْرِضُ عَنْها السُّعَداءُ، ويَرْغَبُ فيها الأشقياءُ.

84. Indeed this world is an abode known for [its] tribulation and fraught with disloyalty. Its states do not last and those who inhabit it do not remain safe. Life in it is dispraised and security in it is non-existent.

84ـ إنَّ الدُّنيا دارٌ بالبَلاءِ مَعْرُوفَةٌ، وبالغَدْرِ مَوصُوفَةٌ، لاتَدومُ أحْوالُها، وَلا يَسْلَمُ نُزَّالُها، اَلعَيْشُ فيها مَذْمُومٌ، والأمانُ فيها مَعْدُومٌ.

85. Verily this world is [like] the shadow of clouds, the dream that is seen while asleep, the joy that is linked with sadness and the honey that is mixed with poison. [It is] the despoiler of bounties, the devourer of nations, the bringer of [divine] retribution.

85- إنَّ الدُّنيا ظِلُ الغَمامِ، وحُلُمُ المَنامِ، والفَرَحُ المَوْصُولُ بِالغَمِّ، وَالعَسَلُ المَشُوبُ بِالسَمِّ، سَلاَّبَةُ النِّعَمِ، أكّالَةُ الأُمَمِ، جَلاّبَةُ النِّقَمِ.

86. Neither is this world faithful with any companion nor is it clean for any drinker [to drink from]. It bounties shift and its circumstances change, its pleasures perish and its consequences remain; so turn away from it before it turns away from you, and substitute it [for something better] before it substitutes you.

86- إنَّ الدُّنيا لاتَفي لِصاحِب، ولا تَصْفُو لِشارب، نَعيمُها يَنْتَقِلُ، وَأحْوالُها تَتَبَدَّلُ، ولَذَّاتُها تَفْنى، وتَبِعاتُها تَبْقى، فَأعْرِضْ عَنها قَبْلَ أنْ تُعْرِضَ عَنْكَ، واسْتَبْدِلْ بِها قَبْلَ أنْ تَسْتَبْدِلَ بِكَ.

87. Verily this world sometimes advances towards the ignorant by convention and turns its back on the intelligent despite [his] merit, so if something of it comes to you with ignorance or you lose something sought with intelligence, then do not let that push you to desiring ignorance or being uninterested in intelligence, for that will degrade you and destroy you.

87- إنَّ الدُّنيا رُبَّما أقْبَلَتْ عَلَى الجاهِلِ بِالاتِّفاقِ، وأدْبَرَتْ عَنِ العاقِلِ بِالاستِحْقاقِ، فَإنْ أتَتْكَ مِنْها سَهْمَةٌ مَعَ جَهْل أوْ فاتَتْكَ مِنْها بِغْيَةٌ مَعَ عَقْل، فَإيّاكَ أنْ يَحْمِلَكَ ذلِكَ عَلَى الرَّغْبَةِ فِي الجَهْلِ، والزُّهْدِ فِي العَقلِ، فَإنَّ ذلكَ يُزري بِكَ ويُرديكَ.

88. Indeed one of the troubles of this world is that it does not remain in its [present] state and is not free from alteration. One part is rectified by the corruption of another part and one party is [made] happy at the expense of [another] party. So being in it is a danger and trusting it is a risk, remaining in it permanently is impossible and reliance on it is misguidance.

88- إنَّ مِنْ نَكَدِ الدُّنيا، أنَّها لا تَبْقى على حالَة، وَلا تَخْلُو مِن اسْتِحالَة، تُصْلِحُ جانِباً بِفسادِ جانِب، وتَسُرُّ صاحِباً بِمَساءَةِ صاحِب، فَالكَوْنُ فيها خَطَرٌ، والثِّقَةُ بِها غَرَرٌ، والإخلادُ إلَيْها مُحالٌ، والاعْتِمادُ عَلَيْها ضِلالٌ.

89. Verily this world is quick in changing, frequent in moving, intense in treachery and persistent in craftiness, its situations are altered abruptly, its bounties change, its comfort is insufficient, its pleasures become bitter, its seeker is humiliated and its rider stumbles.

89- إنَّ الدُّنيا سَريعةُ التَّحَوُّلِ، كَثيرَةُ التَّنَقُّلِ، شَديدَةُ الغَدْرِ، دائِمَةُ المَكْرِ، فَأحوالُها تَتَزَلْزَلُ، ونَعيمُها يَتَبَدَّلُ، ورَخاؤُها يَتَنَقَّصُ، ولَذَّاتُها تَتَنَغَّصُ، وطالِبُها يَذِلُّ، وراكِبُها يَزِلُّ.

90. Indeed this world is sweet and fresh, surrounded by [lustful] desires; it delights with little, and is adorned with hopes and embellished with vanities. Its exhilaration does not last and its afflictions cannot

be avoided. It is very deceitful, harmful, volatile, evanescent, perishing, transient, devouring and destructive.

90 ـ إنَّ الدُّنيا حُلْوَةٌ نَضِرَةٌ، حُفَّتْ بِالشَّهَواتِ، وَراقَتْ بِالقَليلِ، وتَحَلَّتْ بِالآمالِ، وتَزَيَّنَتْ بِالغُرُورِ، لا تَدُومُ حَبْرَتُها، ولا تُؤْمَنُ فَجْعَتُها، غَرّارَةٌ، ضَرّارَةٌ، حائِلَةٌ زائِلَةٌ، نافِدَةٌ بائِدَةٌ، أكّالَةٌ غَوّالَةٌ.

91. Verily the outer appearance of this world delights while its reality annihilates. It has been adorned by vanities and entices by its embellishments. It is an abode which is lowly before its Lord, so its lawful has been mixed with its forbidden, its good with its evil and its sweetness with its bitterness. Allah has not cleansed it for His friends nor has He withheld it from His enemies.

91 ـ إنَّ الدُّنيا يُونِقُ مَنْظَرُها، ويُوبِقُ مَخْبَرُها، قَدْ تَزَيَّنَتْ بِالغُرُورِ، وغَرَّتْ بِزينَتِها، دارٌ هانَتْ على رَبِّها، فَخُلِطَ حَلالُها بِحَرامِها، وخَيْرُها بِشَرِّها، وَحُلْوُها بِمُرِّها، لَمْ يُصَفِّهَا اللّهُ لأوليائِهِ، ولَمْ يَضُنَّ بِها على أعْدائِهِ.

92. Indeed, with every drink of this world there is choking and with every food eaten in it there is blockage of the throat. No blessing is obtained from it except by separation from another [blessing], and a person does not come to a [new] day of his life except by leaving behind another for it, and no sign of him is left alive in it but that [another] sign of him passes away.

92 ـ إنَّ لِلدُّنيا مَعَ كُلِّ شَرْبَة شَرَقاً، ومَعَ كُلِّ أكْلَة غَصَصاً، لاتُنالُ مِنْها نِعْمَةٌ إلاّ بِفِراقِ أُخرى، ولايَسْتَقْبِلُ فيها المَرْءُ يَوْماً مِنْ عُمْرِهِ إلاّ بِفِراق آخَرَ مِنْ أجَلِهِ، ولا يَحْيى لَهُ فيها أثَرٌ إلاّ ماتَ لَهُ أثَرٌ.

93. Verily this world is the abode of truth for the one who believes it [to be transient], the abode of wellbeing for the one who recognizes it [as such], the abode of riches for the one who takes provisions from it [for the Hereafter] and the abode of good counsel for the one who takes advice from it. It has announced its separation and proclaimed its departure. It has declared its own [impending] death and [the death] of its inhabitants. It exemplifies for them, by its tribulations, the tribulation [of the Hereafter] and creates desire in them, by its pleasures, for the pleasures [of the Hereafter]. It brings ease in the evening and brings grief in the morning through desire, apprehension, alarm and warning. People dispraise it on the morning of their regret [on the Day of Reckoning] while others praise it. It reminded them [of the next life] so they remembered it. It related to them [things of the next life] and they believed. It admonished them and they took advice from it through [its] changes and lessons.

93 ـ إنَّ الدُّنيا دارُ صِدْق لِمَنْ صَدَّقَها، ودارُ عافيَة لِمَنْ فَهِمَ عَنْها، ودارُ غِنىً لِمنْ تَزَوَّدَ مِنْها، ودارُ مَوْعِظَة لِمَنْ إتَّعَظَ بِها، قَدْ آذَنَتْ بِبَيْنِها، وَنادَتْ بِفِراقِها، ونَعَتْ نَفْسَها وأهْلَها، فَمَثَّلَتْ لَهُمْ بِبَلائِهَا البَلاءَ، وشَوَّقَتْهُمْ بِسُرورِها إلَى السُّرُورِ، راحَتْ بِعافِيَة، وتَبَكَّرَتْ (ابتكرت) بِفَجيعَة، تَرْغيباً وتَرهيباً، وَتَخْويفاً وتَحْذيراً، فَذَمَّها رِجالٌ غَداةَ النِّدامَةِ وحَمِدَ ها آخَرُونَ، ذَكَّرَتْهُمْ فَذَكَرُوا، وحَدَّثَتْهُمْ فَصَدَّقُوا، ووَعَظَتْهُمْ فَاتَّعَظُوا مِنْها الغِيَرَ والعِبَرَ (بِالغَيرِ والعِبَرِ).

94. Indeed this world is the limit of the sight of the blind person who sees nothing that is beyond it, while the one endowed with insight sees through it and knows that there is an abode beyond it. Thus the discerning one wishes to depart from it while the blind one wishes to remain in it; the discerning one takes provisions from it while the blind one accumulates provisions in it.

94- إنَّ الدُّنيا مُنْتَهى بَصَرِ الأعْمى لايُبْصِرُ مِمّا وَرائَها شَيْئاً، والبَصيرُ يَنْفُذُها بَصَرُهُ، ويَعْلَمُ أنَّ الدّارَ وَرائَها، فَالبَصيرُ مِنْها شاخِصٌ، والأعْمى إلَيْها شاخِصٌ، والبَصيرُ مِنْها مُتَزَوِّدٌ، والأعمى لَها مُتَزَوِّدٌ.

95. Verily this world has people who possess preserved treasures that are disparaged and cast away by you. The religion is opened up by them just as one of you would open the lid of his cooking pot. They stick together like [a swarm of] locusts and destroy the tyrants of the lands.3

95- إنَّ للدُّنيا رِجالاً لَدَيْهِم كُنُوزٌ مَذْخُورَةٌ، مَذْمُومَةٌ عِنْدَكُمْ مَدْحُورَةٌ، يُكْشَفُ بِهِمْ الدينُ، كَكَشْفِ أحَدِكُمْ رَأسَ قِدْرِهِ، يَلُوزُونَ كالجَرادِ، فَيُهْلِكُونَ جَبابِرَةَ البِلادِ.

96. Indeed this world and the Hereafter are two unequal enemies and two separate ways, so whoever loves this world and befriends it, hates the Hereafter and takes it as an enemy. They are like the East and the West and one who walks between the two, such that whenever he comes closer to one [direction], he distances himself from the other. After all, they are both like fellow-wives [seeking to pull their husband only towards themselves].

