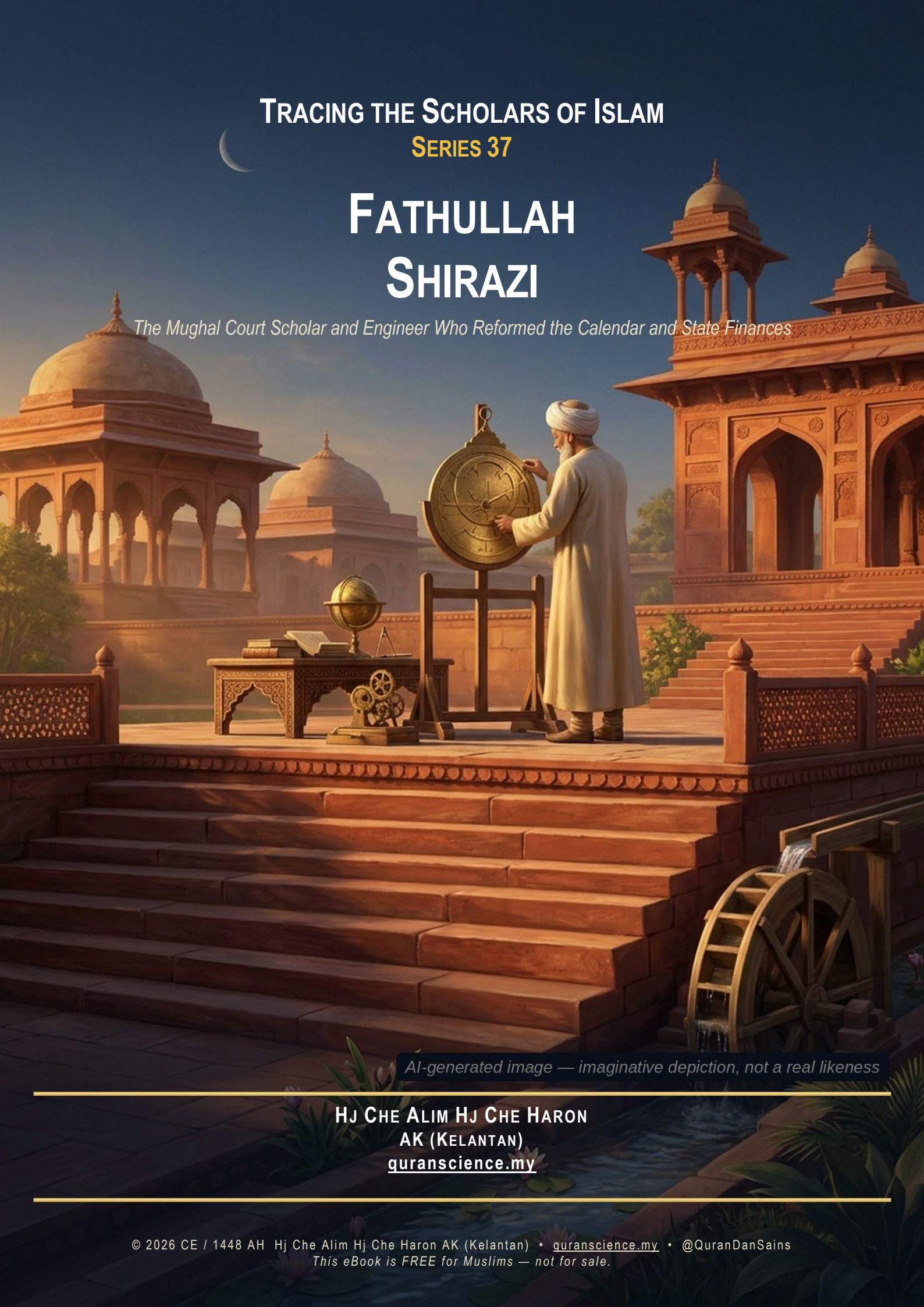
TRACING THE SCHOLARS OF ISLAM

SERIES 37

FATHULLAH SHIRAZI

The Mughal Court Scholar and Engineer Who Reformed the Calendar and State Finances



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

TRACING THE SCHOLARS OF ISLAM

SERIES 37

FATHULLAH SHIRAZI

The Mughal Court Scholar and Engineer Who Reformed the Calendar and State Finances

وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَ ءَايَتَيْنِ ۖ فَمَحَوْنَآ ءَايَةَ ٱلَّيْلِ وَجَعَلْنَآ ءَايَةَ ٱلنَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ وَكُلَّ شَىْءٍ فَصَّلْنَٰهُ تَفْصِيلًا

"And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible that you may seek bounty from your Lord and may know the number of years and the account [of time]. And everything We have set out in detail."

SURAH AL-ISRA' 17:12

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ACKNOWLEDGEMENT

All praise is due to Allah, who made the night and day two signs, so that we may know the number of years and the account of time. Blessings and peace be upon the Messenger of Allah ﷺ, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This thirty-seventh book of Tracing the Scholars of Islam tells the story of a scholar from Shiraz who served at the Mughal court, reforming the calendar, finances and education of the state. May his story teach us to use knowledge for justice, to keep our trust, and to seek understanding.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook is an **AI-generated image** — an ***imaginative depiction, not a real likeness*** of Fathullah Shirazi. This label is also printed on the cover. This time the viewpoint is ***from the foot of the garden steps***, looking up to the palace terrace.

On the terrace, a scholar in a white turban and cream robe adjusts a large **brass astrolabe**. Beside him is a carved table with **books**, a **celestial globe** and a **model of gears**.

The setting is the **red sandstone palace of Fatehpur Sikri** with its domed *chhatris*, at **dusk** as the **crescent moon** appears. Below, a **water wheel** feeds a garden channel decorated with **lotus flowers**.

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Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = history note (reports from the books of history and biography); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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FATHULLAH SHIRAZI

The thirty-seventh book of **Tracing the Scholars of Islam** tells the story of ***Mir Sayyid Fathullah Shirazi***, philosopher, mathematician, astronomer and engineer from ***Shiraz***, Iran, who served at the court of the Mughal Emperor ***Akbar*** in India.

