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The Scrutiny of Ibn Al-Dayba' Al-Zabidi's Writings

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Abstract

Al-Hafiz Ibn al-Dayba' al-Zabidi is a renowned scholar whose writings had filled the libraries and various field of study in Islamic knowledge such as *ulum hadith*, history, prophetic biography, and many more, which show his intelligence and knowledge. The purpose of this article is to trace, list and identify the writings composed by this famous Yemeni writer, the most of whose writings are yet to be printed for reading in book format. In addition, half of his writings are still not been discovered or had been categorized as missing. This paper explains which of these writings are printed, unprinted, and undercover or lost.

Keywords: *Scrutiny, Ibn al-Dayba', Writings*

Introduction

Al-Hafiz al-Musnid al-Mutqin al-Faqih al-Muarrikh Abu al-Faraj Abdul Rahman ibn Ali ibn Muhamad ibn Umar al-Syaibani al-'Abdari al-Zabidi al-Shafii, popularly known as Ibn al-Dayba', was a famous and well-respected Islamic scholar. He was famous in hadith, fiqh, history and Arabic language studies, and left behind many precious works on Islamic studies. A look into his works would clearly show that he was scholarly and terrific in writing. Everything was done by seeking Allah's blessing for the sake of Islam and under the name of *jihad fi sabilillah*. He critically mastered *ulum al-Quran* and *Hadith* study. He also wrote about Yemen's history in general and about Zabid, his hometown, in particular. There are also many of his contribution in the field of education that is out of our reach (Hammush, 1992).

There are various kinds of Ibn al-Dayba's writings, be it in creating new ideas, commentary and summary of past writings, explanation of texts, or re-arrangement of ancient works, several of which were in essay and poem forms. They are also of vary sizes, some are multi-volumes, some are of several chapters, and some others are in sheets of paper (Daghfus, 1980; Fuad, 1974). His works can be said to have received positive response among the society and had widened among the students inside and outside of Yemen (Qatin, t.t.).

This paper looks into Ibn al-Dayba's works to determine which had been printed, which are in still in original manuscript status, which had been categorized missing, and which of them had mistakenly been related to him by researchers.

His Works on Hadith

Some of Ibn al-Dayba writings are on hadith, and of them are his original writings, his contribution to the writings of the ancient scholar as a commenter and/or summarizer. Among them are:

a. Taysir al-Wusul Ila Jami' al-Usul min Hadis al-Rasul

This is among his high demand and famous writings. It is a summary of *kitab Ibn al-Athir* (606H=1209M), referred to as *Jami' al-Usul fi Ahadis al-Rasul*. This book collected hadith from the six popular sources of the prophet's hadith, namely *Sahih al-Bukhari*, *Sahih Muslim*, *Muwatta' ibn Malik*, *Sunan abi Dawud*, *Sunan al-Tirmizi* and *Sunan al-Nasa'i*. Before Ibn al-Dayba', there were other scholars who had summarized Ibn al-Athir's book, such as Ibn al-Barizi (738H) who called his book *Tajrid Jami' al-Usul fi Ahadis al-Rasul*, however it was only Ibn al-Dayba' who made few changes of the arrangement to make it easier and more accessible to the readers. This book was printed and had been widely read all over the world. The readers today are able to refer to this books through the revised and edited version of Muhammad Hamid al-Faqi, an al-Azhar scholar.

b. Tamyiz al-Toyyib min al-Khabith mimma Yadur 'Ala Alsinat al-Nas min al-Hadis

This book is a summary of *kitab al-Maqasid al-Hasnah fi Bayan Kathir min al-Ahadis al-Da'irat 'ala al-Alsinah* written by his teacher, al-Sakhawi (902H/1496M). He explained that he summarized this book to make it easily used by the students and public.

c. Misbah Misykat al-Anwar min Sihah Ahadith al-Nabi al-Mukhtar

This book is also a summary of *Mishkat al-Masabih* of *al-Khatib al-Tabrizi* who had collected the hadith written by al-Bukhari and Muslim. This book was printed, revised and edited by Dr. Ali Hasan al-Bawab and was distributed by Ibn Hazm distribution in Beirut.

