Mishkāt al-Maṣābiḥ with a view to issuing fatwāa on the question of al-Muʿāfā. From this incident, we can gather that standard works on Hadith literature were not merely existing in the Deccan, but were also in great demand—a state of things which was unknown to the contemporary Northern India. A devoted disciple of Gīsū Darāz, Sulṭān Ahmad Shāh Bahmanī I (825-838/1422-36) earned the name of Wali Bahmanī, or the Saint Bahmanī by virtue of his strict observance of the Sunna of the Prophet. Over and above his knowledge of Fiqh and Kalām, he was quite conversant with Hadith literature. Further, in 887/1473 a copy of the Mishkāt al-Maṣābiḥ was transcribed at Bidar by Abū Saʿīd b. Husayn, a scholar-merchant, who made a present of the volume to Sulṭān Mahmūd II. (887-924/1482-1518)² probably on the occasion of the latter's accession to the throne.

Of the seven Muhaddithūn who came to India in the pre-Sakhawī period, as many as four finally settled down in the Deccan. This was undoubtedly due to the encouragement they must have received from the Bahmanī Sulṭāns. The migration of al-Damāmī and Ibn Fadh al-Gujrātī to the Deccan further shows that as patrons of the Traditionists, the Bahmanīs surpassed the Mużaffar Shāhī Sulṭāns. Indeed, the history of Hadith literature in the Deccan would have been more glorious, if the Bahmanīs could retain their hold longer.

Our survey of the none-too-bright history of Hadith literature in the Deccan is bound to remain incomplete unless and until we touch upon the peculiar contribution Bijāpūr made in this behalf.

1. Ibid, p. 307.
2. Ibid., p. 323; Zahir al-Dīn, pp. 122, 124.
3. This MS. is in possession of the Habībganj Library (Maʿārid, vol. xi, No. 2, p. 99).
4. Supra, pp. 87, 89-90.

Of the eight rulers of the House of ʿAdil Shāh, Ibrahim I (941-65/1534-57) and Ibrahim II (988-1037/1580-1627) were Sunnīs³; the rest were Shīʿas. It was Ibrahim ʿAdil Shāh II, known popularly as Nawar,⁴ who brought about a reconciliation between his Shīʿa and Sunnī subjects by entering in the Khudā the names of all the four Khudās⁵ Kāshidīn along with the Imāms.⁶ As a Muslim, Ibrahim was a strict observer of the Sunna. No better proof of his great regard for the Prophet and his Companions can there be than his decoration of grand mosque at Bijāpur with inscriptions of Aḥādīth drawn from the Sahih of al-Bukhārī and the Mishkāt al-Maṣābiḥ, bearing among others, on the excellences of the ʿAshārat al-Mubashsharat.⁷ To enshrine the sacred relic of the Prophet, Ibrahim raised a famous construction known as Āṭar Sharif or Āṭar Maḥal in which arrangements were also made for the teaching of Islamic learning. This institution was later developed by his son and successor Muhammad ʿAdil Shāh (1037-68/1627-57) into two sister Madrasahs for imparting lessons on Hadith, Fiqh and other subjects.⁸ A bibliophile, Ibrahim II was the real founder of the Royal Library of Bijāpur, a treasure-house of the books on Islamo-logy and a worthy monument of the ʿAdil Shāhī dynasty.⁹ Apart from the collections of Ibrahim and his successors, the Library was supplemented with books found at Asigarah and Bidar when these places were conquered by Ibrahim in

5. A moustache. For details of its procurement, see Bashir Ahmad, vol. i, p. 207, vol. ii, pp. 34 seq.
7. The remnant of the works of this library has been removed to, and preserved in the Library of the India Office (Loth, Catalogue, Preface, v).
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1004/1595 and 1028/1618 respectively. As a matter of fact, from the inscriptions borne by the MSS. preserved in the libraries of India Office and Habibganj, it is evident that the MSS. found their way to the Bijapur Library from Muhammadabād-Bidar upon the latter’s conquest by Ibrahim in 1028/1618. That the books of Bidar, the capital of the Bahmanis till 934/1527, were bequeathed to the Barid Shahis by the Bahmanī regime, can be gathered from the fact that among books entering the Bijapur Library from Bidar also included some of those works which had previously belonged to Məhmūd Gāwān as the seal of Malik a-Tujjār or Məhmūd Khwāja Jaḥān clearly indicated. What further strengthens our conclusion is the lack of evidence to show that the Barid Shahis had ever established a library at Bidar.