He is remembered for helping ***reform the revenue system and coinage***, compiling a ***solar calendar*** for tax collection, ***reforming the madrasa curriculum***, and inventing several ***mechanical devices***.

This eBook also covers ***new moons and the Hijri calendar***, the difference between ***the lunar and solar years***, ***honest scales and records***, ***the trust of rulers***, and the relationship between ***religious and worldly knowledge***.

Note: The translation of Qur'anic verses in this eBook is that of Sahih International. The grading of each Hadith is stated in the Hadith box. Information from books of history and modern research is **biographical narration (not Hadith)** *and is placed in the brown "History Note" boxes. A cover image that shows the scholar is an AI-generated image and is marked as such. His year of birth is unknown.*

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THE NUMBER OF YEARS AND THE ACCOUNT OF TIME

SURAH AL-ISRA' 17:12

وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَ ءَايَتَيْنِ ۖ فَمَحَوْنَآ ءَايَةَ ٱلَّيْلِ وَجَعَلْنَآ ءَايَةَ ٱلنَّهَارِ مُبْصِرَةً
لِّتَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ ۚ وَكُلَّ شَىْءٍ
فَصَّلْنَٰهُ تَفْصِيلًا ﴿١٢﴾

And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible that you may seek bounty from your Lord and may know the number of years and the account [of time]. And everything We have set out in detail.

Translation: Sahih International — quran.com/17:12

Allah made the night and day signs so that we ***"may know the number of years and the account [of time]"***. Astronomy and the calendar are ***blessings*** that allow people to organise worship, farming and the affairs of state. Tafsir Ibn Kathir 17:12.

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THE SUN AND THE MOON BY CALCULATION

SURAH YUNUS 10:5

هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ نُورًا وَقَدَّرَهُۥ مَنَازِلَ لِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ ۚ مَا خَلَقَ ٱللَّهُ ذَٰلِكَ إِلَّا بِٱلْحَقِّ ۚ يُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ۝٥

It is He who made the sun a shining light and the moon a derived light and determined for it phases - that you may know the number of years and account [of time]. Allah has not created this except in truth. He details the signs for a people who know.

Translation: Sahih International — quran.com/10:5

Allah ***"made the sun a shining light and the moon a derived light and determined for it phases"***, ***"that you may know the number of years and account [of time]"***. Tafsir Ibn Kathir 10:5.

SURAH AR-RAHMAN 55:5

ٱلشَّمْسُ وَٱلْقَمَرُ بِحُسْبَانٍ ۝٥

The sun and the moon [move] by precise calculation.

Translation: Sahih International — quran.com/55:5

"The sun and the moon [move] by precise calculation". Tafsir Ibn Kathir 55:5.

HEAVENLY BODY	USE IN RECKONING TIME
The sun	Days, seasons and the solar year.
The moon	Hijri months and the lunar year.
The stars	Direction and the hours of the night.

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NEW MOONS: MEASURES OF TIME

SURAH AL-BAQARAH 2:189

يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ ۖ قُلْ هِىَ مَوَٰقِيتُ لِلنَّاسِ وَٱلْحَجِّ ۗ وَلَيْسَ ٱلْبِرُّ بِأَن تَأْتُوا۟ ٱلْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ ٱلْبِرَّ مَنِ ٱتَّقَىٰ ۗ وَأْتُوا۟ ٱلْبُيُوتَ مِنْ أَبْوَٰبِهَا ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

They ask you, [O Muhammad], about the new moons. Say, "They are measurements of time for the people and for Hajj." And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah. And enter houses from their doors. And fear Allah that you may succeed.

Translation: Sahih International — quran.com/2:189

When asked about the new moons, the Prophet ﷺ was commanded to answer: ***"They are measurements of time for the people and for Hajj"***. Tafsir Ibn Kathir 2:189.

SURAH AT-TAWBAH 9:36

إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا فِى كِتَٰبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ مِنْهَآ أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ ۚ فَلَا تَظْلِمُوا۟ فِيهِنَّ أَنفُسَكُمْ ۚ وَقَٰتِلُوا۟ ٱلْمُشْرِكِينَ كَآفَّةً كَمَا يُقَٰتِلُونَكُمْ كَآفَّةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿٣٦﴾

Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them. And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him].

Translation: Sahih International — quran.com/9:36

"the number of months with Allah is twelve [lunar] months". Tafsir Ibn Kathir 9:36.

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HADITH — SAHIH AL-BUKHARI, NO. 1909 (MUTTAFAQ ‘ALAYH)

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم أَوْ قَالَ قَالَ أَبُو الْقَاسِمِ صلى الله عليه وسلم «صُومُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُبِّيَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلاَثِينَ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Prophet ﷺ — or Abu al-Qasim ﷺ — said: **“Fast when you see it (the new crescent), and break your fast when you see it. If it is hidden from you, complete the count of Sha‘ban as thirty days.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Adam (ibn Abi Iyas), from Shu‘bah, from Muhammad ibn Ziyad, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Fasting, Hadith No. 1909. Also narrated by Muslim (No. 1081).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1909

LESSONS FROM THIS HADITH

Worship such as ***the Ramadan fast*** is fixed by ***the new moon***. The Hijri calendar is the calendar of Muslim worship. The solar calendar compiled in Akbar’s time was only for ***tax matters***, not to replace the calendar of worship.

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THE AGE: THE MUGHAL EMPIRE

In the 16th century CE, the ***Mughal Empire*** ruled most of India. Emperor ***Akbar*** (reigned 1556–1605 CE) built an organised administration and drew many scholars from Iran and Central Asia to his court.

HISTORY NOTE: THE COURT OF AKBAR

Akbar built the city of ***Fatehpur Sikri*** and held scholarly discussions at his court. The court historian ***Abu al-Fadl*** recorded the events of his time in the ***Akbarnama*** and the ***A'in-i Akbari***.

Scholars like Fathullah Shirazi brought the learned tradition of ***Shiraz*** to India — philosophy, mathematics and astronomy.

REFERENCES:

Encyclopaedia Iranica, "Fatḥ-Allāh Šīrāzī". https://iranicaonline.org/articles/fath-allah-sirazi

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FIGURES AT AKBAR'S COURT

FIGURE	ROLE
Akbar	Mughal Emperor, 1556–1605 CE.
Raja Todar Mal	Finance minister; land-tax reform.
Abu al-Fadl	Court historian; author of the Akbarnama.
Fathullah Shirazi	Scholar, finance official and engineer.

