cultural attainments, the Indian neo-Muslims were second to none.

I. The great Imam Abu Hanifa (80-150/699-767), the celebrated founder of the Hanafite School, is believed to have derived his descent from the Jats of Iraq.1

II. Abu 'Isa al-Uswari (d. circ. 125) who belonged to a family of the Aswira of al-Basra was a Rawi (transmitter of al-Hadith) of high repute.2 He was a Tabiri. He narrated Hadith from the celebrated Aba Sa'id al-Khudri (d. 74), 'Abd Allâh b. 'Umar (d. 74) and also from Rufai b. Mihran surnamed Abu 'l-'Aliya (d. 93); while Thabit al-Bunanni (d. 127), Qatada (d. 117) and 'Asim al-Abwal (d. 143) transmitted Hadith on the authority of Abu 'Isa al-Uswari.3 His Hadith have been produced in the Sahih of Muslim and Al-Adab al-Mufrad by al-Dhakhari.4

III. 'Abbas b. 'Abd Allâh al-Sindi al-Anatki was probably a descendant of the Jats or the Sayabija who were removed to Antakia in the caliphate of Mu'awiya and 'Abd al-Malik.5 His nisba al-Anatki supports the hypothesis, 'Abbas studied Hadith literature under al-Haytham b. Jaml (d. 213) of Antakia, Muhammad b. Muslama (d. 221) of Makka, Sa'id b. Mansur of Kharasan, Muhammad b. Kathir (d. 216) of al-Yaman and Muslim b. Ibrâhim (d. 222) and 'Ali al-Madini (d. 234) of al-Basra. He was a reliable guarantor.

1. Ibid., Vol. XII(5), p. 389. If it is a fact that his grandfather Zubâ (185) was originally from Kâbul (Târikh Baghâtâd, Vol. XII, pp. 225 seq.), then his being a Jat is not unreasonable inasmuch as Kâbul had been the parent country of the Jats (Cunningham, Archæological Survey of India, Simla, 1871), Vol. II, pp. 54-62 or at least he was an Indian for culturally Kâbul formed a part of India (Watters, Yuan Chwang, Vol. I, p. 123; Vol. II, p. 264).
5. See above, p. 194.

IV. Abu 'l-Sindi al-Wasiti (d. circa 165). Suhail b. Dhakwan surnamed Abu 'l-Sindi, belonged probably to a family of the Jats who, after being separated from their compatriots in al-Balhâ, settled down at Wasit.6 Hence is his nisba al-Wasiti. Abu 'l-Sindi made himself famous as teacher of Hushaim (d. 181) and Yazid b. Hârun (d. 206) of Wasit. But as a Traditionist he was charged with falsehood and his traditions were rejected. Ibn Hibban, however, notices him in his Kitab al-Thiqat under the name of Sali b. Dhakwan.7

(b) Cultural activities of the War-prisoners.

War prisoners other than those ransomed were treated as slaves whose manumission was reckoned as an act of high merit. The Prophet is reported to have said, "They (the slaves) are your brethren; Allah subjects them under you. One whose brother is under his subjection should feed him that which he himself eats, and clothe him with that which he himself wears. He should not impose upon him a task that which is beyond his power. If he is to do that he should be helped in.8 In adherence to this and other Apostolic precepts, the Muslims generally meted out to the slaves kind and brotherly treatment. They were given ample to eat and wear, and were hardly called upon to

4. See above, p. 192.
6. Fuly Muslim, al-Sâhî; al-Dhakhari, Jam'i al-Sahih; Ahmad b. Hanbal, al-Munad; Abu Dawud, Sunan, s.v. al-Bâb li haqq al-Mâmilık.
undertake physical labour beyond their capacity. But what constituted the brightest chapter in the Muslim treatment to the slaves was the facilities the former provided for the development of the faculties of the latter. For a master, to educate his slave was his prime concern. Apart from humanitarian stand-point, to educate a slave had its economic value. For, the price of the slaves was usually determined by their accomplishments and the more the accomplishment the higher the bargain. Therefore, side by side with freemen, the bondmen also were trained up in reading and writing and in arts and crafts. Education was not denied even to a female slave (jariya). Now whatever might have been the motive—religious or economic—it undoubtedly contributed to the amelioration of the conditions of the slaves. Given opportunity, the slaves proved their worth and often enough excelled freemen. For a bondman to become a savant was but a common feature in the early Islam. The illustrious Nauf (d. 117) and 'Ikrima (d. 104), both famous as the madhli of Ibn 'Umar and Ibn 'Abbas, respectively, were great authorities on Apostolic Traditions. The celebrated al-Hasan al-Basri (d. 110) was a madhli; Makbul (d. 118), the jurist and Traditionist of Syria, was a madhli. ‘Abd Allah b. Mubarak, the master-traditionist, was again a madhli.

