





## Laamiyah Ibn Al-Qayyim

Written by Shams Ad-Din Abu Abd Allah Muhammad ibn Abi Bakr Ibn Ayyub Az-Zur'i Ad-Dimashqi Al-Hanbali

Translation by Mohammad Yusuf Azizi









## In the name of Allah, the Most Gracious, the Most Merciful

All praise is due to Allah, Lord of the Worlds. We praise Him, seek His help and forgiveness, and seek refuge in Him from the evils of our souls and the misdeeds of our actions. Whomever Allah guides, none can mislead, and whomever He leaves astray, none can guide.

To proceed: This is the powerful and insightful poem Laamiyah by the great scholar Ibn al-Qayyim al-Jawziyyah—may Allah have mercy on him. Composed with eloquence and precision, this poem is a bold critique of the deviations found in certain Sufi paths, confronting their innovations and exposing their errors.

In defence of the truth, Ibn al-Qayyim upholds the creed of Ahl al-Sunnah wal-Jama'ah, calling to sincerity, knowledge, and adherence to the Qur'an and authentic Sunnah. The poem warns against misguidance cloaked in asceticism and mysticism, reminding the reader to hold firmly to revelation and the way of the righteous predecessors.

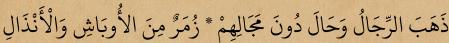
May peace and blessings be upon our Prophet Muhammad, his family, and his companions, all of them.











The true men are gone, and in their place remain, crowds of rabble and lowly ones.

They claimed that they followed in their footsteps. They walked, but in the manner of the idle and the lazy one.

They wore patched cloaks and lived ascetically like the asceticism of the saints and the righteous ones.

They blocked the path of the wayfarers and obscured the ways of guidance with ignorance and misguidance.

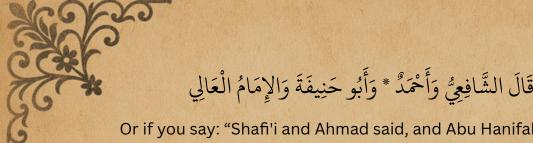
They adorned their outward appearances with the garments of piety, but filled their inner selves with thickets and filth.

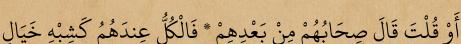
If you say: "Allah said, and His Messenger said', they sneer at you — the sneer of the arrogant denier.

Or if you say: "The Companions said, and the first ones who followed them in word and in deed,"

Or if you say: "The Family — the Family of Mustafa — said", may Allah send His blessings upon him who had the most noble of families.







Or if you say: "Their companions after them said". They are all, to them, like a mere illusion.

And he says: "My heart said to me about its secret, about the secret of my secret, and the purity of my states."

"About my presence, about my thought, about my seclusion, about my witness, about my inspiration, about my state."

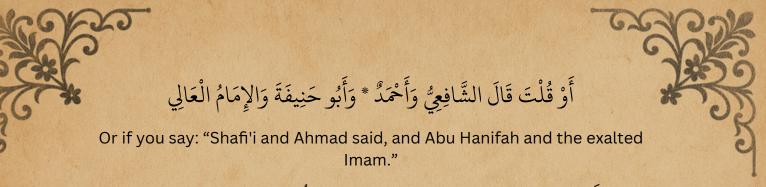
"About the purity of my time, about the reality of my witnessing, about the secret of my essence, about the attributes of my actions."

Claims — when you examine them, you will find them false titles, patched together with impossibilities.

They abandoned the realities and the divine laws and followed the external forms of the ignorant and misguided ones.

They made argumentation a victory, and obscene words into spiritual utterances, and charged forth with the assault of arrogance.

They cast the Book of Allah behind their backs like a greedy traveller throwing away his leftover food.



"It is obedience, it is closeness (to Allah), it is Sunnah!" They believed that shaykh — the one full of misguidance.

An old shaykh who caught them through trickery, until they responded to the call of the deceiver.

They abandoned for his sake the Qur'an, the reports, and the traditions, because they testified to their misguidance.

