

## An Analytical Study of the Factors that Led to Sindh Becoming a Centre of Hadith Studies in the Early Centuries of Islam

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### ABSTRACT:

As Sindh is called Bab-ul-Islam because the arrival of Islam in Sindh took place in the first century after Hijrah. That is why there was an opportunity for Islamic sciences to grow here. Just as the period from the first century to the fourth century A.H. is also the period of compilation and collection of hadith. Therefore, the *Muhaddithin* of Sindh also took an active part in the compilation of hadith. And in the first centuries, some cities of Sindh became the precedent of Baghdad and Basra. Of course, it is surprising that a region far from the Hejaz became famous in the science of Hadith - Therefore; this research article has been examined in details as to what were the factors that Sindh became the center of Hadith knowledge in the early centuries.

**KEYWORD:** Hadith, Sahabah, Tābi'in, Muhaddithin, Bab ul Islam

### INRODCATION:

After the arrival of Muhammad bin Qasim in 93 A.H. and the conquest of Sindh, a Muslim government had been established in Sindh.

A city of Arab Muslims had been established here it is because of these Arab Muslims that Islamic sciences have flourished here, especially the centers of hadith sciences had been established in Sindh. After the conquest of Muhammad ibn Qasim, the science of hadith was regularly promoted here, but it should be remembered that even before the arrival of Muhammad ibn Qasim, the companions of the Holy Prophet (sws) had reached Sindh and adjoining areas for the purpose of preaching or jihad. Due to the arrival of these great personalities in Sindh Islamic sciences, especially the sciences of hadith, flourished here -

It has been proved that many hadith scholars of Sindh have rendered their services in the field of Hadith. This research article basically explains the four reasons why Sindh

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had become the center of Hadith in the early period. The details of these four reasons are given below.

## **1. FIRST FACTOR ARRIVAL OF SAHABAS IN SINDH:**

The land of Sindh had the privilege in the early centuries that many companions of the Holy Prophet had reached in Sindh for the purpose of jihad and preaching of Islam.

### **IN THE ERA OF CALIPH UMAR:**

The following are the names of the Companions who visited the land of Sindh and nearby areas during the Khilāfah: of Umar:

(1)Uthman bin Abi Al-Aas (2) Hazrat Hukam bin Abul Aas Saqafi (3) Mughirah bin Abul Aas Saqafi (4) Rabi 'bin Ziad Harithi Madhaji (5) Hukam bin Amr Thalabi Ghaffari (6) Abdullah bin Abdullah Ansari (7) Sahl bin Uday Khazraji Ansari (8) Shahab bin Mukhariq bin Shahab Tamimi (9) Sahar bin Abbas Abdi (10) Asim bin Umar Tamimi (11) Abdullah bin Umayr Ashja'i (12) Nasir bin Desim bin Thaur Ajli.

#### **(1) Uthman ibn Abi al-Aas**

He came to the Holy Prophet with a delegation of Thaqif and he was the youngest - The Holy Prophet appointed him as the Amir of Taif.

Later, during the caliphate of Syedna Omar, he was appointed the governor of Bahrain and in his place he appointed his brother as the emir of Taif. He took part in the holy wars in Iran and India three times.<sup>1</sup>

#### **(2) Hukam bin Abi Al-Aas**

He is the brother of Uthman bin Abi Al-Aas and a companion of the Holy Prophet. He converted to Islam on the day of the conquest of Makkah and remained there until the Khilāfah of 'Uthman, then came to Medina and died there. He took part in the conquests of Sindh and India along with his brother Usman.

#### **(3) Hazrat Mugheerah bin Abul Aas Saqafi:**

(3)When Hukam ibn 'Aas turned towards Baruch, he sent his brother Mugheer ibn Abi' Aas to Debal, where he Confronted the enemy and he was victorious<sup>2</sup>.

#### **(4) Rabi 'ibn Ziyad Harsi**

Hazarat Umar asked his companions one day "Tell me a person of a nation who is rich even though he is not rich people took his name". He became the governor of Khurasan and took part in its conquests. Rabi 'ibn Ziyad had conquered Sijistan and <sup>3</sup> many of its environs, the details of which are given in Fatuh al-Buldan<sup>4</sup>.

