

Tracing the Footprints of a Book in the Indo-Persianate World and Hijaz: The Circulation of Khatīb al-Tabrīzī's al-Ikmāl and Its Contribution to the Indian Scholarly Tradition

Selim DEMİRCİ

Assoc. Prof., Trabzon University, Faculty of Theology, Department of Hadith, Trabzon/Türkiye

selimdemirci@trabzon.edu.tr, <https://orcid.org/0000-0003-0261-2716>

Muhammet Ali TUZLU

Res. Assist., Trabzon University, Faculty of Theology, Department of Islamic History, Trabzon/Türkiye

muhammetalituzlu@trabzon.edu.tr, <https://orcid.org/0000-0002-8755-6903>

Research Article

History

Received: 03.01.2025

Accepted: 16.05.2025

Published: 15.06.2025

Plagiarism

This article has been reviewed by at least two referees and scanned via a plagiarism software.

Ethical Statement: It is declared that scientific and ethical principles have been followed while carrying out and writing this study and that all the sources used have been properly cited.

Funding: The author acknowledges that they received no external funding in support of this research.

Author Contributions:

Conceiving the Study: SD (%65), MAT (%35) Data collection: SD (%65) MAT (%35) Data Analysis: SD (%65), MAT (%35) Writing up: SD (%70) MAT (%30) Submission and Revision: SD (%60), MAT (%40).

Competing Interests: The author declares that have no competing interests.

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Abstract

Throughout Islamic history, certain works have stood out for both their scholarly significance and their wide geographical dissemination, leaving lasting impressions across diverse Muslim societies. In this context, *Mishkāt al-Masābīh*, a compilation of foundational hadith sources by al-Khatīb al-Tabrīzī (d. after 740 AH [?]), and his biographical companion work *al-Ikmāl fī Asmā' al-Rijāl*, which presents the transmitters featured in the compilation, are among the seminal texts that not only held influence during their own time but also guided hadith scholarship across various Islamic regions in subsequent centuries. One of the regions where these works had the most profound impact was the Indian subcontinent. Among the scholars who showed particular interest in *al-Ikmāl* within the intellectual tradition of the Indian subcontinent, 'Abd al-Haqq Dihlavī (d. 1052/1642) played a pivotal role in introducing the work to this region and integrating it into hadith education, through his engagement with *Mishkāt al-Masābīh*. This article aims to examine the nature of *al-Ikmāl*, composed in Tabriz during the 8th/14th century under Shī'ī Ilkhanid rule yet firmly rooted in Sunni tradition, and to assess its influence on the Islamic scholarly tradition that developed in 11th/17th century India. Furthermore, by tracing the circulation of the work across different geographical regions, the study evaluates its position within classical biographical historiography and analyzes how *al-Ikmāl* was recontextualized in the Indian landscape, particularly through the scholarly approach of 'Abd al-Haqq Dihlavī. The study employs a content analysis approach supported by comparative readings of relevant sources. It analyzes the textual content, isnad structures, and selection of transmitters to illuminate the interpretative frameworks through which *al-Ikmāl* was received and reinterpreted. In doing so, it evaluates both the original context of the text's composition and its subsequent transformations in new intellectual and regional settings. The article argues that 'Abd al-Haqq Dihlavī's engagement with Tabrīzī's works—particularly following his education in the Hijaz at the turn of the first millennium—had a significant impact on the trajectory of hadith scholarship in the Indian subcontinent. This interaction laid the groundwork for the reinterpretation and transmission of the classical hadith tradition within local scholarly frameworks, thereby ensuring its continuity across generations.

Keywords: Hadith, Islamic History and Civilization; al-Khatīb al-Tabrīzī; 'Abd al-Haqq Dihlavī; *Mishkāt al-Masābīh*; *al-Ikmāl fī Asmā' al-Rijāl*.

Cite as

Demirci, Selim - Tuzlu, Muhammet Ali. "Tracing the Footprints of A Book in the Indo-Persianate World and Hijaz: The Circulation of Khatīb al-Tabrīzī's al-Ikmāl and Its Contribution to the Indian Scholarly Tradition". *Journal of Kocatepe Islamic Sciences* 8/1 (2025), 19-34. <https://doi.org/10.52637/kiid.1612934>

Hint-Fars Dünyası ve Hicaz'da Bir Kitabın İzini Sürmek: Hatîb et-Tebrîzî'nin el-İkmâl'inin Dolaşımı ve Hint İlim Geleneğine Katkısı

Selim DEMİRCİ

Doç. Dr., Trabzon Üniversitesi, İlahiyat Fakültesi, Hadis Anabilim Dalı, Trabzon/Türkiye

selimdemic@trabzon.edu.tr, <https://orcid.org/0000-0003-0261-2716>

Muhammet Ali TUZLU

Arş. Gör., Trabzon Üniversitesi, İlahiyat Fakültesi, İslam Tarihi Anabilim Dalı, Trabzon/Türkiye

muhammetalituzlu@trabzon.edu.tr, <https://orcid.org/0000-0002-8755-6903>

Araştırma Makalesi

Süreç

Geliş Tarihi: 03.01.2025

Kabul Tarihi: 16.05.2025

Yayın Tarihi: 15.06.2025

İntihal

Bu makale, en az iki hakem tarafından incelendi ve intihal içermediği teyit edildi.

Etik Beyan: Bu çalışmanın hazırlanma sürecinde bilimsel ve etik ilkelere uyulduğu ve yararlanılan tüm çalışmaların kaynakçada belirtildiği beyan olunur.

Finansman: Yazar, bu araştırmayı desteklemek için herhangi bir dış fon almadığını kabul eder.

Yazar Katkıları:

Çalışmanın Tasarlanması: SD (%65), MAT (%35) Veri toplanması: SD (%65) MAT (%35) Veri Analizi: SD (%65), MAT (%35) Makalenin Yazımı: SD (%70) MAT (%30) Makale Gönderimi ve Revizyonu: SD (%60), MAT (%40).

Çıkar Çatışması: Yazar, çıkar çatışması olmadığını beyan eder.

Telif Hakkı

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Atıf

Demirci, Selim - Tuzlu, Muhammet Ali. "Hint-Fars Dünyası ve Hicaz'da Bir Kitabın İzini Sürmek: Hatîb et-Tebrîzî'nin el-İkmâl'inin Dolaşımı ve Hint İlim Geleneğine Katkısı". *Kocatepe İslami İlimler Dergisi* 8/1 (2025), 19-34. <https://doi.org/10.52637/kiid.1612934>

Öz

İslâm tarihinde bazı eserler hem ilmî değeri hem de geniş coğrafyalara yayılmalarıyla öne çıkmış ve birçok İslam toplumunu etkilemiştir. Bu çerçevede, Hatîb et-Tebrîzî'nin (ö. 740/1339 sonrası?) temel hadis kaynaklarını bir araya getirdiği *Miškâtü'l-Meşâbih* ile bu kitabın râvîlerini ele aldığı biyografik eseri *el-İkmâl fî Esmâ'r-Ricâl*, yalnızca yazıldıkları dönemde değil sonrasında da çeşitli İslâm beldelerinde hadis çalışmalarına yön veren temel metinler arasında yer almıştır. Söz konusu iki eserin etkisini en güçlü biçimde ortaya koyan bölgelerden biri Hint alt kıtasıdır. Hint alt kıtasındaki ilim geleneğinde *el-İkmâl*'e özel bir ilgi gösteren isimlerden biri olan Abdülhak Dihlevî (ö. 1052/1642), *Miškâtü'l-Meşâbih* vasıtasıyla eserin bu coğrafyada tanınmasında ve hadis tedrisatına entegre edilmesinde önemli bir rol oynamıştır. Bu çalışma, 8./14. yüzyılda Tebriz'de Şîî İlhanlı yönetimi altında, ancak Sünnî geleneğe uygun şekilde telif edilen *el-İkmâl*'in 11./17. yüzyıl Hindistan'ında şekillenen ilim geleneği üzerindeki etkisini incelemeyi amaçlamaktadır. Ayrıca, eserin farklı coğrafi bölgelerdeki dolaşımı üzerinden, klasik dönem biyografik tarih yazımındaki yeri ve konumu değerlendirilmekte ve özellikle Abdülhak Dihlevî'nin ilmî yaklaşımı çerçevesinde *el-İkmâl*'in Hint coğrafyasında nasıl yeniden konumlandığı analiz edilmektedir. Çalışmada yöntem olarak, ilgili kaynakların karşılaştırmalı okumalarıyla desteklenen muhteva analizi yaklaşımı benimsenmiştir. Metnin içeriği, isnad yapısı ve râvî tercihleri analiz edilerek *el-İkmâl*'in nasıl yeniden anlamlandırıldığı aydınlatılmaya çalışılmıştır. Böylelikle *el-İkmâl*'in telif edildiği dönemdeki değeri ve sonrasında farklı bölgeler üzerindeki dönüşüm süreci birlikte değerlendirilmiştir. Sonuç olarak bu makale, Dihlevî'nin özellikle ilk bin yılın sonunda Hicaz'da aldığı eğitimin ardından Hatîb et-Tebrîzî'nin eserleriyle kurduğu ilişkinin, Hint alt kıtasındaki hadis ilminin gelişim seyrini anlamlı ölçüde etkilediğini savunmaktadır. Nitekim bu etkileşim, klasik hadis mirasının bölgesel ilmî gelenekler içinde yeniden yorumlanarak sonraki nesillere aktarılmasına da zemin hazırlamıştır.

Anahtar Kelimeler: Hadis, İslam Tarihi ve Medeniyeti, Hatîb et-Tebrîzî, Abdülhak Dihlevî, *Miškâtü'l-Meşâbih*, *el-İkmâl fî Esmâ'r-Ricâl*.

Introduction*

It is considered that Khatīb al-Tabrīzī¹ was born in the second half of the 7th century AH and died toward the end of the first half of the 8th century AH. He is renowned for his hadith compilation, *Mishkāt al-Masābīh*. *Mishkāt*, a reworking of al-Farrā' al-Baghawī's (d. 516/1122) *Masābīh al-Sunna*,² aimed to address some criticisms of the original work while enhancing its accessibility for teaching and analysis. Since its inception, *Mishkāt* has gained significant acclaim and served as a pivotal source, particularly within hadith circles [halaqas], leading to the emergence of numerous scholarly studies.³ Among the first of such works is *al-Ikmāl fī Asmā' al-Rijāl*, authored by al-Khatīb al-Tabrīzī himself, which briefly introduces the narrators [rawis] featured in *Mishkāt*.