A large empire needs ***just and precise administration***. This is where Fathullah Shirazi's mathematics and astronomy were needed.

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WHO WAS FATHULLAH SHIRAZI?

Fathullah Shirazi was ***born in Shiraz***, Iran, and studied under famous scholars there, including ***Ghiyath ad-Din Mansur Dashtaki***. He was skilled in ***philosophy, logic, mathematics, astronomy and medicine***.

He was invited to ***Bijapur*** in the Deccan by Sultan ***'Ali 'Adil Shah I***. After that sultan's death, he joined ***Akbar***'s court in ***1582 CE***, and was given the titles ***Amin al-Mulk*** ("Trustee of the State") and ***'Adud ad-Dawlah***.

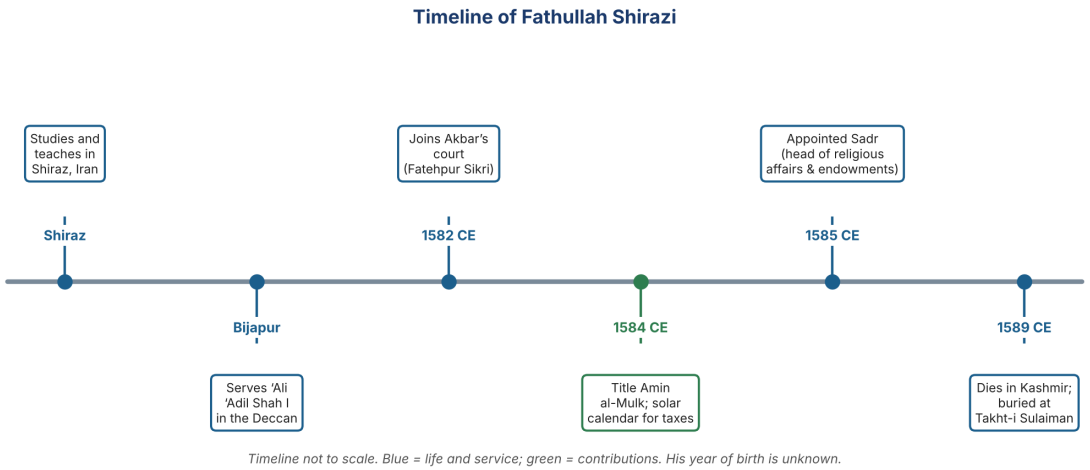


Figure 1: Timeline of Fathullah Shirazi.

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THE LEARNING OF SHIRAZ AND SAMARQAND

Fathullah Shirazi inherited a long tradition of learning in ***Iran and Central Asia***. Before him, great observatories were built at ***Maragha*** (13th century CE) and ***Samarqand*** (15th century CE), and Muslim astronomers compiled ***zij*** — tables of the positions of stars and planets.

CENTRE OF LEARNING	CONTRIBUTION
Maragha	The observatory led by Nasir ad-Din at-Tusi.
Samarqand	The observatory of Ulugh Beg and his star tables.
Shiraz	Madrasas of philosophy, logic and mathematics.
Fatehpur Sikri and Agra	Iranian scholars brought this tradition to India.

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ZIJ: TABLES OF THE HEAVENS

A ***zij*** is a book of tables recording the positions of the sun, moon and planets. It was used for ***calendars, prayer times, the qiblah direction*** and ***predicting eclipses***.

USE OF THE ZIJ	EXAMPLE
Calendar	Fixing the start of years and months.
Prayer times	Calculating times from the sun's position.
Qiblah direction	Calculating the direction of Makkah from a city.
Eclipses	Predicting solar and lunar eclipses.

This knowledge enabled Fathullah Shirazi to compile a ***solar calendar*** accurately.

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A CALENDAR FOR FARMERS

Land tax was collected after ***the harvest***. But the Hijri year is a ***lunar year*** (about 354 days), while the seasons follow the ***solar year*** (about 365 days). As a result, the tax collection date ***drifted*** every year.

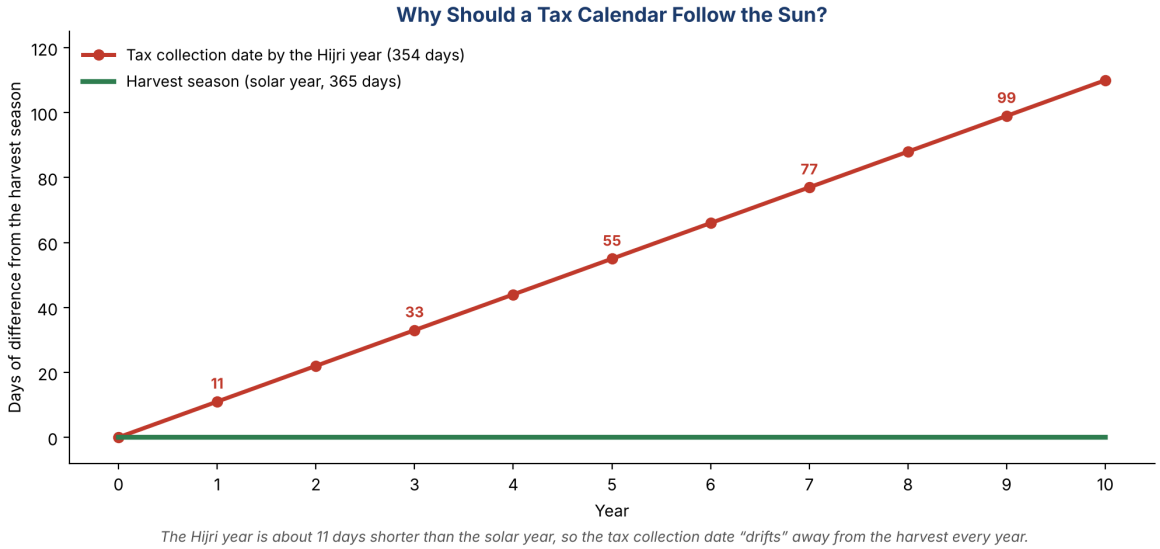


Figure 2: The difference between the Hijri and solar years makes the tax collection date drift away from the harvest.

