

Received : 05 March 2024, Accepted: 25 April 2024

DOI: <https://doi.org/10.33282/rr.vx9il.32>

An Introductory Review of Fatawa Alamgiri and its Kitab Al Hiyal

Amjad Khan(1), Dr. Niaz Muhammad(2), Dr. Nosheen Bibi(3)

(1) PhD Research Scholar, Department of Islamic Studies, Abdul Wali Khan University, Mardan, Khyber Pakhtunkhwa, Pakistan

(2) Professor, Department of Islamic Studies, Abdul Wali Khan University, Mardan, Khyber Pakhtunkhwa, Pakistan

(3) Lecturer of Islamic Studies, Higher Education Department, Khyber Pakhtunkhwa, Pakistan

Abstract:

In terms of services in religious studies, Indo-pak subcontinent have a distinguished status. One of these religious services, is in the form of "Fatawa Alamgiri" which was compiled on the order of Aurangzeb Alamgir (died: 1118 AH /1707AD). This book is known as "Fatawa Alamgiri" in the Indo-pak subcontinent. This is an authentic book of Hanafi jurisprudence after Hidayah. It has been compiled by a large group of expert scholars of that time. The jurists of Islam have used Sharia

tricks for the sake of ease in interpreting the rulings of the people in many Sharia issues, keeping in mind the purposes of the Sharia. Among them, the Hanafi school of thought has gained more fame. For this reason, some scholars have made this school of thought a target of criticism. A large part of this book consists of these tricks which is named as Kitab Al Hiyal. In this article, the introduction of Fatawa Alamgiri, the background of its compilation, its authors, its references and sources and the contents of its Kitab Al Hiyal have been reviewed.

Key words:Fatawa Alamgiri , Kitab al Hiyal, Aurangzeb Alamgir

Aurangzeb Alamgir:

Abu Muzaffar Mohiuddin Aurangzeb Alamgir Bin Shah Jahan was born on 15 Dhul-Qa'dah 1028 AH according to October 1618 AD at the place of "Dohad" which is sixteen miles from "Ujjain" and seven miles from "Baroda". There are two prominent aspects of his life. One aspect of the monarchy and the other aspect of being a religious scholar and servant of Islam. He became the ruler of India in 1068 AH /1658 AD. He ruled

for fifty years. We will only talk about this other aspect of him being a scholar of religion and a servant of Islam, because it is closely related to the arrangement and authorship of Fatawa Alamgiri. This fatawa was compiled with his continuous struggle and effort.

Among his teachers, Maulana Abdul Latif¹ (died: 1042 AH /1632 AD), Maulana Hashim Gilani² (died: 1061 AH/ 1651 AD) and Sheikh Mohiuddin bin Abdullah Bihari³ (died: 1068/ AH 1658 AD) are worth mentioning. He was an example of good writing. He was an expert of arabic calligraphy especially in Nasakh and Nastaliq. Before becoming ruler, he wrote a copy of the Qur'an with his own handwriting and sent it to Makkah, then during his reign he wrote another copy, which cost seven thousand rupees and sent it to Medina.

Aurangzeb Alamgir also had excellence in the knowledge of hadith, before his reign he wrote a book on the hadith of the Prophet(SAW) in which he collected 40 hadiths of the Holy Prophet(SAW). He wrote another similar book in his period of

rule, then translated both of them into Persian and added excellent notes.

He used to hold talks three days a week with Maulana Syed Muhammad Hussaini Qanoji ⁴(died: 1101 AH /1690 AD), Allama Muhammad Shafi Yazdi ⁵(died: 1081 AH /1670 AD) and Nizamuddin Burhan Puri⁶ (died: 1092 AH/ 1681 AD) about Ihya ul Uloom, Keemiya E Saadat and Fatawa Alamgiri. He was well versed in jurisprudence and had a complete memory of its details. The proof of his love and passion for jurisprudence is the compilation of Fatawa Alamgiri, which was done during his time by his command. He also had full access to literature and poetry, but he himself did not say poetry and also warned people not to waste time in poetry. In terms of goodness and devoutness, he was pious, observant, committed to congregational prayer, and diligent. On the days on which it is proven that the Prophet (SAW) fasted, it was his habit to fast on those days as well. However, Aurangzeb Alamgir possessed the best qualities that a Muslim ruler should possess. He has played a major role in spreading Islamic

rules in the Indo-pak sub-continent. He died in the age of Ninety in Deccan on February 21, 1707 AD according to Dhul-Qa'dah 1118 AH.⁷

