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Nawāb Siddīque Ḥasan Khān (1832-1890) is one of those eminent scholars of Indian subcontinent who left great impact on the Muslim world through their noteworthy contribution to the Islamic sciences and sincere services to the society at large. He was a prolific author and his imposing life in the field of writing was characteristically distinguished from other personalities. His life, devoted to religious and academic works, inspired many scholars for serving the cause of Islam by devoting their energy to the field of Islamic learning in modern times. It is also surprising enough for every scholar who observes the circumstances in which Nawāb Siddīque Ḥasan Khān lived on the one hand and the large number of valuable works produced by him about different subjects on the other hand with high academic and literary taste. He more or less played almost the same role as was done by Ibn Taymīyyah (1236-1328) and Ibn Qayyim al-Jawziyyah (1292-1350) of Syria, Jalaāddīn al-Suyūṭī (1445-1505) of Egypt, and Muḥammad bin ‘Alī al-Shawkānī (d.1834) of Yemen. He while covering the whole range of Islamic studies in his writings also tried to explore the true picture of Islam and its fundamental sciences. Although the dimensions of his works spread over all the spheres like theology, Qur’ān, Hadīth, Fiqh, Islamic history and culture, ethics, politics, economics, but Qur’ān, Hadīth, Fiqh and Sirah were the subjects that he adored the most.1 His contributions to these subjects were not only remarkable but also were universally recognized in academic circles from the point of richness of material and high standard of research.

He embarked on an unprecedented writing career in Arabic, Persian and Urdu and on a wide range of religious, technical and literary subjects. His son lists 222 titles (74 Arabic, 45 Persian and 103 Urdu to his credit). These range from two-paged treatise to multi-volume works.2

Although to the outward eye, the works of Nawāb Siddīque Ḥasan Khān may seem abridgment, explanations and translations of the works of Ibn Taymīyyah, Shāh Waḥīdullāh(1703-1764) and Shawkānī, his importance should not be underestimated. Muslim society was in need of a reformation and the argument for this reformation lay in the works that Nawāb Siddīque Ḥasan Khān set out to publicize. It may be realized from the detailed study of his works and analysis of their contents. Here only a brief introduction of his important works on Fiqh, Sirah, politics, economics, and history of biography, literature, tasawwuf and ethics are given for this purpose. The books related
to Qur’an and Hadīth will be discussed in next two chapters that is the main theme of this work.

**His Important Books on Jurisprudence**

Jurisprudence has been the most widely cultivated of all the religious sciences in the Indian-subcontinent. The Indian authors, both muqallids (conformists) and ghayr-muqallids (non-conformists), produced the largest number of books on this subject in support of their religious beliefs and thoughts. Nawāb Siddique Ḥasan Khān also contributed a great number of books on this science, in which he repudiated taqlīd and championed the cause of ijtihād.

After the four great schools of Muslim Jurisprudence founded by the four Imāms, the door of ijtihād was considered to be closed forever to the Muslim community. This gave birth to the doctrine of taqlīd. The followers of this doctrine known as ‘conformists’ made the Muslim jurisprudence static by maintaining that the Muslims must follow the great jurist of the past. According to them, such obedience is good and questioning such obedience is bad. This doctrine propounded the theory of unquestioned imitation of the jurists of the past without taking into consideration the validity of their decisions to the current state of affairs. Besides, it discouraged the practice of looking directly at the original sources of the Islamic law, i.e., the Qur’an and the Sunnah, for legal guidance. Therefore, a number of Muslim thinkers opposed the doctrine of taqlīd. Ibn Taymīyyah was the first eminent Muslim theologian who raised his voice against taqlīd. He was a mujaddid and took a number of legal decisions by following the principles of ijtihād, on account of which he was severely criticized by the conformist theologians of his time.³ Besides, al-Suyūṭī, Muḥammad bin ‘Alī Shawkānī and many other scholars opposed the doctrine of taqlīd and asserted that the door of ijtihād could never be considered as closed.

As mentioned above, in India Shāh Wālullāh was the first scholar who raised his voice against taqlīd, which had struck deep roots in this land. He sought to free the believers from the fetters of taqlīd by allowing them to choose on any point the ruling of any of the four great juristic schools. He reiterated Ibn Taymīyyah’s significant non-conformist thesis that the door of ijtihād was still open and would remain open forever.
Similarly, Nawab Siddique Hasan Khan also opposed the principle of taqlid in legal matters. According to him, it is improper for a believer to be a muqallid of any of the four orthodox Imams, because they neither need to be imitated, nor did they ever intend to be imitated by their followers. His main books on jurisprudence and related matters are briefly introduced below:

\textit{\H usul al-Ma'mul min 'Ilm al-Usul}

This is one of the most important works written in the Arabic language on the principles of jurisprudence. It is mostly a summarized version of the famous book on this subject produced by Muhammad bin 'Ali al-Shawkani under the title \textit{Irshad al-Fuhul ilaa Taqwaq al-Haque min 'Ilm al-Usul} (Guiding Energetic Persons to Realization of Truth on Principles of Jurisprudence). The Nawab's work is the result of his vast and critical studies of other important books on jurisprudence. Far from being a mere epitomized of \textit{Irshad al-Fuhul}, it bears sufficient testimony to his creative genius in the sense that he has made the book more systematic and more scientific by contributing his valuable additions to it. He has also omitted from his book such portions of \textit{Irshad al-Fuhul} which did not coincide with his own line of thinking.

