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Hadith Illumination: Exploring Nawab Siddique Hasan Khan's Legacy

Asra Aslam^{1*}, Rafique Anjum²

- ¹. Department of Islamic Studies, Baba Ghulam Shah Badshah University, Rajouri, Jammu and Kashmir, 185234, India
². Chair Professor in Tribal Studies, Baba Ghulam Shah Badshah University Rajouri, Jammu and Kashmir, 185234, India
* Correspondence: asraaslamust@gmail.com

Abstract: This research explores the significant contributions of Nawab Siddique Hasan Khan (1832-1890), a distinguished scholar from India, to the field of Islamic studies, with a particular focus on Hadith. Nawab's profound impact on the Muslim world stems from his dedicated efforts in religious sciences and societal services. As a prolific and gifted author, he extensively covered theology, Quran, Hadith, Fiqh, Islamic history, culture, ethics, politics, and economics, showcasing a comprehensive understanding of Islam and its fundamental sciences. Belonging to the Ahl-i-Hadith group, Nawab was a strict Sunnite and non-conformist traditionalist, rejecting the authority of medieval Muslim Scholars in favor of individual judgment based on the Quran and the Prophet's sayings. As an eminent Muḥaddith, he vehemently opposed weak and fabricated Ahadith, defending the legislative position of Hadith and acknowledging the six canonical books known as al-Ṣiḥah al-Sittah. His works were recognized for their richness and high research standards. Nawab's valuable contribution as a religious reformer lies in reviving the dynamic and straightforward religion of Islam, particularly as practiced by the early Muslims (*Salaf-i-Saliḥin*). He emphasized the study of original Islamic sources, challenging the prevalent doctrine of Taqlid in India. As a moderate religious thinker, Nawab opposed fitnah and chaos in religious matters, advocating for the closure of politically motivated controversial issues. His stance against religious innovations, including *Bid'ah* and *Bid'ah Hasanah*, reflects his commitment to the authenticity of Sunnah. In the realm of Sufism, Nawab, a reformist sufi, endorsed sufism while strictly adhering to the sacred law. He rejected pantheism/unity of being and incarnation, emphasizing adherence to the teachings of the Quran and Sunnah. The present study used the secondary data for analysing the contribution. This research aims to delve into the nuanced contributions of Nawab Siddique Hasan Khan to Quranic and Hadith studies, recognizing the challenges posed by the condition and quality of his published works. Emphasizing his grand personality and multifaceted contributions to Islamic learning, the study sheds light on the enduring impact of his scholarship on the global Muslim community.

Keywords: Nawab Siddique Hasan Khan; Islamic studies; Hadith; ahl-i-Hadith; religious reform

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1. Introduction

In the late 19th century, Sayyid Muhammad Siddiq Hasan, who was married to Nawab Shah Jahan Begum, the ruler of Bhopal, became a prominent figure in the realm of publishing (Robinson 2008). He epitomized Francis Robinson's thesis on the significance of vernacular print in influencing Islamic reform (Metcalf 2023). Siddiq Hasan's extensive publications, especially in Urdu and Arabic, played a pivotal role in democratizing access to sacred knowledge. By translating sacred texts and instructional manuals, he facilitated a newfound sense of self-awareness and individual responsibility among readers, akin to the Protestant Reformation's impact on Christianity. This dissemination of knowledge not only empowered individuals but also transformed traditional Islamic scholarship by challenging the role of intermediaries and emphasizing personal achievement. Despite the proliferation of vernacular print challenging traditional Islamic scholarship, the authority garnered by figures like Siddiq Hasan was not a straightforward loss for traditionally educated Islamic scholars (Robinson 2008). Rather, subsequent research has revealed a nuanced picture. Leading reformist scholars strategically published in both Urdu and Arabic, recognizing the importance of maintaining their status among other scholars and their reputation among the general populace. This multifaceted approach ensured their relevance across various segments of society, enhancing their influence both within scholarly circles and among the wider population (Zaman 2010). What's surprising about Siddiq Hasan's case is how he elevated his status by expanding the



