

المنظومة الرائية في السنة

The Poem ar-Raa'iyyah Regarding the Sunnah

Written by:

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Az-Zanjaani

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دارالاصافي

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Written by:

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¹ He is one of the Scholars of the Sunnah from the 4th century. He came from Zanjaan, which is near Azerbaijan. He was praised by the Scholars; Imam as-Sam'aani rahimahullah said: "He was a Hafidh, proficient, pious, who worshipped Allah much". Imam Ibn al-Qayyim rahimahullah said: "He was an Imam of the Sunnah. He has a well-known poem regarding it". Imam Dhahabi rahimahullah said about him: "The firm Imam, the Hafidh, and good role model." [See Sharh Mandhoomah ar-Raaiyyah fi Sunnah by Shaikh Abdur-Razzaq Ibn Abdul-Muhsin al-Abbad al-Badr (pg. 7-21)]

Text of Poem

١ - تَدَبَّرْ كَلَامَ اللَّهِ وَاعْتَمِدِ الْخَبَرَ
وَدَعْ عَنْكَ رَأْيًا لَا يُلَانِمُهُ أَنْزَرُ

Ponder on the Speech of Allah and rely upon the reports
And leave off [any] opinion which does not agree with the narrations

٢ - وَنَهَجِ الْهُدَى فَالزَّمَهُ وَاقْتَدِ بِالْأَلَى
هُمْ شَهِدُوا التَّنْزِيلَ عَلَّكَ تَنْجِيزُ

Hold fast to the path of guidance and take as role models those
Whom the Revelation has testified for [the Companions]- perhaps you will be upright

٣ - وَكُنْ مُوقِنًا أَنَا وَكُلُّ مُكَلِّفٍ
أَمْرُنَا بِقَفْوِ الْحَقِّ وَالْأَخْذِ بِالْحَدَرِ

Be certain that everyone who is legally responsible
Has been ordered by the Creator to hold to the Truth and beware of all that opposes it

٤ - وَحُكِّمَ فِيمَا بَيْنَنَا قَوْلُ مَالِكٍ
قَدِيمِ حَلِيمِ عَالِمِ الْغَيْبِ مُقْتَدِرِ

And to make the statement of the Master [Allah] a judge between us
The Eternal², the Most-Forbearing, the Knower of Unseen, the Omnipotent

٥ - سَمِيعِ بَصِيرِ وَاحِدِ مُنْكَلِمِ
مُرِيدِ لِمَا يَجْرِي عَلَى الْخَلْقِ مِنْ قَدْرِ

The All-Hearing, the All-Seeing, the One, the Speaker
The One who wants what occurs to the creation from Pre-Decree to occur

٦ - وَقَوْلِ رَسُولٍ قَدْ تَحَقَّقَ صِدْقُهُ
بِمَا جَاءَهُ مِنْ مُعْجِزِ قَاهِرٍ ظَهَرَ

² The Eternal (القديم) is not from the Names of Allah. The Scholars say it is better to refer to Allah with the the Name (الأول) The First as was mentioned in the Quran and Sunnah. [See Sharh ar-Raaiyyah by Shaikh Abdur-Razzaq Ibn Abdul-Muhsin al-Abbad al-Badr (pg. 48-49)]

The truthfulness of the statement of the Messenger (ﷺ) has been verified
With what he came with of Miracles; irresistible, [and] manifest

٧ - فَقِيلَ لَنَا: رُدُّوْا إِلَى اللَّهِ أَمْرَكُمْ إِذَا مَا تَنَازَعْتُمْ لَتَنْجُوا مِنَ الْغَرَزِ

It was said to us: return your affair to Allah
In what you disagree over in order to be safe from destruction

٨ - أَوْ اتَّبِعُوا مَا سَنَّ فِيهِ مُحَمَّدٌ فَطَاعَتُهُ تُرْضِي الَّذِي أَنْزَلَ الزُّبُرَ

Or follow what Muhammad (ﷺ) established as a Sunnah
For obedience to him (ﷺ) pleases the One who sent the revealed Books

٩ - فَمَنْ خَالَفَ الْوَحْيَ الْمُبِينَ بِعَقْلِهِ فَذَلِكَ أَمْرٌ قَدْ خَابَ حَقًّا وَقَدْ خَسِرَ

