

# الْمَنْظُومَةُ الْحَايَّةُ فِي السَّنَةِ

لِأَبِي بَكْرٍ بْنِ أَبِي دَاوُدَ السَّجِسْتَانِيِّ

The Hā'iyah Poem

## A Brief Biography of Imām Ibn Abū Dāwūd

### His Name

He is the Imām, ‘Allāmah, *Ḥāfiẓ*, the Shaykh of Baghdad, Abū Bakr ‘Abdullāh b. Sulayman b. al-Ash‘ath b. Ishāq b. Bashīr b. ‘Amr b. ‘Imrān al-Azdī al-Sijistānī. He was well-known as Ibn Abū Dāwūd.

### His Birth and Upbringing

He was born in Sijistān in the year 230H.

Abū Bakr Ibn Abū Dāwūd said:

“I first began writing [*Aḥādīth*] from Muḥammad b. Aslam al-Tūsī in the year 241H. He was in Tūs; he was a righteous man. My father was delighted when I recorded *Aḥādīth* from him, and he said to me, ‘The first person you recorded *ḥadīth* from was a righteous man.’”<sup>1</sup>

“I witnessed the funeral of Ishāq b. Rāhawayh. He died in 238H. I was in the same school as his son.”<sup>2</sup>

An example of his dedication and pursuit for knowledge is his personal recollection of his days as a student. He said:

“I entered Kūfah and I only had one Dirham in my possession, so I bought thirty *mudd* of beans. I would eat from this and I

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<sup>1</sup> *Tarīkh Baghdad* (9/465).

<sup>2</sup> *Ṭabaqāt al-Ḥanābilah* (2/54).

would write *ḥadīth* from Abū Saʿīd al-Ashajj. The beans did not run out until I had written thirty thousand *ḥadīth*...”<sup>1</sup>

## His Teachers

1. His father, Imām Abū Dāwūd, the compiler of Sunan Abū Dawud
2. Aḥmad. b. Ṣāliḥ
3. Muḥammad b. Bashḥār
4. Naṣr b. ‘Alī
5. Muḥammad b. Yaḥyá al-Dhuhlī

These are but few of his teachers.

Imām al-Dhahabī (رحمته الله) stated:

“[He had] many teachers from Khurasān, Hijaz, Iraq, Egypt, Shām, Aṣbahān and Persia.”<sup>2</sup>

## His Students

Imām al-Dhahabī (رحمته الله) said:

“Many people narrated from him.”<sup>3</sup>

From his students:

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<sup>1</sup> Siyar Aʿlām al-Nubalā (13/223).

<sup>2</sup> Ibid., (13/222-223.)

<sup>3</sup> Ibid.

1. Ibn Ḥibbān
2. Abū Aḥmad al-Ḥākim
3. Abū Ḥafṣ Ibn Shāhīn
4. Abū al-Ḥasan al-Dāraqtunī
5. Abū 'Abdullāh Ibn Baṭṭah

## His Belief

Ibn Abū Dāwūd is from the Imāms of *Ahl al-Sunnah Wa al-Jamā'ah*. He was known for his adherence to the Qur'ān and the *Sunnah* with the understanding of the Companions, and his rejection of innovations and the heterodox sects.

Imām Ibn al-Qayyim (رحمته الله) mentioned Ibn Abū Dāwūd among the Imāms of the *Sunnah* who affirmed that Allāh is above the creation, saying:

“Similarly, the Imām, the son of the rightful Imām Abū Dawud, who was a person of understanding.

His writings in both poem and written form are clear concerning the exemplary *Sunnah*. They are both two stars.”<sup>1</sup>

The *Hā'iyah* poem is widely accepted by the scholars of Islam as a classical text that clarifies a number of the core beliefs of *Ahl al-Sunnah*. For example, Imām al-Ājurī (d. 360H) closed his book *al-Sharī'ah*, which is a comprehensive presentation of the beliefs of *Ahl al-Sunnah* as opposed to the deviant sects, with the *Hā'iyah* poem of Ibn Abū Dāwūd.

