



## ‘ABD-AL-ḤAQQ DEHLAVĪ

‘ABD-AL-ḤAQQ MOḤADDET DEHLAVĪ ḤAQQĪ, noted Mughal traditionist, historian, essayist, and biographer of saints. Born at Delhi in 958/1551, he was the son of Sayf-al-dīn b. Sa’dallāh and traced his ancestry back to Āgā Moḥammad Tork, who migrated to India from Bokhara and enjoyed the rank of amir under late Kaljī and early Toḡloq rulers. His father’s instruction gave him a taste for mysticism, and he also studied at Fatḥpūr Sikrī (q.v.), where his classmates included Mīrzā Neẓām-al-dīn Aḥmad and Fayzī (*Aḵbār al-akyār*, pp. 354f.). At age 22 he began to teach in his father’s *madrassa*, but we know little about this period (from 980/1572 to 995/1587), since it receives comparatively brief documentation even in his own autobiographical reflections (*Neẓāmī, Ḥayāt*, pp. 90-95).

In 995/1587, disgusted with the impious atmosphere of the Mughal court, ‘Abd-al-Ḥaqq left for the Hejaz. He missed his ship and remained for one year at Ahmadabad, where Mīrzā Neẓām-al-dīn entertained him (*Badā’ūnī, Montaqab*, tr., III, p. 168). Subsequently, he spent three years in Mecca and Medina, benefiting greatly from the company of Shaikh ‘Abd-al-Vahhāb Mottaqī and other scholars of Hadith. On his return to Delhi in 1000/1592, he taught and wrote in his *kānaqāh* for more than forty years. He compiled an enormous library of Hadith literature, even employing calligraphers to transcribe rare works for his own use. He became widely renowned for his learning and sanctity, to such an extent that Jahāgīr spoke warmly about the pleasure of his company, though not without a touch of condescension (*Tūzok-e Jahāngīrī*, tr. A. Rogers and H. Beveridge, London, 1909-14, II, p. 111). Among the several



scholars and nobles with whom he corresponded were Shaikh **Aḥmad Serhendī**, ‘Abd-al-Raḥīm Kān Kānān, Fayzī, and even Queen Nūr Jahān (*Ketāb al-makātīb wa’l-rasā’el*, Delhi, 12297/1880, p. 72). Liberal in temperament, he usually ignored slight doctrinal differences, but he disliked the unorthodoxy of Fayzī and Abu’l-Faẓl (Neẓāmī, *Ḥayāt*, pp. 241-44). He once quarreled with Shaikh Aḥmad Serhendī and may or may not have been later reconciled with him (see Y. Friedmann, *Shaikh Aḥmad Serhendī*, Montreal, 1971, p. 90, where the author challenges the authenticity of the letter of apology allegedly sent by ‘Abd-al-Ḥaqq to Serhendī).

The distinguished literary legacy of ‘Abd-al-Ḥaqq includes major contributions to several branches of Muslim learning, especially *taṣavvof* and biography. By his own reckoning (*Fehrest al-tawālīf, takmela*) he produced forty-nine works, but Neẓāmī (*Ḥayāt*, pp. 216-19) increases the total to sixty. The most significant among them are:

Hadith: 1. *Lama’āt al-tanqīh*, Arabic, commentary on *Meškāt al-maṣābīh*. 2. *Aṣḥ‘at al-lama’āt*, Persian, expanded commentary on *Meškāt*, 4 volumes, Lucknow, 1305/1888. 3. *Asmā’ al-rejāl wa’l-rowāt al-madkūrīn fī ketāb al-meškāt*, Arabic. 4. *Mā ṭabata be’l-sonna fī ayyām al-sonna*, Arabic, Calcutta, 1253/1837. 5. *Šarḥ-e sefr al-sa’āda* (or *al-ṭarīq al-qawīm fī šarḥ al-šerāṭ al-mostaqīm*), Persian, Calcutta, 1252/1836, commentary on Maǧd-al-dīn Firūzābādī’s *Sefr al-sa’āda*, relating authentic traditions about the Prophet Moḥammad.

*Taṣavvof*: 1. *Meftāḥ al-fotūḥ*, Persian translation and commentary on Shaikh ‘Abd-al-Qāder Jilānī’s *Fotūḥ al-ġayb*, Lucknow, 1298/1881. 2. *Tarjama-ye ġonyat al-ṭālebīn*. 3. *Nekāt al-ḥaqq wa’l-ḥaqqīqat*, Persian, Moradabad, 1891. 4. *Maraǧ al-baḥrayn fī’l-ǧam‘ bayn al-ṭarīqayn*, Persian, Delhi, 1265/1848.

Biography: 1. *Aḥvāl-e a’emma-ye eṭnā’ašar*, Persian account of the Shi’ite Imams. 2. *Madāreǧ al-nobūwa*, detailed Persian biography of the Prophet, 2 volumes, Delhi, 1281/1864. 3. *Zād al-mottaqīn*, Persian essay on two major Hadith scholar/saints and some other notables of 16th-century Mecca. 4. *Zobdat al-aṭār*, Arabic, the life of Shaikh ‘Abd-al-Qāder Jilānī, Bombay, 1304/1887; translated into Persian at the order of Prince Dārā Šokūḳ (Neẓāmī, *Ḥayāt*, p. 205). 5. *Akbār al-akyār*, Persian, the most complete and accurate Mughal *taḍkera* of Indian Sufis, Delhi, 1270/1853, 1282/1865, 1309/1891, 1332/1914.



‘Abd-al-Ḥaqq’s travelogue of his journey to Arabia (*Jadb al-qolūb elā dīār al-maḥbūb*, Persian, 1263/1847), his histories of Muslim India (*Tārīk-e Ḥaqqī* and *Dekr al-molūk*, both in Persian), his poetry and letters, his studies of logic, philosophy, dogma, and ethics—all are cited in the *takmela* to his *Fehrest al-tawālīf* (or *Ta’līf qalb al-alīf*), Persian notes on poets and scholars of Delhi, partially translated in Elliot, *History of India* VI, pp. 483-92.

‘Abd-al-Ḥaqq died in 1052/1642 and, in accord with his will, was buried on the west bank of Ḥawz-e Šamsī in a tomb which still exists (*Vāqe’āt* III, p. 309). He was survived by three sons: Moḥammad Hāšem, a minor traditionist; ‘Alī Moḥammad, the author of mediocre devotional tracts; and Nūr-al-Ḥaqq (q.v.; d. 1073/1662), the most distinguished as well as the eldest, having to his credit commentaries on Boḳārī and Termedī and a general history of Muslim India entitled *Zobdat al-tawārīk*.

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