APPENDIX A

SOURCES OF STUDY

The present work is based mainly on original Persian sources which can broadly be classified into the following categories:

1. General works on the Shattari mystic ideology and practices.
2. Biographical works
3. Malfuzat of the Shattari saints, and
4. Political chronicles.

The utilization of mystic sources for reconstructing historical accounts is a task fraught with many difficulties. Very often the devotees fabricated works in order to establish their claims and sometimes with sincere motives to popularize a saint. I have made a careful attempt to separate the chaff from the grain and base my conclusions on authentic records. What is a writer's source of information? Is he merely recording hearsay or had he any direct or indirect contact with the events he has recorded? To which social, religious or political 'group' he belonged? What is his personal attitude towards the different problems of religion and politics? What was his purpose in compiling his work? All these questions were put before material was drawn from any mystic record of the period.
A. General works on the Shattari mystic ideology and practices. The \textit{Lat\={a}if-i-Shabibi\={a}h} of Shaikh Abdullah Shattari is a very valuable and authentic source of information for the history of the Shattari silsilah. In this concise brochure the author has propounded Shattari mystic principles and has given brief account of his travels in the Middle Eastern countries. Shaikh Abdullah Shattari dedicated this work to the ruler of Mandu.

The Shaikh has referred to three mystic ways (Mashrabas) — Mashrab-i-Akhbar, Mashrab-i-Abrar and Mashrab-i-Shatter and has tried to establish the superiority of the Shattari discipline over all other mystic attitudes. It may be pointed out that he has not explained the other two Mashrabas as he has explained his own. His comparison, therefore, is subjective and is not based on concrete facts. Here in this book the founder of the Shattari silsilah has laid the foundation of the cult of saints by emphasizing the necessity of having faith in a saint, otherwise one became Murtad-i-Tariqat (Heretic in Tariqat) in the same way as one disregarded any Prophet became Kafir-i-Shariat (Heretic in Shariat). The Shaikh's discussions about the method of initiation, taubah, dhikr, \emph{fan\={a} il Shaikh} etc., are interesting. Manuscripts of this work were discovered in the private collection of Sayyid Ajaz Husain at Kaliar (dated 989 A.H./1581 A.D.) and the Kh\={a}nqah library at Maner (dated 1025 A.H./1616 A.D.). I have consulted the Maner Manuscript.
Mardin-ul-Agrar was compiled by Shaikh Muhammad Ala Qadid, a disciple and Khalifah of Shaikh Abdullah Shattari. The author mentioned frequently refers to Lataif-i-Shaibilityah of Shaikh Abdullah Shattari as his chief source of knowledge. But, apart from what he has culled from that work, there are interesting details about many Shattari institutions and practices. The work, however, is not an original contribution. The ideas of Shaikh Abdullah have been elaborated by him and presented in a more cogent manner. He laid great emphasis on taubah (Repentance) and considered tafrid (celibacy) as the first requisite for mystic progress. He has recommended some services of the Khanqah — drawing of water, cleaning and sweeping etc. as essential for every new entrant to the Shattari fold. The accounts of his visit to Mandu are vivid and interesting and throws considerable light on his relations with Shaikh Abdullah Shattari. An autographed manuscript is preserved in the Khanqah library of Maner. I have used it. Manuscripts are found in the Khanqah library of Shaikh Burhan at Burhanpur and the private collection of Sayyid Ajas Husain of Kallar. The Burhanpur manuscript was transcribed in 1009 A.H./1600 A.D.

Awrad-i-Qadid Shattar is a collection of Ashgahas and Adbikara of the various mystic orders prepared by Muhammad Ala Qadid for the guidance of his son Shaikh Radiatullah. An autographed manuscript is preserved in the private collection of Navab Ahmad Hasan Khan at Bihar. Another manuscript, dated 970 A.H./1562 A.D., is in the possession of the Khadims of the
dargah of Shaikh Hadiatullah at Hajipur. The Bihar manuscript has been used.

Risālah-i-Qadin Shattār is a small brochure comprising ten folios. It was compiled by Shaikh Muhammad Ala Qadin who has given some biographical account of Shaikh Abdullah Shattāri also. It was compiled in 890 A.H./1485 A.D. Manuscript of this work is preserved in the library of the Khānqah at Maner.

