students who read Hadith in the Haramayn under Shams al-Din al-Sakhawi (d. 902).

1. Ahmad b. Ibrahim al-Awadi al-Hanafi, a keen student of al-Bukhari’s Sahih, whom al-Sakhawi granted a general Ijaza. (Ijaza Īflila).¹
3. Ahmad b. Muhammad al-Hindi.³
5. Hafiz b. Ilyas al-Hindi.⁵
7. ‘Ali b. ‘Abd Allah al-Kanbāyati.⁷
8. ‘Umar b. Bahā’ al-Dīn al-Kanbāyati.⁸
9. Qasim b. Daud al-Ahmadabadi. He read the Sahih of al-Bukhari along with his brother Rājiḥ (q.v.).⁹
10. Muqbil al-Hindi; he is stated to have read profusely with al-Sakhawi.¹⁰
11. Mas’ud b. Ahmad al-Kanbāyati; he read with al-Sakhawi at al-Madina.¹¹

References:
² Ibid., vol. ii, p. 44.
³ Ibid., p. 71.
⁴ Ibid., vol. iii, p. 87.
⁵ Ibid., p. 232.
⁶ Ibid., vol. v, p. 254.
⁷ Ibid., vol. vi, p. 145.
⁸ Ibid., p. 180.
⁹ Ibid., vol. x, p. 163.
¹⁰ Ibid., p. 156.
¹¹ Ibid., p. 206.
¹² Ibid., p. 207.

13. ‘AtA’ Allah b. Ahmad al-Muhammadabadi. He heard Musalsal Traditions from al-Sakhawi.¹³
15. Rajīḥ b. Dauud al-Ahmadabadi. He was born at Ahmadabad in 871/1466 and became a master of Ma’qulat and Arabic literature by 899/1493. Accompanied by his uncle Sulayman⁵ and his brother Qasim, he met al-Sakhawi at Makka in 899 A.H., and read out to him (qara’ alaik) the major part of al-Bukhari’s Sahih, al-Nawawi’s Arba’in and also had lessons on al-Sakhawi’s works such as ‘Umda’ and Sharh al-Taqrib li ’l-Nawawi. Al-Sakhawi gave him a general Ijaza wherein he paid high tribute for his mastery over Islamic learning.¹⁷

Although the Hajj might have been a great factor in attracting some of the above students to the Haramayn where they did avail themselves of the opportunity to listen to the lecturers of al-Sakhawi, the fact remains that a new era for Hadith learning had been opened, by the close of the 9th century, not only in the coastal places of West and South India, but also in the up-country centres as would the nishbas¹⁸ indicate; so that some of the above-mentioned students might have been primarily actuated to go to al-Hijaz for the sake of acquiring knowledge of al-Hadith.

¹³ Ibid., vol. v, p. 146.
¹⁴ Al-Daw’, vol. xi, p. 61.
¹⁵ Ibid., vol. iii, p. 216.
¹⁶ Full title of the work: PubMed link: https://www.ijhsu.ac.in/index.php/ijhsu/article/view/10539
¹⁷ Al-Daw’, vol. iii, p. 222; Tadhkira-i-Ulama’, p. 62; Yudd-i-Atiyam, p. 44.
¹⁸ I.e., al-Awadi (No. 2), al-Jawnpur (No. 4), al-Lakhnawi (No. 6) and al-Dihlawi (No. 14).
The tenth century of Hijra was a landmark so far as the services the Indian Musalmans rendered for the cause of Hadith literature are concerned. Two groups of students applied themselves to this noble task. The first group included those students who permanently migrated to Arabia with a view to pursuing the study of al-Hadith within the sacred precincts of the Haramayn as also coming in contact with eminent Traditionists and standard works over there. The second group who were either local products, or those who having acquired proficiency in Science of Hadith from Arabia, devoted themselves in India proper to teaching Hadith and writing books on it. Thus the Indian Traditionists kept up the torch of Hadith learning burning in India and Arabia simultaneously. And this they did until the foundation of the Dār al-'Ulūm at Deoband and the Mażāhir al-'Ulūm in Sahāranpūr at the end of the 13th century—a period that covers well over two centuries. The Traditionists of the first group will be noticed together with their works in the second part of our thesis. As for those of the second, we are going to discuss here below:

Section I. (875-1030/1470-1621)
TRADITIONISTS THAT FLOURISHED FROM THE MIDDLE OF THE 9TH DOWN TO THE MIDDLE OF THE 11TH CENTURY AND THAT COULD NOT CLAIM TO HAVE FOUNDED ANY RECOGNIZED SCHOOL OF THEIR OWN:

1. Abū Bakr b. Muḥammad al-Bahrūjī (d. cire 915/1509)
Abū Bakr was a Traditionist of Broach in Gujarāt. He flourished during the reign of Sultan Maḥmūd Shāh I (863-917/1459-1511) of Gujarāt. He died probably in the first quarter of the 10th century A.H. His biographical notice is not available.1

His works:

(i) Faiq al-Bārī fi Sharḥ al-Bukhārī. This commentary of the Ṣaḥīḥ, the first of its kind ever written in India, does not appear to have survived down to our times in full, only some extracts from the first part of the commentary having been preserved in the Ghayat al-Tawāfīh li l-Jāmi’ al-Ṣaḥīḥ by ‘Uthmān b. Ibrāhīm al-Sindī (q.v.).

(ii) Muntakhab-i-Kitāb-i-Sifr al-Sa‘āda (ASB No. 996 Per). A collection of Traditions relating to the person of the Prophet selected from the Sīfr al-Sa‘āda by al-Firuzábādī (d. 817) and translated into Persian. The work is divided into ten bābs. It was composed at Ahmādābād in 941/1534 with a view to achieving twofold purposes, namely, averting the invasion of Humāyūn who was then marching towards Gujarāt from Delhi and avoiding the plague that was raging there at the time.’


Khwāja Mubārak was born at Bak’hara, south of Benares where some of his ancestors had come from Ruhtak, his family originally hailing from Arrājān in

3. Akhbar, loc. cit.; Ikhtiār, p. 66.
5. Infra.
6. Akhbar, loc. cit.; ASB, loc. cit.; under the title of Risāla-i-‘Aḥwāl.

4. Shaykh Bhikārī al-Kākūrūwi (890-980/1485-1573)

Niẓām al-Dīn b. Amīr Sa‘īf al-Dīn, popularly

4. Shaykh Bhikārī al-Kākūrūwi (890-980/1485-1573)

Fāris, as the nisba al-Arājānī suggests. He was a disciple of his father Makhdūm Arrājānī, a noted Sufi scholar, who gave his son Mubārak a good education in Islamic learning. Besides being a learned divine, Khwāja Mubārak possessed administrative abilities which secured him the post of minister under Sher Shah Sūrī (946-52). He died in the fort of Chūnār in 981/1573.

His works:

Madārij al-Akhbār (Bankipur No. 364 Tradition). Following the arrangement of al-Baghwāl’s Maṣāḥīḥ al-Sunnah, Khwāja Mubārak classified the Traditions of al-Ṣaghānī’s Mashaḥīḥ al-Anwār according to subject matters and named it Madārij al-Akhbār (the gradation of Traditions), a title significant of its contents. Its Bankipur MS. which is presumably a unique copy shows that the work has been divided into 25 kitāb, each kitāb has been subdivided into bābs and some of the bābs into faṣāls.

