

HISTORY OF WRITING HADITH THOUGHT IN THE INDIAN REGION

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Abstract

This research examines the history of writing and the development of hadith thought in the Indian region, which has a significant role in the Islamic scientific tradition. This area has been an important center for hadith studies since the early days of Islam, with major contributions from scholars such as Shāh Waliyullāh al-Diḥlawī who is known for his deep and comprehensive thinking. This study aims to understand how the tradition of writing, disseminating and teaching hadith developed in India, as well as the factors that influenced it, both historically, socially and culturally. Through a historical approach and literature analysis, this research found that Indian scholars played an important role in preserving and developing hadith studies, including in the compilation of hadith books, developing methods of sanad and matan criticism, as well as adapting hadith thinking to local contexts. This research also explores how external factors such as the Islamic reform movement and socio-political dynamics in this region have helped shape the way scholars think about hadith. The results of this study show that the history of the writing of hadith thought in the Indian region not only contributed to the development of Islamic scientific traditions locally but also had a significant influence on Islamic studies in the global world. This study confirms the importance of the Indian region as an integral part in the scientific historiography of hadith and opens up opportunities for further studies from an interdisciplinary perspective.

Keywords: Hadith Writing, Hadith Thought, India, History, Islamic Scientific Tradition.

SEJARAH PENULISAN PEMIKIRAN HADIS DI KAWASAN INDIA

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Abstrak

Penelitian ini mengkaji sejarah penulisan dan perkembangan pemikiran hadis di kawasan India, yang memiliki peran signifikan dalam tradisi keilmuan Islam. Kawasan ini telah menjadi pusat studi hadis yang penting sejak masa awal Islam, dengan kontribusi besar dari ulama-ulama seperti Syāh Waliyullāh al-Diḥlawī yang dikenal dengan pemikirannya yang mendalam dan komprehensif. Kajian ini bertujuan untuk memahami bagaimana tradisi penulisan, penyebaran, dan pengajaran hadis berkembang di India, serta faktor-faktor yang memengaruhinya, baik secara historis, sosial, maupun budaya. Melalui pendekatan historis dan analisis literatur, penelitian ini menemukan bahwa para ulama India memainkan peran penting dalam melestarikan dan mengembangkan studi hadis, termasuk dalam penyusunan kitab-kitab hadis, pengembangan metode kritik sanad dan matan, serta adaptasi pemikiran hadis dengan konteks lokal. Penelitian ini juga mengeksplorasi bagaimana faktor eksternal seperti gerakan reformasi Islam dan dinamika sosial-politik di kawasan ini turut membentuk corak pemikiran ulama terhadap hadis. Hasil kajian ini menunjukkan bahwa sejarah penulisan pemikiran hadis di kawasan India tidak hanya berkontribusi pada pengembangan tradisi keilmuan Islam secara lokal, tetapi juga memberikan pengaruh signifikan pada studi Islam di dunia global. Studi ini menegaskan pentingnya kawasan India sebagai bagian integral dalam historiografi keilmuan hadis dan membuka peluang untuk kajian lanjutan dalam perspektif lintas disiplin.

Kata Kunci: Penulisan Hadis, Pemikiran Hadis, India, Sejarah, Tradisi Keilmuan Islam.

INTRODUCTION

The Prophet Muhammad (peace be upon him) brought Islam as *rahmatan li-l-‘ālamīn* (“a mercy to all creation”), a faith whose teachings promote peace for humankind and carry a missionary mandate (da‘wa) to spread Islam to all corners of the earth. The Prophet and his Companions strove to expand the domain of Islam, which developed into a civilization with a distinguished historical record. One indication of this missionary endeavor was the spread of Islam into the region of southern India, now divided into several countries such as Pakistan, Bangladesh, Sri Lanka, and the Maldives.¹ Islam entered this region through trade routes and highly organized da‘wa, contributing to cultural development. Muslim rule in this area left a mature historical and civilizational legacy, including intellectual traditions and the historiography of ḥadīth authored by scholars in the Indian region.