Naktubat-i-Qadin Shattār is a collection of letters addressed by Shaikh Muhammad Ala Qadin (Ob. 901 A.H./1496 A.D.) to his elder disciples. These letters deal mostly with pantheistic monism. The only available manuscript, which is both incomplete and in bad condition, is preserved in the Khānqah Library at Maner.

Risālah-i-Shaikh Hamid is an interesting brochure of twenty seven folios. Its compiler Shaikh Zahur Hamid was a disciple of Shaikh Muhammad Ala Qadin. He prepared this work for the guidance of his disciples. It is not an scholarly work and deals with ordinary mystic teachings. Manuscripts of this work are found in the private collection of Sayyid Ajāʾīs Husain at Kaliar, Khānqah of Islāmpur (dated 1640 A.D.) and in the private collection of Nawāb Ahmad Hasan Khān at Bihar (dated 1703 A.D.) I have consulted the Kaliar manuscript.

Javāhar-i-Khamsah was compiled by Shaikh Muhammad Ghauth during his prolonged stay at Chunar and contains the teachings
of Shaikh Zahur Hamid. It was given the title *Jawāhar-i-Khaamsah* (the five jewels) because it contains five sections as follows:

1. On the worship of God.
2. On the ascetic life.
3. On exorcism.
4. On the recital of hymns.
5. On the practices of those who have attained gnosis.

This work does not deal so much with the mystic ideology as with the mystic practices. Its real value lies in its practical character. It has been treated through the centuries as a *da'ītār* by the Shaṭṭārīs. Manuscripts of this work are found in the Oriental Khudā Bakhsh Public Library at Bankipur (N. 1384), private collection of Sayyid Ghulām Hasnain at Phulwāri, Khānqah of Maner, private collection of Sayyid A'īās Husain at Kaliār, Asiatic Society Library at Calcutta (uncat.) private collection of Shāh Idd-u'd-din Phulwāri, Ghamgīn Academy at Gwālior, India Office Library (N. 1875, 1876) Cambridge University Library (N. 120a), Muslim University Library at Aligarh, (Habīb Ganj 21/114). A reliable manuscript dated 990 A.H./1582 A.D. is found in the private collection of Maulvi Muhammad Umar at Machlişahbīr. The work was translated in Urdu by Mir Hasan Ridi and published in 1294 A.H./1877 A.D. at Hydābād. The printed text is defective and unreliable. I have used the Bankipur manuscript.
The other important works of Shaikh Muhammad Ghauth are Awrad-i-Ghauthiyah, Mairaj-i-Namah, Kalid-i-Makhzan and Bahr-ul-Hayat. These works reveal the influence of Tantric philosophy on Shattari thought.

Awrad-i-Ghauthiyah deals with supernatural incidents. It seems that Shaikh Muhammad Ghauth compiled it on the pattern of the tales of the Tantrics. It reveals Shaikh Ghauth more as a magician than as a mystic or scholar. Manuscripts of this work are found in Asiatic Society Library at Calcutta (N.1262), private collection of Nawab Ahmad Hasan Khan at Bihār (dated 1083 A.H./1677 A.D.) and in the library of Khānqah-i-Haḍrat Mun'ām Pak at Patna. I have consulted the Bihār manuscript.

Mairaj-i-Namah was compiled by the Shaikh during his stay in Gujārat. Shaikh Ali Murttaqi criticised it and issued a fatwā against him. At this critical moment Shaikh Wajih-u'd-din Alavi supported Shaikh Ghauth. In this treatise Shaikh Muhammad Ghauth has tried to establish his spiritual superiority on many sufis and even prophets. It was on account of such assertions that his relations with Bārām Khān deteriorated and he had to retire to Gwalior. Manuscripts of this work are found in Asiatic Society Library at Calcutta (N. 1252) and in the private collection of Nawab Ahmad Hasan Khan of Bihār. I have consulted Bihār manuscript.

Kalid-i-Makhzan is another important work of Shaikh Muhammad Ghauth which deals with supernatural incidents and
reveals the extent of Tantric influence on the Shaikh. Manuscripts of this work are found in the two private collections: the private collection of Nawab Najm-u'd-din at Bihar and the private collection of Maulvi Ayaz Ali of Newa. I have used the Bihar manuscript.

