

**Al-Muhaddith Al-'Allamah Abut-Tayyab Muhammad
Shams-ul-Haq Dhiyaanwee A'dheemabaadee**

Life and Works

Muhammad 'Uzayr Shams
Umm-al-Quraa



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**Name and Lineage:**

He is the Imaam of Ahlul Hadeeth, the Shaykh al-Muhaddith Abut-Tayyab Muhammad Shams-ul-Haq ibn Shaykh Ameer 'Alee ibn Shaykh Maqsood 'Alee ibn Shaykh Ghulaam Haidar ibn Shaykh Hidayatullaah ibn Shaykh Muhammad Zaahid ibn Shaykh Noor Muhammad ibn Shaykh 'Ala'-ud-Deen.

His son Muhammad Idrees possessed a complete genealogical table, which shows that the Muhaddith had a lineal application with the first Khaleefah Abu Bakr as-Siddeeq (radiyAllaahu 'anhu). His maternal lineage also descends from Abu Bakr as-Siddeeq (radiyAllaahu 'anhu). In this way, he is Siddeeqee from both his paternal and maternal lineages.

With regards to his place of birth and residence, he is called 'A'dheemabaadee' and 'Dhiyaanwee.' He is also well known as "al-Muhaddith A'dheemabaadee," and "al-Muhaddith Dhiyaanwee," and as the author of '*Au'n al-Ma'bood* and '*Ghaayat al-Maqsood*.'

Birth and Childhood:

He was born on 27 Dhul-Qi'dah 1273H (July 1857 ce) at A'dheemabad (Patna, India). When he was five years old, his mother brought him to Dhianwan, where he stayed all of his life as his mother also lived there permanently. He was just eleven years old when his father died in 1284H (1867 ce). His mother, maternal grandmother and maternal uncle brought him up with great care and love. His eldest maternal uncle Muhammad Ahsan (d.1310H/1892 ce) loved him very much and never left any of his wishes unfulfilled. He took care of his education and other needs in such a decent way that he did not let A'dheemabaadee feel the loss of his father.

Education and Training:

Shaykh Muhammad Ibraaheem Nagarnuhsawee (d. 1282H) taught him for the first time with Sooratul-'Alaq. Afterwards, he got primary education in Dhianwan from al-Haafidh Asghar 'Alee Ramporee, and other teachers of whom Shaykh Sayyid Rahat Hasnain Bethwee and Shaykh 'Abdul-Hakeem Shaykhupooree (d.1295H/1878 ce) are particularly mentioned. Having completed a course in Persian, he started learning 'Arabic from Lutf-al-'Alee Bihaaree (d.1296H/1878 ce) who also taught him Sharh-al-Jaami', al-Qutubi, al-Maybazi, Usool-ash-Shashi, Noor-al-Anwar, Sharh-al-Wiqayah, Kanz-ad-Daqaa'iq, and Jaami'-at-Tirmidhee. In the mean time, he also gained knowledge from his maternal Uncle Noor Ahmad Dhiyaanwee (d.1318H/1900 ce).

Journey for Education:

He stepped out from Dhianwan for the first time in 1292H (1875 ce) and traveled to Lukhnow where Fadhlullaah Lakhnawee (d.1311H/1893 ce) taught him logic for one year. He went to Muradabad on 26 Muharram 1293H (1876 ce) to complete the textbooks under the guidance of Basheer-ud-Deen Qannawjee (d.1296H/1878 ce). He stayed there for one year and returned home in Rabe'e'-al-Awwal 1294H (1877 ce). Again on 20 Jumada-al-Awwal, 1294H, he reached Muradabad to learn from the same teacher logic and semantics, apart from learning the translation of al-Qur'aan al-Kareem, some parts of *Mishkaat al-Masaabeeh*, and researching the issues regarding the Qur'aan, Hadeeth, Fiqh and 'Aqeedah.

In the beginning of Muharram 1295H (1878 ce) he went to Delhi where he learnt Hadeeth and Tafseer from Shaykh Sayyid Mian Nazeer Hussain Muhaddith Dehlawee (d.1320H/1902 ce) and came back home in the end of Muharram 1296H (1879 ce), having received the seal of merit in Hadeeth and Tafseer, and then he devoted himself to the work of teaching and writing. After six years, in 1302H (1884 ce) his attraction for Sayyid Nazeer Hussain Muhaddith Dehlawee again brought him to Delhi. After having received from him another seal of merit, he came to Dhianwan in 1303H. During this period, he learnt from him the translation of the Qur'aan, Tafseer al-Jalalayn, Sihah Sittah, al-Muwatta' of Imaam Maalik, Sunan ad-Daarimee, Sunan ad-Daraqutnee, and Nukhbatul-Fikr (Sharh Nuzhatun-Nazhar), lesson by lesson along with writing down the religious verdicts.

During his second journey to Delhi, he also had the honour of visiting Shaykh Hussain ibn Muhsin al-Yamaanee al-Ansaaree (d.1327H/1909 ce) and got his general permission by reading to him the footnotes of Sihah Sittah. Besides this, he casually visited him for ten or twelve times and benefited from him.

al-'Allaamah A'dheemabaadee was fortunate enough to have benefited from the two great scholars of Hadeeth of his age. It was this that made him devote his entire life to the propagation of this science and art, learning and teaching, writing and researching the various religious sciences, particularly Hadeeth.

Zest for Adherence to the Sunnah:

He had a zeal for adhering to the Sunnah from the very beginning. As regards beliefs and deeds, he followed in the footprints of the noble Prophet (sallallahu 'alayhi wa sallam), his companions, the followers of the companions and those who came closely after them.

Marriage:

On his first return from Muradabad he was engaged to the second daughter of 'Abdul-Lateef Siddeeqee of Chhapra (Saran) on 15 Rabe'e'-al-Awwal 1294H (1877 ce). After the death of his wife in nearly 1309H, he was married with another daughter of 'Abdul-Lateef Siddeeqee. Allaah blessed him with four (4) sons and one (1) daughter from the first wife, whereas three (3) daughters from the second wife.

Journey for Hajj:

He started from Dhianwan for Hajj on 10 Rajab 1311H (1894 ce). In this trip, apart from having the opportunity to visit al-Ka'bah in Makkah, he had the opportunity to meet a number of scholars and personalities of great excellence and learning from them.

The names of the Mashaayikh who granted him the seals and letters of permission are as follows:

- Khayr-ud-Deen Abul-Barakat Nu'maan ibn Mahmood al-Aloosee al-Hanafee al-Baghdaadee (d.1317H/1899 ce).
- Ahmad ibn Ibraaheem ibn 'Eesaa an-Najdee al-Makkee al-Hanmbalee (d.1329H/1911 ce).
- Ahmad ibn Ahmad ibn 'Alee al-Maghribree at-Tunisee al-Makkee (d.1314H/1896 ce).
- 'Abdul-'Azeez ibn Saaleh ibn Murshid al-Hanmbalee ash-Sharqee (d.1324H/1906 ce).
- 'Abdur-Rahmaan ibn 'Abdullaah as-Siraaj al-Hanafee at-Taa'ifee (d.1315H/1897 ce).
- Muhammad ibn Sulaymaan Hizbullaah ash-Shaafi'ee al-Makkee (d.1335H/1916 ce).
- Ibraaheem ibn Ahmad ibn Sulaymaan al-Maghribree al-Makkee.
- Muhammad Faaleh ibn Muhammad ibn 'Abdullaah az-Zahiree al-Mihnawee al-Maaliikee al-Madaneer (d.1328H/1910 ce).

