

Imām Ibn Áābidīn Shāmī



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Imām Ibn Áābidīn Shāmī رضي الله عنه (1198-1252 AH / 1783-1836 AD)

by abu Hasan

Based on the biographical note in Arabic by Shaykh Ábd al-Jalīl Áṭā of Damascus printed as the preface of *Radd al-Muḥtār*, the Dār Iḥyā at-Turāth edition. [Square parenthesis indicate translator's comments]

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Imām Ibn Áābidīn Shāmī رضي الله عنه

Sayyid **Muhammad Amīn** ibn Sayyid Úmar ibn Sayyid Ábd al-Ázīz ibn Sayyid Aĥmed ibn Sayyid Ábd ar-Raĥīm ibn Sayyid Najmuddīn ibn Sayyid Muĥammad Ṣalāĥuddīn widely known as ‘Ibn Áābidīn’ is praised in these words: the prominent, praiseworthy and noble scholar; an ocean of knowledge; the master scholar [jahbadh]; the great jurist [faqīh]; the genius; the finest among the later scholars and the last of the research scholars; one with an exalted ancestry [hasīb,nasīb]; the erudite Imām; the litterateur.



Family

The Imām was born - Raĥimahullāh - in Damascus (Syria), in an family of scholars and high ancestry in the year 1198 AH. His lineage reaches Sayyid Sharīf Zayn al-Áābidīn and from him to Sayyidah Fāṭimah, the daughter of the Master of all creation, ṣallAllāhu álayhi wa sallam. Ibn Áābidīn’s father Sayyid Úmar and his mother were both famed for their righteousness and *taqwā* [being fearful of Allāh]. May Allāh have mercy on them.

Growing up

He grew up in his father’s care in the *Qanawāt* area. He memorized the Qur’ān at a very young age. He was a frequent visitor at his father’s shop where he learnt the skills of the trade [to enable him earn an honest livelihood]. Sometimes, he would recite the Qur’ān in the shop. On one such occasion, a passerby objected to his recitation in a public place, since people neither listen to the Qur’ān nor pay heed to what is being recited. He also pointed out a few minor mistakes in his recitation. Immediately, he set out seeking good reciters to correct his mistakes.

Seeking Knowledge

He was referred to the master reciter of his time, [shaykh al-qurrā’a, állāmah] Muĥammad Sa’yīd ibn Ibrāhīm al-Ĥamawī (d.1236 AH). He perfected his *tajwīd* under him and memorized *Shāṭibiyyah*, *Maydāniyyah* and *Jazariyyah*. He also learnt Shafīyī fiqh from him and memorized *Az-Zabd*. He learnt Arabic grammar and morphology [naĥw, ṣarf] before finally completing his studies and obtaining a general degree of authorization from him [ijāzatun áāmmah].

Allāh táālā had destined him to meet the greatest scholar of his age, Shaykh Shākir al-Áqqād, famously known as Ibn al-Miqdam Saád. Under him, he read books of Qur’ānic exegesis, juristic principles, inheritance, ṭasawwuf, mathematics [tafsīr, ĥadīth, uṣūl, farāyīd, ṭasawwuf, ĥisāb] and the rational sciences.

Áqqād was instrumental in changing his madh’hab to that of Imām al-Aázam [Ibn Áābidīn was a Shāfiyī earlier]. He read major books of Ĥanafī fiqh under him like *Multaqā al-Abĥur*, *Kanz ad-Daqāyiq* and its exegesis *Baĥr ar-Rāyiq*, *Dirāyah* and *Hidāyah*.