One of the scholars who demonstrated a keen interest in the works of al-Tabrīzī and provided commentary on them was 'Abd al-Haqq Dihlavī (d. 1052/1642). al-Dihlavī occupies a significant position as an Indian scholar who authored a work centered on al-Tabrīzī's *al-Ikmāl*. As a prominent figure in the systematization of hadith studies in the Indian subcontinent, al-Dihlavī's engagement with *al-Ikmāl* played a pivotal role in the widespread adoption of al-Tabrīzī's two seminal works and their integration into Islamic educational practices across India. Furthermore, through his contributions and critiques, al-Dihlavī asserted his influence in the field of narrators' biographies [rijāl] within Indian hadith studies during the 17th century CE.

Undoubtedly, 'Abd al-Haqq Dihlavī emerges as a pivotal figure in discussions concerning the doctrine of hadith within the Indian milieu. In academic discourse, he is often hailed with grandiose titles, notably as a seminal figure in the field of hadith studies. It is imperative to recognize al-Dihlavī's substantive contributions to the advancement and institutionalization of extant hadith scholarship within the region. His endeavors encompassed the establishment of educational institutions dedicated to the dissemination of hadith knowledge, the privileging of the Hanafī fiqh framework in hadith interpretation, and the advocacy for the significance of hadith pedagogy.⁴ Central to al-Dihlavī's scholarly pursuits in hadith studies lies his profound engagement with the corpus of al-Khatīb al-Tabrīzī. This scholarly affinity traces back to al-Dihlavī's educational sojourn in the Hijaz region, where between 996 and 999 AH, he immersed himself in the study of *Mishkāt al-Masābīh* under the tutelage of his mentor, 'Abd al-Wahhāb Muttaqī.⁵ This academic odyssey, commencing circa 996 AH, concluded approximately two years later in 998 AH. Upon his return to his native land, al-Dihlavī assumed an active role during a period that underscored his significance in the realm of hadith studies in India.⁶

Numerous scholarly inquiries have explored various facets of 'Abd al-Haqq Dihlavī's life, his literary oeuvre, his proficiency in hadith studies, and his Sufi inclinations. The intellectual tradition cultivated by al-Dihlavī and his doctrinal stance on hadith reflect the underlying dynamics of legal schools and the reception of Muslim scholar ('ālim) in the South Asian context.⁷ Nonetheless, gaps persist in elucidating his

* We would like to express our sincere thanks to Mrs. Büşra Beyza Bedir for her invaluable assistance with the proofreading of this article. Her meticulous and dedicated work has played a significant role in presenting the text in a clearer and more refined academic manner.

¹ It should be noted that the dates of al-Khatīb al-Tabrīzī's death, 737 AH and 741 AH, mentioned in some studies, are not verifiable information in terms of classical sources. Ziriklî recorded the date of 741 AH in *al-A'lām*, see Khayr al-Dīn al-Ziriklî, *al-A'lām* (Beirut: Dār al-Ilm, 2002), 6/234. There is no detailed information about the author's life in the available sources, nor is the date of his death specified. The fact that the first of the death dates mentioned in contemporary works corresponds to the end of *Mishkāt al-Masābīh* and the other to the end of *al-Ikmāl* gives the impression that they are estimates based on the colophons (*faragh*) of the works.

² Al-Farrā' al-Baghawī's *Masābīh al-Sunna* has garnered attention during the period it was written, being read in scholarly circles and followed by numerous commentaries. For detailed information, see, Mustafa Yasin Akbaş, "Meşâbîhu's-Sunne Şerh Literatürü", *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 63/1 (May 2022), 33-80.

³ For the introduction of the work and especially its prominent features in terms of teaching, see. Selim Demirci, "el-Hatīb et-Tebrizî ve Mişkâtü'l-Mesâbîh'i Üzerine", *Hadis Tetkikleri Dergisi* 12/2 (December 2014), 95-113; Selim Demirci, "Bir Tedris Metni Olarak Mişkâtü'l-Mesâbîh", *Balıkesir Üniversitesi İlahiyat Fakültesi Dergisi* 14 (December 2021), 251-273.

⁴ For detailed information about his life and studies, see. Khaliq Ahmad Nizami, *Hayāt Sheikh 'Abd al-Haqq Dihlavī* (Lahore: Maktaba Rahmaniya, 1985); Aleem Ashraf Khān, *Hayāt 'Ilm wa Khidmāt Shaykh 'Abd al-Haqq Dihlavī* (New Delhi: Islamic Wonders Bureau, 2001); Ahmad Qādrī, *Tazkirah Shaykh 'Abd al-Haqq Muhaddith Dihlavī* (Delhi: Dilshad Book Depot, ts.).

⁵ For detailed information about his life, see 'Abd al-Haqq Dihlavī, *Akhbār al-Akhyār*, trans. Mawlānā Subhān Mahmūd- Mawlānā Muhammad Fādil (Delhi: Noor Publishing House, 1990), 543-558.

⁶ Muhammad Hifzur Rahmān Kumullāi, *al-Budūr al-Mudīyah fī tarājim al-Hanafīyah* (Dakka: Dār al-Sālih ts.), 10/129-131; Khān, *Hayāt 'Ilm wa Khidmāt Shaykh 'Abd al-Haqq Dihlavī* 26-32. Also see. Mehmet Özşenel, *Pakistan'da Hadis Çalışmaları* (İstanbul: M.Ü. İlahiyat Fakültesi Vakfı Yayınları, 2014), 66.

⁷ For some examples see. Sushmita Banerjee, "Persian Literati, Islam and Politics in Early Modern South Asia: Being a Muslim in 'Abd al-Haqq Dehlavī's Texts", *South Asia: Journal of South Asian Studies* 46/46 (January 2024), 1115-1133; Corinne Lefèvre, "Mughal Early Modernity and Royal ādāb: Shaykh 'Abd al-Haqq Muhaddith Dihlavī's Sufi Voice of Reform", *Adab and Modernity*, ed. Cathérine Mayeur-Jaouen (Leiden: Brill, 2020), 63-92; Muhammad Fazal Haq - Hāfiz Muhammad Faisal Qureshī, "Mishkāt al-Masābīh per Shaykh 'Abd al-Haqq Muhaddith Dihlavī ke kām kā jaaiza", *Al-Amir Research Journal for Islamic Studies* 2/2 (December 2021), 1-15.

role in the pedagogy of hadith during 17th century India and his efforts to reconcile the science of hadith with the Hanafī fiqh tradition through his commentaries on al-Tabrīzī's *Mishkāṭ al-Masābīḥ* and *al-Ikmāl fī Asmā' al-Rijāl*. In his Urdu work *Hayāt Sheikh 'Abd al-Haqq Dihlavī*, Nizami successfully addresses the biography of 'Abd al-Haqq Dihlavī while also emphasizing his role in the field of hadith studies.⁸ Additionally, Blecher, in *Said the Prophet of God*, focuses on the circulation of hadith books and the relationships between networks of scholars across the Hijaz, the Mamluk Sultanate of Egypt, and the Indian subcontinent.⁹ Scott Kugle's *Hajj to the Heart*, regarded as a cult work in South Asian Islamic studies, particularly examines the details of the knowledge and thought that flourished in the Hijaz through figures such as 'Alī Muttaqī al-Hindī (d. 975/1567), Abd al-Wahhāb Muttaqī, Muhammad b. Tāhir al-Patanī, and 'Abd al-Haqq Dihlavī, as well as the process by which this distinctive religious thought was transferred to South Asia.¹⁰ However, none of these works focus on the interregional interactions and relationship networks, particularly as seen through *al-Ikmāl*. Therefore, this study aims to fill this gap by describing al-Dihlavī's position within the scholarly milieu of the period, his jurisprudential inclinations evident in his commentary, and the interconnections between the Tabriz-Hijaz-Indian scholarly networks mediated through these two works. Thus, it serves as a supporting element to Kugle's academic work, focusing on how al-Dihlavī transferred the experience gained from his interaction with the Hijaz to India. This article also contributes to the historiography of the book by elucidating the circulation of *al-Ikmāl* across diverse regions.

This study focuses on the circulation of *al-Ikmāl* and its contribution to the scholarly traditions in South Asia and examines how the relationship between the science of hadith and the Hanafī legal school developed in the Indian subcontinent. Within the scope of the research, the effects of the relationship networks that developed through the works of al-Tabrīzī and 'Abd al-Haqq Dihlavī written in different scholarly circles on scholarly interaction were evaluated. In addition, through intertextual relations and citation analyses, the processes of shaping and transmitting the worlds of meaning of the works are examined. In the first instance, a comprehensive textual analysis of al-Tabrīzī's *al-Ikmāl* was conducted, with a particular emphasis on network analyses to trace the intellectual trajectory of this work, which was originally composed in Tabriz, as it journeyed to the Indian subcontinent.

Following the identification of these patterns, the focus shifted to the context in which *al-Ikmāl* was interpreted by 'Abd al-Haqq Dihlavī, specifically examining the prevailing Hanafī legal school perspectives within his commentary. Through this approach, the study endeavors to illuminate the intellectual mobility initiated by the Indian 'ulamā' in the Hijaz, a movement that, as Kugle also traces, contributed to the dissemination of scholarly thought reaching the Indian subcontinent via Dihlavī's engagement with the work. This methodological approach aims to provide an in-depth understanding of *al-Ikmāl*'s place in the world of scholarship and thought and his influence in the Indian subcontinent.