d. Tanqih al-Wusul wa Jami' al-Usul li Ahadith al-Rasul

It has been reported that Ismail Basha in his book, *Hidayah al-Arifin*, was among Ibn al-Dayba' writings. They wrote about Ibn al-Dayba's biography not mentioning this book in his writings. It might be a summary book for the first book above, *Taysir al-Wusul*. It was listed under Ibn al-Dayba's work, the original manuscript of which had not been found (Kasrawi, 1992).

e. al-Ahadis al-Qudsiyyah

Dr. Abd al-Ghafur Abd al-Haq al-Ballushi, in his article '*al-Ahadis al-Qudsiyyah fi al-Jarh wa al-Ta'dil*', in the journal of *al-Jami'ah al-Islamiyah* no. 83, mentioned that "the writer collected 80 of the *Hadith Qudsi* without *sanad*, without mentioning the source, and nothing about the status of the hadith. The reviser of this book, Dr. Yusof Sideq, had done the process of *takhrij* for some part of the hadith, however the other parts have remained unverified. And the hadiths that had gone through the *takhrij* process were yet to be studied for their *sanad* or status, except for very few of them (al-Ballushi, n.d.). The Yemen's researcher, Abdullah Muhammad al-Habshi said that there was one of the original manuscript at the Library of *al-Jami' al-Gharbiyah* in Sanaa entitled *al-Ahadis al-Qudsiyyah*, year 997H, serial number of 189 (al-Habshi, 1988). There was also another original manuscript at the *Maktabah Zabid*, *Maktabah al-Ahqaf* in the Tareem Hadramaut town.

f. *Ghayat al-Matlub wa A'zam al-Minnah fima Yaghfir Allah bih al-Zunub wa Yujib bih al-Jannah*
This book was writing by Ibn al-Dayba' when his teacher, al-Hafiz Zain al-Din Ahmad ibn Abd al-Latif al-Sharaji, was still alive. He was among those who taught him how to write and arrange, as mentioned in his own biography (Ibn al-Dayba', 1982). This book was edited by Dr. Redho Muhamad safiyudin al-Sanusi and was printed at Muassasah al-Rayyan, Beirut, in 1998. There was one more work that was edited by Abdul Qadir Ato.

g. *Kitab al-Awa'il*
In this book, Ibn al-Dayba' collected some of the hadiths mentioned by the hadith scholars at the beginning of their indoor writings to make it easy for him to recite before the teachers, to smoothly get a degree or *sanad's* reward. This book is still in its original form and has not been printed.

h. *al-Ta'yid Mukhtasar al-Taqyid fi Ruwat al-Sunan wa al-Masanid*
This title was been mentioned by a Yemen researcher, Abdullah ibn Muhamad al-Habsh from Zail Ajwad al-Musalsalat (al-Habshi, 1988).

i. *Asanid al-Dayba' 'an Sheikhih al-Sharji 'an Nafis al-Din al-'Alwi*
These *sanads* were placed in 10 sheets of paper. He said that half of them were *sanad of kitab sunnah*. There was only one script at *Maktabah al-Gharbiyah* in Sanaa', and has not been printed until now (Qatin, t.t.).

j. *Tashil al-Murtaqa litanawul al-Muntaqa*
This work was mentioned by Abdullah ibn Muhamad al-Habshi, as written in Zail Ajwad al-Musalsalat, but no detail explanation about it. Al-Muntaqa was an essay book of Ibn Taymiyah's *kitab al-Muntaqa fi Ahadis al-Ahkam* (al-Habshi, 1988).

k. *Mu'jam al-Hafiz Abd al-Rahman Ibn al-Dayba'*
This book was mentioned by Abdullah ibn Muhamad al-Habshi among Ibn al-Dayba's works, as stated in *Kitab Uqud al-Laal*. However, it seems to be the same book as *Asanid al-Dayba' 'an Sheikhih al-Sharaji 'an Nafis al-Din al-Alawi*. It should be identified yet deeply.

