

**Nawāb Siddiq Hasan Khan and his Tafsihi works: An Introduction**  
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**ABSTRACT:**

Nawāb Siddiq Hasan Khan (1830-1890) - one of those eminent scholars of Indian subcontinent who left great impact on the Muslim world through their significant contribution to the religious sciences of Islam - was a prolific author and his imposing life in the field of writing was characteristically distinguished from other personalities. He embarked on an unprecedented writing career in Arabic, Persian, and Urdu on a wide range of religious and literary subjects.

Although the dimensions of his works are spread over all the spheres like theology, Qur'ān, Fiqh, Islamic history and culture, ethics, politics, economics, but Qur'ān, Fiqh and Shari'ah were his favorite subjects. His contributions to these subjects had been quite remarkable and were universally recognized in academic circles from the point of richness of material and high standard of research. In this direction, this paper makes a brief analysis of his contribution to Tafsihi literature.

**Key words:** Political Thought; Sovereignty; State; Liberty; Fraternity; Democracy; Accountability.

**Introduction:**

Nawāb Siddiq Hasan Khan al-Fayyaz al-Bukhari al-Kannauji, (b. Bareilly, India on 14 October 1832) belonged to the well known family of Sayyids. They were descendents of Husayn ibn 'Alī hence from Fatima and the Prophet. After completing his education in Delhi, the young Nawāb entered the civil services of the erstwhile Islamic State of Bhopal; he became the second husband of Nawāb Shajha Begum, the ruler of Bhopal, and took part in the governance of the state. He breathed his last in Bhopal on 20<sup>th</sup> February, 1890.<sup>1</sup>

Of the great Islamic scholars and savants Indo-Pak sub-continent has produced Nawāb Siddiq Hasan Khan is certainly most outstanding. He coincided with a period of political upheavals and religious reform movements in India. He witnessed with his own eyes, the mutiny of 1857 and the complete downfall of the last remnants of the Mughal Empire. The direct and natural consequence of the decline of Muslim political power in the sub-continent was that it led to social, economic and intellectual decay of the Muslims. Their faith was confronted with a number of external and internal challenges. Apparently, the British Government adopted a neutral attitude in religious matters, but it did look upon the propagation of Christianity with sympathy. It also encouraged the teaching of English and Western sciences which soon began to replace the traditional Muslim education, following which Arabic and Islamic studies were neglected to a deplorable extent, and the old centers of Islamic learning appeared to be on the verge of collapse.

Furthermore, it was the time when Muslims on the whole were indifferent

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towards their religion. They drifted away from their religious institutions and clung instead to time-honored customs and traditions. Caste differences and social discrimination which were characteristic of Hind society found their way into the Muslim social order. The Hindus according to the Muslim point of view worshiped their idols in the temples; the Muslims, on the other hand, started showing undue respect to their *pirs* and saints. They gave charity and devotion in their names, hoping that they would grant their requests. They strongly believed that these *pirs* and saints, living or dead, were capable of helping them in adversity. Blind faith (*taqlid*) was the order of the day. The *fatwa* (religious decrees) of the so-called '*Ulema*' had replaced the tenets of the *Qur'an* and the *Sunnah*. These *fatwa* were considered to have the binding force of the commands of God and His Apostle. Anyone who did not follow one of the four *a'immah*, viz. *Abul Hasan* (d.767), *Malik* (d.795), *Shafi* (d.819), and *Ahmad ibn Hanbal* (d.855), was considered to be no more within the pale of Islam.<sup>2</sup>

In order to meet the various challenges of his time, the *Nawab* chose the path of a devoted scholar and peaceful religious reformer. He was of the opinion that a return to the uncorrupted principles of Islam was a must for the regeneration of the Muslims. With that end in view, he produced a large number of books on Islamic sciences.

The subjects on which he wrote extensively included commentary of the *Qur'an*, *Hadith*, *fiqh*, mysticism, literature, *akhlaq*, *Sirah*, *Tawarikh*, biographies of Muslim scholars and poets. He is credited to have been the first scholar of India having written works on an alphabetical order and according to his biographer, there are 222 works which stand to his credit<sup>3</sup>. These works were freely distributed during his life time among the people and hardly could there be any Muslim seminary in India and abroad not to have housed *Nawab's* collection. These works were written in Arabic, Persian and Urdu and were published from Egypt, Pakistan besides India.