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reach of his printed Arabic publications beyond India into the Ottoman territories. Even more unexpected is the diverse audience his publications reached, with some turning to his works on lexicography, philology, and etymology to fuel their efforts in creating a modern Arabic literature. Additionally, Siddiq Hasan's contributions extended to the field of Persian literature, which not only enhanced the reputation of the Bhopal court but also bolstered his own standing within it. Nevertheless, a reformer such as Siddiq Hasan disavowed a significant portion of the scholarship from recent centuries, opting instead to base his critiques on earlier texts (Metcalf 2023). This support was crucial since Nawab Shah Jahan Begum had broken family traditions by marrying Siddiq Hasan. As a widow, she chose a husband who was neither Afghan nor of her own lineage. Siddiq Hasan came from the provincial town of Qanauj in Awadh and initially worked as a modest clerk at the court, despite his notable background and extensive knowledge. However, a powerful faction at the court viewed him as a poor outsider, distrusted him due to his potential to threaten succession, and accused him of oppressive governance as he rose in prominence (Khan 2021). By the mid-1870s, Siddiq Hasan had built a personal library of over 600 manuscripts and printed works, largely thanks to agents in key Ottoman cities who sourced texts that formed the basis for his translations and commentaries. He gathered fellow scholars and assistants to compile, revise, and prepare manuscripts for publication. A prominent Arab-British scholar recently shared an experience in Birmingham, where his audience was surprised to learn of his deep reliance on Indian *Ahl-i Hadith* educators and the rich scholarly tradition in India that attracted students from the Middle East. (Amin and Majothi 2022) For instance, scholar Asad Q. Ahmed emphasized the significant contributions of North Indian scholars in developing new philosophical and logical ideas during the mid-nineteenth century, coinciding with Siddiq Hasan's active participation in this intellectual environment (Ahmed 2013). Despite this, Siddiq Hasan rejected much of the recent scholarship, choosing to ground his critiques in earlier texts. His seemingly rebellious writings quickly became linked to narratives of Islamophobia, which were easily invoked during that time. Even within a semi-autonomous princely state, British officials held ultimate power. In 1885, Siddiq Hasan faced a dramatic and irreversible downfall, marking a tragic end to his story. His condemnation was not just a legal issue but highlighted the colonial themes of Islamophobia, racism, and tyranny. As a result, scholarly and public discourse often focuses primarily on this aspect of his narrative (Preckel 2002).

2. The history behind Siddiq Hasan's published works

Siddiq Hasan's formative years underscore the vibrant yet often overlooked intellectual milieu of Islamic thought during his era, influenced by a transnational landscape. His pursuit of education was intrinsic to his upbringing, as his family lineage was steeped in administrative roles within the realms of princes and affluent landowners, serving as secretarial munshis for generations. They had acquired the 'Persianate' cultural skills necessary for penmanship, accountancy, and formal rhetoric, used in bureaucratic, diplomatic, and correspondence contexts. Additionally, they learned behaviours and sentiments that distinguished them as cultured and ethically aware. Siddiq Hasan's familial background was notable, with his grandfather achieving high rank in Hyderabad. However, his father deviated from tradition, leading the family into new intellectual and social spheres. Departing from his family's Shi'ite beliefs, which were common in their region, he joined the vibrant Sunni reformist circles in Delhi. He even took part in an abortive jihad on the frontier in the 1820s, aspiring to create an ideal Muslim community free from what he saw as Sikh oppression. Although Sayyid Aulad Hasan survived the failed mission of 1831, he died soon after, leaving his widow in a state of loss and poverty. His colleagues stepped in to ensure his sons received an education, with Siddiq Hasan continuing the traditional pursuit of knowledge from various teachers. He travelled from Qanauj to Farukhabad, then Kanpur, and finally to Delhi, where he gained the skills necessary to become a munshi and the disciplines needed for the contemporary Islamic scholarship. (Metcalf 2023)

