

PalArch's Journal of Archaeology of Egypt / Egyptology

AN INTRODUCTORY STUDY OF FATAWA NAZIRIYYAH OF HAZRAT SYED NAZIR HUSSAIN DEHLAVI: AN ANALYSES

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Hussan Farosh, Dr. Abzahir Khan, Dr. Muhammad Adil. An Introductory Study Of Fatawa Naziriyyah Of Hazrat Syed Nazir Hussain Dehlavi: An Analyses -- Palarch's Journal Of Archaeology Of Egypt/Egyptology 20(2), 1416-1427. ISSN 1567-214x

Keywords: Fatawa, Hadith, Islamic Jurisprudence, Ahli Hadith, Islamic Law, Islamic Studies. Introduction: تمهيد

ABSTRACT

Hazrat Syed Nazir Hussain Dehlavi (1220-1320 AH/ 1805-1902 AD) was prominent Scholar of Ahli Hadith school of thought. His services are not just recognized in the region of subcontinent but all over the Muslim world. He compiled a lot of books in his life. He was a great Muhadith of that time as well as he was mufti and expert in Islamic jurisprudence.

Among the services of him for Islam and Muslim Ummah, one of the fields is authorship and compilation. These works of Hazrat Syed Nazir Hussain Dehlavi was not just writing for the sake of writing as an academic hobby, but they were to find solutions to the necessary problems faced by the Muslim Ummah. His field of research was Qur'an, Hadith and Fiqha. The work under review "Fatawa Naziriya" is related to the art of jurisprudence and fatawa, which is a rare collection of jurisprudential issues and debates and is a unique and great achievement of this century.

He compiled a valuable fatawa named "Fatawa Naziriya". In this fatawa he discussed different fields of Hadith and Fiqha, Fatawa Naziriya a well-known book of fatawa in Ahli Hadith School of thought. The writing style and analysis of the mention book has been discussed in said paper in detail.

Hazrat Syed Nazir Hussain Mohadis Dehlavi (1220 AH-1320 AH / 1805-1902) was born in district Monger Bihar, India. His father's name is Syed Jawad Ali. He is Naqvi Hussaini Syed from Nanyal and Dadhiyal. He was brought up as a Shia in his childhood but later abandoned Shia due to mistrust. Hazrat Syed Muhammad Nazir Hussain Dehlavi read Arabic and Persian books from his father. After that, he went to the famous city of Patna in India with one of his peers, Bashir uddin to get further education. After that, he went to Sadiq Nagar, Bihar, where in the 1820 AD he met Syed Ahmad Shaheed Bareilvi (1786-1831) who had a revolutionary disposition.¹

Fatawa Naziriya consists of three volumes, one thousand nine hundred and thirty-five (1935) pages and ninety-three thousand (947) fatwas. This collection of fatwa is the result of the efforts of Mulana Shamsul Haq Azimabadi, Mulana Abdur Rehman Mubarak Puri, disciples of Syed Nazir Hussain Dehlavi, while the task of revision was carried out by Mulana Shamsuddin Dehlavi. Fatawa Naziriya was published for the first time in 1915 AD/1333 AH from Dehli. In Fatawa Naziriyyah, there are twenty-four (427) fatwas of other muftis besides Mufti Nazir Hussain Dehlavi.

Brief introduction of Hazrat Mulana Syed Nazir Hussain Dehlavi:

Hazrat Mulana Syed Nazir Hussain Dehlavi (1220 -1320 AH / 1805-1902 AD) was born in district Monger, Bihar, India. His father's name is Syed Jawad Ali. The genealogy is found in the thirty-fourth pushth through Hazrat Imam Hussain RA bin Hazrat Ali RA, Hazrat Mian Sahib is Naqvi Hussaini Syed from Nanyal and Dadhiyal. He was brought up as a Shia as a child but later renounced Shia due to bad faith.²

Education and Training:

