
A celebrated Professor of Ahmādābād, Shaykh Wajih al-Din was a pupil of ʿImād al-Din al-Tarīmi (d. 941) and Shaykh Ghawth Gawāliyārī (d. 970). He was born at Champanir in Mūharram, 910/June, 1504, and founded at Ahmādābād a Madrasa which during his life-time developed into a great seat of learning. He wrote annotations (hawāshi) and commentaries on as many as twenty-three books varying from Şarḥ Jāmiʿ to Tafṣīr al-Baidāwī. His commentary on Ibn Ḥajar’s Nushat al-Nāṣir fi Şarḥ Nukhbat al-Fikār entitled Şarḥ Şarḥ Nukhbat al-Fikār has been preserved in the libraries of Bānkīpur, Rāmpūr and Nadwa at Lucknow.

Wajih al-Din died at Ahmādābād in Mūharram, 993/February, 1580.

10. **Shaykh Tahir b. Yusuf al-Sindi al-Burhānī (d. 1004/1595).**

Shaykh Tahir was born at Patri, near Cutch in Gujarāt, and took his early education from Shaykh Shīḥāb al-Dīn al-Sindi. In 950/1543, he proceeded to Gujarāt and joined the Hadith classes of ʿAbd al-Awwal al-Husain at Ahmādābād. On completion of the course, he was initiated to Ṣūfism by the famous saint Shaykh Ghawth Gawāliyārī (d. 970). Accompanied by Māʿlūnā

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1. For ʿImād al-Dīn al-Tarīmi, Nīr, p. 204, and for Ghawth Gawāliyārī, Bānkīpur, p. 8 = Haig, p. 6.
4. No. 16 (Usūl al-Hadīth).
Rahmān al-Jamī (d. 898), and composed poems under the *nom de plume* (takhallus) of al-Sarfi. Later, while he was a teacher in Kashmir, he paid a visit to al-Hijāz for the second time and stayed there for a year, procuring books on Tafsīr, Hadith and Fiqh which he introduced into his institution. He died in Kashmir in Dhul-Qa‘da 18, 1003/July, 1595.

His works—

(i) *Sharḥ Sahih al-Bukhārī*, a commentary on al-Bukhārī's *Sahih*, which does not seem to have long survived.


(iii) *Risāla-i-Adhākār*.

(iv) *Maghāzi al-Nabīwvat*, a treatise (in verse) on the life of the Prophet.

13. Ḥājī Muḥammad al-Kashmirī (d. 1006/1597).

Another devoted disciple of Ibn Hajar al-Haythami from Kashmir, a contemporary of al-Sarfi, was Ḥājī Muḥammad al-Kashmirī. His ancestors had come to that country as entourage of ʿAll al-Hamadānī.

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5. For his name, see his *Sharḥ Hisn Hasān* (MS Bānkīpur, No. 1419 (Persian), khāṭima. حاجی عبد الكشمچیری ثم الفقیه ثم المحدث ثم یا کشمچیری

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*d. 780*) whose Khānqa therein became afterwards a seminar for Ḥājī Muḥammad. Before joining the School of Ibn Hajar at Makka, he read in Delhi. He also learnt Hadith from eminent Madinian Traditionists. A man of wide and varied learning, Ḥājī Muḥammad compiled as many as eighteen books including a commentary of the Qur'ān in Persian. His works on Hadith are as follows:


(ii) *Sharḥ Mashāriq al-Anwār* (in Persian).

(iii) Kitāb Khulāṣat al-Jamī’ fi Jam’ al-Ḥadīth, a compendium of miscellaneous Traditions.

(iv) *Sharḥ Hisn Hasān* (Bānkīpur, XVI, No. 1419; ASB No. 993 Pr.); a concise Persian commentary of al-Jazari’s *Hisn Hasān* written in the above mentioned Khānqa. This work, as the author tells us, was his last compilation.


