Ibn Fahd acquired the Science of Tradition from Ibn Hajar al-'Asqalani and other contemporary Shuyukh of Egypt, Makka and al-Madina and had Ijaza (authority to teach Hadith) from Zain al-Din al-‘Iraqi (d. 806) and Nur al-Din al-‘Haythami (d. 807).1

2. Mahmud Gawan (813-866/1410-81)

Khwaja ‘Imad al-Din Mahmud b. Md. b. A‘mad al-Kilani, commonly known in Indian history as Mahmud Gawan, was the famous minister of the Bahmans. He came to the Deccan at the time of ‘Ala’ al-Din Shâh Bahmani II (838-62/1434-1458).6

Born in 813/1410 of a house of princes in Gilân, a small province on the Caspian,3 Mahmud received education under his brother A‘mad, a pupil of Ibn Hajar al-‘Asqalani. To pursue higher studies in Hadith literature, he proceeded to al-Qâhira in 843/1439 and read the Sahîhs of al-Bukhari and Muslim with Ibn Hajar and Zain al-Din al-Zarkashi (d. 845) respectively. He also read Hadith with several A‘iminî, Professors of Hadith of Syria. That Mahmud was well-versed in the Science of Tradition is gathered from the Munawala granted to him by Ibn Hajar al-‘Asqalani.3 Excepting his quotation of A‘hadith6 in his Ri’ây al-Inshâ,7 a collection of letters addressed to different personages of India and outside, we have no other evidence of his proficiency in the Science of Tradition.

Mahmud Gawan served the Bahmani dynasty with conspicuous ability for thirty-five years.1 His celebrity was as much due to his administrative reforms as to his widespread literary munificence. He was a benefactor of humanity and mainstay of the poor litterateurs of merit and distinction.7 As such, the news of his unjustifiable murder by Muhammad Shah Bahmani II (867-87/1463-82) on Safar 5, 886/April, 1481, cast a gloom over the literary circles at Makka.3

Two years before his death Mahmud built a magnificent college at Bidar which he equipped with his personal library containing 3,000 volumes6 or, according to another version, 35,000 volumes,2 and of which ruins are found to this day. As a Traditianist of the Shafi‘ite School,6 he naturally emphasized the teaching of Hadith in his college. And his ‘splendid library’ must have included some books on Hadith literature.

II. TRADITIONISTS BELONGING TO THE SCHOOL OF ‘ABD AL-RAHMAN AL-SAKHAWI (d. 902)

1. Abu‘l-Fath b. al-Radi al-Makki (d. 886/1481)

He was born at Makka in Rab‘i‘-I‘Awwal, 854/April, 1450, and came in contact with, and heard Hadith from al-Sakhawi during the latter’s sojourn in al-‘Hijaz in 870/1465. Shortly after, he left for Mandu,7

5. Murtada Husain, Hadisât al-Aqalim (MS ASB).
7. Now in Dhar State, Central India, situated in 22° 2 N. & 76° 26 E, 20 Miles from Dhar town (Ind. Gis., Vol. XVII, p. 171).
the capital of Mālāwā, where he lived for about thirteen years. Then he returned to Makka and died in 886/1481.¹

2. Aḥmad b. Ṣāliḥ

Another student of al-Sakhawī who settled down at Mandū was Aḥmad b. Ṣāliḥ. His father, a native of Makka, had migrated to India where Aḥmad was born. But he was brought up and educated at Makka. A Ḥaḍīṣ of the Qur’ān, he read Hadith literature with al-Sakhawī. To secure a living Aḥmad came to Mandū during the latter days of Sulṭān Ghiyāth al-Dīn of Mālāwā (874-906/1469-1500). His death date is not known.²


‘Umar who was born at Damascus, was at once a fellow-student and a disciple of al-Sakhawī. Along with al-Sakhawī, he attended in Shawwal, 853/November, 1449, the lectures of the lady Traditionist Sārā bint al-Jama’a (d. 855) on Ṭabarzī’s Muṣjam al-Kabīr in al-Qāhirah. In 857/1453, he came to Cambay (Arabic Kanbāyat) as a merchant and subsequently accepted office under the local government as Qādi of the Shafi‘īs. While on deputation from the Governor of Cambay to that of al-Qāhirah, he broke his journey at Makka in the winter of 886/1481 and studied Hadith literature under al-Sakhawī for one year. Then he went to al-Qāhirah, and performed his business with which he had been commissioned. Before sailing back, he again heard Hadith and obtained Ijāza from al-Sakhawī who happened to be there at the time. ‘Umar settled permanently at Cambay and, accordingly, came to be known as Nazīl Kanbāyat.¹ His death date has not come down to us.


