

لَامِيَّةُ ابْنِ الْوَرْدِيِّ الْمُسَمَّاءُ: (نَصِيحَةُ الْإِخْوَانِ وَمُرْشَدَةُ الْخُلَّانِ)

Lamiyyah by Ibn Al Wardi Named: (The Counsel of Friends and the Guidance of Companions)

In the name of Allah, the Most Merciful.

Here is a translation of a remarkable poem by the celebrated scholar, poet, judge, grammarian, eloquent writer, and historian, Zain al-Din, Abu Hafs, Umar ibn Mudhaffar ibn Umar ibn Muhammad ibn Abi al-Fawaris, commonly known as Ibn al-Wardi. He was born in 691 H in Ma'arrat al-Nu'man, Syria. His lineage traces back to Abu Bakr al-Siddiq, and he took pride in this connection to nobility. He was not arrogant about it however he cherished it and often mentioned it in his poetry.

Ibn al-Wardi sufficed himself with seeking knowledge from the scholars of Al-Sham. He had an encounter with Shaykh al-Islam Ibn Taymiyyah. Ibn al-Wardi said: "I prayed behind him Tarawih Prayers during Ramadan, and I saw humility in his recitation and gentleness in his prayer, which captivates the hearts." He engaged with Ibn Taymiyyah in discussions on jurisprudence, exegesis, and grammar, and Ibn al-Wardi said: "He admired my words and kissed my face, and I hope for the blessing of that." He was very fond of Ibn Taymiyyah and supported him during his imprisonment. He said in praise of him: "If I swore between the (Yemeni) Corner (of the Ka'bah) and the Station (of Ibrahim), I would swear that I have not seen anyone like him with my own eyes, nor do I see anyone like him in knowledge."

Ibn al-Wardi was well-read in jurisprudence, grammar, and history. He excelled in Shafi'i jurisprudence and became an authoritative figure. He studied grammar under his teacher, Hibat Allah ibn al-Barzi, who learned from Ibn Malik, alongside other major scholars of his time, such as Ibn al-Hajib. He authored works in jurisprudence, inheritance, grammar, morphology, history, and more.

Ibn al-Wardi served in Islamic Judiciary for over ten years and often expressed his dissatisfaction with it. He felt that his judicial role distanced him from learning and scholarly activities, which he yearned for. He incorporated many of these complaints into his poetry and persistently sought to leave the judiciary until he achieved his goal.

Ibn al-Wardi died in 749 H, according to most historians, from the plague that struck his region that year. He said two days before his death:

***"I do not fear the plague as others do, ... for it is only one of two good things."
"If I die, I am relieved from adversaries, ... and if I live, my ears and eyes will be healed."***

The poem we have here is titled "**The Counsel of Friends and the Guidance of Companions**", more commonly known as "**Lamiyyah by Ibn al-Wardi**". This work is a beautiful mix of practical advice and moral reflections, written for his son.

May this translation be a source of benefit for all who read it. Ameen.

Translation by Bilal Bashuaib

20th July 2024 | 14th Muharram 1446

لَامِيَّةُ ابْنِ الْوَرْدِيِّ الْمُسَمَّاءُ: (نَصِيحَةُ الْإِخْوَانِ وَمُرْشَدَةُ الْخُلَّانِ)
Lamiyyah by Ibn Al Wardi Named: (The Counsel of Friends and the Guidance of Companions)

١ -	اِعْتَزِلْ ذِكْرَ الْغَوَانِي وَالْغَزْلُ ...	وَقُلِ الْفَضْلَ وَجَانِبَ مَنْ هَزُلُ
-----	---	--

- (1) Abandon the mention of beautiful women and love poetry.
Speak decisively and avoid frivolous company.

٢ -	وَدَعَ الذِّكْرَى لِأَيَّامِ الصِّبَا ...	فَالْأَيَّامِ الصِّبَا نَجْمٌ أَفْلُ
-----	---	--------------------------------------

- (2) Abandon the reminiscence of youthful days; for the days of youth are like a passing star.

