CHAPTER 4

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Maulana Abdul Hasan Ali Nadwi worked with many facets of Islamic knowledge, like Tafsir, Hadith, Arabic Literature, Tasawwuf and Islamic History and culture. In Hadith especially, his knowledge was explicit and carried depth. His ancestors had also made valuable contributions to Hadith literature. Many famous works in Hadith are attributed to them like, Qamar-ul-Islam, Samsam-ul-Islam, Alam-al-Huda, Meher-e-Jahantaab, Sirat-us-Saadat, Sirat-Illmiyah, Nuzhat-ul Khawatir, Al-Thaqafatul Islamiyah fil Hind, Al-Hind Fi Ahadal Islami, Gul-e-Rana, Tahzib-ul-Akhlaq etc.¹

In this chapter, we have discussed Ali Miyan’s early education in Hadith, his thought and contribution to Hadith literature.

His Early Education in Hadith

Ali Miyan’s father, Maulana Hakim Sayyid Abdul Hai Hasani was an eminent scholar of Hadith. His book “Gul-e-Rana” has an outstanding fame in the field. So, Ali Miyan was brought up in an environment in which there were constant discussions about the narratives of Hadith. When he was a child he heard the
women in his family sing the poems of “Samsamul-Islam” Which is actually an Urdu translation of Waqdi’s ‘Futuh-ul-Sham’, it was rendered from Urdu to Arabic by Sayyid Abdul Razzaq Kalami (d.1914) a family member of Ali Miyan. Ali Miyan always got excited, listening to these poems. In his own words, “my aunty sang the poems in a simplistic manner and bold tune so that we were stirred by the feelings for the heroic stories of Hazrat Khalid bin Waleed and Hazrat Zirar bin al Azwer, and his sister Hazrat Khola bint al-Azwar and other companions were told in these poems. The expedition of the battle of Syria, particularly the martyrdom of the companions was heartbreaking to listen. The tears of listeners would flood out and we children would not remain unaffected”. At the age of 15, Ali Miyan received a book of Sirat (Muhammad’s biography) “Rahmatullil Aalamin” which was compiled by Sayyid Qazi Muhammad Sulaiman Mansoorpuri. This book left remarkable effects on Maulana Ali Miyan’s personality. Ali Miyan himself says, “When I received the book. I went through it several times. At many places, I have lost control over my heart. Some of its concepts thoroughly affected my thought. The stories of the earliest preachers of Islam, particularly, the stories of Hazrat Musab bin Umair, the comparative study of his pre Islamic and later life and sacrifices he made to preach Islam. The migration of Prophet Muhammad (pbuh) to Madinah and his gracious welcome by the Ansar and
their great excitement the establishment of brotherhood (Moakhat) between Muhajrs and Ansar and their mutual affection and cooperation and the sad departure of Prophet Muhammad’s (pbuh) to his heavenly abode, all these events affected my heart very deeply. I read the book again and again and referred it to other”.

From the above-mentioned narrations, we can conclude that, Ali Miyan’s very first encounter with Hadith was heartwarming and caught his attention from an early age onwards. His formal education in Hadith started at Nadwa. His first teacher of Hadith was Haider Hasan Khan. Ali Miyan states, “It was my luck that I learnt only a single subject at a time. When I was learning Hadith, I studied no other subject along with it. I stayed with Maulana Haider Hasan Khan in his room, and was given charge of his library. I consulted several books of Hadith literature by which I gained command on the subject. I learnt Bukhari and Muslim word by word, from him”.

