autograph copy of this work in three volumes is available in the State Library of Rampur.

(ii) Sharḥ-i-Forṣī ʿala Jāmiʿ al-Tirmidhī: a concise Persian commentary of the Jāmiʿ of al-Tirmidhī published along with Majmuʿa Sharḥ-i-Arbaʿ by Niẓāmī Press at Delhi. The work was begun in Dhu ’l-Hijja, 1220/Feb., 1860, and completed in Dhu ’l-Hijja, 1222/Jan., 1863. The author states in the preface that at the time of compilation he had not any commentary or translation of the Jāmiʿ before him to consult. So the work is the result of his independent labour and vast scholarship in the science of Tradition. A special feature of the commentary is that the author has been able to trace in the majority of the cases the isnad of those Ḥadīth which have been referred to by al-Tirmidhī as (و في الابن عن بناء و في ابن عن بناء). Further, he has given correct readings (dab) of the uncommon names and nisbas occurring in the Jāmiʿ.

(iii) Rizālā dar Dhiqar-i-Tāʾam wa Shurb(Rampur, Persian MSS): a Persian treatise on the food and drink of the Prophet as described in Aḥādīth.

4. Shaykh Maʿṣūm b. ʿAbd al-Sirhindī (d. 1060/1650)

He was the second son of the Mujaddid Aflah Thānī and a spiritual guide of Muhīyy al-Dīn ʿAlamgīr (d. 1119). He was well-versed in Hadith literature and obtained sanad from Makkah Traditionists at the time of his pilgrimage to the Haramayn. His son Khawāja Sayf al-Dīn (d. 1098) earned for him the title of Muhīyy al-Sunnah or the Revivior of Sunnah by dint of his life-long devotion to the cause of al-Hadith.

Further, Shaykh Maʿṣūm entrusted him with the spiritual training of ʿAlamgīr. Further, Shaykh Maʿṣūm entrusted him with the spiritual training of ʿAlamgīr.

5. Khwāja ʿAẓam b. Sayf al-Dīn al-Sirhindī (1066-1114/1655-1702)

He was a distinguished Muḥaddith and flourished during the reign of ʿAlamgīr (1069-1119/1659-1707). He read Ḥadīth with his father Sayf al-Dīn and his uncle Farrukh Shāh (d. 1112). He died at Sirhind in 1114/1702 and was buried beside the grave of his father.

His work:


Shāh Abū Saʿīd, a great-great-grandson of Saīf al-Dīn, was the father of Shāh ʿAbd al-Ghānī al-Mujaddīdī (d. 1296). He was born at Rampūr in Dhu ’l-Qaʿda, 1196/Oct., 1782, and read Ḥadīth with his uncle Sirāj Aḥmad and Shāh Raṭf al-Dīn al-Diḥlawī (d. 1249) and Shāh ʿAbd al-ʿAzīz al-Diḥlawī (d. 1239). He finally settled down at Delhi and succeeded his preceptor Ghulām ʿAlī in the spiritual hierarchy founded by Mīrāẓ Majhār Jān-i-Jānān (d. 1195). He died at Tonk in Shawwal, 1250/Feb., 1835 on his return from the Haramayn and was buried in Delhi beside the Jān-i-Jānān.

1. Ḥadīṣīq, p. 434; Maʿārif, loc. cit.
2. Nuzha; Maʿārif, Vol. XXIII No. 6, p. 443.

Šahāb ʿAbd al-Ghānī was a teacher in Hadith of Mūllānā Qāsīm al-Nanūtūwī (d. 1297), the famous founder of the Dār al-ʿUlūm at Deoband. He studied the Ṣiḥāḥ Sītta under his father on whose authority ‘Abd al-Ghānī transmitted them to his pupils. He also read a portion of the Ṣahih of al-Bukhārī with Šahīd Ḫūq al-Dīhlawī. In 1219/1833, he accompanied his father to the ʿHaramayn and obtained al-Ḥāṣa for the Ṣīḥāḥ Sītta from Šaykh ʿAbd al-Sīnī al-Madānī (d. 1257). During the Sepoy Mutiny (1272/1857), ‘Abd al-Ghānī migrated to al-Madīna where he taught Hadith literature to a crowd of pupils until his death in Muḥarram, 1296/Dec., 1878. His work:


Section III. Šaykh ʿAbd al-Haqq al-Dīhlawī and his school of Muḥaddithān (1000-1229/1392-1814 gāf).

