INDIA'S CONTRIBUTION TO HADITH LITERATURE

(i) Al-Muhallā bi Asrār al-Muwatta (Bānkīpur No. 127 Traditions). It is an Arabic commentary of the Muwatta' of Imam Malik (d. 79) devoted chiefly to juridical problems (masā'il-i-fiqhiyya) and the differences thereof among the Madhāhib Arbā'. The author says in the Muqaddima which opens with a short life-sketch of al-Imām Malik and a critical estimation of the Muwatta', that he wrote the present work in order to supply the long-felt need for a commentary of the Muwatta' in this country, Zurqānī's Shari' not being extant here, and that till his time no Indian Traditionist did comment on this important Hadith work. The Muhallā was compiled at Rāmpūr in 1215/1800. It appears that the author had no access to the commentaries on the Muwatta' by Ya'qūb al-Lahārī (d. 1098) and Shah Wali Allāh al-Dihlawī (d. 1176) written in India before him.

(ii) Tarjuma-i-Fārsī Saḥīḥ al-Bukhārī.

(iii) Tarjuma-i-Fārsī Shama'il al-Nabi.

(iv) Risāla fi Uṣūl al-Hadith, a treatise on Uṣūl al-Ḥadīth in Arabic.


Sayf Allāh, a grandson of Shaykh Nūr al-Haqq al-Bukhārī al-Dihlawī, was equally versatile in Jurisprudence and Tradition.

INDIAN TRADITIONISTS

He prepared a commentary on the Shama'il al-Nabi entitled Ashraf al-Wasa'il fi Sharh al-Shamail in 1091/1680 during the reign of ʻAlamgīr (1069-1119/1659-1707).

GROUP B. DISCIPLES OF ABD AL-ḤAOQ AND OF HIS DESCENDANTS

1. Khawāja Khawānd Mu'in al-Ḍīn (d. 1085/1674).


He first learnt al-Ḥadīth in his native province Kashmir from Baba Jawāhir Nāth al-Kashmīrī (d. 1026), a pupil of Ibn Hajār al-Haythami. Then he joined the School of Shaykh ʻAbd al-Ḥaq at Delhi and completed his education of Hadith literature. The Governor of Kashmir repeatedly offered him the office of Ḍāqi but he refused to accept it preferring, as he did, the life of a saint to anything else. He died in Kashmir in 1057/1647.


In al-Ḥadīth he was a pupil of Haydar al-Kashmīrī (d. 1057) and in al-Taṣawwuf of Khawānd

1. Nūrta, VI, s.v. Sayf Allāh al-Bukhārī.
2. For Khawānd Mahmūd, see Tarikh-i-Kashmīr, p. 138.
4. Tarikh-i-Kashmīr, pp. 103-04.
5. Ibid., p. 142; Ḥadā'īq, pp. 408-09; Asrār al-Abrār, (MS. Dār al-Muṣannfīn) quoted in Ma'ārif, p. 269; Taddhirat-i-'Ulamā', p. 84.
Maḥmūd (d. 1052). He was called Miskhātī because he had committed to memory the entire Mishkát al-Muṣābīḥ. He was the author of the ʿArār al-ʿAbrār, on the biography of the Mashāʾīkh of Kashmir, a MS. copy of which is in the library of Dar al-Muṣānnifin at Ažamgarh in the United Provinces. He died at Kashmir in 1097/1685.1

4. Shaykh ʿIntāyat Allāh Shāl-i-Kashmīrī (d. 1185/1713).

He was a pupil of a son of Khawāja Ḥaydār and a famous teacher of Kashmir. He taught the ʿṢāḥīḥ of al-Bukhārī as many as thirty-six times from beginning to end and died in Shaʿbān, 1125/1713 at the age of sixty-eight.2


Mubārak al-Husaynī al-Wāṣīṭī al-Bilgrāmī, who belonged to the ancient family of the Wāṣīṭī Sayyids settled since 614/1217 at Bilgrām in the district of Hardoi in the United Provinces,4 was a pupil of Shaykh Nār al-Ḥaqq b. ʿAbd al-Ḥaqq al-Dīhlawī. While a student at Delhi he resided in the home of his teacher and thus came into an intimate contact with him. In 1064/1654, he obtained a Sanad from Nār al-Ḥaqq and since then he worked indefatigably for the spread of Hadith learning at Bilgrām until he died in Rabiʿ I, 1115/July, 1703. He was born in Shaʿbān, 1033/May, 1624. For his deep erudition in the