Bahr-ul-Hayat is the most important work of Shaikh Muhammad Ghauth. Based on a Sanskrit work Amrit Kund, it looks like an original contribution since the author has woven Tantric ideas into the texture of Islamic mysticism by explaining them in the terminology of Tasawwuf. Since the original Sanskrit work is not available, it is difficult to make a comparative study of the original with the Persian translation but the treatment and the exposition of the subject is such that if the fact that the original work was in Sanskrit is ignored, it would be difficult to consider it a work of Hindu mysticism. Only a scholar thoroughly conversant with higher Hindu and Muslim religious thought could have attempted such a task. Manuscripts of this work are found in the library of the Khanqah-i-Mujibiyah at Phulwari (dated 1022 A.H./1613 A.D.); the Asafiya Library at Hyderabad (N.607). It has also been printed (Rigvi Press, Delhi, 1311 A.H./1893 A.D.) but I found the printed text vague and inexact at many points and hence I have referred to its Manuscript copy preserved at Phulwari.
Kanz-ul-Masilin is another less known work of Shaikh Muhammad Ghauth. Like other compilations of the saint this work also is soaked in Tantricism. Manuscripts of this work were discovered in the private collection of Maulvi Muhammad Umar at Machlighahir and private collection of Sayyid Ajár Husain at Kaliar. I have used the Machlighahir manuscript.

Avrad-i-Sufiya was compiled by Shaikh Abdullah Sufi Shattari in 954 A.H./1547 A.D. The author of the work was an outstanding Khalifah of Shaikh Muhammad Ghauth and was a distinguished scholar of his age. For ten years he lived in the Khánqah of Shaikh Ghauth who gave Khilafatnamahs only to those persons who were recommended by him. It deals with mystic practices (Ashghals, Adhkaras, Ward-va-nawāfiṭ) of the Shattāri silsilaḥ. Manuscript of this work is available in the Oriental Khudā Bakhsh Public Library Bankipur (dated 1183 A.H./1769 A.D.) (uncat.).

Sharab-i-Risalah-i-king-ul-Isrār-fi-hal-Ashghal-i-Shattār. This risālah deals with the practices of the Shattāriyah silsilaḥ. It was compiled by Shaikh Abdullah Sufi Shattāri in 957 A.H./1650 A.D. A copy of this work is preserved in the private collection of Nawāb Ahmad Hasan Khán at Bihār.

Sharab-i-Risālah-i-Gaouthiyāh is a commentary on the Avrad-i-Gaouthiyāh of Shaikh Muhammad Ghauth. Shaikh Abdullah Sufi Shaṭṭāri compiled it in 953 A.H./1546 A.D. for the guidance
of his students. Its only manuscript was discovered in the library of Dār-ul-Uloom, Nadwā at Lucknow.

**Iṣrār-ud-Dāvāt** was compiled in 967 A.H./1559 A.D. by Shaikh Abdullah Sufi Shāṭṭārī. It deals with the practices of the Shāṭṭārī silsila. Manuscript of this work is found in the Khānqah library at Manar.

**Aḥis-ul-Kuṣafrin** is a small brochure dealing with mystic practices which Shaikh Abdullah Sufi Shāṭṭārī compiled in 965 A.H./1548 A.D. for his pupils. Manuscript copy of this work is found in the private collection of Maulvi Muhammad Umar at Māchlishahar.

**Sirāj-us-Salikin** is another work from Shaikh Abdullah Sufi Shāṭṭārī. It was compiled in 1005 A.H./1596 A.D. Besides Shāṭṭārī teachings it contains biographical accounts of some Shāṭṭārī saints. An incomplete manuscript is preserved in the library of Dār-ul-Uloom Nadwā at Lucknow.

**Ashshāḥil-Is-Shaṭṭārī** is another small risalah containing an account of the practices of the Shāṭṭārī silsila compiled by Shaikh Abdullah Sufi Shāṭṭārī. Manuscript copy of this work is found in the private collection of Nawāb Ahmad Hasan Khan at Bihār.