1. Al-Khatīb al-Tabrīzī and *al-Ikmāl fī Asmā' al-Rijāl*

One of al-Khatīb al-Tabrīzī's two known works, *al-Ikmāl fī Asmā' al-Rijāl*, was inspired by the shortcomings the author observed while studying the *al-Masābīḥ*. Considering that *Mishkāṭ* was completed in 737 AH and *al-Ikmāl* three years later, the work must have been completed in the three years in between. The collaborative involvement of Sharaf al-Dīn al-Tibī (d. 743/1343) in the composition of both works, alongside his authorship of the inaugural commentary on *Mishkāṭ* titled *al-Kāshif 'an Haqā'iq al-Sunan*, suggests that the aspects surrounding a text in terms of hadith studies were completed by two scholars in Tabriz. The delineation of hadith studies presents the following components: a) *Mishkāṭ al-Masābīḥ*, serving as the principal compendium consolidating hadith literature; b) *al-Ikmāl fī Asmā' al-Rijāl*, providing a concise overview of the narrators featured in *Mishkāṭ al-Masābīḥ*; c) an introductory procedural discourse, exemplified by Sharaf al-Dīn al-Tibī's preface to his commentary, elucidating the terminology pertinent to hadith studies; and d) *al-Kāshif 'an Haqā'iq al-Sunan*, focusing on the elucidation of textual interpretations within the aforementioned corpus. In light of these elements, it is conceivable that the collaborative efforts of the two Tabriz scholars fostered an environment conducive to achieving methodological coherence and scholarly synergy in the domain of hadith scholarship. Indeed, while al-Tabrīzī's work *al-Ikmāl* filled a gap in the field of rijāl, the introduction (*muqaddima*) of al-Tibī's work *al-Kāshif* served as a foundation for the terminological knowledge needed during the teaching of *Mishkāṭ*.

The title of al-Tabrīzī's work, *al-Ikmāl fī Asmā' al-Rijāl*, provides insight into the niche it occupies within the tradition of rijāl. This title echoes similar works in the field of rijāl, such as the comprehensive

⁸ Nizami, *Hayāt Sheikh 'Abd al-Haqq Dihlavī*, 1-391.

⁹ Joel Blecher, *Said the Prophet of God* (California: University of California Press, 2018), 1-272.

¹⁰ Scott Kugle, *Hajj to the Heart (Sufi Journeys across the Indian Ocean)* (Chapel Hill: The University of North Carolina Press, 2021), 1-245. We would like to express our sincere gratitude to Dr. Jyoti Gulati Balachandran for being the means through which we gained access to a wealth of information, including crucial English sources such as Kugle's work.

book by ‘Abd al-Ghanī al-Maqdisī (d. 600/1203), known as *al-Kamāl fī Asmā’ al-Rijāl*, which delineates the narrators of the *al-Kutub al-Sittah*. Throughout the hadith literature, many other works bear titles such as *al-Kamāl* or *al-Ikmāl*. Al-Tabrizī’s decision to designate his work as ‘*al-Ikmāl*’ alongside Maqdisī’s extensive volume may initially seem contradictory due to the apparent difference in scope. However, a closer examination reveals that al-Tabrizī did not intend to present a comprehensive treatise on literature. Instead, he sought to provide a specific completion (*ikmāl*) tailored to the needs of *Mishkāt* by drawing from foundational works in the field. Therefore, al-Tabrizī’s aim was not to ‘complete’ the literature on *rijāl*, a point evident from the preface and introductory statements of his work. Khatīb al-Tabrizī wrote his book in 740 AH, during the month of Rajab, and on a Friday. He describes the composition of the work as ‘jam’ [جمع], ‘tahdhīb’ [تهديب] and ‘tashzīb’ [تشذيب],¹¹ shedding light on the content, style, and sources employed. al-Tabrizī mentions utilizing *al-Isti‘āb*, *Hilyat al-Awliyā’*, *Jāmi’ al-Usūl*, *Manāqib al-Akhyār*, and *al-Kāshif* in crafting *al-Ikmāl*.¹² Consequently, the work can be viewed as a compilation or ‘jam’, yet it transcends mere compilation, undergoing refinement and reorganization according to al-Tabrizī’s methodology and thus creating a ‘tahdhīb’ work. It can also be called a ‘tashzīb’ that provides a curated presentation of information, serving as a supplementary text by offering a concise introduction to the narrators in *Mishkāt* without delving into exhaustive detail.¹³

The inclusion of al-Dhahabī (d. 748/1348), identified by the author as Abu ‘Abdallāh al-Dhahabī al-Dimashqī, among the sources referenced in *al-Ikmāl fī Asmā’ al-Rijāl* holds particular significance. While one might anticipate a preference for more renowned works as sources, the utilization of al-Dhahabī’s contributions alongside others is noteworthy. Notably, al-Tabrizī drew upon the contemporaneous scholarship of al-Dhahabī, whose *al-Kāshif*¹⁴ was completed around 720 Ramadan AH, in close proximity to the composition of *al-Ikmāl*. This temporal proximity suggests the possibility of relatively swift scholarly transmission during this period and may reflect the extent to which figures like al-Dhahabī were recognized and referenced beyond their immediate intellectual circles.

The colophons [faragh] suggest that Sharaf al-Dīn al-Tibī played a significant role in shaping the book. As explained by al-Tabrizī, he presented *al-Ikmāl* to al-Tibī in a similar manner to how he presented *Mishkāt al-Masābih* upon its completion. Al-Tibī expressed a similar level of acclaim for both works.¹⁵

Through the collaborative efforts of al-Tabrizī and under the guidance of Sharaf al-Dīn al-Tibī, *al-Ikmāl* meticulously addresses the narrators featured in *Mishkāt* through two primary sections. The initial section alphabetically catalogues both male and female companions, along with the subsequent generation of tābi‘īn. The compilation of names for inclusion was based on those mentioned in *Mishkāt* or those who had narrations therein. Notably, for those narrators recognized by their kunyas, these were used as the primary basis for categorization. For instance, Abu Hurayra (d. 58/678), whose given name is either ‘Abd Allāh or ‘Abd al-Rahmān, is indexed not under the article ‘ayn/ع’, the first letter of his name, but rather under the article ‘hā/هـ’, the first letter of the word ‘Hurayra’.¹⁶

The subsequent section delves into the authors of foundational texts delineated in the preface of *Mishkāt al-Masābih*, alongside the esteemed Imāms.¹⁷ Within this section, renowned hadith scholars such as Mālik b. Anas (d. 179/795), al-Shāfi‘ (d. 204/820), al-Bukhārī (d. 256/870), al-Muslim (d. 261/875), Abu Dāwūd (d. 275/889), and al-Tirmidhī (d. 279/892) are prominently featured. However, it is noteworthy that this section encompasses additional names such as al-Dāraqutnī (d. 385/995), Abu Nu‘aym (d. 430/1038), Abu Bakr al-Isma‘īli al-Barakānī (d. 425/1034), al-Baghawī (d. 516/1122), Ibn al-Athīr (d. 630/1233) and al-Imām al-Nawawī (d. 676/1277). While parallels can be drawn between the citations on the Imāms of *al-Kutub al-Sittah* and the contextual elements of the second chapter of *al-Ikmāl*

¹¹ Al-Khatīb al-Tabrizī, *al-Ikmāl fī Asmā’ al-Rijāl*, ed. Ramadān b. Ahmad b. ‘Alī (Beirut: Dār Ibn Hazm, 1423/2003), 6/2674; Sharaf al-Dīn al-Tibī, *Sharh Mishkāt al-Masābih*, ed. Abdulhamid Hindavi (Mecca: Maktabat Nizār Mustafā al-Bāz, 1417/1997), 1/340. (The first volume of the commentary contains the entire *al-Ikmāl*)

¹² Al-Tabrizī, *al-Ikmāl fī Asmā’ al-Rijāl*, 6/2674.

¹³ Al-Tabrizī uses the expression ‘tashzīb’, which is not very common among the classical types of writing, in the introduction of the work. It is understood that al-Tabrizī uses this expression, which is not very common, as an equivalent of a summary (*ikhtisār*). Al-Tibī also uses the expression ‘tashzīb’ as ‘takmil, tahdhīb, tashzīb’ while listing his suggestions for the reworking of the hadiths of *al-Masābih al-Sunna*. See al-Tibī, *Sharh Mishkāt al-Masābih*, 2/368. Because two scholars from Tabriz use the same expression to describe similar situations, it can be said that it is widespread in the region and is used as the equivalent of summary (*ikhtisār*).

¹⁴ Shams al-Dīn al-Dhahabī, *al-Kāshif fī ma‘rifat man lahu riwāya fī ‘l-kutub al-sitta* (Jeddah: Dār al-Qibla, 1992), 1/81. See also. Ibrahim Sainkaplan, *Hicr VIII. Asır Ricāl Tenkidi- Zehebî Örneği* (Rize: University of Recep Tayyip Erdogan, Ph.D. Dissertation, 2023), 48.

¹⁵ Al-Tabrizī, *al-Ikmāl fī Asmā’ al-Rijāl*, 6/2674.

¹⁶ Al-Tabrizī, *al-Ikmāl fī Asmā’ al-Rijāl*, 6/2645.

¹⁷ Al-Tabrizī, *al-Ikmāl fī Asmā’ al-Rijāl*, 6/2653–2674.

with the introduction to *al-Jāmi' al-Usūl*, it is apparent that they reflect al-Tabrīzī's distinctive inclinations, transcending the confinement to specific names.

The initial figure introduced is Anas b. Mālīk. In summary, the narrative outlines his complete name, kunya, his mother's name, his devoted service to the Prophet Muhammad (peace be upon him), his relocation to Basra during the tenure of 'Umar b. al-Khattāb, and his significance as the final companion to pass away in Basra. While concluding the work, the last hadith scholar addressed in *al-Ikmāl* is al-Nawawī.

2. From *Mishkāt* to *al-Ikmāl*: Tracing Scholarly Connections from Tabriz to the Indian Subcontinent

The establishment of *al-Ikmāl* as a prominent reference in the Indian subcontinent did not occur in isolation. Rather, it was part of a broader intellectual process closely tied to the increasing visibility of *Mishkāt al-Masābīh* and its compiler, al-Tabrīzī, within local hadith pedagogy. As the pedagogical utility and textual authority of *Mishkāt* became more widely acknowledged, it appears that *al-Ikmāl*—with its focus on rijāl terminology—found a receptive audience among scholars seeking supplementary resources to aid in the interpretation and teaching of *Mishkāt*. Understanding the regional impact of *al-Ikmāl*, therefore, requires a careful examination of the conditions under which *Mishkāt* rose to prominence and the scholarly dynamics that enabled *al-Ikmāl* to be integrated into this emerging pedagogical landscape.