This book is divided into seven chapters of unequal length preceded by a comprehensive preface. The preface is based on five sub-chapters. The first sub-chapter deals with the definition of the science of principles of jurisprudence. While throwing light on its importance in the life of Muslims, he says that it gives them knowledge of the laws of Allah and enables them to renounce taqlid. In the remaining pages of the preface he has discussed in detail the various linguistic matters and philological norms, the knowledge of which is necessary for the Jurists in order to properly understand the divine laws.

This book written in the Arabic language is still studied as an important reference book by both students and scholars of Islamic jurisprudence. It was also published several times in India during the life time of the author. It was also published at the Jawahi Press of Constantinople in 1289/1872 and in Egypt in 1296/1879. Lastly, an abridged version of the book was prepared and published by Dr. Muqtadah Hasan Azhari at the Jamia Salafia, Varanasi, in 1972.
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Al-Rawḍah al-Nadiyyah ft Sharh al-Dūrār al-Bahiyyah

This is a very fine commentary in Arabic on the book al-Dūrār al-Bahiyyah of Muḥammad bin ‘Alī al-Shawkānī, which is a compilation of such juridical decisions as are authenticated by the Qur’ān and the Prophetic Traditions. This book, in two volumes and comprising of 316 pages, was first published at the Alawī Press of Lucknow in 1290 A.H. Another edition of the book containing 417 pages was published at the Bulaq Press in Egypt in 1926 A.D. Different editions of the book were published from Beirut and Syria also.7

Al-Iqlīd li-‘Adillat al-Ijtihād w-al-Taqīd

This is a resume of Imām Shawkānī’s book al-Tashkīk ‘alā al-Tafkīk. It revolves around the punishment that awaits the muqālīds (conformists) on the Day of Judgment. It is a critique on the practice of taqīd (imitation of an individual) in juridical matters. The book comprising of 47 pages was published by the Jawā’ib Press of Constantinople in 1295/1878.8

Dhukhr al-Muhādir min Adāb al-Mufīr

This Arabic book on usūl al-fiqh (juridical methodology) comprising of 123 pages is a resume of the famous book ‘Ilām al-Muwaqqīn ‘an Rabb al-‘Ālamīn (Guide for the Model Muftī) of Ibn Qayyim al-Jawzīyyah (1292-1350). It is also a critique on the principle and practice of imitating an individual in juridical matters. In this book, the author has also emphasized upon the jurists the need to draw their juridical decisions on the basis of the Qur’ān and Prophetic traditions. The book was first published at the Siddīqiyah Press of Bhopal in 1294/1878.9

Al-Tarīqāt al-Muthla fi al-Irshād ilā’ Tark al-Taqīd wa Ittibā’i mā huwa Awla

As the name of the book indicates, it deals with methods of quitting taqīd and following the correct path in matters relating to the decisions of the sacred law. As elsewhere, here also the practice of conforming to the opinions of the individual jurist has been condemned as illegal. This 214 page book was first published at the Jawā’ib Press of Constantinople in 1296/1879.10

Budūr al-Aḥillah min Rabi’ al-Masā’il bi al-Adillah

This book in Persian comprising 556 pages is a resume of the famous book of Imām al-Shawkānī on jurisprudence titled al-Sayl al-Jarrar. It consists of two volumes,
the first of which is devoted to the detailed and systematic discussion of *taqlid* and *ijtihād* as well as of juridical matters relating to *tahārat* (the state of legal cleanness), *zakāt* (poor due), prayers, *nikāh* (marriage), *talāque* (divorce), etc. And the second volume deals with the juridical aspects related to the matters such as purchase, sale, the right of pre-emption and authorization, etc. It has since served as a major reference book for Persian-knowing scholars on the subject. It was first published at the Shāhjahanīyyah Press of Bhopal in 1297/1880.11

*Wasīlat al-Nijāt be ʿAdāʾ al-Ṣalāt waʾl-Ṣawm waʾl-Hajj waʾl-Zakāt*

Comprising of 102 pages, this is an important book written in Urdu. It consists of a preface, six chapters and a conclusion. In preface, the five pillars of Islam: *shahādah* (Islamic creed), daily prayers (*salāh*), alms giving (*zakāt*), fasting during the month of *Ramadān* (*sawm*), and the pilgrimage to Makkah (*hajj*) at least once in life time, as well as their importance in the light of *Qurʾān* and *Hadīth* were discussed briefly. It was first published at the Mufīd-i-ʿĀm Press of Agra in 1302/1885.12

*Taʿlim al-Hajj*

This is a very short treatise containing approximately fourteen pages in Urdu. In this treatise the fourth pillar of Islam, especially *Hajj* and *ʿUmrah* and its related matters, according to *Qurʾān* and Prophetic traditions are listed. In the book, the author considers that one who can afford the expenses involved (both physical and economic) and still does not perform the *Hajj* is committing an act which is punishable. This book was first published at the Shāhjahanīyyah Press of Bhopal in 1305/1888.13

**His Important Books on Faith**

Being a prominent representative of *Ahl-i-Hadīth* movement, Nawāb naturally championed the cause of faith. He wrote so many books on this subject, among them important ones are listed below:

**Al-Intiqād al-Rajih fī Sharh Iʿtiqād al-Ṣaḥīḥ**

This Arabic work is a commentary on, and an explanation of, Shah Waliullah’s *al-Aqāʾid waʾl-Awāid* on the attributes of Allah (Ṣifat-i Ilāhi) and their meaning. In his explanation, Nawāb has used extracts from Ibn Qayyim al-Jawziyyah’s *ʿIlām al-Mūwajjūn* as well as from Ibn Taimīyyah and Shawkānī. At the end, he has added a supplement containing about sixty problems, with which, according to him, Shāh
Walullāh had failed to deal. However, the works of Shāh Walullāh are full of such problems and he may not have deemed it necessary to deal with them there. Besides, the problems which the Nawāb added are not very complicated.

