Al-Ḥadrāmī, the adventurous governor of al-Baḥrānī.¹ The Muslim army sustained a heavy loss in this expedition which would have ended in a still greater disaster but for the timely arrival of reinforcements from al- Başra.² This sad incident made a bad impression on ʿUmar with regard to naval expeditions as a whole. And when Muʿāwiya, the governor of Syria and Egypt, sought the sanction of the Caliph to undertake a naval action against the Romans, he wrote, "You are well aware of the punishment inflicted, on this score, on 'Ala' b. al-Ḥadrāmī." The Arabs had yet hardly any time for acquiring efficiency in this art of fighting on account of their pre-occupations elsewhere.

Taking it for granted that the Caliph's approval for naval expedition could not be had, ʿUthmān al-Thaqafī ventured upon the Indian expedition at his own risk. But even the successful termination of the expedition to Thana could not satisfy the Caliph who administered a sharp rebuke to ʿUthmān. "O brother of Thaqif," wrote the Caliph, "thou hast put a worm upon the wood. By Allah, I swear that if they had been smitten, I would have exacted from thy tribe the equivalent."³

As regards two other expeditions, the one against Debal ended, according to the Chach-Nāma, in discomfort for the Arabs, their General al-Mughira being killed in the encounter. This statement is not true as Yaqūṭ⁴ has it that al-Mughira, the leader of the expedition, was alive as late as 29/650, if not later. For in that year he was allotted a plot of land by his brother ʿUthmān al-Thaqafī at Shaṭ ʿUthmān, on the shore of the Euphrates in al- Başra, where his house was built and was known as Mughiratān.⁵ Thus the version of al-Balādhurī that al-Mughira was victorious at Debal stands.⁶

1. ʿUthmān al-Thaqafī had four brothers: (i) al-Hakam, (ii) al-Mughira, (iii) Ţaf (or Ţaf) and (iv) Umayya. During the Caliphate of ʿUthmān, they came over to al- Başra and settled down. A fairly big area of land in the neighbourhood of al-Ṭubbah on the shore of the Euphrates, was granted to ʿUthmān al-Thaqafī and was known after his name Shaṭ ʿUthmān or the coast of ʿUthmān. ʿUthmān gave each of his brothers a portion of this land to build his quarters therein. Each house bore a particular name after its owner. The quarters of al-Mughira was thus called Mughiratān. Similarly, the quarters of other brothers were known after their names as Hakamān, Ṭafān and Umayyatān (Balādhurī, pp. 321-2, 325-6; Murqūṭ, pp. 69, 96, 98; Muʾjam al-Buldān, vol. i, p. 646). The document authorizing the grant of land on behalf of ʿUthmān was written on the 22nd of Jamādā II, 29/February 650, reads as follows (Muʾjam al-Buldān, vol. iii, pp. 390-91):

2. Balādhurī, loc. cit.

3. As the Arabic original of the Chach-Nāma together with the name of its author has been lost beyond any hope of recovery, the value of the book as an authority becomes highly doubtful and consequently the authority of al-Balādhurī in contrast with that of the Chach-Nāma becomes at once indisputable and unassailable. In the light of the above, the deprecatory remarks of Dr. R.C. Majumdar (vide
We have just noticed how during the Caliphate of 'Umar the Arabs reached India by land and sea. This period synchronized with the golden age of the Companions of the Prophet. No faction—Shiite or Kharijite—no partisan spirit—Umayyad or Hashimite,—has yet disturbed the unity brought about by the Prophet in an earwistle warring society of Arabia. The Companions to a man stood solid behind Islam. Their sole concern was to deliver the message of Islam to the mankind at large. So in the course of twelve years of the Prophet's demise (i.e., 23 A.H.), they appeared, on the one hand, beyond the Nile and as far as the Indus, on the other. As a matter of fact, of the Companions who participated in the Indian Campaigns, the following names have come down to us: (1) 'Abd Allah b. 'Abd Allah b. 'Uthman, (2) 'Asim b. 'Amr al-Tamimi, (3) Shahr b. al-'Abdi, (4) Shurail b. Journal of Indian History, Madras, vol. x, Part I, art. The Arab Invasion of India, reprinted, Madras, 1921, pp. 28-29 and for the matter of that for the historian Elliot (see History of India, vol. i, pp. 415-416) regarding the powers of the Arabs and their Caliph, do not bear any scrutiny since they are based on the Chahb-Nama.