96- إنَّ الدُّنيا والآخِرَةَ عَدُوّانِ مُتَفاوِتانِ، وسَبيلانِ مُخْتَلِفانِ، فَمَنْ أحَبَّ الدُّنيا وتَوالاها أبْغضَ الآخِرَةَ وعاداها، وهُما بِمَنْزِلَةِ المَشْرِقِ وَالمَغْرِبِ وَماش بيْنَهُما، فَكُلَّما قَرُبَ مِنْ واحِد بَعُدَ مِنَ الآخَرِ، وهُما بَعْدُ ضَرَّتانِ.

97. Verily this world is a means of distraction from the Hereafter. Its companion obtains nothing from it except that it opens for him [the door of] greed for it and attachment towards it.

97- إنَّ الدُّنيا لَمِشْغَلَةٌ عَنِ الآخِرَةِ، لَمْ يُصِبْ صاحِبُها مِنْها سَبَباً (سَيْباً)، إلاّ فَتَحَتْ عَلَيْهِ حِرْصاً عَلَيْها ولَهَجاً بِها.

98. Indeed Allah, the Exalted, has made this world for that which comes after it, and in it He has tests its inhabitants so that He may know who from among of them is best in conduct. We have not been created for this world and we have not been commanded to strive for it, rather we have only been placed in it in order to be tested and [so] that we may work in it for what is [to come] after it.

98- إنَّ اللّهَ تعالى جَعَلَ الدُّنيا لِما بَعْدَها، وابْتَلى فيها أهْلَها لِيَعْلَمَ أيُّهُمْ أحْسَنُ عَمَلاً، ولَسْنا لِلدُّنيا خُلِقْنا، وَلا بِالسَّعيِ لَها أُمِرْنا، وإنَّما وُضِعْنا فيها لِنُبْتَلى بِها، ونَعْمَلَ فيها لِما بَعْدَها.

99. Verily this world is a place for which destruction has been ordained, and departure from it has been destined for its inhabitants. It is sweet and green [for the one who desires it]. It hastens towards its seeker and attaches itself to the heart of its gazer. So depart from it with the best provision that is available for you, and do not ask in it more than what suffices, and do not seek from it more than what you require.

99ـ إنَّ الدُّنيا دارٌ مُنِيَ لَها(مِنْهالُها) الفَناءُ، ولأهْلِها مِنْها الجَلاءُ، وهِيَ حُلْوَةٌ خَضِرَةٌ، قَدْ عَجِلَتْ لِلْطّالِبِ، والتَبَسَتْ بِقَلْبِ النَّاظِرِ، فَارْتَحِلُوا عَنْها بِأحْسَنِ ما يَحْضَرُكُمُ مِنَ الزَّادِ، ولا تَسْأَلُوا فيها إلاّ الكَفافَ، ولا تَطْلُبُوا مِنْها أكْثَرَ مِنَ البَلاغِ.

100. This world was neither created for you as a permanent abode nor as a place to settle, rather it has only been made as a passage for you so that you may acquire from it the provisions of good deeds for the abode of [permanent] settlement. Therefore be alert and do not let its temporary pleasures deceive you or its temptations beguile you.

100ـ إنَّ الدُّنيا لَمْ تُخْلَقْ لَكُمْ دارَ مَقام، ولا مَحَلَّ قَرار، وإنَّما جُعِلَتْ لَكُمْ مَجازاً لِتَزَوَّدُوا مِنْها الأعمالَ الصّالِحَةَ لِدارِ القَرارِ، فَكُونُوا مِنْها على أوْفاز، وَلا تَخْدَعَنَّكُمْ مِنها العاجِلَةُ، وَلا تَغُرَّنَّكُمْ فيها الفِتْنَةُ.

101. Safety in this world is not acquired except by its renunciation. People are tested in it through tribulations so those who have taken from it for its sake will be removed from it [by death] and will be made accountable for it. And whatever they have taken from it for the other world, they will go to it and will stay in it. For the wise one this world is like a shade at one moment it expands until [the next moment] it shrinks and extends until it diminishes. And Allah has left you with no excuse by forbidding from it, and he has warned and cautioned you about it so He has apprised you of it.

101ـ إنَّ الدُّنيا لايُسْلَمُ مِنْها إلاَّ بِالزُّهْدِ فيها، أُبْتُلِيَ النّاسُ بِها فِتْنَةً، فَما أخَذُوا مِنْها لَها أُخْرِجُوا مِنْهُ وحُوسِبُوا عَلَيْهِ، وماأخَذُوا مِنْها لِغَيرِها قَدِمُوا عَلَيْهِ وأقامُوا فيهِ، وإنَّها عِندَ ذَوِي العُقُولِ كَالظِّلِّ بَيْنا تَراهُ سائِغاًحَتّى قَلَصَ وزائِداً حَتّى نَقَصَ وقَدْ أعْذَرَ اللّهُ سُبْحانَهُ إلَيْكُمْ فِي النَّهيِ عَنْها، وأنْذَرَكُمْ وحَذَّرَكُمْ مِنْها فَأبْلَغَ.

102. This world betrays.[4]

102ـ الدُّنيا تُسْلِمُ ...

103. This world humiliates.

103ـ الدُّنيا تُذِلُّ ...

104. This world is limited [in duration], the Hereafter is eternal.

104 الدُّنيا أمَدٌ، اَلآخِرَةُ أبَدٌ ـ

105. When lastingness is not found, then bounties are short-lived.

105 إذا كانَ البَقاءُ لايُوجَدُ فَالنَّعيمُ زائِلٌ ـ

106. Perpetuity is not granted to [any] one who loves [and wishes for] it.

106 ما يُعطَي البَقاءُ مَنْ أحَبَّهُ ـ

107. Inclination towards this world despite what is seen of its fickleness is [a sign of] ignorance.

107 اَلرُّكُونُ إلَى الدُّنْيا مَعَ مايُعايَنُ مِنْ سُوءِ تَقَلُّبِها جَهْلٌ ـ

108. Every perishing thing is insignificant.

108 كُلُّ فان يَسيرٌ ـ

109. Do not elevate the one who has been elevated by this world.

109 لاتَرْفَعْ مَنْ رَفَعَتْهُ الدُّنيا ـ

110. people of delusion [who have been deluded by this world], what has made you attached to an abode the goodness of which is trifling, the evil of which is ready at hand, the bounties of which are snatched away, the peaceful of which are fought against, the owners of which are slaves and the heritage of which is abandoned.

110 يا أهلَ الغُرورِ ما أَلْهَجَكُمْ بِدار، خَيْرُها زَهيدٌ، وشَرُّها عَتيدٌ، وَنَعيمُها مَسْلُوبٌ، ومُسالِمُها مَحْرُوبٌ، ومالِكُها مَمْلُوكٌ، وَتُراثُها مَتْرُوكٌ.

111. world, O world! Get away from me! Is it me that you present yourself to? Or is it I that you are eager for? May your time never come! Deceive some other person. I have no need for you. I have divorced you thrice, after which there is no reunion. Your life is short, your significance is little and your hope is

worthless. Alas! How meagre the provision, how long the way, how distant the journey and how great the destination!

111 ـ يا دُنيا يا دُنيا إلَيكِ عَنّي، أبي تَعَرَّضْتِ أمْ إلَيَّ تَشَوَّقْتِ، لاحانَ حينُكِ، غُرّي غَيري لاحاجَةَ لي فيكِ، قَدْ طَلَّقْتُكِ ثَلاثاً لا رَجْعَةَ لي فيها، فَعَيْشُكِ قَصيرٌ، وخطَرُكِ يَسيرٌ، وأمَلُكِ حَقيرٌ، آهِ مِنْ قِلَّةِ الزّادِ وطُولِ الطَّريقِ، وبُعدِ السَّفَرِ، وَعِظَمِ المَوْرِدِ.

112. servants of the world and those who work for it! When you are selling and buying in the day time and tossing in your beds and sleeping at night, and all the while you are oblivious to the Hereafter and postpone [good] actions, then when do you think of guidance and prepare your provisions, and when do you become concerned about the affairs of the Hereafter?

112 ـ يا عَبيدَ الدُّنيا، والعامِلينَ لَها إذا كُنْتُمْ فِي النَّهارِ تَبيعُونَ وتَشْتَرُونَ، وَفِي اللَّيلِ على فُرُوشِكُمْ تَتَقَلَّبُونَ، وتَنامُونَ وفيما بينَ ذلِكَ عَنِ الآخِرَةِ تَغْفُلُونَ، وبِالعَمَلِ تُسَوِّفُونَ، فَمَتى تُفَكِّرُونَ فِي الإرْشادِ وتُقَدِّمُونَ الزّادَ، وَمتى تَهْتَمُّونَ بِأمْرِ المَعادِ.

113. people! Renounce the pleasures of this world, for indeed its life is short and its goodness is insignificant. It is a house of [inevitable] departure a place of discomfort. It brings closer the appointed terms and cuts short aspirations. Indeed it turns away and shuns [those who are after it], it is unruly and stubborn, it cheats and betrays.

113 ـ يا أيُّها النَّاسُ ازْهَدُوا فِي الدُّنيا، فَإنَّ عَيْشَها قَصيرٌ، وخَيْرَها يَسيرٌ، وَإنَّها لَدارُ شُخُوص، ومَحَلَّةُ تَنْغيص، وإنَّها لَتُدْني الآجالَ، وتَقْطَعُ الآمالَ، ألا وهيَ المُتَصَدِّيَةُ العَنُونُ، والجامِحَةُ الحَرُونُ، والمانِيَةُ (المائنةُ) الخَؤُونُ.

114. This world misguides.

114 ـ الدُّنْيا تُغْوي

115. This world harms, the Hereafter delights.

115 ـ الدُّنْيا تَضُرُّ، اَلآخِرَةُ تَسُرُّ

116. This world is a loss [for those who seek it].

116 ـ اَلدُّنْيا خُسْرانٌ

117. This world is [obtained] by convention, the Hereafter is [gained] by merit.

117 اَلدُّنْيا بِالاتِّفاقِ، اَلآخِرَةُ بِالاسْتِحقاقِ ـ

118. This world is [filled] with hope.

118 اَلدُّنْيا بِالأمَلِ ـ

119. This world is transient.

119 اَلدُّنْيا فانِيَةٌ ـ

120. This world is a waning shadow.

120 اَلدُّنْيا ظِلٌّ زائِلٌ ـ

121. This world is a market of loss.

121 اَلدُّنْيا سُوقُ الخُسْرانِ ـ

122. This world is the plantation of evil.

122 اَلدُّنْيا مَزْرَعةُ الشَّرِّ ـ

123. This world is a laugh for the one whose tears flow [in sadness] (or for the one who is deluded by it).

123 اَلدُّنْيا ضُحَكَةُ مُسْتَعْبِر(مُغْتَرّ ـ).

124. This world is the abode of tribulations.

124 الدُّنْيا دارُ المِحَنِ ـ

125. This world is the abode of the wretched.

125الدُّنْيا دارُ الأشْقياءِ ..

126. This world is the corridor to the Hereafter.

126الدُّنْيا مَعْبَـرَةُ الآخِرَةِ ..

127. This world is the divorcée of the sagacious.

127الدُّنْيا مُطَلَّقَةُ الأكْياسِ ..