Need for Fatawa Alamgiri

Aurangzeb Alamgir (died: 1118 AH/1707 AD), himself was particularly concerned about how all Muslims should act on those religious issues, which are considered obligatory by the Hanafi jurisprudence scholars, but the difficulty was that due to the differences of opinion of scholars and jurists, these issues were mixed up in jurisprudence books and collections of fatawas in such a way that unless a person is well-versed in jurisprudence and has access to many comprehensive books, it was impossible for him to find out clear issues and the right order. In view of this idea, Aurangzeb Alamgir gathered scholars from around the empire besides the scholars of Delhi who had considerable expertise in jurisprudence and ordered them to prepare a comprehensive and authentic book with the help

of various books in which all these problems should be collected with great research and scrutiny so that the Qazi and Mufti and other scholars should be freed from collecting many books of jurisprudence and keeping their pages.⁸

Year and period of compilation of Fatawa Alamgiri

It is difficult to say with certainty when the writing and compilation of Fatawa Alamgiri started and how long it took for this work to be completed? However, it is known from guesses that the compilation of this important work began in 1077 AH/1666 AD or 1078 AH/1667 AD, and was completed in 1080 AH/1669 AD or 1081 AH/ 1670 AD. The description of this summary is that a title has been established in the Persian book "Alamgir Nama":

"The beginning of the 10th year of the great reign of Alamgiri according to the year 1077 AH"⁹ Under this title, the book "Alamgir Nama" mentions the eleventh year of King Alamgir's reign, and in this context, the arrangement and

compilation of “Fatawa Alamgiri” is also mentioned. Since “Alamgir Nama” contains the events of the first ten years of the reign of Aurangzeb Alamgir and Fatawa Alamgiri is mentioned at the end of this book, which means that the compilation of this Fatawa started when Alamgir’s ten years had passed since he ascended the throne of India, which is historically 1077 AH/ 1666 AD or 1078 AH/ 1667 AD, but the series of compilation of Fatawa Alamgiri did not end in the same year, because the last words of the passage indicate that the book is being written. The text is:

"When this book will be molded into the mold of completion and will take the form of an end, then people will be free from all jurisprudential books, and the blessings of his reward will continue to be recorded in the deeds of this Emperor of India (Aurangzeb Alamgir) forever, who is a holy person in terms of his nature and goodness. "¹⁰

It is generally known that two years were spent on the compilation of Fatawa Alamgiri, if this view is correct, then its compilation started in 1077 AH/ 1666 AD or 1078 AH/ 1667 AD, and was completed in 1080 AH/ 1669 AD or 1081 AH/ 1670 AD. According to an opinion, it took eight years for its compilation, which is from 1074 AH/ 1664 AD to 1082 AH/ 1671 AD.¹¹

References and sources of Fatawa Alamgiri

Fatawa Alamgiri is the summary and extract of all the important and reliable books of Fiqh, the following is a list of some famous sources:

(1) Al-Hidaya, by Burhan al-Din Al-Margheenani (died: 593 AH/ 1197AD)(2) Dhakhirat al-euqbaa Sharh Muniyat al-Mosalli by Allama Sadid al-Din al-Kashghari (died: 705 AH /1305AD)(3) Jami al-Muzamarat wal Mushkilat fi Sharh al-Imam al-Qadoori by Yusuf bin Umar bin Yusuf al-Hanafi al-Sufi al-Kadoori (died: 832 AH /1429AD)(4) Badi' al-Sana'i, by Abu Bakr al-Kasani (5) Al-Binayyah Sharh al-Hidaya by Badr al-Din al-Aini (6) Faraiz al-Zahidi, by Mukhtar bin Mahmud. (7) Muhait al-