During the 8th century of the Islamic calendar, the era in which al-Tabrīzī resided, witnessed the emergence of authoritative scholars, particularly in key centers like Qahira and Dimashq, who contributed to the creation of classical works on hadith rijāl literature. However, al-Tabrīzī lived in a region that played a relatively subdued role in the advancement of rijāl literature. Instead, this area was more renowned for its pursuits in language, kalam, Sufism, logic, and philosophy. Despite its modest size and the region's lack of prominence in this specific field, *al-Ikmāl*, crafted by al-Tabrīzī, stands out as a notable exception, having had a lasting impact on Islamic scholarly tradition and literature.

A correlation exists between the regions and individuals associated with the prominence of *al-Ikmāl* and those associated with the prevalence of *Mishkāt*. Accordingly, in assessing the influence and contribution of *al-Ikmāl* to literature, Sharaf al-Dīn al-Tībī emerges as a prominent figure. Al-Tībī is notably recognized for predominantly focusing on the explication of words rather than furnishing details about the narrators. It is possible that al-Tībī considered *al-Ikmāl* a sufficiently reliable reference for identifying the narrators mentioned in *Mishkāt*, which may explain why he did not feel the need to elaborate on them in his own commentary. Rather than aiming to reproduce biographical details, al-Tībī might have chosen to focus on other aspects of hadith interpretation. Of course, this should not be taken as the only explanation; it is also possible that he did not see rijāl analysis as central to the goals of his commentary. Those individuals for whom Sharaf al-Dīn al-Tībī provides scant information in his commentary are generally those mentioned in the text rather than the actual narrators of the hadiths.¹⁸ Essentially, considering that al-Tībī undertook the commentary of *Mishkāt al-Masābīh* immediately following its composition, it could be inferred that his early commentary may have served as an indirect source of guidance for al-Khatīb al-Tabrīzī in shaping his biographical work.

The second significant figure in the influence of al-Tabrīzī's work is al-Sayyid Sharīf al-Jurjānī (d. 816/1413). Born in 740 AH, the same year al-Tabrīzī penned *al-Ikmāl*, al-Jurjānī authored a commentary on *Mishkāt* known as the *Hāshiya al-Jurjānī*. The fact that al-Jurjānī engaged directly with al-Tabrīzī's *Mishkāt* and composed a marginal commentary on it further underscores the intellectual impact and scholarly reception of this work in his time. Despite being titled as *Hāshiya*, it actually serves as a summary of the work of Sharaf al-Dīn al-Tībī.¹⁹ Therefore, al-Jurjānī played a significant role in transmitting the ideas of both al-Tabrīzī and Sharaf al-Dīn al-Tībī. Some scholars have argued that al-Jurjānī lacked proficiency in hadith and narrative sciences.²⁰ However, this assessment may stem from the regional emphasis on rational sciences in areas such as Tabriz and Jurjan, where concise and secondary texts were prioritized for the transmission of knowledge. They directed their intellectual focus towards other dimensions of the texts, preferring to analyze hadith texts through *Mishkāt al-Masābīh*, and usūl and rijāl texts through compilations, jāmi' and tahdhīb works such as *al-Hulāsa* and *al-Ikmāl*. Nonetheless, it can be argued that the engagement of a figure like al-Jurjānī with the texts of al-Tabrīzī and al-Tībī, provided these texts with a dynamic resonance parallel to his influence. Furthermore, al-Jurjānī's tenure in Samarkand as a mudarris for eighteen years²¹ significantly expanded his sphere of influence, particularly across regions that benefited from its intellectual output, including the Indian subcontinent.

¹⁸ For example, for 'Abd Allāh b. Mas'ūd, see al-Tībī, *Sharh Mishkāt al-Masābīh*, 4/1358; for Ka'b al-Akhbār, see *Ibid.*, 4/1264-1265.

¹⁹ Sayyid al-Sharīf al-Jurjānī, *Hāshiya 'alā Mishkāt al-Masābīh* (Karachi: Maktaba al-Bushra, 1433/2012), 1/19-22.

²⁰ Abd al-Hayy al-Lucknawī - 'Abd al-Fattāh Abu Ghudda, *Dhāfir al-Amānī fī Mukhtasar al-Jurjānī* (Beirut: Maktabah al-Matba'ah al-Islāmiyah, 1416. (editor's note no. 1).

²¹ Sadreddin Gümüş, "Cürcānī, Seyyid Şerîf", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Yayınları, 1993), 8/135.

Additionally, the fact that some scholars educated in Anatolia, Turkestan, and India trace their *ijāzat-nāmas* back to al-Jurjānī²² serves as tangible evidence of this influence. Furthermore, given that Sunni scholars migrating from the region to India transported al-Tabrīzī's book with them as a significant work of hadith,²³ it is plausible that al-Jurjānī played a role in fostering the acknowledgment and dissemination of al-Tabrīzī's contributions.

Another noteworthy figure in the connection between Tabriz, the Hijaz, and the Indian subcontinent is 'Alī al-Qārī (d. 1014/1605), who was active in scholarship during the same period. Residing in the Hijaz, he authored a commentary on *Mishkāt al-Masābīh* titled *Mirqāt al-Mafātīh*, in which he directly referenced *al-Ikmāl*.²⁴ It is reported that the biographical introductions in *al-Mirqāt* are based on *al-Ikmāl*.²⁵ Al-Qārī's influence, particularly within Hanafī circles, bolstered the scholarly significance of al-Tabrīzī's work. His location in the Hijaz and affiliation with the Hanafī school also contributed to the recognition and acceptance of *al-Ikmāl*. Notably, the author of *al-Mirqāt*, who studied under Ibn Hajar al-Haytamī, 'Alī Muttaqī al-Hindī (d. 975/1567), and 'Abd Allāh as-Sindī (d. 984/1576) in Mecca, authored a commentary on *Mishkāt* and referenced *al-Ikmāl*, highlighting the interconnected network of scholars of the time.

The course of hadith studies and literature in subsequent periods indicates a transition from the characteristics observed in al-Dihlavī's persona to a scholarly paradigm. Indeed, al-Khatīb al-Tabrīzī's *Mishkāt al-Masābīh* attained significant renown in India, emerging as a foundational text in the pedagogy of hadith. Additionally, the publication of the English translation of *Mishkāt al-Masābīh* in Calcutta as early as 1809 serves as a tangible manifestation of its prominence in India. This translation marked one of the earliest instances of a hadith book being printed and translated into English.

Given that the initial printing of *Sahīh al-Bukhārī* occurred in the 1850s,²⁶ the translation of al-Tabrīzī's work was released nearly fifty years earlier. The translator's preface stands out as one of the most significant aspects of this translation, which was dedicated to the British East India Company and executed by Captain Arnold N. Matthews of the Bengal Artillery. He emphasizes that the colonial administration, referred to as the Indian Empire, permitted the indigenous population to utilize their own legal systems for resolving legal issues. Therefore, he underscores the necessity of comprehending the original source materials to grasp these laws and principles effectively. The translator emphasized the centrality of two primary sources of Islamic law, namely the Qur'an and the hadith. While translations of the Qur'an had been previously undertaken, the translator noted the absence of comprehensive translations of hadith sources in European languages. In light of this, he expressed a preference for *Mishkāt* due to its inclusion of the most significant and authentic narrations compared to other hadith sources.²⁷

These statements indicate that A. N. Matthews and the East India Company recognized al-Tabrīzī's *Mishkāt al-Masābīh* as a significant work among Indian Muslims, considering it the most authoritative hadith source in the subcontinent during that period. This edition, often overlooked in contemporary studies of printed hadith and religious literature, serves as evidence of al-Tabrīzī's enduring influence as a source in hadith scholarship on the subcontinent.²⁸

There are several features that distinguish *al-Ikmāl* within the context of the 7th century Hijri and the scholarly environment of Tabriz in which it was composed. Al-Tabrīzī's decision to compile a concise and functionally arranged list of narrators sets his work apart from many of his contemporaries—such as Ibn Sayyid al-Nās (d. 734/1334), al-Birzālī (d. 739/1339), al-Mizzī (d. 742/1341), and Ibn Kathīr (d. 774/1373)—whose biographical writings often adopted more comprehensive or analytical approaches.

²² Gümüş, "Cürcânî, Seyyid Şerîf", 8/135.

²³ Özşenel, *Pakistan'da Hadis Çalışmaları*, 65.

²⁴ Al-Qārī, *Mirqāt al-Mafātīh*, 1/133.

²⁵ Halil Ibrahim Kutlay, *al-Imām 'Alī al-Qārī wa-âḥḥārūh fī 'ilm al-hadith* (Beirut: Dār al-Bashair al-Islamiyya, 1407/1987), 301.

²⁶ For details see Mehmet Özşenel, "Sahīh-i Buhārî Neşirleri: Sehârenpûrî Neşri ile II. Abdülhamid Neşrinin Karşılaştırılması", *Türkiye Araştırmaları Literatür Dergisi* 21 (May 2013), 457-484.

²⁷ Khatīb al-Tabrīzī, *Mishcat-ul-Masabih*, trans. Arnold N. Matthews (Calcutta: T. Hubbard at the Hindoostanee Press, 1809), translator's introduction. It is also stated that in addition to this translation, which was planned to be printed in 122 copies, 100 copies were published for the Honourable Company/East India Company by order of the Governor General. It is stated that many of the printed copies were destroyed during sea voyages. *India & Sri Lanka*, ('t Goy: Antiquariaat Forum & Asher Rare Books, 2020), 34, work number 31; John Kitto (ed.), "Moslem Traditionary Customs", *The Journal of Sacred Literature* (London: C. Cox, 1848), 1/156.

²⁸ Also, *Mishkāt al-Masābīh* and *al-Ikmāl* its inclusion in the library of the Hanafī scholar Sahāranpūrī (1852-1927) suggests that it was among the works he consulted when composing classic modern commentaries like *Badhl al-majhūd*. See. Halil Ahmad Saharanpūrī, *Badhl al-Majhūd fī Halli Sunan Abu Dāwūd* (Beirut: Dār al-Bashair al-Islamiyya, 1426/2006), 1/153-155. Additionally, in the scholarly education of the Indian subcontinent, those who studied and memorized *Mishkāt* are referred to as "Mishkāti." The memorization of *Mishkāt* and its inclusion in the curriculum serves as another significant example of its importance in the region. See Ahmet Aydın, *Yavana İslam Medeniyetinin Büyük Havzası: Hint* (İstanbul: Ketebe, 2021), 220.

