

لاَمِيَّاهُ ابْنِ الْوَرْدِيِّ

Laamiyah Ibn Al-Wardi

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

All praise is due to Allah, the Lord of all worlds. We praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evils within ourselves and the consequences of our misdeeds. Whomsoever Allah guides, none can misguide, and whomsoever He allows to stray, none can guide.

To proceed: This is the eloquent poem Laamiyah by the esteemed scholar and imam, Ibn Al-Wardi. With wisdom and clarity, it imparts timeless advice and profound reminders, urging steadfastness upon the path of righteousness. Its verses are a treasure of guidance, inspiring reflection on the virtues of piety, humility, and reliance upon Allah.

May Allah's blessings and peace be upon our prophet Muhammad, his family, and companions.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اعْتَزِلْ ذِكْرَ الْأَغَانِي وَالْعَزْلِ * وَقُلِ الْفُضْلَ وَجَانِبَ مَنْ هَزَلَ

Abandon the mention of songs and romantic poetry, and speak decisively and avoid the one who jests.

وَدَعْ الذِّكْرَى لِأَيَّامِ الصَّبَا * فَلِأَيَّامِ الصَّبَا نَجْمٌ أَفْلٌ

And abandon the remembrance of youthful days; for the days of youth are like a star that has [already] set.

إِنَّ أَهْنًا عَيْشَةً قَضَيْتَهَا * ذَهَبَتْ لَذَائِهَا وَالْإِثْمُ حَلٌّ

Indeed, the sweetest life you lived; their pleasures have gone, and the sins remain.

وَاتْرِكِ الْعَادَةَ لَا تَحْفَلْ بِهَا * تُمَسِّ فِي عِزٍّ رَفِيعٍ وَتُجَلِّ

And abandon the tender young maiden; do not indulge with her. You will attain high honour, and you will be exalted.

وَالَهُ عَنْ آلَةٍ لَهُوَ أَطْرَبْتُ * وَعَنِ الْأَمْرَدِ مُرْتَجِّ الْكَفَلِ

And turn away from the instrument of amusement that enchants, and from the beardless young man who sways his hips.

وافتكر في منتهى حسن الذي * أنت تهواه تجد أمرا جلا

And reflect on the fate of the beauty that you desire; you will find a great matter [in ugliness].

وَاتَّقِ اللَّهَ فَتَقْوَى اللَّهِ مَا * جَاوَرَتْ قَلْبَ امْرِئٍ إِلَّا وَصَلُ

And fear Allah, for the fear of Allah does not settle in the heart of a person except that it connects [with it].

واهجر الخمرة إن كنت فتى * كيف يسعى في جنون من عقل

And abandon the intoxicating drinks if you are young; how can a person of intellect strive for insanity?

لَيْسَ مَنْ يَقْطَعُ طُرُقًا بَطْلًا * إِنَّمَا مَنْ يَتَّقِيَ اللَّهَ الْبَطْلُ

The hero is not the one who cuts off paths. Indeed, the only hero is the one who fears Allah.

صَدَقِ الشَّرْعَ وَلَا تَرْكَنْ إِلَى * رَجُلٍ يَرُصُّ فِي اللَّيْلِ زُحْلُ

Believe in the Shariah, and do not lean towards a man who observes Saturn at night.

حَارَتْ الْأَفْكَارُ فِي حِكْمَةٍ مِنْ * قَدْ هَدَانَا سُبُلَنَا عَزَّ وَجَلَّ

Thoughts are perplexed in the wisdom of the One who guided us to our paths. May He be exalted and glorified.

كُتِبَ الْمَوْتُ عَلَى الْخَلْقِ فَكَمْ * فَلَّ مِنْ جَيْشٍ وَأَفْنَى مِنْ دُولُ

Death has been written upon all the creation, so how many armies have been defeated and nations it has annihilated.

أَيْنَ نَمْرُودُ وَكَنْعَانُ وَمَنْ * مَلَكَ الْأَرْضَ وَوَلَّى وَعَزَلَ

Where is Namrud and Can'an and those who owned the earth, then turned away and departed?

أَيْنَ عَادُ أَيْنَ فِرْعَوْنُ وَمَنْ * رَفَعَ الْأَهْرَامَ مَنْ يَسْمَعُ يَخْلُ

Where is 'Ad? Where is Pharaoh and the one who raised the pyramids? The one who listens will discern.

