The science of Hadith in India

The first ever expedition of Arab Muslims came to India during the period of Khilafat al-Rashidun (632-661 A.D.). Later on they gained complete victory over India under the Umayyads. Though, the science of Hadith had underwent many stages of development till then but neither the 'ulema' nor the government had made any effort towards the compilation of Ahadith which could result in the collection of innumerable scattered Ahadith. It was 'Umar bin 'Abdul 'Aziz (682-720) often regarded as the fifth caliph; for he ruled on the pattern of his predecessors—Khilafat al Rashidun, who devoted much attention towards the immediate need of time and thus started the work of compilation of Ahadith, though it was not under state control. In this glorious period of its development, the science of Hadith was introduced into India, but its real development in India started after a long time. Twenty one Names of Muhaddithin were found who were racially Indian as mentioned by Dr. Ishaque in his book "India's Contribution to the Study of Hadith Literature". They had reached the different corners of the Muslim world and there they achieved the distinction of becoming famous Muhaddithin scholars of Islam. Amongst them: Al-Awzai (d. 157A.H) in Syria, Najih 'Abd al-Rahman al-Sindhi (d. 170 A.H) in Madina and Baghdad and Rajah al-Sindhi (d.222 A.H) are famous.1

The first centres of Hadith were established towards the close of the third century of Hijrah, after the establishment of two Arab states i.e. Mansoorah and Multan. Among the traditionalists who transmitted the knowledge of Hadith in these centres, Ahmad bin Salihi, Ahmad bin Muhammad (d. 990 A.D.) and 'Abdullah bin Ja‘far bin Murrah are most prominent. We can trace the development of the science of Hadith from this period. But later on, it declined under the influence of the Isma’ilites, which occurred in the second half of fourth century A.H. Since Isma’ilites were hostile to the Sunnis and their beliefs, they ruined all the centres of knowledge, and traditionalists were either compelled to emigrate, or to force to stop their scholarly activities.2 Consequently, the 'ulema' of Sindh failed to maintain contact with other Islamic centres, and the sciences of Hadith came almost to a standstill. Due to these reasons, Hadith could not be introduced in North India.

The second period of the development of the science of Hadith in India began under the Ghaznavids (998-1186 A.D.). Lahore became the centre of Hadith during the
reign of Sultan Maḥmūd of Ghazna and his successors. Shāh Ismāʿīl was first traditionalists who left Bukhārah in 1004 A.D. and settled in Lahore. He was a commentator as well as a traditionalists and a keen propagator of Islam. His efforts succeeded and soon after his arrival, Lahore became a famous centre of Hadīth. In this period a number of other traditionalists such as Abū Ḥasan ‘Alī bin ‘Umar of Lahore (d. 1136 A.D.) Abū Fālāḥ ‘Abd al-Samād bin al-Raḥmān of Lahore (d. 1158 A.D.) and Abūl al-Qāsim Muhammad bin Khalaf of Lahore (d. 1148 A.D.) were also doing their best to develop the Hadīth literature.

At the end of Ghaznavids rule, Imām Ḥasan al-Saghānī (d. 650 A.H), the greatest Muhaddith of the time flourished. His work entitled al-Mashāriq Anwār is considered the first most significant work of Hadīth in India. It was the book on which higher education was based till the 8th century A.H. Students from abroad used to come to India to learn Mashāriq al-Anwār. In view of its importance several ‘ulema’ wrote commentaries on it and Khurram ‘Allī Bilhorī translated it into Urdu.3

The establishment of the Delhi Sultanate (1206 – 1526) saw the beginning of the third period of the development of Hadīth in India. This period was totally the golden period of the development of fiqh because the Delhi Sulṭān were the followers of Hanafi school of thought, and Muslim jurists enjoyed special privileges bestowed by the rulers. Consequently, the general inclination was to develop Islamic jurisprudence. For example, it is said that in the period of ‘Alā’ al-Dīn Khijī (1296-1316 A.D.) out of forty six ‘ulema’ there was only one scholar, named Shams al-Dīn Yahyā (d. 1055 A.D.) who took interest in the knowledge of Hadīth.4 Though, till the end of the period of Delhi sultanate, the attitude of the ‘ulema’ and the kings towards Hadīth was disappointing, a third group, that mystics, stood up with passion, for promoting Hadīth literature. By the efforts of these mystics, four school of Hadīth learning were established and a renaissance of Hadīth was ushered in under the patronage of Shaikh Nizām al-Dīn Awliyā’ (d. 725 A.H) Shaikh Sharaf al-Dīn Yahyā al-Manīrī and Sayyid ‘Allī Ḥamadānī (d. 786 A.H). The Khāngāhs of these divines became the centres of Hadīth.

It was in the beginning of 9th century of Hijrah, after the establishment of the Bahmanī Sultanate (1347-1527) in Deccan and Muzaffar Shāhī (1407-1537) in Gujarat that the fourth period of development of Hadīth started. According to Mohd Ishāq this period was the revivalist period of the science of Hadīth5 up to that period a number of
jurists had come to India under the patronage of the rulers from the other Muslim countries but except ‘Abdul ‘Azīz al-Ardhibī no other Muhaddith of repute come to India. In this period owing to the patronage of the above mentioned two Muslim states and the opening of sea routes, the Muhaddithīn started to come to India from Hijāz and Egypt and in the middle of 10th century the science of Hadīth was rapidly developing.

