Tracing the Scholars of Islam

Series 14

Ibn Rushd

Judge, Jurist, Physician and Philosopher of Córdoba, Author of Bidayat al-Mujtahid



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

TRACING THE SCHOLARS OF ISLAM

SERIES 14

IBN RUSHD

Judge, Jurist, Physician and Philosopher of Córdoba, Author of Bidayat al-Mujtahid

أَوَلَمْ يَنظُرُوا۟ فِى مَلَكُوتِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا خَلَقَ ٱللَّهُ مِن شَىْءٍ وَأَنْ عَسَىٰٓ أَن يَكُونَ قَدِ ٱقْتَرَبَ أَجَلُهُمْ ۖ فَبِأَىِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ

"Do they not look into the realm of the heavens and the earth and everything that Allah has created and [think] that perhaps their appointed time has come near? So in what statement hereafter will they believe."

SURAH AL-A'RAF 7:185

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ACKNOWLEDGEMENT

All praise is due to Allah, who calls mankind to look into the realm of the heavens and the earth. Blessings and peace be upon the Messenger of Allah ﷺ, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This fourteenth book of Tracing the Scholars of Islam tells the story of a judge and physician of Córdoba whose name is known in the West as “Averroes”. May his story teach us to be fair in judgement, open-hearted in disagreement, and patient in trial. May this knowledge be ‘ilmun yuntafa‘u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook, in a **3D** illustration style, is an **image generated by artificial intelligence (AI)** — an ***imaginative depiction, not a real likeness*** of Ibn Rushd. This label is also printed on the cover. This time he is seen **from a high angle**, seated at a table in an open courtyard.

On the table are three groups of symbols: **a large open book** — a symbol of his fiqh work ***Bidayat al-Mujtahid***; **a stone mortar, herbs and medicine bottles** — a symbol of his medical work, ***al-Kulliyyat fi at-Tibb***; and **a sealed document** — a symbol of his office as ***judge***.

The setting is **the Court of the Orange Trees (Patio de los Naranjos) of the Great Mosque of Córdoba**, with its red-and-white striped arches and minaret, in golden afternoon light.

Two gold lines at the bottom frame the author's name, while the image runs in full to the edge of the page.

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Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = history note (reports from the books of history and biography); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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IBN RUSHD

The fourteenth book of **Tracing the Scholars of Islam** tells the story of ***Abu al-Walid Muhammad ibn Ahmad ibn Rushd*** رحمه الله, known in the West as ***Averroes***. He was a ***judge***, a Maliki ***jurist***, a ***physician*** and a ***philosopher*** from Córdoba — the same city as Imam al-Qurtubi (Series 11).

He is famous for writing a reply to ***Tahafut al-Falasifah*** by Imam al-Ghazali (Series 13). Yet in fiqh, his book ***Bidayat al-Mujtahid*** is still studied in Islamic universities today.

Note: The translation of Qur'anic verses in this eBook is that of Sahih International. The grading of each Hadith is stated in the Hadith box. Information from books of history and biography is placed in the brown "History Note" boxes. A cover image that shows the scholar's face is an AI-generated image and is marked as such.

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LOOK INTO THE HEAVENS AND THE EARTH

SURAH AL-A'RAF 7:185

أَوَلَمْ يَنظُرُوا۟ فِى مَلَكُوتِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا خَلَقَ ٱللَّهُ مِن شَىْءٍ وَأَنْ
عَسَىٰٓ أَن يَكُونَ قَدِ ٱقْتَرَبَ أَجَلُهُمْ ۖ فَبِأَىِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ ﴿١٨٥﴾

Do they not look into the realm of the heavens and the earth and everything that Allah has created and [think] that perhaps their appointed time has come near? So in what statement hereafter will they believe.

Translation: Sahih International — quran.com/7:185

EXPLANATION OF VERSE 7:185

Allah asks: ***"Do they not look into the realm of the heavens and the earth and everything that Allah has created"***? In his book ***Fasl al-Maqal***, Ibn Rushd argued from verses like this that ***observing and reflecting on the universe*** is commanded by the Shari'ah, because it leads to knowing its Creator. Tafsir Ibn Kathir 7:185.

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WHO WAS IBN RUSHD?

His full name was ***Muhammad ibn Ahmad ibn Muhammad ibn Rushd al-Qurtubi***, with the kunyah ***Abu al-Walid***. He was ***born in Córdoba in 520 AH***, into a family of scholars. His grandfather, also named Abu al-Walid Ibn Rushd, was ***the chief judge of Córdoba*** and a great Maliki jurist. That is why he is called ***Ibn Rushd al-Hafid*** (the grandson), to distinguish him from his grandfather.

He ***memorised al-Muwatta'*** of Imam Malik (Series 5) before his father, then studied fiqh, legal theory, Arabic, medicine and philosophy. Ibn al-Abbar reports that he ***never stopped reading and studying*** from adulthood ***except on two nights***: the night his father died and his wedding night. He is said to have written ***about ten thousand folios***.

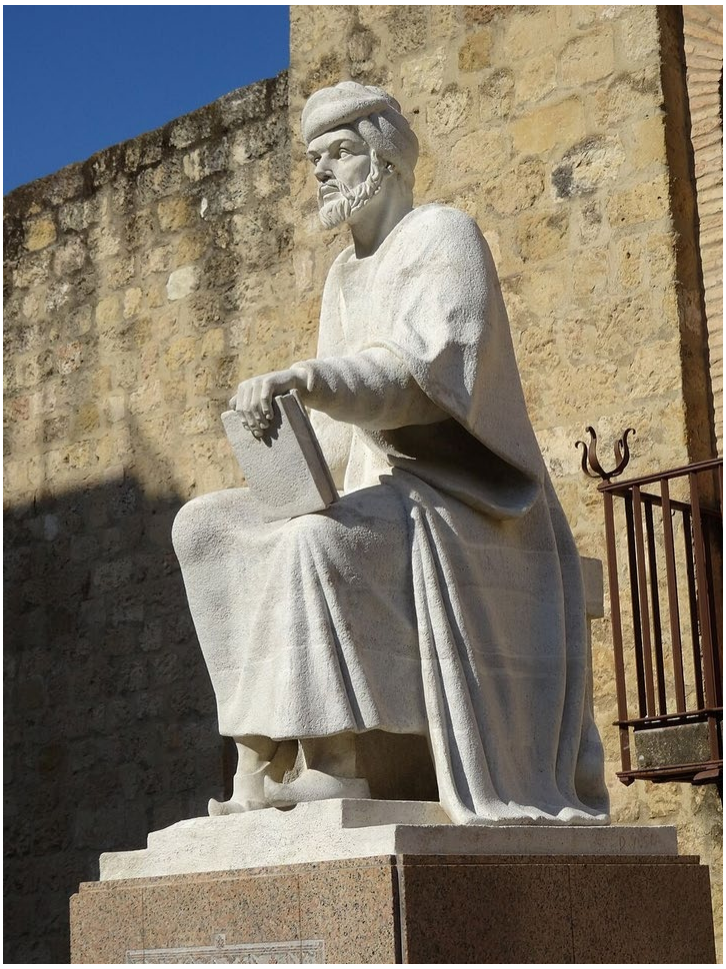


Figure 1: Statue of Ibn Rushd by the city walls of Córdoba, by the sculptor Pablo Yusti Conejo (1967) — a tribute by the city, not a real likeness. Photo: Américo Toledano (Hameryko), Wikimedia Commons, licence CC BY-SA 3.0.