The Nawāb also made citations from Shāh Walullāh’s *Hujjat Allāh al-Bāligah* (the Convincing Proof of Allah) wherever they were in accordance with his line of thinking.

The Nawāb has completely dealt with the certain pressing problems which had led to the deterioration of the Muslim *ummah*, but the unfortunate thing is that whosoever challenged his *point of view*, he, without hesitation, expelled him from Islam. He outlined the cause of Muslim decline and prescribed a remedy, but did not hesitate to demonstrate his attitude of stubborn opposition towards those who did not agree with him. On the whole the book does little more than to repeat his previous treatises *al-Iḥtiwā‘ alā Mas‘ alat al-Istiwā‘*.

This 78 page book was first published in Lucknow in 1284/1867. An Urdu rendering of the contents of the book was also published by him under the title *al-Iḥtiwā‘ alā Mas‘ alat al-Istiwā‘*.14

*Al-Iḥtiwā‘ alā Mas‘ alat al-Istiwā‘*

The book, *Al-Iḥtiwā‘ alā mas‘ alat al-Istiwā‘* (Progress on the Issue of Equality) in Urdu, was published from Lucknow in 1285/1869. It was a revealed effort to carve out a consensual consensus within the community. Here, he highlighted the basic points of agreement between the four legal schools of Sunni Muslim thoughts, the Ḥanafis, Mālikis, Shāfis and Ḥanbalis.15 He argued that these schools differ from each other on more than 300 issues. But there are also some issues based on Tradition on which they came together. He used the *Hadīth* to highlight the consensual points of agreement between them.16 Their overlaps, he said, constitute a unique consensual religion called the ‘Muḥadīsim’. He wrote the *al-Iḥtiwā‘* as a book of the ‘Muḥadīsim’.

The book’s legitimating core is the scriptures. For instance, they are used to highlight the consensus on the idea of a single God. The opening chapter describes in detail the *Qur’ānic* verses that establish the singularity of God in heaven (*wahdāniyya*). The second chapter moves to the *Hadīth* texts that emphasize the notion of one God who
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resides in heaven. The subsequent chapter re-confirms the idea via the teachings of learned people many of whom established the legal schools of jurisprudence: Abū Ḥanīfa, Mālik, Shāfiʿī, etc. He builds a similar consensus on the issue of the supremacy of one God. And once again this is legitimated via the scriptures and the sayings of the Islamic jurists. He uses these points of unanimity legitimated by the Qurʾān, Hadith, and the Prophet’s companions to bring the ummah together. The book details these points of agreement and uses them as referents of Muslim unity. It concludes with the author’s wish that ‘young boys and girls read the book so that they can become active in the forging of this unified ummah.’ Nawāb Šiddīqu Khān meant to make the al-Ihtiwā a text that would forge global unity across the varied Empires that framed Muslim lives. And thus it was originally written in Arabic in 1868 with the title of al-Intiqād al-Rajīf fi Sharḥ al-I’tiqād al-Šahīh. It was a super-commentary on a work by Shāh Wafūlāh al-Dīhlawī. The following year it was translated into Urdu as the al-Ihtiwā.

‘Aqidat al-Sunnī

The treatise written in Urdu language contains 39 pages. In this treatise Nawāb Šiddīqu Khān has mentioned 98 aqā id (beliefs) of Ahle Sunnat, and offered in support of each and every belief a verse of the Qurʾān. It was first published in 1305/1888.

Al-Dīn al-Khālid

This is the most important and comprehensive Arabic book written in India on Tawḥīd (Unity of Allah). In it, the author has minutely explained and illustrated all the Qurʾānic verses, and has also discussed the relevant Prophetic Traditions, which is followed by a succinct discussion on all kinds of shirk (polytheism) which have been refuted in the light of evidences cited from the Qurʾān and Hadith. Among other things, the book also throws sufficient light on the need for Muslims to hold fast to the teachings of the Qurʾān and Hadith as well as on the merits and virtues of the four pious Caliphs, namely, Abū Bakr, ʿUmar bin al-Khattāb, ʿUthmān, and ʿAlī bin Abī Ṭālib (may Allah be pleased with them).

This book had a damaging impact upon the muqalids (conformists) and abi-i-bidʿat (innovators) among the Muslims. Deeply enraged, they dubbed the Nawāb and his followers as Wahhābīs at a time when the term Wahhābīsm was equated with treason by the British Government of India. Nevertheless, the importance of the book was
acknowledged by scholars all over the world, who published and distributed it in different parts of the world. The book in two vast volumes comprising 1126 pages was first published at the Ahmadi Press in Delhi in 1302-4 A.H. Then Shaikh Qāsim bin Muḥammad, ruler of Qatar, financed its publication and distribution about two years after the death of the author. Later, it was published from Egypt in 1379/1959 also.

