حَائِيَّةُ ابنِ أَبِي دَاوُدَ

Workbook **Ḥāiyyah Ibn Abi Dawūd**

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{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]

Notes

[TN] Adh-Dhahabi, raḥimahullah, said: "Abul 'Abbās Aḥmad Ibn AbdulḤamīd recited, saying: al-Imām Abu Muḥammad Qudāmah recited in the year 618h, saying: Fātimah Ibn 'Ali al-Waqāyātī informed us that: al-Ḥusayn Ibn 'Ali at-Tabājīri informed us that: Abu Ḥafṣ ibn Shāhīn narrated to us: Abu Bakr Ibn Abi Dāwūd recited this poetry himself."

[TN] There are variations of "al-Ḥāiyyah" which have been attributed to Ibn Abī Dawūd depending on the manuscripts referred back to, and the number of verses.

A version of al-Ḥāiyyah containing 33 verses has been mentioned. This is the version widely narrated by his students, and it is the version mentioned in most manuscripts. This version has been mentioned by Ibn Shāhīn, al-Ājurri, adh-Dhahabi and others.

Another version containing 36 verses has been mentioned, as explained by as-Safārīni in Lawā'iḥ al-Anwār; he noted however that the extra 3 verses are not from Ibn Abī Dawūd, rather they were added by Ibn al-Bannā al-Ḥanbali, who explained al-Ḥāiyyah.

A version containing 40 verses has also been mentioned, which has been taught by various scholars such as Ṣāliḥ al-Fawzān and 'AbduRaḥmān al-Barrāk".²

For the sake of completion of benefit, I have translated the 33 verses, and included the extra verses

are not from Ibn A with regards to the	om the version with 40, whilst emphasising: "we can convincingly affirm that the additional verse re not from Ibn Abī Dawūd - rahimahullah, and it is not correct to attribute them to him, however ith regards to their meanings, there is no doubt in the correctness and importance." My decision include them was also based on various scholars, as mentioned above, who deemed them worth				
f being mentioned and translated.					

¹ Siyar A'lām an-Nubalā vol. 13 p. 233

² Refer to: "Nathr al-Wurūd Sharḥ Ḥāiyyah Ibn Abī Dawūd" by 'AbdurRaḥmān Ibn AbdulAzīz al-'Aql.

[📆] ³ AbdurRazzāq al-'Abbād, in "at-Tuḥfah as-Saniyyah fī sharḥ manzūmat Ibn Abī Dawūd al-Ḥāiyyah".

Hold fast to the rope of Allāh, and follow the guidance, and do not be an innovator; so you may succeed.

Make your religion, the book of Allāh and the guidance(s) that have come from the Messenger of Allāh , so you may attain salvation and prosper.

Say: not created, is the speech of our sovereign, this was the religion of the pious; which they eloquently stated.

Do not be one, regarding the Qur'ān, whose position is to withhold, as said the followers of Jahm, lackadaisical in saying so.

Do not say the Qur'ān, its recitation is created; Indeed the speech of Allāh, through its verbal wording, is elucidated.

Say: Allāh will manifest himself to creation, openly, Just as the full moon is not concealed; and your Lord is even more manifest.

Neither was he born, nor is he a father [to another]. There is no resemblance to him, most elevated is he, the glorified.

A Jahmī may reject this, however we possess, attesting to what we say, a hadīth which is explicit.

Jarīr narrated it, from the words of Muḥammad \$\mathbb{\sigma}\$, So say as he said; you will be successful.

The Jahmī may also deny his right hand, both his hands bestow great bounties and virtues.

[١١] وَقُلْ يَنزِلُ الْجَبَّارُ فِي كُلِّ لَيلَةٍ ... بِلَا كَيفٍ جَلَّ الوَاحِدُ الْمُتَمَدَّحُ

And say: al-Jabbār (the compeller) descends every night, without [describing] the reality; exalted is al-Wāḥid (the One); worthy of all praise.

[He descends] to the lowest heaven, bestowing bounties from his grace, The gates of the heavens are opened wide, and unlocked.

He says: is there one seeking forgiveness, so he can meet the oft-forgiving, and one seeking favours of goodness and provisions, such that he can be granted.

This was narrated by a people, whose narrations are not rejected, Indeed, failed are those who rejected them; and rebuked.

