

A Study on the Intellectual Biography and Scholarly Travels of the Indian Scholar Raḍī al-Dīn Sāghānī

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Abstract

This article comprehensively examines al-Sāghānī's life and intellectual legacy through the perspective of his scholarly travels, which extended from the Indian subcontinent to the Hejaz, Yemen, Baghdād, and Africa. The study will also evaluate, within this framework, his interactions with prominent scholars of the time during these journeys and the role this process played in deepening his scholarly knowledge. Al-Sāghānī's intellectual journey began to take shape with his migration from Lahore to Ghazna. The substantial education he received in disciplines such as Arabic Lexicography, Ḥanafī jurisprudence, and ḥadīth sciences in Ghazna, an important cultural center of the period solidly constructed his academic foundation. Al-Sāghānī embarked on extensive scholarly travels to further advance this accumulated knowledge and to establish direct contact with the leading scholars of his era. Indeed, as a result of these contacts, his scholarly character was exceptionally appreciated by erudite scholars such as al-Dhahabī, al-Ḍimyātī, and al-Suyūṭī. Al-Sāghānī's these journeys across a vast geography were far more than a simple process of knowledge acquisition. His prolonged stays in major scholarly centers allowed him to integrate deeply into local intellectual circles, which proved decisive in shaping his unique methodological approach and scholarly identity. This approach, as evidenced in his works, prioritized the verification of knowledge through personal observation and investigation over the mere transmission of existing sources. Major works such as *al-Ubāb*, *al-Takmilah*, and *Mashāriq al-Anwār*, reflect his interdisciplinary approach. Beyond his scholarly pursuits, al-Sāghānī also engaged in the political sphere, as demonstrated by his appointment as a caliphal envoy to Sulṭān Iltutmish of Delhi in 617/1220. By examining his intellectual legacy, this article aims to contribute to the efforts of understanding al-Sāghānī's legacy, while also proposing a framework for how the paths of knowledge and research techniques he followed can offer a productive perspective for future academic studies.

Keywords

Islamic History and Arts, Raḍī al-Dīn al-Sāghānī, Islamic Sciences, Scholarly Travels, India.

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Hintli Âlim Raḍıyyüddin Sâġânî'nin Entelektüel Biyografisi ve İlim Yolculukları Üzerine Bir İnceleme

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Öz

Bu makale, Raḍıyyüddin es-Sâġânî'nin hayatını ve entelektüel mirasını, Hint Alt Kıtası'ndan Hicaz, Yemen, Bağdat ve Afrika'ya uzanan ilim yolculukları perspektifinden incelemeyi amaçlamaktadır. Çalışmada, bu seyahatler esnasında dönemin önemli âlimleriyle kurduğu etkileşimler ve bu sürecin onun ilmî birikimini derinleştirmedeki rolü de değerlendirilecektir. Sâġânî'nin entelektüel serüveni, Lahor'dan Gazne'ye göç etmesiyle şekillenmeye başlamıştır. Dönemin önemli bir kültür merkezi olan Gazne'de, Arap sözlükbilimi, Hanefî fıkıhı ve hadis gibi disiplinlerdeki esaslı eğitimi, onun akademik alt yapısını sağlam bir şekilde inşa etmiştir. Al-Sâġânî bu birikimini daha da ileri taşımak ve döneminin önde gelen âlimleriyle birebir temas kurmak amacıyla kapsamlı ilim seyahatlerine girişmiştir. Nitekim bu temaslar neticesinde, al-Sâġânî'nin ilmî kişiliği Zehebî, Dımyâtî ve Süyûtî gibi mütebahhir âlimler tarafından müstesna bir şekilde takdir edilmiştir. Geniş bir coğrafyaya yayılan bu yolculuklar, onun için yalnızca bir bilgi toplamaktan ibaret değildi. Uzun süre kaldığı ilim merkezlerinde, yerel bilgin çevreleriyle kurduğu yakın ilişkiler, onun çalışma yönteminin ve alandaki yerinin belirginleşmesinde belirleyici bir rol oynamıştır. Yazdığı eserler, al-Sâġânî'nin, var olan bilgileri olduğu gibi aktarmak yerine, kendi gözlem ve araştırmalarıyla bu bilgileri doğrulamaya önem verdiğini göstermektedir. Başlıca eserleri olan *el-Ubâb*, *et-Tekmile* ve *Meşâriku'l-Envâr*, onun farklı alanları bir araya getiren bu çalışma tarzını yansıtır. Al-Sâġânî ayrıca, bir bilgin olmanın yanı sıra, siyasi-diplomatik görevler de üstlenmiştir. Bunun bir örneği, 617/1220 yılında Halife tarafından Delhi Sultanı İltutmış'a elçi olarak gönderilmesidir. Onun entelektüel mirasını inceleyen bu makale, al-Sâġânî'nin mirasını anlama çabalarına bir katkı sunmanın yanı sıra, onun takip ettiği ilim yollarının ve araştırma tekniklerinin, gelecekteki akademik çalışmalar için nasıl verimli bir perspektif sunabileceğine dair bir çerçeve önermektedir.

Anahtar Kelimeler

İslam Tarihi ve Sanatları, Raḍıyyüddin al-Sâġânî, İslami İlimler, İlmî Seyahatler, Hindistan.

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Introduction

The Middle Ages were a golden age for the Islamic world, reaching the peak of geographical discoveries, cultural exchanges, and intellectual activities. Beyond political borders, many outstanding scholars emerged during this period, nourished by different cultural currents, seeking knowledge not only in books but also in the vast geography of the world. One of these remarkable figures was Raḡi al-Dīn al-Şāghānī, Modern scholarship primarily recognizes al-Şāghānī for his seminal lexicons such as *al-'Ubāb*, *al-Takmila*, and *Majma' al-Baḡrayn* and his contributions to ḥadīth studies, including *Mashāriq al-Anwār* and *al-Mawḏū'āt*. However, his intellectual biography and scholarly travels remain insufficiently examined. This study aims to address this critical gap in the research.

The primary aim of this article is to investigate Şāghānī's intellectual identity by tracing his scholarly travels across regions spanning the Indian subcontinent to the Hejaz, Yemen, and East Africa. Central to this inquiry is an examination of his engagements with contemporary 'ulamā' and his distinctive methodologies for acquiring and verifying knowledge. Illustrative examples include his on-site inspection of the well of Bī'r Bida'a in Mecca a site referenced in ḥadīth literature to assess its material context; his critical study of al-Khaṭṭābī's Ma'alim al-Sunan in 'Aden; and his meticulous recording of unfamiliar fauna, such as the civet cat (dabbat al-zabad) and the bumbuk dolphin, during his stay in Mogadishu. These pursuits reflect three core dimensions of his scholarly enterprise: the empirical verification of geographical references in ḥadīth texts, the documentation of dialectal variations through engagement with Bedouin Arabs as living repositories of the Arabic linguistic tradition, and the systematic observation of novel flora and fauna encountered during his travels. Furthermore, the article evaluates the considerable scholarly recognition Şāghānī earned for his expertise in Arabic lexicography, as evidenced by praise from leading figures across generations including Chelebī (Kātib Çelebi), al-Dhahabī, al-Ḍimyāṭī, al-Firūzābādī, al-Jundī, and al-Suyūṭī who regarded him as "the preeminent authority in the Arabic language." Such acclaim underscores his exceptional mastery in these disciplines.

This paper positions al-Şāghānī as a pivotal intellectual force within the Indian subcontinent. It traces his scholarly itineraries through key centers such as Ghazna, Lahore, Delhi, Kol, Badā'un, and Nagore, analyzing his profound engagements with local 'ulamā' and Sufis. A notable instance of his influence was his instruction on his work, *Miṣbāḥ al-Dujā*, delivered to the scholars of Nagore including prominent figures like Qāḍī Ḥamīd al-Dīn and Qāḍī Kamāl al-Dīn in a single day, thereby demonstrating his deep expertise in Sufism and his significant impact on local intellectual circles. Furthermore, the paper also highlights al-Şāghānī's political and diplomatic role. This dimension of his career was inaugurated in 1220 when the Abbasid Caliph al-Nāṣir li-Dīn Allāh (r. 1180–1225) appointed him as an envoy to the court of Delhi Sulṭān İltutmish (r. 1211–1236). This mission transformed him into a cultural bridge, connecting the intellectual centers of Baghdad with the Indian subcontinent. In this capacity, he not only carried the robust ḥadīth tradition of Central Asia to India but also played a pioneering role in the subcontinent as the first scholar to systematically combat fabricated ḥadīth, authoring two critical works on forged narrations: *Al-Durar al-Multaqaṭ fi Tabyīn al-Ghalaṭ* and *al-Mawḏū'āt*.

The scope of this study is deliberately focused on al-Ṣāghhānī's life, major works, and travels undertaken between 1209 and 1252. Acknowledged as a limitation is the absence of extended comparison with other itinerant scholars of his era, as the analysis remains centered on Ṣāghhānī's individual intellectual contributions.

