



Lamyat Ibn Al-Wardi: A Guiding Principle for Effective Public Administration and Peacebuilding

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Abstract

This paper is an examination of the timeless wisdom contained in Ibn Wardi's 14th century poem on public administration and peacebuilding. Through a critical analysis of Lāmiyat Wardi's odes, the paper explores Lāmiyat's guiding principles, emphasizing moral virtues, compassion, and knowledge pursuit in public administration to resonate with contemporary challenges. This paper, through a careful analysis from an Islamic lens, uncovers a framework for effective public administration, highlighting transparency, accountability, and responsiveness with a view to finding solutions to the lingering challenges in modern public administration and peacebuilding, by stressing the enduring relevance of the contributions of Arabo-Islam scholars in fostering an inclusive, stable, and peaceful society.

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A. INTRODUCTION

Nigeria has struggled with various administrative issues for many years despite its rich natural and human resources. The consequences of this unparalleled sorry state of affairs are evident in the country's stunted economic growth, inadequate infrastructure, and corruption. As all the nations strive to improve the public sector by incorporating moral and ethical values into public administration, the need for a paradigm shift in public administration has become more pressing than ever in order to make it more transparent and reliable in decision making process. In this context, the significance of Arabo-Islam scholars' efforts in preaching transparency, accountability, and compassion becomes more apparent.

Arabo-Islam scholars have a well-established tradition of stressing the importance of justice, empathy, and accountability in government. The Islamic teachings, based on the Qur'ān and the Hadīth, provide guidance on good governance and the duties of administrators towards their people. In addition, their literary works, such as the Ode of *Lāmiyatu ibn al-Wardi*, have inspired several generations with



literary themes that focused on peace, compassion, love, and unity. As Nigeria works to address the issues stemming from poor governance, the perception provided by Arabo-Islam scholars serves as an inspiration for public officials who are reliable and free from corruption.

The Ode of *Lāmiyatu ibn al-Wardi* is an important work in Arabic literature, therefore relevant to Nigeria's current condition. Written in the 14th century, the ode is an important exploration of the human condition, proclaiming the virtues of accountability, forgiveness, compassion, and harmony. The themes and messages are infinite and global, extending beyond cultural and geographical confines. In Nigeria's effort to overcome its bureaucratic challenges, the Ode of *Lāmiyatu ibn al-Wardi* presents a reminder of the essence of promoting peace and understanding in the pursuit of a more just and equitable society.

B. RESULTS AND DISCUSSION

Public Administration as a Concept from an Islamic Perspective

Public administration is the implementation of public policies to solve problems or address relevant social and economic issues. According to Rosebloss (1986), "Public administration is the use of managerial, political, and legal theories and processes to fulfil legislative, executive, and judicial governmental mandates for the provision of regulatory and service functions for the society as a whole or for some segments of it". Specifically, public administration is an act of planning, organising, directing, and coordinating government operations. In Stillman II's words

Public administrators are engaged in technical, although not necessarily mundane Details: they prepare budgets for a city government, classify jobs in a post office, and have potholes patched and mail delivered, or evaluate the performance of a city's drug treatment centres. At the same time, they are also concerned with the development of resources for achieving these goals within the context of a rapidly changing political environment (Stillman II, 2000).

From the above, it is crystal clear that public administration involves activities that are meant to serve the public interest and are carried out by a group of people or an appointed staff.

Public administration, from an Islamic perspective, is the hierarchically organized body of public officials who work through fixed rules and procedures to realise government's objectives as expressed in the state policy and Islamic ethics.

Chandio (2021) affirms that Islam possesses unique principles in its nature as it not only guides but shapes the behaviours of individuals spiritually and morally. Also, Qadri (2016) submits that Islam establishes an active government at the beginning of human society based on the trained and guided administration as applicable during the Prophet and the orthodox Caliphs. Public administration in Islam is therefore not only for carrying out government policies, but it is a trust and service-oriented approach to create an ethical and spiritual atmosphere.

