This work entitled "Farhat al-Mudarrisin bidhikr al-Muallafat wa al-Muallifin" compiled in a new order, is presented to the department of Sunni Theology in the form of a Thesis. As evident from its title, 'life and times' of the scholars as well as sketchy account of their works are drawn out in it. The personality of its author, Maulana Abdul Hai Farangi Mahalli, is well known in the circle of Muslim intellectuals. He belongs to a family (Farangi Mahal) famous for scholastic attainments. Within a span of 39 years of his life, Maulana Abdul Hai has done a marvellous work by authoring and compiling of more than 100 books on different Islamic Sciences.

He was born in 1264 A.H. (1847 A.C.) in district Banda (U.P.) and died in 1304 A.H. (1886 A.C.). His only daughter was married to Mufti Muhammad Yusuf.
The family pedigree of Maulana Abdul Hai is related to the prophet's famous companion Hazrat Abu Ayyul Ansari (Razi Allahu Ta'la Anhu) who, during Prophet's time and even after his death, devoted himself to crusades against the enemies of Islam. Maulana Abdul Hai inherited this spirit and zeal from his ancestors. His crusade of pen highlighted the philosophy of Islam. No branch of Islamic knowledge is left untouched by his pen. He expressed his thoughts on every aspect of religion and religious education what to say of Hadith, Fiqh, Philosophy, Logic, Islamic History, Arabic Grammar and religious debates etc.

Education:

He received his education from reputed scholars of that time especially from his own father Maulana Abdul Haleem. Besides, Maulvi N'emat Allah and Maulvi Khadim Husain are worth mentioning who taught him Mathematics and Persian.
His disciples:

From his early age say rather childhood he evinced great interest in learning and teaching. In one of his book entitled "Al-Nafi al-Kabir" he writes that "Allah endowed him with interest for acquiring of knowledge and its education to others". Whatever he got through he taught it to others also. That is why many of his pupils had come to receive instructions from far off places. Maulana Ifhamullah Lucknowi (d.1898 AC), Syed Ameen Bin Taha Naseer Abadi (d.1920 AC), Maulana Badi'uzzaman Lucknowi (d.1943 AC) and Maulana Abdul Baqi Farangi Mahalli (d.1944 AC) are some of his disciples known for their valuable literary compositions.

Contentment:

He was a very self-content person who did not cherish for worldly pleasures and status in the society. In his book entitled "Al-Nafi al-Kabir" he writes that "one of Allah's favour bestowed upon him is that his
heart is full of love for knowledge and void of power and authority".

Abstain from confrontation:

He had great interest for religious discussions and debates but only to the extent of discovery of knowledge in the matters of significance. He liked such discussions only with seasoned scholars and avoid company of undeserving and so-called Maulvis and often did not express his viewpoint just to escape confrontation.

I have selected the book entitled "Farhat al-Mudarrisin tidhikr al-Muallafat wa al-Muallifin" of such a literary and renowned personality for my Ph.D. Thesis. It is, as a matter of fact, a rare manuscript compiled by the author in his own handwriting which is available in his collection preserved in the library of Farangi Mahal. No other copy of this book in any form is traceable elsewhere. While
composing the book entitled 'Tarbul Amathil bi-Tarajim al-Afazil', Maulana had thought of dividing the said book in two parts. In the first part, the life and times of the scholars and an account of their books and in the second part a detailed discussion of their literary compositions to be mentioned. But alas, this scheme of Maulana could not see light of the day as Maulana passed away after completing the first part only leaving the second one incomplete. The second part is named 'Parhat al-Mudarrisin' is available in the Maulana Azad Library preserved under the Maulana Abdul Hai Collection.

Since it is the only available copy of his autograph, I have improved upon the text after going through the sources used by the author himself. Cross references of the scholars mentioned therein from different sources have also been pointed out in the footnotes. Moreover, the references used by Maulana
himself have been compared with the original books and the shortcomings slipped up by the author have been made up. I have also added notes on all the personalities, places and schools etc. to enrich the text and also provide an insight into the lives of the great scholars mentioned in it.

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