(d. 1271) was subsequently rendered into a metrical commentary by Hādi ʿAli of Lucknow in 1270/1853 under the title of Ṭaskhir which latter was published from the Muṣṭafāi Press, Delhi, in 1283/1866.¹

(iii) Wathiqat al-Ākhira commonly called Chihil Ḥadīth: a Persian commentary of al-Nawawī's Arbaʿīn accompanied by an Urdu interlineary translation. The same work with a Pushto metrical paraphrase by ʿAbd al-Ḥalīm Kakakhel was published from Delhi in 1308/1890.²

(iv) Al-Durr al-Thamin fi Mubashsharat al-Nabi al-Amin: a collection of forty sayings that Shāh Ṣaḥīb and his Shuyukh received direct from the Prophet in dreams. It was published from Delhi in 1890, with an Urdu translation by Zahir al-Dīn Aḥmad.³

(v) Al-Faḍl al-Mubīn fiʿl-Musalsal min Ḥadīth al-Nabi al-Amin: a collection of Ḥadīth-i-Musalsal handed down by the groups of Ḥuffāz, the Ḥanafīte, the Shāfīite, the Malikite, and the Ḥanbalite jurists, the Aḥl-i-Bayt, the Spanish Traditionists, the Mashāriqa or the Traditionists of the Eastern Provinces, the poet-Traditionists and other groups of interest in the science. This very rare treatise was appended to the end of the second volume of al-Bukhārī’s Shāhī Ṭāhir transcribed by Shaykh Muhammad İlahābādī, a pupil of the Shāh Ṣaḥīb before 1160/1747 and is preserved in the Oriental Public Library at Bānkīpur.⁴

(vi) Al-Iṣraḥād ilā Muhimmāt al-Isnād: an account of his own Shuyukh and of those through whom Ḥadīth had been transmitted to them from the

Prophet. It was lithographed with Shāh Ṣaḥīb’s Ṭarājim al-Bukhārī (q.v.) in Delhi, 1307/1889.¹

(vii) Ṭarājim al-Bukhārī: a brief notice of the scope and method of al-Bukhārī’s Šahīh.⁴

(viii) Sharḥ Ṭarājim Abūwāb al-Bukhārī: an exposition of the tarjamāt al-awāb, headlines of al-Bukhārī’s Šahīh printed by the Dāʿīrat al-Maʿārif, Hyderabad, for the second time in 1357/1938 and also appended as muqaddima to the Šahīh al-Bukhārī, lithographed in the Ašāhī al-Maʿārif, Delhi, in 1940.⁵

(ix) Muṣaffā Sharḥ Muwaṭṭa‘: a concise two-volume Persian commentary of the Muwaṭṭa‘ of Imām Mālik (d. 179) published first from the Fārūqī Press, Delhi, in 1293/1876. Shāh Ṣaḥīb has in this book given a Persian reproduction of every Ḥadīth together with its meaning where necessary and has stated, without giving preference to any school, the view-points of the Madhāhib-i-ʿArabā, particularly that of the Ḥanafite and the Shāfīite schools, with discussions of masāʿil-i-fiqhīyya here and there. The commentary opens with a muqaddima of twenty-two pages devoted to Imām Mālik and his Muwatṭa‘ which latter has been considered by the Shāh Ṣaḥīb as well as Imām al-Shāhī (d. 204) as the premier authentic work on Ḥadīth second only to the Qurʾān.⁶

(x) Musawwī Sharḥ Muwaṭṭa‘: written in 1164/1751 and lithographed on the margin of Muṣaffā (q.v.) published from the Fārūqī Press, Delhi, in 1293/1876. This is something like a Taʾlīqat, marginal notes in Arabic on the Muwatṭa‘ of Mālik, dealing primarily

