In this chapter I address the role played by the scholars of the Dār al-Ḥadīth College (named after the Ahl al-Ḥadīth movement in South Asia)\(^1\) in Medina.

and its branch in Mecca in the consolidation of Āl Saʿūd power. The Indian ‘ulamā’ of the Dār al-Ḥadīth would not have succeeded without the support they received from the West African and Middle Eastern ‘ulamā’, particularly the ‘ulamā’ from the Anṣār al-Sunna al-Muḥammadiyya, a Salafī movement founded in Egypt in 1926 by Shaykh Muḥammad Ḥāmid al-Fiqqī. The collaboration among these three clusters of ‘ulamā’ best illustrates the encounters in question.

The main argument of this chapter is that the ‘ulamā’ of the Dār al-Ḥadīth did not help Saudi Arabia as a political entity, but rather as an Islamic umma (the worldwide community of believers). And for the Dār al-Ḥadīth, the Islamic umma was not a political entity, it was a spiritual entity. The second aim of the chapter is to show how this institution, originally established in South Asia,