Islam as a religion is an administratively oriented faith, and it incorporates a professional code of morality in civil service, which constitutes the moral fiber of civil servants (Chandio et al,2019). Official ethics in Islam encompasses a set of principles that include norms, values, and trustworthiness. It also includes how to lead and carry out duties and responsibilities according to Islamic teachings of investing one's utmost efforts to improve the quality of work with a view to achieving excellence. The administrative ethics in Islam is anchored on many Quranic verses, one of which reads:

“Muslims are those who, if we give them power in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong. With Allah rests the end of decisions of all affairs” (Qur’ān 22:41).

From the above verse, public administration is a sacred duty assigned to some selected people to maintain social justice by enjoining what is right and forbidding what is wrong, and geared towards the service of Allah

Arabo-Islam Scholars and Promotion of Moral Ethics

Muslim scholars of ancient times have observed the likely future of social and political condition which might emanate from poor leadership in the near future and the expected challenges the future generation might face. They, therefore, use their writings as a springboard where solutions to those challenges could be tapped, and their literary contributions paved the way and served as solutions to some of the inadequacies that may occur in society at large. Among the Scholars who have used their literary composition to preach morality and spirituality is *Ibn. Wardi*, who wrote an ode titled *Ibn Wardi* of about eighty (80) lines or verses in sequential order, which is an eye-opener and analysis of the past and current practices of public administrators all over the world, with relevant solutions to the challenges posed by inefficiency in public administration.

Arabic Text

- 1- اعتزلُ ذِكْرَ الأَغَانِي والغَزَلِ // وَقِلِ الفَضْلَ وجَانِبَ مَنْ هَزَلُ
- 2- ودَعِ الذِّكْرَى لأَيامِ الصِّبَا // فلأَيامِ الصِّبَا نَجْمٌ أَقْلُ
- 3- إِنْ أَهْنَا عَيْشَةٌ قَضَيْتَهَا // ذَهَبَتْ لَدَائِمُهَا وَإِثْمٌ حَلَّ
- 4- واتْرُكِ الغَادَةَ لا تحْفَلِ بِهَا // تُمَسِّ فِي عِرِّ رَفِيعٍ وَتُجَلِّ
- 5- وآلَهُ عَنِ آلِهِ هُوَ أَطْرَبَتْ // وَعَنِ الأَمْرِ مُرْتَجِحِ الكَفَلِ
- 6- إِنْ تَبَدَّى تَنكِسِفُ شَمْسِ الضُّحَى // وَإِذَا مَا مَاسَ يُزْرِي بِالْأَسَلِ
- 7- زَادَ إِنْ قِسْنَاهُ بِالشَّمْسِ سَنًا // وَعَدَلْنَاهُ بِعُصْنِ فَاعْتَدَلِ
- 8- وافْتَكِرْ فِي مَنتهَى حُسْنِ الذِّي // أَنْتَ تَهَوَّاهُ تَجْدُ أَمْرًا جَلَلِ
- 9- واهْجُرِ الخِمْرَةَ إِنْ كُنْتَ فَتَى // كَيْفَ يَسْعَى فِي جُنُونٍ مَنْ عَقَلِ
- 10- وَأَتَقِ اللهَ فَتَقْوَى اللهُ مَا // جَاوَرَتْ قَلْبَ امْرِئٍ إِلَّا وَصَلِ
- 11- لَيْسَ مَنْ يَقْطَعُ طُرُقًا بَطْلًا // إِثْمًا مَنْ يَتَّقِي اللهُ البَطْلِ
- 12- صَدِّقِ الشَّرْعَ وَلَا تَزَكُنْ إِلَى // رَجُلٍ يَرِضُدُ فِي اللَّيْلِ رُحْلِ
- 13- حَارَتْ الأَفْكَارُ فِي قُدْرَةِ مَنْ // قَدْ هَدَانَا سُبُلَنَا عَزَّ وَجَلَّ
- 14- كَتَبَ المَوْتَ عَلَى الخَلْقِ فَكَمْ // قَلَّ مَنْ جَمَعَ وَأَفْنَى مِنْ دَوْلِ
- 15- بَيْنَ مُرُودٍ وَكِنَعَانٍ وَمَنْ // مَلَكَ الأَرْضَ وَوَلَّى وَعَزَلِ

