CHAPTER III

INDIAN TRADITIONISTS
(950-1257/1543-1841)

Section I. 950-1000/1543-1591

'Ali al-Muttaqi & His School of MuHadithun

(a) 'Ali al-Muttaqi al-Burhanpurī
(885-975/1481-1568).

'Ali' al-Din 'Ali b. Husam al-Din b. 'Abd al-Malik b. Qadi khàn al-Muttaqi al-Burhanpurî al-Madani whose ancestors lived at Jawnpûr, was born at Burhanpur in 885/1481. Educated at his native town under Shaykh Bajín and his son 'Abd al-Hasim and at Multan, under Husam al-Din al-Muttani, al-Muttaqi was for some time a Qadhi of Burhanpur. In 941/1534, he was in Gujarat whence, on account of Humayun's intrusion of the territory, he left for the Hijaz with a party of his pupils and settled down at Makkâ. Here he took further education in al-Hadith from Muhammad b. Muhammad al-Sakhawi, Abû 'l-Hasan al-Bakri (d. 952) and Ibn Hajir al-Makkî (d. 974), and became an authority on the subject. His eminence as a MuHadith may be judged from the fact that his teacher Ibn Hajir al-Makkî himself accepted his discipleship. A man of great sanctity and learning, 'Ali al-Muttaqi commanded respect not only from his contemporary scholars but also from the Ottoman Emperor Sulayman I (1520-55) and the Mu'azzaratshahi Sultan Mahmud III (1537-53) who granted stipends for the pupils of his

Madrasa. He died at Makkâ in 975/1568.? 

'Al-Muttaqi evinced a keen interest for al-Suyuti's al-Jami' al-Jawami', al-Jami' al-Šaghîr and al-Ziyada — works designed to serve the purpose of an Encyclopaedia of Hadith literature—and himself, to further facilitate the study of the books, compiled the following six works:—

(i) Manhaj al-Ummal fi Sunan al-Aqwal wa 'l-Afâl (Râmpur No. 404; Khadiwiyya, i, p. 453). In this work al-Muttaqi has classified, according to the chapters of Fiqh, the Ahâdith of the Jami' al-Šaghîr and al-Ziyada arranged alphabetically. A commentary on the Manhaj al-Ummal by an anonymous author has been preserved in the Oriental Library at Bânko-pûr.?

(ii) Ikmal Manhaj al-Ummal (Khadiwiyya, X, p. 271): a supplement to the Manhaj al-Ummal.

(iii) Ghayât al-'Ummal: the Ahâdith of the above two books have been collected into the Ghayât al-'Ummal.

(iv) Al-Mustadrak: In this work al-Muttaqi has arranged, according to the chapters of Fiqh, the Ahâdith Fâilya of the Jami' al-Jawami'.

(v) Kanz al-Ummal fi Sunan al-Aqwal wa'l-Afâl: the Ghayât al-'Ummal and al-Mustadrak have both been again embodied into the Kanz al-'Ummal, a popular and encyclopaedic collection of Ahâdith published in eight volumes by the Dar'irat al-Ma'arif Press at Hyderabad in 1312-13 A.H.


(v) Muntakhab Kan\'s al-\'Ummal (Khadiwiyya, Vol. I, p. 428; Rāmār No. 296; Aṣa'īyya, I, No. 676): An abridgement of the Kan\'s al-\'Ummal. An extensive commentary on this work in four volumes entitled Sullam al-Anwār by an anonymous author is available in the Bānqūpūr Library.

In addition to the above works, al-Muttaqi has written the following commentary and treatises on al-Hadith:

(1) Sharh Shama\'il al-Nabi, a commentary on al-Tirmidhī's Shama\'il al-Nabi of which a Ms. copy is available in the library of Dar al-\'Ulm at Peshawar.

(2) Al-Burhān fi 'Alamat Mahdi Akhir al-Zaman (Loth. No. 1031 II): a rearrangement of the Aḥādith contained in al-Suyūtī's al-\'Arf al-Wardī on the account of al-Mahdi together with additional material from the Jam\' al-Jawāmī. In the preface, the author has proved the claim of Māhmūd al-Jawānī as the promised Messiah to be false.

(3) Jawāmī \'l-Kalim fi \'l-Mawdū\' īz wa \'l-\'Ikām (Bānqūpūr, XII, Nos. 926-8; Loth. Ind. Office No. 673): a treatise on Aḥādith dealing with sermons and wise sayings.


