

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]

Notes

[TN] Adh-Dhahabi, rahimahullah, said: “Abul ‘Abbās Ahmad Ibn AbdulḤamīd recited, saying: al-Imām Abu Muḥammad Qudāmah recited in the year 618h, saying: Fāṭimah Ibn ‘Ali al-Waqāyāṭī informed us that: al-Ḥusayn Ibn ‘Ali at-Ṭabājīri informed us that: Abu Ḥafṣ ibn Shāhīn narrated to us: Abu Bakr Ibn Abi Dāwūd recited this poetry himself.”¹

[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 of poetry has been mentioned. This is the version widely narrated by his students, as it is contained in the majority of 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 the scholars such as Şāliḥ 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 from the version with 40, whilst emphasising: “we can convincingly affirm that the additional verses are not from Ibn Abī Dawūd - rahimahullah, and it is not correct to attribute them to him, however with regards to their meanings, there is no doubt in the correctness and importance.”³ My decision to include them was also based on various scholars, as mentioned above, who deemed them worthy of 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 ‘AbduRaḥmān Ibn AbdulAzīz al-‘Aql.

³ AbdurRazzaq al-Abbad, in at-Tuḥfah as-Saniyyah Fī Sharḥ Manẓūmat Ibn Abī Dawūd al-Ḥāiyyah.

٣ وَثُلُّ غَيْرِ مَخْلُوقِ كَلَامٍ مَلِيكِِنَا ... بِذَلِكَ دَانَ الْآتِقِيَاءُ وَأَفْصَحُوا

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

٤ وَلَا تَكُ فِي الْقُرْآنِ بِالْوَقْفِ قَائِلًا ... كَمَا قَالَ أَتْبَاعُ لِيْجْهَمٍ وَأَسْجَحُوا

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

٥ وَلَا تَقُلِ الْقُرْآنُ خُلِقَ قُرْآنُهُ ... فَإِنَّ كَلَامَ اللَّهِ بِاللَّفْظِ يُوضَحُ

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

٦ وَقُلْ يَتَجَلَّىٰ اللَّهُ لِلْخَلْقِ جَهْرَةً ... كَمَا الْبَدْرُ لَا يُخْفَىٰ وَرَبُّكَ أَوْضَحُ

Say: Allāh will manifest Himself to creation, openly, as the full moon, is not hidden, and your Lord is even more apparent.

٧ وَلَيْسَ بِمَوْلُودٍ وَلَيْسَ بِوَالِدٍ ... وَلَيْسَ لَهُ شِبْهُ تَعَالَىٰ الْمُسَبِّحُ

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

٨ وَقَدْ يُنْكِرُ الْجَهْمِيُّ هَذَا وَعِنْدَنَا ... بِمِصْدَاقِ مَا قُلْنَا حَدِيثٌ مُصْرَّحٌ

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

٩ رَوَاهُ جَرِيرٌ عَنِ مَقَالِ مُحَمَّدٍ ... فَقُلْ مِثْلَمَا قَدَّ قَالَ فِي ذَاكَ تَنْجَحُ

Jarīr narrated it, from the words of Muḥammad ﷺ,
So say similar to what he said, you will be successful.

١٠ وَقَدْ يُنْكِرُ الْجَهْمِيُّ أَيضًا يَمِينَهُ ... وَكِلْتَا يَدَيْهِ بِالْفَوَاضِلِ تَنْفَحُ

A Jahmī may also deny His right hand,
But, both His hands bestow great bounties and favour.

١٥ وَقُلْ إِنَّ خَيْرَ النَّاسِ بَعْدَ مُحَمَّدٍ ... وَزِيرَاهُ قُدَمَا ثُمَّ عُثْمَانُ الْأَرْجَحُ

Say: indeed the best people after Muḥammad ﷺ, are his two deputies foremost, and then ‘Uthmān; that is the correct view.

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

The fourth of them, the best of creation after them, ‘Ali, the ally of goodness, and by goodness he succeeded.

١٧ وَإِنَّهُمْ وَالرَّهْطَ لَا رَيْبَ فِيهِمْ ... عَلَى نُجُبِ الْفِرْدَوْسِ فِي الْخُلْدِ تَسْرَحُ

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 فِيهِرٍ وَالزُّبَيْرُ الْمُمَدِّحُ

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

١٩ وَسِبْطِي رَسُولِ اللَّهِ وَابْنِي خَدِيجَةَ ... وَفَاطِمَةَ ذَاتِ النَّقَاءِ تَبْحَبُحُ

[Praise] the two grandsons of the Messenger of Allāh ﷺ, the two sons of Khadījah
And Fāṭima, possessing purity, she lead a life of goodness.

