





# لاَمِيَاةُ ابْنِ الْقَيِّمِ



## 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.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ذَهَبَ الرَّجَالُ وَحَالَ دُونَ مَجَالِهِمْ \* زُمَرُ مِنَ الْأَوْبَاشِ وَالْأُنْدَالِ

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

زَعَمُوا بِأَنَّهُمْ عَلَى آثَارِهِمْ \* سَارُوا وَلَكِنْ سِيرَةَ الْبَطَالِ

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

لَبَسُوا الدُّلُوقَ مُرَقَّعًا وَتَقَشَّفُوا \* كَتَقَشَّفِ الْأَقْطَابِ وَالْأَبْدَالِ

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

قَطَعُوا طَرِيقَ السَّالِكِينَ وَغَوَّروا \* سُبُلَ الْهُدَى بِجَهَالَةٍ وَضَلَالِ

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

عَمَرُوا ظَوَاهِرَهُمْ بِأَثْوَابِ الثُّقَى \* وَحَشَوْا بَوَاطِنَهُمْ مِنَ الْأَدْعَالِ

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

إِنْ قُلْتَ قَالَ اللَّهُ قَالَ رَسُولُهُ \* هَمْزُوكَ هَمْزُ الْمُنْكَرِ الْمُتَعَالِي

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

أَوْ قُلْتَ قَدْ قَالَ الصَّحَابَةُ وَالْأُولَى \* تَبِعُوهُمْ فِي الْقَوْلِ وَالْأَعْمَالِ

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

أَوْ قُلْتَ قَالَ الْأُلُ الْأُلُ الْمُصْطَفَى \* صَلَّى عَلَيْهِ اللَّهُ أَفْضَلُ آلِ

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.



أَوْ قُلْتَ قَالَ الشَّافِعِيُّ وَأَحْمَدُ \* وَأَبُو حَنِيفَةَ وَالْإِمَامُ الْعَالِي

Or if you say: "Shafi'i and Ahmad said, and Abu Hanifah and the exalted Imam."

أَوْ قُلْتَ قَالَ صَحَابُهُمْ مِنْ بَعْدِهِمْ \* فَالْكُلُّ عِنْدَهُمْ كَشِبْهِ خَيَالٍ

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

وَيَقُولُ قَلْبِي قَالَ لِي عَنْ سِرِّهِ \* عَنْ سِرِّ سِرِّي عَنْ صَفَا أَحْوَالِي

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

عَنْ حَضْرَتِي عَنْ فِكْرَتِي عَنْ خَلْوَتِي \* عَنْ شَاهِدِي عَنْ وَارِدِي عَنْ حَالِي

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

عَنْ صَفْوِ وَقْتِي عَنْ حَقِيقَةِ مَشْهَدِي \* عَنْ سِرِّ ذَاتِي عَنْ صِفَاتِ فِعَالِي

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

دَعَوَى إِذَا حَقَّقَتْهَا أَلْفَيْتَهَا \* أَلْقَابَ زُورٍ لَفَّقَتْ بِمُحَالٍ

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

تَرَكُوا الْحَقَائِقَ وَالشَّرَائِعَ وَاقْتَدَوْا \* بِظَوَاهِرِ الْجُهَالِ وَالضُّلَالِ

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

جَعَلُوا الْمِرَا فَتْحًا وَأَلْفَاظَ الْخَنَا \* شَطْحًا وَصَالُوا صَوْلَةَ الْإِذْلَالِ

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

نَبَذُوا كِتَابَ اللَّهِ خَلْفَ ظُهُورِهِمْ \* نَبَذَ الْمُسَافِرُ فَضْلَةَ الْأَكَّالِ

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



جَعَلُوا السَّمَاعَ مَطِيَّةً لِهَوَاهُمْ \* وَغَلَوْا فَقَالُوا فِيهِ كُلُّ مُحَالٍ

They made listening [to poetry and songs] a mount for their desires, and they went to extremes, saying about it every absurdity.