While figures like al-Dhahabī (d. 748/1348) also authored abridged works, such as *al-Kāshif*,²⁹ *al-Ikmāl* nevertheless reflects a distinctive scholarly strategy shaped by the specific pedagogical and intellectual needs of al-Tabrizī's milieu. In the Tabriz region, where *Mishkāt* was composed following the compilation of works such as *Masābīh al-Sunna*, and where secondary compilations were prominent, a similar approach prevailed in the composition of rijāl literature. Scholars in this area exhibited greater interest in language, rhetoric, Sufism, and Sunni theology, often prioritizing the texts of hadiths over their isnads. Against this backdrop, *al-Ikmāl* emerged in a milieu where secondary compilations were highly sought after, offering a notable example of rijāl literature not widely available in the region. Consequently, it is challenging to identify a comprehensive or concise compendium of hadith rijāl from this period.

The 10th century of Hijri marks a pivotal moment in the impact of *al-Ikmāl*. Evidence suggests that during this period, the work gained widespread acceptance and dissemination, establishing itself as a significant text for the teaching of hadith in distant cities across Islamic territories. However, the consolidation of *al-Ikmāl* as an influential work in the region appears to have been closely intertwined with the growing recognition of *Mishkāt al-Masābīh* and its author in the Indian subcontinent. For instance, Ibn Hajar al-Haytamī (d. 974/1567), a prominent scholar of the 10th century, stands out as a key figure demonstrating the rising prestige of al-Tabrizī's work. Al-Haytamī, also known as Imām al-Haramayn, undertook journeys to Mecca in 933, 937, and 940 and a commentary on *Mishkāt*. His involvement in such scholarly endeavors helped bring attention to the works of al-Tabrizī and *al-Ikmāl*, demonstrating their social significance. Notably, some of his students, including Muhammad b. Tāhir Patanī (d. 986/1578) and Abd al-Qādir b. Shaykh al-ʿAydarūs (d. 1038/1628) had connections to India,³⁰ highlighting the interconnectedness of Tabriz, the Hijaz, and the Indian subcontinent in the realm of hadith scholarship. Muhammad b. Tāhir Patanī's compilation of a treatise akin to a dictionary on *Mishkāt*, the continuation of *Mishkāt* studies by scholars in Gujarat during the same period, and the mention *Hāshiya of Mishkāt*³¹ underscore the recognition accorded to al-Tabrizī's contributions.

The information regarding the individuals featured in the work is presented with clarity and brevity, aligning well with the book's intended purpose. Both in its substance and approach, *al-Ikmāl* appears to have been crafted as a biographical dictionary, aimed at facilitating a more efficient and practical reading of *Mishkāt*, particularly within the sphere of hadith pedagogy. Furthermore, the work stands out for its thematic parallels with certain historical texts originating from the 8th century within the region. To delve deeper into these shared traits, a comparative analysis between *al-Ikmāl* and a contemporaneous historical text, *Tārīkh-i Guzīda*, would yield valuable insights. In Hamd Allāh Mustawfī's Persian *Tārīkh-i Guzīda*,³² a comprehensive historical work recognized among general history books and dedicated to Ghiyāth al-Dīn Muhammad, detailed narratives concerning the initial four caliphs are meticulously outlined. Subsequently, attention is drawn to the al-ʿAshara al-Mubashshara [The Ten to Whom Paradise was Promised]. Following that, comprehensive biographical accounts of individuals categorized under the header 'Great Companions' are provided in alphabetical order. At this juncture, it becomes apparent that there exists a parallelism in both the substance and approach between the succinct methodology and informational presentation found in *Tārīkh-i Guzīda* and that of *al-Ikmāl*.³³ A broad comparison of the two works indicates a semblance in the manner in which the biographies of saḥābī and tābiʿīn, particularly those pertinent to narrators, both the sources consulted and are employed.

In the present discourse, it is pertinent to address the significance and impact of ʿAbd al-Haqq Dihlavī's *al-Ikmāl*, which holds a prominent position within the context of Indian hadith studies and the interconnected scholarly network spanning Tabriz, the Hijaz, and the Indian subcontinent.

3. Regional Intellectual Networks: Linking Tabriz to the Indian Subcontinent through the Hijaz

Upon returning to his hometown following his education in the Hijaz ʿAbd al-Haqq Dihlavī's works diverged from those of his contemporaries and subsequent scholars in notable ways. He authored three distinct works—two commentaries and a biographical compilation—on the *Mishkāt al-Masābīh*, each written in different languages. This multifaceted approach underscores his comprehensive engagement with the text and its scholarly significance across linguistic and cultural contexts. Al-Dihlavī firstly

²⁹ Tayyar Altıkulaç, "Zehebî", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Yayınları, 2013), 44/180-188.

³⁰ Ibn Hajar al-Haytamī, *Fath al-Ilāh fī shārh Mishkāt al-Masābīh*, ed. Ahmad Farīd al-Māzīdī (Beirut: Dār al-Kutub al-ʿIlmiyya, 2015), 1/34–37, 73–77. For detailed information on the life and works of Muhammad b. Tāhir Patanī, see ʿAbd al-Rashīd al-Nādwī al-Khānpūrī, *Malik al-Muhaddithin ʿAllāmah Muhammad b. Tāhir Patanī al-Gujārātī* (Gujarat: Adab al-Islāmī, 2010).

³¹ Nizami, *Hayāt Sheikh ʿAbd al-Haqq Dihlavī*, 55–56.

³² Abdülkerim Özyayın, "Hamdullah el-Mustevfī", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Yayınları, 1997), 15/454.

³³ For example, see. Hamdullah Müstevfī-yi Kazvinī, *Tārīh-i Güzide*, trans. Mürsel Öztürk (Ankara: Türk Tarih Kurumu, 2018), 166–177.

embarked on composing the Persian commentary *Ashī'at al-lama'āt* in 1019 AH. Throughout the process of crafting this work, he discerned that certain subject surpassed the comprehension of ordinary individuals, prompting him to conclude that these matters ought to be elucidated in Arabic. Simultaneously, he began crafting the Arabic commentary *Lama'āt al-tanqīh fī Sharh Mishkāt al-Masābīh*, completing both works by 1025 AH.³⁴ Furthermore, it is noteworthy that despite the availability of esteemed scholars like Ibn Hajar al-Haytamī and 'Alī al-Qārī, who had previously provided commentaries, 'Abd al-Haqq Dihlavī's decision to immerse himself in the interpretation and pedagogy of al-Tabrizī's work while concurrently composing two distinct commentaries is a rarity. Furthermore al-Dihlavī's comparative analysis of Ibn Hajar al-Haytamī—his contemporary—and Ibn Hajar al-'Asqalānī, with a predominant focus on their contributions to fiqh rather than hadith, offers a nuanced insight into his scholarly perspective.³⁵ It implies that an Indian scholar could establish a foundation for comparison with a contemporary counterpart and consider himself adept at assessing matters pertaining to hadith. This dynamic is intertwined with the sources that inspired Indian scholars in the Hijaz region and the distinctive journey of hadith scholarship in that locale.

At this juncture, one might pose the following question: What were the underlying factors that prompted al-Dihlavī to engage with the works of al-Tabrizī? Alternatively, this inquiry could be reframed as follows: Considering that al-Dihlavī, after receiving his education in the Hijaz under his Indian teacher 'Abd al-Wahhāb al-Muttaqī, focused extensively on the works of al-Tabrizī and sought to transmit this intellectual legacy upon his return to the Indian subcontinent, what broader historical and intellectual dynamics underpinned this interaction? To address these questions, it is first necessary to focus on the regions to which students from the Indian subcontinent traveled for educational purposes and the network of intellectual connections established among these regions. The interactions between the Indian subcontinent and the Iranian basin, Dimashq-Qahira, and Hijaz, particularly from the 5th century AH onwards, can be delineated as follows:

- a) The V-IX centuries of the Hijri marked the initial phase of encounter,
- b) The X-XII centuries of the Hijri witnessed the transmission of accumulated knowledge and the formation/tashaqqul of an indigenous understanding,
- c) The XIII-XV centuries of the Hijri saw a period of original contribution and adaptation to the new socio-political order ushered in by colonialism.³⁶

At this juncture, *al-Ikmāl* and 'Abd al-Haqq Dihlavī are situated within the second stage, indicative of a systematic engagement with hadith scholarship. As a matter of fact, Özşenel³⁷ in labeling the period between the 10-12/16-18th centuries on the subcontinent as the *Awakening Period of Hadith*, underscores the heightened mobility characteristic of this era. Moreover, he provided a more explicit evaluation, noting that while hadith scholar weakened in other regions, it gained strength in the Indian subcontinent after the 10th century AH,³⁸ underscoring the region's new mission. M. Ishaq's definition of *Renaissance* mirrors this situation,³⁹ as does Zaferullah Daudi's analysis.⁴⁰ Muhammad al-Rabī' al-Hasan al-Nadwī attributed the inception of the linear ascent of hadith in the subcontinent to 'Abd al-Haqq Dihlavī and his contributions.⁴¹ Additionally, it is notable that the designation of the period marking the advancement of the science of hadith in the Indian subcontinent precisely aligns with the conclusion of the first millennium of the Hijri calendar. Regarding the science of hadith, the transition in the 9th century reflects the preparatory groundwork laid in the preceding centuries.

Research indicates that numerous hadith scholars, hailing from diverse origins beyond India, relocated to the region through migrations, thereby playing pivotal roles in advancing hadith scholarship in the subcontinent.⁴² The surge in migration of scholars bearing nisbahs such as al-Makkī, al-Misrī, al-Shirāzī,⁴³ and al-Baghdādī to the Indian subcontinent towards the conclusion of the Mamluk period (The

³⁴ Nizami, *Hayāt Sheikh 'Abd al-Haqq Dihlavī*, 160-164; Khān, *Hayāt 'Ilm wa Khidmāt Shaykh 'Abd al-Haqq Dihlavī*, 84-89.

³⁵ Khān, *Abjad al-'Ulūm*, 3/164.

³⁶ For a detailed account of the scholarly background underlying the periodization proposed by Demirci, see Selim Demirci, "Memlûkler Dönemi İlim Geleneği - II", *Etkilenme-Esinlenme ve Ötesine Geçme: Memlûk Birikiminin Hint Alt Kıtasına Etkisi*, ed. Gürzat Kami vd. (İstanbul: İstanbul University Press, 2024), 247-269.