128. The transient world is the desire of the filthy.

128العاجِلَةُ مُنْيَةُ الأرْجاسِ ..

129. Being pleased with this world is foolishness.

129الفَرَحُ بِالدُّنْيا حُمْقٌ ..

130. Being dazzled by this world [and being proud because of it] is stupidity.

130الإغتِرارُ بِالعاجِلَةِ خُرْقٌ ..

131. This world deceives, harms and passes by.

131الدُّنْيا تَغُرُّ، وتَضُرُّ، وتَمُرُّ ..

132. This world is the place of catastrophes.

132الدُّنْيا مَحَلُّ الآفاتِ ..

133. The one who is attached to this world is cut off [from Allah].

133اَلمُواصِلُ لِلدُّنْيا مَقْطُوعٌ ..

134. This world is the aspiration of the wretched.

134 اَلدُّنْيا مُنْيَةُ الأشْقياءِ ..

135. The transient world is the delusion [or the deluder] of the unintelligent.

135 اَلعاجِلَةُ غُرُورُ الحَمْقى ..

136. This world is the place where the intellects fall.

136 اَلدُّنْيا مَصْرَعُ العُقُولِ ..

137. This world is the place of vicissitudes.

137 اَلدُّنْيا مَحَلُّ الغِيَرِ ..

138. This world is the abode of tribulation.

138 اَلدُّنْيا دارُ المِحْنَةِ ..

139. This world is the prize of the unintelligent.

139 اَلدُّنْيا غَنيمَةُ الحَمْقى ..

140. Being occupied with the transient is a waste of time.

140 اَلاشْتِغالُ بِالفائِتِ يُضَيِّعُ الوَقْتَ ..

141. Longing for this world brings about hatred.

141 الرَّغْبَةُ فِي الدُّنيا تُوجِبُ المَقْتَ ..

142. This world is like the day that has passed and the month that has elapsed.

142 اَلدُّنْيا كَيَوْم مَضى، وشَهْر انْقَضى ..

143. This world is the abode of strangers and the dwelling of the wretched.

143 الدُّنْيا دارُ الغُرَباءِ، ومَوطِنُ الأشقياءِ ..

144. Infatuation with this world is the greatest trial.

144 الوَلَهُ بِالدُّنْيا أعْظَمُ فِتْنَة ..

145. Just as [wealth and] authority comes towards you, it turns away from you.

145 الدُّوْلَةُ كما تُقْبِلُ تُدْبِرُ ..

146. Just as this world mends, it [also] breaks.

146 اَلدُّنْيا كَما تَجْبُرُ تَكْسِرُ ..

147. The means of this world are discontinuous and its loans (i.e. things that human beings are bestowed with temporarily like status, wealth etc.) are [to be] returned.

147 أسبابُ الدُّنْيا مُنْقَطِعَةٌ، وعَواريها مُرْتَجِعَةٌ ..

148. This world is a dream and being deceived by it is [a cause of] regret.

148 اَلدُّنْيا حُلُمٌ، والاغْتِرارُ بِها نَدَمٌ ..

149. This world is a poison that is ingested by the one who does not know it.

149 الدُّنْيا سَمٌّ يَأكُلُهُ (اكِلُهُ) مَنْ لا يَعْرِفُهُ ..

150. This world is the source of evil and the place of deception.

150 الدُّنْيا مَعْدِنُ الشَّرِّ، ومَحَلُّ الغُرُورِ ..

151. If you have understood your affair or have been able to recognize yourself then turn away from this world and be uninterested in it, for it is the abode of the wretched and not the abode of the felicitous. Its splendour is spurious, its beauty is deceptive, its clouds are scattered (i.e. its sources of abundance are scarce) and its bounties are taken back.

151ـ إنْ عَقَلْتَ أمْرَكَ، أوْ أصَبْتَ مَعْرِفَةَ نَفْسِكَ فَأعْرِضْ عَنِ الدُّنيا، وَازهَدْ فيها، فَإنَّها دارُ الأشقياءِ، ولَيْسَتْ بِدارِ السُّعَداءِ، بَهْجَتُها زُورٌ، وزينَتُها غُرُورٌ، وسَحائِبُها مُتَقَشِّعَةٌ، ومَواهِبُها مُرْتَجِعَةٌ.

152. If you are after [abundant] bliss than free yourselves from the abode of wretchedness.

152ـ إنْ كُنْتُمْ لِلنَّعيمِ طالبينَ فَأعْتِقُوا أنْفُسَكُمْ مِنْ دارِ الشَقاءِ

153. If you love Allah then remove from your hearts the love of this world.

153ـ إنْ كُنْتُمْ تُحِبُّونَ اللّهَ فَأخْرِجُوا مِنْ قُلُوبِكُمْ حُبَّ الدُّنيا

154. If you make your [life in this] world a means of following your religion, you will have saved [both] your religion and your world, and you will be among the successful in the Hereafter.

154ـ إنْ جَعَلْتَ دُنْياكَ تَبَعاً لِدينِكَ أحْرَزْتَ دينَكَ ودُنْياكَ، وكُنْتَ فِي الآخِرَةِ مِنَ الفائِزينَ

155. Verily I have divorced this world thrice uncompromisingly, [such that] there is no return to it for me, and I have released it completely.

155ـ إنّي طَلَّقْتُ الدُّنْيا ثَلاثاً بَتاتاً لارَجْعَةَ لي فيها، وألْقَيْتُ حَبْلَها على غارِبِها

156. Indeed, if you approach this world you have turned your back [from the Hereafter].5

156ـ إنَّكَ إنْ أقْبَلْتَ إلَى الدُّنْيا أدْبَرْتَ

157. Indeed, when you turn your back on this world, you have approached [the Hereafter].6

157ـ إنَّكَ إنْ أدبَرْتَ عَنِ الدُّنْيا أقْبَلْتَ

158. Verily you have not been created for this world, so renounce it and turn away from it.

158ـ إنَّكَ لَنْ (لَمْ) تُخلَقُ لِلدُّنْيا فَأزْهَدْ فيها وأعْرِضْ عَنْها

159. If you work for this world, your transaction will have made a loss.

159ـ إنَّكَ إنْ عَمِلْتَ لِلدُّنيا خَسِرَتْ صَفْقَتُكَ

160. Verily you will never meet Allah, the Glorified, with an action more harmful to you than love for this world.

160ـ إنَّكَ لَنْ تَلْقَى اللّهَ سُبْحانَهُ بِعَمَل أضَرَّ عَلَيْكَ مِنْ حُبِّ الدُّنْيا

161. Indeed, if you crave after this world, you will waste your lives for that which you will not remain for and that which will not remain for you.

161ـ إنَّكُمْ إنْ رَغِبْتُم فِي الدُّنْيا أفْنَيْتُمْ أعْمارَكُمْ فيما لا تَبْقُونَ لَهُ ولا يَبْقى لَكُمْ

162. Indeed, this world is only a trap into which those who do not recognize it fall.

162ـ إنَّما الدُّنْيا شَرَكٌ وَقَعَ فيهِ مَنْ لا يَعْرِفُهُ

163. This world is only [a place of] varying circumstances, changing situations and marked targets.

163ـ إنَّما الدُّنْيا أحوالٌ مُخْتَلِفَةٌ، وتاراتٌ مُتَصَرِّفَةٌ، وأغْراضٌ مُسْتَهْدِفَةٌ

164. This world is only a corpse and those who establish bonds of brotherhood for [acquiring] it are similar to dogs, such that their brotherhood does not prevent them from harming each other for it.

164ـ إنَّما الدُّنْيا جيفَةٌ، والمُتواخُونَ عَلَيها أشْباهُ الكِلابِ، فَلا تَمْنَعُهُمْ أُخُوَّتُهُمْ لَها مِنَ التَّهارُشِ عَلَيْها

165. The people [who seek] of this world are just like howling dogs or starving predators growling at each other. The mighty among them eat the meek and the big among them crush the small. Some are like tied cattle and some are like untied cattle that have lost their wits and are running in every direction.

165ـ إنَّما أهْلُ الدُّنْيا كِلابٌ عاوِيَةٌ، وسِباعٌ ضارِيَةٌ، يُهَرُّ بَعْضُها بَعْضاً، ويَأكُلُ عَزيزُها ذَليلَها، ويَقْهَرُ كَبيرُها صَغيرَها، نَعَمٌ مُعَقَّلَةٌ، وأُخرى مُهْمَلَةٌ، قَدْ أضَلَّتْ عُقُولَها، ورَكِبَتْ مَجْهُولَها.

166. You are only like the standing [and ready] riders who do not know when they will be ordered to march.

166 ـ إنَّما أنْتُمْ كَرَكْب وُقُوف لا يَدْرُونَ مَتى بِاليَسيرِ يُؤْمَرُونَ

167. This world is only an enjoyment for a few days, then it will disappear like the mirage disappears and pass by like the clouds pass by.

167 ـ إنَّما الدُّنيْا مَتاعُ أيّام قَلائِلَ، ثُمَّ تَزُولُ كَما يَزُولُ السَّرابُ وتَقْتَعُ كما يَقْتَعُ السَّحابُ

168. Indeed, the only share of the earth for every one of you is the length and breadth of his own stature, [of the grave] wherein he would lie on his cheeks covered with dust.

168 ـ إنَّما حَظُّ أحَدِكُمْ مِنَ الأرضِ ذاتِ الطُّولِ والعَرضِ قَيْدُ قَدِّهِ مُتَعَفِّراً على خَدِّهِ

169. Indeed this world is only the abode of passage and the Hereafter is the abode of [permanent] residence. So take [provisions] from the abode of passage for the abode of residence and do not tear your veils in front of the one who knows your secrets.

169 ـ إنَّما الدُّنْيا دارُ مَمَرّ، وَالآخِرَةُ دارُ مُسْتَقَرّ، فَخُذُوا مِنْ مَمَرِّكُمْ لِمُسْتَقَرِّكُمْ، ولا تَهْتِكُوا أسْتارَكُمْ عِنْدَ مَنْ يَعْلَمُ أسْرارَكُمْ.

170. The example of those who have known this world is like a group of travellers who abandon a drought-stricken place and set off for a fruitful and fertile place. Then they endure the difficulties of the path, the hardships of the journey and the coarseness of the food in order to reach their fields of plenty and the place of their [permanent] residence.

170 ـ إنَّما مَثَلُ مَنْ خَبِرَ (خَيَرَ) الدُّنْيا كَمَثَلِ قَوْم سَفْر، نَبا بِهِمْ مَنْزِلٌ جَديبٌ، فَأَمُّوا مَنْزِلاً خَصيباً، وجَناباً مَريعاً، فَاحْتَمَلُوا وَعْثاءَ الطَّريقِ، وخَشُونَةَ السَّفَرِ، وَ جُشُوبَةَ المَطْعَمِ لِيَأتُوا سَعَةَ دارِهِمْ، ومَحلَّ قَرارِهِمْ.

171. Indeed man (in this world) is only a target that is struck by [the arrows of] death and a booty that is rushed towards by tribulations and calamities.