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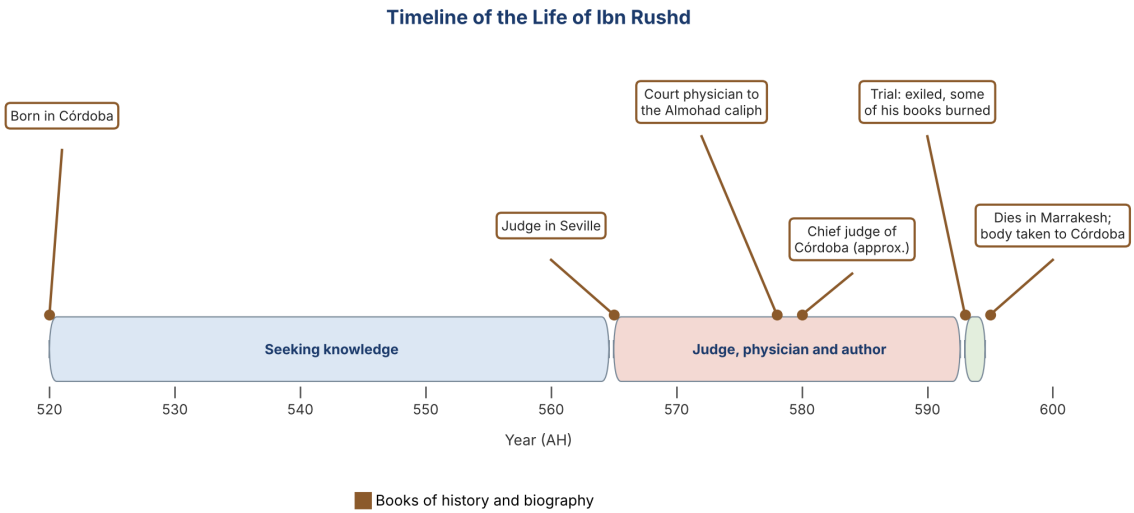


Figure 2: Timeline of the life of Ibn Rushd.

THE VERDICTS OF THE SCHOLARS

Adh-Dhahabi described him as ***"the great scholar, the philosopher of his age"***, and mentioned that his opinions in medicine were sought just as his rulings in fiqh were. Historians agree on ***his intelligence and breadth of knowledge***, although some scholars ***criticised certain of his philosophical views***.

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A FAMILY OF SCHOLARS IN CÓRDOBA

HISTORY NOTE: BORN 14 APRIL 1126 CE

According to Wikipedia, Ibn Rushd was born in ***Córdoba*** on ***14 April 1126 CE***. He grew up in a family of scholars and judges: his grandfather had been ***chief judge of Córdoba***, and he himself later held the same post.

REFERENCES:

Wikipedia, “Averroes”. https://en.wikipedia.org/wiki/Averroes

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HADITH — SAHIH AL-BUKHARI, NO. 71 (MUTTAFAQ ‘ALAIH)

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ سَمِعْتُ مُعَاوِيَةَ، خَطِيبًا يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي، وَلَنْ تَزَالَ هَذِهِ الأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ».

TRANSLATION:

Humayd ibn ‘Abd ar-Rahman said: I heard Mu‘awiyah رضى الله عنه delivering a sermon, saying: I heard the Prophet ﷺ say: **“Whoever Allah wishes good for, He gives him understanding of the religion. I am only a distributor, and Allah is the One who gives. This nation will remain upright upon the command of Allah; those who oppose them will not harm them, until the command of Allah comes.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sa‘id ibn ‘Ufayr, from Ibn Wahb, from Yunus, from Ibn Shihab az-Zuhri, from Humayd ibn ‘Abd ar-Rahman, from Mu‘awiyah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Hadith No. 71. Also narrated by Muslim (No. 1037).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:71

LESSONS FROM THIS HADITH

Understanding of the religion is ***a sign of good*** from Allah. In Ibn Rushd’s family, this understanding passed from grandfather to grandson — ***a tradition of learning*** worth emulating by Muslim families today.

MEMORISING AL-MUWATTA'

Ibn Rushd memorised ***al-Muwatta'*** of Imam Malik (Book 5) in front of his father (chapter 2). Memorisation was the foundation of learning in that age, beginning with the Qur'an:

HADITH — SAHIH AL-BUKHARI, NO. 5027

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عُثْمَانَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ». قَالَ وَأَقْرَأَ أَبُو عَبْدِ الرَّحْمَنِ فِي إِمْرَةِ عُثْمَانَ حَتَّى كَانَ الْحَجَّاجُ، قَالَ وَذَاكَ الَّذِي أَقْعَدَنِي مَقْعَدِي هَذَا.

TRANSLATION:

'Uthman رضى الله عنه reported that the Prophet ﷺ said: **"The best of you are those who learn the Qur'an and teach it."** (Sa'd ibn 'Ubaydah) said: Abu 'Abd ar-Rahman (as-Sulami) taught the Qur'an from the caliphate of 'Uthman until the time of al-Hajjaj, and he said: "That is what has kept me sitting in this seat of mine."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Hajjaj ibn Minhal, from Shu'bah, from 'Alqamah ibn Marthad, from Sa'd ibn 'Ubaydah, from Abu 'Abd ar-Rahman as-Sulami, from 'Uthman ibn 'Affan رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of the Qur'an, Hadith No. 5027.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:5027

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HADITH — SAHIH MUSLIM, NO. 2699

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلاَئِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: **"Whoever relieves a believer of one of the hardships of this world, Allah will relieve him of one of the hardships of the Day of Resurrection … Allah helps His servant as long as the servant helps his brother. Whoever follows a path seeking knowledge, Allah will make easy for him, thereby, a path to Paradise. No people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquillity descends upon them, mercy covers them, the angels surround them, and Allah mentions them among those who are with Him …"**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Yahya al-Tamimi, Abu Bakr ibn Abi Shaybah and Muhammad ibn al-'Ala' al-Hamdani, from Abu Mu'awiyah, from Sulayman al-A'mash, from Abu Salih, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Remembrance, Supplication, Repentance and Seeking Forgiveness, chapter on the virtue of gathering to recite the Qur'an and for remembrance, Hadith No. 2699. The translation above is abridged (…).