1. 'Abd Allah was attached to the Banu-l-Ulibi, a tribe of the Arabs in al-Madinah. He was one of the noisiest of the Companions of the Prophet and leading members of the Anga (Tajrid). After 23 A.H. he succeeded as governor of al-Kufa. (Ibn Hisham, vol. i, p. 1265). In 21/641 he succeeded Sada as governor of al-Kifah (Elliot, vol. i, p. 2068-40). Towards the close of this year he was transferred to the government of al-Basra and then he started his career of conquest in the Eastern Asia and in the frontiers of India. His death-date has not been mentioned. Cf. Isal, vol. ii, pp. 817 seq; Tajrid, vol. i, p. 345; Isal-Ghaza, vol. iii, p. 132.


3. Shahr belonged to the tribe of 'Abd al-Qais. In 8/628 he arrived in al-Madinah with the deputation from Hijar and embraced Islam. During the Caliphate of 'Umar he came over to al-Basra where he settled down. He participated in the eastern campaign. From his description

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**THE ADVENT OF THE SAHABA IN INDIA**

'A'lam, and (5) al-Hakam b. Abi 'Abd al-Thaqafi.

**SAHABA IN INDIA DURING THE CALIPHATE OF 'UTHMAN [23-35/643-55]**

After their first flush of victory in the region extending from Mucran to that part of Sind which comprised the west of Indus, the Arabs retired after the natives had agreed to pay the usual tribute. But the wild and warlike hill tribes could have hardly been subdued permanently. Evidently, therefore, as soon as the Arabs left the country they revolted and stopped tribute.

Consequently, the next Caliph 'Uthman sent 'Ubayd Allah b. Ma'mar al-Tamimi who was a Companion of the Prophet to the region east of the Indus as given above, it is evident that Shahr was thoroughly acquainted with the topography of the place and also came in contact with the native people. He was a Nadib, pre-'Uthmanite and died in al-Basra probably in the latter days of Mucran. Cf. Ibn Sa'd, vol. v, Part I, p. 61; Al-Ist'Iyab, vol. i, p. 322; Isal-Ghaza, vol. ii, p. 11; Tajrid, vol. i, p. 282; Isal, vol. ii, p. 472.

1. Shurail belonged to the tribe of Asid and was attached to the Banu 'Ashali. Of his sahabah (companionship) with the Prophet, we have no direct evidence. But since in 17/639 he was a leader of the military campaign in al-Jazira (Tabari, vol. i, p. 2499), it may be assumed that during the lifetime of the Prophet, he was sufficiently grown up to have the privilege of being a Companion particularly because of the fact that his brothers were very much loyal to the Prophet. Thus Shahr b. 'Adi, al-Harith b. 'Affi, 'Abd al-Rahman b. 'Affi and Thabit b. Affi fought in the battle of Uhud. What leads an additional support to our assertion is that a notice of him is seen in the principal works of the Companion.

2. Ali al-Madini was one of those Sabah who migrated to al-Basra (Ibn Sa'd, vol. v, p. 27). He transmitted Hadsith on the authority of the Prophet, while Mucran b. Qurra al-Mazani (d. 113) had it from al-Hakam. He belonged to the tribe of Thaqif. All the adult members of this tribe embraced Islam before H. A.H. and participated with the Prophet in al-Jazira. It is evident that the farewell pilgrimage (Hadsith, vol. i, p. 703). No reasonable doubt should, therefore, arise as to the boni fides of his being a Sahih and counting his Hadith as Marfu. Further, we have it on the authority of al-Dahabiy that al-Hakam had companionship with the Prophet (Kabur al-Az). He was still living in 44/664 (Tabari, vol. ii, p. 80). Cf. Tajrid, vol. i, p. 146; Isal-Ghaza, vol. ii, p. 33; Ist'Iyab, vol. i, p. 148; Isal, vol. ii, p. 707.

3. 'Ubayd Allah, who lived in al-Madinah, was a younger Companion of the Prophet. He transmitted Hadsith and was a man of vast fortune.
subdue them. On his arrival in Mukrân, 'Ubaid Allah not only crushed the rebellion in the teeth of a stiff opposition but brought the territory extending up to the Indus under his control as well. Henceforth Arab hold over the region appears to have taken a permanent footing. For, in 296/30 'Ubaid Allah was transferred to Fâris and 'Umâm b. 'Uthmân was appointed in his place.