He began reading *Durr al-Mukhtār* under well-known scholars, the most famous among whom was Shaykh Sa’yīd al-Ĥalabī. Ibn Áābidīn’s meeting with Shaykh Shākir was a giant stride in his career as a scholar and a pilgrim upon the spiritual path. No wonder then, he

remained in his company for seven years, after which Shaykh Shākir would present him to his own teachers and recommend them to grant him authorizations. His chain of transmissions [sanad] became more elevated and shorter than earlier ones. He also became a member [murīd] of the Qādirī order to which he kept forever. [Ṭarīqah of Ghawth al-Aázam Shaykh Ábd al-Qādir Jīlānī Radiyallāhu ánhū]

After the death of Shaykh Shākir Raḥimahullāh, he continued studying under his deputy, Shaykh Saʿyīd al-Ḥalabī. Al-Ḥalabī was the most learned man in Shaykh Shākir's circle and was also the foremost Ḥanafī scholar of his time. He loved Ibn Áābidīn so much that he did not start his lessons until Ibn Áābidīn was present. The lessons of *Durr al-Mukhtār* were held next to the Umawī mosque after morning prayers.



Heir of the Prophet

Ibn Áābidīn was very handsome and charismatic; he was tall and had a good physique. He was mild mannered, kind and always cheerful; yet, he was dignified and poised. He had a certain awe about him that commanded respect. His speech was full of wisdom and foresight.

An Indian shaykh once said to his teacher Al Áqqād, when he left Ibn Áābidīn behind waiting at the door: 'Bring along the young man, for I see the light of Prophethood shine between his eyes.'



Degrees of Authorization

He received degrees of authorization from major scholars of his time, from his shaykhs, and their shaykhs. This was on account of his shaykh Áqqād, who introduced him to his own shaykhs and grand-shaykhs when he noticed the extraordinary intelligence, sincerity and talent of the young man. Given below are the degrees of the authorization he obtained:

1. A general degree of authorization from the famous shaykh, Muḥammad al-Kazbūrī al-Kabīr, the muḥaddith of his time who passed away in 1221 AH. He signed the certificate of authorization in the year, 1210 AH when Ibn Áābidīn was only a little over twelve years old.
2. Another general degree from the great scholar and famous muḥaddith shaykh, Aḥmed al-Áṭṭār who passed away in 1218 AH. He granted him this *ijāzah* in 1216 when he was about eighteen years old.
3. Another general degree of authorization from the great scholar, Al-Amīr al-Kabīr (d.1232 AH), which he had it sent to him in 1228 AH.
4. An *ijāzah* to narrate from the reciters of Damascus, through his first teacher Muḥammad Saʿyīd al-Ḥamawī (d.1236 AH) which includes many prominent scholars of that time.
5. And the degree from his own shaykh, Muḥammad Shākir al-Áqqād, famously known as Ibn Miqdam Saád.



The Scholar

Ibn Áābidīn began writing when he was barely seventeen. Among his earliest writings were annotations on books that he read from his shaykh, Áqqād, especially on *Baĥr ar-Rāyiq* and *Durr al-Mukhtār*.

He worked very hard and kept a steady progress until eventually, he became the foremost authority on Ḥanafī fiqh in his time. In the times of Shaykh Ḥusayn al-Murādi, he was made the chief muftī of Damascus. He received questions through mail from all over the world on various matters to which he replied, sometimes in a very detailed manner.

The *Ĥāshiyah* or the *Marginalia on Durr al-Mukhtār*, is his magnum opus in which he compiled the preferred rulings [of Ḥanafī fiqh], thereby making it an authority in the Ḥanafī madh'hab. *Durr al-Mukhtār* is a concise work; thus, many matters have been omitted to keep it concise. Sometimes, descriptions are cryptic for anyone but a trained eye and an experienced master. Ibn Áābidīn saw the need for its exegesis, and inclusion of many matters omitted therein.

Incidentally, earlier authors who attempted such a comprehensive work, passed away before they could complete their work. Usually these books did not progress beyond the section on *ijārah* [hiring, renting] like *Fat'ĥ al-Qadīr* [of Kamāl ibn Humām] for example. Therefore, Ibn Áābidīn started his marginalia from the part on *ijārah* saying 'If death takes me sooner, this should serve as the completion of the unfinished earlier ones. But if I live long enough, I shall return to make it a whole, complete work'

He began writing the *Marginalia* under the auspices of his shaykh, Sa'yīd al-Ĥalabī after he finished reading *Durr al-Mukhtār* the first time and from the notes he had made for the same. Thereafter, he read it once more with the annotations of Ibrāhīm al-Ĥalabī. In the meantime he would show his drafts to the shaykh who would be pleased and say: 'The time has come for this huge collection to be finally ordered and the giant task to be completed'.