Ali Miyan highly appreciated; Maulana Haider Hasan Khan’s method of teaching. To Ali Miyan, his method of teaching was purely research based and interrogative. He followed the method of Syrian Muhaddithun (Traditionists) in teaching. He had a deep knowledge of the works of Yemenite Traditionists, as well, like those of Al-Ameer Muhammad bin Ismail al Sunani,
Muhammad bin Ibraheem Al-Wazeer, Allama Maqbali and Allama Al-Shokani. He mostly went through Syrian Muhaddithun, and even gave references by them particularly of Allama Shokani, he also referred to the Hanafite scholars who were famous for the study of authentic traditions like, Imam Tahawi, Allama Zalii and Ibn-al-Turkmani and Ibn-Hammam etc. He was not confined only to Shareh (summary) but also consults new sources of the time for example, if he came across a controversial issue in Bukahri, he did not confine his research only to Hanfi’s Fathul Bari and Aini but also consulted to Shafi’s Kitabul Umm and Imam Malik’s “Mudawwina” to present their diversified opinions. He also had a deep insight on the books of “Asma-al-Rijal” like Mizan al Itidal, Tahzeeb al Tahzeeb, Tazkirahat-ul- Huffaz and Lisan-al-Mizan etc. Mostly he instructed his students to consult library books. He sometimes advised his students to carry out an academic work and compile Shareh, which gave an impetus of writing to the students. Sometimes when a difficult word came across in a lesson, in which different scholars had different opinions many dictionaries were consulted, different opinions of Hadith scholars were found out from their books, sometimes even Arabic poetry and literature was examined for the purpose, and hence, after a lot of interrogation, the whole class would consent to a single solution. To Ali Miyan it is the best method of teaching Hadith literature.
Learning Hadith from Maulana Husain Ahmad Madani

In August 1932, Maulana Ali Miyan Nadwi made a journey to Deoband to learn Hadith from Maulana Husain Ahmad Madani. Ali Miyan reached Deoband in August 1932. It was the month of Rabi-al-Awwal, in which educational activities were at their peak. Maulana Husain Ahmad Madani was conducting the classes of Bukahri and Tirmizi. Ali Miyan attended them regularly. Maulana Husain Ahmad Madani was a famous scholar of Hadith among all his contemporaries. But his method of teaching was different from Nadwa. Therefore, in his classes Ali Miyan got a new experience and knowledge. Ali Miyan explains his method of teaching in these words, “sometime his lecture continued for 3-4 days on an issue, and one class period was of 60 minutes. The lecture contained discussions on sources, Sanad (chain of narrators), Matan (text of Hadith), and Diversity of the opinions of the four schools of jurisprudence and their arguments and proofs. Besides this, the Ali Miyan’s impressive style and calm environment of Darul Hadith made learning worthwhile. I still hear the echo of his voice. In the meantime, students asked questions of which some were also irrelevant questions. But Maulana replied to all of them in a very cool manner”. After returning from Deoband he continued his study at Nadwa and completed the syllabus in 1935.
Hadith literature was Ali Miyan’s favorite subject both during his education and afterwards. Initially, he appointed as a teacher of Hadith and Arabic literature at Nadwa and for a long time taught Bukhari to every batch. When he became a senior, he taught Tirmizi, Siha-i-sittah and Muwatta Imam Malik to the students of Alimiyat and Musnad-e-Imam Ahmad to the students of Fizalat. He authorized many scholars of Arab and India as Muhaddith. Maulana Ali Miyan himself was authorized by the two eminent scholars of Hadith, Maulana Haider Hasan khan and Maulana Abdur-Rahman Mubarakpuri, both scholars have genealogical connection to the traditionists of Yamen and Hijaz respectively. As he became more senior, his affection towards Bukhari grew to a great extent. Every day he heard some texts of Bukhari from a student and read “Tahzeeb ul Akhalaq” which was written by his father. Ali Miyan authored three treatises in which he discussed the role and contribution of Hadith from different parameters. These are:

- Muhammad bin Ismail al-Bukhari wa kitabihi-al-jami-al-Sahih.

The summary accounts of these books will be discussed later.
Ali Miyan’s thought regarding Compilation of Hadith

*Hadith* is the only source, which gives the complete information of Prophet’s life and Habits (*Sunnah*). In every age, it provides the spiritual, moral, and righteous as well as scholastical glow to the whole *Ummah*, just what the *Sahabah* got directly from the Prophet (pbuh). Not only the glow, but also the temperament of Prophet (pbuh) and his companions, transmitted 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 *Sahabah* in respect of their Faith and Disposition.15

**Authenticity of Hadith**

Regarding *Zaeef* (weak) and *Modhu* (false or forged) Traditions, Ali Miyan’s attitude was clear. To him, *Modhu* and *Zaeef* traditions played the most important role behind the occurrence of turmoil’s, conflicts, doubts and controversies in Islamic history. There is no Noor (light), clarity and reality or promise and support of Allah to *Modhu* and *Zaeef* Ahadith, as compared to the *Qur’an* and *Sahih Ahadith* (Authentic Ahadith). In addition to this, there are many illogical concepts in these traditions, as a result, different types of doubts and controversies have emerged within the Faith. Muslims should consult only
authentic traditions even in Fazail-e-Amal (Virtues of fair deeds). Moreover, the books other than Siha-e-Sitta could not be equivalent to them, because Siha-e-Sitta is undisputedly recognized by the majority of Ummah. Therefore, Muslims should only rely on Siha-e-Sitta, particularly, in the present age, in which the tendency of the people toward the religion is very low. It is very necessary to be cautious regarding authenticity of Ahadith.