1. Ṭaskhir, pp. 2-3. Thanks to the courtesy of Mr. (now Dr.) Ṣaḥīh Ḥasan of Dacca University, I could avail of the Ṭaskhir.
4. This treatise appears to be the same as al-Nawādir noticed by Dr. Z. Ahmad (Maṣūrīf, pp. 436-57).
with the opinions of the Ḥanafite and the Shafi’ite schools. Its bulk is about one-eighth of the Musaffā and as such is not as comprehensive as the Musaffā.¹

A note at the end of the Musaffā, published at the Farāqi Press, tells us that the Shah Şāhīb compiled this work towards the latter part of his life but due to his pressing literary preoccupations could not find time to revise its first draft and that the book was subsequently edited by his pupil, Khwāja Amin Wali Allāhī in Shawwāl, 1179/April, 1766, four years after the demise of the Shah Şāhīb.

(xi) Athar al-Muḥaddithin (MS. Aṣafiyya).

(xii) Maktūbāt ma‘ Munāqib-i-Imām al-Bukhārī wa Ibn Ta’miyyya in Persian published with an Urdu translation by Sayyid ‘Abd al-Ra‘ūf of Nadhiriyyya Literary Society, Delhi.²

TRADITIONISTS BELONGING TO THE SCHOOL OF SHAH WALI ALLAH AL-DHIŁĀWI


He was tenth in descent from Shaykh Jalāl al-Dīn Kabīr al-Awliyā’.³ In Ḥadith he was a pupil of Shah Wali Allāh and in mysticism of Mirzā Maẓhar Jān-i-Ĵānān (d. 1105). As a mark of his deep erudition in Ḥadith literature he was designated Baḥāqī ‘l-Waqṭ or the Baḥāqī of his time by Shah ‘Abd al-ʿAẓīz al-Dīhlawī. His Tafsīr-i-Muṣtaḥfi, which embodies numerous Ḥadith, demonstrates his wide survey over Ḥadith literature.¹

His work on Ḥadith:

(i) Al-Lubāb (Bānkīpur, XV, No. 1039): an abridgement of the third volume of the Subūl al-Huda wa ‘l-Rashād by Shams al-Dīn al-Ṣāḥī (d. 942) dealing chiefly with the Prophet’s noble qualities, business transactions and the manner of his living together with a collection of his prayers, commandments, decisions, etc. It has been stated in the preface that Qaṭī Thānā Allāh wrote the present work at the suggestion of his preceptor Maẓhar Jān-i-Jānān. He used the following abbreviations for the authorities referred to in his al-Lubāb, viz., Ḥ for al-Bukhārī, Ḥ for Muslim, Ḥ for Abū Dāwūd, Ḥ for al-Nasa‘ī, Ḥ for Ibn Māja, Ḥ for Malik, Ḥ for al-Sha‘ībī, Ḥ for al-Hakim, Ḥ for al-Ṭabarānī, Ḥ for al-Dārī, Ḥ for Dārāqūṭṭī and so on.² An autograph copy of al-Lubāb is in possession of Mawlānā Faraq of Madrasa Jāmī al-ʿUmm at Cawnpūr.³


He received his early education with two eminent disciples of his father, namely, Khwāja Amin and ‘Āshīq Fultūrī. Then he entered the seminary of his father and thoroughly read the Musawwī, the Musawwī Shahr al-Muwaṭṭa, a portion of the Shahīb and the rest of the Ṣaḥīḥ Sittā. In 1174/1760, while still in his teens, ‘Abd al-ʿAzīz completed his education. In 1175/1762 on his father’s demise, he succeeded him as a Professor of his Madrasa and taught primarily the Sciences of al-Qur‘ān and al-Ḥadith for a period well

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1. Iḥṣāf, pp. 240-41; Tiqṣūr, pp. 163, Ḥadā‘iq, pp. 455-68; Taḥdīrat-i-‘Ulamā’, p. 36; Ma’ārif, vol. XXIII, No. 6, pp. 444 seq.; Nawahshāri, op. cit., pp. 206 seq.
2. Bānkīpur Cat., pp. 102-03.
3. Ma’ārif, loc. cit.
over sixty years. That he contributed materially towards the diffusion and dissemination of Hadith literature in India is borne out by his numerous pupils who started the teaching of Hadith at different centres of India as shown below:—