As mentioned earlier, he started from the part on *ijārah* and went on till the end. He then started it from the beginning and finished at *ijārah*. Once it was completed, he began ordering the manuscript, but death didn't spare him time to complete the fair copy of his manuscript.

His son Álāuddīn, later completed the fair copy and appended his own notes spanning two separate volumes, and named it *Qurrat al-Úyūn al-Akhyār bi Takmalati Radd al-Muĥtār*.



Setting of a Star...

A pious life spent in earning the pleasure of his parents, and duteous to Allāh; a life spent in amassing knowledge and good deeds extinguished on Wednesday, the 21st of Rabi'y ath-Thānī, 1252 AH. He was only 54 when he died.

His funeral prayer was led by his own teacher Sa'yīd al-Ĥalabī who broke down, weeping and clutching his his own beard said: 'I was treasuring you, for what comes after my old age'. Prayers were held in the Sināniyyah mosque and he was buried – in accordance with his will – near the grave of Shaykh Álāuddīn al-Ĥaṣkafī, the author of *Durr al-Mukhtār* and next to the great muhaddith Ṣāliĥ al-Jaynīnī in Damascus.

May Allāh be pleased with him and grant him the most extensive of paradises.



A Note on *Radd al-Muhtār*

Abbreviations used in this work: when he marks it as *ṭā*, he means the *Hāshiyah* of Államah at-Ṭaḥṭāwī on *Durr al-Mukhtār*; *ḥā* means, the *Hāshiyah* of Államah al-Ḥalabī, who wrote the marginalia of *Durr al-Mukhtār* in two volumes.

In all his works, including his *Marginalia* he shows utmost respect to earlier scholars and refers to them with due deference. However, sometimes when he quotes Ṭaḥṭāwī or Ḥalabī he adds: ‘Ponder’ or, ‘Needs ascertaining’ or ‘Pending further examination’ - he means that though he quotes them, he may not accept their opinion. He thus hints at his disagreement respectfully instead of an explicit statement.



His Works

1. Ibn Áabidīn has left behind numerous books and monographs that are a monument to his research; the most famous and the biggest of them all being his marginalia on *Durr al-Mukhtār* named: *Radd al-Muhtār ála Ad-Durr al-Mukhtār* [Answer to the Perplexed: An Exegesis of ‘The Choicest Gems’]

This is the most comprehensive and the most authoritative book on Ḥanafī fiqh in the world today. I have also worked in cross-referencing and preparing a detailed index of the book [Shaykh Ábd al-Jalīl Áṭā means himself]. It has been published many times: the Būlāq edition of 1272 AH in five volumes and later in 1276 AH and 1299 AH; the Maymaniyyah edition in 1307 AH; the Istanbul edition of 1307 AH. Once again in 1323 AH, there was a Maymaniyyah edition; and later in 1323 AH, the Bābī al-Ḥalabī edition and Istanbul edition in eight volumes along with the *Takmalah*, which has been photo-offset a number of times hence.

2. *Minḥatul Khāliq* [Grace of the Creator]: a collection of comments and notes on *Nahr al-Fāyiq* [The Exuberant Stream] by Úmar ibn Nuḡaym and some other works of Khayruddīn ar-Ramlī. He doesn’t comment except where there is a need to explain or where there is a contentious matter to be clarified; this, he named *Minḥatul Khāliq ála al-Baḥr ar-Rāyiq*, [Grace of the Creator: an Exegesis of the Lucid Ocean] wherein he completed the exegesis of Ibn Nuḡaym’s book left unfinished at *ijārah al-fāsīdah* [illegal hiring]. This was published along the margins of the book: *Sharḥ al-Baḥr ar-Rāyiq* in seven volumes, and the eighth being its *Takmalah* [completion] by Ṭūri in the year 1311 AH in Egypt.