It stands to reason, therefore, that the slaves recruited from the Indian war prisoners too enjoyed all the privileges thrown open to their class as a whole and that coming as they did from India, the home of an ancient civilization, they were naturally predisposed to quickly pick up Islamic learning which destiny placed before them. As a matter of fact, a number of the descendants of Indian captives distinguished themselves as savants and scholars, a manifest testimony to the cultural activities displayed by these Indian neo-Muslims. Already in 240/854 in the Khan al-Sindi, a charitable institution established by some Indian marwali in Baghda, was a seat of Hadith-learning where Traditionists of note would hold discourses on the subject.

1. Al-Awza'i (88-157/706-73)

Of the descendants of prisoners of war from India, ‘Abd al-Rahman b. 'Amr b. Yuhanid, well known as al-Awza'i, attained immortal name. Born at Balibik

2. For correct reading of this name, see Nawawi, op. cit. p. 322.
3. His name al-Awza'i has given occasion for different interpretations. A section of the scholars including Ibn Sa'd (d. 330/844) holds that it is derived from Awza, the sub-tribe of the Hamdan (Tabaqat, Vol. VII, Part II, p. 183) or of the Jimlyar, or from awza' signifying diverse tribes (Jimlyar). Fida Nawawi. pp. 382-383: Ibn Hajar, Tahdhib, Vol. VII, p. 329. According to others, Awzah (so called because the tribe Awza settled there) was a village adjacent to Bih al-Farkad in Damascus where ‘Abd al-Rahman migrated and was accordingly called al-Awza'i, i.e., a native of Awza. (Nawawi, p. 383: Asaib, fol. 93b. cf. Yaqut Mu'amal al-Buldun, Vol. I, p. 400). Now the latter view appears to be cogent. For, al-Awza'i was born and brought up at Balibik and his connection with Awza was established only after his migration there. Apparently, therefore, ‘Abd al-Rahman was associated with the tribe Awza and not with the tribe of that name; and as such his being a Hamdan or Jimlyar is beside the point. The mystery shrouding his origin has, however, been unknotted by the Traditionist Abu Zura' al-Dimashqi (d. 281). For him see Tahdhib, Vol. VI, p. 296) who says,

كان اسم الإوزايف ميداً للفوزي فنسمة عبد الرحمن وكان اسمه من سما السند، وكان يحمل الزواين غنيباً زكى عليه.

that al-Awza'i belonged to a family of Indian war prisoners and that he migrated to Awza' and became famous as al-Awza'i (Tahdhib, loc. cit). The statement of Abu Zura's is weighty. For, he was the native of the same city—Damascus—where al-Awza'i had flourished about a century ago. He is thus expected to have an intimate knowledge of al-Awza'i. Presumably
in 83/705, al-Awza'i, poor and orphan, was brought up by his mother. Before he was in his teens, al-Awza'i precociously acquired erudition in the sciences of al-Qur'an, Tradition and rhetoric, and, at his thirteenth, he was called upon to decide legal issues (fatwa). Al-Awza'i came down to Damascus and settled at Awza'i in the suburb of the city. Here he spent the best years of his life. Later, at an advanced age, he moved to Bayrūt where in the bath he died on Sunday, the 28th Šafar, 157/773 as a frontier-guard (murābīt). He maintained himself by his penmanship.¹

