Chapter III

Nawâb Šiddîque Ḥasan Khân was a firm Sunnî and a non-conformist (ghayr muqallid) traditionalist. He belonged to the group of believers popularly known as Ahl-i-Hadîth, who emphasised mainly on four principles; Tawhîd (unity of God); direct Ijtihâd (in the Qur'ân and Sunnah); refuse to accept the authority any of the four orthodox Imâms as binding and final; and eradicating from the society all un-Islamic customs and traditions.¹

Nawâb Šiddîque Ḥasan Khân was a well-known propagator of the ideas of the Ahl-i-Hadîth movement which was inspired by the school of thought of Shâh Waṣîullâh, who in the 18th century, renewed the emphasis on the conventional study of Hadîth, and raised his voice against the principle of taqîlîd in legal matters by justifying the principle of ijtihâd, which gave Hadîth the right of primacy over the rulings of the juristic schools. This particular trend in Shâh Waṣîullâh’s thought became the initial point of Nawâb Šiddîque Ḥasan Khân’s religious thoughts.² He himself claimed to be a true follower of Shâh Waṣîullâh. While writing his commentary on the treatise of faith written by Shâh Waṣîullâh, the Nawâb approved of his predecessor’s religious ideas and expressed his complete agreement with them in the following words:

My faith is exactly like this (i.e., like the faith of Shâh-Wali Allah), rather this is the faith of the entire Sunnî community excepting difference of opinion in a few religious matters among some of them either out of partiality or out of fairness. I base my prayer 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 Qur’ân and sayings of the Prophet. So whosoever builds his faith like this, he becomes a true follower of Islam.³

Here it is worthy to mention that although there were several points of similarity between Ahl-i-Hadîth scholars and the ‘ulemâ’ of Deoband, another group of orthodox thinkers who were also the product of Shâh Waṣîullâh’s school of thought, yet they were distinguished from them so as the principle of ijtihâd was concerned. The ‘ulemâ’ of Deoband were strict Ḥanafites, and in theological dogma they followed the Ashâ’rites and Mâturîdi schools. The Ahl-i-Hadîth scholars on the contrary did not follow any of the four juristic schools, nor did they affiliate themselves to any religious sect. The trend of religious thought of the Ahl-i-Hadîth people has been illustratively described by Prof. Abdul ‘Azîz in the following words:

The creed of these ‘ulemâ’ the Ahl-i Hadîs, has been stated by Šiddîque Ḥasan Khân as that of a group which does not follow, either in broad principles or in minutiae of canon law, any of the juristic schools, and which in theological dogma subscribes to the views of neither the Ashâ’rites, nor
the Māturidīs nor the Hanbalites, but binds itself to the clear injunctions of the Qur'ān and the word and practice (hadīs and Sunna) of the Prophet. In this respect he admits the likeness of the Ahl-i Hadīs to the externalist Zāhīrits, with the difference that unlike the latter they accept the Sufi doctrine of mystical illumination while rejecting the speculative excesses of Sufism.4

Being an eminent propagator of the ideas of Ahl-i-Hadīth, Nawāb Siddique Hasan Khān, begins introducing the word ‘Islam’ and claims that Islam is a complete code of conduct and universal way of life, and the true religion of the divine guidance of mankind. He further explains, that man throughout his history, has realised the existence of Superior Being—the Almighty Allah. As man is incompetent of directly realising or grasping the reality of Allah, He made Himself realised by revealing His Will through His chosen servants, the prophets.5 With the passage of time, man found himself surrounded by numerous demands that multiplied his responsibilities. As man is more inclined by nature towards escaping responsibilities and getting his incessant demands granted, disruption and chaos in his ranks were unavoidable. In view of this fact Allah continuously revealed His Will in the forms of book, called Qur’ān, and was considered to be the final source of Almighty’s Will. It is now Islam, which can be admitted as the final word of Allah, and which has the capability of guiding man in all circumstances at all times. To support his point of view, the Nawāb cited a verse of the Qur’ān:

وَمَن يَشْهَدُ غَيْرَ الإسلامِ بِغَيْرِ إِنْ تَشُعُّ بِهِ وَزَخُّ فَبِالآخِرَةِ مِنَ الخَاسِرِينَ

If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).6

Nawāb Siddique Hasan Khān led great emphasises upon the reading and understanding of the Qur’ān and Hadīth. The main purpose of the Qur’ān is that it should be properly understood and acted upon as the Prophet, his Companions and other learned men understood and acted upon it. If the classical ‘ulemā’ have left something inexplicable, that should be accepted as it is. Intervention of individual opinions in the interpretation of the Qur’ān and Hadīth can hardly be admitted. The Qur’ān and Hadīth can provide rules and regulations for the entire structure of the human society, and there is no need for personal judgement to intervene.7