Having benefited from the teaching of these scholars for six months and having performed Hajj, he returned home on 10 Muharram 1312H (1894 ce).

Teaching:

On his first return from Delhi in 1296H (1879 ce), al-'Allaamah A'dheemabaadee took the profession of teaching along with his academic activities. On his last return from there in 1303H (1885 ce), he adorned the seat of teaching. A number of students from almost all parts of the country, and also from 'Arabia and Iran attended his lectures and benefited from him. He treated his students with love and affection. He also provided them with boarding and lodging as well as books, and met their necessary expenditures. His lectures attracted a large number of people. After Sayyid Mian Nazeer Hussain Muhaddith Dehlawee, he was the only teacher whose lectures brought such a wide fame and were attended by such a large crowd.

Iftaa':

During his stay with Sayyid Mian Nazeer Hussain, he also performed the duties of Iftaa'. Sayyid Nazeer Hussain regularly engaged his promising students in writing Fataawaa. He distributed the inquiries regarding religious matters generally to different students to write their replies, which he reviewed and corrected. al-'Allaamah A'dheemabaadee wrote a number of Fataawaa during his stay for a period of two years and a half, but they are nowhere to be found. The two volumes of '*Fataawaa Nazeeriyah*' published so far contain the Fataawaa of only a few years, and they include six Fataawaa of A'dheemabaadee and six other Fataawaa duly signed by him. At one place, one can also

find a long document written by the Muhaddith in which he has criticized 'Abdul-Hayy Lakhnawee (d.1304H/1886 ce).

The Fataawaa that are present show that he had mastered in writing Fataawaa while he was still a student. His Fataawaa contained in '*Fataawaa Nazeeriyah*' are very elaborate and reasonable. Some of them consist of even four and five parts.

After his return from Sayyid Nazeer Hussain, he kept himself busy in the service of Iftaa' and wrote numerous Fataawaa in 'Arabic, Urdu and Persian languages. Shaykh Abul-Qaasim Sayf Banaarasee said that the Muhaddith devoted most of his time to this noble deed. Unfortunately, all of his Fataawaa could not be preserved. There are only two incomplete collections under the title of '*Tanqeeh-al-Masaa'il*' in Khuda Bukhsh Library, under numbers 176, 177 (Urdu manuscripts new series). Besides these, he wrote some pamphlets in reply of the inquiries regarding religious matters (*Istiftaa*).

Preaching and Calling towards Allaah:

In Dhianwan, his favourite hobby, apart from studying and teaching, was preaching and persuading towards the path of Allaah. His preaching greatly influenced people in that most of them gave up incorrect beliefs, various thoughts leading to innovation, pagan customs and sinful habits. His mother, under the influence of his preaching, had given up certain habits subversive of the Sharee'ah. Most of the women from his locality gathered to listen to his preaching. His maternal grandmother often said, "When you tell us divine words you look very pious."

Dissemination of Hadeeth Literature:

The most important contribution of A'dheemabaadee is popularization and dissemination of Hadeeth and Hadeeth literature. He had dedicated his wealth to this virtuous cause. The valuable services he rendered to Hadeeth in a short life span of 56 years is unprecedented. He undertook to publish several books of Shaykhul-Islaam Ibn Taymiyyah, Imaam Ibnul-Qayyim, Imaam adh-Dhahabee and Imaam al-Mundhiree with his own expenditure. He published '*Mukhtasar-as-Sunan*' of al-Mundhiree, '*Tahzeeb-as-Sunan*' of Ibnul-Qayyim and '*Is'af-al-Mubatta*' of As-Suyootee etc., after correction and commentary. He had a keen desire to publish about 25 books of Shaykh Qaadhee Muhammad ibn 'Abdul-'Azeez Machleesheeree (d.1320H/1902 ce). They would have been published under al-'Allaamah A'dheemabaadee's patronage but, they were not due to the reluctance of the Muhaddith's son, who did not like to give away the manuscripts, in spite of al-'Allaamah A'dheemabaadee's insistence.

He also had the privilege of working on some major books of Hadeeth. Hence, he corrected the texts of '*Sunan Abee Daawood*' and '*Sunan ad-Daraqutnee*' with the help of their various editions and published them with useful commentaries. He wrote a comprehensive commentary on '*Sunan Abee Daawood*,' which will be described later.

Support for Hadeeth and Religious Spirit:

He was always ready to support the Hadeeth and the Sunnah and the beliefs of his predecessors, and did not tolerate anything against them. He rebuked Dr. 'Umar Kareem Patnawee and Sayyid 'Abdul-Ghafoor A'dheemabaadee for their taunting

remarks against the Hadeeth, the Muhadditheen and especially Imaam al-Bukhaaree, by advising his favourite and famous scholar Shaykh Abul-Qaasim Sayf Banaarasee (d.1369H/1949 ce) to write a rejoinder, and provided him with every academic and financial help. Not only that, he published all of Shaykh Abul-Qaasim's writings '*Hall-i-Mushkilat-al-Bukhaaree,*' '*al-'Amr-al-Mubram,*' '*Ma'-e-Hameem,*' '*Siraatul-Mustaqeem,*' '*ar-Reeh-al-'Aqeem,*' '*al-'Urjun-al-Qadeem,*' etc. at his own expense. Similarly, when Shiblee an-Nu'maanee (d.1333H/1914 ce) criticized the Muhadditheen in general and al-Bukhaaree in particular in his book '*Siraat-an-Nu'maan,*' the need was felt to write a complete book on the life and works of al-Bukhaaree to bring into light his great personality and to encounter the objections of Shiblee effectively. Therefore, al-'Allaamah A'dheemabaadee persuaded the well-known scholar and researcher Shaykh 'Abdus-Salaam Mubaarakpooree (d.1342H/1923 ce) to write '*Seerah-al-Bukhaaree.*' Apart from cooperating with him in writing this book, he also promised to purchase hundred copies of this book after its publication, but unfortunately he died a few years before the book was published. This book is matchless on its subject.

Besides Shaykh 'Abdus-Salaam Mubaarakpooree, Shaykh 'Abdul-'Azeez Raheemabaadee (d.1336H/1918 ce) also wrote his masterpiece '*Husn-al-Bayaan*' to meet the challenge set forth by '*Siraat-an-Nu'maan*' of Shiblee. No Hanafee scholar yet has had the courage to criticize this book.