Science of Tradition, Mīr Mubārak earned the title of Ḍūl al-Muḥaddithīn.4

The School of Mubārak at Bilgrām produced, among others, two noted scholars of Hadith, viz., Sayyids Muḥammad Fawżī b. ʿṢāḥīq al-Bilgrāmī and ʿAbd al-Jalīl al-Bilgrāmī. The first, a hereditary zamīndār of Bilgrām, made a Persian translation of the Shāmāʾīl al-Nābī and the Ḥiṣn Ḥusain.5 He died in 1130/1716.3


ʿAbd al-Jalīl b. Ahmad al-Husaynī al-Wasiṭī al-Bilgrāmī, who was the maternal grandfather of our ʿAzād al-Bilgrāmī, was a man of great culture and learning. He read al-Hadith with Mīr Mubārak and also with Mīr ʿAbd Allāh (d. 1119),6 Mīr ʿUrfayl (d. 1151) of Bilgrām and Ghuṭam Naṣibband (d. 1126)4 of Lucknow. ʿAbd al-Jalīl was a Muḥaddith well-versed in Asmaʾ al-Rijāl, and committed to memory a good number of Hadith and with them isnād.7 His love for Hadith works may be gauged from the fact that even on relinquishing his office of Bakhshi and Waqāʾī-Nīgār (Paymaster and News-writer)8 at

6. Ibid., n. 123.
8. He was Bakhshi and Waqāʾī-Nīgār first in Gujarāt and then in Bakhshī and Swāistān under Awrangzīb (1669-1119) and the later Mughal Emperors from 1120/1708 to 1129/1714—Ibid, p. 230 seq.
Bhakkar in 1126/1714, he stopped on his way home with all his retinue at Nawshahar in Sind, for six long months with a view to comparing and correcting the copy of al-Bukhari's *Sahih* which he had already transcribed at Bhakkar. His teacher Mir Mubarak gave him *Ijaza* in the form of a pamphlet which the latter preserved in his library. 'Abd al-Jalil died at Delhi in Rabi' I, 1138/October, 1725.

7. **Mir Asad Bilgrami** (1116-1200/1704-85).

Born at Maydanpura, a locality in Bilgram, on the 25th of Safar, 1116/May, 1704, Ghulam 'Ali Azad b. Nuh al-Husayni al-Wasiti al-Hanafi al-Bilgrami, after receiving *sanad* in al-Hadith from his maternal grandfather, set out in 1151-1738 for al-Hijaz and stayed there for two years in the course of which he read al-Bukhari's *Sahih* with Shaykh Hayat al-Sindt (d. 1163) at al-Madina and some other Hadith works with 'Abd al-Wahhab al-Tantawi (d. 1157) at Makka. Shaykh Hayat granted him *Ijaza* for the *Sihah Sitta*. Azad died at Awrangbad in 1200/1785 at the age of eighty-four.

Mir Azad Bilgrami is a famous author of history, biography and criticism of Persian poetry. The following works of his will reveal to us his attainments as a Traditionist:

1. Ibid., p. 248.
2. Ibid., pp. 167-69.
3. Ibid., pp. 172-73.


(ii) *Shamâmat al-Anbar fî mā warada fî 'l-Hind min Sayyid al-Bashar*. The author collects in this work all the Traditions of the Prophet referring to India.

(iii) *Subhat al-Marjân fî Āthar Hindîstân*: [published at Bombay in 1303 A.H.]. The introduction of this book dwells on al-Hadith and the verses of the Qur'an as have bearings on India.

(iv) *Sanad al-Sa'âda fî Husn Khâtîmat al-Sadât*: [published at Bombay]: on the excellences of *Ahl-i-Bayt*. In this Persian treatise, the author has shown from *Ahdâth* and the sayings of some eminent saints that the end of the descendents of the Prophet will be good and that their entry into Paradise is pretty sure.

Section IV. Traditionists who Flourished from the Middle of the 11th to the Middle of the 12th Century A.H.