3. *Al-Úqūd ad-Durriyyah fī Tanqīḥi Al-Fatāwā al-Ḥāmidīyyah* [The String of Pearls: A Revision of Ḥamid’s Fatāwā]: being the revision of the fatāwā of Shaykh Ḥāmiduddīn al-Ímādi; published in two volumes.

4. *Hāshiyah ála Sharḥ Multaqā al-Abḥur* [Marginalia on The Gathering of the Seas of Ḥaṣkafī].

5. *Hāshiyah ála Tafṣīr al-Qāḍī al-Bayḍāwī*: [Marginalia on the Exegesis of Bayḍāwī]: he made it a point to annotate it such that it contains only those points which no other mufassir [exegete] has mentioned before.

6. *Hāshiyah ála Ifādātu'l Anwār Sharḥ al-Manār* [Marginalia on Extensions of Radiance: an Exegesis of the Lodestar – *Al-Manār* of Ḥaṣkafī]: this is not the same as *Nasmāt al-Asḥār* (see below).

7. *Hāshiyah ála Sharḥ At-Taqrīr wa't Taḥbīr fī'l Uṣūl* of ibn Amīr Ḥājj. [Marginalia on the Exegesis of Speeches and Writing on the matter of Principles of Islamic Knowledge]

8. A marginalia which he named: *Rafá al-Anzār Ámmā Awwadahū al-Ḥalabī ála Ad-Durr al-Mukhtār*.

9. A marginalia on *Sharḥ al-Manār* by *al-Ālāyī* named as : *Nasmāt al-Asḥār ālā Ifādāt al-Anwār*. It has been published twice. [Shining Rays of the Morning, an Explanation of 'Extensions of Lights']
10. *Ḥāshiyah al-Mutawwal* [by Taftāzānī].
11. *Ḥāshiyah Fatḥi Rabb al-Arbāb ālā Lubb al-Albāb Sharḥ Nubdhatil Aárāb* of Hishām. Manuscript in Žāhiriyah library.
12. *Ad-Durar al-Mudḥiyah fī Sharḥ Naẓm Al-Abḥur ash-Sharjūyyah*.
13. *Fatāwā fī'l Fiqh'li Ḥanafī*, containing about a hundred rulings other than those in his *Risālah*. It is also known as *Ajwibatun Muḥaqqiqah*.
14. *Sharḥ Al-Kāfi fī'l Ūrūd wa'l Qawāfi* [Exegesis of a book on prosody *Al-Kāfi* by Aḥmed ibn Ábbād ibn Shuáyb al-Qannā'a]
15. An appendix to *Silk ad-Durar* of Al-Murādī.
16. *Majmūú an-Nafāyis wa'n Nawādir*.
17. *Qiṣṣatu'l Mawlid an-Nabawī ash-Sharīf*.
18. *Naẓm al-Kanz*; the versification of *Al-Kanz* of Nasafī. This poem is about eight hundred verses long but he did not complete it.
19. *Al-Álam aẓ-Žāhir fī Nafyū'n Nasab at-Ṭāhir*.
20. *Sharḥ Manẓūmah Ūqūdi Rasmi'l Muftī* [Exegesis of the poem *Ūqūdi Rasmi'l Muftī*]: This is an exegesis of his poem, *Manẓūmah Ūqūdi Rasmi'l Muftī wa mā Yajibu an Yaálamahu'l Áálimu wa'l Muftī* in about 74 lines, from the *rajz* poetic meter; he completed the exegesis in Rabīy ath-Thānī 1243 AH.
21. *Al-Fawāyid al-Mukhaṣṣasah bi Aḥkāmi Kayy al-Ḥummaṣah*: An article on medicine. A brilliant doctor in earlier times had devised a novel way to extract pus from festers and abscesses using chickpea. Ibn Áābidīn has combined two separate monographs on this subject along with his own additions. The first being *Al-Aḥkām al-Mulakhkhiṣah fī Ḥukmi Kayy al-Ḥummaṣah* by Shurnblāli and the second, *Al-Abḥāth al-Mulakhkhiṣah fī Ḥukmi Kayy al-Ḥummaṣah* by Shaykh Ábd al-Ghanī an-Nāblūsi. He completed the manuscript in 1227 AH.
22. *Manhal al-Wāridīn min Biḥāri'l Fayḍi ālā Dhukhrī'l Muta'ahhilīn*: This is a gloss on the book *Dhukhr al-Muta'ahhilīn* by Al-Birkawī, the author of *Ṭarīqat al-Muḥammadiyyah*. This book deals with the matters relating to menstruation and puerperium. He finished this book on 27th of Dhu'l Qaádah, 1241 AH.
23. *Rafá at-Taraddud fī Áqdi'l Aṣābiyú'nda't Tashahhud*: A compilation of the sayings of Ḥanafī imāms in the matter of raising the index finger and make a circle with other fingers in tashahhud. Refuting the opinion of some Ḥanafīs who rule that only raising the index finger is necessary without encircling other fingers. It was completed in Rabīy al-Awwal, 1249 AH.
24. *Tanbih Dhawī'l Afḥām ālā Aḥkāmī't Tablighi Khalf al-Imām*: An explanation concerning a follower repeating the imām's takbīrs loudly during ṣalāt [to amplify the takbīrs; a mukabbir]. This topic has been dealt with in a comprehensive manner; it starts with an introduction, has a body and ends with a conclusion. It was completed on the first of Muḥarram 1226 AH.
25. *Shifā al-Álil wa Ball al-Ghalīl fī Ḥukmi'l Waṣiyyati bi'l Khitmāti wa't Tahālīl*: He wrote this to refute a practise prevalent among the people during the plague of 1228 in Damascus. The practise being circulation of a 'will' to complete khitmah [a round of reciting the Qur'ān completely] and tahlīl [reciting the formula: lā ilāha illā Allāh].