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

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

[١٧] وَإِنَّـهُمْ والرَّهِطُ لا رَيبَ فِيهِمُ ... عَلى نُجُبِ الفِردَوسِ في الـخُلدِ تَسْرَحُ

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

[١٨] سَعِيدٌ وسَعدٌ وَابْنُ عَوفٍ وطَلَحَةُ ... وعَامِرُ فِهرٍ والزُّبَيرُ الـمُمَدَّحُ

Sa'īd, Sa'd, Ibn 'Awf and <u>T</u>alḥah, 'Āmir [of] Fihr, and Zubayr the praiseworthy.

Ailii [Oi]	i iii, and Zubayi tiic	praiseworthy.	

Say the best statement regarding the Companions, all of them, and do not be one who insults; highlighting faults and criticizing.

The clear revelation did indeed speak of their virtues, and in [sūrah] al-Fatḥ are āyāt about the Companions, praising them.

The two grandsons of the Messenger of Allāh *; the two sons of Khadījah and Fātima, possessing purity, she lead a life of goodness.

And 'Āish, the mother of the believers; and our uncle Mu'āwiyah, how noble, then bestowed.

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

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

and the second s

Mālik, Thawrī, then their brother, Abu 'Amr al-Awzā'i, that one who would glorify [his Lord].

Then after them: ash-Shāfi'ī, and Aḥmad, the two imāms of guidance; whoever follows the truth, advises.

Those people, Allāh has indeed pardoned them, So love them, and you shall be delighted.

[٢٨] وبِالقَدَرِ المَقدُورِ أَيقِنْ فَإِنَّهُ ... دَعَامَةُ عِقدِ الدِّينِ والدِّينُ أَفْيَحُ

Regarding the decree, that which has been ordained, be convinced because it is, the pillar supporting the religion, and the religion is all-encompassing.

[٢٩] وَلا تُنكِرَنَّ جَهلًا نَكِيرًا ومُنكَرًا ... ولا الحَوضَ والمِيزَانَ إِنَّكَ تُنصَحُ

Do not deny, upon ignorance, Nakīr and Munkar, nor the ḥaud (pond) and the scales; you are being advised.

[٣٠] وَقُلْ يُخرِجُ اللهُ العَظِيمُ بِفَضلِهِ ... مِنَ النَّارِ أَجسَادًا مِنَ الفَحْمِ تُطرَحُ

Say: Allāh, al-'Azīm (the great), will remove by his grace, from the Fire, bodies [like] burnt coal; they will be thrown out.

Into the river in al-Firdaws, wherein they will be revived by its water, like a seed [growing on the] riverbanks, flowing in abundance.

[٣٢] وَإِنَّ رَسُولَ اللهِ لِلخَلقِ شَافِعُ ... وَقُلْ فِي عَذَابِ القَبرِ حَقٌّ مُوَضَّحُ

Verily, the Messenger of Allāh # will, for creation, intercede. and say: regarding the punishment of the grave, it is a true reality, made clear.

[٣٣] وَلَا تُكْفِرَنَّ أَهلَ الصَّلَاةِ وَإِنْ عَصَوا ... فَكُلُّهُمُ يَعصِي وذُو العَرشِ يَصفَحُ

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.

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

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

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

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

Leave aside, the opinions of men and their views, the speech of the Messenger of Allāh # is foremost, and more lucid. [TN]

Do not be from those who amuse with their religion, such that you attack Ahl al-Ḥadīth, and revile them.

TN] "More lucid" i.e. his statement is expressed clearly and easy to understand, in addition to this it is more comforting and guarantees a person remains upon the straight path.			

[٤٠] إِذَا مَا اعتَقَدْتَ الدَّهرَ يَا صَاحِ هَذِه ... فَأَنتَ عَلى خَيرِ تَبِيتُ وتُصبِحُ

If you believe, throughout time - O my companion - in this, [TN] you will remain upon goodness, as you sleep and arise.

قَالَ أَبُو بَكِرٍ بنُ أَبِي داودَ : "هَذا قَولِي وقَولُ أَحمَدَ بنِ حَنبَلٍ وقَولُ مَن أَدرَكْنَا مِن أَهلِ العِلمِ ومَن لَم نُدركْ مِمَّنْ بَلَغَنا عَنه، فَمَن قَالَ غَيرَ هَذا فَقَدْ كَذَب."

Abu Bakr Ibn Ibī Dawūd said: "This is my statement (i.e. belief); the belief of Aḥmad Ibn Ḥanbal; and the belief of those we met from the people of knowledge, and those we did not meet but [their belief] has been conveyed to us, so whoever said other than this, has lied."

[TN]: "This" i.e. the belief of the Salaf, as outlined in the poem.				

Benefits