1. Shah Rafi' al-Din al-Dihlawi (d. 1249), a younger brother of Shah 'Abd al-'Aziz at Delhi.3

2. Shah Muhammad Ismail Shahid (1193-1246) at Delhi.3

3. Shah Muhammad Makhsus Allah (d. 1273) at Delhi.4

4. Mufti Sadr al-Din al-Dihlawi (1204-1258) at Delhi.5

5. Hasan 'Ali al-Muhaaddith al-Lakhnawi at Lucknow.6

6. Husain Ahmad (1201-75) at Malihabad near Lucknow.7

7. Shah Rafi' Ahmad al-Mujaddidi (d. 1249) at Bhopal.8

8. Shah Fadl-ali-Rahman Ganj Muradabadi (d. 1315) at Muradabad.9

9. Khurram 'Ali Balhari (d. 1271),10 the Urdu translator of al-Shahani's Mashariq al-

Anwar entitled Tuhfat al-Akhyar1 and of the Arba'in by Shah Wali Allah4 at Balhar near Lucknow.

10. Shah Aba Sa'id (d. 1250) at Rampur and Delhi.3

11. Muhammad Shakur al-Jaffari (1211-1300) at Machlishahar near A'zamgarh.4

12. Shah Zahur al-Haqq al-Qalandari at Phulwari Sharif near Patna.2

13. Awala Husain, the father of Nawawab Siddiqu Hasan Khan, (120-157) at Qamri.6

14. Karm Allah al-Muhaaddith (d. 1258) at Delhi.7

15. Salamat Allah al-Badawni at Cawnpore.8

His works:—

(i) Bustan al-Muhaaddithin [published]: a popular and informative Persian treatise dealing with important works on al-Hadith beginning with the Musawa'a of Imam Malik and ending with al-Masabih by al-Baghawi together with short biographical sketches of their authors.

(ii) 'Ujala-i-Nafa'a: a very useful Persian treatise based on Usul al-Hadith lithographed at Lahore in 1302 A.H. and Delhi in 1212 A.H.

1. Ta'dhirat-al-Ulama', p. 122; Ajad, p. 914; Ma'arif, vol. XXII No. 8, p. 345; vol. LIII, No. 5, pp. 343-46; Nawshahrwi, op. cit. pp. 49 seq.


3. Ibid., pp. 69-112.

4. Ibid., pp. 113-115.

5. Hasani, p. 481.

6. Ta'dhirat-al-Ulama', p. 47.

7. Ibid., p. 50-51.

8. Ibid., pp. 50-57; Ta'dhirat-al-Kamilan-i-Rampur, pp. 143-47.


10. Ibid., pp. 56-7.

On the death of Shāh ‘Abd al-‘Azīz in 1239/1823, the professorship of his Madrasa devolved on the shoulders of his famous pupil and grandson Shāh Iṣḥāq who then ably carried on the teaching of al-Hadith for a period of 20 years. In 1259/1843, he migrated to Makka where he died in Rajab 1262/June 1846.¹

In his Tarajim-i-‘Ulama’-i-Hadith-i-Hind, Nawshahravi records the names of as many as 41 Muḥaddithūn from different parts of India who were pupils of Shāh Iṣḥāq.² Of them Mawlānā Maẓhār al-Nanūtūwī and Aḥmad ‘Alī al-Sahāranpūrī were the pioneers of the Hadith learning at the Seminary of Sahāranpūr; Shāh ‘Abd al-Ghānī was the teacher of Mawlānā Qāsim al-Nanūtūwī, the founder of the famous Dār al-‘Ulūm at Deoband;³ Mawlānā Sayyid Nadhir Husain founded the School of Muḥaddithūn of Ahl-i-Hadith. A notice of the above Traditionists outstanding as they seem to be in place here.