The authenticity of Hadith literature not only fulfills the criterion of genuineness, itemization of events and preciseness but also baffles human intellect. No effort of a similar nature has ever made by man to preserve the record of events pertaining to the greatest of men including other Holy Prophets (pbut), nor do the records of history furnish any parallel to it. Not only biographical records pertaining to the life of the Prophet (pbuh), but also cursory books, written on Ahadith and personal character of the Holy Prophet (pbuh). For example, the Ahadith related to the last pilgrimage of the Prophet (pbuh). It can be seen that they mentioned such particulars, as cannot be known of even the most detailed accounts of many a contemporary personality. These Ahadith enter into such details, as how the Prophet (pbuh) applied perfume after putting on Ihram, who helped him with it and what type of perfume it was. In addition, how he scratched
the sacrificial animal as a symbol of it is to be sacrificed, where and how he did it, whether the animal was scratched on the left or on the right side, how the blood was wiped. Whether the Prophet (pbuh) had taken recourse to phlebotomy, in which limb the bloodletting allowed, where and how phlebotomy performed. At how many places he was accompanied during the journey between Madinah and Makkah, where he camped and in how many days the journey was completed, these and similar other minute details can be sourced from these Ahadith, although these were compiled during a time when people were not used to keep any diary or engagement books. Even, paper was not introduced to the Arabs at this time. One can even find in it, one of the Ahadith, a discussion of an incident, when a snake suddenly appeared amidst a gathering and slipped unhurt without being killed by anybody. These narratives also tell the names of those fortunate persons, with whom the Prophet (pbuh) shared his dromedary, the barber who trimmed the Prophet’s (pbuh) hair, how he distributed his trimmed hair, who got the hair of the left side and who of the right, and in a like manner, whatever he said, commanded or exhorted can read exactly in his own words in these Ahadith. All this done dutifully in compliance with his command “Whoever of you is present should convey it to those who are absent, perhaps those who may learn it indirectly may remember it better than those present”.

18
He comprehend that, the sayings and practices of the Prophet (pbuh) constitute a standard, an exact scale by which the later reformers and revivalists of Faith can measure the doctrines and disciplines and the norms and usages of public life of their own times and can find out errors and deviations made by the Muslim community during its long journey through time and space. It is also essential for the right and proper functioning of public morality and virtuous behavior of the individuals that both the Qur'an and the Ahadith should be kept in view to draw out the rules of conduct. The Prophet’s (pbuh) portrayal of his public and private conduct, exerting a steadying and moderating influence, the followers of Islam would have, like the adherents of other faiths, gone to the extremes in their beliefs and attitudes and strayed from the right path. The Qur'an tells the Muslims, “Assuredly in the Apostle of Allah you have an excellent pattern”. (Qur’an24:67), and urges them to take his life as a model at every step with the soul stirring words “Say, If you love Allah, follow me Allah will love you and forgive your sins”. (Qur’an35:83) He confirms that the Prophet of Islam (pbuh) is, truely, the great exemple to humankind for gaining strength and confidence in walking the path of virtue and goodness.¹⁹

He figures out that, there are sections of people who want to rob the Muslims of this great reservoir of guidance and try to
create doubts regarding the authenticity of the *Ahadith*. Perhaps they do not know what harm they are inflicting upon the *Ummah* and how they are depriving it of such a precious and great treasure. Unwittingly they are trying to disinherit the Muslims from their patrimony, which will eventually result in taking them away from their pristine creed and tenets in the same manner as were Christians and Jews led away from their faiths by their enemies. If anyone willfully carrying out this nefarious task, then he is the greatest enemy of Islam and Muslims. Because, there is no other means to revive the feel and touch of the climate that existed during the times of the Prophet. This climate flowed directly from association with the Prophet (pbuh) and now it can again, be revived by *Hadith*, which is a living portrait of the Prophet’s (pbuh) life.\(^{20}\)

