Chapter IV
Development of Hadith in Indian Sub-Continent till Shah Waliullah

The scholars have classified the stages of development of Hadith in Indian sub-continent into different stages according to their own study and thought. We are going to mention the periods of development of Hadith in Indian sub-continent classifying them into four stages under four sections.

Section 1 - 1st Stage: From `Arab Expedition to their Fall (23-388H. /643-998).

Arabian Muslims reached the Indian territory during the caliphate of second Caliph Umar bin Khattab (R)(13-23H) The first and the earliest naval expedition of the Arab to India was directed against Thana, a sea port near Bombay. Uthman bin Abi Thaqafi (d 51 or 55H /671 or 676) a companion of the Prophet, who was the governor of Bahrain and Oman during the Caliphate of second Caliph Umar bin al-Khattab, sent this expedition under the command of his brother Al-Hakam bin Abi Thaqafi, who was also the companion of the Prophet. The landing of the forces on the coast of Gujrat heralded the advent of the Sahaba in south India. Similar expeditions were also sent against Broach and to the gulf of Debal under the command of his another brother Mughira bin Abi Thaqafi.

1. Hakim Abdul Haq indicated to 5 stages, (Al-Thaqafah al-Islamiyah fil-Hind, op cit, pp 132-42)
2. Whereas Dr Ishaq mentioned 4 stages (India's contribution to Hadith Literature, introduction op cit, pp X - XIII, meanwhile Prof Asadullah al-Ghalib opined on 3 stages (Ahle Hadees Andolu'n op cit, p 205)
3. Dr Ishaq, pp 6- 7
4. Ibid, p 7
During the caliphate of third Caliph 'Uthman (R.) (23-35H.), 'Ubaidullah bin Ma’mar al-Tamimi a companion of the Prophet was sent to subdue the hill tribes of Sind which comprised the west of Indus. He brought the extending from Mukran to Indus under his control as well. Henceforth Arab hold over the region appears to have taken a permanent footing.¹

During the period of Amir Mu’awia (41-60H./661-681) Sinan bin Salamah al-Muhabbiq al-Huzali was appointed the commander for the Indian frontiers in 48H./668. He proved himself a capable general and good administrator. He has been killed at Qusdar in Baluchistan in 53H./673.²

The foundation of an ‘Arab principality in Sind in the nineties of the first century H. was an epoch-making event in that it threw the gates of the territory open to the Arabian Muslims. After the conquest of Sind by the ‘Arab commander Muhammad bin Qasim in 93H./711, ‘Arab immigrants poured into Sind both by sea and land routes. Muhammad bin Qasim stationed at Multan and there were 50,000 ‘Arab horsemen as permanent force.³ Thus arose and flourished in the far eastern territory of the caliphate several ‘Arab colonies of which the principal were Mansura (Karachi), Multan, Debal, Sindan, Qusdar and Qandabil.⁴ These colonies early became the seats of Islamic learning.⁵

During the long period of ‘Arab rule in Sind which covered near about 350 years, many companions of the Prophet, Tabi’un, Tabai’ Tabi’in and their successors have arrived in Indian territory and taught the people Hadith of the Prophet (PBUH) along with other Islamic knowledge staying in different centres

¹- Dr Ishaq, op cit., pp 15-16.
⁴- Dr Ishaq, p 22, Abdur Rahim, p 458, Prof. al-Ghalib, p 207.
⁵- Hakim Abdul Hai, Al-Thaqafah al-Islamiyah fil-Hind, op cit., p 135, Dr Ishaq, p 22, Abdur Rahim, p 458, Prof. al-Ghalib, p 207.
of it. There were 14 to 18 companions of the Prophet who arrived in India. However, we are going to mention in this section some outstanding personalities who have contributed to develop the Hadith literature in Indian sub-continent, directly or indirectly during the rule of Arab

Saman b. Salamah b. al-Muhabbihad al-Huzali (d 53H/673)

It has been mentioned earlier that he had been appointed commander for the Indian frontier. According to the statement of Hafiz Ibn Hajar al-Asqalani (d 852H/1449), he was a younger companion of the Prophet and transmitted Hadith from the Prophet himself and 'Umar bin Khattab and Abdullah bin 'Abbas.

Musa b. Ya'qub al-Thaqafi

He accompanied Muhammad bin Qasim to Sind and appointed Qadi of Alor by the latter. He permanently settled in Sind and was highly learned in the Sunnah of the Prophet. His family at Uch appears to have long enjoyed reputation for learning and scholarship as is evidenced from the fact that as late as 613H/1216, Isma'il bin 'Ali al-Thaqafi, a descendant of his, was a mine of learning and a soul of wisdom, and there was no one equal to him in knowledge, piety, and eloquence.

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3. Supra, p 159


Yazid bin Abi Kabasha al-Saksaki (d. 971H./715)

Caliph Sulaiman bin Abdul Malik (96-99/714-717) recalled Muhammad bin Qasim from Sind and appointed in his place Yazid al-Saksaki. He was a tabi’ti and received Hadith from Abu al-Darda and Shurahbil bin Aws, the companions of the Prophet.

With reference to Tahzib al-Tahzib of Hafiz Ibn Hajar, Dr. Ishaq stated, "His Hadith occur in the Sahih al-Bukhari." This statement seems to be wrong and misinterpreted. Actually, Ibn Hajar said, "Ibn Asakir Said that he (Yazid al-Saksaki) had been mentioned in (the part of) Jihad of Sahih al-Bukhari. I say that he has no transmission in it, the fact is that the transmission of Ibrahim al-Saksaki is available in it (Bukhari)." Dr. Ishaq has referred to Kitab al-Jihad of Sahih al-Bukhari also without mentioning the Hadith and its number. Actually, Yazid al-Saksaki has been mentioned in the text of Hadith which has been transmitted by Ibrahim al-Saksaki not by Yazid al-Saksaki himself. Hafiz Ibn Hajar said that he was a trustworthy transmitter of Hadith and was not mentioned in Sahih al-Bukhari except in this place.

Mufadhdhal bin al-Muhallab bin Abu Sufra (d.102H./721)

He came to Qandabil (part of Sind) from Khurasan in 102 H. Al-Mufadhdhal was a famous transmitter of Hadith. He was a tabi’ti and narrated Hadith on the authority of Nu’man bin Bashir a companion of the Prophet. His son Hajib, Thabit

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2. Tahzib al-Tahzib, op cit, Vol 6, p 218, Dr Ishaq, p 24
3. Dr Ishaq, p 24
4. Tahzib al-Tahzib, Vol 6 p 218,
5. Dr Ishaq, p 24, foot note no 6
al-Bunani (d.127H.) and Jarir bin Hazim narrated Hadith on the authority of al-
Mufadhdhal.¹

`Amar bin Muslim al-Bahili (d.123H./740)

`Amar bin Muslim was the brother of Qutaiba bin Muslim al-Bahili, the
famous conquerer of Transoxania. He came to Sind as governor of Caliph `Umar
bin `Abdul `Aziz (99-101H./717-19) and conducted some successful raids into India.
During his tenure many kings including Jaisinha son of Raja Dahar, accepted
Islam in response to an appeal made by the Caliph. Despite leading a soldier life
he was a Muhaddith.² He has narrated the Hadith on the authority of Ya`la bin
`Ubaid while Abu al-Tahir has narrated from him.³

Abu Musa Israil bin Musa al-Basri (155H./771)

He was a native of Basra. Perhaps as a trader he came to Sind and set up
his residence there. He was a reliable transmitter of Hadith on the authority of
Hasan al-Basri (d.110H.), Abu Hazim al-Ashja’i and others. Imam Bukhari (d.256H/
870) quotes one of Abu Musa’s traditions in as many as four different places of
his Sahih.⁴

Rabi` bin Sabih al-Basri (d.160H./776)

He was one of the pioneers in the field of collecting and codifying the
Hadiths in the second century A.H., and early authors of Hadith. He came to India
in 160H./776 along with a naval squadron during the caliphate of al-Mahdi (158-
69H./775-85). He studied Hadith under Hasan al-Basri (d.110), Thabit al-Bunani
(d.127H.), Hamid al-Tawil (142H.) etc.⁵

¹- Dr Ishaq, op cit, p 26, Nur Muhammad A’zami, op cit, p 137
²- Ibid, p 26, Al-Ghalib, op cit, p 210
³- Ibn Hajar, Tahzib al-Tahzib, op cit, Vol 4, p 365
⁴- Dr Ishaq, pp 25-26, Abdur Rahim, p 459, Nur Muhammad A’zami, p 137, Al - Ghalib, pp 209-10
Abu Ma'shar Najih Sindhi (d. 170H./786)

He was brought to the 'Arab as a war prisoner and studied Hadith under Muhammad bin Ka'ab al-Qurazi, Naafi' Maula Ibn 'Umar, Sa'eed al-Maqburi, Muhammad bin al-Munkadir and Hisham bin 'Uruwah whereas his son Muhammad, Yazid bin Harun, Muhammad al-Waqidi, Ishaq al-Tabba and Muhammad bin Bakkar have transmitted the Hadith from him. He was well-versed in al-Maghazi.