- 16 - أَيْنَ عَادُوا أَيْنَ فَرَعُونَ وَمِنْ // رَفَعَ الْأَهْرَامَ مَنْ يَسْمَعُ يَخَلُّ
- 17 - أَيْنَ مِنْ شَادُوا وَسَادُوا وَبَنُوا // هَلَكَ الْكَلُّ وَلَمْ تُغْنِ الْقُلُلُ
- 18 - أَيْنَ أَرَبَابُ الْحِجَا أَهْلُ النَّهْيِ // أَيْنَ أَهْلُ الْعِلْمِ وَالْقَوْمُ الْأَوَّلُ
- 19 - سَيُعِيدُ اللَّهُ كَلًّا مِنْهُمْ // وَسَيَجْزِي فَاعِلًا مَا قَدْ فَعَلَ
- 20 - أَيُّ نُبِيِّ اسْمِعْ وَصَايَا جَمَعَتْ // حِكْمًا حُصِّتْ بِهَا خَيْرُ الْمِلَلِ
- 21 - أُطْلِبُ الْعِلْمَ وَلَا تَكْسَلْ فَمَا // أَبْعَدَ الْخَيْرَ عَلَى أَهْلِ الْكَسَلِ
- 22 - وَاحْتَفِلْ لِلْفَقْهِ فِي الدِّينِ وَلَا // تَشْتَغَلْ عَنْهُ بِمَالٍ وَخَوَلُ
- 23 - وَاهْجُرِ النَّوْمَ وَحَصِّلْهُ فَمَنْ // يَعْرِفُ الْمَطْلُوبَ يَحْقِرُ مَا بَدَّلُ
- 24 - لَا تَقُلْ قَدْ ذَهَبَتْ أَرْبَابُهُ // كُلُّ مَنْ سَارَ عَلَى الدَّرْبِ وَصَلُ
- 25 - فِي ازْدِيَادِ الْعِلْمِ إِرْغَامُ الْعِدَا // وَجَمَالُ الْعِلْمِ إِصْلَاحُ الْعَمَلِ
- 26 - جَمَلِ الْمَنْطِقِ بِالنَّحْوِ فَمَنْ // يُحْرَمُ الْإِعْرَابَ بِالنُّطْقِ اخْتَبَلُ
- 27 - وَانظِمِ الشِّعْرَ وَلَازِمِ مَذْهَبِي // فَاطْرَاحِ الرَّفْدِ فِي الدُّنْيَا أَقْلُ
- 28 - فَهَوَ عِنْوَانُ عَلَى الْفَضْلِ وَمَا // أَحْسَنَ الشِّعْرَ إِذَا لَمْ يُبْتَدَلُ
- 29 - مَاتَ أَهْلُ الْفَضْلِ لَمْ يَبْقَ سِوَى // مُفْرَفٍ أَوْ مِنْ عَلَى الْأَصْلِ اتَّكَلُ
- 30 - أَنَا لَا أَخْتَارُ تَقْبِيلَ يَدٍ // فَطَعْمَهَا أَجْمَلُ مِنْ تِلْكَ الْقُبُلِ
- 31 - إِنْ جَزَيْتَنِي عَنْ مَدِيحِي صِرْتُ فِي // رِقِّيهَا أَوْ لَا فَيَكْفِينِي الْحَجَلُ