(b) His pupils: Among al-Muttaqi's pupils Tāhir al-Fattānī (d. 986) selected Gujarāt as the seat of his activities, while the following of his pupils, the Ḥaramayn:

1. Qādī 'Abd Allāh b. Ibrahim al-Sindi
   (d. 955/1548).

He was a native of Darbīla in Sind and read at Kāhān with Makhdūm 'Abd al-\'Azīz al-\'Abhari. In 934/1527, he proceeded to Ahmadabād and became a disciple of al-Muttaqi. Then he migrated to the Hijāz along with al-Muttaqi, and settled down in al-Madīnā where he died within two years of his residence. His two sons, Raḥmat Allāh and Ḥamīd—the former also a pupil of al-Muttaqi—were Traditionists.

2. Raḥmat Allāh b. 'Abd Allāh al-Sindi
   (d. 993/1585)

On finishing his studies at Makka under al-Muttaqi, Raḥmat Allāh repaired to al-Madīnā and lectured in Aḥādith literature. In 982/1574, he came to India along with Hājī Begām who had been on a pilgrimage to Makka, and visited Agra where 'Abd al-\Qādir al-Badā'ūnī, the author of the Muntakhab al-Tawārīkh, read Hadith with him. He next taught the subject at Ahmadabād for some time, again went to Makka and died in Muḥarram, 993/January, 1585. He compiled a work on al-Muqā\'ītāt which, however, has not come down to us.

3. Shaykh 'Abd Allāh b. Sa\'d Allāh al-Sindi
   (d. 984/1577)

He was a native of Darbīla in Sind and migrated with his teacher al-Muttaqi to Makka where he also read Hadith with Ibn Ḥājār al-Makī. He finally settled down in al-Madīnā with his namesake and fellow-citizen, Qādī 'Abd Allāh with whose son Raḥmat Allāh he became very intimate. He died at Makka in Dhu\'l-Hijja, 984/March, 1577.

'Abd Allāh edited the Mishkāt al-Masābīh with copious annotations to prove the superiority of the

Hanafite School.1

4. Shaykh 'Abd al-Wahhāb al-Muttaqi
   (d. 1001/1592).

'Abd al-Wahhāb b. Walt Allah, the successor of
'Ali al-Muttaqi at Makka, was born at Shadiābad—
Mandū—in 943/1536. In 963/1556, he joined the
School of al-Muttaqi and soon became one of his
favourite pupils. He rendered a yeoman's service to
his teacher by copying, comparing and arranging his
writings. After al-Muttaqi's death, 'Abd al-Wahhāb
took charge of his Madrasa—the then principal seat
of Hadith learning at Makka—and served it with great
credit until his death in 1001/1592.2

Shaykh 'Abd al-Haqq al-Muhaddith al-Dihlawi
(d. 1052) was a pupil of 'Abd al-Wahhāb al-Muttaqi.3

Section II

Mufti Qutb al-Din al-Nahrawānī (917-90/1511-82).

The Indian Traditionist who long enjoyed the
privilege of teaching Hadith literature at the sacred
Haram of Makka was Mufti Qutb al-Din Muhammad
b. 'Ala' al-Din Ahmad b. Muhammad b. Qadkhān
al-Hanafi al-Nahrawānī al-Makki who was otherwise
an important author of Arabic literature and history.4
He introduced into Arabia the Sanad al-'Ajamī of the
Ṣaḥīḥ of al-Bukhārī which he had received from his
father 'Ala' al-Din al-Nahrawānī (d. 949),5 a pupil of

Nūr al-Din al-Shirāzī, and was himself a link between
the non-Arab and the Arab transmitters of this
sanad.

Born at Lahore in 917/1511, Qutb al-Din migrated
with his father to Makka and studied under 'Abd al-
Haqq al-Ṣubbarī (d. 931), 'Abd al-Rahmān b. al-
Dā'īya (d. 944) and several other professors of the
Hijāz. He travelled in Egypt and Turkey visiting the
famous seats of learning. In 955/1548, he was received
in audience by the Ottoman Emperor Sulaymān I
(1520-55), obtained Khilfa, robe of honour from him and
was appointed the Superintendent of the theological
institutions of Makka. He next became the Mufti of
the holy city and died in 990/1582.6

His work:—

Mufti Qutb al-Din is the author of a comprehensive
work on Hadith literature which incorporates into
it the Aḥādith of the Ṣaḥīḥ Sitta—a work highly
praised for its treatment by 'Abd al-'Azīz al-Khwālī.7

'Abd Allah b. Mulla Sa'd 'Allāh al-Lahārī
(d. 1083/1672).