In 10th century of Hijrah, under the influence of Hindu culture, a number of innovations and moral evils crept in amongst the Indian Muslims. The people in general started to worship saints and tombs whom they regarded as divine. To clear and help the Muslim minds to return back to the true Islamic teachings, some Muslim reformists and revivalist appeared in India who spent all their efforts to keep the Muslims away from un-Islamic influences. This they did through their writings, discourses and practical efforts. Among them the first and foremost were Mujaddid Alaf thānī Shaikh Aḥmad Sirhindī (d. 1034 A.H) and Shaikh Abdul Ḥaqe Muhaddith Dihlavī (d. 1052 A.H). They fought against the innovative and un-Islamic influence and thoughts of the Muslims and called them back to the Qurʾān and Hadīth.

Therefore, from the middle of 11th century to the middle of the 12th century, we find a chain of Muhaddithīn in India. Amongst them Shāh Wafullāh Dehlavī (d.1176 A.H) and his decedents and disciple played a remarkable role in the development of Hadīth in India. They also did valuable service both through teaching and writing.

In the 13th century of Hijrah, with the establishment of Dār al-Uloom Deoband and Maẓāhir al-Uloom Saharanpur began the modern period of the development of Hadīth in India. Before the establishment of these institutions, the Indian students’ desired of receiving higher education in Hadīth used to go to Hijāz. These institutions not only imparted higher education in Hadīth in India but also played a very important role in the development of this science. These institutions are more progressive as compared to the institutions in the other Muslim countries in the teaching of Hadith. Abūl Ḥasan ‘Alī Nadvī writes “As opposed to the great religious madarasahs and universities of Egypt and Syria where only the traditional and particular genre of Hadīth are taught, the madarasahs of India and Pakistan impart and teach the complete study of the Siḥāḥ Sittā (six authentic books of Hadīth). In particular Tirmīdhī and Bukhārī and to a certain extent Abū Dāuḍ and Muslims are taught in a critical method. Besides, Taḥāwī and Munwattā are also critically studied”7. Keeping in mind this historical
background of the development of the science of Hadīth in India it is not difficult for us to fix the place of India in the history of science of Hadīth. Thus the greatest thinkers of the Muslim world accept this fact and speak admirably about the scientific achievements of Indian scholars in this field. Dr. Ishāque writes the statements of Allama Rashid Riḍā (1865-1935) of Egypt in the introduction of his book “India’s Contribution to the Study of Hadīth Literature”, “If our Indian scholars had not devoted attention towards the science of Hadīth in this modern period, this science would have declined in the East because this science was already on the declined in Egypt, Syria, Irāq and Hijāz in the 10th century of Hijrah and had reached the last stage of its weakness in the beginning of 14th century of Hijrah.9

Nawāb’s contribution to Hadīth Literature

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

Being a prominent representative of the Ahl-i-Hadīth movement, Nawāb naturally championed the cause of Hadīth. First, while commenting on the history of Hadīth literature in the sub-continent, he pointed out that cultivation of this subject in this country had been very meagre from the beginning of the advent of Islam in it. And particularly after the invasion of this country by Maḥmūd Ghaznī, its study was almost totally neglected, as Muslim scholars were more interested in the study of sciences of Hanāfī Jurisprudence than in the study of Hadīth.9 According to Nawāb, ‘Abdul Ḥaqe Muḥaddī sol Delhī was the first eminent Indian traditionalists. He was also full of prize for the contribution made by ‘Abdul Haque’s son Nūr al-Ḥaqa as well as by Shāh Wāﬃlī and the members of his learned family to the popularization of Hadīth in India.

Nawāb Šiddīque Ḥasan Khān also tries his best to revive the Sunnah and to refute innovation, and for this purpose he played a prominent role in the publication and advancement of Hadīth learning not only in India, but in the whole Muslim world. He
seems to be the first man who encouraged students to memorize the *Sahih al-Bukhari* and *Bulugh al-Maram*. For the promotion and dissemination of *Hadith* he announced one thousand Rupees for memorising *Sahih Bukhari* and one hundred Rupees for *Bulugh al-Maram* respectively. Among the persons who take part in this contest only two names have been mentioned so far—one Maulana Hakim 'Abdul Wahhab Dehlavi and the other Maulana 'Abdul Tawwab Ghaznavi. After completing the task Mullah 'Abdul Tawwab gave the information to the Nawab, he not only rewarded him but also fixed thirty Rupees per month a scholarship till death, but within fifteen days after announcing it he passed away.10

Moreover, he also arranged for the transmission of *Hadith* into Urdu to introduce it to the Urdu knowing people. He appointed 'Allama Waheed al-Zamani and Badi' al-Zaman for the purpose and got *Sahih Sitta* translated into Urdu along with *Mawwata* of Imam Malik. He also published rare books on the traditions. In 1868, when he travelled to perform his pilgrimage to Makkah, he copied ancient manuscripts of *Hadith* in Hijaz and brought them to India. Among the books published by the Nawab, *Fath al-Bari Sharah Sahih Bukhari* which he bought in six hundred Rupees then published it from Bulaq Press Egypt in 1300/1872 with the expense of twenty five thousand Rupees.11 He himself wrote about 40 voluminous and small books on this subject in all three languages which he had mastered, i.e., Arabic Persian and Urdu, and published and distributed them.