Another Hanafee scholar wrote a book '*Ba'dh-an-Nas fee Daf-al-Waswas*' about Imaam al-Bukhaaree where he vainly tried to answer the 24 objections on Aboo Haneefah raised by al-Bukhaaree. On that occasion also, al-'Allaamah A'dheemabaadee contradicted him authentically by writing '*Raf-al-Iltibas 'an Ba'dh-an-Nas,*' and proved how Imaam al-Bukhaaree was justified. But this does not mean that the Muhaddith diminished the status of Aboo Haneefah. He has rather admitted his greatness.

Likewise, he has done complete justice to scholarly research by writing '*al-Kalaam-al-Mubeen fil-Jahr bit-Ta'meen war-Radd 'Alal-Qawl-al-Mateen*' on the issue of saying Aameen aloud in the prayers, criticizing the pamphlet of Moulvee Muhammad 'Alee Mirzaporee Hanafee, captioned '*al-Qawl-al-Mateen fee Ikhfa' at-Ta'meen.*'

He had specially trained Muhammad Sa'id Banaarasee (d.1322H/1904 ce) and Abul-Makarim 'Alee Mauwee (d.1353H/1935 ce) and arranged for them a monthly financial grant from the State of Bhopal to criticize the pamphlets on the issues relating to Fiqh written by Moulana Zaheer Ahsan Shauq an-Nimawee al-Hanafee (d.1322H/1904 ce). Therefore, they wrote rejoinders to a number of pamphlets. al-'Allaamah A'dheemabaadee had them published at his own expense and distributed them free of cost as it appears from prefaces and conclusions of those pamphlets.

These are a few examples which suggest his love for the beliefs and the ways of his predecessors and his deep attachment to the Hadeeth and the Sunnah.

al-'Allaamah A'dheemabaadee had great zeal for religion. He did not like anything against the Sharee'ah. He hated Bid'ah and forbidden deeds, and staunchly supported belief in the unity of Allaah and pursuit of the Sunnah.

In his age, even Muslims, under the influence of the Hindus, scorned the marriage of widows, but he came forward to give a deathblow to this illegitimate custom and initiated the marriage of widows in his own family.

Intellectual Perfection and Excellence:

He had a wide knowledge of logic and literature. Right from the time when he was a student he had formed a habit of inquisition, deep study and research. Allaah had endowed him with an extra-ordinary intelligence and power of understanding. He had full command over the controversies amongst the schools of thoughts set by the Imaams of Fiqh and their arguments. His writings are a witness to his wide knowledge and deep insight. His devotion to study, regular contact with books, and exceptional concentration on the science of Hadeeth gave him the vision of a Mujtahid, and thus he had a remarkable capability to differentiate any two types of Hadeeth such as Saheeh and Dha'eef, Raajih and Majrooh, Marfoo' and Mawqoof, Mahfooz and Mu'allaq, Muttasil and Munqati' and other forms of Hadeeth. Among his contemporaries, only few could equal him in understanding the books of Asmaa' ar-Rijaal and classification of traditions etc. With his broad knowledge and vision, he could find out any error, slight variation or controversy and immediately correct it. He had corrected the mistakes committed by Imaam ash-Shawkaanee (d.1250H/1834 ce) in Asmaa' ar-Rijaal of '*Naylul-Awtaar*' in the footnotes of his own copy. He has corrected the mistakes made in the Sanad of "Baab-u-Maa Yaqoolu Idhaa Kharaja minal-Khala" in the Indian edition of '*Jaami' at-Tirmidhee*,' as the uncorrected versions had been printed as "Haddathana Muhammad ibn Humayd ibn Ismaa'eel," and he corrected it to "Haddathana Muhammad ibn Ismaa'eel" (al-Bukhaaree) in the footnotes of his personal manuscripts. He was first to point out this obvious mistake, and he proved by various evidences that the name written in the printed version is not correct. A number of such other instances show his deep insight, abundance of study and wide knowledge.

al-'Allaamah A'dheemabaadee's perfection and excellence is duly acknowledged by his contemporaries as well as his teachers. Muhammad Zubayr Dhiyaanwee writes:

"Scholars have composed epithets in 'Arabic and Persian in his praise which are mentioned in *Hidaayat-at-Taalibin ilaa Makaatib-al-Kaamilin*."

His perfection and excellence is also acknowledged in several Urdu, Persian and 'Arabic epithets regarding his death, and publication of books contained in the end of various writings. Not only Salafee scholars, but scholars of other sects too appreciated him. Even his teachers recognized his knowledge and perfection. Sayyid Mian Nazeer Hussain addressed him in many of his letters as "Jaami'-al-Hasanaat Wal-Kamalat", "al-Fadhi'l-an-Nihrir", "Saahib-at-Taqreer wat-Tahreer" and "al-Habr-al-Muwaffaq". Another teacher of al-'Allaamah Shams-ul-Haq A'dheemabaadee, Hussain ibn Muhsin al-Ansaaree al-Yamaanee complimented him as "Shaykh-ul-Islaam wal-Muslimeen", "Imaam-al-Muhaqqiqeen wal-A'immat-al-Muhaqqiqeen", "Saahib-at-Ta'leef-al-Maajidah wat-Tasneef al-Mufeedah", "al-Mushtahir-bil-Fadhaa'il-fil-Afaq", "al-Muhriz Qasab-al-Kamal fee Midhmar-as-Sibaq", and "al-'Allaamah-al-Humam."

Morals and Virtues:

al-'Allaamah A'dheemabaadee was, by nature, a gentle, amicable and sociable person. Truthfulness being the inherent characteristic of his temperament, he was never biased in contradicting the false opinion of the scholars of his own faith. In '*Raf-al-Iltibas*,' he disagreed over some issues with Sayyid Mian Nazeer Hussain, his most respected teacher. On the other hand, he open heartedly recognized the knowledge and excellence of Imaam Aboo Haneefah.

His humble and submissive nature prevented him from mentioning even his name in some of his own books. He welcomed everyone with a smiling face. Nothing whatsoever, uncomfortable and irksome annoyed him. ash-Shaykh Thana'ullaah Amritsaaree said that he was so polite that not even a shrink was ever seen on his brow. Instead, he was an embodiment of the sacred Hadeeth, which says, "A smile on your face in front of your friend is a virtuous deed."

al-'Allaamah A'dheemabaadee was very hospitable, generous and had great respect for the scholars. Students and scholars thronged his house. His library was at their disposal. He gifted or lent his personal books unhesitatingly to the scholars. He happily gave the spare copies of his books to others. He had many copies of '*Sharh-al-Bukhaaree*,' one of which he gave away to the library of Islah-al-Muslimeen, and another to Shaykh Muhammad Saahib Patnawee, owner of Ahmadi Press.

Describing his character and qualities, Muhammad Zubayr Dhiyaanwee writes:

"He loved the 'Ulemaa and Muhadditheen very much. He embodied the qualities of truthfulness, modesty, generosity, piety, honesty, trustworthiness and justice, and punctually performed Jumu'ah and other prayers."

