

In the Name of Allah, Most Gracious, Most Merciful

## Notes From the 1<sup>st</sup> *ash-Shifa* Class

Part #1

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*This class will concentrate on the Prophet's life, his qualities, his miracles, his rights, the consequences of those who disrespect him and the events surrounding his death, may Allah Bless him and grant him peace. This class is called ash-Shifa which means "The Healing" because it is named in honor of the well-known book ash-Shifa bi ta'rifi huquuq al-Mustafa (Healing by Recognition of the Rights of the Chosen One). As the title indicates, the cure & healing for all of our sicknesses can only result from recognizing, internalizing, and living according to the rights of al-Mustafa - the Chosen One - Prophet Muhammad, may Allah Bless him and grant him peace. The author of this book is the famous Qadi Iyad. His biography is mentioned in the English translation done by Aisha Bewley. It is as follows:*

His full name is Abu'l-Fadl 'Iyad ibn Musa ibn 'Iyad ibn 'Imrun ibn Musa ibn Muhammad ibn 'Abdullah ibn Musa ibn 'Iyad al-Yahsubi, the famous Imam. He was born in Ceuta (Morocco/Spain) in the month of Sha'ban, 496 AH and lived there although his family originated from Andalusia.

According to his son, Muhammad, his ancestors originated in Andalusia and then moved to the city of Fes, staying in the Qarawiyyin at some point 'Imrun moved to Ceuta after having lived in Fes.

*Qadi 'Iyad* was the Imam of his time in hadith and its sciences. He was a scholar of *tafsir* and its sciences, a *faqih* in *usul*, a scholar in grammar, language and Arabic speech, as well as in the battles and lineages of the Arabs. He had insight into judgments and had the legal competence to write contracts. He preserved and knew the Maliki *Madhhab*. He was an excellent poet, familiar with literature and an eloquent orator. He was steadfast, forbearing and a good companion. He was generous and gave a lot of *sadaqa*. He was constant in action and tenacious in the truth.

He travelled to Andalusia in 509 in search of knowledge. In Cordoba he studied with *Qadi* Abu 'Abdullah Muhammad ibn 'Ali ibn Hamdin and Abu'l-Husayn ibn Siraj, Abu Muhammad ibn 'Attab and others. He received an ijaaza from Abu 'Ali al-Ghassani. In the east, he studied with *Qadi* Abu 'Ali Husayn ibn Muhammad Abu 'Abdullah al-Mazini. He wrote to him to ask for an ijaaza. Abu Bakr at-Tartushi gave him an ijaaza. One of his *shaykhs* was *Qadi* Abu'l-Walid ibn Rushd. The author of as-Sila al-Bashkuwaliyya, who may have heard it from

Abu Zayd, said that he had a hundred shaykhs, some of whom he merely listened to and some of whom gave him an ijaaza.

His son Muhammad, mentioned Ahmad ibn Baqi, Ahmad ibn Muhammad ibn Muhammad ibn Makhul, Abu't-Tahir Ahmad ibn Muhammad as-Salafi, al 'Ali ibn Tarif, Khalad ibn Ibrahim ibn an-Nahhas, Muhammad ibn Ahmad ibn al-Hajj al-Qurtubi, 'Abdullah ibn Muhammad al-Khashani and others. It would take too long to list them all.

The author of the Sila said that he compiled many *hadith* and had great interest in the science of *hadith* and was intent on gathering and learning them. He was one of the people of proficiency in knowledge and understanding.

When he returned from Andalusia, the people of Ceuta held him in great esteem for his discourses on the Mudawwana when he was about thirty years old. Then he was asked to give legal advice and then appointed *Qadi* (judge) of his city. He remained in this post for a long time and his conduct as *Qadi* was universally praised. Then he was transferred to the *Qadi*-ship of Granada in 531, but did not remain there very long and became *Qadi* of Ceuta once again. The author of the Sila says that he went to Granada and the people there learned some of what he knew.

When the Muwahhids were victorious, he travelled to Sila to meet their Amir and stayed until the affairs of the Muwahhids became unsettled in 543. After this *Qadi* 'Iyad's situation became untenable and he went to live in Marrakesh, an exile from his home, finally dying and being buried there.

He wrote many excellent books including Kamal al-Mu'allim, a commentary on the Sahih Muslim, and Ash-Shifa', which is a most extraordinary book. No one disputes the fact that it is totally unique nor denies him the honor of being the first to compose such a book. Everyone relies on it and writes about its usefulness and encourages others to read and study it. Copies of it have spread east and west. He also wrote the Kitab Mashariq al-Anwar (The Rising of the Lights), on the explanation of the *ghareeb* hadith in the Muwatta', Muslim and al-Bukhari. He determines the proper vowelization of phrases, elucidates doubtful passages and misspellings and verifies the names of the transmitters. If this book had been written in gold or weighed against jewels, it would not cover its worth.

He wrote the Kitab at-Tanbihat al-Mustanbita (Discovered Admonitions) on the Mudawwana in which he put all the unusual phrases as they should be properly vowelled and he formulated its questions. He wrote the Kitab Tartib al-Madaraik wa Taqrib al-Masalik on *Imam* Malik ibn Anas and the notable men of the Maliki *Madhhab*.

He compiled the Kitab al-I'lam bi-hudud qawa'id al-Islam (Signs on the limits of the Rules of Islam), the Kitab al-Ilma' fi dabt ar-Riwaya wa Taqyid as-Sama' (Indication of the accurate determination of the *riwaya* and the recording of oral tradition), the Kitab Bughya ar-

Ra'id lima tadammanahu hadith Umm Zar' (The Benefits contained in the hadith of Umm Zar'), the Kitab of al-Ghanima on his *shaykhs*, the Kitab of al-Mu'jam on the *Shaykhs* of Ibn Sakra, the Kitab Nazm al-Burhan 'ala hujja jazm al-Adhan (The Order of the Proof of the soundness of shortening the Adhan), and the Kitab Masa'ila al-Ahl al-Mashrut baynahum at-Tazawur (Book of Questions).

Some of his books remained unfinished. Among them are : al-Maqasid al-Hisan fima yalzam al-Insan (The Excellent Goals of what a man must do), Kitab al-'Uyun as-Sitta fi akhbar Sabta (The six sources in the Reports of Ceuta), Kitab Ghaniya al-Kitab wa'l-bughya at-Talib fi as Sudur at-Tarassul (The Wealth of the Writer and the Desire of the Seeker), Kitab al-Ajwiba al-Muhabbira 'ala'l-as'ila al-mutakhayyira (Answers to Selected Questions), Kitab Ajwiba al-Qurtubiyyin (Answers to the Cordobans), Kitab Ajwiba 'amma nazala fi ayyam quda'ih min nawazil al-ahkam fi safar, Kitab Sirr as-Sara fi adab al-quda' (His answers on what occurred in the days he was Qadi), and the Book of his speeches. He only delivered speeches which he himself had written. He also wrote a lot of poetry. He died in Marrakesh in the month of Jumada al-Akhira or Ramadan in 544 inside the city. His surname, "Yahsubi", comes from Yahsub ibn Malik, the tribe of Himyar in Yemen. - Taken from the *Dibaj adh Dhahab* by Ibn Farhun.