In examining the spread of Islam, scholarship should not be confined to the Middle East alone; it must also consider other regions such as India, which is the focus of this study, specifically, the history of ḥadīth thought and writing in the Indian region. Ḥadīth is highly esteemed among Muslims because of its essential role and status within the structure of Islam.² Imām al-Zarkashi remarks that the discipline of ḥadīth has not only “ripened” but has even “burned” (*nadaja wa ihtaraqa*),³ indicating its advanced maturation. Ḥadīth exerts a profound influence on Muslim life precisely because of this central role. If one were to rely on the Qur’an alone without referring to ḥadīth, many Islamic teachings would remain unclear and impractical in everyday life. In practice, ḥadīth clarifies ambiguities, unpacks, and details the Qur’an’s more general directives, enabling the religion to function not merely as theory but as lived practice. Although many exegetes and ḥadīth scholars maintain that understanding of the Qur’an is often elucidated through ḥadīth, this does not mean that the Qur’an depends on ḥadīth. Rather, the Qur’an

¹ Wisnu Fachrudin Sumarno dan Dony Rano Virdaus, “Sejarah Penyebaran Agama Islam Di India dan Hubungan Islam Di Nusantara,” *JUSAN: Jurnal Sejarah Peradaban Islam Indonesia*, 1.1 (2023), hlm. 51.

² Firman Solihin dan Rizal Samsul Mutaqin, “Pengantar Studi Madrasah Hadits,” *Al-Bayan: Jurnal Ilmu al-Qur’an dan Hadist*, 5.2 (2022), hlm. 170.

³ Badr al-Dīn Muḥammad Al-Zarkasyī, *Ulum al-Fiqh Wa al-Qawa, Id al-Fiqhiyyah. Cet. ke-2, vol. 1* (Kuwait: Wazarah al-Auqaf al-Kuwaitiyyah, 1975) hlm. 72.

remains the primary source of Islamic teaching, while ḥadīth serves to explain and corroborate verses that call for further elaboration.⁴

As noted by Mushtafa al-Khān and Nūr al-‘Itr (d. 1442 AH), the study of ḥadīth experienced a period of deterioration beginning in the tenth century AH. The Indian region has contributed substantially to ḥadīth scholarship in both *riwāya* (transmission) and *dirāya* (understanding/critique),⁵ so that the vigor of ḥadīth studies in India remains palpable to this day. This research explores the typology of selected works by ḥadīth scholars in the Indian subcontinent through a historical approach.⁶ Before 1947 CE/1366 AH, “India” referred to a very large polity that included what are now Pakistan and Bangladesh. Accordingly, this study adopts temporal and geographic delimitations to ensure methodological clarity in tracing religious patterns within the Islamic world, including the study of ḥadīth.

India’s influence in the twelfth century AH revitalized ḥadīth studies in other Muslim regions, including the Middle East and Asia. Ideas originating in the Indian subcontinent reshaped the historiography of ḥadīth. Muḥammad al-‘Azīz al-Khāwli (1310–1349 AH), as cited by Daniel Djuned, argues that scholars in India constitute the only Muslim society in the modern era that has devoted sustained and sufficient attention to ḥadīth. Many people there were knowledgeable about ḥadīth and pursued its study independently. Such efforts, he notes, had already been undertaken by scholars in the third century CE, and India became their locus. Yet how, precisely, did Indian scholars shape the modern Islamic tradition of ḥadīth scholarship? Did their approaches to ḥadīth studies fundamentally differ from those of scholars in other regions, such as the Middle East? How were their ideas transmitted and received across the diverse geographies of the Muslim world? This inquiry is crucial for understanding the dynamics of ḥadīth historiography, particularly in showing how Indian scholars not only preserved the tradition but also charted new directions for interpreting ḥadīth in the modern era.

