

# The Chief of Shari'ah

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## The Vast Knowledge of the Chief of Sharī'ah – Sadr al-Sharī'ah

Khātim al-Fuqahā Hujjat al-'Asr Hazrat Sadr al-Sharī'ah Mawlānā Shah Abu al-Ulā Muḥammad Amjad 'Alī Sāheb was an embodiment of wonders. As well as being a versatile scholar, he acted upon his knowledge, followed the Sunnat and adhered to the Sharī'ah. His vast knowledge was such that he knew the entire Dars-e-Nizāmī (traditional Ālim course) very well – whichever book was placed before him, he would teach it without any hesitation. Sadr al-Sharī'ah would do such a comprehensive explanation that any questions or doubts would be eradicated; leaving the ruling clear as the midday sun. Even other than the course books, he would teach any book placed before him.

### Expertise in Teaching

One Afghani student, who had previously completed Dars-e-Nizāmī at many institutes, after hearing about Sadr al-Sharī'ah, he travelled to Ajmer and presented himself in the court of Sadr al-Sharī'ah (at that time Sadr al-Sharī'ah was teaching in Ajmer). He was studying Bukhārī Shareef etc. under Sadr al-Sharī'ah. He later requested Sadr al-Sharī'ah to teach him Tatimmay-e-Khānqāhi, to which Sadr al-Sharī'ah accepted. Tatimmay-e-Khānqāhi is a difficult book on principles of jurisprudence (*Usūl-e-Fiqh*) which was not common in India, thus, not found in any bookshops nor did Sadr al-Sharī'ah own a copy. There was only one copy present, which the Afghani student had. In his spare time, Sadr al-Sharī'ah would teach the student, explaining to him in the language of Persian (*Farsi*) as the Afghani student knew little Urdu.

'Abd al-Ghafūr (the Afghani student) says: "It (Tatimmay-e-Khānqāhi) is a very difficult book. Whenever I fell in doubt, I would present the query before Sadr al-Sharī'ah, who would give such a clear explanation that the doubt would be eradicated and I would be completely satisfied. It was as if Sadr al-Sharī'ah was always prepared to elaborate – this was the proof of his vast knowledge."

Ajmer Sharīf is a well-known academic city of India. It is the centre of the people of marvels. Dārul-Ulūm Mu‘eeniyyah ‘Uthmāniyyah was situated inside the mausoleum [of Khwājā Gharīb Nawāz]. At the time of lessons, many eminent scholars would present themselves to listen to the lessons of Sadr al-Sharī‘ah, to which they were very content. They would praise Sadr al-Sharī‘ah on his vast knowledge. Amongst his students were the likes of; Mawlānā Sayyid Ghulām Jilani, the commentator of Bukhārī (Mufti Sharīful Haq) and Mawlānā Sardār Ahmed – such stars of knowledge and virtue serve as a clear proof of the vast knowledge of Sadr al-Sharī‘ah, as a plant is recognised by its flowers, and so a teacher is recognised by his students. His expertise in the field of teaching was such that he began teaching whilst he was still a student, and he continued this until his last breath. Those who know, state that his students – direct and indirect – total approximately 4,000. In addition to being a reputable teacher, Sadr al-Sharī‘ah was a great writer and a speaker. From his literatures, *Bahār-e-Sharī‘ah* and *Fatāwā Amjadiyyah* hold a unique place. Also, his speeches were so comprehensive that the scholars would praise him.

### **Eloquent Speaker**

In the yearly conference held in Murādabād (India), Sadr al-Sharī‘ah delivered a speech. The entire crowd was amazed, Pīr Sayyid Jamā‘at Ali Shah requested Sadr al-Sharī‘ah to transcribe the speech so he may publish and distribute it. Also, In Ajmer Sharīf, Sadr al-Sharī‘ah’s speeches were so widely accepted that scholars as well as the common folk would place it in the depths of their hearts. From the beginning till the end of the speech, they would, at all times, listen attentively – once, at the house of Diwān Sayyid Ale Rasūl, Sadr al-Sharī‘ah was invited to deliver a speech. Half of the people present were sat in the house and the other half, outside. During the speech, it began to rain, however the people outside, even whilst being soaked, continued to listen attentively until the end. Despite such knowledge and virtue, he was vigorous in action; I (Ḥāfiz-e-Millat) stayed with Sadr al-Sharī‘ah for 10 years and found that for the entire time, he was adherent upon the Sunnat.

### **Passion for Worship**

His passion for worship was such that once he became ill with a severe fever. [At that time] He was unconscious, and I was also present. As soon as he regained slight consciousness he questioned, “What time is it?” I looked at my watch and informed him of the time, the time of Zuhr had elapsed. Immediately tears flowed out and he began to utter; “alas my Zuhr Salāh has become Qazā.” (*The ruling of Sharī‘ah is that if you are unconscious and the time of Salāh elapses, you will not be sinful due to it being out of your control. The Sharī‘ah will instruct you to make up for it, however there will be no sin for initially missing it. Nevertheless, Sadr al-Sharī‘ah still expressed discomfort as he missed the chance of prostrating to his Lord – Translator*)

The following is an incident from Ajmer Sharīf; Sadr al-Sharī‘ah’s younger son – who resembled Sadr al-Sharī‘ah a lot and Hazrat dearly loved him – passed away. We (the students, including Ḥāfīz-e-Millat) lived in a specific area and Sadr al-Sharī‘ah lived approximately a mile away. Information regarding the passing away of Sadr al-Sharī‘ah’s son reached us quite late. As soon as we reached, Sadr al-Sharī‘ah’s son was already buried, we asked Sadr al-Sharī‘ah why he did not inform us, he replied that it is the season of heat, therefore I did not wish to trouble you students so I buried him.

### **Patience**

When Sadr al-Sharī‘ah’s older son, Mawlānā Hakim Shams al-Hudā passed away, Sadr al-Sharī‘ah was performing Tarāwīh. He was informed regarding his son’s passing away so he presented himself, recited **إِنَّا لِلّٰهِ وَإِنَّا اِلَيْهِ رَاجِعُونَ** and said, “there are still 8 Rak‘ats (cycles) of Tarāwīh left to pray” and he began to pray them. An individual who shows such patience, despite the fact that his son had just passed away, as well as crying uncontrollably and regretting it regularly for missing his Zuhr Salāh is worth attention and serves as a lesson for those who miss their Salāh and Jamā‘at.

For more or less 10 years, this was the state of Sadr al-Sharī‘ah’s daily life. Due to his perseverance and endeavours, eminent scholars of his time were astonished. Mawlānā Muḥammad Riḍa Khān (the younger brother of Alā Hazrat) used to say:

**“Mawlānā Amjad Ali [Sadr al-Sharī‘ah] is a machine – a machine which never fails.”**