Šaykh ʿAbd al-Haqq al-Muhaddith al-Dīhlawī (958-1052/1551-1642)

Šaykh ʿAbd al-Haqq b. Sayf al-Dīn b. Saʿīd Allāh al-Turkī al-Bukhārī al-Dīhlawī al-Hanāfī traces his descent from Āghā Muḥammad Turk (d. 739) who migrated to India from Bukhārā and rose to the rank of Āmīr during the successive reigns of ‘Alī al-

1. His Ārādīd of the Ṣīḥāḥ Sītta have been preserved by Muḥsin al-Tirštāti in his al-Yawm i Ḫūj (Delhi, 1287 A.H.).

Din Khalīf (695-715), Qutb al-Dīn (716-20) and Tughlah Shāh (720-25). His grandfather Šaykh Saʿīd Allāh (d. 928) led a saintly life which was followed by his (ʿAbd al-Haqq)'s father Šaykh Sayf al-Dīn (d. 990). An author of several treatises on Sūfism, Sayf al-Dīn had a keen interest in Hadith literature as his possession of a copy of al-Dīhahabī's Rāṣīf fi Ṣīḥāḥ al-Sittā demonstrates.

The life of Šaykh ʿAbd al-Haqq (b. Muharram, 938/January, 1551) falls under three unequal periods: (i) 963-5/1556-77, (ii) 996-1000/1588-92 and (iii) 1000-52/1592-1642. The termination of the first period synchronized with the completion of his education of Persian, Arabic, Jurisprudence and Muʿāṣirat in Delhi. His principal teachers during the period were his father Sayf al-Dīn and several other distinguished doctors including Fiqhāt from the Transoxiana settled in Delhi. As to his study of Hadith literature during the period, we have no record though it may reasonably be believed that he became conversant with the subject inasmuch as his father himself had been a Traditionist of some reputation.

The second period (996-1000) he devoted exclusively to the study of Hadith literature at Makka under Šaykh ʿAbd al-Wahhab al-Muttaqi (d. 1010), a famous disciple and successor of ʿAlī al-Muttaqi al-Burhānī (d. 973). Having obtained from his Šaykh Ḫāṣa for the Ṣīḥāḥ Sītta, ʿAbd al-Haqq gave coup de grâce to his education in Hadith. This period

4. ʿAbhārī, p. 212.
5. The duration of his study with ʿAbd al-Wahhab had been near about three years (Šaykh al-Islām, Šarḥ-i-Bukhārī, MS. Bānkīpur, No. 1209 (Persīn MSS.), fol. 20).
was a turning-point in the life of 'Abd al-Haqq as it determined his future career as a Traditio- nist and author of great standing. It is interesting to note that prior to his taking to the study of Hadith literature 'Abd al-Haqq had some fascination for court-life inasmuch as he was for some time the companion, in Fatehpūr, of Fāidī and Mirzā Nīzām al-Dīn Aḥmad (d. 1003). But on his return from al-Ḥijāz, he was quite a changed man preferring to anything else the solitary life of a savant and even refusing to meet his former friend Fāidī at Lahore despite the latter's deep and repeated requests. The third or the last period was one of compilation and giving instruction particularly in Ḥadīth literature at his Khānqāh-i-Qadiyiyā in Delhi. He built up a big library containing among other works a rich collection of Ḥadīth literature which he evidently procured from Arabia while studying in the Haramayn and from other places as well. He employed calligraphers for the transcription of rare works on al-Ḥadīth. An inscription on the MS. copy of al-Fattāni's Majma' Bihār al-Anwār, of which a lithograph edition was brought out by Newul Kishore Press at Lucknow, tells us that the copy of the manuscript had been transcribed in 1019/1610 for the use of Shaykh 'Abd al-Haqq al-Muḥad-dīth al-Dilhawī. It was during this period that he was at the height of his fame as a Muḥaddith as well as a personage of great sanctity so much so that even the Emperor Shāh Jahan felt called upon to pay homage to him and seek his benediction on the eve of his departure from Delhi to Kashmir in 1025/1619. He died at Delhi in 1052/1642 and was buried in the Hād-dī-Shamsī in the tomb which he had himself built.

