

Hanafi Fiqh in India During Delhi Sultanate

(1206-1526)

Presented By:

Mohammedullah Qasmi

Email: muhammadullah79@gmail.com

In 2dn National Seminar of Research Scholars

Jamia Hamdard (Hamdard University), New Delhi

Date: 5-6 November 2013, Tue-Wed

ABSTRACT

The Muslim rule in India can be categorised into the following stages; (1) from the era of Caliphate up to Arab Governors in Sind i.e. 645 to 856, (2) Ghaznavid rule in northern India from 1004 to 1186, (3) Delhi Sultanate from 1206 to 1526 and finally (4) Mughal Empire from 1526 to 1857.

It was Delhi Sultanate that carried the flag of Islam from western and northern sides into central and eastern and southern India. It established strong Muslim rule in Delhi and united several parts of the country under its control. During Delhi Sultanate period, several dynasties ruled India one after another: (1) Mamlook (Slave) Dynsty from 1206 to 1290, (2) Khilji Dynasty from 1290 to 1320, (3) Tughlaq Dynasty from 1320 to 1414, Sayyids Dynasty from 1414 from 1451 and lastly Lodhi Dynasty from 1451 to 1526. Besides, there were regional Muslim states and kingdoms at occasions in southern, central, western and eastern India during the Sultanate period.

The period of Delhi Sultanate was a bright era of Indian history which witnessed revolutionary changes in education, sciences, architecture, fine arts, administration etc. The Islamic sciences, especially, fiqh (Islamic jurisprudence) flourished and expanded during this period. Fiqh had central position among all Islamic sciences and being scholar of fiqh was the zenith of academic excellence. The rulers adhered to Hanafi Fiqh and thus the administration of Delhi Sultanate was based on Hanafi Fiqh. They established *madrasas* where Hanafi Fiqh was taught. They sponsored *ulama*, *qadhis* and scholars of fiqh who therefore were encouraged to produce great works on Hanafi Fiqh like *Al-Fatawa al-Ghiyasia*, *Fawayid Ferozshahi*, *Fatawa Qarakhani* besides other fatwa and fiqh literatures. The encyclopedia of Hanafi Fiqh, *Fatawa Tatarkhania*, is a matchless legacy left behind by Delhi Sultanate. There were numerous great scholars of fiqh during the Sultanate period who contributed greatly to the promotion of Hanafi Fiqh in India.

Hanafi Fiqh in India During Delhi Sultanate

(1206-1526)

Mohammedullah Qasmi

Email: muhammadullah79@gmail.com

The Indian Subcontinent and the Arabian Peninsula have been closely connected to each other from ancient times. The trade relations between Arabia and India date back to the time immemorial. Long before the advent of Islam in Arabia, the Arab traders used to visit the coastal areas of Southern India, especially Malabar region, which linked them with the ports of South East Asia.¹

After the Arab traders embraced Islam, they brought Islam to South Asia. It was with the advent of Islam that the Arabs became a prominent cultural force in the world. The Arab merchants and traders became the carriers of the new religion and they propagated it wherever they went. Thus, Islam came to India with the Arab merchants and traders on the Malabar Coast in the 7th century.²

Apart from trade contacts with Muslims, the Indian soil witnessed the presence of Muslim fighters from the very beginning. The first military campaign was waged by a *Sahabi* Usman bin Abul 'Aas al-Saqafi in 15 Hijri year (645 AD), when he was a Governor of Bahrain and Oman, in the reign of second Caliph Hadhrat Umar Farooq. The Muslim army attacked the Thana harbour³, but this military campaign was not endorsed by the Caliph, so he rebuked the Governor when he came to know the incidents.⁴