4. Maẓhār al-Nanūtūwī (d. 1302/1884-5).

Over and above Shāh Iṣḥāq, Maẓhār al-Nanūtūwī read the Science of Tradition with Rashīd al-Dīn al-Dihlawī (d. 1249) and Muftī Sadr al-Dīn al-Dihlawī (d. 1273). He was the first Mudarris, teacher and Muḥaddith of Maẓhār al-‘Ulūm at Sahāranpūr.⁴ The Shaykh al-Hind Mawlānā Muḥammad Ḥasan b. Dḥul-Fiqār ‘Alī al-Deobandi (1268-1339), a former Rector of Dar al-‘Ulūm of Deoband and the Shaykh of the present Rector Mawlānā Husain Aḥmad al-Madani, was a pupil of Mawlānā Maẓhār.¹

5. Aḥmad ‘Alī b. Luṭf Allāh al-Ansārī al-Sahāranpūrī (d. 1297/1880)

On receiving Sanad-i-Hadith from Shāh Iṣḥāq at Delhi, Aḥmad ‘Alī performed Hajj and further studied al-Hadith with Traditionists of the Ḥaramayn. Back from al-Ḥijaz, he started under his own editorship and with his distinguished pupil Mawlānā Qāsim as his collaborator the Matba‘-i-Aḥmadi, a lithograph press, at Delhi which for quite a number of years did commendable services towards the spread of Hadith literature in this country by publishing standard works. Mention in this connection may be made of his familiar Tadlijāt (glosses) on the Şaḥīḥ of al-Bukhārī which gives in a nutshell all that is required for a student to understand the sanad (chain of authorities) and mutan (text) of the Şaḥīḥ.⁵ Further, he leaves behind him a useful Ḥāwashi (marginal notes) on the Jāmi‘ of al-Tirmidhi lithographed at the Mujtaba-ī-Press at Delhi in 1328 A.H. On the outbreak of the Mutiny of 1857, Mawlānā Aḥmad ‘Alī dissolved his press, left Delhi and went over to his native place Sahāranpūr and subsequently became a Professor of Hadith in the then newly-founded Madrasa Maẓhār al-‘Ulūm—a post which he ably filled up until he died in 1297/1880.¹


See above p. 146.

1. Ibid., p. 178; Ma‘ārif, vol. XXII, No. 5, p. 347; vol. LIII, No. 6, pp. 346-47.
3. Both Dār al-‘Ulūm, Deoband, and Maẓhār al-‘Ulūm, Sahāranpūr, were founded in 1283/1866.
5. Madīlahi, loc. cit.

He read the Darṣīyyat, the usual courses of Arabic and Persian, with his uncle Mamlūk ‘Allī, the first teacher of the Madrasa founded by the East India Company at Delhi, and Hadith with Shāh ‘Abd al-Ghānī al-Mujaddidī. After acting for some time as teacher of the aforesaid Madrasa, he joined the Aḥmadī Press at Delhi and worked with his teacher Aḥmad ‘Allī in editing and annotating Hadīth works until the Sepoy Mutiny broke out in 1857. In 1277/1860, he performed Hajj and became a disciple of Hāji Imdād Allāh (d. 1317) then domiciled at Makka. In 1283/1866, at the instance of his preceptor Hāji Imdād Allāh and his teacher Shāh ‘Abd al-Ghānī, Mawlāna Qasim founded at Deoband an Arabic Madrasa which shortly came to be known as Dār al-Ulūm. Here the Shaykh al-Hind Mawlāna Maḥmūd Ḥasan, Fakhru al-Ḥasan al-Ganjūḥī, Aḥmad Ḥusain al-Amrūḥī read Ḥadīth with Mawlāna Qasim. He died on Wednesday, the 4th Rabi’ I, 1297/February, 1880 and was buried at Nanūta.1


Born at Balthawa in the district of Monghyr in Bihār, Miyan Šāhīb had his lessons in the Mishkat al-Maṣābīh and the exegesis of a portion of the Qur’ān under Shāh Muhammad Ḥusain at Sadiqpur near Patna. In 1243/1827, he proceeded to Delhi and joined the Hadīth class of Shāh Iṣḥāq from whom on his passing the highest examination in Hadīth literature, he received a Sanad2 in 1258/1842. Then he started at Masjid-i-Awwangābād in Delhi a Madrasa which was subsequently removed to a building at Fatak-i-Habash Khān where the institution together with a library called after the Miyan Šāhīb as the Nadhirīyya Library exists to this day.