The following works on Ḥadith belonging to the ‘Adil Shahi Library at Bijapur have come down to us as a reminiscent of the great interest Ibrahim ‘Adil Shah II and his son Muhammad ‘Adil Shah evinced for the cause of Ḥadith literature in Bijapur:

1) A copy of the Ṣaḥīḥ of Al-Bukhārī, ornamented, bearing an inscription to the effect that the MS entered the library of Ibrahim II in 1028/1618 as a part of spoils from the conquest of Muhammadabād-Bidar.

2) A third volume of Ibn Hajar’s Fatḥ al-Bāri, beginning from the chapter on Iṣṭisqa and ending with al-Du‘ā ‘inda al-Jumratān, having a seal bearing the name of Nawras Ibrahim (Ibrahim II).

(3) Al-Nawawi’s Ḥilyat al-Abrār dated 1033, i.e., the collection of Ibrāhīm II.

(4) A copy of the Ṣaḥīḥ al-Bukhārī, bearing a seal of Muhammad ‘Adil Shah I (1037-68 AH), dated 1059.


(7) A copy of Al-Baghawi’s Maṣāḥīḥ al-Sunna, bearing a signature of Muhammad ‘Adil Shah.

(8) A complete copy of the Mishkât al-Maṣāḥīḥ from Kitāb al-Nikāh, dated 1085. An inscription on the second volume says that the copy was transcribed by Jalāl al-Dīn b. ‘Alli, a student at the Mausoleum of Ibrāhīm ‘Adil Shah II.

Besides the above-mentioned works which bear some inscription or other, the Bijapur Library had also a number of unsealed and undated Hadith works that are now available in the India Office Library, London.

II. GUJRĀT

True, by 818/1415 the reputation of the Muzaffarshāhī rulers as patrons of Ḥadith reached beyond the confines of India as indicated by al-Damāmīn’s dedication at Zabīd of his commentary on the Ṣaḥīḥ al-

2. Ibid., Nos. 211, 299, 496, 994, 995.
5. Ibid., Nos. 211, 426, 667, 994.
8. Ibid., Nos. 152-53.
Bukhari to Ahmad Shāh I (814-43/1411-43). Nevertheless, the study of Hadith in Gujarāt did not make much progress in the pre-Sakhawī period when the scholars were devoted chiefly to Arabic literature and this elicited from the pen of al-Damāmīn commentaries on several standard works on Arabic grammar.

On the dissolution of the Sunni regime in the Deccan early in the Sakhawī period, Gujarāt became the natural resort, thanks to the munificence of Sultan Mahmūd Begarha I (863-917/1458-1511), not only of the foreign Muhaddithūn, but presumably also of those from the neighbourin Ghīrā kingdoms. By conferring upon Wajih al-Dīn al-Malīkī the title of Malik al-Muhaddithīn, Mahmūd publicly recognized the status of the Traditionists of his kingdom as a class. Henceforth, with the progress of the teaching of Hadith at different centres, such as Ahmadābād, Cambay, Malā'īm, Surat and Naharwāla, standard works on the subject were gradually being imported into Gujarāt.

How quickly books were procured from the outside world in those days may be gathered from this fact that the Fath al-Bārī which entered in al-Yaman only in 901/1495 made its way to Gujarāt as early as 918/1514 if not earlier. Further, works of transcribing and also translating popular Hadith collections into Persian were undertaken. To quote a few instances, the State Library of Rāmāpur has a MS of the Sahih of Muslim with a seal of Sultan Mahmūd I affixed on it, while a Persian translation of the Hīṣn Haṣīn dedicated to this Sultan has been preserved in the Library of the India Office.

Mahmūd's successor Muẓaffar Shāh II (917-32/1511-25), who was himself a Traditionist, granted the fief of Broach to Mukhtaṣīb ‘Ali Khān in appreciation of the latter's presenting to him a copy of the Fath al-Bārī an act that speaks a volume about his deep regard for Apostolic Traditions.