**Riṣālab-il-Sufiyā** is another short brochure compiled by Shaikh Abdullah Sufi Shāṭṭārī. It deals with two topics only: taubah (Repentance) and Dhikr (contemplation). A copy of this work is available in the library of the Khānqah at Bākori.
Sharah-i-Nuzhat-ul-Arvah is a commentary on Nuzhat-ul-Arvah, compiled by Shaikh Wali Muhammad Shattari (Ob. 987 A.H./1579 A.D.) a disciple of Shaikh Muhammad Ghauth. Nuzhat-ul-Arvah was compiled by Sayyid Husain a disciple of Shaikh Bahau'd-din Dhakariyya. This commentary interprets Sayyid Husain's thought in terms of Wahdat-ul-Wujud and is couched in extremely difficult language. Manuscript of this work is preserved in the private collection of Muhammad Ali at Maner.

This Sharah-i-Nuzhat-ul-Arvah is another commentary on the famous Nuzhat-ul-Arvah by Shaikh Ali (Ob. 970 A.H./1662 A.D.), a Khalifah of Shaikh Muhammad Ghauth. A manuscript (dated 1032 A.H./1622 A.D.) of this work is found in the private collection of Aziz Qalandar at Jaunpur.

Ainah-i-Haq Numah-Sharah-i-Jam-i-Jahan Numah. It was compiled by Shaikh Ibrahim in 991 A.H./1583 A.D. The Jam-i-Jahan Numah is the work of Muhammad bin 'Id-u'd-din and was written in 785 A.H./1383 A.D. It contains very interesting exposition of pantheistic philosophy and was, therefore a popular work amongst the Shattaris. Shaikh Ibrahim, a Khalifah of Shaikh Muhammad Ghauth wrote this commentary in view of its significance for the Shattaris in 991 A.H./1583 A.D. A manuscript of this work is preserved in the Raja State Library at Rampur.

The Bismah-i-Shattarivah was compiled by Shaikh Bahau'd-din (Ob. 921 A.H./1515 A.D.). Shaikh Bahau'd-din originally
belonged to the Qadiriyyah Silsilah, but had later learnt the shaṭṭārī practices from Shaikh Buddhān, a popular contemporary saint of Sultan Sikandar Lodi (1489 - 1517). The author has discussed the mystic value of seclusion, repentance, and resignation to the will of God. It is divided into four fasāda (sections):

1. On the Mystic path
2. On Dhikr
3. On Ḥurāqbah
4. On various Shaṭṭārī practices in Arabic, Persian, and Hindi languages

Manuscripts of this work are found in the Khānqah Library at Kakori, (dated 986 A.H./1678 A.D.), in the private collection of Muhammad Ali at Maner (dated 982 A.H./1574 A.D.), Asiatic Society Library, Calcutta (Ms. 434, 1303). Bodleian Library (No. 1771) and the India Office Library (dated 13th of Shābah, 1117 A.H./30 November, 1706 A.D., No. 1913). I have used the Kakori manuscript.

Hisālah-dar-Wa'ni-i-Baroof is a treatise which was compiled by Shaikh Wajih-u'd-din Alavi. It deals with the practices of the Shaṭṭārī silsilah. It runs into 26 folios. Manuscript of this work is found in the Asiatic Society Library, Calcutta (Uncat.) and the Khānqah of Chunar.
Sharah-i-Jam-i-Jahan Numah. After joining the shaftari silsilah Shaikh Wajih-u'd-din Alavi wrote a commentary on Jam-i-Jahan Numah. It is soaked in the philosophy of pantheistic monism. An autographed manuscript is preserved in the private collection of Pir Muhammad Shāh at Ahmadābād. Other manuscripts may be seen at Asiatic Society Library, Calcutta (N. 1299) and the Oriental Khuda Baksh Public Library at Bankipur (N. 1578). I have used Calcutta manuscript.

Sharah-i-Kalid-i-Makhan. After joining the circle of the disciples of Shaikh Muhammad Qathth, Shaikh Wajih-u'd-din Alavi wrote a commentary on Kalid-i-Makhan. Manuscripts were discovered in the private collections of Pir Muhammad Shāh, Ahmadābād and Maulvi Muhammad Umar, Machlishāh. I have consulted the Machlishāh manuscript.

Fīṣālah-i-Neṣlah-i-Takfir is a small brochure comprising twenty pages and deals with the problem of apostacy. Since the Shattāris were subjected to severe criticism by the orthodox theologians Shaikh Wajih-u'd-din Alavi considered it necessary to discuss in detail the problem of apostacy. He has held that no punishment can be given to mystics who utter some unorthodox words, a state of spiritual intoxication. The author has finally justified the sayings of Shaikh Muhammad Qathth. A manuscript of this work is preserved in the private collection of Pir Muhammad Shāh at Ahmadābād.