Fathullah Shirazi was tasked with compiling a ***solar calendar*** for tax matters. The Hijri calendar ***remained in use*** for worship such as fasting and Hajj.

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HISTORY NOTE: THE ILAHI CALENDAR

Akbar's solar calendar was known as the ***Tarikh-i Ilahi***, counted from the year Akbar ascended the throne (1556 CE).

Its purpose was to make ***tax collection follow the seasons***. Farmers paid tax after the harvest, not before the crops ripened.

REFERENCES:

Encyclopaedia Iranica, "Fatḥ-Allāh Šīrāzī". https://iranicaonline.org/articles/fath-allah-sirazi

CALENDAR	USE
Hijri calendar (lunar)	Fasting, Hajj, zakah and the Eids.
Solar calendar	Planting, harvest and tax collection.

This solution shows that knowledge can be used to ***ease the burden of the people***, especially farmers.

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THE LUNAR YEAR AND THE SOLAR YEAR

A Hijri month follows the ***cycle of the new moon***, about ***29.5 days*** (NASA). Twelve months make about ***354 days***.

The solar (tropical) year is about ***365.2422 days*** (NASA Glenn). The difference is about ***11 days*** a year.

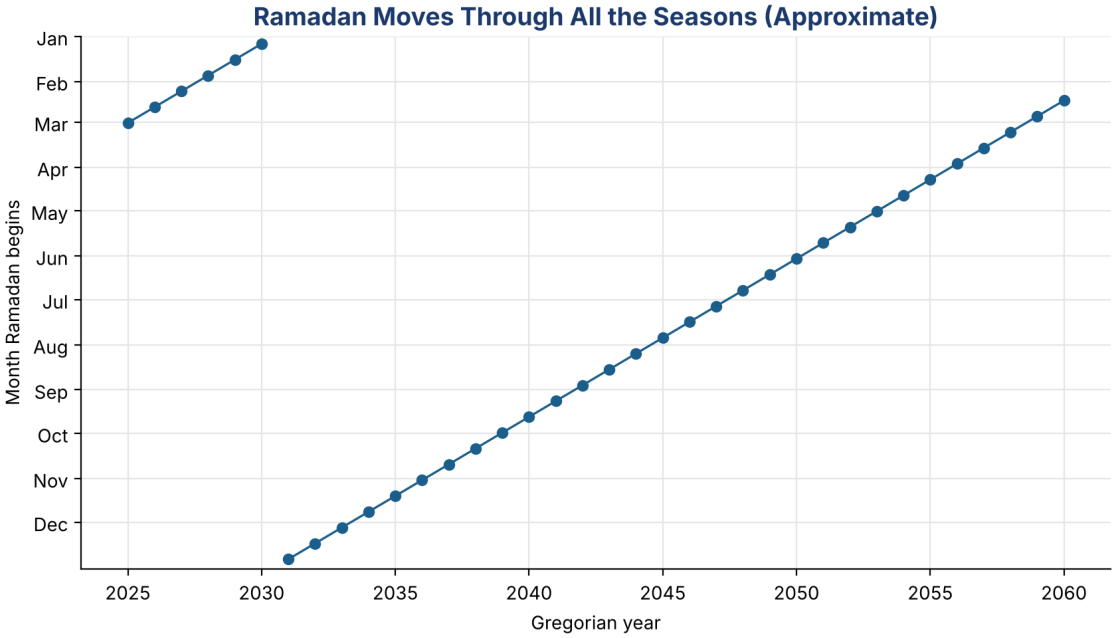


Figure 3: Ramadan moves through all the seasons in about 33 years (approximate).

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THE WISDOM OF THE HIJRI CALENDAR

Because the Hijri calendar is shorter, ***Ramadan moves through all the seasons***. Muslims around the world fast in summer and in winter in turn — a ***fairness*** to every place on earth.

FEATURE	HIJRI CALENDAR AND SOLAR CALENDAR
Basis	Hijri: the new moon. Solar: the earth's orbit around the sun.
Length of year	Hijri: about 354 days. Solar: about 365 days.
Main use	Hijri: worship. Solar: seasons and farming.
Advantage	Hijri: easily seen by all. Solar: fixed to the seasons.

Both calendars are ***signs of Allah's greatness***, and Islam uses each in its proper place.

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PRAYER TIMES AND ASTRONOMY

Besides the calendar, astronomy helps determine ***prayer times***. Prayer ***"has been decreed upon the believers a decree of specified times"*** (4:103). Tafsir Ibn Kathir 4:103.

HADITH — SAHIH MUSLIM, NO. 612

حَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ حَدَّثَنَا مُعَاذٌ، - وَهُوَ ابْنُ هِشَامٍ - حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ «إِذَا صَلَّيْتُمُ الْفَجْرَ فَإِنَّهُ وَقْتٌ إِلَى أَنْ يَطْلُعَ قَرْنُ الشَّمْسِ الأَوَّلُ ثُمَّ إِذَا صَلَّيْتُمُ الظُّهْرَ فَإِنَّهُ وَقْتٌ إِلَى أَنْ يَحْضُرَ الْعَصْرُ فَإِذَا صَلَّيْتُمُ الْعَصْرَ فَإِنَّهُ وَقْتٌ إِلَى أَنْ تَصْفَرَّ الشَّمْسُ فَإِذَا صَلَّيْتُمُ الْمَغْرِبَ فَإِنَّهُ وَقْتٌ إِلَى أَنْ يَسْقُطَ الشَّفَقُ فَإِذَا صَلَّيْتُمُ الْعِشَاءَ فَإِنَّهُ وَقْتٌ إِلَى نِصْفِ اللَّيْلِ».