The pursuit of Hadith literature in Gujarāt had no smooth sailing either. As a matter of fact, Humayūn's invasion of the country in 941-42/1534-35 during the reign of Sultan Bahadūr Shāh (932-43/1526-37) lasting for 13 long months disturbed the serene literary life in Gujarāt. In the sequel, the leading Muhaddithūn like ‘Ali al-Muttaqī al-Burhānpūrī (d. 975), ‘Abbās al-Sīndī (d. 993) and others migrated to the Hijāz. ‘Abbās al-Awwal al-Ḥusaynī (d. 968), however, stayed on and continued his researches at Ahmadābād. Sultan Mahmūd the Third's (944-61/1537-53) liberalty and patronage was responsible for rehabilitating Gujarāt with Traditionists many of whom then came to settle there from al-Hijāz. It was at the invitation of Sultan Mahmūd that ‘Abbās al-Muttaqī twice sojourneed at Ahmadābād where on these occasions he imparted lessons on Hadith literature. Further, Mahmūd supported the scholars of the Harama with stipends, and built a Madrasa at Makkah evidently for the purpose of Hadith learning. On the assassination of both this benevolent prince and his wise councillor Asaf Khān in 961/1555, the Muẓaffarshāhī kingdom gradually sank down and was ultimately annexed by Emperor Akbar in 980/1572. So far as the culture of Hadith literature was concerned, the breakdown of the Muẓaffarshāhī power was a great loss to Gujarāt inasmuch as the great and ceaseless activities of the Muhaddithūn declined so that we have very few noted Traditionists from Gujarāt after the tenth century A.H.

1. Supra, p. 87.
2. Ibid.
3. Ibid.
5. Infra, p. 121.

1. Supra, p. 94.
2. Ulgūkhānī, vol. I, p. 200 also Index, LI.
3. Ibid.
III. MALWA

Shâdiâbâd-Mandu, the capital of Malwa, became a centre of Hadith learning during the reign of Mahmûd Khalji (839-74/1435-69) who was a patron of arts and letters. Two disciples of al-Sakhawi, noticed before, came to settle here. Of the products of this place, the names of Shaykh al-Muhaddithin Sa'd Allah al-Mandawi and Mawlana 'Alim al-Din al-Mandawi have been preserved for us. There can be no better expression of Mahmud's love for Hadith than his establishment of a Madrasa with a Chair for Hadith literature under the Traditionist Shams al-Din al-Bukhari at the Bab Umm Hani in Makka.

IV. KHANDISH

Burhanpur, the seat of the Faruqi dynasty of Khandesh owed its foundation to Nasir Khan al-Faruqi who raised the principality 'to a high position in the literary world'. His Madrasa at Burhanpur which continued to flourish for two centuries or thereabout, must have contributed to the diffusion of Hadith learning, as will be seen presently.

V. SIND

After a lapse of five hundred years, the study of Hadith in Sind was revived in the first half of the tenth century by Makhdu'm 'Abd al-'Aziz al-Abhari, a Traditionist who having migrated in 918/1512 from Hirat on account of the oppression of the Safawis.

VI. LAHORE

Lahore became an important centre of Hadith learning under Mawlana Muhammad (c. 900-1000), the Mufli and 'one of the most respected teachers' of the city, who taught for many years the Sahih al Bukhari and the Mishkat al-Masabih to a number of pupils of whom some had been the most learned men of their time. At every concluding lecture on the aforesaid works, the Mawlana used to treat his audience to Bughrakhaniis (of which our Bakur-

1. Now in Dhar State, Central India, situated in 22°21' N and 75°28' E, 235 miles from Dhar town (Imperial Gazetteer of India, vol. XVII, p. 1).  
4. Nuqsha, vol. IV.  
7. Infra, p. 139; and s.v. Shaykh Tahir b. Yusuf; 'Uthman al-Sind.  
8. Abhar lay in the province of Jibal (Le Strange, pp. 221-22).
khāni may be the corrupted form who knows?) and sweetmeats.¹

VII. JHANSI & KALPI

Sayyid Muhammad Ibrahīm, a Traditionist of Baghādād, came to India in about the middle of the 10th century and started Ḥadīth classes first at Jhānsi and then at Kālpi on the bank of the Jumna. His reputation as a Traditionist must have spread far and wide as is evident from the fact that Ṣayyikh (afterwards Makhdūm) Niẓām al-Dīn Bihkārī (d. 981) came all the way to Jhānsi from Kākūrī (15 miles to the N. of Lucknow) to sit at his feet. The books on which Muhammad lectured comprised of the Maʿalīm al-Tanzīl, the Ṣaḥīḥ al-Bukhārī, the Sunan of Ṭūlūn and the Jāmiʿ al-Usūl.²

VIII. AGRA

In the 10th century, Agra could boast of as many as three institutions for imparting Ḥadīth learning, viz., (i) the Madrasa of Rauf al-Dīn al-Ṣafawī (d. 954), (ii) the Madrasa of Ḥājī Ibrahīm al-Muhaddith al-Akbarābādī (d. 1010), and (iii) the Madrasa of Sayyid Shah Mīr (d. circ. 1000).

