respect by Sultan Firuz Shah Bahmani (800-25/1397-1422). Prince Ahmad Shah became his disciple and built for him a fine house with a convent attached to it. He died there on Monday, Dhu 'l-Qa'da 26, 825/ October, 1422.1

Sayyid Muhammed Gisu Daraz is said to have written over one hundred books on different branches of Islamic learning.2 His works on Hadith are as follows:

(i) Sharh Mashariq al-Anwar. The peculiar feature of this commentary is the interpretation of Ahdith from the point of view of Sufism.3

(ii) Tarjuma-i-Mashariq al-Anwar, a Persian translation of the Mashariq al-Anwar.4

(iii) Kitab al-Arba'in, a treatise of select forty Traditions. The author added to every Hadith parallel sayings of the Sahaba, Tabi'in and Mashaikh.5

(iv) A treatise on Sirat al-Nabi.6

8. Shaykh Wajih al-Din

Another eminent disciple of Chiragh-i-Dihli, who was well-versed in Hadith literature, was Wajih al-Din. He flourished in the 8th century. His title to fame rests on his being the author of Miftah al-Jinan (the Key to Paradise), a Persian dissertation containing directions regarding prayers (awa'id), religious observances and moral conduct. The book, as the author states in the Muqaddima, is based on the Qur'an and the most Sahih, 'approved,' treatise on Tradition 7 and that is presumably the Mashariq al-Anwar. A Ms.

2. Nuzha, loc. cit. 3. Ibid. 4. Ibid. 5. Ibid. 6. Ibid. 7. Nizami Khalliba, op. cit., vol. vi, p. 11.

copy of this work transcribed in 1084/1673 is in the British Museum.1

9. Qadi Shihab al-Din Dawlatabadi; [d. 849/1445]

Malik al-'Ulama' Shihab al-Din b. Shams al-Din b. Umar al-Zawili al-Ghaznavi al-Dawlatabadi, a celebrated scholar of the early 9th century A.H., was born at Dawlatabadi in the Deccan. He was educated in Delhi under distinguished professors like Mu'in al-Din 'Imra'ani (d.circa. 807), Mawlama Khawaji (d. 819), and Qadi 'Abd al-Muqtafidir al-Shuraidi (d. 791) of whom the last mentioned scholar, who was a disciple of Chiragh-i-Dihli,8 was his spiritual guide. During Timur's invasion, he migrated along with Mawlama Khawaji to Kalpi whence he came over to Jawnpur and settled there permanently. Shihab al-Din enjoyed patronage of Sultan Ibrahim al-Sharqi (804-44/1401-40) who conferred on him the title of Malik al-'Ulama', 'the Prince of the Scholars.' He died on Rabia 23, 849/October, 1445, and was buried beside the Atala mosque of Ibrahim Sharqi at Jawnpur.9

Shihab al-Din left us, among other works, a treatise on the excellence of the Sayyids, entitled Manaqib al-Saadat or Sharaf al-Saadat, wherein he quoted copiously verses from the Qur'an and Ahdith from the Mashariq al-Anwar, Masabih al-Sunnah,

1. No. 801, fol. 344.
10. *Mawlawi Khawājī al-Karakwī* [d. 878/1473]

Shams al-Dīn Khawājī b. Aḥmad b. Shams al-Dīn al-`Uraydī al-Muhtārī al-Karakwī traced his descent from Ismāʿīl b. Jaʿfar al-Ṣadiq (d. 148). He was a Sufi scholar and compiled an *Arbaʿīn* with Traditions selected from the *Mashāʾir al-Anwar* and committed it to memory. He died at his native place at Karā, near Allāhābād, on Muḥarram 18, 878/May, 1473. His tomb—which was on the bank of the Ganges—has been washed away as late as 1940. Though we have no evidence connecting him with the Traditionists of the School of Nīẓām al-Dīn, nevertheless we presume him to be one of them inasmuch as he flourished in Oudh which was under the sphere of influence of the disciples of Nīẓām al-Dīn, such as Shams al-Dīn al-Awādī, Naṣīr al-Dīn Chiragh-i-Dīlī and others.¹

II. SHARAF AL-DĪN AL-MANIRI AND HIS SCHOOL OF MUḤADDITHUN

*Makhdūm al-Mulk Sharaf al-Dīn al-Maniri al-Bihārī* [661/782/1263-1381]