According to some other sources, Muslims attacked Bharoch⁵ and Daibal⁶ coasts as well.⁷ However, it was the Muslim conquests in Persia, including the provinces of Kirman and Mukran, which brought the Arabs face to face with the then ruler of Sindh, who had allied with the ruler of Mukran against the Muslims. Thus, along with the parts of Sindh, Baluchistan, Gigan (now Qulat) up to Lahore, Multan and Banun Kohat also received Muslims fighters.⁸

Muhammad bin Qasim's Military Campaign in India (711 AD)

The most prominent Muslim military campaign in India was waged by Muhammad bin Qasim in 711 AD. His military adventures in northwest India laid a strong foundation of Muslims in the subcontinent. He, along with conquering the area, established the political system and Indians started converting to Islam at speedy pace. Muhammad bin Qasim was only 17 years old at the time of leading the expedition to Sind and he died an early death when he was hardly 22. Despite his young age and short career, Muhammad bin Qasim is considered one of the great heroes of Islamic history. He conquered a vast area within a short span of 3 years. Regrettably, his career was cut short due political differences; otherwise he had great potential and resources to change the course of history of the subcontinent. Due to his recall the process of expansion of Islam in the subcontinent was held up for three centuries.

The Arab governors ruled Sind from 715 to 856 under the Umayyad and Abbasid caliphs respectively. Later Sind was ruled by Habbari dynasty for nearly two hundred years from 856 to 1026. The Habbarids were also Arabs who belonged to the Quraish tribe.

Ghaznavid Rule in India (1004 – 1186 AD)

This state of affairs existed till the first half of the 10th century when Mahmud of Ghazni attacked India and annexed Punjab to the Ghaznavid Empire and conducted several raids deeper into the modern day India. Mahmud came to power in 999 AD and inherited a tiny emirate of Ghazni. He was one of the greatest rulers of the eleventh century and raised the principality of Ghazni to the dimensions of an empire.

Later in 1186, the Ghaznavid rule ended when Shihabuddin Ghuri overthrew the last Ghaznavid ruler Khusro Malik. It was the Ghaznavid dynasty who carried Islam to Indian plains and established it in northwest India which now constitutes Pakistan.

Islam has been an integral part of India since established its feet on the soil. The main impact of Islam on India was the creation of an important religious minority and a greater influence on the Indian culture. Today, there are over 500 million Muslims throughout the Indian subcontinent (India, Pakistan and Bangladesh), making it one of the largest population centres of Muslims in the world.

Hanafi School of Fiqh

Hanafi Fiqh is one of the four fiqhi schools of Sunni Islam which originated and evolved in early centuries. The Hanafi School of fiqh is attributed to Imam Abu Hanifah (699-767). It came into being at Kufa and the compilation was carried out by collective research and interpretation of a fiqhi council. This Fiqh is originally based on the opinions, fatwas, judgments and thinking methods of the outstanding Companion Abdullah bin Masood and fourth Caliph Ali bin Abu Talib.

Later, with the advent of Abbasids, the gravity of power shifted to Baghdad and the Abbasids adopted the Hanafi Fiqh as their law of the empire. This credit goes to Imam Abu Yusuf Ya'qoob bin Ibrahim (d. 799) who was the pioneering author of Fiqhi books as per the derivative pattern of Imam Abu Hanifa. He was very close to the Abbasid rulers Mahdi, Hadi and Mamoon al-Rasheed and finally served as the Qadhi al-Qudhat (Chief Justice) of the Abbasid Empire. He was responsible to appoint judges around the Empire and see after their affairs.⁹ Thus, the Hanafi Fiqh became the state fiqh and with their support and patronage it prospered by leaps and bounds in all the territories of the Empire which ruled over entire Arabia, northern Africa, Persia, and central Asia up to Sind.

The Hanafi Fiqh is now followed by the majority of Muslims around the world. Apart from India, Pakistan and Bangladesh, the majority of Muslims in Central Asia, Turkey and Sunni Iran follow it, while it is practised by some parts of the Arab World as well. Moreover, the judicial Fiqh of Hanafi School forms the basis of the law of all Muslim countries.