Among the Traditionists who transmitted the
Ṣaḥīḥ of al-Bukhārī in Arabia on the authority of
Qutb al-Din, was 'Abd Allah an Indian. He was born
at Lahore and died at al-Madina in 1083/1672. The
famous Madinan Traditionist Ibrahim al-Kurdi (d.
1102) was his pupil in al-Bukhārī's Ṣaḥīḥ.8

Section III
Abūl-Ḥasan al-Sindi (d. 1138/1726).

Abūl-Ḥasan Nur al-Dīn Muḥammad b. 'Abd-al-Hadi al-Hanafi al-Sindi al-Madani who was a native of Thāth near Karāchī, was educated at Tusṭar (mod. Shustar in Persia) and al-Madina. He took Hadith literature from two Madinan Traditionists, namely, Sayyid Muḥammad al-Barzanji (1040-1103) and Ibrāhīm al-Kurdi (1025-1102). He resided at al-Madina and was appointed Professor of the Dār al-Shifa', the then famous school of Hadith learning of the city. Al-Sindi was a recognized author of Hadith literature and his popular Ḥawashi, marginal notes, on the Ṣiḥḥat Sitta, display all through his vast study of the Science and a deep and critical insight into the juridical problems. Further, he was the first Traditionalist to write a commentary on the Musnad of Aḥmad b. Ḥanbal. He died on the 12th Shawwal, 1138/June, 1726 and was buried in the graveyard of al-Baqī' at al-Madina.¹

His works:

(i) Al-Hawashi Sitta 'alā 'l-Kutub al-Sitta: Marginal notes on the Six Canonical Collections of Aḥadith. The manuscript copies of the work are in the Khadiwiyya library of Egypt.² The Ḥawashi on the Ṣaḥihān have been published with the Egyptian edition of the works and those on the Sunan al-Nasā'i, with the Indian edition.

(ii) Bahjat al-Nazar fi Sharḥ Nukhbat al-Fikar


(iii) Sharḥ Musnad Ahmad b. Ḥanbal: This commentary on the Musnad which consists of as many as fifty juz', parts, has been noticed by Nawwab Ṣiddīq Ḥasan Khan and 'Abd-al-ʿAziz al-Khawli in their respective works.³

His pupil:

Shaykh Muḥammad Ḥayāt al-Sindi (d. 1163/1750).

Muḥammad Ḥayāt al-Sindi succeeded his teacher Abū 'l-Ḥasan as the Professor of the Dār al-Shifa' and spent his life in the services of Hadith literature. He had al-Majāz from 'Abd Allāh b. Sālim al-Bāṣrī (d. 1134), Ibrāhīm al-Kurdi (d. 1145) and Ḥusayn b. ʿAlī al-Ujamī. He was a native of ʿAdilpur in the district of Bhakkar in Sind and died at Madina in 1163/1750.⁴

His works:

(i) Ṭuhfat al-Muḥribbīn (Banķipur, V (2), No. 286; Brock Sup. I, 522): a commentary on the Arba'īn by al-Nawwāb.

(ii) Risāla fi Bid'at al-Ta'zīa.

(iii) Ṭuhfat al-Anām: a treatise refuting taqlīd.⁵

(iv) Sharḥ Arba'īn li 'l-Harawi: a commentary on Mullā ʿAlī al-Qārī's Arba'īnā Hadīthān fi Jawāmiʿ al-Kalāim.⁶

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5. Taṭḥāfiṣ al-Nuballa', loc. cit.⁶

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3. Sayyid Murtadā al-Bilgrāmi
(1145-1205/1732-91).

Abū 'l-Fayl Muḥammad Murtadā b. Muḥammad b. Muḥammad b. 'Abd al-Razzāq al-Hanafi al-Husaynī al-Waṣiṭi al-Bilgrāmi al-Zabīdī, the celebrated author of the Tāj al-ʿArūs, belonged to the family of the Waṣiṭi Sayyids of Bilgrām. He took his early education in India from Fākhīr al-Nahābādī (d. 1164), Shāh Wali Allāh al-Dihlawī (d. 1176) and Khayyār al-Dīn al-Sūrī (d. 1206). In about 1160/1747, young Murtadā made a pilgrimage to the Haramayn and spent the next four or five years at Zabīd studying the sciences of Tradition and Philology. In 1167/1753, he went to Egypt where he finally settled down at 'Alfāt al-Gaṣṣāl, a quarter in Cairo and died of plague in 1205/1791.