Ahmad bin Abdullah al-Debali (d. 343H./954)

A famous Muhaddith of his times. He travelled many countries for obtaining the knowledge of Hadith and studied it under the Muhaddithin of Makka, Basra, Baghdad, Egypt, Beirut, Harran, Baghdad, Tustar and Nisapur and died in Nisapur.

Ibrahim bin Muhammad Abu Ja'far al-Debali (d. 345H./956)

He narrated the Hadith on the authority of Musa bin Harun al-Bazzaz (d. 294H.), Hafiz of Baghdad and Muhammad bin 'Ali al-Saigh (d. 291H.) a Muhaddith of Makka.

Muhammad bin Muhammad al-Debali (d. 346H./957)

He travelled many countries like Basra, Baghdad etc. and studied the Hadith under the famous Muhaddithin of those countries. Hakim Abu Abdullah Nisapuri (d. 405H.) was one of his students of Hadith.

Khalaf bin Muhammad al-Debali (d. 360H./971)

He studied the Hadith under 'Ali bin Musa al-Debali, then went to Baghdad and transmit the Hadith there. Abul Husain bin al-Jundi (d. 396H.) was his student.

2. Dr Ishaq, op cit, pp 32-34, Prof al-Ghalib, op cit, p 213-14, Nur Muhammad A'zami, p 138
Ahmad bin Muhammad bin Harun al-Debali (d.370H./981)

His surname was Abu Bakr and after his migration to Rayy became famous as al-Razi. Afterwards he settled permanently at Harbiya in the west of Baghdad. He studied Hadith under Ja'far bin Muhammad al-Faryabi (d.301H.) and also under Ahmad bin Sharik of Kufa. Besides being a transmitter of Hadith, he was well-versed in the science of *al-Qira'at*. Ahmad bin 'Ali al-Bada (d.420), Abu 'Ali bin Duma (d.431) and Qadhi Abul 'Ala al-Wasiti were his pupils.  

Ahmad bin Muhammad bin Salih al-Mansuri

He studied Hadith in Iran under the famous *Muhaddith* Abul 'Abbas al-Athram (d.336H.) and at Basra under Ahmad al-Hizzani called Abu Rawaq (d.336H.). When he visited Bukhara Al-Hakim Abu ‘Abdullah Nisapuri (d.405H.) studied Hadith under him. Towards the seventies of the fourth century when Al-Maqdisi visited Mansura saw that almost citizens were *Ashab al-Hadith* and its Judge (*Qadhi*) was Abu Muhammad al-Mansuri a leading scholar of the school of Dawud al-Zahiri (d.270H./884). He used to teach and compiled several good books.  

Ahmad bin Muhammad al-Mansuri (d.380H./990)

He studied Hadith in Persia and Basra under Abul 'Abbas al-Athram (d.336H.) and others. He was also an Imam of the *Zahirite* school and was a *Shaikh* of Al-Hakim Nisapuri (d.405H.).

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1. Dr. Ishaq, op cit., p 35, Prof. al-Ghalib, op cit., p 213
2. Mansura Now Karachi. It was named Mansura according to the name of Mansur bin Jamhur, the Governor of Bani Umayyah (Abul Hasan ‘Ali al-Mas’udi, Muruj al-Zahab, Al-Matba’ al-Bahiyah Bahiyah al-Misriyah, Cairo, 1346H., p 105
3. Dr Ishaq, p 38, Al-Ghalib, p 217
5. Dr. Ishaq, p 39, Prof. al-Ghalib, p 217
Al-Hasan bin Hamid al-Debah (d 407H/1016)

He went abroad as a trader and established himself in Baghdad. He studied Hadith under Ali bin Muhammad al-Mawshil (d 359), Muhammad al-Naqqash (d 351H) and Abu Ali Al-Lumari (d 360H). He delivered lectures on Hadith in Damascus and Egypt. He also died in Egypt.

Abu Muhammad Ja'far bin al-Khattab al-Qusdari (d 450H/1058)

He studied Hadith under Abdus Samad bin Muhammad al-Asimi. He was a baqih and Sufi. Abul Futuh Abdul Ghafir al-Kashghari (d 474H), the Hafiz transmitted Hadith on his authority.

Sibawaihi bin Isma'il bin Dawud al-Qusdari (d.463H./1070)

He studied the Hadith under Al-As Abul Qasim `Ali al-Husaini, Yahya bin Ibrahim al-Mak'hu and Raja bin Abdul Wahid al-Ispahani. He migrated to Makka, where he lectured on Hadith. The Hafiz Abul Fityan `Amar al-Rauwasi Dihistani al-Jurjani narrated Hadith on his authority.

Towards the second half of the fourth century, the principalities of Multan and Mansura were usurped by the Isma'ilite Shi'ites. This was not merely a political change, it had a far reaching effect on the life and faith of the Sunnites of Sind and Multan. Bent on destroying not only the structure of the states of the Sunnites, but also their religion and culture, the Isma'ilites left no stone unturned to attain their objective. Naturally, therefore, the study of Hadith, the fountain-head of the religious laws of Sunnis, received a great setback. Since then these territories did not and, as a matter of fact, could not send any of her young

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1. Dr Ishaq, op cit, p 35-36, Prof al-Ghalib, op cit, p 216
2. Qusdar Baluchistan
3. Dr Ishaq, p 41, Al-Ghalib, pp 218-19
4. Ibid, p 41, Al-Ghalib, p 219
learners to study Hadith abroad. Sultan Mahmud Ghaznavi (388-421H/998-1030) a good Sunni succeeded in setting up his rule after having overthrown their Government and driven them out of the territory.¹

¹ Hakim Abdul Hau, Al-Thaqafah al-Islamiyah fil-Hind, op cit., pp 212-18, Dr Ishaq, op cit., pp 42-43, Prof al-Ghalib, op cit., p 223
Section II-2nd Stage: From the Beginning of Ghaznavids Expedition (388-582H./998-1186) to Shaikh Ahmad Sirhindi and 'Abdul Haq Dihlawi.

Regarding this long period Hakim Abdul Hai said, "After the Arab domination over Sind came to an end, Gaznavid and Ghorid Sultans established their hold (602-700H/1205-1300) over that province, there was then an inflow of scholars from Khurasan and Transoxania causing a decline in the study of Hadith which gradually became almost extinct Poetry, astrology and mathematics among general subjects and fiqh and usul among Islamic branches of learning gained popularity among the people This situation continued for long time and ultimately Greek philosophy became the main pursuit of Indian scholars Indifference to Quranic exegesis and Hadith became common except a little part which directly connected with their fiqh It was customary, in those days, to leaf through Mashariq al-Anwar of Imam al-Saghami (d.650H/1252), for making the grade as a scholar of Hadith If any one desired to go in for further studies in the subject, he deemed it sufficient to go through Imam Baghawi's (d.510H/1117) Masabih al-Sunnah or Mishkat al-Masabih Any one who had studied these books was taken for a scholar of Hadith This was because the people were ignorant of the worth and merit of the Hadith They were neither pursuing this learning, nor reading it not encouraging to it, and not feeling attraction to this knowledge They neither knew the names of books of this branch nor the scholars of it A few scholars used to read the Mishkat only not any other books, that was also only for obtaining blessings neither for understanding the Hadith nor for practice according to it They valued the study of fiqh as a matter of convention and not for delving deep into its issues except some of them This gave an occasion to compilations of juristic opinions of the earlier juris-consults with little attention being given to the well-defined commands and injunctions of the Quran Nobody ever bothered to
further examine or reconcile such juristic opinions with the Quran and the Hadith. Thus the revival of the study of Hadith in India was delayed until the rise, in the ninth century, of the Bahmanis and the Muzaffar Shahis in the Deccan and Gujarat respectively. In the meantime flickering light of Sunnah was visible in Northern India with the advent of the scholars of Central Asia ever since the Muslim conquest began to take shape in that region.

The renowned Muhaddiths of this period were as mentioned below:

Al-Hasan bin Hamid al-Debali (d 407H./1016)

He went abroad as a trader and established himself in Baghdad. He studied Hadith under Muhammad bin Sa`eed al-Mawsili (d 359H.), Muhammad al-Naqqash (d 351H.) and Abu Ali al-Tumari (d 360). He delivered lectures on Hadith in Damascus and Egypt and died in Egypt.

Shaikh Muhammad Isma`il Lahori (d 448H./1057)

A highly versed in Hadith and Tafsir and eminent saint came to Lahore from Bukhara and distinguished himself as the first Muslim missionary to preach the faith of Islam in the city of Lahore.

Abu Muhammad Ja`far bin al-Khttab al-Qusdari (d 450H./1059)

He studied Hadith under Abdus Samad bin Muhammad al- Asimi. He was a reliable transmitter of Hadith as well as a faqih and sufi. Abul Futuh Abdul Ghafir al-Kashghri, Hafiz (d 474) transmitted Hadith on his authority.