Methodologically, this study adopts a qualitative research design and employs the method of historical analysis. The primary sources examined include key works by al-Ṣāghhānī himself, such as al-‘Ubāb, al-Takmilah, Fī Asmā’ al-Dhi’b, al-Mawḍū‘āt, and Mashāriq al-Anwār. Furthermore, contemporary and near-contemporary biographical sources including the works of al-Ḍimiyātī, al-Dhahabī, al-Ṣafadī, Ibn al-Fuwaṭī, and al-Ḥamawī have been consulted to reconstruct his intellectual life and travels. The secondary literature consists of modern scholarly studies, such as *The Arabic Lexicographical Tradition* and *Sahîh-i Buhârî Nüshalarına Dair Yeni Bulgular II: es-Sagâni Nüshası ve Türkiye Kütüphanelerindeki Yazmaları*. The analysis of Ṣāghhānī's methodology and itineraries relies on techniques of textual analysis and contextual interpretation.

In conclusion, this article provides a comprehensive examination of Imam al-Ṣāghhānī's intellectual legacy, analyzing his significant contributions to Arabic lexicography and Hadith studies, his distinctive methodology for knowledge verification through scholarly travels, and his political-diplomatic missions. The study further investigates his scholarly engagements in India, particularly documenting his academic interactions with scholars and Sufis in Nagore, where he granted them teaching authorization (ijazah). Through this multidimensional analysis, the research demonstrates how al-Ṣāghhānī embodied an exemplary approach that harmoniously integrated textual scholarship with empirical observation, establishing him as a pioneering figure in medieval Islamic intellectual history.

1. The Lineage of Raḍī al-Dīn al-Ṣāghhānī

Raḍī al-Dīn al-Ṣāghhānī traced his ancestry to the ‘Adi b. Ka’b clan of the Quraysh tribe. His full name is recorded in various sources as Sheikh Imam Raḍī al-Dīn Abū al-Faḍā’il Ḥasan b. Muḥammad b. Ḥasan b. Ḥaydar b. ‘Alī b. Ismā’īl al-Qureshī, al-‘Adawī, al-‘Umarī, al-Ḥanafī, al-Lughawī, al-Nahwī, al-Lahorī, al-Hindī, al-Ṣāghhānī, al-Baghdādī, and al-Makkī.¹ His kunya (patronymic) was Abū al-Faḍā’il, his laqab (honorific title) was Raḍī al-Dīn, and his epithet was al-Multajī ila Ḥaram Allāhi Ta’ālā (The One Who Seeks Refuge in the Sanctity of God).² The nisbas (descriptive attributions) al-Qureshī and al-‘Adawī indicate his affilia-

1 Abū Muḥammad Sharf al-Dīn ‘Abd al-Mu’min b. Khalaf al-Ḍimiyātī, *al-Thālith min Mu’jam al-Shuyūkh al-Ḍimiyātī*, ed. Cevāmi‘ al-Kalim Program Islamic Network Site (al-Maktaba al-Shāmīla, 1431/2010), 6; Shams al-Dīn Abū ‘Abd Allāh Muḥammad b. Aḥmad b. ‘Uthmān al-Dhahabī, *Siyar A’lām al-Nubalā*, ed. Muḥammad Ayman al-Shabrawī (Egypt: Dār al-Ḥadīth, 1427/2006), 16/441; ‘Abd al-Raḥmān b. Abī Bakr Jalāl al-Dīn al-Khudayrī al-Suyūṭī, *Bughyat al-Wu’āt fi Ṭabaqāt al-Lughawīyyin wa’l-Nuḥāt*, ed. Muḥammad Abū al-Faḍl Ibrahim (Lebanon: al-Maktaba al-‘Asriyya, 1431/2010), 1/519; Muṣṭafa b. ‘Abd Allāh al-Qusṭanṭīnī al-‘Uthmānī Ḥājji Khalīfa, Kātib Chelebī, *Sullam al-Wuṣūl ilā Ṭabaqāt al-Fuḥūl*, ed. Muḥammad ‘Abd al-Qādir al-Arnā’ūt (Istanbul: IRCICA, 1431/2010), 2/35; Abū al-Ḥasanāt Muḥammad ‘Abd al-Ḥayy al-Lucknawī, *al-Fawā’id al-Bahiyya fi Tarājim al-Ḥanafīyya*, (Egypt: Maṭba‘at al-Sa’āda, 1324/1906), 63.

2 Abū al-Falāḥ ‘Abd al-Ḥayy b. Aḥmad b. Muḥammad b. al-‘Imād, al-‘Akrī al-Ḥanbalī, *Shadharāt al-Dhahab fi Akhbār man Dhahab*, ed. Maḥmūd al-Arnā’ūt (Damascus: Dār Ibn Kathīr, 1406/1985), 7/431; Kamāl al-Dīn Abū al-Faḍl ‘Abd al-Razzāq b. Tāj al-Dīn Aḥmad b. al-Fuwaṭī, al-Shaybānī al-Ḥanbalī, *Majma‘ al-Ādāb fi Mu’jam al-Aḥqāb*, ed. Muḥammad al-Kāzīm (Iran: Wizārat al-Thaqāfa wa’l-Irshād al-Islāmī, 1416/1995), 6/489.

tion with the 'Adi b. Ka'b branch of the Quraysh tribe, while al-'Umarî signifies his descent from the lineage of 'Umar b. al-Khattab. The nisba al-Ḥanafî denotes his adherence to the Ḥanafî school of jurisprudence, while al-Lughawî and al-Naḥwî highlight his expertise in Arabic language and grammar. Al-Lahori and al-Hindi refer to his birthplace, Lahore, the capital of the Punjab province in present-day Pakistan.³ while al-Sâḡhânî points to his ancestral roots in Sâḡhāniyan (Chaghaniyan).⁴ Al-Zabîdî noted that Raḡî al-Dîn used this nisba in his works, spelled both with (صاغاني) and without (صغاني) an alif.⁵ Al-Baghdādî indicates his death in Baghdād, and al-Makkî signifies his burial in Mecca.⁶

1.1. The Migration of His Ancestors to India

The exact time and circumstances under which Raḡî al-Dîn al-Sâḡhânî's ancestors left Chaghaniyan (Sâḡhāniyan) are not clearly stated in historical sources. However, al-Sâḡhânî's frequent references to Ghazna suggest that his family lived there for an extended period before his birth. This was largely due to Ghazna's emergence as a center of scholarship and learning during the reign of Sultân Maḡmūd of Ghazni (r. 998–1030). Indeed, al-Sâḡhânî mentions that his father also received his education in Ghazna. After Sultân Mahmud's death, the Ghaznavid Empire weakened, and the Ghurid rulers took advantage of this by launching attacks on Ghazna. It is reported that following one such invasion, al-Sâḡhânî's father left Ghazna and migrated to Lahore. The sources do not provide any details about how long his father stayed in Lahore or when he might have returned to Ghazna. However, it is plausible that he went back to Ghazna once stability was restored and people began returning to their homelands. Al-Sâḡhânî himself grew up in Ghazna, where he received his

- 3 'Abd al-Mu'min b. 'Abd al-Ḥaqq b. Shamā'il al-Qaṭī'î al-Baghdādî Ṣafî al-Dîn, *Marāṣid al-İṭṭilā' 'alā Asmā' al-Amkinah wa'l-Biqā'* (Beirut: Dār al-Jil, 1412/1991), 3/1212; 'Umar Riḏā Kaḡḡālā. *Mu'jam al-Mu'allifin* (Beirut: L-Maktabat al-Muthannā, 1431/2010), 3/279; Abū Muḡammad 'Abd Allāh al-Ṭayyib b. 'Abd Allāh b. Aḡmad Ba Makhrama, al-Yamanî al-'Adanî al-Shāfi'î, *Qilādat al-Naḡr fi Wafayāt A'yān al-Dahr* (Jeddah: Dār al-Minhāj, 1428/2008), 5/220; Shams al-Dîn Abū 'Abd Allāh Muḡammad b. Aḡmad b. 'Uṡmān al-Dhaḡabî, *Tārīkh al-Islām wa Wafayāt al-Mashāḡir wa'l-A'lām*, ed. 'Umar 'Abd al-Salām al-Tadmurî (Beirut: Dār al-Kitāb al-'Arabî, 1413/1993), 47/444.
- 4 Shihāb al-Dîn Abū 'Abd Allāh Yāqūt b. 'Abd Allāh al-Rūmî al-Ḥamawî, *Mu'jam al-Buldān* (Beirut: Dār Ṣādir, 1415/1995), 3/389; Abū 'Abd Allāh Muḡammad b. Aḡmad al-Bashshārî, al-Muqaddasî, *Aḡsan al-Taḡāsim fi Ma'rifat al-Aḡālīm* (Cairo: al-Maktaba al-Madbūlî, 1411/1991), 283, Abū Sa'd 'Abd al-Karīm b. Muḡammad b. Maṡṡūr al-Tamīmî, al-Sam'ānî, al-Ansāb (Hyderabad: Majlis Dā'irat al-Ma'ārif al-'Uṡmāniyya, 1382/1962), 8/310; Abū 'Abd Allāh Aḡmad b. Muḡammad b. Ishāq al-Hamadhānî, Ibn al-Faqīḡ, *Kitāb al-Buldān* ed. M. J. de Goeje (Leiden: Brill, 1302/1885), 209; Sir Hamilton Alexander Rosskeen Gibb *The Arab Conquests in Central Asia* (London: Royal Asiatic Society, 1341/1923), 31.
- 5 Raḡî al-Dîn Abū al-Fadḡa'il Ḥasan b. Muḡammad b. Ḥasan b. Ḥaydar b. 'Alî b. Ismā'il al-Qureshî al-Sâḡhānî, al-'Uḡāb al-Zāḡhir wa'l-Lubāb al-Fāḡhir, ed. Pîr Muḡammad Ḥasan (Baghdad: al-Majma' al-'Ilmî al-'İraqî, 1398/1978), 5; Abū al-Fayḡ Muḡammad al-Murtaḡā b. Muḡammad b. Muḡammad al-Bilḡrāmî, al-Zabîdî, *Tāj al-'Arūs min Jawāḡir al-Qāmūs*, ed. Muṡṡafā al-Ḥejāzî (Kuwait: al-Majlis al-Waṡanî li'l-Thaḡāfa wa'l-Funūn wa'l-Ādāb, 1421/2001), 35/307; Majd al-Dîn Abū Ṭāḡir Muḡammad b. Ya'qūb al-Shirāzî, al-Firūzābādî, al-Qāmūs al-Muḡiṡ, ed. Maktaba Ṭāḡqiq al-Turāṡḡ fi Mu'assasāt al-Risāla (Beirut: Mu'assasāt al-Risāla, 1426/2005), 1210.
- 6 Ibn al-Fuwatî, *Majma' al-Ādāb*, 6/490; Majd al-Dîn Abū Ṭāḡir Muḡammad b. Ya'qūb al-Shirāzî, al-Firūzābādî, al-Balāḡha fi Tarāḡim A'immat al-Naḡw wa'l-Luḡha (Damascus: Dār Sa'd al-Dîn, 1421/2000), 117; Muḡiyu al-Dîn Abū Muḡammad 'Abd al-Qādir b. Muḡammad b. Muḡammad b. Naṡr Allāh b. Sālim b. Abî al-Wafā', al-Qureshî, al-Jawāḡir al-Muḡdiyya fi Tabaqāt al-Ḥanaṡfiyya, ed. 'Abd al-Fattāḡ Muḡammad al-Ḥulw. (Cairo: Dār Hajar li'l-Ṭibā'a wa'l-Nashr, 1413/1993), 2/83; 'İṡām al-Dîn Abū al-Kḡayr Aḡmad b. Musliḡ al-Dîn Muṡṡafā b. Khalil Tashkoprizāde, *Miftāḡ al-Sa'āda wa Miṡbāḡ al-Siyāda fi Mawḡū'āt al-'Ulūm* (Beirut: Dār al-Kutub al-'Ilmiyya, 1405/1985), 1/110.