1. **Muhammad Siddiq b. Sharif** (d. circ. 1040/1630)

He was a Muahhaddith of the eleventh century A.H. He died after the year 1032/1623 when he completed his *Sharh al-Zawajir*. His biographical notices are not available. Muhammad Siddiq is the author of a commentary of the *Mishkât al-Masâbih* entitled *Nujum al-Mishkat* (Bânkapur, No. 363 Tradition) in which theological questions have been elucidat-
ed at some length.  

2. Shaykh Husain al-Husayni al-Harawi
   (d. circ. 1045/1635).

He flourished in the first half of the 11th century
A.H. and compiled commentaries on the Shama'il al-
Nabi in Persian, of which the one called Sharh al-
Shama'il was written for Prince Salim b. Akbar
(b. 976 d. 1037) and the other called Naṣr al-Shama'il
for Prince Murād b. Akbar (b. 978 d. 1007). Hakim
'Abd al-Hayy Nadawi who personally read these two
books spoke highly of them.

3. Sayyid Ja'far Badr-i-Ālam
   (1023-1085/1614-75).

Ja'far b. Jalal b. Muhammad al-Husayni al-
Bukhāri better known as Badr-i-Ālam, 'the Moon
of the World,' was a descendant of the famous saint of
Uchh, Makhdum-i-Jahāniyān, Sayyid Jalal al-Bukhāri
(d. 785). His father, Sayyid Jalal Maqsud-i-Ālam
(d. 1059) who held a Mānṣūb of six thousand horses
under Emperor Jahangīr (1014-37/1605-28), was an
eminent scholar of Islamic learning. Ja'far was born
at Ahmadābād on Sha'bān 12, 1023/September, 1614.
He read with his father and became an accomplished
scholar and a specialist in al-Ḥadīth and Tafsīr. He
used to copy out the manuscripts himself, and was a
quick copyist, so much so that in fifty-four hours he
would complete the whole of the Qurān. He refused
a Governorship offered by the Emperor Jahangīr him-
self. He died on Dhul-Hijja 9, 1085/March, 1675 and
was buried at Ahmadābād by the side of his father. His
works:
   (i) Al-Fa'īd al-Tari fi Sharh Šāhīd al-Bukhārī
       (Aṣafiyya I, No. 433-4, Traditions): an Arabic
       commentary on the Šāhīd of al-Bukhārī in two volumes.
   (ii) Rawdat al-Shāh: This work consisted of as
       many as twenty-four volumes of which the first dealt
       with memoirs of the saints and the last four, with
       Traditionists and commentators of the Qurān.

4. Abu'l-Majd Mahbūb-i-Ālam b. Ja'far
   Badr-i-Ālam (1047-1111/1637-99).

Born at Ahmadābād on Rabi' I 30, 1047/July,
1637, Mahbūb-i-Ālam (the Beloved of the World) read
with his father, Ja'far Badr-i-Ālam and some other
distinguished Professors of Gujarāt. Besides his
works on al-Ḥadīth noted below, he compiled two
commentaries of the Qurān, one in Arabic and the
other in Persian. The latter was unique in this that it
had been based on Traditions, handed down by the
Ahl-i-Bayt. He died at Ahmadābād in Jumāda II,
1111/November, 1699.

His work:
   Zinat al-Nukāt fi Sharh al-Mishkāt: The author
   embodied in this commentary the views of the principal
   Schools of jurisprudence.

5. Shaykh Ya'qūb al-Bannānī al-Lahūrī
   (d. 1098/1687).

Shaykh Ya'qūb, surnamed Abū Yusuf, was born

1. A MS. copy of the Nujjām al-Mīkābī is available in the library
3. For Maqṣūd-i-Ālam, see Supplement to the Mir'at-i-Ahmadi,
   Eng. tr. by Nawāb 'Ali and Seddon (Baroda, 1924), pp. 41-44.
and educated at Lahore. An accomplished Traditionist and philosopher, Abū Yusuf was a professor in Madrasa-i-Shāhjahanīyya in Delhi and subsequently accepted the office of the Mir-i-Adil under Shāh Jahān (1037-69) and was elevated to the position of the Naźir-i-Maḥākim during the reign of Awrangzib (1069-1119). His official duties apart, Abū Yusuf used to deliver lectures on different aspects of Muslim learning. He died in Delhi in 1098/1687.