(i) The Madrasa of al-Ṣafawī. The house of Rauf al-Dīn al-Ṣafawī in the heart of Agra became a seat of Ḥadīth learning as shown above.³ Here, on his death, his disciple Ṭūlūn al-Khurrāsānī al-Thanesrī (d. circ. 1004) lectured on Ḥadīth for about fifty years. ‘Many able and ready scholars’ like ‘Ābd al-Qādir al-Badhūnī (d. 1004), the famous author of the Muntabhāb ul-Tawārikh and Kamāl al-Dīn Husayn al-Shirāzī (d. 1020) ‘shared the benefit of being taught by this great man.’¹¹

(ii) The Madrasa of Ḥājī Ibrahīm. Ḥājī Ibrahīm al-Muhaddith al-Akbarābādī learnt Ḥadīth in Arabia and was ‘occupied in teaching divinity (ʿilm dhikrī) and especially the traditions of the Prophet’ at Agra. While attending the ḤadātkHzāna by the orders of Akbar, he would not observe the usual etiquette and ceremonies connected with it, traditionist that he was.³

(iii) The Madrasa of Shāh Mīr. This Madrasa stood in the locality of Shaykh Bahāʾ al-Dīn Muḥtī on the eastern side of the Jumna.⁴ Sayyid Shāh Mīr who was a nephew (bātrāzād) of al-Ṣafawī⁵ lectured on the Makharij al-Anwār.⁶

IX. LUCKNOW

Lucknow figured as a seat of Ḥadīth learning in the second half of the 10th century on the arrival at its suburb of Shaykh Diyāʾ al-Dīn, a Madinian Traditionist. For over four years he taught Ḥadīth literature to a host of pupils, including our Makhdūm Bihkārī who read with him the Ṣaḥīḥ al-Bukhārī and the Jāmiʿ al-Usūl. He died at Kākūrī probably towards the close of the 10th century.⁷

X. JAWNPUR

The seat of the Sharqi Sultanate, Jawnpur be-

3. Haig, p. 78, n. 2.
came a famous University city and far outshone Delhi of the time. The situation here so far as the subjects of study were concerned had been analogous with that of Gujarāt at the pre-Sakhāwī period (820-86/1417-81) in that Hadith occupied a minor place in the curriculum. To substantiate this, we may quote the works of the Malik al-Ulama Qādi Shihāb al-Dīn al-Dawlatābādī (d.849), which were mainly on jurisprudence and Arabic literature—non-Hadith works as that. Gujarāt, however, had the advantage, by reason of its geographical position, of having the Science introduced by foreign Muḥaddithūn, which Jawnpūr had not. As a result, no appreciable activity was noticed until the 10th century when, however, Hadith was likely to have been introduced here at Jawnpūr as the title of Zubdat al-Muhaddithin borne by certain local scholars indicated. Possibly Hadith was transmitted to the Sharqi Sultanate either from some Indian centres mentioned above or direct from Arabia. Incidentally, we meet a scholar from Jawnpūr, Hāfiz Muḥadhdhīb al-Jānfūrī al-Hindi hearing Hadith from al-Sakhāwī (d.902) at Makka, but the reference is too meagre to establish the real connecting link.

XI. BIHĀR

Until the close of the 9th century, the Sufi scholars of Manir were the torch-bearers of Hadith in Bihār. Then the centre of Hadith learning moved away to Fulwārī Sharīf. Although Ḥadith had been introduced into the Khānaqāh of Fulwārī in the 8th century by Sayyid Minḥāj al-Dīn al-Rāstī, a disciple of Sharaf al-Dīn al-Manārī, no appreciable progress in its study seems to have been made till the advent here, in the 10th century, of Sayyid Yāsīn, a nephew of Raṭī al-Dīn al-Ṣafawī,1 who acquired the Science at Gujarāt from Wajīh al-Dīn al-ʿAlawī (d.999) and also from some eminent Traditionists of al-Hijāz.2 Thanks to the labour of Sayyid Yāsīn, the Khānqāh turned into a seat of Ḥadith learning as is manifested in the sanad handed down to Shaykḥ ‘Aṭīq b. ‘Abd al-Samī’ from Sayyid Yāsīn through the intermediary of three successive Fulwārī Muḥaddithūn, viz., ‘Abd al-Muqtādir, his father, ‘Abd al-Nabī and ‘Abd al-Razzāq. It is worth recording in this connection that the last two Traditionists, namely, ‘Abd al-Nabī and ‘Abd al-Razzāq won for themselves the distinctions of Shaykh al-Waqīf and Hāfiz al-Waqīf respectively on account of their erudition in Hadith literature, and that ‘Aṭīq was also a pupil of Nūr al-Haqq b. ‘Abd al-Ḥaqq al-Dihlawī (d.1070).3

