

Development of *Ḥadīth* Literature in India: A Study on *Nawāb Siddīq Ḥasan Khān* *Rahmatullah**

Abstract

The *Qur'ān* and *Ḥadīth* govern all aspects of Islam's belief system and its manifestation in human life. The *Qur'ān* represents the precisely revealed words of Allah and the *Ḥadīth* constitute the practical and methodological dimensions of the *Qur'ānic* commands and instructions. Allah tasked the Prophet (PBUH) to do the following: rehearse the *Qur'ān*'s messages to people; unfold the truth revealed in the *Qur'ān*; and teach his followers. The bayān of the *Qur'ān* is known as the *Ḥadīth* and *Sunnah*. The Companions got directly from the Prophet (PBUH) transmitted it to the later generations. In the long span of Islamic history, even not a little passage of time we can find, which is blank from the people who are true descendents of *Sahābah* in respect of their faith and deposition.

Nawāb Siddīq Ḥasan Khān was an important figure in colonial-era Islamic reform in India who flourished during 19th century, being a prominent representative of the *Ahl-i-Ḥadīth* movement, the *Nawāb* naturally championed the cause of *Ḥadīth*. He himself wrote about 40 voluminous and small books on this subject in all three languages which he had mastered, i.e., Arabic Persian and Urdu, and published and distributed them. His contributions to this subject 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 context, this paper makes a brief analysis of development of *Ḥadīth* literature in India and *Nawāb Siddīq Ḥasan Khān*'s contribution to *Ḥadīth* literature.

Keywords: *Nawāb Siddīq Ḥasan Khān*; *Ḥadīth* literature, India; Sub-Continent.

Introduction

The first ever expedition of Arab Muslims came to India during the period of the orthodox caliphate (632-661 A.D). Later on they gained complete victory under the Umayyad. Though, the science of *Ḥadīth* had underwent many stages of development till then but neither the '*ulemā*' nor the government had made any effort towards the compilation of *Aḥādīth* which could result in the collection of innumerable scattered *Aḥādīth*. It was '*Umar b. 'Abdul 'Azīz* who devoted attention towards the immediate need of time and started the work of compilation of *Aḥādīth*. In this glorious period of its development, the science of *Aḥādīth* was introduced into India, but its development in India started after a long time. Names of some *Muḥaddithīn* who were racially Indian are found. Dr. *Ishāq* mentions 21 such persons in his book "*India's Contribution to the Study of Ḥadīth Literature*". They had reached the different corners of the Muslim world and there they achieved the distinction of becoming famous *Muḥaddithīn* scholars of Islam. Amongst them *Al-Awzā'ī* (d. 157A.H) in Syria, *Najih 'Abd al-Rahmān al-Sindhi* (d.

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170 A.H) in Medina and Baghdad and Raja al-Sindhi (d. 222 A.H) are famous.¹

The first centres of *Ḥadīth* were established towards the close of the third century of *Hijrah*, after the establishment of two liberal Arab states i.e. *Mansoorah* and *Multān*. But later on it declined under the influence of the *Ismā'ilites*. they ruined all the centres of knowledge, and traditionalists were either compelled to emigrate, or to force to stop their scholarly activities.²

The second period of the development of the science of *Ḥadīth* in India began under the *Ghaznavids* (998-1186 A.D.). Lahore became the centre of *Ḥadīth* during the reign of *Sultān Mahmūd of Ghazna* and his successors. In this period *Imām Ḥasan al-Saqhānī* (d.650 A.H), the greatest *Muḥaddīth* of the time flourished. His work entitled *al-Mashāriq Anwār* is considered the first most significant work of *Ḥadīth* in India. It was the book on which higher education was based till the 8th century A.H. Students from abroad used to come to India to learn *Mashāriq al-Anwār*. In view of its importance several '*ulemā*' wrote commentaries on it, and *Khurram 'Alī Bilhōrī* translated it into Urdu.³

The establishment of the Delhi Sultanate saw the beginning the third period of the development of *Ḥadīth* in India. This period was totally the golden period of the development of *Fiqh* because the jurist had gained the patronage of the *Mughal* rulers. Though, during this period, both the '*ulemā*' and the rulers neglected *Ḥadīth* but a third group consisting of mystics and divines appeared who tried their best for the development and establishment of *Ḥadīth*. Amongst these divines *Shaikh Niẓām al-Dīn Awliyā*' (d. 725 A.H) *Shaikh Sharaf al-Dīn Yahyah al-Manirī* and *Sayyid 'Alī Hamadānī* (d. 786A.H) are famous. The *Khanqāhs* of these divines became the centres of *Ḥadīth*.⁴

It was in the beginning of 9th century of *Hijrah*, after the establishment of the *Bahmani* Sultanate in Deccan and *Muzaffar Shāhi* in Gujarat that the fourth period of development of *Ḥadīth* started. According to *Mohd Ishaq* this period was the revivalist period of the science of *Ḥadīth*⁵ up to that period a number of jurists had come to India under the patronage of the rulers from the other Muslim countries but except '*Abdul 'Azīz al-Ardbili* no other *Muḥaddīth* of repute come to India.⁶ In this period owing to the patronage of the above mentioned two Muslim states and the opening of sea routes, the *Muḥaddīthīn* started to come to India from *Hejaz* and *Egypt* and in the middle of 10th century the science of *Ḥadīth* was rapidly developing.

In 10th century of *Hijrah*, under the influence of Hindu culture, a number of innovations and moral evils crept in amongst the Indian Muslims. The people in general started to worship the tombs of divines and treated as God. To combat the situation some reformists and revivalist appeared in India who spent all their efforts to keep the Muslims away from un-Islamic influences. Thus they did through their writing, discourses and practical efforts. Among them the first and foremost were *Shaikh Ahmad Sirhindī Mujadid Alaf thānī* (d. 1034 A.H) and *Shaikh 'Abdul Ḥaq Muḥaddīth Dihlawī* (d. 1052 A.H). They fought against the innovative and un-Islamic influence and thoughts of the Muslims and called them back to the *Qur'ān* and *Ḥadīth*.

From the middle of 11th century to the middle of the 12th century, we find a chain of *Muḥaddīthīn* in India. Amongst them *Shāh Waliullah Dehlawī* (d.1176 A.H) and his decedents and disciple played a remarkable role in the development of *Ḥadīth* in India. They also did valuable service both through teaching and writing.