Ali Miyan quoted, Muhammad Asad to strengthen his views for the rejection of *Ahadith*. Muhammad Asad, (Formerly Leopoldwiess, a European Jew reverted to Islam, who is fully aware of the mental attitudes of the modern generation and conversant with the imperialistic objectives and cultural domination of the West), has thrown light on the motive behind rejection of *Hadith*, which is raising its head again nowadays. He has reached the conclusion that the norms and values of modern degenerate civilization, its way of life and prevailing taste can
never be in line with the true spirit of Islam as reflected in the Sunnah of the Holy Prophet (pbuh), nor a life based on deep attachment to the Prophet (pbuh) and his teachings or confidence on the reliability of Hadith and its sources can ever be compatible of the concept of Western civilization and its infallible categories of rationalism. This is perhaps the reason for rejection of Hadith by various politicians and administrative heads of Muslim countries that have already yielded to modernism. Muhammad Asad writes, “These days, when the influence of Western civilization makes itself more and more felt in Muslim countries, one more motive is added to the strange attitude of the so called “Muslim intelligentsia” in this matter. It is impossible to live according to the Sunnah of our Prophet (pbuh) and to follow the Western mode of life at the same time. However, the present generation of Muslims is ready to adopt everything that is Western, to worship the foreign civilization because it is foreign, powerful and materially brilliant. The “Westernization” is the strongest reason why the traditions of our Prophet (pbuh) and, along with them, the whole structure of the Sunnah have become so unpopular today. The Sunnah is so obviously opposed to the fundamental ideas underlying Western civilization that those who are fascinated by the later, see no way out of the tangle but to describe the Sunnah as irrelevant, or not a compulsory, aspect of Islam because, it is based on unreliable traditions. Then on, it
becomes easier to twist the teachings of the Qur’an in such a way that they appear to suit the spirit of Western Civilization”.

Denouncing the people who are propagating doubts regarding the authenticity of Ahadith, he held, people who are hand in glove with the rejecters of Hadith are trying to shake off its authority, worth and value. These people actually insensible to the great disservice they are doing to the Muslims. To quote, Muhammad Asad “The Sunnah is the iron framework of the House of Islam and if you remove the framework from a building can you be surprised if it breaks down like a house of cards.” Likewise, the exceptional position of Islam as a moral and practical, as an individual and social code, would be shattered to pieces”.

Ali Miyan condemns, the people trying to create distrust in the authority and authenticity of Hadith as well as those inviting the people to reject it altogether have had different motives, personal, religious or political. Some of them foolishly abetted such activities simply to get away from certain obligations of the Shariah or moral and religious restraints. Yet, notwithstanding these efforts, the Sunnah of the Prophet (pbuh) has always remained imperative and substantial and has acted as a shining example inviting the people to take the path shown by it. Since the Islamic society is made up of a texture consisting of Hadith,
which permeates through every pore of the body politic of Islam, it therefore is impossible to separate it from any Muslim community. In addition, this makes impossible to form a new Muslim society, complete in all respects, based solely on the Qur’an only. The purpose of Prophet’s (pbb) apostleship has been made clear in the Qur’an itself by Allah, “And we have revealed unto thee the remembrance that thou mayest explain to mankind that which hath been revealed for them”. (Qur’an23:78)²⁴