Nawāb Siddique Hasan Khān believes that the Qur’ān and Hadīth, if acted upon properly, can deliver mankind from miseries of all kind, not only in this world but the
world to come.⁶ These are good mediators between Allah and man, and there is no need for a third party (pārs and saints) for further consideration. He warned the people that they should neither show undue respect to pārs nor be overcome by their false miracles, because magicians and astrologers can apparently perform the same miracles as well, which are not miracles but simply professional feats. Any institution of mysticism which contradicts the principles of the Qur‘ān and Hadith is null and void. The Nawāb further goes on to explain that the word Wali in Awwālī ‘ahu ill-al-Muttaqīn means any man who lives according to Will of Allah prescribed in the Qur‘ān and determined by His Prophet. There is no other criterion except this. Any man who sincerely executes three kinds of duties—(a) duties towards Allah: belief in unity of Allah, offering prayer five times a day, keeping fast, giving zakāh, and performing the pilgrimage to Makkah if he can afford it (b) duties towards oneself i.e., legal fulfilment of one’s genuine desires (c) duties towards human beings and other creatures of Allah—is the closest friend (wali) of Allah.⁷

Nawāb Siddique Hasan Khān also feels very strong about amr bi’l-Ma’rūf wa nahiy ‘an al-Munkar (enjoying good and forbidding evil). It is confirmed from the Hadīth given below:

عن أبي سعيد الخدري عن رسول الله ﷺ قال: من رأى منكم منكراً فليغفره يبده فأن لم يستطع ليسنله فان لم يستطع فثباه وذلك اضعف الأيمان ⁸

Abū Sa‘īd al-Khadrī, reporting on the authority of the Prophet, says, that the Messenger of Allah said: Whoever of you saw the action disapproved by God should stop it by force; if he could not stop it, he should ask the wrongdoer to stop it; if he could not stop it by persuasion either, he should nurture strong feelings against it—the latter is the mark of a week belief.

In the light of this Hadīth, he states that all possible avenues must be explored for the enhancement of good and curtailment of evil in the world. This goal can be achieved only if the massage of Islam is made prevalent over the entire structure of human society.

Explaining the reality of life, the Nawāb says that life in this world cannot be relied upon. Man, being mortal, does not know when to die. He therefore, should make the best use of every moment of his life which is at his disposal. Man should know that he is the Vicegerent of Allah on this earth. His purpose in life is to keep the world of
Allah in peace and order. Greed, illegal temptations, avarice, hatred, enmities and the like should perish, and love, sympathy, sincerity, and selflessness should flourish. Hence, life in this world is means for the achievement of this high purpose which crossing the limited interests of an individual will extend to all living beings on the surface of this planet. Worldly things can be made the best use of, but these are to be used as a conveyance for the execution of one’s responsibilities. If man confines his life simply to eating and other enjoyments and forgets about his triple responsibilities and duties aforementioned, he might lose the title of being the Crown of Creatures (Ashraf al-Makhluqat)\textsuperscript{11}.

Emphasising the importance of manual labour, Nawâb says that man comes into this world naked and hungry. He gets food and other requirements of life without bothering about them. When he grows up, he is supposed to earn his own living. As everybody has a natural right to survive, he is required to observe his natural duty—to let others survive—as well. He should note that whatever ways and means he might explore for the satisfaction of his various desires; for their realisation he has to observe a defined code of conduct prescribed in Qur‘ân and the Sunnah. Islam encourages man to utilise and develop whatever potential capabilities Allah has bestowed upon him and the best way to achieve this purpose is their practical application in day to day life. He can best serve this purpose if he labours hard to earn his living. In Islam, says the Nawâb, a profession in itself has no merits or demerits. It is the behaviour of man in regard to that profession and if conducted according to the law laid down by the Qur‘ân and the Sunnah, then it is meritorious, otherwise not. All professions are part and parcel of human existence and each one is as important as the other. Therefore, the question of superiority of one over the other should not arise.\textsuperscript{12}

According to Nawâb Siddique Hasan Khân each man is a pivot on which numerous human and other living beings depend. Man, as servant of Allah, has to observe his Master’s Will and make His world a peaceful and pleasant place to live in; as a human being, he has to keep himself healthy and wealthy; as a husband, he has to fulfil his duties towards his wife; as a father, he has to take care his children; as a son, he has to respect his parents and support them when they are too old to live by themselves; as a brother, he has to fulfil his duties toward his sisters and brothers; as a neighbour, he has to put the well-being of his neighbours before his own; as a servant, he has to be faithful
to his master and to be honest in execution of his duties; as a Vicegerent of Allah, he has to care for all living as well as non-living creatures of Allah. In short, whatever he is and whenever he is, he is supposed to subordinate his will to the Will of Allah that is the Qur'an and the Sunnah.\textsuperscript{13}