#### **(5) Hukam bin Amr Thalabi:**

During the khilāfah: of Umar, Makran was conquered by him. Abdullah bin Abdullah also came and met him and also fought and defeated the ruler of Sindh. Hukam ibn 'Amr had sent the booty to' Umar through Siyar bin Abdi <sup>5</sup> Abdi. He went to Khurasan

to participate in the expeditions. He died in the year 45 or 50 and his grave was made along with the grave of Burida Aslami<sup>6</sup>.

**(6) Abdullah bin Abdullah Ansari**

He was commanded to take part in the conquests of Sijistan and Khurasan. His army included Shahab bin Mukhariq, Suhail bin Udai and Abdullah bin Abdullah.<sup>7</sup>

**(7) Sahl bin Adi:**

Sahl bin Udai bin Malik Badri is a companion and also participated in the battle of Uhud.<sup>8</sup> He was leader of the army which conquered Kerman was also Sahl bin Udai<sup>9</sup>.

**(8) Mukhariq bin Shahab Tamimi:**

Mukhariq bin Shahab bin Tamimi was from Banu Jundab bin Anbar bin Tamim. He was an Islamic poet was When Hukam ibn Amr Tughlabi reached Makran, he <sup>10</sup> . accompanied by Shahab ibn Mukhariq ibn Shahab to help them, Suhail ibn 'Uddi and' Abdullah ibn 'Utban also reached the canal where the people of Makran had encamped<sup>11</sup>

**(9) Sahar bin Abbas Abdi**

He belonged to Banu Marat bin Zafar bin Dail. He was part of the delegation of Banu Abdul Qays<sup>12</sup>. Abdullah bin Abdullah also came and met him and also fought and defeated the ruler of Sindh. Hukam ibn 'Amr had sent the booty to' Umar through Sahar ibn 'Abdi<sup>13</sup>.

**(10) Asim bin Amr Tamimi**

Asim bin Amr Tamimi was a poet and brother of Qaqa bin Amr. He took part in the conquests of Sajistan near Sindh. Asim bin Umar conquered Sajistan after a fierce <sup>14</sup> battle. The area was between the Balkh canal and Sindh.<sup>15</sup>

**(11) Abdullah bin Umar Ashja'i**

Abdullah ibn Umayr was madni Ṣāḥbi i. He listened to the hadiths from Holy prophet .<sup>17</sup>He had taken part in the conquests of Sajistan along with Asim bin Amr Tamimi. <sup>16</sup>

**(12) Nusair bin Thaur Ajly:**

Nasir ibn Thaur was a Mudrik Ṣāḥbi. He took part in many conquests during his lifetime and also a participant in the battle of Qudisiyah.<sup>18</sup>

Qafz (Balochistan) was conquered in the Emirate of Suhail bin Udai. Nasir bin Ajli was also part of this army.

**IN THE ERA OF CALIPH UTHMAN:**

The following are the names of the Companions who visited the land of Sindh or the vicinity of Sindh during the Uthman khilāfah:

(1) Hakim bin Jabala Abdi (2) Hazrat Obaidullah bin Muammar Tamimi (3) Hazrat Umayr bin Usman bin Saad (4) Hazrat Majasha bin Masood Salmi (5) Hazrat Abdul Rahman bin Samra Qarshi.

**(1) Hakim bin Jabalah Abdi:**

When 'Abdullah ibn' Amir ibn Kariz became the governor of Iraq, Syedna Uthman ordered him to pay attention to the borders of India and send someone to him who knew about it. When he returned from there, he came to Uthman. Uthman asked him about India and he replied: Amir al-mu'minin, the soft land there is like a mountain, the water is low, the palms are rubbish and the enemy is brave.<sup>19</sup>

**(2) Obaidullah bin Mu'ammār:**

Abdullah ibn Mu'ammār Taymi was appointed to the trial of the army which had invaded Istakhr in the leadership of Ibn Amir. He was martyred in the same battle and was buried in a garden of Brahmajard.<sup>20</sup>

**(3) Umair bin Uthman bin Saad:**

In the year 29 A.H. Uthman (RA) first appointed him as the Amir of Khurasan and later as the Amir of Makran<sup>21</sup>.