هُوَ طَاعَةٌ هُوَ قُرْبَةٌ هُوَ سُنَّةٌ \* صَدَقُوا لِذَاكَ الشَّيْخِ ذِي الْإِضْلَالِ

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

شَيْخٌ قَدِيمٌ صَادَهُمْ بِتَحِيلٍ \* حَتَّى أَجَابُوا دَعْوَةَ الْمُحْتَالِ

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

هَجَرُوا لَهُ الْقُرْآنَ وَالْأَخْبَارَ وَالْآثَارَ \* إِذْ شَهِدَتْ لَهُمْ بِضَلَالِ

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

وَرَأَوْا سَمَاعَ الشَّعْرِ أَنْفَعَ لِلْفَتَى \* مِنْ أَوْجِهٍ سَبْعَ لَهُمْ بِتَوَالِي

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

تَاللَّهِ مَا ظَفَرَ الْعَدُوُّ بِمِثْلِهَا \* مِنْ مِثْلِهِمْ وَاحِيبَةَ الْأَمَالِ

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

نَصَبَ الْحِبَالَ لَهُمْ فَلَمْ يَقَعُوا بِهَا \* فَأَتَى بِذَا الشَّرْكِ الْمُحِيطِ الْعَالِي

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

فَإِذَا بِهِمْ وَسَطَ الْعَرِينِ مُمَزَّقِي الْآ \* أَثْوَابِ وَالْأَدْيَانِ وَالْأَحْوَالِ

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

لَا يَسْمَعُونَ سِوَى الَّذِي يَهْوُونَهُ \* شُغْلًا بِهِ عَنْ سَائِرِ الْأَشْغَالِ

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



وَدُّعُوا إِلَى ذَاتِ الْيَمِينِ فَأَعْرَضُوا \* عَنْهَا وَسَارَ الْقَوْمُ ذَاتَ شِمَالٍ

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

خَرُّوا عَلَى الْقُرْآنِ عِنْدَ سَمَاعِهِ \* صُمًّا وَعُمْيَانًا ذَوِي إِهْمَالٍ

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

وَإِذَا تَلَا الْقَارِي عَلَيْهِمْ سُورَةً \* فَأَطَالَهَا عَدُوهُ فِي الْأَثْقَالِ

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

وَيَقُولُ قَائِلُهُمْ أَطَلْتَ وَلَيْسَ ذَا \* عَشْرًا فَخَفَّفْ أَنْتَ ذُو إِمْلَالٍ

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."

هَذَا وَكَمْ لَغْوٍ وَكَمْ صَخَبٍ وَكَمْ \* ضَحِكٍ بِلَا أَدَبٍ وَلَا إِجْمَالٍ

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

حَتَّى إِذَا قَامَ السَّمَاعُ لَدَيْهِمْ \* خَشَعَتْ لَهُ الْأَصْوَاتُ بِالْإِجْلَالِ

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

وَامْتَدَّتِ الْأَعْنَاقُ تَسْمَعُ وَحْيِي ذَا \* كَ الشَّيْخِ مِنْ مُتَرَنِّمٍ قَوَالٍ

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

وَتَحَرَّكَتِ تِلْكَ الرُّؤُوسُ وَهَزَّهَا \* طَرْبٌ وَأَشْوَاقٌ لِنَيْلِ وَصَالٍ

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

فَهُنَالِكَ الْأَشْوَاقُ وَالْأَشْجَانُ وَالْ \* أَحْوَالُ لَا أَهْلًا بِذِي الْأَحْوَالِ

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 قَبِيحٍ فِعَالٍ

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

لَكِنَّمَا سُكِّرُ السَّمَاعِ أَشَدُّ مِنْ \* سُكْرِ الْمُدَامِ وَذَا بِلَا إِشْكَالٍ

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

فَإِذَا هُمَا اجْتَمَعَا لِنَفْسٍ مَرَّةً \* نَالَتْ مِنَ الْخُسْرَانِ كُلِّ مَنَالٍ

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

يَا أُمَّةً لَعِبَتْ بِدِينِ نَبِيِّهَا \* كَتَلَعِبِ الصَّبْيَانِ فِي الْأَوْحَالِ

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

أَسْمَتُمْ أَهْلَ الْكِتَابِ بِدِينِكُمْ \* وَاللَّهِ لَنْ يَرْضَوْا بِذِي الْأَفْعَالِ

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

كَمْ ذَا نُعَيِّرُ مِنْهُمْ بِفَرِيقِكُمْ \* سِرًّا وَجَهْرًا عِنْدَ كُلِّ جِدَالٍ

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

قَالُوا لَنَا دِينٌ عِبَادَةُ أَهْلِهِ \* هَذَا السَّمَاعُ فَذَاكَ دِينُ مُحَالٍ

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

بَلْ لَا تَجِيءُ شَرِيعَةٌ بِجَوَازِهِ \* فَسَلُّوا الشَّرَائِعَ تَكْتَفُوا بِسُؤَالِ

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

لَوْ قُلْتُمْ فَسَقٌ وَمَعْصِيَةٌ وَتَزْرُ \* يَنْ مِنَ الشَّيْطَانِ لِلْأُنْدَالِ

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



لِيُصَدَّ عَنْ وَحْيِ الْإِلَهِ وَدِينِهِ \* وَيَنَالَ فِيهِ حِيلَةَ الْمُحْتَالِ

In order to turn people away from the revelation of God and His religion,  
and to achieve through it the tricks of the deceiver.

