

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وَدِدِ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

Allah Almighty, in Whose Name we begin, The Most Compassionate,
The Most Merciful

All Praise is due to Allah Almighty, Countless Peace and Blessings be upon
His Beloved Messenger – *may Allah's peace and blessings be upon him* – his family & his
companions – *may Allah be pleased with them all*

Ibn Sina and Shamsul A'immah

Ibn Sina was born in 730 A.H. near the city of Bukhara. His complete name is Husain bin Ali but internationally, he is known as “Ibn Sina” and was considered as one of the greatest scientist of his era.

His most famous treatise is the “Al Qanun” and this has been used for many centuries by doctors and physicians all over the world as a standard piece of reference. In fact, such was its eminence that certain chapters of this book has actually been included among the syllabus which is presently been taught.

He had also written a monumental work of nearly twenty volumes which is called “Al Haasil wal Mousul”, three volumes of “Al Insaaf” and eighteen volumes of a treatise called “Ash Shifa”. In the “Lisaanul Arab”, there is also mention of many other works as well.

He used to study a lot and within a few days, he memorised complete treatises. He also studied the works of Faraabi to get a better understanding of medicine.

It is mentioned that in the classes of Hadrat Sayyiduna Imam A'zam, Imam Abu Hanifah - *may Allah be pleased with him* - there were many eminent scholars and giants of their era who were also present. His famous students were Imam Abu Yusuf, Imam Mohammed Ash Shaybani, Imam Zufar, Imam Hasan bin Ziyad - *May Allah have mercy upon them* - etc.

Obviously, the person leading the classes was the great Imam himself. There was intense discussion on each issue and a final decision was made by the great Imam and it used to be recorded by Imam Mohammed - *may Allah be pleased with him*.

All of these issues were combined in various treatises and some of their names are “Al Jamia Al Kabeer”, “Al Jamia Al Sagheer”, “Al Sayr Al Kabeer”, “Al Sayr Al Sagheer”, “Mabsut” and “Ziyaadaat”.

Later on, many scholars placed these issues in different chapters and compiled their own masterpieces. Among all of these treatises which came later, one of the greatest is called the “Mabsut” of Imam Sarkhasi - *may Allah be pleased with him*. Another masterpiece is called the “Kitaab Al Kaafi” of Haakim Shaheed - *may Allah be pleased with him*. The treatise of Imam Sarkhasi - *may Allah be pleased with him* - is considered so valuable and authentic that in the laws of Hanafi Fiqh, a decision given against this masterpiece is considered as unacceptable.

In fact, one is demanded in Hanafi law to make reference to this masterpiece. Hence, in the laws of Hanafi Fiqh, this is considered as a Muftahbihi treatise. In other words, a reference material on which Fatwah has been established. As we have mentioned, the compiler of this masterpiece is Imam Mohammed bin Ahmed bin Abi Sahl Sarkhasi - *may Allah be pleased with him* - who passed away in 438 A.H. In his era, he was considered a Mujtahid and master in debate and oration.

He was also a student of Shamsul Ai'mmah, Abdul Aziz Halwani - *may Allah be pleased with him* - and considered as someone who achieved the most amount of knowledge

from his teacher. In fact, such was the power of his memory that this treatise in the large was something which he had compiled from memory.

In fact, he did not fear the rulers of the day and had actually scolded a certain ruler of the day and because of this he was also jailed. One of his miracles is that during this time in jail, he had actually dictated this masterpiece to his students and in total they were fifteen volumes.

There is no doubt that this were certainly the giants of Islamic Law and Jurisprudence who paved the way for many other giants of Hanafi Fiqh to appear on the horizon in later years.

In fact, when we look at the Ijazah of Sayyidi A'la Hadrat Imam Ahmed Raza Muhaddith Bareilwi - *may Allah be pleased with him* - we will also find in each of his Ijazah in Hanafi Fiqh leads until Imam Abu Hanifah - *may Allah be pleased with him*. In other words, from his father to his grandfather and from him to Sayed Shah Ale Rasool - *may Allah have mercy upon them* - and from him until it leads to Imam Abu Hanifah - *may Allah be pleased with him* - from Imam Abu Hanifah - *may Allah be pleased with him* - to his teacher and from his teacher to Hadrat Sayyiduna Abdullah ibn Mas'ud - *may Allah be pleased with him* - and obviously from him to Sayyiduna Rasoolullah - *may Allah's peace and blessings be upon him*.

In like manner, there are four of five different Fiqh Ijazah of the great Mujaddid which leads through various other Mashaa'ikh which ultimately leads to Hadrat Sayyiduna Abdullah ibn Mas'ud - *may Allah be pleased with him*. Some of these Ijazah can be gleamed from the life story of his eminence, the great Qutub of Madina Shareef, namely Hadrat Shaikh Zia'udeen Madani - *may Allah be pleased with him*. Imam Sarkhasi - *may Allah be pleased with him* - was also in that long line of eminent Hanafi scholars whose miracles are recorded in Islamic history.

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