'Abd al-Rahmân b. Samura b. Ḥabib b. 'Abd Shams b. 'Abd Manâf was the next b. Samura. Sahâbi who was mentioned in connection with the Indian campaign during the Caliphate of 'Uthmân. He succeeded al-Râbi b. Ziyâd al-Hâriti as governor of Sistân in 31/650. The new governor was a soldier of great dash and drive. Immediately after he had taken over the charge, he pushed eastward from Zaranj and brought the region right up to the frontiers of India under subjection. Advancing on the lower waters of the Helmand, he came in conflict with the Indians near Rudbar on the frontier between modern Afghanistân and Baluchistân. Their first triumphal career led


1. The date of 'Ubaid Allah's appointment in Mukrân has not been mentioned. From the context of the events in al-Tabârî (vol. i, pp. 2829-29) it appears that immediately after his assuming office in 23/644 Caliph 'Uthmân sent him to Mukrân.

3. Ibid., p. 2830.
5. Elliot, loc. cit.
6. R.C. Majumdar, op. cit., p. 15.

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them as far as Bust. Three marches above Bust lay a mountain containing a temple of Surya (Arab. Zur), an idol of gold with two rubies for the eyes. This mountain which became famous as al-Zur was then situated in the territory of Sind. Ibn Samara went into the temple and cut off a hand and took out the rubies. But the gold and the jewels were returned by him to the astonished governor of the place saying, "I only wanted to show you that it had no power whatsoever to harm or to help." Now after his successful penetration into the territory of Sind 'Abd al-Rahmân retired to Zaranj. He died in 50/670 in his residence at al-Ba'ṣra where Sikka Ibn Samara or the street of Ibn Samara was called after his name.

SAHABA IN INDIA DURING THE CALIPHATE OF MU'ĀWIYA [41-60/661-81]

Sinân b. Salma al-Hudhâli [8-53/629-73]

The last Companion of the Prophet we meet on the frontiers of India was Sinân b. Salma b. al-Muḥabbîq al-Hudhâli. Ziyâd, the governor of al-Írâq, appointed him commander for the Indian frontiers in 48/668. On proceeding to assume charge of his functions he conquered Mukrân, founded cities, set up his residence and organized the revenue system of the

2. Baladhuri, p. 394.
3. Ibid., p. 352.
4. He was born in 8/629 and was blessed by the Prophet who himself conferred the name Sinân upon him. Therefore, he was Šâhîh b. Šâhîh al-Áwwâf because the Prophet saw him in his infancy (Usd, vol. i, p. 41). Ibn Hajar recognizes him as a junior Companion and as such includes his name in the second section—qunat thânî—of his Usd (vol. ii, pp. 322-33). So the traditions transmitted by Sinân direct from the Prophet are Marâdi. His Åâdîth have been preserved in the Sahîh, the Sunan of Abû Dâwûd, Ibn Mâja and al-Nasâ'î (Khayyâba, p. 123). Cf. Ta'rif, vol. i, p. 258; Usd al-Ghâbah, vol. ii, pp. 377-58; Istîfaq, vol. ii, p. 560.
place—thus proved himself a capable general and good administrator. But for reasons unknown he was discharged. Rashid b. 'Amr al-Juda'i of the tribe of Azd who superseded him, however, fell in action with the Meds. In 50/670 Sinân was recalled and confirmed to the post. He gave as before a good account of himself by conquering al-Qayqan and Budhah where he ruled for two years. He was killed at Qusūr (modern Khodzdar in Baluchistan) in 53/673.