Sarkhsi by Radhi al-Din Muhammad bin
Muhammad al-Hanafi Al-Sarakhsi (8) Al-Muhait al-
Burhani, by Sadr al-Sharia Mahmud bin Tajuddin
(9) Fatawa Zahiriya, by Zaheeruddin Bukhari (10)
Fatawa Qazi Khan, by Hasan bin Mansoor
Uzjandi (11) Sharh al-Waqaiya by Ubayd Allah ibn-
e-Masud al-Mahbubi al-Hanafi (12) Al-Sarraj al-
Wahaj, by Abu Bakr al-Haddadi (13) Fath al-
Qadeer, by Kamal al-Din Ibn Hammam (14) Al-Bahr
al-Raiq, by Zain al-Din Ibn Nojaim (15) Al-Jami al-
Sagher, by Imam Muhammad (16) Fatawa
Tatarkhaniyyah, by Alam bin Alaa (17) Fatawa
Sirajiya, by Oshni Farghani (18) Al-Ikhtiyar Letalil
Al-Mukhtar, by Abdullah Al-Mawsali (19) Al-
Kafayat Sharh al-Hidaiya by Jalaluddin Al-
Khwarizmi (20) Dhakhira al-Fatawa by
Burhanuddin Abul Ma'ali Mahmud al-Marghinani
al-Bukhari (21) Al-Jawharat al-Naira, by Abu Bakr
al-Haddadi (22) Qaniyyah al-Maniyyah, by Najum
al-Din al-Zahdi (23) Al-Nahar al-Faiq, by Umar ibn
Ibrahim ibn Nojaim (24) Al-Nahaya, by Husain ibn
Ali al-Saghnaqi (25) Al-Wafi, by Abdullah al-Nasafi
(26) Khizanat ul Fiqh. , by imam Abul-Layth (27) al-

Multaqit, by Muhammad bin Yusuf Samarqandi
(28) Fatawa Ghiyasiyyah, by Shaykh Dawud bin Yusuf (29) Muniya al-Masli, by Sadid al-Din al-Kashghari (30) Khazanat al-Muftiyyin, by imam Hussain bin Muhammad al-Munqani.(31) Ramz al-Haqqaiq, Sharh al Kanz al dqaique,by Badr al-Din Mahmud ibn Ahmad al-Ayni (32) Kanz al-Daqayq, by Abdullah al-Nasafi (33) Khazanat al-Fatawa, by Ahmad bin Muhammad al-Khafqi(34) Al-Asrar fil Usul wal-Faroo, by Abu Zayd al-Dabusi (35) Sharh al-Zayadat by Imam Muhammad ibn al-Hasan al-Shaybani (36) Sharh al-Naqayyah,by Shaykh al-Makaram (37) al-Saghiri,by Ibrahim bni Muhammad bin Ibrahim al-Halabi (38) al-Kabiri,by Ibrahim bni Muhammad bin Ibrahim al-Halabi (39)Kitab al-Tajnis Wa al-Mazid,by Burhan al-Din Al-Margheenani (40) altanwir sharh aljamie alsaghir by Muhammad bin Ismail Al-Amir Al-San'ani (41) Al-Inayyah Sharh al-Hidaiya,by Muhammad bin Mahmood Babarti (42) Mukhtar al-Fatawa by Burhan al-Din al-Marghinani(43) Mukhtasar al-Qadoori, by Imam Abul Hussain Ahmed Bin Muhammad (44) Fatawa al-

Murtashi, by Zaheer al-Din Hanafi (45) Al-Waqaiya, by Mahmud bin Ubaydullah Mahboubi (46) al-Naqayyyah, by Sadr al-Shari'ah Ubaidullah bin Mas'ud (47) Mukhtarat al-Nawazal, by Burhan al-Din al-Marghinani (48) Sharh al-Naqayyyah, by Abdul Ali bin Muhammad bin Hussain, al-Burjandi (49) Al-Ghayyah Sharh al-Hidayyah, by Ahmad bin Ibrahim al-Saroji (50) Al-Hawi al-Qudsi by Jamal al-Din Ahmad bin Muhammad.¹²

Compilation of Fatawa Alamgiri

Like other books of jurisprudence, it has chapters (Abwab Pl. of Baab) under the title of "Book(Kitab)" and then under each chapter some sub-headings called Fosool (Pl. of Fasal), explain many side issues related to the issue under discussion, for example: Kitab al-Taharah consists of seven chapters, which are described by the words "Al-Bab Al-Awwal", "Al-Bab Al-Thani" etc. It should be understood in more clear terms as under:

كتاب الطهارة: وفيه سبعة ابواب: الباب الاول في الوضوء وفيه خمسة فصول: الفصل الاول في فرائض