٢٠ وَعَائِشُ أُمُّ الْمُؤْمِنِينَ وَخَالُنَا ... مُعَاوِيَةَ أَكْرَمَ بِهِ ثُمَّ أَمْنَحُ

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

٢١ وَأَنْصَارُهُ وَالْهَاجِرُونَ دِيَارَهُمْ ... بِنُصْرَتِهِمْ عَنِ النَّارِ زُحْزُحُو

His supporters, then then those who migrated from their dwellings,
due to them supporting [him], they will be removed from the burning of the Fire.

٢٢ وَمِنْ بَعْدِهِمْ فَالتَّابِعُونَ لِحُسْنِ مَا ... حَدُّوْ حَذْوَهُمْ قَوْلًا وَفِعْلًا فَأَفْلَحُوا

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

٢٣ وَمَالِكُ وَالثَّوْرِيُّ ثُمَّ أَخُوهُمْ *** أَبُو عَمْرِو الْأَوْزَاعِيِّ ذَاكَ الْمُسَبِّحُ

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

٢٤ وَمِنْ بَعْدِهِمْ فَالشَّافِعِيُّ وَأَحْمَدُ *** إِمَامًا هُدَى مَنْ يَتَّبِعِ الْحَقَّ يُنصَحُ

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

٢٥ أُولَٰئِكَ قَوْمٌ قَدْ عَفَا اللَّهُ عَنْهُمْ ... فَأَحْبِبَّهُمْ فَإِنَّكَ تَفْرَحُ

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

٢٦ وَقُلْ خَيْرَ قَوْلٍ فِي الصَّحَابَةِ كُلِّهِمْ ... وَلَا تَكُ طَعَّانًا تَعِيبُ وَتَجْرَحُ

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

٢٧ فَقَدْ نَطَقَ الْوَحْيُ الْمُبِينُ بِفَضْلِهِمْ ... وَفِي الْفَتْحِ آيٌ لِلصَّحَابَةِ تَمْدَحُ

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

٢٩ وَلَا تُنْكِرَنَّ جَهْلًا نَكِيرًا وَمُنْكَرًا ... وَلَا الْحَوْضَ وَالْمِيزَانَ إِنَّكَ تُنصَحُ

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

٣٣ وَلَا تُكْفِرْنَ أَهْلَ الصَّلَاةِ وَإِنْ عَصَوْا ... فَكُلُّهُمْ يَعْصِي وَذُو الْعَرْشِ يَصْفَحُ

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

٣٤ وَلَا تَعْتَقِدْ رَأْيَ الْخَوَارِجِ إِنَّهُ ... مَقَالٌ لِمَنْ يَهْوَاهُ يُرِيدِي وَيَفْضَحُ

Do not hold the belief of the Khawārij, for it is,
a belief of one [following] his desires; destructive and disgraceful.

٣٥ لَا تَكُ مُرْجِيًّا لَعُوبًا بِدِينِهِ ... أَلَا إِنَّمَا الْمُرْجِيُّ بِالذِّينِ يَمْرَحُ

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

٣٦ وَقُلْ إِنَّمَا الْإِيْمَانُ قَوْلٌ وَنِيَّةٌ ... وَفِعْلٌ عَلَى قَوْلِ النَّبِيِّ مُصْرَحٌ

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

٣٧ وَيَنْقُصُ طَوْرًا بِالْمَعَاصِي وَتَارَةً ... بِطَاعَتِهِ يَنْمَى وَفِي الْوِزْنِ يَرْجَحُ

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

٣٨ وَدَعْ عَنْكَ آرَاءَ الرِّجَالِ وَقَوْلَهُمْ ... فَقَوْلُ رَسُولِ اللَّهِ أَوْلَى وَأَشْرَحُ

Remove from yourself, the opinions of men and their views,
the view of the Messenger of Allāh ﷺ is foremost, and more lucid. [TN]

٣٩ وَلَا تَكُ مِنْ قَوْمٍ تَلْهَوْنَ بِدِينِهِمْ ... فَتَطْعَنَ فِي أَهْلِ الْحَدِيثِ وَتَقْدَحُ

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 اعْتَقَدْتَ الدَّهْرَ يَا صَاحِبَ هَذِهِ ... فَأَنْتَ عَلَى خَيْرٍ تَبَيَّنْتُ وَتُصَبِّحُ

If you believe, throughout time O my companion, this, [TN]
you will remain upon goodness, as you sleep at night and awaken in the morning.

قَالَ أَبُو بَكْرٍ بْنُ أَبِي دَاوُدَ: "هَذَا قَوْلِي وَقَوْلُ أَحْمَدَ بْنِ حَنْبَلٍ وَقَوْلُ مَنْ أَدْرَكْنَا مِنْ أَهْلِ الْعِلْمِ وَمَنْ لَمْ نُدْرِكْ مِنْهُمْ بَلَّغْنَا عَنْهُمْ ، فَمَنْ قَالَ غَيْرَ هَذَا فَقَدْ كَذَّبَ."

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, he has lied."

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