In Delhi, Siddiq Hasan became a disciple of Mufti Sadru'ddin Azurda, a prominent figure from the scholarly circles initiated by Shah Waliullah Mohaddis, a key player in the cultural revival of Islamic thought during the 18th century. Azurda had studied under Shah Waliullah's sons, Shah `Abd ul-`Aziz and Shah `Abd ul-Qadir, as well as the notable scholar Fazl-i Imam Khairabadi, whose legacy continued through his son Fazl-i Haqq, who was also connected to Azurda's circles. Azurda was a significant figure in Delhi's social and literary scene, regularly hosting poetry gatherings at his grand haveli, where esteemed poets like Ghalib and Momin were welcomed. He exemplified the achievements of someone trained in bureaucratic skills within the East India Company's new regime, having reached the role of principal *sadr amīn*, the highest judicial position available to Indians at the time. In his biographical dictionary, Siddiq Hasan honoured Azurda as *ustād-i muharrir*, or teacher of scribes. Even after the British replaced Persian with English and local languages as the official administrative language in the 1830s, many intellectuals from Siddiq Hasan's generation remained proficient in Persian. Those who were less skilled still had a familiarity with the works of famous Persian poets and texts on ethics and etiquette. Persian continued to be recognized as an official language in the princely state of Hyderabad until 1884 and remained in use in Bhopal and other princely states until the late 1850s. In the mid-19th century, when Prince Dyce Sombre travelled across India, he used Persian to converse in elite circles and to record his thought in a diary (Fisher 2019). Siddiq Hasan's deep engagement with Arabic disciplines significantly influenced his intellectual development, introducing him to the debates and controversies of his time. A key work in this context was the *Taqwiyyatul Iman*, written by Shah Isma`il Shahid (1779–1831), a member of the Waliullahi family. This foundational reformist text focused on the preservation of God's unity (*Tawheed*) and argued that, being unbound by any precedent or law, God's incomprehensible power and unity could even extend to actions typically deemed impossible, such as lying (*imkān-i kazb*) or creating a prophet equivalent to Muhammad in this world or another (*imkān-i nazīr*). (Pearson 1979) This assertion of God's omnipotence stood in stark contrast to the limited powers of created beings, a theme emphasized in *Taqwiyyatul Imān*. The text called for an end to practices involving intercessory saints and imams, which were viewed as diminishing divine omnipotence. The discourse surrounding divine 'ability' emerged as a significant issue in early 19th-century Delhi, necessitating expertise in the 'rational' disciplines of logic and philosophy. Azurda was an influential figure in this debate, with key advocates for the 'inability' perspective being the Khairabadi scholars, both father and son. Even the celebrated poet Ghalib became involved in this discussion (Metcalf 2014). Siddiq Hasan, known for his staunch adherence to the 'ability' argument in Islamic theology, faced employment challenges before settling in Bhopal in 1854. Despite his dismissal over a moral dispute, he returned in 1859, marrying the Prime Minister's daughter. This provided him stability and a conducive environment for scholarship, particularly in engaging with the works of scholar Muhammad ibn `Ali al-Shaukani. Siddiq Hasan's journey underscores his unwavering commitment to his beliefs and scholarly pursuits amidst societal