Shaykh 'Abd al-Haqq al-Dilhawī was a prolific author producing over a hundred books on Ḥadīth, Taṣawwūf, History, and Biography of which 13 have been noticed by Brockelmann. Here is a list of his compilations on Ḥadīth literature:

(i) Al-Tariq al-Qawim fi Sharh al-Sirāt al-Mustaqim [published]. This is a Persian commentary of al-Firuzabādi's Sirr al-Sa'āda also known as al-Sirāt al-Mustaqim, a collection of authentic Traditions relating to the life, character, practices and moral teachings of the Prophet Muhammad (on him be peace and blessings of Allāh). The commentary which was completed at Delhi on Jumādā I 24, 1016/September, 1017 (the 1st year of his reign)
1607, was published from Lucknow in 1885. It opens with a *Muqaddima* (introduction), divided into two parts of which the first treats of the science of Traditions and authentic collections and the second, of the Imams of the *Madhāhib Arbaʿa*'. The commentator has translated the Arabic texts with necessary explanations here and there. The value of the commentary has been enhanced by the addition to it of a good number of genuine Ḥadith which had either been omitted or rejected as weak by al-Firuzabadi, Zahirite that he was. The sources from which our *Muḥaddith* derives his informations have been given in the preface.

(ii) *Aṣḥāb al-Lamʿat fi al-Mishkat*, a popular and compendious Persian commentary of the *Mishkāt al-Maṣābīḥ* published in five volumes by Newul Kishore Press at Lucknow in 1913-15. Shaykh 'Abd al-Haqq al-Muhaddith al-Dhilawi began the work in the middle of 1019/1610 and completed it at Delhi by 1029/1620. As our *Muḥaddith* puts it, the reason for the slow progress in the compilation of the *Aṣḥāb al-Lamʿat* was that he started writing down two Commentaries of the *Mishkāt* simultaneously, the one in Persian as referred to above and the other in Arabic, entitled *al-Lamʿat* (q.v.) which was taken up on Dhu'l-Hijja, 13, 1019/February, 1611, and finished on Rabi' I, 24, 1025/March, 1616. Like the *Sharḥ Siyār al-Saʿāda*, the *Aṣḥāb al-Lamʿat* begins with a *Muqaddima* divided into two parts of which the first has been devoted to a short but very useful discourse on *Iṣṭalḥāt al-Ḥadīth* or the

Technique of the Science of Tradition, and the second, to the authors of the *Ṣiḥḥa Sittah* and nine other doctors of Ḥadīth, viz., Mālik, Ahmad b. Hanbal, al-Shāfiʿi, al-Dāraqūṭni, al-Bahāṣqi, Razīn al-ʿAbdī, al-Nawawi and Ibn al-Jawzi. In the main body of the *Aṣḥāb al-Lamʿat*, the author has reproduced in Persian the entire text of the *Mishkāt* piecemeal and elucidated the Traditions and the questions having bearing on *Madhāhib Arbaʿa*.