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2699a

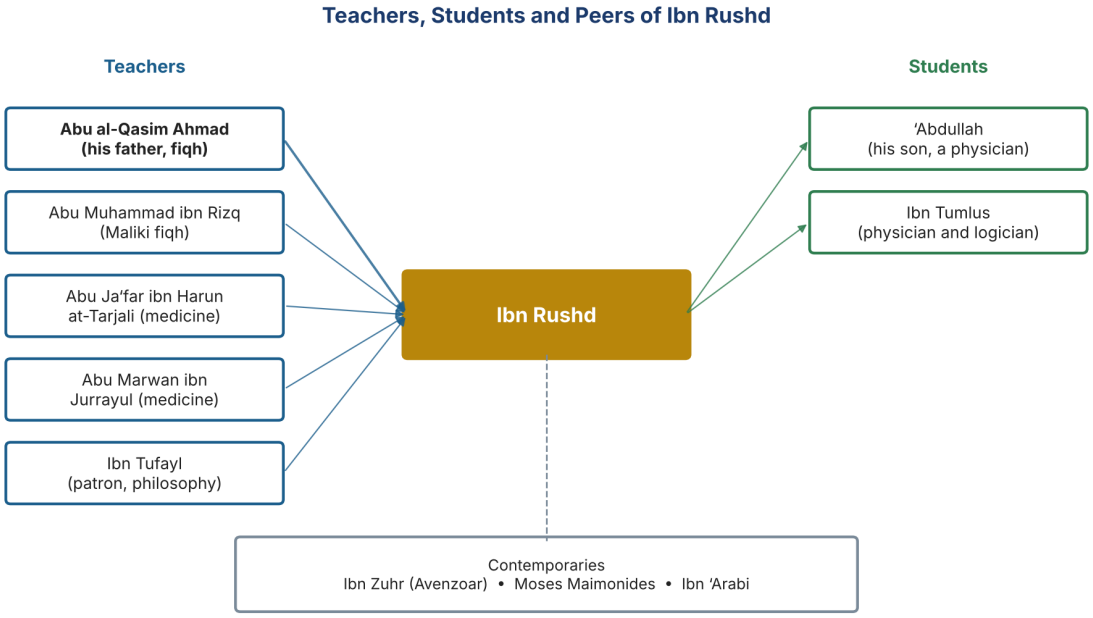
LESSONS

Learning begins with ***the Qur'an***, then the books of the scholars. Every step in seeking knowledge — including memorising before one's parents — is ***a path to Paradise***.

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TEACHERS AND AN AUDIENCE WITH THE CALIPH

Ibn Rushd learned ***Maliki fiqh*** from his father and the scholars of Córdoba, and ***medicine*** from the physicians of al-Andalus. The person who most changed his life was ***Ibn Tufayl***, the physician and philosopher close to the Almohad caliph.



Simplified diagram based on the books of biography (at-Takmilah by Ibn al-Abbar, 'Uyun al-Anba' by Ibn Abi Usaybi'ah).

Figure 3: Teachers, students and peers of Ibn Rushd.

HISTORY NOTE: THE CALIPH'S DAUNTING QUESTION

The historian ***'Abd al-Wahid al-Marrakushi*** in ***al-Mu'jib*** relates Ibn Rushd's own account: Ibn Tufayl brought him before the Caliph ***Abu Ya'qub Yusuf***. The caliph asked about the philosophers' view of the heavens — are they eternal or created? Ibn Rushd was ***afraid*** and pretended not to know philosophy.

The caliph then discussed the matter himself with Ibn Tufayl, showing the breadth of his reading, until Ibn Rushd felt at ease. Later the caliph asked Ibn Rushd to ***explain the works of Aristotle*** clearly — the work that made his name famous in Europe. This is a historical report (not a Hadith).

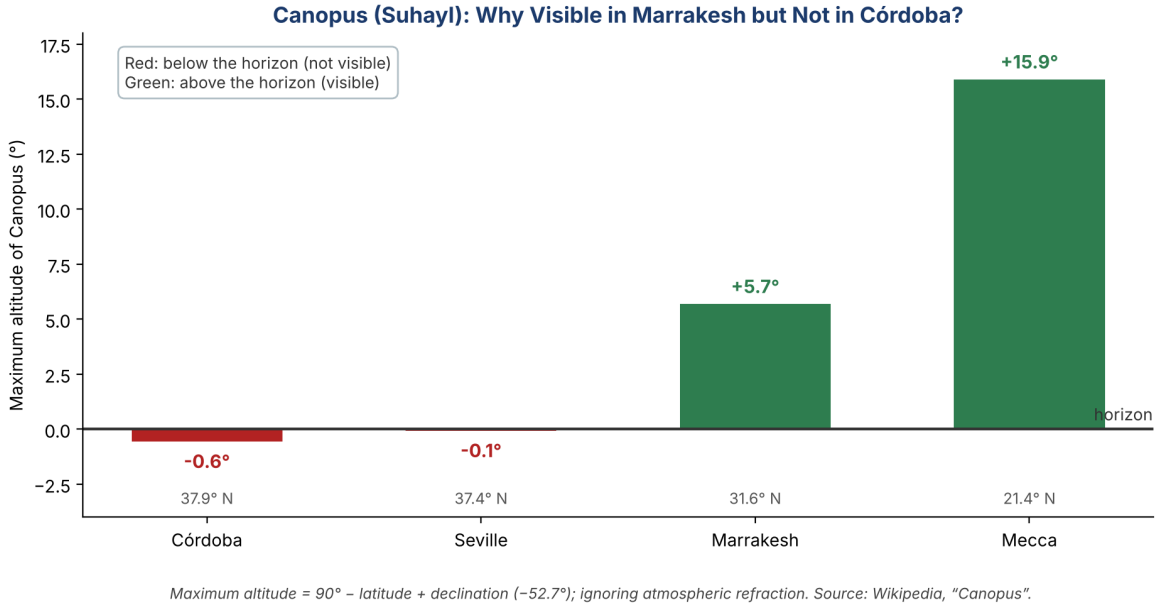
REFERENCES:

'Abd al-Wahid al-Marrakushi, al-Mu'jib fi Talkhis Akhbar al-Maghrib.

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THE STAR CANOPUS IN MARRAKESH

According to Wikipedia, in ***1153 CE*** Ibn Rushd was in ***Marrakesh*** and observed the star ***Canopus (Suhayl)***, which is ***not visible*** from Córdoba. He used this difference to argue that ***the Earth is round***.



Maximum altitude = 90° − latitude + declination (−52.7°); ignoring atmospheric refraction. Source: Wikipedia, "Canopus".