٣ -	إِنَّ أَهْنَى عَيْشَةٍ قَضَّيْتَهَا ...	ذَهَبَتْ لَدَائِهَا وَالْإِثْمُ حَلُ
-----	---	--------------------------------------

- (3) Indeed, the sweetest days you have spent; their pleasures have gone, and the sin has prevailed.

٤ -	وَأَتْرِكِ الْغَادَةَ لَا تَخْفِلِ بِهَا ...	تُمْسِ فِي عَزٍّ وَتُرْفَعُ وَتُجَلُ
-----	--	--------------------------------------

- (4) Abandon the tender young maiden; do not indulge in her.
You will remain dignified in the evening, and you will be exalted.

٥ -	وَالَهُ عَنِ آلَةٍ هُوَ أَطْرَبَتْ ...	وَعَنِ الْأَمْرِدِ مُرْتَجِّ الْكَفَلِ
-----	--	--

- (5) Turn away from the instrument of amusement that captivates, and from the smooth-faced youth who sways his hips.

لَامِيَّةُ ابْنِ الْوَرْدِيِّ الْمُسَمَّاءُ: (نَصِيحَةُ الْإِخْوَانِ وَمُرْشَدَةُ الْخُلَّانِ)
Lamiyyah by Ibn Al Wardi Named: (The Counsel of Friends and the Guidance of Companions)

٦ -	إِنْ تَبَدَّى تَنكَسِفُ شَمْسُ الصُّحَى	...	وَإِذَا مَا مَسَ يُزْرِي بِالْأَسَلِ
-----	---	-----	--------------------------------------

(6) If he appears, the morning sun is eclipsed, and when he flaunts, he diminishes the honour of uprightness.

٧ -	زَادَ إِنْ قَسَّنَاهُ بِالْبَدْرِ سَنَا	...	أَوْ عَدَلْنَاهُ بِغُضَنِ فَاغْتَدَلْ
-----	---	-----	---------------------------------------

(7) If we were to measure him against the brightness of the moon, he would excel; or liken him to a branch, he would be upright.

٨ -	وَافْتَكِرْ فِي مُنْتَهَى حُسْنِ الدِّي	...	أَنْتَ تَهْوَاهُ تَجِدُ أَمْرًا جَلَلْ
-----	---	-----	--

(8) Reflect on the destiny of the beauty you desire; you will find a great matter.

٩ -	وَاهْجُرِ الْخَمْرَةَ إِنْ كُنْتَ فَتَّى	...	كَيْفَ يَسْعَى فِي جُنُونٍ مَنْ عَقْلٌ!؟
-----	--	-----	--

(9) Abandon intoxicating drinks if you are young; How can a person of intellect strive for insanity?!

١٠ -	وَاتَّقِ اللَّهَ؛ فَتَقْوَى اللَّهِ مَا	...	جَاوَرَتْ قَلْبَ امْرِئٍ إِلَّا وَصَلْ
------	---	-----	--

(10) Fear Allah: Indeed, the Fear of Allah does not settle in the heart of a person except that he reaches (the fruits of being God-Fearing).

لَامِيَّةُ ابْنِ الْوَرْدِيِّ الْمَسْمُومَةِ: (نَصِيحَةُ الْإِخْوَانِ وَمُرْشَدَةُ الْخُلَّانِ)
Lamiyyah by Ibn Al Wardi Named: (The Counsel of Friends and the Guidance of Companions)

١١ -	لَيْسَ مَنْ يَقْطَعُ طُرُقًا بَطْلًا ...	إِنَّمَا مَنْ يَتَّقِي اللَّهَ الْبَطْلَانُ
------	--	---

(11) A Hero is not the one who cuts off paths (like a highwayman); Indeed, the Hero is the one who fears Allah.