TRANSLATION:

'Abdullah ibn 'Amr رضى الله عنهما reported that the Prophet of Allah ﷺ said: **"When you pray Fajr, its time lasts until the first edge of the sun rises. When you pray Zuhr, its time lasts until 'Asr comes. When you pray 'Asr, its time lasts until the sun turns yellow. When you pray Maghrib, its time lasts until the twilight disappears. When you pray 'Isha', its time lasts until half the night."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Ghassan al-Misma'i and Muhammad ibn al-Muthanna, from Mu'adh (ibn Hisham), from his father (Hisham ad-Dastuwa'i), from Qatadah, from Abu Ayyub (al-Maraghi), from 'Abdullah ibn 'Amr رضى الله عنهما.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Mosques and Places of Prayer, Hadith No. 612.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:612a

LESSONS FROM THIS HADITH

Each prayer has ***a beginning and an end*** marked by the position of the sun. Muslim astronomers compiled ***prayer timetables*** for every city.

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SIGNS OF THE PRAYER TIMES

PRAYER	SIGN OF ITS TIME
Fajr	From dawn until sunrise.
Dhuhr	From the sun's decline until 'Asr begins.
'Asr	Until the sun turns yellow.
Maghrib	From sunset until the red twilight disappears.
'Isha'	Until the middle of the night.

Today, prayer timetables are calculated with ***astronomical formulas*** and computers — a continuation of the Islamic tradition of astronomy.

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A JUST BALANCE

Together with the finance minister ***Raja Todar Mal***, Fathullah Shirazi ***audited the empire's revenue records*** and corrected errors. The Qur'an commands:

SURAH AR-RAHMAN 55:9

وَأَقِيمُواْ ٱلۡوَزۡنَ بِٱلۡقِسۡطِ وَلَا تُخۡسِرُواْ ٱلۡمِيزَانَ ٩

And establish weight in justice and do not make deficient the balance.

Translation: Sahih International — quran.com/55:9

"And establish weight in justice" — this principle applies to scales in the market, and also to ***the finances of the state***. Tafsir Ibn Kathir 55:9.

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WOE TO THOSE WHO CHEAT

SURAH AL-MUTAFFIFIN 83:1–3

وَيْلٌ لِّلْمُطَفِّفِينَ ١

Woe to those who give less [than due].

ٱلَّذِينَ إِذَا ٱكْتَالُوا۟ عَلَى ٱلنَّاسِ يَسْتَوْفُونَ ٢

Who, when they take a measure from people, take in full?

وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ٣

But if they give by measure or by weight to them, they cause loss.

Translation: Sahih International — quran.com/83:1-3

"Woe to those who give less [than due]". Tafsir Ibn Kathir 83:1.

FORM OF CHEATING	EXAMPLE TODAY
Short-weighting	Cheating on the weight of goods in the market.
Shortchanging workers	Not paying wages in full.
Falsifying records	Altering accounts and financial reports.
Unjust taxes	Collecting more than is due.

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HONEST RECORD-KEEPING

The revenue reforms of Akbar's time depended on ***accurate records***: land measurement, crop yields and prices. The Qur'an commands that financial dealings be ***written down with justice***:

SURAH AL-BAQARAH 2:282

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَدَايَنتُم بِدَيۡنٍ إِلَىٰٓ أَجَلٖ مُّسَمّٗى فَٱكۡتُبُوهُۚ وَلۡيَكۡتُب
بَّيۡنَكُمۡ كَاتِبُۢ بِٱلۡعَدۡلِۚ وَلَا يَأۡبَ كَاتِبٌ أَن يَكۡتُبَ كَمَا عَلَّمَهُ ٱللَّهُۚ فَلۡيَكۡتُبۡ
وَلۡيُمۡلِلِ ٱلَّذِي عَلَيۡهِ ٱلۡحَقُّ وَلۡيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا يَبۡخَسۡ مِنۡهُ شَيۡـٔٗاۚ فَإِن كَانَ
ٱلَّذِي عَلَيۡهِ ٱلۡحَقُّ سَفِيهًا أَوۡ ضَعِيفًا أَوۡ لَا يَسۡتَطِيعُ أَن يُمِلَّ هُوَ فَلۡيُمۡلِلۡ وَلِيُّهُۥ
بِٱلۡعَدۡلِۚ وَٱسۡتَشۡهِدُواْ شَهِيدَيۡنِ مِن رِّجَالِكُمۡۖ فَإِن لَّمۡ يَكُونَا رَجُلَيۡنِ فَرَجُلٞ
وَٱمۡرَأَتَانِ مِمَّن تَرۡضَوۡنَ مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ إِحۡدَىٰهُمَا فَتُذَكِّرَ إِحۡدَىٰهُمَا
ٱلۡأُخۡرَىٰۚ وَلَا يَأۡبَ ٱلشُّهَدَآءُ إِذَا مَا دُعُواْۚ وَلَا تَسۡـَٔمُوٓاْ أَن تَكۡتُبُوهُ صَغِيرًا أَوۡ
كَبِيرًا إِلَىٰٓ أَجَلِهِۦۚ ذَٰلِكُمۡ أَقۡسَطُ عِندَ ٱللَّهِ وَأَقۡوَمُ لِلشَّهَٰدَةِ وَأَدۡنَىٰٓ أَلَّا تَرۡتَابُوٓاْ
إِلَّآ أَن تَكُونَ تِجَٰرَةً حَاضِرَةٗ تُدِيرُونَهَا بَيۡنَكُمۡ فَلَيۡسَ عَلَيۡكُمۡ جُنَاحٌ أَلَّا
تَكۡتُبُوهَاۗ وَأَشۡهِدُوٓاْ إِذَا تَبَايَعۡتُمۡۚ وَلَا يُضَآرَّ كَاتِبٞ وَلَا شَهِيدٞۚ وَإِن تَفۡعَلُواْ
فَإِنَّهُۥ فُسُوقُۢ بِكُمۡۗ وَٱتَّقُواْ ٱللَّهَۖ وَيُعَلِّمُكُمُ ٱللَّهُۗ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٞ ٢٨٢

O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation dictate. And let him fear Allah, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses - so that if one of the women errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allah. And Allah teaches you. And Allah is Knowing of all things.

Translation: Sahih International — quran.com/2:282

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"let a scribe write [it] between you in justice". Tafsir Ibn Kathir 2:282.

RECORDS IN ADMINISTRATION

RECORD	IMPORTANCE
Land measurement	Tax according to the real area.
Crop yields	Tax according to the average yield over several years.
Market prices	Converting produce into money fairly.
State accounts	Detecting errors and misconduct.