In the 13th century of *Hijrah*, with the establishment of *Dār al-'Uloom Deoband* and

Mazāhir al-'Uloom Sahāranpūr began the modern period of the development of *Ḥadīth* in India. Before the establishment of these institutions, the Indian students' desires of receiving higher education in *Ḥadīth* went Hejaz. These institutions not only imparted higher education in *Ḥadīth* in India but also played a very important role in the development of this science. These institutions are more progressive as compared to the institutions in the other Muslim countries in the teaching of *Ḥadīth*. *Abul Ḥasan 'Alī Nadwī* writes "As opposed to the great religious *madrasahs* and universities of Egypt and Syria where only the traditional and chosen of *Ḥadīth* are thought, in the *madrasahs* of India and Pakistan the complete study of the *Sihāh Sittā* (six authentic books of *Ḥadīth*) is undertaken. In particular *Tirmīdhī* and *Bukhārī* and to a certain extent *Abu Daūd* and *Muslims* are taught in a critical method. Some where *Tahāwī* and *Muwattā* are also studied critically"⁷ keeping in mind this historical background of the development of the science of *Ḥadīth* in India it is not difficult for us to fix the place of India in the history of science of *Ḥadīth*. Thus the greatest thinkers of the Muslim world accept this fact and speak highly of the scientific achievements of Indian scholars in this field. Dr. *Ishāq* writes the statements of '*Allamā Rashīd Raḍā* of Egypt in the introduction of his book "*India's Contribution to the Study of Ḥadīth Literature*", "If our Indian scholars had not devoted attention towards the science of *Ḥadīth* in this modern period, this science would have declined in the East because this science was already on the decline in Egypt, Syria, Iraq and Hejaz in the 10th century of *Hijrah* and had reached the last stage of its weakness in the beginning of 14th century of *Hijrah*."⁸

In view of the above, it may fairly be claimed that the science of *Ḥadīth* in India developed and flourished since the advent of Islam in India, and the important books of *Ḥadīth* literature has been introduced to the Indian subcontinent by the Indian scholars who sincerely devoted their life-long preoccupation with the life of Prophet (PBUH) and his traditions, solely motivated by a sincere devotion to the life and precepts of the Prophet (PBUH). At the same time, it cannot be said for definite that their attempt is the last and final in this field. Likewise, one such attempt was made by *Nawāb Siddiq Ḥasan Khān* by delving into the field of *Ḥadīth* literature.

Contribution of Nawāb Siddiq Ḥasan Khān to Ḥadīth Literature: A Brief Survey

Being a prominent representative of the *Ahl-i-Ḥadīth* movement, the *Nawāb* naturally championed the cause of *Ḥadīth*. First, while commenting on the history of *Ḥadīth* literature in the sub-continent, he pointed out that cultivation of this subject in this country had been very meagre from the beginning of the advent of Islam in it. And particularly after the invasion of this country by *Maḥmūd Ghaznawī*, its study was almost totally neglected, as Muslim scholars were more interested in the study of sciences and *Ḥanafī* Jurisprudence than in the study of *Ḥadīth*.⁹ According to *Nawāb*, '*Abdul Ḥaq Muḥaddīth Dehlawī* was the first eminent Indian traditionalist. He was also full of pride for the contribution made by '*Abdul Ḥaq*'s son *Nūr al-Ḥaq* as well as by *Shāh Waliullah* and the members of his learned family to the popularization of *Ḥadīth* in India.

Nawāb Siddiq Ḥasan Khān also tries his best to revive the *Sunnah* and to refute innovation, and this purpose he played a prominent role in the publication and advancement of *Ḥadīth* learning not only in India, but in the whole Muslim world. For the promotion and dissemination of *Ḥadīth* he announced one thousand Rupees for memorising *Ṣaḥīḥ Bukhārī* and one hundred Rupees for *Bulūgh al-Marām* respectively. Among the persons

who take part in this contest only two names have been mentioned so far—one Maulānā Hakim ‘*Abdul Wahhāb Dehlawī* and the other *Maulānā Abdul al-Tawwāb Ghaznavi Aligarhī*. After completing the task *Maulānā Abdul al-Tawwāb* gave the information to the *Nawāb*, he not only rewarded him but also fixed thirty Rupees per month a scholarship till death, but with in fifteen days after announcing it he passed away.¹⁰

Moreover, he also arranged for the transmission of *Ḥadīth* into Urdu to introduce it to the Urdu knowing people. He appointed ‘*Allāma Waheed al-Zamān* and *Badī‘ al-Zamān* for the purpose and got *Sihāh Sittah* translated into Urdu along with *Muwaṭṭa Imām Mālik*. He also published rare books on the traditions. In 1868, when he travelled to perform his pilgrimage to *Makkah*, he copied ancient manuscripts of *Ḥadīth* in Hejaz and brought these to India. Among the books published by the *Nawāb*, *Faṭḥ al-Bārī Sharḥ Ṣaḥīḥ Bukhārī* which he bought in six hundred Rupees then published it from *Bulāq Press Egypt* in 1300 A.H/1872 with the expense of twenty five thousand Rupees.¹¹ He himself wrote about 31 voluminous and small books on this subject in all three languages which he had mastered, i.e., Arabic Persian and Urdu, and published and distributed them.

Nawāb’s Thought regarding Ḥadīth

The *Nawāb* was totally against all kinds of innovations in religious matters. He regarded *bid‘ah* (innovation) as the antithesis of *Sunnah* and therefore he mentioned that it must be rejected. Like *Ahl-i-Ḥadīth* scholars, he did not approve of even *bid‘ah Ḥasanah* (commendable innovation), as it has no precedent in the life and thought of Prophet (PBUH). He was of the firm belief that innovation creates darkness, while *Sunnah* creates light.¹² Regarding *Ḍaeef* (weak) and *Madhū* (false or forged) traditions, *Nawāb Siddiq Ḥasan Khān*’s attitude was clear. To him, *Madhū* and *Ḍaeef* traditions played the most important role behind the occurrence of turmoil’s, conflicts, doubts and controversies in Islamic history. There is no light, clarity and reality or promise and support of Allah to *Madhū* and *Ḍaeef Aḥādīth*, as compared to *Qur‘ān* and *Saḥīḥ Aḥādīth* (authentic *Aḥādīth*). Being an eminent Traditionalist, the *Nawāb* emphasised the importance of *Ḥadīth* as a rich source of Jurisprudence. Unlike Aligarh modernist, he accepted as genuine the entire corpus of the Prophet (PBUH)’s sayings collected in the six canonical books called *al-Sihāh al-Sittah*. He argued that the classical specialists in *Ḥadīth*, such as *Bukhārī* and *Muslim*, were fully equipped with resources and methodology for discriminating between genuine and fabricated tradition¹³

