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SAARTJE VERBEKE

Khān, Şiddîq Ḥasan

Nawwāb Muḥammad **Şiddîq Ḥasan Khān** al-Qannawjī al-Bhopalī (1832-90) was a prominent Islamic scholar and writer and a founder of the Salafī Ahl-i Ḥadīth movement. His family claimed descent from Ḥusayn b. 'Alī, the grandson of the prophet Muḥammad. Some of his ancestors were renowned as Sūfīs of the Naqshbandiyya or Chishtiyya orders (the Naqshbandiyya, whose eponymous founder, Bahā' al-Dīn Naqshband, died in 791/1389, is now widespread; the Chishtiyya probably originated in Chisht, near Herat, towards the end of the sixth/twelfth century, and was introduced in India by Mu'tīn al-Dīn Sijzī, d. 627/1230). The family had been Shī'ī Muslims for several generations, but Şiddîq Ḥasan Khān's father, Sayyid Awlād Ḥasan (d. 1837), became Sunnī again, broke off contact with this Shī'ī family, and associated himself with Sunnī reformist circles in Delhi (Saeedullah, 6-9).

1. EARLY CAREER

Born on 19 Jumādā I 1248/14 October 1832 in Rae Bareilly (in present-day Uttar Pradesh), Şiddîq Ḥasan Khān was only five

years old when his father died. After receiving an Islamic education from his mother and his elder brother Aḥmad Ḥasan Khān (d. 1860), his further education was financially supported by his father's friends. Şiddîq Ḥasan removed to Delhi, where he met Muftī Şadr al-Dīn Āzurda (d. 1868), *şadr al-şudūr* (chief judge) of the Mughal Empire. Like his father, he was initiated into the Naqshbandiyya-Mujaddidiyya and studied with the family of Shāh Walī Allāh Dihlawī (d. 1176/1762) (the Mujaddidī current of the Naqshbandiyya was initiated by Shaykh Aḥmad Sirhindī, d. 1034/1624, posthumously known as the "renovator" (*mujaddid*) of Islam in the second millenium). Two scholars of the early Ahl-i Ḥadīth movement became important for his scholarly career: Nadhīr Ḥusayn Dihlawī (d. 1902), another founding figure of that movement, and 'Abd al-Ḥaqq Banārsī (d. 1870), who had been a member of the Muḥammadiyya order. (The Ahl-i Ḥadīth, lit., people of the Prophetic traditions, are members of an Islamic reformist movement that emerged on the Subcontinent in the late nineteenth century. It was distinguished from other Muslim movements in India by its positions on Islamic law (*fiqh*), theology, and ritual, maintaining that they are the followers of the early *aşhāb al-ḥadīth* or *ahl al-ḥadīth* and considering the lifetime of the prophet Muḥammad and his Companions the golden age of Islam. Muḥammadiyya is another name for the Naqshbandiyya-Mujaddidiyya order, propounded notably by Sayyid Aḥmad Barelwī, d. 1831, a charismatic Indian leader and a mystic, soldier, religious reformer, and *jihād* fighter against the Sikh kingdom in the Punjab who had a posthumous career as a *mahdī*). After his pilgrimage to Mecca, 'Abd al-Ḥaqq continued his studies in Şan'ā,

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