[I suppose this is similar to chain letters being circulated these days about the will of one

Shaykh Ahmed of Madinah. Allāh subhānahu wa ta`āla knows best.]

26. *Minhatu'l Jalil li Bayāni Isqāṭi mā ālā adh-Dhimmati min Kathīrin wa Qalil* (Ālāuddīn)

27. *Tanbih al-Ghafil wa'l Wasnān ālā Ahkāmī Hilālī Ramadān*: He wrote this monograph obeying his shaykh, in which he compiled the canonical ruling concerning the new moon, or the crescent of Ramadān according to all the four madh'habs. Apparently this was to dispel doubts arising of a controversy concerning the new moon of Ramadān in Damascus of the year 1240 AH.

28. *It'hāf adh-Dhakī an-Nabih fi Jawābi mā Yaquḷu al-Faqih*: He wrote this monograph explaining a question in two couplets as given below. The imām showed eight possible outcomes of the phrase and answered it in verse.

What does the faqih say, may Allāh aid him; never he be bereft of His bounties In the matter that a youth pronounces divorce on the condition that it is "in the month before that month before which is Ramadān" [commas are not put in the translation because of the obvious reason - Ibn Ābidīn wrote a book on it, after all!]

**mā yaquḷu al-faqihu ayyadahū :: Allāhu, wa lā yazāla ʾindahū ihsāni
fi fatan āllaqa at-Ṭalāqu bi shahrin :: qabla mā baāda qablahū ramadāni**

29. *Al-Ibānah ān Akdhi'l Ujrati ālā al-Ḥadānah*. [rulings about accepting payment to nurse a child].

30. *Tahrīr an-Nuqūl fi Nafqati'l Furūji wa'l Uṣūl*: He wrote this article to make it easy for teachers on this complex subject [the principles and derived rulings] and avoid making mistakes in this important matter. He completed this in Shawwāl 1235AH.