171 ـ إنَّما المَرْءُ (فِي الدُّنْيا) غَرَضٌ تَنْتَضِلُهُ المَنايا ونَهَبٌ تُبادِرُهُ المَصائِبُ والحَوادِثُ

172. The bane of the soul is being infatuated with this world.

172آفَةُ النَّفْسِ اَلْوَلَهُ بِالدُّنْيا ..

173. When this world comes towards a servant, it covers him with the merits of others and when it turns its back from him it snatches away his [own] merits.

173إذا أقْبَلَتِ الدُّنْيا على عَبْد كَسَتْهُ مَحاسِنَ غَيْرِهِ، وإذا أدْبَرَتْ عَنْهُ سَلَبَتْهُ مَحاسِنَهُ ..

174. When something of this world slips away from you then do not despair, and when you do good, do not put others under obligation.

174إذا فاتَكَ مِنَ الدُّنْيا شَيْءٌ فلا تَحْزَنْ، وإذا أحْسَنْتَ فَلا تَمْنُنْ ..

175. This world ends with annihilation.

175بِالفَناءِ تُخْتَمُ الدُّنْيا ..

176. By preferring the love of this transient world, one ends up in an unpleasant state in the Hereafter.

176بِإيثارِ حُبِّ العاجِلَةِ صارَ مَنْ صارَ إلى سُوءِ الآجِلَةِ ..

177. How bad an abode this world is!

177بِئْسَتِ الدّارُ الدُّنيا ..

178. The worst choice is exchanging the everlasting with the transient.

178بِئْسَ الاخْتيارُ التَّعَوُّضُ بِما يَفْنى عَمّا يَبْقى ..

179. Your remaining [in this world] is towards annihilation and your annihilation [from this world] is towards eternity.

179بَقاؤُكُمْ إلى فَناء، وفَناؤُكُمْ إلى بَقاء ..

180. Sell that which perishes for that which remains and exchange the wretchedness of this world for the abundant bounties of the Hereafter.

180 بيعُوا ما يَفْنى بِما يَبْقى، وتَعَوَّضُوا بِنَعيمِ الآخِرَةِ عَنْ شَقاءِ الدُّنيا ..

181. When you are deprived of something in this world, take comfort in the fact that it would have been with you [only] for a little while.

181 تَعَزَّ عَنِ الشَّيْءِ إذا مُنِعْتَهُ بِقِلَّةِ ما يَصْحَبُكَ إذا أُوتيتَهُ ..

182. The fruit of infatuation with this world is great tribulation.

182 ثَمَرَةُ الوَلَهِ بالدُّنْيا عَظيمُ المِحْنَةِ ..

183. The one who seeks refuge in this world is ruined and the one who takes his fill from it is destroyed.

183 جارُ الدُّنيْا مَحْرُوبٌ، ومَوْفُورُها مَنْكُوبٌ ..

184. The bounty of this world is transient, its comfort is [marred by] trouble, its soundness is destruction and its gifts are taken away.

184 جُودُ الدُّنْيا فَناءٌ، وراحَتُها عَناءٌ، وسَلامَتُها عَطَبٌ ومَواهِبُها سَبَبٌ ..

185. Love of this world is the source of every misdeed.

185 حُبُّ الدُّنْيا رَأسُ كُلِّ خَطيئَةٍ ..

186. Love of this world is the source of trials and the root of tribulations.

186 حُبُّ الدُّنْيا رَأسُ الفِتَنِ وأصْلُ المِحَنِ ..

187. Love of this world gives rise to avarice.

187 حُبُّ الدُّنْيا يُوجِبُ الطَّمَعَ ..

188. Love of this world corrupts the intellect, preoccupies the heart from listening to [words of] wisdom and leads to a painful chastisement [in the Hereafter].

188 ـ حُبُّ الدُّنْيا يُفْسِدُ العَقْلَ، ويُهِمُّ القَلْبَ، عَنْ سَماعِ الحِكْمَةِ، وَيُوجِبُ أليمَ العِقابِ

189. The sweetness of this world leads to the bitterness of the Hereafter and an unpleasant ending.

189 ـ حَلاوَةُ الدُّنْيا تُوجِبُ مَرارَةَ الآخِرَةِ وسُوءَ العُقْبى

190. The sweets of this world are like myrrh, its foods are poisons and its means are worn-out [and weak] ropes.

190 ـ حُلْوُ الدُّنْيا صَبِرٌ، وغِذاؤُها سِمامٌ، وأسْبابُها رُمامٌ

191. The living of this world are prone to death and its healthy are prone to sicknesses and the target of [the arrow of] death.

191 ـ حَيُّ الدُّنْيا بِعَرْضِ مَوت، وصَحيحُها عَرَضُ الأسْقامِ، ودَرِيئَةُ الحِمامِ

192. Wretchedness, annihilation, destruction and ruin have been decreed for the people of this world.

192 ـ حُكِمَ على أهلِ الدُّنْيا بِالشَّقاءِ، والفَناءِ، والدَّمارِ، وَالبَوارِ

193. This world has been surrounded with lustful desires, liked for its immediate enjoyments, embellished with deceptions and sweetened with aspirations.

193 ـ حُفَّتِ الدُّنيا بِالشَّهَواتِ، وتَحَبَّبَتْ بِالعاجِلَةِ، وتَزَيَّنَتْ بِالغُرُورِ وَتَحَلَّتْ بِالآمالِ

194. Wage war against yourselves for [keeping away from] this world and turn yourselves away from it, for it vanishes quickly, quakes frequently and transfers soon.

194 ـ حارِبُوا أنْفُسَكُمْ عَلَى الدُّنيا، واصْرِفُوها عَنْها، فَإنَّها سَريعَةُ الزَّوالِ، كَثيرةُ الزِلْزالِ، وشيكَةُ الانْتِقالِ

195. Neediness has been decreed for those from among the people of this world who seek to increase their wealth while those who get along without it have been assisted with comfort.

حُكِمَ على مُكْثِري أهلِ الدُّنْيا بِالفاقَةِ،وَ أُعِيْنَ مَنْ غَنِيَ عَنْها بِالرَّاحَةِ195 ..

196. The good of this world is [a cause of] sorrow and its evil is [a cause of] regret.

خَيْرُ الدُّنيْا حَسْرَةٌ، وشَرُّها نَدَمٌ196 ..

197. The good of this world is insignificant and its evil is ready at hand.

خَيْرُ الدُّنْيا زَهيدٌ، وشَرُّها عَتيدٌ197 ..

198. Take from that which will not last for you for that which will last for you and will not separate from you.

خُذْ مِمّا لا يَبْقى لَكَ لِما يَبْقى لَكَ ولا يُفارِقُكَ198 ..

199. Take from the little of this world that which suffices you and leave from its abundance that which makes you transgress.

خُذْ مِنْ قَليلِ الدُّنيا ما يَكْفيكَ، ودَعْ مِنْ كَثيرِها ما يُطْغيكَ199 ..

200. Take from this world that which comes to you and turn away from that which turns away from you, but if you don't do this then [at least] be moderate in what you seek.

خُذْ مِنَ الدُّنيْا ما أتاكَ، وتَوَلَّ عَمّا تَوَلّى مِنْها عَنْكَ فَإنْ لَمْ تَفْعَلْ فَأجْمِلْ فِي الطَّلَبِ200 ..

201. Mingling with those who are attached to this world is the primary cause of affliction and corruption of piety.

خُلْطَةُ أبْناءِ الدُّنْيا رَأسُ البَلْوى وفَسادُ التَّقوى201 ..

202. Mingling with those who are attached to this world tarnishes religion and weakens certitude.

خُلْطَةُ أبْناءِ الدُّنْيا تَشينُ الدّينَ، وتُضْعِفُ اليَقينَ202 ..

203. The significance of this world is little, its product is inferior, its delight is false and its bounties are

illusory.

203 ـ خَطَرُ الدُّنيا يَسيرٌ، وحاصِلُها حَقيرٌ، وبَهْجَتُها زُورٌ، ومَواهِبُها غُرُورٌ

204. The aspiration and pursuit of one whose hope and desire is [acquiring felicity in] this world, is frustrated.

204 ـ خابَ رَجاؤُهُ ومَطْلَبُهُ مَنْ كانَتِ الدُّنيا أمَلَهُ وأرَبَهُ

205. It is an abode which is fraught with tribulations and known for its treachery. Its circumstances do not last and its dwellers are not safe.

205 ـ دارٌ بِالبَلاءِ مَحْفُوفَةٌ، وبِالغَدْرِ مَوصُوفَةٌ(مَعْرُوفَة)، لا تَدُومُ أحوالُها، ولا يَسْلَمُ نُزّالُها

206. It is an abode which is lowly before its Lord, so its lawful has been mixed with its forbidden, its good with its evil and its sweetness with its bitterness.

206 ـ دارٌ هانَتْ على رَبِّها، فَخَلَطَ حَلالَها بِحَرامِها، وخَيْرُها بِشَرِّها، وَحُلْوَها بِمُرِّها

207. It is the abode of transience, the resting place of the sinners, the residence of the wretched and the transgressors (or the repulsed and those who exceed the limits).

207 ـ دارُ الفَناءِ مَقيلُ العاصينَ ومَحَلُّ الأشْقياءِ والمُعْتَدينَ (المُبْعَدينَ، المُتَعَدّينَ).

208. Allah, the Glorified, called you to the Eternal Abode and the permanent residence, and great blessings and proximity to the Prophets and the felicitous, but you sinned and turned away; whereas this world called you to an abode of wretchedness and the place of annihilation and different types of tribulations and hardships, but you obeyed it and quickly rushed [towards it].

208 ـ دَعاكُمُ اللّهُ سُبْحانَهُ إلى دارِ البَقاءِ، وقَرارَةِ الخُلُودِ، والنَّعْماءِ، وَمُجاوَرَةِ الأنبياءِ والسُّعَداءِ،فَعَصَيْتُمْ، وأعْرَضْتُمْ، وَدَعَتْكُمُ الدُّنيا إلى قَرارَةِ الشَّقاءِ ومَحَلِّ الفَناءِ وأنْواعِ البَلاءِ والعَناءِ فَأطَعْتُمْ وبادَرْتُمْ وَأسْرَعْتُمْ.

209. Recalling [the pleasures of] this world is the worst of all maladies.

209 ـ ذِكْرُ الدُّنيا أدْوَأُ الأدْواءِ

210. The humiliation of this world is the glory of the Hereafter.

210 ذُلُّ الدُّنيا عِزُّ الآخِرَةِ ..

211. Leave that which is little for that which is abundant and that which is limited for that which is vast.

211 ذَرْ ما قَلَّ لِما كَثُرَ وما ضاقَ لِما اتَّسَعَ ..

212. The cornerstone of calamities is infatuation with this world.

212 رَأسُ الآفاتِ الوَلَهُ بِالدُّنيا ..

213. Many an adviser from this world may be suspected by you.

213 رُبَّ ناصِح مِنَ الدُّنيا عِنْدَكَ مُتَّهَمٌ ..

214. Many a person who is truthful about this world is considered a liar by you.

214 رُبَّ صادِق مِنْ خَيْرِ (خَبَرِ) الدُّنيا عِنْدَكَ مُكَذَّبٌ ..

