
Shah 'Abd al-Ghani was a teacher in Hadith of Maulana Qasim al-Nanqabi (d. 1297), the famous founder of the Dar al-Ulama at Deoband. He studied the Siyah Sitta under his father on whose authority 'Abd al-Ghani transmitted them to his pupils. He also read a portion of the Sahih of al-Bukhari with Shah Isma'il al-Dihlawi. In 1219/1833, he accompanied his father to the Haramayn and obtained al-Ijaza for the Siyah Sitta from Shaykh 'Abd al-Sind al-Madani (d. 1237). During the Sepoy Mutiny (1272/1857), 'Abd al-Ghani migrated to al-Madina where he taught Hadith literature to a crowd of pupils until his death in Mu'arram, 1296/Dec., 1878.

His work:

(i) Injaz al-Ha'ia fi Sharh Ibn Maja: annotations on the Sunan of Ibn Maja lithographed on the margin of the Sunan of Ibn Maja published by the Almi Press at Delhi.

Section III. *Shaykh 'Abd al-Haqq al-Dihlawi and his school of Muhaddithin* (1000-1229/1592-1814 gap.

Shaykh 'Abd al-Haqq al-Muhaddith al-Dihlawi (958-1052/1551-1642)

Shaykh 'Abd al-Haqq b. Sayf al-Din b. Sa'd Allah al-Turki al-Bukhari al-Dihlawi al-Hanafi traces his descent from Agha Muhammad Turk (d. 739) who migrated to India from Bukhara and rose to the rank of Amir during the successive reigns of 'Ala al-

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1. His *Adab* of the Siyah Sitta have been preserved by Muhsin al-Tirhali in his al-Yamani's *Jami* (Delhi, 1237 A.H.), and *al-Yamani's* *'Uman*, pp. 120; *Mugaddama Anjar*, p. 42; *Mu'lis*, Vol. XXII, No. 6, pp. 547-48.


3. His *Adab* of the Siyah Sitta have been preserved by Muhsin al-Tirhali in his al-Yamani's *Jami* (Delhi, 1237 A.H.), and *al-Yamani's* *'Uman*, pp. 120; *Mugaddama Anjar*, p. 42; *Mu'lis*, Vol. XXII, No. 6, pp. 547-48.


5. His *Adab* of the Siyah Sitta have been preserved by Muhsin al-Tirhali in his al-Yamani's *Jami* (Delhi, 1237 A.H.), and *al-Yamani's* *'Uman*, pp. 120; *Mugaddama Anjar*, p. 42; *Mu'lis*, Vol. XXII, No. 6, pp. 547-48.

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Din Khalj (695-715), Qutb al-Din (716-20) and Tughlaq Shah (720-25). His grandfather Shaykh Sa'd Allah (d. 928) led a saintly life which was followed by his ('Abd al-Haqq's) father Shaykh Sayf al-Din (d. 990). An author of several treatises on Sufiism, Sayf al-Din had a keen interest in Hadith literature as his possession of a copy of al-Dhahabi's *al-Kashif fi Rijal al-Sitta* demonstrated.

The life of Shaykh 'Abd al-Haqq (b. Mu'arram, 958/January, 1551) falls under three unequal periods: (i) 963-85/1556-77, (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 *Ma'qul* in Delhi. His principal teachers during the period were his father Sayf al-Din and several other distinguished doctors including Fugah from the Transoxania 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 Shaykh 'Abd al-Wahhab al-Muttajji (d. 1010), a famous disciple and successor of 'Ali al-Muttaqi al-Burhanpuri (d. 975). Having obtained from his Shaykh 'Ijaza for the Siyah Sitta, 'Abd al-Haqq gave coup de grace to his education in Hadith. This period

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3. *(This valuable MS. is in the possession of Shibli Al-Mulk, Hakim Habib al-Nahm of Dacca [Mu'nisir, Vol. XXII, No. 6 (1934), p. 122].