Al-Muhallab b. Abî Šufra al-Azdi [833/629-702]

Al-Muhallab, who was a senior Tabût visited India during the Caliphate of Mu'âwiyah. As a general

2. Chakh-Nama, p. 65.
3. Ballâdîrî, loc. cit.; Elliot, vol. i, p. 425. Topography of the region of the north-eastern frontiers of Makran and close to the Indian border the Arab geographers describe two districts; namely, Tûrân, of which the capital was Qudshu and Budhahah to the north of it, in which the capital was Qandahâl (Le Strange, p. 331). Qandahâl has been identified with the present Gandava, lying between the Indus and east of Kellat. (Ibid., p. 339). Budhah or Budh is no doubt the same as Budha and this principality seems to have included the districts of Balis and Walistan. Cf. R. C. Majumdar, Arab Invasion, p. 65.
4. A little confusion is observed regarding the death-date of Sinân. According to Ibn Sa’d (vol. viii, Part 1, p. 154) which is corroborated by later authorities on the Asmâ’ al-Ri'yah, Sinân died during the latter days of 'Abd ar-Rahmân (59/703-713). This seems to be absurd, for, both the Putih al-Bulûdôn and the Chak-Nama state that Sinan did campaign in the frontiers of India and that he died before the appointment of al-Mundhir b. Jarîd in his Sinân's place by 'Ubayd Allah b. Ziyad (Ibn Sa’d, vol. vi, Part I, p. 61). Cf. Daâdîrî, loc. cit.; Chakh-Nama, p. 65). Now al-Mundhir appears to be the first officer in charge of the Indian frontiers since 'Ubayd Allah's appointment as governor of the eastern provinces (57/703-704) and as such al-Mundhir must have been appointed in 57 A.H. Hence Sinân died before 57 A.H. As a matter of fact, appointed second time in 50 A.H., Sinân ruled over the frontiers for two years. So his death must have occurred in 58 A.H. Further, had Sinân died during akhbar al-Ruṣâfî (al-Ya't, vol. ii, p. 92), the Chak-Nama, meeting between himself and Qatûda (d. 117), the Traditionist, would have been established in view of the fact that both of them lived in al-Baqra (cf. Tâkhsh, s.v. Sinân b. Salma and Qatûda). But the critics of Ruṣâfî are of opinion that Qatûda died in 59/704 (494). Nor did he hear any Hadith from Sinân (Ibid., vol. iv, p. 241). Therefore, the fact remains that Sinan had been martyred in the frontiers of India some seven years before the birth of Ruṣâfî (d. 92/711) and the Da‘îr al-Muṣânâfîn, Ar jamârī, marginal note on p. 432 identify it with Lahor, whereas R. C. Majumdar (loc. cit.), failing to locate the spot, takes under 'Abd al-Rahmân b. Samura, al-Muhallab came to Sijjastân in 43/663. Having detached himself from the main army, he penetrated into the heart of India with a troop mostly picked from his own tribe, the Azd. Marching on the border land of Kâbul, he advanced as far as Lahor and raided the country between it and Bannû in 44/664. The details of the raid are nowhere (s.v. al-Muhallab b. Abî Šufra), one is apt to look upon him as a Companion of the Prophet. But according to the consensus of opinion of the critics of the Asmâ’ al-Ri’yah, al-Muhallab was a senior Tabût, and not a Sâhib. He transmitted Hadith on the authority of the Companions of the Prophet, viz. 'Abd Allâh b. 'Umâr, 'Abd Allâh b. 'Amr al-Azdi, Samura b. Jundab and Barâ' b. al-Âdhâb, while on his authority Abu Ishaq al-Salih, Simmak b. Harb and 'Umar b. Sa‘id al-Baghi narrated Hadith. He was a reliable i‘tîbat. He was born in 85/696 and died at Qusur (Uttâbî, vol. ii, p. 1082, has Zâhîd) in Marw al-Ri’yah, a district of Khurasân. Vida Tabûtât al-Mu’tamîd, ed. Wurzenfeld (Gottingen, 1819), p. 687; Ibn Hajar, Ta’âkh al-Ta’âkh (Hyderabad, 1325 A.H.), vol. v, pp. 328-29; Ibn Khallikân (Cairo, 1010 A.H.), vol. ii, pp. 145 seq. The Hadith transmitted by al-Muhallab have been produced in the Sunan of Abî Dâwûd and al-Nas’î, the Tas’î al-Tarîkhî and the Musnad of Ahmad b. Hanbal (Kutub al-Tarîkhî, ed. Malaki). For further particulars about him, see Essay on Islam, vol. ii, pp. 640-41; Islamic Culture, Hyderabad, vol. xiv, No. 1 (January, 1933), pp. 114.