Establishment of Delhi Sultanate (1206 – 1526 AD)

At the end of the 12th century, Shihabuddin Muhammad of Ghor dynasty overran the subcontinent and reached to the heart of India. His viceroy Qutubuddin Aibak founded the *Mamlook Dynasty* (slave dynasty) declaring Delhi as its capital in 1206. This eventually led to the formation of the Delhi Sultanate which was ruled by several families one after another. Later Delhi gradually turned into the centre of knowledge and art and grew as the capital of the united India.

Islam arrived in north India in the 12th century and has since become a part of India's religious and cultural heritage. Over the years, there has been significant integration of Hindu and Muslim cultures across India and the Muslims played a prominent role in India's economic rise and cultural progress.

Aibak soon died in 1210, but to its best luck his throne was inherited by able ruler like Iltumish who consolidated the rule of the sultanate. Iltumish was a talented and known for his love of justice. He is rated as one of the greatest rulers of the thirteenth century. The Aibakids lasted only up to 1266 and gave way to Ghiasuddin Balban and finally *mamlook* rule came to an end in 1290 when Jalaluddin Khilji assumed power and sat at the throne of Delhi. The Khiljis ruled Delhi till 1320 and then were overthrown by the Tughluqs who ruled India from 1320 to 1414. Then came the Sayyid dynasty that was followed by the Lodhi Dynasty which ruled from 1451 to 1526. The fall of Lodhis marked the end of Delhi Sultanate which lasted a period of 320 years i.e. from 1206 up to 1526. The Mughals, after the decisive and famous battle of Panipat, became the masters of India and that marked the beginning of a new era.

There were several important Muslims states which emerged at the horizon of India during the period of Delhi Sultanate. From northern India, there was Jaunpur state (1394-1479), which now falls in Uttar Pradesh. Another important state in north India was Kashmir (1315-1497), while in western part of India Multan became centre of power at different times. In southern India, there arose the Bahamani kingdom (1347-1527) which now can be traced through Karnataka, Andhra Pradesh, and Maharashtra. In the west India there was Gujarat state (1458-1573) which exists with the same name even today, while in eastern India it was Bengal state (1301-1493). In central India Khandesh Kingdom (1382-1601) and Malwa Kingdom (1392–1562) emerged and later were absorbed into Mughal Empire.

Hanafi School of Fiqh in India

Islam was introduced in Sind in 7th century directly by the Arabs which included the Sahaba (Companions of the Prophet)¹⁰. But the Muslim rule in India was established by the conquests of Muhammad bin Qasim when Muslims settled permanently in the Indian soil and the local people also strengthened the Muslim social units by conversion to Islam.

During the Arab rule in the region, Sind witnessed a great deal of Muslim culture and learning. In Sind, a number of mosques and madrasas were constructed in important towns. In a short period of time Sind became a centre of Islamic learning. As there were numerous religious scholars from Arab and Persia, Sind also produced great men of learning and knowledge.

So during the early period i.e. 715 to 856, Muslims became part of the Indian society and they shared what they inherited from Islam. As they brought with themselves Islamic sciences of Quran, Tafseer and Hadith, they came with Fiqh as well. The Hanafi Fiqh left a tremendous effect in Sind as this was the pioneering Fiqhi School as well as Sind was very close to Iran and Iraq where this fiqh originated and evolved¹¹.

Hanafi Fiqh During Delhi Sultanate

Hanafi Fiqh was prevalent in India even before the establishment of Delhi Sultanate. The overwhelming majority of Muslims in the Indian subcontinent followed the Hanafi Fiqh. The Delhi Sultanates as well as the Mogul Empire adhered to Hanafi School of Fiqh except some small states and areas which were sometimes ruled by Shia minority.