Shaykh 'Abdul-Hayy Hassanee writes:

"He was an affable, courteous, gentle and pious man with decent habits and had great love for the scholars."

Shaykh Hakeem Sayyid 'Abdul-Hayy had regular correspondence with him. Four of A'dheemabaadee's letters addressed to him are still in Shaykh Abul-Hassan 'Alee Nadwee's house in Rai Baraili. His library proved to be of considerable help to Shaykh 'Abdul-Hayy in writing his book '*Nuzhat-al-Khawatir*' and '*ath-Thaqafat-al-Islaamiyyah fil-Hind*.' He himself writes:

"He loved me for the sake of Allaah, and I loved him too. The correspondence between him and me continued till the day he died."

Some other writers have also recognized his academic cooperation.

Illness and Death:

In 1910-11 ce, the entire country was in the grip of the epidemic of plague. In Bihar, al-'Allaamah A'dheemabaadee's district, Patna, was severely hit by this disease. He has himself given a description of his own village Dhianwan. He writes in a letter addressed to Thana'ullaah Amritsaaree, seven days before his death on 13 Rabee'-al-Awwal, 1329H (15 March, 1911 ce):

"I have been unwell for a long time feeling extreme weakness and eating very little diet. Therefore, just for the change of climate, I set out from Dhianwan with bag and baggage, to stay first on Rajgir Hills and then after a month to go to Delhi. With this intention I granted leave to my students. But after I had left Dhianwan, the news came that Dhianwan also has fallen prey to plague. Helplessly, in the state of utter surprise and grief I came back to see that the day had come when man will shun his brother. The small village is totally ruined. May Allaah save it from doom and restore peace. All my servants have fallen ill and some of them have taken shelter at other places. What a disastrous state it is! My attorney, clerk and those who did my office work have left. In short, this small village has been evacuated. While writing this letter my mind is absolutely perturbed. May Allaah save us, two or three deaths are reported everyday. People are nervous in their huts. Very few persons are remaining inside the house. This small village had the status of a township, as all necessities of daily needs are available at any time. But these days, even sugar cannot be purchased for a penny because the inhabitants have run away from the village. May Allaah help us."

A few days later he came to Dhianwan on 13 Rabee'-al-Awwal (15 March), and he had himself an attack of plague. Right after six days, on 19 Rabee'-al-Awwal 1329H (21 March 1911 ce) he expired on Tuesday at 6 O'clock in the morning at the age of 56 years. "To Allaah we belong and to Him is our return." [Al-Baqarah, 2:56]. Shaykh Abul-Qaasim Sayf Banaarasee said:

"At the same time the sun of this world was rising, the sun of the world of Islaam (Shams-ul-Haq) was setting."

On his death, several learned persons wrote epithets, poets composed elegies in Urdu, Persian and 'Arabic, and scholars wrote their impressions about him. Melancholic verses of Shaykh Abul-Qaasim Sayf Banaarasee in three languages, and reviews written by Shaykh Thana'ullaah Amritsaaree, Shaykh 'Abdul-'Azeez Raheemabaadee, Shaykh 'Ainul-Haq Phulwarwee and Shaykh 'Abdus-Salaam Mubaarakpooree can particularly be mentioned.

Children:

al-'Allaamah A'dheemabaadee had four daughters and four sons. The names of his sons are:

- Muhammad Shu'ayb, who died at the age of five months on 17 Rajab 1297H (1880 ce).
- Abu 'Abdullaah Muhammad Idrees. He was born on 16 Rajab 1298H (1881 ce). Having completed religious education, he studied medicine and became famous as a great physician in his town and its neighbourhood. It is said that he wrote a

book, titled '*A'dal al-Aqwaal fee Bayaan-az-Zulm 'Alal-'Ibaad.*' Some of his essays and articles have been published also. For a long time he was manager of Madrasah Islah-al-Muslimeen, Patna. He migrated to Dhaka in the last years of his life where he died in 1380H (December 1960 ce). He had seven daughters and four sons. The names of his sons are Abu Muhammad 'Abdullaah (d.1358H/1939 ce), 'Abdul-Baasit (d.1393H/1973 ce), 'Abdul-Mu'tee (died in childhood) and 'Abdul-Mo'iz.

- 'Abdul-Fattah alias Muhammad 'Ayyoob, was born on 7th Muharram 1305H (1887 ce). After memorizing the Qur'aan, he received religious education. He accompanied his father, uncle (Shaykh Muhammad Ashraf) and elder brother (Hakeem Muhammad Idrees) in 1312H (1895 ce) for Hajj, where he benefited from the scholars of Hijaz. He died in 1353H (1934 ce). He had three sons Muhammad Abul-Qaasim (d.1398H/1978 ce), Muhammad Muhsin and Muhammad Ahsan Jaaved.

Library:

As described above, al-'Allamah A'dheemabaadee was very fond of collecting books. His library was considered to be one of the best in India. It consisted of published and unpublished books on various sciences. Most of the libraries of that time wanted to share in such a fine collection of books on the science of Hadeeth. The collection of manuscripts and rare books it had could not be seen even in the large libraries of Europe. The rare books displayed in the Town Hall of Banaras on 14 April, 1906 ce had among them some very old valuable books brought from the library of al-'Allamah A'dheemabaadee. Shiblee an-Nu'maaneh has mentioned the following books:

- Musnad 'Abd ibn Humayd al-Kissi
- Musnad Aboo 'Awanah
- Kashf-al-Astar 'an Zawaa'id-e-Musnad al-Bazzar, by al-Haythamee.
- Musannaf ibn Abee Shaybah
- Ma'ritat-as-Sunan wal-Athar, of al-Bayhaqee.
- Ma'alim-as-Sunan, by al-Khattaabee.
- Sharh Sunan Abee Daawood, by Ibnul-Qayyim.

Apart from these, there were hundreds of important manuscripts such as *Saheeh ibn Hibbaan*, *Musnad Bazzar*, *Musnad Humaydee*, *ath-Thiqat* of Ibn Hibbaan, *Taarikh-al-Islaam* of Adh-Dhahabee, *Qiyaam-al-Layl* of Al-Marwazee, *al-Ilmam* of Ibn Daqeeq-al-'Eed, *Shuroot-al-A'immah al-Khamsah* of Al-Hazimee, *at-Tanqeeh* of Az-Zarkashee, *Noor-al-'Aynayn fee Ithbati-Raf-al-Yadayn* of Aboo Ishaq al-Luhrawee al-A'dhamee, *at-Tamheed* of Ibn 'Abdul-Barr, *Sharh Shamaa'il at-Tirmidhee* of Muhammad 'Ashiq ibn 'Umar al-Hanafee, *Taqyid-al-Muhammal wa Tamyiz-al-Mushkil* of Abee 'Alee Hussain ibn Muhammad al-Jayyane, *an-Nafas-al-Yamaneh*, *al-Atraf* of Al-Mizzi, and *an-Nukat-az-Ziraf 'Alal-Atraf* of Ibn Hajr. This library was the result of al-'Allamah A'dheemabaadee's life long hard work, and the fruit of his zest for knowledge which Allaah gifted him. Enumerating several books of this library, Shaykh Abul-Qaasim Sayf Banaarasee writes:

“Unfortunately, at present, I cannot remember the names of other books in his library. In short, his library was second to the library of Khuda Bukhsh Khaan situated in Bankipur (Patna). But his library is the top most for the collection of Hadeeth, Tafseer and Asmaa’-ar-Rijaal.”