Nawāb was of the opinion that the tradition of the Prophet (PBUH) occurred first then the verses of the *Qur‘ān* were revealed in support of it. For example about ablution (*Waḍhu*), it was started in *Makkah* and the relevant *Qur‘ānic* verse was revealed in *Madina*. In the same way the sermon of Friday was made compulsory in *Makkah* but verse was revealed in *Madina*¹⁴. *Nawāb Siddiq Ḥasan Khān* also believes in the abrogation of certain *Qur‘ānic* verses by the *Sunnah* (tradition). In support of this view, he explain the verse: "مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِخْهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا" i.e. "None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar".¹⁵

He has rejected the view of *Imām Shāf‘ī* that the *Qur‘ānic* verses were not abrogated by successive traditions (*mutawātir Ḥadīth*).¹⁶

Nawāb Siddiq Ḥasan Khān not only accept *riwāyah* (narration of the traditions) but also *dirāyah* for example in his book *al-Idā‘*, he quotes a comprehensive narration of Abu

Hurairah (RA) regarding the signs of the Day of Resurrection, after while giving the reference of *Marfū* (attributed tradition) narration of Hadrat Anas (RA): "ان في سنة المائتين يكون كذا وكذا، وفي العشر والمائتين كذا وكذا"

That is in 200 A.H, and in 210 A.H, so and so will happen. After this, in order to prove this narration as fabricated, he presented the following argument in support.¹⁷

ان التاريخ لم يكن على عهد رسول الله صلى الله عليه وسلم وانما وضعوه على عهد عمر، فكيف يجوز هذا على عهد رسول الله صلى الله عليه وسلم ان يقال في سنة كذا يكون كذا.

However, *Nawāb Ṣiddīq Ḥasan Khān* accepted the narrations regarding the signs of the Day of Resurrection, which are strong both in *riwāyah* as well as *dirāyah*. *Nawāb*'s important works on *Ḥadīth* are briefly mentioned below.

'Aun al-Bārī li- Ḥallī Adillah al-Bukhārī

The book written in Arabic, containing 1635 pages in two volumes is a commentary on the resume of *Ṣaḥīḥ Bukhārī* prepared by *Abū al-'Abbās Zain al-Dīn Ahmad ibn 'Abd al-Laṭīf al-Sharīf al-Zabīdī* (d. 1486 A.D) under the title *al-Taḥrīd al-Sarīh li-Aḥādīth al-Jamī' al-Ṣaḥīḥ*, hand book of *Aḥādīth Marfū'ah* and *athar*.

The purpose behind the compilation of these works, it is necessary to introduce briefly the style and method of presentation which *Bukhārī* has observed in his *Ṣaḥīḥ*. *Bukhārī* divided his work into chapters, under which the traditions were classified. But on numerous occasions a single *Ḥadīth* was repeatedly cited under different chapters if it had even a slight connection with any of the chapters.

The main significance of *Zabīdī*'s work is that the repetition of traditions is avoided, citing the repeated *Aḥādīth* only once under relatively more appropriate chapters. This method of *Zabīdī* reduced the volume of *Bukhārī*'s work.

Zabīdī's brief commentary in the margin, however, seems quite insufficient for a reader to understand perfectly the underlying idea of the *Ḥadīth*. In fact, *Zabīdī* has given only the meaning of some difficult words and this alone cannot easily convey the complete idea without referring them to their original source and context.

The *Nawāb* maintained in his *'Aun al-Bārī* the system and order of *Bukhārī* and *Zabīdī* and, with the help of *Ibn Ḥajar*'s *Fath al-Bārī*, *al-Qastallānī*'s *Irshād al-Sarī* and *Shawkānī*'s *Nayl al-Awtār*, made an attempt to elaborate and explain the points wherever necessary to convey to the reader the specific meaning of the *Ḥadīth* concerned.

The author made a valuable contribution to the knowledge of *Ḥadīth*; because it is a relatively recent work on *Bukhārī*, and contains the opinion of both ancient modern scholars. It contains the most significant opinions of *Ibn Taymiyyah* in his *Muntaqā al-Akhhbār*, of *Shawkānī* in *Nayl al-Awtār*, of *Zabīdī* in *Tajrīd*, of the *Nawāb* in *'Aun al-Bārī*, and of *al-Qastallānī* in *Irshād al-Sarī*. A scholar of Islamic Law might find it useful but he would have to be equipped with science of the *Qur'ān*, the whole corpus of *Ḥadīth* and the necessary qualification of *ijtihād*.

Another important point of mention in this context is that the *Nawāb* was not a blind follower of his predecessors. He has given evidence of his independent position, wheresoever's he felt necessary, by expressing opinions at variance with those of his model teachers and thinkers such as *Ibn Taymiyyah*, *Ibn Qayyim*, *al-Shawkānī*, etc.

This book was first published by the *Būlāq Press* at Cairo in 1297/1879 A.D in the form of marginal commentary on *Nyal al-Awtār* of *Shawkānī*. Another edition of the book was published in Bhopal in 1881 A.D. An idea of the importance and

contemporary relevance of the book in the whole Muslim world may be had from the fact that its new edition was published by *Dār al-Rashid* of *Ḥalab* in Syria in 1984 in five volumes containing 4017 pages.

Al-Sirāj al-Wahhāj min Kashaf Matālib Ṣaḥīḥ Muslim bin al-Ḥajjāj

The language of the book Arabic was first published in two big volumes containing 1409 pages in 1301/1885 from *Siddiqī* Press at Bhopal. It also published from “*al-Maktabā al-Athriyāh*” in Pakistan. The first volume contains 598 pages, while the second volume runs into 805 pages. As the name of the book indicates, it is commentary on the resume of *Ṣaḥīḥ Muslim* prepared by *Hafiz ‘Abd al-‘Azīm al-Mundhirī* (d.656 A.H/1258). It is a valuable storehouse of knowledge on *Ḥadīth* which the author compiled from different sources. While drawing benefits from the commentary of al-Nauwī’s (1233/1277A.D) *al-Minhāj fī Sharḥ Ṣaḥīḥ Muslim*, he also criticised him in matters he did not find himself in agreement with him.

Fath al-‘Allām Sharḥ Bulūgh al-Marām

This is an explanatory commentary on *Ibn Ḥajar al-‘Asqalānī*’s book *Bulūgh al-Marām min Adillah al-Aḥkām*, a manual of authentic traditions of Prophet (PBUH) dealing with the issues of Muslim jurisprudence. The *Aḥādīth* recorded in it are without *asānid* and repetition, and are mostly reported on the authority of the Companions of the Prophet ((PBUH). There are some *Aḥādīth* narrated through different channels, but the author has given their complete history, their authenticity or otherwise from one channel or the others. At the end of each *ḥadīth* the original source of it has also been cited, due to which reader does not remain in doubt about the authenticity and origin of any *Ḥadīth*. The curiousness of this book is that it exclusively deals with the problem of *Fiqh*.