³⁷ Özşenel, *Pakistan'da Hadis Çalışmaları*, 51.

³⁸ Özşenel, *Pakistan'da Hadis Çalışmaları*, 9.

³⁹ Muhammad Ishaq, *India's Contribution to the Study of Hadith Literature* (Dhaka: University of Dacca, 1955), 80.

⁴⁰ Zaferullah Daudi, *Pakistan ve Hindistan'da Hadis Çalışmaları* (İstanbul: İnsan Yayınları, 1995), 77-78.

⁴¹ Dihlavī, *Lama'āt al-tanqīh*, 1/12.

⁴² Kulthūm 'Omār al-Majīd, *Madrasat al-Hadith fī al-Hind fī al-Qarnayn al-'Āshir wa al-Hādī 'Ashar al-Hijriyah* (Abu Dabī: Maktabah Ibn al-Qayyim al-Islāmiyya, 2020), 40-44.

⁴³ The relationship between Nur al-Din Ahmad al-Shirāzī who study the text of *Mishkāt al-Masābīh*, which is important for the Indian subcontinent, from a disciple of Khatīb al-Tabrizī, and India is extremely important. This detail establishes a direct

Mamluks, a Muslim Turkish state that ruled over Egypt, Syria, and the Hijaz (henceforth, the term "Mamluks" will refer to this state and not to the Mamluk dynasty in the Indian subcontinent, which is unrelated to the Mamluks discussed here) positioned these figures as catalysts in an unfolding process. In the context of transmission during the 9th century of the Hijri calendar, the ports of Goa, Deccan, and Gujarat emerge prominently as pivotal nodes in the dissemination of hadith transmission. Reputed as the Gate of Hijaz [Bāb al-Hijaz], these hubs serve as veritable crossroads for the transmission of Islamic teachings. Notably, during this period, scholars hailing from the heartlands of Islamic scholarship were extended invitations to these locales, facilitated by maritime conveyance. Moreover, it is noteworthy that the independent sultanates in these regions adopted policies that actively supported and promoted hadith scholarship, reflecting their commitment to the cultivation of Islamic knowledge.⁴⁴

Interregional interaction during the Mamluk period holds a significant historical precedent, albeit within certain limitations. A striking illustration of such interaction is found in the figure of ‘Abd al-‘Azīz al-Ardebīlī al-Daybulī, whose journey from Dimashq to India exemplifies the transcontinental exchange of knowledge. Al-Daybulī had the privilege of studying under eminent scholars such as Ibn Taymiyya (d. 728/1328), al-Mizzī (d. 742/1341), and al-Dhahabī (d. 748/1348). He, during the reign of the Turkic-Islamic Tughluq dynasty (1320–1414) that ruled in Delhi, came to the Indian subcontinent and engaged in teaching hadith both within and outside the court.⁴⁵ The significance of ‘Abd al-‘Azīz al-Ardebīlī lies not only in his erudition under leading hadith scholars like al-Mizzī and al-Dhahabī but also in his role as an exemplar of the cultural exchange between the Indian subcontinent and the Mamluk during the 8th century. Furthermore, the observations documented by Ibn Battuta (d. 770/1368-69) further attest to the intellectual ferment within the Indian subcontinent during this period, particularly in the domain of hadith scholarship.⁴⁶

Examining the dynamics of interaction between the Indian subcontinent and Mamluk scholars reveals a multifaceted exchange during the period spanning the seventh to ninth centuries of Hijri. Notably, scholars from the Indian subcontinent journeyed to Mamluk territories seeking knowledge, while others, having received education in the Mamluk realm, subsequently relocated to the subcontinent, establishing themselves in India. This reciprocal movement underscores the fluidity of intellectual exchanges between the two regions. In this bi-directional flow of knowledge, the focal point lies prominently within the nexus of Mamluk scholarship, with a notable influence extending to the Iranian basin. This exchange has facilitated the cross-pollination of ideas, methodologies, and scholarly traditions, enriching the intellectual landscape of both the Mamluk realm and the Indian subcontinent. Moreover, this exchange is not solely confined to bi-directional traffic; rather, there exists a significant unidirectional transmission as well. From the perspective of hadith studies overall, and the commentary literature specifically, the era spanning the tenth to twelfth centuries emerges as a phase marked by the quest for a scholarly center. It represents a transitional epoch, characterized by the enduring legacy of Mamluk scholarship despite their political withdrawal from the historical stage. During this period, the scholarly corpus accumulated by the Mamluks continued to exert a profound influence on the trajectory of narrative sciences, leaving an indelible mark on subsequent developments.

During this pivotal historical period, the interconnectedness between the Tabriz > Dimashq–Cairo > Hijaz > the Indian subcontinent emerges as a focal point of scholarly attention. Notably, prominent scholars of the era such as Muhammad b. Ahmad b. ‘Ali al-‘Askalānī (d. 869/1465), son of Ibn Hajar al-‘Askalānī, occupy a significant position in this intellectual landscape. Muhammad b. Ahmad b. ‘Ali al-‘Askalānī, commonly known as Ibn Hajar in alike his father, played a crucial role as a scholar in the Hijaz region. According to accounts preserved in *al-Daw’ al-Lāmi*, Ibn Hajar was renowned for his frequent pilgrimages to the sacred sites of Islam, both during his father’s lifetime and following his passing. This dedication to the pilgrimage exemplifies his deep-rooted commitment to religious scholarship and spiritual practice, underscoring the enduring linkages between the scholarly centers traversing the Iranian basin, Dimashq-Cairo, the Hijaz, and the Indian subcontinent during this period. He resided in Mecca for a period as a mujāvir. It can be inferred that during this time, he was involved in the transmission of hadith, likely undertaking significant responsibilities, potentially reaching the level of ijāzat, particularly in the recitation and dissemination of his father’s works.⁴⁷ Shams al-Dīn al-Sakhāwī, a notable student of Ibn Hajar, further pursued his studies in Cairo. Throughout his academic pursuits, he

connection between a muhaddith who travelled to Gujarat in the first half of the 9th century and the region. See. Ishaq, *India’s Contribution to the Study of Hadith Literature*, 88-89.

⁴⁴ Ishaq, *India’s Contribution to the Study of Hadith Literature*, 80-81.

⁴⁵ Özşenel, *Pakistan’da Hadis Çalışmaları*, 40; Daudi, *Pakistan ve Hindistan’da Hadis Çalışmaları*, 52.

⁴⁶ For Ibn Battuta’s observations on the subcontinent, see Ibn Battuta, *Ibn Battuta Seyahatnamesi*, trans. A. Sait Aykut (İstanbul: Yapı Kredi Yayınları, 2000), 2/583-586. See also Ishaq, *India’s Contribution to the Study of Hadith Literature*, 33.

⁴⁷ Shams al-Dīn al-Sakhāwī, *al-Daw’ al-Lāmi’* (Beirut: Dār al-Kutub al-‘Ilmiyya, 1423/2003), 7/18-19.

resided in Mecca and Medina, and subsequently, during his pilgrimages, he imparted teachings on hadith in the Hijaz region.⁴⁸ Numerous scholars from India sought instruction from the ulema in the area, particularly from al-Sakhāwī during his tenure in the Haramayn.⁴⁹ In *al-Daw' al-Lāmi*, al-Sakhāwī also references additional figures, shedding light on the scholarly exchanges of the 9th century.⁵⁰

In this context, a particularly significant figure is Ibn Hajar al-Haytamī, the renowned faqīh and muhaddith who provided a commentary on al-Tabrīzī's work. Born in Misr, he received his education in Tanta and Qahira before eventually settling in Mecca. His intellectual journey, marked by deep engagement with various scholarly traditions, underscores his pivotal role in the transmission and interpretation of key Islamic texts during this period. During his tenure in Mecca, he instructed numerous students from the Indian subcontinent, among them the esteemed scholar Muhammad b. Tāhir Patanī (d. 986/1578).⁵¹ Ibn 'Allān (d. 1057/1648), another prominent scholar of the era, conducted his scholarly pursuits in Mecca. Notably, Ibn 'Allān authored the earliest documented commentary on *Riyād al-Sālihīn* and taught *Sahīh al-Bukhārī* from the precincts of the Ka'ba. Among his disciples were many hailing from the Yemen region, which served as one of the principal hubs for the dissemination of hadith sources to the Indian subcontinent.⁵² An exemplary case is that of the Indian muhaddith Jawhar al-Kashmīrī (d. 1026/1617), who journeyed to the Hijaz after completing his studies in Kashmir. There, he received instruction from Ibn Hajar al-Haytamī and 'Alī al-Qārī,⁵³ before returning to his homeland to further immerse himself in the study of hadith. This pattern led to numerous scholars from India, who had undergone hadith studies in the Hijaz, playing a significant role in advancing the science of hadith in the Indian subcontinent during the 11th century AH. These scholars not only contributed to the field by writing commentaries and ta'likhs on foundational hadith sources like *Sahīh al-Bukhārī* but also on supplementary compilations such as *Mishkāt al-Masābih*.⁵⁴

One of the most significant examples of scholarly networks in this context is the intellectual circle formed under the guidance of 'Alī Muttaqī which included numerous prominent Indian scholars. A particularly crucial aspect of this network is the teacher-student relationship between 'Alī Muttaqī and Ibn Hajar al-Haytamī. Figures such as Muhammad b. Tāhir Patanī and 'Alī al-Qārī, among others, received instruction from both 'Alī Muttaqī and Ibn Hajar al-Haytamī. Furthermore, the epistemological framework cultivated in 'Alī Muttaqī's center in the Hijaz was passed down to his successor, 'Abd al-Wahhāb Muttaqī, and from him to 'Abd al-Haqq Dihlavī. In the Hijaz, al-Dihlavī studied *Mishkāt al-Masābih* alongside, 'Abd al-Wahhāb Muttaqī, further refining the intellectual paradigm he inherited and later transmitting it to the Indian subcontinent.⁵⁵