But this valuable library does not exist any more.

Muhammad Idrees had donated a considerable collection to Khuda Bukhsh Library, where it is still preserved under the title of “Dhianwan collection.” There is an account of numerous books belonging to his library in the third volume of the catalogue of ‘Arabic manuscripts (*Miftah-al-Kunuz*) of Khuda Bukhsh Library, Patna. The names of several books of his library are also seen in the fourth volume of the unpublished catalogue.

Besides this safe collection of the library, remaining books were destroyed in two tragic incidents. The first incident took place in 1946 ce when people affected by anti-Muslim riots in the suburbs of Dhianwan took refuge in al-‘Allaamah A’dheemabaadee’s ancestral house. On that occasion, they also lived in the library rooms and due to their carelessness, many rare books were misplaced and some consumed for cooking foods for refugees in that turmoil.

Another incident occurred in 1971 ce with the beginning of the Bangladesh movement. Particularly in Mirpur (Dhaka), there took place massacre and bloodshed where, after Muhammad Idrees, his son-in-law and nephew Muhammad Abul-Qaasim had unique books of al-‘Allaamah A’dheemabaadee’s library in their possession. Nothing was known about them after the riots were over. Only Allaah knows whether, they are still preserved somewhere, or destroyed. How such a great library met its pitiable end!!

Writings:

al-‘Allaamah A’dheemabaadee had a fine taste of writing. He left behind him, apart from commentaries, researches, corrections and reviews on the books of Hadeeth, his writings on Fiqh, Iftaa’, Rijaal, history, memoirs and biography, and this shows the vastness of his knowledge, integrity, farsightedness, insight into Hadeeth and Fiqh, and perfection in the subjects of Rijaal, Isnaad, history and biography. A brief introduction to his writings follows.

GHAAYAT-AL-MAQSOOD FEE HALL-I-SUNAN ABEE DAAWOOD

This is a comprehensive and complete commentary on ‘*Sunan Abee Daawood*’ of which only one volume was published under the supervision of Shaykh Talattuf Hussain A’dheemabaadee (d.1334H/1915 ce) from Ansari Press, Delhi in 1305H (1897 ce). It is generally agreed that the book consists of 32 volumes all of which could not be written. A’dheemabaadee had rather intended to do so. The commentary remained incomplete till he died. According to Shaykh ‘Abdus-Salaam Mubaarakpooree (d.1342H), ‘*Ghaayat-al-Maqsood*’ was completed probably up to 10 parts, which finally would have been equal to the bulk of *Sharh-al-Bukhaaree*. But this statement does not sound correct, as

in the end of '*Au'n-al-Ma'bood*,' the writer says under the title of "Fawaa'id Mutafarriqah:"

((The writer of '*Ghaayat-al-Maqsood*' has described the statement of Aboo Daawood in "Baab-al-Amradh-al-Mukaffirah lidh-Dhunub" of "Kitaab-al-Janaa'iz" in the same manner as given in this commentary. Further in '*Ghaayat-al-Maqsood*' he writes ...))).

This chapter referred to in the above statement occurs in the twentieth part of '*Sunan Abee Daawood*' and in the third volume of '*Au'n-al-Ma'bood*.' Even after that, the reference of '*Ghaayat-al-Maqsood*' occurs at several places in '*Au'n-al-Ma'bood*,' the last one being in the third volume in "Baab fid-Du'aa lil-Mayyit idhaa Wudhia fee Qabrihi" (which is in the twenty-first part of '*Sunan Abee Daawood*'). This proves that the commentary of '*Ghaayat-al-Maqsood*' was completed at least up to the twenty-first part. But unfortunately, only two volumes of the written portion are preserved in Khuda Bukhsh Library, and they consist of a complete commentary of "Kitaab-at-Tahaarah" and a commentary of a few chapters of "Kitaab-as-Salaah." Nothing can be said specifically about the remaining parts.

The published volume [by Ansari Press, Delhi] consists of 196 pages of large size. It has a commentary and explanation of 184 Ahaadeeth written under 75 chapters of "Kitaab-at-Tahaarah." The introduction consists of a preface giving useful information about the life and achievements of Imaam Aboo Daawood and his Sunan.

'*Ghaayat-al-Maqsood*' is counted amongst the most useful and most important commentaries of '*Sunan Abee Daawood*.' Rather, it is better than other commentaries of the Sunan in many aspects. The famous Hanafee scholar and commentator of '*Sunan Abee Daawood*,' Moulana Khaleel Ahmad Saharanpooree, also has recognised its importance and characteristics.

'AU'N-AL-MA'BOOD 'ALAA SUNAN ABEE DAAWOOD

This is also a commentary, and it is actually a summary of '*Ghaayat-al-Maqsood*' published on approximately 1900 pages of large size in four bulky volumes from Ansari Press, Delhi in 1318H (1900 ce) to 1323H (1905 ce). These four volumes are generally considered to be written by al-'Allaamah Shams-ul-Haq A'dheemabaadee. This can be derived from the explanation that is present in the conclusion of the third volume and the introduction of the fourth volume. But the foreword and the conclusion of the first volume, and the conclusion of the second volume suggests that it is written by Shaykh Sharf-ul-Haq Muhammad Ashraf Dhiyaanwee (d.1326H/1908 ce), the younger brother of al-'Allaamah A'dheemabaadee. It is for this reason that the writers of '*Bazl-al-Majhood*' and '*Mu'jam-al-Matbu'at-al-'Arabiyyah*' and some others were confused while confirming Muhammad Ashraf as the writer of '*Au'n-al-Ma'bood*.' Therefore, it is necessary to investigate this matter briefly.

No doubt, '*Au'n-al-Ma'bood*' is the original commentary written by al-'Allaamah A'dheemabaadee. He had assigned the task of summarizing the first two volumes and making it shorter than '*Ghaayat-al-Maqsood*' to his younger brother Shaykh

Muhammad Ashraf (d.1326H/1908 ce) and some other scholars such as Shaykh ‘Abdur-Rahmaan Mubaarakpooree (d.1353H/1935 ce), Shaykh Hakeem Muhammad Idrees Dhiyaanwee, Shaykh ‘Abdul-Jabbaar Dhiyaanwee, Qaadhee Yoosuf Hussain Khaanpooree etc., and they extended every sort of help to al-‘Allaamah A’dheemabaadee for this cause. Therefore, just as a gesture of encouragement, he dedicated the first two volumes to his brother, as Shaykh ‘Abdul-Hayy Hassanee (d.1341H/1923 ce) writes in the memoir of Shaykh Muhammad Ashraf:

“Shams-ul-Haq has dedicated the authorship of the first volume of *‘Au’n-al-Ma’bood’* to his brother. He himself told me this fact.”