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1. Al-Thaqfa al-Islamiyah fil-Hind, op cit., pp 135-36
2. Dr Muhammad Ishaq, op cit., p 44
3. Ibid, pp 35-36 Prof al-Ghalib, op cit., p 216
4. Ibid, p 45-46, Al-Ghalib, p 224
5. Qusdar Baluchistan
6. Dr Ishaq, p 41, Al-Ghalib, pp 218-19
Sibawaihi bin Isma'il bin Dawud al-Quisdari (d.463H./1072)

He studied Hadith under Abul As Abul Qasim al-Husaini and Abdul Wahid al-Ispahani. He migrated to Makka and where he lectured on Hadith the Hafiz Abul Fitiyan 'Amar al-Rawasi Dihistani narrated Hadith on his authority.

Abul Hasan 'Ali bin 'Umar Lahori (d.529H./1138)

He was at once a Muhaddith, poet and litterateur. He studied Hadith under Abul Muzaffar al-Saeedi, the Hafiz. His fame as a Muhaddith as far as Baghdad. As result, Abul Fadhl Muhammad bin Nasir al-Sulami al-Baghdadi (d.467H./55U) received Hadith from him.

Abul Futuh Abdus Samad Lahori (d.550H./1158)

He studied Hadith under Abul Hasan Lahori. When he lectured on Hadith in Samarqand, the famous Muhaddith al-Sam'ani heard it from him.

Hasan bin Muhammad bin Hasan al-Saghani Lahori (d.650H./1252)

A world-renowned Muhaddith in his period. He studied Hadith under the famous Muhaddithin of India, Makka, Yemen and Baghdad. He finally settled down in Baghdad and enjoyed patronage from the Abbasid Caliphs. He was appointed Ambassador of Baghdad to Delhi twice in the times of Caliph al-Nasir and al-Mustansir during the periods (617-624/1220-1227) and 624-637/1227-1240) for twenty long years. His famous books on Hadith are Mashariq al-Anwar and Misbah al-Duya, Al-Shahms al-Munira, Kashf al-Hijab, Sharh al-Bukhari, Durr al-

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1. Dr Ishaq, op cit, p 41, Prof al-Ghalib, op cit, pp 218-19
2. Ibid, p 47, Al-Ghalib, pp 224-25
3. Ibid, p 47
4. Rijal al-Sind wal-Hind, op cit, pp 92-94 Dr Ishaq, pp 218-19
5. Mashariq al-Anwar This book comprises 2,253 selected Hadith from the Sahih al-Bukhari and Muslim. This book grew more and more popular, so that by the 8th century journeys were undertaken and classes were held for its study (Dr Ishaq, p 228, 250). This book was the syllabus of Hadith in Indian educational institutes (Al-Thaqafa al-Islamiyah fil-Hind, op cit, p 11, 15, 142)
6. Ibid, p 143, Rijal al-Sind, p 93, Dr Ishaq, p 230
In addition to these works Al-Saghani edited the *Sahih al-Bukhari*. This edition of the *Sahih al-Bukhari* had been accepted by all countries. He died in Baghdad.

Bahauddin Zakariya Multani (d.666-1267)

He was a saint and was the disciple of famous saint Shihabuddin Suhrawardi (d.632H.). He received his education in Bukhara and Khurasan then went to Hijaz and studied Hadith five years under the *Muhaddithin* of Madina and became specialist in it. He died at Multan.

Qadhi Minhaj al-Siraj al-Juzjani (d.668H./1270)

His father was a *qadhi* of India during the rule of sultan Muhammad Ghuri (570-602H./1175-1205). Qadhi Minhaj also was a *qadhi* and principal of Firoz college of Uch and Nasiriya college of Delhi. He stayed in Lakhnawati in Bengal for two years. He quoted in his *Tabaqat-i-Nasiri* from the *Sunan* of Abu Dawud which suggests that he studied this kind of high ranked books of Hadith.

Kamaluddin Zahid (d.684H./1285)

He studied Hadith especially the *Mashariq al-Anwar* under Burhanuddin Mahmud (d.687H.) and distinguished himself as a teacher of Hadith. Famous saint Shaikh Nizamuddin Awlia (d.725H./1325) studied Hadith under him.
Burhanuddin Mahmud Balkhi (d.687H/1288)

He studied Hadith under Shaikh Hasan al-Saghani(d.650H) and stayed in Delhi during the reign of Sultan Ghiyathuddin Balban (664-86H/1266-87) and initiated the study of *Mashariq al-Anwar* of al-Saghani in Delhi.

Radhiuddin Badayuni (d.700H/1300)

He was well-versed in Hadith and was a *quddhi* of Ku'il (Aligarh) He went to Makka and Baghdad for higher study in Hadith and returned to India and died at Lahore.

Sharfuddin Abu Tawama Bukhri (d.700H/1300)

He migrated from Bukhara to Delhi early in the 7th century of Hijrah During the reign of Sultan Iltutmish (607-33H/1210-36) he came over to Sunargaon (Dhaka) in Bengal. According to another report Sultan Ghiyathuddin Balban (664-686H/1266-1287) compelled him to leave Delhi. Abu Tawama was the teacher of Hadith of great celebrity and under him Sunargaon early developed into a centre of Hadith study in Bengal. The famous saint *Muhaddith* Makhdum Sharfuddin Yahya Maniri (d.782H) was his student. He was a non-conventionalist *Muhaddith* He brought the *Sahih al-Bukhari* and *Sahih Muslim* to India from another country and used to deliver lecture on them. He wrote an explanation of *Sahih al-Bukhari* He died at Sunargaon.

Shaikh Nizamuddin Awlia Badayuni (d.725H/1325)

The famous saint Shaikh Nizamuddin in his early life studied Arabic literature, *fiqh* and *usul* He was invited by the Government for the post of *quddhi*,

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1. Dr Ishaq, op cit, p 52
2. Ibid, p 53
3. Ibid, p 53
4. Prof al-Ghalib, p 235
5. Dr Ishaq, pp 53-54
6. Al-Ghalib, pp 235-36
but the guidance of his spiritual guide Shaikh Fariduddin Ganj-i-Shakar (d.666H) prevented him to take it. Then he studied the Hadith under Shaikh Kamaluddin Zahd (d.684H./1285) and memorized the Mashariq al-Anwar of al-Saghani. Further, the study of Hadith so widened his outlook on life that he gave up the rigid conventionalism (taqlid) and fell in line of Muhaddithin and used to give the verdict on the legality of qira’at al-Fatiha behind the Imam. He created for the people of his Khanga interest in Hadith with the result there grew up among his disciples and their successors a number of scholars who had acquired proficiency in the subject. There was an argumentation (munazarah) between him and the rigid conventionalist ulama before the Sultan Ghiyathuddin Tughlaq regarding the Hadith and some prevailing fatwas of fiqh.

The mentionable Muhaddithin who belonged to the school of Shaikh Nizamuddin Awlia were Shamsuddin Muhammad bin Yahya Awadi (d.747H./1346), the teacher of the royal institute of Delhi in the period of Sultan 'Alauddin Khalji and the first Indian Muhaddith who wrote a commentary on the Mashariq al-Anwar, Fakhruddin al-Jarrad al-Samanuwi (d.748H./1347), Muhiuddin bin Jalaluddin al-Kashani(d.719H./1319), Nizamuddin 'Allami al-Zafarabadi (d.735H./1334), Shaikh Nasiruddin Chiragh-i-Dihli(d.757H./1356), Sayid Muhammad Gisu Daraz(d.825H./1422), the compiler of Sharh Mashariq al-Anwar, Tarjuma-i-Mashariq al-Anwar (Persian), Kitab al-Arba'een etc., Shaikh Wajihuddin, the author of Miftah al-Jinan, Qadhi Shihabuddin Dawlatabadi (d.849H./1445) and Shamsuddin al-Khawajigi (d.878H./1473).