Whoever opposes the clear Revelation with his intellect
Then that is a person who has truly failed and lost

١٠ - وَفِي تَرْكِ أَمْرِ الْمُصْطَفَى فِتْنَةٌ قَدْرٌ خِلَافَ الَّذِي قَدْ قَالَهُ وَأَتْلُ وَاعْتَبِرْ

For leaving the affair of the Chosen One (ﷺ) is a trial, so avoid
Any opposition to what he said. Recite his words and reflect

١١ - وَمَا اجْتَمَعَتْ فِيهِ الصَّحَابَةُ حِجَّةً وَتِلْكَ سَبِيلُ الْمُؤْمِنِينَ لِمَنْ سَبَرَ

Whatever the Companions agreed upon is evidence
And that is the Path of the believers for the one who investigates the reality of it

١٢ - وَمَا لَمْ يَكُنْ فِي عَصْرِهِمْ مُتَعَارَفًا وَجَاءَ بِهِ مَنْ بَعَدَهُمْ رُدًّا بَلْ زُجْرًا

Whatever was not present and known in their era [in terms of religion]
And came after them is rejected and criticized

١٣ - فِي الْأَخْذِ بِالْإِجْمَاعِ فاعْلَمَ سَعَادَةٌ كَمَا فِي شُدُودِ الْقَوْلِ نَوْعٌ مِنَ الْخَطَرِ

So know that in holding to the consensus is happiness
Just as in the irregularities in statement there is a type of danger

١٤ - وَمُعْتَرِضٌ اِتْرُكُ اعْتِمَادِ مَقَالِهِ يُفَارِقُ قَوْلَ التَّابِعِينَ وَمَنْ غَبِرَ

The one who turns away [i.e, from the way of the Companions], leave him to rely upon his
statements

He surely separates from the statement of the Tab'ieen and those who preceded them

١٥ - وَأَمْثَلُ أَهْلِ الْعِلْمِ فِينَا طَرِيقَةٌ وَأَغْزَرُهُمْ عِلْمًا مُقِيمٌ عَلَى الْأَثَرِ

As well as the examples of the People of Knowledge among us who are upon that way
The most knowledgeable from them is the one who is steadfast upon the narrations

١٦ - وَأَجْهَلُ مَنْ تَلَقَّى مِنَ النَّاسِ مُعْجَبٌ بِخَاطِرِهِ يُصْنَعِي إِلَى كُلِّ مَنْ هَدَرَ

The most ignorant is the one who meets the people amazed
With his mind and is listened to by everyone with no benefit

١٧ - فَدَعْ عَنْكَ قَوْلَ النَّاسِ فِيمَا كُفَيْتَهُ فَمَا فِي اسْتِمَاعِ الزَّيْغِ شَيْءٌ سِوَى الضَّرْرِ

So leave off the statement of the people in what you are sufficed regarding
And there is nothing in listening to misguidance except for harm

١٨ - لَقَدْ أَوْضَحَ اللَّهُ الْكَرِيمُ بِلُطْفِهِ لَنَا الْأَمْرَ فِي الْقُرْآنِ فَانْهَضْ بِمَا أَمَرَ

Allah, the Most Honourable, clarified for us with His Kindness
The affair in the Quran, so fulfill what is ordered

١٩ - وَخَلَّفَ فِيْنَا سَنَةً نَقْتَدِي بِهَا مُحَمَّدَ الْمَبْعُوثِ عَوْنًا إِلَى الْبَشَرِ

He left among us the Sunnah for us to follow it
Muhammad (ﷺ) the one sent as an assistance to mankind

٢٠ - وَمَنْ عَلَى الْمَأْمُورِ بِالْعَقْلِ آلَةً بِهَا يَعْرِفُ الْمُتَلَى مِنَ الْقَوْلِ وَالْعِبَرِ

And the one who is commanded has been favoured with an intellect as a tool
With it [i.e., the intellect] he will know the statement and lesson which should be followed

٢١ - فَلَا تَكْ بِذَعِيًّا تَزُوغُ عَنِ الْهَدَى وَتُحَدِّثُ فَالِإِحْدَاثُ يُدْنِي إِلَى سَقَرِ

Do not be an innovator who is deviated from guidance
And innovates, for innovation leads to the Saqr [i.e., Hell-Fire]