Sayyid Murtadā taught Ḥadith literature at the Jāmiʿ of Shaykhūn where his lectures were attended by the Professors of the Jāmiʿ 'l-ʿAzhar as well as by the Traditionists of the different parts of Egypt and outside. Sultān 'Abd al-Hamīd I (1774-99) of Turkey who had keen interest in Ḥadith literature secured an Ijāza of the Ḥadith al-Rāhmūt from him. I have myself found a MS copy of the above historic Ijāza in the Nawwāb Siddīq Ḥasan Section of the Library of Dār al-ʿUṭūm, Nadwa at Lucknow transcribed by the Nawwāb himself and am going to append it to the end of my thesis.

His works:—


2. The learned H. P. I. A. (1305/1888), p. 69. The author of the above-mentioned books is С. М. Муртада б. Мухаммад б. Мухаммад б. Мухаммад б. 'Abd al-Razzāq al-Hanafi al-Husaynī al-Waṣiṭi al-Bilgrāmi al-Zabīdī, the celebrated author of the Tāj al-ʿArūs, belonging to the family of the Waṣiṭi Sayyids of Bilgrām. He took his early education in India from Fākhīr al-Nahābādī (d. 1164), Shāh Wali Allāh al-Dihlawī (d. 1176) and Khayyār al-Dīn al-Sūrī (d. 1206). In about 1160/1747, young Murtadā made a pilgrimage to the Haramayn and spent the next four or five years at Zabīd studying the sciences of Tradition and Philology. In 1167/1753, he went to Egypt where he finally settled down at 'Alfāt al-Gaṣṣāl, a quarter in Cairo and died of plague in 1205/1791.

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2. The learned H. P. I. A. (1305/1888), p. 69. The author of the above-mentioned books is С. М. Муртада б. Мухаммад б. Мухаммад б. 'Abd al-Razzāq al-Hanafi al-Husaynī al-Waṣiṭi al-Bilgrāmi al-Zabīdī, the celebrated author of the Tāj al-ʿArūs, belonging to the family of the Waṣiṭi Sayyids of Bilgrām. He took his early education in India from Fākhīr al-Nahābādī (d. 1164), Shāh Wali Allāh al-Dihlawī (d. 1176) and Khayyār al-Dīn al-Sūrī (d. 1206). In about 1160/1747, young Murtadā made a pilgrimage to the Haramayn and spent the next four or five years at Zabīd studying the sciences of Tradition and Philology. In 1167/1753, he went to Egypt where he finally settled down at 'Alfāt al-Gaṣṣāl, a quarter in Cairo and died of plague in 1205/1791.
(i) 'Uqud al-Jawahir al-Munifa fi Usul Adillat Madhhab Abi Hanifa (printed in 2 vols. at Alexandria in 1292 A.H.); a collection of Aḥadith in support of the Hanafite School of Jurisprudence.


(iii) Gharat al-Ibtidai li Munafis Asanid Muslim al-Hajjaj (Brock., Sup. I, 399).

(iv) Tabrir al-Muntabib bi Tahrir al-Mushtabib (ibid).

(v) 'Iqd al-La'ili al-Muntathira fi Hifz al-Aḥadith al-Muwattira (ibid).

(vi) Mu'jam al-Masha'ikh (ibid).

(vii) Alfiyat al-Sanad (ibid).

(viii) Musalsalat (ibid).


'Abid b. Aḥmad 'Ali b. Ya'qūb al-Anṣāri al-Hanafi al-Sindi al-Madani was born at Siwan, a village in Sind on the bank of the Indus. Educated at Zabid, he married a daughter of the then minister of San'a and was appointed by the Imām of al-Yaman as his ambassador for Egypt. He then had a sojourn to his native land where after staying for a while, he left for al-Hijāz and was appointed by the Egyptian government as the chief of the 'Ulama' of al-Madina. He died at al-Madina in Rabi' I, 1257/April, 1841.

His works :==