5. The duration of his study with 'Abd al-Wahhab had been near about three years (Shaykh al-Yamani, *Sa'd al-Bukhari*, MS. Bankipur, No. 1208 [Persian MSS], fol. 28).
was a turning-point in the life of 'Abd al-Haqq as it determined his future career as a Traditionist 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 Fatehpur, of Faidî and Mirzâ Niẓâm al-Dîn Âhmad (d. 1003). But on his return from al-Hijaz, he was quite a changed man preferring to anything else the solitary life of a savant and even refusing to meet his former friend Faidî 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 Hadith literature at his Khânqâh-i-Qâdirîyya in Delhi. He built up a big library containing among others works a rich collection of Hadith 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-Hadith. An inscription on the MS. copy of al-Fattânî's Majma' Bihâr al-Anwar, of which a lithographed 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-Muhaddîth al-Dîhlawî. It was during this period that he was at the height of his fame as a Muhaddîth as well as a personage of great sanctity so much so that even the Emperor Shah Jâhân felt called upon to pay homage to him and seek his benediction on the eve of his departure from Delhi to Kashmir in 1028/1619. He died at Delhi in 1052/1642 and was buried in the Hawd-i-Shamsî in the tomb which he had himself built.

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

(i) Al-Târiq al-Qawmî fi Sharh al-Sirât al-Mustaqîm [published]. This is a Persian commentary of al-Fîrûzâbâdî's Sîr al-Sâ'da also known as al-Sirât al Mustaqîm, 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 Allah). The commentary which was completed at Delhi on Jumâdâ I 1/24, 1016/September,

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 Arba'. 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-Firaqabadi, Zahiri, that he was. The sources from which our Muḥaddith derives his informations have been given in the preface.

(ii) Ashī'at al-Lam'at fi al-Mishkat, a popular and copious Persian commentary of the Mishkat al-Masābīḥ published in five volumes by Newul Kishore Press at Lucknow in 1913-154. Shaykh ‘Abd al-Haqq al-Muḥaddith al-Dihlawi 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 Ashī'at was that he started writing down two Commentaries of the Mishkat simultaneously, the one in Persian as referred to above and the other in Arabic, entitled al-Lam'at (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 Sīf al-Sā'da, the Ashī'at al-Lam'at begins with a Muqaddima divided into two parts of which the first has been devoted to a short but very useful discourse on Igīlahat al-Ḥadith or the

1. JRASB, p. 46 No. 11; Fībrīsīs-ī-Manṣūfīsī-Dīhsī, pp. 3 sq.; Bankipūr Cat. XIV, pp. 46-47; Rieu, loc. cit.

Technique of the Science of Tradition, and the second, to the authors of the Sīhah Sīlah and nine other doctors of Hadith, viz., Malik, Ahmad b. Hanbal, al-Shafi‘i, al-Daraqūṭi, al-Buhārī, Razī al-‘Abdi, al-Nawawī and Iblīs al-Jawzī. In the main body of the Ashī'at, the author has reproduced in Persian the entire text of the Mishkat piecemeal and elucidated the Traditions and the questions having bearing on Madhāhib Arba'ī.

(iii) Lam'at al-Tanjih fi Sharḥ Mishkat al-Masābīḥ (Bankipūr Nos. 361-62; Asāfiya Nos. 83, 301-02 & 603). In this Arabic Commentary of the Mishkat, the discussions on theological and juridical problems have been more elaborate than those in the Ashī'at although the fact remains that the Lam'at is shorter in bulk than the Ashī'at, the former containing 80,000 lines while the latter 130,000. It is because of the fact that much of the space of the Ashī'at has been taken up by its Persian translation of the original Arabic text. The Muqaddima of the Lam'at, which is identical with that of the Ashī'at, has been published in the beginning of the Indian editions of the Mishkat al-Masābīḥ and with which every student of Hadith literature is pretty familiar.

(iv) Al-'Imāl fi Asma' al-Rijāl (Bankipūr, No. 732; Dar al-‘Ulam, Peshawar?): a biographical work on the Rijāl mentioned in the Mishkat al-Masābīḥ. It was compiled after the completion of the Lam'at. The main body of the work which has been arranged

1. JRASB, loc. cit.
2. The Arabic Muqaddima with an Urdu commentary has been published at Calcutta, in 1877 by Qāsim Nizārī under the title of Sharḥ Muqaddima al-Dihlawī and recently in 1927 A.H. a lithograph edition of the Muqaddima together with copious marginal notes in Arabic entitled al-Jawzī al-Sihāḥ was brought out to Calcutta by Muhammad ‘Amin al-‘Ithnā, a teacher of Madrasa al-‘Alīya. The Persian Muqaddima i.e. of the Ashī'at, has been published at Javāpur in 1306 1189.
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 (Tadhkhir) comprising of the notices of several eminent Traditionists beginning with Imam Malik and ending with al-Tahawi.4