(iii) *Lamʿat al-Taqīq fi Sharḥ Mishkat al-Maṣābīḥ* (Bankipur Nos. 361-62, Aṣafīyya Nos. 83, 301-02 & 603). In this Arabic Commentary of the *Mishkāt*, the discussions on theological and juridical problems have been more elaborate than those in the *Aṣḥāb al-Lamʿat* although the fact remains that the *Lamʿat* is shorter in bulk than the *Aṣḥāb al-Lamʿat*, the former containing 80,000 lines while the latter 130,000 lines. This is because of the fact that much of the space of the *Aṣḥāb al-Lamʿat* has been taken up by its Persian translation of the original Arabic text. The *Muqaddima* of the *Lamʿat*, which is identical with that of the *Aṣḥāb al-Lamʿat*, has been published in the beginning of the Indian editions of the *Mishkāt al-Maṣābīḥ* and with which every student of Ḥadīth literature is pretty familiar.

(iv) *Al-Ikma al-Asmāʾ al-Rijāl* (Bankipur, No. 732; Dār al-ʿUlām, Peshawar): a biographical work on the *Ruwāt* mentioned in the *Mishkāt al-Maṣābīḥ*. It was compiled after the completion of the *Lamʿat*. The main body of the work which has been arranged


6. JRASB, loc. cit.
7. The Arabic *Muqaddima* with an Urdu commentary has been published at Calcutta in 1927 by Qasim Nāgūrī under the title of *Sharḥ Muqaddima al-Dhilawi* and recently in 1357 A.H. a lithograph edition of the *Muqaddima* together with copious marginal notes in Arabic entitled *al-Maḥwush al-Saʿdī* was brought out in Calcutta by Muhammad Amīn al-Ishaʿī, a teacher of Madrasa-i-ʿAlīya. The Persian *Muqaddima* i.e. of the *Aṣḥāb al-Lamʿat*, has been published at Jawnpūr in 1360, 1877.
alphabetically is preceded by short life-sketches of the four Khulafa’ Rashidin and the wives and the descendants of the Prophet. The alphabetical series begin with Abu 'l-Laham and ends in Yasira. There is also an appendix (Tadkhil) comprising of the notices of several eminent Traditionists beginning with Imam Malik and ending with al-Tahawi.1

(v) Jami' al-Barakat Muntakhab Sharh al-Mishkat. In this book, the author selected from every bab of the Mishkat one or two Hadith and then made a scholarly discussion in Persian on the substance of the rest. Its bulk was 32,000 lines.1

(vi) Matn thabata bi'l-Sunna fi Ayyam al-Sana [published]: a collection of Traditions of all categories, viz., Sahih, Hasan, Da'if and Mawdu', dealing with prayers, fasting and other religious observances connected with each of the twelve months of the year, their days and nights. He has, in this book, considered every rite that has been sanctioned by genuine Hadith to be valid and the rites which have not been so sanctioned, have been rejected as invalid. The biographical sketch of the Prophet claims the major portion of the space devoted to the month of Rab'i'1, while the martyrdom of Imam Husain claims the major portion of the space devoted to the month of Muharram. On the whole, this treatise is a supplement to one of the Persian books of the author which dealt with the controversies between the Traditionists and the Sufis in respect of the rites to be observed in each month of the year together with his own verdict as to their validity or otherwise. The Matn thabata was published in Calcutta in 1253/1837 and at Lahore in 1307/1889.2

(vii) Al-Ahadith al-Arba’in fi Abwab ‘Ulam al-Din: a treatise of 40 Traditions about religious learning.1

(viii) Tarjumat al-Ahadith al-Arba’in: a Persian translation of forty Hadith concerning admonitions to the kings and emperors.3

(ix) Dastur Faqi al-Nur (Etbe, India Office, No. 2658; ASB No. 1004): a Persian treatise on the Prophet’s dress based on Traditions. It is identical with the title of the tract styled Risala dar Adab-i-Liba' noticed in the Berlin Catalogue.4

(x) Dhikr Ijazat al-Hadith fi 'l-Qadim wa 'l-'Abd al-Haqq as a transmitter of Hadith.4 It is stated that Shaykh 'Abd al-Haqq al-Muhammad al-Dihlawi was the pioneer of Hadithlearning in India—is a statement which has, to our mind, no basis.5 The truth is that al-Hadith had been introduced all over India at least a century before 'Abd al-Haqq, by Traditionists whom we have already noticed in the foregoing pages. But it must be said to 'Abd al-Haqq's credit that it was his life-long devotion to the cause of the Science that it became so popular in Northern India. This was not all. He was responsible for the production of a long line of Traditionists who handed on the torch of the Sunna from generation to generation. Undoubtedly this was by itself a grand achievement to which his older contemporary Shaykh Ahmad al-Sirhindhi also contributed?.