The History Writings

Following are some of his writings on history:

a. *Mawlid Sharif Nabawi*
This work was mentioned with the name of *Mawlid Sharif Nabawi* by al-Aidarus and Ibn al-Imad al-Hambali (al-Aidarus, 1985, Ibn al-Imad, t.t.). Qatin and al-Habshi named it *Surur al-Mu'minin bi Mawlid al-Nabi al-Amin* (al-Habshi, 1988, Qatin, t.t.). While one of the hadith scholar, Muhamad ibn Alawi al-Maliki al-Hasani al-Makki revised, edited and printed it as *Mukhtasar fi al-Sirah al-Nabawiyah*. It might be changed by the reviser. The book was printed and able to get easily.

b. *Ithaf al-Labib bi Isra' al-Habib*
It was a summary book that tells about isra' and mi'raj of prophet SAW. Qatin called it *Ithaf al-Labib bi Isra' al-Habib* (Qatin, t.t.) while al-Aidarus and Ibn al-Imad named it *Kitab al-Mi'raj* (al-Aidarus,

1985, Ibn al-Imad, t.t.). Abdullah ibn Muhammad al-Habshi said that there was an original script at *Maktabah Gharbiyah* in Sanaa with that title, which is still not printed.

c. *Tuhfah al-Azkiya' li Mawlid Khatam al-Anbiya'*

Yemen's researcher, Abdullah ibn Muhammad al-Habshi talked about this book after writing *Kitab Zail Kashf al-Zunun* (al-Habshi, 1988).

The Variety of Writing:

a. *Kashf al-Kurbah fi Sharh Dua' al-Imam Abi Hirbah*

The writer did not find any outcome from this work. It was an explanation book about the *khatam al-Quran* prayer written by *Imam Muhammad ibn Yaakob Abi Hirbah*. Ibn al-Dayba' claimed that he wrote the book after coming back from performing his third hajj in 896H/1491M. Radhi Daghfus in an article entitled *Ibn al-Dayba'*, the Yemen and Zabid's historiographer, while mentioning about Ibn al-Dayba's works said that his book *Kashf al-Kurbah fi Sharh Dua' al-Imam Abi Hirbah* was included in the list of his missing works. His declaration was incorrect, as this writing actually exists among Ibn al-Dayba's writing still in the original form unprinted. There were two scripts at the Library of al-Ahqaf in Tarim Hadhramawt and the other one was in Ahmad Abd al-Jalil al-Ghazi Library in Zabid.

b. *Tuhfat al-Zaman bi Fadhail al-Yaman wa Ahluh*

It is a treatise containing a few of prophet's words about the asset of Yemen and its community in three chapters. This book was published by dar al-Kutub al-Ilmiyah, Beirut in 1992. It was edited by Syed Kasrawi Hasan entitled *Tuhfat al-Zaman fi Fadhail Ahl al-Yaman*.

c. *Ghayat al-Watr fi Adhkar al-Safar*

This writing was mentioned by Dr. Ahmad 'Awwad al-Kubaysi in his article, *Ibn al-Dayba'* and his poem, *al-Tuhfat al-Latifah*. It was included in the list of writing of Ibn al-Dayba' that was commensurate with *kitab Tuhfat al-Ikhwana* of Sheikh Ahmad Muhammad Qatin.

d. *Muntaqa al-Durar al-Maknun fi Gharaib al-Funun*

This writing was mentioned by Yemen's researcher Abdullah ibn Muhammad al-Habshi, but he did not give the source from which he had taken it. The writer also did not find any upshot for this work.

e. *Shfa' al-Fuad bi Sharh Banat Suad*

The Yemen's researcher, Abdullah ibn Muhammad al-Habshi had brought up this work without mentioning the source, and the writer has also not been able to establish a source for it.

f. *Kitab Bughyat al-Irbah fi Ma'rifat Ahkam al-Hisbah*

This is among the sources that containing the view of comparative jurisprudence (fiqh muqaran) and the state law. It was composed based on al-Ghazali and al-Mawardi methods. The editor of this book is Dr. Talal bin Jamil al-Rifaie from the Faculty of Shariah, Umm al-Qura University. He said that this writing was one of the original manuscript identified to the 10th century Hijra. It was written using the scription letter, which clearly contained eight (8) medium-sized sheets, with each sheet having twenty-five (25) lines on it. This manuscript distinctly showed that it was written by the author himself, and it was the only script in existence (al-Rifaie, 2002). This book was firstly printed through

the research of Dr. Talal al-Rifaie in 1423H/2002 at Umm al-Qura University. Whatever it was, the writer still see that it should be analyzed deeply and look for another script which might exist in order to ascertain the legitimacy of this work to Ibn al-Dayba'.