His works:—

(i) Al-Khayr al-Jārī fi Sharḥ Ṣāḥīḥ al-Bukhārī.
(ii) Al-Mu'allim fi Sharḥ Ṣāḥīḥ Muslim.
(iii) Kitāb al-Muṣaffā fi Sharḥ al-Muwaṭṭa'.


His grandfather Shaykh Pir came to Oudh in the retinue of Šalār Maš'ūd and his father who settled down at Bādī' Ṣarā' or Baddū Ṣarā', had been Muṣli of Oudh. Na'im was a pupil of 'Abd al-Rasḥid al-Jawnpūrī (d. 1083), the famous author of the Manāzira-i-Rashidiyya, lived over a century and died at Jawnpūr in Ṣafar, 1120/1708.

His work:—

Sharḥ Mishkāt al-Mašābih: The work was compiled after the eyesight of the author had become defective.

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7. Shaykh Muḥammad Akram b. 'Abd al-Rahmān al-Hanafi al-Sindī (d. circ. 1130/1717).

He was a native of Naẓrāpur in Sind and lived in the first half of the 12th century. He prepared an elaborate commentary on Ibn Hajar's Nukḥbat al-Fikar called Im'an al-Nāṣar fi Tawāṣīk Nukḥbat al-Fikar, a MS. copy of which is in the library of the late Mawlāna 'Abd al-Ḥāyy al-Lakhnāwī at Firingī Mahal, Lucknow.


A disciple of his uncle Shaykh Afdal b. 'Abd al-Rahmān Ilahābādī (d. 1124), Yahyā was popularly known as Khūb Allāh Ilahābādī. He was a scholar of varied learning and a good Traditionist. He died in Jumādā I, 1144/1731.

His works:—

(i) 'Anat al-Qārī fi Sharḥ Thulāthiyyat al-Bukhārī, an elaborate Arabic commentary on al-Bukhārī's Thulāthiyyat.
(ii) Arba'īn.
(iii) Taḍḥīkāt al-Aṣḥāb.
(iv) Ma'khādh al-I'tiqād fi Shāh al-Ṣahābat wa Ahl al-Bayt (in Arabic).
(v) Sharḥ Ḥadīth.
(vi) Tarjuma Waṣīf al-Nebī.

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1. Nusha, Vol. VI; Rīq Allāh, al-Uṣf al-Mušīn; Mi'rāt-i-Ālām.
2. These works have been referred to by 'Abd al-Ḥāyy Nadawī in his Nusha and Ma'ṣūrīf al-'Awārīf.
3. He was a sister's son to Šulān Mahmūd of Ghaznī (Haig, tr. Bustānkhāb al-Tawārīkh, Vol. III, p. 46, n. 6).

Fākhīr, a son of Shah Yaḥyā al-Ilāhābādī, was a well-known poet who wrote poems with his nom-de-plume (takhallus) Zaʿīr. He was also a Muḥaddith and studied Hadith literature at al-Madīna with Shaykh Ḥayāt al-Sindī (d. 1163) first in the year 1150/1737 and then from 1156/1743 to 1158/1745. Back at Allāhābād in 1159/1746, he reached Hooghly in the following year on boat via Azāmābād (Patna) and Murshidābād and embarked on a ship bound for the Hijāz. But due to a catastrophe in the Bay of Bengal, the vessel touched early in 1161/1748 the port of Chittagong where after staying for three or four months, Fākhīr returned home. In Shaʿbān, 1164/1750, he again started for the Ḥaramayn, but on his way he fell ill and died at Būbānāpur on the 11th Dhūl-Hijja of that year. Fākhīr had been intimate with Shah Wali Allāh al-Dihlawī (d. 1172) and was a fellow-student of Azād al-Bilgrāmī.

The Madrasa of Fākhīr at Allāhābād had possessed a copy of the Šāhīb of Muslim from which Rūh al-ʿAmin Khān (d. 1151) made a reproduction which last is, now, preserved in the library of Ḥabībganj.

His works on Ḥadīth include:

(i) Qurrat al-ʿAin fi Iṭḥāb Raʾīṣ al-Yadīm.

