

Seminar Manuskrip Islam

1-2 Mac, 2004
Pusat Persidangan Antarabangsa
Negara Brunei Darussalam



Tema
**MANUSKRIP ISLAM:
KEPENTINGAN DAN PENYEBARAN**

*Role Of Sultan Awrang Zaib Alamgir
Of India In The Compilation Of
Al-Fatawa Al-Alamgiriyyah*

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Anjuran:
**Jabatan Perdana Menteri
Negara Brunei Darussalam**

Kelolaan:
**Jabatan Mufti Kerajaan
Jabatan Perdana Menteri**

Tempat:
**Dewan Persidangan Utama
Pusat Persidangan Antarabangsa, Berakas
Negara Brunei Darussalam.**

**TITLE OF THE MANUSCRIPT : *AL-FATAWA AL-ALAMGIRIYYAH* (ARABIC)
(A COMPENDIUM OF HANAFI JURISPRUDENCE)**

YEAR OF WRITING : 1092 A.H.

**ROLE OF SULTAN AWRANGZEB ALAMGIR OF INDIA IN THE
COMPILATION OF *AL-FATAWA AL-ALAMGIRIYYAH***

Sultan Awrangzeb Alamgir of Mughul Dynasty became the emperor of India in 1068 A.H. In those days there was no any comprehensive authentic book on Hanafi jurisprudence in India and as such Muslim scholars, muftis, judges and legislators were facing great difficulty in finding authentic references for many Islamic principles and rules. As Sultan was well-versed in Islamic jurisprudence, he intended to compile a comprehensive book on Islamic jurisprudence under his own supervision for the benefit of judges, muftis, scholars and legislators.¹ He thus formed a committee of 28 prominent Muslim scholars and jurists from all parts of India under the chairmanship of Shaikh Nizamuddin Burhanpuri in 1078 A.H. and ordered it to compile an extensive book on Hanafi jurisprudence and collect therein in systematic order the most authoritative decisions and verdicts of earlier and later jurists which were scattered in a number of books on Hanafi jurisprudence so as to be a convenient work of reference. According to reliable historical sources, the following were the members of the committee.

1. Shaikh Nizamuddin Burhanpuri (chairman)
2. Shaikh Nizamuddin Thathwi.
3. Shaikh Abul Khair Thathwi.
4. Shaikh Raziuddin Bhagalpuri.
5. Mawlana Muhammad Jamil Jonpuri.
6. Qadi Muhammad Husain Jonpuri.
7. Mufti Wajihuddin Gopalwi.
8. Mawlana Syed Muhammad Qanoji.
9. Mawlana Hamid Jonpuri.
10. Mawlana Jalaluddin Machli Shahri.
11. Qadi Ali Akbar Allah Abadi.

¹. Munshi Muhammad Kazim, *Alamgir Namah*, pages 176 to 184.

12. Qadi Abdul Samad Jonpuri.
13. Mawlana Abul Waiz Hargami.
14. Shaikh Abul Barakat Dehlawi.
15. Shaikh Ahmad Gopalwi.
16. Mawlana Abdul Fattah Samadani.
17. Qadi Ismatullah Lakhnawi.
18. Qadi Muhammad Dawlat Fatehpuri.
19. Mawlana Muhammad Saeed Sehalwi.
20. Shaikh Muhammad Ghos Kakordi.
21. Mufti Muhammad Akram Lahori.
22. Shah Abdur Rahim Dehlawi.
23. Mawlana Fasihuddin Phulwari.
24. Qadi Syed Inayatullah Mongiri.
25. Mawlana Muhammad Shafi Sarhindi.
26. Mawlana Wajihur Rab.
27. Mawlana Ghulam Muhammad.
28. Mawlana Amir Miran Allamah al-Farah.

But according to some historical sources, the committee was formed in 1073 A.H. Immediately after its formation, the committee started its work with great devotion and skill. Various sub-committees were formed to work on different chapters of jurisprudence. All the relevant books and other necessary documents were provided to the committee by the Royal Library, Government of India. Numerous facilities were provided to the members and management of the committee. A lot of money was spent on this valuable work. In arranging the chapters of this book, the committee followed the method of Ali al-Marghinani's *Hidayah*, a famous book on Hanafi jurisprudence. The committee collected authoriatative opinions only and gave up singal and unacceptable opinions and verdicts. It collected authoriatative opinions by quoting relevant passages from the original earlier known books without any change except where any change was unavoidable and where any change was made in an authoriatative opinion in an unavoidable situation, a reference to the original words of the opinion was also made. The committee collected these opinions succinctly and gave their original and authentic references in each chapter. If there were two different opinions about