215. Many a thing which one should be cautious of in this world is not taken into consideration by you.

215 رُبَّ مَحْذُور مِنَ الدُّنيا عِنْدَكَ غَيْرُ مُحتَسِب ..

216. You desire for the unachievable is [a sign of] ignorance.

216 رَغْبَتُكَ فِي المُسْتَحيلِ جَهلٌ ..

217. Your being content with this world is from your bad choices and your wretched endeavours.

217 رِضاكَ بِالدُّنيا مِنْ سُوءِ اخْتيارِكَ وشَقاءِ جَدِّكَ ..

218. Increase in [one’s desire for] this world corrupts the Hereafter.

218زِيادَةُ الدُّنيا تُفْسِدُ الآخِرَةَ ..

219. The ornaments of this world corrupt weak minds.

219زَخارِفُ الدُّنيا تُفْسِدُ العُقُولَ الضَّعيفَةَ ..

220. The cause of wretchedness is love of this world.

220سَبَبُ الشَّقاءِ حُبُّ الدُّنيا ..

221. The cause of corruption of the mind is love of this world.

221سَبَبُ فَسادِ العَقْلِ حُبُّ الدُّنيا ..

222. The sovereignty of this world is disgrace and its loftiness is lowness.

222سُلْطانُ الدُّنيا ذُلٌّ، وعِلْوُها سِفْلٌ ..

223. The joy of this world is deception and its enjoyment is destruction.

223سُرُورُ الدُّنيا غُرُورٌ، ومَتاعُها ثُبُورٌ ..

224. One’s seeking tranquillity in [the delights of] this world is from the greatest deceptions.

224سُكُونُ النَّفسِ إلَى الدُّنيا مِنْ أعْظَمِ الغُرُورِ ..

225. The worst of tribulations is love of this world.

225شَرُّ المِحَنِ حُبُّ الدُّنيا ..

226. The worst of afflictions is love for this world.

226شَرُّ الفِتَنِ مَحَبَّةُ الدُّنيا ..

227. The health of this world is [fraught with] sicknesses and its pleasures are [fraught with] pains.

227 صِحَّةُ الدُنيا أسْقامٌ، ولَذّاتُها آلامٌ ..

228. Adultery has become the key to lineage in the world (or among the people), chastity is rare and Islam is worn the wrong way up like fur.

228 صارَ الفُسُوقُ فِي الدُّنيا (النّاسِ) نَسَباً، والعَفافُ عَجَباً، ولُبِسَ الإسْلامُ لُبْسَ الفَرْوِ مَقْلُوباً ..

229. Divorcing this world is the dowry for Paradise.

229 طَلاقُ الدُّنْيا مَهْرُ الجَنَّةِ ..

230. Seeking this world is the primary cause of tribulation.

230 طَلَبُ الدُّنيا رَأسُ الفِتْنَةِ ..

231. The one who seeks this world through religion is chastised and condemned.

231 طالِبُ الدُّنيا بِالدّينِ مُعاقَبٌ مَذْمُوم ..

232. Seeking to join this world with the Hereafter is from the deceptions of the self.

232 طَلَبُ الجَمْعِ بَيْنَ الدُّنْيا والآخِرَةِ مِنْ خِداعِ النَّفسِ ..

233. The seeker of this world misses [the opportunity to work for] the Hereafter and death comes to him unexpectedly, and he does not get from this world except what has been apportioned for him.

233 طالِبُ الدُّنْيا تَفُوتُه الآخِرَةُ، ويُدْرِكُهُ المَوْتُ حتّى يَأخُذَهُ بَغْتَةً (بِعُنْفِهِ)، ولا يُدْرِكُ مِنَ الدُّنْيا إلاّ ما قُسِّمَ لَهُ ..

234. He who turns away from the embellishments of this world gains the joy of the glad tidings [of Paradise].

234 ظَفَرَ بِفَرْحَةِ البُشْرى مَنْ أعْرَضَ عَنْ زَخارِفِ الدُّنْيا ..

235. I am amazed at the one who builds his transient abode and abandons his Eternal Abode.

235 ـ عَجِبْتُ لِعامِرِ دارِ الفَناءِ، وتارِكِ دارِ البَقاءِ ـ

236. The servant of this world faces continuous afflictions and calamities.

236 ـ عَبْدُ الدُّنْيا مُؤَبَّدُ الفِتْنَةِ والبَلاءِ ـ

237. The end of this world is annihilation.

237 ـ غايَةُ الدُّنْيا الفَناءُ ـ

238. The deception of this world strikes [a person] down.

238 ـ غُرُورُ الدُّنْيا يَصْرَعُ ـ

239. World, deceive the one who is ignorant of your tricks and for whom your traps of deceit are concealed.

239 ـ غُرّي يا دُنيا مَنْ جَهِلَ حِيَلَكَ، وخَفِيَ عَلَيْهِ حَبائِلُ كَيْدِكَ ـ

240. He (ʿa) said about this world: It is deceitful – that which is in it is illusory; it is perishing all that is upon it perishes.

240 ـ وقالَ ـ عليه السّلام ـ في وَصْفِ الدُّنْيا: غَرّارَةٌ، غُرُورٌ ما فيها، فانِيَةٌ فان مَنْ عَلَيْها ـ

241. It is deceitful, harmful, volatile, evanescent, transient and perishing.

241 ـ غَرّارَةٌ، ضَرَّارَةٌ، حائِلَةٌ، زائِلَةٌ، بائِدَةٌ، نافِدَةٌ ـ

242. The foods of this world are poisons and its means are worn-out [and weak] ropes.

242 ـ غِذاءُ الدُّنيا سِمامٌ، وأسْبابُها رِمامٌ ـ

243. In being averse to this world there is attainment of prosperity.

243فِي العُزُوفِ عَنِ الدُّنيا دَرَكُ النَّجاحِ ..

244. In the vicissitudes of this world there are lessons to be learnt.

244في تَصاريفِ الدُّنيا اِعْتِبارٌ ..

245. In this world there is action without reckoning.

245فِي الدُّنيا عَمَلٌ، ولا حِسابٌ ..

246. This world is what the wretched desire.

246فِي الدُّنْيا رَغْبَةُ الأشْقياءِ ..

247. The two that are attached to each other may get detached and the two groups that are united may get separated.

247قَدْ يَتَفاصَلُ المُتَواصِلانِ (المُتَفاصِلان)، ويَشَتُّ جَمْعُ الأليفَيْنِ ..

248. Indeed, that which was sweet of this world has become bitter, and that which was clean of it has become dirty.

248قَدْ أمَرَّ مِنَ الدُّنيا ما كانَ حُلْواً، وكَدَرَ مِنْها ما كانَ صَفْواً ..

249. Indeed this world has embellished itself with its deception and it deceives [its inhabitants] with its embellishments.

249قَدْ تَزَيَّنَتِ الدُّنيا بِغُرُورِها، وغَرَّتْ بِزينَتِها ..

250. Little of this world takes away a lot of the Hereafter.

250قَليلُ الدُّنيا يَذْهَبُ بِكَثيرِ الآخِرَةِ ..

251. The little of this world does not last and its abundance is not safe from calamities.

251 قَليلُ الدُّنيا لا يَدُومُ بَقائُهُ، وكَثيرُها لا يُؤْمَنُ بَلاؤُهُ ـ

252. The mainstay of this world is by four [groups]: A scholar who acts on his knowledge, an ignorant person who is not too proud to learn, a wealthy person who is generous with his wealth to the needy and a poor person who does not sell his Hereafter for his worldly life. So when the scholar does not act on his knowledge, the ignorant one refuses to learn; and when the wealthy is miserly with his wealth, the poor one sells his Hereafter for his world.

252 قِوامُ الدُّنْيا بِأرْبَع: عالِمٌ يَعْمَلُ بِعِلْمِهِ، وجاهِلٌ لايَسْتَنْكِفُ أنْ يَتَعَلَّمَ، وغَنِيٌّ يَجُودُ بِمالِهِ عَلَى الفُقَراءِ، وفَقيرٌ لايَبيعُ آخِرَتَهُ بِدُنياهُ فَإذا لَمْ يَعمَلِ العالِمُ بِعِلْمِهِ، اِسْتَنْكَفَ الجاهِلُ أنْ يَتَعَلَّمَ، وإذا بَخِلَ الغَنِيُّ بِمالِهِ باعَ الفَقيرُ آخِرَتَهُ بِدنياهُ. ـ

253. Every gathering is [headed] towards dispersion.

253 كُلُّ جَمْع إلى شَتات ـ

254. Every profit of this world is a loss.

254 كُلُّ أرْباحِ الدُّنيا خُسْرانٌ ـ

255. Everything that passes [away] is as if it never was.

255 كُلُّ ماض فَكَأنْ لَمْ يَكُنْ ـ

256. Every ease of this world is difficulty.

256 كُلُّ يَسارِ الدُّنيا إعْسارٌ ـ

257. Every provision of this world is trivial for the contented and the chaste.

257 كُلُّ مُؤَنِ الدُّنيا خَفيفَةٌ علَى القانِعِ والعَفيفِ ـ

258. Everything in this world [is such that it] seems greater when heard than when seen.

258كُلُّ شَيء مِنَ الدُّنيا سَماعُهُ أعْظَمُ مِنْ عِيانِهِ ..

259. All the circumstances of this world change abruptly and its ownership is taken away and transferred [to others].

259كُلُّ أحوالِ الدُّنيا زَلْزالٌ، ومِلْكُها سَلَبٌ وانْتِقالٌ ..

260. Every moment of this world is [taking it] towards the end and every living thing in it is [moving] towards its death and annihilation.

260كُلُّ مُدَّة مِنَ الدُّنيا إلَى انْتِهاء، وَكُلُّ حَيّ فيها إلى مَمات وَفَناء ..

261. How many a person who relied upon this world has been made to suffer by it!

261كَمْ مِنْ واثِق بِالدُّنيا قَدْفَجَعَتْهُ ..

262. How many a person who had confidence in this world has been struck down by it!

262كَمْ مِنْ ذي طُمَأنِينَة إلَى الدُّنيا قَدْ صَرَعَتْهُ ..

263. How many a person who possesses grandeur has this world abased!

263كَمْ ذي أُبَّهَة جَعَلَتْهُ الدُّنيا حَقيراً ..

264. How many a person who possesses high standing has this world returned to humility!

264كَمْ ذي عِزَّة رَدَّتْهُ الدُّنيا ذَليلاً ..

265. That which has passed from this world suffices as an informer of what remains of this world.

265كَفى مُخْبِراً عَمّا بَقِيَ مِنَ الدُّنيا ما مَضى مِنْها ..

266. The abundance of this world is paucity, its grandeur is humiliation, its embellishments are misguiding and its gifts are a trial.

266كَثْرَةُ الدُّنيا قِلَّةٌ، وَعِزُّها ذِلَّةٌ، وزَخارِفُها مُضِلَّةٌ، ومَواهِبُها فِتْنَةٌ ..

267. Be in this world with your body and in the Hereafter with your heart and your actions.

267كُنْ فِي الدُّنيا بِبَدَنِكَ، وَفِي الآخِرَةِ بِقَلْبِكَ وعَمَلِكَ ..

