during the reign of ‘Ala’ al-Din Khalji (695-715/1296-1316), only Shams al-Din Yahya (d. 747) had some interest in Hadith. But the historian Barani to whom we owe the above information has not included Hadith among the subjects taught at the time. So, it is highly doubtful if the works on Hadith were read at all or at any rate with any seriousness. Our assertion is borne out by the following incident. In 700/1300 Shams al-Din Turk, an eminent Egyptian Traditionalist, came to India with a mass of compilations in Hadith in order to popularize them in this country. But to his great dismay he came to know at Multan, on his way to Delhi, that Sultan ‘Ala’ al-Din had not been regular in his daily prayers, nor would he attend the Friday congregation. This mortified him so much so that he abandoned the project of working for the dissemination of Hadith literature. But before returning to his home, he wrote a treatise on Hadith and dedicated it to the Sultan of Delhi. He then left it with Mawlana Faḍl Allah, a grandson of Shaykh Bahā’ al-Din Zakariyya al-Multanī (d. 666) along with a letter addressed to ‘Ala’ al-Din Khalji. Shams al-Din stated in the letter that the ‘Ulama’ of ‘Ala’ al-Din’s regime had already dispensed with Hadith confining themselves to Fiqh and that out of sheer disgust he was now leaving the country although he had gone there to spread Hadith literature. Thus, with his departure a great opportunity for the cultivation of Hadith literature in India was lost.

Though in the seventh century the general tendency of the ‘Ulama’ towards Hadith remained what we have outlined above, there were, however, a few scholars who had some proficiency in, and interest for, the science. Further, of the Shi’ah Sīta, a copy of the

2. Ibid., pp. 79 and also vol. iii, XCVII; Ma’ārī’d, vol. XXII, No. 4, p. 202.
4. Kamal al-Din Zahid  [d. 684/1285]

Muhammad b. Ahmad b. Muhammad al-Marikili, better known as Kamal al-Din al-Zahid, distinguished himself as a teacher in Hadith of Shaykh ‘Umar al-Din Awliya (d. 725). He read the Masāḥīq al-Anwar with the two disciples of al-Saghānī, viz., Burhān al-Din Mahmūd (d. 687) and the author of the Sharh Aṭhār al-Naṣīriyya fi Aḥbār al-Saghānī. His exceedingly pious habits induced Sultan Ghiyath al-Din Balban to appoint him Imām or leader of prayers—an office which Kamāl al-Din refused to accept. He died in Delhi in 684/1285.

5. Raḍī al-Din al-Badāyūnī  [d. circ. 700]

Among his contemporary scholars in Delhi Raḍī al-Din was said to have been well-versed in Hadith literature. He was a Qadī of Ku‘il (mod. Alligarh) and went to Makkah, thence to Baghdad where, as a Traditionist, he was granted an audience by the reigning Caliph [?]. He returned to India and died at Lahore. The date of his death is not known.

6. Abū Taw‘ama al-Bukhārī al-Ḥanbali  [d. circ. 700]

Sharaf al-Din Abū Taw‘ama, who was a native of Bukhara, migrated to Delhi early in the 7th century. During the Sultanate of Ilutmish (607-33/1210-36) he came over to Sunārgān in Bengal where he settled down permanently. Abū Taw‘ama was a teacher of great celebrity. As a Ḥanbalite scholar, he was evidently deeply learned in the science of Tradition. Under him, Sunārgān early developed into a seat of Hadith in Bengal, which claims among its alumni


Makhūd Muharram al-Dīn Yahyā al-Manṣūri (d. 782), the celebrated saint-traditionist of Bihār. Abū Tawā'īma died at Sunārgān towards the close of the 7th century A.H.\(^1\)

**Section III. Later Delhi Sultanate**

[700-900/1300-1494]

Next to Fiqh, the subject that attracted attention of the 'Ulamā' was *Maqālāt* which in the time of Muhammad b. Tughlaq (723-52/1325-51) was vigorously pursued in Delhi. Himself a scholar of no mean order, the Sultān patronized *Maqālāt*.