Figure 4: The maximum altitude of Canopus in several cities.

Canopus is the ***second-brightest*** star in the night sky, with a declination of about ***−52.7°***. In theory it is not visible north of latitude ***37° 18′ N*** — Córdoba lies at 37.9° N. Source: Wikipedia, "Canopus".

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SURAH AN-NAHL 16:16

وَعَلَٰمَٰتٍ ۚ وَبِٱلنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾

And landmarks. And by the stars they are [also] guided.

Translation: Sahih International — quran.com/16:16

Allah says: ***"And by the stars they are [also] guided"***. The stars are ***signs*** that guide people; observing them leads to knowledge of the shape of the Earth and the direction of the qiblah. Tafsir Ibn Kathir 16:16.

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A JUST JUDGE

Ibn Rushd was appointed ***judge of Seville*** in 565 AH, and later ***chief judge of Córdoba***, a post his grandfather had once held. The duty of a judge is to carry out this command of Allah:

SURAH AN-NISA' 4:58

۞إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا وَإِذَا حَكَمۡتُم بَيۡنَ ٱلنَّاسِ
أَن تَحۡكُمُواْ بِٱلۡعَدۡلِۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓۗ إِنَّ ٱللَّهَ كَانَ سَمِيعَۢا بَصِيرًا

٥٨

Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.

Translation: Sahih International — quran.com/4:58

Allah says: ***"and when you judge between people to judge with justice"***. Justice is ***a trust***, and a judge will be asked about it. Tafsir Ibn Kathir 4:58.

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WISDOM THAT IS TAUGHT

According to Wikipedia, Ibn Rushd held several important posts under the Almohad state:

YEAR	POST
1169 CE	Judge of Seville
1171 CE	Judge of Córdoba
1179 CE	Judge of Seville again
1182 CE	Court physician (succeeding Ibn Tufayl), then chief judge of Córdoba

Source: Wikipedia, "Averroes".

HADITH — SAHIH AL-BUKHARI, NO. 73

حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَلَى غَيْرِ مَا حَدَّثَنَاهُ الزُّهْرِيُّ، قَالَ سَمِعْتُ قَيْسَ بْنَ أَبِي حَازِمٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم « لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالاً فَسُلِّطَ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا ».

TRANSLATION:

'Abdullah ibn Mas'ud رضى الله عنه said: The Prophet ﷺ said: **"There is no envy except in two cases: a man whom Allah has given wealth and he spends it in the way of truth, and a man whom Allah has given wisdom (knowledge) and he judges by it and teaches it."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from al-Humaidi, from Sufyan ibn 'Uyainah, from Isma'il ibn Abi Khalid, from Qais ibn Abi Hazim, from 'Abdullah ibn Mas'ud رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, chapter on envying in knowledge and wisdom, Hadith No. 73. Also narrated by Muslim (No. 816).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:73

LESSONS FROM THIS HADITH

Permissible envy is towards one given ***wisdom***, who ***judges by it and teaches it***. Ibn Rushd did both: as a judge and as a teacher.

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BIDAYAT AL-MUJTAHID: REWARDED IJTIHAD

Ibn Rushd's book of fiqh, ***Bidayat al-Mujtahid wa Nihayat al-Muqtasid***, is unique: he does not only present the Maliki view, but ***compares the views of the imams*** — Abu Hanifah, Malik, ash-Shafi'i, Ahmad and others — and explains ***the reasons for their differences***. This teaches the reader that differences based on evidence are ***ijtihad***, not hostility.

HADITH — SAHIH AL-BUKHARI, NO. 7352

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا حَيْوَةُ، حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي قَيْسٍ، مَوْلَى عَمْرِو بْنِ الْعَاصِ عَنْ عَمْرِو بْنِ الْعَاصِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ «إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ». قَالَ فَحَدَّثْتُ بِهَذَا الْحَدِيثِ أَبَا بَكْرِ بْنَ عَمْرِو بْنِ حَزْمٍ فَقَالَ هَكَذَا حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ. وَقَالَ عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِي سَلَمَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ.

TRANSLATION:

'Amr ibn al-'As رضى الله عنه reported that he heard the Messenger of Allah ﷺ say: **"When a judge gives a ruling, striving to reach the right view, and he is correct, he has two rewards; and when he gives a ruling, striving to reach the right view, and he errs, he has one reward."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yazid al-Muqri', from Haywah ibn Shurayh, from Yazid ibn 'Abdullah ibn al-Had, from Muhammad ibn Ibrahim ibn al-Harith, from Busr ibn Sa'id, from Abu Qays, the freed slave of 'Amr ibn al-'As, from 'Amr ibn al-'As رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Holding Fast to the Qur'an and Sunnah, Hadith No. 7352; also narrated by Muslim (No. 1716).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:7352

LESSONS FROM THIS HADITH

A ***sincere and knowledgeable*** mujtahid is rewarded even when he errs. So we should ***respect*** the differences of the recognised scholars, just as Ibn Rushd respected all the imams of the schools in his book.

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PHYSICIAN AND AL-KULLIYYAT

In 578 AH, Ibn Rushd was appointed ***personal physician to the Almohad caliph*** Abu Ya'qub Yusuf, succeeding Ibn Tufayl. He wrote ***al-Kulliyyat fi at-Tibb*** (General Principles of Medicine), translated into Latin as ***Colliget*** and used in Europe for centuries. This medical effort accords with the saying of the Messenger of Allah ﷺ:

HADITH — SAHIH AL-BUKHARI, NO. 5678

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا عُمَرُ بْنُ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، قَالَ حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «مَا أَنْزَلَ اللَّهُ دَاءً إِلاَّ أَنْزَلَ لَهُ شِفَاءً».

TRANSLATION:

Abu Hurayrah رضى الله عنه reported that the Prophet ﷺ said: **"Allah has not sent down any disease except that He has also sent down its cure."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn al-Muthanna, from Abu Ahmad az-Zubayri, from 'Umar ibn Sa'id ibn Abi Husayn, from 'Ata' ibn Abi Rabah, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Medicine, Hadith No. 5678.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:5678

LESSONS FROM THIS HADITH

Every disease has a cure; the task of mankind is ***to search and study***. This Hadith encourages Muslims ***to strive in medicine*** while relying on Allah.

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TWO PHYSICIANS WHO COMPLETED EACH OTHER

Ibn Rushd had a brilliant physician friend: ***Abu Marwan Ibn Zuhr***, known in Europe as ***Avenzoar***. Ibn Rushd wrote ***al-Kulliyyat*** on the ***general principles*** of medicine, and he ***asked Ibn Zuhr*** to write a book on the ***detailed treatment of diseases***. The result was ***at-Taysir fil-Mudawah wat-Tadbir***.