Al-Awza'i undertook journey in quest of knowledge (riḥla fi ṭalab al-ʿllam). He proceeded to al-Baṣra with a view to studying under the celebrated al-Ḥasan al-Baṣri (d. 110) but, to his disappointment, the savant had died forty days before his arrival. There he met Muḥammad b. Ṣirīn (d. 110) at his death-bed.²

A great Traditionist and an accomplished jurist (Faqih) al-Awza'i was eloquently spoken of by his contemporary scholars. In Ḥadith he was a pupil of Muḥammad b. Shihāb al-Zuhri (d. 124), Nāfī (d. 117) for this reason, the Traditionist and historian al-Dhahabī i Tadhkira, ed. Hyderabad, Vol. I, p. 188 (sic) [اصلا من صبي السند and al-ʿĀmil i时限 al-Qārī, ed. Egypt, Vol. I, p. 465 (sic) [اصلا من صبي البدن] have corroborated Abī Zīrāʿ. See also Šafī ud-Dīn’s Khulāsā Thahhib al-Kamāl, (Egypt, 1322 A.H.), p. 197.

That al-Awza'i was an Indian in descent is, further, borne out by the name of his grandfather Yūhind which was probably equivalent to, or contracted from, Brahmad or Brahmānanda. Yūhind appears to have been captured, by the Arabs in their expedition to India during the Caliphate of ‘Umar (vide supra, p. 190).

2. Tadhkira, p. 189.

and other distinguished Ṭabīʿun, Followers.¹ He was pioneer in the collection and codification of Ḥadīth in Syria.² The fact that several of his Shuyukh³ and the Traditionists of the eminence of Mālik (d. 179), Suṭyān al-Thawri, Shuʿbā and ʿAbd Allāh b. al-Mubārak read Ḥadīth literature with him, throws light on the great mastery he had in the science.

During his life-time, al-Awza'i was a star of the first magnitude in the firmament of Ḥadīth literature.⁴ An accredited authority on Sunna of Syria, he offered the decision of 7,000 or 8,000 legal points extempore.⁵ He also compiled two works in Fiqh, namely, Kitāb al-Sunna fiʿl Fiqh and Kitāb al-Masāʾil fiʿl Fiqh.⁶ As a matter of fact, his accomplishments in religious and legal matters, his piety and asceticism⁷ elevated him to the rank of an Imām, and his school flourished in Syria and Spain during his life-time and after.⁸ "The salient feature of his system", says Imām al-Shāfīʿi, "consisted in a happy synthesis of Traditions and his wonderfully sharp legal acumen."⁹ Up to the middle of the fourth century, Awaṣṣayāt was a living order in Damascus;¹⁰ there was provision for imparting lessons on, and publishing Fatwa in accordance with, his Madhhab. His school, however, was gradually eclipsed by the growing popularity of the Hanafite and the Mālikite systems, and does not seem to have survived later than the fifth century A.H.
Al-Awza‘i had the courage of conviction. He denounced in no unequivocal terms al-Saffa‘, the first ‘Abbāsid Caliph (132-6/750-3), for his lust of Umayyad blood, and incurred his wrath. The Caliph was, however, later, pleased with his uprightness.1

Al-Manṣūr (136-158/753-74) held al-Awza‘i in high esteem and listened to his lectures with attention and respect.2

2. Najīh ‘Abd al-Raḥmān al-Sindī (d. 170/786)

A contemporary and a fellow-student of al-Awza‘i, Najīh ‘Abd al-Raḥmān al-Sindī,3 surnamed Abū Ma‘shār, was originally a native of Sind.4 Kidnapped in boyhood, he was sold into the hands of a certain woman of the Banū Makhzūm in al-Madīna. During his serfdom, Abū Ma‘shār sat at the feet of the distinguished Tābi‘ūn of al-Madīna, viz. Nāfi‘ (d. 117), Muḥammad b. Ka‘āb al-Quraṣhī (d. 108), Muḥammad b. al-Munkadīr (d. 130), Sa‘īd al-Muqbarī (d. 125) and Hishām b. ‘Urwa (d. 146), and acquired proficiency in Ḥadīth and Mağhāzī, particularly in the latter on which he was reckoned as an authority.5