The longest verse in the Qur'an (2:282) is about ***writing down financial dealings***. This shows how much Islam values ***transparency and honest records***.

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ZAKAH, TAXES AND ECONOMIC JUSTICE

Islam made ***zakah*** a pillar of Islam, and organised the distribution of wealth so that ***the poor are not left behind***.

SURAH AT-TAWBAH 9:60

۞إِنَّمَا ٱلصَّدَقَٰتُ لِلۡفُقَرَآءِ وَٱلۡمَسَٰكِينِ وَٱلۡعَٰمِلِينَ عَلَيۡهَا وَٱلۡمُؤَلَّفَةِ قُلُوبُهُمۡ وَفِي ٱلرِّقَابِ وَٱلۡغَٰرِمِينَ وَفِي سَبِيلِ ٱللَّهِ وَٱبۡنِ ٱلسَّبِيلِۖ فَرِيضَةٗ مِّنَ ٱللَّهِۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٦٠

Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise.

Translation: Sahih International — quran.com/9:60

Zakah ***"expenditures are only for the poor and for the needy and for those employed to collect [zakah]"***, and the other groups named in this verse. Tafsir Ibn Kathir 9:60.

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SURAH AL-HASHR 59:7

مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱبْنِ ٱلسَّبِيلِ كَىْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾

And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.

Translation: Sahih International — quran.com/59:7

The purpose of distributing wealth in Islam: ***"so that it will not be a perpetual distribution among the rich from among you"***. Tafsir Ibn Kathir 59:7.

ZAKAH	STATE TAXES
A pillar of Islam; worship.	An administrative regulation.
Rate fixed by the Shari'ah.	Rate set by the ruler.
Recipients: eight categories.	For the needs of the state and people.
Purifies wealth and soul.	Funds roads, security and administration.

Just tax reform, such as Fathullah Shirazi worked for, agrees with the ***aims (maqasid)*** of Islam: ***wealth circulating fairly*** and the people not oppressed.

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COINS AND HONEST TRADE

Fathullah Shirazi also helped set ***the true value of coins*** according to their metal content. Honest coinage protects sellers and buyers from fraud.

HADITH — SAHIH MUSLIM, NO. 1532

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، ح وَحَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ حَكِيمِ بْنِ حِزَامٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا وَإِنْ كَذَبَا وَكَتَمَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا».

TRANSLATION:

Hakim ibn Hizam رضى الله عنه reported that the Prophet ﷺ said: **"The buyer and the seller have the option (to cancel) as long as they have not separated. If they are truthful and make things clear, their transaction will be blessed; but if they lie and conceal, the blessing of their transaction will be wiped out."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Muhammad ibn al-Muthanna, from Yahya ibn Sa'id al-Qattan, from Shu'bah; and from 'Amr ibn 'Ali, from Yahya ibn Sa'id and 'Abd ar-Rahman ibn Mahdi, from Shu'bah, from Qatadah, from Abu al-Khalil, from 'Abdullah ibn al-Harith, from Hakim ibn Hizam رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Transactions, Hadith No. 1532a; also narrated by al-Bukhari (No. 2079).

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:1532a

LESSONS FROM THIS HADITH

If the seller and buyer are truthful and make things clear, their transaction is blessed. Money of honest value is the basis of a ***fair market***.

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THE TRUST OF RULERS

A ***just*** tax system protects the people from oppression. The Messenger of Allah ﷺ gave a stern warning to leaders who ***deceive their people***:

HADITH — SAHIH AL-BUKHARI, NO. 7151

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا حُسَيْنٌ الْجُعْفِيُّ، قَالَ زَائِدَةُ ذَكَرَهُ عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ أَتَيْنَا مَعْقِلَ بْنَ يَسَارٍ نَعُودُهُ فَدَخَلَ عُبَيْدُ اللَّهِ فَقَالَ لَهُ مَعْقِلٌ أُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ «مَا مِنْ وَالٍ يَلِي رَعِيَّةً مِنَ الْمُسْلِمِينَ، فَيَمُوتُ وَهُوَ غَاشٌّ لَهُمْ، إِلاَّ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ».

TRANSLATION:

Al-Hasan (al-Basri) said: We went to visit Ma'qil ibn Yasar رضى الله عنه in his illness. Then 'Ubaydullah (ibn Ziyad, the governor of Basra) came in. Ma'qil said to him: "I will tell you a Hadith that I heard from the Messenger of Allah ﷺ." He said: **"There is no ruler who is put in charge of Muslim subjects and then dies while deceiving them, except that Allah forbids Paradise for him."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ishaq ibn Mansur, from Husayn al-Ju'fi, from Za'idah, from Hisham ibn Hassan, from al-Hasan al-Basri, from Ma'qil ibn Yasar رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Judgments, Hadith No. 7151. Also narrated by Muslim (No. 142).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:7151

LESSONS FROM THIS HADITH

Every official who manages the wealth and affairs of the people carries ***a heavy trust***. Fathullah Shirazi's knowledge of mathematics and finance was used to ***uphold justice***, not to oppress.

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EACH OF YOU IS A SHEPHERD

HADITH — SAHIH AL-BUKHARI, NO. 7138

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « أَلاَ كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهْوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهْوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهْوَ مَسْئُولٌ عَنْهُ، أَلاَ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ ».

TRANSLATION:

‘Abdullah ibn ‘Umar رضى الله عنهما narrated that the Messenger of Allah ﷺ said: **“Indeed, each of you is a shepherd, and each of you will be asked about his flock. The ruler over the people is a shepherd and will be asked about his flock. A man is a shepherd over the people of his house and will be asked about them. A woman is a shepherd over her husband’s house and his children and will be asked about them. A servant is a shepherd over his master’s wealth and will be asked about it. Indeed, each of you is a shepherd and each of you will be asked about his flock.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Isma‘il ibn Abi Uways, from Malik ibn Anas, from ‘Abdullah ibn Dinar, from ‘Abdullah ibn ‘Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Judgements (Kitab al-Ahkam), Hadith No. 7138. Also narrated as No. 893, and by Muslim (No. 1829).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:7138

LESSONS FROM THIS HADITH

Each of you is a shepherd and will be asked about his flock — ruler, head of family, wife and worker. The title ***Amin al-Mulk*** (Trustee of the State) reminds us that office is ***a trust***, not a source of pride.