Furthermore, it is essential to examine whether this influence is confined to academic and textual domains or whether it also

⁴ Abu Yasid, “Hubungan Simbiotik al-Qur’an dan al-Hadits dalam Membentuk Diktum-Diktum Hukum,” *Tsaqafah*, 7.1 (2011), 134–35.

⁵ Nūr al-Dīn Itr, “*Manhaj al-Naqd fī ‘Ulūm al-Ḥadīth*,” cet. 3, (Beirut: Dār al-Fikr, 1997), hlm. 246 dan 275.

⁶ Hafidhuddin, “Kebangkitan Hadis Di India: Studi Historiografi Hadis Abad 12-14 Hijriah,” *Jurnal Studi Hadis Nusantara*, 4.1 (2022), hlm. 54.

contributes to shaping religious practice across the Muslim world. Accordingly, this study probes more deeply the significance of India's influence on ḥadīth studies, considered from the perspectives of methodology, the development of historiography, and its implications for contemporary Islamic discourse within the historiography of ḥadīth thought in the Indian subcontinent.

This study employs the historical method. Within the social sciences, historical methodology is distinct from normative approaches and helps to map and systematize the theoretical frameworks used to analyze the object of study.⁷ Fazlur Rahman even recommends that researchers, particularly Muslim scholars, adopt a historical approach in their inquiries; in doing so, they can avoid irresponsible or unrestrained claims during the research process. Accordingly, this study explains the historical development of ḥadīth writing and thought in India by applying this historical method.

⁷ Rita Handayani, *Zuhud Di Dunia Modern; Studi atas Pemikiran Sufisme Fazlur Rahman*, *Jurnal Al-Aqidah*, 11.1 (2019), hlm. 39.

RESULT AND DISCUSSION

The Footprint of Islam in India

Before it was divided into India, Pakistan, and Bangladesh, the Indian subcontinent was a region in South Asia measuring roughly 2,120 miles from east to west and 2,075 miles from north to south. To the north it borders Tibet (China) and Afghanistan; to the south, the Indian Ocean; to the east, Myanmar; and to the west, Iran. Long before the advent of Islam, Arabs and the peoples of the Indian subcontinent had engaged in sustained commercial exchange. According to Abdul Karim, the entry of Islam into India occurred over four periods: the period following the Prophet Muhammad's mission, marked by the settlement of the Indian Jat people in Arabia; the era of the Rightly Guided Caliphs (*al-khulafā' al-rāshidūn*) and the Umayyad dynasty; the Ghaznavid period; and the Ghurid period.⁸

The spread of Islam into India began through the southern coast of Sindh. After being introduced to the people of the southern coast of Sindh, Islam began to spread directly across the Indian Subcontinent through Arab traders and Arab immigrants who settled there.⁹ Prior to the arrival of Islam, Arabs and the people of the southern Sindh coast had been engaged in trade with each other. Arabs had lived along this coast for a long time, and trade between the Arabs and India took place across the regions connecting Arabia, India, and surrounding areas, both by sea and land routes. This trade was vital along the Indian coast, where goods could be transported from one port to another via land routes or from one port to another by sea using merchant ships after receiving permission from the local communities.

It is important to note that in the vast region of Sindh, there is one place that is often considered significant by Arab geographers and other scholars, known as Makran, which served as the gateway to the Sindh region. Since the early first century of the Islamic calendar (Hijri), the Arabs had controlled the Makran region. As the official representative of the Umayyad Caliphate, a governor from the Umayyad dynasty was appointed to the area. Therefore, many Arab traders and immigrants settled in Makran before the Arab conquest of Sindh. The entire region of Sindh was conquered from the time of

⁸ Hafidhuddin,...hlm. 55.

⁹ Emha Ainul Fitriah dan Ifa Kristiani, "Menelusuri Jejak Madrasah di India," *Mabahithuna: Journal of Islamic Education Research*, 1.1 (2023), hlm. 2.