g. Mukhtasar Muntaqa al-'Asjad fi Huruf Abjad

This work was mentioned by Dr. Ahmad Awwad al-Kubaysi in his article *al-Imam Ibn al-Dayba' wa Manzumatuh al-Tuhfat al-Latifah* that was included in *kitab Tuhfat al-Ikhwan wa al-Rawdh al-Aghann* without any explanation about its contents.

h. al-Nuzm al-Shamil fi Ahkam al-Manazil fi 'Ilm al-Falak

This work was also mentioned by Dr. Ahmad Awwad al-Kubaysi in his article *al-Imam Ibn al-Dayba' wa Manzumatuh al-Tuhfat al-Latifah* and he claimed that there was one sheet of it in the Library of al-Ashair in Zabid, Yemen.

a. The Biography Works

Below are some of his works on biography:

b. Mukhtasar al-Ataya al-Sunniyah

It is a summary of *kitab al-Ataya al-Sunniyah wa al-Mawahib al-Haniyyah fi al-Manaqib al-Yamaniyyah*, composed by al-Malik al-Afdal Abbas ibn Ali ibn Dawud al-Mujahid al-Rasuli 764-778H/1363-1376M. In this book, the author states that the scholars who come to Yemen were from amongst the prophet's companions, some other scholars, trustees and the ministers. This book is arranged alphabetically.

c. Tuhfat al-Ikhwan bima thabatah Ibn Khallikan min Asma al-A'yan wa al-Nisab wa al-Buldan

This work was mentioned by Abdullah Muhamad al-Habshi, a researcher and a historian, Ahmad Muhamad Qatin. The manuscript is still no where to be located by the writers.

Manuscript about History

Ibn al-Dayba' had produced a lot of writings related to history. It was one of the advantages that he had contributed when writing history, which he had gone through or had lived with. He lived in the reign of al-Tahiriyah, 1454-1538m and experienced the history of that time, which were the important intersection, not only in the era of Yemen but also to the Arab nation and the globe. Not to mention about the history from him that were not been mentioned by other historian (al-Shamuri, 1985, Radhi Daghfus, 1980). Likewise, we found that he lived in the end of the reign of *al-Rasuliyah*, which had benefited him in reading materials from the ancient such as al-Khazraji, Ibn Abdil Majid and al-Jundi who were among the analysts of the era (Shalhad, 1983, Salihiyah, 1982). Besides, Ibn al-Dayba' had excelled in recording an important occurrence in the era of *al-rasuliyah* between 1400M and 1454M (Syed Aiman, 1974). Not only that, Ibn al-Dayba' also recorded every second of the important events that occurred in every era of Yemen rulings until his era, and at the same time he became the guardian of the important history of Yemen from being forgotten or lost (Salihiyah, 1982). He also gave attention towards his hometown, Zabid, which was always respected, glorified and praised as the pride of the nation (Salihiyah, 1982, Shamuri, 1985).

a. *Bughyat al-Mustafid fi Akhbar Madinat Zabid*

It actually was a complete history of Zabid, the author's hometown, the history of its founder and its government, from the kings' formation until Ibn al-Dayba's era at the end of the 9th Hijra century. This book contains ten chapters and an introduction arranged in a set of volume. When king of *Amir ibn Abdul Wahab* saw this book he invited Ibn al-Dayba' to the palace and commended the content of the book, and he gave opinion to add what he thought had been left behind by the author. This work is said to have been produced after *Kashf al-Kurbah fi Sharh dua' al-Imam Abi irbah* after performing haj, as Ibn al-Dayba' explained in his biography. It was published with Abdullah Muhamad al-Habshi's editing, and distributed by Yemen Research Center in Sanaa in 1979 under the title *Bughyat al-Mustafid fi tarikh madinat zabid*.

b. *al-Fadl al-Mazid 'ala bughyat al-Mustafid fi akhbar madinat zabid*

This writing is considered a complementary to *Bughyat al-Mustafid fi akhbar madinat zabid*. Ibn al-Dayba', in this writing recorded the incidents and noted all the death of the scholars from 1495M until 1517M, which was the end of the kings of Bani Tahir's death and the admission of the al-Mamalik reign into Yemen. This book was able to get through the Yemen Research Center printing in 1993. The Kuwait Arts and Civil Center also had printed this work through the Muhamd Isa Salihiyah revision. It was his research at the undergraduate level in the Faculty of Literature in 'Ain Shams University, Egypt, in 1983.