**(4) Majasha ibn Mas'ud**

ibn Tha'labah ibn Wahb ibn A'id ibn Rabi'ah ibn Yarboo he was Ṣāḥbi and his narrations are in the book of Sahih Al Bukhari and Sahi al Muslm he took part in raids on Kabul and other parts of India.<sup>22</sup>

**(5) Abd al-Rahman ibn Samura Qarshi:**

He was a companion of the Prophet. He converted to Islam on the day of the conquest of Makkah. Later he went to Basra and took part in the battle of Sajistan as Amir (Leader).<sup>23</sup>

Qazi Athar Mubarakpuri writes that Abdul Rahman bin Samra conquered areas near India, Kas and Auror (cities of Sindh) and influenced the people of India.<sup>24</sup>

**IN THE ERA OF CALIPH ALI:**

The following are the names of the Companions who visited the land of Sindh and nearby areas during the Khilāfah of Hazrat Ali (R.A)

- (1) Hazrat Kharit bin Rashid Naji Sami (2) Hazrat Abdullah bin Suwaid Tamimi (3) Hazrat Kalib Abu Wael

The following are the names of the Companions who visited the land of Sindh and its vicinity during the Khilāfah: of Hazrat Ali (RA):

**(1) Khirrit bin Rashid:**

Kharit bin Rashid Shami was a Mudrik Ṣāḥbi and the leader of his nation had participated in many battles with Syedna Ali According to the research of Qazi<sup>25</sup>. Athar Mubarakpuri, the arrival of Kharrit bin Rashid's arrival in Makran took place in the year 27 AH after the incident of Tahkim.<sup>26</sup>

**(2) kulaib Bin Wail:**

Quraysh ibn Anas says that he saw a flower in India in which Muhammad was written

in white<sup>27</sup>.

(3) Abdullah bin Suwaid bin Shaddad Taymi: Abdullah bin Suwaid bin Shaddad Taymi was a Mukhzaram Şāḥbi and he took part in the battle of Sindh<sup>28</sup>

### **IN THE ERA OF CALIPH MU'AWIYAH:**

The names of the Companions who visited Sindh during the khilāfah of Hazrat Mu'awiyah and during the reign of Yazid are as follows:

(1) Hazrat Mahlab bin Abu Safra Azdo Atki (2) Hazrat Yasir bin Sawar bin Abdi (3) Hazrat Sanan bin Salma Hudhli (4) Hazrat Munzir bin Jarud Abdi

#### **(1) Muhallab ibn Abi Safrah Abu Sa'id al-Basri:**

Since he is one of the young companions, so his narration is also found from other the Sahabas. He from Narrated Samra bin Jundab and Abdullah bin Amr and other companion.<sup>29</sup>

#### **(2) Abdullah bin Siwar Abdi**

He was a Mudarik Sahabi Syedna Mu'awiyah appointed Abdullah bin Sawar Abdi as the governor of Makran.<sup>30</sup>

#### **(3) Yasir bin Sawar Abdi**

He is a Mudrik Sahabi and took part in various expeditions with his brother Abdullah bin Sawar Abdi.<sup>31</sup>

#### **(4) Sanan bin Salma bin Muhabaq Huzali**

When 'Abdullah ibn Sawar was killed, Sydena Mu'awiyah wrote to Ziyad to see a person who was suitable for the area of Hindsan. Ziyad ibn Abi Sufyan appointed Sanan ibn Salma ibn Muhabaq Hudhali as his successor<sup>32</sup> during the khilāfah: of Mu'awiyah. He conquered Makran and settled there and kept the cities under his control.<sup>33</sup>

#### **(5) Munzir Bin Jarud:**

Obaidullah bin Ziyad made him the governor of Qandabil in Sindh and he died there.<sup>34</sup> Allama Hamwi writes about Qandabil.