‘Abd al-ʿAzīz was born at Ṭūs in Khurāsān in Ramādān, 836/March, 1432. He acquired Hadith from Muḥammad b. ‘Abd al-ʿAzīz al-Abhari, a pupil of Ibn Hajar al-Asqalānī and Mr Aṣīl al-Dīn b. Jamāl al-Dīn al-Shirāzī (d. 883). In 870/1463 he migrated to Makka and heard Musalsal Tradition from al-Sakhawī. But he could not long enjoy the association of al-Sakhawī as he had to leave Makka in search of his living elsewhere. Thus he came to the Deccan during the later days of Maḥmūd Gāwān who appointed him tutor for teaching his son-in-law al-Muḥarrar,⁴ a work on the Shafi‘ī Fiqh.

5. Wajh al-Dīn Muḥammad al-Māliki (856-919/1452-1513)

Wajh al-Dīn came of a family of the Malikite jurists of Egypt where he was born on Sha‘bān 6, 856/ August, 1452. He received early education under his father Muḥammad, a jurist, who had the privilege of reading with Ibn Hajar.¹ In 868/1461, he joined the School of al-Sakhawī at Makka and engaged himself for a considerable period in the study of Hadith literature. We next meet him in al-Yaman as a Lecturer in Hadith at the college of Zayla‘ from where he sailed for Cambay en route to Al madinād. As for his arrival in Gujarāt, it could not have been later than 892/1492, as in evident from his correspondence from Gujarāt with his friends at Makka.

². Ibid., Vol. I, p. 316.
At the instance of the Governor of Cambay, Wajih al-Din opened a Hadith class there and taught among others the Shifa' of Qadi 'Iyad. Soon his name spread far and wide. In recognition of his scholarship Sultan Mahmud I (862-917/1458-1511) conferred upon him the title of Malik al-Muhaddithin, the Prince of the Traditionists. The Sultan further appointed him as the chef of the Revenue Officers of his kingdom and lavishly showered his bounties upon him.

In spite of his official duties, Wajih al-Din could make time to cultivate Hadith literature. For compiling books on the subject, he engaged experts on handsome remunerations. Thus, Jar Allah b. Fahd, a Makkian Traditionist, compiled for Wajih al-Din an Arba'in entitled Fath al-Mubin, a treatise highly spoken of by contemporary scholars. His interest for Hadith literature was so great that he would always be on the lookout for new publications on the subject, so that as soon as the copies of Ibn Hajar's Fath al-Bari, the celebrated commentary on the Sahih of al-Bukhari, were ready for circulation, he secured a copy for himself, which he presented to his friend Mukhathib 'Ali Khan, a noble of Gujarat. The latter in his turn sent the book to the library of Sultan Muza'far Shah (917-38/1511-25). The Sultan was so much pleased with the presentation that he granted Mukhathib 'Ali Khan the fief of Broach.

Wajih al-Din died at Ahmadabad in 919/1513.

6. Husain b. 'Abd Allah b. Awiya' al-Kirmani (d. circ. 930/1523)

A native of Makka, Husain, who was known by his patronymic Ašil al-Din, read with al-Sakhawi the Sahih of al-Bukhari, the Musnad of al-Shafi'i and the Mashariq al-Anwar. He was a keen student of Hadith literature and obtained al-Ijaza from al-Sakhawi. In 896/1490, he came to Dabul (Dabul in Bijapur) where he lived for about four years and then went back to Makka in about 901/1495. Though records do not mention anything about his academic activities here, during his sojourn extending over a period of four years, nevertheless, we can presume that as a Traditionist he did carry on the work of the diffusion of Hadith literature.

7. Jamal al-Din Muhammad b. 'Umar al-Hadrami (869-930/1464-1524)

Jamal al-Din who was famous as Bafrag, came to Gujarat in 928/1522. He was a Traditionist as well as a jurist of the Shafi'te School. He distinguished himself as a teacher of Sultan Muza'far II of Gujarat, who read Hadith with him. His unusual popularity in the Court of Muza'far Shah excited jealousy of the nobility as a result of which he was poisoned to death on the night of Sha'ban 20, 930/June, 1524.