Sharaf al-Dīn Aḥmad b. Yahyā al-Maniri, the celebrated saint of Bihār, was born on Friday, Shawwāl, 661/August, 1263, at Manir,² a village 60 miles off from the present Bihār Sharif in Patna. He was educated at Sunārgāon under the fostering care of his teacher (afterwards, father-in-law) Abū Tawāma al-Ḥanbālī. On the conclusion of his studies in 691/1291, he proceeded to Delhi, had an interview with Shaykh Nīẓām al-Dīn Aḥmad,³ and then went to Lahore and became a disciple of Shaykh Najīb al-Dīn al-Firdawsī (d. 733).⁴ He subsequently spent the next thirty years of his life in the forests of Bihār and Rājgir in the meditation of and in holding communion with God. Sometime between 720-24/1320-24, he gave up the life of seclusion and started the career of a spiritual guide. His Khānqāh at Manir, which had originally been built up by his friends and admirers, was, later, extended and rebuilt by Sulṭān Muḥammad b. Tughlaq who, also, assigned the Pargana of Rājgir to meet its expenses. The monument stands to this day. The Makhdūm died at Manir on Shawwāl 6, 782/January, 1381.⁵

Sharaf al-Dīn was an outstanding Traditionist of Sharaf al-Dīn, as this part of India. He was thoroughly acquainted with all the branches of Hadith literature, viz., *Ijmāʾ al-Ḥadīth, Ijmāʾ Rijāl al-Ḥadīth* and *Ijmāʾ Muṣṭalḥahat al-Ḥadīth.*⁶ His

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1. *Mirʾāt al-Āṣār,* fol. 495a
3. His tomb enshrined the following inscription composed by Khawājī himself:
   
Maktubat and books on Sufism are interspersed with Ahadith both verbatim and reproduced. This is not all. At times he would devote pages of his works for the discussion of the different aspects of the science, e.g., Riwayat bil-Ma'na (narration of the Traditions and not the wordings thereof), Shuru'a al-Risq (conditions for an approved transmitter) and so on and so forth. In his works references have been made of the Sahih, the Musnad of Abū Ya'la al-Mawsili, Sharh al-Masabih and Mashariq al-Anwar. Further, a copy of Sharh Sahih Muslim by al-Nawawi (d. 672) is believed to have been in his possession for the purpose of his study. He is credited to have, for the first time, introduced the teaching of the Sahih in Bihar, nay in India. He was not merely well-conversant with Hadith. As a matter of fact, he practised it to such an extent that he did never in his life taste melon simply because there was nothing to show that the Prophet of Islam had tasted it. Last but not the least, he was an authority of the mystical teachings of both the Qur'an and the Sunna.

As both Nigam al-Din Awiya' of Delhi and Sharaf al-Din al-Maniri of Bihar were Sufis and contributed materially to the cause of Hadith literature in this country, an estimate of their achievement in this regard may not be out of place here.

Sharaf al-Din played the role of a leading spiritual guide in Bihar as did Nigam al-Din Awiya' in Delhi. Both were scholars of Islamic Learning. As to their

1. For his works, see Cal. Review, pp. 210-11.
3. حضرت مخدام الباذك شيخť حسن بديع الدين يبارى اور ألم محدثين
correspondence. He then came over to Manir along with the members of his family. In recognition of his profound scholarship in Islamic sciences, Mu'azzar got the sobriquet of Imám from his teacher Sharaf al-Din.

He prepared a commentary on the Mashāriq al-Mu'azzar, as a Awnār, which, however, does not seem to have long survived his death. His role as a Traditionist can be had from the fact that he issued a sanad to his nephew and disciple Husain Nawsha-i-Tawhid as follows:

قُرِئَ فِيْنُ حَسْنِ السَّنَدِ حَدِيثَ بِرَيْنِ قَلِبِ كُرَةٍ صَنِيعَ مَسْلِمُ وَ صَنِيعَ مَسْلِمُ

بِتَفْقَاءِ مِنْ أَوْلَئَكَ وَ أَخْرُضُ أَنْفُسَ بِرَيْنِ قَلِبِ كُرَةٍ تَحْتِيْقَ كُرَاءً.

[I do hereby certify that Husain has got sanad in Hadith from me having read the Sahih of Muslim and al-Bukhari from the beginning to the end and scrutinizing (every) word with me.]¹

After the demise of his dearly beloved preceptor, Sharaf al-Din al-Maniri, Mu'azzar migrated to Makkah and eventually died at Aden in Jumada 1, 788/June, 1384.²

2. Husain b. Mu'izz al-Bihari [d. 844/1441]

Husain alias Nawsha-i-Tawhid was a nephew and Khalifa of Mu'azzar al-Balkhi. He was a mystic of the Firdawsi order as well as a Traditionist. Brought up by Makhdoom Sharaf al-Din, Nawsha read the Sahih with his uncle Mu'azzar thoroughly well.³ His father Shaykh al-Islam Mu'izz al-Bihari, who was himself a Traditionist of some distinction, made a present to him of a copy of the Sahih of Muslim, transcribed on a silk brocade in beautiful Arabic calligraphy, as a token of the latter's great interest for Hadith literature.¹ He accompanied his uncle to al-Hijaz and further studied the science of Tradition at Aden under al-Khatib al-'Adani.