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<sup>1</sup> *Al-Kāfiyyah al-Shāfiyyah*, p. 386-387, Dār 'Ālam al-Fawā'id.

Imām al-Dhahabī also quoted the *Hāṭiyah* poem in his book *al-‘Ulū*, which he penned to establish that Allāh is above the creation, in accordance to the texts of the Qur’ān and the *Sunnah*.

### The Scholars Praise of Him<sup>1</sup>

Al-Ḥāfiẓ Abū Muḥammad al-Khallāl said:

“Ibn Abū Dāwūd was the Imām of the people of Iraq.”<sup>2</sup>

Al-Khaṭīb al-Baghdādī said:

“He was a scholar, jurist and Ḥāfiẓ [memorizer].”<sup>3</sup>

Al-Dhahabī said:

“He was an ocean of knowledge.”<sup>4</sup>

### His Death

He died in the year 316H, and he was eighty-six years of age. He left behind eight children (رَحْمَةُ اللَّهِ). His funeral was attended by approximately three hundred thousand people or more.<sup>5</sup>

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<sup>1</sup> Al-‘Allāmah al-Mu‘allimī – in *Tankīl* (1/298) – defended Imām Ibn Abū Dāwūd from certain allegations made against him. He concluded that these claims are unsubstantiated. Similarly, Imām al-Dhahabī defended this renowned Imām in his book *Mīzān* (2/436), saying: “I only mentioned him to exonerate him.”

<sup>2</sup> *Siyar A‘lām al-Nubalā* (13/224).

<sup>3</sup> *Tarīkh Baghdad* (9/464).

<sup>4</sup> *Siyar A‘lām al-Nubalā* (13/223).

<sup>5</sup> *Ibid.*, (13/231).

## An Overview of the Ḥāʾīyah Poem

### The Topic

It clarifies a number of matters of core beliefs and fundamentals of the religion.

### The Ḥāʾīyah Poem

It is called *Ḥāʾīyah* because each line rhythmically ends in the letter Ḥ (ح).

### The Number of Lines

It consists of thirty-three lines of poetry. This is how it was conveyed by the scholars who narrated the *Ḥāʾīyah* poem from Ibn Abū Dawūd like Imām Muḥammad b. al-Ḥusayn al-Ājurī and others.

Some scholars added additional lines, which are not part of the original poem. Al-Safārīnī, in his explanation to this poem entitled *Lawāʾih al-Anwar al-Sanīyah*, highlighted some of these additions and stated that they were added by the Imām Ibn al-Bannā; and Shaykh ʿAbd al-Razzāq highlighted others when he elaborated on this matter and concluded that this poem, in its original form, is only thirty-three lines.

### Affirmation that Ḥāʾīyah is the work of Ibn Abū Dāwūd

1. Imām Abū Bakr Muḥammad b. al-Ḥusayn al-Ājurī (d. 360H) said:

“Abū Bakr Ibn Abū Dāwūd read to us [i.e. the *Hāʾīyah* poem] in the Maṣjid al-Raṣāfah on Friday, with five days remaining in Shaʿban 309H.”<sup>1</sup>

2. ʿUbaid Allāh al-Faqīh said:

“Abū Bakr Ibn Abū Dāwūd read to us [*Hāʾīyah*] from his memory...”<sup>2</sup>

3. Al-Dhahabī said:

“This poem is widely narrated from its author. It was narrated by al-Ājurri, who wrote an explanation to it, and Abū ʿAbdullāh Ibn Baṭṭah.”<sup>3</sup>

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<sup>1</sup> *Al-Sharīah* (2563–2564), *Dār al-Waṭan*.

<sup>2</sup> *Ṭabaqāt al-Ḥanābilah* (2/53).