Soon Abū Ma‘shār purchased his freedom and carved out a ḥalqā (study-circle) of his own in al-Madīna where he lectured on Ḥadīth, Mağhāzī and Fiqh. Amongst his devoted pupils who transmitted Hadith on his authority, mentioned may be made of his son Muḥammad (d. 222), Sufyān al-Thawrī, al-Laith b. Sa‘īd, Ḥusayn, Wāḥib and Wāqī‘ī.6

Already by the middle of the second century, his reputation as a scholar had been established. For, al-Mahdī (158-69/774-83), on the occasion of his visit to Makkah in 160/776, made a present of 1,000 dinars to Abū Ma‘shār in recognition of his scholarship. Further, the Caliph invited him to reside in Baghdad imparting instructions to the princes. Thus he bade adieu to al-Madīna and left for Baghdad in 161 A.H.7

There, in the ‘Abbāsid court, Abū Ma‘shār was a prominent figure among the learned.8 He died in Ramaḍān, 170/786. His funeral service was led by Caliph Harūn al-Rashīd himself.9 With a bulky figure of grey-white complexion, Abū Ma‘shār was a stammerer; he pronounced Muḥammad b. Ka‘āb as Qa‘āb.

Abū Ma‘shār as a Transmitter of Ḥadīth.

As a Rawāʾi of Ḥadīth, Abū Ma‘shār has been critically judged by Yahyā b. Mu‘īn, Aḥmad b. Ḥanbal, al-Bukhārī, Muḥammad b. Iṣḥāq, Abū Dāwūd, al-Nasā‘ī and others. The majority are of opinion that Mağhāzī was his favourite subject; in Ḥadīth, he could not fare well.10 While a few including Aḥmad b. Ḥanbal and Abū Zur‘a (d. 281) regard him as fairly trustworthy, “I have not seen,” says his pupil Ḥusayn, “one like him or more intelligent than he.”11 But all the views have been very well summed up by al-Tirmidhī when he

2. Ibid., p. 172.
3. Ibn al-Ṭāmī‘, Shadharāt, Vol. I, p. 419. Mṣḥī‘as al-Sindī as al-Sanadī is a reading that has been followed by Ahmad Sa‘īd in his Shu‘bā‘ān-i-‘Inā‘ān (Delhi, 1940), p. 530. For correct and popular reading, vide Ṣa‘īd, vol. 314; Taṣḥīḥ, p. 370.
9. Ṣa‘īd, loc. cit.
10. Taḥḥīḥ, loc. cit.
11. Taḥḥīḥ, loc. cit.
says: "His memory has been subjected to criticism." As a matter of fact, in his old age Abū Ma'shar was a doomed man, his brain being deranged and memory confused. To add to this, he had to deal with a vast mass of Traditions. No wonder, then, that he should have failed to control them effectively. Though he was declared Da'īf, a weak authority, nevertheless, his Traditions were received and recorded by his pupils. Al-Nasâ'i, however, accepted him as guaranteed (Ḥujjat).

Abū Ma'shar was the author of Kitāb al-Maghāzī, noticed by Ibn al-Nadîm, which survives only in fragments numerous of which have been preserved by al-Wâqidi and Ibn Sa'd in their works. Al-Ṭabarî has taken from him information on Biblical history and on the life of the Prophet and especially chronological statements, these latter going down to the very year of his death.

The Ahâdîth transmitted on his authority are recorded in the four Sunâns.

An erstwhile Indian Mawâlî, Abû Ma'shar achieved great success in life. He was one of the early Islamic scholars who was intimately associated with the growth of Arab historiography and oral transmission of Ḥadîth. It is significant that by his own elevation he raised the status of his house; and his son and grandsons handed on the torch of knowledge for the hundred years to come. The legacy of Abû Ma'shar, therefore, calls for more than a passing notice.