Jamal al-Din was born at Hadrama'une in 869/1464. Already a sound scholar, he came into contact with al-Sakhawi in the pilgrimage season of 894/1489 and under him he gave a finishing touch to his education in Hadith—a subject he long studied with Muhammad b.
8. Rafi' al-Din al-Safawi (d. 954/1547)

Al-Sakhawi’s pupil who carried on a pioneer work on Hadith at Agrā, was Rafi’ al-Din al-Safawi. He traced his descent to Ṣafī al-Dīn, the famous founder of the Ṣafawi Order in Persia, which under Shāh Ismā'īl (903-930/1499-1523) had assumed the militant Shi‘a character. Born at Shirāz in about the third quarter of the 9th century, Rafi’ al-Dīn, while yet a student under Jalal al-Din al-Dawāntī (d. 928), obtained, by mere correspondence, al-Ịjāsa for good many Hadith works from al-Sakhawi. As towards the close of this century, the life and religion of the Sunnis in Persia were daily being endangered by the Qizilbash, the father of Rafi’ al-Dīn migrated to the Haramayn. This offered our young learner an opportunity of coming into close touch with and mastering Hadith literature under al-Sakhawi. Probably after the death of al-Sakhawi in 922/1416, Rafi’ al-Din left for Gujarāt where he reached in the later period of the reign of Sultan Maḥmūd I (863-917/1458-1511). Thence he came to Agrā which at this time, through the liberality of Sulṭān Sikandar Lūḍī (894-923/1488-15), developed into an important seat of learning. That the Sulṭān took a keen interest for Hadith literature is seen from the transcription under his orders of a part of the Ṣaḥīḥ of Muslim now preserved in the Oriental Library at Bankipur. As expected Sulṭān Sikandar Lūḍī built for the Traditionist a house in a quarter of the city, which was subsequently named after him. Here Rafi’ al-Dīn taught Hadith for about thirty-four years and died full of honour in 954/1547.

Rafi’ al-Dīn was also intimate with Sher Shāh Sūrī (946-52/1539-45) whose premature death frustrated his project of deputing the Traditionist to the then Ottoman Emperor with a view to put down the Shi‘a menace in Persia and to connect India with al-Hijāz by a pilgrim highroad.

III. TRADITIONISTS BELONGING TO THE SCHOOL OF ZAKARIYYA AL-ANŠĀRĪ (d. 925)

1. ‘Abd al-Mu‘tī al-Ḥadrāmī (d. 989/1581)

He was born at Makka in Rajab, 965/February, 1500, and joined along with his father al-Ḥasan the School of Shaykh al-İslām Zakariyya al-Anṣārī in al-Qahira. Both attended the lectures of al-Anṣārī on the Šaḥīḥ of al-Bukhārī, the father playing the role of a qārī, reader of the text, while the son of a sāmi, listener. He migrated to Ahmādbād prior to 963/1555 and was on terms of intimacy with the enlightened family of ‘Aidarūsī settled in Ahmādbād. His chief occupation in Gujarāt had been the teaching of Hadith, particularly the Šaḥīḥ of al-Bukhārī. He was also the author of the Kitiḥ Asmā‘ al-Rījāl al-Bukhārī.

2. Law, op. cit., pp. 73 seq.
‘Abd al-Qādir makes mention of it in his al-Nūr al-Sāfīr and says that the book, though incomplete, was a voluminous one. He died at Aḥmadābād in Dhūl-Ḥijja, 989/January, 1581.1

2. Shihāb al-Dīn al-ʿAbbāsī (d. 992/1584)

Another student of Zakariyya al-Anṣārī, who was devoted to the cause of Ḥadīth in Gujratī, was Shihāb al-Dīn Aḥmad al-ʿAbbāsī. He was born in Egypt in 903/1497. He learnt by heart al-Maqdisī’s Umdah fi l-Ḥadīth and al-Nawawi’s Arba’in. He was a strict observer of the Sunnah even in day-to-day affairs of his life. Muhammad b. ʿAbd al-Raḥmān al-‘Umūdī of Aḥmadābād was among his disciples. He died in 992/February, 1584.3

IV. TRADITIONISTS BELONGING TO THE SCHOOL OF IBN ḤAJAR AL-HAYTHAMI

1. Shaykh b. ʿAbd Allāh al-ʿAidarūsī, (d. 990/1582)

Shaykh was the father of our ʿAbd al-Qādir al-ʿAidarūsī, the author of al-Nūr al-Sāfīr.2 He was born at Tarim in Hadramaut in 919/1513 and early joined the School of Ibn Ḥajar al-Haythami at Makkah and obtained al-Ijāzā from him. He also read with ʿAbd al-Raḥmān al-Diyābī who was a famous pupil of al-Sakhwī and the author of a commentary upon the Mishkāt al-Masābīh.4 In 958/1551, he migrated to Aḥmadābād. His family enjoyed reputation for learning and scholarship. His home, which was a seat of Taṣawwuf and Ḥadīth learning, was a resort of scholars of all grades. As a scholar, Shaykh b. ʿAbd Allāh was so popular and held in such an esteem that on the conclusion of his lectures on Ihya’ al-ʾUlm by al-Ghazālī and the Ṣaḥīḥ of al-Bukhārī in 981/1573 and 983/1577 respectively, a man of ʿAbd al-Muṭṭī’s standing recited poems as a mark of his great appreciation for him.1 He died at Aḥmadābād in Ramadān, 990/September, 1582.5