Caliph Muawiyah until the year 92 AH. The conquest of the Indian Subcontinent began in 92 AH with the Islamic forces led by commander Muhammad bin al-Qasim al-Tsaqafi, who conquered Sindh (now Pakistan) and southern Punjab. This conquest occurred concurrently with the conquest of Andalusia (Spain) under the leadership of Tariq bin Ziyad. Caliph al-Walid bin Abd al-Malik (86–96 AH) was the ruler of the Umayyad dynasty during this event, and it was during this time that Muhammad bin al-Qasim established the city of al-Multan, which became the administrative center of Sindh and the first Islamic capital of India.¹⁰

Islamic rule in India began during the time of Caliph Khalid bin Walid, under the leadership of Muhammad bin al-Qasim from the Umayyad dynasty, who became the leader of the region.¹¹ The majority of the people followed the leader who embraced Islam, and in this way, Islam spread and expanded. After the Arabs spread Islam during the Umayyad, Abbasid, and Mamluk dynasties, sultans in India also ruled the region. These included the Khalji dynasty, the Tughluq dynasty, the Sayid dynasty, the Suri or Afghan dynasty, the Lodi dynasty, the Ghaznawi dynasty, and finally, the Mughal dynasty. India experienced significant cultural development after being ruled by these Islamic dynasties. Over three centuries (932–1274 AH or 1526–1857 CE), the Mughal dynasty transformed India, which was predominantly Hindu, into an Islamic civilization. At the very least, Islam spread across all of India.¹²

Zahiruddin Babur founded the Mughal Empire in India in 932 AH, and the decisive Battle of Panipat marked the establishment of the empire. As the victor, Babur solidified his rule over Delhi. He was succeeded by Humayun (1530–1556 CE), Akbar (1556–1605 CE), Jahangir (1605–1628 CE), Shah Jahan (1628–1658 CE), and Aurangzeb (1658–1707 CE). Politically, the British controlled the Indian Subcontinent from the early 19th century until the mid-20th century. The British dominance in India and the decline of the Mughal rulers signaled the British colonization of the region. The culmination of this control came in 1857 CE when the Sepoy Rebellion or Mutiny occurred against British colonial rule. The Mughal dynasty, which

¹⁰ Muhammad Abdul Azhim Abu An-Nashr, *Sejarah Muslim India* (Jakarta: Pustaka Al-Kautsar, 2019), hlm. 124–125.

¹¹ Muhammad Abdul Azhim Abu An-Nashr, ...hlm. 132.

¹² Rizem Aizid, *Sejarah Peradaban Islam Terlengkap* (Yogyakarta: Diva Press, 2015), hlm. 455.

symbolized Islamic power in India, came to an end at this time, marking the official establishment of British rule in India. India and Pakistan gained independence from Britain on August 14 and 15, 1947, respectively. After a long struggle, the people of the Indian Subcontinent finally achieved independence. With this newfound freedom, New Delhi became the capital of the country, which spans an area of 3,287,590 km².

The Historiography of Hadith Studies in India

The historiography of Hadith studies in India highlights the significant role played by Indian scholars in revitalizing the Hadith schools. The writing of Hadith in India also served as a reference for scholars to revisit the works of Indian Hadith scholars and as a resource available to libraries that continue to use the works of Indian scholars. Hadith studies in India were not well developed in the early 10th century. As noted by al-Qalqashandi (756–821 AH), research at that time focused more on Fiqh studies. He mentioned that there were a thousand Fiqh schools in Delhi, one of which was the Shafī'i school, and the others were Hanafi schools.¹³ Towards the end of the 10th century AH, the enthusiasm for studying Hadith grew with the arrival of several Hadith scholars in India, such as 'Abd al-Mu'thi al-Makki (d. 999 AH) from Makkah, Syihab al-Din Ahmad al-Mishri (d. 992 AH) from Egypt, and Muhammad bin Ahmad al-Fakihani (d. 992 AH). These scholars are considered the pioneers in the spread of Hadith knowledge in India, covering its transmission, history, and intellectual developments.