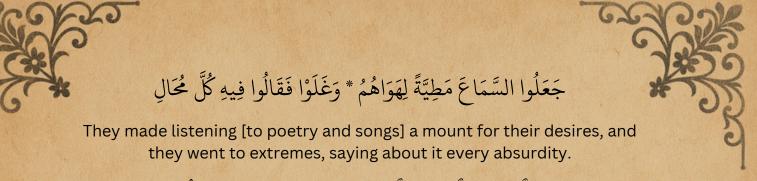
And they saw listening to poetry as more beneficial for a young man than the seven modes of Qur'anic recitation.

By Allah, the enemy has never triumphed with anything like it, from people like them — oh, what a loss of hopes!

He set up the ropes (traps) for them, but they didn't fall into them, so he came with this all-encompassing, lofty snare

Then there they were, in the lion's den, with torn apart clothes, and religions, and states.

They hear nothing except what they desire, being completely occupied with it from all other concerns.



وَدُعُوا إِلَى ذَاتِ الْيَمِينِ فَأَعْرَضُوا \* عَنْهَا وَسَارَ الْقَوْمُ ذَاتَ شِمَالِ

They were called to the right path, but they turned away from it, and the people walked along the left path.

They fell upon the Qur'an when they listened to it deaf and blind, full of neglect.

And when the reciter recites a surah to them, if he lengthens it, they consider it a burden.

And one of them says: "You made it too long, and it is not even ten [verses]! so shorten it, for you are causing us boredom."

This — and how much idle talk, how much noise, and how much laughter, without manners and without any moderation!

Until, when the sama' (poetry/music session) begins among them, the voices fall silent for it in reverence.

And necks stretch out to hear the "revelation" of that shaykh — a chanting poet and a mere speaker.

And those heads began to move and sway, moved by ecstasy and longing to attain union.

There you will find the longings, the sorrows, and the states, but no welcome to the one who claims such states!





تَاللَّهِ لَوْ كَانُوا صُحَاةً أَبْصَرُوا \* مَاذَا دَهَاهُمْ مِنْ قَبِيحِ فِعَالِ

By Allah, if they had been awake, they would have seen what had afflicted them of ugly deeds.

But indeed, the intoxication of sama' [poetry and singing] is more severe than the intoxication of wine - and this is without doubt.

So if the two ever come together in one soul, it attains every possible form of loss.

Oh nation that played with the religion of its Prophet like children playing in the mud.

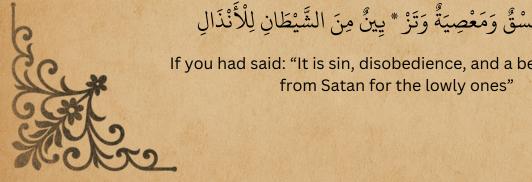
You made the People of the Book gloat over your religion. By Allah, they will never be pleased with such actions.

How often we are shamed by them because of your group in secret and in public, at every debate.

They said that we have a religion whose worship by its followers is this Sama'; then surely, this is an absurd religion.

Rather, no revealed law permits it, so ask the revealed laws, and you will be satisfied with the answer.

If you had said: "It is sin, disobedience, and a beautification from Satan for the lowly ones"





We had borne witness that this is a religion that came with the truth — the religion of the Messengers, not of misguidance.

By Allah, we have heard this from them with our ears, from their very mouths, in spoken word.

And the completion of that statement is through schemes that have annulled the bonds of the religion like the annulment of nursing ties.

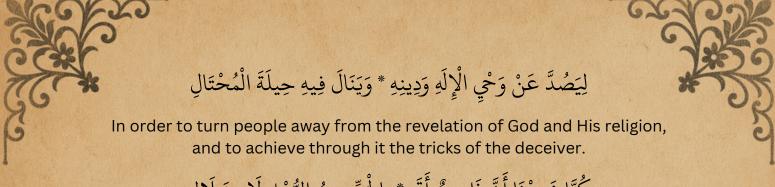
They made it like a tattered garment, its weave loosened, within which the joints are cut apart and separated.

[There is] as much as you wish of deceit, and of trickery, and of plots and obfuscation, without any reduction.

So devise schemes to abolish every obligation, and to make permissible the prohibitions of Allah.

And devise schemes such that the oppressed is turned into the oppressor, and the oppressor is shown in the opposite state of that reality.

So invert and distort, for all trickery lies in turning things over, and distortion is a craft with active execution.



إِن كُنتَ تَفْهَمُ ذَا ظَفِرْتَ بِكُلِّ مَا \* تَبْغِي مِنَ الأَفْعَالِ وَالأَقْوَالِ

If you understand this, you will attain all that you desire of actions and words.