كُنَّا شَهِدَنَا أَنَّ ذَا دِينَ أَتَى \* بِالْحَقِّ دِينَ الرُّسُلِ لَا بِضَلَالٍ

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

وَاللَّهِ مِنْهُمْ قَدْ سَمِعْنَا ذَا إِلَى أَل \* آذَانٍ مِنْ أَفْوَاهِهِمْ بِمَقَالٍ

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

وَتَمَامُ ذَاكَ الْقَوْلِ بِالْحِيلِ الَّتِي \* فَسَخَتْ عُقُودَ الدِّينِ فَسَخَ فِصَالٍ

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

جَعَلَتْهُ كَالثَّوْبِ الْمُهْلَلِ نَسْجُهُ \* فِيهِ تُفَصِّلُهُ مِنَ الْأَوْصَالِ

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

مَا شِئْتَ مِنْ مَكْرٍ وَمِنْ خِدَعٍ وَمِنْ \* حِيلٍ وَتَلْبِيسٍ بِلَا إِقْلَالِ

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

فَاحْتَلَّ عَلَى إِسْقَاطِ كُلِّ فَرِيضَةٍ \* وَعَلَى حَرَامِ اللَّهِ بِالْإِحْلَالِ

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

وَاحْتَلَّ عَلَى الْمَظْلُومِ يُقَلِّبُ ظَالِمًا \* وَعَلَى الظُّلُومِ بِضَدِّ تِلْكَ الْحَالِ

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

وَاقْلِبْ وَحَوِّلْ فَالتَّحْيِيلُ كُلُّهُ \* فِي الْقَلْبِ وَالتَّحْوِيلُ ذُو إِعْمَالِ

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



إِنْ كُنْتَ تَفْهَمُ ذَا ظَفِرْتَ بِكُلِّ مَا \* تَبْغِي مِنَ الْأَفْعَالِ وَالْأَقْوَالِ

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

فَاحْتَلْ عَلَى شُرْبِ الْمُدَامِ وَسَمِّهَا \* غَيْرَ اسْمِهَا وَاللَّفْظُ ذُو إِجْمَالِ

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

وَاحْتَلْ عَلَى أَكْلِ الرَّبَا وَاهْجُرْ شَنَا \* عَةَ لَفْظِهِ وَاحْتَلْ عَلَى الْإِبْدَالِ

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

وَاحْتَلْ عَلَى الْوُطْءِ الْحَرَامِ وَلَا تَقُلْ \* هَذَا زِنَى وَأَنْكِحْ رَحِيَّ الْبَالِ

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

وَاحْتَلْ عَلَى حَلِّ الْعُقُودِ وَفَسْخِهَا \* بَعْدَ اللَّزُومِ وَذَاكَ ذُو إِشْكَالِ

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

إِلَّا عَلَى الْمُحْتَالِ فَهُوَ طَبِيبُهَا \* يَا مُحَنَّةَ الْأَدْيَانِ بِالْمُحْتَالِ

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

وَاحْتَلْ عَلَى نَقْضِ الْوُقُوفِ وَعَوْدِهَا \* طَلْقًا وَلَا تَسْتَحْيِ مِنْ إِبْطَالِ

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

فَكَّرْ وَقَدِّرْ ثُمَّ فَصِّلْ بَعْدَ ذَا \* فَإِذَا غَلِبْتَ فَلِجَّ فِي الْإِشْكَالِ

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

وَاحْتَلْ عَلَى الْمِيرَاثِ فَانْزِعْهُ مِنْ آلِ \* وَرَّاثٍ ثُمَّ ابْلَعْ جَمِيعَ الْمَالِ

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



قَدْ أَثْبَتُوا نَسَبًا وَحَصَرًا فِيكُمْ \* حَتَّى تَحُوزُوا الْإِرْثَ لِلْأَمْوَالِ

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

وَاعْمِدْ إِلَى تِلْكَ الشَّهَادَةِ وَاجْعَلْ أَلْ \* إِبْطَالَ هَمِّكَ تَحْظَ بِإِلْبَاطِ