A native of Buskan (?) in Sind, Shaykh ʿUthmān was educated in Gujarāt under Wajh al-Dīn ʿAlawi.
India’s Contribution to Hadith Literature

(d. 998), Qadi Muhammad al-Mawrī and Shaykh Husayn al-Baghda’dī. In 983/1575, he had been to Burhānpūr and was cordially received by Muhammad Shāh b. Mubarak (974-84/1566-76), the Fārūqī King who appointed him Professor and Muftī of his dominion which office Uthmān filled up for a period of seventeen years. While living a retired life at his village home at Buskān, he was murdered along with seventeen members of his family by a gang of dacoits in Sha’bān, 1008/February, 1600. A scholar of Ma’qalāt and Manqalāt apart, Uthmān was skilled in the Science of Medicine which earned him the title of al-Hakīm.3

His works:

(i) Ghāṣyat al-Tawdīḥ il-Jāmiʿ al-Sāhih, a commentary on al-Bukhārī’s Sahih preserved in the library of the India Office and the Aṣafiyya Library (Vol. I, No. 220).

The author says in the preface that he compiled his work from the commentaries of al-Kirmānī, al-'Asqalānī, al-Qastallānī and also, in the first portion, from the Faid al-Bārī, a commentary by Sayyid 'Abd al-Awwal al-Husainī. Then follows (foe. 2-6) an introduction in nine sections (صل) treating in general of the Science of Tradition, of al-Bukhārī, of the names and chronology of Traditionists, etc. The Commentary itself consists of annotations on single passages of the text, the first word of which is only given, introduced by 

(ii) Al-‘Aqā'id al-Suniyya: A dissertation of 50 pages published by the Fārūqī Press at Delhi in 1309

2. Ma‘ārif al-Awārīf, s. v. شروط المشارك.
3. Ibid. No. 129.
4. Ibid.

A.H. It discusses the ‘aqā'id or the tenets of the Sunnis as have been based on the Qur'ān and Ahādīth supplementing them at times by the opinions of the doctors and theologians of early Islam. Among the authorities quoted in the treatise, the commentaries of the Sahih of al-Bukhārī by al-Kirmānī and al-Qastallānī and the Manhaj al-'Ummal by ‘Ali al-Muttaqi al-Burhānpūrī figure prominently. It has been divided into seventeen fasāls or chapters.


Shaykh Munawwar, a native of Lahore, was a pupil of two noted teachers of his city, Sa’d Allāh Bānī Isrā'īl (d. circ. 1000) and Ibrāhīm Bāzū (d. 996).2 He completed his education at the age of twenty. In 985/1577, Akbar appointed him Shāhār of Mālwā. In 995/1587, perhaps for his orthodox views, he was imprisoned in the fort of Gawāliyār whence after five years he was removed to Agrā, his property having been confiscated. Further, he was subjected to tortuous punishment until he died on Dhu ‘l-Qa‘da 12, 1010/April, 1602.

During his internment in Gawāliyār, Shaykh Munawwar compiled his book called al-Durr al-Naṣīm fi Tartib al-‘Ayn wa ’l-Suwar al-Karim and also vocalized Qādī Shihāb al-Dīn Dawlatābā’dī’s Commentary of the Qur’ān, al-Bahr al-Mawārīf. As for his contribution to Hadith literature, he has to his credit commentaries of al-Saghānī’s Mashāriq al-Amrār and al-Jazārī’s Hisn Hisān,

1. Bad’i‘un, p. 63 = Haig, p. 87.
2. p. 63 = p. 86.

In Hadith he was pupil of 'Abd Allāh Sulṭānpu (d. 990) and had great reputation as a Traditionist as well as a jurist. He wrote a commentary of al-Tirmidhi's Shama'il al-Nabi.1