Due to importance of the book *Bulūgh al-Marām min Adillah al-Aḥkām*, attracted scholars to write commentaries and explanation on it. Among the scholars who wrote their commentaries on it are *Qāḍī Sharaf al-Dīn Ḥusāin ibn Muhammad al-Maghribī* (d.847/1443) under the title *al-Badr al-Tamām* (the full moon), *Muhammad ibn Ismā‘īl al-Amir al-Yamanī* (d.1182/1768) entitled *Sūbul al-Salām* (the path of peace) and after that *Nawāb Siddiq Ḥasan Khān* was the third main author who wrote three commentaries on it entitled *al-Rauḍ al-Bisām*, *Fath al-‘Allām* and *Misk al-Khitām* both in Arabic and Persian respectively.¹⁸ The *Nawāb* reproduced in his commentary materials from *Muhammad ibn Ismā‘īl al-Amir al-Yamanī*’s *Sūbul al-Salām*, *Shah Waliullah*’s *Musawwā* and *Musaffā* and *Shawkānī*’s *Nayl al-Awtār*.

The main contribution of the *Nawāb* in this book is that he has assimilated in his commentary the dynamic ideas of *Shāh Waliullah*, *Muhammad ibn al-Shawkānī*, *Muhammad ibn Ismā‘īl al-Yamanī* and the four orthodox Imams namely *Malik bin Anas*, *Abu Hanīfah*, *al-Shāfi‘ī* and *Aḥmad bin Ḥanbal*. The book is considered very useful for the purpose of enabling an individual, who otherwise properly equipped with the necessary qualification of *mujtahid* to drive rules independently of the four Imams for his everyday life. It can also assist a *Qāḍī* (judge) in having direct and independent approach to the sayings and actions and approbations of the Prophet ((PBUH) regarding a particular legal procedure.

Although the name of *Abū al-Khair Sayyid Nūr al-Ḥasan*, the author’s son, is mentioned as author of the book, the *Nawāb* was himself was the author. The book in two volumes comprising 461 pages was published from both India and Egypt.

Misk al-Khitām fī Sharah Bulūgh al-Marām

One of the most important books of the *Nawāb Siddīq Ḥasan Khān* written in Persian language containing 1086 pages was published in two volumes from Lucknow in 1288A.H and 1290A.H.¹⁹ As the name of the book indicates, it is a commentary on Ibn Hajar al-‘Asqalānī’s book *Bulūgh al-Marām min Adillah al-Ahkām*. In this book, the opinions of the four *a’immah* are very often reproduced and their interpretations mostly accepted.

The book is divided in two parts. The first part deals with relations between God and man (*‘ibādat*), i.e. ablution, prayers, the Friday sermon, *Idān*, *Zakāt*, *saūm*, *hajj*, etc. The second part deals with relation between man and man, (*mu’amalāt*), i.e. loans, *shirkat* (joint business), *shufah* (pre-emption), interest, *ijārah* (letting of land), *lūqtah* (picking of foundlings), the institution of marriage, divorce etc. The book also has an appendix on *Akhlāq* (the behaviour of man in his everyday life).²⁰

Al-Rauḍ al-Bisām min Tarjumat-i-Bulūgh al-Marām

The language of the book Arabic was first published from Fārūqī Press in Delhi. As the name of the book indicates, it is a translation of Ibn Hajar al-‘Asqalānī’s book *Bulūgh al-Marām min Adillah al-Ahkām*, a manual of authentic traditions of Prophet (PBUH dealing with the issues of Muslim jurisprudence. On the front cover of it, the author’s younger son Mīr Nūr al-Ḥasan as the author of this book has been mentioned.²¹

Yaqazah ūli-al-I’tibār fī ma’ Varadā fī Dhikr al-Nār wa Ashāb al-Nār

The purpose of writing behind this comprehensive book was the author got inspiration from the book produced by Hafiz Ibn Qayyim on matters relating to Hellfire and its dwellers. The main significance of the book under review is that it is the first independent work on this subject, as it gives a graphic and comprehensive account of the painful and frightening conditions of Hellfire in the light of the *Qur’ān* and *Ḥadīth*. By composing this book the author also sought to prevent people from committing sins leading to Hellfire. This Arabic book containing 141 pages was published by the Shahjahānī Press Bhopal in 1877 A.D.

Al-Idrāk li-Takhrij Ahādīth Radd al-Ishrāk

According to *Nawāb Siddīq Ḥasan Khān*, this work is an improvement on Muhammad Isma’il’s *Radd al-Ishrāk*. It is a collection of the speeches and sermons of Sayyid Ahmad Shahīd, assembled together in book form by Muhammad Isma’il. *Taqwiyyat al-Imān*, a famous book, is its Urdu translation by the same author. According to *Nawāb Siddīq Ḥasan Khān* it was lacking in the following respects: The *Ahādīth* were reported without *asānīd* (chain of narrator); no reference to their original sources (*makhārij al-Ahādīth*) was given; some chapters lacked certain relevant *Ahādīth* without which they were incompletely documented, i.e. the chapters did not give a complete idea regarding that particular subject; and the *Ahādīth* were reported in parts only. *Nawāb Siddīq Ḥasan Khān* completed the *asānīd* and traced their sources. He supplemented some chapters with appropriate *Ahādīth* and completed the text (*matn*) of others which the author of *Radd al-Ishrāk* had reported in part. He also explained the meaning of some difficult and unfamiliar words and contributed some chapters without which the contents of the book seemed to him imperfect.

Radd al-Ishrāk was compiled with an eye on the social as well as religious conditions of the Indian Muslims. At that time, the Indian Muslim community was suffering from

various social and religious ills which several people made attempts to reform the Muslim community; but *Sayyid Ahmad Shahīd* was the first who engineered a widespread campaign against them. This book forms the living memorial to his efforts. *Siddiq Ḥasan Khan* was also greatly concerned with the miserable condition of the Muslim community not only in India but also the abroad and, therefore, made fresh attempt to explain to the people how futile certain of their traditional practice were. The book comprises the following headings:

Radd al-Ishrāk fi al-'Ilm, in this chapter the author highlights the point that Allah alone knows the secrets of men and of the universe. *Pīrs*, saints and idols are incapable of knowing the secrets of men.

Radd al-Ishrāk fi al-Tasarruf, in this chapter the author has tried to make the people understand that none except Allah can effectively influence their course of action, and *pīrs*, saints and idols cannot divert destiny.

Radd al-Ishrāk fi al-'Ibādah, in this chapter the author has explained to Muslims as well as non-Muslim that giving charity and slaughtering animals in the name of *pīrs*, saints and idols is an act of polytheism.

