حائية ابن أبي داود بلA'IYYAH اBN ABĪ DĀWŪD

[Prepared by 'Eesā al-Brīṭānī]

حائية ابن أبي داود

ḤĀ'IYYAH IBN ABĪ DĀWŪD

الاعتصام بالكتاب والسنة ومجانبة البدع

[HOLDING ON TO THE KITĀB AND SUNNAH - AND KEEPING AWAY FROM BIDA']

وَلَا تَكُ بِدْعِيًّا لَعَلَّكَ تُفْلِحُ	تَمَسَّكْ بِحَبْلِ اللَّهِ وَاتَّبِعِ الهُدَى	١
أَتَتْ عَنْ رَسُولِ اللَّهِ تَنْجُو وَتَرْبَحُ	وَدِنْ بِكِتَابِ اللَّهِ وَالسُّنَنِ الَّتِي	۲

- 1. Hold on to the rope of Allāh and follow the guidance, and do not be a person of innovation so that you may prosper,
- 2. Establish your dīn by the kitāb of Allāh and the sunan which,
 came on (the authority) of the Rasūl Allāhi so you'll be saved and profit

صفة الكلام

[THE CHARACTERISTIC OF SPEECH]

عَ وَلَا تَكُ فِي القُرْآنِ بِالْوَقْفِ قَايِلًا كَمَا قَالَ أَتْبَاعُ لِجَهْمِ وَأَسْجَحُوا كَمَا قَالَ أَتْبَاعُ لِجَهْمِ وَأَسْجَحُوا هُوَتَحُ وَلَا تَقُل القُرْآنُ خَلْقٌ قَرَأْتُهُ فَيْ فَا فَانَّ كَلَامَ اللَّه بِاللَّفْظ بُوضَحُ	بِذَلِكَ دَانَ الأَتْقِيَاءُ وَأَفْسَحُوا	وَقُلْ غَيْرُ مَخْلُوقٍ كَلَامُ مَلِيكِنَا	٣
٥ وَلَا تَقُل القُوْآنُ خَلْقٌ قَرَأْتُهُ فَاللَّهُ عَاللَّهُ عَلَيْكُ عَلِيكُ عَلَيْكُ عَلَيْكُ عَلَّاكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَي	كَمَا قَالَ أَتْبَاعٌ لِجَهْمٍ وَأَسْجَحُوا	وَلَا تَكُ فِي القُرْآنِ بِالْوَقْفِ قَابِلًا	٤
	فَإِنَّ كَلَامَ اللَّهِ بِاللَّفْظِ يُوضَحُ	وَلَا تَقُلِ القُرْآنُ خَلْقٌ قَرَأْتُـهُ	٥

- 3. And say 'the speech of our 'Malīk' is not created', with that the righteous believed and expressed clearly,
- 4.And do not be one who says (the position of) 'waqf' with regards to the Qur'ān, as the followers of 'Jahm' done, and leaned to it,
- 5.And do not say, with regards to the Qur'ān, 'a creation I read it',
 for the kalām of Allāh by its utterance is made clear,

إثبات رؤية الله تعالى

[AFFIRMING ALLĀH THE EXALTED BEING SEEN]

كَمَا الْبَدْرُ لَا يَخْفَى وَرَبُّكَ أَوْضَحُ	وَقُلْ يَتَجَلَّى اللَّهُ لِلْخَلْقِ جَهْرَةً	٦	
وَلَيْسَ لَـهُ شِبْهُ تَعَالَى المُسَبَّحُ	وَلَيْسَ بِمَوْلُودٍ وَلَيْسَ بِوَالِدٍ	٧	
بِمِصْدَاقِ مَا قُلْنَا حَدِيثٌ مُصَرَّحُ	وَقَدْ يُنْكِرُ الْجَهْمِيُّ هَذَا وَعِنْدَنَا	٨	
فَقُلْ مِثْلَ مَا قَدْ قَالَ فِي ذَاكَ تَنْجَحُ	رَوَاهُ جَرِيرٌ عَنْ مَقَالِ مُحَمَّدٍ	٩	
6. And say that Allāh will manifest to the creation openly, as the clear full moon is not hidden - and your Lord is more clear,			

- 7 And He is not becotten not does be beget
- 7. And He is not begotten not does be beget, nor does anyone resemble Him, exalted is the glorified,
- 8.And the 'jahmī' may deny this but with us, to attest to what we have said, is a clear ḥadīth,

9. Narrated by Jarīr on the authority of statements of (Nabī) Muḥammad 👺 ,	
so say the same that he said in this - you'll be successful,	,

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إثبات صفة اليدين لله تعالى

[AFFIRMING THE ATTRIBUTE OF TWO HANDS FOR ALLĀH THE EXALTED]