2. Briggs in his translation of the Tâkhsh-i-Firûsh (Calcutta, 1908, vol. i, p. 4) states that al-Muhallab ‘penetrated as far as Mooltan’. But curiously enough, no such account is found in the original Persian text of the work (cf. Tâkhsh-i-Firûsh, ed. Naseer Khawar Frenz, Lucknow, 1874, p. 16). The translator must have derived the information from al-Ballâdîrî’s Putih al-Bulûdôn, the earliest source on the subject, but, we are afraid, he has not been able to follow the Arabic text which runs thus:

فَعَرَ (أَلْبَعْسَ) بَيْنَ وَاسِعٍ وَمِهِمَا كَانَ وَقَالُوا

He, i.e., al-Muhallab reached Banna and al-Ahwâr towns between Multan and Kâbul (Ballâdîrî, p. 432-Murgotton, p. 210). It is unfortunate that owing to the incorrect rendering which has been freely quoted by historians and writers (e.g. Elliot, op. cit., vol. ii, pp. 414-15; M. Hinds, Indian Islam, Oxford, 1930, p. 45) is the last work, reference to Briggs’s translation (e.g. the integrity of the historian Abu Ishaq al-Firûsh has been exposed to unnecessary criticism (see R. C. Majumdar, op. cit., p. 18, note.)

3. Ballâdîrî, p. 432-Murgotton, p. 210; Elliot, vol. ii, p. 414. The raiding ground, according to al-Ballâdîrî, was Banna and al-Ahwâr. Banna is the present Bannû in N.W. Frontier Province, but the identification of al-Ahwâr has given rise to difference of opinion among modern historians. Elliot (loc. cit.), B. Meynard, Dictionnaire de la Perse, 2e ed. (Paris, 1907), pp. 545 and A. R. S. Kayhan (Kashan, 1306 A.H.) identified it with Banna, while R. C. Majumdar (loc. cit.) identified it with Lahor, whereas R. C. Majumdar (loc. cit.) failed to locate the spot, takes
available. Fortunately, Firishta gives us an important piece of information incidentally throwing light on a question relating to Asma' al-Rijāl, namely, that al-Muhallab carried away with him from India twelve thousand prisoners of whom some embraced Islam inasmuch as al-Khaṭīb al-Baghdādi has it that Khalaf b. Sa‘īd al-Sindī (d. 231), a Mawla (client) of the family of al-Muhallab, was a distinguished Rāwi of Indian origin. In the light of the above, we can safely presume that Khalaf might have been a descendant of one of the aforesaid war-prisoners.

Though a number of Ṣaḥāba visited India, as has been seen above, they could not do the work of Hadith transmission to this country notwithstanding the fact that they must have had with them Aḥadith, the Companions of the Prophet that they were, because either their stay here was too short or they did not find permanent Muslim colonists to whom they could bequeath the science. Anyway, the details to this effect are lacking. In the circumstances, the work of Hadith transmission could not begin in right earnest—as a matter of fact did not begin—until the nineties of the first century of the Hijra when Sind was brought under the Muslim sway.

it to have been a town somewhere near Bannū. This difference may be explained away by variants in the reading of the place in the original MSS. of the Fathah al-Budā‘ah, viz. al-Ahwāz, al-Ahwār and Luhawur (Fathah al-Budā‘ah, ed. De Goeje, p. 433, note), Lubār (Marāṣid al-Ijtihād ed. by De Goeje) and Lābur (Muṣām al-Budā‘ah, vol. i, p. 745).

(وفِ كِتَاب الفتوح غزّة الموملِي، إنّي صِنَّرَتِي فِي سنةِ مِمّتْ يَام
معاوية بنُ السُّلَّمُ بن أبي طالب، ألاَّهُمَّ بِكَ أَنْتَ نَبِيّ،)
Apart from the colonists there were also Arab soldiers who settled down in Sind, swelling the Arab population of the territory. The vastness of their number may be gauged from the fact that Muhammad b. al-Qtasim stationed at Multan alone 'nearly 50,000 horsemen as a permanent force'.1 There were other places of the like military importance, viz., Manṣura, Alor, etc., where evidently Arab forces were posted on a permanent basis.

Thus arose and flourished in the far eastern territory of the Caliphate several Arab colonies of which the principal were Manṣura, Multan, Debal, Sindan, Qusdār and Qandabil.2 These colonies early became seats of Islamic learning in Sind.