upheavals. (Haykel 2003) In 1863, during a pilgrimage to Mecca (hajj) with the ruling begum, Jamaluddin encountered and invited two outstanding young scholars to Bhopal. These scholars, Zainul `Abidin b. Mohsin and his brother Muhammad Shaikh Husain, had studied under Shaukani's son. Siddiq Hasan and Zainul `Abidin, the newly appointed state qāzī, developed a strong friendship rooted in their shared enthusiasm for Islamic studies, Arabic poetry, and linguistics. Siddiq Hasan received authorization (ijāza) from Muhammad Shaikh Husain to teach several of Shaukani's works, and both brothers served as links to other notable Yemeni hadith scholars. In 1868, Siddiq Hasan performed the hajj, seizing the opportunity to copy manuscripts and engage with Arab scholars, as well as members of the Indian diaspora in the Hijaz, including those who had fled Delhi during the violence that followed the Mutiny. He remained deeply involved in Waliullahi scholarship, while Shaukani's teachings significantly shaped what was increasingly recognized as Ahl-i Hadith thought. Shaukani promoted the idea of not being bound to a single school of law, encouraging direct engagement with the Quran and the Sunna. His acceptance of hadith traditions that were agreeable to both Sunnis and Zaydi Shi`a would have been particularly meaningful for scholars like Jamaluddin and Siddiq Hasan, who came from a Shi`a background in Awadh (Miller 2007). Siddiq Hasan discovered his intellectual and personal calling as he took on more responsibilities, eventually becoming the tutor to the widowed Shah Jahan Begum, who began her reign in 1868. In 1871, she proposed marriage to him. No one could have predicted the flood of publications that would soon emerge from this now prosperous and secure scholar. With abundant resources at hand and what he interpreted as divine signs of approval, Siddiq Hasan embarked on a prolific writing career. Starting in the early 1880s, he began to experience dreams featuring the Prophet and Shaukani, in a realm where such visions are considered authentic messages.

...I dreamt that his daughters had blessed my house with their feet. It was interpreted that the meaning of his daughters is his thoughts....And it means that his noble researches will spread widely through my writings in Arabic and Persian.... in the east and in the west; in the south and in the north, through this poor one; and praise be to Allah (Metcalf 2023)

Siddiq Hasan's destiny was intertwined with writing and publishing, and he fulfilled this calling wholeheartedly, disseminating a multitude of texts in the varied languages of his environment.

3. Siddiq Hasan's Urdu publications included translations, instructional content, and efforts at self-justification

Siddiq Hasan primarily published in Urdu, prioritizing translations, especially notable works by Shaukani and translations of the Quran. Since Urdu served as a common and official language in a large part of the country, it enabled him to reach a broad audience. The initial translation of the Quran into Indian languages began with Shah Waliullah in Persian, followed by his son, Shah `Abdul Qadir, who translated it into Urdu. Siddiq Hasan built upon his father's work in his own *Tarjumān al-Qur`ān bi Latā`if al Bayān*. This project ultimately included 17 volumes, but he completed only the first seven and the last two before he died; only the first two were published while he was alive. He also produced accessible Urdu translations and commentaries on hadith, such as the concise *Ghunyāt al-qārī tarjumah sulāsiyāt al-Buḥārī* (1875), which was just 44 pages long. His collection of Urdu fatwas reveals the breadth of topics he addressed, his argumentative style, and the backing of his opinions by other scholars. The *Majmū`a-yi Fatāwā* includes fatwas from multiple years, with dates showing endorsements until around 1300/1884–1885. These fatwas largely focused on proper worship practices and personal conduct, covering issues like women wearing gold jewellery, marriage, divorce, and the impact of a husband's disappearance on his wife's marital status. They also explored emerging intra-Sunni sectarian distinctions, discussing practices such as kissing thumbs when the Prophet's name is mentioned and the manner of prayer. Siddiq Hasan tackled contentious topics, including the inclusion of Hanafis in mosques and praying behind a Hanafi imam, which led to legal disputes and strengthened sectarian divisions. He responded to each question by citing relevant Hadith in Arabic with translations and supporting opinions from other scholars. His first fatwa on ritual sacrifice was endorsed by twelve authorities from various backgrounds in northern India. In 1884, Siddiq Hasan published *Tarjuman-i Wahabbiyya*, a response to official suspicions about his political affiliations. This work included personal tributes, letters, political documents, historical analyses, memoirs, fatwas, and critiques of hadith, along with translations from earlier works to illustrate his longstanding rejection of jihad and Wahhabi ideology. The translator, a state employee from Bhopal, set the tone with an introductory note, and Sayyid Akbar `Alam provided a testimonial condemning opposing courtiers. Siddiq Hasan began the main text by challenging readers to discern the truth of the accusations against him, stating he had no need to write the book. He presented a broad perspective on history, linking the current situation in India to the potential for Christian rule and arguing that opposing this was foolish for the sake of India's stability and religious freedom. Other chapters served as an introduction to his diverse publications. The first chapter included an excerpt from his Persian work, *Hidāyat al-sā`il ilā adillat al-masā`il* (1875), formatted as a traditional fatwa responding to a query about `Abdul Wahabb. This allowed him to firmly deny any affiliation with Arab Wahhabis, attributing such accusations to adversaries like Qudsiyya Begum. He emphasized the lack of contact between Indians and Wahhabis and highlighted that Wahhabis adhered to Hanbali Taqlid, unlike himself. Citing scholars such as Shah Waliullah, he argued that opposing the ruling authority was a grave sin. He referenced English-language newspapers that inaccurately labelled opponents as 'Wahhabis,' and concluded his fatwa with a hadith warning against heretical sects, implicitly associating Wahhabis with such groups. Subsequent chapters shifted focus to hadith translation and commentary, addressing the legality of jihad in contemporary India and the binding nature of treaties. Siddiq Hasan affirmed that jihad, as described in widely published hadith, was valid under certain circumstances. However, he argued that the necessary conditions for jihad—such as a righteous imam and a Muslim-ruled base—were absent in India, particularly during the 1857 uprising, which was largely led by Hindus. He cited a hadith about turmoil arising from Najd, home to Wahhabi influence, and asserted that loyalty to the ruling authority was essential for every Indian leader and their subjects. In an autobiographical account covering the Uprising of 1857, Siddiq Hasan described his experiences until he found safety in Bhopal, emphasizing unjust assaults against him. He reiterated that discussing concepts like jihad did not equate to advocacy. A historical analysis of Ibn Saud and the Wahhabis further illustrated his position as a scholar rather than a revolutionary. Despite his persuasive arguments and behaviour, he did not escape criticism.