أَيْنَ مَنْ سَادُوا وَشَادُوا وَبَنَوْا * هَلَكَ الْكُلُّ فَلَمْ تُغْنِ الْقُلُلُ

Where are the ones who ruled, and raised [their structures] high, and built? All have perished; the lofty [palaces] could not save them.

أَيْنَ أَرْبَابُ الْحِجَى أَهْلُ النُّهَى * أَيْنَ أَهْلُ الْعِلْمِ وَالْقَوْمُ الْأَوَّلُ

Where are the possessors of intelligence and people of intellect? Where are the people of knowledge and the ancient people?

سَيُعِيدُ اللَّهُ كُلًّا مِنْهُمْ * وَسَيَجْزِي فَاعِلًا مَا قَدْ فَعَلَ

Allah will bring back all of them, and He will reward each doer what he has done.

أَيُّ بُنَيَّ اسْمَعْ وَصَايَا جَمَعَتْ * حِكْمًا خُصَّتْ بِهَا خَيْرُ الْمِلَلِ

Oh my son, listen to the pieces of advice that has gathered wisdom
which has been singled out for the best of religions.

أُطَلِّبِ الْعِلْمَ وَلَا تَكْسَلْ فَمَا * أَبْعَدَ الْخَيْرِ عَلَى أَهْلِ الْكَسَلِ

Seek knowledge and do not be lazy, for how distant is goodness from
those who are lazy.

وَاهْجُرِ النَّوْمَ وَحَصِّلْهُ فَمَنْ * يَعْرِفِ الْمَطْلُوبَ يَحْقِرَ مَا بَدَلُ

And abandon sleep and attain [knowledge], for whoever knows [the
value of] what he seeks, he belittles the efforts he makes.

وَاحْتَفِلْ لِلْفِقْهِ فِي الدِّينِ وَلَا * تَشْتَغِلْ عَنْهُ بِمَالٍ وَخَوْلُ

And give importance to understanding in religion, and do not be
occupied with wealth and possessions from it.

لَا تَقُلْ قَدْ ذَهَبَتْ أَرْبَابُهُ * كُلُّ مَنْ سَارَ عَلَى الدَّرْبِ وَصَلُ

Do not say its possessors [of knowledge] have gone; whoever walks
upon the path will reach [his destination]

فِي ازْدِيَادِ الْعِلْمِ إِرْغَامُ الْعِدَا * وَجَمَالُ الْعِلْمِ إِصْلَاحُ الْعَمَلِ

In the increasing of knowledge is the humiliation of enemies, and the
beauty of knowledge is the rectification of actions.

جَمِّلِ الْمَنْطِقَ بِالنَّحْوِ فَمَنْ * يُحْرَمِ الْإِعْرَابَ بِالنُّطْقِ اخْتَبَلُ

Beautify your speech with grammar, for whoever is deprived of correct
syntax becomes confused [misunderstands speech]

وَأَنْظِمِ الشُّعْرَ وَلَا زِمِ مَذْهَبِي * فِي أَطْرَاحِ الرَّفْدِ فَالدُّنْيَا أَقَلُّ

And compose poetry and adhere to my doctrine in rejecting grants, and
the world is [even] less [in value]

فَهُوَ عُنْوَانُ عَلَى الْفَضْلِ وَمَا * أَحْسَنَ الشُّعْرَ إِذَا لَمْ يَبْتَدِلْ

For it is a sign of virtue, and how excellent is poetry when it does not
contain indecency.

مَاتَ أَهْلُ الْفَضْلِ لَمْ يَبْقَ سِوَى * مُقْرِفٍ أَوْ مَنْ عَلَى الْأَصْلِ اتَّكَلُ

The people of virtue passed away. None remained except the loathsome one or the one who relies on his lineage.

أَنَا لَا أَخْتَارُ تَقْبِيلَ يَدٍ * قَطْعُهَا أَجْمَلُ مِنْ تِلْكَ الْقُبْلُ

I do not choose to kiss a hand; cutting it off is more beautiful than such kisses.

إِنْ جَزَّئَنِي عَنْ مَدِيحِي صِرْتُ فِي * رِقِّهَا أَوْ لَا فَيَكْفِينِي الْخَجَلُ

If it [that hand] rewards me for my praise, I become in its servitude; otherwise, shame [from Allah] is sufficient for me.

أَعَذَّبُ الْأَلْفَاطِ قَوْلِي لَكَ خُذْ * وَأَمْرُ اللَّفْظِ نُطْقِي بِلَعْلٍ

The sweetest of words is when I say to you, "Take", and the most bitter word is when I say, "Perhaps".