He was the famous author of al-Nūr al-Sāfir and came of the cultured family of 'Aidarūsī which had migrated in the middle of the 10th century from Haḍramawt to Ahmadabād.2 Here 'Abd al-Qādir was born on Rabī' I 10, 978/August, 1570. At once a scholar, a mystic and a Traditionist, 'Abd al-Qādir succeeded his father as teacher of their family school at Ahmadabād and lectured in Hadith and Taṣawwuf. He died at Ahmadabād on Muḥarram 10, 1037/September, 1627.3

'Abd al-Qādir wrote a number of books4 on different branches of Islamic learning of which the following are on Ḥadīth:

(i) Al-Manāk ibn Ḫatm Ṣāḥīḥ al-Bukhārī.5
(ii) 'Iqd al-La‘l fi Faḍa‘īl al-Āl (Buhār vol. II, No. 453, II): a treatise on the excellences of the descendants of the Prophet based on Ahādīth.

1. Ḥada‘īq, p. 404; Ma‘ārif al-‘Avārif, s. v. - شروح شبايل النبي - شروط شبايل النبي.
2. Supra, p. 98.

(iv) Risāla fi Manaqib al-Bukhārī (Buhār, No. 454, III).4

(v) Al-Qāwil al-Jami‘ fi Bayān al-I`m al-Nāfī (Buhār No. 437, II). In this treatise the author has explained the meaning of the Hadith تأويل الألفاظ في تأويل الألفاظ to say that that is cloaked in Islam or Ṣufism is obligatory to all.

(vi) Kitāb al-Ammdhaj al-Latīf fi Ahl Badr al-Sharīf, a work depicting the merits of Ahl Badr or the Companions who died martyrs in the battle of Badr (2/623).5

18. 'Abd al-Nabi al-Shattārī (d. circ. 1030/1621)

'Imād al-Dīn Muḥammad 'Arif al-‘Uthmānī al-Ḥanafi al-Shattārī commonly called 'Abd al-Nabi was a disciple of 'Abd Allāh al-Sāfī al-Shattārī (d. 1010) of Agrā. He wrote commentaries on a good many standard works on Philosophy, Logic, Qurānic sciences and Hadīth. He lived at Agrā as late as the year 1020/1611. His death-date has not come down to us. His works and treatises on Hadīth as have been referred to by Rāhman 'All in his Tadhkira 'Ulamā‘-i-Hindī as follows:—

(ii) Sharī‘ Nuhbat al-Fikar.
(iii) Sharī‘ Hadīth: the chapter مراك الزمان: a treatise on the meaning of the Hadīth.

1. His pupil Ḥabīb b. 'All al-Bakṣarī who read the Sāfī of al-Bukhārī with him also has a treatise of the same title (Buhār Catalogue, Vol. II, No. 464, IV).
5. pp. 144-35.
Shaykh Ahmed al-Sirhindī (971-1034/1564-1624).

Shaykh Ahmed al-Sirhindī, popularly known as Mujaddid-i-Álī-i-Thānī, or the Reformer of the Second Millennium, was the celebrated founder of the Mujaddidi ordination. He was born at Sirhind (commonly called Sirhind Sharif in the Patiala State in the E. Punjab) in Shawwal, 971/May, 1564. He received his early education from his father. Then he went to Siyālkot, thence to Kashmir studying Maqālāt and Manqūlāt under Mulla Kāmil al-Dīn al-Kashmirī (d. 1017)1 and Shaykh Yaqūb al-Šarīf (d. 1003) respectively. Al-Šarīf granted him Ijāza for al-Bukhārī's Sahih, al-Tabrīzī's Mishkāt and al-Suyūṭī al-ǰāmi’ al-Šaghīr. Ahmed obtained further Ijāza for the Shi‘ah Sīta from Qādī Bahān al-Badakhšīnī who was a pupil of the famous Makkan Traditionist, ʿAbd-al-ṭāḥān b. Fahl.2 In 1007/1598 he was admitted to the Naqshbandī order by Khwāja Ḥāfiz b. al-Baqi’ al-Paşkaşbani (d. 1012). He died at Sirhind on Safar 20, 1034/November, 1624 at the age of sixty-three.3 His tomb which exists to this day is always frequented by visitors.