2. Abū l-Saʿādat Muḥammad al-Fākhi al-Hanbālī (d. 992/1584)

Although a disciple of al-Haythami, Abū l-Saʿādat had occasion to hear Ḥadīth from as many as ninety teachers of Makkah, Hadramaut and Zabīd including Abū l-Hasan al-Bakrī (d. 952). He migrated to Aḥmadābād before the year 957/1550.3 In 963/1555, he moved to Sūrat5 where he died in Jumādā I, 992/May, 1584.4

3. Mir Murtuḍā Sharif al-Shirāzī (d. 974/1566)

He was a grandson of al-Sayyid Sharif al-Jurjānī (d. 816). He studied Ḥadīth with Ibn Ḥajar at Makkah and obtained al-Ijāzā from him. From Makkah Murtuḍā came to the Deccan and thence, in 972/1565, to Akbarābād (Agrā). Here in the court of Emperor Akbar, he attained high position and employed himself in giving instructions in arts and sciences until his death in 974/1566. He had Shiʿa proclivities.6

4. Mir Ķalan Muḥaddith al-Akbarābādī (d. 983-1575)

Muḥammad Saʿīd b. Mawlawā Khawāja, commonly known as Mir Ķalan Muḥaddith, came to
Akbarabād in about 981/1573 and was appointed by Akbar the first tutor of Prince Salim1 (born Rabi' I, 977/August, 1569), afterwards Emperor Jahangīr. Mir Kalān was a grandson of Khwāja Kālī, an eminent saint of Khurāsan, and acquired Hadith literature at Shirāz from Nasim al-Dīn Mīrāk Shāh b. Jamāl al-Dīn Muḥaddith.2 Prior to his migration to India, he was a Professor of Hadith at Makka—hence his title Shaykh al-Ḥaram al-Makkī3—where amongst others Mulla 'Alī al-Qārī4 (d. 1014) and Ghadafīn b. Ja'far al-Nahrawānī (d. 1000) read the Mishkāt al-Maṣābiḥ with him.5 He died at Akbarabād in Muharram, 983/ April, 1575.6

2. Jamāl al-Dīn, the famous author of the Rawdat al-Ākīb, was a disciple of his uncle Asīl al-Dīn al-Shirāzī (d. 883). Ibrahim al-Kurdi, al-Amām, p. 69.
4. Basing his statement on the introduction of Mīrāj fi Sharḥ Muṣābahah by Mulla ‘Alī al-Qārī, Aziz Bilgrāmī in his Subhāt al-Marjān, p. 67 and Mathār al-Kirām, p. 207, purports to say that along with other Indians, Mulla ‘Alī al-Qārī read the Mishkāt al-Maṣābiḥ with Mir Kalān in India in a statement with which we do not concur. For, nowhere in the Muṣābahah of his Mīrāj does ‘Alī al-Qārī assert that he ever came to India and read Hadith there. But reading between the lines of his Muṣābahah and what we gather is that he read the Mishkāt al-Maṣābiḥ with Mir Kalān and with Shāykh ‘Atiya al-Sulamī, ‘Alī al-Muttaqī (d. 975) and Mir Kalān the last being called also Nishāq al-Sulamī in his Introduction to his long residence at Makka as a Professor—all of them were the Shāykhī of Makka and were more or less contemporaries (cf. Mīrāj, Cairo, unedited)—a fact that establishes that ‘Alī al-Qārī read Hadith in Makka and not in India as Aziz would have us believe. In the light of what we have said above, we are unable to uphold the opinion of Allama Sayyid Sulaymān Nadwi that Mulla ‘Alī al-Qārī came to India from his home at Kīta b and read the Mishkāt al-Maṣābiḥ with Mir Kalān at Akbarabād since it is based on the authority of Aziz Bilgrāmī (cf. Ma‘ārif, vol. xxii, No. 4), pp. 266-67.
5. Al-Amām, loc. cit.

Section II. Growth and development of the centres of Hadith learning in India.