مُلْكُ كِسْرَى تُغْنِي عَنْهُ كِسْرَةٌ * وَعَنِ الْبَحْرِ اجْتِزَاءٌ بِالْوَشَلِ

A piece [of bread] suffices from the kingdom of Khosrow, and little water suffices from the sea.

اعْتَبِرْ نَحْنُ قَسَمْنَا بَيْنَهُمْ * تَلَقَّاهُ حَقًّا وَبِالْحَقِّ نَزَلُ

Take heed of [the verse], "We have divided among them"; you will find it true, and in truth, it was revealed.

لَيْسَ مَا يَخْوِي الْفَتَى مِنْ عَزْمِهِ * لَا وَلَا مَا فَاتَ يَوْمًا بِالْكَسَلِ

What a young man possesses is not [only] from his determination, and nor when he misses a day due to laziness.

إِطْرَحِ الدُّنْيَا فَمِنْ عَادَاتِهَا * تَخْفِضُ الْعَالِي وَتُعْلِي مَنْ سَفَلَ

Throw away the world, for among its habits is that it lowers the high and raises the low.

عِيشَةُ الزَّاهِدِ فِي تَحْصِيلِهَا * عِيشَةُ الْجَاهِدِ بَلْ هَذَا أَذَلُّ

The life of the abstinent one in acquiring it is the [same] as the life of the striving one; rather, this one is more humiliating.

كَمْ جَهُولٍ وَهُوَ مُثَرِّ مُكْثَرٌ * وَحَكِيمٍ مَاتَ مِنْهَا بِالْعِلَلِ

How many a fool, while he is wealthy and abundant; and how many wise people die from it due to ailments.

كَمْ شُجَاعٍ لَمْ يَنْلُ فِيهَا الْمُنَى * وَجَبَانٍ نَالَ غَايَاتِ الْأَمَلِ

How many a brave man who has not [yet] attained his desires from it, and how many a coward who has attained his highest hopes.

فَاَتْرُكِ الْحِيلَةَ فِيهَا وَاتَّعِدْ * إِنَّمَا الْحِيلَةُ فِي تَرْكِ الْحِيلِ

Then abandon the trickery in it, and act slowly. Indeed, the only trick is in abandoning the tricks.

أَيُّ كَفٍ لَمْ تُفِدْ مِمَّا تُفِدُ * فَرَمَاهَا اللَّهُ مِنْهَا بِالشَّلَلِ

Any hand that does not benefit from what it has been given, then may Allah bring paralysis upon it.

لَا تَقُلْ أَصْلِي وَفَضْلِي أَبَدًا * إِنَّمَا أَصْلُ الْفَتَى مَا قَدْ حَصَلَ

Never say, "My ancestors and my progeny"; indeed, the true true worth of a person is what he has accomplished.

قَدْ يَسُودُ الْمَرْءُ مِنْ غَيْرِ أَبٍ * وَبِحُسْنِ السَّبكِ قَدْ يُنْفَى الزَّغَلُ

A man can become leader without a father, and with fine crafting, deceit can be removed.

وَكَذَا الْوَرْدُ مِنَ الشُّوكِ وَمَا * يَنْبُتُ النَّرْجِسُ إِلَّا مِنْ بَصَلٍ

Likewise, the rose comes from thorns, and the narcissus only grows from onions.

غَيْرَ أَنِّي أَحْمَدُ اللَّهَ عَلَى * نَسَبِي إِذْ بِأَبِي بَكْرٍ اتَّصَلَ

Except that I praise Allah for my lineage as it is connected to Abu Bakr.

قِيَمَةُ الْإِنْسَانِ مَا يُحْسِنُهُ * أَكْثَرَ الْإِنْسَانُ مِنْهُ أَوْ أَقَلَّ

The value of a person is in what they excel at, whether the person does it a lot or a little.

أَكْثِمِ الْأَمْرَيْنِ فَقْرًا وَغِنَى * وَاكْسِبِ الْفَلَسَ وَحَاسِبْ مَنْ بَطَلَ

Conceal two matters: poverty and wealth; earn a living and hold accountable the one who does not work.

وَادَّرِعْ جِدًّا وَكَدًّا وَاجْتَنِبْ * صُحْبَةَ الْحَمَقَى وَأَرْيَابَ الْخَلَلِ

And arm yourself with with diligence and hard work, and avoid the company of fools and those with flawed [characters].

