



## Shaykh Ibrahīm al-Ya'qoubī ﷺ

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He is Ibrahīm son of Isma'īl son of Muḥammad al-Ḥasan al-Ya'qoubī al-Ḥassanī. Originally from Algeria, his grandfather immigrated with some of its scholars to Damascus in the Islamic year 1263 H. He was born in Damascus during the night of the 'Eid festival of sacrifice in the year 1343 H.

He took knowledge from many scholars, the first was his father Shaykh Isma'īl, who instructed him, whilst young, in the principles of Creed and the Majestic Qur'ān. Shaykh Muṣṭafa al-Jazāirī instructed him in the principles of knowledge. He memorised most of the Qur'ān with Shaykh Muḥammad 'Alī al-Ḥijāzī. The spiritual guide (*murshid*) Shaykh Muḥammad al-Hashimī gave him a general written authorisation. Shaykh Muḥammad al-Makkī al-Kittānī narrated various narrations to him like the *musalsal* narration of Mercy and the narration of Mu'adh ibn Jabal ؓ: "I swear by Allah, I really love you." He had two written authorisations (*ijāzas*) from him.

Likewise, under Shaykh Muḥammad Ṣāliḥ al-Farfūr, the founder of the Ma'had al-Fatḥ al-Islāmī (Damascus) he studied many Islamic sciences reading with him, for example, Sharḥ Ibn 'Aqeel 'alā Alfīyah ibn Mālik and Jawāhir al-Balāghah.

Shaykh Abdul-Wahhāb al-Ḥāfiz, also known as Dabus Waz-Zayt, gave him verbal licence (*ijāzah*) once and passed into the mercy of Allah before writing the authorisation.

Shaykh Abdul-Wahhāb once said, "If you want to ask me about a ruling in the Ḥanafī school and you do not find me, ask Shaykh Ibrahīm al-Ya'qoubī in the Mālikī prayer niche (*miḥrāb*) of the Grand Umayyad Maṣjid."

Shaykh Muḥammad Abu al-Yusr 'Ābidīn said, "I have a vicegerent in jurisprudence and principles, Shaykh Ibrahīm al-Ya'qoubī."

He memorised many texts and over twenty five thousand verses of poetry. For example, [he memorised] al-Alfīyah of ibn Mālik, al-Jawharah al-Waḥīdah fī al-Tawḥīd, al-Bayquniyah fī Muṣṭalaḥ, and al-Raḥbiyah fī al-Farā'id.

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<sup>1</sup> Translated from: <http://alalawi.1934.free.fr/modules.php?name=Content&pa=showpage&pid=72>

He began teaching in Masjid Sinān Pāsha before he was twenty years of age. He also taught at Ma'had al-Fath al-Islamī and others. He worked as the Mālikī Imām and then the Ḥanafī Imām in the Grand Umayyad Masjid. He taught and gave Friday sermons for more than thirty-five years. He performed the obligatory pilgrimage once in the year 1392, by land and did not perform it again.

He left behind various works he authored some of which are published like, al-Aqīdah al-Islamiyyah, al-Farā'id al-Ḥasān fi Aqā'id Ahl al-Imān (and these two have been published), al-Nur al-Fa'id fi Ilm al-Mirath wa al-Farā'id, Manzuma fi Adāb al-Baḥth wa al-Munāzarah.

He edited many written manuscripts, al-Ḥikam al-A'tāiyyah, Hadia Abnal 'Imād fi Aḥkām al-Ṣalāt, Anwār fi Shamā'il al-Nabī al-Mukhtār li al-Baghāwī, Qawā'id al-Taṣawwuf li Shaykh Aḥmad al-Zarrūq.

From his own manuscripts, al-Kawkab al-Wadhāh fi Aqīdah Ahl al-Sunnah al-Ghurā', Ma'yar al-Afkār, Mizān al-A'qūl wa al-Anzār fi al-Manṭiq, al-Tadhkira – it is a document [*thabat*] comprising his ijāza licences and his scholars. In addition to that he has research papers published in some periodicals.

Muḥammad Abdul-Laṭīf al-Farfūr wrote a biography, “Mushaqat wa Zillāl wa Arfāt min Hayāt al-Allāmah al-Shaykh Ibrahim al-Ya'qoubī.”

He used to (may Allah show him mercy) attract people to himself with the ease they felt towards him. He had the humbleness, the characteristics of the scholars, he was softly spoken and he did not distinguish himself over others.

If he was met, he would give them his full attention, when visited he would delight them with gentle words and he would not bore them. He did not tire of their questions that he answered clearly and in detail, the answers of a complete scholar.

Nevertheless, he loved and inclined towards isolation he said, “If it wasn't for knowledge and its acquisition I would not have met any of the people. Two times are most beloved to me, the moment of tasting the sweetness of knowledge in a lesson and the moment spent in remembrance of Allah Most High.”

The scholars he studied with used to love, honour and respect him. They used to ask his opinion about difficult questions that they faced. He was afflicted by a hearing disorder, the result of exhaustion and fatigue. When his illness deteriorated he remained at home and devoted his time to writing and issuing legal opinions.

Days before he passed away he was moved to the hospital. He passed away on Friday night the twenty sixth of Rabī al-Awwal 1406 H. In the hospital, he was washed by his sons and prayed over by his eldest son Muḥammad Abu al-Huda in the Grand Umayyad Masjid. The funeral procession was led to the Bāb al-Ṣaghīr cemetery.