Hadith scholars from the Indian Subcontinent also contributed to the dissemination of Hadith through their writings. Among these figures were 'Abd al-Haq bin Saif al-Din al-Dihlawi (958–1052 AH), who composed *Asyī'āt al-Lama'āt* in Persian, and Nur al-Haq al-Dihlawi (983–1073 AH), who wrote *Lama'āt al-Tanqīh fī Syarḥ Misykāt al-Maṣābiḥ* in Arabic. The book *Lama'āt al-Tanqīh fī Syarḥ Misykāt al-Maṣābiḥ* consists of 11 volumes and was later verified by Taqiy al-Dīn al-Nadwī.¹⁴ Various religious activities and the spread of Hadith were

¹³ Zuhendra, "Madrasah Hadits India-Pakistan Sejak Abad XII Hingga Abad XIV Hijri: Studi Analitis Perkembangan Ilmu Hadits Di Anak Benua India Abad XII-XIV H." (UIN Sunan Gunung Djati Bandung, 2020).

¹⁴ Syed Abdul Majid Ghouri, ""Al-Syaikh 'Abd Al-Haq Al-Dihlawi Wa Kitabuhu Lama'at Al-Tanqih Fi Syarh Misykat Al-Mashabih Dirasah Haditsiyah." AlHadits: Majallah 'Ilmiyah 11, no. Juni," 2016. Lihat juga. Hafidhuddin, ..., hlm. 57.

conducted through gatherings, whether in mosques, madrasas, or private homes. The efforts of al-Dihlawi not only had an impact on the religious movement but also helped to improve the Muslim society in the Indian Subcontinent. Several of al-Dihlawi's works, such as *Faṭḥ al-Wadūd bi Syarḥ Sunan Abī Dāwud* and *Ḥāsyiyah al-Sind al-Nasā-ī*, were written by al-Sind al-Kabīr, who passed away in 1138 AH. Many of al-Dihlawi's writings encouraged adherence to the Qur'an and Sunnah while advocating for the avoidance of sectarian fanaticism and rigidity. Hadith scholar from Hijaz, Abu Thahir Muhammad bin Ibrahim al-Kurdi, who passed away in 1145 AH, also contributed to the revival of Hadith in India, which was driven by al-Dihlawi's efforts.

The traditionalist paradigm was largely applied by al-Dihlawi during his time in Hijaz. Al-Dihlawi was connected to the Hadith study traditions in the Indian Subcontinent, which had been shaped by earlier generations of scholars closely linked to Hijaz. His relationship with scholars in the Haramain reinforced his belief in 'ulūm al-ḥadīṣ (the sciences of Hadith) as the foundation for testing all knowledge. Furthermore, this connection distinguished his learning experience in India from what he encountered during his studies there. The Hadith research that developed during the time of al-Dihlawi and his students in India exhibited certain characteristics, both in terms of *riwāyah* (transmission) and *dirāyah* (understanding). However, these characteristics still need to be distinguished from the Hadith study traditions in Hijaz, which had a different historical and methodological background. Al-Dihlawi's efforts to advance Hadith in the Indian Subcontinent included both teaching and writing several works on the subject. He emphasized that the preservation of Hadith was not just for reading, memorizing, or storing, but also for sharing it with others around him.¹⁵

The study of Hadith during the time of al-Dihlawi and his students demonstrated significant developments in both *riwāyah* and *dirāyah*, and it became the foundation for subsequent Hadith scholarship. Al-Dihlawi's efforts in spreading Hadith were continued by his children and grandchildren, including: His sons: Syah 'Abd al-'Aziz (1159-1239 AH), Syah Rifa' al-Din (1163-1233 AH), Syah 'Abd al-Qadir (1167-1230 AH), and Syah 'Abd al-Ghani (d. 1227 AH); His grandchildren: Syah Muhammad Ishaq (d. 1262 AH), Syah Isma'il

¹⁵ Ahmad Isnaeni, "Historitas Hadis Dalam Kacamata M. Mustafa Azami," *IAIN Tulungagung Research Collections*, 9.2 (2014), hlm. 233.