So scheme to drink wine, and call it by a name other than its own — for wording can be vague.

And scheme to consume usury, and avoid the repulsiveness of its name, and scheme through substitution [of terms or rulings].

And scheme to commit unlawful intercourse, and do not say, "This is fornication", then marry with a carefree mind.

And scheme to dissolve and annul contracts after they have become binding, though it might be difficult.

Except for the schemer — for he is its doctor (expert). Oh, what a trial upon religions is the schemer!

And scheme to revoke endowments and turn them back freely, and do not be ashamed of nullifying [what was once made sacred].

So think and plan, then elaborate after that, and if you are defeated, then persist in creating confusion.

And scheme regarding the inheritance — snatch it from the heirs, then swallow all the wealth entirely.





قَدْ أَثْبَتُوا نَسَبًا وَحَصْرًا فِيكُمُ \* حَتَّى تَحُوزُوا الْإِرْثَ لِلْأَمْوَالِ

They have affirmed lineage and restricted it to you, so that you alone may seize the inheritance of wealth.

And turn your focus to that testimony, and make its nullification your concern — you will succeed with the nullification.

For restriction is affirmation, and negation is unclear — and this is the point of ambiguity.

And scheme to take the orphan's wealth — for it is easy sustenance from one of weak condition.

You fear neither his whip nor his sword, and the final word is yours in the spending of the wealth.

And scheme to consume the endowments, for they are like neglected animals — abandoned and uncared for.

For Abu Hanifah — in his view — it is invalid from the outset, so it has no need of being nullified.

So the wealth is lost wealth — its owners have perished, so take from it without measure.

And if it becomes valid by the ruling of a just judge, its conditions have faded into disappearance.



قَدْ عَظَّلَ النَّاسُ الشُّرُوطَ وَأَهْمَلُوا \* مَقْصُودَهَا فَالْكُلُّ فِي إِهْمَال



People have rejected the conditions and neglected their purpose so all is in a state of negligence.

And the completion of all that lies with our judges and witnesses, so ask someone well-acquainted with the situation about them.

As for the witnesses — they have deviated from the path of justice in both speech and action.

With falsehood, fabrication, concealment, and deception and excessiveness in taking gifts [as bribes].

He forgets his testimony and swears that he has forgotten it, while his heart is full of heedlessness.

But when he sees what is written down, he says: 'I have remembered it!' Oh reminder, you have brought back hopes!

And one of them says, "I would enter the Fire, because of a negligible amount, this is truly foolishness."

"Make my scale heavy, for I am plunging up to the shoulders, dragged in chains."

As for the judges, what has been transmitted from them is what you have heard, so do not utter a word about it.



مَاذَا تَقُولُ لِمَنْ يَقُولُ حَكَمْتُ أَنَّه \* لِكَ فَاسِقٌ أَوْ كَافِرٌ فِي الْحَالِ

What do you say to the one who says: "I have judged you To be a sinner or even a disbeliever" instantly?

So if you seek help, you're answered with a beating with lashes struck like the pounding of sandals.

He says "strike!" and you say "enough!", but the two clash, and the word of the whip is the one enforced.

So may the Most Merciful protect you from beating, from dishonour, from lies, and from evil speech.

All of this — and attributing it entirely to the religion of the Messenger, that is among the greatest catastrophes.

Far be it from the Messenger of Allah to judge by desire and ignorance — that is the rule of the misguided ones.

By Allah, if all of it were presented to him, he would have uprooted it with refutation and nullification.

Except for that which agrees with his ruling, that is what he would meet with acceptance.

His rulings are entirely justice and truth, marked by mercy, benefits, and majesty.



شَهِدَتْ عُقُولُ الْخَلْقِ قَاطِبَةً بِمَا \* فِي حُكْمِهِ مِنْ صِحَّةٍ وَكَمَالِ

The minds of all creation have unanimously testified to the soundness

شَهِ oundness

فَإِذَا أَتَتْ أَحْكَامُهُ أَلْفَيْتَهَا \* وَفْقَ الْعُقُولِ تُزيلُ كُلَّ عِقَالِ

and perfection found in his judgement.

So when his rulings come, you find them in harmony with reason, removing every restraint.

Until those who hear his judgement say: "There is nothing after this truth except misguidance."