Two groups of Muhaddithun were turned out from the seminary of 'Abd al-Haqq: the one comprising the

1. JRASB, No. 21.
2. JRASB, No. 22.
3. Etbe, loc. cit.
4. JRASB, No. 7.
5. Ma'trif, loc. cit.; Yadd-i-Ayyum, p. 29.
7. Supra, pp. 140 seq.
members of his house and the other, his own disciples together with the disciples of the Traditionists of his house.

GROUP A. TRADITIONISTS OF THE HOUSE OF ABD AL-HAQQ.


An accomplished Traditionist, jurist and historian, Nūr al-Haqq was a famous disciple of his own father Shaykh 'Abd al-Haqq and the author of the Zubdat al-Tawārikh, a general history of India commencing from Mu'izz al-Din b. Sām commonly known as Muhammad Ghūrī (570-602/1175-1206), to the accession of Jahāngir, (1014/1605), of which a part has been incorporated by Elliot into the sixth volume of his History of India. Nūr al-Haqq was said to have worked all through his life for the cause of Ḥadith literature. In recognition of his scholarship Emperor Shāh Jhān (1037-69/1628-59) appointed him Qāḍī of Akbarābād which office he long held with credit. He died at Delhi in 1073/1662 at the age of ninety.¹

His works:

(i) Taysir al-Qārī fi Sharḥ Ṣaḥīḥ al-Bukhārī, a compendious Persian commentary of al-Bukhārī’s Ṣaḥīḥ published in five volumes by the 'Alawī Press, Lucknow, 1305/1887.²

(ii) Sharḥ Shamā'il al-Nabī (Rāmāpur, No. 194), a Persian commentary of al-Tirmidhī’s Shamā'il al-Nabī.


² Ma'ārif, loc. cit. For its MSS, copies, see Etche, No. 2690; Bānkīpur, Nos. 1186-89.


He was the great-great-grandson of Shaykh Nūr al-Haqq¹ and received instructions in the Šīkhāt Sīrta from his father Shaykh Muḥiib Allāh who, in his turn, read them with his grandfather Nūr al-Haqq. Fakhr al-Dīn completed his father’s Persian commentary upon the Šāhīḥ of Muslim entitled Manābī al-'Ilm fi Sharḥ Ṣaḥīḥ Muslim (Bānkīpur, No. 1207; ASB. No. 1007). In the preface of this work, Fakhr al-Dīn says that his father wrote it towards the end of his life and could not find time to revise it and that he revised the commentary and improved upon it by making suitable additions and alterations. In this recension of the Manābī al-'Ilm, Fakhr al-Dīn utilized the compilations of his great-great-grandfather Shaykh 'Abd al-Haqq al-Muḥaddith al-Dihlawī.⁴

(ii) Sharḥ 'Ayn al-'Ilm (Bānkīpur, No. 1300). This is a Persian commentary of Muhammad b. 'Uthmān al-Balkhī's 'Ayn al-'Ilm, a work on asceticism based on the Qur'ān and al-Ḥadīth. The Commentator says in the preface that the Arabic original of the 'Ayn al-'Ilm was so difficult and not accessible to Persian students, he wrote the present commentary with the help of al-Ghazālī's Ihyā' Ulūm al-Dīn.