Fatḥ al-Bāb li-‘Aqīd al-‘Āli al-Bāb

This 132 page book is an important work written in Urdu language. It consists of a preface, eight chapters and a conclusion. In preface, the creed of Ahl-i-Hadith has been discussed. In chapters, he has tried to highlight the differences between those who have the knowledge of Qur’ān and Hadith and those who have the knowledge of fiqh (jurisprudence). Lastly, the author argues that according to ‘Ulema’i-Mujtahidin (the scholars capable of interpreting the law), those who have the knowledge of fiqh, they are illiterate. It was first published from Muḥīd-i-‘Ām Press Agra in 1302/1885.

Dā’ūt al-Imān ‘ilā Taqwīd al-Rahmān

The book written in Urdu contains 172 pages. It consists of a preface, seven chapters and a conclusion. Preface contains discussions on the concept of Tawḥīd and on the negation of shirk (polytheism). The chapters discuss thoroughly Tawḥīd and kinds of shirk. It was first published at Shāhjahānīyyah Press of Bhopal in 1305/1888.

Qwārē al-Insān ‘an Itibār Khatuwīt al-Shayṭān

This book is the precise of Ahmad ibn Ḥajr’s famous book al-Jawār ‘an Iqtrāf al-Kabār, and it consists of two chapters and a preface and conclusion. In the preface, sins and its various kinds are discussed; while as, in the chapters major sins, outer and inner are discussed in detail. In conclusion, repentance and its conditions are highlighted. The book in Urdu, comprising of 172 pages was published at the Muḥīd-i-‘Ām Press Agra in 1301/1883.

Al-Rawd al-Khaḍīb min Tazkiyat al-Qalb al-Munīb

This book consists of a preface, six chapters and a conclusion. It is the exposition of more than 70 branches of faith. The author discusses the highest among them, i.e., the belief of the Oneness of Allah (Tawḥīd), and the lowest to remove trouble things from the path. He also discusses the ills of human self and their remedies as well as the remedies of physical and spiritual illness. At the end, the author presents an
overview, forward and history of various Persian scholars. This book in Persian comprising 233 pages was first published at the Mufid-i-ʿĀm Press Agra in 1305/1888.

**Bughiyyat al-Rāʿid ft Sharḥ al-ʿAqāʿīd**

This book written in Persian contains 112 pages, it discusses that as Muslims were divided into four schools/groups on the non-fundamental issues, similarly they diverged from each other on the issue of fundamental belief (Islam) into various groups like Maʿtūriddyah, Ashariyyah and Ḥanabilah. Furthermore, after quoting some text of Sharḥ al-ʿAqāʿīd, he provides his own analysis and interpretation. It was first published at the Siddiqiyyah Press of Bhopal in 1301/1883.

**Hidāyat-al-Sāʿīl**

This book in Persian containing 553 pages is in question-answer format and of consists 114 questions on Islamic prescriptive norms (prayers, fasting and alms etc). This book was included in those categories on which Nawāb was accused of publishing seditious material by British Government. It was first published at Shāhjahānīyyah Press of Bhopal in 1292/1875.  

**His Philological works in Arabic**

The term philology is used here to denote all the sciences connected with the study of the Arabic language - i.e., grammar, lexicography, syntax and style, etymology, rhetoric, etc. And since the source of all religious laws is the Qurʾān and the Ḥadīth, which are in Arabic, knowledge of all these sciences is necessary for religious scholars. Similarly, they are equally important, for the students of secular Arabic literature also. That the main reason why the Nawab considered the Arabic linguistic science as one of the noblest and most important sciences, as it is mainly through it that the meanings and interpretations of the Qurʾān and Prophetic Traditions are understood. Regarding the importance of Arabic linguistics he says:

"Arabic linguistics has great position in the realm of Islamic sciences, because, it helps to understand the subject matter of the Holy Qurʾān along with its various meanings and structures as well, and linguistics is a medium to show pronouns, a guarantor of displaying secrets (secret meanings), and also to explain Islam and its Islamic Law in complete."
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The services rendered by the Nawab as philologist cannot be overestimated, particularly at a time when the standards of Arabic had started decaying, and the language itself was passing through a very crucial stage of its history not only in India, but in the whole Muslim world. Unlike most of his contemporary Muslim writers, he did not remain contented with writing on merely theological subjects, but produced a good number of systematic books on various sciences connected with the study of the Arabic language which established his reputation as a great philologist. The important books are mentioned below:

Laffu al-Qimat

This book was written in Arabic on linguistics which was published in Siddique Publishers of Bhopal. It consists of 268 pages; and has been divided into eight chapters along with a preface in the beginning and a conclusion at the end. In fact, this book reflects the expansion of knowledge of Nawab Siddique Hasan Khan in the subject concerned. The book bears sufficient testimony to the author's knowledge of the Arabic language. It deals mainly with such grammatical errors as are generally committed by both educated and uneducated persons in the use of mu'arrab (Arabicized), muwallad (post-classical) and dakhil (adventitious) words. As described by him in the preface, when he saw scholars and men of letters of his time committing a number of grammatical and lexicographical errors in their Arabic writings, he thought it necessary to write this book in order to correct them as well as to protect and popularize the correct meanings and uses of such Arabic words and phrases, in the use of which they were generally misguided. This clearly shows that the standard of Arabic had lowered to a great extent in the time of the author. To raise it, he endeavored extensively throughout his life.