After setting out a complete code of conduct for an ideal life, the Nawâb depicts the social and religious condition of the Indian Muslim society in particular and of the world in general and enumerates a few factors which, according to him, were bid'ât (innovations), and which, after finding their way into Muslim social order, gave a severe blow to the ideal living of the Muslims. Bid'ât were: Ibn Arabî’s theory of pantheism (\textit{Wahdat al-Wujûd}); the theory of \textit{Hulûl} (incarnation); showing undue respect to saints and pîrs; and celebration of the birthday of the Prophet on the 12\textsuperscript{th} of Rabî’ al-Awwal, hoping that it would result in good reward to them in the Hereafter. Likewise, holding large gatherings on the death anniversaries of saints and pîrs; raising buildings on the shrines of pîrs and saints; paying visits to the shrines of the Prophet, pîrs and saints, hoping they would grand their request; putting fingers on one’s eyes and then kissing them whenever the name the Prophet, pîrs or saints is mentioned; extravagance on the eve of wedding, marriage and circumcision; immoderate weeping, tearing clothes and beating oneself on the eve of one’s relative death; considering the second marriage of widows as an act of immodesty; extravagance in dowries; indulgence in the love of women and young boys; calling ‘Ali Ḥusain, ‘Abd al-Qâdir al-Jâfî, and Pîr bâbâ help in moments of difficulty; and keeping names like ‘Abd al-Nâbi and ‘Abd al-Wâkîl etc.\textsuperscript{14}

Nawâb Siddîque Hasan Khân was a sensible religious thinker. He was totally against all sorts of fitnah (aggression) and chaos in religious matters, because a perfect Muslim should never participate in fitnah, whether political or religious. Fitnah operates in a movement of tyranny and excess aimed at the undesirable, and might lead to unbelief, sin, disgrace, breakdown of morality and social turmoil. He was in favour of closing forever the chapter of politically motivated controversial issues in the house of Islam. He boldly criticised all those who indulged in ostentatious discussion on such issues which, instead of making them pious and religious, misled them and caused bitterness and enmity among the followers of different Muslim sects. For example, the issue of Khilafah, regarding which there was some differences of opinion among the Companions of the Prophet continues to be hotly debated, in spite of the fact that this has
already caused a great deal of bloodshed and bitterness among the Muslims. The Nawāb was of the opinion that it was useless for the believers to enter into such controversial issues. Simultaneously, he enjoined upon them to keep mum in such matters and respect all the Companions, irrespective of the sect to which they belonged.\textsuperscript{15}

**Religious Ideas of Nawāb**

\textit{Tawhīd}

\textit{Tawhīd} is the first and most important pillar of Islam. Nawāb Šiddīqе Hasan Khān, being an eminent exponent of the \textit{Ahl-i-Hadīth} ideas, spent his whole life in explaining and propagating the \textit{Tawhīd} (Oneness of Allah) and not calling towards any other aspect of the religion. The Nawāb himself wrote 46 books on this subject including 10 books in Urdu. Among the foremost and valuable book is \textit{al-Dīn al-Khāliṣ}.\textsuperscript{16} Therefore, some views from his compilations and sayings are taken into account. The son of Nawāb Šiddīqе Hasan Khān has mentioned his concept of \textit{Tawhīd} in his book "\textit{Maʿāthr-i-Šiddīqе}".

\textit{Tawhīd} means cleaning one's soul from all except the truth that invigorate a sincere connection with Allah. When this happen than our soul does not lure and look behind all worldly things and motives, and then all the wills of logic, reasons and traditional narratives get away from our eyes, the only concern remains in the vision of Allah and nothing else.\textsuperscript{17}

Nawāb while explaining another definition of \textit{Tawhīd} says that it is attributing Oneness to Allah and describing Him as being One and Unique, with no partner or peer in His Essence and Attributes.\textsuperscript{18}

After these definitions, Nawāb Šiddīqе Hasan Khān has divided \textit{Tawhīd} into two parts: \textit{Tawhīd al- Rububiyyah} (Oneness of Divine Lordship), \textit{Tawhīd al-Thādah} (Oneness of Divinity and Worship).\textsuperscript{19}

Nawāb Šiddīqе Hasan Khān was of the opinion that \textit{Tawhīd al- Rububiyyah} was never denied by \textit{Kuffar-i-Makkah} (disbelievers of Makkah). The Arab Pagans amongst whom the Prophet was sent believed in \textit{Tawhīd al- Rububiyyah}. They believed in Allah to the extent that they declared Allah as the Supreme Lord. They acknowledged Him as
the Creator of the Universe and considered Him to be the Sovereign and the Provider of sustenance, as is clear from the verses, Allah says:

\[ 
\text{\textit{ذَٰلِكَ الَّذِي خَلَقَهُمْ مِنْ نَارٍ مَّنْ مِّنَ السَّمَاوَاتِ حَلَٰلٍ بِهِ اَلْأَرْضُ مِّنْ بَعْدٍ نُّزُولًا لِّيَعْبُدُنَّهُ}} \\
\text{If indeed thou ask them who has created the heavens and the earth and subjected the sun and the moon (to His Law); they will certainly reply, \textit{Allah}.}^{20} \\
\]

In spite of the Makkans’ confession of Tawḥīd and their knowledge of Allah, Allah classified them as disbelievers (Kūfūr) and pagans (Mushrikhūn) simply because they worshiped other gods alongside Allah.\(^{21}\)