١٢ -	صَدِّقِ الشَّرْعَ وَلَا تَرْكَنْ إِلَى ...	رَجُلٍ يَرْصُدُ فِي اللَّيْلِ زُحْلَانُ
------	--	---

(12) Believe in Islamic Law, and do not incline towards a man who observes Saturn at night.

١٣ -	حَارَتِ الْأَفْكَارُ فِي حِكْمَةِ مَنْ ...	قَدْ هَدَانَا سُبُلَنَا عَزَّ وَجَلَّ
------	--	---------------------------------------

(13) Minds are perplexed by the wisdom of the One who has guided us to our paths, May He be exalted and glorified.

١٤ -	كُتِبَ الْمَوْتُ عَلَى الْخَلْقِ؛ فَكَمْ ...	فَلَّ مِنْ جَيْشٍ وَأَفْنَى مِنْ دَوْلٍ؟
------	--	--

(14) Death has been written upon all creation; How many armies has it defeated, and nations has it destroyed?

١٥ -	أَيْنَ نَمْرُودُ وَكَنْعَانُ وَمَنْ ...	مَلَكَ الْأَرْضَ وَوَلَّى وَعَزَلُ؟
------	---	-------------------------------------

(15) Where now are Namrud and Can'an, and those who once owned the earth, then turned away and departed?

لَامِيَّةُ ابْنِ الْوَرْدِيِّ الْمُسَمَّاءُ: (نَصِيحَةُ الْإِخْوَانِ وَمُرْشِدَةُ الْخُلَّانِ)
Lamiyyah by Ibn Al Wardi Named: (The Counsel of Friends and the Guidance of Companions)

أَيْنَ عَادُ؟ أَيْنَ فِرْعَوْنُ وَمَنْ ... رَفَعَ الْأَهْرَامَ؟ مَنْ يَسْمَعُ يَخْلُنْ
--

(16) Where is ‘Ad? Where is Fir’aun and he who raised the pyramids? He who listens will discern (the truth).

أَيْنَ مَنْ سَادُوا وَشَادُوا وَبَنَوْا؟ ... هَلَكَ الْكُلُّ فَلَمْ تُغْنِ الْقُلُنْ
--

(17) Where are those who dominated, raised high, and built? All have perished; the heights could not save them.

أَيْنَ أَرْبَابُ الْحِجَابِ أَهْلُ النَّهْيِ؟ ... أَيْنَ أَهْلُ الْعِلْمِ وَالْقَوْمُ الْأَوْلُ؟
--

(18) Where are the masters of intelligence, the people of intellect? Where are the scholars and the ancient peoples?

سَيُعِيدُ اللَّهُ كُلًّا مِنْهُمْ ... وَسَيَجْزِي فَاعِلًا مَا قَدْ فَعَلَ
--

(19) Allah will bring each one of them back, and He will reward each doer for what they have done.

أَيُّ بُنْيِ اسْمَعِ وَصَايَا جَمَعَتْ ... حِكْمًا خُصَّتْ بِهَا خَيْرُ الْمِلَلِ

(20) O my son, listen to pieces of advice that have gathered wisdom, exclusively bestowed upon the best of religions.

لَامِيَّةُ ابْنِ الْوَرْدِيِّ الْمُسَمَّاءُ: (نَصِيحَةُ الْإِخْوَانِ وَمُرْشَدَةُ الْخُلَّانِ)
Lamiyyah by Ibn Al Wardi Named: (The Counsel of Friends and the Guidance of Companions)

أَبْعَدَ الْخَيْرِ عَلَى أَهْلِ الْكَسَلِ	...	اطْلُبِ الْعِلْمَ وَلَا تَكْسَلْ فَمَا	- ٢١
---	-----	--	------

(21) Pursue knowledge and do not be lazy; How distant goodness is from those who are lazy!