<sup>3</sup> *Mukhtaṣar al-ʿUlū*, p. 228.

## The Relevance of the Hā'īyah Poem in Our Time

The scholars of the *Salaf* would pen books clarifying the core beliefs of Islam based upon the verses of the Qur'ān and the authentic *Sunnah*. This creed would be presented as a written compilation or a poem, which is known as a *Manẓūmah* in the Arabic language. Poetry was used as it was easy for the student to retain and memorize.

The written works would also vary in size. Some opted to present these matters as concise points such as Imām Aḥmad in his book *Uṣūl al-Sunnah* [The Foundations of the *Sunnah*], while others opted to write an extensive explanation of the fundamentals of Islam such as Imām al-Ājurī in his book *al-Sharī'ah*.

A person may ask in our time: How is this relevant to me? Why are we studying this poem in 2018?

Shaykh al-Islām Ibn Taymīyah (رحمته الله) said:

“It was the practice of the scholars, who write concise treatises in accordance to the doctrine of *Ahl al-Sunnah wa al-Jamā'ah*, that they cite what differentiates *Ahl al-Sunnah* from the disbelievers and the innovators.”<sup>1</sup>

Therefore, the sincere scholars of the *Sunnah*, generation after generation, would write these books to make it easy for the Muslim to learn the correct Islamic creed, so that they can worship Allāh correctly, and to assist the regular person to recognize the people of the *Sunnah* and thus be with them and recognize the people of innovation and stay away from them.

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<sup>1</sup> 'Aqīdah al-Asfahānīyah, p. 40.

This is the path to salvation as Ibn Abū Dāwūd aptly stated:

تَمَسَّكْ بِجَبَلِ اللَّهِ وَاتَّبِعِ الْهُدَى وَلَا تَكُ بِدْعِيًّا لَعَلَّكَ تُفْلِحَ

Hold tightly to the rope of Allāh and the guidance. And do not be an innovator, so that you might be successful.

وَدُنْ بِكِتَابِ اللَّهِ وَالسُّنَنِ الَّتِي أَتَتْ عَنْ رَسُولِ اللَّهِ تَنْجُ وَتَرْبِحُ

And practice your religion based on the Book of Allāh and the Sunan which have come from the Messenger of Allāh, so you will be saved and earn reward.

It is important to grasp this point as there are some who may study these books or even claim to be so-called specialists in matters of creed, but totally oppose the Imāms of Islam in their application of the methodology of the *Salaf*. You find them lenient and apologetic with groups or individuals who oppose these foundations and stern and harsh with those who endeavour to adhere to these principles.

The above is the way of the Muslim Brotherhood who abide by the principle invented by their founder:

“We unite upon what we agree, and we pardon one another concerning the things in which we differ.”

This is in clear contradiction to the texts of the Qur’ān, the *Sunnah* and the understanding of the *Salaf*, as differing in matters of belief and core fundamentals is unacceptable. Imām Aḥmad clarified that opposition in these areas is not tolerated:

“It is from the binding and mandatory *Sunnah*, which whoever leaves a single matter from it has not accepted it, has

not believed in it and is not from its people: faith in the Divine Decree...”<sup>1</sup>

The Muslim living in this time should analyse the callers and teachers in light of the fundamentals documented in the books of the *Salaf* like *Hāʾīyah*. Those who call to this path and show allegiance based upon this creed are truly upon the way of the *Salaf*. However, those who base their allegiance upon newly formulated ideas, groups or methodologies and disregard the importance of these core tenets, then they have opposed the path of the *Salaf*.

This poem contains the belief of all the scholars of the *Sunnah* as Ibn Abū Dāwūd himself stated – as narrated by Ibn Baṭṭah – at the end of the poem:

“This is my stance, the stance of my father, the stance of Aḥmad b. Ḥanbal, and the stance of those whom we met from the people of knowledge and the stance of those whom we did not meet but whose stance reached us. Whoever attributes to me something different to this has surely lied.”<sup>2</sup>

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<sup>1</sup> *Uṣūl al-Sunnah*, point no. 12.