1. Ibid., p. 421.
4. Ibid., Taḥdîh, Khaṭīb, etc.
5. Taḥdîh, p. 421.
6. Taḥdîh, loc. cit.

3. Muḥammad b. Abī Ma'shar al-Sindi
(148-247/765-861)

A son of Abū Ma'shar, Muḥammad was born in al-Madîna in 148/765. In his boyhood he attended the lectures of the celebrated Ibn Abī Dhīrîb (d. 159). In al-Madîna he could not, however, live long. For, while yet a youngster, he accompanied his father to Baghdād in 161/777. Muḥammad, therefore, could not receive instructions from other scholars of al-Madîna particularly Mâlik b. Anâs (d. 179).

Founded in 148/765 by al-Mansûr (136-58/753-74), Baghdād, the 'Abbâsid capital, soon became a cynosure of glory and power and splendour. As an intellectual centre, it was up to the time of al-Râshîd (170-93/786-808), an infant, and was no match for al-Madîna, al-Kûfâ or al-Bâṣra. Nor did migrate thither many scholars of fame. This was probably the reason why save his father no distinguished scholar has been mentioned amongst Muḥammad's teachers. The want of a good tutor was, however, compensated by Abū Ma'shar who personally took up the charge of his son's instructions. Soon Muḥammad acquired erudition in Ḥadîth and Maghâzî, the pet subjects of his father.

A scholar-son of a scholar-father, Muḥammad was the custodian of the latter's learning. Students and would-be Traditionists and Historiographers came to Baghdād to study under him. Abû 'Isâ al-Tirmîdî (d. 279), Abû Ḥâtim al-Râzî (d. 277), Ibn Abî al-Dunyâ (d. 285) and al-Ṭabarî (d. 310) were among his pupils who need no introduction to the students of Islamic history and Traditions. His two sons, al-Ḥusain and Dâwûd, Abû Ya'qûb al-Mawṣîlî, Ya'qûb b. Musâ al-Balkî (d. 240) and Muḥammad b. al-Laith al-Jawhari (d. 242) also studied under him. For his

monumental Universal History, al-Ṭabarî derived through his teacher Muḥammad vast wealth of material from Abū Maʿṣhar.  

Muḥammad is a trustworthy guarantor of Hadith and has been referred to by Ibn Hibbān in his Kitāb al-Thiqāṭ. He accumulated the Aḥādīth received time to time from his father in several books which were utilized by scholars during his life-time. He died in 247/861 at the ripe age of 99 leaving two fairly educated sons—al-Husain and Dāwūd. The Jāmiʿ of al-Tirmidhī preserves his Traditions.  


Among his teachers he mentions his father Muḥammad, Wāḥī b. al-Jarrāḥ (d. 197) and Muḥammad b. Rabīʿa (d. 199). He was known as 'Ṣāḥīb Wāḥī', a pupil of Wāḥī. Al-Husain maintained, to some extent, the reputation of his house by imparting lessons in Hadith. Unfortunately, he was not found worthy for transmission of Hadith. Hence his traditions were not accepted.

Al-Ḥusain transferred his residence from Baghdad to Khurāsān where he died on Monday, the 21st Rajab, 275/888.  

5. Dāwūd b. Muḥammad (d. ca. 280/893).

He transmitted the Kitāb al-Maghāzi of his grandfather, Abū Maʿṣhar, on the authority of his father. Aḥmad b. Kāmil, the Qāḍī of Baghdad, studied under him. Dāwūd does not, however, seem to have taken a prominent part in cultural activities. His death date is not known.  


Al-Qāsim, who seems to be the last luminary of the house of Abū Maʿṣhar, was at once a Traditionist, Jurist and an ascetic. He was the son of the daughter of Abū Maʿṣhar and became famous as al-Maʿṣhar. He studied under Abūʾl-Walīd al-Tayālisi (d. 277), Musaddād (d. 228) and other scholars. Khāṭib al-Baghdādī (d. 463/1070) states that al-Qāsim occupied a high place in Hadith, Taṣawwuf and Fiqh and that in spite of his age he was as sound as ever. Indeed, he was a fairly reliable Transmitter of Hadith. Says al-Dāraqtūnī (d. 385): 'There is nothing against him.'

Aḥmad b. Kāmil, Qāḍī of Baghdad, Abū Bakr al-Shaʾfīʿī and Abū ʿAmr b. al-Sammāk transmitted Hadith on the authority of al-Qāsim. His death took place on Friday, the 2nd Shawwal, 278/January, 892.  