بَيْنَ تَبْذِيرٍ وَبُخْلِ رُبَّةٌ * فَكِلَا هَذَيْنِ إِنْ دَامَ قَتْلُ

Between extravagance and stinginess lies a rank, for both, if persistent, can lead to ruin.

لَا تَخْضُ فِي سَبِّ سَادَاتٍ مَضَوْا * إِنَّهُمْ لَيَسُوا بِأَهْلٍ لِلزَّلِّ

Do not engage in insulting the noble ones who have passed, for they are not deserving of [such] reproach.

وَتَغَافَلْ عَنْ أُمُورٍ إِنَّهُ * لَمْ يَفُزْ بِالْحَمْدِ إِلَّا مَنْ غَفَلَ

And overlook certain matters, for no one attains praise except the one who overlooks.

لَيْسَ يَخْلُو الْمَرْءُ مِنْ ضِدِّ وَإِنْ * حَاوَلَ الْعُزْلَةَ فِي رَأْسِ الْجَبَلِ

A person is not free from enemies, even if he attempts solitude at the top of the mountain.

مِلْ عَنِ النَّمَامِ وَاهْجُرْهُ فَمَا * بَلَغَ الْمَكْرُوهَ إِلَّا مَنْ نَقَلَ

Turn away from the tale-bearer and abandon him, for no one spreads the unpleasant except the one who carries [tales].

دَارِ جَارَ السُّوءِ بِالصَّبْرِ وَإِنْ * لَمْ تَجِدْ صَبْرًا فَمَا أَحْلَى النُّقْلُ

Endure the bad neighbour with patience, and if you find no patience, then how sweet is relocation?

جَانِبِ السُّلْطَانَ وَاحْذَرْ بَطْشَهُ * لَا تُعَانِدْ مَنْ إِذَا قَالَ فَعَلَ

Avoid the ruler, and beware of his aggression. Do not be stubborn with the one who, when he says something, acts upon it.

لَا تَلِ الْحُكْمَ وَإِنْ هُمْ سَأَلُوا * رَغْبَةً فِيكَ وَخَالَفَ مَنْ عَدَلَ

Do not accept [positions of] authority, even if they ask out of desire for you, and oppose the one who criticises [you for it].

إِنَّ نِصْفَ النَّاسِ أَعْدَاءُ لِمَنْ * وَلِي الْأَحْكَامَ هَذَا إِنْ عَدَلَ

Indeed, half of the people are enemies to the one who takes on the judgements, this is if he is just.

فَهُوَ كَالْمَحْبُوسِ عَنْ لَذَّاتِهِ * وَكِلَا كَفَيْهِ فِي الْحَشْرِ تُغْلَى

He is like the one who is imprisoned from his pleasures, and both of his hand on the day of judgement will be chained.

إِنَّ لِلنَّقْصِ وَالِاسْتِثْقَالِ فِي * لَفْظَةِ الْقَاضِي لَوْعْظًا أَوْ مَثَلٌ

Indeed, for the (grammatical) defect and heaviness (which causes grammatical constraint) in the term “Al-Qadi” is both a lesson and an example.

لَا تُسَاوِي لَذَّةُ الْحُكْمِ بِمَا * ذَاقَهُ الْمَرْءُ إِذَا الْمَرْءُ انْعَزَلَ

The pleasure of ruling cannot be compared to what a person tastes if he withdraws [from it].

فَالْوَلَايَاتِ وَإِنْ طَابَتْ لِمَنْ * ذَاقَهَا فَالْسُّمُ فِي ذَاكَ الْعَسَلِ

For positions of authority, even if they are pleasant to the one who tastes them, poison lies within that honey.

نَصَبُ الْمَنْصِبِ أَوْهَى جَسَدِي * وَعَنَائِي مِنْ مُدَارَاةِ السَّفَلِ

The burden of positions has weakened my body, and my hardship [arises] from dealing with the lowly.

قَصِّرِ الْأَمَالَ فِي الدُّنْيَا تَفُزْ * فَدَلِيلُ الْعَقْلِ تَقْصِيرُ الْأَمَلِ

Shorten your expectations in this world, and you will succeed, for the sign of wisdom is to limit one's [worldly] aspirations.

إِنَّ مَنْ يَطْلُبُهُ الْمَوْتُ عَلَى * غِرَّةٍ مِنْهُ جَدِيرٌ بِالْوَجَلِ

Indeed, the one whom death seeks while he is heedless is deserving of fear.