Indeed, among the scholars from India, some not only drew from the scholarly vitality of the Hijaz region but also left their own mark on it. 'Alī al-Qārī, who immersed himself in the study of al-Tabrīzī's *Mishkāt* in the Hijaz, found himself influenced, whether directly or indirectly, by scholars of Indian origin during this period of academic pursuit. He personally narrated the story of how he first encountered al-Tabrīzī's work and from whom he procured it.⁵⁶ According to his own account, he received al-Tabrīzī's work from Mawlānā 'Allāmā 'Atiyya al-Sulamī (d. 982/1574). Al-Sulamī, who is mentioned as 'mashāyih al-Haram' next to well-known names such as 'Abd Allāh al-Sindī. He was also a student of Mawlānā Shaykh Abu al-Hasan al-Bakrī (d. 991/1583). 'Atiyya al-Sulamī's nisbahs includes al-Maqqī and al-Shafi'i, and he served as a mudarris at the Sulaymaniyah Madrasah in the Hijaz, established by the Ottoman Sultan Suleiman the Magnificent.⁵⁷ Among the scholars from whom 'Alī al-Qārī learned about *Mishkāt* was his teacher Muhammad Sa'id b. Mawlānā Khawaja al-Hanafī al-Khorasānī (d. 981/1573), commonly known as Mirkelān.⁵⁸ This notable scholar, distinguished by his genealogy and nisbahs, was identified by Siddiq Hasan Khan as the primary source from whom Indian scholars acquired expertise in hadith.⁵⁹ It is plausible that 'Alī al-Qārī accessed al-Tabrīzī's works through him. From this perspective, one could infer

⁴⁸ 'Abd al-Qādir al-'Aydārūs, *Nūr al-sāfir 'an Akhbār al-Qarn al-'Āshir*, ed. Mahmūd al-Arnā'ūt (Beirut: Dār al-Sadr, 1421/2001), 40-44.

⁴⁹ Al-Majīd, *Madrasat al-Hadith fi al-Hind* 58-60.

⁵⁰ For a few examples, see al-Sakhāwī, *al-Daw' al-Lāmi*, 7/168, 183; 8/53, 87, 173, 206; 9/35, 49.

⁵¹ Cengiz Kallek, "İbn Hacer el-Heytemi", *Türkiye Diyanet Vakfı İslām Ansiklopedisi* (İstanbul: TDV Yayınları, 1999), 19/531-533.

⁵² Sāmī es-Sakkār, "İbn Allān", *Türkiye Diyanet Vakfı İslām Ansiklopedisi* (İstanbul: TDV Yayınları, 1999), 19/307-308; al-Majīd, *Madrasat al-Hadith*, 92-98.

⁵³ Al-Majīd, *Madrasat al-Hadith fi al-Hind*, 62-63.

⁵⁴ Daudi, *Pakistan ve Hindistan'da Hadis Çalışmaları*, 66-69; Özşenel, *Pakistan'da Hadis Çalışmaları*, 62-64.

⁵⁵ For a significant study and detailed information regarding the intellectual circle formed under the guidance of 'Alī Muttaqī and the process of transferring the experiences gained within this circle to the Indian subcontinent, see Scott Kugle, *Hajj to the Heart (Sufi Journeys across the Indian Ocean)* (Chapel Hill: The University of North Carolina Press, 2021).

⁵⁶ Al-Qārī, *Mirqāt al-Mafātih*, 1/39-41.

⁵⁷ Al-Qārī, *Mirqāt al-Mafātih*, 1/39; Kutlay, *al-Imām 'Alī al-Qārī*, 39, 75-76.

⁵⁸ Kutlay, *al-Imām 'Alī al-Qārī*, 74.

⁵⁹ Khān, *Abjad al-'Ulūm*, 3/232; Kutlay, *al-Imām 'Alī al-Qārī*, 74-75.

that Indian scholar, while enriching their understanding of the narrative sciences in the Hijaz, also contributed to the dissemination and study of al-Tabrizi's work within their scholarly circles. Furthermore, they played a significant role in the production of numerous works centered around the *Mishkāt*, notably the *al-Mirqāt*, during this period.

After outlining the academic network connecting Tabriz to the Hijaz, we can focus on how *al-Ikmāl*, written in Tabriz, reached the Indian subcontinent through the Hijaz-based relational network, and how al-Dihlavi, through the experiences he gained within this network, reinterpreted the work from a Hanafi legal school perspective, integrating it into the intellectual tradition of the Indian subcontinent.

4. Hanafi Revision of *al-Ikmāl*: Al-Dihlavi's Interventions in the Book

Before analyzing the significance of al-Dihlavi's *al-Ikmāl* and its influence on the Indian subcontinent, it is imperative to first elucidate its position in relation to the preceding rijāl works composed within the Indian context. In fact, this study aims to elucidate that al-Dihlavi occupied a distinct position with his rijāl book, which was not customary within the subcontinent. In this context, it is important to discuss al-Patani's *al-Mughnī fī Asmā' al-Rijāl* along with the earlier work by Radiyy al-Dīn al-Hasan b. Muhammad al-Saghani (d. 650/1252), namely *Asāmī Shūyūh al-Bukhārī* and *Darru as-Sahāba fī Beyānī Mawāzī'i Wafayāt al-Sahāba*. *al-Mughnī fī Dabti Asmā'i li-Ruwātī al-Anbā* and *al-Mughnī al-Labīb*, authored by al-Patani, constitute a rijāl analysis focusing on the names of narrators prone to misinterpretation. In 1290 AH, it was published in Delhi alongside Ibn Hajar al-ʿAskalānī's *Taqrīb*.⁶⁰ This particular work focuses on correcting mispronunciations of the narrators' names but lacks detailed biographical information about them. al-Dihlavi, cognizant of al-Patani's efforts, highlights the concise and practical nature of this treatise in correcting the names of the rijāl. However, he highlighted its deficiency in providing thorough biographical information [sic. hālāt].⁶¹ Consequently, the insufficiency of biographical information in al-Patani's work, referred to by Siddiq Hasan Khan as *al-Mughnī fī Asmā' al-Rijāl*,⁶² may be considered one of the motives prompting al-Dihlavi to compose *al-Ikmāl*. Thus, al-Patani's work does not diminish the representative status of al-Dihlavi's work in the subcontinent, as *al-Ikmāl* by al-Dihlavi serves as an important work on rijāl extensively studied in the region, grounded in al-Tabrizi's *al-Ikmāl*.

It should be noted that in some works in the literature when explaining al-Dihlavi's *al-Ikmāl* is al-Saghani's *Darru as-Sahāba fī Beyānī Mawāzī'i Wafayāt al-Sahāba* is mentioned before this work, while al-Patani's *al-Mughnī fī Dabti Asmā'i li-Ruwātī al-Anbā* is not mentioned. In this sense, it is important to be aware of the aforementioned work, which was written by al-Patani as well as al-Saghani in the field of rijāl before al-Dihlavi.⁶³ Hence, a comprehensive understanding necessitates recognition of both al-Patani's and al-Saghani's contributions to the field of rijāl predating al-Dihlavi's work. Moreover, the significance of *al-Ikmāl* within the Indian subcontinent becomes more apparent when considering several factors. Firstly, al-Patani's work is more of a summary, and al-Saghani conducted his scholarly pursuits outside India, notably in Baghdad. Moreover, al-Saghani's attention was primarily directed towards works like *Sahīh al-Bukhārī*, in contrast to the broader scope covered by *al-Ikmāl*. Furthermore, it is crucial to differentiate between the 'scholar [ulama] from India' and scholarly efforts of individuals originating from India, while also recognizing the widespread influence of their works. Thus, taking into account al-Dihlavi's esteemed position, the prevalence of *Mishkāt* readings, and the recognition of al-Tabrizi's contributions, it can be argued that 'Abd al-Haqq Dihlavi's *al-Ikmāl* stands as the foremost comprehensive biography written within India.

The publication authored by 'Abd al-Haqq Dihlavi, titled *al-Ikmāl fī Asmā' al-Rijāl*, is noteworthy within scholarly discourse. However, within academic circles, alternative designations such as *Asmā' al-Rijāl wa al-Ruwāt al-Madhkūrīn fī Kitāb al-Mishkāt*⁶⁴ have been observed, with certain sources incorporating both titles in their introductory sections.⁶⁵ These studies, characterized by brief information about the work, highlights its comprehensive coverage of all the narrators featured within *Mishkāt*. Such accounts position the work as a seminal Arabic biographical resource originating from India, thereby emphasizing its significance within the scholarly domain.⁶⁶

⁶⁰ Khaliq Ahmad Nizami, "Fetteni", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Yayınları, 1995), 12/486; Özşenel, *Pakistan'da Hadis Çalışmaları*, 58.

⁶¹ 'Abd al-Wahhāb - Nadwī, *Tazkirat Allāmah Shaykh Muhammad b. Tāhir al-Muhaddith al-Patani*, 91; *al-Khānpurī, Mālik al-Muhaddithin al-'Allāmah Muhammad b. Tāhir al-Patani al-Gujarati*, 36.

⁶² Khān, *Abjad al-'Ulūm*, 3/222.

⁶³ Zubayd Ahmad, *'Arabī Adabiyat mein Pāk o Hind kā Hissa*, trans. Shahid Husain Razzaqi (Lahore: Idārah Saqāfāt al-Islāmīyah, 1991), 82; Khān, *Hayāt 'Ilm wa Khidmāt Shaykh 'Abd al-Haqq Dihlavi*, 91.

⁶⁴ Qadrī, *Tazkirah Shaykh 'Abd al-Haqq Muhaddith Dihlavi*, 181; Ünal, "Dihlevi, Abdulkhak b. Seyfeddin", 9/293.

⁶⁵ Khān, *Hayāt 'Ilm va Khidmāt Shaykh 'Abd al-Haqq Dihlavi*, 91.

⁶⁶ Zubayd Ahmad, *'Arabī Adabiyat mein Pāk o Hind kā Hissa*, 82; Khān, *Hayāt 'Ilm va Khidmāt Shaykh 'Abd al-Haqq Dihlavi*, 91.