*Nawab Siddiq Hasan Khan's* most important contribution was restoration and preservation of the dynamic straight forward religion of Islam as practiced by the rightly guided early Muslims, who are collectively known as the *Salaf al-Khair* (virtuous ancients). He insisted that Muslims must go back to the original sources of their faith, the *Qur'an* and the *Hadith*, the Traditions of the Prophet, and abandon all beliefs and practices not sanctioned therein.

He called for Muslims to abide strictly by the Islamic law (*Shari'ah*) and to abandon imitation (*Taqlid*) of the traditional schools of Islamic jurisprudence, attempting to refashion the worldwide Muslim community in the mould of the Companions of the Prophet. He refuted blind faith (*Taqlid*), most works of the *Nawab* contain at least some polemics against *Taqlid*. According to him Muslim society gave birth to famous scholars when the process of *Ijtihad* was still full swing. Many useful works were produced in all branches of knowledge. *Taqlid* is the hindered for the intellectual growth of the Muslims.

### **His Propagation of *Ahl al-Hadith* Ideas**

The *Nawāb* was a strict Sunnite and a non-conformist traditionalist, i.e., he belonged to the group of believers popularly known as *Ahl al-Ḥadīth*, who refuse to accept the authority of any of the four orthodox *Imams* as binding and final, and claim instead to exercise their own judgment in legal matters on the basis of the text of the *Qurʾān* and saying of the Prophet.

*Nawāb Siddiq Hasan Khan's* ideological thought was very much a product of *Shah Waliullah's* reformist school. Coupled with the reformist ideas of *Shah Waliullah* and *Ibn Taymiyyah*, *Siddiq Hasan Khan* and his *Ahl al-Ḥadīth* movement established similar iconoclastic ideas to the mainstream at the time. In the early 18<sup>th</sup> century, *Shah Waliullah* has given more emphasis on the study of *Ḥadīth*, and raised his voice against the principle of *Taqīd* in legal matters by justifying the principle of *Ijtihād*, which gave *Ḥadīth* the right of primacy over the rulings of the juristic schools. This particular trend in *Shah Waliullah's* thought became the starting point of *Ahl al-Ḥadīth* movement, and the *Nawāb* was the most exponent of it.<sup>4</sup> He himself claimed to be a true follower of *Shah Waliullah*. While writing his commentary on the treatise of faith written by the learned *Shah Waliullah*, the *Nawāb* approved of his predecessor's religious views and expressed his complete agreement with them in the following words.

My faith is exactly like this (i.e., like the faith of *Shah Waliullah*), rather this is the faith of entire Sunni community excepting difference of opinion in a few religious on it as well as rely on it in my religious practices in both letter and spirit, as it is fully supported by the verses of the *Qurʾān* and *Ḥadīth*. So whosoever builds his faith like this, he becomes a true followers of Islam.<sup>5</sup>

The trend of religious thought of *Ahl al-Ḥadīth* people has been illustratively described by Prof. Abdul Aziz in the following words:

The creed of these *Ulemā*, the *Ahl al-Ḥadīth*, has been stated by *Siddiq Hassan Khan* as that of a group which does not follow, either in broad principles or in minute of canon law, any of the four juristic schools, and which in theological dogma subscribes to the views of neither the *Ashʿarites*, nor the *Maturīds*, nor the *Hanbalites*, but binds itself to clear injunctions of the *Qurʾān* and the word and practice (*Ḥadīth* and *Sunnah*) of the Prophet. In this respect he admits the likeness of *Ahl al-Ḥadīth* to the externalist *Zahīrīs*, with the difference that unlike the latter they accept the Sufi doctrine of mystical illumination while rejecting the speculative excesses of Sufism.<sup>6</sup>

According to the *Nawāb* the credo of the *Ahl al-Ḥadīth* was belief in God, His books, His prophets, and His angels as enjoined in the *Qurʾān*. The belief in God was indivisible embracing all his attributes mentioned in the *Qurʾān* and *Ḥadīth* without modification, selection, suspension, symbolization or intellectualization. This concept of the deity would reject the rationalist *Muʿtazilite* and the traditionalist *Ashʿarite* position alike.<sup>7</sup>

*Nawāb* being an eminent Traditionalist too, he emphasized the importance of *Ḥadīth* as a rich and authentic source of jurisprudence. Unlike the Aligarh modernists, he accepted as genuine the entire corpus of the Prophet's sayings collected in the six canonical books called *al-Siḥīḥ al-Sittah*. He argued that the

classical specialists in *ʿadl* th, such as *Bukhṛi* and Muslim, were fully equipped with the resources and methodology for discriminating between genuine and fabricated traditions.<sup>8</sup>