Although the transmission of Hadith in India commenced in 820/1417, it did not make much headway, considering the small number of the Traditionists who migrated to India in the 9th century, until after the foundation in 886/1481 of the School of al-Sakhawi in the Ḩaramayn. Henceforth an era of regular migration of the Traditionists set in and continued till the close of the 10th century. The period of transmission that played such a vital part in the growth and development of the centres of Hadith learning in India may, conveniently, be divided into three parts, viz., the pre-Sakhawi (820-86/1417-81), Sakhawi (886-954/1481-1547) and post-Sakhawi (954-92/1547-84) periods.

I. DECCAN

It was in the pre-Sakhawi period that several Muḥaddithīn were found to have come to the Deccan. But as the country became inhospitable, no further migration of the Traditionists took place in the Sakhawi period. The fact was that the dawn of the Sakhawi period synchronized with the decay and downfall of the Bahmani kingdom as a result of the murder in 886/1481 of Maḥmūd Gawan, the able minister who could hold the hostile elements in check. Although the House survived in name up to 934/1527, the Kingdom had already broken into five principalities, viz., the ‘Adilshāhī at Bijapur, the Nizāṃshāhī at Ahmadnagar, the Qutbshāhī at Golconda, the ‘Imādshāhī at Berar and the Barīdshāhī at Bidar. The rulers of the first three which were, however, the major powers, adopted Shī‘ism as their state

religion. As to the small Sunni Kingdoms of Bidar and Berar, the former was absorbed by Bijapur in 1028/1619 and the latter by Ahmadnagar in 982/1574.\(^1\) Thus the extinction of the Bahmani rule eventually meant the end of the Sunni regime of the Deccan, with which was inextricably bound up the growth and expansion of Hadith literature there. After all, the Sunna was pre-eminently the heritage of the Sunnis.

The Shi'a regime that was now installed in the Deccan was not on the whole quite congenial to the religion and culture of the Sunnis who, however, formed the bulk of the population of the country. Encouraged by the growing power of Shah Isma'il (905-30/1499-1523) of Iran, the champion of Shi'ites, the Shi'a rulers of the Deccan pushed up the cause of Shi'ism to the great detriment of the Sunnis and what they stood for.\(^2\) The anti-Sunni movement of the Shi'ites was reflected in their replacement of the Sunni formula of al-Adhan by a Shi'ite one.\(^3\) Not only that. Even al-Tabarri, or condemning Hadiyat Abú Bakr and 'Umar, also was introduced into the Friday Khutba or sermons.\(^4\) The Shi'a rulers persecuted the Sunni scholars by confiscating their properties and benefices granted to them by the Bahmanis. To quote a few instances, we have it on the authority of Firishta that Burhan Niẓám Shāh of Ahmadnagar withdrew from the Sunni 'Ulama' all allowances—waza'if—and gave them away to the Shi'a 'Ulāma'.\(^5\) Again, we have it on the same authority that as soon as the Adil Shāhī dynasty came to power, the descendants of Gisū Daraz had to lose their lands which had been previously granted to them by Ahmad

Shah Bahmani I.\(^1\) Circumstanced as the Sunnis were then their scholars could not have been expected to carry on their cultural activities unhampered. The anti-Sunnite feeling of the Shi'ites had its repercussion also on the cultivation of Hadith literature in the Deccan. For, the bulk of the foreign Muḥaddithūn came to India in the Sakhawi and the post-Sakhawi periods when the Deccan had been under the domination of Shi'ites who, as we have just seen, were hostile to the Sunni 'Ulama'. In the sequel, the Traditionists did not proceed to the Deccan and, instead, settled down in Gujarāt and Northern India. Thus the history of Hadith literature in Sind repeated itself in the Deccan with this difference that whereas the Sunni regime of the former lasted for over two hundred and fifty years so that it was possible for it to turn out a batch of Traditionists,\(^6\) that of the latter lasted for only about a century and a half so that it could not render as much service to the promotion of Hadith learning as did its counterpart in Sind.

Before we close down the discussion of Hadith literature in the Deccan, it will be worth our while to take stock of the contribution the Bahmanis made to the cultivation of the Science.

Ṣultān Maḥmūd Shah I (780-99/1378-97) was the first Indian Prince who extended patronage to the Traditionists. He provided for them facilities to work for the cause of Hadith literature. Thus, the big cities of the Deccan like Gulbarga, Bidar, Daulatabad, Ilichpūr, Jiwul, and Dabul (Dabhol) became centres of their activities.\(^7\) During the reign of his successor, Firūz Shah (803-25/1397-1442), at Gulbarga a group of scholars were found ransacking the Ṣāḥibān and the

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1. Ibid., pp. 433.
3. Ibid.
4. Ibid., p. 229, (sic) سمّ بالشیعیتین
5. Ibid., p. 151.
7. Supra, pp. 33 Seq.