¹ The statement of 'Abd al-Muqtaṣīrī (Bānkīpur, XIV, p. 62 also Ma'ārif, Vol. XXII No. 4, pp. 268-69) that Fakhr al-Dīn was a son of Shaykh Nūr al-Haqq, is not correct as it is clear from a genealogy given by Shaykh al-Ḥāfiz b. Fakhr al-Dīn (q.v.) in the preface of his Sharḥ al-Sīrta (MS. Bānkīpur, No. 1208, fol. 27b (sic.)) and also the following excerpt from Nūska vi, s.v. Shaykh al-Ḥāfiz b. Fakhr al-Dīn al-Dihlawī and as such the ascription of the Manābī al-'Ilm to Nūr al-Haqq is a further mistake.

² Bānkīpur Catalogue, XIV, pp. 61-62 with necessary alterations in the light of the genealogy given above, n.1.

of which the ‘Ayn al-Tim itself was a selection. He has introduced the passages from the Qur’an and al-Hadith under the abbreviations ١٠٩ and ﷺ respectively. The names of the transmitting Ṣaḥaba together with the works in which the Traditions occur have been mentioned. The work is divided into a Muqaddima, wenty Bābs and a Khātima. ٣

(iii) Sharḥ-i-Ḥiṣn Ḥasīn, a Persian commentary of al-Jazari’s Ḥiṣn Ḥasīn. ٣


He was a famous pupil of his father al-Ḥāfiz Fakhr al-Dīn and had Ijāsa for the Ṣiḥāh Sittah and other Hadith works from the latter. He flourished in Shāhjahānābād during the reign of Muhammad Shāh (1131-61/1715-48) when the invasion of Nādir Shāh took place. Shaykh al-Islām was a contemporary of Shāh Wali Allāh al-Dihlawī (d. 1173).

His works :

(i) Sharḥ-i-Ṣaḥīḥ al-Bukhārī, a Persian commentary of al-Bukhārī’s Ṣaḥīḥ published at Lucknow in 1305/1887 on the margin of Nūr al-Haqq’s Tayṣīr al-Qāri’ī under the title of Sharḥ-i-Ṣayyid al-Islām. ٣

The commentator has discussed in the preface (foll. 1-29, Bānkīpūr MS.) Istilāḥāt al-Hadith or the Technique of the Science of Tradition, the soundness and otherwise of the Ruwat, a short life-sketch of al-

Imām al-Bukhārī, the occasion that led him to compile his Ṣaḥīḥ, its place among the compilations on al-Hadith, its tarājim al-abwāb, Ta’līqāt and other relevant points. Further, he has traced therein his own Sanad up to Shaykh ‘Abd al-Haqq (foll. 26-27) thus:

شیخ الإسلام عن أبي الoğلو الخززم بن أبي حبيب الله بن نور الله نورالله عن

In compiling his works, Shaykh al-Islām has utilized, among other works, al-Nawawī’s Sharḥ Ṣaḥīḥ Muslim (fol. 18), Ibn Ḥajar’s Fath al-Bāri (fol. 27), ‘Abd al-Haqq’s Commentaries on the Mishkāt (foll. 1 seq.) and Nūr al-Haqq’s Tayṣīr al-Qāri’ī.


(iii) Risāla Ṭard al-Awām ‘an Āthār al-Imām al-Humām. ٤


Salām Allāh, a contemporary of Siraj Ahmad al-Sirhindī (d. 1220) and ‘Abd al-Azīz al-Dihlawī (d. 1235), appears to be the last luminary of the house of Shaykh ‘Abd al-Haqq al-Dihlawī. He moved from Delhi to Rāmpūr and became famous as Muḥaddith-i-Rāmpūrī. He learnt the science of Tradition from his own father, Shaykh al-Islām and ably carried on the culture and cultivation of Hadith learning, the proud heritage of his forefathers, as his following works show. He died at Rāmpūr in Jumādā II, 1229/1814 or 1233/1818. ٢

1. Ḥadā’īq, p. 468.
2. Ḥadā’īq, p. 468; Tadhkira-i-Timūrī, p. 468; Ma’ṣīrat, Vol. XXII No. 4, p. 268; Tadhkira-i-Kamlān-i-Rāmpūr, p. 159.