Radd al-Ishrāk fi al-Taqlīd, most works of the *Nawāb Siddiq Ḥasan Khān* contain at least some polemics against *taqlīd*. Here again the author has attacked *taqlīd* and *muqallidūn*, and has praised those who are, according to the author, *ghair muqllidūn*.

Radd al-Bid'at al-Rūsūm, in this chapter various time-honoured un-Islamic customs and traditions prevalent in the society have been described. For example, extravagant spending on funerals, circumcision and marriage ceremonies, illumination of the graves and the like has been discussed in it.

This book written in Arabic containing 35 pages was published from *Matba' Nizāmī Kanpur* in 1290/1873.²²

Al-Idhā'ah Limā Kān wa Yakūn Bayān Yadayī al-Sā'ah

This book in Arabic containing 96 pages deals with the signs and conditions of the approach of the Day of Resurrection in the light of the relevant *Qur'ānic* verses and traditions of the Prophet ((PBUH)). It was first published by the *Siddiqī Press* at *Bhopal* in 1877.

It speaks of the importance and current relevance of the book that later its second edition containing 195 pages was published by *Dār al-Kūtūb al-'Ilmīyyah* at *Beirut* and by *Maktābāt al-Thaqāfah* at *Madina* in 1979.

Al-Hittah fī Dhikr al-Ṣiḥāḥ al-Sittah

This is one of the most original Arabic works of the author on *Ḥadīth* literature. In it he has compiled all the necessary details relating to the subject, with which no student of *Ḥadīth* can afford to dispense. It was started by *Sūrah al-Fātiḥah* with two sub-chapters. The first sub-chapter discussed on the importance of knowledge and '*ulemā*' while the later one highlights the importance of the scholar of *Ḥadīth* literature and *Muḥadīthūn* in the form of prose and poetry. It is divided into five chapters, the first chapter consists on the discussion of the introduction, origin and development, collection and compilation of *Ḥadīth* literature, while the second chapter comprises on the elucidation of different terminologies of the science of *Ḥadīth*. The remaining chapters devoted to the study of the six canonical books on *Ḥadīth* and biographies of their compilers. It also throws light on the main merits and virtues of the science of *Ḥadīth*. Other important matters connected with the science of *Ḥadīth* have also been discussed in it.

This book written in Arabic containing 148 pages was first published in 1283A.H by the Nizāmī Press at Kanpur. Later, another edition of the book containing 279 pages was published by the *Dār al-Kūtūb al-‘Ilmīyah* at Beirut in 1885A.D.

Al-‘Ibrah Mimmā Jā’a fi al-Ghazwah wa al-Shahādah wa al-Hijrah

The book comprises on the elucidation about Military Expedition, Martyrdom and Emigration, the author collected and classified in it the *Qur’ānic* verses and traditions of the Prophet ((PBUH) relating to the virtues of military expedition, martyrdom, *jihād* and emigration in the path of Allah. The book is divided into five chapters and a concluding remark preceded by a foreword. At the end of the book a fine *qasīdah* (Ode) comprising 72 lines is appended to it in exaltation of the *Sunnah* and disapproval of *taqlīd*.

This Arabic book containing 154 pages was first published by the Shāhjahānī Press at Bhopal in 1294A.H/1877A.D.

Tawfīq al-Bārī li-Tarjumat al-Adab al-Mufrad li-al-Bukhārī

Al-Adab al-Mufrad is a compilation by *Imām Bukhārī* containing many traditions on the elegant manners and the good conduct of the Prophet ((PBUH). This translation of *al-Adab al-Mufrad*, by *Nawāb Siddīq Hasan Khān* was published from *Mūfid-i-‘Am* Press Agra in 1888A.D. It consists of 319 pages. The book contains only the translation and not the original text. The chain of narrators has also been omitted to keep a count of the number of traditions every *Ḥadīth* in every chapter tradition is preceded by a number. Translation is accompanied by explanatory notes also. If there is a tradition which is unanimously accepted by the traditionalists, this fact has been indicated. It also contains repeated traditions as well as those between which there are minor verbal differences conveying the same sense and traditions with the same content which have been narrated by different chains of narrators. The language of the translation is archaic but simple, as was the vogue at the time.

Makārim al-Akhlaq, This is the Urdu translation of *Riyāḍ al-Sālehīn* ___ is a collection of selected traditions from *Ṣaḥīḥain* (two authentic books), *Sunan-i Arba’in* and other authentic traditions by *Mohi al-Dīn bin Abī Zakarīyah bin Sharaf al-Nāwī* (d.676A.H.)___ consisting of 268 pages published from Shāhjahānī Press at Bhopal in 1886A.D. The original text is not given but the *Qur’ānic* verses which are cited in the original book have been repeated. The *asānīd* are omitted. The traditions have been arranged according to the order of the original text, translation of the traditions are followed by explanatory notes. The language and style of writing are old.

‘Ain al-Yaqīn, It is the Urdu translation of *Imām Ghazālī’s Arba’in fi Usūl al-Dīn* which was published by the *Mustāfāi* Press in Delhi in 1856 A.D. It has 276 pages. In this book the original text is followed by its Urdu translation. The original text does not have vowel points. Explanatory notes have been added wherever needed. The translation is literal and the language is archaic. In the beginning of the book there is a short account of the life of *Imām Ghazālī*, the need for the translation of the work as well its distinctive features. Although the name of *Abū al-Nasar ‘Alī Hasan*, the author’s son, is mentioned as author of the book, but the *Nawāb* himself was the author.

Taqwiyat al-‘Iqān bi-Sharah Halāwat al-‘Imān, this booklet of 76 pages was published from *Matba‘-i ‘m Agra* in 1886 A.D. It is the explanation of a tradition narrated in *Kitāb al-‘Imān* of *al-Mishkāt* which has been cited in *Bāb al-Hub fi Allah* or *Targhib-i Tarhib* by *Mundhri*. The tradition is as follows:

عن أنس رضى الله عنه ، قال رسول الله صلى الله عليه وسلم ثلاث من كن فيه وجد بهن حلاوة الإيمان - من كان الله ورسوله أحب إليه مما سواها. ومن أحب عبدا لا يحبه إلا الله ومن يكره أن يعود في الكفر بعد أن أنقذه الله كما يكره أن يلقى في النار . (متفق عليه)

“It is reported on the authority of Anas (RA) that the Prophet (PBUH) of Allah said: there are three qualities for which anyone who is characterised by them will relish the sweetness of faith: he to whom Allah and His messenger are dearer than all else; he who loves a man for Allah sake alone; and he who has a great and abhorrence of returning to unbelief after Allah has rescued him from it as he has of being cast into Hell.”