In the first chapter the author has explained the meanings of about 568 Arabicized and post-classical words in the alphabetical order; in the second chapter he has dealt with number of compound Arabic words and phrases; while in the third, fourth and fifth chapters he has discussed the solecisms which people often commit. The remaining chapters are mainly devoted to the discussion of Arabic days and months.

The main contribution of the author in this book is that, side by side with his observations, he has put together the etymological researches of renowned Arab philologists, some of whom along with their books are mentioned below:
Shifa' al-Ghalil by al-Khafaji; Takmilat al-Durrah by al-Jawaliqi; Dhayal al-Fasih by Muwaffaq al-Din al-Baghdadi; al-Muzhir by Jalal al-Din al-Suyuti; Durrat al-Ghwas fi Awham-il Khawass by Al-Hariri; Taj al-'Arus wa Takmilat al-Qamis by Sayyid Murtaqa al-Bilgrami; Kitab al-Sina 'atayn by Ibn Hilal; al-Badi'u by Ibn al-Mu'tazz; Mi'tah al-'Ulum by al-Khwairizmi; Sirr al-Sina'ah by al-Jawhari; Sharh al-Fasih by al-Marzuqi; al-Jamharah by Ibn Durayd; al-Mu'jam by Yaqut and al-Kamil by al-Mubarrad.

In addition, it has been observed that in this book, the author has exemplified a lot of terms and expressions in a detailed manner. In this connection, an attempt has been made to focus on them with following examples:

Tufaili (طيفي): This is a term means a person arrives a (function) without invitation. Famous Abbasid poet Mutanabbi as well as some other poets mentioned in their poems also. According to famous Arab Linguist al-Laithi, this term derives from Iraqi language which means: he is arriving to a wedding feast. On the other hand, Murtaqa says: it is a post-classical (new) word which was not available in Ancient Arabs usages and it basically indicates to a man from ‘Kufa’ called ‘Tufail’ who did not abstain from any wedding ceremony wherever it held.22

Askar (عسكر): Imam Shihab al-Din Ahmad al-Khafaji in his book, Shifah al-Ghalil says: Askar is an Arabicized term of ‘Lashkar’ means a military troop and it denotes the same meaning as in the word جيش (military) itself.” But, Nawab Siddique Hasan Khan did not accept it, rather he told that it is not correct, because the word Askar gives the only meaning of جيش (military) and it is not derived from the Persian word لشکر (Lashkar) as cited by Imam Shihab al-Din Ahmad al-Khafaji. On the other hand, al-Harawi says in his book شرح النصيص that the word Askar comes with (fatha) vowel marks on ك (k) letter which indicates a place where a military force encamp and the word Askar (military) is equal to جيش (army), a Persian word using as Arabic word.23

In response to another linguistic term Nawab Siddique Hasan Khan says that People used to say ذهبت إلى عند. This is a wrong term, as because, before عند no preposition comes except من and to make genitive case in this sentence the preposition
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... is more suitable, because it is the root of all the prepositions. Moreover, the particle عدنぐد (Zaid is beside me or Zaid is present)
gives different meanings, they are as follows:

- For presence, عدنى زيد الحضره (Zaid is beside me) e.g.
- Owner hood, عدنى مال الملكية (I have wealth) e.g.
- Opinion, judgment, عدنى أفضل من عمررو الحكم (In my opinion, Zaid is better than Amar) e.g.
- Grace or favor, فان أتمت عشرنا فمن عدنى أفضل والأحسن (If you would complete ten (years) then it would be a grace on your part)²⁴

Al-Bulghah fi Usūl al-Lughah

This is an important work on the principles of Arabic philology, followed by a bibliography of Arabic, Persian, Turkish and Hindi dictionaries. Preceded by a preface, the book besides being divided into two parts also contains a concluding remark on the eloquence of the Qur'an. The first part is based on a summary of al-Muzhir fi 'Ulum al-Lughah by Jalāl al-Dīn al-Suyūṭī which according to the author’s own judgment is the first comprehensive book on the principles of the Arabic philology.

In preparing this text the author’s main aim was to provide the reader with a concise and systematic book containing all the fundamental principles of Arabic philology. His main contribution is that in it he has replaced such lengthy portions of the original, which are not directly concerned with philology, by valuable contributions of his own. This has made the book all the more important on the subject.

The second part of the book contains a detailed bibliography of Arabic, Persian, Turkish and Hindi dictionaries as well as books on philology. It is intended to acquaint the students of philology with rich bibliographical information on this subject. It is also a very useful aid to research scholars of comparative philology. The commendable contribution of the author in this part of the book lies in the fact that such up-to-date bibliography was not attempted by any of his contemporary writers.

The book containing 188 pages was printed in the Jawāʾib Press at Constantinople in 1296/1879, and soon became famous in the whole Muslim world. It was highly appreciated by a number of scholars including Shaikh Husain bin Moḥsin of Yemen, a renowned Arabic scholar, and Salim Faris, director of the Jawāʾib Press.²⁵
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Ghusan al-Bān al-Mūriq bi-Muḥasānāt al-Bayān

This is an important work of the author, in which he gathered valuable information on Arabic rhetorical figures with notes and introduction. In the preface he has described on the authority of Ibn Khaldūn that ‘Ilm al-Bdden’ (The Science of Rhetorical Figures) is a subdivision of ‘Ilm al-Bayān (The Science of Style) which originated in Islam after Arabic philology and lexicography. Included among the philological sciences, the book is mainly concerned with words and ideas they convey and are intended to indicate.