education from his father and other scholars whose names are not recorded in the available sources.⁷

1.2. Early Life and Education

Al-Sāghānī was born on Thursday, 10 Safar 577 (25 June 1181).⁸ However, al-Zabidī, citing al-Dhahabī, reports his birth year as 555/1159.⁹ Yet, in his work *Tārikh al-Islām*, al-Dhahabī himself records it as 577/1181.¹⁰ On the other hand, ‘Abd al-Ḥayy al-Lucknawī states that he was born on the 15th of Safar 557 (1161 CE) during the reign of Khusrau Malik b. Khusrau Shāh, the last Sulṭān of the Ghaznavid dynasty.¹¹ Additionally, in the introduction to al-Sāghānī’s *al-‘Ubab*, Pir Muḥammad Ḥasan expresses doubts about some of the dates al-Sāghānī provided in his works, noting uncertainty regarding whether his birth year was indeed 577 AH.¹² While some suggest his birthplace was Badāūn,¹³ the prevailing opinion is that he was born in Lahore in 577/1181.¹⁴

Al-Sāghānī migrated from Lahore to Ghazna with his father at a young age and received his entire early education from him, later developing a keen interest in Arabic Language and linguistics. In *al-‘Ubab*, he mentions benefiting greatly from his father’s scholarly guidance.¹⁵ After his father’s death in 590/1194, he studied Ḥanafī jurisprudence and ḥadīth under prominent scholars in Ghazna, then a major center of Islamic civilization gaining extensive knowledge. He then embarked on scholarly travels to various regions.¹⁶ To engage with leading scholars of his time, al-Sāghānī journeyed multiple times to different countries, including India, ‘Irāq, ‘Arabia, Yemen, and Somalia. During these travels, he resided for extended periods in various cities, deepening his knowledge.

1.3. His First Journey to India

Al-Sāghānī made scholarly trips to various cities in India, such as Lahore, Delhi, Badāūn, Kol (present-day Aligarh), Nagore, and Jalore. After Ghazna, he went to Lahore, where

7 Abū al-Ṭayyib Muḥammad Ṣiddīq Bahādur Ḥasan Khān b. al-Ḥasan b. ‘Alī al-Kannawjī, *al-Bulgha fī Uṣūl al-Lughā*, ed. Saḥd Aḥmad Ḥamdān al-Sāmarrā’ī (Iraq: Risālat Jāmi‘at Tikrit, 1432/2012), 189; al-Sāghānī, *al-‘Ubab*, 12-13.

8 Abū al-Fidā’ Zayn al-Dīn Qāsim b. ‘Abd Allāh b. Qutlūbughā al-Sūdūnī, *Tāj al-Tarājīm fī Ṭabaqāt al-Ḥanafīyya*, ed. Muḥammad Khayr Ramaḍān Yūsuf (Damascus: Dār al-Qalam, 1413/1992), 155; Abū Ghayth Muḥammad Khayr al-Dīn b. Maḥmūd b. Muḥammad b. ‘Alī b. Fāris al-Dimashqī, al-Ziriklī, *al-‘A’lām* (Lebanon: Dār al-‘Ilm li’l-Malāyīn, 1423/2002), 2/214; Lucknawī, *al-Fawā’id al-Bahiyya*, 63; al-Qureshī, *al-Jawāhir al-Muḍīyya*, 2/82.

9 al-Zabidī, *Tāj al-‘Arūs*, 35/307.

10 al-Dhahabī, *Tārikh al-Islām*, 47/444.

11 Abū al-Ḥasanāt Muḥammad ‘Abd al-Ḥayy al-Lucknawī, *Nuzhat al-Khawātir wa Bahjat al-Masāmi‘ wa al-Nawāzir*, ed. Malik Maqbūl Aḥmad (Lahore: Istiqlal Press, 1385/1965), 1/206.

12 For details see: al-Sāghānī, *al-‘Ubab*, 12.

13 Niẓām al-Dīn Awliyā’, Muḥammad b. Aḥmad b. ‘Alī al-Badā’ūnī al-Bukhārī al-Dihlawī, *Fawā’id al-Fu’ād*, ed. Amir Ḥasan ‘Alā’ Sanjarī al-Dihlawī, trans. Ḥasan Niẓāmī al-Dihlawī (Delhi: Ḥasan Niẓāmī, 1428/2007), 3/314; Khalik Aḥmad Niẓāmī, *Some Aspects of Religion and Politics in India During the Thirteenth Century* (Aligarh: Aligarh Muslim University, 1381/1962), 152.

14 al-Sāghānī, *al-‘Ubab*, 5.

15 Raḍī al-Dīn Abū al-Fadha’il Ḥasan b. Muḥammad Ibn Ḥasan Ibn Ḥaydar Ibn Ali Ibn Ismā’il al-Qureshī al-Sāghānī, *Kitāb al-Infī’al*, ed. Aḥmad Khan (Lebanon: Dār al-Kutub al-‘Ilmiyya, 1390/1971), 4; al-Sāghānī, *al-‘Ubab*, 5-6.

16 Taqī al-Dīn b. ‘Abd al-Qādir al-Tamimī, *al-Ṭabaqāt al-Saniyya fī Tarājīm al-Ḥanafīyya*, ed. Abd al-Fattāḥ Muḥammad al-Ḥulw (Riyāḍ: Dār al-Rifā’ī, 1403/1983), 3/104; al-Ziriklī, *al-‘A’lām*, 2/214.

Sulṭān Quṭb al-Dīn Aibak offered him the position of Justice (Qāḍī). However, al-Sāḡhānī did not accept this offer.¹⁷ In Lahore and Delhi, he received his education in jurisprudence (fiqh) from Muḡammad b. Ḥasan b. As'ad al-Nazzam al-Marghinānī and listened to ḥadīths from Sadr al-Dīn Khalaf b. Muḡammad Ḥusnābādī.¹⁸

Subsequently, in the year 599 AH (1203 CE), al-Sāḡhānī went to Kol and worked there as an assistant to the mushrif (supervisor/administrator). However, he left his position shortly afterwards due to the negative attitudes of the mushrif. Upon learning of this situation, the ruler of Kol, Ḥusam al-Dīn Ogālik, summoned al-Sāḡhānī, offered him a monthly salary of 100 taka,¹⁹ and requested that he become a tutor for his son. After working in Kol for a while, al-Sāḡhānī decided to go to Hejaz for the purpose of performing the Hajj pilgrimage. Despite the insistence of the son of the ruler of Kol, he did not waver from his resolute decision and continued his journey.²⁰