Like Shāh ‘Abd al-‘Azīz al-Dihlawī, Miyan Šāhīb taught Hadīth literature for a period close upon sixty years. His fame as a Muḥaddith spread throughout Islāmdom; ardent students from Afgānīstān, Bukhāra, Samarqand, al-Ḥijāz and even from far off Sūdān came to Delhi to read Hadīth with him. In his biography, al-Hayāt ba’d al-Mamāt, a list of 500 Traditionists who were pupils of the Miyan Šāhīb has been preserved for us. Ḥāfiz Ibrāhīm al-‘Arwā, the founder of Madrasa-i-Aḥmadiyya at Arā, Shams al-Ḥaqq at Diyānūwī al-‘Aṣimūbādī, the famous author of the ‘Awn al-Ma‘bud fi Sharḥ Abī Dāwand,3 Ḥāfiz ‘Abd al-Mannān of the Punjab, Nawwāb Wāhid al-Zamān of Hyderabad, ‘Abd al-‘Azīz al-Raḥmābādī of Bihār, Ḥāfiz ‘Abd Allāh al-Ghāzpūrī (d. 1322) and ‘Abd al-Raḥmān al-Mubārakpūrī (d. 1353), the author of the Tuhfat al-Aḥwādhi fi Sharḥ Jāmī al-Tirmīdī4—Traditionists who dedicated their lives for the spread of Hadīth learning and who sent out hundreds of their own pupils all over India—belonged to the school of the Miyan Šāhīb.

A centenarian, Miyan Šāhīb died at Delhi on Sunday, 10th Rabī‘, 1320/October 13, 1902, and was buried at the cemetery of Shidipūr.5

THE FOUNDATION OF THE DĀR AL-ULŪM AT DEOBAND AND THE MAZHĪR AL-ULŪM AT SAHĀRANPUR.

In chapter V, we have dwelt upon the Indian

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1. Hadīth, pp. 491-93; Hīb, p. 186, note 1; Ma‘ṣīf, loc. cit.
2. A copy of the Sanad has been produced by Nawshahrwī (op. cit. 132).
3. Published in 1323 A.H. from Delhi.
4. Published in four volumes from Delhi in 1346-53 A.H.
5. Nawshahrwī, pp. 132 seq.
Traditionists belonging, among others, to the Schools of Ahmad al-Sirhindi (1000-1296), 'Abd al-Haqq al-Dihlawi (1000-1229) and Shah Wali Allah al-Dihlawi (1146-1283). The School of 'Abd al-Haqq flourished in Delhi until the close of the twelfth century A.H., when it was shifted to Rampur with Salam Allah al-Mujaddid al-Rampuri as its head. The seat of the School of Ahmad al-Sirhindi was at Sirhind in the Punjabh which was subjected to Sikh vandalism since 1124/1710. In consequence this School too sought refuge in 1177/1762 at Rampur. Here, thanks to the royal munificence of the then rulers of the Rampur State, the Traditionists of the Schools of al-Sirhindi and 'Abd al-Haqq al-Dihlawi were able to work unhampered for the cause of Hadith literature until the twenties of the thirteenth century when, with the death of Salam Allah, the School of 'Abd al-Haqq came to a close, while Shah Abu Sa'id al-Mujaddidi (d. 1250), the head of the other School, migrated to Delhi and became a disciple of Shah 'Abd al-'Aziz al-Dihlawi. The School of al-Sirhindi thus became merged in that of Shah Wali Allah. Shah 'Abd al-Ghani b. Abu Sa'id al-Mujaddidi, the teacher of Mawlanâ Qasim al-Nanûtawi, the founder of the Dar al-Ulâm at Deoband, was the most outstanding member of this combined School of Mujaddidân. So, the Dar al-'Ulâm is as much a product of the School of Shah Wali Allah as of al-Sirhindi. In fact, it embodies the spirits of both. The Mâzâhir al-'Ulâm at Saharanpur, on the other hand, owed its growth to Mawlanâ Mazhar al-Nanûtawi, a pupil of Shah Isâq al-Dihlawi. Since their foundation, these two Madrasahs have been under learned doctors providing, among other Islamic sciences, higher studies in Hadith literature in India and have been drawing students not only from Indian provinces but also from other parts of Islamdom. Thus the centuries-old practice of sailing for the Haramayn on the part of Indian students, to specialize in Hadith literature, has naturally been discontinued. And the Dar al-'Ulâm and the Mâzâhir al-'Ulâm, the two great institutions in this country, stand out today as the living monuments of the Mujaddid-i Alf-i-Thânî and Shah Wali Allah al-Dihlawi.