<sup>2</sup> *Ṭabaqāt al-Ḥanābilah* (1/54).

## Text of the Hā'iyah Poem

تَمَسَّكَ بِحَبْلِ اللَّهِ وَاتَّبَعَ الْهُدَى وَلَا تَكُ بِدْعِيًّا لَعَلَّكَ تُفْلِحَ

1. Hold tightly to the rope of Allāh and the guidance,  
And do not be an innovator, so that you might be successful.

وَدُنْ بِكِتَابِ اللَّهِ وَالسُّنَنِ الَّتِي أَتَتْ عَنْ رَسُولِ اللَّهِ تَنْجُ وَتَرْجُ

2. And practice your religion based on the Book of Allāh and  
the Sunan which have come from the Messenger of Allāh,  
so you will be saved and earn reward.

وَقُلْ غَيْرُ مَخْلُوقٍ كَلَامُ مَلِكِنَا بِذَلِكَ ذَانَ الْأَتْقِيَاءَ وَأَفْصَحُوا

3. And say: The Speech of our great King is uncreated,  
such was the religious position of the pious ones (before us) which  
they clearly expressed.

وَلَا تَكُ فِي الْقُرْآنِ بِالْوُفِّ قَائِلًا كَمَا قَالَ أَتْبَاعُ لَجْهِمْ وَأَسْجَحُوا

4. And do not be a person who takes no position on the  
Qur'ān, as did the followers of Jahm, and they had been too  
lax (to take the right position).

وَلَا تَقُلِ الْقُرْآنُ خَلْقًا قَرَأْتَهُ فَإِنَّ كَلَامَ اللَّهِ بِالْفُظِّ يُوَضِّحُ

5. And do not say that the Qur'ān is created, meaning: its  
recitation. Since the Speech of Allāh, through its recitation,  
is made clear.

وَقُلْ يَتَجَلَّى اللَّهُ لِلْخَلْقِ جَهْرَةً كَمَا الْبَدْرُ لَا يَخْفَى وَرَبُّكَ أَوْضَحُ

6. And say: Allāh will make himself visible to the creation, openly, just as the full moon is not hard to see, and your Lord (will be seen) more clearly.

وَلَيْسَ بِمَوْلُودٍ وَلَيْسَ بِوَالِدٍ وَلَيْسَ لَهُ شِبْهُ تَعَالَى الْمُسَبِّحُ

7. And He was not born, nor has He fathered anyone, nor is there anything similar to Him, exalted be the Glorified One.

وَقَدْ يُنْكِرُ الْجَهْمِيُّ هَذَا وَعِنْدَنَا بِإِصْدَاقٍ مَا قُلْنَا حَدِيثٌ مُصَرِّحٌ

8. A *Jahmī* rejects this; however, we have as a testimony to the truth of what we say – a *ḥadīth* that clarifies it.

رَوَاهُ جَرِيرٌ عَنْ مَقَالٍ مُحَمَّدٍ فَقُلْ مِثْلَ مَا قَدْ قَالَ فِي ذَلِكَ تَنْجَحُ

9. Jarīr narrated it from the words of Muhammad, so say what he said about that, and you will be successful.

وَقَدْ يُنْكِرُ الْجَهْمِيُّ أَيْضًا يَمِينَهُ وَكِلْتَا يَدَيْهِ بِالْفَوَاضِلِ تَنْفَعُ

10. And certainly, a *Jahmī* will deny His Right Hand as well, while both of His Hands are giving out all kinds of bounties.

وَقُلْ يَنْزِلُ الْجَبَّارُ فِي كُلِّ لَيْلَةٍ بِمَا كَيْفَ جَلَّ الْوَاحِدُ الْمُتَمَدِّحُ

11. And say: The Ever-Compelling descends each night, without asking how, magnificent is the One God and most worthy of praise.