تَشْتَغِلْ عَنْهُ بِمَالٍ أَوْ حَوْلٍ	...	وَاحْتَفِلْ لِفِقْهِ فِي الدِّينِ وَلَا	- ٢٢
---------------------------------------	-----	---	------

(22) Give importance to understanding in religion, and do not let wealth or possessions occupy you from it.

يَعْرِفِ الْمَطْلُوبَ يَحْقِرُ مَا بَدَلَ	...	وَاهْجُرِ النَّوْمَ وَحَصِّصْ لَهُ؛ فَمَنْ	- ٢٣
---	-----	--	------

(23) Abandon sleep and pursue knowledge; indeed, one who knows (the value of) what is sought belittles (the efforts) he exerts.

كُلُّ مَنْ سَارَ عَلَى الدَّرْبِ وَصَلَ	...	لَا تَقُلْ قَدْ ذَهَبَتْ أَرْبَابُهُ	- ٢٤
---	-----	--------------------------------------	------

(24) Do not say that its people have gone; everyone who treads the path will reach.

وَجَمَالَ الْعِلْمِ إِصْلَاحُ الْعَمَلِ	...	فِي ازْدِيَادِ الْعِلْمِ إِزْغَامُ الْعِدَا	- ٢٥
---	-----	---	------

(25) In the increase of knowledge is the humiliation of enemies, and the beauty of knowledge is the rectification of actions.

لَامِيَّةُ ابْنِ الْوَرْدِيِّ الْمَسْمَاةُ: (نَصِيحَةُ الْإِخْوَانِ وَمُرْشَدَةُ الْخُلَّانِ)
Lamiyyah by Ibn Al Wardi Named: (The Counsel of Friends and the Guidance of Companions)

جَمِّلِ الْمَنْطِقَ بِالنَّحْوِ؛ فَمَنْ ...	يُحْرِمُ الْإِعْرَابَ فِي النَّطْقِ اخْتَبَلَ	- ٢٦
---	---	------

(26) Adorn (your) speech with grammar; indeed, he who is deprived of correct syntax in his speech loses his mind.

وَأَنْظِمِ الشِّعْرَ وَلَازِمَ مَذَهَبِي ...	فِي اطِّرَاحِ الرَّفْدِ؛ فَالِدُنْيَا أَقْلُ	- ٢٧
--	--	------

(27) Compose poetry and adhere to my doctrine in rejecting grants; indeed, the world is lesser.

فَهُوَ عُنْوَانٌ عَلَى الْفَضْلِ وَمَا ...	أَحْسَنَ الشِّعْرِ إِذَا لَمْ يُبْتَدَلْ	- ٢٨
--	--	------

(28) For it is a mark of virtue, and how excellent is poetry when it is not stripped of modesty!

مَاتَ أَهْلُ الْفَضْلِ لَمْ يَبْقَ سِوَى ...	مُقْرِفٍ أَوْ مَنْ عَلَى الْأَصْلِ اتَّكَلْ	- ٢٩
--	---	------

(29) The people of virtue have passed away, none remains except the lowly or those who rely on their lineage.

أَنَا لَا أَخْتَارُ تَقْبِيلَ يَدٍ ...	قَطْعُهَا أَجْمَلُ مِنْ تِلْكَ الْقَبْلِ	- ٣٠
--	--	------

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

۳۱ -	إِنْ جَزَّئَنِي عَنْ مَدِيحِي صِرْتُ فِي ...	رَقَّهَا أَوْ لَا فَيَكْفِينِي الْحَجَلُ
------	--	--

**(31) If it rewards me for my praise, I am in its servitude;
if not, the shame alone is sufficient for me.**

۳۲ -	أَعَذَّبُ الْأَلْفَاطِ قَوْلِي لَكَ (حُذْ)	... وَأَمْرُ اللَّفْظِ نُطْقِي بِـ (لَعَلْ)
------	--	---

(32) The sweetest of words is me saying: “Take”, and the most bitter is when I utter: “Perhaps”.