4. Shaykh Bhikārī al-Kākūrūwi (890-980/1485-1573)

Niẓām al-Dīn b. Amīr Sa‘īf al-Dīn, popularly

2. His grave is still to be seen at Bak’hara (Nusha, IV, s.v. Shaykh Mubārak al-Banarāsī).
3. Tadhkira-i-Nawvī, p. 55; Mā‘rif, (Vol. XXV, No. 6), 347; Nusha, loc. cit.
7. Ibid.
known as Makhdum Bihkari, a famous Sufi scholar, was born at Kakturi, near Lucknow in 890/1485. He read the Sahih of al-Bukhari, the Sunan of Abû Dawûd and Jami` al-Ulûm at Jannâti and Lucknow under Ibrahim b. Muhammad al-Baghdadi and Dîyâ` al-Dîn al-Muhammad al-Madani respectively. He wrote a treatise on Uslul Hâdhâth entitled al-Minhaj MS, copy of which together with his Sanad-i-Hadhâth is likely to be available in the library of the Khaqa at Kakturi where Makhdum's descendants are still living. He died there in 981/1573.

5. Shaykh `Abd al-Malik al-Kujrati al-`Abbâsi (d. circa 970/1562).

He read Hadhâth with his brother Qutb al-Din, a disciple of al-Sakhawi. A Hafiz, memoriser of the Qur'an and the Sahih al-Bukhari, `Abd al-Malik devoted his whole life for the cause of al-Hadhâth of which he had been a teacher in Gujarât until he died in about 970/1562.

6. Tahir al-Fattani (914-986/1508-78).

Jamal al-Din Muhammad b. Tahir b. Ali al-Fattani al-Hindi al-Hanafi, the celebrated Malik al-Muhaddithin, the Prince of the Traditionists, was born at Nahrwal-Pattan in North Gujarât in 914/1508. Through his mother he was a descendant of Abu Bakr al-Siddiq (d. 13), the first Caliph of Islam. Educated in Gujarât under Shaykh Naquri, Mulla Mahta, the Ustad al-Zamân and others, he joined the school of `Ali al-Muttaqi at Makka in 914/1537 and read Hadith over there for about six years. Besides his beloved teacher `Ali al-Muttaqi whom he mentions with gratitude in the introduction of his works, al-Fattani read with other Makkah Traditionists also notably Ibn Hijar al-Haythami, Abu `Isa al-Bakri and Mufid Qutb al-Din al-Nawawi. On his return to Gujarât in about 950/1543 he concentrated his energies on threefold tasks: (1) the popularization through his school at Pattan of the science of Tradition in Gujarât, (2) compilation of books on al-Hadhâth and (3) reclamation of the members of his own community, the Buhuras who had become followers of a pretender Mahdi Mubarak al-Jawnpuri. Though a promising reformer, he could not achieve much as his life was cut short through his murder on Shawwal 6, 986/December, 1578 by the Mahdawis at a place between Ujjain and Sarangpur. Al-Fattani has, however, been immortalised by his invaluable works on al-Hadith which are as follows:

(i) Al-Mughni fi Dabi al-Rijal [published]. This is the first compilation of Tahir al-Fattani written immediately after his return from Arabia, at Pattan in Dhu 'l-Qa`da, 952/January, 1546, and is otherwise a short but nonetheless comprehensive work designed to

3. For the correct title of the work, see author's Majma' Bihâr, p. 4.
supply us correct readings (ḍabṭ) of such names of the narrators (rwaḍ) of Ḥadith, their fathers, grandfathers and of their kunyās or laqabās as are liable to misreading. All such confused names (mustābāhāt), the author arranges alphabetically. At the end of the discussion of the confused names under every alphabetical letter, he also gives the correct readings of all the confused nisbas that come under the letter concerned. This is not all. Occasionally, short biographical notices of the rwaḍ and the tabaqāt to which they belong have also been added. Names of prophets and relevant places that are likely to give rise to confusion, also have not been left out. The last few pages have been devoted to the brief life-sketches of the Prophet, his four Caliphs, the Imāms of the Madhhab Arbā and the authors of the Şīhāb Sitta.

The work has been lithographed twice in Delhi, in 1290/1873 and 1308/1890 on the margin of Ibn Hajar’s al-Taqrib al-Tahdhib.