1.3.1. Journey to the Hejaz, Yemen, and Africa (605-615/1209-1218)

After his travels in India, al-Sāḡhānī headed for Mecca to perform the obligation of Hajj and reached these sacred lands in 605/1209. For many years, al-Sāḡhānī conducted in-depth research across a wide geography encompassing the Hejaz, Yemen, and Somalia. Driven by his interest in the science of ḥadīth, he listened to approximately four hundred musnad ḥadīths from numerous ḥadīth scholars in intellectual centers such as Mecca, India, Yemen, and Baghdād. He established close relations with the Bedouins, the native people of the Arabian Peninsula, and learned the intricacies of the Arabic language and its regional dialects, thus acquiring significant expertise in vocabulary.²¹ In 605/1209, while in Mecca listening to Abū Dāwūd's al-Sunan, al-Sāḡhānī stated that he heard the ḥadīth of Bir Biḍa'ah (the well of Biḍa'ah). That same year, he wrote that he entered the garden where Bir Biḍa'ah was located, measured the circumference of the well with his own turban, and then saw that it was just as Abū Dāwūd had described.²²

Pursuing his curiosity for ḥadīth science, al-Sāḡhānī went to Yemen that same year. In the town of Zabid, he met with Justice (Qāḍī) Ibrahīm b. Aḡmad b. Abī Sālim al-Fishali al-Qureshī and gained deep knowledge in the science of ḥadīth.²³ According to Hamawī, in 606/1210 in 'Aden, al-Sāḡhānī also read al-Khaṭṭabī's commentary on Abū Dāwūd's al-Sunan, Ma'ālīm al-Sunan, and was very impressed by it.²⁴ During his stay in 'Aden, he also met

17 Aḡmed Khan stated that when al-Sāḡhānī arrived in India, he had not yet reached the age of maturity and lacked sufficient experience for an important duty such as judgeship. See: al-Sāḡhānī, *Kitāb al-Infī'āl*, 5. However, as Lucknawī indicated, al-Sāḡhānī's date of birth is the year 557/1161. When this date is taken into consideration, al-Sāḡhānī's age and experience at the time he arrived in India present a different perspective on Ahmed Khan's assessment. See: Lucknawī, *Nuzhatu'l-Khawāṭir*, 206.

18 Taqī al-Dīn Muḡammad b. Aḡmad al-Ḥasanī al-Makkī al-Fāsī, *al-'Aqd al-Thamīn fī Tārīkh al-Balad al-Amīn*, ed. Muḡammad 'Abd al-Qādir 'Aṭā'. (Beirut: Dār al-Kutub al-'Ilmiyya, 1419/1998), 3/407; al-Dhahabī, *Tārīkh al-Islām*, 47/444; al-Sāḡhānī, *Kitāb al-Infī'āl*, 5.

19 A currency used in the Indian subcontinent.

20 Nizām al-Dīn, *Fawā'id al-Fu'ād*, 3/314-315; Nizāmī, *Some Aspects*, 152; al-Sāḡhānī, *Kitāb al-Infī'āl*, 5.

21 al-Sāḡhānī, *Kitāb al-Infī'āl*, 6;

22 al-Sāḡhānī, *al-'Ubab*, 6; al-Dhahabī, *Tārīkh al-Islām*, 47/444.

23 al-Sāḡhānī, *al-'Ubab*, 7; al-Dhahabī, *Tārīkh al-Islām*, 47/444.

24 Abū 'Abd Allāh Shihab al-Dīn Yaḡūt Ibn 'Abd Allāh al-Ḥamawī al-Baghdādī al-Rūmī, *Mu'jam al-Udaba': Irshād al-Arib ilā Ma'rifat al-Adīb*, ed. İhsān 'Abbās (Beirut: Dār al-Gharb al-Islāmī, 1414/1993), 3/1015;

with Baṭṭāl al-Rakbī and his son Sulaymān and was a guest in their home. During this time, mutual scholarly discussions on ḥadīth science took place between al-Sāghānī and Baṭṭāl.²⁵ Subsequently, in 609/1213, he traveled from Yemen to Mogadishu, where he reported seeing an animal called the Dabbah al-Zabad and a fish called Banbūk, which resembles a dolphin.²⁶ In 613/1216, al-Sāghānī returned to Mecca, where he met with Yāqūt al-Hamawī.²⁷ While in Mecca, he listened to *Ṣaḥīḥ al-Bukhārī* from Abū Sa'd Thabit b. Mushrif, and he listened to *Ṣaḥīḥ al-Bukhārī* and Musnad al-Shāfi'i from Abū al-Fūtūh Nasr b. Abī al-Faraj b. 'Alī al-Husri.²⁸

1.3.2. The India-Baghdād Journey (615-624/1218-1227)

Having traveled for ten years in regions such as Mecca, Yemen, and Somalia, al-Sāghānī went to Baghdād in 615 AH (1218 AD) to study the science of ḥadīth.²⁹ That same year, he visited the tomb of Marūf al-Karkhī in Baghdād. He mentioned that he was in a difficult situation and prayed for his needs to be met; his prayer was answered before he returned home.³⁰ In Baghdād, he learned from the ḥadīth lessons of Abū Mansūr Sa'īd b. Muḥammad b. 'Umar b. Mansūr al-Razzāz.³¹ He also took the opportunity to listen to and study the work al-Musnad al-Kabīr by al-Haytham b. Kulayb al-Shāshī.³²

Even though al-Sāghānī came to Baghdād for the first time in 1218, his reputation had arrived before him. However, he was not yet widely known by the general public. One day, while attending a ḥadīth lesson, a scholar³³ recited a ḥadīth about the call to prayer using the phrase “*Itḥa sakaba al-mu'adhdhin.*” Al-Sāghānī quietly corrected him, saying the right word was “*sakata.*” Upon hearing this, the scholar first insisted both words were correct.

Abū al-Ṣafā' Ṣalāḥ al-Dīn Khalīl b. 'Izz al-Dīn Aybak b. 'Abd Allāh al-Ṣafadī, *al-Wāfi bi'l-Wafayāt*, ed. Aḥmad al-Arnā'ūt and Turkī Muṣṭafā (Beirut: Dār Iḥyā' al-Turāth, 1420/2000), 12/151.

25 Abū 'Abd Allāh Muḥammad b. Aḥmad b. Muḥammad b. Sulaymān al-Baṭṭāl al-Rakbī, *al-Naẓm al-Mustaḍḥab fi Tafsīr Gharīb Alfāz al-Muḥadḍḥab*, ed. Muṣṭafā 'Abd al-Ḥafīẓ Sālim (Mecca: al-Maktaba al-Tijāriyya, 1408/1988), 5-6; Muḥammad b. Yūsuf b. Ya'qūb Abū 'Abd Allāh Bahā' al-Dīn al-Jundī, *al-Sulūk fi Ṭabaqāt al-'Ulamā' wa'l-Mulūk*, (San'ā': Maktabat al-Irshād, 1416/1995), 2/401-402; al-Sāghānī, *Kitāb al-Infi'āl*, 6.

26 Raḍī al-Dīn Abū al-Fadha'il Ḥasan b. Muḥammad b. Ḥasan b. Ḥaydar b. 'Alī b. Ismā'īl al-Qureshī al-Sāghānī, *at-Takmila wa'l-Dhayl wa'l-Ṣila li-Kitāb Taj al-Lughā wa Ṣiḥāḥ al-'Arabiyya*, ed. 'Abd al-Ḥalīm al-Ṭahāwī, (Cairo: Maṭba'at Dār al-Kutub, 1438/2016), 2/240, 5/185-186; al-Sāghānī, *al-'Ubab*, 7-8; al-Firūzābādī, *al-Qāmūs al-Muḥīṭ*, 934.

27 Ḥamawī, *Mu'jam al-Udaba'*, 3/1015.

28 Taqī al-Dīn Muḥammad b. Aḥmad al-Ḥasanī al-Makkī, al-Fāsi. *Dhayl al-Taḥyid fi Ruwāt al-Sunan wa'l-Asānīd*, ed. Kamāl Yūsuf al-Ḥūt (Beirut: Dār al-Kutub al-'Ilmiyya, 1410/1990), 1/512; al-Sāghānī, *al-'Ubab*, 8; al-Dhahabī, *Tārīkh al-Islām*, 47/444.

29 There is a consensus in al-Sāghānī's own works and in other sources that the date of his first arrival in Baghdad is given as the year 615 [AH]. However, some scholars, such as al-Zabidī, have recorded the date of al-Sāghānī's arrival in Baghdad as the year 595 [AH]: al-Sāghānī, *al-'Ubab*, 6; Abū al-Maḥāsīn Jamāl al-Dīn Yūsuf b. 'Abd Allāh al-Zāhiri al-Ḥanafī, al-Taghribirdī, *al-Nujūm al-Zāhira fi Mulūk Miṣr wa'l-Qāhira*, (Egypt: Dār al-Kutub al-Miṣriyya, 1348/1929), 7/26; Abū al-Ṭayyib Muḥammad Ṣiddīq Bahādur Ḥasan Khān b. al-Ḥasan b. 'Alī al-Kannawjī, *Abjad al-Ulūm*, (Lebanon: Dār Ibn Ḥazm, 1423/2002), 693; al-Zabidī, *Tāj al-'Arūs*, 35/308.

30 al-Sāghānī, *al-'Ubab*, 6.

31 Ṣalāḥ al-Dīn Muḥammad b. Shākīr b. Aḥmad b. 'Abd al-Raḥmān b. Shākīr b. Hārūn b. Shākīr, *Fawāt al-Wafayāt*, ed. Iḥsān 'Abbās. (Beirut: Dār Ṣādir, 1393/1973), 1/359; al-Fāsi, *al-'Aqd al-Thamīn*, 3/407; al-Dhahabī, *Tārīkh al-Islām*, 47/445.