31. *Rafā al-Intiqāṣ wa Dafā al-Iytirād ālā Qawlihim*: "**al-īmānu mabniyyatun ālā al-alfāz; lā ālā al-aghrād**" in which he explains the saying: 'faith is based on words'. He finished it in Rabīy ath-Thānī 1238 AH.

32. *Rafā al-Ishtibāh ān Ībārati'l Ashbāh*: He clears the doubts regarding a passage whether prophets can sin, mentioned in *Al-Ashbāh wan-Nažāyir* by Ibn Nujaym. He finished it in Ramadān, 1218 AH at the behest of his shaykh Al-Āqqād.

33. *Tanbih al-Wulāti wa'l Ḥukkām ālā Ahkāmī Shātīmi Khayril Anām aw Aḥada Aṣḥābiḥi'l Kīrām*. This monograph was written as an answer to shaykh Ābd as-Sattār al-Atāsī, the muftī of Ḥims, when Ibn Ābidīn learnt of the former's opinion on *Tanqīh al-Fatāwā al-Ḥamidiyyah*, concerning the matter of the blasphemer of the Master of all creation ṣallAllāhu ālayhi wa ālihī wa sallam. He added the ruling concerning the vilifiers of the companions [Aṣḥāb], thereafter. This was completed in Jamādī al-Ūlā of 1238 AH.

34. *Al-Aqwāl al-Wādīhah al-Jaliyyah*: An explanation of an article mentioned in *Al-Ashbāh* reported from Al-Subkī regarding the lacuna of division, though he included a large part of this monograph in his marginalia on *Al-Ashbāh*. Later, he added this to his book *Tanqīh al-Fatāwā al-Ḥamidiyyah*.

35. *Al-Ūqūd ad-Durriyyah fi Qawli al-Wāqifi ālā al-Farīdati ash-Sharīyyah*: An answer to a query concerning the division of waqf and inheritance; it is a summary and the explanation of the monograph *Ar-Risālah al-Murdiyyah* by Ibn al-Minqār. He finished this around 1230 AH.

36. *Ghāyatu'l Maṭlab fi Ishtirāṭi al-Wāqifi Awd an-Naṣībi ilā Ahli'd Darajati al-Aqrabu fa'l Aqrab*: contains an answer to a question posted from Tripoli [Lebanon] along with some other fatwās which he completed in 1249.

37. *Ghāyatul Bayān fi anna Waqf al-Ithnayni ālā Anfusihimā Waqfun lā Waqfan*. [two persons bearing grants on themselves is counted as one for each, not two for each] – an answer refuting a contrary ruling sent from Tripoli [Lebanon] an year earlier [than the one mentioned above in no.36]. He cleared doubts on the matter and demonstrated the flaws in

the ruling, which he finished an year later in 1351 AH.

38. *Tanbīh ar-Ruqūd ālā Masāyil an-Nuqūd*: he collected different opinions on matters related to currency: inflation, devaluation and its discontinuation etc., which was completed around 1230.

39. *Tahbīr at-Tahrīr fī Ibtāli al-Qadāya bi'l Faskhi bi'l Ghabani'l Fāhishi Bilā Taghrīr*: answering a question sent in from Sidon [port city of Lebanon; ancient Phoenicia known as Şaydā in Arabic] and refuting the opinions of the mufti of Sidon, after he and his younger brother criticized Ibn Ābidīn. He completed this answer in Jamādi al-Akhīrah 1248 AH.

40. *Tanbīhi Dhawil Afhām ālā Baṭlāni'l Ḥukmi bi Naqdi ad-Daawā Baada'l Ibrāyi'l Ām*: A detailed answer repudiating the verdict of a sitting judge on the matter concerning an incident pertaining to Claims. He finished it in 1251 AH.