The rulings of the Messenger belong to Allah and their justice among the people, and its radiant light.

They were the greatest mercy upon them on earth, and the people were in happiness and prosperity.

Their rulings proceeded upon the path of soundness, and their condition in that was the best of condition.

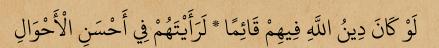
[They lived in] safety and honour, in guidance and mutual mercy, in connection, love, and dignity.

Then its conditions changed until it became denied and stripped of righteous deeds.

Their deeds changed, and their conditions were transformed into deficiency after they had once been complete.







Had the religion of Allah been upheld among them, you would have seen them in the best of conditions.

And when they judged with an unjust ruling, they condemned the one who rejected it with every affliction.

They said, "Do you reject the ruling of Muhammad's law? Far be it from such a noble and lofty law!"

The private parts of the people (i.e. chastity) and their rights cried to Allah in the mornings and evenings.

How much is unlawfully permitted by every false ruling, one that our Exalted Lord does not approve of.

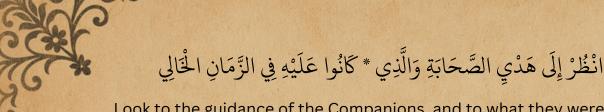
And all are in the depths of Hell, except the one who judges by the religion of Allah, not for gifts (or bribes).

Have you not heard that two-thirds of them, tomorrow, will be in the Fire in that void era?

And as for our time, your Lord knows best: is that third still in it, or is it void of it?

Oh seeker of goodness, seeking his Lord to attain from Him the utmost of hopes.





Look to the guidance of the Companions, and to what they were upon in the past era.

And follow the path of the people—wherever they turned; take the right way, for the path is not to the left.

By Allah, they chose nothing for themselves except the paths of guidance in speech and in deeds.

They trod upon the path of the Messenger and his guidance, and they followed it in all circumstances.

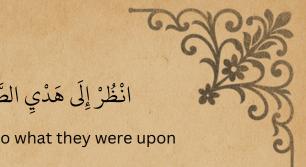
What an excellent companion for the one seeking guidance, for his fate on the Day of Gathering is the best of fates.

Those who are devoutly obedient and humble before their Lord, those who speak with the truest of words.

Those who abandon every evil deed, and act upon the best of deeds.

Their desires align with the religion of their Prophet, while others, in this matter, are in complete opposition.

No deficiency tainted their religion, nor in their speech was there the rambling of an ignorant and excessive one.



And others were the complete opposite, to the point that they abandoned guidance and called towards misguidance.

And they are the evidences for the confused ones, whoever walks by their guidance will not fear misguidance.

And they are the stars in guidance and illumination, and in loftiness of rank, and in unattainable reach.

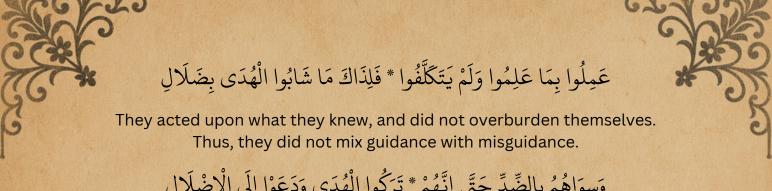
They walk among the people with humility, their speech is with the truth, not with the ignorance of the ignorant ones.

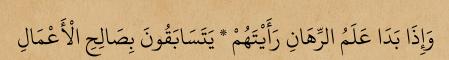
With forbearance and knowledge, along with piety and humility, and sincere advice combined with a rank of excellence.

They enliven their night in obedience to their Lord with recitation, humble supplication, and pleading.

And their eyes flow with the outpouring of their tears like the pouring of heavy, continuous rain.

In the night, they are monks [in devotion], and in their striving against their enemy, they are among the bravest of warriors.





And when the banner of striving appears, you see them racing to righteous deeds.

Upon their faces is the mark of prostration to their Lord, and upon them are rays of His radiant light.

And indeed, the Book has made clear to you their attributes in Surah Al-Fath, the clear and exalted [surah].

And in the fourth of the Seven Long Surahs are their attributes. They are a people loved by those who possess humility.

And in Surah At-Tawbah and Surah Al-Hashr is their description, as well as in Surah Al-Insan and in Surah Al-Anfal.