Consequently, the most important aspect of Tawḥīd is that of Tawḥīd al-‘Ibādah, maintaining the unity of Allah’s worship, and it is He alone who can grant benefit to man as a result of His worship. Furthermore, there is no need for any form of intercessor or intermediary between man and Allah. Allah emphasized the importance of directing worship to Him alone by pointing out that this was the main purpose of man’s creation and the essence of the message brought by all the Prophets. Allah says:

\[ 
\text{\textit{وَمَا خَلَقْتَ الْجَنَّ وَالْإِنْسَ إِلَّا لِيُعْبَدُونَ}} \\
I have only created jinns and men, that they may serve Me.\(^{22}\) \\
\]

According to the Nawāb, the confirmation of Tawḥīd al-‘Ibādah conversely necessitates the denial of all forms of intercession or association of partners with Allah. If someone prays to the dead men seeking their influence on the lives of the living or the souls of those who passed away, they have associated a partner with Allah, because worship is being shared between Allah and his creation.\(^{23}\)

Attributes of Allah

According to Nawāb Siddique Hasan Khān, for the unity of Allah’s name and attributes, Allah must be referred to according to how He and his Prophet have described Him, without explaining away His names and attributes by giving them meanings other than their obvious meaning. The ‘ulumā’ were divided in two groups in this regard. Nawāb Siddique Hasan Khān like his predecessors Ahmad bin Hanbal (d. 855), Imām Shafi’i (d. 819), Imām Rāzī (1149-1209), and Ibn Taimīyyah (1236-1328), argues that the Attributes of Allah are one of allegorical (mutashābihūn) and therefore, are
inexplicable. While, other rationalists (mutakallimūn) Imām Ghazālī (1058-1111), and Shāh Waḥūllāh (1703-1764) contented that the Attributes of Allah are explicable if they studied in their proper context. They further argue that Allah in no circumstances imposes upon his people such revelation as they are not supposed to understand. The difference of opinions is due to the different approach to the combination of clauses of a verse of Qur’ān, which reads as:

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّافِعُونَ فِي الْعَالَمِ يَقُولُونَ أَنَا وَهَذَا مِنْ عِنْدِ رَبِّي وَمَا يَذَّكَّرُ إِلَّا أَوَّلُ الأَزْيَاءِ

"And none knows its interpretation save Allah, and those who firmly rooted in knowledge. They say: We believe in it, it is all from our Lord. And none mind except men of understanding."  

Nawāb Śiddīque Ḥasan Khān does not favour the use of reason in the interpretation of the Qur’ān and the Sunnah. He believes that the Prophet has explained everything, and if there is anything ambiguous, that should be believed in as such. According to Nawāb, the Attributes of Allah cannot be interpreted but are to be believed in. For example, he has mentioned in support of it in his book Hujaj al-Karāmah. The being of Allah is one of mutshāḥbihāt (allegorical), and is to be believed in, corresponding to whatever Allah and His Messenger mean by it. Nawāb Śiddīque Ḥasan Khān says that the statement of the learned scholars revealed to me that they also believe in the non-interpretation of the Attributes of Allah; and this is what the companions of the Prophet and other knowledgeable believes in.

Imāmah

Its English version Imamate is used to describe the office of the Imām. In works of Muslim jurisprudence, both Shī‘a and Sunni, the leader of the Muslim state is referred to as the Imām. The term Imām is also used in other religious contexts such as a prayer-leader.

Here Nawāb Śiddīque Ḥasan Khān uses the term Imām as the head of the Muslim state and traces the necessity of the institution of Imāmah to the Traditions of the Prophet, in which he says:
It is not permissible for three Muslims to find themselves in a land with out there assigning one of them to their leadership.\footnote{31}

He believes that the institution of Imāmah is of necessity to and obligatory for human existence. The Nawāb as well as the scholars of Islam, more or less, agree on the following qualifications for becoming an Imām. He must be a Muslim; he must be a sensible man; he must be an embodiment of justice;\footnote{32} he must be a male; he must be free man; he must be physically fit; he must be brave, knowing the tactics of war; he must react strongly but justly to any situation arising in the state; he must be mujtahid (capable of interpreting the law), because he has to tackle judicial problems; and, finally must have a good family background.\footnote{33}

The differences among the scholars arise on the question whether the Imām should or should not come from the Quraysh’s descent. As far as Nawāb Siddīque Hasan Khān is concerned, his approach to the problem concerned is of quite a different nature. To him descent from the Quraysh means good family background.\footnote{34} Therefore, he takes the institution of Imāmah in two senses: Khilafat-i-Nubuwwah, in which descent from the Quraysh was necessary, because they were the custodians of Islam and could serve it far better than anybody else; and Khilafat-i-Rāshidah, in which descent from the Quraysh or the Hashimite family was no more necessary. He gave three reasons for this: (1) People would have thought that the Prophet was making it hereditary; (2) the authority of the Imām must prevail among the people with their will; and (3) one family can not necessarily always produce efficient and responsible rulers.\footnote{35} Sometimes men among the public are more efficient and, therefore, more deserve than a hereditary Imām. But he places more emphasis upon the fact that a good family background is the most important thing for a successful ruler, because people have generally a natural inclination towards it. An Imām from a lower family does not usually enjoy the respect of the people.\footnote{36}