- 32 - أَعَذِبُ الْأَلْفَاظِ قَوْلِي لَكَ (حُذِّ) // وَأَمْرُ اللَّفْظِ نُطْقِي بِ (لَعْنِ)
- 33 - مُلْكُ كَسْرَى عَنْهُ تُعْنِي كِسْرَةٌ // وَعَنِ الْبَحْرِ اجْتِرَاءٌ بِالْوَشْلِ
- 34 - إِعْتَبِرْ (نَحْنُ فَسَمْنَا بَيْنَهُمْ) // تَلَقَّه حَقًّا وَبِالْحَقِّ نَزَلَ
- 35 - لَيْسَ مَا يَحْوِي الْفَتَى مِنْ عَزْمِهِ // لَا وَلَا مَا فَاتَ يَوْمًا بِالْكَسَلِ
- 36 - إِنْزِكِ الدُّنْيَا فَمَنْ عَادَاتِهَا // تَخْفِضُ الْعَالِيَّ وَتُعْلِي مَنْ سَفَلَ
- 37 - عَيْشَةُ الرَّاهِدِ فِي تَحْصِيلِهَا // عَيْشَةُ الْجَاهِدِ بَلْ هَذَا أَدْلُ
- 38 - كَمْ جَهُولٍ وَهُوَ مُتَرِّ مُكْتَرٍ // وَعَلِيمٍ مَاتَ مِنْهَا بِالْعِلَانِ
- 39 - كَمْ شُجَاعٍ لَمْ يَنْلِ مِنْهَا الْمَنَى // وَجَبَانٍ نَالَ غَايَاتِ الْأَمَنِ
- 40 - فَاتَرَكَ الْحَيْلَةَ فِيهَا وَاتَّيَدَ // إِنَّمَا الْحَيْلَةُ فِي تَرْكِ الْحَيْلَانِ
- 41 - أَيُّ كَفٍّ لَمْ تُفِدْ مِمَّا تُفِدُ // فَرَمَاهَا اللَّهُ مِنْهُ بِالشَّلْكِ
- 42 - لَا تَقُلْ أَصْلِي وَفَصْلِي أَبَدًا // إِنَّمَا أَصْلُ الْفَتَى مَا قَدْ حَصَلَ
- 43 - قَدْ يَسْوُدُ الْمَرْءُ مِنْ غَيْرِ أَبِي // وَبِحَسَنِ السَّبَبِ قَدْ يُنْفَى الرَّغْلَانِ
- 44 - وَكَذَا الْوَرْدُ مِنَ الشُّوكِ وَمَا // يَطْلُعُ التَّرْجَسُ إِلَّا مَنْ بَصَلَ
- 45 - مَعَ أَبِي أَحْمَدُ اللَّهُ عَلَى // نَسْبِي إِذْ بَأْبِي بَكَرٍ اتَّصَلَ
- 46 - قِيَمَةُ الْإِنْسَانِ مَا يُحْسِنُهُ // أَكْثَرَ الْإِنْسَانِ مِنْهُ أَوْ أَقَلَّ
- 47 - أَكْثِمِ الْأَمْرَيْنِ فَقْرًا وَغِنَى // وَاكْسِبِ الْقُلْسَ وَحَاسِبِ مَنْ بَطَلَ

- 48 - وادَّرِعْ جَدًّا وَكَدًّا وَاجْتَنِبْ // صُحْبَةَ الْحَمَقِيِّ وَأَرْيَابِ الْحَلَّانِ
- 49 - بَيْنَ تَبْذِيرٍ وَبُخْلِ رُتْبَةٍ // وَكَيْلَا هَدِينِ إِنْ دَامَ قَتْلُ
- 50 - لَا تَحْضُ فِي سَبِّ سَادَاتٍ مَضَوْا // إِتْهَمَ لَيْسُوا بِأَهْلِ لِلزَّلَنِ
- 51 - وَتَعَاْفَلْ عَنِ أُمُورِ إِيَّاهُ // لَمْ يَفُزْ بِالْحَمْدِ إِلَّا مَنْ عَقَلَ
- 52 - لَيْسَ يَخْلُو الْمَرْءُ مِنْ ضِدِّهِ وَإِنْ // حَاوَلَ الْعُزْلَةَ فِي رَأْسِ جَبَلٍ
- 53 - مِيلٌ عَنِ النَّمَامِ وَاهْجَرُهُ فَمَا // بَلَغَ الْمَكْرُوهَ إِلَّا مَنْ نَقَلَ
- 54 - دَارٍ جَارَ الدَّارَ إِنْ جَارَ وَإِنْ // لَمْ تَجِدْ صَبْرًا فَمَا أَحْلَى النَّقْلُ
- 55 - جَانِبِ السُّلْطَانِ وَاحْذَرْ بِطِشْتَهُ // لَا تُخَاصِمَنَّ مَنْ إِذَا قَالَ فَعَلْ
- 56 - لَا تَلِ الحُكْمَ وَإِنْ هُمْ سَأَلُوا // رَغْبَةً فِيكَ وَخَالَفَ مَنْ عَدَلَ
- 57 - إِنَّ نِصْفَ النَّاسِ أَعْدَاءُ لِمَنْ // وَلِي الأَحْكَامِ هَذَا إِنْ عَدَلَ
- 58 - فَهُوَ كَالْمَجْبُوسِ عَنِ لِدَائِهِ // وَكَيْلَا كَفَيْهِ فِي الْحَشْرِ تُعَلُّ
- 59 - إِنَّ لِلنَّقْصِ وَالِاسْتِثْقَالِ فِي // لَفْظَةِ (القاضي) لَوْعْظًا وَمَثَلًا
- 60 - لَا تُسَاوِي لَذَّةَ الحُكْمِ بِمَا // ذَاقَهُ الشَّخْصُ إِذَا الشَّخْصُ انْعَزَلَ
- 61 - فَالْوَلَايَاتُ وَإِنْ طَابَتْ لِمَنْ // ذَاقَهَا فَالسُّمُّ فِي ذَاكَ العَسَلِ
- 62 - نَصَبُ الْمَنْصِبِ أَوْهَى جَسَدِي // وَعِنَائِي مِنْ مُدَارَاةِ السَّفَلِ
- 63 - قَصِيرِ الأَمَالِ فِي الدُّنْيَا تُفْرُ // فَدَلِيلُ العَقْلِ تَقْصِيرُ الأَمَلِ

