

حَائِيَّةُ ابْنِ أَبِي دَاوُدَ

Workbook

**Ḥāiyyah Ibn Abi Dawūd**

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فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

{So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord} [18:110]

















[١٥] وَقُلْ إِنَّ خَيْرَ النَّاسِ بَعْدَ مُحَمَّدٍ ... وَزِيرَاهُ قَدَمًا ثُمَّ عُثْمَانُ الْأَرْجَحُ

Say: indeed the best people after Muḥammad ﷺ,  
are his two deputies foremost; and then 'Uthmān the superior.

[١٦] وَرَابِعُهُمْ خَيْرُ الْبَرِيَّةِ بَعْدَهُمْ ... عَلِيُّ حَلِيفِ الْخَيْرِ بِالْخَيْرِ مُنْجِحُ

And fourth among them, the best of creation after them,  
'Ali, the ally of goodness, and through goodness he succeeded.

[١٧] وَإِنَّهُمْ وَالرَّهْطُ لَا رَيْبَ فِيهِمْ ... عَلَى نُجَبِ الْفِرْدَوْسِ فِي الْخُلْدِ تَسْرُحُ

They, and the group [alongside them], there is no doubt regarding them,  
Upon great camels of Firdaus, in eternity, roaming free.

[١٨] سَعِيدٌ وَسَعْدٌ وَابْنُ عَوْفٍ وَطَلْحَةُ ... وَعَامِرُ فِهْرِ وَالزُّبَيْرُ الْمُمَدِّحُ

Sa'īd, Sa'd, Ibn 'Awf and Ṭalḥah,  
'Āmir [of] Fihir, and Zubayr the praiseworthy.





[٢٣] وَأَنْصَارُهُ وَالْهَاجِرُونَ دِيَارَهُمْ ... بِنُصْرَتِهِمْ عَنِ النَّارِ زُحْرُوحُ

His supporters, then then those who migrated from their dwellings,  
offering their support; from the Fire, they shall be saved.

[٢٤] وَمِنْ بَعْدِهِمْ فَالتَّابِعُونَ لِحُسْنِ مَا ... حَدُّوْ حَدْوَهُمْ قَوْلًا وَفِعْلًا فَأَفْلَحُوا

Then after them, the Tābi'ūn, due to the goodness of,  
them following [the companions], in speech and actions, they succeeded.













[٣٣] وَلَا تُكْفِرَنَّ أَهْلَ الصَّلَاةِ وَإِنْ عَصَوْا ... فَكُلُّهُمْ يَعْصِي وَدُو الْعَرْشِ يَصْفَحُ

Do not pass a judgement of kufr upon those who pray ṣalāh, even if they commit sins, everyone sins, but the owner of the throne is gracious in forgiving.

[٣٤] وَلَا تَعْتَقِدْ رَأْيَ الْخَوَارِجِ إِنَّهُ ... مَقَالٌ لِمَنْ يَهْوَاهُ يُرْدِي وَيَفْضَحُ

Do not hold the belief of the Khawārij; it is, a belief - for the one who desires it - destructive and disgracing.

[٣٥] لَا تَكُ مُرْجِيًّا لَعُوبًا بِدِينِهِ ... أَلَا إِنَّمَا الْمُرْجِيُّ بِالَّذِينَ يَمْرَحُ

Do not be a Murji', playing with his religion,  
the Murji', only jests about the religion.

[٣٦] وَقُلْ إِنَّمَا الْإِيمَانُ قَوْلٌ وَنِيَّةٌ ... وَفِعْلٌ عَلَى قَوْلِ النَّبِيِّ مُصْرَحٌ

Say: Imān is statement, intention (belief),  
and action; as per the Prophet's statement, clear [in this regard].

[٣٧] وَيَنْقُصُ طَوْرًا بِالْمَعَاصِي وَتَارَةً ... بِطَاعَتِهِ يَنْمِي وَفِي الْوِزْنِ يَرْجَحُ

It decreases due to disobedience; and at times,  
through obedience it grows; and on the scales it will outweigh.