The author’s main aim in compiling this book has been to acquaint Arabic readers with the researches of Sayyid Ghulām ‘Ali Azād and Muḥammad bin ‘Ali al-Shawkānī on the artistic embellishment of speech. Of the 60 figures of speech quoted from Subḥat al-Marjān, the first 23 are Indian figures of speech which were introduced in Arabic by Sayyid Ghulām ‘Ali Azād. As regards the remaining 37 figures, they were invented by Azād himself and given suitable Arabic names. The Nawāb highly appreciated Azād’s contribution to the enrichment of the art of embellishment of speech.

Al-‘Alam al-Khafāq min ‘Ilm al-‘Ishtiqāq

This is a linguistic book written in Arabic language, published at Dār al-Basair in Beirut, Lebanon. It bears 215 pages and is written about the ancient and later grammarians, linguists, logicians, and interpreters and their compilations. It is devoted to the discussion of ‘Ilm al-‘Ishtiqāq (The Science of Formation and Derivation of Arabic Words). In it, the author has put together in a very systematic manner all the essential rules connected with this science. The following were the main reference books consulted by him in preparation of this work.

Chapter IV

In this book, Nawāb ʿṢiddīq ʿHasan Khān differentiated ʿIlm al-Lūgḥa (linguistics) from ʿIlm al-Isḥtiqāq (Etymology) and ʿIlm al-Ṣarf (Morphology). Moreover, he mentioned that ʿIlm al-Isḥtiqāq is an agent of the two and verily the aim of this science is to inform students or investigators to complete knowledge on Arabic words and their derivations, as he says:

The investigator, who intends to look into Arabic language, is of two types: either he has to observe the meaning of words used in Arabic sentences or to observe all the words of a sentence from which root they come from, the first part is related to linguistics (علم اللغة) while the latter one is associated with derivation (علم الأ شفاظ).26

The main contribution of the author in this book is that he is credited with being the first to write a separate book on this subject by giving it the status of an independent discipline which hitherto used to be discussed only along with ʿIlm al-Ṣarf (The Science of Morphology).

The author further clarifies that the main purpose of ʿIlm al-Isḥtiqāq is to acquaint the students with a comprehensive knowledge of Arabic words as well as their derivatives with an aim to develop in them the aptitude of deriving unknown words from known words. As such this discipline is pursued mostly by the scholar and not by the general reader who contents himself with acquiring knowledge of only the conventional words of the language.

Nawāb ʿṢiddīq ʿHasan Khān has mentioned various Arabic terms along with their examples which are related to the Arabic linguistics, for example, he mentions:

Combination of al-Hamzah’ (الهمزة) and al-Bāʾ (الياء): “Union of these two letters denotes various meanings like: distance, alienation and distinction between two. For example, look at these words like: ʿabba, ʿabata, ʿabada, أب, ʿabara أب, ʿabaza أب, ʿabqa أب, ʿabila أب, ʿabana أب, ʿabaha أب, and ʿabi أب. You will definitely find those indications from all of these words. For example, (abba li al-sairi) أب لالياء means أب أب لالياء أي لالياء (scorching heat of a day), أب أب the slave ran away, i.e. he has escaped from his master and so on. All of these forms i.e. combination of al-Hamzah (الهمزة) and al-Bāʾ (الياء) letter give the above mentioned meaning, wherein you will find the same rule applied if you ponder over them.”27
His Contribution to Poetry

Nawāb Siddīque Ḥasan Khān has composed quite a few interesting books in verse both in the Arabic and Persian languages which can be found in the following categories. He has reproduced selected couplets from the other poets, like Nashwet al-Sakrān and Sham-i Anjuman. As far as the subject matter of his poetry is concerned, it deals mainly with the following topics:

(i) Iṣhq-i Majāzi (Metaphorical or Platonic love) in the book Nashwat al-Sakrān, which is the compendium of Azad’s Subhat al-Marjān, the Nawab deals with Iṣhq-i Majāzi in its various modes. In the first place he defines Iṣhq as:

اعلم ان العشق بطبع يتولد في القلب فيتحرك و ينمو ثم يترايلي و تجتمع فيه موانع من الحرص و كلما قويا زاد صاحبه في الاحتراء واللذاج و التمادى في الطعم والفكر والإيمان و الحرص على الطلب حتى يؤد يه ذلك إلى الخوف المطلق.

You must know that love is a kind of desire which is born within the heart and stirs and grows to the extent that elements of desire become characteristic of it. The more it grows in strength, the more it increases the excitement, inconvenience and desire of the lover to obtain it, till it leads him to depression and disquieting anxiety. 28

And then says that life without love (Iṣhq) is meaningless. For example:

فموك فيها و الحياة سواء
لا في قمع ليس فيه حبيب
ما دافع يس معيشة ونعم
إذا لم تدرك في هذه الدار صيوبة
ولا في هوا الدنيا غب صيوبة
فيها مضي احد إذا لم يعشق

If you do not taste love in this world, your death and life in it are the same.

There is no good in this world without love; and there is no good Paradise where there is no beloved.

One does not experience the misery and happiness of living if one lives without (making) love. 29

Describing the romantic scene of the union of the lover and beloved, Nawāb remarks:

فانت سعاد مع المحب ولم يكن
لهم أ뜨 شريك
حتى إذا سمعت صياح الديك قا
انت ما غراب البيو إلا الديك
Suad departed with her lover; and they were all alone except the candle in the night. 