268. Be most cautious of this world when you are most at ease with it.

268كُنْ آنَسَ ما تَكُونُ بِالدُّنيا أحْذَرَ ما تَكُونُ مِنْها ..

269. Become uninterested in this world and be infatuated with the Hereafter.

269كُونُوا عَنِ الدُّنيا نُزّاهاً، وإلى الآخِرَةِ وُلاّهاً ..

270. Be among those who recognize the transience of this world so they renounce it and know about the eternity of the Hereafter so they work for it.

270كُونُوا مِمَّنْ عَرَفَ فَناءَ الدُّنيا فَزَهِدَ فيها وعَلِمَ بَقاءَ الآخِرَةِ فَعَمِلَ لَها ..

271. Be a community that understands that this world is not their [permanent] abode so they exchange it [for the Hereafter].

271كُونُوا قَوْماً عَلِمُوا أنَّ الدُّنيا لَيْسَتْ بِدارِهِمْ فاسْتَبْدَلُوا ..

272. Be from the children of the Hereafter and do not be from the children of this world, for every child will cling to his mother on the Day of Resurrection.

272كُونُوا مِنْ أبْناءِ الآخِرَةِ، وَلا تَكُونُوا مِنْ أبْناءِ الدُّنْيا فَإنَّ كُلَّ وَلَد سَيَلْحَقُ بِأُمِّهِ يَوْمَ القيمَةِ ..

273. Whenever a person becomes more preoccupied and infatuated with this world, it makes him enter paths [of danger] and fall into places of destruction.

273كُلَّما إزدادَ المَرْءُ بِالدُّنيا شُغْلاً وزادَ بِها وَلَهاً أَوْرَدَتْهُ المَسالِكَ وَأَوْقَعَتْهُ فِي المَهالِكِ ..

274. Whatever does not benefit, harms, and this world with its sweetness, becomes bitter whereas

poverty with [seeking] sufficiency through Allah, never harms.

274 ـ كُلَّما لا يَنْفَعُ يَضُرُّ، والدُّنيا مَعَ حَلاوَتِها تَمُرُّ، والفَقْرُ مَعَ الغِنى بِاللّهِ لايَضُرُّ

275. Every time something of this world slips away from you, it is an advantage [and a blessing].

275 ـ كُلَّما فاتَكَ مِنَ الدُّنيا شَيْءٌ فَهُوَ غَنيمَةٌ

276. Just as the sun and the night do not come together, similarly love for Allah and love for this world do not come together.

276 ـ كَما أنَّ الشَّمسَ واللَّيلَ لا يَجْتَمِعانِ كَذلِكَ حُبُّ اللّهِ وحُبُّ الدُّنيا لايَجْتَمِعانِ

277. He who claims [to have] certitude in the eternal while he is still attached to the transient, has lied.

277 ـ كَذِبَ مَنِ ادَّعَى اليَقينَ بِالباقي وهُوَ مُواصِلٌ لِلفاني

278. For every abundance [in this world] there is paucity.

278 ـ لِكُلِّ كَثْرَة قِلَّةٌ

279. For everything in this world there is expiry and annihilation.

279 ـ لِكُلِّ شَيء مِنَ الدُّنيا انْقِضاءٌ وفَناءٌ

280. For the one who finds delight in the pleasures of this world there is distress [and regret in the Hereafter].

280 ـ لِلْمُسْتَحْلي لَذَّةَ الدُّنيا غُصَّةٌ

281. Indeed, this world has unveiled the cloak [of its disloyalty] and notified you all equally.

281 ـ لَقَدْ كاشَفَتْكُمُ الدُّنيا الغِطاءَ، وآذَنَتْكُمْ على سَواء

282. Verily this world of yours is more lowly in my view than the [dry] bone of a pig in the hand of a leper.

282لَدُنْياكُمْ عِنْدي أهْوَنُ مِنْ عُراقِ خِنْزير على يدِ مَجذُوم ـ

283. It is not a [good] trade to consider this world to be a price for your soul and a substitute to that which is for you with Allah.

283لَيْسَ المَتْجَرُ أنْ تَرىَ الدُّنيا لِنَفْسِكَ ثَمَناً، ومِمّا لَكَ عِندَ اللّهِ عِوَضاً ـ

284. For love of this world, listeners turn a deaf ear to [words of] wisdom and hearts become blind to the light of insight.

284لِحُبِّ الدُّنْيا صَمَّتِ الأسْماعِ عَنْ سَماعِ الحِكْمَةِ، وعَمِيَتِ القُلُوبُ عَنْ نُورِ البَصيرَةِ ـ

285. Nobody gains any joy from this world but that it is followed by tears [of sorrow].

285لَمْ يَنَلْ أحَدٌ مِنَ الدُّنيا حَبْرَةً إلاّ أعْقَبَتْهُ عَبْرَةً ـ

286. Allah, the Glorified, has not cleansed this world for His friends nor has He withheld it from His enemies.

286لَمْ يُصفِ اللّهُ سُبْحانَهُ الدُّنْيا لأوليائِهِ، ولَمْ يَضُنَّ بِها على أعْدائِهِ ـ

287. Nobody gets the comforts of this world internally but that he has to face its hardships externally.7

287لَمْ يَلْقَ أحَدٌ مِنْ سَرّاءِ الدُّنْيا بَطْناً إلاّ مَنَحَتْهُ مِنْ ضَرَّائِها ظَهْراً ـ

288. One whose effort was for this world did not earn any recompense [for it] nor did he fulfil any obligation.

288لَمْ يُفِدْ مَنْ كانَتْ هِمَّتُهُ الدُّنْيا عِوَضاً، وَلَمْ يَقْضِ مُفْتَرَضاً ـ

289. No person in this world is covered by the light rain of ease but that the heavy rain of distress pours upon him.

289ـ لَمْ تُظِلَّ امْرَءً مِنَ الدُّنْيا دِيمَةُ رَخاء إلاّ هَتَنَتْ عَلَيْهِ مُزْنَةُ بَلاء

290. If the people of the world understood [the truth about it], this world would surely be ruined.

290ـ لَوْ عَقَلَ أَهْلُ الدُّنْيا لَخَرِبَتِ الدُّنيا

291. If this world was praiseworthy in front of Allah, He would have reserved it for His friends, but He turned their hearts away from it and expunged its desires from them.

291ـ لَوْ كانَتِ الدُّنْيا عِنْدَ اللّهِ مَحْمُوداً لاخْتَصَّ بِها أولِيائَهُ لكِنَّهُ صَرَفَ قُلُوبَهُمْ عَنْها ومَحا عَنْهُمْ مِنْها المَطامِعَ

292. If this world was to remain with one of you, it would not have reached the one in whose hands it is [now].

292ـ لَوْ بَقِيَتِ الدُّنيا على أحَدِكُمْ لَمْ تَصِلْ إلى مَنْ هيَ في يدَيْهِ

293. One who strives for this world is eluded by it.

293ـ مَنْ ساعَي الدُّنيا فاتَتْهُ

294. One who holds back from this world is sought by it.

294ـ مَنْ قَعَدَ عَنِ الدُّنيا طَلَبَتْهُ

295. One who wrestles this world is knocked down by it.

295ـ مَنْ صارَعَ الدُّنيا صَرَعَتْهُ

296. One who disobeys this world is obeyed by it.

296ـ مَنْ عَصَى الدُّنيا أطاعَتْهُ

297. One who turns away from this world is approached by it.

297مَنْ أعْرَضَ عَنِ الدُّنيا أتَتْهُ ـ

298. One who knows [the reality of] this world, renounces it.

298مَنْ عَرَفَ الدُّنيا تَزَهَّدَ ـ

299. One who thinks little of this world, it comes to him humiliated.

299مَنْ سَلا عَنِ الدُّنيا أتَتْهُ راغِمَةً ـ

300. One who is owned by this world falls down often.

300مَنْ مَلَكَتْهُ الدُّنيا كَثُرَ صَرْعُهُ ـ

301. One who is delighted by the embellishments of this world is owned by [its] deceptions.

301مَنْ راقَهُ زِبْرِجُ الدُّنيا مَلَكَتْهُ الخُدَعُ ـ

302. One who buys his Hereafter with his world, gains both of them.

302مَنِ ابْتاعَ آخِرَتَهُ بِدُنياهُ رَبِحَهُما ـ

303. One who sells his Hereafter for his world loses both of them.

303مَنْ باعَ آخِرَتَهُ بِدُنياهُ خَسِرَهُما ـ

304. One who seeks less of this world gains more of that which keeps him secure [in the Hereafter].

304مَنِ اسْتَقَلَّ مِنَ الدُّنيا اِسْتَكْثَرَ مِمّا يُؤْمِنُهُ ـ

305. One who seeks more of this world gains more of that which will ruin him.

305مَنِ اسْتَكْثَرَ مِنَ الدُّنيا اِسْتَكْثَرَ مِمّا يُوْبِقُهُ ـ

306. One who builds his world destroys his place of return [in the Hereafter].

306ـ مَنْ عَمَرَ دُنياهُ خَرَّبَ مَ آلَهُ

307. One who is deceived by this world is deceived by [his] aspirations.

307ـ مَنِ اغْتَرَّ بِالدُّنيا اِغْتَرَّ بِالمُنى

308. One who is pleased with this world is eluded by the Hereafter.

308ـ مَنْ رَضِـيَ بِالدُّنيا فاتَتْهُ الآخِرَةُ

309. One who is greedy for this world is destroyed.

309ـ مَنْ حَرَصَ عَلَى الدُّنيا هَلَكَ

310. One who is not content with the little [he has] of this world will not be satisfied with the much that he accumulates from it.

310ـ مَنْ كانَ بِيَسيرِ الدُّنيا لا يَقْنَعُ لَمْ يُغْنِهِ مِنْ كَثيرِها ما يَجْمَعُ

311. Who is more at a disadvantage than the one who sells the eternal [Hereafter] for the transient [world]?

311ـ مَنْ أغْبَنُ مِمَّنْ باعَ البَقاءَ بِالفَناءِ؟!

312. Who is more at a loss than the one who exchanges the Hereafter for this world?

312ـ مَنْ أخْسَرُ مِمَّنْ تَعَوَّضَ عَنِ الآخِرَةِ بِالدُّنيا؟!

313. One who seeks from this world that which pleases him, his crime (and sinfulness) increases and his transgression prolongs.

313ـ مَنْ طَلَبَ مِنَ الدُّنيا ما يُرْضيهِ كَثُرَ تَجَنّيهِ وطالَ تَعَدّيهِ

314. One who relies on the deceptions of this world considers himself safe from its perils.

314 ـ مَنْ وَثِقَ بِغُرورِ الدُّنيا أمِنَ مَخُوفَهُ

315. Whoever keeps back from seeking this world, it rises towards him.

315 ـ مَنْ قَعَدَ عَنْ طَلَبِ الدُّنيا قامَتْ إلَيهِ

316. One who exceeds the limits in seeking this world dies a pauper.

316 ـ مَنْ أسْرَفَ في طَلَبِ الدُّنيا ماتَ فَقيراً

317. Whoever turns away from this world, it comes to him belittled.

317 ـ مَنْ عَرَفَ عَنِ الدُّنيا أتَتْهُ صاغِرَةً

318. One whose heart is attached to the love of this world catches three things from it: worry that never leaves him, greed that never abandons him and hopes that are never realized by him.