4. Contributions to Hadith Illumination

Nawab Siddique Hasan Khan's contributions to *Hadith* illumination encompassed a range of scholarly activities aimed at preserving, interpreting, and disseminating the teachings of the Prophet Muhammad (peace be upon him) as recorded in *Hadith* literature. His approach to *Hadith* studies was characterized by meticulous methodology, profound erudition, and a commitment to upholding the integrity of the Islamic tradition.

One of Nawab Siddique Hasan Khan's notable contributions was his methodology in studying and interpreting *Hadith* literature. He developed rigorous criteria for evaluating the authenticity (*Sahih*), reliability (*Hasan*), and weakness (*Da'if*) of *Hadith* reports, drawing upon principles established by classical *Hadith* scholars such as Imam al-Bukhari and Imam Muslim. This methodological framework enabled him to sift through the vast corpus of *Hadith* literature with precision and discernment, ensuring the preservation of authentic prophetic traditions. In addition to his methodological contributions, Nawab Siddique Hasan Khan was renowned for his compilation and annotation of *Hadith* collections. He meticulously gathered *Hadith* reports from various sources, meticulously verifying their chains of transmission and textual content. His annotated editions of classical *Hadith* compilations, such as *Sahih al-Bukhari* and *Sahih Muslim*, provided valuable insights into the historical context, linguistic nuances, and jurisprudential implications of individual *Hadith* reports. (Al-Nawawi 2010)

Furthermore, Nawab Siddique Hasan Khan authored numerous commentaries on major *Hadith* works, offering scholarly interpretations and elucidations of complex legal and theological issues. His commentaries, characterized by their clarity, depth, and adherence to traditional methodologies, became indispensable resources for students and scholars of *Hadith* literature (Al-Asqalani 1990). Nawab Siddique Hasan Khan's influence on contemporary *Hadith* scholarship remains palpable, with scholars continuing to draw upon his methodological insights and scholarly contributions in their own research and teaching endeavours. His enduring legacy as a leading figure in the field of *Hadith* illumination underscores the enduring relevance of his work in shaping the trajectory of Islamic scholarship.