“Qandabil is a city in Sindh and the capital of a state called Nahda. The distance from here to Mansura is eight steps respectively and the distance from Qandabil to Multan is ten steps.”<sup>35</sup>

## **2. SECOND FACTOR ARRIVAL OF HABBARI FAMILY:**

From 854 to 1024, the Habbari (Arabic :) were an Arab dynasty who ruled as a semi-independent emirate much of Greater Sindh. The province became semi-independent from the Abbasid Caliphate in 861, beginning with the leadership of 'Umar bin Abdul Aziz al-Habbari in 854 CE, but formally pledging allegiance to the Abbasid Caliph in Baghdad. The rise of the Habbari signalled the end of the Umayyad and Abbasid Caliphates' direct sovereignty over Sindh, which began in 711 CE.<sup>36</sup>

During this period, the sciences of Hadith had a good opportunity to flourish as Athar Mubarakpuri writes:

During the reign of the Habaris (they were descendants of Hazrat Habar bin Aswad) in the 4th century AH, a, Sindh' cities , Mansura and Debal were also centers of Islamic sciences and arts like Baghdad and Basarh There were hundreds of scholars in each of the settlements at that time, Islamic life in Sindh was in full swing. The Habari rulers were great keen of knowledge and appreciative of scholars, and freed from rationalism of Muatazalah. The religious condition of the common Muslims was very good. There was no religious prejudice and sectarianism. Both Arabic and Sindhi languages were prevalent in the big cities. Debal was the center of scholars and Mansura became known as Darul Islam and it seems that it became second Baghdad in the world.<sup>37</sup>

Sindh was ruled by the Arabs till 250 AH, after which the domination of the Arabs came to an end but the two states of Sindh Mansura and Thatta remained as Islamic states till 752 AH .As the people of Arabia and Sindh kept moving here and there during this period, hundreds of people became famous scholars during this period. In the fourth century AH, during the time of Banu Abbasids, Islam was at its peak all over the world. At that time, Sindh was also the precedent of Baghdad and Kufa . During the reign of Umayyad Caliph Walid bin Abdul Malik (96 AH), Muhammad bin Qasim Saqafi conquered Sindh and an Islamic empire was established there. Hadith Sciences became popular here.<sup>38</sup>

### **3. THIRD FACTOR ARRIVAL OF HIBARI FAMILY:**

At least 42 t **tābi'īn** arrived in Sindh and its adjoining areas, they took part a special role in the complication and narration of Hadith Details of those tābi'n who came to Sindh are as follows:

**(1) Ausaid bin Akhanas:** He was **tābi** 'During the reign of Caliph Marwan, HE was appointed governor of Sindh. It is noteworthy here that, he was appointed governor of Sindh when Muhammad bin Qasim did not conquer Sindh<sup>39</sup> .

**(2) Yusuf bin Ibrahim Abu Shebah Johari:** He was a Arab and belong to Tamimi tribe. He benefited from the teaching circle of Syedna Anas. After the conquest of Sindh, he was appointed governor of Neron and Debal.<sup>40</sup>

**(3) Taghr ibn Dharr:** He is a subordinate and narrator of the first century. Syedna Ali had sent an Islamic lashkar to Sindh during his caliphate<sup>41</sup> .

**(4) Hatim bin Qabisa bin Mahalab:** He was engaged in jihad in Sindh for some time. His son Yazid was appointed Amir of Sindh and was killed<sup>42</sup>

**(5) Hukam bin Munz Abdi Abu Ghailan:** He was one of the **tābin** and came to

Sindh for the purpose of jihad and died in Sindh<sup>43</sup>.

**(6) Rashid bin Amr bin Qais Azdi:** Mu'awiyah had appointed him Amir of Sindh and its nearby areas in 42 AH. He had taken up permanent residence in Sindh<sup>44</sup>.

**(7) Zaydah bin Umayr Tai Kofi:** He is considered as tābi' of third category of tābi'n . He was part of this army Muhammad bin Qasim's army which conquered Multan.