318 ـ مَنْ لَهِجَ قَلْبُهُ بِحُبِّ الدُّنيا إلْتاطَ مِنها بِثَلاث: هَمّ لايُغْنيهِ (لايُغِبُّهُ)، وَحِرص لا يَتْرُكُهُ، وأمَل لا يُدْرِكُهُ

319. Whoever is attracted by the dazzle of this world, it blinds both his eyes.

319 ـ مَنْ راقَهُ زِبْرِجُ الدُّنيا أعْقَبَ ناظِرَيْهِ كَمَها

320. One who desires the adornments of this world is eluded by the sought after eternal bliss [of the Hereafter].

320 ـ مَنْ رَغِبَ في زَخارِفِ الدُّنيا فاتَهُ البَقاءُ المَطْلُوبُ

321. One who has been overcome by this world is blind to that which is in front of him.

321 ـ مَنْ غَلَبَتِ الدُّنيا عَلَيْهِ عَمِيَ عَمّا بَيْنَ يَدَيْهِ

322. One who builds his world corrupts his religion and ruins his Hereafter.

322مَنْ عَمَرَ دُنياهُ أفْسَدَ دينَهُ وأخْرَبَ أُخْراهُ ـ

323. One who loves [to acquire] the prestige of [both] this world and the Hereafter must detest prestige in this world.

323مَنْ أحَبَّ رِفْعَةَ الدُّنيا والآخِرَةِ فَلْيَمْقُتْ فِي الدُّنيا الرِّفْعَةَ ـ

324. One who humbles himself for the children of this world takes off the garment of piety.

324مَنْ تَذَلَّلَ لِاِبْناءِ الدُّنيا، تَعَرّى مِنْ لِباسِ التَّقوى ـ

325. One who fixes his gaze on the children of this world is blinded from the path of guidance.

325مَنْ قَصَّرَ نَظَرَهُ على أبْناءِ الدُّنيا، عَمِيَ عَنْ سَبيلِ الهُدى ـ

326. One who seeks something from this world is eluded by something greater from the Hereafter than what he seeks [from this world].

326مَنْ طَلَبَ مِنَ الدُّنيا شَيْئاً، فاتَهُ مِنَ الآخِرَةِ أكْثَرُ مِمّا طَلَبَ ـ

327. Whoever seeks [the profits of] this world through the work of the Hereafter, it takes him further away from that which he seeks.

327مَنْ طَلَبَ الدُّنيا بِعَمَلِ الآخِرَةِ،كانَ أبْعَدَ لَهُ مِمّا طَلَبَ ـ

328. One who is glad to relinquish the bounties of this world [for the sake of the Hereafter] has certainly perfected his intellect.

328مَن سَخَتْ نَفْسُهُ عَنْ مَواهِبِ الدُّنيا، فَقَدِ اسْتَكْمَلَ العَقْلَ ـ

329. Whoever gains possession of something of this world loses much more of the Hereafter than what he possesses [of this world].

329مَنْ مَلَكَ مِنَ الدُّنيا شَيْئاً، فاتَهُ مِنَ الآخِرَةِ أكثَرَ مِمّا مَلَكَ ـ

330. One who knows [the reality of] this world is not saddened by that which befalls him [in it].

330مَنْ عَرَفَ الدُّنيا لَمْ يَحْزَنْ على ما أصابَهُ ـ

331. One who recognizes the deceptions of this world will not be deceived by its impossible dreams.

331مَنْ عَرَفَ خِداعَ الدُّنيا لَمْ يَغْتَرَّ مِنْها بِمُحالاتِ الأحْلامِ ـ

332. One who triumphs in this world becomes troubled and one whom it eludes gets distressed.

332مَنْ ظَفِرَ بِالدُّنيا نَصِبَ، وَمَنْ فاتَتْهُ تَعِبَ ـ

333. One in whose eyes this world is grand and in whose heart its position is great, prefers it over Allah and devotes himself to it and becomes a slave to it.

333مَنْ عَظُمَتِ الدُّنيا في عَيْنِهِ، وكَبُرَ مَوْقِعُها في قَلْبِهِ، أثَرَها عَلَى اللّهِ، وانْقَطَعَ إلَيْها، وصارَ عبداً لَها ـ

334. One who becomes infatuated with this world, it fills his heart with a sadness which keeps alternating in the black part of his heart, a distress that worries him and a grief that causes him pain, until its suffocation [of death] overtakes him and he is flung in the open while both the arteries of his heart are severed. It is easy for Allah to cause him to die and he becomes too far for his comrades to meet him (or to remain with him).

334مَنِ اسْتَشْعَرَ الشَّغَفَ بِالدُّنيا، مَلأَتْ ضميرَهُ أشْجاناً لها رَقْصٌ عَلى سُوَيْداءِ قَلْبِهِ، هَمٌّ يَشْغَلُهُ، وغَمٌّ يَحْزُنُهُ حَتّى يُؤخَذَ بِكَظْمِهِ، فَيُلْقى بِالفَضاءِ مُنقَطِعاً أبْهَراهُ، هَيِّناً عَلَى اللّهِ فَناءُهُ بَعيداً عَلَى الإخْوانِ لِقاؤُهُ (بَقاؤُهُ). ـ

335. One who relies on this world is indeed wretched and deprived.

335مَنِ اعْتَمَدَ علَى الدُّنيا فَهُوَ الشَّقيُّ المَحْرُومُ ـ

336. Whoever serves this world, it exploits him and whoever serves Allah, the Glorified, it (this world) serves him.

336مَنْ خَدَمَ الدُّنيا اِسْتَخْدَمَتْهُ، ومَنْ خَدَمَ اللّهَ سُبْحانَهُ خَدَمَتْهُ ..

337. One whose concern [and effort] is for this world, his wretchedness and misery will be prolonged on the Day of Resurrection.

337مَنْ كانَتْ الدُّنيا هَمَّهُ، طالَ يَوْمَ القِيامَةِ شَقاؤُهُ وغَمُّهُ ..

338. One who does not think about the bounties of his world becomes powerful.

338مَنْ سَلا عَنْ مَواهِبِ الدُّنيا عَزَّ ..

339. One of the troubles of this world is the spoiling of union by separation and happiness by distress.

339مِنْ نَكَدِ الدُّنيا تَنْغيصُ الاِجتِماعِ بِالفُرْقَةِ، والسُّرُورِ بالغُصَّةِ ..

340. It is from the lowliness of this world in front Allah is that He is not disobeyed anywhere except in it.

340مِنْ هَوانِ الدُّنيا علَى اللّهِ أنْ لا يُعْصى إلاّ فيها ..

341. From the [signs of the] contemptibleness of this world in the sight of Allah is that one does not gain that which is with Him except by abandoning it.

341مِنْ ذَمامَةِ الدُّنيا عِنْدَاللّهِ أنْ لايُنالَ ما عِنْدَهُ إلاّ بِتَرْكِها ..

342. Nothing corrupts the faith like this world.

342ما أفْسَدَ الدّينَ كَالدُّنيا ..

343. How will the offshoot remain after the root has gone?

343ما بَقاءُ فَرْع بَعْدَ ذَهابِ أصْل ..

344. This world of yours which endears itself to you is not better than the Hereafter which is made to appear ugly by your negative perception [of it].

ـ ما دُنياكَ الَّتي تَحَبَّبَتْ إلَيكَ بِخَير مِنَ الآخِرَةِ الَّتي قَبَّحَها سُوءُ النَّظرِ عِنْدَكَ344

345. That which you send forth from this world is for your own benefit and that which you leave behind from it is for your enemy.

ـ ما قدَّمْتَ مِنْ دُنياكَ فَلِنَفْسِكَ، وَما أخَّرْتَ مِنْها فَلِلْعَدُوِّ345

346. That which [one] increases in this world, [he] diminishes in the Hereafter.

ـ مازادَ فِي الدُّنيا نَقَصَ فِي الآخِرَةِ346

347. That which [one] diminishes in this world, [he] increases in the Hereafter.

ـ مانَقَصَ فِي الدُّنيا زادَ فِي الآخِرَةِ347

348. Do not be overjoyed by that which you obtain in this world and do not despair with sadness for that which eludes you from it.

ـ مانِلْتَ مِنْ دُنياكَ فَلا تُكْثِرْ بِهِ فَرَحاً، وما فاتَكَ مِنْها فلا تَأسَ عَلَيْهِ حُزْناً348

349. What is good in a house that falls down like demolished construction and in a lifetime that expires as [its] provisions get exhausted?

ـ ماخَيْرُ دار تُنْقَضُ نَقْضَ البِناءِ، وعُمْر يَفْنى فَناءَ الزَّادِ349

350. What is the matter with you? You are delighted with the little of this world that you obtain while you are not saddened by the abundance of the Hereafter that you are deprived of?!

ـ ما بالُكُمْ تَفْرَحُونَ بِاليَسيرِ مِنَ الدُّنيا تُدْرِكُونَهُ، ولايَحْزُنُكُمُ الكَثيرُ مِنَ الآخِرَةِ تُحْرَمُونَهُ350

351. This world has not deceived you, rather through it you have been deceived.

ـ ما الدُّنيا غَرَّتْكَ، وَلكِنْ بِهَا اغْتَرَرْتَ351

352. The transient world has not beguiled you, rather through it you have been beguiled.

352مَا العاجِلَةُ خَدَعَتْكَ، ولكِنْ بِهَا انْخَدَعْتَ ـ

353. What is [the matter] with you that which, if you acquire it [the wealth of this world], its improvement [and seeking something better than it] preoccupies you from enjoying it, and if you enjoy it, it spoils it [the enjoyment] for you with the victory of death over you.

353مالَكَ وما إنْ أدْرَكْتَهُ شَغَلَكَ بِصَلاحِهِ عَنِ الاستِمتاعِ بِهِ، وإنْ تَمَتَّعْتَ بِهِ نَغَّصَهُ عَلَيكَ ظَفَرُ المَوتِ بِكَ ـ

354. The deceived person who gains success in this world through its smallest portion is not like the other person who is gains success in the Hereafter by exerting his greatest effort.8

354مَا المَغْرُورُ الَّذي ظَفِرَ مِنَ الدُّنيا بِأدْنى سُهْمَتِهِ كَالآخَرِ الَّذي ظَفِرَ مِنَ الآخِرَةِ بِأعْلى هِمَّتِهِ ـ

355. How close this world is to departure, old age is to youth, and doubt is to uncertainty!

355ما أقْرَبَ الدُّنيا مِنَ الذَّهابِ، والشَّيْبَ مِنَ الشَّبابِ، والشَّكَّ مِنَ الاِرتيابِ ـ

356. The bitterness of this world is the sweetness of the Hereafter.

356مَرارَةُ الدُّنيا حَلاوَةُ الآخِرَةِ ـ

357. One who accompanies this world is a target of calamities and mishaps.

357مُصاحِبُ الدُّنيا هَدَفُ النَّوائبِ والغِيَرِ ـ

358. The similitude of this world is like your shadow, if you stop it stops and if you seek it, it moves further away.

358مَثَلُ الدُّنيا كَظِلِّكَ، إنْ وَقَفْتَ وَقَفَ، وإنْ طَلَبْتَهُ بَعُدَ ـ

359. The similitude of this world is like the snake, its feel is soft but it has deadly venom in its fangs. The inexperienced and ignorant one reaches towards it while the wise and intelligent one is cautious of it.