- 64 - إن من يطلبه الموت على // غيرة منه جدير بالوجل
- 65 - غيب ووزر غيباً تزدد حُباً فمن // أكثر الترداد أضناه المللان
- 66 - خذ بنصل السيف وارك غمده // واعتبر فضل الفتى دون الخلل
- 67 - لا يضرب الفضل إقلال كما // لا يضرب الشمس إطباق الطقل
- 68 - حُبك الأوطان عجز ظاهر // فاغترب تلق عن الأهل بدل
- 69 - فبمكث الماء يبقى أسناً // وسرى البدر به البدر اكتمل
- 70 - أيها العائب قولي عابثاً // إن طيب الورد مؤذ بالجعل
- 71 - عد عن أسهم لفظي واستتر // لا يصيبنك سهم من نعل
- 72 - لا يعزتك لين من فتى // إن للحيات لينا يعتزل
- 73 - أنا مثل الماء سهل سائغ // ومتى سجن أذى وقتل
- 74 - أنا كالخيزور صعب كسره // وهو لين كيفما شئت انفتل
- 75 - غير أتي في زمان من يكن // فيه ذا مال هو المولى الأجل
- 76 - واجب عند الورى إكرامه // وقليل المال فيهم يستقل
- 77 - كل أهل العصر عُمُر وأنا // منهم فاترك تفاصيل الجمل
- 78 - وصلاة وسلام أبداً // للنبي المصطفى خير الدول
- 79 - وعلى الآل الكرام السعدا // وعلى الأصحاب والقوم الأول

Translation

1 - Stay away from songs and love

Tell the truth and avoid joking.

2 - Leave the memories to the days of youth

In the days of youth, a star has set

3 - If this is a life you have spent

Her pleasures are gone, and sin has settled

4 - Leave the morning without caring about it

You are in high honor and glory

5 - And he turned away from the instrument of amusement that delighted him

And about the beardless boy with a trembling buttock

6 - If the sun appears, it will be eclipsed at noon

If it touches, it will be degrading to the original

7 - He has increased in age if we compare him to the sun.

And we made him straight with a branch, so he stood straight.

8 - And think of the ultimate beauty of the one who

You love him, you find something important

9 - Leave alcohol if you are a young man

How can a sane person strive madly?

10 - And fear God, for fear of God is what

She stayed close to a man's heart, and he became connected

11 - No one who cuts off roads is a hero

Only the one who fears God is the tyrant.

12 - Believe in the law and do not rely on

A man watches Saturn at night

13 - Thoughts were confused about the power of whom?

God Almighty has guided us to our path

14 - Death was written for all creation, so how many?

Few are gathered, and many are destroyed

15 - Where are Nimrod and Canaan, and who?

He ruled the earth, then he turned away and was removed

16 - Where is Ad, where is Pharaoh, and who?

He raised the pyramids; whoever hears will be deceived

17 - Where are those who built, ruled, and constructed?