(ii) Risāla-i-Najātiya dar ʿAqāʾid-i-Ḥadīthiyya (published and to be had in the family library of Mawlānā ʿAbd Allāh al-Bāqī of Dinājpur, Bengal). This Persian treatise was composed at Islamābād (Chittagong) during his short stay there in 1161/1748. It

2. Maʿārif, pp. 267-68.
4. Ḥiṭāf, p. 496.

enunciates the doctrines of the Sunnis from the viewpoint of Apostolic Traditions.

(iii) Naẓm ʿIbārat-i-Sifr al-Saʿāda.
(iv) Maḥnawī dar Taʿrīf ʿIlm Ḥadīth.


Born and educated at Jawnpūr under Arshad b. ʿAbd al-Rahīd al-Jawnpūrī, Aḥmūd al-Ḥin was a teacher highly learned not only in Tradition but also in Geometry, Arithmetic, Uṣūrlūb and the Law of Inheritance (Maʿwūth). He made a synopsis, Mulakhkhaṣ of Ashīʿat al-Lamāʿat of Shaykh ʿAbd al-Haqq al-Dihlawī (d. 1052). He lived as late as the year 1135/1722-23. His death-date has not come down to us.


Nūr al-Ḥin was an eminently teacher and a prolific author of Ḥaḍādābād. He is credited to have compiled as many as 150 books chiefly commentaries and annotations (ṣūrūḥ wa ḥawāshī). In Ḥadīth he was a pupil of Maḥbūb-i-ʿĀlam (q. v.); he also acquired the Science from Makkī Traditionists on the occasion of his pilgrimage to the Haramayn in 1143/1730. His Madrasa at Ḥaḍādābād known as the Ḥidāyat Bakhsh which was housed in a palatial construction built for him in 1111/1699 by his disciple Nawāb Ikrām al-Ḥin, a Ẓāhir of Gujarāt with a huge sum of rupees one lac and twenty-four thousand, had
been a great educational institution.\textsuperscript{1} Nür al-Din died at Ahmadabad on Monday, 9th Sha‘bān, 1155/Sept., 1742, at the age of ninety-one and was buried within the premises of his Madrasa.\textsuperscript{2}

His work:—

\textit{Nūr al-Q̄ārī Sharḥ Ṣaḥīḥ al-Bukhārī.}\textsuperscript{3}


Md. b. Rustam b. Qubbād al-Hārithi al-Badakhshi was born at Jalalābād (now in Afgānīstān) on Friday, 21 Jumādā I, 1098/April, 1687. His grandfather, Qubbād Beg, who had received from Awrangzib the title of Dīyānat Khān, died at Delhi in 1083/1672. While his father, Rustam, later on Mu’tamid Khān, served under Awrangzib and fell in the Deccan wars in 1177/1705. Our author Mirzā Muhammad read with his father who was “a man of great erudition.” At the age of fifteen he wrote his \textit{Risāla Radd al-Bid’ā wa ‘Aqīd Ahī al-Sunnah} and with this work he was introduced to Awrangzib in 1115/1703 by Rūh Allāh Khān and received from the Emperor a Mansāb of six hundred. Besides his compilations on Hadith noted below, Mirzā Muhammad is the author of two valuable historical works, viz., \textit{Tārīkh-i-Muḥammaddi} and \textit{Ibrat-Nama.}\textsuperscript{4} He died after the year 1190/1776 when he completed his \textit{Tārīkh-i-Muḥammaddi.}\textsuperscript{5}

\begin{enumerate}
\item Yad-i-Ayyām, p. 33.
\item Ibid, pp. 61-62; 
\item Ma‘ārif al-Awārif, s.v. - شروح البخاري. \textsuperscript{3}
\end{enumerate}

His works:—

(i) \textit{Miftāḥ al-Najā fi Manāqib al-‘Abā}: on the virtues and excellences of Ahl-i-Bayt, the descendants of the Prophet, chiefly based on Traditions together with a short account of their births and deaths. The book is divided into five parts which are again subdivided into chapters. It was taken up in Ramadān, 1123/1711 and was finished on the 17th Muḥarram, 1124/1712 at Lahore.\textsuperscript{1}

(ii) \textit{Tarājim al-Ḥuffāz} (Būhār Nos. 252-3; for Dār al-‘Ulām, Deoband copy, see Burhān, ed. Delhi, 1940, p. 378); a two-volume biographical work on the eminent Traditionists (Huffāz) arranged alphabetically and is based primarily on al-Sam‘ānī’s \textit{Kitāb al-Ansāb}. It was written at Delhi in Rabi‘ I, 1146/August, 1733.\textsuperscript{3}