Ghaznavid Dynasty established the Muslim rule in India which inherited the Abbasid administration system and thus the Hanafi Fiqh also was rooted deeply in the Indian soil. The Delhi Sultanate stood on the ruins of Ghaznavid Empire and extended it into deeper India. The Turks and Afghans who crossed Khyber Pass and ruled in India were followers of Hanafi Fiqh. Hanafi Fiqh served as the base of Islamic Law in India during the Delhi Sultanate period. The dominant majority of Indians adhered to Hanafi Fiqh in their daily practices as well, except some small pockets of Shafi'i followers in Malabar, Madras and Kokan regions.¹²

The administration under Delhi Sultanate appointed Qadhi al-Qudhat (Chief Justice) in capital who oversaw the administration of justice in the entire dominion. Similarly qadhis (judges) were appointed in provinces to look after the judiciary matters. Every court had muftis who expounded the law and acted as legal assessors. The qadhis had to accept the view of the law given by a mufti. The muftis were meant to expound the law and express legal opinions freely. All the cases were processed and verdicts were given in the light of Hanafi Fiqh.¹³

Establishment of Madrasas

Although every mosque in Muslim period served as learning place and every prominent scholar (*aalim*) used to be a mobile madrasa from whom the students acquired the knowledge, but we find traces of traditional madrasas as well in the Delhi Sultanate history. The sultans established madrasas, encouraged scholars and sponsored education.

There *madrasas* served as the centres to promote Islamic sciences particularly Islamic Fiqh. According to Shihabuddin Ahmad bin Fazlullah al-Umari (d. 1349 AH), during Tughlaq rule in Delhi alone there were 1000 madrasas out of which only one belonged to Shafites and the rest to Hanafites.¹⁴

More significantly, Central Asia and Transoxiana, the hub of Hanafi Fiqh, witnessed the Mongol invasion (1216-1221) in the early period of Delhi Sultanate. Thus a large number of scholars and artisans migrated to Delhi and culturally and academically put it at par with Baghdad. Thus the Hanafi Fiqh was initially developed and promoted by the scholars of Central Asia. They made all possible efforts for the progress and dissemination of the Islamic Fiqh through teaching as well contributing to its literature.¹⁵

Fiqh as the Height of Academic Excellence

The thirteenth century (or seventh Hijra century) was an era which was known for its interest in Fiqh (Islamic Jurisprudence) and Usool al-Fiqh (Principles of Fiqh). Being a Mufti, Qadhi or jurist was the zenith of academic excellence in Islamic studies one could achieve. This was the reason that the subject of Fiqh was paid greater attention and it resulted into the production of fiqh scholar and works on fiqhi topics.

Hakim Abul Hayee Hasani divided the syllabus of Muslims India into four categories. The first category covers nearly the most parts of Delhi Sultanate. The syllabus of Islamic madrasas in this age included these books of Fiqh¹⁶:

1. Al-Hidayah fi Sharh Bidayat al-Mubtadi by Burhanuddin Ali bin Abu Bakr al-Marginani (d. 1196),
2. Al-Qudoori by Ahmad bin Muhammad al-Qudoori (d. 1036),

3. Majma' al-Bahrain by Muzaffaruddin Ahmad bin Sa'ati (d. 1294),
4. Al-Muttafaq

The books of Usool al-Fiqh (Principles of Fiqh) included:

1. Al-Husami by Husamuddin Muhammad (d. 1246),
2. al-Manar by Abul Barakat al-Nasafi (d. 1310),
3. Usool al-Bazdawi by Ali bin Ahmad Bazdawi (d. 1089)

The credit of introducing *Hidayah* goes to Maulana Burhanuddin Balkhi (d. 1288) who was a direct disciple of its author Shaikh Burhanuddin al-Marginani. From that day till now, *Hidayah* is considered a base of fiqhi syllabus in India.

It is noteworthy that the state patronage proved to be instrumental in the development of religious literature especially fatwa literature. Thus on account of keen interest shown and patronage extended by some Sultans and nobles, the contemporary ulama involved themselves in excelling and producing fatwa works.