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

فَالْحَصْرُ إِثْبَاتٌ وَنَفْيٌ غَيْرُ مَع \* لَوْمٍ وَهَذَا مَوْضِعُ الْإِشْكَالِ

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

وَاحْتَلْ عَلَى مَالِ الْيَتِيمِ فَإِنَّهُ \* رِزْقٌ هَنِيءٌ مِنْ ضَعِيفِ الْحَالِ

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

لَا سَوْطَهُ تَخْشَى وَلَا مِنْ سَيْفِهِ \* وَالْقَوْلُ قَوْلُكَ فِي نَفَازِ الْمَالِ

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

وَاحْتَلْ عَلَى أَكْلِ الْوُقُوفِ فَإِنَّهَا \* مِثْلُ السَّوَائِبِ رَبَّةُ الْإِهْمَالِ

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

فَأَبُو حَنِيفَةَ عِنْدَهُ هِيَ بَاطِلٌ \* فِي الْأَصْلِ لَمْ تَحْتَجْ إِلَى إِبْطَالِ

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

فَالْمَالُ مَالٌ ضَائِعٌ أَرْبَابُهُ \* هَلَكُوا فَخُذْ مِنْهُ بِلَا مِكْيَالِ

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

وَإِذَا تَصَحَّ بِحُكْمٍ قَاضٍ عَادِلٍ \* فَشُرُوطُهَا صَارَتْ إِلَى اضْمِحْلَالِ

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



قَدْ عَظَلَ النَّاسُ الشُّرُوطَ وَأَهْمَلُوا \* مَقْصُودَهَا فَالْكُلُّ فِي إِهْمَالٍ

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

وَتَمَامُ ذَاكَ فُضَاتِنَا وَشُهُودُنَا \* فَاسْأَلْ بِهِمْ ذَا خَبْرَةٍ بِالْحَالِ

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

أَمَّا الشُّهُودُ فَهُمْ عُذُولٌ عَنْ طَرِيقِ \* سَبِيلِ الْعَدْلِ فِي الْأَقْوَالِ وَالْأَفْعَالِ

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

زُورًا وَتَتَمِيمًا وَكِتْمَانًا وَتَدْ \* سَبِيْسًا وَإِسْرَافًا بِأَخْذِ نَوَالِ

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

يَنْسَى شَهَادَتَهُ وَيَخْلِفُ أَنَّهُ \* نَاسٍ لَهَا وَالْقَلْبُ ذُو إِغْفَالِ

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

فَإِذَا رَأَى الْمَنْقُوشَ قَالَ ذَكَرْتُهَا \* يَا لَلْمُذَكَّرِ جِئْتَ بِالْأَمَالِ

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

وَيَقُولُ قَائِلُهُمْ أَخُوْضُ النَّارِ فِي \* نَزْرِ يَسِيرٍ ذَاكَ عَيْنُ خَبَالِ

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

ثَقُلْ لِي الْمِيزَانَ إِنِّي خَائِضٌ \* لِلْمَنْكَبَيْنِ أُجْرُ بِالْأَغْلَالِ

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

أَمَّا الْقُضَاةُ فَقَدْ تَوَاتَرَ عَنْهُمْ \* مَا قَدْ سَمِعَتْ فَلَا تَفْهُ بِمَقَالِ

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 أَتَّ \* كَ 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?

فَإِذَا اسْتَعَثَّتْ أَغِثَتْ بِالْجُلْدِ الَّذِي \* قَدْ طَرَفُوهُ كِمِثْلِ طَرَقِ نَعَالٍ

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

فَيَقُولُ طَقْ فَتَقُولُ قَطْ فَتَعَارِضَا \* وَيَكُونُ قَوْلُ الْجِلْدِ ذَا إِعْمَالٍ

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

فَأَجَارَكَ الرَّحْمَنُ مِنْ ضَرْبٍ وَمِنْ \* عَرَضٍ وَمِنْ كَذِبٍ وَسُوءٍ مَقَالٍ

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

هَذَا وَنِسْبَةُ ذَاكَ أَجْمَعِهِ إِلَى \* دِينِ الرَّسُولِ وَذَا مِنْ الْأَهْوَالِ

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

حَاشَا رَسُولَ اللَّهِ يَحْكُمُ بِالْهَوَى \* وَالْجَهْلِ تِلْكَ حُكُومَةُ الضَّلَالِ