الوضوء:-----،الفصل الثاني في سنن الوضوء:-----،الفصل الثالث في
المستحبات:-----،الفصل الرابع في المكروهات:-----،الفصل الخامس في نواقض
الوضوء:-----الباب الثاني في الغسل: وفيه ثلاثة فصول: الفصل الاول في
فرائضه:-----، الفصل الثاني: في سنن الغسل:-----، الفصل الثالث: في المعاني
الموجبة للغسل وبى ثلاثة-----¹³

The same method is almost throughout the book, except in a few places, for example: "Kitab al-Luqta"¹⁴, "Kitab al-Laqaet"¹⁵, "Kitab al-Ibaaq"¹⁶ and "Kitab al-Mafqood"¹⁷ there is neither a chapter title nor there is a title of sub chapter, similarly there are chapters under "Kitab Adab Al-Qazi"¹⁸, but there is no title of the sub chapters(Fosool) under them.

It has been agreed almost everywhere in Fatawa alamgiri that at the beginning of each book the meaning of the relevant issue is explained, for example: In the beginning of "Kitab al-Hawala" it is stated:

أَمَّا التَّعْرِيفُ فَهُوَ نَقْلُ الدَّيْنِ مِنْ ذِمَّةٍ إِلَى ذِمَّةٍ¹⁹

The definition is the transfer of debt from one debtor to another.

Features of Fatawa Alamgiri

Fatawa Alamgiri contains some features which are not present or very few in other books of Fatawa, some of its important features are as follows:

1. Its main feature is that it is not a compilation of a single person, rather, it is the result of hard work and dedication of a prominent group of scholars, therefore, there is less possibility of error in it from a jurisprudential point of view.
2. Each problem is accompanied by a reference to its source. The book which has been referred, if it is copied from another book in it, so the original source has also been pointed out by writing "Naqla-an-Flan" (ناقلا عن فلان).
3. If there are two different statements about the problem and neither of them is preferable, then both are copied with references.
4. If the word of a book is copied verbatim, it is written as "Kada" (كذا) and if its summary and meaning is taken, then it is indicated by "Hakkada" (هكذا).
5. This book has been translated into Persian and Urdu languages, so that more people can benefit from its contents.²⁰

The scholarly and jurisprudential status of Fatawa Alamgiri

Fatawa Alamgiri is regarded with great value in the academic and jurisprudential world because the issues described in it are either preferred from the point of view of Hanafi jurisprudence or from Zahir al-Rawiyah. The second reason is that it is the essence of all important and notable books of fiqh, its sources and references are of great importance in Hanafi jurisprudence.²¹

Compilers of Fatawa Alamgiri

Aurangzeb Alamgir had a great attachment to knowledge. He had his own extensive library, which had been going on since the time of his ancestors, from which the scholars used to get help in the compilation of fatawa. When he felt the dire need of a comprehensive book, he first summoned the famous scholars and jurists of the country to the royal court through a decree. The group of scholars which were present in the government house, got busy in this service.

Apart from this, information was conveyed to every corner of the Indian Empire and those who were skilled in these sciences, appeared in the service of the king. After the discussion, a formal committee was formed to carry out this great work, it was divided into four parts, Sheikh Nizamuddin Burhanpuri (died: 1092 AH/1681 AD) was elected as the president of this scientific and research committee and the king himself accepted the patronage of the committee. Personally, the king took a lot of interest in this work and used to look at least two or four pages of it daily with a scholarly and critical eye and informed Mulla Nizamuddin about its shortcomings. Each person was responsible for his own part, if there was any mistake in the derivation and conclusion, so Mulla Nizamuddin, who was the president of this committee, used to inquire from the president of that department. Then the four persons who were entrusted with this task, along with them, a group of ten more persons were appointed, so that this

work can be completed very heartily and gracefully.