**Nawab's thought regarding *Hadith***

According to Nawab, *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 scholastically glows to the whole *Ummah*, just what the *Sahabah* got directly from the Prophet. Not only the glow, but also the temperament of Prophet and his companions, transmitted to the later generations. In the long span of Islamic history, hardly we can find an era which is blank from the people who are true descendents of *Sahabah* in respect of their faith and deposition

Nawab was totally against all kinds of innovations in religious matters. He regarded *bid'ah* (innovation) as the antithesis of *Sunnah* and therefore he mentioned that it must be rejected. Like *Ahl-i-Hadith* scholars, he did not approve of even *bid'ah* Hasanah (commendable innovation), as it has no precedent in the life and thought of
Prophet. He was of the firm belief that innovation creates darkness, while Sunnah creates light. 12 Regarding Da‘eeef (weak) and Madhū‘ (false or forged) traditions, Nawāb Siddīque Hasan Khān’s attitude was clear. To him, Madhū‘ and Da‘eeef traditions played the most important role behind the occurrence of turmoil’s, conflicts, doubts and controversies in Islamic history. There is no light, clarity or reality or promise and support of Allah to Madhū‘ and Da‘eeef Ahādīth, as opposed to Qur‘ān and Šaḥīf Ahādīth (authentic traditions). Being eminent traditionalists, the Nawāb emphasised the importance of Hadīth as a rich source of Jurisprudence. Unlike Aligarh modernist, he accepted as genuine the entire corpus of the Prophet’s sayings collected in the six canonical books called al-Sīhah al-Sittah. He argued that the classical specialists in Hadīth, such as Bukhārī and Muslim, were fully equipped with resources and methodology for discriminating between genuine and fabricated tradition. 13

Nawāb was of the opinion that the tradition of the Prophet occurred first then the verses of the Qur‘ān were revealed in support of it. For example about ablution (Wadhū‘), it was started in Makkah and the relevant Qur‘ānic verse was revealed in Madīna. In the same way the sermon of Friday was made compulsory in Makkah but the verse was revealed in Madīna. 14

Nawāb Siddīque Hasan Khān also believes in the abrogation of certain Qur‘ānic verses by the Sunnah (tradition). In support of this view, he explains the verse

None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar. 15

He has rejected the view of Imām Shāfi‘i, that the Qur‘ānic verses were not abrogated by continues tradition. 16

Nawāb Siddīque Hasan Khān not only accept riwāyah (narration of the traditions) but also-dirāyah (knowledge of Arabic language and grammar) for example in his book al-Idā‘, he quotes a comprehensive narration of Abū Hurairah regarding the signs of the Day of Resurrection, after while giving the reference of Marfū‘(attributed tradition) narration of Ḥadrat Anas. 17
Chapter VI

"إن في سنة المائتين يكون كذا وكذا، وفي العشرين والمائتين كذا وكذا"

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

"إن التاريخ لم يكن على عهد رسول الله ﷺ وإنما وضع عليه عهد عمر؛ كيف يجوز هذا على عهد رسول الله ﷺ إن يقال في سنة كذا يكون كذا" 17

However, Nawāb Šiddīque Hasan Khān accepted the narrations regarding the signs of the Day of Resurrection, which are strong both in riwāyah as well as dirāyah.

Nawāb’s important works on Ḥadīth are briefly mentioned below.

‘Aun al-Bārī li- Hall-i-Adīlāt al-Bukhārī

The book written in Arabic, contains 1635 pages in two volumes, is a commentary on the resume of Ṣaḥīh Bukhārī prepared by Abū al-‘Abbās Zain al-Dīn Ahmad ibn ‘Abd al-Latīf al-Sharīf al-Zabīdī (d. 1486 A.D) under the title al-Tajrīd al-Sarīh li-Ahādīth al-Jami’ al-Sahīh, hand book of Ahādīth Marfu’ah and athkar. 18

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

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

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

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

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

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

This book was first published by the Būlāq Press at Cairo in 1297/1879 A.D in the form of marginal commentary on *Nyāl al-Awtār* of Shawkānī. Another edition of the book was published in Bhopal in 1881 A.D. An idea of the importance and contemporary relevance of the book in the whole Muslim world may be realised from the fact that its new edition was published by Dār al-Rashīd of Ḥalab in Syria in 1984 in five volumes containing 4017 pages.

*Al-Sirāj al-Wahhāb min Kashaf Matālīb Ṣaḥīh Muslim bin al-Ḥajjāj*

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

This is an explanatory commentary on Ibn Hajar al-'Asqalâni's book Bulugh al-Marâm min Adillah al-Ahkâm, a manual of authentic traditions of Prophet dealing with the issues of Muslim jurisprudence. The Ahâdîth recorded in it are without asânid and repetition, and are mostly reported on the authority of the Companions of the Prophet. There are some Ahâdîth narrated through different channels, but the author has given their complete history, their authenticity or otherwise from one channel or the others. At the end of each Ahâdîth the original source of it has also been cited, due to which reader does not remain in doubt about the authenticity and originality of any Hadîth. The curiousness of this book is that it exclusively deals with the problems of fiqh.

Due to importance of the book Bulugh al-Marâm min Adillah al-Ahkâm, attracted scholars to write commentaries and explanation on it. Among the scholars who wrote their commentaries on it are Qâdi Sharaf al-Dîn Hüsain ibn Muhammed al-Maghribî (d.847/1443) under the title al-Badr al-Tamâm (the full moon), Muhammed ibn Ismâ'il al-Amir al-Yamanî (d.1182/1768) entitled Sâbul al-Salâm (the path of peace) and after that Nawâb Siddique Hasan Khân was the third main author who wrote three commentaries on it entitled al-Raud al-Bisâm, Fath al-'Allâm and Misk al-Khitâm both Arabic and Persian respectively. The Nawâb reproduced in his commentary, the materials from Muhammed ibn Ismâ'il al-Amir al-Yamanî's Sâbul al-Salâm, Shâh Wâfiullah's Musawwâ and Musaffâ and Shawkânî's Nayl al-Awtâr.