وَكِلْتَ يَدَيْهِ بِالْفَوَاضِلِ تَنْـفَـحُ	وَقَدْ يُنْكِرُ الْجُهْمِيُّ أَيْضًا يَمِينَـهُ وَ	١.
10. And the 'jahmī' will also deny H		
a	and both of His Hands are giving in blessings	

إثبات صفة النزول لله تعالى

[AFFIRMING THE ATTRIBUTE OF DESCENT FOR ALLĀH THE EXALTED]

بِلَا كَيْفَ جَلَّ الْوَاحِدُ الْمُتَمَدِّحُ	وَقُلْ يَنْزِلُ الْجَبَّارُ فِي كُلِّ لَيْلَةٍ	١١
فَتُفْرَجُ أَبْوَابُ السَّمَاءِ وَتُفْتَحُ	إِلَى طَبَقِ الدُّنْيَا يَمُنُّ بِفَضْلِهِ	١٢
وَمُسْتَمْنِحٌ خَيْرًا وَرِزْقًا فَيُمْنَحُ	يَقُولُ أَلَا مُسْتَغْفِرٌ يَلْقَ غَافِرًا	۱۳
أَلَا خَابَ قَوْمٌ كَذَّبُوهُم وَقُبِّحُوا	رَوَاي ذَاكَ قَوْمٌ لَا يُرَدُّ حَدِيثُهُمْ	١٤

- 11.And say al-Jabbār descends every night, without a how, exalted be al-Wāḥid, the Praised One
- 12.To the lowest level, He generously bestows His blessings, and the gates of the skies are opened,
- 13.He says 'Is there not anyone seeking forgiveness such that a forgiver may meet him, and a seeker of good and provision so it may be given to him',
- 14.A group, whose ḥadīth are not rejected, reported that,
 in loss are those who reject them, and disgraced,

عقيدة أهل السنة في الصحابة

[THE CREED OF AHL AL-SUNNAH WITH REGARDS TO THE ŞAḤĀBAH]

وَزِيرَاهُ قِدْمًا ثُمَّ عُثْمَانُ الْأَرْجَحُ	وَقُلْ إِنَّ خَيْرَ النَّاسِ بَعْدَ مُحَمَّدٍ	10
عَلَى حَالِفُ الْخَيْرِ بِالْخَيْرِ مُنْجِحُ	وَرَابِعُهُم خَيْرُ الْبَرِيَّةِ بَعْدَهُمْ	١٦
عَلَى نُجُبِ الْفِرْدَوْسِ بِالنُّورِ تَسْرَحُ	وَإِنَّهُمُ لَلرَّهْطُ لَا رَيْبَ فِيهِمُ	١٧
وَعَامِرُ فِهْرٍ وَالزُّبَيْرُ الْمُمَدَّحُ	سَعِيدٌ وَسَعْدٌ وَابْنُ عَوْفٍ وَطَلْحَةُ	١٨
وَلَا تَكُ طَعَّانًا تَعِيبُ وَتَجْرَحُ	وَقُلْ خَيْرَ قَوْلٍ فِي الصَّحَابَةِ كُلِّهِم	۱۹
وَفِي الْفَتْحِ آئُ لِلصَّحَابَةِ تَمْدَحُ	فَقَدْ نَطَقَ الْوَحْيُ المُبِينُ بِفَضْلِهِم	۲.

- 15.And say; 'the best of people after (Nabī) Muḥammad ﷺ, are his two early governors then 'Uthmān, (in) the more correct,
- 16.And the fourth, the best of people after them, is 'Alī, ḥalīf al-khayr and with the good he was victorious,
- 17. And they, as well as the group, have no doubt about them, are on the beasts of al-firdous, illuminated, roaming,
- 18.Sa'īd, S'ad, ibn 'Awf and Ṭalḥah, and 'Āmir Fihr and al-Zubair the praised one,
- 19.And say the best of speech with regards to the ṣaḥābah, all of them, do not be a disparager, pointing out faults and criticizing them
- 20. For verily the clear revelation has spoken of their virtue, and is sūrah al-fatḥ are āyāt that praise the ṣaḥābah,

الإيمان بالقدر

[BELIEF IN QADR]

عَامَةُ عَقْدِ الدِّينِ وَالدِّينُ أَفْيَحُ	دِ	وَبِالْقَدَرِ الْمَقْدُورِ أَيْقِنْ فَإِنَّـهُ	۲۱
21.And with regards to qadr of the capillar of	destined be sure of the dīn, and t	, for verily it is, he dīn comprises of many aspects	
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الإيمان باليوم الآخر

[BELIEF IN THE LAST DAY]