Nawsha-i-Tawhid added to the Khawq of Manir a number of Hadith works which were brought from al-Hijaz. He wrote several books on mysticism, the famous being Haḍīrat-i-Khams, and a Diwan in Persian. His treatise called Risāla Awrādi-Dāh Fašli is full of Aḥādith not only from the Sīḥah Sittah but also from Sunan of al-Baihaqi and the Mustadrak of al-Hakim al-Nisaburi. He died at Manir in Dhu'il-Hijja, 844/May, 1441.⁴

3. Ahmad Langar-i-Darīyā b. Ḥasan b. Mu'azzar al-Bihari [d. 891/1486]

He succeeded his father in the Khawq of Manir. He committed to memory the entire Musabih al-Sunnah within six months in order to get applause and approbation from his grandfather Mu'azzar al-Balkhi. In his Minas al-Qulub, a collection of his Mafhūṣat, discourses, Ahmad freely quotes from the Sahih, the Mashāriq al-Awnār and other Hadith compilations. He died in 891/1486 and with him perhaps terminated the line of the reputed scholars of the house of Mu'azzar al-Balkhi who succeeded in the Khawq of Manir.

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³ Ma'arif, vol. xxii, No. 4, p. 299.
Hadith was first brought to Kashmir by Sayyid Amīr-i-Kabīr 'Ali b. Shihāb al-Hamadānī, an itinerant darwish of Khurāsān, who entered the territory in 773/1371 with a retinue of seven hundred followers. He was a great success as a missionary in Kashmir where he and his disciples were mainly responsible for the expansion of Islam.\(^1\) So great was his influence over there that Sultan Qutb al-Din, the ruler of Kashmir (770-95/1368-92), took pride in accepting his discipleship. Al-Hamadānī spent in that country the last years of his life and died on Dhu 'l-Hijja 6, 786/January, 1385, while on his way to Persia. He was buried at Khutlān in the Transoxiana.\(^2\)

Al-Hamadānī has to his credit the following dissertations on Hadith:

1. *Al-Sā'īn fi Fadā'il Amīr al-Mu'minin*, a collection of seventy Traditions dealing with excellences of *Aḥl bā'it*, the descendants of the Prophet. The bulk of these Aḥādīth have been gathered from the *Musnad* of Firdaus al-Daylami, a book not considered reliable by the Traditionists.

2. *Arba'īn Amīriyya*, a collection of forty Traditions which al-Hamadānī transmitted from Anas b. Mālik on the authority of his Shaykh Najm al-Dīn al-Adkhānī (d. 778).\(^3\)

Besides, his *Dhakhrat al-Mulāk*, a treatise on political philosophy, abounds with Traditions, furnishing proof of his mastery of Hadith literature.\(^1\)

Among the followers of 'Ali al-Hamadānī, Sayyid Jamāl al-Dīn was a Muḥaddith whom Sultan Qutb al-Dīn appointed as a teacher in Kashmir.\(^2\)

*Khanqa-i-Mu'allaha in Kashmir & Hadith.*—This *Khanqa* was built by Sultan Sikandar, the successor of Sultan Qutb al-Din, in 799/1396 for Mir 'Ali al-Hamadānī's son Mir Muhammad al-Hamadānī (d. 809), who, on his father's death, had come to Kashmir with three hundred disciples. It was a seat of learning until it developed into a seminary of Hāji Kashmīrī, a Traditionist of the 10th century.\(^3\)

*Qadī Husayn al-Shirāzī.*—A native of Shirāz, Husayn came to Kashmir with his preceptor Mir Muhammad al-Hamadānī. Sultan Sikandar appointed him judge in his dominion.\(^4\) Husayn collected *Aḥādīth Ratanīyya*, the forged Traditions emanating from Bābā Ratan al-Hindi, a master fabricator (*waḍḍa'a*), of the early 7th century A.H., who had the audacity to give out that he had enjoyed *ṣuḥbat*, companionship of the Prophet.\(^5\)

IV. SHAYKH ZAKARIYYA AL-MULTĀṆI AND HIS SCHOOL OF MUḤADDITHĪN AL MULṬĀṆ

Shaykh Baha' al-Dīn Zakariyya (d. 666) was a pioneer of Hadith learning at Multān. After him his mantle fell on the shoulders of his sons and grandsons. The Traditionist Jamāl al-Dīn al-Uḍūḥī and Makhūmī-Jahānīyān Sayyid Jalāl al-Dīn al-Bukhārī were the products of this centre.