The *Nawḫ b* was totally against all kinds of innovations in religious matters. He regarded *bid'ah* (innovation) as the antithesis of *Sunnah* and therefore he maintained that it must be rejected. Like *Ahl al-ʿadl* th scholars, he did not approve of even *bid'ah hasanah* (commendable innovation), as it has no precedent in the life and thought of the Prophet. He was of firm belief that innovation creates darkness, while *Sunnah* creates light.<sup>9</sup>

The *Ahl al-ʿadl* th movement which was started in India in the 19<sup>th</sup> century was quite different from that of *Wahhḫ bism*, because it drew its inspiration not from *Muhammad bin Abdul Wahhḫ b* (d.1792 AD) of Najd but from *Shḫ h Waliullah* (d.1792 AD). At the same time, there is no denying fact that both these movements had some common elements of religious purification in their rejection of *Taqḫ d* and innovation. It was mainly because of these resemblances between them that the casual observers were misled into thinking that both were identical. Moreover, the *Ahl al-ʿadl* th scholars themselves resented being called *Wahhḫ bḫ s*, and they appealed to the British Government of India for discontinuance of the term “*Wahhḫ bḫ*” after their names. The Government of India complied by issuing orders that the use of the term “*Wahhḫ bḫ*” after their names should be discontinued in official correspondence.<sup>10</sup>

Similarly, *Nawḫ b Siddiq Hasan Khḫ n* was a staunch supporter of the *Ahl al-ʿadl* th movement. He was accused of *Wahhḫ bism* by his adversaries at a time when it was considered to be treasonable by the British Government of India. In spite of the fact that he seems to have defended *Wahhḫ bism* so far as its repulsion of innovation and *Taqḫ d* was concerned, there was such a vast difference between him and *Wahhḫ bḫ s* that it was wrong to call him a *Wahhḫ bḫ*. For instance, *Wahhḫ bḫ s* believed exclusively in *Sharḫ 'ah* or religious law of Islam and considered *Taḫ awwuf* or mysticism an anti-Islamic. But *Nawḫ b Siddiq Hasan Khḫ n* accepted both *Sharḫ 'ah* and *Tarḫ qat* and tried to reconcile them with each other. He also bitterly criticized the militant extremism of the *Wahhḫ bḫ s*.<sup>11</sup>

### **Contribution of Nawḫ b Siddiq Hasan Khḫ n to Qur'ḫ nic Sciences**

*Nawḫ b Siddiq Hasan Khḫ n* considered *Tafsḫ r* (the science of Qur'ḫ nic exegeses) as the most important of all the religious sciences. First, he made a thorough study of the works of his predecessors on the subject and divided the Qur'ḫ nic commentators into three main categories: (1) those who based their interpretations exclusively on *riwḫ yah* (narration of the traditions); (2) those who based their interpretations exclusively on *dirḫ yah* (knowledge of Arabic language and grammar); and (3) those who based their interpretations on a combination of both *riwḫ yah* and *dirḫ yah* and they are the most rightly guided of all interpretations. According to the author's own judgment, the best interpretation of the Qur'ḫ n written from this point of view is that of *Muhammad bin Ali al-Shawḫ nḫ* of Yemen.<sup>12</sup>

The learned *Nawāb* was greatly influenced by his model interpreter *Muhammad bin Ali al-Shawkānī*. Like him he was also totally against all kinds of free-thought and baseless philosophical speculation in interpretation of the verse of the *Qur'ān*. The *Nawāb* divides the subject-matter of the *Qur'ān* into three categories, (1) *asma wa ḥifẓ al-Allāhi*, names and attributes of Allah, (2) the titles of *sūrah*s (chapters), and (3) *asbab al-Nuzūl* (occasions on which verse of the *Qur'ān* were revealed), *al-nāsikh wa al-mansūkh* (abrogating and abrogated verse of the *Qur'ān*), stories of the ancient people, *mutashābihāt*, and *muḥkamāt*. According to him, the knowledge of the first category has not been given to anybody and, hence, it should be accepted as such. The knowledge of the second has been given to the Prophet, and only he (the Prophet) and the learned ones are capable of explaining them. As for the third, its knowledge has been stored with the Prophet, who has been enjoined to transmit it to people, although exception to any rule can hardly be ignored.

He then subdivides the third category into two (1) *asbab al-Nuzūl*, *al-nāsikh wa al-mansūkh*, and the stories of ancient people, the rational interpretation of which is illegal, and (2) *mutashābihāt*, and *muḥkamāt*. He once again divides *mutashābihāt* and *muḥkamāt* into two (1) *mutashābihāt* (allegorical), dealing with the attributes of Allah and His Essence, he was the opinion that they should be believed and accepted without any disputation, modification, symbolization, or intellectualization. He argued that these verses were not open to exegetical disputation, as the knowledge of them was not given by Allah to anyone, and *muḥkamāt* (the meaning of which is apparent), from which learned and well-qualified persons can derive rules and regulations for the general conduct of the people.