The method of collecting and organizing the fatawa was that according to the jurisprudential chapters, this work was divided into four parts and one fourth of the work was assigned to each of the above-mentioned four persons. The details of which is that the compilation of one quarter of the work was entrusted to Qazi Muhammad Hussain Junpuri²² (died: 1080 AH/ 1669 AD), the second quarter was given to Syed Jalaluddin Muhammad Machli Shahri²³ (year of death not known), the third quarter was given to Shaykh Wijyauddin Gopamwi²⁴ (died: 1083AH/1672AD) and the last quarter was given to Muhammad Akram Lahori²⁵ (died: 1116 AH/ 1704AD) who was the teacher of Prince Kambakhsh. How many gentlemen were involved in this feat? The exact number of them could not be estimated. However, various researchers have written on this subject, who mentioned the scholars, known to them. According to one opinion, about 40-50 Ulamas served in this effort

as 10 Ulamas were assigned to assist Shaykh Vijayauddin Gopamwi.

The original book was in Arabic and the services of Chalapi Abdullah Rumi ²⁶(died: year of death not known) were taken for its translation. In this regard, reasonable stipends and access to books from the king's library were well arranged for them.²⁷

Translations of Fatawa Alamgiri

Fatawa Alamgiri was published after day and night hard work of eminent scholars. The book was written in Arabic, so not all people could benefit from it. For the convenience of these people, Aurangzeb Alamgir commissioned Chalpi Abdullah and his disciples to translate it into Persian.

In Nizhatul Khawatar:

” وأمره بترجمة الفتاوي العالمكيرية “²⁸

Translation: And ordered him (Chalpi Abdullah) to translate Fatwa Alamgiri.

After that, another Persian translation by Qazi Al-Qadat Najmuddin Ali Kakurvi²⁹ (died: 1229 AH/ 1814AD) came into existence with a short

description, but it only contains the book of Al-Janaiyat.

In "Nuzhut al-Khawatar":

له مصنفات منها شرح بسيط بالفارسي على كتاب الجنایات من الفتاوي الهندية³⁰ "

Translation: He has many works, among which a simple commentary in Persian language is on Fatawa Hindia's Kitab al-Janaiyat.

Apart from this, Fatawa Alamgiri has also been translated into Urdu, its first translation in Urdu language was done by Maulana Syed Ameer Ali Malih Abadi³¹ (died: 1337 AH/ 1919AD). The author says:

“ وله مصنفات عديدة----- ومنها ترجمة الفتاوي العالمية³² ”-

Translation: He has many authorships, including the translation of Fatawa Alamgiri.

In the beginning of the book, the translator has written a comprehensive and detailed preface, which contains a lot of useful information. In this, he has made it clear that which fatawas are not trustworthy from the point of view of knowledge and jurisprudence. The script of the translation is primitive but the language does not hinder the

understanding of the issues. This translation consists of ten volumes. The second translation in Urdu language was done by Maulana Kafailur Rahman Nishat Usmani ³³(died: 1427 AH/ 2006AD). The script of this translation is relatively modern and easy to understand.

Introduction to Kitab Al-Hiayl of Alamgiri:

From the collection of Hanafi jurisprudence, Al-Mabsut al-Sarkhsi and Fatawa Alamgiri have mentioned different types of tricks under the regular title of Kitab al-Hiayl. In Fatawa Alamgiri, twenty-nine (29) chapters have been mentioned. The details of which are somewhat like that: in the first chapter there is a description of the permissibility and impermissibility of tricks, in the second chapter the problems of ablution and prayer are explained, in the third chapter the problems of Zakat are explained, in the fourth chapter the problems of fasting are explained, in the fifth chapter the problems of Hajj are explained, in the sixth chapter the problems of marriage are explained, in the seventh chapter

the problems of divorce are explained, in the eighth chapter the problems of Khula are explained. In the ninth chapter there is a statement on the issues of oaths, in the tenth chapter there is a description of the problems of Itak, Tadbir, and writing (Kitabat), in the eleventh chapter there is a description of the issues of waqf, in the twelfth chapter there is a description of the problems of participation, in the thirteenth chapter there is a description of the problems of sale and purchase, in the fourteenth chapter there is a description of the problems of Hiba. The fifteenth chapter is about a man is seeking deal with others. There is a description of the problems of debts in the sixteenth chapter, in the seventeenth chapter there is a description of the problems of lease (Ijara), in the eighteenth chapter there is a description of the problems of rejecting the claim, in the nineteenth chapter there is a description of the problems of advocacy, in the twentieth chapter there is a description of the problems of intercession (shofa), in the twenty-first chapter there is a description of the

problems of sponsorship(kafala), in the twenty-second chapter there is a description of the reference(Hawala) problems, in the twenty-third chapter there is a description of the reconciliation(solah) problems, in the twenty-fourth chapter there is a description of the mortgage(rahan) problems, in the twenty-fifth chapter there is a description of the farming(mazaraat) problems, in the twenty-sixth chapter there is a description of the issues of the will, in the twenty-seventh chapter there is a description of the problems of the patient's actions, in the twenty-eighth chapter there is a description of the problems of the use of atreez and in the thirty-ninth chapter there is a description of the miscellaneous problems.³⁴