c. *Qurrat al-Uyun bi akhbar al-Yaman al-Maimun*

This is also a book on the history of Yemen. It informs of Yemen history from the beginning of Islam until his era around the beginning of 10th century. The arrangement of this writing was based on the method of *kitab al-Asjad al-Masbuk* by al-Khazraji. The author had summarized its contents and in addition to that he added the history of *Bani Rasul* from 1400M until the era of Amer ibn Abdul Wahab al-Tahiri. This writing can be considered as the most complete for the Yemen history, specifically in relation to the government of *al-Rasuliyah* and *al-Tahiriyah*. What makes it interesting is that the author himself lived both eras. This writing was printed with the edition of Muhamad Ali al-Akwa', which came in two chapters. It has been reprinted few other times, among which was by al-Salafiyah Kaherah Printing in 1988. It was also printed in Baghdad in 1975 with the edition of Shakir Mahmud Abdul Mun'im.

d. *al-Aqd al-Bahir fi Tarikh Dawlat Bani Taher*

In this writing, Ibn al-Dayba' mentions the history of al-Taheriyah. It is a summary *Bughyat al-Mustafid fi akhbar madinat zabid*. This summary was written specially for king Amer bin Abdul Wahab who was really interested in it, and was very appreciative and respectful to Ibn al-Dayba'. From what is mentioned, this writing generally consists of the last three chapters of *Bughyat al-Mustafid*, tells about the al-Taheriyah rules from its founder, al-Mujahid Ali and his brother, al-Zafir Amer bin Taher until the era of al-Mansor Abdul Wahab bin Dawud, and until his own era. Unfortunately, this book is among the lost works. However, the historian and researcher of Yemen, Abdullah Muhamad al-Habshi said that it was in the Library of al-Jami' al-Kabir in Sanaa with the serial number 115, the Date of Bani Taher without the author's name, and he said that this book was written by Ibn al-Dayba' (al-Habshi, 1988).

e. *Tarikh al-Dawlatain al-Nashiriyah wa al-Zahiriyah wa Ma Bainahuma*

It is a history composed of al-Nasir ibn al-Ashraf reign, 1400-1423M, al-Mansor al-Thani 1423-1426M, al-Asyraf al-Thalith Ismail 1426-1427M and al-Zahir Yahya ibn al-Asyraf al-Thani 1427-1438M.

The Poems

Some of his notable and established poems are as follow:

a. *Ahsan al-Suluk fi nuzm man waliya zabid min al-Muluk*

Actually the content of this work was written as insertion of *kitab bughyat al-Mustafid fi tarikh madinat zabid*. It contains 115 lines of poetry, and was printed together with *kitab Bughyat al-Mustafid*.

b. *Qasidah fi tafdhil zabid ala ta'z wa ba'dh al-Mudun al-Jabaliyah*

It is a long poem, as written by Muhammad ibn Muhammad ibn Yahya Zabarah in his book, *Nashr al-Urf li nubala' al-Yaman ba'd al-Alf*. He claims that this work is related to al-Hafiz Abdul Rahman Ibn al-Dayba' who died in 944H. it is a poem about the advantages of Zabid towards Ta'iz and parts of the town on the edge of the hill (Zubarah, 1357H).

c. *al-Tuhfat al-Latifah fi hadisat al-Bi'thah al-Sharifah*

It is an interesting and short poem wherein the composer mentions the important events that happened to the prophet SAW from the beginning of his prophecy until his death. There is a script in the manuscript library, *al-Ahqaf* in Tarim in Hadramawt, Yemen with the clearly scripting writing. Dr. Abdul Rauf ibn Muhammad al-Kamali revised the manuscript and it was printed at Dar al-Bashair al-Islamiyah in 2006. Besides, Dr. Ahmad Awad al-Kubaisi has also conducted a research on the manuscript, with the title *Ibn al-Dayba'* and its poem *al-Tuhfah al-Latifah*, and was presented in the first wisdom seminars in the Faculty of Literature, University of al-Hadidah.