۳۳ -	مُلْكُ كِسْرَى عَنْهُ تُغْنِي كِسْرَةَ ...	وَعَنِ الْبَحْرِ اجْتِزَاءً بِالْوَشَلِ
------	--	---

(33) A fragment suffices from the kingdom of Khosrow, and a spring of water suffices from the sea.

۳۴ -	إِعْتَبِرْ ﴿نَحْنُ قَسَمْنَا بَيْنَهُمْ﴾ ...	تَلَقَّه حَقًّا وَبِالْحَقِّ نَزَلُ
------	--	-------------------------------------

**(34) Take heed of (the verse): “We have divided among them”;
you will find it true, and in truth, it was revealed.**

۳۵ -	لَيْسَ مَا يَحْوِي الْفَتَى مِنْ عَزْمِهِ ...	لَا، وَلَا مَا فَاتَ يَوْمًا بِالْكَسَلِ
------	---	--

(35) What a young man possesses is not merely from his determination, nor is what he misses due to laziness.

لَامِيَّةُ ابْنِ الْوَرْدِيِّ الْمَسْمُومَةُ: (نَصِيحَةُ الْإِخْوَانِ وَمُرْشَدَةُ الْخُلَّانِ)
Lamiyyah by Ibn Al Wardi Named: (The Counsel of Friends and the Guidance of Companions)

إِطْرَحِ الدُّنْيَا؛ فَمِنْ عَادَاتِهَا ...	تَخْفِضُ الْعَالِي وَتُعْلِي مَنْ سَفَلَ
---	--

(36) Dismiss the world; indeed, among its habits is that it lowers the high and raises the low.

عَيْشَةُ الزَّاهِدِ فِي تَخْصِيلِهَا ...	عَيْشَةُ الْجَاهِدِ، بَلْ هَذَا أَدْلُ
--	--

(37) The life of the abstinent in acquiring it is the life of the striving; rather, this is more humiliating.

كَمْ جَهُولٍ وَهُوَ مُثْرٍ مُكْثِرٌ، ...	وَحَكِيمٍ مَاتَ مِنْهَا بِالْعِلَلِ؟
--	--------------------------------------

(38) How many a fool is wealthy and abundant, and how many wise people die from it due to ailments?

كَمْ شُجَاعٍ لَمْ يَنْلِ مِنْهَا الْمُنَى ...	وَجَبَانَ نَالَ غَايَاتِ الْأَمَلِ
---	------------------------------------

(39) How many a brave man has not attained his desires from it, and how many a coward has attained all his hopes?

فَاتْرُكِ الْحِيلَةَ فِيهَا وَاتَّعِدْ ...	إِنَّمَا الْحِيلَةُ فِي تَرْكِ الْحَيْلِ
--	--

(40) Abandon trickery and proceed slowly; indeed, the only trick lies in abandoning trickery.

لَامِيَّةُ ابْنِ الْوَرْدِيِّ الْمُسَمَّاءُ: (نَصِيحَةُ الْإِخْوَانِ وَمُرْشِدَةُ الْخُلَّانِ)
Lamiyyah by Ibn Al Wardi Named: (The Counsel of Friends and the Guidance of Companions)

أَيُّ كَفِّ لَمْ تُفِدْ مِمَّا تُفِدُ ...	فَرَمَاهَا اللَّهُ مِنْهَا بِالشَّلَلِ
---	--

(41) Any hand that does not give from what it is given, may Allah strike it with paralysis.

لَا تَقُلْ: (أَصْلِي وَفَضْلِي) أَبَدًا ...	إِنَّمَا أَصْلُ الْفَتَى مَا قَدْ فَعَلِ
---	--

(42) Never say: “My ancestors and progeny”; indeed, the true lineage of a man is what he has accomplished.