Although a profound scholar in the lore of Hadith as is seen from a perusal of his Maqāla, Shaykh Ahmed al-Sirhindī left us his only treatise on Ṭābī‘īn.4 His role as a Traditionist and a Reformer consisted not in writing books on, or imparting lessons in, Hadith though occasionally he did so5 but in creating out of chaos and confusionsthat were rampant in the body politic of Islam in his time, an atmosphere congenial to the study and culture of the Qur’ān and al-Ḥadith. As a result of Akbar’s anti-Sunni policy,6 the Shi‘a dignitaries like the Persian Ministers in the ‘Abbāsid court, who had become all in all in the Mughal administration, were out to undermine the religion of the Sunnīs. While, on the other hand, the Šafī‘īs, in the name of sanctity, were preaching and practising all sorts of un-Islamic innovations (bid`ā) which were at once disrupting and disintegrating the body politic of Islam.7 Against these and other abuses of the day,8 the Mujaddidi rose in an open revolt and began to preach the true import of Islam to all and sundry by delivering sermons as well as by writing down tracts and epistles—activities for which he incurred the

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4. Ṭabī‘īn, loc. cit.
5. Ṭabī‘īn, loc. cit.
8. Ṭabī‘īn, loc. cit.
9. Ṭabī‘īn, loc. cit.
displeasure of the government whereon Emperor Jahāngir had him imprisoned in the fort of Gawaliyar. After suffering incarceration for two long years, he was finally released. His piety and steadfastness to the truth of Islam, however, impressed Jahāngir to an extent that he was persuaded to have his son Prince Khurram initiated by the Mujaddid. Thus at long last his life's mission received the recognition of the royalty and steadily met with success in bringing about reforms among the Musalmans of his contemporary India. Millions of Muslims of all strata of society both from India and outside took bay’a from him and thereby paved the way for their moral and spiritual regeneration. By his correct interpretation of Islam as also by setting a noble example of his forceful personality, Shaykh Ahmad al-Sirhindī not only saved Islam from disintegration but also brought about a much needed synthesis between Shari’a and Tariqa.

The secret of the Mujaddid’s success, however, lay above all in his emphasizing the study of the Qur’an and Hadith among his co-religionists. The noble work of reforms through the study of the Qur’an and Hadith started by him was ably carried on by generations of the scions of his family as will be noticed below.


Shaykh Sa’id surnamed Khāzin al-Rahmat, or the Treasurer of Blessings, learnt the Science of Tradition from his father and also ‘Abd al-Rahman al-Rumi. At the advanced age of his father, Shaykh Sa’id became a Professor of the Khānqāh and taught Hadith and other subjects until 1034/1624 when he left for the Haramayn. He returned to Sirhind in 1069/1658 and died in 1070/1659. He had to his credit a Ḥāshiya (glosses) on the Mishkāt al-Muşabīḥ.

2. Shaykh Sa’id’s son Farrukh Shāh (1038-1112), a versatile Traditionist, was said to have committed to memory as many as seventy thousand Ḥadīth together with asīnī and thereby acquired the title of al-Hafiz.


Sirāj Ahmad b. Murshid b. Arshad b. Farrukh Shāh was born in 1176/1762 at Sirhind which was subjected to Sikh persecution for the third time in 1177/1763 when his father Shaykh Murshid (1117-1201) along with his family members migrated to Rāmpūr. Sirāj Ahmad read Hadith literature with his father who was himself a scholar of the science. He was a contemporary of Salām Allāh (d. 1229), the Traditionist of the house of ‘Abd al-Haqq al-Dihlawi and Shāh ‘Abd al-Azīz al-Dihlawi (d. 1233). He died in 1230/1815 at Lucknow whence his dead body was brought to Rāmpūr to bury by the side of his father.