Shaikh Sharfuddin Yahya Maniri (d.782H./1381)

A famous saint and renowned Muhaddith of Manir of Bihar. He studied Hadith for a long time under the great Muhaddith of Sonargaon Shaikh

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1. Dr Ishaq, op cit, pp 56-59, Dr al- Ghalib, op cit, pp 233-34
2. The Munazara has been mentioned earlier, Chapter III, Section IV, p 137
3. Dr Ishaq, pp 59-66-61, Nur Muhammad Azami, op cit, pp 141-43
4. A village situated at sixty miles distance from present Bihar Sharif in Patna
Sharfuddin Abu Tawama (d 700H/1300) He collected many authentic books of Hadith from different places He was the first Muhaddith who used to teach Sahih al-Bukhari and Sahih Muslim along with other books of Hadith in Ishtar

The famous Muhaddith who belonged to his institution were Shai kh Muzaffar al-Balkhi (d 786H/1384), the commentator on the Masharq al-Anwar, Husain bin Mu izz Bihari (d 844H/1441) and Ahmad Langar-i-Dariya Bihari (d 891H/1484), the Haftz of Masabih al-Sunnah of Imam al-Baghawi (d 510H/1117) 1

Sayid `Ali bin Shihab al-Hamadani (d.786H./1384)

The Hadith was first brought to Kashmir by him He was a saint - Muhaddith and entered the Kashmir territory with his seven hundred followers His dissertations related with Hadith Al-Sah’\'in fi Fadhal Amr al- Munimm and Arba’\'in Amriyyah 2

Badruddin Muhammad al-Damamini (d.827H./1424)

He was born in Alexandria and studied under his grand father Al-Baha al-Damamini, his cousin, the famous ‘Allama Ibn Khaldun (d 808H) and some other teachers in Cairo and Makka He was the professor of Jam\' al- Azhar and Jam\' Zabid in Yemen He migrated to Gujrat in 820H/1417 during the reign of Sultan Ahmad bin Muzaffar Shah (814-43H/1413-43) Latter on he went to Deccan during the times of Firoz Shah Bahmani (800-825H/1397-1422) and gained the patronage of this dynasty and taught the Hadith there with other branches of learning His books on Hadith Masabih al-Jami', al- Fath al-Rabbani and Ta’liq al- Masabih He died in Gulbarga, the capital of the Bahmani Sultans 3

1. Dr Ishaq, op cit., pp 69-71, Prof al-Ghalib op cit., p 236
2. Ibid, p 72, Prof al-Ghalib, p 273
3. Dr Ishaq, pp 87-44, Nur Muhammad A zami, op cit., p 143
Abul Futuh Nuruddin Shirazi

He received education from Majduddin Firozabadi (d.817H.), Shamsuddin al-Jazari (d.833H.) and Sayid Sharif al-Jurjani (d.822H.) and studied Sahih al-Bukhari from Baba Yusuf al-Harawi. He came to Gujrat probably during the period of Ahmad Shah Bahmani 814-844H/1211-43) and taught the Hadith there.

Ibn Fahd Yahya bin Abdur Rahman al-Hashimi (d.843H./1439)

He acquired the education of Hadith from Hafiz Ibn Hajar Asqalani (d.852H./1449) and other contemporary scholars of Egypt, Makka and Madina and obtained ijzah (certificate) from Hafiz Zainuddin al-Iraqi (d.806H.) and Hafiz Nuruddin al-Haithami (d.807). He migrated to India and reached Gulbarga of Deccan on the way of Bombay during the period of Ahmad Shah Bahmani.

Khawaja Imaduddin Mahmud Gawan (d.886H./1481)

He was born at Gilan of Caspian and received higher education in Hadith from Hafiz Ibn Hajar 'Asqalani and Zainuddin al-Zarakshi (d.845H.) He came to Deccan at the time of 'Alauddin Shah Bahmani (838-62H./1434-1458) and became a minister. He established a college and made arrangement for the teaching of Hadith in the same. He collected for his personal library 3000 volumes or according to other report 35,000 volumes. He was killed by Mahmud Shah Bahmani II (867-87H./1463-82).

Abul Fath bin al-Radhi (d.886H./1481)

He was born at Makka and studied Hadith under Imam Abdur Rahman al-Sakhawi (d.902H.) and came to Mandu the capital of Malwa and stayed thirteen years and taught the Hadith, then returned back to Makka and died there.

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1. Dr Ishaq, op cit, pp 88-89
2. Ibid, pp 89-90, Nur Muhammad 'A'zami, p 144
3. Ibid, pp 90-91, 'A'zami, p 144
4. Ibid, pp 91-92, 'A'zami p 144
'Umar bin Muhammad al-Dimashqi (d. 900H./1494)

He studied Hadith in Cairo under Sarah bint Jama'ah (d. 455H.) and at Makka under Imam al-Sakhawi and came to Cambay of India and permanently settled there.¹

'Abdul 'Aziz bin Muhammad al-Tusi (d. 910H./1504)

He studied Hadith under Muhammad al-Abhari a pupil of Hafiz Ibn Hajar 'Asqalani and Mir Asiluddin Shirazi (d. 883) and Imam al-Sakhawi and came to Deccan then taught the Hadith there.²

Abu Bakr bin Muhammad al-Bahruji (d. 915H./1509)

He was a renowned Muhaddith of Broach in Gujrat. His works on Hadith Tarjuma-i Hisn Hasin in Persian and 'Ayn al-Wafa' Tarjuma-sh Shifa also in Persian.³

Wajihuddin Muhammad (919H./1513)

He was born in Egypt and studied under his father who had the privilege of reading with Ibn Hajar 'Asqalani and under Imam al-Sakhawi at Makka and went to Yemen and lectured on Hadith at the college of Zayla' then came to Gujrat and opened a Hadith class there. He brought the Fath al-Bari, the celebrated commentary of Sahih al-Bukhari of Hafiz Ibn Hajar 'Asqalani to Gujrat. In recognition of his scholarship of Hadith Sultan Mahmud I (863-917H./1458-1511) gave him the title of Malik al-Muhaddithin (the King of Hadith Scholars). He died at Ahmadabad.⁴

¹- Dr Ishaq, op cit, pp 92-93, Nur Muhammad Azmai, p 144
²- Ibid, p 93, Azami, pp 144-45
³- Ibid, p 120, Azami, p 145
⁴- Ibid, pp 93-94, Azami, p 145
Husain bin Abdullah al-Kirmani (d. 930H./1523)

He was a native of Makka and studied Hadith under Imam al-Sakhawi and came to Dabhel and resided there for about four years and struggled in diffusion of Hadith literature and returned back to Makka.¹

Jamaluddin Muhammad bin `Umar al-Hadhrami (d. 930H./1524)

He was born at Hadhramaut and completed his study in Hadith under Imam al-Sakhawi at Makka and came to Gujrat and appointed the teacher of Sultan Muzaffar Shah II and taught him Hadith. He prepared a compendium of Imam al-Munziri's (d.656H) Al-Targhib wal-Tarhib under the title Al-Taqrib wal-Tahzib.²

Rafiuddin al-Safawi (d. 954H./1547)

He was a descent of Safawi Royal family of Persia. He studied under Jalaluddin Dawani(d.928). As towards the close of this century (9th) the life and religion of the Sunnis in Persia ware daily being endangered by the Shi`as. Then the father of Rafiuddin migrated to Haramain. Rafiuddin studied the Hadith under Imam al-Sakhawi at Makka and came to Gujrat, thence went to Agra during the reign of Sultan Sikandar Ludi (894-923H/1488-1515). The Sultan had a keen interest in Hadith and transcribed the Sahih Muslim by his order. He built an institution for the teaching of Hadith where Shaikh Rafiuddin taught the Hadith for about thirty four years.³

Mir Saiyid `Abdul Awal (d.968H./1560)

He was a native of Deccan. After completing the study there he went to Hijaz and studied Hadith several years there and return to Ahmadabad, then went

¹ - Dr Ishaq, op cit, p 95, Nur Muhammad A'zami, op cit, p 145
² - Ibid, pp 95-96, A'zami, p 145
³ - Ibid, pp 96-97, A'zami, p 145
to Delhi. His works on Hadith are *Faidhi al-Bari fi Sharh Sahih al-Bukhari* and *Muntakhah li Kitab-i-Sifr al-Sa’adah* of Al-Firozabadi (d 817H).

Shaikh Abdul Malik Gujrati (d.970H./1562)

He studied Hadith under his brother Qutbuddin who was the disciple of al-Sakhawi and memorized the *Sahih al-Bukhari* and devoted himself to teach the Hadith.

Mir Murtadha Sharif al-Jurjani (d.974H./1566)

He was a grandson of Sayyid Sharif al-Jurjani (d 816H.) and studied Hadith under Ibn Hajar al-Haythami (d 974H./1567) at Makka and came to Deccan thence to Akbarabad (Agra) and obtained high position. He had Shi’a proclivities.

‘Ali Muttaqi Burhanpuri (d.975H./1568)

He received the education from several scholars of India, then went to Makka and studied Hadith under Muhammad al-Sakhawi, Abul Hasan al-Bakri (d 952H.) and Ibn Hajar Makki and became an authority on the subject. His works on Hadith are *Manhaj al-Ummal fi Sunan al-Aqwal wa al-Afal, Ikmal Manhaj al-Ummal, Ghayatal-Ummal, Al-Mustadrak, Kanzal-Ummal, Muntakhah Kanz al-Ummal, Sharh Shamail al-Nabi, Al-Burhan fi ‘Alamat Mahdi Akhr al-Zaman, Jawami’ al-Kalim fil-Mawa’iz wal-Hikam* and *Al-Manhaj al-Tamam fi Tabwih al-Hikam*.

Khawaja Mubarak bin Makhdum al-‘Arrajani (d.981H./1573)

He was born at Bak’hara in Banaras and studied Hadith under many Indian scholars and rearranged the *Musabih al-Sunnah Imam al-Baghwati* and

1. Dr Ishaq, op cit., pp 121-22
2. Ibid, p 124, A’zami, op cit., pp 145-46
3. Ibid, p 99, A’zami, p 146
Musharif al-Anwar of Shaikh al-Saghani according to subject matters under the title Madaruy al-Akhbar

Shaikh Nizamuddin Bhikari al-Kakuri (d.981H./1573)

He was born at Kakur in Lucknow and studied Hadith under Ibrahim bin Muhammad al-Baghdadi and Dhiauddin al-Madani. He wrote a book on Usul al-Hadith named Jami` al-U^ul.