قَدْ يَسُودُ الْمِرَّةُ مِنْ غَيْرِ أَبِي ...	وَبِحُسْنِ السَّبكِ قَدْ يُنْفَى الرَّغْلُ
---	--

(43) A man may become a leader without a father (i.e. a noble lineage), and with fine crafting, deceit can be removed.

وَكَذَا الْوَرْدُ مِنَ الشُّوكِ، وَمَا ...	يَنْبُتُ النَّرْجِسُ إِلَّا مِنْ بَصَلِ
--	---

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

مَعَ أَنِّي أَحْمَدُ اللَّهَ عَلَى ...	نَسِيِي؛ إِذْ بِأَبِي بَكَرٍ اتَّصَلَ
--	---------------------------------------

(45) Although I praise Allah for my lineage as it is connected to Abu Bakr (May Allah be pleased with him).

قِيَمَةُ الْإِنْسَانِ مَا يُحْسِنُهُ ...	أَكْثَرَ الْإِنْسَانِ مِنْهُ أَوْ أَقَلِ
--	--

(46) The value of a person is in what they excel at, whether they do it a lot or a little.

لَامِيَّةُ ابْنِ الْوَرْدِيِّ الْمُسَمَّاءُ: (نَصِيحَةُ الْإِخْوَانِ وَمُرْشَدَةُ الْخُلَّانِ)
Lamiyyah by Ibn Al Wardi Named: (The Counsel of Friends and the Guidance of Companions)

وَإِكْسِبِ الْفُلْسَ وَحَاسِبْ مَنْ بَطُلَ	...	أَكْتُمِ الْأَمْرَيْنِ فَقَرًّا وَغَنِّي	- ٤٧
--	-----	--	------

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

وَادْرِعْ جِدًّا وَكَدًّا، وَاجْتَنِبْ	...	صُحْبَةَ الْحَمَقِيِّ وَأَرْبَابَ الْخَلَلِ	- ٤٨
--	-----	---	------

(48) Strive diligently and work hard and avoid the company of fools and those with defects.

بَيْنَ تَبْذِيرٍ وَبُخْلِ رُتْبَةٌ	...	فَكَلَا هَدَيْنِ إِنْ دَامَ قَتْلُ	- ٤٩
------------------------------------	-----	------------------------------------	------

(49) Between extravagance and stinginess lies a rank, for either of these two, if persistent, will be fatal.

لَا تَخُضْ فِي سَبِّ سَادَاتٍ مَضَوْا	...	إِنَّهُمْ لَيَسُؤُوا بِأَهْلِ لِيلَزَلِ	- ٥٠
---------------------------------------	-----	---	------

(50) Do not engage in insulting the leaders who have passed on; indeed, they are not worth the sin (of such reproach).

وَتَغَافَلْ عَنِ أُمُورٍ إِنَّهُ	...	لَمْ يَفُزْ بِالْحَمْدِ إِلَّا مَنْ عَفَلَ	- ٥١
----------------------------------	-----	--	------

(51) And overlook matters; indeed, no one has attained praise except the one who overlooks (faults).

لَامِيَّةُ ابْنِ الْوَرْدِيِّ الْمَسْمُوءَةِ: (نَصِيحَةُ الْإِخْوَانِ وَمُرْشِدَةُ الْخُلَّانِ)
Lamiyyah by Ibn Al Wardi Named: (The Counsel of Friends and the Guidance of Companions)

لَيْسَ يَخْلُو الْمَرْءُ مِنْ ضِدِّهِ وَإِنْ ...	حَاوَلَ الْعُزْلَةَ فِي رَأْسِ الْجَبَلِ
--	--

(52) Indeed, a person is never free from opposition, even if he seeks solitude at the top of the mountain.

مِلَّ عَنِ النَّمَامِ وَاهْجُرْهُ؛ فَمَا ...	بَلَغَ الْمَكْرُوهَ إِلَّا مَنْ نَقَلَ
--	--

(53) Avoid the talebearer and boycott him; indeed, none but the one who forwarded (the message) propagated the unpleasant.