٢٢ - وَلَا تَجْلِسَنَّ عِنْدَ الْمُجَادِلِ سَاعَةً فَعَنَهُ رَسُولُ اللَّهِ مِنْ قَبْلِ قَدْ زَجَرَ

Do not sit with an argumentative person even for an hour
For the Messenger of Allah (ﷺ) criticized such a person from before

٢٣ - وَمَنْ رَدَّ أَخْبَارَ النَّبِيِّ مُقَدِّمًا لِخَاطِرِهِ ذَاكَ أَمْرٌ مَا لَهُ بَصَرٌ

Whoever rejected the narrations of the Prophet (ﷺ) by preferring
His own mind then that person does not have insight

٢٤ - وَلَا تَسْمَعَنَّ دَاعِيَ الْكَلَامِ فَإِنَّهُ عَدُوٌّ لِهَذَا الدِّينِ عَنْ حَمَلِهِ حَسْرٌ

Do not listen to a caller to Rhetoric for verily he
Is an enemy to this Religion and he will not be able to apply it

٢٥ - وَأَصْحَابُهُ قَدْ أَبْدَعُوا وَتَنَطَّعُوا وَجَازُوا حُدُودَ الْحَقِّ بِالْإِفْكِ وَالْأَشْرِ

Their companions innovated and became extreme
And exceeded the boundaries of the Truth through fabrication and arrogance

٢٦ - وَخُذْ وَصْفَهُمْ عَنِ صَاحِبِ الشَّرْعِ إِنَّهُ شَدِيدٌ عَلَيْهِمُ لِلَّذِي مِنْهُمْ حَبْرٌ

So take their description from the Companion of the Legislation (ﷺ), verily he
Was severe against them for those who would receive their news [afterwards]

٢٧ - وَقَدْ عَدَّهُمْ سَبْعِينَ صِنْفًا نَبَّيْنَا وَصِنْفَيْنِ كُلُّ مُحَدِّثٍ زَائِعٌ ذَعْرُ

Our Prophet (ﷺ) enumerated them to seventy-two sects³

Each of them innovators, misguided, and confused

٢٨ - فَلَوْ الرَّفْضِ مَنْسُوبٌ إِلَى الشِّرْكِ عَادِلٌ عَنِ الْحَقِّ ذُو بُهْتٍ عَلَى اللَّهِ وَالتُّذْرُ

So possessors of ar-Rafd (the Rejectionists) are ascribed to Shirk, turning
Away from the Truth [and] possessors of slander against Allah and the Messengers

٢٩ - وَعَقْدِي صَحِيحٌ فِي الْخَوَارِجِ أَنَّهُمْ كِلَابٌ تَعَاوَى فِي ضَلَالٍ وَفِي سَعْرٍ

My sound belief regarding the Khawaarij is that they are
Dogs who bark in misguidance in the worldly life and in the Hell-Fire [in the hereafter]

٣٠ - وَيُورِدُهُمْ مَا أَحَدْتُمْ مِنْ مَقَالِهِمْ لَطَى ذَاتَ لَهَبٍ لَا تَبْقَى وَلَا تَدْرُ

What they innovated of statements will lead them to
The Hell-Fire possessing flames. It spares not (any sinner), nor does it leave (anything
unburnt)!

³ He is referring to the following Hadith: "The Jews were split up into seventy-one or seventy-two sects, and the Christians were split up into seventy-one or seventy-two sects, and my community will be split up into seventy-three sects. All of them in the Hellfire except one. They said: "Who are they O Messenger of Allah?" He said: "The one who is upon what I am upon today and my Companions" [Silsilatus-Saheeha (no.1492)]

٣١ - وَأَبْرَأُ مِنْ صِنْفَيْنِ قَدْ لَعِنَا مَعًا فَذَا أَظْهَرَ الْإِرْجَا وَذَا أَنْكَرَ الْقَدْرُ

And he (ﷺ) freed himself from two sects which were both cursed
Those who manifest Irjaa and those who deny Qadr

٣٢ - وَمَا قَالَهُ جَهْمٌ فَحَقًّا ضَلَالَةٌ وَبِشْرٌ فَمَا أَبْدَاهُ جَهْلًا قَدْ انْتَشَرَ

As for what Jahm said, then the truth is [that] it is misguidance
As well as Bishr [al-Mareesi] and what he brought forth from ignorance that spread