The three above mentioned qualities have been explained in this booklet one by one. Though the language of this booklet is also old, it is better than that of his books.

Arba‘ūn Ḥadithan fi Faḍā’il al-Ḥajj wa al-‘Umrah

As the name of booklet indicates, it is a collection of 40 traditions of the Prophet ((PBUH) related to the *Hajj* and *‘Umrah* and the exposition of those prayer which is recited at different palaces during the pilgrimage. It was written in Arabic and first published from *Shāhjahānī* Press Bhopal in 1284/1867, containing 8 pages. Most of the *Aḥādīth* which is mentioned in it are *Ṣaḥīḥ* (sound) and *Ḥasan* (good).²³

Tamimat al-Sabiy fi tarjumat al-Arba‘in fi Aḥādīth al-Nabiy

It is a collection of 40 *Aḥādīth* written in view of children and their daily problems. Therefore the *Aḥādīth* which is mentioned in this book only two or three words of it has been taken into account and provided the necessary translation and explanation. This book written in Urdu containing 21 pages was first published in 1291/1874 by the Muhammadi Press at Lahore. Later on, another edition of the book was published by the *Dār al-Da‘wah al-Salafiya* at Lahore in 1405/1985.

Bughyat al-Qārī fi Tarjumat Thulāthiyāt al-Bukhārī, (Urdu), containing 21 pages was first published from *Shāhjahānī* Press at Bhopal in 1291/1874 and again it was published from *Siddiqī* Press, Lahore, 1312/1894. It is an elucidation of those traditions of Imam *Bukhārī*'s *al-Jāmi‘ al-Shahih* which are narrated by on 'three' narrators (the number of such traditions are twenty two) as well as a brief introduction of their lives have been also provided.²⁴

Dau al-Shams min Shrah Ḥadith Buni al-Islam alā Khams, It is an explanation of five fundamental teachings of Islam; it was published by the Mufid-i ‘*Ilm* Press at Agra in 1305/1888. This is an important book in Urdu comprising 132 pages. It consists of a preface, five chapters and a conclusion. In preface, the importance of *Ilm* (knowledge) has been discussed, while in chapters, the basic tenets of Islam elaborately defined²⁵.

Al-Harz al-Maknūn min lafẓ Al-Ma‘šūm wa al-Māmūn, *Araba‘ūn* (أربعون) is a kind of *Ḥadīth* collection in which forty *Aḥādīth* are compiled. There is a tradition for compiling and memorising of forty *Aḥādīth*, in which it has been emphasised that; the one who learns forty *Aḥādīth* for benefit of the *Ummah*, he will raised as jurist and scholar on the day of Judgment, and I (Prophet(PBUH) will intercede for him on that day. Although, this *Ḥadīth* has been narrated by thirteen companions, with little contradiction in words, but among them none of the chain is sound. *Allāmā Ibn Jauzī* in his book *al-‘Ilal al-Mutanāhiyah* has criticised it in detail. *Imām Shawkānī* and other scholars have also termed this *Ḥadīth* as weak. However, in spite of this weakness of the *Ḥadīth*, the scholars of *Ḥadīth* and others in every age compiled forty *Aḥādīth* under different subjects/essays or under single subject/topic. The first kind of such

compilation is of *Imām ‘Abdullah bin Mubārak’s* book.²⁶ *Nawāb Siddīq Ḥasan Khān* also compiled a book on this subject, which came out in 1290/1873 from *Matba‘ Sikandrī* Bhopal and consists of 21 pages. *Nawāb* himself writes about this book;

"It is a collection of forty successive traditions, in which each and every *Ḥadīth* is highly sound and strong"²⁷

Arba‘ūn Ḥadīthan Mutwāteran, This book in Arabic consists of 13 pages, published from *‘Alwī* Publication Bhopal. It is also a collection of forty successive traditions and a valuable collection for those, interested in the science of *Ḥadīth*.²⁸

Khair al-Qarā’in fi Tarjumah al-Arba‘in, It is also a collection of *Arba‘ūn* (أربعون), in Urdu.

Kashaf al-Kurbah ‘An Ahl al-Ghurbah, (Persian), consists of 42 pages, published from Mufid 'm Press Agra in 1302/1885. In fact this book is a translation of Ibn Rajb's book; it is the commentary of the tradition of "بدأ الإسلام غريباً كما بدأ فطوبى للغرباء"²⁹

Mawā'id al-Awā'id min ‘Uyūn al-Akhhār wa al-Fawā'id, (Persian), consists of 258 pages, was first published from *Siddīqī* Press Bhopal in 1298/1881. It is a compilation of three hundred *Aḥādīth* on *Imān*, *‘Ilm*, purification and prayer etc with their translations and meanings. At the end of this book, reality of soul has been discussed.³⁰

Khatirat al-Qūds wa Dhakhirat al-'Uns, (Arabic), It is one of the valuable collection of *Ḥadīth* on different topics/subjects, in this collection the author's aims to invigorate and made the people of knowledge to practice and to guide them on the right track shown by Prophet (PBUH), so that nearness to Allah and love of Prophet (PBUH) would be evident practically.

The chapterization of the book has been done on mystical theme (*taṣawwuf*). In this book rare *Aḥādīth* have been collected to reform morale, social, and to develop fearness of Hereafter in the hearts of the people. At the end of the book an ode on *Nawāb Shah Jahān* Begum has been written which in facts is of *Mullā Muhammad ‘Alī*. This book comprises of 88 pages, and published from *Shāhjahānī* Press Bhopal in 1306/1889. *Nawāb Siddīq Ḥasan Khān* has devoted it to his son *‘Alī Ḥasan Ṭāhir*.³¹

Nuzul al-Abrār bi al-‘Ilm al-Ma’thūr min al-Ad‘iyah wa al-Adhkār, As the name of the book indicates, it is a collection of *Du‘ā-i Mathūrā* (those *du‘ā* which are mentioned in the *Ḥadīth*) it was written in Arabic and was first published from Constantinople in 1301/1884 A.H.

‘Uraf al-Jādi min Jinān Hadye al-Hādī, (Persian), published from Bhopal on jurisprudential issues in *Aḥādīth*. This book was attributed to *Mīr Nūr al-Ḥasan Khān*, the elder son of *Nawāb Siddīq Ḥasan Khān*.³²

Fath al-Mūgīth bi Fiqh al-Ḥadīth, is known as *al-Durar al-Bahiyyah* (Urdu translation). It was written in Urdu consisting 34 pages and published from *Matba‘ Sikandrī* Bhopal. This book tackles the jurisprudential issues of *Sunnah*, wherein the issues related to obligatory duties and personal matters are discussed briefly.³³

Ittiba‘ al-Sunnah fi Jumlat-i Ayyām al-Sunnah, this booklet, completed in just one day, provided guide lines about daily, weekly monthly and annually practices of the Prophet(PBUH) preformed by him, it was published from *Maktabā Al-Munbria* Faisalbad in 1384/1964.