The main contribution of the Nawâb in this book is that he has assimilated in his commentary the dynamic ideas of Shâh Wâfiullah, Muhammed ibn al-Shawkânî, Muhammed ibn Ismâ'il al-Yamanî and the four Imâmîs namely Malik bin Anas, Abu Hanîfah, al-Shafi'i and Ahmad bin Hanbal. The book is considered very useful for the purpose of enabling an individual, who otherwise properly, equipped with the necessary qualification of mujtahid to drive rules independently of the four Imâmîs for his everyday life. It can also assist a Qâdi (judge) in having direct and independent approach to the sayings and actions and approbations of the Prophet regarding a particular legal procedure.

Although the name of Abû al-Khair Sayyid Nûr al-Hasan, the author's son, is mentioned as author of the book, in reality the Nawâb himself was the author. The book, in two volumes comprising 461 pages, was published from both India and Egypt.
Misk al-Khitām fi Sharāh Bulūgh al-Marām

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

The book is divided in two parts. The first part deals with relations between Allah and man (‘ibādat), i.e. ablution, prayers, the Friday sermon, Idhān, Zakāt, Sawm, Ḥajj, etc. The second part deals with relation between man and man, (mu’āmalāt), i.e. loans, shirkat (joint business), shufah (pre-emption), interest, ijārah (letting of land), tāqah (picking of foundlings), the institution of marriage, divorce etc. The book also has an appendix on Akhlāque (the behaviour of man in his everyday life).

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

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

Yaqazāh ʿal-Ī’ībār ft ma’ Varadā ft Dhikr al-Nār wa Ashāb al-Nār

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

Al-Idrāk li-Takhrij Ahādīth Radd al-Ishrāk

According to Nawāb Șiddīque Ḥasan Khān, this work is an improvement on Muhammad Isma’il’s Radd al-Ishrāk. It is a collection of the speeches and sermons of Sayyid Ahmad Shahīd, assembled together in book form by Muhammad Isma’il. Taqwīyat al-Imān, a famous book, is its Urdu translation by the same author. According to Nawāb Șiddīque Ḥasan Khān it has some limitations in the following respects: The Ahādīth were reported without asānid (chain of narrator); no reference to their original sources (makhārij al-Ahādīth) was given; some chapters lacked certain relevant Ahādīth without which they were incompletely documented, i.e. the chapters did not give a complete idea regarding that particular subject; and the Ahādīth were reported in parts only. Nawāb Șiddīque Ḥasan Khān completed the asānid and traced their sources. He supplemented some chapters with appropriate Ahādīth and completed the text (makn) of others which the author of Radd al-Ishrāk had reported in part. He also explained the meaning of some difficult and unfamiliar words and contributed some chapters without which the contents of the book seemed to him imperfect.28

Radd al-Ishrāk was compiled keeping special focus on the social and religious conditions of the Indian Muslims. At that time, the Indian Muslim community was suffering from various social and religious ills which several people made attempts to reform the Muslim community; but Sayyid Ahmad Shahīd was the first who engineered a widespread campaign against them. This book forms the living memorial to his efforts. Șiddīque Ḥasan Khān was also greatly concerned with the miserable condition of the Muslim community not only in India but also in abroad and, therefore, made fresh attempt to explain to the people how futile certain of their traditional practice were. The book comprises the following headings:

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

Radd al-Ishrāk fi al-Tasarruf, in this chapter the author has tried to make the people understand that none except Allah can effectively influence their course of action, and pīrs, saints and idols cannot divert destiny.
Radd al-Ishrāk fi al-‘Ibādah, in this chapter the author has addressed both Muslims as well as non-Muslim that giving charity and slaughtering animals in the name of pīrs, saints and idols is an act of polytheism.

Radd al-Ishrāk fi al-Taqīd, most works of the Nawāb Šiddīque Hasan Khān contain at least somepolemics against taqīd. Here again the author has attacked taqīd and muqallidūn, and has praised those who are, according to the author, ghair muqallidūn.

Radd al-Bid‘at al-Rūsūm, in this chapter various time-honoured un-Islamic customs and traditions prevalent in the society have been described. For example, extravagant spending on funerals, circumcision and marriage ceremonies, illumination of the graves and the like has been discussed in it. ³⁹

This book written in Arabic, containing 35 pages was published from Matba‘ Nizāmī Kanpur in 1290/1873. ⁴⁰

Al-Idhā‘ah Limā Kān wa Yakūn Bayān Yadayyī al-Sā‘ah

This book in Arabic contains 96 pages deals with the signs and conditions of the approaching of the Day of Resurrection in the light of the relevant Qur’ānic verses and traditions of the Prophet. It was first published by the Siddīqī Press at Bhopal in 1877.

It speaks of the importance and current relevance of the book that later its second edition containing 195 pages was published by Dār al-Kūtūb al-‘Ilmiyyah at Beirut and by Maktābāt al-Thaqāfah at Madina in 1979. ⁴¹

Al-Ḥittah fi Dhikr al-Silāh al-Sittah

This is one of the most original Arabic works of the author on Ḥadīth literature. In it he has compiled all the necessary details relating to the subject, with which no student of Ḥadīth can afford to dispense. It was started by Sūrah al-Fātīha with two sub-chapters. The first sub-chapter discussed on the importance of knowledge and ‘ulemā while the later one highlights the importance of the scholar of Ḥadīth literature and Muḥaddithūn in the form of prose and poetry. It is divided into five chapters, the first chapter consists of the discussion of the introduction, origin and development, collection and compilation of Ḥadīth literature, while the second chapter comprises of the elucidation of different terminologies of the science of Ḥadīth. The remaining chapters
devoted to the study of the six canonical books on Hadith and biographies of their compilers. It also sheds light on the main merits and virtues of the science of Hadith. Other important matters connected with the science of Hadith have also been discussed in it.32

This book written in Arabic, contains 148 pages was first published in 1283 A.H by the Nizâmi Press at Kanpur. Later, another edition of the book containing 279 pages was published by the Dar al-Kutub al-`Ilmiyyah at Beirut in 1885 A.D.