Syahid, and Syah Muhammad Ya'qub.¹⁶ The madrasa or teaching institution founded by al-Dihlawi was inherited from his father, 'Abd Rahim, and was named al-Madrasah al-Rahimiyah. During the time of his grandchildren, this madrasa was divided into two branches: (a) Madrasah al-Aḥnāf, with figures such as 'Abd al-Ghani al-Madini (d. 1296 AH), and (b) Madrasah Ahl Ḥadīṣ, with figures such as Nadzir Husain al-Dihlawi (d. 1320 AH).¹⁷

This madrasa system had two distinct approaches in its learning process. Madrasah al-Aḥnāf was focused on Fiqh, based on the *uṣūl* and *qa'idah* of Abu Hanifah and his companions. In contrast, Madrasah Ahl Ḥadīṣ was not confined to or limited by any specific Fiqh school, following the customary practice of Hadith scholars.¹⁸ Many madrasas were established across India due to the strong interest of students in studying Hadith. Among these madrasas are Dar al-Ulum Deoband, founded by Muhammad Qasim al-Nanautavi (d. 1298 AH), and al-Madrasah Maẓāhir al-'Ulūm, founded by Muhammad Mazhahir al-Nanautavi (d. 1302 AH), a student of Ishaq al-Dihlawi. Additionally, many other madrasas were established in regions such as Saharanpur, Uttar Pradesh, and other places.

The widespread compilation and publication of Hadith texts reflects the attention of Indian scholars to the advancement of Hadith studies. This trend began in the 13th century, particularly during the reign of Shiddiq Hasan Khan (1248–1307 AH) in Bahubal. In 1285 AH, when Shiddiq went on pilgrimage and visited scholars in various regions, he brought back and collected Hadith manuscripts from Hijaz and Yemen. He carried copies of 25 manuscripts from al-Shan'ani (d. 1182 AH), Ibn Taimiyah al-Jadd (d. 728 AH), and al-Shawkani (d. 1255 AH). Shiddiq Hasan Khan then established four publishing houses: (a) al-Sakandri, (b) al-Syah Jihan, (c) al-Sulthani, and (d) al-Shiddiqi.

Shiddiq Hasan Khan made great efforts to ensure the widespread dissemination of Islamic literature. He authored several works related to Hadith, including *Fatḥ al-'Allām Syarḥ Bulūgh al-Marām*, *al-Sirāj al-Wahhāj min Kasyf Maṭālib*, and *Nuzūl Abrār fī Syarḥ*

¹⁶ Hafidhuddin,....,hlm.

¹⁷ Al-Tuklah, *Muhammad Ziyad bin 'Umar. Tsabat Al-Kuwait Wahuwa Al-Tsabat Al-Jami' Li Majalis Qira'ah Wa Sama' Kutub Al-Hadits Fi Kuwait* (Gharas, 2010).

¹⁸ Zulhendra.

Muntaqā al-Akhhbār.¹⁹ There were many publishers in the Indian Subcontinent during this period. These publishers played a crucial role in the publication of Hadith literature written by scholars and the Muslim community at large. This occurred in the 13th and 14th centuries AH, during which these publishers contributed significantly to the spread of Hadith studies across India, an influence that continues to this day.