Conclusion

From the above lines, the hard work and struggle of the scholars and jurists in relation to the compilation of Fatawa Alamgiri is clear and along with this, the interest and passion of knowledge of Aurangzeb Alamgir, the king of the time, is also revealed.

References:

¹ Allama Abdul Latif Sultan Puri was a master in wisdom. The Mughal king Shah Jahan appointed him as the teacher of his son. The king regarded him with great respect and bestowed him with prizes and gifts. At the end of his life, when he lost his sight, he returned to his homeland and engaged in interpretation, preaching and advice. He died in 1042 AH/ 1632AD .

² Mir Muhammad Hashim bin Muhammad Qasim Gilani was one of the great scholars of India. King Shah Jahan gave him the presidency of Ahmedabad and appointed him as the teacher of his son Alamgir. He wrote a Taliqaat on Tafseer Baizawi and footnote on Tahrir Aqlidas. He died at the age of 80 in 1061 AH/ 1651AD in Aurangabad.

³ Maulana Muhyiddin bin Abdullah Hanafi Bihari was one of the famous jurists of his time. He memorized the Holy Quran at the age of nine years old. King Shah Jahan appointed him as the

teacher of his son Alamgir. He taught Alamgir for 12 years. He died in 1068 AH/ 1658AD.

⁴ His name was Muhammad and his title was Mir, he was born in Qanauj and brought up there. Traveled for knowledge and then returned home and settled in the corner of the house. Alamgir respected him a lot and used to discuss with him three days in a week about Ihiya al Uloom, Kimiya e Saadat and fatwa Alamgiri. Aurangzeb Alamgir used to call him as Ustad. He had access to the sciences of mathematics and sciences of Arabic. Performed great services in the compilation of Fatawa Alamgiri. Mir Sahib died on 1101 AH/ 1690AD.

⁵ Amir Muhammad Shafi Yazdi, Nawab Danish Mand Khan was a famous scholar of India. He was an expert in philosophy, history, culture and lexicography. He was a well-read person.

⁶ Sheikh Nizamuddin was one of the famous Hanafia jurists. His homeland was Burhanpur (Gujarat). Any academic and political meeting of Aurangzeb Alamgir was hardly without the

participation of Sheikh Nizamuddin. Alamgir respected him so much that he exempted him from the observance of etiquette. The clear reason for this is to hand over the responsibility of arranging the fatawa to them.

⁷ Abd al-Hay bin Fakhr al-Din al-Hasani, Nizhat al-Khawatar, P. 737-738, V:6

⁸ Munshi Muhammad Kazim bin Muhammad Amin, Alamgirnama (Calcutta, College Press, year of publication: 1868) P. 1086

⁹ Same Source, P. 1030

¹⁰ Munshi Muhammad Kazim bin Muhammad Amin, Alamgirnama, P. 1087

¹¹ Muhammad Ishaq Bhatti, Jurisprudence in the Subcontinent, P. 282

¹² Maulana Mujibullah Nadvi, Authors of Fatawa Alam Giri, (Lahore, Nusbat Road, Center for Research Dayal Singh Trust Library, Year Publication:1988) P. 17-15

¹³ Jamaat Min Ulama Al-Hinda Taht Ashraf Al-Shaykh Nizamuddin, Al-Fatawa Al-Hindiyyah, (Beirut, Lebanon, Dar al-Fikr, First Edition: 1995)