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Jamāl al-Dīn al-Muḥaddithī.—He was a disciple of Shaykh Šadr al-Dīn (d. 684), a son and successor of Bahā' al-Dīn. For many years he was a Professor at his native town, Uchh, where he taught the Masāhbīq al-Anwār and the Masāhīb al-Sunnah. So devoted was he to the Sunna of the Prophet that he used to put on coarse garments as the Prophet did. Jamāl al-Dīn flourished in the first half of the 8th century A.H.

Makhdum-i-Jahāniyān Sayyid Jalāl al-Dīn al-Bukhārī (707-85/1307-83).—Jalāl al-Dīn al-Husayn b. Ahmad al-Husayn al-Bukhārī al-Uchāī was born at Uchh in 707/1307. After his education at his native town under Qāḍī Bahā' al-Dīn al-Uchāī and Jamāl al-Dīn al-Muḥaddithī, he joined the school of Bahā' al-Dīn Zakariyya at Multān, which was then being conducted by Shaykh Abū l-Fath Rukn al-Dīn b. Sadr al-Dīn (d. 735), a grandson of Bahā' al-Dīn. Here, on finishing within one year the existing courses of study comprising the Masāhbīq al-Anwār and the Masāhīb al-Sunnah, Jalāl al-Dīn became a disciple of Rukn al-Dīn. He further received instructions in Ṣūfism at Delhi from Shams al-Dīn al-Awādi and Naṣīr al-Dīn Chiragh-i-Dihlī, in al-Madinah from ‘Affī al-Dīn ‘Abd Allāh al-Maṭāri and also from some other Mashā’ikh of al-Iraq and Egypt. Then he was made Shaykh al-Islam of Sind by Muḥammad b. Tughlaq whose successor Firaq Shāh himself accepted discipleship under him. Besides being a saint and scholar of great eminence, Jalāl al-Dīn was also a Muḥaddithī. His deep insight into Aḥādith impressed him, as did Shaykh Niṣām al-Dīn Awlīyā', to practise qir'at khalf al-Imām and Šulāt al-Jamā'īa 'ala 'l-Ghā'ib. He used to impart lessons on Hadith literature, so that we find him lectur-

1. Khaṣīna, pp. 11, 37; Nusha, pp. 24-25.

HADITH LITERATURE IN NORTHERN INDIA

Until the middle of the 9th century A.H., the only Hadith compilations available at the great University city of Jawnpūr were the Masāhbīq, the Masāhīb, the Miskhāt al-Masāhbīq and the Shahk Ma'ānī 'l-Āthār by al-Taḥawi. This we gather from the perusal of the Sharaf al-Sadaqā, a treatise written at Jawnpūr sometime between 807-49/1406-45, which contains Aḥādith not only from the aforesaid works on Hadith but also from al-Hidāya, Tafsīr al-Kashshāf, and Tafsīr al-Bāqūdatī, Fawā'id-qi-Qādīkhān, Fatwā-i-Tātārkhanāya, al-Durr al-Manṭūr, Shahk Fara'id Sirājīyya by al-Taftāzānī, al-Bahār al-Muḥīfī, Tārīkh al-Nasab by Abū l-Qāsim, Akhbār al-Thimār, Fara'id al-Halāfīyya, etc. The quoting of Aḥādith from non-Hadith works as mentioned above points to the dearth of any comprehensive collection of Traditions like the Jāmā'ī Masāhīb or Sunan works during the period under review, at Jawnpūr. Now, as a result of Timūr's invasion (801-02/1398-09) cultural centres of Delhi were mostly diverted to Jawnpūr, so that the latter became a replica of the former and as such the state of affairs of Hadith literature at Delhi was not likely to be any different from what now obtained at Jawnpūr. As a matter of fact, during the period under review Delhi, as a centre of Hadith learning, does not seem to have possessed any more Hadith works than the Masāhbīq.

1. Nusha, vol. iii, s.v. 'All al-Dīn b. 'All b. As'ad al-Dihlawī.
3. Law, Promotion of Learning, p. 102.
5. I.e., Sahih al-Bukhārī and Jami' al-Tirmidhi.
6. E.g., Musnad Ahmad b. Hanbal.
7. E.g., Sunan Abī Dawūd, al-Nasabī, etc.