359مَثَلُ الدُّنيا كَمَثَلِ الحَيَّةِ، لَيِّنٌ مَسُّها، والسَّمُّ القاتِلُ في جَوفِها، يَهْوي إلَيْهَا الغِرُّ الجاهِلُ، ويَحْذَرُهَا اللَّبيبُ العاقلُ ـ

360. The wares of this world are [like] broken orts that cause epidemics, therefore keep off the grazing land which is more beneficial to migrate from than to peacefully stay in, and that of it which suffices for subsistence in it is purer [for the soul] than its riches.

360 ـ مَتاعُ الدُّنيا حُطامٌ مُوبِيٌ، فَتَجَنَّبُوا مَرْعاةً، قُلْعَتُها أحْظى مِنْ طُمَأنِينَتِها، وبُلْغَتُها أزْكى مِنْ ثَرْوَتِها

361. Destroyed is one who finds reassurance in this world and makes his religion its dower, so he turns towards it wherever it turns, having taken it to be his [only] concern and his deity.

361 ـ هَلَكَ مَنِ اسْتَنامَ إلَى الدُّنيا، وأمْهَرَها دينَهُ فَهُوَ حَيْثُما مالَتْ مالَ إلَيْها،قَدِ اتَّخَذَها هَمَّهُ ومَعْبُودَهُ

362. Take it easy, for indeed the matter is near, the companionship is short and the sojourn is brief.

362 ـ هَوِّنْ عَلَيْكَ فَإنَّ الأمْرَ قَريبٌ، والاِصْطِحابَ قَليلٌ، وَالمُقامَ يَسيرٌ

363. It (this world) is obstructive and obdurate, deviating and swaying, deceiving and ungrateful.

363 ـ هِيَ الصَّدُودُ العَنُودُ، والحَيُودُ المَيُودُ، والخَدُوعُ الكَنُودُ

364. Those who are pleased with this world are destroyed on the Day of Resurrection and those who are disheartened by it are saved.

364 ـ هَلَكَ الفَرِحُونَ بِالدُّنيا يَوْمَ القِيامَةِ، ونَجا المَحْزُونُونَ بِها

365. Do not desire anything that perishes and goes away, for this enough of a detriment.

365 ـ لاتَرْغَبْ فِي كُلِّ ما يَفْنى وَيَذْهَبُ، فَكَفى بِذلِكَ مَضَرَّةً

366. Do not desire this world thereby losing your Hereafter.

366 ـ لاتَرْغَبْ فِي الدُّنيا فَتَخْسَرَ آخِرَتَكَ

367. Do not desire that which perishes, and take from the transient for the eternal.

367 ـ لا تَرغَبْ فيما يَفْنى، وخُذْ مِنَ الفَناءِ لِلْبَقاءِ

368. Do not jostle for the bounties of this world, for indeed its bounties are trifling.

368 ـ لا تُنافِسْ في مَواهِبِ الدُّنيا، فَإِنَّ مَواهِبَها حَقيرَةٌ

369. Do not give your religion as dower for this world, for indeed whoever gives his religion as dowry to this world, it brings to him wretchedness, pain, hardship and tribulation.

369 ـ لا تَمْهَرِ الدُّنيا دينَكَ، فَإِنَّ مَنْ مَهَرَ الدُّنيا دينَهُ زُفَّتْ إِلَيهِ بِالشَّقاءِ، وَالعَناءِ، والمِحْنَةِ، والبَلاءِ

370. Do not sell the Hereafter for this world and do not exchange the eternal with the transient.

370 ـ لاتَبيعُوا الآخِرَةَ بِالدُّنيا، ولا تَسْتَبْدِلُواالفَناءَ بِالبَقاءِ

371. Do not let this world tempt you, and do not let your vain desires overpower you, and do not consider your stay in this world to be long, and do not let your hopes deceive you, for indeed hopes are not part of religion in any way.

371 ـ لاتَفْتِنَنَّكُمُ الدُّنيا، ولايَغْلِبَنَّكُمُ الهَوى، وَلا يَطُولَنَّ عَلَيْكُمْ الأمَدُ، وَلا يَغُرَّنَّكُمُ الأمَلُ، فَإِنَّ الأمَلَ لَيسَ مِنَ الدّينِ في شَيْء.

372. Let not the greatest thing that you achieve in this world be the attainment of pleasures and the quelling of rage, rather let it be the enlivening of truth and the annihilation of falsehood.

372 ـ لايَكُونَنَّ أفْضَلَ ما نِلْتَ مِنْ دُنياكَ بُلوغَ لَذَّة، وشِفاءَ غَيْظ، ولْيَكُنْ إحياءَ حَقّ، وإماتَةِ باطل

373. Do not be tempted by good loans [and temporary pleasures], for the loans of this world are returned and you remain with that which you have accumulated of the forbidden.

373 ـ لاتَفْتِنَنَّكَ دُنْياكَ بِحُسْنِ العَواري، فَعَوارِي الدُّنيا تُرْتَجَعُ، ويَبْقى عَلَيْكَ مَا احْتَقَبْتَهُ مِنَ المَحارِمِ

374. Do not let the transient world deceive you with its false amusements, for indeed its amusement ceases while the vices which you have acquired remain with you.

374 ـ لاتَغُرَّنَّكَ العاجِلَةُ بِزُورِ المَلاهي، فإنَّ اللَّهْوَ يَنْقَطِعُ، ويَلْزَمُكَ مَا اكْتَسَبْتَ مِنَ الم آثِمِ

375. Let not any of you pine the way a servant girl pines, for that which has departed from him of this world.

375لايَحِنَنَّ أحَدُكُمْ حَنينَ الأمَةِ على مازُوِيَ عَنْهُ مِنَ الدُّنيا ..

376. Do not solicit this world by the work of the Hereafter and do not prefer the transient over the eternal, for this is the trait of the hypocrites and the character of the apostates.

376لاتَلْتَمِسِ الدُّنيا بِعَمَلِ الآخِرَةِ، وَلا تُؤْثِرِ العاجِلَةَ علَى الآجِلَةِ، فَإنَّ ذلِك شيمَةُ المُنافِقينَ، وسَجِيَّةُ المارقينَ ..

377. Never be deceived by the condition of the people of vanities [and what they enjoy of this world], for indeed it is an extended shadow [which lasts] until a fixed time.

377لا يَغُرَّنَّكَ ما أصْبَحَ فيهِ أهْلُ الغُرورِ بِالدُّنيا، فَإنَّما هُوَ ظِلٌّ مَمْدُودٌ إلى أجَل مَحْدُود ..

378. The deceptions of this world do not excite the learned.

378لا يَسْتَفِزُّ خُدَعُ الدُّنيا العالِمَ ..

379. This world does not protect the one who seeks refuge in it.

379لاتَعْصِمُ الدُّنيا مَنْ لَجَأَ إلَيها ..

380. People do not abandon anything from their religion for the sake of this world but that Allah opens for them that which is more harmful for them.

380لايَتْرُكُ النّاسُ شَيْئاً مِنْ دينِهم لإصْلاحِ دُنْياهُمْ إلاّ فَتَحَ اللّهُ عَلَيْهِمْ ما هُوَ أضَرُّ مِنهُ ..

381. The delights of this world do not continue and its joys do not last, and there is no security from its afflictions.

381لا تَدُومُ حَبْرَةُ الدُّنيا، ولا يَبْقى سُرُورُها، ولاتُؤْمَنُ فَجْعَتُها ..

382. It behoves the one who recognizes this world to renounce its pleasures and to turn away from it.

382ـ يَنْبَغي لِمَنْ عَرَفَ الدُّنيا أنْ يَزْهَدَ فيها، ويعْزِفَ عَنْها

383. It behoves the one who recognizes the transient abode to work for the Eternal Abode.

383ـ يَنْبَغي لِمَنْ عَرَفَ دارَ الفَناءِ أنْ يَعْمَلَ لِدارِ البَقاءِ

384. It behoves the one who knows how fleeting this world is, to renounce its pleasures.

384ـ يَنْبَغي لِمَنْ عَلِمَ سُرْعَةَ زَوالِ الدُّنيا أنْ يَزْهدَ فيها

385. It behoves a person to seek a cure from the ailments of this world just like a sick person seeks treatment, and he should avoid its lusts and pleasures just as a sick person avoids certain foods.

385ـ يَنْبَغي أنْ يَتداوِيَ المَرْءُ مِنْ أدواءِ الدُّنيا كَما يَتَداوى ذُوالعِلَّةِ، وَيَحْتَمِيَ مِنْ شَهَواتِها وَلَذّاتِها كما يَحْتَمِي المَريضُ.

386. Little of this world corrupts the faith.

386ـ يَسيرُ الدُّنيا يُفْسِدُ الدّينَ

387. Little of this world suffices and plenty of it destroys.

387ـ يَسيرُ الدُّنيا يَكْفي، وكَثيرُها يُردْي

388. Little of this world is better than plenty of it, and that of it which suffices for subsistence in it is better than that which destroys.

388ـ يَسيرُ الدُّنيا خَيْرٌ مِنْ كَثيرِها، وبُلْغَتُها أجْدَرُ مِنْ هَلَكَتِها

389. Slaves of desire, cut them short! For indeed, the one who leans on this world gets nothing out of it but the grating sound of hardship.

389ـ يا أسْرَى الرَّغْبَةِ أقْصِروُا، فَإنَّ المُعَرِّجَ عَلَى الدُّنيا لايَرُوعُهُ مِنْها إلاَّ صَريفُ أنيابِ الحِدْثانِ

390. One who works for this world makes a loss.

390 مَنْ عَمِلَ لِلدُّنيا خَسِرَ ...

1. The literal translation of lum□dhah is the food that remains on one's lips after eating and is licked off by the tongue.
2. Possibly referring to the fact the interior of the earth is the place of the dead and the exterior is the place of sickness and afflictions.
3. Jam□l al-D□n Mu□ammad al-Khw□nsari says that it is possible that this is referring to the companions of the 12th Imam ('a) (Ref: Sharhe Ghurar al-□ikam vol. 2 pg. 656).
4. Or: This world makes one submit.
5. Or: Indeed if you approach this world, it will turn its back towards you.
6. Or: Indeed if you turn your back on this world, it will come towards you.
7. Or: Nobody gets the comforts of this world before him but that he has to suffer its hardships afterwards.
8. In Nahj al-Bal□gha the converse has been mentioned i.e. the vain person who is successful in this world by exerting his greatest effort is not like the other who is successful in the Hereafter by gaining its smallest portion. (Saying no. 380)

Source URL:
https://www.al-islam.org/ghurar-al-hikam-wa-durar-al-kalim-exalted-aphorisms-and-pearls-speech/world#comment-0