Mir Kalan Muhaddith Muhammad Sa`id Akbrabadi (d.983H./1575)

He was born in Khurasan and studied Hadith under the renowned Muhaddithin of Shiraj and went to Makka and used to teach the Hadith there and obtained the title of Shaikh al-Haram al-Makki Famous Muhaddith Mulla `Ali al-Qari (d.1014H.) and Gadhanfar al-Nahrawali (d.1000H.) read Mishkat al-Masabih under him. He came to Akbarabad in about (981H./1573) and was appointed the tutor of Prince Salim, the son of the King Akbar. He died at Agra.

Jamaluddin Muhammad bin Tahir Pattani (d.986H./1578)

He was born at Pattan in Gujar and received education from the scholars of Gujar then went to Makka and studied Hadith under Shaikh `Ali Muttaqi, Ibn Hajar al-Haythami, Abul Hasan al-Bakri and Mufti Qutbuddin al-Nahrwali and returned to Gujar and devoted himself in teaching the Hadith and writing on it. His works on Hadith are Al-Mughni fi Dhabt al-Rijal, Ta`zkirat al-Maudhu`at, Qanun al-Maudhu`at wa al-Dhu`afa, Asma` al-Rijal and Majma` Bihar al-Anwar.

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1. Dr Ishaq, op cit, pp 122-23, A zami, op cit, p 136
2. They arrived in India from Arabian countries, (Al-Thaqafah al-Islamiyah fil-Hind, op cit, p 136)
3. Dr Ishaq, pp 123-24, A zami, p 136
4. Dr Ishaq, pp 99-100, A zami, p 146
5. Ibid, pp 124-29, Al-Thaqafah al-Islamiyah, op cit, p 137, A zami, p 146-47
Abdul Mu`ti al-Hadhrami (d 989H/1581)

He was born at Makka and studied Hadith under Shaikh Zainuddin Zakariya al-Ansari (d 925H) at Cairo and migrated to India and settled in Ahmadabad and taught the Hadith especially the Sahih al-Bukhari. He compiled a book on Hadith named Kitab Asma Rijal al-Bukhari.

Shaikh Abdullah Ansari Sultanpuri (d 990H/1582)

He was famous as Makhdum al-Mulk. He was a reformist scholar, so he had been punished by the King Akbar (963-1014H/1556-1605). His works on Hadith are Sharh Shamail al-Nabi and Ismat al-Ambiya.

Shaikh `Abd al-Nabi Ganguhi (d. 990H./1582)

He studied Hadith under Ibn Hajar al-Haythami at Makka. He was a teacher of the King Akbar and appointed Sadr al-Sudur by him but lastly was punished by him and died. His works on Hadith are Sunan al-Huda fi Mustaba`at al-Mustafa and Wazaif al-Yaum wa al-Lailah al-Nabawiyah.

Shaikh Abdullah al-`Aidarusi (d. 990H./1582)

He was born in Hadhramaut and studied Hadith under Ibn Hajar al-Haythami (d 974H) at Makka and migrated to Ahmadabad and made a centre for Islamic learning there. Along with other books, he used to teach Sahih al-Bukhari and Ihya Ulum al-Din of Imam al-Ghazali.

Shihabuddin al-`Abbasi (d.992H./1584)

He was born in Egypt and studied Hadith under Shaikh Zakariya al-Ansari and memorized Al-`Umdah fil-Hadith of Al-Maqdisi and Al-Arba`un of Imam al-

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1. Dr Ishaq, op cit, pp 97-98, Al-Thaqafah al-Islamiyeh fil-Hind, op cit, p 136, A zami, op cit, p 147
2. Ibid, pp 129-30, A zami, p 147
3. Ibid, pp 130-31, Al-Thaqafah al-Islamiyeh, p 136, A zami, p 147
4. Dr Ishaq, pp 98-99, A zami, p 147
Nawawi (d. 676H./1277) He migrated to Gujrat and devoted himself in teaching the Hadith there.

Abu al-Sa‘adat Muhammad al-Fakihi (d. 992H./1584)

He studied Hadith under Shaikh al-Haythami and other as many as ninety teachers of Makka, Hadhramaut and Zabid, then migrated to Ahmadabad and then Surat and taught the Hadith there and died at Surat.

Shaikh Wajihuddin Gujrati (d. 998H./1590)

He studied under Shaikh 'Imaduddin al-Tarimi (d. 941H) and Shaikh Ghawth Gawaliyari (d. 979H.) and established a Madrasah at Ahmadabad where he used to teach the Hadith. His work on Usul al-Hadith is Sharh Sharh Nukhbat al-Fikar, a commentary on Nuzhat al-Nazar of Hafiz Ibn Hajar al-'Asqalani.

Shaikh Tayib Sindi (d. 999H./1590)

He was born in Sind and studied Hadith under Abdul Awal Husaini (d. 968H.) at Ahmadabad and taught it along with Sahih al-Bukhari at Ilichpur and Burhanpur for a period of fifty years. His work on Hadith is Ta‘liqat 'ala Mishkat al-Masabih.

Shaikh Yaqub bin Hasan al-Sarfi Kashmiri (d. 1003H./1595)

He was born in Kashmir and went to Hijaz and studied Hadith at Makka under Ibn Hajar al-Haythami and returned to Kashmir and taught the Hadith there. His works on Hadith are Sharh Sahih al-Bukhari, Risalah-i Azkar and Maghazi al-Nabuwat.

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1 Dr Ishaq, op cit., pp 97-98, Al-Taqafah al-Islamiyah fil-Hind, op cit., p 136, A zami, op cit., p 147
2 Al-Thaqfa al-Islamiyah, p 136, Dr Ishaq, p 99, A zami, p 147
3 Dr Ishaq, p 132, A zami, p 147
4 Ibid, p 129
5 Dr Ishaq, pp 133-34, Al-Taqafah al-Islamiyah, p 136, A zami, p 148
Shaikh Tahir bin Yusuf Sindi Burhanpuri (d.1004H./1595)

He was born in Gujrat and studied under Shihabuddin Sindi, Abdul Awal Ahmadabadi and Ghawth Gawaiari and died at Burhanpur. His works on Hadith are Talkhis Sharh Asma al-Rijal al-Bukhari il-Kirmani and Multaqat Jam al-Jawami’ of Imam al-Siyuti (d.911H./1505).¹

Haji Muhammad al-Kashmiri (d.1006H./1597)

He was born in Kashmir and went to Makka and studied Hadith under Ibn Hajar al-Haythami. His books on Hadith are Sharh Shamail al-Nabi of al-Tirmizi (d.279H./892) in Persian, Sharh Masharq al-Anwar of al-Saghani in Persian, Kitab Khulasat al-Jami’ fi Jam’ al-Hadith and Sharh Hisn Hasin of al-Jazari.²

'Uthman bin Ishaq Sindi(d.1008H./1600)

He was a native of Buskan in Sind and educated in Gujrat under Wajihuddin Gujrati and Husain al-Baghdadi and appointed as a professor and Mufti in Mubarakpur by Muhammad Shah Mubarak (974-84H./1566-76) where he served for a period of seventeen years. His works on Hadith are Ghayat al-Tawil li Sahih al-Bukhari and Al-Aqidah al-Sunniyah.³

Shaikh Munawwar bin Abdul Majid Lahori (d.1010H./1602)

He was a native of Lahore and studied under Ishaq Kaku (d.996H.), Sa’dullah Bani Israili (d.1000H.) and appointed Sadr of Malwa by the King Akbar but afterwards he was punished by him for his reformist activities and died. His works on Hadith are commentary on Mashariq al-Anwar of Al-Saghani and Hisn Hasin of Al-Jazari.⁴

¹- Dr Ishaq, op cit, pp 132-33, A’zami, op cit, p 148
²- Ibid, pp 134-35, A’zami, 148
³- Ibid, pp 135-37, A’zami, p.148
⁴- Ibid, p 137, Prof al-Ghalib, op cit , p 238, A’zami, pp 148-49
'Imaduddin Abd al-Nabi Shattari (d.1030H./1621)

He was a disciple of 'Abdullah al-Sufi al-Shattari(d.1010) of Agra. His books on Hadith are *Zari'at al-Nayat fi Sharh al-Mishkat*, *Sharh Nukhbat al-l-tkar*, *Sharh Hadith Al-Salatu Mi'raj al-Muminin* and *Sharh Hadith Khur al-Asma 'Abdullah wa 'Abdur Rahman.*

Shaikh Muhiuddin 'Abdul Qadir al-Hadhrami Ahmadabadi (d.1037H./1627)

He was born at Ahmadabad and studied under his father, Shaikh 'Abdullah al-'Aidarusi. He was a Sufi and Muhaddith and used to lecture on both subjects. His works on Hadith are *Al-Manh al-Bari bi Khatm Sahih al-Bukhari*, *Risalah fi Manaqib al-Bukhari* and *Al-Qawl al-Jami' fi al-'Ilm al-Nafi.*

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1. Dr. Ishaq, op. cit., pp 139-40, Azami, op. cit., p 149
2. Ibid, pp 138-39, Azami, p 149
Section III-3rd Stage: Shaikh Ahmad Sirhindi (d.1034H./1624)
and 'Abdul Haq Dihlawi(d.1052H./1642) and their Schools.