The Nawāb suggests the four popular methods for election/selection of the Imām i.e. (1) the ahl al-filāh wa’l ‘aqd (leading personalities) among the people take the oath of allegiance (bay’ah) to a man of the said qualifications, as Abū Bakr\footnote{5} was
elected; (2) the preceding Imam selects a person, as Abū Bakr declared ‘Umar; (3) an advisory Committee (Majilish-i-Shūrā) elect a person by a majority of vote, as the Committee of Six elected ‘Uthmān; (4) a man of the above qualifications takes Imamah by force, he refers to Amīr Mu‘āwiyyah and so called Khulafā who followed him.37

The Nawāb, gives more importance to mutual understanding and good-will between an Imam and his people. Nawāb stresses, whatever methods were used in election/selection of the Imam, one thing was certain, that people should unanimously accept their Imamah. However, the Nawāb seems to be unhappy on the method of Abū Bakr’s election. He states that “If this kind of thing—the initiation of one man, like ‘Umar in taking the oath of allegiance to the Imam—happens now, that man should be killed.” But he did not apparently reproach this method, possibly because of his respect for ‘Umar.

The Nawāb, enumerates the duties of an Imam as: to enforce law and get it to prevail other existing law; to implement hudūd (to impose the legal penalties and thus make people respect the law); to maintain a strong army; to defend the country and secure the boarders; to administer the institution of zakāt and charity; to crush the rebels; to keep running the institutions of Friday prayers; to settle disputes among the people; to accept the true witness and reject the false one; to get orphans properly married; to distribute war booty among the people; and that he must be visible, not a hidden, one, as the Shi‘ah believe in hidden Imam.39

According to Nawāb Šiddīque Hasan Khān it is not necessary that an Imam must combine in his person all these qualifications. If he does not possess all but some, is a Muslim, and acts according to the law as far as he is capable as a human being, rebellion against him is unlawful. Anyone who stood against an established Imam is to be killed for the safety of the whole community. Rebellion against an Imam is obligatory, if he gives up Islam, usurps the property of people and insults their sisters and daughters and violates the dictates of the Qur‘ān and the Sunnah. Anything less than these do not necessitate his removal, the Nawāb concludes.40

Taqlīd

As mentioned above that the Nawāb was a firm Sunni and non-conformist (ghayr muqallid) traditionalist. He belonged to the group of believers popularly known as Ahl-i-
Hadith, therefore, most of his works contain at least some polemics against taqlid. He attacked taqlid and muqallidin. According to him, it is improper for a believer to be a muqallid of any of the four orthodox Imāms, because they need not to be imitated nor did they ever intend to be imitated by their followers. In spite of this he was blamed on several occasions as muqallid, and follower of Imām ibn Ḥanbal and Imām Shawkānī.

In contrast to this view the Nawāb further states: “Why should I blamed if the entire world goes muqallid; the observance of the Sunnah is enough for the Nawāb”. “Abdul Wahhāb was the follower of Imām Ahmad ibn Ḥanbal; and Muḥammad Ismā‘īl Shahīd had no relation with him. Then it is unwise on the part of those who call the Indian Muslims Wahhābīs. The important thing is to follow the Qurʾān and Sunnah, not the creed of particular man. All scholars are equal wherever they come from. We are neither the follower of ‘Abdul Wahhāb nor of Muḥammad Ismā‘īl Shahīd. For us the Qurʾān and Sunnah are enough for proper guidance.”

The answer of his being a muqallid or ghayr muqallid, corresponding with above contradictory remarks, can be obtained from his another most subtle quotation wherein he states:

There is no investigation which is independent of imitation, i.e. no tahqīq (investigation) without taqlid (imitation) and there is no imitation which has no flavour of investigation. Hence, tahqīq is taqlid in the sense that the subsequent follow the foregone ones in the process of ijtihād; but in their imitation, they intend to be independent judges. And imitation is an investigation in the sense that the subsequent imitators (muqallidūn) give their judgement according to the investigation of the foregone investigators—investigators who consider themselves imitators as well. Therefore, an investigator is one whose investigation is the cause of his imitation; and an imitator is he whose imitation is motivated by his investigation. However, an investigator, in actual fact, is no more than an imitator, an imitator is nothing else but an investigator for himself—still investigation resuscitates and imitation kills intellectual appetite.