HISTORY NOTE: PRAISING A FRIEND IN HIS OWN BOOK

At the end of al-Kulliyyat, Ibn Rushd says that whoever wants the details of treatment should consult the book of ***Ibn Zuhr***, praising him as the best physician in that field in his time. Both books were later ***translated into Latin*** and sometimes ***printed together*** in Europe.

This is a rare example of ***scholarly cooperation***: two experts not competing but ***completing each other***.

REFERENCES:

Ibn Rushd, al-Kulliyyat fit-Tibb; Ibn Abi Usaybi'ah, 'Uyun al-Anba' fi Tabaqat al-Atibba'.

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Cooperating in good is a command of Allah:

SURAH AL-MA'IDAH 5:2

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحِلُّواْ شَعَٰٓئِرَ ٱللَّهِ وَلَا ٱلشَّهۡرَ ٱلۡحَرَامَ وَلَا ٱلۡهَدۡيَ وَلَا ٱلۡقَلَٰٓئِدَ وَلَآ ءَآمِّينَ ٱلۡبَيۡتَ ٱلۡحَرَامَ يَبۡتَغُونَ فَضۡلٗا مِّن رَّبِّهِمۡ وَرِضۡوَٰنٗاۚ وَإِذَا حَلَلۡتُمۡ فَٱصۡطَادُواْۚ وَلَا يَجۡرِمَنَّكُمۡ شَنَـَٔانُ قَوۡمٍ أَن صَدُّوكُمۡ عَنِ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ أَن تَعۡتَدُواْۘ وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِۚ وَٱتَّقُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلۡعِقَابِ ٢

O you who have believed, do not violate the rites of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you come out of ihram, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.

Translation: Sahih International — quran.com/5:2

EXPLANATION OF VERSE 5:2

Allah says: ***"cooperate in righteousness and piety"***. Medicine that saves lives is a great ***righteousness***. These two physicians of al-Andalus show that ***cooperation*** is more beneficial than rivalry. Tafsir Ibn Kathir 5:2.

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MORE THAN A HUNDRED WORKS

According to Wikipedia, ***more than 100 books and treatises*** are credited to Ibn Rushd. His commentaries on Aristotle came in ***three kinds***: short (jami‘), middle (talkhis) and long (tafsir or sharh).

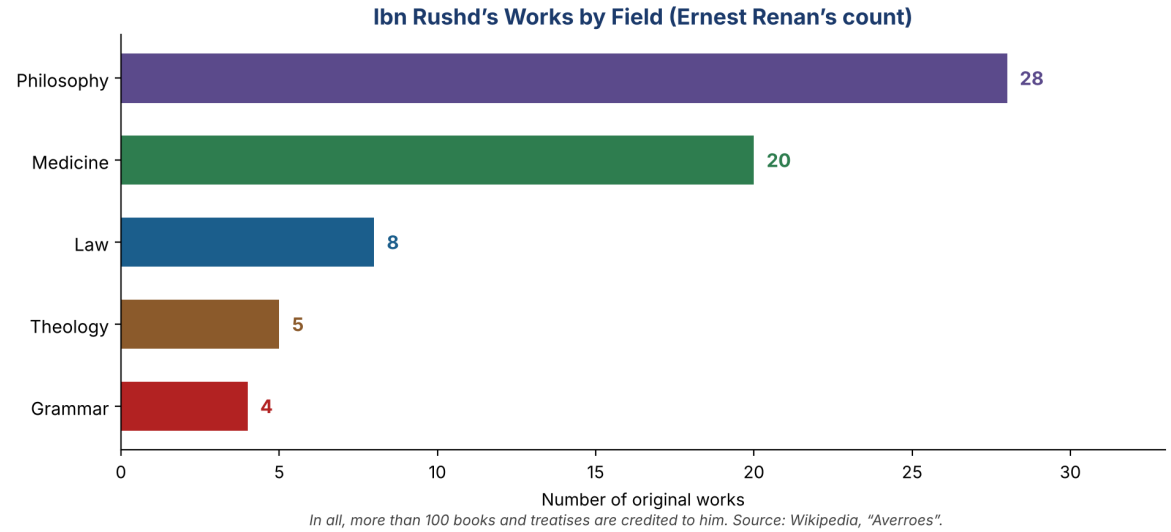


Figure 5: Ibn Rushd's works by field.

WORK	YEAR AND CONTENT
al-Kulliyyat fi at-Tibb	c. 1162 CE; medicine, used in European universities.
Fasl al-Maqal	1178 CE; the harmony of philosophy and Islam.
al-Kashf ‘an Manahij al-Adillah	1179 CE; the methods of proof in creed.
Tahafut at-Tahafut	1180 CE; a reply to al-Ghazali.

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HADITH — SAHIH AL-BUKHARI, NO. 113

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا عَمْرٌو، قَالَ أَخْبَرَنِي وَهْبُ بْنُ مُنَبِّهٍ، عَنْ أَخِيهِ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ مَا مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم أَحَدٌ أَكْثَرَ حَدِيثًا عَنْهُ مِنِّي، إِلاَّ مَا كَانَ مِنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو فَإِنَّهُ كَانَ يَكْتُبُ وَلاَ أَكْتُبُ. تَابَعَهُ مَعْمَرٌ عَنْ هَمَّامٍ عَنْ أَبِي هُرَيْرَةَ.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: "There is none among the Companions of the Prophet ﷺ who narrated more Hadith from him than I, except 'Abdullah ibn 'Amr, **for he used to write and I did not write**."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ali ibn 'Abdullah, from Sufyan ibn 'Uyaynah, from 'Amr ibn Dinar, from Wahb ibn Munabbih, from his brother Hammam ibn Munabbih, from Abu Hurayrah رضى الله عنه. It is corroborated by Ma'mar from Hammam from Abu Hurayrah.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge (Kitab al-'Ilm), chapter on the writing of knowledge, Hadith No. 113.

GRADE: SAHIH — contained in Sahih al-Bukhari. It is the statement of a Companion (Abu Hurayrah رضى الله عنه) about the writing of Hadith in the Prophet's ﷺ time.

Source: https://sunnah.com/bukhari:113

LESSONS FROM THIS HADITH

Knowledge is preserved because it is ***written***. Ibn Rushd wrote more than a hundred works — and through them his learning reached East and West.

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FASL AL-MAQAL: REASON AND REVELATION

In ***Fasl al-Maqal*** (1178 CE), Ibn Rushd argued that the Qur'an itself ***calls people to reflect*** on the creation of the heavens and the earth. Among the verses often cited:

SURAH ALI 'IMRAN 3:190–191

إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.

ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ﴿١٩١﴾

Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire."

Translation: Sahih International — quran.com/3:190-191

Allah says: ***"are signs for those of understanding"***. People of understanding are those who ***remember Allah*** and ***reflect on His creation*** — both together. Tafsir Ibn Kathir 3:190.