وَلَا الْحُوْضَ وَالْمِيزَانَ إِنَّكَ تُنْصَحُ	وَلَا تُنْكِرَنْ جَهْلًا نَكِيرًا وَمُنْكَرًا	77
مِنَ النَّارِ أُجْسَادًا مِنَ الْفَحْمِ تُطْرَحُ	وَقُلْ يُخْرِجُ اللَّهُ الْعَظِيمُ بِفَضْلِهِ	77
كَحِبِّ حَمِيلِ السَّيْلِ إِذْ جَاءَ يَطْفَحُ	عَلَى النَّهْرِ فِي الْفِرْدَوْسِ تَحْيَا بِمَايِهِ	۲ ٤
وَقُلْ فِي عَذَابِ القَبْرِ حَقُّ مُوَضَّحُ	وَإِنَّ رَسُولَ اللَّهِ لِلخَلْقِ شَافِعٌ	70

- 22. And do not reject, out of ignorance, Nakīr and Munkar, nor the ḥawḍ, nor the mīzān you are being advised,
- 23. And say, Allah al-'Adhīm will bring out, by His virtue, from the fire, bodies of charcoal which will be put,
- 24. Onto the river from al-firdous they'll be given life through its water, like a seed carried by a flood, as it comes overflowing,

25. And, for sure,	Rasul Allah will intercede for the creation,
	and say, undeniably true is the punishment of the grave,

حكم مرتكب الكبيرة والتحذير من مذهبي الخوارج والمرجئة

[THE RULING OF THE MAJOR SINNER, AND A WARNING FROM THE WAY OF THE KHAWĀRIJ AND THE MURJI'AH]

فَكُلُّهُمْ يَعْصِي وَذُو العَرْشِ يَصْفَحُ	وَلَا تُكْفِرَنْ أَهْلَ الصَّلَاةِ وَإِنْ عَصَوْا	۲٦
مَقَالٌ لِمَنْ يَهْوَاهُ يُرْدِي وَيَفْضَحُ	وَلَا تَعْتَقِدْ رَأْيَ الْخَوَارِجِ إِنَّهُ	77
أَلَا إِنَّمَا الْمُرْجِيُّ بِالدِّينِ يَمْزَحُ	وَلَا تَكُ مُرْجِيًّا لَعُوبًا بِدِينِهِ	۲۸

- 26. And do not make takfir of the people of prayer, even if they are sinful, for all of them sin, and the Owner of the 'arsh wipes away,
- 27. And do not believe the opinion of the khawārij, for verily it is, a saying for one driven by desires which will destroy and expose him,
- 28. And do not be a murjī, playing with his dīn,
 for sure the murjī is but joking around with the dīn

تعريف الإيمان وزيادته ونقصانه

[DEFINITION OF ĪMĀN, ITS INCREASE AND DECREASE]

وَفِعْلُ عَلَى قَوْلِ النَّبِيِّ مُصَرَّحُ	وَقُلْ إِنَّمَا الإِيمَانُ قَوْلٌ وَنِيَّةٌ	۲۹
وَفِعْلُ عَلَى قَوْلِ النَّبِيِّ مُصَرَّحُ بِطَاعَتِهِ يَـنْمِي وَفِـي الْوَزْنِ يَرْجَحُ	وَيَنْقُصُ طَوْرًا بِالْمَعَاصِ وَتَارَةً	٣.
29. And say, 'īmān is; speech, intention, and action - as in the clear s	speech of the Nābī	
30. And at times it decreases, by sinfulness, and at times, by obedience it increases - and in the scale it is stronger		

التحذير من الرأي - ومن قدح في الحديث وأهله

فَقَوْلُ رَسُولِ اللَّهِ أَزْكَى وَأَشْرَحُ	وَدَعْ عَنْكَ أَرَاءَ الرِّجَالِ وَقَوْلَـهُمْ	٣١
فَتَطْعَنَ فِي أَهْلِ الْحَدِيثِ وَتَقْدَحُ	وَلَا تَكُ مِنْ قَوْمٍ تَلَهُّوا بِدِينِهِم	٣٢

- 31. And leave off the opinion of men and their speech, for the speech of Rasūl Allāh is purer and *ashraḥ*,
- 32. And do not be from those who play around with their dīn, such that you disparage or hurt ahl al-hadīth (the people of hadīth)

خاتمة النَّظم [CONCLUSION OF THE POEM]

فَأَنْتَ عَلَى خَيْرٍ تَبِيتُ وَتُصْبِحُ	إِذَا مَا اعْتَقَدْتَ الدَّهْرَ يَا صَاحِ هَذِهِ	٣٣
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33. If you always believe as mentioned, O companion, then you will be upon good, evening and morning.