*Nawāb* then formulates a framework within which a *mufassir* (exegete) is required to conduct his exegesis of the *Qur'ān*. He says that a *mufassir* must conduct his exegesis by producing in it the interpretation and sayings of the Prophet. After that priority should be given to the explanation of the *Sahābah* (Companions of the Prophet) and *Ṭabiṭīn* (Companions of the Companions of the prophet). About the interpretation of *Ṭabiṭīn*, he remarks: "If their explanation is based on *riwāyat* (narrations from the Prophet and *Sahābah*), it can be accepted, but it is based on their personal judgment or opinions, then it has no legal position at all. It can be neither become a binding argument (*hujjat qat'iyyah*) nor be acted upon".

On the basis of the fact mentioned above, the author criticized and rebuked all those who attempted to analyze or define the divine Self by interpreting the allegorical verses according to their own opinions. He also supported his view point by giving the example of *al-Salaf al-ḥalīq* (the virtuous ancients) who never entered into analytical interpretation of these allegorical verses in order to establish their precise meaning. Instead, they accepted them as directed in the *Qur'ān* verse:

He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the

Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding".<sup>13</sup>

### His Tafsīr works:

The Nawāb's most important works on Tafsīr are briefly mentioned below.

#### *Fatḥ al-Bayān fī Maqāsid al-Qur'ān*

This is the most important book of the author on Tafsīr in the Arabic language. It was published from both *Bhopāl* and Egypt in ten big volumes running into 4002 pages. It soon became very popular in the whole Muslim world. Its publication was widely celebrated in *Bhopāl*. As described by the author himself, when he knew about the grand feast organized by the eminent scholar Hafiz ibn Hajar al-'Asqālānī in celebration of his world-famous commentary on *al-Saḥīḥ* by a *al-Bukhārī*, he too followed his example and organized a grand feast in celebration of publication of this book, on which the amount of about 25000 rupees was spent.<sup>14</sup>

The main endeavor of the Nawāb has been to compile in this book all useful and relevant information from different sources of interpretations based on *riwāyat* and *dirāyat*. While doing so, he kept his book free from all kinds of free-thought and baseless philosophical speculation in the matter of Tafsīr. He also pointed out weak, wrong stories of Jewish origins that got interwoven in interpretation of some *Qur'ānic* verses in the course of time. Similarly, in case of contradictory statements he clearly described the ones nearer to truth and preferable<sup>15</sup>. For example, in the interpretation of the verse:

Seest thou not how thy Lord dealt with the 'Ad (people),- of  
the (city of) Iram, with lofty pillars, The like of which were  
not produced in (all) the land?<sup>16</sup>

He says that here '*Iram* does not mean *Bahisht-i-Shaddād*, (*Shaddād*'s paradise) but it is the name of 'Ad's grandfather, and it is mentioned so that it may become clear that 'Ad here means the nation of 'Ad, decedents of '*Iram*, similarly *dhāt al-'Imrād* (the holder of the pillars) does not indicate any specific building, but it indicates their mighty and power, that is why they were so strong having no example any other tribes like them. For him '*amrād al-Qawm* means either the head of the nation or those who constructed magnificent buildings. For him, "*bahisht-i-Shaddād*" event is fully wrong; "it is lie over lie and accusation" After this, in support of his opinion, he quotes authors whom the Nawāb quoted copiously in the book are *Jalāl al-Dīn al-Suyūṭī*, *Muhammad bin 'Alī al-Shawkānī*, *Najmuddīn Muḥammad*, *Ibn Khaldūn*, etc, and says: "This all is Israelites myth and fabricated statement of Heretic".<sup>17</sup>

After the explanation of his commentary view point, he quotes the statements related to the characteristic features of the Quran, there after he begins the book

with the commentary of the *S<sup>l</sup>rah al-F<sup>l</sup>te F<sup>l</sup>ah*. Besides, the book deals in detail with such important aspects of translation and interpretation as the literary, linguistic and grammatical meanings and explanation of the words and phrases used in the *Qur'ān*. The context of revelation of dif

ferent verses as well as the miraculous nature and imitable style of the book have also been properly highlighted<sup>18</sup>. In short he takes into consideration every aspect.