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

وَاللَّهِ لَوْ عُرِضَتْ عَلَيْهِ كُلُّهَا \* لَا جُتَّتْهَا بِالتَّقْضِ وَالْإِبْطَالِ

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

إِلَّا الَّتِي مِنْهَا يُوَافِقُ حُكْمُهُ \* فَهُوَ الَّذِي يَلْقَاهُ بِالْإِقْبَالِ

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

أَحْكَامُهُ عَدْلٌ وَحَقٌّ كُلُّهَا \* فِي رَحْمَةٍ وَمَصَالِحٍ وَجَلَالِ

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



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

The minds of all creation have unanimously testified to the soundness and perfection found in his judgement.

فَإِذَا أَتَتْ أَحْكَامُهُ أَلْفَيْتَهَا \* وَفَقَّ الْعُقُولُ تُزِيلُ كُلَّ عِقَالٍ

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

حَتَّى يَقُولَ السَّامِعُونَ لِحُكْمِهِ \* مَا بَعْدَ هَذَا الْحَقُّ غَيْرُ ضَلَالٍ

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

لِلَّهِ أَحْكَامُ الرَّسُولِ وَعَدْلُهَا \* بَيْنَ الْعِبَادِ وَنُورُهَا الْمُتَلَالِي

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

كَانَتْ بِهِمْ فِي الْأَرْضِ أَعْظَمُ رَحْمَةٍ \* وَالنَّاسُ فِي سَعْدٍ وَفِي إِقْبَالٍ

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

أَحْكَامُهُمْ تَجْرِي عَلَى وَجْهِ السَّدَا \* دِ وَحَالُهُمْ فِي ذَاكَ أَحْسَنُ حَالٍ

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

أَمْنَا وَعِزًّا فِي هُدًى وَتَرَاحِمٍ \* وَتَوَاصُلٍ وَمَحَبَّةٍ وَجَلَالٍ

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

فَتَغَيَّرَتْ أَوْضَاعُهَا حَتَّى غَدَتْ \* مَنكُورَةً مَسْلُوبَةً الْأَعْمَالِ

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

فَتَغَيَّرَتْ أَعْمَالُهُمْ وَتَبَدَّلَتْ \* أَحْوَالُهُمْ بِالتَّقْصِ بَعْدَ كَمَالٍ

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



لَوْ كَانَ دِينُ اللَّهِ فِيهِمْ قَائِمًا \* لَرَأَيْتَهُمْ فِي أَحْسَنِ الْأَحْوَالِ

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

وَإِذَا هُمْ حَكَمُوا بِحُكْمِ جَائِرٍ \* حَكَمُوا لِمُنْكَرِهِ بِكُلِّ وَبَالٍ

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

قَالُوا أَتُنْكِرُ حُكْمَ شَرْعِ مُحَمَّدٍ \* حَاشَا لِيَا الشَّرْعِ الشَّرِيفِ الْعَالِي

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

عَجَّتْ فُرُوجُ النَّاسِ ثُمَّ حُقُوقُهُمْ \* لِلَّهِ بِالْبُكْرَاتِ وَالْآصَالِ

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

كَمْ تُسْتَحَلُّ بِكُلِّ حُكْمٍ بَاطِلٍ \* لَا يَرْضِيهِ رَبُّنَا الْمُتَعَالِي

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

وَالْكُلُّ فِي قَعْرِ الْجَحِيمِ سِوَى الَّذِي \* يَقْضِي بِدِينِ اللَّهِ لَا لِنَوَالٍ

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

أَوْ مَا سَمِعْتَ بِأَنَّ ثُلُثِيهِمْ غَدًا \* فِي النَّارِ فِي ذَاكَ الزَّمَانِ الْخَالِي

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

وَزَمَانُنَا هَذَا فَرُبُّكَ عَالِمٌ \* هَلْ فِيهِ ذَاكَ الثُّلُثُ أَمْ هُوَ خَالٍ

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

يَا بَاغِي الْإِحْسَانِ يَطْلُبُ رَبَّهُ \* لِيَفُوزَ مِنْهُ بِغَايَةِ الْأَمَالِ

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



انْظُرْ إِلَى هَدْيِ الصَّحَابَةِ وَالَّذِي \* كَانُوا عَلَيْهِ فِي الزَّمَانِ الْخَالِي

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

وَاسْلُكْ طَرِيقَ الْقَوْمِ أَيْنَ تَيَمَّمُوا \* خُذْ يَمَنَّهُ مَا الدَّرْبُ ذَاتَ شِمَالٍ