دَارِ جَارَ الشُّوْءِ إِنْ جَارَ وَإِنْ ...	لَمْ تَجِدْ صَبْرًا فَمَا أَحْلَى التُّقْلَ!
---	--

(54) Endure the bad neighbour if he oppresses, and if you find no patience, then how sweet a thing is moving!

جَانِبِ السُّلْطَانَ وَاحْذَرْ بَطْشَهُ ...	لَا تُعَانِدْ مَنْ إِذَا قَالَ فَعَلْ
---	---------------------------------------

(55) Avoid the ruler and beware of his might. Do not oppose the one who, when he speaks, acts.

لَا تَلِ الْحُكْمَ وَإِنْ هُمْ سَأَلُوا ...	رَغْبَةً فِيكَ وَخَالَفَ مَنْ عَدَلَ
---	--------------------------------------

(56) Do not seek authority, even if they ask out of desire for you, and oppose the one who criticizes.

لَامِيَّةُ ابْنِ الْوَرْدِيِّ الْمُسَمَّاءُ: (نَصِيحَةُ الْإِخْوَانِ وَمُرْشَدَةُ الْخُلَّانِ)
Lamiyyah by Ibn Al Wardi Named: (The Counsel of Friends and the Guidance of Companions)

٥٧ -	إِنَّ نِصْفَ النَّاسِ أَعْدَاءُ لِمَنْ ...	وَلِي الْأَحْكَامِ، هَذَا إِنْ عَدَلَ
------	--	---------------------------------------

(57) Indeed, half of the people are enemies to the one who takes on the judgments, this is if he is just.

٥٨ -	فَهُوَ كَالْمَحْبُوسِ عَنِ لَدَاتِهِ ...	وَكَلَا كَفَيْهِ فِي الْحَشْرِ تُغَلُّ
------	--	--

(58) He is like one imprisoned from his pleasures, and both his hands on the (day of) gathering are chained.

٥٩ -	إِنَّ لِلنَّقْصِ وَالِاسْتِثْقَالِ فِي ...	لَفِظَةِ (الْقَاضِي) لَوْعْظًا وَمَثَلًا
------	--	--

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

٦٠ -	لَا تُسَاوَى لَذَّةُ الْحُكْمِ بِمَا ...	ذَاقَهُ الشَّخْصُ إِذَا الشَّخْصُ انْعَزَلَ
------	--	---

(60) The pleasure of judgment cannot be compared to what a person has tasted if that person has withdrawn.

٦١ -	فَالْوَلِيَّاتُ - وَإِنْ طَابَتْ لِمَنْ ...	ذَاقَهَا - فَالْسُّمُّ فِي ذَاكَ الْعَسَلِ
------	---	--

(61) So, positions of authority – though pleasant for those who have tasted them – indeed, poison is in that honey.

نَصَبُ الْمَنْصِبِ أَوْهَى جَسَدِي ... وَعَنَائِي مِنْ مُدَارَاةِ السَّفَلِ	- ٦٢
---	------

(62) The burden of positions has weakened my body, and my hardship (arises) from dealing with the lowly.

فَقَصِّرِ الْأَمَالَ فِي الدُّنْيَا تَفُزْ ... فَدَلِيلُ الْعَقْلِ تَقْصِيرُ الْأَمَلِ	- ٦٣
--	------

(63) Moderate your expectations in this world, and you will succeed; indeed, the sign of wisdom is to limit one's aspirations.

إِنَّ مَنْ يَطْلُبُهُ الْمَوْتُ عَلَى ... غِرَّةٍ مِنْهُ جَدِيرٌ بِالْوَجَلِ	- ٦٤
--	------

(64) Indeed, one whom death seeks while he is heedless is deserving of fear.