٣٣ - وَجَعَدْتُ فَقَدْ أُرْدَاهُ خُبْتُ مَقَالِهِ وَأَمَّا ابْنُ كُؤَلَابٍ فَأَقْبَحُ بِمَا ذَكَرُ

And also Ja'd was humiliated by the filth he said
As for Ibn Kullab, then he was more heinous in what he mentioned

٣٤ - وَجَاءَ ابْنُ كَرَّامٍ بِهُجْرٍ وَلَمْ يَكُنْ لَهُ قَدَمٌ فِي الْعِلْمِ لَكِنَّهُ جَسْرُ

Ibn Karraam came with falsehood and he did not have
A share of Knowledge, however he was daring/arrogant

٣٥ - وَسَقَّفَ هَذَا الْأَشْعَرِيُّ كَلَامَهُ وَأَرْبَى عَلَى مَنْ قَبْلَهُ مِنْ ذَوِي الدَّبْرِ

Al-'Ashari made this the base for his speech
And was cultivated by those who came before him from the People of Rhetoric

٣٦ - فَمَا قَالَهُ قَدْ بَانَ لِلْحَقِّ ظَاهِرًا وَمَا فِي الْهُدَى عَمْدًا لِمَنْ مَارَ وَادَّكَرُ

Whatever he said [before] he clarified the Truth manifest [i.e., afterwards when he
repented]

And what is in guidance is clear for the one who distinguishes and reflects

٣٧ - يُكْفِرُ هَذَا ذَاكَ فِيمَا يَقُولُهُ وَيَذْكُرُ ذَا عَنَهُ الَّذِي عِنْدَهُ ذِكْرُ

This one declares that one a disbeliever due to his statement
And the other [person] mentions about him the very same thing he mentioned

٣٨ - وَبِالْعَقْلِ فِيمَا يَزْعُمُونَ تَبَايَنُوا وَكُلَّهُمْ قَدْ فَارَقَ الْعَقْلَ لَوْ شَعَرُوا

The intellect, as they claim, varies [from one another]
But each of them have opposed the intellect if they only realized

٣٩ - فَذَعْ عَنْكَ مَا قَدْ أَبَدَعُوا وَتَنَطَّعُوا وَلَا زِمَ طَرِيقَ الْحَقِّ وَالنَّصِّ وَاصْطَبِرْ

So leave off what they innovated and were extreme [with] regards [to]
And hold fast to the Path of Truth and the Texts and be patient

٤٠ - وَخُذْ مَقْنَصِي الْأَثَارِ وَالْوَحْيِ فِي الَّذِي تَنَازَعَ فِيهِ النَّاسُ مِنْ هَذِهِ الْفِقْرِ

Take what the Narrations and the Revelation necessitate in that which
The people differ over in regards to this issue

٤١ - فَمَا لِلذَّوْبِي التَّحْصِيلِ عَذْرَ بَتْرِكَ مَا أَنَاهُ بِهِ جِبْرِيْلُ فِي مَنْزِلِ السُّورِ

There is no excuse for the one acquiring the Truth and good to leave off
What Jibreel came with from the One who revealed the suwar (chapters of the Quran)

٤٢ - وَبَيَّنَّ فَحَوَاهُ النَّبِيُّ بِشَرْحِهِ وَأَدَّى إِلَى الْأَصْحَابِ مَا عَنَهُ قَدْ سُطِرَ

The Prophet (ﷺ) explained the meaning of the Quran with his explanation [i.e., the
Ahaadith]

And he conveyed to his Companions what is [now] recorded from him in the Books of
Ahaadith

٤٣ - فَبِاللَّهِ تَوَفِّيْتَنِي وَأَمَلُ عَفْوَهُ وَأَسْأَلُهُ حِفْظًا يَقِينِي مِنَ الْغَيْرِ

So with Allah is my Tawfeeq (Divine success) and I hope for His pardon

And I ask Him to protect my certainty from changing

٤٤ - لَأَسْعِدَ بِالْفَوْزِ الْمُبِينِ مُسَابِقاً إِلَى جَنَّةِ الْفِرْدَوْسِ فِي صَالِحِ الزُّمَرِ

In order to be happy with the clear success by competing

Towards Jannatul-Firdaws among the righteous crowd

***** End of Text *****

دارالاصافي