His works:

(i) Tarjuma-i-Farsi Ṣaḥīḥ Muslim: a Persian tr. with explanatory notes of the Ṣaḥīḥ of Muslim. An

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1. Al-Yāni, ‘I-Jami’, p. 93; Ḥadīṣ, p. 417; Tadkhirat-Ilhamū, p. 198; also Nuzha; Ma’ārif al-Awārī; Panjpat; Tadkhirat al-Ansāb, s. v. Sa’id b. Ahmad al-Sirhindī.
3. For Shaykh Murshid see, Ahmad ‘Ah Khān Shawq’s Tadkhirat-i-Kāmilān-i-Rāmpūr (Delhi, 1929) pp. 339-91.
4. Ibid., p. 339.
5. Ibid., p. 147-49. Ma’ārif, Vol. XXXIII, No. 6, p. 444.
autograph copy of this work in three volumes is available in the State Library of Rampur.

(ii) Sharh-i-Farsi ‘alā Jami ‘al-Tirmidhi: a concise Persian commentary of the Jami’ of al-Tirmidhi published along with Majmu‘a Sharh-i-Arba’ by Niẓāmī Press at Delhi. The work was begun in Dhu ’l-Hijja, 1220/1806, and completed in Dhu ’l-Hijja, 1222/1808. The author states in the preface that at the time of compilation he had not any commentary or translation of the Jami’ before him to consult. So the work is the result of his independent labour and vast scholarship in the science of Tradition. A special feature of the commentary is that the author has been able to trace in the majority of the cases the isnād of those hadith which have been referred to by al-Tirmidhi as و (و) في الاب (و) إب و (و) (و) إب (و) إب. Further, he has given correct readings (dabt) of the uncommon names and nisbas occurring in the Jami’.

(iii) Risāla dar Dhikr-i-Ta‘ām wa Shurb (Rampur, Persian MSS): a Persian treatise on the food and drink of the Prophet as described in Ahadith.

4. Shaykh Ma‘ṣūm b. Ahmad al-Sirhindī (d. 1080/1669)

He was the second son of the Mujaddid Alf-i-Thānī and a spiritual guide of Muhīyy al-Dīn ‘Alamgīr (d. 1119). He was well-versed in Hadith literature and obtained sanad from Makkān Taditionalists at the time of his pilgrimage to the Haramayn. His son Khawāja Sayf al-Dīn (d. 1098) earned for him the title of Muhīyy al-Sunna or the Revivor of Sunna by dint of his life-long devotion to the cause of al-Hadith.


He was a distinguished Muhaddith and flourished during the reign of ‘Alamgīr (1669-1119/1659-1707). He read Hadith with his father Sayf al-Dīn and his uncle Farrukh Shāh (d. 1112). He died at Sirhind in 1114/1702 and was buried beside the grave of his father.

His work:—


Shah Abū Sa‘īd, a great-great-grandson of Šafi‘ al-Dīn, was the father of Shah ‘Abd al-Ghanī al-Mujaddidī (d. 1296). He was born at Rampur in Dhu ‘l-Qa‘da, 1196/Oct., 1782, and read Hadith with his uncle Sirāj Ahmad and Shah Ra‘fī al-Dīn al-Dīhwāli (d. 1249) and Shah ‘Abd al-‘Azīz al-Dīhwāli (d. 1239). He finally settled down at Delhi and succeeded his preceptor Ghulām ‘Ali in the spiritual hierarchy founded by Mirzā Mazhar Jān-i-Janān (d. 1195). He died at Tonk in Shawwal, 1250/1835 on his return from the Haramayn and was buried in Delhi beside the Jān-i-Janān.

2. Nuhā; Ma‘ṣīf, Vol. XXIII No. 6, p. 443.
3. Ma‘ṣīf al-A‘warī, s. v. (شجاع البراءة)