(ii) Tadhkira at-Mawdūʿāt [published]. In this book the author makes a collection of mawdūʿa and daʿif Ḥadith from works on al-Mawdūʿāt written by his predecessors, viz., al-Suyūṭī’s Kitāb al-Laʿlī, Kitāb al-Dhāti, and Kitāb al-Wafī, al-Sakhāwī’s al-Maqāṣid al-Husayna, al-Firuzabādi’s Mukhtāṣar Kitāb al-Muğhni, al-ʿIrāqī’s, al-Ṣaḥānī’s al-Mawdūʿāt and others. The Traditions have been arranged according to subject matters into as many as 225 bābās beginning with al-Kitāb al-Tawḥīd and ending with the bāb fi Saʿat Raḥmatihī wa Shajāʿat al-Nabī ṣallā Allāh ‘alaihi wa sallām. Every Tradition has been preceded by its source (isnād) and has been followed by author’s own remarks, such as that the Tradition is unfounded, base-
other Traditionists, all arranged alphabetically.1

(v) Majma' Bihār al-Anwar [published]: a very popular and copious dictionary of the Ghara'īb, i.e., difficult and uncommon words in al-Qur'ān and al-Hadith. The work comprises the Aṣl al-Kitāb (Main Book), a Khatima (Appendix) and a Takhmila (Supplement). The author has collected in the Aṣl al-Kitāb which is divided into three volumes almost all the Ghara'īb of the Qur'ān, the Siḥāḥ Sitta and the Mishkat al-Maṣāḥih and what yet remained has been covered by the Takhmila.2 The words have been arranged alphabetically and that according to their roots. Under each root all its derivatives along with the relevant passages of the Qur'ān and al-Hadith and their interpretations have been stated. Although Ibn al-Athir’s al-Nihayat has been his basic source, al-Fattani has also utilized the following works: Sharḥ al-Bukhārī, by al-Qastallānī and by al-Kirmānī, Sharḥ Muslim by al-Nawawī, Sharḥ al-Mishkat by al-Ṭibī, Sharḥ Jami’ al-Uṣul by Ibn al-Athir, Naṣīr ‘Ain al-Gharrābī, Mafātīḥ Sharḥ al-Maṣāḥih, Ḥashiat al-Bukhārī by al-Zarkashi, Maḍārik al-Tansūr, Taṣfīr al-Bayḍāwī and others.3 As for the Khatima,4 he has devoted it to the discussions of the Science of Tradition, i.e., the Technique of Hadith literature, fabricators (Waṣā’ī) and fabricated Traditions abridged from his Tadhkira, correct reading (Dabti) of the confused name of the Ruwāt, abridged from his al-Mughni, chronological events (siyar) of the life of the Prophet from his birth down to his death, and lastly several famous Ruwāt al-Hadīth. In fine, the Majma’ Bihār al-Anwar may well be regarded as a short commentary of both the Qur’ān and the Siḥāḥ Sitta, and a handbook of the Science of Tradition. This valuable compilation which had been begun during the lifetime of his teacher ‘Ali al-Muttaqi, i.e., before 975/1567, took the author about seven long years to bring it to perfection.5 It was lithographed at the Newul Kishore Press, Lucknow, for the second time in 1314/1896. In the opinion of Nawāb Ṣiddīq Ḥasan, by writing this book which met with universal approval and recognition of the scholars, al-Fattani has placed the World of Islam under a deep debt of gratitude.6

7. Shaykh Ta‘īyib al-Sindi (d. circ. 999/1590).

Born and bred in Sind, Shaykh Ta‘īyib received his early education at his native place from Mawlaṇā Yūnus al-Sindi and then read Hadith at Ahmadābād under ‘Abd al-Awwal al-Husayn (d. 968). He is credited to have taught the Science of Hadith at Iltihāb in Berār and also at Būrnāpūr for a period of fifty years and died in the nineties of the 10th century.7 The Traditionist Jamāl ad-Dīn al-Būrnāpūrī read the Sāhīh of al-Bukhārī from start to finish with Shaykh Ta‘īyib at Būrnāpūrī.8