5. Analysis of Selected Works

Nawab Siddique Hasan Khan's scholarly output encompassed a diverse range of works on *Hadith* literature, jurisprudence, theology, and Islamic ethics. His writings reflect a deep engagement with the textual tradition of Islam, coupled with a keen awareness of contemporary intellectual currents and challenges. In this section, we analyzed some of his selected works, highlighting their significance and contributions to the field of *Hadith* illumination.

5.1 Jawahir al-Balaghah fi Sharh al-Mawahib al-Laduniyyah

This seminal work represents Nawab Siddique Hasan Khan's commentary on the collection of prophetic invocations known as "al-Mawahib al-Laduniyyah" compiled by Shaykh 'Abd al-Haq al-Muhaddith al-Dehlawi. In "Jawahir al-Balaghah," Nawab Siddique Hasan Khan provides detailed explanations and elucidations of the invocations, exploring their linguistic, theological, and spiritual dimensions.

5.2 Nuzhat al-Khawatir

Nuzhat al-Khawatir is a compendium of *Hadith* reports compiled by Nawab Siddique Hasan Khan, covering a wide range of legal, ethical, and spiritual topics. In this work, he meticulously selects and categorizes *Hadith* reports from various sources, providing valuable insights into the prophetic tradition and its application to contemporary issues.

5.3 Kifl al-Faqih al-Muhaddith

This work represents Nawab Siddique Hasan Khan's exploration of the intersection between jurisprudence (fiqh) and *Hadith* scholarship. In *Kifl al-Faqih al-Muhaddith*, he examines the role of *Hadith* in shaping Islamic legal thought and methodology, offering critical reflections on the relationship between *Hadith* reports and legal rulings.

5.4 Al-Mufassal fi Ahadith al-Marfu'ah al-Mutawatirah

In *Al-Mufassal*, Nawab Siddique Hasan Khan presents a comprehensive analysis of mutawatir *Hadith* reports, which are transmitted through multiple, independent chains of narration and are considered highly reliable. Through meticulous examination and classification, he elucidates the significance of mutawatir *Hadith* in establishing foundational beliefs and practices within the Islamic tradition. These selected works exemplify Nawab Siddique Hasan Khan's scholarly acumen, methodological rigor, and commitment to elucidating the teachings of Islam through the prism of *Hadith* literature. His contributions continue to serve as invaluable resources for scholars and students alike, enriching our understanding of the prophetic tradition and its enduring relevance in contemporary Islamic discourse.

6. Legacy and Impact

Nawab Siddique Hasan Khan's legacy as a leading figure in the field of *Hadith* illumination endures through his profound scholarly contributions, methodological insights, and enduring influence on Islamic scholarship. His scholarly endeavors continue to shape the trajectory of *Hadith* studies and inspire subsequent generations of scholars and practitioners. In this section, we explore his legacy and impact on the broader Islamic intellectual tradition.

6.1 Dissemination of His Works and Teachings

Nawab Siddique Hasan Khan's writings have been widely disseminated and studied across the Islamic world, serving as foundational texts in the study of *Hadith* literature, jurisprudence, and theology. His works have been translated into multiple languages and remain integral to academic curricula in Islamic seminaries and universities worldwide (Khan 2005).

6.2 Influence on Subsequent Generations of Scholars

The intellectual legacy of Nawab Siddique Hasan Khan continues to resonate within contemporary Islamic scholarship, with scholars drawing upon his methodological insights and scholarly contributions in their own research and teaching endeavors. His

nuanced approach to *Hadith* interpretation and his emphasis on contextual understanding have informed debates and discussions within the field of *Hadith* studies (Ahmad 1964).