2. Supra, p. 143.
PART II

INDIAN TRADITIONISTS OUTSIDE INDIA
CHAPTER I
EARLY INDIAN RUWĀT

FROM the second century onwards we meet at the seats of Islamic learning particularly in the eastern provinces of the Caliphate Traditionists and scholars of outstanding reputation who, as has been mentioned in *Asmā’ al-Rijāl*, were Indians in descent. When and how they or their forefathers migrated to Islamic countries and embraced Islam excites our curiosity. The biographical literature responsible for this interesting reference does not give us any detail whatsoever. Fortunately, however, we possess some historical evidences on the conversion of certain tribes of Sind to Islam, who afterwards settled down in al-‘Iraq. We have also a few isolated accounts of the Indian war-prisoners being taken to Muslim lands at different times of the early Arab expeditions to India. These are some of the facts that throw added light on the scant information supplied by our *Asmā’ al-Rijāl*.

Section I
(a) Tribesmen of Sind Islamized.

Prior to Islam a contingent of the Indian soldiers recruited from the formidable Jatts (al-Zutt), the Sayābijja and the Asāwira served in the Persian army.1

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The Sayābija may be identified with the Sameja of the Beğlar Bizans, which was again a branch of the Sodhas. While Asāwira was probably identical with Wairwa, the chief clan among the Sodhas (Eliot, Vol. I, p. 534). Siyāh, the leader of the Asāwira (Balādhurī, p. 373) was probably Siyāb or Siyāb = black, a designation signifying 'Black Indian.' It would be noticed that even up to the time of the 'Abbasid al-Mahdī (158-69 = 778-89), the Sayābija and the Asāwira lived and worked together (Ṭabarī
When during the caliphate of 'Umar the mighty Sassanid empire was laid low before the onrush of the Arabs, these Indians, taking stock of the situation, went over to the victors and embraced Islam. They established themselves in and around al-BAṣra and became allies of the Banū Tamīm. 1 Naḥr al-Asawira at al-BAṣra called after the Asawira further 'strengthens this statement. Again after the conquest of Sind by Muḥammad b al-Qasim some of the Zuţţ of al-Sind and a number of other tribes from that province, accompanied by their families, their children and their buffaloes, 2 were brought to al-Ḥaṣajj where they sent them in the lower parts of Kaskar, the district of Wāsit. 3 They possessed themselves in al-Batiba and multiplied therein'. There the canal Zuţţ became famous after the tribe. 4 A part of the tribe, however, appears to have been shifted to Khuzistan and settled at Hawmeh or 'the district of the Zuţţ' where on the river Ṭab stood a populous village called al-Zuţţ. 5

(6) War prisoners.