Section II. Transmission of Islamic Learning to Sind

In the wake of the advent of the Arab soldiers and immigrants, early Islamic learning, viz., al-Qur’ān and al-Hadith, found its way to Sind. It was probably brought to the west of the Indus earlier than to the east and that as a result of the difference in the timings of the advent of the Muslims in those regions. In 23/643, during the Caliphate of ‘Umar the Arabs overran Mukran, Turān and Budaha, the territories comprising the west of the Indus and within a little more than two decades, these became a part of the eastern Caliphate, while the east was conquered at a later date in the days of Walid b. ‘Abd al-Malik (86-96/705-14). Further, several Companions of the Prophet, too, came to the region west of the Indus—a fact which strengthens our belief that Islamic sciences were at least brought, if not introduced, there. But to this here is, however, no allusion.

The first direct recorded evidence of Islamic sciences being brought to Sind and their subsequent dissemination there dates from the conquest of Muhammad b. al-Qasim. We are told that among Arab soldiers were many readers of the Qurʾān (qurūr’) on whom al-Hajjāj enjoined 'to be busy reading it.'11 Nor was that all. Several men versed in the lore of the Qurʾān and the Sunna accompanied Muhammad to Sind.2 Henceforth, with the influx of the Arabs, there came to be settled in Sind learned men also to whose labour and love of knowledge was probably responsible the growth of the seats of Islamic learning in the Arab colonies.

Now, a reference to some of the outstanding personalities of those learned men who carried with them Islamic sciences, particularly Hadith literature, seems to be called for here.

1. Musā b. Yaqūb al-Thaqafi

He accompanied Muḥammad b. al-Qasim to Sind and was appointed Qādi of Alor by the latter. Al-Thaqafi who settled permanently in Sind was highly learned in the Sunna of the Prophet.3 His family at Uchh appears to have long enjoyed reputation for learning and scholarship as is evidenced from the fact that as late as 613/1216, Ismā’il b. ‘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 science, piety and eloquence.'4

2. Yazīd b. Abī Kabsha al-Saksaki al-Dimashqi [d. 97/715]

On his becoming Caliph, Sulaimān b. ‘Abd al-Malik (96-99/714-17) recalled Muḥammad b. Qasim from Sind and appointed in his place Yazīd b. Abī Kabsha

who, however, could not live long in Sind. On the eighteenth day of his arrival here, he died. Yezid was a Ṭabi‘ī. He received a good many Aḥādith from Abū l-Darda‘, Shurahbīl b. Aws and Marwān b. al-Ḥakam, the Companions of the Prophet. He has been reckoned as a thiqa, reliable authority, by the critics of the Traditions. Amongst his pupils Abū Bishr, al-Ḥakam b. al-Ṭa‘ība, ‘Alī b. al-Aqmar, Mu‘āwiyah b. Qurra al-Muzani and Ibrāhīm al-Saksakh were noted transmitters of Hadith. His Aḥādith occur in the Ṣaḥīḥ of al-Bukhārī, Kitāb al-Atbar by Mu‘āmmad b. al-Ḥasan al-Shaibānī and al-Mustadrāk by al-Ḥākim al-Naisiburi.3

3. Al-Mufadḍal b. al-Muhallab b. Abī Ṣufra [d. 102/721]

In 102/721, during the Caliphate of Yazid b. ‘Abd al-Malik (101-05/720-24), a serious rising headed by Yazid b. al-Muhallab, a former Governor of Khurāsān, was witnessed in al-‘Irāq. In his anti-Umayyad designs, Yazid b. al-Muhallab succeeded in gaining support from al-Kūfa and al-Baṣra. He achieved remarkable initial successes. For, the rule of the Caliph in the provinces of Fāris, al-Ahwāz, Kirmān and Qandābil (part of Sind) as far as the banks of the Indus was overthrown and there Yazid appointed his own men. In order to suppress the rebellion, the Caliph sent his brother Maslama b. ‘Abd al-Malik. A hard fighting decided the day against Yazid b. al-Muhallab who along with his sons was slain. The surviving members of his family fled by boat to Qandābil2 (modern Gandava), a north-western province of the then Sind. But death pursued them thither. Wadda b. Ḥāmid, the Governor of Qandābil who owed his office to Yazid b. al-Muhallab, proved treacherous when the Caliph’s agent, Hilāl b. al-Tamimī, appeared there in pursuit of them. The brave sons of al-Muhallab, however, did not surrender themselves and most of the leading members fell fighting to the bitter end.4