one rule or principle and both were equal in strength of argument and authenticity, the committee collected both of them. The committee did not mention detailed arguments except where an explanation was necessary in a particular rule or principle. Sultan Awrangzeb Alamgir personally checked the committee's progress regularly and discussed matters of concern with the members of the committee. Shaikh Nizamuddin daily read one or two pages of the book before the Sultan and the Sultan heard it carefully and asked questions where he deemed necessary. The committee completed the compilation of a comprehensive book in Arabic on Hanafi jurisprudence in four volumes in 1081 A.H. which contains the most authoritative opinions of the earlier and later jurists and such uncommon opinions which have been accepted generally. Legal and judicial requirements have been given due consideration in the compilation of this book. The book was named as "*Al-Fatawa al-Alamgiriyyah*" after the name of Sultan Awrangzeb Alamgir. It is also known as "*Al-Fatawa al-Hindiyyah*" after the name of the country (India) which means "Fatawa of India". Originally this book was in four volumes but later it has also been published in six and more volumes.² It has been translated into Persian and Urdu. This book is very famous in Arab world by the name "*Al-Fatawa al-Hindiyyah*".

"*Al-Fatawa al-Alamgiriyyah*" has successfully played the role of an authentic reference book on Hanafi jurisprudence and has been greatly utilized by the religious scholars, muftis, religious students and common Muslims in India, Pakistan, Bangladesh, Afghanistan, Central Asian Islamic states, Iraq and Syria where Muslims follow Hanafi jurisprudence. It has greatly helped in the enactment and implementation of Islamic personal law for Muslims in India. It is a source book for the judges in India, Pakistan and Bangladesh who decide the cases according to the injunctions of Islam. It has been greatly utilized in the process of

². Bakhtawar Khan, *Mir'at al-alam*, pages 196 to 202 (see also Collection of Manuscripts by Khalilur Rahman Dawoodi).

the Islamization of the existing laws and the enactment of new Islamic laws in Pakistan. It is one of the reliable books for the knowledge of Hanafi jurisprudence throughout Islamic world. It has also helped in removing the adverse effects of the new false religion founded by the Indian emperor, Jalaluddin Akbar, the grandfather of Sultan Awrangzeb Alamgir.³

The present manuscript is the copy of "*al-Fatawa al-Alamgiriyyah*" which consists of four volumes. It has been transcribed in 1098 A.H. just about 11 years after the compilation of "*al-Fatawa al-Alamgiriyyah*" in the life time of Sultan Awrangzeb Alamgir. All the compilers of the "*al-Fatawa al-Alamgiriyyah*" were still alive at the time of the transcription of this manuscript. It is the oldest and most unique of all the copies of "*al-Fatawa al-Alamgiriyyah*" ever made. There are some useful short corner-notes on a few pages of third and fourth volumes of this manuscript. The name of the writer of first volume is Muhammad bin Husain and he has transcribed it for Mufti Hafiz Ahmad of Janir. The names of the writers of the remaining three volumes are not available. All volumes have been transcribed in remarkable calligraphy in black ink with headings in red ink. All volumes are well bound and in safe condition.

With the emergence of the new independent Islamic states in the world in twentieth century, the importance of Islamic jurisprudence has tremendously increased specially for the legislation of the Islamic states. Islamic jurisprudence has full potential to cope with the problems of the modern world. Hanafi, Maliki, Shafi'i and Hanbali jurisprudences are the bases for the enactment of civil, criminal, personal, fiscal, constitutional and international laws of the present Islamic sovereign states. *Al-Fatawa al-Alamgiriyyah* is a valuable book for the process of enactment and implementation of Islamic laws. It is therefore, urgently required that a suitable qualified research scholar may be deputed to work on this

³ . Muhammad Taqi Uthmani, Introduction to Fatawa alamgiriyyah (Urdu translation) pages 3 to 8.

manuscript and add therein as explanatory or corner notes what can be more beneficial in the present world situation keeping in view the public interest and the requirements of the injunctions of Islam. Whenever due research is made on this manuscript, it should be published for the benefit of the scholars, judges, muftis, students and legislators.

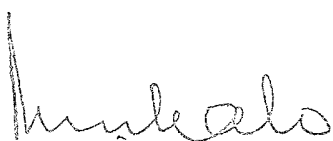
The structure of each volume of this manuscript is:

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Lines : 21
Pages : 632.

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Lines : 19
Pages : 1284

Volume III. Size : 35.7 X 25.7 sm
Lines : 27
Pages : 1204

Volume IV. Size : 32.5 X 21.6 sm
Lines : 29
Pages : 932



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