32 al-Sāghānī, *Kitāb al-Infi'āl*, 10.

33 Nizām al-Dīn recorded the name of the Muhaddith as Ibn Zuhri, but it is not clearly specified who this Zuhri was. See: Nizām al-Dīn, *Fawā'id al-Fu'ād*, 3/316.

But when they checked old manuscripts of the ḥadīth, they found that “*sakata*” was used in all of them. This incident made al-Sâḡhânî famous, and people began to seek him out to ask about various issues, especially those debated among ḥadīth scholars.³⁴ Al-Sâḡhânî earned great respect among the people because of his knowledge, piety, and simple living. Due to this high standing, he was appointed as a mu'adil (a credible court witness) by Justice Shihāb al-Dīn Mahmud b. Aḥmad al-Zanjānī.³⁵ However, the historian Ibn al-Fuwatī claimed that al-Sâḡhânî never actually attended any Justice's council.³⁶ In contrast, al-Sâḡhânî himself stated clearly that he was present before the Justice, testified, and that two trustworthy men, Muḥammad b. al-Ḥasan al-Shinqīṭī and Abī al-Ḥasan 'Alī b. al-Ḥusayn, confirmed his account.³⁷

Al-Sâḡhânî's fame eventually reached the Caliph al-Nasir li-Dīn Allāh (1180-1225). The Caliph invited him to his court, treated him with great respect, and listened to him narrate ḥadīth. Later, in 617 AH (1220 AD), the Caliph sent al-Sâḡhânî as an envoy to the Delhi Sultān, Shams al-Dīn İltutmish (1211-1236).³⁸ After a short stay, al-Sâḡhânî became a major center of learning for students of ḥadīth and language in India. In 624 AH (1227 AD), he went on the Hajj pilgrimage again. Afterwards, at the request of the new Caliph, al-Mustanşir Billāh (1226-1242), he returned to Baghdād.³⁹ In the month of Rajab that same year, al-Mustanşir sent a convoy loaded with gifts and honorary robes (khil'at) to Sultān İltutmish, once again putting al-Sâḡhânî in charge.⁴⁰ Traveling by the Persian Gulf route, al-Sâḡhânî visited Basra and stopped at the tomb of Suhār al-'Abdī⁴¹ in the month of Sha'bān. When he arrived in India, the people, government officials, and Sultān İltutmish decorated the capital city of Delhi and gave the delegation an enthusiastic welcome.⁴² It is also reported that on this

34 Nizām al-Dīn, *Fawā'id al-Fu'ād*, 3/316-17; al-Sâḡhânî, *al-'Ubab*, 9; al-Sâḡhânî, *Kitāb al-Infī' al*, 9-10.

35 al-Sâḡhânî, *Kitāb al-Infī' al*, 10.

36 Kamāl al-Dīn Abū al-Faḍl 'Abd al-Razzāq b. Aḥmad b. Muḥammad al-Sa'būnī b. al-Fuwatī, *Ḥawā'idh al-Jāmi'a wa Tajārīb al-Nāfi'a fi al-Mi'a al-Sābi'a*, ed. Mahdī al-Najm (Beirut: Dār al-Kutub al-'Ilmiyya, 1424/2002), 204.

37 al-Sâḡhânî, *Kitāb al-Infī' al*, 10.

38 al-Dhahabī, *Tārīkh al-Islām*, 47/445; al-Zabidī, *Tāj al-'Arūs*, 35/308; al-Suyūṭī, *Bughyat al-Wu'āt*, 1/519; al-Sâḡhânî, *Kitāb al-Infī' al*, 11.

39 Raḡī al-Dīn Abū al-Fadha'il Ḥasan b. Muḥammad Ibn Ḥasan Ibn Ḥaydar Ibn Ali Ibn Ismā'il al-Qureshī al-Sâḡhânî, *al-Mawḍū'āt*, ed. Najm 'Abd al-Raḥmān Khalaf (Cairo: Dār Nafa li'l-Tiba'a wa'l-Nashr, 1401/1980), 12; al-Suyūṭī, *Bughyat al-Wu'āt*, 1/519; Ibn al-Fuwatī, *Ḥawā'idh al-Jāmi'a*, 204; al-Sâḡhânî, *Kitāb al-Infī' al*, 11.

40 Mehmet Görmez and Arafat Aydın state that this diplomatic journey undertaken by al-Sâḡhânî occurred in the year 626/1227. However, al-Dhahabī and some other sources indicate that the journey took place in 624/1227. See: Mehmet Görmez, “Sâḡhânî, Raḡıyyüddin”, *Türkiye Diyanet Vakfı İslām Ansiklopedisi* (Ankara: TDV Yayınları, 2008), 35/487-89; Arafat Aydın, “Sahîh-i Buhārî Nüshalarına Dair Yeni Bulgular II: es-Sâḡhânî Nüshası ve Türkiye Kütüphanelerindeki Yazmaları”, *Hadis Tetkikleri Dergisi (HTD)* 19/1 (June 2016), 7/50; al-Dhahabī, *Siyar A'lam al-Nubalā'*, 16/441; al-Dhahabī, *Tārīkh al-Islām*, 47/445; al-Sâḡhânî, *al-Mawḍū'āt*, 12; al-Sâḡhânî, *Kitāb al-Infī' al*, 11.

41 Abū 'Abd al-Raḥmān Suhār b. 'Abbās Ayyāsh b. Sharāḡīl al-'Abdī (d. 60 AH) is one of the Companions who met the Prophet Muḥammad (peace be upon him). However, his companionship with the Prophet did not last long. For this reason, the number of ḥadīths he narrated is limited to two or three. See: Mehmet Efendioglu, “Suhār Ibn Abbas”, *Türkiye Diyanet Vakfı İslām Ansiklopedisi* (Ankara: TDV Yayınları, 2009), 37/475-76.

42 al-Jūzjānī reports that the embassy sent by Caliph al-Mustanşir arrived in India on 22 Rabi al-Awwal 626/1229 to deliver a congratulatory message, gifts, and robes of honor (khilat) to Sultān İltutmish on the occasion of his conquest of the city of Uch in 625/1228. However, the name of al-Sâḡhânî is not mentioned among the members of this delegation. See: Abū 'Amr Minhāj al-Dīn 'Uthmān b. Sirāj al-Dīn Muḥammad al-Jūzjānī, *Ṭabaqāt-i Nāşiri*, ed. 'Abd al-Ḥayy Ḥabībī al-Kandahārī, trans. Ghulām Rasūl Me-

occasion, during a celebration in the month of Jumāda al-²Awwal, Ḥasan al-Sāghānī met the scholar Juzjānī.⁴³ Al-Sāghānī stayed in India for a long time as the Caliph's envoy. During this period, he traveled to different cities, sharing his knowledge with the people.⁴⁴

1.3.3. Second Journey to India (624-634/1227-1237)

According to accounts in *Surūr al-Ṣudūr wa Nūr al-Budūr*, al-Sāghānī entered the city of Nagore,⁴⁵ wearing a large turban and long-sleeved garments. Here, prominent scholars and Sufis of the time, such as Qāḍī Ḥamīd al-Dīn, Qāḍī Kamāl al-Dīn, and the local notables, studied ḥadīth under him. Al-Sāghānī taught his work *Miṣbāḥ al-Dujā* to the scholars of Nagor in a single day and granted them certificates of authorization (ijāzah).⁴⁶

After Nagor, al-Sāghānī reached conflict-affected territories such as Jalore and Gujarat. During this journey, he also demonstrated his scholarly expertise in the field of Sufism. His profound knowledge and understanding of Sufism clearly showcased his mastery in this area. His approach to Sufism was not limited to theoretical knowledge but was also shaped by an individual's spiritual state and practice. In this context, he developed a perspective based on the combination of knowledge and action. In fact, in Nagor, a person requested to study Sufism under al-Sāghānī. However, as al-Sāghānī was occupied with teaching ḥadīth, he apologized to this individual but promised to teach Sufism during their travels, provided it was on equal terms. Al-Sāghānī explained to the person seeking Sufi knowledge that Sufism cannot be taught merely through words; rather, it must be acquired through worship and the practice of ethical living. Accordingly, al-Sāghānī emphasized that Sufism must be embraced as a way of life, requiring individuals to deepen their spiritual commitment on this path.⁴⁷

1.3.4. Second Journey to Hejaz and Yemen (634-637/1237-1240)

In 634/1237, al-Sāghānī performed the Hajj pilgrimage and remained in Mecca for a year, where he completed his work titled *at-Takmila wa'l-Dhayl wa'l-Ṣīla*. At the end of the book, he noted that, with the help of God Almighty, he finished writing this work on the morning of a Friday, at a time when the doors of the Ka'ba were opened, on the tenth of Ṣafar in the year 635/1238.⁴⁸ After the Hajj pilgrimage, al-Sāghānī returned to India. A year later, in 636/1239, he reached Yemen and settled in the village of Qadra. That same year, he traveled to Tāiz, where he met with Sheikh Mansūr b. Ḥasan al-Fārisī, a scholar deeply knowledgeable in Arabic language and literature, and the jurist Aḥmad b. 'Alī al-Sardādī. These scholars acquired important literary works from al-Sāghānī, such as al-Ḥarīrī's *Ma-qāmāt*. In 637/1240, continuing his scholarly journey, al-Sāghānī arrived in 'Aden, where he held knowledge gatherings at the Sheikh Yāsir b. Bilāl Mosque. His work *at-Takmila*, a supplement to al-Jawhārī's *aṣ-Ṣiḥāḥ*, garnered significant interest among scholars in 'Aden

her (Lahore: Zafar Sons Publishing, 1395/1975), 1/795.