Hashiyah-bar-Ishārat-i-Sharhiyah. Ishārat-i-Sharhiyah was written by Abdul Karim Hanbali and deals with general problems of religion and ethics. Shaikh Isa wrote marginal
notes on it and recommended it to his pupils and disciples. The only manuscript of this work is found in the library of the Khānqah of Shaikh Burhān at Burhānpur.

*Tafṣir-ul-Anvār-ul-Iṣār* (Arabic). It is a commentary on the Qurān prepared by Shaikh Iṣā (Ob. 1031 A.H./1621 A.D.). The author interpreted Qurānic verses in the light of pantheistic theories. Autographed manuscript is preserved in the Khānqah-i-Shaikh Burhān, at Burhānpur.

*Ain-ul-Nānī* is one of the most important works of Shaikh Iṣā (compiled in 989 A.H./1581 A.D.). It deals with Shaṭṭārī practices and contains also commentary on ninety nine names of Allah. Since the Shaṭṭāris had great faith in the incantational significance of the names of Allah, this work was very popular amongst the Shaṭṭāris. Manuscripts are found in the Oriental Khudā Bakhsh Public Library, Bankipur (N.1386) Asiatic Society Library, Calcutta (N. 1259). I have used the Bankipur manuscript.

*Sharah Jawhar-i-Som-ṣer-Jawhar-i-Khanṣah* is a commentary on the third chapter of *Jawhar-i-Khanṣah*. It was compiled by Abdun Nabi Uṭmānī Shaṭṭārī in 1019 A.H./1610 A.D. Manuscript dated 1058 A.H./1647 A.D. is discovered in the private collection of Nawāb Najm-u'd-din of Bihār. Another manuscript is also available in Asaфиā Library, Hyderābād - Deccan (N.185). I have consulted the Bihār manuscript.
Makhsun-i-Jawahir-ul-Ishrār was compiled by ʿImād-ud-dīn Muhammad Arīf bīn Abdūn Nābi Uthmānī in circa 1003 A.H./1694 A.D. It gives spiritual descent of Shaikh ʿAbdullāh Shāṭṭārī from Shaikh Bāyāzīd Bihṭārī downwards. Manuscript is found in the Raḍā State Library, Rampur (uncat.).

Sharah-i-Amantubillah is a short brochure compiled by Shaikh Būrḥān (Ob. 1083 A.H./1672 A.D.) in which the meaning of "faith" have been explained. It is a small but interesting jāmiya because Shaikh Būrḥān did not approve of some of the popular ideas about the religious position of a pīr. Manuscripts are found in the Asiatic Society Library, Calcutta (M.1976) Asafiyā Library, Hyderabad Deccan, (M.156) Oriental Khudā Nahush Public Library, Bankipur (Uncat.). I have used the Bankipur manuscript.

Wasiyat Naṣrān is a small brochure. It comprises fourteen folios and was compiled by Shaikh Būrḥān (Ob. 1083 A.H./1672 A.D.). It reveals Shaikh Būrḥān as a staunch believer in the theory of Ḩaḍrat-ul-Wujūd. Autographed manuscript is found in Ḩanqah-i-Shaikh Būrḥān at Būrḥānpur. An incomplete manuscript is also found in Muslim University Library, Aligarh. I have used the Būrḥānpur manuscript.

Jahān-ul-Mawāqiq was compiled by Ḥāfiz Muḥammad in 1095 A.H./1683 A.D. The author was a disciple of Shaikh Būrḥān (Ob. 1083 A.H./1672 A.D.). Shaikh Būrḥān had handed over his disciples to Gaddī for punishing them as they had uttered unor-
thodox words about their spiritual mentor. This work upholds
the point of view of Shaikh Burhān. A manuscript of this work
is preserved in the Oriental Khuda Bakhsh Public Library,
Bankipur (Uncat.).

A'sab-udh-dhikr is another small treatise from the pen
of Jāffar Muhammad completed in 1097 A.H./1686 A.D. It deals
with the Shattāri practices. A manuscript of this work is
found in the Asiatic Society Library of Calcutta (N. 1280).