In the same way, the entire circle of al-‘Allaamah A’dheemabaadee’s friends and students have established that *‘Au’n-al-Ma’bood’* was written by al-‘Allaamah Shams-ul-Haq. The publisher of *‘Au’n-al-Ma’bood’*, Shaykh Talattuf Hussain and other reviewers also maintain the view that Shams-ul-Haq was the sole author of all the four volumes.

It is revealed from the above explanation that al-‘Allaamah Shams-ul-Haq A’dheemabaadee alone is the author of *‘Au’n-al-Ma’bood’*. Whilst writing a detailed commentary of *‘Sunan Abee Daawood’* he conceived the idea of compiling a short commentary for it also. Since he had already written a detailed commentary for two volumes, he assigned the comparatively easy task of summarizing to his brother and other scholars, which they performed under his guidance and assistance. Thus, even after these two volumes, al-‘Allaamah A’dheemabaadee did the work of compiling and writing in collaboration with these scholars. This commentary was completed in seven years. Sayyid Shaahjahaan Dehlawee says in his epithet:

“After great devotion and material expenses it is, after all, completed in seven years.”

This commentary also bears all characteristics of *‘Ghaayat-al-Maqsood’*. The only difference between the two is that one is elaborate and the other is brief. At some places, *‘Au’n-al-Ma’bood’* too has long discussions. In the opinion of the scholars, in this book, *‘Au’n-al-Ma’bood’*, the obscurities of the Asaaneed and the texts of *‘Sunan Abee Daawood’* are solved. Moreover, it is a collection of numerous delicate and complicated issues and discussions based on outstanding researches and scholarly findings. And this is beneficial in spite of its brevity.

al-‘Allaamah Muhammad Muneer Dimishqee (d.1369H/1949 ce) writes:

“After the writer, all scholars of India and outside India have benefited from his commentary.”

One of its important distinctiveness’s is that it also includes the most exact text of *‘Sunan Abee Daawood’*.

This commentary has been published, besides India, also from Lebanon and Pakistan on photo-offset, and from Saudi ‘Arabia on type. This last edition was published in fourteen volumes of medium size with corrections made by ‘Abdur-Rahmaan Muhammad

'Uthmaan from al-Maktabah-as-Salafiyyah, al-Madeenah al-Munawwarah in 1968-69 ce. Diacritical marks are put on the text of this edition, and the Ahaadeeth in every chapter are duly numbered; but unfortunately, a number of mistakes in print can be seen in it.

AT-TA'LEEQ-AL-MUGHNEE 'ALAA SUNAN AD-DARAQUTNEE

One of al-'Allaamah A'dheemabaadee's significant achievements is that he was the first to publish the text of the great book '*Sunan ad-Daraqutnee*' with his useful notes. The text is compiled with the help of three handwritten manuscripts. The nature of his notes and reviews can be well estimated by his following statement:

"I will describe the motives of some traditions while criticizing them, and will also explain the meaning of some of them."

The preface of this book contains useful information about Imaam ad-Daraqutnee and his Sunan. It was published in two volumes of large size from Farooqi Press, Delhi for the first time in 1310H (1892 ce). It is also published from Pakistan on photo-block. Another edition has been published with corrections of 'Abdullaah Haashim Yamaanee from al-Madeenah al-Munawwarah in 1966 ce, the photo-edition of which has been published several times from Lebanon and Pakistan.

RAF-AL-ILTIBAS 'AN BA'DH-AN-NAS

This pamphlet containing 34 pages of large size was published from Farooqi Press, Delhi. This pamphlet is a rejoinder to '*Ba'dh-an-Nas fee Daf-al-Waswas*' which was written to refute the objections raised by Imaam al-Bukhaaree on the Hanafees. But this book, '*Raf-al-Iltibas*,' is free from sectarian prejudice. As a matter of fact, the Muhaddith has generously recognized the scholarship and profundity of Imaam Aboo Haneefah. Its second edition was published by Abdut-Tawwaab Multaanee (d.1366H/1946 ce) from Multan in 1358H (1939 ce). The third edition corrected by Muhammad 'Uzayr with all footnotes was published on type from Banaras in 1396H (1976 ce).

I'LAMU AHL-AL-'ASR BI AHKAAM-I-RAK'ATAYN-AL-FAJR

Ansari Press, Delhi, published it as a book consisting of 67 pages in large size in 1305H (1887 ce). The subject is apparent from the title. Most of the scholars agree that there is no better work on this subject as of yet. Idarat-al-'Uloom-al-Athariyyah, Faisalabad (Pakistan) has republished it with the footnotes of Irshaad-ul-Haq al-Atharee on fine-type in 1974 ce. A manuscript in the handwritten form of al-'Allaamah A'dheemabaadee is in Khuda Bukhsh Library under No. 501.

AL-MAKTUB-AL-LATEEF ILAL-MUHADDITH-ASH-SHAREEF

al-'Allaamah A'dheemabaadee had written a long letter to Sayyid Mian Nazeer Hussain Muhaddith Dehlawee from Makkah al-Mukarramah in 1312H (1894 ce) asking him

certain questions about “al-Ijaazat-al-‘Ammah.” This book contains, along with al-‘Allaamah A’dheemabaadee’s letter, the reply from Sayyid Mian Nazeer, which was published in the form of a collection of six books from Ansari Press, Delhi in 1314H. Its handwritten manuscript is in Khuda Bukhsh Library under No. 3125/5.

AL-QAWL-AL-MUHAQQAQ

This is a brief pamphlet consisting of 6 pages in Persian language published with ‘*Tlamu Ahl-al-‘Asr.*’ The writer has given an elaborate answer for the following question:

“Is it lawful in Islaam to castrate Halaal animals in order to make them fat and good looking?”

This pamphlet is a collection of Ahaadeeth on this subject, sources, verdicts of ancient and modern scholars and useful comments based on Ahaadeeth. The manuscripts in the handwriting of the author are in Khuda Bukhsh Library under No. 3180/4.

‘UQUD-AL-JUMAN FI JAWAZ-I-TA‘LEEM-AL-KITAABATI-LIN-NISWAN

This pamphlet is also in Persian. It was first published with ‘*Subul-as-Salaam Sharh Bulough-al-Maraam*’ from Farooqi Press, Delhi. It was translated into ‘Arabic by someone whose name is not known. This translation was published with the notes of Muhammad ibn ‘Abdul-‘Azeez ibn Mani’ in typed letters from Damascus in 1961 ce. Another ‘Arabic translation has been published, with the notes of Dr. Wasee-Ullaah Muhammad ‘Abbaas Bastawee from ‘Ilmi Academy Foundation, Karachi in 1408H. In this book, the author has established that it is lawful in Islaam to teach reading and writing to women. An original manuscript of the Persian pamphlet in the handwriting of the author is in Khuda Bukhsh Library under No. 3180/7.