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THE STATION OF THE JUST

Just tax reform benefited ***millions of farmers***. The Messenger of Allah ﷺ spoke of the high station of the just:

HADITH — SAHIH MUSLIM, NO. 1827

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ نُمَيْرٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، - يَعْنِي ابْنَ دِينَارٍ - عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ ابْنُ نُمَيْرٍ وَأَبُو بَكْرٍ يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم وَفِي حَدِيثِ زُهَيْرٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكِلْتَا يَدَيْهِ يَمِينٌ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا ».

TRANSLATION:

'Abdullah ibn 'Amr رضى الله عنهما narrated that the Messenger of Allah ﷺ said: **"Indeed, the just will be with Allah upon pulpits of light, at the right hand of the Most Merciful, Mighty and Majestic — and both His hands are right hands — those who are just in their judgements, with their families, and in whatever they are put in charge of."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaybah, Zuhayr ibn Harb and Muhammad ibn 'Abdillah ibn Numayr, from Sufyan ibn 'Uyaynah, from 'Amr ibn Dinar, from 'Amr ibn Aws, from 'Abdullah ibn 'Amr ibn al-'As رضى الله عنهما.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Government (Kitab al-Imarah), chapter on the virtue of the just ruler, Hadith No. 1827.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:1827

LESSONS FROM THIS HADITH

The just will be upon pulpits of light with Allah — those who are just in judgement, with their families and in their responsibilities. Justice in ***taxes and finance*** is part of this justice.

UNDERSTANDING OF THE RELIGION

Fathullah Shirazi is also remembered for introducing the ***rational sciences*** — mathematics, geometry, astronomy and medicine — into the ***madrasa curriculum*** in India, alongside the religious sciences. He himself taught the children of the nobles.

HADITH — SAHIH AL-BUKHARI, NO. 71

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ سَمِعْتُ مُعَاوِيَةَ، خَطِيبًا يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي، وَلَنْ تَزَالَ هَذِهِ الأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ».

TRANSLATION:

Humayd ibn ‘Abd ar-Rahman said: I heard Mu‘awiyah رضى الله عنه delivering a sermon, saying: I heard the Prophet ﷺ say: **“Whoever Allah wishes good for, He gives him understanding of the religion.** I am only a distributor, and Allah is the One who gives. This Ummah will remain upright upon the command of Allah; those who oppose them will not harm them, until the command of Allah comes.”

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sa‘id ibn ‘Ufayr, from ‘Abdullah ibn Wahb, from Yunus ibn Yazid, from Ibn Shihab az-Zuhri, from Humayd ibn ‘Abd ar-Rahman, from Mu‘awiyah ibn Abi Sufyan رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Hadith No. 71; also narrated by Muslim (No. 1037).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:71

LESSONS FROM THIS HADITH

Understanding of the religion is a sign that Allah wills good for a person. Beneficial worldly knowledge complements it, when used for ***the good of the Ummah***.

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THE MADRASA CURRICULUM

KNOWLEDGE	USE
Qur'an, Hadith and jurisprudence	The basis of creed, worship and transactions.
Mathematics and geometry	Calculating taxes, land and construction.
Astronomy	Calendar, prayer times and qiblah direction.
Medicine	Caring for public health.

This combination produced ***administrators and scholars*** able to serve society in many fields.

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RELIGIOUS AND WORLDLY KNOWLEDGE

Islam gives wide room for ***worldly knowledge*** such as mathematics, astronomy and engineering:

HADITH — SAHIH MUSLIM, NO. 2363

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرٌو النَّاقِدُ، كِلاَهُمَا عَنِ الأَسْوَدِ بْنِ عَامِرٍ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، - حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم مَرَّ بِقَوْمٍ يُلَقِّحُونَ فَقَالَ «لَوْ لَمْ تَفْعَلُوا لَصَلُحَ». قَالَ فَخَرَجَ شِيصًا فَمَرَّ بِهِمْ فَقَالَ «مَا لِنَخْلِكُمْ». قَالُوا قُلْتَ كَذَا وَكَذَا قَالَ «أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ».

TRANSLATION:

‘A’ishah رضى الله عنها and Anas رضى الله عنه reported that the Prophet ﷺ passed by some people who were pollinating date palms. He said: “If you did not do it, it would still be fine.” The fruit then came out poor. He passed by them again and asked: “What is wrong with your palms?” They said: “You said such and such.” He said: **“You know best the affairs of your worldly life.”**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaybah and ‘Amr an-Naqid, from al-Aswad ibn ‘Amir, from Hammad ibn Salamah, from Hisham ibn ‘Urwah, from his father ‘Urwah ibn az-Zubayr, from ‘A’ishah, Mother of the Believers رضى الله عنها; and from Hammad, from Thabit al-Bunani, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtues (Kitab al-Fada’il), Hadith No. 2363.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2363

LESSONS FROM THIS HADITH

In technical worldly matters, people must ***study and learn from experience***. Calendars, finance and machines are ***worldly matters*** that can be improved with knowledge, as long as they do not contradict the Shari‘ah.

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MECHANICAL INVENTIONS

The court historian ***Abu al-Fadl*** recorded in the ***A'in-i Akbari*** several of Fathullah Shirazi's inventions:

REPORTED INVENTION	DESCRIPTION
Grinding carriage	A carriage that could also grind wheat while moving.
Multi-barrelled weapon	Several barrels that could be fired together.
Barrel-cleaning machine	Cleaned several gun barrels at once.
Astronomical instruments	For observing the sky and the calendar.

These inventions show ***mechanical expertise*** combined with the needs of ***administration and defence***.

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HADITH — SAHIH MUSLIM, NO. 1955

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الأَشْعَثِ، عَنْ شَدَّادِ بْنِ أَوْسٍ، قَالَ ثِنْتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ «إِنَّ اللَّهَ كَتَبَ الإِحْسَانَ عَلَى كُلِّ شَىْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ فَلْيُرِحْ ذَبِيحَتَهُ».