Al-Ibâra al-Mimmâ Jü'a fi al-Gharîb wa-l-Shahīdah wa-l-`Ijrah

The book comprises on the elucidation about military expedition, martyrdom and emigration, the author collected and classified in it the Qur'ânic verses and traditions of the Prophet relating to the virtues of military expedition, martyrdom, jihad and emigration in the path of Allah. The book is divided into five chapters and a concluding remark proceeded by a foreword. At the end of the book a fine qasidah (Ode) comprising 72 lines is appended to it in exaltation of the Sunnah and disapproval of taqfid.

This Arabic book containing 154 pages was first published by the Shâhjâhâni Press at Bhopal in 1294/1877.

Tawfîq al-Bârî `l-Tarjumah al-Adab al-Mufrad li-`l-Bukhârî

Al-Adab al-Mufrad is a compilation by Imam Bukhârî containing many traditions on the elegant manners and the good conduct of the Prophet. This translation of al-Adab al-Mufrad, by Nawâb Siddîque Hasan Khan was published from Mufîd-i-`Am Press Agra in 1888 A.D. It consists of 319 pages. The book contains only the translation and not the original text. The chain of narrators has also been omitted to keep a count of the number of traditions every Hadith in every chapter tradition is preceded by a number. Translation is accompanied by explanatory notes also. If there is a tradition which is unanimously accepted by the traditionalists, this fact has been indicated. It also contains repeated traditions as well as those between which there are minor verbal differences conveying the same sense and traditions with the same content which have been narrated by different chains of narrators. The language of the translation is archaic but simple, as was the vogue at the time.33
Makārim al-Akhli‘q

This is the Urdu translation of Riyāḍ al-Saliḥīn — a collection of selected traditions from Sahīḥih, (two authentic books), Sunan-i Arba‘in and other authentic traditions by Mohi al-Dīn bin Aḥī Zakariyā bin Shara‘f al-Nawvī (d.676/A.H.), consisting of 268 pages published from Shahjahān Press at Bhopal in 1886 A.D. The original text is not given but the Qur‘ānic verses which are cited in the original book have been repeated. The asānid are omitted. The traditions have been arranged according to the order of the original text, translation of the traditions are followed by explanatory notes. The language and style of writing are old.34

‘Ain al-Ya‘qīn

It is the Urdu translation of Imām Ghazālī’s Arba‘in fi Usūl al-Dīn which was published by the Mustafā Press in Delhi in 1856 A.D. It has 276 pages. In this book the original text is followed by its Urdu translation. The original text does not have vowel points. Explanatory notes have been added wherever needed. The translation is literal and the language is archaic. In the beginning of the book there is a short account of the life of Imām Ghazālī, the need for the translation of the work as well its distinctive features. Although the name of Aḥī al-Nasār ‘All Ḥasan, the author’s son, is mentioned as author of the book, but the Nawwāb himself was the author.35

Taqwiyat al-Iqān bi-Sharḥ Halawat al-Imān

This booklet of 76 pages was published from Matbā‘ī Ḥam Agra in 1886 A.D. It is the explanation of a tradition narrated in Kitāb al-‘Imān of al-Mishkāt which has been cited in Bāb al-Hub fi Allah or Targhib-i Tarhīb by Mundhri. The tradition is as follows:

‘It is reported on the authority of Ansār5 that the Prophet of Allah said: there are three qualities for which anyone who is characterised by them will relish the sweetness of faith, he to whom Allah and His messenger are dearer than all else; he who loves a man for Allah sake alone; and he who has a great and abhorrence of returning to unbelief after Allah has rescued him from it as he has of being cast into Hell.”
Chapter VI

The three above mentioned qualities have been explained in this booklet one by one. Though the language of this booklet is also old, it is better than that of his books.\textsuperscript{36}

Other Ĥadîth works of Nawâb Šiddîque Hasan Khân

Besides above mentioned works, he has authored some other books (booklets) on various themes/topics of Ĥadîth. Some of them are mentioned below:

\textit{Arba 'un Ĥadîthan fi Faḍā'il al-Haj wa 'l-Ūmrā}, As the name of booklet indicates, it is a collection of 40 traditions of the Prophet related to the Haj and 'Umrah and the exposition of those prayer which is recited at different palaces during the pilgrimage. It was written in Arabic and first published from Shâhjahânî Press Bhopal in 1284/1867, containing 8 pages. Most of the \textit{Ahâdhîth} which is mentioned in it are \textit{Ṣâlih} (sound) and \textit{Ḥasan} (good).\textsuperscript{37}

\textit{Tamîmat al-Sâbiy fî tarjumât al-Arba'în fî Ahâdhîth al-Nâbiy}, It is a collection of 40 \textit{Ahâdhîth} written about children and their daily problems. Therefore the \textit{Ahâdhîth} which are mentioned in this book, take only two or three words and then provided with the necessary translation and explanation. This book was written in Urdu containing 23 pages and was first published in 1291/1874 by the Shâhjahânî Press Bhopal.\textsuperscript{38} Later on, another edition of the book was published by the Dâr al-Da'wâ al-Salafîa at Lahore in 1405/1985.