Al-Ghunah bi-Bashārah al-Jannah li-Ahl al-Sunnah, (Arabic) it is a compilation

of those *Qur'ānic* verses and *Aḥādīth*, wherein 'glade-tidings' of paradise are mentioned. The person, who wants to be a successful, not only here but hereafter, he should read this book. However, said that, the author in the preface also explained the facts that the subject matter of the book has been dealt in brief because, he explains that a person with a genuine thrust of success, he needs few instincts in order to be on a right successful track. And, on the other hand, a person who does not become content on getting few things, the whole canon of *Ḥadīth* will bear any fruits for him. The sources of *Aḥādīth* in this compilation are mainly from the books of *Ibn Ḥibbān* and *Ibn Khuzaima*. The book comprises, 99 pages, besides, the sermons of the Prophet (PBUH) have also been incorporated, and the design of the book has been beautifully projected. It was published from *Matba' al-Muniriah* Egypt in 1302/1885.³⁴

Mūshir Sākin al-'Azām ilā Rauḍāt Dār al-Salām, (Arabic), published from Kanpur. It is an abridged form of *Hāfīz ibn al-Qayyīm's* book "ها دى الا رواج الى بلاد" "ها دى الا رواج الى بلاد" *Nawāb Siddiq Ḥasan Khān* himself writes:

"The book explains in detail the blessings and ranks of Paradise according to *Qur'ān* and *Sunnah*. The book, indeed, is a rare piece as per its subject, that is, its chapters theme is itself a blessing because of its soundness and comprehensiveness."³⁵

Bulūgh al-Mas'ūl min Aqdhiah al-Rasūl, This book, is the compilation of those traditions and events wherein Prophet (PBUH) made some decisions. This book is actually extracted from '*Alām al-Mauqinīn* Vol 2 p. 273. It consists 71 pages and published from *Matba' 'Alwī* Lucknow along with another famous book of *Nawāb*, *Nail al-Marām* in 1292/1875.³⁶

Zayādat al-'Imān be 'Amal al-Jinān, This book is a compilation of those *Aḥādīth* which deals space-time and matters, consisting of 150 pages, the book was published at Mufid 'am Agra in 1302/1885³⁷.

Manhaj al-'Usūl ilā Istilāh Ḥadīth al-Rasūl, (Persian), this book on "*Usul Ḥadīth*" (principle of *Ḥadīth*) is among the great work of *Nawāb*. The author has divided the sayings of the Prophet (PBUH) as per the terminology used by the *Muḥaddithīn* and has kept them into respective titles, and then he explained these concepts. After due emphasis and research, it can be said no work is found in Persian on this subject before it. This book has been published in *Shāhjahānī* Press Bhopal in 1292/1875.³⁸

Al-Rahmah al-Mahdāt, In the *Mishkāt al-Masābīh* the author has compiled *Aḥādīth* under three parts of every chapter, *Nawāb Siddiq Ḥasan Khān* added more *Aḥādīth* of the same chapter and has compiled them into a separate book titled "*al-Rahmah al-Mahdāt*" which can be called the forth part of every chapter of *Mishkāt al-Masābīh*. This book has been published in 1301/1884, having 352 pages. However, the first page of this book bears the name of his son, *Maulānā Nūr al-Ḥasan*. It is possible that like "*Faṭḥ al-'Allām*" the author has dedicated this book to his son.

Maulānā Imām Khan Naushaharwī, in his book "*Tarajim-i-'Ulemāl-i-Ḥadīth-i-Hind*" has mentioned that this book has been written by *Nawāb Sahab*.³⁹

Al-Bunyān al-Marsūs min Ijāz al-Fiqh al-Mansūs, (Persian), was published from Bhopal in 1299/1882. It has 211 pages. This book is actually a summary of the *Misk al-Khitām*, the commentary of *Bulūgh al-Marām*. In this book the actual words of *Aḥādīth* and the repetition of *Aḥādīth* has been omitted. On the cover page of this book, the author's name mentioned as 'Alī Ḥasan, but this is the writing/work of *Nawāb Siddiq Ḥasan Khān*.⁴⁰

Izālah al-Ghirā' 'An Ma'nā al-Ḥadīth "Lā 'Adwā wa lā Tairā", In this book while translating and explaining the *Ḥadīth* "لا عدوى ولا طيره" It has been argued that from good words one can take omens. This booklet is in Persian based on 10 pages. It has been published from Shāhjahānī Press Bhopal in 1895 A.D.⁴¹

Thibāt al-Qadm 'alā Ma'nā Ḥadīth Khalq Adam, In this book the explanation and clarification of *Ḥadīth* "خلق الله آدم على صورته" has been done. This article having 2 pages and has been published from Shāhjahānī Press Bhopal in 1893 A.D.⁴²

Tashkil al-Ṣuwar Bayan Hukum Aḥādīth faza'il al-Suwar, (Persian), comprises on 2 pages, published from Shāhjahānī Press Bhopal in 1893 A.D. This booklet discusses of those *Aḥādīth* which is related to the excellence of *Sūrah*s and their verses.⁴³

Bast al-'Arsh al-'Isteqrā' al-Khesāl al-Maujebāh al-'Arash, (Persian), consists 23 pages, published from Shāhjahānī Press Bhopal in 1895 A.D. while elucidating the *Ḥadīth* "سبعة يظلهم الله في ظله يوم لا ظل إلا الله" attached all the *Aḥādīth* related to this subjects.⁴⁴

Ṣ'āūd al-Ṣefah fi M'anā Ba'dh Aḥādīth al-Ṣifāt, It is an important compilation of *Nawāb Siddiq Ḥasan Khān*, in which he has collected all the *Aḥādīth* which is related to attributes of Allah, after mentioning the sayings of classical '*ulemā*', the author points out the views of majority of scholars about it. It was written in Persian containing 43 pages, published from Shāhjahānī Press Bhopal in 1895 A.D.

Itlāq al-Mahbūs 'An 'Israr-i-Aḥādīth al-Nafūs, (Persian), comprises on 10 pages, published from Shāhjahānī Press Bhopal in 1895 A.D. In this booklet the translation along with explanation of the *Ḥadīth* "إن الله تجاوز لأمتي عما حدثت به" has been done.