TRANSLATION:

Shaddad ibn Aws رضى الله عنه said: Two things I memorised from the Messenger of Allah ﷺ; he said: **"Indeed Allah has prescribed excellence (ihsan) in everything.** So when you kill (where it is permitted), kill well; and when you slaughter, slaughter well. Let each of you sharpen his blade and spare his animal suffering."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaybah, from Isma'il ibn 'Ulayyah, from Khalid al-Hadhdha', from Abu Qilabah, from Abu al-Ash'ath as-San'ani, from Shaddad ibn Aws رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Hunting and Slaughter, Hadith No. 1955.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:1955a

LESSONS FROM THIS HADITH

Allah has prescribed excellence in everything. An engineer, a finance official or a teacher must do his work ***as well as possible***, for Allah sees every deed.

FIRM IN HIS CONVICTIONS

Late in his reign, Akbar introduced some court practices that were ***strongly criticised by the scholars*** of his time.

HISTORY NOTE: A STEADFAST SCHOLAR

According to historical sources, Fathullah Shirazi ***remained firm in his religion*** and practised it openly — which surprised Akbar, though he still respected his learning. He followed the ***Shi'i*** school.

He ***died in Kashmir in 1589 CE*** while accompanying Akbar. Akbar is reported to have grieved deeply at his death.

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Encyclopaedia Iranica, "Fatḥ-Allāh Šīrāzī". https://iranicaonline.org/articles/fath-allah-sirazi

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LESSONS FROM HIS CONDUCT

CONDUCT	LESSON
Serving with knowledge	Knowledge used for the good of the people.
Firm in religion	Position cannot buy one's convictions.
Respected for his learning	Knowledge and character are worth more than rank.

A scholar can ***serve a ruler*** without ***compromising his beliefs***.

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ESTABLISHED REPORTS AND POPULAR STORIES

The table below separates what is established from what needs checking about Fathullah Shirazi.

STORIES AND THEIR STATUS

POPULAR CLAIM	STATUS
He served at Akbar's court with the title Amin al-Mulk.	Established in Mughal sources, such as the Akbarnama of Abu al-Fadl.
He helped reform revenue together with Raja Todar Mal.	Established in Mughal historical sources.
He invented a carriage that could also grind wheat.	Reported by Abu al-Fadl in the A'in-i Akbari.
He invented "the world's first machine gun".	Exaggerated. Sources report a multi-barrelled weapon, but this modern term is misleading.
He created the Bengali calendar (Bangla San).	Disputed. Some link it to Akbar's tax calendar; its origin is still debated.
He supported Akbar's new religion.	Not accurate. Sources say he remained firm and open in his own faith.

REFLECTION — HONOURING WITHOUT EXAGGERATING

Fathullah Shirazi's contributions to ***finance, the calendar and education*** are great enough. We honour him by ***accepting what is established*** and ***marking what is exaggerated***.

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LESSONS AND CONCLUSION

LESSONS FROM THIS EBOOK

First: Reckoning and the calendar are blessings from Allah (17:12; 10:5; 55:5).

Second: New moons are measures of time for worship (2:189; 9:36; Sahih al-Bukhari 1909).

Third: Use knowledge to ease the burden of the people — a calendar for farmers.

Fourth: Know the wisdom of the Hijri and solar calendars.

Fifth: Establish a just balance (55:9; 83:1–3).

Sixth: Write down financial dealings honestly (2:282).

Seventh: Be honest in trade (Sahih Muslim 1532).

Eighth: Leaders carry a heavy trust (Sahih al-Bukhari 7151, 7138).

Ninth: The just are honoured by Allah (Sahih Muslim 1827).

Tenth: Seek understanding of religion and worldly knowledge (Sahih al-Bukhari 71; Sahih Muslim 2363).

Eleventh: Do every task with excellence (Sahih Muslim 1955).

Twelfth: Separate established history from popular stories.

CONCLUSION

Fathullah Shirazi ***died in Kashmir in 1589 CE*** while accompanying Akbar, and was buried on the hill of ***Takht-i Sulaiman***, Srinagar. The next book of **Tracing the Scholars of Islam**, in sha Allah, will tell the story of ***Fatimah al-Fihri***, founder of the University of al-Qarawiyyin in Fez. Wallahu a'lam.

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GLOSSARY AND REFLECTION QUESTIONS

GLOSSARY

TERM	MEANING
Solar calendar	A calendar following the earth's orbit around the sun.
Hijri calendar	The Islamic calendar following the new moon.
Tropical year	One cycle of the seasons, about 365.2422 days.
Amin al-Mulk	The title "Trustee of the State".
Revenue	Taxes and state income.
Mughal	The Muslim empire that ruled India.
Curriculum	The arrangement of subjects taught.

REFLECTION QUESTIONS

1. Why did the tax collection date drift when following the Hijri calendar?

2. What is the wisdom of Ramadan moving through all the seasons?

3. What does verse 83:1–3 teach traders and finance officials?

4. Why must financial records be written honestly (2:282)?

5. How can religious and worldly knowledge complement each other?

SUGGESTED ACTIVITIES

Activity 1: Compare the Gregorian start date of Ramadan for five consecutive years. By how many days does it shift each year?

Activity 2: Record your family's spending for a week, honestly and neatly.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

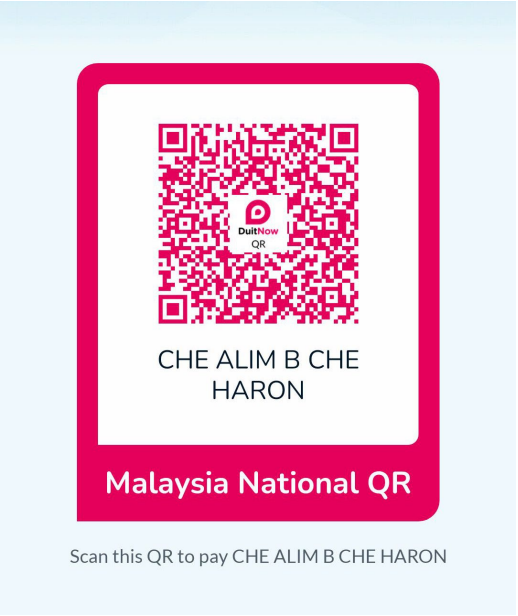
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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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