Hazrat Syed Nazir Hussain Dehlavi read Arabic and Persian books from his father, for further education he went to the famous city of Patna in India with his friend Bashir Uddin. Later on he went to Sadiq Nagar Bihar, where in the 1820 AD he met Hazrat Syed Ahmed Shaheed Bareilvi (1786-1831) who had a revolutionary temperament.³

During that time, Sheikh Abdul Aziz Muhaddith Dehlavi (1746-1824), the son of Shah Waliullah Muhaddith Dehlavi (1703-1762) was alive. In that time, the city of Dehli was very famous for acquiring religious knowledge. In 1237 A H/1822 A D, he went to Dehli with his traveling companion Bashir Uddin from Patna with the request of receiving education from the famous Muhaddith Sheikh Muhammad Ishaq (1778-1846 A D), a student of Sheikh Abdul Aziz and his son. He went to Banaras. He read some books of Arabic grammer (Sarf and Nahaw), from Mulana Zain al-Abidin's, which include Marah al-Rawah, Zanjani, Naqud al-Sarf, Sharh Mata Amil, Misbah and Hidayat al-Nahaw. He Left for Delhi with the intention of After Shaykh Abdul Aziz Muhaddith Dehlavi, his most worthy grandson, Hazrat Shaykh Muhammad Ishaq, was able to teach Musnad. Syed Nazir Hussain Muhaddith Dehlavi also participated in Shaykh Muhammad Ishaq's hadith lessons and completed Sahahi Sitah from him. He studied Jalalin, Tafseer Baydawi, Kanzal Amal and Hafiz Suyuti's Jami

Saghir. A few years later, in 1258 AH, Sheikh Muhammad Ishaq migrated to Hejaz-Muqadas and settled there. At the time of his departure, Sheikh Sahib advised Mufti Nazir Hussain to sit on his Musandi dars Hadith and continue teaching.⁴

Successors of the Shah Waliullah family:

Hazrat Syed Nazir Hussain Dehlavi is the original heir of Shah Waliullah and his sons in the field of Hadith, because in 1258 AD when Hazrat Shah Muhammad Ishaq Muhaddith Dehlavi migrated from India to Hejaz, there were numerous scholars in Dehli. Most of them were the disciples and caliphs of Shah Abdul Aziz, and his teaching and teaching circles were established. Among them was Shah Makhsusullah, the son of Shah Rafiuddin, who participated in Shah Abdul Aziz's teaching of hadith for twenty-five years. Apart from this, there were students and caliphs of Shah Abdul Aziz Muhaddith Dehlavi and Shah Muhammad Ishaq Muhaddith Dehlavi, but only he was able to master the teachings of Shah Abdul Aziz and Shah Muhammad Ishaq Dehlavi.⁵

His disciples and disciples :

Mulana Taltuf Hussain says that when I was responsible for the food arrangements, I made a register and the names of twelve thousand students were entered in it. When he appeared in the service, his number in the attendance register was twelve thousand, according to an estimate, the number of disciples of Mia Sahib is more or less twenty thousand and the number of believers is stated to be around eight lakh. Among his teachers are Hazrat Sheikh Abdul Aziz Muhaddith Dehlavi, Hazrat Sheikh Muhammad Ishaq Dehlavi, Hazrat Shah Muhammad Ismail Shaheed, and Hazrat Syed Ahmad Shaheed Barelvi. Among his important students are Hazrat Mulana ImdaduAllah Mahjir Makki, Hazrat Mulana Muhammad Qasim Nanotvi, Hazrat Mulana Rashid Ahmed Gangohi, all three of them belong to the Deoband school of thought and are considered the founders and pioneers of the Deoband school of thought.