He quotes, like other exegetes, different opinion of others regarding abbreviated letters (*ur<sup>l</sup>f al-Muqatta' t*). But at the end, he is of the opinion that if anyone wants to reach non-contradictory opinion in accordance with his predecessor then he should not give any opinion, and one should accept that in revealing those words, there is some wisdom hidden in them which is beyond our comprehension and reason. In the interpretation of the verse:

And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a *S<sup>l</sup>rah* like thereunto; and call your witnesses or helpers (If there are any) besides Allah, if your (doubts) are true.<sup>19</sup>

He mentions some important points regarding miraculous of the *Qur'ān* very briefly but comprehensively. He regards <sup>20</sup> ﴿وَلَنْ تَعْلَمُوا﴾ ﴿But if ye cannot- and of a surety ye cannot﴾, as an indication of forecasting events the opponent of Islam (from the Prophetic period to the present), that they not produced anything challenging to the *Qur'ān*.<sup>21</sup>

It is rightly said that had the *Nawāb* not produced any other book, this single, spectacular contribution would immortalized his name in the field of Islamic studies. When the author sent a copy of the book to the Ottoman Sultan, 'Abdul Hamid Khān, the latter was greatly pleased to receive it and awarded him the prestigious *Majid<sup>l</sup> Order*. The Prime Minister of the Ottoman Empire, Sayyid Khayr al-Dīn Pāsha also congratulated him on this book.<sup>22</sup>

#### *Nayl al-Marām min Tafsi<sup>l</sup>r 'l<sup>l</sup>y<sup>l</sup>t al-Ahkām*

This is the next most important book of the author on *Tafsi<sup>l</sup>r* produced in the Arabic language on *Tafsi<sup>l</sup>r* literature. The book containing 240 pages was published by the 'Alaw<sup>l</sup> Press at lucknow in 1292 A.H. It contains interpretation of 255 legislative verses of the *Qur'ān* relating to prayers, *Zakāt* (poor-due), *Hajj*, lawful and forbidden things, etc.<sup>23</sup> wheresoever's necessary, meaning and explanation of difficult Arabic words and expression have been properly elaborated. In this *Tafsi<sup>l</sup>r*, he first writes name of the *S<sup>l</sup>rah*, then mentioned whither the *S<sup>l</sup>rah* is *Makk<sup>l</sup>* or *Madan<sup>l</sup>*, or how many verses are revealed in *Makkah* and *Mad<sup>l</sup>nah*. In case of differences of opinion he, quotes both and, some time he, also mentions the context of revelation. The book embodies a fine, authentic interpretation of the said *Qur'ān* verses in a precise and eloquent manner. The interpretations are also substantiated by the mention of relevant traditions of the Prophet as well as sayings and opinions of different *Imams* and renowned religious authorities, due to which the book has become a rich, authentic source of information and knowledge on the subject. The author is fully justified in his claim

that it was the first book of its kind, and that alike of it was not produced earlier.<sup>24</sup>

### *Tarjumān al-Qur'ān bi-Lafẓih al-Bayān*

This book in fifteen volumes containing 8355 pages is an important Urdu rendering of the *Qur'ān*. In it the author has reproduced material from *Mafih al-Qur'ān* of Shāh Abdul Qādir, which is said to have left its deep impact upon the Muslims of the Indian sub-continent in their understanding of the *Qur'ān* in the eighteenth century. The other sources, from which the author has quoted copiously are *Tafsīr* of Ibn Kathīr, *Fatḥ al-Raḥmān* of *Shāh Waliullah* *Fatḥ al-Qadīr* of al-Shawkānī, and *Fatḥ al-Bayān* of the author himself.<sup>25</sup>

While explaining the verses of the *Qur'ān*, the *Nawāb* cited other explanatory verses of the Book and the relevant Apostolic Tradition for further elaboration. He has also given marginal translation of these supplementary verses. This book is an important contribution to *Tafsīr* literature in the Indo-Pak sub-continent, as it provides an authentic and rich source of a wide range of knowledge and information to the Urdu readership.