Everything is lost, but the peaks are of no avail.

18 - Where are the wise and intelligent people?

Where are the people of knowledge and the first people?

19 - God will bring each of them back

And the doer will be rewarded for what he has done.

20 - My son, listen to the commandments I have gathered.

Wisdoms that are unique to the best religions

21 - Seek knowledge and do not be lazy

The most distant goodness from the lazy

22 - And celebrate the jurisprudence in religion and not

You are busy with money and possessions

23 - Abandon sleep and get it, for whoever

He knows what is required, but he despises what he has been given.

24 - Don't say his masters are gone

Everyone who walks the path arrives

25 - In the increase of knowledge, the enemy is forced

The beauty of knowledge is to improve the work

26 - Beautify the logic with grammar, for whoever

It is forbidden to express it in pronunciation.

27 - Write poetry and adhere to my religion

So, throwing away the provision in this world is less

28 - It is a title for virtue and what

Poetry is best if it is not vulgar

29 - The people of virtue have died, and nothing remains but

disgusting or relied on originally

30 - I don't choose to kiss a hand

Cutting it is more beautiful than those kisses

31 - If you reward me for my praise, I will become

Treat her or not, I am embarrassed enough

32 - The sweetest words are to say to you (take)

The most bitter word is pronounced with (perhaps)

33 - A piece of bread is enough for the kingdom of Khosrau

And from the sea, a sufficiency with a trickle

34 - Consider (We have divided it among them)

He received it truly and truly descended

35 - It is not what the boy has of his determination

No, not a single day was wasted due to laziness

36 - Abandon the world, for it is one of its customs

Ye lower the high and raise the low

37 - The ascetic's life is in its acquisition

The life of the fighter is even more humiliating

38- He is ignorant, yet he is a prolific person

A scholar died from it due to illnesses

39 - How many brave men did not achieve their dreams?

A coward who achieved the ultimate goal of hope

40 - Leave the trick in it and take it easy

The trick is to leave the tricks

41 - Any hand that does not benefit from what it benefits

God struck her with paralysis

42 - Never say my origin and my separation

The origin of a young man is what he has achieved

43 - A man may rule without a father

With good casting, the filth can be removed.

44 - And so is the rose from thorns, and what

Narcissus grows only from onions

45 - Although I thank God for

My relatives are related to Abu Bak

46 - The value of a person is what he does well

The human being is more or less than him

47 - I hide both matters, poverty and wealth

Earn a penny and hold accountable those who are ungrateful

48 - And work hard and avoid

The company of fools and idiots

49 - Between extravagance and stinginess is a rank

Both of these, if they continue to kill

50 - Do not go into the business of cursing past masters

They are not prone to error.

51 - And ignore the things that he

Only he who is heedless wins praise.

52 - No person is free from an opponent, even if

He tried to isolate himself on top of a mountain

53 - Turn away from the gossip and leave him, for he is not

Convey the dislike except for the one who conveys it

54 - The house of a neighbor is a house if he is a neighbor

You did not find patience, so how sweet is the transfer

55 - Avoid the Sultan and beware of his tyranny

Do not quarrel with someone who does what he says.

56 - Do not pass judgment even if they ask

Desiring you and disobeying those who criticize

57 - Half of the people are enemies of those who

This is the guardian of the rulings, if he is just.

58 - He is like someone who is imprisoned from his pleasures

Both his hands will be chained on the Day of Judgment.

59 - There is a deficiency and heaviness in

The word (judge) is a sermon and a proverb

60 - The pleasure of ruling is not worth anything.

The person tasted it if the person was isolated

61 - The states, even if they are good for whom?

He tasted it, and the poison was in that honey.

62 - The erection of the position weakened my body

My concern is to cover up the low

63 - Lower your hopes in this world, and you will win

The evidence of reason is the shortcoming of hope

64 - He who is sought by death

A forelock from him is worthy of fear

65 - Go away and visit again, and you will increase love.

The more he repeats, the more bored he becomes.

66 - Take the sword by the blade and leave its sheath

Consider the virtue of the young man without the clothes

67 - A decrease in virtue does not harm

The sun does not harm the child's eyes

68 - Your love for homelands is an apparent weakness

So go abroad, and you will find a replacement for your family

69 - As the water remains, it remains stagnant.