Shaikh Ahmad Sirhindi (971-1034H./1564-1624)

The famous reformer and founder of Mujaddidi order Shaikh Ahmad Sirhindi Mujaddid-i-Alf Thani was born at Sirhind in Punjab. He received his early education from his father 'Abdullah Faruqi and studied Hadith and other subjects under Mulla Kamaluddin Kashmiri (d.1017H.), Shaikh Ya’qub Sarfi(d.1003) and Qadhi Bahlul Badakhshi. In Tasawuf he was a disciple of Khawaja Baqi bi-Allah (d.1012H.). He was a greatest religious reformer in Indian sub-continent and for his vital role against shirk, bidah and state-corruptions he had been punished by contemporary ruler. He was a man of practice according to the Quran and Hadith and a socio-religious reformer rather than a classical teacher. In spite of this, he used to teach different subjects like fiqh, usul and Hadith (Mishkat and Sahih al-Bukhari).  

His famous book Malfuzat is enriched by the documents of the Quran and Hadith and their meanings. His emphasizing on the study of the Quran and Hadith led to make many Muhaddithin from his family and disciples. Some of those Muhaddithin will be mentioned in the suitable places by the grace of Allah.

Muhammad Siddiq bin Sharif (d.1040H./1630)

He was a notable Muhaddith and his works on Hadith are Nujum al-Mishkat a commentary on the Mishkat al-Masabih and Sharh al-Zawayr of Shaikh Ibn Hajar Makki.  

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1. Nuzhat al-Khawatir, op cit., Vol 5, p 44, "وكان يدرس في علم شتى من الفقه والأصول والحديث "والفصوف والمشتقة والبخاري""); Dr Ishaq, op cit., pp 140-41
2. Dr Ishaq, pp 163-64, A’zami, op cit., p 151
Shaikh Abdul Haq bin Sarfuddin Dihlawi (958-1052H./1551-1642)

He received education from his father Shaikh Sarfuddin in Delhi then he went to Makkah and studied Hadith under Shaikh Abdul Wahhab al-Muttaqi Burhanpuri (d. 975H.), a famous disciple of Shaikh Ali Muttaqi at Makkah for four years and returned back to India and struggled in compiling the books and teaching Hadith and other branches of Islamic learnings. His works on Hadith are *Al-Ithnay al-Qawim fi Sharh Sirat al-Mustaqim* a Persian commentary of *Sirr al-Sa’adah* of Firozabadi which also known as *Al-Sirat al-Mustaqim*, *Asli’at al-Lanqih fi al-Mishkat* a Persian commentary on *Mishkat al-Masabih*, *Lum’at al-Lanqih fi Sharh Mishkat al-Masabih* an Arabic commentary on *Mishkat al-Masabih*, *Al-Ikmal fi Asma al-Rjal, Jami’ al-Barakat Muntakhab Sharh al-Mishkat*, *Ma Thabata bi al-Sunnah fi Avam al-Sanah, Al-Ahadith al-Bara’in fi Abwah Ulum al-Din, Tarjumat al-Ahadith al-Bara’in, Dastur I’adth al-Nur* and *Zikr Ijazat al-Hadith fi al-Qadim wa al-Hadith.*

Khawaja Haidar Patlu bin Firoz Kashmiri (d. 1057H./1647)

He was born in Kashmir and studied Hadith under Baba Jawahir Nath Kashmiri (d. 1020H.) a disciple of Ibn Hajar al-Asy’ari then under Shaikh Abdul Haq Dihlawi and returned back to Kashmir and died there.

Shaikh Sa’id bin Ahmad Sirhindi Khazinur Rahmat (d. 1070H./1659)

He studied Hadith under his father Shaikh Mujaddid Alf Thani and also under ‘Abdur Rahman al-Rumi and taught the Hadith for a long time in his father’s Khanga. He wrote a *Hashiya* (marginal note) on *Mishkat al-Masabih.*

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1. Nuzhat al-Khawatir, op cit., Vol. 5, p. 207-9; Dr. Ishaq, op cit., pp. 146-53; Azami, op cit., pp. 150-51
2. Dr. Ishaq, p. 159; Azami, p. 151
3. Dr. Ishaq, pp. 142-43; Prof. al-Ghazzali, op cit., p. 239; Azami, p. 151
Shaikh Nurul Haq bin Abdul Haq Dihlawi (d.1073H./1662)

He studied Hadith along with other branches of learnings from his father Shaikh Abdul Haq and became a renowned Muhaddith. His work on Hadith are *Taysir al-Qari fi Sharh Sahih al-Bukhari* and *Sharh Shama'il al-Nabi* of Imam al-Tirmidhi.

Khawaja Ma'sum `Urwat al-Wosqa bin al-Mujaddid (d.1080H./1669)

He was the second son of the Mujaddid Alfi Thani and received higher education from the contemporary Muhaddithin of Haramain and obtained the *Sanad* from them. He was the spiritual guide of Emperor Alamgir.

Sayid Ja'far Badr-i-'Alam (d.1085-1675)

He was born at Ahmadabad and studied under his father Shaikh Jalal Miaqsud-i-'Alam (d.1059H.) a Mansabdar of Emperor Jahangir (1014-37H./1605-28) and became a scholar of Hadith. His work on Hadith is *Al-Fadhl al-Tarij fi Sharh Sahih al-Bukhari*.

Baba Dawud Mishkati Kashmiri (d.1097H./1685)

He studied Hadith under Haidar Kashmiri (d.1057H./1674) and *Tasawuf* under Khawaja Khawand (d.1085H./1674), the two disciples of Shaikh Abdul Haq Dihlawi. He was a memorizer (*hafiz*) of entire *Mishkat al-Masabih*, therefore he was called *Mishkati*.

Khawaja Saifuddin bin Shaikh Ma'sum Sirhindi (d.1098H./1686)

He studied Hadith under his father Shaikh Ma'sum and earned from him the title of *Muhay al-Sunnah* means the Reviver of *Sunnah* by dint of his long life devotion to the cause of Hadith.

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1. Dr Ishaq, op cit, p 154, A'zami, op cit, p 151
2. Ibid, pp 144-145, A'zami, p 151
3. Ibid, pp 164-65, A'zami, p 152
4. Ibid, pp 159-60, A'zami, p 152
5. Ibid, p 144
Shaikh Ya'qub al-Bannani Lahori (d.1098H./1687)

He was born at Lahore and after completion the study he became a teacher of Madrasah -i-Shahjahaniya in Delhi and subsequently Mir-i-'Adil (chief justice) under the King Shah Jahan and Nazir-i-Mahakim (Inspector General of Courts) during the reign of the Emperor Awrangzib. His works on Hadith are Al-Khair al-Jari fi Sharh Sahih al-Bukhari, Al-Muilim fi Sharh Sahih Muslim and Kitab al-Musafira fi al-Mawatta1

Abdul Majid Mahbub-i-'Alam bin Ja'far (d.1111H./1699)

He was born at Ahmadabad and studied Hadith under his father Ja'far Badr-i-'Alam and other Shaikhs of Gujrat. His works on Hadith is Zinat al-Nukat fi Sharh al-Mishkat2

Shaikh Farrukh Shah bin Shaikh Sa'id al-Mujaddidi (d.1112H./1700)

He was a Hafiz (memorizer) of as many as seventy thousand Hadith with Asamid (chains)3

Khawja A'zam bin Saifuddin Sirhindi (d.1114H./1702)

He studied Hadith under his father Saifuddin and his uncle Farrukh Shah. His work on Hadith is Faidh al-Bari Sharh Sahih al-Bukhari.4

Mir Sayid Mubarak Bilgrami(d.1115H./1703)

He was born at Bilgram of Hardoi and studied Hadith under Shaikh Nurul Haq bin Abdul Haq Dihlawi and taught the Hadith at Bilgram. For his deep

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1- Dr Ishaq, op cit., pp 165-66, A zami, op cit., p 152
2- Ibid, p 165, A zami, 152
3- Ibid, p 143, Prof al-Ghalib, op cit., p 239, A zami, 152
4- Ibid p 145, Al- Ghalib, p 239, A zami, p 151
knowledge in Hadith he earned the title of *Quth al-Muhaddithin* (Pivot of Hadith scholars).¹

Na`im bin Faydh Siddiqi (d.1120H./1708)

He studied under 'Abdur Rashid Jawnpuri (d.1083H.), the famous author of the *Munazara-i-Rashidiyah* and died at Jawnpur. His work on Hadith is *Sharh Mishkat al-Masabih*.²

Shaikh Muhammad Akram bin 'Abdur Rahman Sindi (d.1130H./1717)