The first two volumes, the work of the *Nawāb*, with continuous pagination, were published in Lahore in 1307/1889, and the third, also the work of the *Nawāb* and with continuous pagination continuing from the first two, was published in 1307/1890. The fourth and fifth, and sixth, with different pagination, and the work of the *Nawāb*, were published in 1307/1890 and 1310/1892, respectively. The seventh volume which commences with *Sūrah Banī Isrā'īl*, published in 1310/1892, is the work of *Muhammad* ibn *Hāshim* of the village *Qadiyan*, Lahore district. Likewise, the eighth, ninth, tenth and eleventh volumes, published in 1310/1892, 1312/1894, 1312/1894, and 1316/1898, respectively, and although bearing the name of the *Nawāb*, appear to be the work of *Muhammad* *Hāshim* as well. The twelfth and thirteenth volumes are either missing or have not been published-the latter assumption seems preferable. The fourteenth and fifteenth volumes, published 1319/1901, are the work of *Maulāna Dhu al-Fiqar Ahmad Bhopālī*, and were published under his name. Saeedullah in his book, *Life and Works of Nawāb Siddiq Hasan Khan of Bhopāl* divided the book into seventeenth volumes, two additional volumes, and said the sixteenth and seventeenth volumes are the work of the *Nawāb* and were published in 1308/1890.<sup>26</sup>

The work of *Muhammad* *Hāshim* differs in certain respects from that of the *Nawāb*. The *Nawāb*, during his explanation of the verses of the *Qur'ān*, has cited verses of the *Qur'ān* and the *Ḥadīth* for further elaboration. He has given a marginal translation of these supplementary verses but has left out that of the *Ḥadīth*. But *Muhammad* *Hāshim* has given not only the translation of the explanatory verses of the *Qur'ān* but also that of the *Ḥadīth* and, instead of placing them in the margin, has incorporated both of them in the text. The sources from which they have borrowed material are identical.

As for as the work of *Maulāna Dhu al-Fiqar Ahmad* is concerned, he discontinued the style of *Muhammad* *Hāshim* and carried on that of the *Nawāb*, i.e.

marginal translation of the explanatory verses of the Qur'an, leaving behind that of the *ad* th.

As we already stated, the Nawab's interlineal translation is nothing more than the reproduction of the literal rendering of *M* al-Qur'an with this simple exception that in some places, where he thought appropriate, he preferred the literal translation of *Shah Waliullah's* Fat al-Rafiq. The following examples will illustrate our view point.

*Shah Abd al-Qadir's* rendering of the verse:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾<sup>27</sup> یعنی تجھ ہی کو ہم بندگی کریں اور تجھ ہی سے مدد چاہیں

While that of the Nawab's:

﴿تجھ ہی کو ہم بندگی کرتے ہیں اور تجھ ہی سے مدد چاہے ہیں﴾

Again, *Shah Abd al-Qadir's* rendering of the verse is:

﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ یعنی دکھا ہم کو راہ سیدھی

While that of the Nawab is:

﴿چلا ہم کو راہ سیدھی۔ ثابت رکھ ہم کو کھلے راستے پر یا ہدایت کر ہمیں زمانہ آئندہ میں﴾

*Muhammad Hashim* also maintained the same method of presentation. For example rendering the verses:

﴿وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَدَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَعْثًا قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا﴾<sup>28</sup>

In *M* al-Qur'an reads:

﴿اور مذکور کر کتاب میں مریم جب کنارے ہوئی اپنے لوگوں سے ایک شرقی مکان میں۔ پھر پکڑ لیا ان سے ورے ایک پردہ۔ پھر بھیجا ہم نے اس پاس اپنا فرشتہ۔ پھر بن آیا اس کے آگے آدمی پورا (یعنی جوان خوبصورت)۔ بولی مجھ کو رحمان کی پناہ تجھ سے۔ اگر تو ڈر رکھتا ہے۔ بولا میں تو بھیجا ہوں تیرے رب کا کہ دے جاؤں تجھ کو ایک لڑکا ستھرا۔ بولی کہاں سے ہو گا میرے لڑکا اور چھو اتک نہیں مجھ کو آدمی نے اور کبھی نہ تھی میں بدکار۔ بولا یوں ہی فرمایا تیرے رب نے۔ وہ مجھ پر آسان ہے اور اس کو ہم کیا چاہیں لوگوں کے لیے نشانی اور مہر ہماری طرف سے اور ہے یہ کام ٹھہر چکا﴾

While in *Tarjuman al-Qur'an*, it reads:

﴿اور مذکور کر کتاب میں مریم جب کنارے ہوئی اپنے لوگوں سے ایک شرقی مکان میں۔ پھر پکڑ لیا ان سے ورے ایک پردہ۔ پھر بھیجا ہم نے اس پاس اپنا فرشتہ۔ پھر بن آیا اس کے آگے آدمی پورا۔ بولی مجھ کو رحمان کی پناہ تجھ سے۔ اگر تو ڈر رکھتا ہے۔ بولا میں تو بھیجا ہوں تیرے رب کا کہ دے جاؤں تجھ کو ایک لڑکا ستھرا۔ بولی



abrogating and abrogated traditions of the Prophet. The total number of the abrogated Apostolic Traditions has been described by the author to be twenty-four.<sup>33</sup>