His circle of learned men consisted, among others, of the erudite philosopher, Mawlānā 'Alīn al-Dīn, with whom he used to hold regular discussions on the subject.\(^2\) The Sultān was so much fascinated by *Maqālāt* that he would personally conduct lectures on *Maqālāt*\(^3\) which along with Fiqh constituted the subjects of popular interest during the period under review. While the study of the Qur'ān and the Sunna was neglected to such an extent that Muhammad b. Tughlaq's contemporary historian Dīya' al-Dīn Barānī\(^4\)attributes the former's cruelty and eccentricity to his study of *Maqālāt*, meta-

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3. Ibn Battūta, *Tārīkh al-Nuṣähr fi Gharaib al-Amār wa Aja'ib al-Aṣfar*, ed. Delmer with French tr. (Paris, 1929), vol. iv, p. 341. The statement of Dr. Mahfūz Husain (side his *Risāl al-Dīn Winn* Tughlaq, London, 1885, p. 209) that Muhammad b. Tughlaq gave up his study of philosophy (*Maqālāt*) before the arrival in Delhi of Ibn Battūta and that the latter 'had seen none of it' (philosophy) with the Sultān, is wide of the mark inasmuch as Ibn Battūta himself maintains:

> "Verily, I have seen the emperor of India holding after morning prayers discussions particularly of 'Ilm al-Ma'qalāt or philosophical sciences' Ibn Battūta, op. cit. (vol. iv, p. 341).


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1. *Maqālāt* in contradistinction with *Maqālāt* includes the sciences of the Qur'ān and Hadith and also the subjects primarily based on them.
much that he was obliged to remark, "How long will the Muslims of a land survive where the judgment of an individual is considered superior to Aḥadīth." Therefore, from the remarks of Shams al-Dīn Turk and Nizām al-Dīn Awwiyya, it is clear that the atmosphere obtaining in the circles of the 'Ulama, who represented intelligentsia of the day, was not congenial for the cultivation of the science of Tradition in India. As the matter stood, the future of the science seemed to be very gloomy. Happily, there was a silver lining on the clouded horizon. Inspired by the love of the Prophet and his Sunna, several Ṣafi scholars read the science themselves and also inculcated its study amongst their disciples. As a result, four schools of Hadith learning came into being in Northern India under the leadership of the four Ṣafi scholars, viz., (i) Nizām al-Dīn Awwiyya and his school of Muḥaddithūn in Delhi, (ii) Sharaf al-Dīn al-Manṣūr and his school of Muḥaddithūn in Bihār, (iii) 'Alī al-Hamadānī and his school of Muḥaddithūn in Kashmir and (iv) Zakariyya al-Muḻānī and his school of Muḥaddithūn at Mūlān. The Ṣafi scholars of these schools carried on the culture of Hadith in Northern India until the end of the 9th century when the renaissance of the science was ushered in in the country.

I. NIZĀM AL-DĪN AWWIYYA AND HIS SCHOOL OF MUḤADDITHŪN

Shaykh Nizām al-Dīn Awwiyya [634-725/1236-1325]

Muḥammad b. Ahmad b. 'Ali, popularly known as Nizām al-Dīn Awwiyya, was born in 634/1236 at Bādāyūn, United Provinces, where both of his grandfathers—paternal and maternal—Shaykh 'Ali and Khawāja 'Arab had migrated from Būkharā during the Mongol invasion. Having mastered Arabic literature and Fiqh at an early age of twenty under 'Alī al-Dīn al-Uṣūlī of Bādāyūn and Shams al-Dīn al-Khawārizmi, afterwards the Shams al-Mulk, a minister of Sultan Ghiyāth al-Dīn Balbān, of Delhi, Nizām al-Dīn wanted to have a qāḍīship under government. But at the instance of Shaykh Najib al-Dīn al-Mutawakkil (d. 681), a brother of Shaykh Farīd al-Dīn Maṣʿūd Ganji-Shakar (d. 664), who saw in the young scholar the promise of a great saint, he went to the Ganji-Shakar at Ajūdānā or Padippaṭṭan in the Punjāb in 655/1257 for initiation. Thus a new chapter of life was opened for Nizām al-Dīn so that in course of time he became the Khalifa, representative, of the Ganji-Shakar and one of the greatest saints of India. He died in his Khaṇqāa, convent, at Ghiyāthpur, which is now called Basī Nizām al-Dīn, within three miles from Delhi, on Friday, the 18th Rabi` II, 725/April, 1325, in the odour of sanctity.