He was born in Sind and studied Hadith under the contemporary renowned scholars of Hadith in India. His work on Hadith is *Im`an al-Nazar fi Tawdhih Nukhbat al-Fikar* of Hafiz Ibn Hajar `Asqalani.³

Mir `Abdul Jalil bin Ahmad Bilgrami (d.1138H./1725)

He was a maternal grandfather of famous scholar Azad Bilgrami (d.1200H./1785) and studied Hadith under the renowned *Muhaddithin* of India and became a Hadith scholar. He transcribed the copy of *Sahih al-Bukhari* and corrected it after comparing with other copies.⁴

Haji Muhammad Afdhal Sialkoti (d.1142H./1730)

He studied Hadith under 'Abdul Ahad Sirhindi bin Khazinur Rahmat bin Shaikh Ahmad al-Mujaddid. He was a great scholar of science of Hadith Shah Waliullah Dihlawi(d.1176H./1762) was awarded *Ijazat* for *Mishkat al-Masabih* and *Sihah Sittah* by him.⁵

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¹ - Dr. Ishaq, op cit., pp 160-61, A'zami, op cit., p 152
² - Ibid, pp 166-167, A'zami, p 152
³ - Ibid, p 167, A'zami, p 153
⁴ - Ibid, pp 161-62, A'zami, p 153
⁵ - Al-Qaul al-Jamil, op cit., p 224
Shaikh Yahya bin Amin Ilahabadi (d.1144H./1731)

He studied Hadith under Shaikh Atdhai bin Abdur Rahman alias Khub Allah Ilahabadi (d.1124) His work on Hadith are Tamaq al-Qari fi Sharh Thulathiyat al-Bukhari, Arba’in, Sharh Hadith Salat al-Ishih and Targuma-Wazaf al-Nabi.

Aminuddin bin Mahmud al-Umari Jawmpuri (d.1145H./1732)

He was well-versed in different subjects along with Hadith His work on Hadith is Mulakkhas of Ashr‘at al-Lum‘at of Shaikh 'Abdul Haq Dihlawi.

Abdus Samad Fakhruddin bin Nurullah bin Nurul Haq (d.1150H./1738)

He was the great-great-grandson of Shaikh Nur al-Haq and studied Hadith under his father Muhibbullah His works on Hadith are completion his father’s commentary on Sahih Muslim in Persian entitled Manha‘ al-‘Ilm fi Sharh Sahih Muslim and Sharh-i-Hisn Hasin of Shaikh al-Jazari also in Persian.

Nuruddin bin Salih Ahmadabadi (d.1155H./1742)

He was an eminent teacher of Ahmadabad A Madrasah had been established by his endeavour at Ahmadabad named Madrasah Hidayat Bakhsh His work on Hadith is Nur al-Qari Sharh Sahih al-Bukhari.

Shah Fakhir Zair Ilahabadi (d.1164H./1750)

He was born at Ilahabad and studied Hadith under Shaikh Hayat Sindi (d.1163) and returned back to India and taught the Hadith Being a Muhaddith he was a poet also He had been intimate with Shah Waliullah also His works relating to Hadith are Qurrat al-‘Ayn fi Ihbat Raf‘i al-Yadam, Risalah Najatvalah

1- Dr Ishaq, op cit., p 167, A zam, op cit., p 153
2- Ibid, p 169, A zam, p 153
3- Dr Ishaq, pp 158-59, A zam, p 153
4- Ibid, pp 169-70, A zam, p 153
Shaikhul Islam bin Fakruddin (d. 1180H./1768)

He studied Hadith under his father Hafiz Fakruddin and obtained Ijazah for the six basic books (Sahih Sittah) on Hadith. His works on Hadith are *Sharh Sahih al-Bukhari* in Persian and *Risalah Kashf al-Ghila `Amma Luzima li al-Muwatta*.

Shaikh `Inayatullah Shal-i- Kashmiri (d. 1185H./1713)

He studied Hadith under the famous Muhaddith of Kashmir and became a famous teacher of Hadith and taught the *Sahih al-Bukhari* from beginning to end as many as thirty-six times.

Mirza Mazhar Jani Janan (d. 1195H./1781)

He was a great spiritual leader of Delhi. He took spiritual instructions from Sayid Nur Muhammad Badayuni then from Hafiz Sa’dullah, an eminent Khalifa of Shaikh Muhammad Siddiq Sirhindi then Shaikh Muhammad ‘Abid Sunnami. He studied Hadith under well-versed Muhaddith Haji Muhammad Afdhal Sialkoti, from whom Shah Waliullah Dihlawi received the Sanad of Hadith. He used to practice according to Hadith strictly and called the people to this practice.

Mir Azad Bilgrami (d. 1200H./1804)

He was born at Bilgram and studied Hadith under his maternal grandfather Mir Abdul Jalil Bilgrami(d.1138H./1725) then went to Hijaz and received Ijazah.
from *Shaikh Hayat Sindi* (d. 1163) at Madina and from Abdul Wahhab Tantawi (d. 1157H) and returned to India and died at Awrangabad. His works on Hadith are *Dhaw al-Dari Sharih Sahih al-Bukhari* and *Shamamat al-Anbar fi mu warada fil-Hind min Sayid al-Bashar*.

Siraj Ahmad bin Murshid al-Mujaddidi (d. 1230H./1815)

He studied Hadith under his father Shaikh Murshid (d. 1201H. 1785) His works on Hadith are *Tarjama-i-Farsi Sahih Muslim*, *Sharh Farsi 'ala Jami' al-Tirmizi* and *Risala Dar Zikr-i-Ta'am wa Shurb.*

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1. Dr Ishaq, op cit., pp 162-63
2. Ibid, pp 143-44
Section IV- 4th Stage: Shah Waliullah Dihlawi (1114-1176H./1703-1762) and his School.

We have given a detailed information about Shah Waliullah's biographical sketch earlier as well as, a list of his works on Hadith along with other works. It has been also mentioned recently that the study and teaching of Hadith along with six basic books were available in the different parts of Indian sub-continent, and many erudite Muhaddithun were born in Indian territory and spent their exertions for diffusion of Hadith in their homeland, and many of them migrated to another countries, as well as many scholars of Hadith arrived in India from another countries and taught the Hadith staying in different centres. In spite of this, India was lagging behind in the study of Hadith, as compared with fiqh. Moreover, the study and teaching of Hadith were neither well-planned nor they followed certain syllabus; not there was any particular teaching method. Generally, the Muhaddithun used to teach the Hadith according to their own wish and own times. It was also taught from different books scatterly and partly in some times. On the other hand, the high ranked books of Hadith were not included in the syllabus adopted by the rulers. Many scholars used to taught the Hadith only for supporting the prevailing fiqh. Even about Shaikh Abdul Haq Muhaddith Dihlawi it is said that he was a Faqih rather than a Muhaddith, and his objective was to prefer the certain mazhab in the light of Hadith.

In view of the above, Shah Abdul Aziz Dihlawi's statement that his father Shah Waliullah had brought the science of Hadith to India from Madina would not be taken in its apparent meaning but it must be interpreted. And that is the

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1. Supra Chapter II, pp 29-87
2. Supra Chapter II Section V pp 63-87
3. Supra Chapter IV, Section I, II, III pp 158-189, also see the achievement of Shaikh Abdul Rahim, the father of Shah Waliullah, Chapter II Section I pp 33-34
5. Malfuzat Shah Abdul Aziz, op cit., p 93
system of teaching, method, syllabus, teacher training, discipline, plan, programme, revolutionary thought and non-rigidity and non-conventionalism and studying the Hadith as Hadith, liberalism, and taking the study of Hadith out of the weak based classical system and running it on dynamic and vital activities etc. These things Shah Waliullah might have brought from Hijaz, as well as produced from his own brain and exertion. Which system made a movement of study of Hadith in Indian sub-continent and his followers have tried to diffuse and disseminate the Hadith in different centres of India from his times till now a days.

It will not be meaningless speaking here that according to knowledge and thought no one had appeared in the territory of Indian sub-continent like Shah Waliullah. In this connection Nawab Siddiq Hasan Khan’s statement is worthy of mention. As he said, “Had Shah Waliullah born in the earlier period he would have been considered as a greatest leading scholar and the crown of mustahids.”

Shah Waliullah’s endeavour to propagate Hadith through revival of its teaching and writing monumental works on the subject, set afoot the process of Islamic revival in the Indian sub-continent or rather in the whole Islamic world during the present era (which begins by the 4th decade of the twelfth century of Hijrah [3rd decade of the eighteenth century C.E.] and continues to the present day). It was such a great achievement that overshadowed all of his literary and intellectual attainments, and he came to be known as the Muhaddith Dihlawi which really became an adjunct to his name.

Hakim Abdul Hai has after giving an account of the services of Muhaddithun of the eleventh and opening decades of the twelfth century, A.H. entered into the endeavours of Shah Waliullah who was the speaker of that age.