Apart from these gentlemen, Abdullah Aznavi, Sanaullah Amritsari, Shamsulhaq Azim abadi, Waheed-ul-Zaman Hyder abadi and Sir Syed Ahmad Khan also have the honor of being disciples of Syed Nazir Hussain Dehlavi.⁶

The people belonging to the Ahli-Hadith school of thought are also called non-imitators. Their chain of transmission is Shah Waliullah Muhaddith Dehalvi through the authority of Syed Nazir Hussain Muhaddith Dehlavi (1320 AH/1902 AD) and Mulana Shah Muhammad Ishaq (1262 AH/1846 AD). (1176 AH/1762 AD). The most famous of this school of thought in India are Mulana Syed Muhammad Nazir Hussain Dehlavi, Nawab Siddiq Hasan Khan of Bhopal (1307 AH/1887 AD), Muhammad Hussain Batalvi 1338 AH/1920 AD) and Mulana Sanaullah Amritsari (1327 AH). (1948) is the result of hard work and efforts.⁷

Services of Hazrat Mulana Syed Nazir Hussain Dehlavi:

Political Services (Allegation of loyalty to the British and Address of Shams Ullama):

Mian Nazir Hussain Dehlavi has been accused by some people that he was loyal to the British and during the war of independence he had saved many British and bandaged the injured. Syed Nazir Hussain Dehlavi is one of the Muslim scholars who sometimes cooperated with British India and supported them in some issues. He had called Jihad against him wrong. In 1887 Syed Nazir Hussain also wrote a lyrical poem in Urdu for Queen Victoria on the occasion of her fiftieth anniversary of her accession to the throne.

In the war of independence, all the Muslims and some Hindu tribes of India were united against the British imperialism. In this war, all the Muslims of the subcontinent actively participated. British made them the target of his cruelty and brutality. After the War of Independence, British India gave him the title of Shams Ullama on 12 Muharram Al Haram 1315 AH (22 June 1897).⁸

The followers of Syed Nazir Hussain Dehlavi say that during that time, the fatwa of Jihad against the British was given by modest and powerful clerics. In response, Mian Sahib says that I neither had an imperial government nor any army, what can poor old Nazir Hussain do? According to your believers, this is an accusation against him and on the other hand, it was an Ijtihad issue, one group took one point of view that it is obligatory to raise the knowledge of jihad against the British imperialism and the other held another point of view. Now, the accusation of loyalty against the group which rejected the conditions of Emirate and Jihad is not correct.⁹

Foundation of Jamiat Ahli Hadith:

The Islamic Madaris of subcontinent have played an important role in the service of Islam in every period, whether it was the period of darkness of the Sikhs, the period of the Mughal sultans or the period of the British govt. Eminent muftis have shown their power in different ways. Among these Islamic Madaris, there is a Madrasa Rahimia of Dehli which has played a very important role in the religious movements of India. This Madrasa was founded by Shah Abdul Rahim the father of Shah Waliullah, kept it. After his death, Shah Waliullah Muhadith Dehlavi and his sons also taught, wrote, compiled, and preached from this center in every corner of India. After the death of Hazrat Sheikh Muhammad Ishaq, various movements arose from here, among these movements, a Wahhabi movement is also included. It was a religious party as well as a political party whose leadership was led by Syed Nazir Hussain Dehlavi, this Wahhabi movement later became known as Jamiat Ahli Hadith.¹⁰

Educational and Teaching Services:

There has not been a Muhadith like him in the Ahli-Hadith school of thoughts. He taught Hadith Sharif in Dehli for sixty years, that is why he is called Shaikh al-kol fil-kol. This is the reason why apart from India, Makkah, Madinah,

Yemen, Najad, Syria, Habsha , Africa, Tunais, Algeria, Kabul, Ghazni, Kandahar, Samarkand, Bukhara, Daistan, Ashai kochik, Iran. Students from Horasan, Herat, China, Sri Lanka and other countries used to visit here to read Hadith.¹¹

Academic Study and Writing Services:

Mian Nazir Hussain Dehlavi used to look deeply into the popular sciences. Quran, Hadith, jurisprudence and speech, grammar and syntax, principles of hadith and principles of jurisprudence, literature and composition, meaning and expression, logic and philosophy, mathematics and calculation, which are the sciences prevalent in that era. Syed Nazir Hussain Dehlavi had complete mastery over the Kawan. Along with this, Allah Ta'ala has given him an immensely strong Hafiza. You memorized Hanafi jurisprudence and most of its details verbally. Syed Muhammad Nazir Hussain was aware of the nooks and crannies of Fatawa Alamgiri, which consists of several thick volumes and has the status of an encyclopedia of Hanfi jurisprudence. Apart from formal studies and teaching, he was also interested in Urdu, Persian and Arabic poems and poetry, and during teaching to students he often recited poems according to the occasion and place. He had his own unique style in preaching and preaching. He used to be very careful in writing fatwas. At the time of writing fatwas, he used to write fatwas in the light of Qur'an, Hadith and Musnad references of Imams of Fiqha.¹²

Death:

Syed Nazir Hussain Dehlavi passed away from this Dar Fani on the Saturday after Maghreb prayer on two, Rajab 1320 AH/13 October 1902. His funeral prayer was led by his grandson Hazrat Syed Abdul Salam-

Introduction to Fatwa in Islamic Jurisprudence:

Verbatim description of Fatwa:

Fatwa is derived from the word "fatwa" and "fatwa" is derived from "Ifa". The meaning of fatwa is to clarify a matter.¹³

Fatwa is used with both fatha and zamma of Fa, but with fatha, it is more correct, popular and popular, and the same is the dictionary of the people of Madinah.¹⁴ The literal meaning of Fatwa is Sharia ruling, Mufti's decision, Qazi's Sharia decision that is given about the legitimacy or illegitimacy of something, giving a decision according to law and religion.¹⁵

Answering any question, whether it is related to the rules of the Sharia or non-laws of the Sharia, as Allah has quoted the words of the king of Egypt in the Holy Qur'an:

” يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبِرُونَ-“¹⁶

"O courtiers! If you can interpret, then answer me about this dream of mine.

Description of fatwa in term:

”هو الإخبار بحكم الله تعالى عن مسألة الدينية بمقتضى الأدلة الشرعية لمن سال عنه في أمر نازل على جهة العموم لا على وجه الإلزام“¹⁷

"It is news/al hukam by the ruling of Allah Ta'ala on the matter of the religion according to the evidence of the Shari'ah from who question 'Anhu in the command of the people, not for the reason of the obligation."

"Fatwa is the declaration of the commandment of God in the light of Sharia, and the Mufti's notification of this Sharia command should be general and not as an accusation".

Answering any question, whether it is related to the rules of the Sharia or non-laws of the Sharia, as Allah Ta'ala has quoted the words of the king of Egypt in the Holy Qur'an:

In the term of Sharia, the name of religious guidance in the problems related to any field of life is Fatwa, in other words, if any Muslim faces a difficult problem, the Qur'an and Hadith and the principles and interpretations derived from them are given upon inquiry. In the light of the religious scholars and Muftis, the rulings of the Sharia's are given by the name of fatwa. Fatwa is not the name of a scholar or mufti's personal opinion that is not necessary to follow, but fatwa is the name of the interpretation of the Qur'an and Sunna, which is obligatory for a Muslim and worthy of imitation. Fatwa is an important responsibility and it The reason is that the Mufti guides the people in religious matters as the deputy of the Shariah (peace be upon him), in view of this importance, the principles and rules of fatwa writing have been given the form of a formal art and this art is called the ritual of the Mufti. It has been interpreted as. Fatwa is very important in the Muhammadan Shari'ah, the fatwa is proven by the Qur'an. In the Holy Qur'an, Allah Almighty says: ” فاسئَلُوا اهلَ الذِكرِ اِنْ كُنْتُمْ لَا تَعْلَمُونَ“¹⁸. "edge"O people! If you do not know, ask the people of knowl .