AL-AQWAAL-AS-SAHEEHAH FEE AHKAAM-AN-NASEEKAH

The date of its composition is 1294H (1877 ce). It discusses, apart from the significance asserted by the Sunnah about the ‘Aqeeqah and the calling of the Adhaan at the time of the birth of a child, on what day to chose a name for the new born. Originally in Persian, this pamphlet was published from Farooqi Press, Delhi in 1297H (1879 ce).

GHUNNYAT-AL-ALMA‘EE

This short ‘Arabic pamphlet has been published with ‘*al-Mu’jam as-Sagheer lit-Tabaraanee*’ (pp. 249-263) from Ansari Press, Delhi in 1311H (1893 ce). Its second edition was also published in typed-letter form from al-Maktabah-as-Salafiyyah, al-Madeenah-al-Munawwarah in 1968 ce of which several photo-editions are published. A manuscript of it in the handwriting of the author is in Khuda Bukhsh Library under accession No. 3180/6. It discusses three issues related with Hadeeth and Fiqh.

TA‘LIQAAT ‘ALAA IS‘AAF-AL-MUBATTA BI RIJAAL AL-MUWATTA’

This is a useful brief note by al-'Allaamah A'dheemabaadee on the famous book of Imaam as-Suyootee (d.911H/1505 ce) '*Is'aaf-al-Mubatta.*' It also has certain additions to the statements of as-Suyootee, and at places corrections of his errors are made. al-'Allaamah A'dheemabaadee published this rare book of as-Suyootee with his notes after correcting and comparing it with a number of manuscripts from Ansari Press, Delhi in 1320H. Its author's handwritten manuscript is in Khuda Bukhsh Library under accession No. 3180/2.

AL-KALAAM-AL-MUBEEN FIL-JAHRI BIT-TA'MEEN WAR-RADD-I-'ALAL-QAWL AL-MATEEN

Written in Urdu as a rejoinder to the pamphlet '*al-Qawl-al-Mateen fee Ikhfa'-at-Ta'meen*' of Muhammad 'Alee Mirzaporee. This book consisted of 44 pages of medium size and was published from Ansari Press, Delhi in 1303H (1885 ce).

AT-TAHQEEQAT-AL-'ULAA BI ITHBAT-I-FARDHIYYAT-AL-JUMU'AT-I-FIL-QURAA

This book too was in Urdu and published from Ahmadi Press, Patna in 1309H (1891 ce). Its subject is apparent from the title. Its manuscript written by the author is in Khuda Bukhsh Library under accession No. 3180.

HIDAAYAT-AN-NAJDAYN ILA HUKM-AL-MU'ANAQATI WAL-MUSAFAHAT-I-BA'D-AL-'EEDAYN

This book, written in Urdu, contains the reply of an enquiry published by Walee-Ullaah Khaan from Ahsan-al-Matabi' Press Gobind 'Attar, Patna. Its 'Arabic translation is included in '*Hayaat-al-Muhaddith*' (pp. 220-227). This is a unique writing on its subject. Its handwritten manuscript is included in the collection of his Fataawaa in Khuda Bukhsh Library.

FATWA RADD-E-TA'ZIAHDARI

Written in Urdu and published from Sa'id-al-Matabi' Press, Banaras, this is also a unique writing on its subject. It does not bear the date of publication.

Besides these published books, there are a number of unpublished books and pamphlets written by al-'Allaamah A'dheemabaadee. The unpublished volumes of '*Ghaayat-al-Maqsood*' have been mentioned above. Handwritten manuscripts of the following four of the remaining unpublished books are in Khuda Bukhsh Library.

TANQEEH-AL-MASAA'IL

This is the collection of his Fataawaa which he could not compile and complete in his life. Fortunately, its two collections are preserved in Khuda Bukhsh Library under No. 176 & 177 (Urdu manuscript) consisting of numerous Fataawaa in 'Arabic, Urdu and

Persian. They shed light on his academic and scholarly attitude and his peculiar style in writing Fataawaa. By the grace of Allaah, a collection of all of his existing and scattered Fataawaa has been published from 'Ilmi Academy Foundation, Karachi in 1989 ce, which is a precious presentation for the scholars.

AR-RISAALAH FIL-FIQH

A copy of it written by him in 1311H (1893 ce) is in Khuda Bukhsh Library under No. 1380/5. This is also a part of his Fataawaa.

HADIAT-AL-LAWZA'EE BI NIKAT-AT-TIRMIDHEE

Most of the scholars have talked about this book. An incomplete version of it consisting of twelve pages is in Khuda Bukhsh Library under No. 4229. It occupies the place of a preface to '*Jaami' at-Tirmidhee*,' like the lengthy academic and scholarly prefaces written by al-'Allaamah A'dheemabaadee in the beginning of '*Ghaayat-al-Maqsood*' and '*at-Ta'leeq-al-Mughni*.' al-'Allaamah A'dheemabaadee had divided it into seven chapters. The handwritten version consists of the first three complete and the fourth incomplete chapters. Whether he had completed it or not is unknown.

al-Muhaddith 'Abdur-Rahmaan Mubaarakpooree (d.1353H/1935 ce) gained advantage of this book in his '*Muqaddimah Tuhfatul-Ahwadhee*.'

Quoting a long passage from this regarding the adoption of the Kunyah Aboo 'Eesaa, al-Muhaddith Mubaarakpooree, instead of mentioning the name of al-'Allaamah Shamsul-Haq A'dheemabaadee, has sufficed to write "*ba'dh-al-a'lam*" for unknown reasons.

AL-WIJAAZAH FIL-IJAAZAH

In this book al-'Allaamah A'dheemabaadee has gathered the Isnaad of Hadeeth books along with their writers. In the beginning, he gave an account of his eleven teachers and wrote that three of them were Indians (Shaykh Basheer-ud-Deen Qannawjee, Shaykh Sayyid Mian Nazeer Hussain Muhaddith Dehlawee and Shaykh Hussain bin Muhsin al-Yamaanee al-Ansaaree) and the remaining eight were 'Arabs from whom he received Sanad of Hadeeth in Hijaz. Each of them had granted permission to him to narrate Hadeeth from all orders of Isnaad.

Two handwritten copies of this book are in Khuda Bukhsh Library under No. 3264 and 3265, one of which is in the handwriting of the author.

He used to lend it to his students so that they could have the opportunity of relating the books of Ahaadeeth on his behalf. Therefore, one of two of the above mentioned copies bears the name of "Shaykh Ismaa'eel Khateeb ibn Sayyid Ibraaheem Hassanee al-Qadaree nasaban, as-Salafee al-Hadeethee mashraban, al-Is'irdee baladan wa mahallatan, al-Qahiree al-Azharee rihlatan", and the other bears the name of "Shaykh 'Abdul-Hafeedh ibn Shaykh Muhammad Taahir al-Fihree nasaban, al-Fasee daran," and they are from those to whom he had sent the collection of his Asaaneed (credentials).