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1. We have mentioned the matter in Shah Waliullah’s biographical sketch especially in the section of his teaching life supra Chapter II, Section III, pp 47-53
2. Ihaf al-Nubala’ op cit. p 121
3. Abul Hasan Nadwi, op cit. p 121
and superior leader of all of his period and spent his exertions for diffusion and dissemination of science of Hadith and taught it and compiled many books. He not only revived the study of Hadith in India but created a general awakening among the Muslims. The Hadith came to be recognized as an essential part of curriculum of the religious schools which led the students to go in for specialization and higher studies on the subject. Sihah Sittah began to be studied in depth and numerous commentaries on the classical works of Hadith came to be written in this country.

Notable Egyptian scholar Allama Sayid Rashid Ridha has paid the tribute to the Indian Muhaddithun in these words: "Had our brotherly scholars in India not paid attention to the science of Hadith in those days its study would have well-nigh died down in the eastern countries."

Shah Waliullah’s sons, Shah Muhammad (d 1208H/1793), Shah Abdul ‘Aziz Dihlawi (d 1239H/1824), Shah Rafi uddin (d 1233H/1818), Shah Abdul Qadir (d 1230H/1815) and Shah Abdul Ghani (d 1230H/1789) all were Muhaddithun. We

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1. Al-Thaqafa al-Islamiyah fil-Hind, op cit., p 139
2. Abu Hasan Nadwi, op cit., p 131
3. For details of the works of Indian scholars on Hadith see India’s Contribution to Hadith Literature by Dr. Ishaq and Juhud Mkhlisah fi Khidmat al-Sunnah al-Mutaharah by Dr. Abdur Rahman Farwai
4. Miftdh Kunuz al-Sunnah, Dr. A. I. Finsirk, Arabic tr Muhammad Fuwad Abdul Baqi, Revision by Khalil al-Mies, Dar al-Qalam, Beirut, 1985, introduction, p 11
"ولولا علياً أعواناً علماء الهند تعلم، "الحديث في هذا العصر لقصي عليه دارولاو من أصامار الشرق"
have discussed on them earlier and mentioned their achievements subsequently. As well as we have given a list of Shah Waliullah's Students. In this place we are going to give a short description about some Muhaddithun who ascribed to the Madrasah of Shah Waliullah and played vital role in the field of Hadith

Qadhi Thanaullah Panipati (d 1225H/1810)

He was a most renowned student of Shah Waliullah and as a mark of his deep erudition in Hadith he was distinguished as Baidhaq al-'Asr. His famous works based upon the Hadith are Tafsir Mazhari and Al-Lubab.

Shah Muhammad Isma'il bin `Abdul Ghani Dihlawi (d 1246H/1831)

The famous reformer, religious fighter (mujahid) and Shahid, Shah Isma'il studied Hadith under his uncle Shah Abdul Aziz. He was a renowned Muhaddith and memorizer (hafiz) of thousands of Hadith. His books based upon the Hadith are Taqwiyat al-Iman, Tazkir al-Ikhwun, Tamir al-'Amayn fi Ithbat Raf' al-Yadayn etc.

Shah Abu Sa'id bin Saif al-Qadr al-Mujaddidi (d 1250H/1835)

He was a great-great-grandson of Saifuddin bin Shaikh Abdul Haq. He studied Hadith under his uncle Siraj Ahmad and Shah Rafiuddin and Shah Abdul Aziz Dihlawi. He settled down in Delhi and succeeded his preceptor Ghulam Ali in the spiritual hierarchy founded by Mirza Mazhar Jan-i-Janani (d 1195H).

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1- See Supra, Chapter 2, Section IV
2- See Supra, Chapter 2, Section II
3- Nawshahravi, op cit, pp 206-217, Dr Ishaq op cit, pp 178-79

Dr Ishaq op cit p 145 Prof al Ghaliib op cit p 239
Shah Ishaq bin Afdhal Dihlawi (1262H/1846)

He was the grandson of Shah Abdul Aziz bin Waliullah from his daughter He studied Hadith under his grandfather Shah Abdul Aziz and became a renowned Muhaddith. On the death of Shah Abdul Aziz (d.1293H/1874) the teachership of his Madrasah devolved on the shoulders of his famous learned grandson Shah Ishaq who then ably carried on the teaching of Hadith for a period of 20 years. He migrated to Makka and died there. 

Hundred of students studied under him and became qualified Muhaddithin. Imam Khan Nawshahrawi and Ibrahim Mir Sialkoti mentioned 41 of them. Among them Shaikh Mazhar Nanuotiwi and Ahmad Ali Saharanpuri were the pioneers of the Hadith learning at the Seminary of Saharanpur. Shaikh Abdul Ghan Muhammad Mujaddidi was the teacher of Maulana Qasim Nanuotiwi, the founder of the famous Madrasah Dar al-Ulum, Deoband. Sayid Nazir Husain, the founder of the school of Muhaddithin of Ahl al-Hadith.

These schools have been produced thousand of qualified Muhaddithin of both Hanafite and Ahl-i-Hadith schools. They and their successors established hundred of Madrasahs in different part of the Indian territory and they have produced thousand of Muhaddithin and compiled huge number of books on Hadith, its science, explanations and other matters related to the subjects till today. The majority of the Muslims of sub-continent are either morally or practically are

3- Dr Ishaq p 182
the followers of those Madrasahs. This credit will return to Shah Waliullah Dihlawi and his school of Hadith - May Allah bless him and give him best reward.

Shah Abdul Ghani bin Abu Sa’id al- Mujaddidi (d.1296H./1878)

He studied Hadith under his father Shah Abu Sa’id al-Mujaddidi and Shah Ishaq Dihlawi (d.1249H./1833) and went to the Haramam and obtained ijazah for Sihah Sittah from ‘Abid Sindi al-Madani (d.1257H.). He migrated to Madina and taught Hadith to a crowd of pupils until his death. He was a teacher of Shaikh Qasim Nanutuwi (d.1297H.) the famous founder of Dar al-‘Ulam Deoband. Maulana Rashid Ahmad Ganghui (d.1323H./1905) the famous Muhaddith of Deoband was also his student. His work on Hadith is Injah al-Hajah fi Sharh Ibn Majah.

Ahmad ‘Ali bin Lutfullah Saharanpuri (d.1297H./1880)

He studied Hadith under different Muhaddithm of India and Haramam and especially under Shah Ishaq Dihlawi. He established a lithograph press in Delhi named Matba’ Ahmadi. On the outbreak of the mutiny of 1857 he went to his native place Saharanpur and subsequently became a professor of Hadith in the newly-founded Madrasah Mazahir al-‘Ulam and taught till his death. His work on Hadith are Hashiya Bukhari and Hashiya Tirmizi.

Qasim bin Asad Nanutuwi (d.1297H./1880)

He studied Hadith under Abdul Ghani Mujaddidi and Ahmad ‘Ali Saharanpuri and the Tasawuf with Haji Imdadullah Muhayr Makki (d.1317H.) He joined the Ahmadi Press in Delhi and worked with his teacher Ahmad ‘Ali in editing and annotating Hadith works until the Sepoy Mutiny broke out in 1857 At
the instance of his preceptor Haji Imdadullah and his teacher Shah Abdul Ghani founded Madrasah Dar al-`Ulam at Deoband.¹

Mazhar Nanutuwi (d.1302H./1885)

He studied Hadith under different Muhaddith of Delhi and especially under Shah Ishaq Dihlawi. He was the first teacher and Muhaddith of Mazahir al-`Ulam at Saharanpur. Maulana Mahmud Hasan Deobandi (d.1339H.) was his pupil.²

Sayid Nazir Husain Dihlawi, Miyan Sahib (d.1320H./1902)

He studied under Shah Ishaq for a long time in Delhi and received sanad from him and taught the Hadith sixty years. His fame as a Muhaddith spread throughout Islamdom and the students from different countries of `Arab and `Ajam came to Delhi to read Hadith with him.³ During his long teaching period more or less one lac twenty five thousand students studied Hadith under Him.⁴ Fazli Hosain Bihari has mentioned 500 names of those students.⁵ Of those students there were many hafiz of Hadith, successful teachers and voluminous and prolific writers. Shamsul Haq `Azimabadi (d.1329H.) the author of `Aun al-Mubdi fi Sharh Sunan Abi Dawud and `Abdur Rahman Mubarakpuri (d. 1353H), the author of Tuhfat al-Ahwazi bi Sharh Jami' al-Tirmizi were his direct students. Hakim `Abdul Hai (d.1341H) one of the founder of Nadwat al-`Ulama, Lucknow and former rector of it (from 1333-1341H.) and the author of Nuzhat al-Khawatir was also his student.⁶

The educational chain of Ahli Hadith of Indian territory generally is connected to him till to days. As well as almost educational and moral chains of Indian Sunni Hadith-scholars are generally linked with Shah Waliullah Dihlawi.

¹- Dr Ishaq, op cit, p 184, A'zami, op cit, p 167
²- Ibid, pp 182-83, A'zami, p 169
⁵- Al-Hayat Ba'd al-Mamat, Maktaba Sa'udiya, Karachi, 1959, pp 662-704