Until when she heard she heard the cock crow, she said, regrettably, there is no crow of separation except the cock.

Then author introduces the rival (raqīḥ) into the scene and discovers his tactics with the true lover. For example:

يتول لي الحزن دع التصامي
في السير نسيئ المفصل
ضلال العاشقين هدى عظيم
فلا يباء بقول أبي الفضل

The jealous rival reproaches me saying: forget about love; and leave it 

Iblis, the disciple of the rivals.

The erring of lovers is true guidance and no heed is paid to the introducer.

(ii) *Ishq-i Haqiqī* (real or spiritual love): The author, unlike other people, is not in favor of intermediaries between God and man. He considers the Qurʾān and the Sunnah more than sufficient in this respect and finds no need for any *pir* or saint for intercession. He states:

شوق ره در هل که یا شد رهبری د رکن لیست
سبيل ره بر بدیع می رسند خو یش را
بر مالحه طعن گر همه عالم معتقد است
لواب را تکیه سنند کفایت است

If one has true love (for God) in one’s heart, there is no need for any guide; an unguided flood makes its own way into the ocean.

Why should I be blamed if the entire world goes muqallid; for the Nawab to follow the Sunnah is enough.30

That which strikes one is despite the fact that the Nawab condemns *ishq-i majāzī,* yet he considers it a prelude to *ishq-i haqiqī.* Besides what he describes in the *muqaddimah* of his *Shām-i Anjuman,* this couplet can be found frequently quoted in almost all his works:

†دة عشق حقيقي است عشقهای مجاز باقات رسد شیبم از نظارة گل

*Ishq-i majāzī* is a prelude (or leads) to *ishq-i haqiqī,* because (a drop of) dew reaches the heaven (on account of evaporation) after it has lain on the flower.
(iii) Disapproval of Taqlid: Nawab has shown determined opposition to Taqlid in all of his works. Examples of couplets which deal with this subject are:

فر داست که گیر د حساب از من و تو
ناطاق بعمل شود کتاب از من و تو
تقلید کسان سود نخشد انجا
پر سند زست و کتاب از من و تو

(Addressing a muqallid, he says:) Tomorrow, i.e. the Day of Judgment, when you (muqallid) and I shall be called to reckoning;

And the book (in which the actions of man are recorded and preserved) reveals your actions and mine,

Blind faith of anybody would not help there; You and I will be asked about the Quran and Sunnah.

(iv) Exaltation of the Qur'an and Sunnah: In regard to the exaltation of the Qur'an and Sunnah, Nawab remarks:

كل بدا مان كنم ز باخ كناب و سنت
خرد و رات نمایند خس و حشک مرا
نواب را كیاس كسان کی بر ز راه
حکت كرد اتست حديث و کتاب را

I fill the skirt of my garment with flowers from the garden of the Qur'an and the Sunnah (obtain the knowledge of the Qur'an and the Sunnah); (the use of) reason and (personal) opinion is as chaff to me.

How will analogy of people misguide the Nawab, while he has taken as final authority "traditions" and the "book" (the Qur'an).\[31\]

His Other Important Books on Different Subjects

In addition to the above, the Nawab was the author of several other books and treatises on different aspects of Islamic religious sciences which became very popular both at home and abroad. In order to give the reader an idea of encyclopedic learning of the author, some of such important books are briefly introduced below:

**Iktil al-Karāmah fi Tībyān-i Maqāsid al-Imāmah**

The book consists of a preface, 19 chapters and a conclusion. In preface, the necessity of Imām has been discussed in detail, while, in chapter one the meanings of the Imām and caliphate are discussed. The second chapter highlights the transformation of Pious Caliphate into monarchy and the reasons responsible for it. The remaining chapters discuss the ways and methods of governing the states for rulers and kings. This book in Arabic containing 248 pages was first published at the Siddīqīyyah Press of Bhopal in 1294/ 1877.
Tarjumān-i-Waḥḥābiyyah

Tarjumān-i-Waḥḥābiyyah (An interpreter of Wahhabism), an important book on the subject of loyalty, was written in 1301/1884, so as to defend himself against the charge of being a ‘Waḥḥābi’. In this book, the author clearly defined the word ‘Waḥḥābi’ and its different localized connotations: in the Deccan anyone against intoxication is waḥḥābi; in Bombay anyone who takes the name of Shaykh Abdul Qādir is a waḥḥābi; in Awadh a waḥḥābi is one who does not adhere or follow any of the new forms of religion; in Delhi those who raise objections to grave worship are waḥḥābi; in Badayun those who do not follow the dictates of grave keepers are waḥḥābi. Whereas in Makkah a waḥḥābi is one who follows the people of Najd (ahl-i Najd). He concludes that the term does not only mean being anti-British but indeed has various localized connotations and rooting. And since these various closures of geographical space are unappealing to him he argues that it is wrong to label him a waḥḥābi.