\textit{Bughyat al-Qâri fî Tarjumât Thulāthiyât al-Bukhârî}, The book written in Urdu, containing 21 pages was first published from Shâhjahânî Press at Bhopal in 1291/1874 and again it was published from Siddîqû Press, Lahore, 1312/1894. It is an elucidation of those traditions of Imâm Bukhârî's \textit{al-Jami' al-Shahîh} which are narrated by on “three” narrators (the number of such traditions are twenty two) as well as a brief introduction of their life’s have been also provided.\textsuperscript{39}

\textit{Dâl al-Shams min Shrah Ĥadîth Bunt al-İslâm alâ Khams}, It is an explanation of five fundamental teachings of Islam; it was published by the Mutfîd-î Xâm Press at Agra in 1305/1888. This is an important book in Urdu comprising 132 pages. It consists of a preface, five chapters and a conclusion. In preface, the importance of \textit{'Ilm} (knowledge), while in chapters, the basic tenets of Islam have been elaborately defined.\textsuperscript{40}
Al-Harz al-Maknūn min lafz al-Masum wa al-Māmūn, Arabu‘n (المرمون) is a type of Ḥadīth collection in which forty Ahādīth are compiled. There is a tradition for compiling and memorising forty Ahādīth, in which it has been emphasised that; the one who learns forty Ahādīth for the benefit of the Ummah, he will be raised as jurist and scholar on the day of Judgment, and I Prophet will intercede for him on that day. Although, this Ḥadīth has been narrated by thirteen companions of Prophet, with little contradiction in words, but among them none of the chains is sound. Allāmah Ibn Jauzī in his book al-Iktal al-Mutnāhyilah has criticised it in detail. Imām Shawkānī and other scholars have also termed this Ḥadīth as weak. However, in spite of this weakness of the Ḥadīth, the scholars of Ḥadīth and others in every age have been compiling forty Ahādīth under different subjects/essays or under single subject/topic. The first kind of such compilation is of Imām Abdullah bin Mubārak’s book. Nawāb Siddīque Ḥasan Khān also compiled a book on this subject, which came out in 1290/1873. from Matba‘ Sikandri Bhopal and consists of 21 pages. Nawāb himself writes about this book:

"It is a collection of forty successive traditions, in which each and every Ḥadīth is highly sound and strong"42

Arbu‘n Ḥadīthan Mutwateran, this book in Arabic consists of 13 pages, was published from ‘Alwi Publication Bhopal. It is also a collection of forty successive traditions and a valuable collection for those, interested in the science of Ḥadīth.43

Khair al-Qarain fi Tarjumā al-Arba‘im, it is also a collection of Arabu‘n (المرمون), in Urdu.

Kashaf al-Kurbā ‘An Ahal al-Ghurbā, This book in Persian consists of 42 pages, was published from Mufid ‘Ām Press Agra in 1302/1885. In fact this book is a translation of Ibn Rajb’s book; it is the commentary of the tradition of بدأ الإسلام غریبا كا بدأ فطر بی للغر 44

Mwāld al-Awāid min ‘Uyun al-Akbār wa al-Fwāid, this book in Persian consists of 258 pages, was first published from Siddiqi Press Bhopal in 1298/1881. It is a compilation of three hundred Ahādīth on Imān, ‘Ilm, purification and prayer etc with their translations and meanings. At the end of this book, reality of soul has been discussed.48
Khatirat al-Quds wa Dkhirat al-Ums, it is one of the valuable collection of Ḥadīth on different topics/subjects, in this collection the author’s aims to invigorate and made the people aware of the knowledge to practice and to guide them on the right track shown by Prophet, so that nearness to Allah and love of Prophet would be evident practically.

The chapterization of the book has been done on mystical theme (tasawwuf). In this book rare Ahādīth have been collected to reform moral, social, and to develop and imbibe fear of Hereafter in the hearts of the people. At the end of the book an ode on Nawāb Shāh Jahān Begum has been written which in facts is of Mullā Muhammed ‘Alī. This book comprises of 88 pages, was published from Shāhjahānī Press Bhopal in 1306/1889.

The language of the book is Arabic; Nawāb Ṣiddīqīe Ḥasan Khān has devoted it to his son ‘Alī Ḥasan Tāhir.46

Naẓūl al-Abrār bi al- ‘Ilm al-Maʿthūr min al-Adʿiyah waʿl-Akfār, as the name of the book indicates, it is a collection of Duʿā-i Mathārā (those duā which are mentioned in the Ḥadīth) it was written in Arabic and first published from Constantinople in 1301/1884 A.H.

‘Urafl al-Jādī min Jinnah Hudā al-Hādīth, It was written in Persian, published from Bhopal on jurisprudential issues in Ahādīth. This book was attributed to Mir Nūr al-Ḥasan Khān, the elder son of Nawāb Ṣiddīqīe Ḥasan Khān.47

Faṭḥ al-Magīth bi Fuqūl al-Ḥadīth, is known as al-Durar al-Bahiyyah (Urdu translation). It was written in Urdu, consisting 34 pages and published from Mathār Sikandī Bhopal. This book tackles the jurisprudential issues of Sunnah, wherein the issues related to obligatory duties and personal matters are discussed briefly.48

Itibāʿa al-Sunnah fi Jumlat-i Ayyiām al-Sunnah, This booklet, completed in just one day, provided guide lines about daily, weekly monthly and annually practices of the Prophet preformed by him, it was published from Maktabā Al-Munbriah Faislbad in 1384/1964.