Among al-Muhallab’s sons killed at Qandābil in Sindh, al-Mufadḍal has been singled out as a transmitter of Hadith. He was a Tabī‘ī and narrated Hadith5 on the authority of al-Nu‘mān b. Bashīr, a Companion of the Prophet.6 His son Ḥājib, Ṭabīb al-Bunānī (d. 127) and Jarīr b. Ḥāzim narrated Hadith on the authority of al-Mufadḍal.7

Al-Mufadḍal has been regarded by Ibn Hibbān and other critics of the Science of Tradition as ṣadqah, reliable.8


He was a native of al-Baṣra. Perhaps as a trader he came to Sind and set up his residence there as is evident from his nickname Nasīl al-Sind.9 Abū Muṣa was a reliable rāwi and transmitted Hadith on the authority of al-Ḥasan al-Baṣri

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3. Ibid., vol. i, p. 273.
4. Ibid., p. 76.
7. Tabākīḥ, loc. cit.
(d. 110) and AbūḤāzin al-Ashja’ī (d. 115). His rank as a traditionist may be had from the fact that such master traditionists as Sufyān al-Thawri (d. 161), Sufyān b. ‘Uyaina (d. 198) and Yāhya b. Sa‘īd al-Qatīlān (d. 198) were among his pupils.\(^1\)

Al-Bukhārī quotes one of Abū Mūsā’s traditions in as many as four different places of his Ṣaḥīḥ. His Aḥādīth have also been preserved in the Sunan works.\(^2\)

5. ‘Amr b. Muslim al-Bāhili [d. circ. 123/740]

‘Amr was a brother of Qur‘ayba b. Muslim al-Bāhili, the famous conqueror of Transoxania.\(^3\) He came to Sind as a governor of Caliph ‘Umar b. ‘Abd al-‘Aziz (99-101/717-19) and is said to have conducted some successful raids into al-Hind.\(^4\) It was during his tenure of office that many kings including Jaisinba, son of Dahr, accepted Islām in response to an appeal made to them by the Caliph.\(^5\)

It is interesting to note that ‘Amr, despite leading a hazardous life of a soldier, cultivated, to a certain extent, the Science of Tradition as he is credited to have narrated Hadith on the authority of Ya‘lā b. ‘Ubaid, while Abū ‘l-Tāhir himself is said to have received it from him.\(^6\)

‘Amr’s death-date is not known. He, however, died later than 120/738 as he was ‘Āmil over Marw at the time.\(^7\)


A Traditionist and one of the early authors of

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2. Khulāṣa, p. 31.
4. Ibid.

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Hadith,\(^1\) Al-Rabi’ b. Ṣabīḥ surnamed Abū Bakr came to India in 160/776 along with a naval squadron under ‘Abd al-Malik b. Shihāb al-Mis’mātī that attacked Barbad during the Caliphate of al-Mahdī (158-69/775-85). The Arabs conquered Barbad, then a flourishing port.\(^2\) But they had to pay very dearly for the success. For, prior to their sailing homeward, they halted there for sometime in the expectation of favourable weather. In the meantime, plague broke out in the coastal places, taking a heavy toll of the Arabs. Al-Rabi’ was one of the many who fell victims to it.\(^3\)

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2. His father’s name has variously been represented as Ṣubh (Bālidhurī, p. 369=Margotten, p. 96; Taqrib, vol. iii, pp. 397-98, Ṣabīḥ (Ṭabarī, ed. Egypt, vol. iv, p. 209). For the correct name and its reading see Taqrib, p. 76; Fattani, al-Mughfī fi Dalāl al-Riyāl (lithographed on the margin of Taqrib al-Tahdhib, Delhi, 1290), p. 153.
4. Barbad (Elliot, vol. i, p. 446, has Barada) has been identified with the present Bhārbāh, near Broach in Gujārāt (Nadawī, op. cit., p. 19).
Al-Rabi', a native of al-Basra, was a disciple of al-Hasan al-Baṣri (d. 110) under whom he studied Hadith. He also acquired the Science from the leading Traditionists of his age, viz., Ḥamīd al-Tawīl (d. 142), Thābit al-Bu‘nāni (d. 127), Mujahid b. Jabar (d. 103) and others. Among his contemporary Rufūt Ḥadith, transmitters of Traditions, al-Rabi' occupied a high place. The celebrated ‘Abd Allāh b. al-Mubārak (d. 181), Sufyān al-Thawrī, Wabī' (d. 197), Abū Dāwūd al-Tayalīsī (d. 203) and ‘Abd al-Rahmān b. al-Mahdī (d. 193) were amongst his pupils transmitting Hadith on his authority. Furthermore, he was one of the pioneers in the field of collecting and codifying Aḥadīth in the second century A.H.