Khalaf b. Sālim al-Sindi al-Mukharrimi, a mawla of al-Muḥallība, was Indian in origin. His nisba al-Mukharrimi was due to his residence at al-Mukharrim, a famous quarter of Baghdad, where he died on the 23rd Ramadān, 231/845.  

1. Vide supra, p. 204.
Khalaf was a brilliant Ṭalib al-ʿIlm, student of Ḥadith literature for the acquisition of which he ransacked all the treasures of al-Ḥijāz, al-Shām and al-ʿIrāq. A pretty long list of his Shuyukh, inhabiting different Muslim countries, gives us some idea of what painstaking labour Khalaf underwent on that account: viz., Hushaim (d. 183) and Yazīd b. Ḥāran (d. 206) of al-Wasit; Ibn Ḫulayḥa (d. 193), Yahyā b. Saʿīd al-Qaṭṭān (d. 198) and Muḥammad b. Jaʿfar Ghandar (d. 193) of al-Ḥira; Maʿṣūm b. Isḥāq (d. 198) of al-Ḥadīth; ʿAbd al-Razzāq (d. 211) of al-Yaman; Abū Bakr b. ʿAyyāsh (d. 193), Abū Numair (d. 199), Muḥammad b. ʿAbd al-Ḥasan al-Zubairī (d. 203) and Faḍl b. Dākin (d. 219) of al-Kūfah and Yaʿqūb b. ʿIbriḥīm (d. 208) and ʿAbd b. ʿIbriḥīm (d. 201) of Baghdad.1

The following is the summary of judgment passed on Khalaf as a Traditionist by eminent critics:

(1) Yahyā b. Muʾīn (d. 233): Truthful; in another place he says, “There is nothing wrong with him on record.”

(2) Yaʿqūb b. ʿAbd ʿAbd Shāyba (d. 262): Reliable and steadfast. He is more steadfast than Musuddād (d. 228) or al-Ḥumaidī (d. 219).

(3) Al-Nasāʾī (d. 303): Abū Muḥammad Khalaf al-Mukarrāmī is reliable.2

(4) ʿAbd ʿAbd b. Hanbal (d. 241): His fidelity cannot be doubted.

(5) Ibn Ḥibbān (d. 354): One of the consummate masters in the science of Tradition.

(6) Ḥamza al-Kaḍim: More reliable than the rank of the Traditionists.3

1. Ṣaʿīd, loc. cit.; Ṣaʿīd, loc. cit.
2. Ṣaʿīd, loc. cit.; Ṣaʿīd, loc. cit.
3. Ṣaʿīd, loc. cit.; Ṣaʿīd, loc. cit.
4. ʿAbd, loc. cit.
5. Ṣaʿīd, loc. cit.
6. Ṣaʿīd, loc. cit.
7. ʿAbd, loc. cit.
8. ʿAbd, loc. cit.
9. ʿAbd, loc. cit.

As a matter of fact, Khalaf was one of the erudite Hufṣahs of Baghdad.1 His Ḥalqah was a resort of Traditionists and scholars who attended his lectures and copied Aḥādith from him.4 Of his pupils ʿUthmān al-Dārī (d. 280), Yaʿqūb b. ʿAbd Shāyba (d. 261), ʿAbd b. ʿAbd Khaythama (d. 278), ʿAbd al-Mawṣūl (d. 298), ʿAbd b. al-Dārī (d. 271) and Ismāʿīl b. ʿAbd al-Rāzīq (d. 253) were noted Traditionists.5

Khalaf compiled a Musnad on Apostolic Traditions which is not, however, extant. On the equality of the Companions of the Prophet, he collected a number of Aḥādith but he did not transmit them.6

8. Ṣaʿīd b. al-Sindi (d. 221/837)

Ṣaʿīd, a Traditionist of the early third century of Hijra, was the son of an Indian masāʾil of the Banū Ḥanḍān as would be evidenced from his nisba al-Ḥanḍāni.4 He settled down at Isfāraʾyin, a northern district of Nishāpūr7 and became famous as al-Isfāraʾyini accordingly.8