Al-Guna be-Bshārat al-Jannat le-Ahāl al-Sunnah, This book, written in Arabic is a compilation of those Qurʾānic verses and Ahādīth, wherein ‘glade-tidings’ of paradise
are mentioned. The person, who wants to be a successful, not only here but Hereafter, he should read this book. However, said that, the author in the preface also explained the facts that the subject matter of the book has been dealt in brief because, he explains that a person with a genuine thrust of success, he needs few instincts in order to be on a right successful track. And, on the other hand, a person who does not become content on getting few things, the whole canon of Hadith will not bear any fruits for him. The sources of Ahādīth in this compilation are mainly from the books of Ibn Hibbān and Ibn Khuzayma. The book comprises 99 pages, besides, the sermons of the Prophet have also been incorporated, and the design of the book has been beautifully projected. It was published from Matbā al-Munirīlī Egypt in 1302/1885.⁴⁹

Mūshīr Sākin al-'Azām ilā Raṣḍat Dar al-Salām, this book is in Arabic, published from Kanpur. It is an abridged form of Hāfiz ibn al-Qayyım’s book "هَا دَى الْإِرَاحَةِ ِلِلْبَلَدَ" Nawāb Siddīqī Ḥasan Khān himself writes:

"The book explains in detail the blessings and ranks of Paradise according to Qur'ān and Sunnah. The book, indeed, is a rare piece as per its subject, that is, its chapters theme is itself a blessing because of its soundness and comprehensiveness."⁵⁰

Bulūg al-Mas'ūl min Aqqiṣa' al-Rasūl, this book is the compilation of those traditions and events wherein Prophet made some decisions. This book is actually extracted from 'Alām al-Mauqīnīn Vol 2 p. 273. It consists of 71 pages and was published from Matba 'Alī Lucknow along with another famous book of Nawāb, Nail al-Marrām in 1292/1875.⁵¹

Zayyāt al-Imān be 'Amal al-Junān, This book is a compilation of those Ahādīth which deals with space-time and matters; it consists of 150 pages and was published from Mufīd 'Āam Agra in 1302/1885⁵².

Manhaj al-Usūl ilā Istilāḥ Hadīth al-Rasūl, This book on "Usūl Hadīth" (principle of Hadīth) is among the great work of Nawāb. The author has divided the sayings of the Prophet as per the terminology used by the Muhaddīthīn and has kept them into respective titles, and then he explained these concepts. After due emphasis and research, it can be said no work is found in Persian on this subject before it. This book has been published from Shāhjahānī Press Bhopal in 1292/1875.⁵³
Al-Rahmah al-Mahdāt, In the Mishkāt al-Masābīh the author has compiled Ahādīth under three parts of every chapter, Nawāb Siddîque Hasan Khān added more Ahādīth of the same chapter and has compiled them into a separate book titled "al-Rahmah al-Mahdāt" which can be called the forth part of every chapter of Mishkāt al-Masābīh. This book has been published in 1301/1884 and having 352 pages. However, the first page of this book bears the name of his son, Ma‘lānā Nūr al-Ḥasan. It is possible that like "Fath al-‘Allām" the author has dedicated this book to his son.

Ma‘lānā Imām Khān Naushaharvī, in his books "Ulemā’ ahl al-Ḥadīth" and "Tarajim-i-Ulemā’ ahl-i-Ḥadīth" has mentioned that this book has been written by Nawāb Sāḥib.

Al-Bunyān al-Marsūs min Ijāz al-Fiqh al-Mansūs, This book in Persian was published from Bhopal in 1299/1882, and has 211 pages. This book is actually a summary of the Misk al-Khiyām, the commentary of Balūg al-Marām. In this book the actual words of Ahādīth and the repetition of Ahādīth has been omitted. On the cover page of this book, the author’s name is mentioned as ‘Alī Ḥasan, but originally this is the writing/work of Nawāb Siddîque Hasan Khān.

‘Iṣalah al-Hirā An Manā Ḥadīth la Adwā walā Tairā, In this booklet while translating and explaining the Ḥadīth "لا حدوير ولا طور" It has been argued that from good words one can take omens. This booklet is in Persian based on 10 pages. It has been published from Shāhjahānī Press Bhopal in 1895 A.D.

Thebūt al-Qadim ‘alā Ma’nā Ḥadīth Khalq Adam, In this booklet the explanation and clarification of Ḥadīth "خلق اللهAdam على صورته" has been done. This article having 2 pages and has been published from Shāhjahānī Press Bhopal in 1893 A.D.

Tashkil al-Ṣuwar Bayān Hukum Ahādīth faḍā’il al-Ṣuwar, This booklet is in Persian based on 2 pages, published from Shāhjahānī Press Bhopal in 1893 A.D. This article discusses of Ahādīth related to the excellence of Sūrah’s and their verses.