Scholars ***differed*** over some of Ibn Rushd's philosophical views. Yet the principle that ***sound reason does not contradict authentic revelation*** is accepted by many scholars.

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A DIALOGUE WITH AL-GHAZALI

Imam al-Ghazali (Series 13) wrote ***Tahafut al-Falasifah*** (The Incoherence of the Philosophers) to criticise some metaphysical views of the philosophers. About eighty years later, Ibn Rushd replied in ***Tahafut at-Tahafut*** (The Incoherence of the Incoherence).

In ***Fasl al-Maqal***, he argued that ***truth does not contradict truth***: true revelation and sound reason will not conflict. Later scholars ***differed*** about his philosophical views; some of them were sharply criticised. Yet the debate between al-Ghazali and Ibn Rushd took place ***through books and arguments***, not insults — a manner of scholarship worth following.

In Europe, Ibn Rushd's commentaries on Aristotle were translated into Latin and Hebrew, so that he was called ***"The Commentator"***, and he influenced the development of thought in European universities.

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ETIQUETTE IN DISAGREEMENT

HADITH — SAHIH MUSLIM, NO. 2564

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ، حَدَّثَنَا دَاوُدُ، - يَعْنِي ابْنَ قَيْسٍ - عَنْ أَبِي، سَعِيدٍ مَوْلَى عَامِرِ بْنِ كُرَيْزٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « لاَ تَحَاسَدُوا وَلاَ تَنَاجَشُوا وَلاَ تَبَاغَضُوا وَلاَ تَدَابَرُوا وَلاَ يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا. الْمُسْلِمُ أَخُو الْمُسْلِمِ لاَ يَظْلِمُهُ وَلاَ يَخْذُلُهُ وَلاَ يَحْقِرُهُ. التَّقْوَى هَا هُنَا ». وَيُشِيرُ إِلَى صَدْرِهِ ثَلاَثَ مَرَّاتٍ « بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: **"Do not envy one another, do not inflate prices to deceive one another, do not hate one another, do not turn your backs on one another, and do not undercut one another in trade. Be, O servants of Allah, brothers. A Muslim is the brother of a Muslim: he does not wrong him, does not forsake him, and does not look down upon him. Piety is here"** — and he pointed to his chest three times — **"It is evil enough for a man to look down upon his Muslim brother. All of a Muslim is sacred to another Muslim: his blood, his wealth and his honour."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from 'Abdullah ibn Maslamah ibn Qa'nab, from Dawud ibn Qais, from Abu Sa'id, freed slave of 'Amir ibn Kuraiz, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining of Ties, Hadith No. 2564a.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2564a

Al-Ghazali and Ibn Rushd disagreed sharply, but their debate took place ***through argument***. This hadith reminds us: do not ***envy, hate or turn your backs on one another*** — a Muslim is the brother of a Muslim.

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READING EVERY NIGHT

As quoted in chapter 2, Ibn Rushd ***never stopped reading*** from adulthood except on two nights. He valued time and was consistent:

HADITH — SAHIH AL-BUKHARI, NO. 6412

حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ ـ هُوَ ابْنُ أَبِي هِنْدٍ ـ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم « نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ، الصِّحَّةُ وَالْفَرَاغُ ». قَالَ عَبَّاسٌ الْعَنْبَرِيُّ حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِيهِ، سَمِعْتُ ابْنَ عَبَّاسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ.

TRANSLATION:

Ibn ‘Abbas رضى الله عنهما said: The Prophet ﷺ said: **“There are two blessings in which many people are deceived: health and free time.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from al-Makki ibn Ibrahim, from ‘Abdullah ibn Sa‘id ibn Abi Hind, from his father, Sa‘id ibn Abi Hind, from ‘Abdullah ibn ‘Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Heart-Softeners (Kitab al-Riqaq), chapter “There is no life except the life of the Hereafter”, Hadith No. 6412.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6412

HADITH — SAHIH AL-BUKHARI, NO. 6464

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « سَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنْ لَنْ يُدْخِلَ أَحَدَكُمْ عَمَلُهُ الْجَنَّةَ، وَأَنَّ أَحَبَّ الأَعْمَالِ أَدْوَمُهَا إِلَى اللَّهِ، وَإِنْ قَلَّ

«

TRANSLATION:

‘A’ishah رضى الله عنها narrated that the Messenger of Allah ﷺ said: **“Aim for what is right and come as close as you can (to perfection), and know that no one’s deeds alone will admit him to Paradise. And the deeds most beloved to Allah are those done consistently, even if they are few.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from ‘Abd al-‘Aziz ibn ‘Abdullah al-Uwaysi, from Sulayman ibn Bilal, from Musa ibn ‘Uqbah, from Abu Salamah ibn ‘Abd ar-Rahman, from ‘A’ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Softening the Heart (Kitab ar-Riqaq), Hadith No. 6464.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6464

LESSONS

Do not waste ***health and free time***, and the best deeds are ***the most consistent***. Reading a little every day is better than a lot once in a while.

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THE INTENTION OF A SCHOLAR

Ibn Rushd mastered law, medicine, astronomy and philosophy. Yet the worth of every science before Allah depends on ***the intention*** of the one who learns and practises it:

HADITH — SAHIH AL-BUKHARI, NO. 1 — THE FIRST HADITH OF AL-ARBA'IN AN-NAWAWIYYAH

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ، قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ، يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

TRANSLATION:

'Alqamah ibn Waqqas al-Laythi said: I heard 'Umar ibn al-Khattab رضى الله عنه say on the pulpit: I heard the Messenger of Allah ﷺ say: **"Actions are only by intentions, and every person will have only what he intended. So whoever emigrated for worldly gain he would attain, or for a woman he would marry, his emigration is for that to which he emigrated."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from al-Humaydi 'Abdullah ibn az-Zubayr, from Sufyan ibn 'Uyaynah, from Yahya ibn Sa'id al-Ansari, from Muhammad ibn Ibrahim at-Taymi, from 'Alqamah ibn Waqqas al-Laythi, from 'Umar ibn al-Khattab رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Beginning of Revelation, Hadith No. 1 (the first Hadith of Sahih al-Bukhari); also narrated by Muslim (No. 1907).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1

LESSONS FROM THIS HADITH

Religious and worldly knowledge alike can become ***worship*** when intended for Allah and for the benefit of people.

FIELD	A GOOD INTENTION
Law and judging	Upholding justice and explaining the rulings of Allah.
Medicine	Treating the sick and easing pain.
Astronomy	Knowing Allah's greatness, prayer times and the qiblah.
Writing and teaching	Spreading beneficial knowledge.