41. *Ijlām al-Aālām bi Ahkāmī'l Iqrārī'l Ām* : This is an exposition of public acknowledgement/confession which is an excursus of Ash-Shurnblāli's *Tahqīq al-Ahkām*. He clarified the ambiguities therein and clarified those statements which appeared equivocal. Completed in 1237 AH.

42. *Nashr al-Ārf fī Bināyi Baād al-Ahkāmī ālā al-Ārf*: An excursus of his own *Sharḥ Manẓūmati Ūqūdi Rasm al-Muftī*, commenting on the line:

Prevalent customs are acceptable in the canon law
Therefore, this shall be considered as a factor in issuing judgements.
wal ūrfu fi'sh shar'yī lahū iytibāru
lidhā ālayhil ḥukmu qad yadāru

This was completed in Rabīy ath-Thāni, 1243 AH.

43. *Tahrīr al-Ībārah fī man huwa Aḥaqqu bi'l Ijārah*: A commentary on the widespread belief that the first hired (or a tenant) takes precedence over all others in hiring/rental. He added other clauses related to the subject and completed it in Rabīy ath-Thāni, 1246 AH.

44. *Ajwibatun Muḥaqqiqah ān As'ilatin Mutafarriqah* : A collection of his well researched answers on miscellaneous matters given on different dates.

45. *Manāhil as-Surūr li Mubtaghiya'l Hisābi bi'l Kusūr*: A versified article on mathematics in 117 lines. As an appendix, he wrote another poem *Manẓūmah fī'z Zaḥaf al-Mufrad wa'l Muzdawij* in 18 lines.

46. *Ar-Raḥīq al-Makhtūm Sharḥ Qalāyid al-Manẓūm*: An explanation of the versified *Qalāyid al-Manẓūm* by the great scholar Ābd ar-Raḥmān ibn Ibrāhīm famously known as Ibn Ābd ar-Razzāq on inheritance, drawn from *Multaqā al-Abḥur* in 392 lines. He completed the manuscript on 1226 AH.

47. *Ijābati'l Ghawth bi Bayāni Ḥāli'n Nuqabāyi wa'n Nujabāyi wa'l Abdāli wa'l Awtādi wa'l Ghawth* : A superb monograph exploring the existence of Qutub, Ghawth and Abdāl [ranks of awliya] which ends with an ode named : *Qaṣīdah al-Bā'iyiyah* in 26 lines. Completed in Shawwāl of 1124 AH.

48. *Sall al-Ĥusām al-Hindī li Nuṣrati Mawlāna Khālīd an-Naqshbandī*: A refutation of a jealous lot who cast aspersions on the great shaykh Mawlāna Khālīd an-Naqshbandī. He wrote therein of the [lofty] states of the shaykh, his sayings and his disciples. The article closes with the description of a dream in which sayyidunā Ūthmān [ibn Āffān, the third caliph] informed shaykh Khālīd that he was one of his descendants; and an elegy to shaykh Khālīd raḥimahullāh tāāla.

49. *Al-Fawāyid al-Ājibah fī'l Iyrābi'l Kalimāti'l Gharībah*: On the correct declension of certain words known to be problematic and abstruse among scholars.
50. *Bughyatu'n Nāsik fī Adjīyati al-Manāsik*: A collection of prayers [duás] for ḥajj, derived from *Fat'h al-Qadīr*, *Manāsik al-Īmādī* and *Lubāb al-Manāsik*.
51. *Nasmātu'l As'hār ālā Ifādat al-Anwār sharḥ Kitāb al-Manār [fī usūl al-fiqh]*: A marginalia on the shorter exegesis by Al-Ĥaṣkafī on the book *Al-Manār* of Nasafī [as mentioned in above in no.9]
52. *Úqūd al-La'āli fī'l Asānīd al-Āwāli*: A compilation of his authorizations from his teachers and their biographies.
53. *Maqāmat*: A work eulogizing his shaykh, Al-Āqqād and his biography.
54. *Nuz'hatu'n Nawāzīr ālā Al-Ashbāh wa'n Nažāyir*: Marginalia on the book *Al-Ashbāh wa'n Nažāyir* of Ibn Nujaym which was collected by his student Muḥammad ibn Hasan al-Bayṭār, which has been recently published in Damascus.