Nizām al-Dīn. It is curious that Nizām al-Dīn became a student of Hadith not during his educational career but while his fame as a saint of eminence had been established. The reason for this is not very far to seek. Having learnt the courses of studies obtaining in India in his days—courses of studies which were designed to suit the requirements of a qāḍī as has been stated above—Nizām al-Dīn had no occasion to read Hadith. As a matter of fact, no occasion to cultivate the science of Tradition would have arisen at all, if he...
were a qāḍi, an office for which he aspired. Destiny, however, willed him otherwise. He became a wāli, saint, and a famous one at that. Now, the deeper he traversed in the realm of spiritualism, the greater he felt for the need of Hadith. With all the accomplishments of a scholar and saint, he sat at the feet of Mawlānā Kamal al-Din Zāhid and took lessons from him in the Mashāriq al-Anwār. He made a thorough and critical study of the work and, on its completion in 679/1280, he received from Kamal al-Din a sanad.

2. The sanad reads as follows. (Sīyār al-Awliyā', p. 104.05):

Надіт маде a deep impression on Nīzām al-Dīn’s mind. This was not all. By way of khafāra, expiation, for the sin which he thought he had committed in his school days as a result of his memorizing forty Maqāmas of Al-Harīrī, he got by heart the Al-Ādith of the Mashāriq al-Anwār. Further, the study of Hadith so widened his outlook on life that he gave up the rigid conventionalism, taqāda of the ‘Ulama’ and fell in line with the Muḥaddithūn, as his opinion about the legality of sanā‘, qir‘at khalif al-imām and shalāt al-janāza ‘ala al-ghāib amply demonstrates.

Nīzām al-Dīn does not seem to have been a Nīzām al-Dīn as a Traditionist of great distinction as it appears from the perusal of his Malfuzat, the Fawā’id al-Fu’ād which contains, inter alia, many fabricated Traditions. This might have been due to the fact that he had no access to any standard work on Hadith literature save and except the Mashāriq al-Anwār. Be that as it may, it redounds to his credit that he could create for the people of his Khānqāh interest for Hadith with the result that there grew up among his disciples and their successors a number of scholars who had acquired proficiency in the subject.

TRADITIONISTS BELONGING TO THE SCHOOL OF NĪZĀM AL-DĪN


He was a pupil of Farid al-Dīn al-Shāfi‘i and Zahir al-Dīn al-Bhakkari, the two renowned professors of their age. He also appears to have read the

Mashā'irī al-Anwār with his master Niẓām al-Dīn Awlīya' and became, in turn, a teacher of the royal institution of Delhi in the time of 'Alla' al-Dīn Khālijī. In 742/1342, Niẓām al-Dīn made him one of his Khālijīs. Then Muḥammad b. Tūghlāq appointed him a preacher of ʿĪslām in Kashmir but, before he could join his post, he died suddenly of boils in 747/1346 and was buried in Delhi.3

Shams al-Dīn was the first Indian Traditionist who wrote a commentary on the Mashā'irī al-Anwār4 and was otherwise the second Muslim to comment on the work.5 Unfortunately, the commentary has not come down to us. The tribute paid to him by his distinguished pupil, the Chirāgh-i-Dīlī, shows what an eminent educationist Shams al-Dīn was.6

2. Fakhr al-Dīn al-Zarrād al-Samanī al-Dīlīwī

[d. 748/1347]

He read with Shams al-Dīn al-Awdādī and other reputed teachers of Delhi. He was both a jurist as well as a traditionist. He possessed a deep and wide knowledge of Hadith literature. While teaching al-Hiḍāya in Delhi he would adduce from the Ṣaḥāḥah Aḥadīth parallel to those of al-Hiḍāya, strengthening thereby the basis of al-Hiḍāya itself.7 Numerous Aḥadīth abound in his two Arabic treatises on Sama', namely, the Uṣūl al-Sama'8 and the Kashf


2. Akhbaar, p. 90.

3. Insha', Part II, Chap. II, Sec. III.

4. Sallallahu al-ālmīna wa al-salāt wa al-salam


6. For extracts from Uṣūl al-Sama', see Nusha, pp. 105-06.

7. Tārikh-i-Firuz-Shāhī, pp. 102, 511.

8. Ibid., pp. 9-11.


al-Qin'ān Wujhū al-Sama', particularly the chapter VIII of the latter that has been devoted to the justification of Sama' from the standpoint of Apostolic Traditions.9

Fakhr al-Dīn participated in the famous munaẓẓara on Sama' with his preceptor, Niẓām al-Dīn Awlīya'. At the instance of Muḥammad b. Tūghlāq, he went to Deogar (Dowlatabād) from where he proceeded to Makka, thence to Baghdād and attended the lectures of eminent Traditionists there. In 748/1347 on his way home, he was drowned at sea.10