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A WARNING TO PEOPLE OF KNOWLEDGE

HADITH — SAHIH MUSLIM, NO. 1905

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي يُونُسُ بْنُ يُوسُفَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، قَالَ تَفَرَّقَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ، فَقَالَ لَهُ نَاتِلٌ أَهْلِ الشَّامِ أَيُّهَا الشَّيْخُ حَدِّثْنَا حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ نَعَمْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ «إِنَّ أَوَّلَ النَّاسِ يُقْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتُشْهِدَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ قَاتَلْتُ فِيكَ حَتَّى اسْتُشْهِدْتُ. قَالَ كَذَبْتَ وَلَكِنَّكَ قَاتَلْتَ لأَنْ يُقَالَ جَرِيءٌ. فَقَدْ قِيلَ. ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ. قَالَ كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ. وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِئٌ. فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ. وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلاَّ أَنْفَقْتُ فِيهَا لَكَ قَالَ كَذَبْتَ وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَادٌ. فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ ثُمَّ أُلْقِيَ فِي النَّارِ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: I heard the Messenger of Allah ﷺ say: "The first of people to be judged on the Day of Resurrection will be a man who was martyred… **And a man who learned knowledge, taught it and recited the Qur'an. Allah will ask: 'What did you do with My blessings?' He will say: 'I learned knowledge, taught it and recited the Qur'an for Your sake.' Allah will say: 'You have lied. You learned knowledge so that it would be said you are a scholar, and you recited the Qur'an so that it would be said you are a reciter, and it was said.' Then he will be dragged on his face and cast into the Fire.**…"

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Habib al-Harithi, from Khalid ibn al-Harith, from Ibn Jurayj, from Yunus ibn Yusuf, from Sulayman ibn Yasar, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Government, Hadith No. 1905a.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:1905a

One who learns and teaches ***to be called a scholar*** is among the first to be judged. The higher one's knowledge, the more one must ***examine one's intention*** — a lesson also stressed by al-Ghazali (Book 13).

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TRIAL AT THE END OF HIS LIFE

HISTORY NOTE: EXILE AND THE BURNING OF BOOKS

Around ***593 AH***, the caliph Ya'qub al-Mansur turned against Ibn Rushd, incited by some of his rivals. He was ***exiled*** — according to many sources to ***Lucena (Alisana)***, near Córdoba — and ***some of his philosophical books were burned***.

Not long after, the caliph pardoned him and summoned him to ***Marrakesh***. It was there that he ***passed away in 595 AH***. His body was later carried back to Córdoba.

Ibn 'Arabi, who witnessed the body being carried, mentioned that on one side of the coffin were placed ***the books he had written*** to balance the load on the animal. This story is ***reported in the history books***, not a Hadith.

The attitude of a believer in trial is described in this Hadith:

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HADITH — SAHIH MUSLIM, NO. 2999

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ، وَشَيْبَانُ بْنُ فَرُّوخَ، جَمِيعًا عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، - وَاللَّفْظُ لِشَيْبَانَ - حَدَّثَنَا سُلَيْمَانُ، حَدَّثَنَا ثَابِتٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «عَجَبًا لأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لأَحَدٍ إِلاَّ لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ».

TRANSLATION:

Suhayb رضى الله عنه reported that the Messenger of Allah ﷺ said: **"How wonderful is the affair of the believer, for all of his affairs are good for him, and this is for no one except the believer. If something pleasing befalls him, he is grateful, and that is good for him; and if hardship befalls him, he is patient, and that is good for him."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Haddab ibn Khalid al-Azdi and Shayban ibn Farrukh, both from Sulayman ibn al-Mughirah, from Thabit al-Bunani, from 'Abd ar-Rahman ibn Abi Layla, from Suhayb ar-Rumi رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Asceticism and Softening of Hearts, Hadith No. 2999.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2999

LESSONS FROM THIS HADITH

Ease and hardship are both ***good*** for the believer — with gratitude and patience. Ibn Rushd was once at the top as judge and court physician, then exiled. Both were tests.

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WHEN BOOKS WERE BURNED

HISTORY NOTE: THE YEAR 1195 CE

According to Wikipedia, in ***1195 CE*** a tribunal in Córdoba condemned Ibn Rushd's teachings, ordered ***his works burned***, and ***banished him to Lucena***. He was later ***pardoned*** and restored to favour.

REFERENCES:

Wikipedia, "Averroes". https://en.wikipedia.org/wiki/Averroes

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HADITH — SAHIH AL-BUKHARI, NO. 100 (MUTTAFAQ 'ALAIH)

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ «إِنَّ اللَّهَ لاَ يَقْبِضُ الْعِلْمَ انْتِزَاعًا، يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا، اتَّخَذَ النَّاسُ رُءُوسًا جُهَّالاً فَسُئِلُوا، فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا». قَالَ الْفِرَبْرِيُّ حَدَّثَنَا عَبَّاسٌ قَالَ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ نَحْوَهُ.

TRANSLATION:

'Abdullah ibn 'Amr ibn al-'As رضى الله عنهما said: I heard the Messenger of Allah ﷺ say: **"Allah does not take away knowledge by snatching it from His servants, but He takes away knowledge by taking away the scholars, until, when no scholar remains, people take ignorant leaders. They are asked and they give rulings without knowledge; so they go astray and lead others astray."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Isma'il ibn Abi Uways, from Imam Malik, from Hisham ibn 'Urwah, from his father, 'Urwah ibn az-Zubayr, from 'Abdullah ibn 'Amr ibn al-'As رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Hadith No. 100. Also narrated by Muslim (No. 2673).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:100

LESSONS FROM THIS HADITH

Knowledge can be lost when scholars die or books are destroyed. Yet much of Ibn Rushd's work ***survived*** because it had been copied and translated. Preserve knowledge by ***copying, teaching and spreading it***.

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HIS DEATH AND TWO BURIALS

HISTORY NOTE: 11 DECEMBER 1198 CE

According to Wikipedia, Ibn Rushd died in ***Marrakesh*** on ***11 December 1198 CE***. He was first buried in North Africa; his body was later ***moved to Córdoba*** for a second funeral, attended by ***Ibn 'Arabi***.

REFERENCES:

Wikipedia, "Averroes". https://en.wikipedia.org/wiki/Averroes

HADITH — SAHIH AL-BUKHARI, NO. 6514 (MUTTAFAQ 'ALAYH)

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ، سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ قَالَ رَسُولُ اللَّهُ صلى الله عليه وسلم «يَتْبَعُ الْمَيِّتَ ثَلاَثَةٌ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ، يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُهُ».