Doubtful Writings Mistakenly attributed to Ibn al-Dayba'

Below are some writings and works mistakenly or wrongly attributed to Ibn al-Dayba':

a. *Hadaiq al-Anwar wa matali' al-Asrar fi sirat al-Nabi al-Mukhtar*

A book on the biography of the Prophet SAW, edited by Abdullah Ibrahim al-Ansari, and attributed to Ibn al-Dayba'. Al-Ansari revised the writing from a hand-written script of a group of books attributed to Ibn al-Dayba', and the manuscript mentioned the author's name as Ibn al-Dayba'. Sheikh Muhammad Ghasan Nasuh Azqul said: even though sheikh al-Ansari when giving the biography and listing the works said he did not find any book that claims this book as Ibn al-Dayba's work. He gave this excuse due to the person that gave Ibn al-Dayba's biography did not realize that there was this work because it not really popular. He added: we hope that Allah will guide us to collect all the data and facts so that we will be able to relate *sirah* book to Ibn al-Dayba' in the future. The script that al-Ansari used while revising this work was the script that had shortage to its part, supposedly written as its title. This book was printed in three volumes under sheikh Khalifah Ibn Hamd Aal Thani, the leads of Qatar reign finance in 1982 and was edited by Abdullah Ibrahim al-Ansari. The same book was printed Muhammad Ghasan Nasuh Azqul, the Dar al-Manhaj printing and was attributed to Muhammad ibn Umar Bahrq al-Hadrami al-Shafii, and not Ibn al-Dayba'.

b. *Nashr al-Mahasin al-Yamaniyah fi khasais al-Yaman wa nisab al-Qahtaniyah*

This writing is attributed to Ibn al-Dayba' with his editing work. However, it seems that the introduction made by the editor showed no strong convincing evidence that this writing belongs to Ibn al-Dayba'. This book tells about the advantage of Yemen and its geography and recorded the bizarre incidents occurred, as well recording the environment and the community in terms of their intelligence, generosity, glory, generations and their movement. It also talks about the Yemeni community that took care of *al-Haramain al-Syarifain* affairs, of whom were the Qahtan family. This book was printed at Dar al-Fikr al-Muasir, Beirut in 1992, and was revised by Ahmad Ratib Hammush.

c. *Ihktilaf al-Firqah al-Islamiyah fi takfir al-Mu'ahidin*

It was a writing or letter among shaikh Abdul Rahman bin Ibrahim from Rimah generation and among sheikh Sharaf al-Din Ismail ibn Abi Bakr al-Muqri al-Zabidi about the infidelity of the group seeking protection of the *Ismailiyah*, a group of al-Batiniyah from Wisab. Ibn al-Dayba' mentioned this author in his book *Nashr al-Mahasin al-Yamaniyah fi khasais al-Yaman wa nisab al-Qahtaniyah* (Ratib Hammush, 1992).

d. *al-Zakhirah wa kashf al-Tauqi' li ahl al-Bashirah fi ta'wil al-Ahlam fi al-Layali wa al-Ayyam*

Ayman Fuad Syed claimed that sheikh Ahmad Rajab al-Halaby bought a volume of this book while he was in Sanaa as *Mufti Liwa'* in 1325H, the volume that contained *kitab Qurrat al-Uyun fi akhbar al-Yaman al-Maymun* by Ibn al-Dayba' al-Shaibani and *kitab al-Zakhirah wa kashf al-Tauqi' li ahl al-Bashirah fi ta'wil al-Ahlam fi al-Layali wa al-Ayyam*, a book about dream.

Conclusion

In conclusion, this paper is able to conclude that al-Hafiz Ibn al-Dayba' had fulfilled his works with several wisdom, credibility and intelligence. God blessed him with collections of knowledge; *ulum al-Hadith*, history, *sirah*, and many more. He was praised eulogized by many scholars who recognize his greatness. His most valuable works in *ulum al-Hadith* are *Taysir al-Wusul ila jami' al-Usul min hadith al-Rasul* and *Tamyiz al-Tayyib min al-Khabith fima yadur ala al-sinat al-Nas min al-Hadith*. While the famous book in history is *Bughyat al-Mustafid fi akhbar madinat zabid* and *karya al-Fadl al-Mazid ala bughyat al-Mustafid fi akhbar madinat zabid* and *Qurrat al-Uyun bi akhbar al-Yaman al-Maimun*. It can be seen that Yemeni the community was not really sensitive about the heritage legacy of a great scholar who was born in Yemen when we identified that most of the public that put interest and effort into Ibn al-Dayba's works were from the outsider. There are still a lot of Ibn al-Dayba's works in hand-written forms, and efforts are yet to be put to printing them into books, while half of them are either still untraceable or lost, among which are some attributed to him without any proof.

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