**(8) Ziyad ibn Hawar Ami:** He was a Tābi'. He narrated the hadith from Anas ibn Malik, Mu'awiyah ibn Qurra and Abdullah ibn Umar. On the occasion of the conquest of Sindh, He was part of the army group which was sent to the capital with the head of Raja Dhar

**(9) Abu Qays ibn Ziyad ibn Rabah Basri:** He was Tābi'i and disciple of al-Qadr Syedna Abu Hurayrah. He was part of the **army** group which was sent by Muhammad Bin Qasim to the capital with the head of Raja Dhar.<sup>45</sup>

**(10) Hukam ibn Awanah Kalbi:** He was an expert tābi' in politics and administrative work . He came to Sindh twice. The first time he came with Muhammad ibn Qasim and the second time Hisham ibn Abdul Malik became the governor of Sindh after Tamim ibn Zayd. He was also martyred in Sindh<sup>46</sup>.

**(11) Mu'awiyah bin Qurra Mazni Basri:** He was the son of famous Companion Qurra is the son of Qara. He also visited Sindh twice and stayed here for a long time<sup>47</sup>.

**(12) Abdul Rahman bin Abbas:** His grandfather Rabia, who is a companion, heard the hadith from Syed Na Abu Hurayrah. He came to Sindh in 82 or 83 AD. Purpose of his visit was to manage the conquered territory and focus on further conquest.

**(13) Qatan ibn Mudrik:** He belonged to the tribe of Banu kalab, was a Tābi'i and was one of the governors and emperors of the Umayyad Caliph Walid ibn Abdul Malik.

**(14) Qais ibn Tha'labah:** He is one of the Tābi'i. He was a disciple of Ibn Mas'ud. He came to Sindh with Muhammad bin Qasim and took part in the conquest of Debal.<sup>48</sup>

**(15) Khams ibn Hasan Basri:** According to Ibn Sa'd, they belong to fourth category of tābi'in. He came to Sindh under the leadership of Muhammad ibn Qasim for jihad<sup>49</sup>.

- **(16) Yazid ibn Abu Kubshah Sikski:** He was from Damascus. He heard the hadith from Sharhabil ibn Aws and Abu al-Darda'. His father Abu Kushbah is also a Ṣaḥābahī. He was made the governor of Sindh and died here a few days later.<sup>50</sup>

**(17) Musa ibn Yaqub al-Thaqafi:** He is a Tābi'i and came with Muhammad ibn Qasim. After the conquest of Aror in 93 AH, he was given the post of Qaza and chief justice of Sindh was appointed.<sup>51</sup>

**(18) Abdul Rahman KIndi:** Hajjaj bin Yusuf had appointed him as the governor of Sijistan. According to some traditions, Sijistan was part of Sindh at that time.

**(19) Mur ibn Ubaidullah:** According to the narration of Chach Nama, Syedna Mu'awiyah had sent him to Armail for the purpose of jihad. Armail was a city in Sindh. According to a tradition, Armael is now called "Lasbela."

**(21) Shamar ibn Atiyah:** Shamar ibn Atiyah is also tābi'ī and came with Muhammad ibn Qasim for the purpose of jihad<sup>52</sup>.

**(22) Saeed bin Aslam Kilabi:** He is counted among the tābi'īn. According to Yaqubi: The Hajjaj made Saeed bin Aslam the governor of Sindh and India. He took up residence in Makran. He was martyred<sup>53</sup>.

**(23) Saeed bin Kandir Qasiri:** According to the Tabari, in the caliphate of Syedna Uthman, he was made the Amir of Sindh and Makran<sup>54</sup>.

**(24) Saad bin Hisham Ansari:** He was the cousin of Khadim Rasool Anas. He listened to the hadith from Syedna Anas. He was martyred while fighting in Makran<sup>55</sup>.

**(25) Abdul Rahman bin Abdullah:** He was a Tābi'ī and a resident of Kufa, he had participated in the battle of Makran.

**(26) Harith ibn murra Abdi:** According to some of the historian, he was a Tābi'ī and according to some He was Mudrik Şahābahi, in the era of Sydena Ali He entered Sindh in 38 AH.

**(27) Ayub bin Zayd Hilali:** He belonged to the Arab tribe of Bani Hilal bin Rabia. He is one of the famous eloquent and eloquent preachers of Arabia. He came to Sindh, India, Makran and Bamyān for jihad and He provided Hajjaj bin Yusuf a lot of information about the culture here.<sup>56</sup>

**(28) Hurri ibn Hurri:** Obaidullah ibn Ziyad had appointed him governor of the conquered areas of India. The army which was sent to India under his command conquered many areas<sup>57</sup>.