In his native province Khurāsān, Ṣaʿīd took lessons in Hadith from the celebrated ʿAbd ʿAbd b. al-Mubārak (d. 181) of Marw. The greater part of his educational career was, however, spent at al-Kūfah where he studied under the eminent Traditionists like Ibn Idrīs (d. 192), Abū Bakr b. ʿAṣim (d. 193), Hafs b. Ghīyāth (d. 194) and Sufīyān b. Ṣaʿīd (d. 193).9

1. Ṣaʿīd, p. 59 (sic).
3. Ṣaʿīd, loc. cit.; Ṣaʿīd, loc. cit.
4. Ṣaʿīd, loc. cit.
5. Ṣaʿīd, loc. cit.
6. Ṣaʿīd, loc. cit.
7. Ṣaʿīd, loc. cit.
9. Ṣaʿīd.
Equipped with a fair share of knowledge in Ḥadīth literature, Raja' retired to his home at Isfara'īn where, first of all, he introduced the learning into his own family which was destined to produce two other noted Traditionists of the third century.\(^1\) Soon his house became an object of Ribaṭ fi ṣalāb al-ʿIlm, and many an ardent student of Ḥadīth literature clustered round this son of an Indian maclā. Among his contemporary Traditionists, the celebrated ʿAlī b. ʿAbd al-Ḥamīd b. Ḥanbal (d. 241), Bīr b. Khalaf (d. 241) and ʿAbd al-Rūmī b. Mūsā b. ʿAlī (d. 231) received Ḥadīth from him. His grandson Muḥammad b. Muḥammad b. Raja’ al-Sindī (d. 286), Abū Ḥātim al-Rāzi (d. 277), Ibn Abī al-Dunyā (d. 281) and Jaʿfar b. Muḥammad b. Shākir al-Ṣāqī (d. 289) read Ḥadīth with him.\(^2\)

During his life-time Raja’ was a pillar of Ḥadīth literature;\(^3\) he took a prominent part in its oral transmission. A stainless and reliable ṭawīl apart, Raja’ was a master of Arabic diction. “I have not seen,” says Bīr b. Khalaf, “a better eloquent speaker than he.” He died in Shawwāl, 228/837.\(^4\)

9. Muḥammad b. Raja’ al-Sindī (d. circ. 246/860)

Muḥammad, surnamed Abū ʿAbd Allāh, was the son of Raja’ al-Sindī. Of his early education we know but very little. Apparently after attaining some knowledge of Ḥadīth under his father, he went to Balkh where at Barjūmin, he read with Makkī b. Ibrāhīm (d. 215). On finishing his studies, he made a pilgrimage to Makkah and availed himself of the opportunity to gather Traditions from Makkah scholars. In the course of his homeward journey, he halted in Baghdad for some time and lectured on Ḥadīth. Meanwhile, Abū Bakr b. Abī Ḥaḍir (d. 281), the Ḥāfiẓ, formerly a student of his father and ʿAlī b. Bīr b. Ṣafī al-Murtūdī received Ḥadīth from him—a fact that shows what an eminent position he held in the domain of the science.

At Isfara’īn Muḥammad devoted himself to cultural activities. He maintained the reputation of the ḥāfa that which had grown under his father. Of his pupils, most conspicuous were Abū Bakr Ḥaḍir b. ʿAlī al-Dhuḥail and his own son Muḥammad. He was in the habit of carefully noting the Traditions received from his Shuyūkh and transmitting them accordingly. He died probably about the middle of the third century. The date is not known.\(^6\)