43 al-Sāghānī, *Kitāb al-Infī'āl*, 11; al-Jūzjānī, *Ṭabaqāt-i Nāṣirī*, 79.

44 al-Dhahabī, *Siyar A'lam al-Nubalā'*, 16/441; al-Sāghānī, *Kitāb al-Infī'āl*, 12.

45 No precise historical date has been established for his travels to the regions of Nagor, Jalore, and Gujarat.

46 Muhyī al-Dīn 'Abd al-Qādir al-Sa'īdī, *Surūr al-Ṣudūr wa Nūr al-Budūr*, trans. İr Muḥammad 'Alī Hāshimī (Delhi: Jamnūr Publishing, 1425/2004), 399; Nizāmī, *Some Aspects*, 153.

47 al-Sa'īdī, *Surūr al-Ṣudūr*, 401; Nizāmī, *Some Aspects*, 153.

48 al-Sāghānī, *at-Takmila*, 6/550; al-Sāghānī, *Kitāb al-Infī'āl*, 12.

and its surroundings and was widely copied. Particularly, Sheikh Muḥammad b. Abi Bakr al-Fārisī benefited from al-Sāghhānī's exceptional expertise in Arabic language and literature and obtained a copy of this work.⁴⁹

Additionally, al-Sāghhānī wrote a letter to his old friend Sulaymān b. Baṭṭāl, inviting him to meet. Upon learning of al-Sāghhānī's arrival in 'Aden, Sulaymān b. Baṭṭāl accepted the invitation and set out immediately to visit him. News of Sulaymān's visit to al-Sāghhānī spread quickly, and people flocked to see al-Sāghhānī and learn about his newly written work. During the day, men gathered at the mosque, and at night, women came to listen attentively to al-Sāghhānī's teachings, following every word he spoke with great dedication.⁵⁰

1.3.5. The Final Stop on His Scholarly Journey: Baghdād

In 637/1240, al-Sāghhānī arrived in Baghdād from Yemen and initially settled in the Bāb al Ajaz⁵¹ neighborhood. However, due to the risk of looting that emerged in the Bāb al Ajaz neighborhood in 640/1240, he moved to the Ḥārīm Ṭāhirī neighborhood, where he spent the remainder of his life.⁵² At that time, al-Sāghhānī was around 60 years old. He began teaching and writing works here and was elevated to the position of Sheikh at the Marzūbānī Ribāṭ. However, in 643/1246, upon reviewing the endowment conditions, he learned that the sheikhs were required to belong to the Shafī'ī school of thought. Since he himself was a follower of the Ḥanafī school, he resigned from his position.⁵³ After leaving the Marzūbānī Ribāṭ, al-Sāghhānī was appointed to the Tutushiye Madrasa,⁵⁴ where he spent the rest of his life teaching and engaging in scholarly work.⁵⁵ Additionally, the Vizier Muayyid al-Dīn Muḥammad b. 'Alqami invited him to his home, and he and his son Izz al-Dīn benefited from al-Sāghhānī's scholarly expertise in the fields of language and literature. Al-Sāghhānī also donated valuable works such as *Majma' al-Bahrayn*, *al-'Ubab al-Zahir*, and *at-Takmila li's-Ṣiḥāḥ* to the vizier's extensive library.⁵⁶

In the final period of al-Sāghhānī's life, Sharaf al-Dīn 'Abd al-Mu'min b. Khalaf al-Ḍimyātī studied under him for a long time in Baghdād. al-Ḍimyātī studied nearly all of al-Sāghhānī's works, particularly in ḥadīth and literature, and even personally transcribed all of his teacher's literary treatises by hand.⁵⁷ The great linguist and ḥadīth scholar al-Sāghhānī passed away on the 19th of Sha'bān in the year 650 AH. An interesting incident related to his death

49 al-Jundī, *al-Sulūk*, 2/402; al-Sāghhānī, *Kitāb al-Infi'āl*, 9-13.

50 al-Rakbī, *al-Naẓm al-Musta'dhab*, 5-6; al-Jundī, *al-Sulūk*, 2/402.

51 Bāb al Ajaz was a significant neighborhood in Baghdad during the Abbasid period, known for housing four thousand mills and serving as a residence for many scholars, ascetics, and pious individuals. This neighborhood held considerable importance in the cultural and religious life of the era. See: al-Sam'ānī, *al-Ansāb*, 1/197.

52 Ibn al-Fuwatī, *Ḥawādith al-Jāmi'a*, 204; al-Sāghhānī, *at-Takmila*, 5/612; al-Sāghhānī, *Kitāb al-Infi'āl*, 14.

53 Ibn al-Fuwatī, *Ḥawādith al-Jāmi'a*, 204; al-Sāghhānī, *at-Takmila*, 1/137; al-Sāghhānī, *Kitāb al-Infi'āl*, 13.

54 The Tutushiye Madrasa was one of the renowned Hanafī madrasas, built by Amir Najm al-Dīn Khumar Tigin Tutushi, who was a slave of Sulṭān Tutush b. Alp Arslān. The madrasa was located in the Mashr'a Dār al-Dīnār area on the Tigris River, opposite the present-day Āsafi Mosque. See: Muḥammad Hifẓ al-Raḥmān b. Muḥibb al-Raḥmān al-Kumillā'i, *al-Budūr al-Muḍī'ya fi Tarājim al-Ḥanafīyya* (Cairo: Dār al-Ṣāliḥ, 1439/2018), 11/305; Ibn al-Fuwatī, *Majma' al-Ādāb*, 1/561.

55 Ibn al-Fuwatī, *Ḥawādith al-Jāmi'a*, 204; al-Sāghhānī, *al-'Ubab*, 16.

56 al-Sāghhānī, *Kitāb al-Infi'āl*, 14; Ibn al-Fuwatī, *Ḥawādith al-Jāmi'a*, 204.

57 al-Ḍimyātī, *Mu'jam al-Shuyūkh*, 6; al-Dhahabī, *Tārīkh al-Islām*, 47/445; al-Suyūṭī, *Bughyat al-Wu'āt*, 1/519.

was narrated by scholars such as al-Suyūṭī, al-Dhahabī, and Ibn Shākir through al-Ḍimyāṭī:

“Al-Sāghānī had a horoscope⁵⁸ that predicted he would die on a specific date. He patiently awaited that day, and when it arrived, although he was in good health and standing, he welcomed the event with joy. That day, he hosted a meal for his students and friends, and they spent time together. However, shortly after they parted ways, a messenger brought news of his sudden passing. When someone who had just bid him farewell exclaimed, ‘I just Sa’id goodbye to him,’ the messenger confirmed, ‘Yes, the news of his passing arrived at that very moment.’ May Allāh have mercy on al-Sāghānī.”⁵⁹

Al-Sāghānī frequently and eloquently expressed his unique longing for Mecca and the Ka’ba in his works. He concretized this passion, particularly in his book *Manāsik al-Hajj*, where he expressed his deep love for the House of Allāh through poetry.⁶⁰ Thus, by the year 637/1240, al-Sāghānī had performed the Hajj pilgrimage twelve times. However, after returning to Baghdād, although he felt a deep desire to visit the Ka’ba again, circumstances deprived him of the opportunity to return to the House of Allāh. He expressed the sadness of being unable to visit the Sacred Sanctuary with the following words: “He is one prevented from returning to the most exalted place; tears flow continuously from his eyes.”⁶¹ Al-Sāghānī was buried in his home in the Ḥarīm Ṭāhirī neighborhood, and later his remains were transferred to Mecca. He bequeathed 50 gold Dīnārs for his transfer to Mecca, and this wish was fulfilled by his children with the help of his students.⁶²

2. Guides on His Scholarly Path

Throughout his life, al-Sāghānī studied under numerous esteemed scholars and acquired profound knowledge in various fields of learning. He cultivated himself particularly in ḥadīth, jurisprudence (fiqh), linguistics (lugha), and other disciplines, benefiting from great teachers in each area. His scholarly journey began in India and extended to regions such as Iraq, Arabia, Yemen, and Somalia, later continuing to cities that were centers of knowledge, including Lahore, Ghazna, Delhi, Mecca, ‘Aden, and Baghdād. When examining the lessons al-Sāghānī took and his teachers, we first note his father, Muḥammad b. Ḥasan. His father was his first teacher, guiding al-Sāghānī’s education in language and literature and holding a significant place in his life. This educational process, which began with his father, laid the foundation for his future scholarly journey and contributed to the development of his talents in grammar and literature.⁶³ He further deepened his expertise in literature and linguistics through mutual exchange with ‘Abd Allāh Muḥammad Baṭṭāl al-Rakbī

58 Having resided in India for many years, al-Sāghānī was influenced by certain local Indian traditions, particularly beliefs rooted in astrology. According to accounts, an astrologer predicted that his death would occur on a specific date. When the said day arrived, al-Sāghānī continued his life without any health issues and even hosted a gratitude meal with his friends to mark the occasion. However, after the meal, as his friends were returning home, news of al-Sāghānī’s death spread. See: al-Sāghānī, *al-‘Ubab*, 16.