Islamic Jurisprudence Attracts Royal Attention

The rulers were great admirers of Ulama and especially loved scholars of fiqh. Following the havoc caused by the Mongol conquest of Central Asia, the Delhi city became a place of asylum for refugees fleeing from cities devastated by the Mongols during the early centuries of Delhi Sultanate. This fascinated many ablest scholars of central Asia and Iran to migrate to India and settled there. These people have gathered in the city of Delhi like moths gather around a candle. People arriving from various Central Asian cities brought elements of an Islamic sciences and culture with them.

The rulers of Delhi Sultanate sponsored the scholars. They were mostly accompanied by scholars of fiqh and benefited from their guidance and advice. They consulted the muftis or jurists about issues of Islamic Shariah and had lengthy discussions.¹⁷

The rulers had exclusive interest in convening interactive seminars and gatherings where the scholars of fiqh discussed controversial issues with enthusiastic zeal. Such debates were called *mahzar*. The era of Sultan Iltumish (reign 1210–1236) Sultan Jalaluddin Khilji (reign 1290-

1296) Sultan Ghiyasuddin Tughlaq (reign 1320-1325) and Sultan Feroz Shah Tughlaq (reign 1351-1389) is well known for such types of scholarly and academic discourses. They used to exercise it in order to seek the solution of new issues and development which appeared in their dominion.¹⁸

Sultan Muhammad bin Tughlaq (reign 1351-1325) played an important role in promoting Islamic jurisprudence. His court enjoyed the membership of nearly 100 great scholars of fiqh with whom he had academic discussions.¹⁹ He even invited several prominent scholars of fiqh to India, so scholars like Shaikh Burhanuddin Samarqandi and Shaikh Majduddin Shirazi migrated to India on his behest. He sent for them gifts through especial envoys as mark of their respect.²⁰

Sultan Feroz Shah Tughlaq (reign 1351-1388) also paid great attention to Fiqh. He served the scholars of fiqh and facilitated them which helped greatly to the advancement and consolidation of fiqhi sciences in India.

Several well-known works on Hanafi Fiqh were produced during the era of Delhi Sultanate under the patronage of the rulers. *Al-Fatawa al-Ghiyasiah* by Shaikh Dawood bin Yusuf al-Khateeb is the pioneering great work attributed to Sultan Ghiyasuddin Balban (reign 1266-1287). Later *Fatawa Feroz Shahi* in Persian and *Fatawa Tatarkhania* in Arabic were produced which also were patronized by the rulers. We shall mention some of the important fiqhi works in next pages.

The scholars of fiqh during Delhi Sultanate paid exclusive attention to prepares notes and commentaries of fiqh books of their syllabus. They aimed at elucidation and simplification of the syllabus texts for wider public interest. In this way, numerous works came into being and only a dozen of commentaries and notes were dedicated to Hidayah and Wiqayah.²¹

Major Books of Hanafi Fiqh in Delhi Sultanate

Al-Fatawa al-Ghiyasia: This pioneering and important collection of fiqhi rulings is attributed to Sultan Ghiyasuddin Balban (reign 1266-1287). Sultan revered ulama and did not take meal without company of any *aalim*. His reign enjoyed a galaxy of great scholars and jurists. The most prominent work produced in his time was al-Fatawa al-Ghiyasia which was compiled by

Shaikh Dawood bin Yusuf al-Khateeb. This compilation of Hanafi Fiqh was written in Arabic and consisted of 36 chapters. The collection was published in Egypt in 1321 AH, but now it is unavailable. An incomplete manuscript of the book is available in Punjab University Library which consists of only 83 pages of 18x15 cm, each page having 17 to 22 lines. *al-Fatawa al-Ghiyasia* was referred in other works of Hanafi Fiqh like *Fatawa Alamgiri* and *al-Matanah fi Marammat al-Khizanah* in later period. This indicates the importance of this collection as well signifies that it was prevalent in academic circles for centuries.²²