إِلَى طَبَقِ الدُّنْيَا يَمُنُّ بِفَضْلِهِ فَتُفْرَجُ أَبْوَابُ السَّمَاءِ وَتُفْتَحُ

12. Down to the lowest heaven, granting bounties from His Grace, as the gates of the heavens are opened and spread widely.

يَقُولُ : أَلَا مُسْتَغْفِرٌ يَلْقَى غَافِرًا وَمُسْتَمْنَحٌ خَيْرًا وَرِزْقًا فَيُمنَحُ

13. He says: Is there anyone seeking forgiveness who would like to meet a Forgiver? Or anyone seeking bounties of goodness and provisions, so he could be given (what he requests)?

رَوَى ذَٰكَ قَوْمٌ لَا يُرَدُّ حَدِيثُهُمْ إِلَّا خَابَ قَوْمٌ كَذَّبُوهُمْ وَقُبِحُوا

14. A group have reported this whose reports are not to be rejected, but sadly some have gone wrong and did not believe them, marring themselves.

وَقُلْ إِنَّ خَيْرَ النَّاسِ بَعْدَ مُحَمَّدٍ وَزِيرَاهُ قَدَمًا، ثُمَّ عُثْمَانُ أَرْجَحُ

15. And say: Indeed, the best of the people after Muhammad were his two deputies of old, and then 'Uthmān, according to the most correct position.

وَرَابِعُهُمْ خَيْرُ الْبَرِيَّةِ بَعْدَهُمْ عَلِيُّ حَلِيفُ الْخَيْرِ، بِالْخَيْرِ مُنْجَحُ

16. And the fourth of them was the best of creation after them,

‘Alī, the Companion of goodness, through goodness he was successful.

وَأَمَّهُمْ لِلرَّهْطِ لَا رَيْبَ فِيهِمْ عَلَى نُجْبِ الْفِرْدَوْسِ فِي النُّورِ تَسْرَحُ

17. Those are the people, those who we have no doubt about.  
Upon the great camels of Firdous, shining brightly and  
roaming about.

سَعِيدٌ وَسَعْدٌ وَابْنُ عَوْفٍ وَطَلْحَةُ وَعَامِرٌ فَهْرٍ وَالزُّبَيْرُ الْمَمْدُوحُ

18. Saʿīd, Saʿd, Ibn ʿAwf, Ṭalḥah,  
ʿĀmir of Fihri, and Zubayr the praiseworthy.

وَقُلْ خَيْرَ قَوْلٍ فِي الصَّحَابَةِ كُلِّهِمْ وَلَا تَكُ طَعَانًا تَعِيبُ وَتَجْرَحُ

19. And speak with the best terms about the Companions, all  
of them. And do not be one who speaks ill of them,  
pointing out their faults and criticizing.

فَقَدْ نَطَقَ الْوَحْيُ الْمُبِينُ بِفَضْلِهِمْ وَفِي الْفَتْحِ آيٌ فِي الصَّحَابَةِ تَمْدَحُ

20. Since the clear Revelation has spoken of their excellence.  
And in (Sūrah) al-Faḥ are verses about the Companions,  
praising them.

وَبِالْقَدَرِ الْمُقْدُورِ أَتَقِنُ فَإِنَّهُ دِعَامَةُ عَقْدِ الدِّينِ وَالِدِّينِ أَفِيحُ

21. And regarding the Divine Decree, be convinced, since it is  
the pillar that combines many affairs of the Religion, and  
the Religion encompasses much.

وَلَا تُنْكِرُنْ جَهْلًا نَكِيرًا وَمُنْكَرًا وَلَا الْحَوْضَ وَالْمِيزَانَ إِنَّكَ تُنْصَحُ

22. And do not reject, out of ignorance, (belief in) Nakīr and Munkar, or the Pool or the Scales. Surely, you are being advised sincerely.