XII. BENGAL

‘Ala’ al-Dīn Husayn Shāh b. Sayyid As̄hraf al-Makki, the King of Bengal (900-24/1493-1518), whose memory has been associated as the earliest promoter of Bengali language and literature, was also responsible for the great advance, the study of the Qur’ān and al-Hadith made in his dominion. On his accession to the throne of Bengal, in 905/1499, Husayn Shāh invited scholars from far and near to come and settle down in his Kingdom and under his liberal reign. By Ramaḍān 1, 907/March, 1502, he erected an ‘excellent Madrasah’ at Gurra-i-Shahid in Gaur (now in the

1. Yāsīn was a cousin (بَنِي اَبَام) of Shāh Mir (Badhsūnī, p. 190), the nephew of al-Ṣafawī (Ibid., p. 109-Haig, p. 152).
2. Ibid., p. 120-1-Vol. 1, p. 166-67.
district of Malda) 'for the teaching of the sciences of religion.' He also 'founded a College' at Panduwa in Malda as a memorial to the famous saint Nur Qutb-i-'Alam and settled a grant of land for its support. That Hadith formed an integral part of the curricula in these institutions may be gathered from the presence, at the capital of Ikhdâ, of scholars as also of Ḥadîth compilations such as the Ṣâḥîh of al-Bukhârî. As a patron of Apostolic Traditions, Husayn Shah ranked himself with the contemporary rulers of Gujarat. At his instance, Muḥammad b. Yazdân Bakhsh, famous as Khawâja Shirwânî, transcribed in 911/1503 for 'the Royal Treasury' at Ikhdâ the Ṣâḥîh of al-Bukhârî in three volumes—which in full is now a precious possession of the Oriental Library of Bankipur.

(i) Sunârgâon. After the Hanbalite Abû Taw'âma (d. circ. 700), Sunârgâon rose into prominence as a centre of learning during the rule of the Ṣâdât (900-45/1493-1538). As a headquarter of Eastern Bengal, it was a thriving town with 'Ulama' and seats of Islamic learning. Inscriptions on mosques and mausoleums here point to the existence not only of scholars but also of Traditionists during the period under review. As a matter of fact, one mosque had been built by a leading Traditionist and jurist (Qudwât al-Fughâ’â wa’l-Muḥaddithin), Taqi al-Din b. 'Ayn al-Din in 929/1522 at the time of Naṣrat b. Husayn Shah (924-39/1518-33). So, we may safely presume that during the rule of the Ṣâdât, the teaching of Hadîth might have been in vogue at Sunârgâon.

1. Law, p. 110, n. 3; Ravenshaw, Gour (London, 1878), p. 80; Abû l-Hasanât, op. cit., pp. 54-55.
3. He was a native of Shirwân in Adharbyâjan (Le Strange, p. 169).
5. Supra, p. 55.
6. Ma‘ârif, Vol. XXXIII, No. 2, pp. 118-124, art. بناکال میر محمد حدیث

CHAPTER V

INDIAN TRADITIONISTS

The advent of the Muḥaddithûn in India during the period extending over 820-992/1417-1584, gave a fillip to the culture and cultivation of Ḥadîth literature in this country. As a result, ardent and earnest learners undertook journeys in quest of Ḥadîth learning—a state of things reminiscent of al-Rihla fi Taḥâb al-'Ilm so common a feature among Taḥâb al-'Ilm of olden days. At the outset, the journey was confined to India, but ere long as interest in al-Ḥadîth grew wider, a tendency to acquire higher studies under distinguished Traditionists in the Haramayn developed involving among other hardships the hazards of sea voyage in those days of sailing ships. Nothing could damp the spirits of the seekers after knowledge of Apostolic Tradition, and almost all our outstanding Traditionists beginning from 'Abd al-Awwal al-Husaynî (d. 968) down to Shah Wali Allâh al-Dihlawî (d. 1172) had to undergo the ordeal in their student career.

The first Indian student of this epoch who sailed for Arabia in quest of Hadîth learning was Jamâl Allâh of Gulgarga. He went to Makka in 845/1441 with his father Khâwîja Shams al-Din, and learnt the Science from distinguished Makkân Traditionists, viz., Taqi al-Din b. Fahd, Zayn al-Din al-Amîrî, Abû 'l-Fath al-Marâqî and Ahmad al-Wâsî. He died at Makka on Rabi‘ I 29, 907/October, 1501.1

Jamâl Allâh was followed by many others as would be evident from the following list of Indian