He differentiated between taqlid and ittibā’ and educated those who try to dismiss this difference and those who play with polemics and semantics in fabricating answers and replies from their whims. He defined Taqlid as:
Taqlid is to take the statement of a righteous individual without evidence and to abandon the command of the Qurʾān and Sunnah in place of it. Taking and accepting the statement of a scholar or a holy man which he presents from the Qurʾān and Hadith is not Taqlid, rather this is ittibāʿ. This is because Taqlid is to accept the opinion of someone and Ittimā is to accept the narration of someone. From what is obligatory upon us, is to accept the authentic ahādīth and then to act upon them. It is not however obligatory upon us to take the opinion of someone and then to follow it.⁴⁶

The above quotation clearly reveals the fact that the Nawāb, did not follow any Imām blindly. If, however, he followed the decision of an Imām, especially Ahmad ibn Hanbal, he looked into it in the light of whatever knowledge of the Qurʾān and the Sunnah he had. It would mean that if he followed Ahmad ibn Hanbal, his intention was that of an investigator-imitator (muḥaqiq-muqallid), not a simple imitator (muqallid mahd). Furthermore he is of the opinion that every mujtahid should conduct ijtihād which is not to be made a binding for others. If the ijtihād of a mujtahid is taken for granted as authentic as the Qurʾān and Sunnah, then that mujtahid is given the status of a rāhib, whose encyclical is considered as divine decree. According to him no mujtahid is required to accept blindly the decree of another mujtahid. If there is a difference of opinion between two mujtahidūn on a particular problem—although either of the two might be wrong—each one can stick to his decision, provided no nass (Qurʾān and Sunnah) is traced against either of them.⁴⁷

Besides, if the mujtahidūn of a particular era formulate certain decisions about a particular problem and the mujtahidūn of the coming era formulate a different decision about that very problem, the decision of the mujtahidūn of each era stands valid. Moreover, if a case is decided according to the judgement of a judge, and Qāḍī enforced that decision, no further ruling can repeal the nature of that very case.

As far the lay man, he is to ask for decision the mufī of his town or city, believing that his judgement is based on the Qurʾān and the Sunnah. If there are two judges in that town and both of them differ in their judgement regarding the problem concerned, the man can accept whichever he prefers.⁴⁸
**Sufism**

Nawāb Śiddīq Ĥasan Khān has full faith in Sufism. While approving of it, he enjoined the strictest obedience to the sacred law. In his books on this subject—*Tiqṣūr Tayyīd al-Ahrār Khirat al-Khirah* and *Riyād al-Murtād*—which were written in Urdu, and Persian he set forth its true principles and demonstrated that they agree with, and are confirmed by the doctrines of the Qur'ān and Sunnah. Nawāb Śiddīq Ĥasan Khān refutes the theories of *Wahdat al-Wujūd* (pantheism/unity of being) and incarnation (*ḥulūl*), because it cannot be explained to and propagated among the people.49 He was of the opinion that, instead of wasting time in resolving the complicated theories about the being of God, which is beyond the grasp of human reason, we should stick to the teachings of the Qur'ān and Sunnah. Nawāb Śiddīq Ĥasan Khān does not reject *Tasawwuf* as a private matter on the part of an individual, if it does not oppose the tenets of Islam. This is the only reason for defending Ibn ‘Arabi and others in their individual capacities on the one hand, and refuting their theories on the other. He defined Sufism as follows:

The Sufistic order of all the pious Sufis, may Allah bless them is based on the Qur'ān and Sunnah. It is founded on the lofty morals of the prophets and saints. A Sufistic order becomes blameworthy only if it contradicts the Qur'ān, the Sunnah or the consensus of Muslim Ummah. Otherwise, it is justified in Islam and a Muslim is at liberty whether to practise it or not. But there is no reason for its outright rejection save ill-thought which is unlawful in Islam. When the friends of Allah become enlightened through moulding their life in accordance with the dictates of the Qur'ān and Sunnah, this knowledge begins to shine in their hearts, and it known as *Tasawwuf*.50

The Nawāb even admitted the miracles of the *Awliyāʾ* (friends of Allah), and urged Muslims to honour and respect them. But he was totally against saint-worship, and raised his voice against all kinds of sacrifices and oblations offered to them. This fact is clearly borne out by the following lines.

*We do not believe that *Awliyāʾ*—Allah (the friends of Allah) have the capacity to work miracles, and also that they will continue to work miracles till the Day of Judgement... but by no means they should be considered worthy of being imitated or being offered sacrifices and oblations, as sacrifices are meant for Allah alone, while the imitation of anyone other than the Prophet is not lawful in Islam. Such Sufis and friends of Allah who abide by the dictates of the Qur'ān and Sunnah should be respected and honoured, but none of them should be revered as fulfilller of man's needs.*51
He further said as mentioned by Dr. Saeedullah:

Any person can be the friend of God (Awliya`-Allah), who observes his triple responsibilities, i.e. duties towards God, duties toward oneself, and duties towards living beings, keeps off from sins and avoids wicked associations, intends honestly to improve his character, earns his living by fair lawful means, and is true and sincere to his words and acts.\(^{52}\)

Nawawib’s viewpoint regarding Sufism can be discovered from his correspondence with Seyyid Khair al-Din Nauman (b. 1836) in 1880 A.D. Sayyid Khair al-Din Nauman, in his correspondence, inquired whether there was any origin in the Qur’an and Sunnah for the rabita (focussing of one’s mind on the visionary image of one’s shaykh, considering that he is in his novice’s presence), or it was only a kind of ikhtira’ (new discovery) or ijtihad, of some intelligent persons. If it had an origin in the Qur’an and Sunnah, exactly what was it, if did not have a root in Qur’an and Sunnah, was there in that any possibility of shirk-i-Asghar (minor polytheism) or taddil (errring)?