Ibn Ābidīn, the Poet:

Imām Ibn Ābidīn was also an excellent poet. His collection includes odes, elegies, eulogies, riddles and narrative poems.

Given below are a few lines from the poem he sent to be recited at the blessed rawḍah of RasūlAllāh ṣallAllāhu ālayhi wa ālihī wa sallam during the ḥajj of 1220 AH. It is actually an ode to the Prince of all creation ṣallAllāhu ālayhi wa sallam in 71 lines with the *nūn* rhyme [letter *nūn*]:



I am here and present! O, the peerless moon -
and verily, I have cleft the heart by my sins.

I wail, and in my ocean of tears -
it tries to sail, on impending storm prevail!

I am here, present! O, whose weeping resembleth mine
and that which is not because of being away from loved ones

**labbayka yā qamriyyati al-aghṣāni
fa laqad ṣadaātu al-qalba bil alhāni**

**nawhī fa nawhī fi bihāri madāmayī
taálu safīnatahū laday at-Ṭūfāni**

**labbayka yā man bil bukā ash'bahtani
lākin bilā fuqdin mina'l khillāni**



He has also written a 57 line poem ending with the *mīm* rhyme, beseeching the intercession of sayyiduna RasūlAllāh ṣallAllāhu ālayhi wa ālihī wa sallam, in which he mentions around thirty miracles of the Master ṣallAllāhu ālayhi wa ālihī wa sallam:



I complain to Allāh of my misery and my need;
asking the intercession of the intercessor of the entire creation
indeed.

**ashkū ilā Allāhi mā alqāhu min naṣabin
mustashfián bi shafíyil khalqi kullihimī**



His miracles manifest, long ere he was sent
So obvious they were, to blind they were cogent.

A lizard spake to him, for him the wood hath wept;
The moon hath split in two – on his command accept.

The sun had set, but yet: the day he did restore
A pray'r from his lips, and clouds began to pour.

**wa mu'jizātin tawālat qabla mabáthihi
fa kāna yubṣiruhā bil áyni kulla ámī**

**faḍ ḍabbu kallamahū, wal jadh'ú ḥanna lahū
wal badru shaqqa lahū min bahīril ḥukami**

**wash shamsu qad waqafat min baádi mā gharabat
was saḥbu qad wakafat lammā da'áā bi famī**



What greatness doth remain, mentioned after 'the star'
Announced in 'shining morn', in 'nun and pen' by far.
[the sūrahs: an-najm, ad-ḍuḥā, nūn proclaim his greatness]

The sake of messenger, Raḥmān doth us protect,
And aids us with a stay, that ne'er shall be wrecked

And he the wretch whose sins, hath held him hard ensnared
Waketh the morn secure, as prey in ḥaram is spared
[it is prohibited to hunt in ḥaram or the sanctuaries.]

**fa laysa baáda al-ladhī fī an-najmī min íẓamin
wa baáda mā fī ad-ḍuḥā maá an-nūni wa al-qalami**

**fa yā rasūlan bihi ar-Raḥmānu anqadhanā
wa qad ḥamāna bi ruknin ghayra munhadamī**

**yā man idhā lādha ma'sūru adh-dhunūbu bihi
ghadā ghadan āminan kas ṣaydi bil-ḥarami**



It has been mentioned before that he wrote the poem *Úqūd Rasm al-Muḥī*. Here is a couplet from an elegy he wrote in honor of the scholar, Al-Kazburī. Numerical values are assigned to the letters, the line adds up to the year of his demise:

**imāmunā al-kazburī najmun laqad afalā
fa laylun jallaqahū mā zāla munsadilā**

Our leader, Al-Kazburi, is a star that hath set;
Night hides him, not that he's fallen away.



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