**(29) Ibad ibn Ziyad ibn Abi Sufyan:** He is tābi'ī and student of Urwah ibn Mughirah ibn Shu'bah and Hamzah ibn Mughirah ibn Shu'bah and Hamzah ibn Mughirah ibn Shu'bah is his students. In 53 AH, Mu'awiyah appointed him governor of Sijistan.<sup>58</sup>

**(30) Yazid ibn Mufrah Humairi:** He was a tābi'ī and famous poet and writer in period of Banu Umayyah. Syedna Mu'awiyah sent him to India. He died in 69 AH.<sup>59</sup>

**31) Rabi' ibn Sabih:** He was a Tābi'ī and the great narrator of Ahdith great scholars of Hadith were his student from him listened to the hadith and it was Rabi' ibn Sabih who wrote the first book of hadith in Basra. Traveled to Sindh for the purpose of Jihad and He died at sea and was buried on an island in the Indian Ocean<sup>60</sup>.

**(32) Muja'ah bin Sa'ar Tamimi:** He was a tābi'ī and narrated the hadith from Syedna Ali. He fought in Makran and died in Makran<sup>61</sup>.

**(33) Atiyah bin Saad Aufi:** He revived the ahadith from the Companions holy prophet, On his way from Armael, Muhammad ibn Qasim ordered him to prepare an army and appointed him as the emir of the right section of the army. In the conquest of Multan he was with Muhammad ibn Qasim.<sup>62</sup>

**(34) Hassan Basri:** He was a famous scholar, hadith scholar and ascetic of Basra. Rabi 'bin Ziyad Harithi and he was with Rabi 'bin Ziad Harithi in the battle of Sajistan. He remained governor in this area for almost two and a half years.

**(35) Saifi ibn Fasil:** He is a well-known Tābi‘ī and he narrated ahadith from Hazrat Uthman and Ali. During the caliphate of Hazrat Uthman, he went to Qandaybil which is a city of Sindh for the purpose of jihad.<sup>63</sup>

#### **4. FACTOR FOURTH SOME CITIES OF SINDH BECOME CENTER FOR HADITH SCIENCES**

Many cities of Sindh had become the center of hadith tradition in the early centuries. Mansura and Debel were at the top of the list. Due to Debel's narration, Debel was compared to Baghdad. The narrators here took an active part in the sciences of Hadith.

This research article will only give a brief overview of Mansura and Debal, that both cities became centers of hadith studies.

##### **1. Debal's location:**

Hamavi says: that the Debal is a famous city on the coast of the Indian Ocean, whose length is 92/20 degrees in the west and 24 degrees 30 minutes in the south. It's a port. From which passes to Lahore and Multan River, Debal products are sent abroad. According to author of the book Taqweemulbuldan, the products were sent abroad. There are many wolf here, Palm is imported here from Basra.

According to the Bilazari, Mughra bin Abul-Sausas the ruler of the Bahrai and Umman in the era of Caliph Umar e sent his brother Uthman ibn'Asas to the Gulf Debel, where his enemy was defeated and he was successful. Muhammad ibn Qasim came to Makran during the period of Hajjaj, stayed here for several days. After conquering of the "Aramil" and "Ganhpur", came to Debal on Friday.

Consequently, people who are armed with weapons and equipment researched for his help and support, by reaching Debel, they dumped the dump, arranged it and installed fenugreek, and there was a huge idol in Debal on which a long red flag shifted; Muhammad ibn Qasim grabbed that flag. Due to this disbelievers become disappointed of the infidel increased. The king Raja Daar ran away and his biggest priest was arrested and killed.<sup>64</sup>

Acoding to Blazari: "Muhammad ibn Qasim has reserved area of Muslims for there and there he built a mosque and settled four thousand Muslims." *Qazi* writes that:

Recently, digging of that place discover the pillars of mosque and there are some boards written 109 AH It is famous that it is that is the mosque of *Muhammad ibn*

*Qasim*, according to me it was later built or later it has been constructed.<sup>65</sup>

## **2. Debal Hadith Center:**

Athar Mubarkpuri writes: "The city of *Debel* was the first and most important center of the Hadith and narrated Hadith in Sindh, and it was far beyond *Mansoorah*. The scholars of this area were especially related to the Islamic world and their livestock continued in every country.