وَقُلْ يُخْرِجُ اللَّهُ الْعَظِيمُ بِفَضْلِهِ مِنَ النَّارِ أَجْسَادًا مِنَ الْقَحْمِ تُطْفَحُ

23. And say: Allāh, the Great, will remove, from His Grace, out of the Fire, people, burned severely, who will then be tossed.

عَلَى النَّهْرِ فِي الْفِرْدَوْسِ نَحْيًا بِمَائِهِ كَحَبِّ حَمِيلِ السَّيْلِ إِذَا جَاءَ يَظْفَحُ

24. Into the river in Firdous, wherein they will regain life by its water, like a seed taken by a flood that comes and wipes things away with its abundant water.

فَإِنَّ رَسُولَ اللَّهِ لِلْخَلْقِ شَافِعٌ وَقُلْ فِي عَذَابِ الْقَبْرِ حَقٌّ مُوَضَّحٌ

25. And surely, the Messenger of Allāh will intercede for the creation. And speak about the punishment of the grave, that it is the truth, made clear.

وَلَا تُكْفِّرْنَ أَهْلَ الصَّلَاةِ وَإِنْ عَصَوْا فَكُلُّهُمْ يَعْصِي وَذُو الْعَرْشِ يَفْضَحُ

26. And do not make *Takfīr* of those who pray, even if they commit sins. Since all of them commits sins, while the Owner of the Throne forgives graciously.

وَلَا تَعْتَقِدْ رَأْيَ الْخَوَارِجِ إِنَّهُ مَقَالٌ لِمَنْ يَهْوَاهُ يُزِدِي وَيَنْقُصُ

27. And do not hold a belief like that of the Khawārij, for it is a position held by only those who desire it, and it is destructive and disgraceful.

وَلَا تَكُ مُرْجِيًّا لَّغَوْبًا بِدِينِهِ إِلَّا إِنَّمَا الْمُرْجِيُّ بِاللَّيْنِ يَمْرُحُ

28. And do not be a Murjī, one who plays games with his religion. Surely, the Murjī is joking about the religion (i.e. not taking it seriously).

وَقُلْ إِنَّمَا الْإِيمَانُ قَوْلٌ وَبَيَّةٌ وَفِعْلٌ عَلَى قَوْلِ النَّبِيِّ مُصْرَحٌ

29. And say: Īmān (faith) consists of statements, intentions (i.e. belief of the heart) and actions, according to the explicit statement of the Prophet.

وَيَنْقُصُ طَوْرًا بِالْمَعَاصِي وَتَارَةً بِطَاعَتِهِ يَنْبِي وَفِي الْوِزْنِ يَرْجَحُ

30. And it decreases sometimes, due to disobedience, and sometimes, because of obedience it grows, and on the Scale it will outweigh (other things).

وَدَعْ عَنْكَ آرَاءَ الرِّجَالِ وَقَوْلَهُمْ فَقَوْلُ رَسُولِ اللَّهِ أَزْكَى وَأَشْرَحُ

31. And keep yourself from the opinions of people and their stances. Since the stance of the Messenger of Allāh is more befitting and comforting to the chest.

وَلَا تَكُ مِنْ قَوْمٍ تَلْهَوُ بِدِينِهِمْ فَتَطْعَنَ فِي أَهْلِ الْحَدِيثِ وَتَقْدَحُ

32. And do not be from those who play games with their religion, attacking the people of *ḥadīth* and reviling them.

إِذَا مَا اعْتَقَدْتَ الدَّهْرَ يَا صَاحَ هَذِهِ فَأَنْتَ عَلَى خَيْرٍ تَبَيُّتُ وَتُصْبِحُ

33. If you keep the belief contained within this poem all your life, O my companion, you will be upon goodness, day and night.<sup>1</sup>