Ali Miyan’s works on Hadith Literature

1. Daur-al-Hadith fi Taqween al-Majtama Al-Islami
   (Role of Hadith in the promotion of Islamic climate and attitude)

   Actually, the book is a text of a Presidential lecture in a convention of Rabita-Alam-e-Islami (World Muslim League) in 1981, by Maulana Abul Hasan Ali Nadwi. As obvious from the title, the lecture delivered for highlighting the importance of Hadith in daily life of a Muslim. Its role in the development of great Muslim personalities and revivalist movements, as well as its contribution in generating the Islamic mood and religious temper in common Muslims. At last, he unveiled the conspiracies of raising doubts in the minds of common Muslims regarding the authenticity of Hadith. Ali Miyan severely
condemned these conspiracies and termed it as an act of the enemies of Islam. Ali Miyan said, "I have tried to keep before the mental attitude and psychology of the modern educated class whose outlook and understanding have been molded by the writings of orientalists. It often asks, what is the practical utility of Ahadith? Why Ahadith deemed essential for everyday life of the Muslims? What would be the harm and what vacuum would create in the life of the individual Muslim and the community, at large if Ahadith were given up altogether. Often these questions are expressly articulated and at times, they remain troubling their minds. I have attempted to answer these questions and I hope that deductive minds which proceed not by theories and insincere arguments but by the logical relationship between the cause and effect would feel satisfactory with it. By Hadith we not only acknowledge the information of Prophetic era but it is also a comprised the acts of companions which were not opposed by the Prophet (pbuh)"). Therefore Hadith is a crucial factor in generating the same temper and mood as of Prophet (pbuh) and his Companions in the later generations. In the words of Ali Miyan, "It was because of the Ahadith and Sunnah that the Muslims have continued to possess on Islamic outlook and religious inclination. They have continuously been inheriting the same spiritual and intellectual patrimony of Faith, which had directly passed to the Companions by the Prophet of Islam"
This uninterrupted continuity has maintained not only, in the creed and form of worship and legal injunctions but has also had a constant flow in the shape of mental attitudes, moods and tempers. Its perpetuation was, of a fact, made possible from one generation to other owing the presence of Hadith, for there has been any interlude, not even of the shortest duration, when this continuity was totally broken. So long as the Hadith literature exists will continue to be read and studied and thereby the air and feeling of the time of the Prophet's (pbuh) companions will stay on. This will preserve the true spirit of religion, which gives precedence to the hereafter over the worldly existence, to the Sunnah over the unrecognized rites and customs, and to the spiritual perfection over material benefits. This will save the followers of Islam from surrendering completely to worldliness and materialism, from denying of life after death and yielding to innovations and deviations in religious matters. The Hadith would always be giving rise to reformatory movements and there will ever remain one or the other group upholding the true Faith, putting its life on stake for maintaining the authority of Sunnah and Shariah. In modern days, some intellectuals are propagating the doubts regarding the authenticity of Ahadith. They want to decrease the importance of Hadith. Ali Miyan condemns this in these words, “Some people want to rob the Muslims of this great treasure of guidance and
pursuance and try to create doubts regarding the authenticity of *Ahadith*. Perhaps, such persons do not know what harm they are inflicting upon *Ummah* and how they are depriving it of such a precious and great treasure. They are not aware how they are unwillingly trying to disinherit the Muslims from their patrimony which will eventually led to them away from pristine creed and tenets in the manner of Christians and Jews, were led away from their Faith by their enemies, of else lost them through the vicissitudes of fortune. If these persons are willfully acting this nefarious task, then they are the greatest enemy of Islam and Muslims”.


As obvious from the title, this book written in Arabic. In this book, Ali Miyan focused on almost all aspects of *Hadith* literature. It comprises of bold discussions on the subject and technical terms associated with it, as well as special features of *Siha-e-Sittah*. However, the unique feature of this work is that he addressed the topic of *Hadith* Science in a unique manner, as done in *Hadith* scrutiny, *Asma-al-Rijal* and *Tadween* etc. It holds beneficial knowledge for the scholars of *Hadith*. 
3. **Muhammad bin Ismail al-Bukhari wa kitabihi-al-jami-al-Sahih (Imam Bukhari and his Book)**

This book was actually an essay on *Hadith*, which was presented by Ali Miyan in a Seminar on Imam Bukhari, held in Samarkand (Homeland of Imam Bukhari) in 1993, later it was compiled as a treatise. In this book, Ali Miyan presented not only sufficient information on Imam Bukhari and his book, but also pointed out some amazing facts and knowledge about Bukhari and its *Ahadith*.

Besides these books, Ali Miyan has discussed *Hadith* literature in his other books as well. In the first volume of *Saviors of Islamic Spirit*, he illustrated the stories of *Muhaddithun* (traditionists), their great efforts in the collection and compilation of *Hadith*, their fortitude and hard work, the art of Asma-urrijal (records of the lives of narrators of *Hadith*), their carefulness in the collection and compilation of *Ahadith*, their extraordinary memories applied for the remembering of traditions, the crowd of students in *Hadith* classes and, the pious characters of these great traditionists etc. This book is a short sketch of the history of *Tadween* (establishment of the science of *Hadith*).
In the sixth chapter of the fifth volume of Saviors of Islamic Spirit, he has discussed in detail the importance of Hadith and its implication in every age of humankind’s history. According to Ali Miyan, the Hadith is a perfect criterion for judging the right and wrong, the reformist and revivalist movements in the Islamic history. Moreover, he studied and discussed the development of Science of Hadith in India and the subcontinent.