Fatawa Qarakhani: It is a manuscript of Hanafi Fiqh in Persian language which was the official language of Delhi Sultanate written by Yaqub Muzaffar Kirmani and compiled by Quboor Qurakhan. This was prepared during the reign of Sultan Jalaluddin Feroz Khilji (reign 1290-1296). *Fatawa Qarakhani* is currently available in Punjab University Lahore, Punjab Public Library Lahore, India Office Library of London, Asiatic Society Bengal and Asifiya Library of Hyderabad Deccan. The version of Punjab University Lahore consists of 362 pages of 7x10.4 inches, each page having 13 to 23 lines.²³

Fawayid Ferozshahi: This collection was prepared during the reign of Sultan Feroz Shah Tughlaq (i.e. 1351-1389) by Shaikh Sharaf Muhammad 'Atai. This valuable work is preserved in libraries in the form of manuscript and has not yet been published. The Punjab University Lahore's copy comprises two volumes of 437 pages put together. The manuscript measures 8.5x9.5 inches with each page consisting of 14 to 21 lines. The other versions of *Fawayid Ferozshahi* are available in Istanbul Library Turkey, Royal Asiatic Society of Bengal and Khuda Bakhsh Library of Patna.

The Delhi Sultanate period produced other works on fiqh and fatwa literature. The details may be seen in books of history. Maulana Abdul Hayee Hasani in his book *al-thaqafa al-Islamia fi al-Hind* recorded down the books contributed by Indian Muslims on Fiqh and its principles. It gives a glimpse of the great efforts made by the Indian scholars of fiqh rendered to enrich the Islamic heritage of India.²⁴

Fatawa Tatarkhania: The Matchless Legacy of Delhi Sultanate

Fatawa Tatarkhania is one of the greatest Islamic heritages and academic masterpiece left behind by Delhi Sultanate in India. *Fatawa Tatarkhania* was compiled into thirty volumes

which serve as the encyclopedia of Islamic jurisprudence and fatwa literature. It is considered one of the reference books for the future works on Hanafi Fiqh. It was compiled by Shaikh ‘Aalim bin ‘Ala Indarpati (d. 1381/786AH) in the reign of Sultan Feroz Shah Tughlaq (i.e. 1351-1389), but it was attributed to a notable noble Tatar Khan for his patronage of learning class and *ulama*.

This grand collection of Hanafi Fiqh was prevalent for many centuries in the academic circles, but it was not published completely until recent time. The manuscripts of the collection were available in several libraries in Hyderabad, Rampur, Patna and Khedive Library Egypt, but the complete copy of it was preserved in the Library of Peer Muhammad Shah (d. 1751) in Ahmadabad (Gujarat, India).

Fatawa Tatarkhania was published twice; once in Pakistan and secondly in Beirut, but the credit of publishing its complete and edited version goes to Mufti Shabbir Ahmad Qasmi of Jamia Qasmia Shahi Moradabad (UP, INDIA) who after comparing its different copies, published in 23 thick volumes and 14,300 pages. He has numbered all the rulings of the book which reach up to 33,778. The book contains more than 10,000 references from the Quran and Hadith.

Apart from these fatwa works, there were several other works done during this period in regional states and kingdoms like Fatawa Hammadiya of Mufti Ruknuddin bin Husam Nagori of Gujarat (9th Hijra century) and Fatwa Ibrahim Shahi in two volumes (Persian and Arabic) which was written during the reign of Ibrahim Shah (1402-1440) of Sharq dynasty in Jaunpur.²⁵

Scholars of Hanafi Fiqh During Delhi Sultanate

Throughout the Sultanate period, India was bustling with the presence of scholars of fiqh. Qadhis and jurists were appointed by them across their dominion. There were muftis, scholars of fiqh who dispensed the knowledge of fiqh to the students and publish. Moreover, when Mongols caused havoc in Central Asia and Iran, the city of Delhi became a place of asylum for refugees during the early centuries of Delhi Sultanate. Thus India received countless scholars of the Islamic world.