(iii) \textit{Nuzul al-Abrār bi-ma Ṣaḥḥa min Manāqib Ahī al-Bayt al-Aṯār}, a collection of Ahādīth giving correct estimate of the descendants of the Prophet. The treatise was composed for the Amir al-Umār Ḥusain Ali Khān al-Ḥusaynī al-Barhūnī.\textsuperscript{4}

(iv) \textit{Tuhfāt al-Muḥibbin fi Manāqib al-Khulafa’ al-Rāshidūn} (Rāmūpār No. 668): on the virtues and excellences of the Four Orthodox Caliphs.\textsuperscript{4}

13. \textit{Mirzā Jān al-Biraki} (d. circ. 1100).

Awḥad al-Dīn Mirzā Jān al-Birākī al-Jalāndhari was a native of Jullundhar in the Punjab. He was a Traditionist of the eleventh century.\textsuperscript{3} Nothing more about him is available.

\begin{enumerate}
\item For detailed description of the contents, Būhār vol. II, pp. 245-60.
\item For detailed description ibid, pp. 285-88.
\item Nushā, loc. cit.
\item Brockelmann, loc. cit.
\item Ḥ眈, p. 178.
\end{enumerate}
His work:

_Naẓm al-Durar wa'l-Maṛjan_ (Bānkpur, Vol. XV. No. 1033): a comprehensive Arabic work on the Prophet’s life, miracles, prerogatives and distinctive merits as described in Aḥādith. The work was completed on the 2nd Dhul-Hijja, 1091/December, 1680.¹ Sayyid ʻAlīn Allāh Jālandhāri (d. 1202) translated the work into Persian under the title of _Nahār al-Jawāhir._²


He learnt Ḥadīth in the Haramayn under Shaykh Yahyā b. Šāliḥ al-Makkī and Abū’l-Ḥasan al-Sindī of whom the latter granted him _Ijmā_ at al-Madina in 1170/1756. Muḥammad Šiddiq was born in 1128/1716 and died in 1193/1779 at Lahore where his father, who was a native of Ka’būl, had been _Imām_ of the Masjid-i-Wazīrkhan.

His work:

_Iṣālat al-Fasādat fi Sharḥ Manāqīb al-Sādat_, a commentary of Dawaṭābādi’s _Manāqīb al-Sādat_ (q.v. supra, 65) with criticism.³

Section V. _Ṣāḥib Wāli Allāh and his School of Muḥammadkhān_ (1146-1283/1734-1866).

_Ṣāḥib Wāli Allāh al-Dīhlawī_ (1114-76/1703-62).

Qutb al-Dīn Abū ʻAbd al-ʻĀzīz Aḥmad b. ʻAbd al-Raḥīm al-ʻUmārī al-Hanafī al-Dīhlāwī, popularly known as Ṣāḥib Wāli Allāh, the celebrated Indian Traditionist, traces his descent from Caliph ʻUmar al-ṣāḥib. Born at Delhi on Wednesday, Shawwal 14, 1114/Feb. 1703—four years before the death of Awrangzīb, Shāh Wāli Allāh began his education at the age of five, learnt the Qur’ān by heart when seven and completed the highest Madrasa course of the day when he reached the age of fifteen. As regards his study of Ḥadīth, he read in India the Mishkāt al-Maṣāhib, the Shama’īl al-Nabī and a portion of the Ṣaḥīḥ al-Bukhārī with Ṣafād al-Siyālkhānī (d. 1146) and his own father ʻAbd al-Raḥīm (d. 1131), one of the editors of the Fatwā-a-i-Ālamgīrī. In 1143/1730, he proceeded to the Haramayn and stayed there for fourteen months, studying the Ṣaḥīḥ Sittā, the Mishkāt al-Maṣāhib and the Ḥisn Ḥaṣīn under Abū Tāhir b. ʻIbrāhīm al-Kurdi al-Ṣaḥīfī al-Madani (d. 1145) and the Muṣawwa’ of Mālik under Wafīd Allāh al-Mālikī al-Makkī. Also he read with Taj al-Dīn al-Qawlī al-Makkī and ʻUmar b. Aḥmad al-Makkī. He returned to Delhi on Friday, Rajab 14, 1146/Dec. 1733, and opened a Ḥadīth class in Madrasa-i-Rahīmīyā founded by his father, which, as number of students grew rapidly, was subsequently removed to a spacious building given for the purpose by Emperor Muḥammad Shāh (1131-61/1719-48). Here he lectured on the Ṣaḥīḥ Sittā, the Muṣawwa’, the Musnad al-Dārīmī, the Mishkāt al-Maṣāhib, etc., for a quarter of a century. The method of his imparting instructions was that he would first make his students read out their daily lessons for themselves and then he would discourse upon them. In the lectures of the Ṣaḥīḥ al-Bukhārī held during the year 1159/1746, Khaḷwāja Amin Wāli Allāh had been one of the qāris,⁴ or readers, and