A distinguished scion of the house of Raja’ al-Sindī, Muḥammad was born in 206 A.H. His deep erudition in Apostolic Traditions, his fidelity, and critical insight and above all his insatiable thirst for knowledge made him an outstanding Traditionist of the third century of the Hijra. The brief biographical note about him given by Dhahabī in his Tadhkira at-Ḥaḏżaj is well worth being reproduced. “Muḥammad b. Muḥammad b. Raja’ b. al-Sindī, the Ḥāfiẓ and ʿImām, surnamed Abū Bakr of Isfara’īn, was the celebrated author of a Mustakhraj of the Šaḥīḥ of Muslim.” He studied (Ḥadīth) under ʿIsāḥ b. Raiḥān (d. 238), Abū ʿAlī b. Ḥanbal (d. 241), ʿAlī al-Madani (d. 231), Abī Allāh b. Numair (d. 199), Abū Bakr b. Abī Shaybā (d. 235) and the like. He made an extensive tour (in quest of Ḥadīth). While Abū
`Awāna (d. 310), Abū Ḥāmid al-Shaqqī, Muḥammad b. Ṣāliḥ b. Ḥāni, Ibn al-Akrām, Abū ‘l-Naḍr and others transmitted Ḥadīth on the authority of Abū Bakr. Al-Ḥakim says, “Honest and steadfast, par excellence, Abū Bakr was in the front rank among the Traditionists of his age.” Abū Bakr’s sphere of activity did not confine itself merely to Isfārā’īn as he was found narrating Aḥādīth in Makka where an eager audience including Abū Ḥātim (d. 277) gathered round him to receive them. He died in 286/899 at the age of eighty.3

11. **Al-Sindi** b. ‘Abduwāḥ al-Dahāki
(d. circ. 215/830).

Al-Sindi who was otherwise famous as al-Dahāki, that is, a native of Dahak, a village in Ray, was, as the patronymic al-Sindi suggests, an Indian mawla.4 As an early Rāwī, al-Sindi transmitted Ḥadīth on the authority of Abū ‘Uwa’is al-Aṣbaḥī (d. 169), a student of al-Zuhri, and also on the authority of several other Traditionists of al-Madīna and al-‘Irāq. Among his pupils mention has been made of Muḥammad b. Ḥammād al-Ṭabarānī (d. 271).5

12. **Sahl** b. ‘Abd-al-Rahmān al-Sindi
(d. circ. 225/839).

Sahl, a freed man of the Banū Dhuḥlīl, was a scholar of Traditions. He narrated Ḥadīth from Zuḥair b. Muʿāwiya (d. 172), Jarīr b. Ḥażim (d. 170), Sharīk b. Ḥażim and others. He was a Qādī of Ḥamadān and Qazwīn. ‘Amr b. Raḍī (d. 237) and}

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Muḥammad b. Ḥammād al-Ṭabarānī (271) were among his pupils. Sahl seems to have flourished in the early third century of Hijrā.1

13. **Al-Fath** b. ‘Abd Allāh al-Sindi;
(d. ca. 275/888).

Al-Fath, surnamed Abū Naṣr al-Sindi, was a freed man of the family of al-Ḥakam; he was at once a Jurist, a Theologian and a Traditionist. In Fīqh and Kalam, he was a student of Abū ‘Ali al-Thaqaffī, while he read Ḥadīth with Abū-Ḥusayn b. Sufyān (d. 303) and others. In what a high esteem Abū Naṣr al-Sindi was held by the men of his time may be judged from a train of admirers that followed him when walking.4

14. **Abūmad b. Sindi** b. Farrākh
(d. circ. 275/888).

Abūmad was a disciple of Yaʿqūb b. Ibrāhim al-Dauqī (d. 252) of Baghdād who was a shaykh of al-Bukhārī (d. 236) and Muslim (d. 262).3 He resided in Baghdād and was found lecturing on Ḥadīth literature in al-Baṣra where ‘Abd Allāh b. ‘Adi al-Jurjānī (?) studied the subject with him. He supported himself with embroidery and became famous as al-mutarrīz, the embroiderer.4

15. **Ḫubaisḥ b. al-Sindi** al-Qāṭīʾi
(d. circ. 280/893).

He was a pupil of the celebrated Abūmad b. Ḥanbal and also of ‘Ubaid Allāh b. Muḥammad al-ʿAṣwī (?). Muḥammad b. Mukhallad5 narrated Ḥadīth from him.6

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2. Anṣāb, fol. 314b; Taḥkīra, loc. cit.
3. Anṣāb, fol. 235b.
5. Anṣāb, loc. cit.