Historical Background of Fatwa: :

Jurisprudence is the most extensive and precise knowledge in Islamic sciences. On the one hand, this is by keeping in mind the spirit of religion in the context of the changing conditions of the times, with the understanding of the Qur'an and the sciences of the Qur'an, the hadith and the related hadith, the sayings of the Companions, the Ijtihad of the jurists, the details and branches, the preferred and the non-preferred, and the real needs of the Ummah. It is called implementation. On the other hand, jurisprudence is such a knowledge that includes the partial problems of purity and cleanliness, worship, affairs, society, manners and morals and all those matters, which are related to halal, haram makroh and mubah. The field of fatwa is wider than jurisprudence, because in fatwa, the solution of ancient and modern problems with faith and belief, history and life, Sufism and conduct, ethics and manners, worship and affairs, society and politics, principle and sub-problems. Matters like interpretation and implementation etc. are also included.¹⁹

During the period of Prophet Hood, the Holy Prophet (peace and blessings of Allah be upon him) held the office of ifta. He used to issue fatwas from Allah Ta'ala through revelation. His collection of fatwas (hadiths) is another source of Islamic law. He has guided in every chapter of life through fatwa. His fatwas are a beacon of light in matters of worship, affairs, society, ethics and manners, etc. During your reign, there was no other fatwa giver, but sometimes you would send a Sahabi to a distant area as a mufti, then he would hold the position of ifta and qadha and lead the people. For example, he sent Hazrat Maaz bin Jabal to Yemen and granted him permission to give fatwas through Qur'an, Hadith, and Ijtihad. First of all, the position of ifta was taken by Hazrat Muhammad, (may Allah bless him and grant him peace) through revelation. Used to issue fatwas on behalf of the Prophet. The Sahabah (may Allah be pleased with them) used to ask questions to know the rules of the Shariat and the Prophet (peace and blessings of Allah be upon him) would give them answers. , which the Prophet said to Hazrat Maaz bin Jabal. After the Sahabah, people used to turn to Akabir Tabieen for Fatwa. In Medina, Makah, Basra and Yemen, Akbar Tabieen used to give Fatwa.²⁰

Introduction to Fatawa Naziriyyah:

Compilation Reason:

In the subcontinent, Allah Ta'ala has created many great Sheikhs, scholars, Sufis, scholars, researchers and authors. After the Urdu language came into being, the service of Den Matin started and at the same time the translation of books in Arabic, Persian and other languages started, they started giving answers to problems in Islamic schools and writing, in this link of authorship and compilation. The process of writing fatwas also started. For this purpose, the expert teachers of religious schools in different institutions also started organizing the editing and arrangement of fatwas, one of these fatwas is Fatwa Naziriya, which was written by Syed Nazir Hussain Muhadith Dehlavi. Compiled by more about this source text required for additional translation information.

²¹ One thing can be observed in his works from the beginning to the end that these works are not mere works for the sake of knowledge but to present the necessary problems faced by the Muslim Ummah and their solutions. His field of research was Quran, Hadith and Fiqha. In Fatwa Naziriyyah, Nazir Hussain Dehlavi answered the questions asked about various issues. Twenty-seven years before his death, he said in a ceremony that if all my fatwas were written, at least four fatwas would be equal to universality. But no one thought of this work. In the beginning, the fatwa was not given a book form, but after his death in 1913, it was given a book form. Special students of Sahib Ghonul-almabod in the Sharh of Abu Dawod, Mulana Shamsul-Haq Azimabadi (d: 1329 AH), Sahib Tuhfat al-Ahuzi in the Sharh of Jami Tirmidhi, Mulana Abdul Rahman Mubarak Puri (d: 1353 AH) and Mulana Sharafuddin Muhadith Dehlavi (d: 1381 AH).) was published for the first time in two volumes in 1333 AH/1913 with research and brief comments.