TRANSLATION:

Anas ibn Malik رضى الله عنه said: The Messenger of Allah ﷺ said: **"Three things follow the deceased; two return and one remains with him. He is followed by his family, his wealth and his deeds. His family and his wealth return, and his deeds remain."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from al-Humaydi, from Sufyan (ibn 'Uyaynah), from 'Abdullah ibn Abi Bakr ibn 'Amr ibn Hazm, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Softening the Heart, Chapter: The Agony of Death, Hadith No. 6514. Also narrated by Muslim (No. 2960).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6514

LESSONS FROM THIS HADITH

Family and wealth return after the burial; only ***deeds*** remain. The books placed beside Ibn Rushd's coffin symbolise the deeds of knowledge he left behind.

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INFLUENCE ACROSS CONTINENTS

HISTORY NOTE: AVERROES IN EUROPE

According to Wikipedia, Ibn Rushd's Latin-translated commentaries on Aristotle gave rise to ***Latin Averroism***. The painter ***Raphael*** depicted him in ***The School of Athens*** (1501). His name is also honoured in ***asteroid 8318 Averroes***, the plant genus ***Averrhoa*** (which includes the starfruit) and ***the lunar crater Ibn-Rushd***.

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HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"When a person dies, his deeds come to an end except for three: ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Ayyub, Qutaybah ibn Sa'id and 'Ali ibn Hujr, from Isma'il ibn Ja'far, from al-'Ala' ibn 'Abd al-Rahman, from his father, 'Abd al-Rahman ibn Ya'qub, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:1631

LESSONS FROM THIS HADITH

Deeds end at death — except three, including ***beneficial knowledge***. Ibn Rushd's books of law and medicine are still studied today.

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ESTABLISHED REPORTS AND POPULAR STORIES

Many things about Ibn Rushd are often confused. The following table separates what is established from what needs checking.

THE STORIES AND THEIR STATUS

POPULAR STATEMENT	STATUS
Born in Córdoba in 520 AH and died in Marrakesh in 595 AH.	Established in the books of biography.
Memorised al-Muwatta' and became judge of Córdoba.	Established in the books of biography.
Never stopped reading except on two nights.	Reported by Ibn al-Abbar; an illustration of his dedication.
Exiled and some of his books burned.	Established in the history books; details of the place differ between sources.
"Ibn Rushd was only a philosopher."	Not accurate. He was also a judge and Maliki jurist; Bidayat al-Mujtahid is a recognised book of fiqh.
"The statue in Córdoba shows Ibn Rushd's real face."	No. The statue was made in 1967 as a tribute; there is no real portrait of him.

REFLECTION — LEARNING FROM THE JUDGE OF CÓRDOBA

Ibn Rushd compared the views of all the imams fairly. We too should ***understand the arguments of others*** before judging.

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LESSONS AND CONCLUSION

LESSONS FROM THIS EBOOK

First: Look into the universe, for it leads to knowing the Creator (7:185).

Second: Judge with justice and fulfil trusts (4:58).

Third: Respect ijtihad and the differences of recognised scholars (Sahih al-Bukhari 7352).

Fourth: Seek the cure for every disease (Sahih al-Bukhari 5678).

Fifth: Argue with good manners, like the dialogue of al-Ghazali and Ibn Rushd through books.

Sixth: Gratitude and patience in every situation (Sahih Muslim 2999).

Seventh: Cooperate in good — including among colleagues in the same profession (5:2).

Eighth: Praise the merits of others as Ibn Rushd praised Ibn Zuhr.

Ninth: Religious knowledge and worldly knowledge can go together in a single Muslim.

Tenth: Learn and teach the Qur'an from childhood (Sahih al-Bukhari 5027).

Eleventh: Observe the stars as signs of Allah's greatness (16:16).

Twelfth: Use wisdom to judge and to teach (Sahih al-Bukhari 73).

Thirteenth: Reflect on Allah's creation while remembering Him (3:190–191).

Fourteenth: Read a little, but consistently (Sahih al-Bukhari 6464).

Fifteenth: Correct your intention in every field of knowledge (Sahih al-Bukhari 1; Sahih Muslim 1905).

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CONCLUSION

Ibn Rushd رحمه الله passed away in Marrakesh in 595 AH and was buried in Córdoba. His books in fiqh, medicine and philosophy are still studied in East and West. In sha' Allah, the next book of **Tracing the Scholars of Islam** will tell the story of ***Imam an-Nawawi***. And Allah knows best.

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GLOSSARY AND REFLECTION QUESTIONS

GLOSSARY

TERM	MEANING
Qadi	A judge who rules according to the Shari'ah.
Almohads	The dynasty (al-Muwahhidun) ruling North Africa and al-Andalus (524–668 AH).
Comparative fiqh	The study comparing the views of the schools and the causes of their differences.
Al-Kulliyyat	Ibn Rushd's medical book on general principles (Latin: Colliget).
At-Taysir	Ibn Zuhr's medical book on detailed treatment.
Tahafut	Incoherence; the title of al-Ghazali's book and of Ibn Rushd's reply.
Averroes	The Latin name of Ibn Rushd.
Canopus (Suhayl)	The second-brightest star in the night sky, seen in the south.
Hikmah	Deep knowledge applied rightly; wisdom.

REFLECTION QUESTIONS

1. Ibn Rushd was a judge, jurist and physician. How can we combine religious knowledge with our careers?

2. What does the cooperation of Ibn Rushd and Ibn Zuhr teach Muslim professionals today?

3. How can we disagree with good manners, like the debate of al-Ghazali and Ibn Rushd through books?

4. Ibn Rushd was once at the top, then exiled. How do we behave when circumstances change?

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Statue photo: Américo Toledano (Hameryko), "Estatua de Averrores, Córdoba 001.JPG", Wikimedia Commons, CC BY-SA 3.0. https://commons.wikimedia.org/wiki/File:Estatua_de_Averrores,_Córdoba_001.JPG

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

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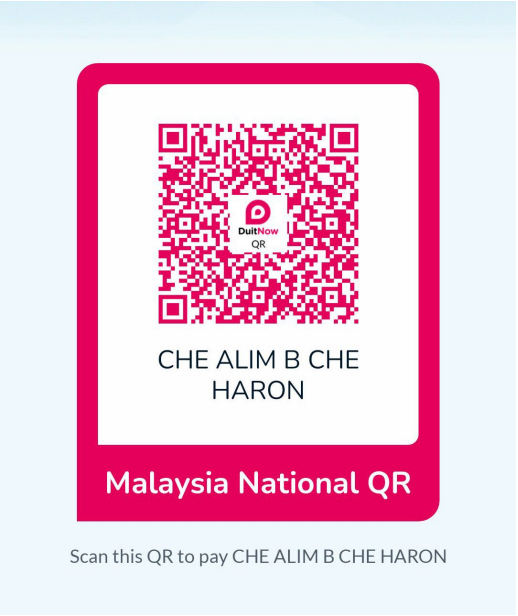
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Source: https://sunnah.com/muslim:1631

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