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¹ Bānkpur Catalogue, vol. XV, pp. 94-95.
² Tashkhir-i-Ulama’, p. 147.
⁴ Ibid.
Muhammad Ilahābādī, one of the sāmiʿān, listeners. In presenting the masāʿ-il-i-fiqhiyya, as he did in his Musaffa and Musawwa, Shāh Šāhīb’s main endeavour had been not to accentuate but to minimize the differences existing in the Medḥāhib-i-Arbaʿī, particularly those existing between the Hanafite and the Shāfīʿite schools. With that end in view, he would analyze all those Masāʿ-il-i-fiqhiyya emphasizing over their points of agreement only, without giving preference to one school over the other—a process that not only helped to broaden the vision and outlook of the young learners but also inculcated in them a spirit of respect and large-hearted toleration for all the four Imāms and the systems they sponsored.

Of his distinguished pupils, his eldest son Shāh ‘Abd al-ʿAzīz excepted, who read Hadith with the Shāh Šāhīb, the names of Qādī Thānāʾ Allah Pānīpatī surnamed Bahāqī-i-Waqī, Muḥammad Ḡaṣīq Phīrī, Khawāja ʿAbd al-Dīn Sāratī, Ṣafī al-Dīn Murādābādī, Muḥammad Ilahābādī, and others have come down to us.3

Shāh Waḥīd Allāh died on the 29th of Muḥarram, 1176/July 1762, in Delhi where at Mahandīyan, adjacent to the Khānī Darwāza, his grave along with those of his family members exists to this day.3 His works on Ḥadīth:

(i) Hujiyat-ulāl al-Bālīgah: a work of encyclopaedic character, dealing with Islamic jurisprudence, theology, physics, metaphysics, domestic economy (polītical economy (حِلَّةِ الفِيْضِ)) and the last but not the least asrār al-Dīn, the philosophical expositions of the rites and rituals of Islām, the most important part of the science of Tradition” and the quintessence of the science of epistemology, with copious quotations from the Qurʾān and Ahādīth. A chapter of the work has been devoted to the discussions of the ṣabqāt, the gradations of the books on Traditions into the first rank of which Shāh Šāhīb has, along with the Ṣafīḥān, included the Musaffa of Imām Mālik and into the second, the Sunans of Abū ʿAbd Allāh and al-Nāṣī al-Dzhīrī and the Jāmiʿ of al-Tirmīzhī only.2

Among the Shāh Šāhīb’s contributions, the Hujiyat-ulāl al-Bālīgah shall always stand out as a monumental work which the Muslim India has ever produced and which won for her applause and admiration from the rest of the ‘Islāmdom. In the opinion of Nawwāb Siddīq Hasan, our Indian Suyūṭī, this book is unique in its kind, the like of which none of the ‘Ulāma’ of ‘Arab and ‘Ajam has ever been able to produce for the last twelve hundred years.3

The work was first lithographed at the Siddiqi Press, Bareilly, in 1285/1868 at the instance of Munshi Jamāl Khān of Bhopāl.4 Its Egyptian edition was published in 1322-23/1904-05 from al-Mattāba at al-Khārijyya, Cairo. The work has also been translated into Urdu by some Indian scholars.


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1. Ibid.
2. Nawshāhrawī, Tarāźīm-i-Ulāma-i-Ḥadīth-i-Hind (Delhi, 1939), Vol. 1, p. 15.