Hadith Literature in India: Methods and Sources

The attention given by Indian scholars to Hadith studies is undeniable, especially in their efforts to spread Hadith scholarship across various regions of the Indian Subcontinent. In India, the focus of Hadith studies has not been limited to *riwāyah*, but also includes *dirāyah*. It is also likely that the Hadith works produced were influenced by the lifestyles of their authors. For example, Shah Waliyullāh al-Dihlawi wrote a commentary on *Ṣaḥīḥ al-Bukhārī* titled *Syarḥ Tarājim Abwāb al-Bukhārī*; Ahmad 'Alī bin Luṭf Allah al-Saharanfuri (d. 1297 AH) wrote *Ḥāsyiah 'alā Ṣaḥīḥ al-Bukhārī*; Ṣiddiq Hasan Khan authored *'Aun al-Bārī fī Ḥalli Adillah al-Bukhārī*; Muhammad Idris bin Muhammad Isma'il al-Kandahlawi (d. 1394 AH) wrote *Tuḥfah al-Qāi bi Ḥalli Musykalāt al-Bukhārī*; Muhammad Zakariya bin Muhammad Yahya al-Kandahlawi (1215-1402 AH) wrote *al-Abwā wa al-Tarājim min Ṣaḥīḥ al-Bukhārī*; and many others.

Hadith scholars in the Indian Subcontinent have utilized the kutub al-sittah (the six major Hadith collections) and have applied three key purposes in the *syarah* of these texts. First, the trust in transmitting the Sunnah of Prophet Muhammad; second, the effort to *ihyā al-sunnah* (revive the Sunnah) to ensure its preservation; and third, the endeavor to avoid misinterpretations of the intended meaning of any given Hadith. In this context, several methods can be employed to understand Hadith, while taking into account the classifications of *syarah* that have evolved over time.²⁰ Shiddiq Hasan Khan argued that the writing of *syarah* for Hadith can be divided into three categories, which are:

¹⁹ Firdaus, "Studi Analisis Kitab Al-Siraj Al-Wahhaj Min Kasyf Mathalib Shahih Muslim Bin Al-Hajjaj (Karya Al-Syaikh Al-'Allamah Abu Al-Thayib Shiddiq Bin Hassan Khan)," *Al-Qalam Jurnal Kajian Islam & Pendidikan*, 7.2 (2015).

²⁰ Moh Muhtador, "Sejarah Perkembangan Metode dan Pendekatan Syarah Hadis," *Riwayah: Jurnal Studi Hadis*, 2.2 (2016), hlm. 268.

First, to distinguish the *syarah* from the *matn*, the word *aqūlu* is written at the beginning of the *syarah* and *qāla* or *qāla al-muṣannif* is placed at the end of the *syarah*. Second, when the *matan* is placed outside or above a dividing line, or if parts of the *syarah* are quoted, the word *qauluhu* is used to differentiate the *syarah* from the *matn*. Third, *syarah mamzuj* or *mazjan* combines the *matan* with the *syarah*, separated by the letters *mim* and *syin*, and sometimes it is sufficient to write it at the bottom of the *matn*.

The history of Hadith studies follows the development of *‘ulum al-hadith*, where the development of *syarah* of Hadith emerged after Hadith itself had gone through several stages in its evolution. A series of historical records of events became the subject of discussion in *syarah* of Hadith. The continuous development of Hadith studies over time, passed from generation to generation, is related to the responses of each different generation.²¹ It is possible that the tendencies of a particular era toward certain books led to the emergence of *syarah* written by several Hadith scholars. Regarding the al-kutub al-sittah (the six major Hadith collections), written by Indian scholars in the 12th century AH, al-Shamrani argued that the writing of *ḥāsyiah* (marginal notes) was driven by five factors: (1) unclear or brief wording in the *matn*; (2) the urge for scholars to provide scientific notes to students of knowledge; (3) the goal of providing scholarly benefits from study circles (*majālis al-‘ilm*); and (4) the motivation for scholars to compile.²² Al-Shamrani’s explanation aligns with the theory and motives for writing scientific works as proposed by al-Qannuji in *Abjad al-‘Ulum*.