The era of Shamsuddin Iltumish, Ghyasuddin Balban, 'Alauddin Khilji, Ghiyasuddin Tughlaq and Muhammad bin Tughlaq is well known for increased educational and scholarly activities. It is not possible to cover even the names of the great scholars of fiqh in this short paper. Famous historian of medieval India, Ziauddin Barni in his celebrated book "*Tareekh Feroz Shahi*"¹ has given the list of Ulama during the reigns of different Delhi Sultanate rules; their numbers reach in hundreds. Shaikh Abdul Hayee Hasani, in his masterpiece "*Nuzuhatul Khawatir*"² has given accounts of all scholars including the scholars of Fiqh. Ishaq Bhatti from Pakistan has collected the accounts of scholars of fiqh in several volumes. Therein he gave introduction of more than three hundred scholars who lived during the Sultanate period.

CONCLUSION

The period of Delhi Sultanate was a bright era of Indian history which, besides its contribution to in education, sciences, architecture, fine arts, administration etc, paid exclusive attention to Islamic sciences, especially, fiqh (Islamic jurisprudence). Fiqh had central position among all Islamic sciences and being scholar of fiqh was the zenith of academic excellence. The rulers adhered to Hanafi Fiqh and thus the administration of Delhi Sultanate was based on Hanafi lines. They established madrasas where Hanafi Fiqh was taught. They sponsored *ulama*, *qadhis* and scholars of fiqh who therefore were encouraged to produce great works on Hanafi Fiqh like *Al-Fatawa al-Ghiyasia*, *Fawayid Ferozshahi*, *Fatawa Qarakhani* beside other fatwa and fiqh literatures. The encyclopedia of Hanafi Fiqh, *Fatawa Tatarkhania*, is a matchless legacy left behind by Delhi Sultanate. There were numerous great scholars of fiqh during the Sultanate period who contributed greatly to the promotion of Hanafi Fiqh in India.

References:

¹ For details see: *Arab awr Hind Ta'alluqat* by Maulana Sayed Sulaiman Nadwi.

² According to Historians Elliot and Dowson in their book *The History of India as told by its own Historians*, the first ship bearing Muslim travellers was seen on the Indian coast as early as 630 AD. H.G. Rawlinson, in his book: *Ancient and Medieval History of India* claims the first Arab Muslims settled on the Indian coast in the last part of the 7th century AD. Shaykh Zainuddin Makhdum, in his famous book '*Tuhfat al-Mujahidin*', also described the advent of Muslims, the conversion of the ruler and spread of Islam in Malabar.

³ A city and district headquarter near today's Mumbai

⁴ Qadhi Athar Mubarakpuri, *al-I'iqd al-Thameen fi Futooh al-Hind wa man Warada fiha min al-Sahabah wa al-Tabi'een*, p 35-36

⁵ Some mention it as 'Bahraich' like Ishaq Bhatti in 'Fuqaha-e-Hind' Vol. 1, page 4, but in fact it is Bharoch which is now a city and district headquarter in the southwest Indian state of Gujarat and adjacent to Mumbai, while Bahraich is a distant city in northern India near Lucknow in Uttar Pradesh and it is known for the famous tomb of Sayed Salar Masood Ghazi (d. 1032), the nephew of Sultan Mahmood Ghaznavi.

⁶ Daibal was a city situated in the existing Thath city of Sindh.