59 Ibn Shākir, *Fawāt al-Wafayāt*, 1/360; al-Suyūṭī, *Bughyat al-Wu‘āt*, 1/519; al-Dhahabī, *Tārikh al-Islām*, 47/445; Tashkoprizāde, *Miftāḥ al-Sa‘āda*, 1/110.

60 Ibn Shākir, *Fawāt al-Wafayāt*, 1/359.

61 Tashkoprizāde, *Miftāḥ al-Sa‘āda*, 1/110; al-Sāghānī, *al-‘Ubab*, 16.

62 al-Qureshī, *al-Jawāhir al-Muḍiyya*, 2/83; Ibn Shākir, *Fawāt al-Wafayāt*, 1/360; Ibn al-Fuwatī, *Ḥawādith al-Jāmi‘a*, 204.

63 al-Sāghānī, *al-‘Ubab*, 5-6; al-Sāghānī, *Kitāb al-Infī‘al*, 4.

al-Yamanî in 'Aden.⁶⁴

In the field of ḥadīth, al-Sāḡhānî studied under Abū Mansūr Sa'd b. Muḥammad al-Razzāz in Baghdād, gaining substantial knowledge in this discipline. While in Mecca, he listened ḥadīth from Abū Sa'd Sabit b. Mushraf and Abū al-Fütūh Nasr b. Abī al-Faraj b. 'Alī al-Husrī.⁶⁵ Moreover, in Yemen, he met with Justice Ibrāhīm b. Aḡmad b. Abī Salīm al-Fishalī, al-Kurayzī to acquire in-depth knowledge of ḥadīth studies.⁶⁶ For jurisprudence (fiqh), he took lessons from one of the leading scholars of his time, Abū Hafs 'Umar b. 'Alī b. Abī Bakr b. 'Abd al-Jalīl al-Marghīnānī.⁶⁷ He also attended the classes of Muḥammad b. Ḥasan b. As'ad al-Nazzām al-Marghīnānī. Furthermore, Justice Sa'd al-Dīn b. Khalaf b. Muḥammad al-Kurdī was another one of his fiqh teachers.⁶⁸

2.1. Notable Disciples

It is observed that many scholars benefited from al-Sāḡhānî from India to Baghdād. Among the prominent names are: Sharaf al-Dīn 'Abd al-Mu'min b. Khalaf al-Ḍımyātī, who studied ḥadīth and literature from al-Sāḡhānî during his later period in Baghdād. Additionally, he personally transcribed al-Sāḡhānî's literary letters.⁶⁹ Another important figure is Afif al-Dīn Abū 'Abd Allāh Muḥammad b. Aḡmad b. Ja'far al-Tikrītī.⁷⁰ Furthermore, Nizām al-Dīn Maḡmūd b. 'Umar al-Harawī, Muhiyu al-Dīn Abū al-Bakā' Şālīḡ b. 'Abd Allāh b. Ja'far b. 'Alī b. Şālīḡ al-Asadī al-Kūfī Ibn al-Şabbāḡh, and Sheikh Burhān al-Dīn Maḡmūd b. Abī Khayr As'ad al-Balkhī benefited from al-Sāḡhānî's knowledge.⁷¹ 'Izz al-Dīn al-'Alqamī, the son of Caliph al-Musta'şim Billāh's vizier Mu'ayyad al-Dīn Ibn al-'Alqamī, also learned from al-Sāḡhānî. Alongside them, Sulaymān b. Baṭṭāl al-Rakbī is recorded as one of the notable figures who drew upon al-Sāḡhānî's scholarly expertise.⁷² Among those who studied under him in Baghdād is Abū Bakr Jamāl al-Dīn Muḥammad b. Yūsuf b. Mūsā b. al-Müşīlī.⁷³ Additionally, in Yemen, Sheikh Mansūr b. Ḥasan al-Fārisī, the jurist Aḡmad b. 'Alī al-Surdādī, and Sheikh Muḥammad b. Abī Bakr al-Fārisī gained knowledge from al-Sāḡhānî.⁷⁴

2.2. His Contributions to Arabic Linguistics and Ḥadīth Science

Al-Sāḡhānî is considered one of the preeminent lexicographers of the 13th century, for his comprehensive Arabic dictionaries and specialized linguistic studies. His major works,

64 al-Rakbī, *al-Naẓm al-Musta'dhab*, 5-6; al-Jundī, *al-Sulūk*, 2/401-402; al-Sāḡhānî, *Kitāb al-Infi'al*, 6.

65 Shams al-Dīn Abū 'Abd Allāh Muḥammad b. Aḡmad b. 'Uthmān al-Dhahabī, *Tadhkira al-Huffāz* (Beirut: Dār al-Kutub al-'İlmiyya, 1419/1998), 4/117-118; al-Fāsī, *Dhayl al-Taḡyīd*, 1/512; al-Dhahabī, *Tārikh al-Islām*, 47/444.

66 al-Dhahabī, *Tārikh al-Islām*, 47/444; al-Sāḡhānî, *al-'Ubab*, 7.

67 al-Sāḡhānî, *al-'Ubab*, 18.

68 al-Dhahabī, *Tārikh al-Islām*, 47/444; Al-Sāḡhānî, *Kitāb al-Infi'al*, 5; al-Fāsī, *al-'Aqd al-Thamīn*, 3/407.

69 al-Ḍımyātī, *Mu'jam al-Shuyūkh*, 6; al-Dhahabī, *Siyar A'lām al-Nubalā'*, 16/441; al-Suyūṭī, *Bughyat al-Wu'āt*, 1/519; Chelebi, *Sullam al-Wuṣūl*, 2/35; Lucknawī, *al-Fawā'id al-Bahiyya*, 63.

70 Nāji b. Ma'rūf b. Abī al-Razzāq al-'Ubaydī al-A'zamī al-Baghdādī, *Tārikh-i 'Ulamā-i Mustanşiriyya* (Baghdad: Matb'a al-'Ānī, 1379/1959), 174.

71 al-Qāḡī Abū al-Ma'ālī Aṡhar al-Mubārakpūrī, *Rijāl ul-Sind wa'l-Hind İlā al-Qarn al-Sābi'* (Cairo: Dār al-Anşār li'l-Ṭibā'a wa'l-Nashr, 1398/1978), 95; al-Sāḡhānî, *Kitāb al-Infi'al*, 15; Nāji, *Tārikh-i 'Ulamā-i Mustanşiriyya*, 313-314.

72 al-Rakbī, *al-Naẓm al-Musta'dhab*, 5; al-Jundī, *al-Sulūk*, 2/402.

73 Al-Fāsī, *al-'Aqd al-Thamīn*, 3/407.

74 al-Jundī, *al-Sulūk*, 2/402; al-Sāḡhānî, *Kitāb al-Infi'al*, 13-15.

particularly his Arabic lexicons, became essential reference materials widely used across the Islamic world. He counted among the rare linguists who authored specialized lexical works encompassing both animal and botanical subjects.⁷⁵ He produced specialized studies such as *Fī Asmā' al-Dhi'b*, which documented 152 names and epithets for wolves.⁷⁶

His most important lexicon is *al-ʿUbāb al-Ẓāhir wa'l-Lubāb al-Fākhir*, a twenty-volume masterpiece written in the later years of his life. al-Suyūṭī described this work as one of the greatest books in the field of language after *aṣ-Ṣiḥāḥ*. It was written for Ibn al-ʿAlqami, the vizier of the Abbasid Caliph al-Mustaʿsim Billāh Al-Sāghānī's death resulted in this significant work on the Arabic language being left unfinished; only the section up to the Bāb al-Mīm was completed.⁷⁷ *At-Takmilah wa'l-Dhayl wa'ṣ-Ṣilah* is another important work of al-Sāghānī in the field of lexicographical, written to complete the missing parts of the dictionary *aṣ-Ṣiḥāḥ*. Al-Sāghānī stated that this work includes words not found in al-Jawhari's *aṣ-Ṣiḥāḥ*, as well as his own additions. The work was written in six volumes, with each volume containing approximately 220 folios. Al-Sāghānī completed this work in Mecca in the year 635/1237-1238.⁷⁸ Furthermore, *Majma' al-Baḥrayn fī'l-Lughah* is a monumental twelve-volume work. In this study, al-Jawhari's *aṣ-Ṣiḥāḥ* and his own work, *at-Takmilah wa'l-Dhayl wa'ṣ-Ṣilah*, were combined. In addition, he focused extensively on grammar and vocabulary through numerous other works he penned, such as *ash-Shawārid fī'l-Lughāt*, *Tawshīḥ ad-Duraydiyyah*, *at-Tarākīb*, *al-Fi'āl*, *al-Fa'lān*, *al-Infi'āl*, *al-Yaf'ūl*, *al-Azdād*, *al-ʿArūd*, *Asmā' al-ʿĀdah*.⁷⁹

Although al-Sāghānī is recognized as an expert in the field of Arabic linguistics, he also rendered significant services in the field of ḥadīth science. His famous work in ḥadīth science is *Mashāriq al-Anwār*, on which numerous commentaries have been written. In this book, he selected ḥadīths from *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* with a unique style. Additionally, al-Sāghānī wrote his book *al-Mawḍūʿāt* to reject fabricated and spurious narrations. In the Indian subcontinent, this book of his is considered one of the foremost works on preventing the circulation of fabricated ḥadīths.⁸⁰ Besides this, another world-renowned work of al-Sāghānī is his manuscript known as the *Manuscript of Baghdād*. This manuscript has become highly popular and well-known among ḥadīth scholars. Indeed, Ḥāfiẓ Ibn Ḥajar, after the narration of Abū Dharr al-Harawī, benefited the most from this copy and cited from it in his own books. In his famous work *Fath al-Bārī*, Ibn Ḥajar specifically explained the superiority of this copy, praised it, and emphasized its importance by outlining its role in his own commentary.⁸¹

75 Ramzi Baalbaki, *The Arabic Lexicographical Tradition From the 2nd/8th to the 12th/18th Century*, (Leiden: Brill, 1435/2014), 150.