Section III. Centres of Hadith Learning and their Muḥaddithūn

Although introduced in the second century A.H., as shown above, the study of Hadith in Sind does not appear to have made much headway until the fourth century when great enthusiasm prevailed among native students to seek higher knowledge of the subject abroad. The slow growth of Hadith learning in Sind during early centuries of Islamic rule may be attributed to the following:

Now, the statement of Ibn Sa'd that al-Rabi' died in the open sea is in conflict with that of al-Tabarī who holds that his death took place at Barbar. Of the two statements, the latter is circumstantial and as such better entitled to be accepted. Further al-Tabarī is corroborated by early authorities like Muhammad b. al-Muthannā (d. 223), Ẓahhār, vol. iii, p. 347) and Bukhārī (d. 259) (Riḥāla i-Daʿafāʾ al-Saghīr, Agra, 1823, p. 11) who states that al-Rabi' died in Sind proper (ماة في ذروة السنة).

1. Ẓahhār, vol. iii, pp. 347-48; Muṣāfin & Liḏān, s.v., al-Rabi' b. Shāhī. The Aḥadīth narrated by al-Rabi' have been recorded in al-Taʾlīqī al-Bukhārī, the Sunan of Abū Dāwūd and Ibn Māja (Khalīla, p. 95; cf. Sunan Ibn Māja, ed. Faruqī Press, Delhi, Ẓahhār, al-Jāhid, p. 204).

2. Ḥishāmb Khāfīn, op. cit., pp. 80-81; Ibn Hajar, Muqadma al-Rāfī (Cairo, 1947), vol. i, p. 4; Tāhir al-Dimashqī, Tanwīr al-Naṣr (Cairo, 1910), pp. 7-8; al-Khwājrī, Muṣāfi al-Sunna (Cairo, 1921), p. 21. Notices of his biography will also be found in Bilāḏīn's Subḥat al-Maṣājid (Bombay, 1303) and Ḥākim 'Abd al-Ḥasayn's Nukhba, vol. i, s.v. al-Rabi' b. Shāhī and Yāḏ-i-Āyyān, ed. Lucknow, pp. 5-6. In the last named book, the author misrepresents al-Rabi' as a Tābī‘ī and this has been widely quoted by later writers. Cf. Muṣāfīn, vol. xvii, No. 4, p. 251.

two reasons: (1) The circumstances were not favourable for the cultivation of art and literature, because the internal security of the country—so essential a factor for their growth—could not have always been maintained due to the lack of stable and strong Government under the Umayyads and the ‘Abbasid Caliphs. As a matter of fact, the status of Sind in the eastern Caliphate was more of a frontier outpost (thaghār) than that of a territory so as to draw the close attention of the central Government; and (2) Sind could not come in contact with the seats of Islamic learning in Arabia, al-Iraq or other places of the Caliphate, as it lay at a great distance with no easy means of communication. Save enterprising tradesmen and adventurous colonists, nobody dared undertake the hazards of sea or land-routes leading to the territory. Even in the fourth century al-Maṣūdi, the famous Syrian Geographer, complained of the difficulties facing a traveller to Sind.

The foundation of the two independent Arab principalities in Multān and Manṣūra towards the second half of the third century ushered in an era of good Government in Sind. The period of this independent Arab rule was a landmark in the history of their three hundred years' suzerainty over Sind. Peace and prosperity reigned everywhere in the country as evidenced by the accounts of the itinerants visiting the principalities from time to time. Now, whatever progress the study of Hadith made was due, primarily, to the internal security brought about by these Governments. As a matter of fact, during this period great enthusiasm was marked among the Sindian students to seek abroad higher studies in Hadith literature. We have it on