In 1390 AH, Ahli Hadith Academy Lahore published three volumes from the works of Mulana Muhammad Attalla Hanif Bhujali (d. 1987) and Shaikh-hadith Muhammad Ismail Salfi (d: 1387 AH) in three volumes from Ahli Hadith Academy Lahore. It was published for the third time.²²

Chapters and Subjects of Fatawa Naziriya :

Mulana Syed Nazir Hussain has done a great academic achievement for the Muslims of the subcontinent. There are twenty-four (427) fatwas of other muftis in Fatawa Naziriyyah. These fatwas consist of three volumes. The first volume contains 278 fatwas, the second volume contains 279 fatwas, and the third volume contains 285 fatwas. There are a total of 942 fatwas in Fatawa Naziriyyah.

Fatawa Naziriyyah has been divided into different chapters, topics and subjects. Volume I has the following subjects and headings:

Kitab al-Iman wal-Aqaid, Kitab al-Taqlid and Ijtihad, Kitab al-Itsam in the Sunnah and ijtnaab of the innovation, Kitab al-Taharah, Kitab al-Masjid, Kitab al-Jamaa, Kitab al-Eidin, Kitab al-Tarawikh, Kitab al-Janaiz, Kitab al-Isal Thawab al-Muta.

Volume II has the following subjects and topics:

Kitab al-Azkar wa Dawat wa Qaraat, Kitab al-Tawbah, Kitab al-Zakat wa Al-Sadaqat, Kitab al-Som, Kitab al-Sadaqat al-Fitr, Kitab al-Hajj, Kitab al-Boyo, Kitab al-Riba, Kitab al-IJara, Kitab al-Mudarabah wa Baadaha, Kitab al-Shufa, Kitab al-Muzarat, Kitab al-Sharka, Kitab al-Wadiyah, Kitab al-Rhan. , Kitab al-Hiba, Kitab al-Shruti, Kitab al-Waqf, Kitab al-Haqq al-Dawa' and al-Qrar, Kitab al-Qadaa, Kitab al-Shahadah, Kitab al-Salh, Kitab al-Nikah, Kitab al-Aqar, Kitab al-Mahr.

Volume III has the following subjects and topics:

Kitab Al-Walima, Kitab Talaq and Khula, Kitab Al-Zihar, Kitab Al-Nafqat, Kitab Al-Hasana and Ansab, Kitab Al-Radha, Kitab Al-Muharmat, Kitab Al-Sitr and Hijab and Bayan Al-Awrat, Kitab Al-Faraiz and Wisaya, Kitab Al-Adhaya and Aqeqah, Kitab Al-Imarat and Jihad, Kitab Al-Hudood and Taazir, Kitab Al-Khatar and Ibaha, Kitab Al-Atghima and Sayid and Al-zabaih, Kitab Al-libas and Al-Zina, Kitab al-Tib, Kitab al-Albir and Silah, Kitab Munaqib of the Sahaba (may God be pleased with them), Kitab Zikr al-Anbiya and Badakhulq, Kitab al-Miraj.²³

Sources of Fatawa Naziriyyah:

Mulana Syed Nazir Hussain has done great thought, research and hard work in writing the answers to the questions and petitioners while compiling Fatwa Naziriyyah. Scholars, students, public and people were all included in those who appealed to you. In Fatawa Naziriyyah, the appeals are in Arabic, Persian and

Urdu language. While answering the appeals, you refer to the original texts and sources of Islamic studies. You have used the following basic sources:

Since his field of study was very wide, he studied the basic sources of the Qur'an, Hadith, various books of interpretations, interpretations of Tafseer, books of interpretation of Hanfi, interpretations of Hadith and books of Hanfi jurisprudence and fatwa, such as Kanzul-Daqayq, Sharh Waqayyah and hidayah, Sharh Anayah and They have made use of Kifayyah, Kanz wa dar Mukhtar, Qudri, Mala Buda Minho, Bahr al-Raiq, Taaliq al-Anwar, Tahtawi, Fatawa Alamgiri, Abu al-Makarim, Sharh Ilyas, Majmal al-Bahrain and Multaqi al-Abhur, Fatahul-Qadeer, Muta' Imam Malik, Fatawa Kafouri and Shami, etc. He has also quoted Arabic phrases as evidence in his fatwa. Apart from this, Tafsir Jalalin, Sahahi Sita, Tafsir Ibn Kasir, Tafsir Jamiul-Bayan, Al-Fatawa Al-Kubra of Imam Ibn Taymiyyah, Hujjatullah Al-Baligha, Aunul-Mabod, Lasanul-Mizan etc. books are also used.²⁴

General style and characteristics of fatwa Naziriyyah:

Mulana Syed Nazir Hussain has adopted different styles while compiling Fatwa Naziriyyah, sometimes he has answered the questions and problems very briefly but comprehensively and sometimes in detail. The work under review "Fatawa Naziriyyah" is related to the art of jurisprudence and fatwa, which is a rare collection of jurisprudential issues and debates and is a unique and great achievement of this century, from which not only the people of that time, but also the scholars and rulers. Can't be careless either.

1. The style of Fatwa Naziriyyah is different from other fatwa because in this fatwa, He have included four hundred and twenty eight fatwas of different muftis of Deoband, Barelvi schools of thought in this fatwa, which gives an idea of your breadth of vision.

2. The general language of fatwa is Urdu, but the questions and their answers are in Persian and Arabic expressions.

3. Most of the references in this fatwa are complete, only the name of the relevant book has been limited.

In this collection, where Quranic verses and Prophetic hadiths are quoted, it is only written that it is in the Quran and Hadith and the Arabic text has been quoted, however, while quoting the quotes, details have been kept in mind instead of summary.

5. There are many Fatwas in Naziriyyah where there are more than one mufti's signatures, some fatwas have the signatures of ten or more than ten muftis, for example, there are fifteen muftis' signatures about Masala Taqlid.

6. On the initial pages of the fatwa, it has been claimed in the name of the publisher that the Arabic and Persian phrases in this fatwa have been translated into Urdu so that the Urdu scholar can also benefit from it, but despite this, on many pages. The detailed Arabic and Persian phrases are there as they are, but at some places the translation of short phrases and the summary of some phrases have been presented.

7. At the end of each fatwa, the name and introduction of the mufti is written.

8. Mulana Syed Nazir Hussain Dehlavi belongs to the Ahli-Hadith school of thought, but his breadth of vision and study can be gauged from the fact that

most of the fatwas include the Qur'an, Hadith, various books of interpretations, interpretations of interpretation, and the books of Hanfi. The commentators have given references to Hadith and Hanfi books of jurisprudence and fatwa and have also quoted Arabic phrases as evidence, for example, they have used the books of Hanfi in the case of the Zuhr prayer, hearing death, and marrying a non-Khuf without the permission of the guardian. While sometimes Hanfi have given references to the very early books such as Qudri, Mala buda Minho and Muniya tu-Musli in their fatwa.

Fatwa Naziriya is a rare scholarly effort of the scholars of Ahli Hadith, which is the effort of Syed Muhammad Nazir Hussain Dehlavi and his followers. The scholarly services of the scholars of Hadith are prominent in the subcontinent. In this fatwa, beliefs, society, economy, politics, ethics, etc. There are fatwas about the problems that arise in daily life with a moderate way of thought and action in the light of the clarifications of the pure Qur'an and Hadith and the revisions of the Salf Salihen, Sahaba and Taabien, jurists of the Muhadith. Fatawa Naziriyyah is a great collection of fatwas written by Shah Waliullah Muhaddith Dehlavi and his fellow students. Mulana Shamsul-Haq Azimabadi (d: 1329 AH/1909 AD) and Mulana Muhammad Abdur Rahman Mubarak Puri's Masai Hasna (F: 1352 AH/1932), and revised by Mulana Muhammad Sharafuddin Dehlavi (F: 1381 AH/1961) with corrections and short annotations under the supervision of Hazrat Aqdas from Dehli in 1333 AH/1913. Published²⁵.