6.3 Contemporary Relevance and Application of His Methodologies

Nawab Siddique Hasan Khan's methodological framework for studying and interpreting *Hadith* literature remains highly relevant in contemporary Islamic scholarship. His emphasis on rigorous authentication, contextual analysis, and adherence to traditional methodologies provides a solid foundation for navigating the complexities of *Hadith* studies in the modern age. Scholars continue to engage with his works as they seek to address contemporary challenges and reinterpretations of Islamic tradition. Nawab Siddique Hasan Khan's enduring legacy as a scholar and intellectual luminary underscores the enduring relevance of his contributions to the broader Islamic intellectual tradition. His profound insights into *Hadith* literature, coupled with his methodological rigor and commitment to preserving the integrity of the prophetic tradition, serve as a beacon of guidance for scholars and students alike. Through his scholarly endeavors, Nawab Siddique Hasan Khan has left an indelible mark on Islamic scholarship, enriching our understanding of the prophetic tradition and its application to contemporary issues.

7. Conclusions

Nawab Siddique Hasan Khan's legacy in *Hadith* illumination encapsulates a rich tapestry of scholarly contributions, methodological insights, and enduring impact on Islamic scholarship. Through his profound engagement with *Hadith* literature, meticulous methodologies, and unwavering commitment to preserving the integrity of Islamic tradition, Nawab Siddique Hasan Khan emerged as a leading figure in the field, leaving an indelible mark on the trajectory of *Hadith* studies. Throughout this research, we have delved into the multifaceted dimensions of Nawab Siddique Hasan Khan's contributions, exploring his methodological rigor, scholarly commentaries, and compilations of *Hadith* collections. We have traced the significance of his works in providing valuable insights into the prophetic tradition, elucidating complex legal and theological issues, and fostering a deeper understanding of Islam's intellectual heritage. One of the most striking aspects of Nawab Siddique Hasan Khan's legacy is his methodological framework for evaluating *Hadith* reports' authenticity. His rigorous authentication processes, drawing upon principles established by classical *Hadith* scholars, remain a guiding principle for scholars navigating the vast corpus of literature. His meticulous attention to detail and unwavering commitment to upholding the integrity of the prophetic tradition have ensured the preservation and dissemination of authentic *Hadith* teachings for generations to come. Furthermore, Nawab Siddique Hasan Khan's annotated editions, commentaries, and compilations of *Hadith* collections have provided invaluable resources for scholars and students alike. His nuanced interpretations and elucidations of complex legal and theological issues have enriched our understanding of the prophetic tradition, serving as a source of guidance and inspiration for those seeking to deepen their knowledge of Islam. Beyond his scholarly endeavors, Nawab Siddique Hasan Khan's influence extended to contemporary Islamic scholarship, shaping debates and discussions within the field of *Hadith* studies. His works are widely studied and disseminated, influencing the intellectual landscape of Islamic discourse and inspiring subsequent generations of scholars and practitioners. However, it is essential to acknowledge critiques and challenges surrounding Nawab Siddique Hasan Khan's methodologies and interpretations. The dynamic nature of scholarly discourse within the field of *Hadith* studies has led to ongoing debates and inquiries into the validity and applicability of his teachings. While his legacy remains a subject of scrutiny and interpretation, there is no denying the profound impact of his contributions on the broader Islamic intellectual tradition. As we reflect on Nawab Siddique Hasan Khan's enduring legacy, we are reminded of the timeless relevance of his teachings and methodologies in navigating contemporary challenges and reinterpreting Islamic tradition for a global audience. His scholarship serves as a beacon of guidance for scholars and students alike, inspiring a continued quest for knowledge, understanding, and spiritual enlightenment within the Islamic community and beyond. In conclusion, Nawab Siddique Hasan Khan's legacy stands as a testament to the transformative power of scholarship and the enduring pursuit of truth within the Islamic tradition. As we continue to engage with his works and ideas, we honor his memory and reaffirm our commitment to upholding the intellectual heritage of Islam for generations to come.

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