غَيْبٌ وَزُرٌّ غَيْبًا تُزِدُ حُبًّا فَمَنْ ... أَكْثَرَ التَّرْدَادِ أَضْنَاهُ الْمَمْلِ	- ٦٥
---	------

(65) 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 الْحُلَنِ	- ٦٦
---	------

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

لَامِيَّةُ ابْنِ الْوَرْدِيِّ الْمُسَمَّاءُ: (نَصِيحَةُ الْإِخْوَانِ وَمُرْشَدَةُ الْخُلَّانِ)
Lamiyyah by Ibn Al Wardi Named: (The Counsel of Friends and the Guidance of Companions)

٦٧ -	لَا يَضُرُّ الْفَضْلَ إِقْلَالٌ كَمَا ...	لَا يَضُرُّ الشَّمْسَ إِطْبَاقُ الطَّفَلِ
------	---	---

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

٦٨ -	حُبُّكَ الْأَوْطَانَ عَجْزٌ ظَاهِرٌ ...	فَاعْتَرِبْ تَلَقَّ عَنِ الْأَهْلِ بَدَلٌ
------	---	---

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

٦٩ -	فِيْمَكْتِ الْمَاءِ يَبْقَى آسِنًا ...	وَسُورَى الْبَدْرِ بِهِ الْبَدْرُ اكْتَمَلِ
------	--	---

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

٧٠ -	أَيُّهَا الْعَاتِبُ قَوْلِي عَابِثًا ...	إِنَّ طِيْبَ الْوَرْدِ مُوْذٍ بِالْجُعَلِ
------	--	---

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

٧١ -	عَدِّ عَنِ أَسْهُمِ لَفْظِي وَاسْتَتِرْ ...	لَا يُصِيبَنَّكَ سَهْمٌ مِنْ تُعَلِ
------	---	-------------------------------------

(71) 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.

لَامِيَّةُ ابْنِ الْوَرْدِيِّ الْمُسَمَّاءُ: (نَصِيحَةُ الْإِخْوَانِ وَمُرْشَدَةُ الْخُلَّانِ)
Lamiyyah by Ibn Al Wardi Named: (The Counsel of Friends and the Guidance of Companions)

... إِنَّ لِلْحَيَّاتِ لِينًا يُغْتَزَلُ	لَا يَغُرَّنَكَ لِينٌ مِنْ فَتًى
--	----------------------------------

(72) Let not the softness of a youth deceive you; indeed, snakes have a softness that should be avoided.

... وَأِذَا سَخُنَ آذَى وَقَتَلَ	أَنَا مِثْلُ الْمَاءِ سَهْلٌ سَائِعٌ
----------------------------------	--------------------------------------

(73) I am like water, easy and pleasant (to drink), but when it boils it harms and kills.

... وَهُوَ لِينٌ، كَيْفَمَا شِئْتَ انْفَتَلَ	أَنَا كَالْخَيْزُورِ صَعْبٌ كَسْرُهُ
--	--------------------------------------

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

... فِيهِ ذَا مَالٍ هُوَ الْمَوْلَى الْأَجَلَ	غَيْرَ أَنِّي فِي زَمَانٍ مَنْ يَكُنُّ
---	--

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

... وَقَلِيلُ الْمَالِ فِيهِمْ يُسْتَقَلُّ	وَاجِبٌ عِنْدَ الْوَرَى إِكْرَامُهُ
--	-------------------------------------

(76) It is obligatory in the sight of people to honour him, and little wealth among them is considered insignificant.

لَامِيَّةُ ابْنِ الْوَرْدِيِّ الْمُسَمَّاءُ: (نَصِيحَةُ الْإِخْوَانِ وَمُرْشِدَةُ الْخُلَّانِ)
Lamiyyah by Ibn Al Wardi Named: (The Counsel of Friends and the Guidance of Companions)

كُلُّ أَهْلِ الْعَصْرِ غُمْرٌ، وَأَنَا ... مِنْهُمْ، فَاتْرُكْ تَفَاصِيلَ الْجَمَلِ

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