The Hadith works produced by Hadith scholars in India are influenced by the scholarly background of the scholars, such as their school of thought, theological stance, madrasa, and methodology. Abi al-Hasan al-Nadwi (1914-1999 CE) noted that often a *syarih* (commentator) would combine Hadith with the opinions of their school of thought. The differences in opinions among Fiqh schools, which also occur in the field of Tafsir, contribute to this. This is evident in the thoughts of Abi Ja’far al-Thahawi (237-321 AH) in *Syarḥ Ma’āni al-Aṣar*, as well as Khalil Ahmad al-Saharanfuri (1269-136 AH) in *Baṣṭ al-Majhūd fī Ḥalli Sunan Abī Dāwud*, both of whom supported the

²¹ Sayyid Muhammad Alawi Al-MaliKI, “Metodologi Syarah Hadis” (Yogyakarta, 2016), hal. hlm. 80.

²² Irfan Salim, “Tradisi Penulisan Hasyiyah Di Dunia Islam,” *Al Qalam*, 29.2 (2012), hlm. 346-347.

Hanafi school. The majority of scholars in the Indian Subcontinent adhere to the Hanafi school, but there are also traditionalist and reformist scholars, such as al-Dihlawi. Indian scholars employ three approaches in commenting on Hadith: *tahlili*, *ijmali*, and *muqarin*. These approaches have been used since the writing of Tafsir.

First, *tahlili*, or *syarih*, analyzes the elements of a Hadith, including vocabulary, connotations of sentences, *sabab al-wurud* (reason for the narration), *munasabah* (context), and the understanding of the companions, the Tabi'in, and Hadith scholars, according to the tendencies and expertise of the commentator.²³ For example, al-Sindi wrote in some of his *syarh* works, although he preferred to use the *ijmali* approach. Additionally, there is al-Saharanfuri with *Baṣṭ al-Majhūd* and others.

Second, *ijmali*, or *syarih*, explains Hadith in a general, concise, and easily understandable manner. Suryadilaga argues that this second model is similar to *tahlili*, but differs in the level of detail. The *tahlili* model is highly detailed, allowing the commentator to write more opinions and ideas. In contrast, the *ijmali* model offers less space for the commentator to express opinions and ideas.

Third, *muqarin*, where the commentator compares the opinions or Hadiths under study. According to Suryadilaga, this model not only compares opinions but also compares how commentators understand a particular Hadith. This model adds richness and flexibility to the understanding, as all opinions are revealed. Moreover, the commentator has the ability to consistently accept the opinions of other scholars, which sometimes includes elements of both agreement and disagreement.

²³ Asih Pertiwi, "Syarah Al-Mujtaba: Melacak Intertekstualitas Syarah Al-Sindi Terhadap Al-Suyuti," *Mashdar: Jurnal Studi Al-Qur'an dan Hadis*, 1.1 (2019), hlm. 6.

CONCLUSION

This study highlights the important role of the Indian Subcontinent in the development of Hadith studies throughout Islamic history. It shows that the writing and thought surrounding Hadith in India are deeply rooted in the unique historical, cultural, and social dynamics, while also reflecting the strong Islamic scholarly traditions. Indian scholars, such as Shah Waliullah al-Dihlawi, have contributed significantly to the expansion of Hadith studies by writing major works, creating methodologies, and teaching Hadith beyond the borders of India. The enthusiasm of Indian scholars to write, memorize, and study Hadith is reminiscent of the classical scholars of the 3rd century AH. They not only wrote Hadith books to preserve scholarly traditions but also sought to connect Hadith with the real world through interpretations that met the needs of their society. This demonstrates the flexibility and longevity of the Islamic scholarly tradition in this region.

The research also shows that the advancement of Hadith studies in India was influenced by external factors, such as socio-cultural changes and Islamic reform movements. The thinking patterns and approaches of scholars toward Hadith were shaped by these factors. As a result, the historiography of Hadith in India has become an important part of the global intellectual heritage of Islam. Overall, the history of Hadith scholarship in India reflects the dedication of scholars to knowledge and their influence on other fields such as Fiqh, Tafsir, and theology. It also illustrates how Islamic scholarship has endured, evolved, and adapted in various situations. This broadens our perspective on current Hadith research and provides a strong foundation for further studies in the Islamic world.

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