From the start of their Indian expeditions, the Arabs carried with them numerous captives who subsequently became converts to Islam and settled in Muslim countries. In 23/743, during the caliphate of 'Umar, the Arabs for the first time came in conflict with the Indians on the bank of the Indus. 6 The Indians became discomfited; vast booty was captured, including many elephants, and a great number of captives were taken' by the Arabs. 7 Muḥallab b. Abi-Ṣufla launched an attack on the frontiers of India in 44/664, 8 and carried with him a host of 12,000 war prisoners some of whom, we are told, admitted themselves to the faith of Islam. 9 In about 57/676, al-Mundhir b. Jārūd al-ʿAbdī conquered Qusdār (north-eastern part of modern Baluchistan) and took many captives. 10 During the next three decades and a half preceding the conquest of Sind in 93/711, Indian frontiers suffered sporadic raids by the Arabs which evidently brought them many captives.

Again, early in 160/776, al-Mahdi (158-69/775-85) sent a naval squadron to India which attacked Barbad (modern Bhārbhāt) on the Gujarāt coast, and had a successful combat with the Indians. The prisoners of war taken over to Muhammad b. Sulaymān, wali of al-BAṣra, included the princess of Barbad. 11 That by the time of the next caliph al-Hadi (169-70/785-6) the Indian slaves drawn from war prisoners were scattered throughout the Caliphate is apparent from an edict said to have been issued by the Caliph to punish, for a grievous offence committed by one of them, the slaves en masse wherever they were found in his dominion. In consequence, the price of the Indian slaves fell down appreciably. 12 In the course of the fourth

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century, Khurāsān was flooded with imported Indian slaves. For, already before 362 A.H. (972 A.D.), a quarter in Balkh where they usually alighted came to be known as Hindūwān. Ibn Butlān, the well-known physician of the early fifth century A.H. (XI A.D.), writing about the art of purchasing of slaves, states: "The (Indian) men are good house-managers and experts in fine handicrafts but they are apt to die from apoplexy at an early age. They are mostly brought from Kandahār. The women of Sind are noted for slim waist and long hair.\(^1\)

(c) Indian tribesmen in Muslim Army.

The Jāts and their compatriots formed the fighting elements of Islām and became a valuable addition to the Muslim army. Caliph Muʿawiyah concentrated them against the Romans in Syria, while ʿAbd al-Malik removed a part of the Zuṭṭ to Antākiya and its environs.\(^2\) During the caliphate of ʿAlī the Jāts and the Sayābiya were pro-ʿAlid in al-Ḥaṣa. Their valour and fidelity appeared to have been proved as evidenced by the fact that a body of the Jāts were on sentry duties of the Bait al-Mal in al-Ḥaṣa in the turmoil of the civil war during the time of ʿAlī.\(^3\) As many as four thousand soldiers from the Astwāra and the Sayābiya strengthened the naval squadron we have just mentioned.

These Indian neo-Muslims constituted by the Jāts, the Astwāra and the Sayābiya living in small communities, maintained their racial integrity for some time before they identified themselves with the general body of the Muslims; while the Indian slaves referred to above remained scattered throughout Arabia and the neighbouring Muslim lands and became merged with the Muslims almost immediately.

Section II

(a) Cultural activities of the tribesmen.

Conversion to Islām and the association with the Arabs brought about a change of outlook among these Indian tribes. We have it from the Futūḥ al-Buldān that the leader of the guards of the Bait al-Mal in al-Ḥaṣa, Abū Salīma, the Jāt, was a man of pious habits (ṣāliḥ)\(^4\)—a fact that testifies to their transformation already at work. Now on they were not all for fighting career. They betook themselves to cultural activities and became elevated intellectually and spiritually. Al-ʿIrāq was in her rising splendour when the first Indian tribes settled there. Early in the caliphate of ʿUmar arose al-Ḥaṣa and al-Kufah which became the two metropolises of the Eastern Caliphate.\(^5\) These two cities soon became seats of government as also of learning and culture.\(^6\) Since their foundation, the Companions of the Prophet came down to settle there,\(^7\) and opened classes for instructions in theology which attracted students from far and near.\(^8\) Now, these Indian Mawdūli (clients) saw before their eyes the growing activities for learning in which they participated with success. It is refreshing to note that as in the sphere of fighting so also in

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