Asnād-i-Aschāl-i-Shattārīyah was compiled by Jāffar
Muhammad in 1075 A.H./1665 A.D. It deals with the Shattāri
practices. An autographed manuscript is preserved in the
Asiatic Society Library at Calcutta (N. 438). An undated
manuscript is found in the National Library at Calcutta. I
have consulted the Asiatic manuscript.

Jami-ul-ṣīlah. This is one of the most important works
dealing with the Shattāri ideology. It was written in 1050
A.H./1640 A.D. by Pir Muhammad Shattāri. The author being a
disciple of Shaikh Burhān had sound knowledge of the teachings
of the Shattāri ṣīlahah. He has presented these teachings
systematically. Manuscripts of this work are found in the
private collection of Maulvi Muhammad Umar, Machlishahir
(dated 1125 A.H./1713 A.D.), the Muslim University Library,
Aligarh, and the Fort, library, Rewa (Uncat.). I have used
the Machlishahir manuscript.
Besar Namah is a collection of the verses of Shaikh Wajib-u'd-din. A manuscript of this work is found in the State Library, Dholpur (dated 1063 A.H./1652 A.D.).

Munis-udh-dhakirin was compiled by Shaikh Allah Baksh of Garhimuktesar. The author was a disciple of Shaikh Mubarak Baladast a Khalifah of Sayyid Ali Qawm. It deals with the significance of Dhikr (constantly repeating the names of Allah), in Suluk (the mystic path). The significance of the names of God has also been discussed from the Shattari point of view. It also contains some autobiographical references. It was published in January 1888 A.D. in the Society Press, Bareilly.

Majmu'ah-i-Shirajat is a anonymous work written in 1099 A.H./1687 A.D. It contains Shijras (spiritual tables) of the Shattari sufis. Manuscripts of this work are found in the Shibbi Academy, Azamgarh, and private collection of Maulvi Ayaz 'Ali, at Rewa (dated 1167 A.H./1753 A.D.). I have used the Azamgarh manuscript.

The Makhzan-ul-dawat was written by Shaikh Ismail Farhi in 1041 A.H./1631 A.D. The author was a disciple of Shaikh Isa and had spent considerable part of his life in the service of the Shaikh. It also deals with Shattari practices, method of initiation and duties of a murid.

Manuscripts of this work are found in the Muslim University Library, Aligarh, Ahsan 297.7/13, Khangah Library.
Islāmpur (dated 1085 A.H./1674 A.D.). Asiatic Society Library, Calcutta (N. 437), and the Asafiya Library, Hyderabad Deccan (N. 189). I have used the Aligarh manuscript.

Risālah-i-Wajih-ullah is a small treatise compiled by a disciple of Shaikh Wajih-u'd-din. The author has neither mentioned his name nor the date of compilation. On the basis of the internal evidence it can be said that this brochure was written in the life time of Shaikh Wajih-u'd-din (Ob.998 A.H./1589 A.D.). A manuscript of this work is found in the Asiatic Society Library, at Calcutta (N. 1351).

Khwar-i-Nawadh-va-Nuh-Ham was compiled by Shaikh Fatah Muhammad while he was learning mystic practices from his father Shaikh Isā. This work shows Shaikh Fatah Muhammad's faith in Wahdat-ul-Wujud. His later compilations, however, are of a different type as he became a Naqshbandi subsequently and developed faith in the theory of Wahdat-us-Shahud. Manuscripts of this work are found in the Asiatic Society Library, Calcutta (Uncat.) and the University Library of Lucknow. I have used the Calcutta manuscript.

Manahij-us-shattār was compiled by Imam-u'd-din Rājgiri in 1115 A.H./1703 A.D. He was a disciple of Shaikh Rukn-u'd-din. This book deals with the teachings of the Shattārī silsilah and contains brief account of the descendants of Shaikh Muhammad Ala Qadīn. A manuscript (dated 1145 A.H./1732 A.D.) is preserved in the Ḥanqah Library at Maner. Another copy is in the private collection of Nawāb Shāh Ali Shattārī of Islāmpur. I have used the Islāmpur manuscript.
Avad-i-Imam-u'd-din. This is another compilation of Imam-u'd-din Râjgiri (Ob. 1130 A.H./1717 A.D.). It was prepared for the use of his disciples and contains practices of the Shaâtârî zâsilah. An autographed manuscript is found in the Khânqah library of Islâmpur.