Barlās al-Bārānī

Ever since the commencement of his relationship with Niẓām al-Dīn Awlīya', Diya' al-Dīn Barānī, the famous author of the Tārikh-i-Firuz Shāhī, lived at Ghiyāthpur and thus had an opportunity to be in close contact with him. He was a cultured and widely read man of his contemporary India.3 The idea of his knowledge of the science of Tradition may be had from the references of Aḥadīth made in his Tārikh6 particularly the brief but comparative study between Hadith and historiography (Tārikh) he brings to bear upon its Muqaddima.7 He observes that the study of the Qur'ān and the Apostolic precepts makes a man well-balanced and humane.8 He died some time

1. A Ms. copy of this treatise is in the library of ASB under No. 457 (Persian Man.) and another is with Mawlānā 'Abd al-Majīd Darīyābad, near Lucknow (Ma'ārif, vol. xxii, No. 6, p. 418).

2. Ma'ārif, loc. cit.


5. Nusha, p. 64.

6. Tārikh-i-Firuz Shāhī, pp. 102, 511.

7. Ibid., pp. 9-11.

8. Ibid., p. 465.
after 758/1357 when he completed his *Tārikh-i-Firuz Shāhi.*


He was one of those disciples of Niẓām al-Din Awliyā who took lively interest in Hadith literature. He attended the Hadith classes of Niẓām al-Din himself in which the latter would explain difficult Traditions. We have it from the *Khasīnat al-Asfiyā* that Muḥiyy al-Din was a scholar of Hadith, Tafsīr and Fiqh. He belonged to a hereditary Qādī family of Oudh. But as a result of his taking to the life of a darwish, he was reduced to the lowest stage of poverty. A friend of his brought this to the notice of Sulṭān ‘Ala’ al-Din Khāliji who offered him the qādīship of Oudh. But Muḥiyy al-Din did not accept. He died in Delhi in 719/1319.

[d. 735/1334]

Niẓām al-Din ‘Allāmī was a scholar of great renown. His erudition in Hadith literature earned for him the title of Zubdāt al-Muḥaddithīn. He began his career as a disciple of Niẓām al-Din Awliyā but, presumably on his death, completed the course of mystical training at Sayyidwāda in Zafarābād, near Jawnpūr, under Makhdūm Asad al-Din Aṭfābī-Hindī (661-793), a saint, who made ‘Allāmī his Khalīfa. He compiled two treatises on Sūfīsm, the one in Arabic called *Zād al-Ṣalāḥa* and the other in Persian called *Zād al-Salikān.* He died at Zafarābād in 735/1334.

6. Shāykh Naṣīr al-Dīn Chirāgī-d-Dīhilī
[d. 757/1356]

Naṣīr al-Dīn Maḥmūd b. Yahyā b. ‘Abd al-Lāṭif al-Ḥusaynī al-Yazdī al-Awādī who became famous under his surname Chirāghī-d-Dīhilī, the Light of Delhi, succeeded Niẓām al-Din Awliyā in the spiritual hierarchy of Ghiyāthpūr. He read Islamic sciences with Muḥiyy al-Din al-Kāshānī, Shams al-Dīn Muhammad al-Awādī and others. He was fairly conversant with Hadith literature, as his *Mafīzāt, discourses, Khawār al-Majālis, testifies.* He died in Delhi on Friday, Ramadān 18, 757/September, 1356.

7. Sayyid Muhammad Gisū Darāz
(721-825/1321-1422)

Abū ‘l-Fāṭār Sadr al-Dīn Muhammad b. Yusuf b. ‘Ali al-Ḥusaynī al-Dīlhwārī commonly called Gisū Darāz, the Long Locked, was a saint of great renown. He was a disciple of Chirāghī-d-Dīhilī and succeeded him in the Khānqāh of Ghiyāthpūr. Born in Delhi on Rajab 4, 721/July, 1321, he read with Sharif al-Dīn al-Kathīrī, Taj al-Dīn Muqaddam and Qādī ‘Abd al-Muqtadīrd (d. 791). In 801/1399, he quitted Delhi on account of Timūr’s invasion and after spending several years in Gujarāt and Dāvlatābād he reached Gulbārā in 815/1412 and was received with every mark of

5. See *Faqīh al-Dīn,* *Sharqī’s Monument of Jawnpūr* (Jawnpūr, 1021), p. 97.