*Fasl al-Khet b fi Fasl al-Kit b*, (in Urdu), contains 95 pages was published in 1404 A.H at Matba' Zahid Bashir Printers in Lahore. It deals with merits and usefulness of the Glorious Qur' n in the light of the authentic traditions of the Prophet and saying of the *Imams*. The correct numbers of the chapters of the Qur' n and its verses along with their virtues have also been discussed in it.<sup>34</sup>

*Manhat al-Mann n fi Bay n-i Naskh al-Sunnah bi-l-Qur' n*, (in Arabic), containing 2 pages was published in 1895 A.D, at the *Sh hjah niyyah* Press of *Bhop l*. It was written in response to the question that whether the Qur' nic verses can be abrogated by Prophetic traditions and the answer is in positive.<sup>35</sup>

*Tazkir al-Kul bi-Tafs r al-Fatehat wa Arba'-un Qul*, (In Urdu), containing 62 pages as the title clearly reveals, it consists of interpretation of *S rah al-Fateha*, *Kaferun*, *Ikhlās*, *Falaq* and *S rah al-N s*, written for common masses, translation line by line while *Tafs r* is in footnote.<sup>36</sup>

*Tanazzah al-Bustan li-Bay n-i m Ya'tamid 'alaihe fi Tafs r al-Furq n*, (In Persian) contains 2 pages was published in 1895 A.D, at the *Sh hjah niyyah* Press of *Bhop l*. It was written in response to the question that which is the most authentic commentary of the Qur' n.<sup>37</sup>

*Tasheed al-Kaukh Bay n-i Miqd r N sikh wa al-Mans kh*, (In Arabic), containing 2 pages, was published in 1895 A.D, at the *Sh hjah niyyah* Press of *Bhop l*. In this booklet five abrogated verses of the Qur' n, and ten abrogated *A ad th*, with reason of their abrogation, are mentioned.<sup>38</sup>

*Aiqaz al-Wasnan bi-Ijtma' al-Shirk ma' al-'Im n*, (In Arabic) containing 3 pages was published in 1895 A.D, at the *Sh hjah niyyah* Press of *Bhop l*. In the light of the verse <sup>39</sup> وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ (And most of them believe not in Allah without associating (other as partners) with Him!), it is made clear whether there is a possible to come together the faith and polytheism to a man at a time.<sup>40</sup>

*Al-Qaz t al-Azal bi-Zey d t al-'Umar wa-Takh r al-Ajal*, (in Arabic), containing 10 pages, was published in 1895 A.D, at the *Sh hjah niyyah* Press of *Bhop l*. This booklet is in response to the question that the Qur' nic verses are contradictory to the age of the people, and the answer is, all the verse assimilated related to it, and shows the similarities among each other.<sup>41</sup>

*Rafa' al-'Iltib s 'an 'L thr-i 'Ibn 'Abbas*, This treatise was written on the commentary of *Ibn Abbas*: ﴿وَفِي كُلِّ أَرْضٍ نَبِيٌّ كَنَبِيِّكُمْ وَأَدَمُ كَأَدَمٍ، وَنُوحٌ كَنُوحٍ وَابْرَاهِيمُ كَابْرَاهِيمِ﴾

﴿وَفِي كُلِّ أَرْضٍ نَبِيٌّ كَنَبِيِّكُمْ وَأَدَمُ كَأَدَمٍ، وَنُوحٌ كَنُوحٍ وَابْرَاهِيمُ كَابْرَاهِيمِ﴾ In each of those earths there is a Prophet like your Prophet, an Adam like your Adam, a Noah like your Noah, an Abraham like your Abraham, and a Jesus like your Jesus﴾ regarding the verse <sup>42</sup> ﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾, ﴿Allah is He Who created seven Firmaments and of the earth a similar number﴾, proved it unauthentic. It was written in Arabic containing 6 pages, was published in 1895 A.D, at the *Sh hjah niyyah* Press of *Bhop l*.<sup>43</sup>

### Conclusion:

In conclusion, it is safe to argue that Nawab Siddiq Hasan Khan devoted his whole life for the regeneration of the Muslims not only of the Indian sub-continent, but of the whole world. He sought to realize that objective by producing and popularizing authentic literature on different Islamic sciences especially Qur'an, and Hadith, in all three major languages of the then Muslim world, i.e., Arabic, Persian, and Urdu. Most of his works were published during his life time from all the three main centers of Islamic learning in those days, i.e., India, Egypt, and Constantinople. As a result, they soon became famous throughout the Muslim world and earned his great reputation as a prolific author and religious reformer.