In Tarjumān-i-Waḥḥābiyyah, the author gives an interesting twist to the Islamic notion of the origin of the world from Adam. He argues that Adam was actually created from mud (khaak) of different colors and different types which was picked up from different places. And that explains why mankind originating from Adam is multi-racial (jiasee mitee thee vaisse rangat aayee). He considered Adam the universal reference point—a connector via whom people located in varied geographical and cultural spaces can be linked. And this linkage becomes a continuous refrain in his work with which to connect to the world outside. Unlike most Muslim reformists of his time who begin the story of Indian Muslims from the Prophet, here Muslim history is located in the wider fold of world history. A history that begins from Adam and then moves through different imperial assemblages: the classical caliphate, the Mongol Empire, the Turkish sultanates and the Mughal and British Empires in India. British rule is projected as the best in this assemblage because it offered ‘peace, comfort and freedom to people of all religions Hindus and Muslims to practice and live their religion as they wanted.’ The idea of connected imperial assemblages runs through his text.

The author devotes a whole chapter in his Tarjumān to caution Indian princes and nawābs not to break their agreements and treatises with the British. He invokes the Ḥadīth to argue that God and the Prophet desired that for the sake of universal peace treaties and agreements should not be violated on superficial pretexts. And he was even
prepared to intervene in the colony of Muslim 'jihādis' on the North-West frontier and convey to them that the taking of arms against the British was un-Islamic. He was disappointed when the Lt. Governor of Punjab did not agree to send his messages across to Hazara. Nawāb Šiddīqū Ḥasan Khān, despite the charges of 'sedition' and 'intrigue' leveled against him by the British Government, was steadfast in his belief that the British Empire, for all its faults, should be allowed to continue to function.

*Ithāf al-Nublā’ al-Muttaqīn bi-Iḥyā’ Ma’āthīr al-Fuqahā’ al-Mutaqaddimīn*

The book in Persian containing 446 pages is divided into two parts preceded by a preface and a conclusion. While discussing the importance of the book in the preface, the author in the first part had thrown light on those books which are written on the subject of *Hadīth*. The remaining part of the work highlights those ‘ulemā’ and scholars who have sound knowledge on the subject of *Hadīth* with their biographical sketch in alphabetical order. It was first published at Nīzāmī Press Kanpur in 1288/1871.36

*Ḥadrīt al-Taqallī min Naṣḥāt al-Taḥallī*

This is an important book on doctrines of Islamic faith, which is mostly based on ‘Allāmah Aḥmad bin Ḥusain al-Bahiqī’s book *al-يكاَدَ*. It deals with matters relating to creation of the world, names and attributes of Allah, chastisement of the grave, capacity of the friends of Allah to work miracles, etc.

This Arabic book comprising 114 pages was published at the Siddīqīyyah Press of Bhopal in 1298/1881.37

*Al-Tāj al-Mukallāl min Jawāhīr-i Ma’āthīr al-Tirāz al-Ākhīr wa’l-Awwal*

This Arabic book covering 500 pages is biographical encyclopedia of 553 eminent scholars of Islamic Studies of the Muslim world. As described by the author in the preface, the main purpose behind writing this book was to acquaint the students of Islamic Studies with the thoughts and practices of the eminent non-conformist Muslim scholars.38

The book was first published in India in 1296/1879. Its latest edition was published by Sharafuddin al-Kutubi in Bombay in 1383/1963.
Abjad al-'Ulūm

This voluminous book comprising 982 pages of large foolscap size is one of the most original and monumental Arabic works of Nawab. It is devoted to the study of a wide range of subject-matter in a systematic manner. It consists of three parts—al-Washy al-Marqūm (the Adorned Garment); al-Sahāb al-Marqūm (the Heaped Cloud); and al-Rahīq al-Makhtūm (the Sealed Pure Wine) and they are linked together with a continuous pagination. This book has been adjudged by scholars as a befitting complement to the academic works of the author.\(^{39}\)

Each part of the book is divided into several chapters and sub-chapters, wherein the author has treated a variety of subjects under well-arranged headings with admirable brevity and simplicity of style. In this work, the author has discussed the conditions of various sciences, their kinds and biographies of eminent authors on different subjects. It is unique in the sense that such comprehensive information was not available in any single book of that time. It is evident from the content of the book that most of the subjects dealt within it constituted the ‘ulūm mutadāwilah (current sciences) which were commonly taught in educational institutions in those days and in which both students and scholars were expected to be well-grounded.

As described by the author in the preface, the main sources of this book are Ihyā' Ulūm al-Dīn of al-Ghazālī, Kitāb al-'lār wa'l-Mubtadā wa'l-Khabar of Ibn Khaldūn, Miftāḥ al-Sa'ādah wa Mishbāh al-Siyādah of Aḥmad Ibn Mustafa Ibn Khalīl al-Rūmī, popularly known as Tāshkubrīzāda, Madīnat al-'Ulūm of Muḥammad ibn Qutb al-Dīn al-Iznīqī, and Kashf al-Zunūn of Hājī Khalīfah. The Nawab’s main contribution is that he put together in this encyclopaedia of Islamic learning a great deal of valuable and authentic information on a wide range of subjects from various sources in a very systematic manner. It is also a very rich source for obtaining first-hand knowledge about different sciences as well as about the works of eminent scholars of Islamic learning.

The first part of the book begins with an exposition of ‘ilm (Knowledge) and its various categories. According to the author, the five essential conditions needed by a student in order to be successful in his studies are “integrity of intention, resolution, fear of Allah, exclusive devotion to, and undying fervor for, learning”.\(^{40}\) Similarly, while suggesting some valuable tips to the authors for their success, the Nawab states that their work should either be original, or an improvement on an earlier piece of literature, or a