Asbâbâl-Shâtârîyâh was compiled by Abdul Shafoor in 1000 A.H./1591 A.D. The author was a disciple of Shaikh Shams-u'd-din. The work contains Shaâtârî practices. Manuscripts are found in Asiatic Society Library, Calcutta, (dated 1180 A.H./1766 A.D.) (Uncat.) the National Library, Calcutta (dated 1230 A.H./1814 A.D.) and the Khânqah library of Maner. I have used the Asiatic Manuscript.

(b) Biographical Works:

Risâlah-i-Ibrahimî. This booklet was compiled by Shaikh Ibrâhîm in 999 A.H./1590 A.D. It comprises biographies of the early medieval Sufis. It also contains biographical notices of Shaikh Abdullâh Shaûtâri and Shaikh Muhammad Ghâûth Gwâliori. A manuscript of this work is found in the Oriental Khudâ Bakhsh Public Library at Bankipur (Uncat.)

Akhbâr-ul-Akhbâr. This biographical dictionary of Indo-Muslim saints was compiled by Shaikh 'Abdul Haqq (Ob. 1052 A.H./1642 A.D.) a well-known muhaddith of the Mughal period. He has carefully applied the critique of evidence (جع)
to his study of the lives of the sufis. The Shaikh's account of the Shaṭṭārī saints is very useful and informative as his own uncle, Naulānā Rizqullāh Mushtaqi was associated with the Shaṭṭārī silsilah. It has been lithographed several times in India. I have used the edition of Muhammad Mirzā Khān printed at Delhi in 1283 A.H.

**Akhbār-ul-Asfār.** It is a valuable work on the lives of the sufis and was completed in 1014 A.H./1605 A.D. The author, Abdus Samad bin Afdal Muhammad, was a nephew of Afdal Faḍl, the famous historian of Akbar. Manuscripts of this work are preserved in the Oriental Khudā Bakhsh Public Library, Bankipur, (N. 668) Peshawar (dated 1089 A.H./1678 A.D.), and the India Office library (dated 1098-9 A.H./1688-9 A.D., N.641). I have used the manuscript preserved in the Oriental Khudā Bakhsh Public Library.

**Gulshār-i-Abrār.** This is one of the most important biographical works on the Shaṭṭārī saints. It was compiled between 1014 - 1022 A.H./1605-1613 A.D. by Shaikh Muhammad Ghauthi shaṭṭārī who was a disciple of Shaikh Sadr-u'd-din Dhakir. The author travelled widely in western and central parts of India in order to collect material for this book. The author was a great scholar and mystic of his period. He had contacts with many important scholars, historians and mystics of the period. He was a friend of Shaikh Abdul Haqq. Muhaddith and Hisām-u'd-din Ahmad Bakhshī. His association with the
shattari silsilah placed him in an advantageous position and he collected all possible data about the lives of the Shattari saints. His style, however, is ornate and laboured, full of similies and metaphors.

Persian text of this work has not been published so far. Manuscripts are available in the Asiatic Society Library, Calcutta (dated 1155 A.H./1742 A.D., N. 259), Rada State Library, Rampur, Muslin University Library, Aligarh (Habib Ganj 22/5), India Office Library. I have used the rotograph of manuscript in the India Office Library.

Safinat-ul-Auliya. It was compiled by Dara Shikoh in 1049 A.H./1639 A.D. and contains biographies of sufis early and later. It provides information about some Shattari sufis also. It was printed in the Newal Zishore Press, Lucknow in 1872 A.D.

Majalis-ul-Ushshaq. It was compiled by Sultan Husain bin Sultan Mansur (Ob. 11th of Zilhijjah 911 A.H./1505 A.D.).

It contains biographical account of seventy six mystics who flourished from the second century of the Hijrah down to the author's time. It provides valuable information about
Tabagat-i-Shāh Jahānī is a valuable work. It was compiled in about 1046 A.H./1636 A.D. by Muhammad Sadiq Khān during the reign of Shāh Jahān. It contains biographies of Sufis, poets, ulama and Hakims, who flourished from the beginning of Timur’s reign down to the reign of the emperor Shāhjāhān. It is divided into ten tabakat (every one containing three babs), viz:

Tabakah I : Famous men in Timur’s reign (770-807 A.H./1369-1406 A.D.)