### Notes and References:

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- <sup>2</sup> Shaikh Muhammad Ikram, *Mawji-i Kauthar*, Lahore: Firoz Sanan, 1958, pp.7-9
- <sup>3</sup> Khan, *Ma'athir-e Siddiqi*, op, cit., p. 20, see also, Khan in *E<sup>2</sup>*, 7:1049
- <sup>4</sup> Aziz Ahmad. *Islamic Modernism of India and Pakistan*, (Karachi: Oxford University Press, 1967) pp. 114-15
- <sup>5</sup> Nawab Siddiq Hasan Khan. *al-Intiqad al-Rajih*, Lucknow, 1284 AH, p.56
- <sup>6</sup> *Ibid*, p. 114
- <sup>7</sup> *Ibid*, p.115-16
- <sup>8</sup> *Ibid*, p. 115
- <sup>9</sup> Nawab Siddiq Hasan Khan. *al-Intiqad al-Rajih* op, cit. p.75; *idem*, *Ibqal al-Menan*, pp. 182-83
- <sup>10</sup> Khan, *Matir-i-Siddiqi op.cit.*, vol iii pp. 162-63
- <sup>11</sup> Ali, *op.cit.*, pp.190-91
- <sup>12</sup> Muhammad Salim Qidvai, *Hindustani Muffassrin aur unki Arabi Tafsirin*, Delhi, Koh-i Nur Printing Press 1973, pp. 102-3
- <sup>13</sup> The Qur'an, 3:7. All the translations of the Qur'anic verses are taken from A. Yusuf Ali, *The Glorious Qur'an: Translation and commentary*, 2<sup>nd</sup> ed. (U.S.A: American Trust Publication 1977.
- <sup>14</sup> Nawab Siddiq Hasan Khan, *al-Taj al-Mukallal*, (Bombay, 1963), p. 363
- <sup>15</sup> Qidvai, *op.cit.*, p.103
- <sup>16</sup> The Qur'an, 89:6-7-8
- <sup>17</sup> Nawab Siddiq Hasan Khan, *Fath al-Bayan fi Maqsid al-Bayan*, 1<sup>st</sup> ed. vol. 10. (Egypt,1884), p. 265; Qidvai, *op.cit.*, p.104
- <sup>18</sup> Muhammad Mustaqim Salafi, *Jamat Ahl-i-Hadith Ki Tasnifi Khidmat*, Varanasi: Jamia Salafia, 1992, pp. 9-10
- <sup>19</sup> The Qur'an 2: 23
- <sup>20</sup> The Qur'an 2: 24
- <sup>21</sup> Qidvai, *op.cit.*, p.103
- <sup>22</sup> Ali, *op.cit.*, p.195
- <sup>23</sup> Qidvai, *op.cit.*, pp. 281-2
- <sup>24</sup> Ali, *op.cit.*, pp.195-96; Qidvai, p. 281
- <sup>25</sup> Ali, *op.cit.*, p.196, Saeedullah, *op.cit.*, pp. 120-21; Sayyid Hamid Shattari, *Qur'an Majid ke Urdu Tarajim waf Tafasir k Tanqidi Mutalaha' 1914 Tak*, Haydrabad,1982, p. 436
- <sup>26</sup> Saeedullah, *op.cit.*, p.120

<sup>27</sup>The Qur'ān 1: 5

<sup>28</sup> The Qur'ān 19: 16-21

<sup>29</sup> The Qur'ān 43: 1-2

<sup>30</sup> The Qur'ān 67: 5

<sup>31</sup> Saeedullah, *op.cit*, pp. 122-23

<sup>32</sup> Ali, *op.cit*, pp.196-97; Salafi, *op.cit*, p. 10

<sup>33</sup> *Ibid*, p. 197, *ibid.*, pp. 10-11

<sup>34</sup> *Ibid*, p. 197; *Ibid.*, p. 9

<sup>35</sup> Salafi., p.8

<sup>36</sup> *Ibid*, pp. 8-9

<sup>37</sup> *Ibid*, p.9

<sup>38</sup> *Ibid*, p.10

<sup>39</sup> The Qur'ān 12: 106

<sup>40</sup> Salafi, p.11

<sup>41</sup> *Ibid*, p.10

<sup>42</sup> The Qur'ān 65: 12

<sup>43</sup> Salafi, *op.cit*, p.8