⁷ Ishaq Bhatti, *Fuqaha-e-Hind*, vol. 1, page 4 referred from Ibn Hazam, *Jamharatu Ansab al-Arab* p 266, pub. Egypt

⁸ Qadhi Athar Mubarakpuri, *al-I'iqd al-Thameen fi Futooh al-Hind wa man Warada fiha min al-Sahabah wa al-Tabi'een*, p 51-101; Bilazari, *Futooh al-Buldan*, p 386

⁹ Ahmad bin Muhammad al-Muqri al-Tilmisani, *Nafh al-Teeb min Ghusn al-Andalus al-Rateeb*, vol 2, p 10, Dar Sadir Beirut, 1988

Ahmad Taimoor Pasha, *Nazrah Tarikhiyah fi Hudoos al-Mazahib al-Fiqhiyah al-Arba'ah*, p 51, Darul Qadri Beirut 1990

¹⁰ According to Ishaq Bhatti, there were at least 25 Sahaba who visited India during raids in India at different times. (See *Fuqaha-e-Hind* from 1st Century to 8th Century, vol 1, pp 11-13, pub. Lahore 1974

¹¹ Sayyed Abu Zafar Nadvi, *Tareekh-e-Sindh*, P 362, Pub. Maarif, Azamgarh 1947

¹² *The Cambridge History of Islam*, vol. 2A, p 51, Cambridge University Press 1970; Abdul Hai al-Hasani, *Al-Thaqafat al-Islamiah fi al-Hind*, p 104, Published by Majmaul al-Lughat al-Arabia Damascus 1983

¹³ Muhammad Basheer Ahmad, *The Administration of Justice in Medieval India*, pp 96-116, Aligarh Historical Research Institute, Aligarh University, 1941; U. N. Day, *Administrative System of Delhi Sultanate*, pp135-151, Kitab Mahal Allahabad 1959; Wahed Husain B.L., *Administration of Justice During the Muslim Rule in India*, pp 166-172, Idara-I Adabiyat-I Delhi, 1934

¹⁴ Shihabuddin Ahmad bin Fazlullah al-Umari, *Masalik al-Abşar fi Mamalik al-Amsar*, vol 3, pp 49

¹⁵ Zafarul Islam, *Fatawa Literature of the Sultanate Period*, pp 2-14, Kaniksha Publishers New Delhi, 2005

¹⁶ Abdul Hai al-Hasani, *al-Thaqafat al-Islamiah fi al-Hind*, pp 11-13, Published by Majmaul al-Lughat al-Arabia Damascus 1983

¹⁷ For instance see the details of long discussion between Alauddin Khilji and Qadhi Mughees in *Tareekh Feroz Shahi* by Ziauddin Barni, pub in Kolkata 1862, pp 290-296

¹⁸ Shams Siraj Afif, *Tareekh Feroz Shahi*, Pub. in Hyderabad 1938, pp 383-384

¹⁹ Abul Abbas Ahmad al-Qalshqandi, *Subhul A'sha*, Part 5, p 95, Ameeriah Cairo, 1915

²⁰ Ibn Batutah, *al-Rihlah*, Vol 2, p 44, Cairo 1928; Shahabuddin Ahmad bin Fazlullah al-Umari, *Masalik al-Abşar fi Mamalik al-Amsar*, vol 3, pp 95-97

²¹ For details see: *al-Thaqafat al-Islamiah fi al-Hind* by Abdul Hai al-Hasani, pp 105-107, Published by Majmaul al-Lughat al-Arabia, Damascus 1983

²² Ishaq Bhatti, *Barre Saghir mein Ilm Fiqh*, pp 52-62, al-Balagh Publications, New Delhi, 2012

²³ Ishaq Bhatti, *Barre Saghir mein Ilm Fiqh*, pp 80-92, al-Balagh Publications, New Delhi, 2012

²⁴ Ishaq Bhatti, *Barre Saghir mein Ilm Fiqh*, pp 118-130, al-Balagh Publications, New Delhi, 2012

²⁵ For more details see: *Fatawa Literature of the Sultanate Period* by Zafarul Islam, Kaniksha Publishers New Delhi, 2005

²⁶ Now published with the title: *al-Ilam bi man fi al-Hind min al-A'lam*