A few years ago, Hazrat Mulana Muhammad Ataullah Khanif, the Mansaram of Ahli Hadith Academy Lahore, Mr. Sheikh Muhammad Ashraf, Hazrat Mulana Muhammad Ismail Gujrawala, etc. insisted on translating the Persian and Arabic phrases in this fatwa into Urdu at the time of the second edition. So that the Urdu community can benefit from this fatwa. The current version of Fatawa Naziriyyah consists of three volumes, then each volume is divided into separate chapters and then each chapter is divided into separate chapters so that the reader can easily find the topic. There are 278 fatwas in the first volume, 279 fatwas in the second volume, and 285 fatwas in the third volume, there are a total of 942 fatwas in Fatwa Naziriyyah.

Some problems were included in other chapters apart from the relevant chapters, for example, prayer problems were sometimes mentioned along with widowhood problems or marriage problems, but in the current version, all the questions and their answers have been written in their own chapters.

The names of the muftis of the fatwa mentioned in this fatwa and their witnesses have been written in a list at the end.

Generally, the Urdu translations of Arabic and Farsi phrases have been done in Khashiya.²⁶

Analysis of Fatawa Naziriyyah :

Fatwa Naziriyyah is a famous scholarly effort of Syed Nazir Hussain Dehlavi. Thirteen years after his death, his students compiled the unedited manuscripts

and fatwas and compiled them into three thick volumes. And there was no arrangement for compilation. Twenty-seven years before his death, the Sheikh himself said in a meeting that if all my fatwas were written down, four fatwas would be equal to Fatawa Alamgire, but during this period, one of them was destroyed by the stormy rains of the rainy season. And on the other hand, due to a fire in his house, some books and most of the fatwa of Naziriyyah were lost. In the early days, this fatwa was published in two volumes. This fatwa was revised by two of his special disciples, Hazrat Mulana Muhammad Shamsul Haq Muhaddith Azeemabadi (F: 1329 AH/1909) and Mulana Muhammad Abdur Rahman Mubarak Puri (F: 1352 AH/1932 AH), and revised by Mulana Muhammad Sharafuddin Dehlavi (F: 1381 AH/1961) was published from Dehli in 1333 AH/1913 under the supervision of Hazrat Aqdas with corrections and short annotations.

The current edition of Fatawa Naziriyyah consists of three volumes. In this fatwa, you have given the answers to the interrogatories about beliefs and knowledge in detail, while giving brief answers to some questions. The services of other schools of thought as well as the scholars of Hadith in subcontinent are prominent. More in this fatwa. Further references and answers are given from the books of Hanfia jurisprudence. At the time of compiling Fatwa Naziriyyah, the scholars of Ahli-Hadith in India were imprisoned by the British government in various cases. The translation is given in italics.²⁷

Summary of the research:

Hazrat Mulana Syed Nazir Hussain Dehlavi, a great religious scholar, mufti, sheikh of hadith, author of the subcontinent has passed away. He was known for teaching hadith in Dehli because he taught hadith in Dehli for sixty years and countless people learned hadith from him. Along with teaching and teaching, he have also authored various books. His field of research is Quran, Hadith and jurisprudence. He and his students compiled a collection of jurisprudential issues in the form of Fatawa-e-Naziriyyah and published them in three volumes. In the early days Fatawa Naziriyyah was published in two volumes. It was published in Dehli in 1333 AH/1913 under the supervision of his special disciples Mulana Muhammad Shamsul Haq Muhadith Azeemabadi, Mulana Muhammad Abdul Rahman Mubarakpuri and Nazar Sani Mulana Muhammad Sharafuddin Dehlavi.

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