Furthermore, writes: "At that time, two cities of Sindh, Debel and Mansura were equal to Kufa and Basra, both of these centers of Sindh were pilgrims of Islamic science and civilization, and of knowledgeable scholars."<sup>66</sup>

According to Blazari Debel is a famous city on the coast of the Indian Ocean, which is attributed to a large number of narrators of Hadith.

1. Abu Jafar Muhammad ibn Ibrahim Al-Jabl, Alkiki:
2. Abdul Rahim bins Yahya Debal:
3. Abu Ishaq Ibrahim ibn Ibrahim Debal Sindhi:
4. Abu Qassim Hussein ibn Muhammad bin Asad Debal:
5. Khalaf bin Mohammed Debal
6. Abu Musa Debal
7. Ahmad ibn Muhammad ibn Harun Abu Bakr Rad Debal
8. Abu Abbas Muhammad ibn Muhammad ibn Abdullah Debal

I have given the details of the hadith services of the Dabal narrators in a permanent and separate research paper which has been published in *Al-Qalam Research Journal*. The full details can be seen there.<sup>67</sup>

## **2. Mansura Hadith Centre:**

This ancient city of Mansura in Sindh played an important role in collection and compilation of Hadith.

Bashari Maqdisi writes: The people here are capable and virtuous and their religion is Islam, and there is a lot of knowledge and scholars here, they have intelligence and do good and charity.

Furthermore, he writes: And the Ahl al-Dhimma (non-Muslim subjects) worship idols, there are no preachers among the ÉMuslims; most of the Muslims are Ahlul-Hadeeth. I saw here Qazi Abu Muhammad Mansoori who was Dawoodi and Imam of his religion and his circle was teaching, and he has authored books and his books are Éfamous, Hanafi jurists are also found in big cities but there are neither Maliki and Hanbali nor Mu'tazilites here, they are on the straight and correct sect.<sup>68</sup>

Syed Sulaiman Nadvi writes: In the Arabs era, Brahman abad, the largest city in Sindh, is famous for its original Hindi name, as stated by Beroni. The same name became common among Muslims. After that, due to some military and political necessities, the Arabs had to settle their own cities in Sindh, of which Mahfouzah, Baida and Mansura became more famous.

In the last days of the Umayyads, when the power of the Arabs weakened and the Sindhis began to push them towards the shores, the Arab ruler of that time, Bin Awanah Kalbi, gathered all the Arabs together and built a city across the river. He kept the name Mahfuzah. With the Hakam was also Muhammad bin Qasim's son Amar who was very brave and resourceful. He did all the work of command. He settled Mansura on the beach two farsakhs from Brahmanabad.<sup>69</sup>

Three of the most famous of the narrators of Mansurah who took an active part in the narrations of the hadiths are given below.

(1) Ahmed bin Muhammad bin Saleh Mansoori Sindhi<sup>70</sup>

(2) Abu Muhammad Abdullah bin Ja'far bin Murrah Mansoori<sup>71</sup>

(3) Abu Bakr Ahmad bin Muhammad Mansoori<sup>72</sup>

## **5. CONCLUSION:**

During the period of Caliphate, the Muslims had arrived in the subcontinent. More or less 25 companions of prophet and 42 of Tābi'n came to subcontinent. They permanently settled in Sindh and Hind this is why Sindh was the main source of knowledge of Hadith in the early centuries. Local scholars from various cities of Sindh specially from Debal and Mansura not only participated in the compilation of Hadith, but acquired a high position in Hadith.

These great scholars not only fertilized Sindh and Hadith with the narration of Hadith but in fact, they were source of knowledge for many scholars of the Arab countries.

These were the great personalities who made the land of Sindh the center of Hadith for the rest of the world. The contribution of Sindh in the compilation and collection of Hadith will always be written in golden letters.

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