(v) Jami' al-Barakat Muntakhab Sharh al-Mishkat. In this book, the author selected from every bab of the Mishkat one or two Aḥādīth and then made a scholarly discussion in Persian on the substance of the rest. Its bulk was 32,000 lines.5

(vi) Mā ʿthabata biʿl-Sunna fi Ayyām al-Sana [published]: a collection of Traditions of all categories, viz., Ṣahīḥ, Ḥasan, Daʿīf and Maw jd 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 Aḥādīth 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 Rabiʿ I, 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 Sāfīs 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 Mā ʿthabata was published in Calcutta in 1253/1837 and at Lahore in 1307/1889.6

India's Contribution to Hadith Literature

(vii) Al-Aḥādīth al-Arbaʾin fi Abwāb ʿUṣūm al-Din: a treatise of 40 Traditions about religious learning.1

(viii) Tarjumāt Aḥādīth al-Arbaʾin: a Persian translation of forty Aḥādīth concerning admonitions to the kings and emperors.2

(ix) Dastur Faḍl al-Nur (Ethi, 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 ʿAdab-i-Lidās noticed in the Berlin Catalogue.3

(x) Dīh r Ijāzat al-Hadith fi ʿl-Qadim wa ʿl-
Aḥādīth. It is stated that Shaykh ʿAbd al-Haqq al-Haqq al-Muḥaddith al-Dhulawi was the pioneer of Hadith learning in India— a statement which has, to our mind, no basis.4 The truth is that al-Hadith had been introduced all over India, at least a century before ʿAbd al-Haqq, by Traditionists whom we have already noticed in the foregoing pages. But it must be said to ʿAbd 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-Sirhindī also contributed.5

Two groups of Muḥaddithūn were turned out from the seminary of ʿAbd al-Haqq: the one comprising the
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-Dīn b. Sām commonly known as Muḥammad Ghānī (570–602/1175–1206), to the accession of Jahāngīr, (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 Hadīth literature. In recognition of his scholarship Emperor Shah Jahan (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) Tayṣir al-Qari fi Sharḥ Ṣaḥīḥ al-Bukhari, a compendious Persian commentary of al-Bukhāri's Ṣaḥīḥ published in five volumes by the 'Alawī Press, Lucknow, 1305/1887.2

(ii) Sharḥ Shama'il al-Nabi (Rāmpūr, No. 194), a Persian commentary of al-Tirmidhī's Shama'il al-Nabi.


2. Ma'ṣarī, loc. cit. For its MSS. copies, see Ėthe, No. 2639; Bānkīpur, Nos. 1196–98.


He was the great-great-grandson of Shaykh Nūr al-Haqq and received instructions in the Ṣaḥīḥ Ṣitta from his father Shaykh Muḥibb Allah who, in his turn, read them with his grandfather Nūr al-Haqq. Fakhr al-Dīn completed his father's Persian commentary upon the Ṣaḥīḥ of Muslim entitled Man바ٔ al-Istim 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 Manba' al'Istim, Fakhr al-Dīn utilized the compilations of his great-great-grandfather Shaykh 'Abd al-Haqq al-Muḥaddith al-Dihlawī.2

(ii) Sharḥ 'Ayn al-Istim (Bānkīpur, No. 1390). This is a Persian commentary of Muḥammad b. Uthmān al-Balkhi's 'Ayn al-Istim,3 a work on asceticism based on the Qur'ān and al-Hadith. The Commentator says in the preface that the Arabic original of the 'Ayn al-Istim being very difficult and not accessible to Persian students, he wrote the present commentary with the help of al-Ghazālī'S Iḥyā al-Ulūm al-Dīn.

1. The statement of 'Abd al-Muqtadir (Bānkīpur, XIV, p. 62) also Ma'ṣarī, Vol. XXII No. 4, pp. 258–68) 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-Islām b. Fakhr al-Dīn (q. v.) in the preface of his Sharāt al-Bukhari (MS. Bānkīpur, No. 1206, fol. 27a sic.)


3. Al-Balkhi was an Indian scholar (Loth. op. cit., p. 169 of Ḥāj Khān, I, 283). For copies of his 'Ayn al-Istim, see Loth. Res. 690–2; Bānkīpur, No. 1336 (Arabic Hand-list, Vol. I).