The Nawawib, in reply to Khair al-Din Nauman’s letter, wrote:

As far as the question of murabat (tie) is concerned, it is quite apparent to the man of your stature that it is a disapproved innovation. Shah Waliullah—the leader of the follower of Naqshbandia order, in his al-Qawel al-Jami, has plainly spoken about its disapproval. He states: They (the champions of the idea of rabita) said that the main pillar (of mystical training in the Naqshbandi order) is to tie with one’s shaykh as characteristic of love and respect and observe his image attentively. I (Shah Waliullah) say: ‘Allah is many outward manifestations; and there is no worshipper but Allah, in any of His outward manifestations, appears opposite to him and becomes, according to his ability and capacity, his worshiped. And this is the philosophy behind the turning of one’s face towards the Qiblah; or istiwa’ ala`-Arsh, i.e. levelling of Allah on the Throne in Islam. And the Messenger of Allah said: “Whenever any amongst you says his prayer ... Allah is between him and his Qiblah”33 and the Messenger of Allah once asked Jariyah Sawda: “Where is Allah?” She pointed towards the sky (showing that He is in the heaven). The Prophet then asked, “Who am I?” She pointed with her finger, expressing that Allah has sent as His Messenger. The Prophet said, “She is a believer.”34 Hence, there is no harm if you do not turn your face towards anything but Allah, and do not tie your hearts but with Him—may be this through turning your face towards ‘Arsh, and the perception of the brightest light—identical with treat of moon—that has been placed on it (‘Arsh) , or through turning your face towards Makkah....”

And al-Shaykh al-Allamah Muhammad Isma’il al-Shahid al-Dehlawi, in his Sirat-i-Mustaqim, states: The position of this tie’s being an act of shirk can hardly remain hidden from anyone who has a slight understanding of the Qur’an and Sunnah.\(^{55}\) And I (Siddiq Hasan Khan) say why we should tie our hearts with the Shaykh ... while the hearts of the servants (‘ibad) find satisfaction and solace in the remembrance of their Creator only? In short, the problem, although of great controversial nature, is, no doubt, one of the mystic inventions (having no root in the Qur’an and Sunnah). ... the saying
of the Prophet “Any act that has no root in our code of conduct is a refuted one” sheds vivid light on this. “Every innovation in Ḍīn is ḍalālah (erring) and every ḍalālah will find his abode in Hell.”

Views of Nawāb Šiddique Hasan Khān on the Sources of Islamic Law

According to the Nawāb, the source of Islamic law are four, Qur‘ān, Sunnah, ijmā’ and qiyās. But going in to details throughout his works one finds that his opinions on the said problem are self-contradictory and unless one makes proper assessment, it leads one to confusion. In his work “Ḥadīth al-Ghāthiyah ‘an’l Fītan al-Khāliya wa’l Fāshiyyah” he would appear to accept ijmā’ as the third source of Islamic law as a process of deducing rules and regulations, not as decision of a group of ‘ulamā’ of a particular era; but a close examination of this view would also reveal that he admits ijmā’ as the third for the sake of discussion, not as his personal view point. It would be found explicit in stating that no mujtahid is required to accept the decision of another mujtahid as a final word in law. His elaborate and final view point is to be traced in his “Ḥadīth al-Ghāthiyah ‘an’l Fītan al-Khāliya wa’l Fāshiyyah” in which he states: It is said that the sources of Islamic law are four, i.e. Qur‘ān, Sunnah, ijmā’ and qiyās. But according to the critical examination of reputed scholars, in the grading Islamic law, especially when contradicting the Qur‘ān and the Sunnah remain worthless because it is the product of rā’y (personal judgement). No one accepts it except the iniquitous and the ignorant. The existence of ijmā’ in his proper perspective is impossible. Consequently, analogy is null and void, and ijmā’ is in effective. There can be no other sources of Islamic law except the Qur‘ān and Sunnah. To make it more precise, the Nawāb contends that the ijmā’ and qiyās are the outcome of deferent approaches by deferent scholars to deferent problems in different periods. Moreover, the scholars who gave their verdicts about some cases cannot be considered as final authorities because as men they were naturally imperfect.

Secondly, the standard of knowledge increases rather than decreases. If the scholars of the past had the right to reach certain decisions in the light of their personal knowledge, the scholars of the present time have also a genuine right to abrogate if necessary their earlier decisions and make new ones according to their own understanding.

Thirdly, if ijmā’ and qiyās are admitted as binding sources of Islamic law, the scholars of future generation will have no freedom of discussion which blocks any
intellectual progress. Furthermore, the extent of knowledge broadens day by day. Man today faces different problems than he faced yesterday, and he tomorrow will be facing still more complicated problems. If the right of Ijmā' and qiyās is limited to the men of the past only, men of today and tomorrow, being deprived of their natural right, will turn to someone else for the satisfaction of their legal needs; and it will be an insurmountable challenge to Islam as a universal way of life.