His work:


A scholar and a Traditionist, Shaykh ‘Abd Allāh, famous as Makhdūm al-Mulk, a title given him by

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1. Bānkāpur Cat. xii, p. 67.
2. The full title of the work is Majma’ Bihār al-Anwar fi Lajīf al-Tansūr wa Ghara’īb al-Aḥkār.
3. Majma’ Bihār (Newul Kishore, 1314 A.H.) vol. i.
5. Ibid., vol. iii, p. 506-61.
6. Ibid., vol. i, p. 3; p. 450; vol. iii, p. 506.
Humāyūn (937-46/1530-39), was the chief of the 'Ulamā' during the successive reigns of the Afghan Rulers of Delhi. During the time of Akbar (963-1014/1556-1605), he was the leader of the orthodox party and had, on that account, to suffer a great deal along with his fellow 'Ulamā'. While on pilgrimage to Makka, Shaykh 'Abd Allāh was held in high esteem for his scholarship by no less a person than Ibn Hajar al-Haythami himself. He breathed his last in Gujarāt in 990/1582 after his return from the holy city. He was born at Suḥṭānpūr, now in Kapūrthala State, in 937/1530.

His works:


(ii) 'Ismat al-Anbīyā' (Bānkīpur, Vol. X, No. 569):
The work is divided into a Muqaddima and three Fāsils. The author dedicated the present work to Prince Muizz al-Dīn Muhāmmad Kāṁdu (d. 964).


Shaykh 'Abd al-Nabi, a contemporary of Makhdūm al-Mulk and a grandson of the famous saint 'Abd al-Quddūs (d. 945) of Gangūh, was a pupil in al-Ḥadith of Ibn Hajar al-Haythami. The study of Ḥadith influenced him so greatly that he altogether discarded Sama'il in which he had been trained according to the tradition of his family as a necessary concomitant of a Şāfi life in those days. He was a teacher of Akbar who appointed him Shadī al-Ṣūdūr which exalted office 'Abd al-Nabi held till the year 986/1578 when, as a result of the machination of Fārīd (d. 1004), he fell into disgrace. Along with 'Abd Allāh al-Suḥṭānpūrī he was forced, on pain of death, to sign Akbar's Religious Decree. He died at Agrā on Rabī' I 12, 990/March, 1582.

His works:

(i) Sunan al-Hudā fi Muṭāba'at al-Muṣṭaṣfā (Buhār No. 132 Ar.; ASB No. 500 Ar.; Rāmāpur No. 185 Ar.)
It is a collection of Traditions selected from authentic Ḥadith works (Kutub al-Ḥadith al-Ṣaḥīḥa) having bearing on religious duties and observances.

The book comprises of a Muqaddima (introduction), three Parts (aqṣām) and a Kāhima (conclusion); the parts again are subdivided into Fāsils (chapters).

(ii) Waṣa'il al-Yaṣm wa 'l-Latā al-Nabawīyya, a collection of Aḥadith on ad'īya, or prayers.

1. Bāḍūnī, p. 80 = Haig, p. 137; Maʿārif, Vol. XXII, No. 4, p. 266.
3. The Superintendent of all lands devoted to ecclesiastical and benevolent purposes and also the highest law officer having powers similar to those of the present-day Administrators-General (Haig, p. 123, No. 2 quoting 'Imām-Abār, Vol. I, p. 270).
5. Bāḍūnī, p. 84 = Haig, p. 131.
7. A MS. copy is also preserved in Dār al-ʿUmm of Deoband.
8. For detailed description of the contents of the work, see Būḥār Catalogue, Vol. II, pp. 446-46.
9. Brocchelman, Sup. II, p. 602. This treatise appears to be the same as the Waṣa'il al-Nabi fi Adīya al-ʿĀlamīra mentioned by 'Abd al-Hāyy Nadawī in his Maʿārif al-ʿAwārif s. v.