This book has been published from 'Ilmi Academy Foundation, Karachi in 1988 ce with the research of Dr. Badruz-Zamaan Muhammad Shaafi' Nepaalee.

After these published and handwritten material discussed above, the following are works which are mentioned by al-'Allaamah A'dheemabaadee himself or are mentioned by his biographers, although they are untraceable.

FADHL-AL-BAAREE SHARH THULAATHIAT-AL-BUKHAAREE

Shaykh 'Ubaydullaah Rehmaanee Mubaarakpooree writes:

"It is unfortunate that al-'Allaamah A'dheemabaadee could not complete this commentary in his life."

AN-NAJM-AL-WAHHAJ FEE SHARH MUQADDIMAT-AS-SAHEEH LI MUSLIM BIN AL-HAJJAAJ

As is apparent from the title, this preface is a detailed commentary on the *Muqaddimah* (introduction) of '*Saheeh Muslim.*' al-'Allaamah A'dheemabaadee has himself mentioned regarding this book. Others also refer to it.

TA'LIQAAT 'ALAA SUNAN-AN-NASAA'EE

It deals with solving the difficulties that occur in '*Sunan an-Nasaa'ee.*'

NUKHBAT-AT-TAWARIKH

In this book he had written the life and works of ancient and modern scholars in the Persian language. A long passage from this comprising of the biography of Sayyid Mian Nazeer Hussain Muhaddith Dehlawee occurs in '*al-Hayaat Ba'd-al-Mamaat.*' Its reference is also found in the conclusion of '*Muqaddimah Tuhfatul-Ahwadhee.*'

TAZKIRAT-AN-NUBALA' FEE TARAAJIM-AL-'ULEMAA'

This work is also available in Persian and various writers refer to it. The author had given away this book to Shaykh Hakeem Sayyid 'Abdul-Hayy Hassanee to provide material for '*Nuzhat-al-Khawatir*' and its compilation. Therefore, his references are seen here and there, particularly in the last two volumes.

Similarly, Muhammad Idrees Nigramee has made use of it in his '*Tazkirah-'Ulemaa'-e-Hal.*' He also admits the fact that al-'Allaamah A'dheemabaadee helped the writer for the collection of the life histories of so many people. In Fadhl Hussain's '*al-Hayaat Ba'd-al-Mamaat*' one also finds references made to '*Tazkirat-an-Nubala*' with regards to the life and achievements of Ahmad ibn Ahmad ibn 'Alee at-Tunisee al-Maghribee (d.1314H/1896 ce).

NIHAAYAT-AR-RUSUKH FEE MU'JAM-ASH-SHUYOOKH

This book was in 'Arabic in which he had written about the lives of his teachers and the Shuyookh of his "Silsilatul-Isnaad." In the preface of *'Au'n-al-Ma'bood'*, brief life histories of eleven scholars are taken from this book. According to Nizaamee Badayunee, this book was left incomplete.

TAFREEH-AL-MUTADHAKKIREEN BI DHIKR-I-KUTUB-AL-MUTA'AKHKHIREEN

This important book was in Persian. Most likely, this book was one of the sources of *'ath-Thaqafat-al-Islaamiyyah fil-Hind'* written by 'Abdul-Hayy Hassanee. Unfortunately, it was left incomplete and not even a single copy has been seen anywhere.

AN-NOOR-AL-LAMI' FEE AKHBAR-I-SALAAT-AL-JUMU-'AT-I-'ANAN-NABEE-ASH-SHAFI'

The subject matter is self-evident. He wrote this book in 'Arabic but unfortunately could not complete it. He has mentioned about this book in his *'at-Tahqeeqat-al-'Ulaa bi Ithbat-I-Fardhiyyat-al-Jumu'at fil-Quraa.'*

TUHFAT-AL-MUTAHAJJIDEEN-AL-ABRAAR FEE AKHBAAR-I-SALAAT-AL-WITR WA QIYAAMI-RAMADHAAN 'ANAN-NABEE AL-MUKHTAAR.

al-'Allaamah A'dheemabaadee collected in it Ahaadeeth about Witr and the prayer during Ramadhaan and discussed them in a scholarly way. This book also, unfortunately, could not be completed. According to biographers, it was also written in 'Arabic.

GHAAYAT-AL-BAYAAN FEE HUKM-I-ISTI'MAAL-AL-'AMBARI WAZ-ZA'FRAAN

He himself described in *'Au'n-al-Ma'bood'* that he intended to write a book of this title. It is not known whether he translated this thought into action. Nevertheless, a detailed discussion of it occurs in *'Au'n-al-Ma'bood'* from which we can guess his ideologies.

SAWANIH 'UMRI MOULANA 'ABDULLAAH JHA'U MIAN ALLAAHABAADDEE

Giving an account of this book, Aboo Dhia Muhammad Qamar-ud-Deen Allaahabaadee writes that al-'Allaamah A'dheemabaadee collected the life history of Jha'u Mian, but could not publish it as it was incomplete. It would have been extremely rewarding if someone had published it by copying it from his own manuscript preserved in his library. It is not certain whether it was a full fledged book, yet it should be pointed out that he had written a more detailed life history of Jha'u Mian in *'Tazkirat-an-Nubala,'* and this has been quoted by 'Abdul-Hayy Hassanee in *'Nuzhat-al-Khawatir.'* In this

way, the biographical accounts collected by al-'Allaamah A'dheemabaadee are preserved in a complete or incomplete form.

FATH-AL-MO'IN FIR-RADD-AL-BALAAGH-AL-MUBEEN FEE IKHFAA'-AT-TA'MEEN

This book is in refutation of the pamphlet of Muhammad Shaah Punjaabee, and it is related to the verdict of saying "Aameen" in the Salaah. al-'Allaamah A'dheemabaadee has himself mentioned about this book on page 37 of the first publication of his book '*al-Kalaam al-Mubeen.*' This book was published before 1303H in the Urdu language.

JAWAABAAT ILZAAMAAT AD-DARAQUTNEE 'ALAS-SAHEEHAYN

Imaam ad-Daraqutnee had raised some objections on the Saheehayn (the Saheeh of al-Bukhaaree and the Saheeh of Muslim). This book consisted of replies to those objections. Unfortunately, this book is no longer available. Shaykh Abul-Qaasim Sayf Banaarasee had described the same for the first time in his books '*ar-Reeh al-'Aqem*' on page 21 and in '*Hall-i-Mushkilat-al-Bukhaaree*' on page 54 respectively.

Apart from the above mentioned books, al-'Allaamah A'dheemabaadee had also written footnotes and reviews on a number of books. A collection of his writings entitled '*Majmoo'ah Taswidaat*' can be particularly mentioned here which is in Khuda Bukhsh Library under No. 3834. It contains valuable notes of al-'Allaamah A'dheemabaadee, his criticism of some writers such as az-Zayla'ee, his ideologies about a few issues and his arguments about some Ahaadeeth.