The full moon rose with it, and the full moon became complete

70 - O you who criticize, speak in vain

The scent of roses is harmful to the heart

71 - Count my verbal arrows and hide

Don't let an arrow from a fox hit you.

72 - Don't be deceived by a young man's softness

Snakes have a softness that is avoided

73 - I am like water, easy and palatable

When it gets hot, it hurts and kills.

74 - I am like a stick, hard to break

It is soft, twist however you want

75 - But I am in a time when no one is

He has money and is the most honorable master.

76 - People must honor him

And the one who has little money among them is independent

77 - All the people of this age are stupid, and I am

From them, leave the details of the sentences

78 - Peace and blessings forever

The best of nations is for the Chosen Prophet

79 - And upon the noble family happiness

And to the companions and the first people

80 - The caravan did not intend to go with lovers

Ayman Al-Hayy, and the sand is not rich⁶

About the Author

Ibn al-Wardi was born in Syria and educated in Damascus and Aleppo (<https://naheemashalm.com>). His real name was Abu Hafs Zaynu al-Din 'Umar ibn al-Muzaffar. Ibn al-Wardi was an Arab historian born in 1291/1292 AD and died in 1348/1349. He wrote other works apart from his *ibn al-Wardi*, which include *Kharidat al-; Ajaib wa faridat al-gharaib, tarikh Ibn al-Warid*, and many more (en.m.wikipedia.org).

" *Ibn Wardi*" (لامية ابن ورد) is a celebrated Arabic poem written by *Ibn al-Wardi* in the 14th century. The book's full title is *Lāmyat Ibn al-Wardi al-musamtu Nasihahtu l-akhlaq wa murshidatu l -khalan*, i.e., the Counsel of Friends and the Guidance of Companions.

The poem is considered one of the greatest works in Arabic literature and is still widely studied and admired till today. The poem's title, "*Lāmyat*," refers to the poem's rhyme scheme, which is based on the letter "L" (لام). The poem consists of 80-100 verses, each exploring a different aspect of human experience, spirituality, and social justice (<https://tottenhamhalemosque.org>)

Through its beautiful language and rich imagery, the poem offers insights into the human condition, encouraging readers to reflect on their values, morals, and place in the world. The poem's themes and messages, which have continued to resonate with readers across cultures and centuries, make it a timeless masterpiece of Arabic literature.

***Lāmyat ibn al- Wardi* and Contributions to Effective Public Administration and Peacebuilding**

Lāmyat Ibn al-Ward's contributions to cultural exchange, tolerance, and intellectual discourse cannot be overemphasized, and this has made it serve as a blueprint and the foundation towards achieving efficiency in public administration, peaceful coexistence, and means for mutual understanding, as shown from his literary works. The ode of *Lāmyat* analyses the following:

1. Promotion of cultural exchange: The author makes use of his geographical and historical expertise to facilitate cross-cultural understanding, fostering empathy and cooperation. If empathy, compassion, and cooperation are maintained in the nation, there would be peace and understanding between the leaders and the governed.
2. The writings sparked critical thinking and emphasized mutual respect among the people in the society, which is part of the agent of stability, peace, and mutual understanding.
3. The ode acknowledged diversity by encouraging acceptance of other people's opinions, which is one of the ingredients for peaceful coexistence that can also promote sustainable development in administration among different nations.
4. The ode highlighted human accomplishments through the promotion of unity and shared moral values. For any nation to reign in peace with mutual understanding, unity among various groups must be fostered.
5. Looking at the entire ode, it would be discovered that the author pointed to historical context by giving a historical account of past conflicts, promoting reconciliation and peaceful resolution. Nations across the globe need to flash back to and learn from the historical facts and happenings in several decades, and juxtapose the present position. The historical flashback, as explained by the author, will help in applying the best practice to promote the current practice.
6. It urges administrators to work within the parameters of standard principles and ethical values.
7. On politics, the poet emphasizes unity and shared values, which can inspire peaceful political transitions and mutual understandings.
8. The promotion of interfaith dialogue as a tool for peaceful discussion among religious groups was also advocated. Differences in religion and misinterpretation of the teachings of some religions usually lead to religious conflict and destabilize

the peace of society. *Ibn al-Wardi* pointed to interfaith discussion for better understanding among ourselves (https://en.wikipedia.org/wiki/ibn_al-wirdi).