غِبْ وَزُرْ غِيْبًا تَزِدْ حُبًّا فَمَنْ * أَكْثَرَ التَّرَدَادِ أَغْنَاهُ الْمَلَلُ

Be absent, and visit occasionally, and your love will increase; indeed, whoever visits frequently, boredom will exhaust him.

خُذْ بِحَدِّ السَّيْفِ وَاتْرُكْ غِمْدَهُ * وَاعْتَبِرْ فَضْلَ الْفَتَى دُونَ الْحُلَى

Take the sharp edge of the sword and leave its sheath, and consider the merit of the young man, not his attire.

لَا يَضُرُّ الْفَضْلَ إِقْلَالُ كَمَا * لَا يَضُرُّ الشَّمْسَ إِطْبَاقُ الطَّفَلِ

Poverty does not harm virtue, just as the darkness of sunset does not harm the sun.

حُبُّكَ الْأَوْطَانَ عَجْزٌ ظَاهِرٌ * فَاعْتَزِبْ تَلَقَّ عَنِ الْأَهْلِ بَدَلُ

Your love for your homeland is an evident weakness, so travel, and you will find a replacement for your people.

فَبِمُكْتِ الْمَاءِ يَبْقَى آسِنًا * وَسَرَى الْبَدْرِ بِهِ الْبَدْرُ اكْتَمَلَ

Stagnant water remains foul, whereas the full moon becomes complete through its journey.

أَيُّهَا الْعَائِبُ قَوْلِي عَيْثًا * إِنَّ طِيبَ الْوَرْدِ مُؤْذٍ بِالْجُعَلِ

Oh you who reproach me for my words foolishly; indeed, the fragrance of the rose is bothersome to the beetle.

عَدَّ عَنْ أَسْهُمٍ لَفْظِي وَاسْتَتَرْتُ * لَا يُصِيبَنَّكَ سَهْمٌ مِنْ ثُعَلِ

Flee from the arrows of my words and take cover; let not a single arrow from Thu'al (a tribe known for being the most skilled archers among the Arabs) strike you.

لَا يَغُرَّنَكَ لَيْنٌ مِنْ فَتَى * إِنَّ لِلْحَيَّاتِ لَيْنًا يُعْتَزَلُ

Let not the softness of a young one deceive you; indeed, snakes have a softness that should be avoided.

أَنَا مِثْلُ الْمَاءِ سَهْلٌ سَائِغٌ * وَمَتَى سُخِّنَ آدَى وَقَتْلُ

I am like water, easy and pleasant [to drink], but when it boils it harms and kills.

أَنَا كَالْخِيْزُورِ صَعْبٌ كَسْرُهُ * وَهُوَ لَيِّنٌ كَيْفَ مَا شِئْتَ انْتَفَلُ

I am like the bamboo, hard to break, and yet it is flexible, bending as you wish.

غَيْرُ أَنِّي فِي زَمَانٍ مَنْ يَكُنْ * فِيهِ ذَا مَالٍ هُوَ الْمَوْلَى الْأَجَلُ

Except that I am in a time, anyone in it who is a possessor of wealth, he is the respected master.

وَاجِبٌ عِنْدَ الْوَرَى إِكْرَامُهُ * وَقَلِيلُ الْمَالِ فِيهِمْ يُسْتَقَلُّ

It is obligatory upon people to honour him, yet the one with little wealth among them is deemed insignificant.

كُلُّ أَهْلِ الْعَصْرِ غُمْرٌ وَأَنَا * مِنْهُمْ فَاتْرُكْ تَفَاصِيلَ الْجُمْلُ

All the people of this era are naive and inexperienced, and I am one of them; so, leave off the intricacies of the statements.

وَصَلَاةُ اللَّهِ رَبِّي كُلَّمَا * طَلَعَ الشَّمْسُ نَهَارًا وَأَفْلَ

And the blessings of my Lord, every time the sun rises by day and sets

لِلَّذِي حَازَ الْعُلَى مِنْ هَاشِمٍ * أَحْمَدَ الْمُخْتَارِ مَنْ سَادَ الْأَوَّلُ

Upon the one who attained the highest rank from Hashim—Ahmad, the chosen one, who led the first ones.

وَعَلَى آلٍ وَصَحْبٍ سَادَةٍ * لَيْسَ فِيهِمْ عَاجِزٌ إِلَّا بَطْلُ

And upon his family and noble companions, among whom there was no weakling, only champions.