Bast al-Garsah li-‘Istiqrā’ al-Khesāl al-Majebāh al-‘Arash, this book is in Persian consists of 23 pages and was published from Shāhjahānī Press Bhopal in 1895 A.D.
While elucidating the Hadith "سِبْعَةٌ يَظْهِرُونَ اللّهَ في ظِلِّهِ يَومًا مِّنْهَا إِلَّا اللّهُ ۖ" it attached all the Ahadith related to these subjects.⁵⁹

Ṣa‘ād al-Šefah fi M’anā B’adh Aḥāḏith al-Šiṣfī, It is an important compilation of Nawāb Siddīqī Ḥasan Khand in which he has collected all the Ahadith which is related to attributes of Allah, after mentioning the sayings of classical ‘ulema’, the author points out the views of majority of scholars about it. It was written in Persian containing 43 pages, published from Shāhjahānī Press Bhopal in 1895 A.D.⁶⁰

Iltūq al-Mahbūs ‘an ‘Isrā’īl-Aḥāḏith al-Naṣīṣ, this booklet is in Persian, comprises of 10 pages and was published from Shāhjahānī Press Bhopal in 1895 A.D. In this booklet the translation along with explanation of the Hadith "إِنَّ اللَّهَ يَجَوَّرُ لَأَمْثِلَ عَشَاءَ هَذِهِ" has been done.⁶¹

Besides the above mentioned books there are so many other works on Hadith written by Nawāb Siddīqī Ḥasan Khand, however, they are not available but have been mentioned in Mathīr-e-Siddīqī by Sayyid ‘Alī Ḥasan Khand and Nawāb Siddīqī Ḥasan Khand by Razia Hamid; they are follows

1. Ghunyat al-Qārī fi Tarjumat Thulāthiyāt al-Bukhārī, Siddīqī Lahore, 1312/1894
2. Hadith al-Ghāshiyāh ‘an Fītan al-Khāliyah wa’l-Fāshiyyah, no Press, Benaras, 1301/1884, lst ed.; 1309/1892,
3. Mathīr Sākin al-Gharam ila Rawdāt Dar al-Salām, Nizami, Cawnpore, 1289/1872
4. Tamīmat al-Sabīy fi Tarjumat al-Aarbā’in min Aḥāḏith al-Nabīy, Siddīqī Press, Lahore, 1312/1894
5. Jame al-Sadat Tarjuma Munabbihat Ibn Ḥajar
6. Sa’at al-Majal ilā ma Yahillu Al-ab-arzaq wa’l Usul (science of Hadith) published from Bhopal
7. Ḥan al-Hmas min m’anā Ḥadīth Bānīy al-Islām Khams, Shāhjahānī Press Bhopal 1895
8. Anārat al-Damir al-Mūstähām bi-Bayān m’anā Ḥadīth al-T’amīr fi al-Islām Shāhjahānī Press Bhopal 1895
Conclusion

In the end it is safe to say that the Hadith literature has been introduced to the Indian sub-continent by the people who sincerely devoted their life long pre-occupation with the life of the Prophet and his traditions, solely motivated by a sincere devotion to the life and precepts of the Prophet.

Among them literary stalwarts of the stature Nawāb Šiddiqe Hasan Khān was an outstanding Indian scholar who contributed a lot in the field of Hadith literature. His books have benefitted not only the Indians but also other people across the world. Therefore, it will not be an exaggeration if we compare and put him in line with other great scholars of the Arab world, for instance, Ibn Taimīyyah (1236-1328) and Ibn Qayyim al-Jawziyyah (1292-1350) of Syria, Jalaādīn al-Suyūtī (1445-1505) of Egypt, and Muhammad bin ‛Alī al-Shawkānī (d.1834) of Yemen et., who have extensively contributed to the great spring of knowledge—the Hadith literature.
Notes and References

2. Ibid., pp. xi-xii
3. Ibid., p. xii
4. Ibid., 50
5. Ibid., p. 13
6. Ibid., p. xiii
8. Muhammad Ishāq, *op. cit.*, p. x
11. Ibid., p. 287
15. The Qur’ān 2: 106 tr. by ‘Abdullah Yusuf ‘Ali,
19. Ibid., pp. 198-99
20. Ibid., pp. 198-99
21. Ibid., pp. 199-200
23. Ibid., p. 119
26 Sayyid ‘Alī Hasan Khān, Mā‘thār-i-Siddīqī vol. IV (Lucknow: Munshi Navel Kishor Prés 1924), p. 10
27 Abdul Alī, op. cit., p. 200
29 Ibid., p. 110
30 Muhammad Mustaqīm Salafi, Jamā‘t Ahl-i-Hadīth kī Tasnīf Khidmātī, (Jamia Salafia, Varanasi, 1992), p. 41
31 Abdul Alī, op. cit., p. 200
32 Ibid., p. 201
33 Irshād al-Haq Athrī, op. cit., p. 78
34 Ibid., p. 80
35 Muhammad Mustaqīm Salafi, op. cit., p. 40
36 Ibid., p. 78
37 Ibid., p. 77, see also Muhammad Mustaqīm Salafi, op. cit., p. 42
38 Muhammad Mustaqīm Salafi, op. cit., p. 40
39 Muhammad Mustaqīm Salafi, op. cit., p. 41
40 Ibid., p. 42
41 Irshād al-Haq Athrī, op. cit., p. 71
42 Muhammad Mustaqīm Salafi, op. cit., p. 39
43 Sayyid ‘Alī Hasan Khān, op. cit., p. 2
44 Muhammad Mustaqīm Salafi, op. cit., p. 44
45 Ibid., p. 39
47 Irshād al-Haq Athrī, op. cit., p. 78
48 Ibid., p. 78
49 Ibid., p. 79, see also, Razia Hamid, p. 247
50 Razia Hamid, op. cit., p. 244
51 Ibid., 80
52 Ibid., p. 79
53 Razia Hamid, op. cit., p. 249
54 Athri, Irshad al-Haq, op. cit., p. 78
55 Muhammad Mustaqim Salafi, op. cit., pp. 41-42
56 Ibid., p. 42
57 Ibid., pp. 43-44
58 Ibid., p. 43
59 Ibid., p. 45
60 Ibid., p. 43
61 Ibid., p. 42