***Lāmyat ibn al- Wardi* and Solutions to Inefficiency in Public Administration**

ibn Wardi's poem, which was a 14th-century Arabic masterpiece, offers timeless wisdom on how to promote peace, justice, and good governance. The literary work discussed issues of human affairs in the form of poetry.

The author in this ode made an effort to emphasize various ways and techniques that could be applied to end injustice, indiscipline, and corruption in society, which would pave the way for improvement in sustaining good governance and promoting peace and justice.

To end inefficiency in public administration as deduced from this ode, the following should be the moral values that should be imbibed by all lovers of peace to have a sustainable peace and development:

1. Speak truth to power: *Ibn al- Wardi's* poem encourages speaking the truth to those in authority, even if it is difficult. Citizens should hold their leaders accountable and demand transparency. This is in line with the saying of the Prophet (SAW) that a Muslim should tell the truth even if it is bitter or would be against you. Also, Allah says in the Holy Qurān, "Stand out firmly for Allah as witnesses to fair dealing and let not hatred of others make you swerve" Qurān 5:8

2. Promote justice and equality: The poem emphasizes justice, compassion, and equality. Citizens should advocate for policies and practices that ensure fairness and equal opportunities for all. Experience has shown that what normally follows the uneven distribution of wealth is disaffection, chaos, and crisis.

3. Encourage accountability: *Ibn al-Wardi* stresses the importance of leaders being accountable to their people. Citizens should demand regular checks on those in power and ensure that leaders are responsible for their actions. This explains the position of the first Khalifah, Abubakr, when he assumed the leadership of the ummah, and he said in his inaugural address, "...if you see me doing the right thing, follow me, but if I am doing otherwise, don't follow me but correct me."

4. Foster a culture of peace: The poem proclaims the virtues of peace and reconciliation. Citizens should encourage the peaceful resolution of conflicts and encourage dialogue over violence.

5. Empower the marginalized: *Ibn al-Wardi's* poem highlights the significance of protecting the weak and marginalized. Leaders should campaign for the rights and empowerment of vulnerable groups. According to *Ibn Taymiyyah* (1996), "Every leader will be brought before Allah in chains; it is the justice he has established that will unchain him" (Ibn Taymiyyah:1996).

6. Support good governance: The poem emphasizes the need for wise and compassionate leadership. Citizens should support leaders who prioritize the public interest and promote good governance in consonance with the Quranic teachings.

"...And cooperate in righteousness and piety but do not cooperate in sin and aggression" (Qur'an 5:2).

7. Engage in peaceful activism: *Ibn Wardi's* poem encourages peaceful activism and nonviolent resistance. Citizens should engage in peaceful protests, boycotts, and other forms of non-violent activism to bring about change to bad administration.

8. Build affiliations and alliances: The poem stresses the importance of unity and cooperation. Citizens should build coalitions and alliances to amplify their voices and achieve common goals.

9. Stay informed and educated: *Ibn al-Wardi's* poem emphasizes the importance of knowledge and wisdom. Citizens should stay informed, educate themselves, and critically evaluate information to make informed decisions.

10. The poem also offers a message of hope and resilience. Citizens should remain committed to their goals, even in the face of adversity, and work towards creating a better future.

D. CONCLUSION

Ibn al Wardi's Lāmyat offers an enduring wisdom and guide for public administration by emphasising moral values such as integrity, empathy, and knowledge pursuit, which provide a framework for efficiency in public administration. By applying the themes and messages in *Lāmyat ibn al- Wardi*, citizens can work towards ending bad government and promoting a more just, peaceful, and equitable society. This paper is of the view that adopting the timeless messages contained in the ode of *Lāmyat bn al-Wardi* could be a game changer in public administration in Nigeria, which could provide administrators the opportunity of prioritising ethics, integrity, and accountability, thereby setting the tone for bureaucrats focus on delivering quality services and responsiveness to people's needs.

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