Building on the previous discussion, a significant question emerges: What factors motivated al-Dihlavī to revise al-Tabrīzī's *al-Ikmāl* from a Hanafī perspective and integrate it into the hadith scholarship tradition of the Indian subcontinent? This inquiry extends to the Hijaz and the transmission of scholarly methodologies shaped under 'Alī Muttaqī's intellectual environment to 'Abd al-Haqq Dihlavī through the guidance of 'Abd al-Wahhāb Muttaqī. 'Abd al-Wahhāb Muttaqī asserted that secluding oneself in a detached scholarly life within Mecca and Medina, away from the socio-political challenges of one's homeland, was neither practical nor desirable. Under his mentorship, 'Abd al-Haqq Dihlavī was directed to critically evaluate his intellectual and ideological positions. This guidance included addressing uncertainties surrounding his legal school affiliation. Raised within the Hanafī tradition, al-Dihlavī encountered the dominant influence of the Shāfi' school in Mecca, where Shāfi' jurisprudence prevailed. He considered aligning with the Shāfi' school, drawn by its emphasis on hadith-centric legal reasoning. However, 'Abd al-Wahhāb Muttaqī acknowledged the strengths of the Shāfi' school while underscoring the Hanafī school's significant contributions to hadith literature. He highlighted the earlier institutionalization of the Hanafī school, and its inclusion of unique reports absent in Shāfi' texts. These arguments convinced al-Dihlavī to retain his Hanafī alignment. This mentorship ensured that al-Dihlavī remained within the Hanafī tradition, preventing a potentially disruptive shift in legal allegiance. It also facilitated his return to South Asia as a scholar and reformer, aligning with the region's predominant Hanafī framework.⁶⁷

In the preface to *al-Ikmāl*, al-Dihlavī stated that he benefited from works such as *Istīāb*, *Usd al-Ghāba* and *al-Isāba* regarding the saḥābī narrators. Dihlavī stated that this work was written after the end of the *Lama'āt al-Tanqīh* and this book that was intended to deal with 'the aforementioned narrators'. He intended this book to be a complementary work to his commentary on *Mishkāt*.⁶⁸ Indeed, there is a similarity between the process of composition and the stages of the writing *al-Ikmāl* by Khatīb al-Tabrīzī. Both authors undertook the task of composing their respective rijāl works subsequent to the completion of the *Mishkāt* text and commentaries, prompted by a scholarly imperative. The primary divergence lies in the fact that al-Tabrīzī authored *al-Ikmāl*, while Sharaf al-Dīn al-Tībī penned the commentary. Also, it is worth mentioning that during the composition of the *al-Mirqāt* by 'Alī al-Qārī, a fellow adherent of the Hanafī legal school residing in the Hijaz like al-Dihlavī, the latter was occupied with elucidating the work of al-Tabrīzī. This nuance warrants emphasis as it underscores the alignment between the author of *al-Mirqāt* and al-Dihlavī in their defense of the Hanafī approach to hadith. This alignment becomes apparent in the section of *al-Ikmāl* dedicated to the biographies of Abu Hanifa, Abu Yusuf, Imām Muhammad, and other prominent figures of the Hanafī school. Both authors expressed reservations about al-Tabrīzī's attribution of the first biography to Mālik b. Anas (d. 179/795). They contended that Abu Hanifa (d. 150/767) deserved precedence in terms of historical significance and influence.

It is believed that al-Dihlavī authored *al-Ikmāl* due to perceived deficiencies in al-Khatīb al-Tabrīzī's omission of certain narrators and the brevity of biographical entries within the work.⁶⁹ However, there are other reasons for the writing of this work. Regarding the additional reason, it can be argued that the production of a biographical work, serving as a completion [ikmāl] to al-Tabrīzī's Hanafī interpretations in the *Mishkāt*, was essential for the establishment of a comprehensive 'Hanafī understanding of Hadith' within the Indian context. Much like the author perceived a mission for his commentary within this framework, it is reasonable to presume similar circumstances for *al-Ikmāl*. This situation, encapsulating the reflections of the Hanafī legal school within *al-Ikmāl*, can be articulated as follows:

Firstly, as a testament to his profound impact on Islamic culture, al-Dihlavī chose to commence his work with the lives of the Khulafā' al-Rāshidīn rather than adhering to an alphabetical order. This departure from convention underlines a deliberate editorial decision aimed at imparting a thematic coherence to his narrative. The contrast with al-Tabrīzī's approach, who did not deem such thematic structuring necessary, merits significant attention. Furthermore, al-Dihlavī's efforts to produce a commentary that harmonizes the realms of hadith and fiqh reflects his commitment to preserving traditional understandings without succumbing to political biases. In accordance with this rationale, al-Dihlavī intricately weaved details of the caliphs' lives into his narrative, recognizing their profound significance within the Islamic tradition. Furthermore, within the second segment of *al-Ikmāl*, al-Dihlavī meticulously catalogued the narrators featured in the *Mishkāt*. Notably, his decision to accord special attention to Abu Hanīfa and the Hanafī Imāms within this section elucidates the profound influence of the Hanafī fiqh on the work. Such emphasis underlines the strong doctrinal allegiance underpinning *al-Ikmāl* and reinforces its significance within the broader context of Hanafī fiqh.⁷⁰

⁶⁷ Kugle, *Hajj to the Heart (Sufi Journeys across the Indian Ocean)*, 201-202.

⁶⁸ Al-Dihlavī, *al-Ikmāl fī Asmā' al-Rijāl*, 11/14.

⁶⁹ Al-Dihlavī, *al-Ikmāl fī Asmā' al-Rijāl*, 11/4.

⁷⁰ Al-Dihlavī, *al-Ikmāl fī Asmā' al-Rijāl*, 11/730.

Secondly, within al-Dihlavī's *al-Ikmāl*, there exists explicit mention of Abu Hanīfa's contributions to both hadith scholarship and fiqh. This observation yields significant implications: In *Lama'āt al-Tanqīh*, a commentary crafted upon the *Mishkāt*, an emphasis on Hanafī interpretation was palpable. With the composition of *al-Ikmāl*, al-Dihlavī supplemented al-Tabrīzī's work by incorporating the biographies of prominent Hanafī imams. In essence, the biographical entries of Hanafī authorities serve to address the gap within the textual fabric, which had been overlooked by proponents of the Ahl al-Hadith or the Shāfi'ī line. This deliberate inclusion underscores al-Dihlavī's commitment to revising historical oversights and synthesizing the Hanafī tradition within the broader tapestry of Islamic scholarship.

It is of significance that Abu Dja'far Ahmad b. Muhammad b. Salama b. 'Abd al-Malik al-Azdī al-Tahawī (d. 321/933), whose biography serves as the concluding entry in the book, embodies a symbolic figure within the framework of Indian hadith doctrine. Al-Tahawī represents the historical genesis of the methodology adopted by the Indian Hanafī school, particularly in terms of achieving a balance between hadith and fiqh. The widespread use of Al-Tahawī's *Sharh Ma'ānī al-Āthār* as an instructional text in the Indian subcontinent further stresses this perspective. Hence, the intentional choice to conclude the chapter with al-Tahawī in *al-Ikmāl* reflects a deliberate scholarly stance. In contrast, al-Tabrīzī, presumably adhering to the Shāfi'ī school, concluded his *al-Ikmāl* with al-Nawawī, the renowned *muhaddith* and Shāfi'ī *fāqih*. This contrast highlights differing scholarly traditions and priorities, thereby emphasizing the distinct intellectual landscapes traversed by these respective scholars.

Conclusion

Throughout Islamic history, the transmission of knowledge via the texts taught within the circles of learning [*ilm halaqas*] has played a pivotal role in shaping Muslim cultures, civilizations, and intellectual landscapes. Certain texts, particularly during specific periods, have risen to prominence, exerting international and sometimes intercontinental influence. Among these influential works is the *Mishkāt al-Masābīh*, authored in Tabriz during the Ilkhanid rule. Serving as a compilation of hadiths sourced from primary hadith sources, this text represents a revised [*tashīh*] and completed [*takmil*] version of al-Baghawī's *Masābīh al-Sunna*. Its author, al-Khatīb al-Tabrīzī, also wrote another significant work, *al-Ikmāl fī Asmā' al-Rijāl*, which provides biographical profiles of the narrators featured in the *Mishkāt al-Masābīh*. Both of these works, viewed within the broader context of knowledge exchange and circulation, have left an indelible mark on numerous Islamic territories, transcending Tabriz's geographical confines and shaping the intellectual horizons of Muslims.

India emerges as a notable region where al-Khatīb al-Tabrīzī's works wielded considerable influence. While the precise date or method of *al-Ikmāl*'s arrival in the region remains unclear, historical accounts attest to the close scholarly ties between Indian scholars and their counterparts in the Tabriz and the Hijaz from the 6th century AH onwards. Migration from regions such as Khorasan and Samarkand to the Indian subcontinent further facilitated the transfer of scholarly works and knowledge. Thus, it is plausible to conclude that these scholars brought with them or transmitted the intellectual legacy encapsulated in works such as *al-Ikmāl*.

In assessing al-Khatīb al-Tabrīzī's impact on the Islamic scholarly tradition, particular attention is drawn to the 11th century AH, where the Tabriz and the Hijaz served as focal points. It is 'Abd al-Haqq Dihlavī who emerges as a significant figure in extending al-Tabrīzī's influence. The spread of al-Tabrīzī's works, namely the *Mishkāt al-Masābīh* and *al-Ikmāl*, fostered deeper connections between Tabriz, the Hijaz, and the Indian subcontinent, thereby solidifying al-Tabrīzī's stature within the scholarly tradition. Notably, al-Dihlavī, having studied the *Mishkāt* in the Hijaz towards the end of the first millennium, was greatly influenced by al-Tabrīzī, alongside contemporaries like 'Ali al-Qārī and Ibn Hajar al-Haytamī. Furthermore, when he expressed a desire to adopt the Shafi'ī legal school while in the Hijaz, his master, 'Abd al-Wahhāb Muttaqī, advised him to remain committed to the Hanafī legal school. This guidance led him to abandon his intention, and he continued to be a staunch follower of the Hanafī legal tradition. Upon his return to India, al-Dihlavī centered his hadith studies around al-Tabrīzī's works, reinterpreting the *Mishkāt* through the lens of Hanafī jurisprudence. By incorporating figures such as Tahawī, symbolizing the foundational authorities of Hanafī fiqh, particularly within the Indian context, al-Dihlavī deepened the Hanafī understanding of hadith and facilitated its transmission to future generations.

In essence, the exchange of knowledge facilitated by al-Khatīb al-Tabrīzī's works underscores the interconnectedness of Islamic scholarly traditions across regions and epochs, illustrating the enduring legacy of intellectual engagement within the Islamic world.

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