Critical remarks

Ali Miyan’s thought to Hadith and Hadith literature is moderate and revivalist. He thinks that Hadith provides a detail interpretation of the Qur’an. Therefore, the importance of Hadith is inevitable in understanding the true sense of Islam. To Ali Miyan, Hadith or Sunnah is the repository of the life and character, sayings and practices of Prophet Muhammad (pbuh). They constitute the complex, which provides the climate in which faith thrives and bears fruit. Religion is not a compendium of legal edicts, wooden and dry. No faith can retain its warmth of feelings without presenting living examples of its teachings to infuse a life into its adherents. In a religion, the most potent and authentic information of religious events and their associated emotions and illustrations can only be provided by a portrayal of the life story of its founder. Judaism, Christianity and several other faiths lost their inner vitality due to the simple reason, that
they could not preserve reliable records of the life and character of their founders, deprived of this life giving source they were cut-off from the intellectual and spiritual climate which was necessary not only for the sustenance of faith and growth of religious spirit in the followers, but also that which could have saved it from the onslaught of materialism and agnosticism. Some of the leaders of these faiths realized this shortcoming and tried to fill in the void with manuals containing life accounts, sermons and table talks of their saints and holy men, but these efforts eventually proved to be a concoction of innovations and deviations, thereby distorting the original teachings of those faiths.\textsuperscript{27}

To Ali Miyan, the preservation of the life record of Prophet Muhammad (pbuh) is a distinctive asset of Islam. Because, the history of collection and compilation of Hadith reflects that this is not an accidental event or a bidah (innovation) of later ages. The inclination of companions (Sahabah) towards the collection and compilation of Hadith just started in the life time of the Prophet (pbuh) and recording of large number of Tradition, later, the development of the discipline of Hadith Science for analyzing the authenticity and categorization of Hadith by Tabiun (disciples of companions), as well as the mass gathering of the students of Hadith from Iran, Khurasan and
Turkistan etc. Their big sacrifices in learning, memorization, compilation, their extraordinary determination, and development of new Art of Hadith like Asma-al-Rijal, Riwayat and rising of great scholars of Hadith. As well as the inclination of whole Ummah towards the importance of Hadith and its publication and popularity among the Ummah, all these evidences are indicating that, after the preservation and compilation of Qur'an, Hadith is the most important source of Islam, and completely preserved for the coming generations.

Ali Miyan wrote, “Muhammad (pbuh) is the only Prophet (pbuh) whose life and teachings are still applicable to human problems in the vastly changed conditions of modern life. In the life of Prophet(pbuh) a rich man as well as a poor, a powerful man as well as a weak, a ruler as well as a trader, a husband and a father, a treaty maker as well as a ruler at war, a young man as well as an old can find practical guidance. He is the only one among the long queue of Prophets (pbut) whose life, both public and private, in all its multifarious details has been recorded by reliable observers with strict historical veracity. Everyone can seek guidance by his life and example”.
Chapter 4

Notes and References:


4. Maulana Haidar Hasan Khan, was a great scholar of *Hadith* and a student of Moulvi Nazeer Husain, Gulam Ahmad lahori, Maulana, Lutfullah Koweli, Maulana Ahmad Hasan Kanpuri and Shaykhul Islam Maulana Husain Ahmad Madani in addition to all, he was the Mureed (disciple) and Khalifa (successor) of Hazrat Haji Imdadulah Muhajir Makki.


6. Ibid., pp. 33-35.
7. Shareh-: Commentary of a Hadith Book.

8. Ibid., p. 34. See also, Subah-Sadiq, Nov 1956.

9. Leading Hanafite traditional seminary of Indian subcontinent, located in the town “Deoband” 150km from New Delhi near District Saharanpur, U.P. India.


17. Ibid., p. 62.


22. Ibid., p. 137.

23. Ibid., p. 142.


28. Asma-al-Rijal-: It is a branch of Hadith science dealt with the scrutiny of the narrators of Hadith.


30. Ibid., pp. 64-65.