76 Baalbaki, *The Arabic Lexicographical*, 153.

77 Abū al-Faḍl Jalāl al-Dīn ʿAbd al-Raḥmān b. Abī Bakr b. Muḥammad al-Khuḍayrī al-Suyūṭī, *al-Muḥḥir fī ʿUlūm al-Lughah wa Anwāʾihā*, ed. Fuʿād ʿAlī Maṣṣūr (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1418/1998), 1/76; al-Sāghānī, *Kitāb al-Infiʿāl*, 17.

78 al-Jundī, *al-Sulūk*, 2/402; al-Sāghānī, *Kitāb al-Infiʿāl*, 17-18.

79 Ibn Shākir, *Fawāt al-Wafayāt*, 1/359-360; al-Mubārakpūrī, *Rijāl ul-Sind wa'l-Hind*, 93; al-Dhahabī, *Tārikh al-Islām*, 47/445; al-Sāghānī, *Kitāb al-Infiʿāl*, 18; al-Zabīdī, *Tāj al-ʿArūs*, 35/307.

80 Ṭariq ʿAmīr Khan, "Man Gharat Aur Gher Mʿutabar Rivāyāt: Bunyādī ʿAwāmil Aur Un Ke Sad-de Bāb Kī Rāhen", *Māhnāma Dār al ʿUlūm* 100/7-8 (August 2016), 1.

81 Raḍī al-Dīn Abū al-Faḍḥaʾil Ḥasan b. Muḥammad b. Ḥasan b. Ḥaydar b. ʿAlī b. Ismāʿīl al-Qureshī al-Sāghānī, *al-Durar al-Multaṭṭaʿ fī Tabyīn al-Ghalaṭ*, ed. Abū al-Fidaʾ ʿAbd Allāh al-Qāḍī (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1405/1985), 9; Ahl al-Ḥadīth Forum Archives-2, Imam al-Sāghānī's Manuscript of *Ṣaḥīḥ*

Alongside these outstanding contributions to ḥadīth science, works such as *Miṣbāḥ ad-Dujā, ash-Shams al-Munīrah, Sharḥ al-Bukhārī* (a one-volume commentary), *Durr aş-Şaḡābah fī Wafayāt aş-Şaḡābah, Kitāb aḍ-Ḍu'afā'*, and *al-Farā'id* reflect his contributions to ḥadīth studies.⁸² He also wrote works on grammar and poetry. *Sharḥ Abiyāt al-Mufaṣṣal* and *Kitāb at-Taṣrīf* reveal his literary aspect and deep interest in grammatical issues.⁸³ These works of al-Sāḡhānī are a reflection of his comprehensive scholarly knowledge and have enabled him to leave a profound impact on the Islamic world.

2.3. The Esteem of the Scholars

The extensive commendations from classical scholars regarding Al-Saghani consistently highlight the remarkable breadth of his intellectual contributions, particularly his foundational work in Arabic philology and Hadith sciences. These accolades serve as unequivocal testimony to his profound erudition and his unique capacity for interdisciplinary scholarship. Among these testimonies, the historian Al-Jundi authoritatively documents the following assessment in his biographical work *Al-Saluk*:

“He was a great imam and possessed deep knowledge in various sciences such as grammar, linguistics, ḥadīth, and jurisprudence according to the school of Abū Ḥanifa.”⁸⁴

Al-Dhahabī expressed al-Sāḡhānī's mastery of the Arabic language with the words,

“He was the pinnacle that could be reached in the knowledge of the Arabic language.” al-Ḍimyātī described his character and knowledge by stating, “He was a truthful, righteous shaykh, free from superfluous speech. He was an imam in the fields of language, jurisprudence, and ḥadīth.”⁸⁵

Al-Sāḡhānī's superior literary and scholarly quality is also echoed in the words of Chelebī (Kātib Çelebi): “He was the one who carried the banner of language in his time.” al-Firūzābādī expressed his scholarly greatness as follows: “He was an imam in language, ḥadīth, and jurisprudence, and he was from the Ḥanafī school.”⁸⁶ Ibn al-Fuwatī also described al-Sāḡhānī thus:

“He was the shaykh of his time and one of the leading figures of his era in the field of language and literature. He was also well-versed in the sciences of ḥadīth, exegesis, and jurisprudence according to the Ḥanafī school. He was an ascetic, a traveler, and a man of few words.”⁸⁷

‘Abd al-Qāḍir defined him with the words: “He was a magnificent scholar, a man of virtue, and a complete muḥaddith.”⁸⁸ These statements clearly show that al-Sāḡhānī possessed

al-Bukhārī and Its Scholarly Value, al-Maktaba al-Shāmīla, 31/183; Arafat Aydin, es-Saḡānī Nūshası, 36-37.

82 Ibn Shākīr, *Fawāt al-Wafayāt*, 1/359-360; al-Mubārakpūrī, *Rijāl ul-Sind wa'l-Hind*, 93; al-Dhahabī, *Tārīkh al-Islām*, 47/445; al-Dhahabī, *Siyar A'lām al-Nubalā'*, 16/441.

83 Tashkoprizāde, *Miftāḥ al-Sa'āda*, 1/112; al-Qureshī, *al-Jawāhir al-Muḍīyya*, 2/83-84; al-Sāḡhānī, *Kitāb al-Infī'al*, 20.

84 al-Jundī, *al-Sulūk*, 2/402.

85 al-Dhahabī, *Tārīkh al-Islām*, 47/445; al-Dhahabī, *Siyar A'lām al-Nubalā'*, 16/441; Ibn Shākīr, *Fawāt al-Wafayāt*, 1/359-360.

86 Chelebī, *Sullam al-Wuṣūl*, 2/35; al-Firūzābādī, *al-Balagha*, 117.

87 Ibn al-Fuwatī, *Ḥawāḍith al-Jāmi'a*, 204.

88 ‘Abd al-Qāḍir, *Surūr al-Şudūr*, 399.

deep knowledge not only in Arabic language and literature but also in other branches of Islamic sciences, and they illustrate the mark he left on the world of scholarship throughout the ages.

Conclusion

Imam Rađi al-Dīn al-Sāghānī is an exceptional scholar produced by the Indian subcontinent, regarded as one of the intellectual treasures of Islamic civilization. Nurtured in the scholarly and cultural climate of the 13th century, al-Sāghānī, through his profound studies in the fields of Arabic language and linguistics and the science of ḥadīth, shaped the scholarly horizon not only of his own era but also of the subsequent centuries. His works have been praised by various authorities in Arabic lexicography and ḥadīth, cementing his reliability in these fields.

Al-Sāghānī's significance is amplified by his extensive intellectual journey, which covered a vast geography from the Indian subcontinent to the Hejaz, Yemen, Baghdad, and Africa. These travels established him as a highly respected scholar among his peers and the populace, a standing further elevated by his close ties to both the Abbasid Caliph and the Delhi Sultan. Crucially, al-Sāghānī functioned as an intellectual bridge, effectively transmitting the ḥadīth tradition from Transoxiana to Indian scholars. He was also a pioneer in ḥadīth criticism, notably focusing on fabricated ḥadīth (al-mawḍū'āt) to curb their spread in the subcontinent, solidifying his legacy as a vital figure who successfully bridged intellectual traditions across a vast geographical and political sphere.

While this study has shed light on al-Sāghānī's pivotal role, a complete understanding of his intellectual journey requires further investigation. The routes he followed need to be mapped in greater detail, and his travel motivations in different periods need to be identified. Details regarding his travels to Yemen, in particular, and his linguistic studies in this region are of great importance for understanding his working method. Yet, significant research areas lie ahead for al-Sāghānī's intellectual legacy to be fully comprehended: Analysis of correspondence: A systematic examination of his correspondence with other scholars of his time will reveal his scholarly network and intellectual interactions. Dissemination of works: A comparative analysis of the influence of his works across the vast geography from India to Africa should be conducted. Role as a cultural bridge: His mediating function in Indo-Middle Eastern scholarly interaction should be re-evaluated in light of the sources from that period.

With the increase of such comprehensive studies, al-Sāghānī's role in shaping 13th-century Islamic thought will be understood more clearly, and our perspective on the intellectual accumulation of Islamic civilization will expand. We hope this study will make a modest contribution to a better understanding of this important personality of Islamic civilization. We hope this study makes a modest contribution to a better understanding of this important personality.

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