P: 65-53, V: 1

¹⁴ Same Source, P. 295, V: 2

¹⁵ Same Source, P. 299, V: 2

¹⁶ Same Source, P. 305, V: 2

¹⁷ Same Source, P. 309, V: 2

¹⁸ Same Source, P. 276, V: 3

¹⁹ Same Source, P. 266, V: 3

²⁰ Maulana Mujibullah Nadvi, Authors of Fatawa Alamgiri, P. 13-14

²¹ Muhammad Ishaq Bhatti, Jurisprudence in the Subcontinent, P. 276-275

²² Qazi Muhammad Hussain was a resident of Jaunpur and one of the prominent scholars of his time. When Aurangzeb Alamgir ascended the throne, he transferred him to Allahabad in his early reign and the office of Qadha was entrusted to him there. Later, he was promoted to the accountability department of the army. Due to his academic achievements, he was also involved in the compilation of Fatawa Alamgiri. Allama passed away in 1080 AH/ 1669AD. [Abd al-Hayy bin Fakhr al-Din al-

Hasani, Nizhat al-Khwatar, P.306, V:5]

²³ Maulana Jalaluddin was a resident of Machli Shahr in Jaunpur district, his lineage is traced to Sayyedna Jafar Tayar, the cousin of the Prophet. When he came to the field of knowledge, he gained special distinction in jurisprudence and principles, and released the fountain of teaching and learning, from which people continued to be satisfied for a long time. His services are mentioned in Fatawa Alamgiri. It is said that he compiled the first volume alone.

²⁴ His complete name was Vijayauddin bin Isa bin Adam bin Muhammad Siddiqi. The famous and populous town of Oudh was Gopamyu. He was born in Rajab 1005 AH /1597AD. He got knowledge from his grandfather Sheikh Jafar etc. He was also famous in the literary field. Among his works, Sharh-e-Hisn-e-Haseen, Commentaries on Khyali and Mutwal and other Sufism-related magazines are famous among scholars. He also had a part in the compilation of Fatawa Alamgiri. He died in Delhi on 1083 AH/ 1672AD.

²⁵ Mufti Muhammad Akram Lahori was among the scholars who were initially entrusted with the task of editing Fatwa Alamgiri. He was originally from Lahori, later moved to Delhi. He was one of the great jurists. Akbar became the inheritor of knowledge from scholars. For a long time, he was appointed as Musnad Afta in Delhi, then he was appointed as Musnad Qaza in Aurangabad, holding this position all his life. He died in 1116 AH/ 1704 AD. [Muhammad Ishaq Bhatti, Jurisprudence in the Subcontinent, pp. 338-336]

²⁶ Maulana Abdullah Rumi, who is famous as Chalpi, is Chalpi Yatowan and is related to the family. He knew several languages, Persian, Arabic and Turkish well. He was skilled in jurisprudence and principles of jurisprudence. He came to India from Rome during the reign of Shah Jahan and stayed in Delhi. Gare ordered to translate it into Persian.

²⁷ Munshi Muhammad Kazim bin Muhammad Amin, Alamgirnama, p. 1087

²⁸ Abdul Hai bin Fakhr al-Din al-Hasani, Nizhat al-Khwatar, p.580, c:5

²⁹ He is the son of Hamiduddin bin Ghaziuddin bin Muhammad Ghous Kakuravi. He is considered one of the famous scholars of India. He was born in Kakuri on 15 Rabi Al-Awwal 1157 AH 1744/A. Fatawa Alamgiri's book on crimes is a simple and detailed explanation in Persian language. 13 Rabi al-Thani 1229 AH 1814/A died.

³⁰ Nafs-i-Masdar, p.: 1121, c:7

³¹ Maulana Syed Mir Ali bin Moazzam Ali Hussaini Malihabadi is one of the famous scholars of Lucknow, United India. He was born in 1274 AH 1858/A in the well-known town of Malihabad in the province of UP. An Urdu translation of Hindi is also included. He died in Kolkhna in 1337 AH 1919

³² Abd al-Hay bin Fakhr al-Din al-Hasani, Nizhat al-Khwatar, p. 1196, c: 8

³³ Mufti Kafilur Rehman Nishat Usmani bin Jalilur Rehman bin Azizul Rehman Usmani was an Indian Muslim scholar, jurist and poet. He was born on

March 5, 1942/1361/H in the Osmani family of Deoband. He was also a good poet. He wrote several books, including the Urdu translation of Fatawa Alamgiri. He died on August 1, 2006, 1427/H. :789-777]

³⁴Jamaat Min Ulama Al-Hinda Taht Ashraf Al-Shaykh Nizamuddin, Al-Fatawa Al-Hindiyyah, pp. 432-393, Vol. 6