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

تَاللَّهِ مَا اخْتَارُوا لِأَنْفُسِهِمْ سِوَى \* سُبُلِ الْهُدَى فِي الْقَوْلِ وَالْأَفْعَالِ

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

دَرَجُوا عَلَى نَهْجِ الرَّسُولِ وَهَدْيِهِ \* وَبِهِ اقْتَدَوْا فِي سَائِرِ الْأَحْوَالِ

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

نِعْمَ الرَّفِيقُ لِطَالِبِ يَبْغِي الْهُدَى \* فَمَالَهُ فِي الْحُشْرِ خَيْرُ مَالٍ

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

الْقَانِتِينَ الْمُخْبِتِينَ لِرَبِّهِمْ \* النَّاطِقِينَ بِأَصْدَقِ الْأَقْوَالِ

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

التَّارِكِينَ لِكُلِّ فِعْلٍ سَيِّئٍ \* وَالْعَامِلِينَ بِأَحْسَنِ الْأَعْمَالِ

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

أَهْوَاؤُهُمْ تَبَعَ لِدِينِ نَبِيِّهِمْ \* وَسِوَاهُمْ بِالضَّدِّ فِي ذِي الْحَالِ

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

مَا شَابَهُمْ فِي دِينِهِمْ نَقْصٌ وَلَا \* فِي قَوْلِهِمْ شَطْحُ الْجَهُولِ الْغَالِي

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



عَمِلُوا بِمَا عَلِمُوا وَلَمْ يَتَكَلَّفُوا \* فَلِذَاكَ مَا شَابُوا الْهُدَى بِضَلَالٍ

They acted upon what they knew, and did not overburden themselves.  
Thus, they did not mix guidance with misguidance.

وَسِوَاهُمْ بِالضَّدَّ حَتَّى إِنَّهُمْ \* تَرَكُوا الْهُدَى وَدَعَوْا إِلَى الْإِضْلَالِ

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

فَهُمُ الْأَدِلَّةُ لِلْحَيَارَى مَنْ يَسِرْ \* بِهِدَاهُمْ لَمْ يَخْشَ مِنْ إِضْلَالِ

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

وَهُمُ النُّجُومُ هِدَايَةً وَإِضَاءَةً \* وَعُلُوَّ مَنْزِلَةٍ وَبُعْدَ مَنَالِ

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

يَمْشُونَ بَيْنَ النَّاسِ هَوْنًا نُظْفَهُمُ \* بِالْحَقِّ لَا بِجَهَالَةِ الْجُهَّالِ

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

حِلْمًا وَعِلْمًا مَعَ ثَقًى وَتَوَاضُعٍ \* وَنَصِيحَةٍ مَعَ رُتْبَةٍ الْإِفْضَالِ

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

يُحْيُونَ لَيْلَهُمْ بِطَاعَةِ رَبِّهِمْ \* بِتِلَاوَةٍ وَتَضَرُّعٍ وَسُؤَالِ

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

وَعُيُونُهُمْ تَجْرِي بِفَيْضِ دُمُوعِهِمْ \* مِثْلَ انْهَمَالِ الْوَابِلِ الْهَطَالِ

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

فِي اللَّيْلِ رُهْبَانٌ وَعِنْدَ جِهَادِهِمْ \* لِعَدُوِّهِمْ مِنْ أَشْجَعِ الْأَبْطَالِ

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



وَإِذَا بَدَأَ عَلَّمَ الرَّهَانَ رَأَيْتَهُمْ \* يَتَسَابِقُونَ بِصَالِحِ الْأَعْمَالِ

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

بُجُوهِهِمْ أَثَرُ السُّجُودِ لِرَبِّهِمْ \* وَبِهَا أَشِعَّةُ نُورِهِ الْمُتَلَالِي

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

وَلَقَدْ أَبَانَ لَكَ الْكِتَابُ صِفَاتِهِمْ \* فِي سُورَةِ الْفَتْحِ الْمُبِينِ الْعَالِي

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

وَبِرَافِعِ السَّبْعِ الطَّوَالِ صِفَاتُهُمْ \* قَوْمٌ يُحِبُّهُمْ ذَوُو إِذْلالِ

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

وَبَرَاءَةِ وَالْحَشْرِ فِيهَا وَصْفُهُمْ \* وَبِهَلْ أَتَى وَبِسُورَةِ الْأَنْفَالِ

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