One thing which makes the Nawāb’s position unique is his great idea behind this decision, i.e. he is at pains to see the Muslim world divided into so many sects, which accordingly caused the loss of their past glory. He makes this decision in the hope that if the followers of all schools of thought give up their sectarian prejudices, get together on a single platform, and accept the Qur‘ān and Sunnah as law. They can regain their past glory. According to him, as appears in his Khabīr al-Akwām and many other works, the Qur‘ān and the Sunnah are the only things left which can unite the Muslim community for an onward march towards prosperity and happiness.\textsuperscript{58}

Conclusion

In view of the above, it may fairly be claimed that Nawāb Siddique Hasan Khān’s religious ideas were very much a product of Shah Waliullah’s reformist thought. Coupled with the reformist ideas of Imam Shawkānī and Ibn Taymiyyah, Nawāb Siddique Hasan Khān and his Ahl-i-Hadīth movement established similar iconoclastic ideas to the mainstream at that time. Not surprisingly given the fate of his ideological predecessors, much of his philosophy was based as a reaction against the prevailing religious climate. Therefore, Deobandī and Barelvī movements and the Shi‘ites were all targets of his reformist criticism. In this chapter, it has been pointed out that his religious ideas were centring on a desire to return to the dynamic straight forward religion of Islam as practiced by the rightly guided early Muslims.
Notes and References


\[\text{2} \quad \text{Aziz Ahmad, Islamic Modernism in India and Pakistan (Oxford University Press 1967), p. 114-115}\]


\[\text{4} \quad \text{‘Aziz Ahmad, op., cit., p. 114}\]


\[\text{6} \quad \text{The Qur‘an 3:85 tr. Abdullah Yusuf ‘Ali}\]

7 Nawab Siddique Hasan Khan, Muqâlat al-Fasîhah wa’l-Nasîhah, (Akbarabad, 1881), p.21

\[\text{8} \quad \text{Ibid., p.30}\]

\[\text{9} \quad \text{Ibid., p.32}\]

10 Imam al-Baihaqi, al-Sunan al-Kubrâ al-Baihaqi, Bab Nasr al-Mazlim, Hadith no 11847


12 Ibid., pp. 280-281

13 Ibid., p. 281

14 Sacedullah, op.cit., pp. 135-136

15 Abdul Ali, op. cit. p. 192


18 Ibid., p. 26
19 Ibid., p. 28
20 The Qur’ān 28:63 tr. Abdullah Yusuf ‘Al
21 Sayyid ‘Ali Hasan Khan, op.cit., pp. 28-29
23 Sayyid ‘Ali Hasan Khan, op.cit., pp. 28-29
Hasan Khān, Kitāb al-Mu’taqad, (Delhi, 1889) p. 47
28 Nawāb Siddique Hasan Khān, Hujaj al-Karāmah, (Bhopal, 1874) p. 465
29 Saeedullāh, op.cit., p. 143
32 Nawāb Siddique Hasan Khān, Hujaj al-Karāmah, op.cit., pp. 283-9
p. 144
34 Nawāb Siddique Hasan Khān, Hujaj al-Karāmah, op.cit., p. 18
35 Ibid. p.18
36 Ibid., p. 18
37 Ibid. p. 20
38 Ibid., p. 101
39 Nawāb Siddique Hasan Khān, Kitāb al-Mu’taqad, op.cit., p. 70
40 Nawāb Siddique Hasan Khān, Hujaj al-Karāmah, op.cit., p. 101
42Ibid., pp.93-265
43Ibid., p. 150
44Nawāb Siḍḍīq Ḥasan Khān, Tarjumān-i-Wahhābīyyah, (Lahore: Muḥammadi Press, 1884), p. 20
46Nawāb Siḍḍīq Ḥasan Khān, Abqā‘ al-Menān, op.cit., pp.160-161
47Ibid., p.163
48Ibid., pp. 86-87
49Nawāb Siḍḍīq Ḥasan Khān, Hadith al-Ghāthiyah ‘an’l Fītān al-Khāliya wa’l-Fāshiyah, p. 221
50Nawāb Siḍḍīq Ḥasan Khān, Khirat al-Khirah, n.d. pp.3-4
51Nawāb Siḍḍīq Ḥasan Khān, Kitāb al-Mu’taqad, (Delhi, 1889) p. 47
52Saeedullāh, op.cit., p. 158
53Imām Bukhārī, Shahīh al-Bukhārī, tr. by, Muhammad Muḥsin Khan, Kitāb al-Salāt, Hadith no., 405, vol. I, (Saudia Arabia; Maktaba Dār-al-Salām, 1997)
54Imām Muslim, Shahīh Muslim, tr. By, Nasiruddīn al-Khattāb, Kitāb al-Masājd, Hadith no., 1199, vol. 2, (Saudia: Maktaba Dār-al-Salām, 2007)
55Saeedullāh, op. cit., 157-8. The writer has taken this information from the book of Nawab “al-Taj al-Mukallal”
57Ibid., p. 126
58Saeedullāh, op.cit., p.150