Conclusion

Beside the previously discussed books of *Nawāb Siddiq Ḥasan Khān*, there are many other worthwhile and useful books of *Ḥadīth*, compiled in different times on different subjects/topics. Some of them as under:

1. *Ḥadīth al-Ghāshiyah 'an Fitān al-Khāliyah wa al-Fāshiyah*, no Press, Benaras, 1301/1884, ist ed.; 1309/1892,
2. *Muthir Sakin al-Gharam ila Rawdāt Dar al-Salam*, Nizami, Cawnpore, 1289/1872
3. *Tamīmat al-Sabīy fi Tarjumat al-Arba'in min Aḥādīth al-Nabīy*, Siddiqī Press, Lahore, 1312/1894
4. *Se'at al-Majal ila maYahillu Al-al-Arzaq wa al-Usūl*(science of *Ḥadīth*) published from Bhopal
5. *Jhar al-Hmas min m'anā Ḥadīth Būniy al-Islām 'Alā Khams*, Shāhjahānī Press Bhopal 1895
6. *Anārat al-Damir al-Mūstahām bi-Bayān m'anā Ḥadīth al-T'amīr fi al-Islām* Shāhjahānī Press Bhopal 1895

Unfortunately, some of the compilations of *Nawāb* have been lost whose references are either mentioned in his own books (*Abqā al-Menan*) or in the writings of his biographers '*Alī Ḥasan Khān's Mathir-i-Siddiqī and Saeedullah's Life & Works of Nawāb Siddiq Ḥasan Khān of Bhopal*'. Therefore, I think, this discussion regarding '*Nawāb Siddiq Ḥasan Khān's Contribution to Ḥadīth literature*' is incomplete. I come to the conclusion after going through all the above mentioned books, that he has a prominent place among the scholars of 19th century, and the pre-eminent vistas of *Nawāb* 's thinking and well equipped researching capability.

Notes and References

- ¹ Muhammad Ishāq, *India's Contribution to the Study of Ḥadīth Literature*, (Decca: the University of Decca 1955), p.199
- ² *Ibid.*, pp. Xi-xii
- ³ *Ibid.*, p. xii
- ⁴ *Ibid.*, 50
- ⁵ *Ibid.*, p. 13
- ⁶ *Ibid.*, p. xiii
- ⁷ Wensinck, A.J. *Mifāh Kunz al-Sunnah*, Arabic tr. By Muhammad Fuwad Abdul Begi (Cairo, 1934), p. Qaf
- ⁸ Muhammad Ishāq, *op. cit.*, p. x
- ⁹ Nawāb Siddiq Ḥasan Khān, *Al-Hittah fī Dīkr Sihīh al-Sittah*, (Kanpur: 1866) p.70
- ¹⁰ Abū Yahyah Imām Khān Nawshrawī, *Tarājim 'Ulemā-i-Ḥadīth-i-Hind*, (Delhi: Jadid Barqi Pres Balimaran 1938) pp. 292-93
- ¹¹ *Ibid.*, p. 287
- ¹² Nawāb Siddiq Ḥasan Khān, *al-Intiqād al-Rajīh*, (Lucknow: 1867) p.75
- ¹³ 'Azīz Ahmad, *Islamic Modernism in India and Pakistan* (Karachi: Oxford University Press 1967) p.114
- ¹⁴ Nawāb Siddiq Ḥasan Khān, *Tarjūmān al-Qur'ān be latā'if al-Bayān*, (Lahore: Maktabā Ashab al-Ḥadīth Urdu Bazar 2003) vol, 1 p. 192
- ¹⁵ The Qur'ān 2: 106 tr. 'Abdullah Yusuf 'Alī,
- ¹⁶ Nawāb Siddiq Ḥasan Khān, *al-Idā' lema kana wa ma yakun Baina yadi al-Sa'ah*, (Beirut: Matbā Dār al-Kutub al-'Ilmiyā 1399 A.H) P. 97
- ¹⁷ *Ibid.*, p. 91 '
- ¹⁸ 'Iraqī, 'Abdur Rashid, '*Ulamā-i-Ahl-i-Ḥadīth ke Mādī kī Ilmī Khidmāt per ek Nadhr, Muḥaddith* (Monthly) Islamic Research Council Jai Model Town Lahore, vol-26 October 1994, p.119
- ¹⁹ Athri, Irshād al-Haq, *Pak-wo Hind min 'Ulema-i-Ahl-i-Ḥadīth ki Khidhmāt-i-Ḥadīth*, (Pakistan: Imarat al-Athria Faisalabad 2001) p. 76
- ²⁰ Saeedullah, *Life & Works of Nawab Siddiq Hasan Khan of Bhopal* (Lahore: Shaikh Muhammad Ashraf, 1973), p. 112
- ²¹ Sayyid 'Alī Ḥasan Khān, *Mathr-i-Siddiqī* vol, 4 (Lucknow: Munshi Navel Kishor Press 1924), p. 10
- ²² Salafi, Muhammad Mustaqim, *Jamat Ahl-i-Ḥadīth Kī Tasnifī Khidmāt*, (Jamia Salafia, Varanasi, 1992), p.41
- ²³ Athri, Irshād al-Haq, p.77, see also Salafi, Muhammad Mustaqim, p. 42
- ²⁴ Salafi, Muhammad Mustaqim, *op.cit.*, p.41
- ²⁵ *Ibid.*, p.42
- ²⁶ Athri, Irshād al-Haq, *op.cit.*, p. 71
- ²⁷ Salafi, Muhammad Mustaqim, *op.,cit.*, p.39
- ²⁸ Sayyid 'Alī Ḥasan Khān, *op.cit.*, p. 2
- ²⁹ Salafi, Muhammad Mustaqim, *op.cit.*, p.44
- ³⁰ *Ibid.*, p. 39
- ³¹ Razia Hamid, *Nawāb Siddiq Ḥasan Khān*, (Delhi: Universal Offset Printers 1983), p.257-258
- ³² Athri, Irshād al-Haq, *op.cit.*, p.78
- ³³ *Ibid.*, p. 78
- ³⁴ *Ibid.*, p. 79, see also, Razia Hamid, p. 247
- ³⁵ Razia Hamid, *op.cit.*, p. 244
- ³⁶ *Ibid.*, p. 80
- ³⁷ *Ibid.*, p. 79
- ³⁸ Razia Hamid, *op.cit.*, p. 249
- ³⁹ Athri, Irshād al-Haq, *op.cit.*, p.78
- ⁴⁰ Salafi, Muhammad Mustaqim, *op.cit.*, pp. 41-42
- ⁴¹ *Ibid.*, p. 42
- ⁴² *Ibid.*, pp. 43-44
- ⁴³ *Ibid.*, p. 43
- ⁴⁴ *Ibid.*, p.45