Tabakah II : Famous men, who lived under Mirzā Mirān Shāh and died under Sultan Shāhrukh (807-850 A.H./1406-1447 A.D.).


Tabakah VI: Famous men under Babur.
Tabakah VII: Famous men under Humayun.
Tabakah VIII: Famous men under Akbar.
Tabakah IX: Famous men under Jahangir.
Tabakah X: Famous men under Shāhjahān, from 1037-1046 A.H./1627-1636 A.D.

Manuscripts of this work are preserved in the Muslim University Library, Aligarh (Habib Ganj 22/46), British Museum (N.1009), and the India Office Library (N.705). I have used the manuscript in the Muslim University Library.

*Mirāt-ul-Aṣrār* is a valuable biographical work on the Indo-Muslim saints compiled in 1065 A.H./1654 A.D. The author, 'Abdur Rahmān belonged to the chiṣṭi silsilah. In each of the twenty three Tabaqat into which the biographical notices are arranged, recognised head of the chiṣṭi takes the lead, followed by accounts of the contemporary Shaikhs of the same or other orders. It contains, biographical data about the following Shattāri saints. Shaikh Abdullah, Shaikh Qadīn and Shaikh Muhammad Gauth. Manuscripts of this work are in the Asiatic Society Library, Calcutta (dated 1088 A.H./1677 A.D., N. 264), Oriental Khuda Bakhsh Public Library, Bankipur (dated 1220 A.H./1806 A.D., N. 676), British Museum (N. Or 216), National Library, Calcutta (Bihar N. 89). I have used the manuscript in Asiatic Society Library at Calcutta.
Kalimat-us-Sadigin. It comprises biographical account of saints who lie buried at Delhi. In the preface the author calls himself Muhammad Sadiq Hamadani. He seems to be identical with the author of the Tabagat-i-Shah Jahani. It contains account of Shaikh Rizqullah. Manuscript of this work is found in the Oriental Khudâ Bakhsh Public Library, Bankipur (N.671).

Malark-ul-Wilayat. It is a detailed encyclopaedia of Indo-Muslim saints. It was compiled by Ghulâm Moin-ud-din who maintained friendly relations with Shaikh Muhammad Rashid and other Shaṭṭārī saints. A very valuable manuscript of this work is in possession of Prof. Khaliq Ahmad Nizāmi. It was completed in 1094 A.H./1682 A.D. and covers about two thousand pages. Its accounts are detailed and within certain limits very critical. What increases its value most is the fact that the author has given extensive extracts from the writings of the saints and scholars discussed by him.

Manba-ul-Ansâb. It contains genealogical accounts of the Sayyids of Bâshâr, the prophets, the Imâms and their descendants the four Pirs and the fourteen Khânwadâh, together with an explanation of the doctrines and practices of the sufis. It was compiled by Sayyid Muinul-Haqq bin Shihâb-ul-Haqq in circa 898 A.H./1492 A.D. Shaikh Abdullah Shaṭṭârī has been referred to in this work. Manuscripts of this work are found in the Oriental Khudâ Bakhsh Public Library, Bankipur (N.2069) Dar-ul-Uloom, Nadwa dated 15th Zilhijjah 1293 A.H./1876 A.D, British Museum (N.Or 226). I have used the Bankipur manuscript.
Mehfil-i-Ashiyé-Majma-ul-Auliya was compiled by Ali Akbar Hussaini Ardastani in 1043 A.H./1633 A.D. This work contains fairly detailed biographies of the Shattari sufis. The author was a contemporary of Shaikh Isa Burbánpuri and was closely in touch with the Shattari saints. A manuscript of this work (dated 1142 A.H./1729 A.D.) is found in the Rāḍa State Library, Rāmpur. I have used this manuscript.

Riṣālī-ul-Auliya. It was compiled in 1090 A.H./1679 A.D. The name of the author does not appear in the work. It deals with the caliphs, Imams and early Muslim saints and also gives biographies of Indian sufis. Risqullah Hushtāqi is also referred to by the author. A manuscript of this work is found in the Private collection of Shulām Ali at Ajmer. (See also Rieu 111 975a (1851 A.D.), Asafiyah Library i p.320, N.115, Browne Suppt. 728 (Corpus 126). I have used the Ajmer manuscript.

Risālah-i-Halat-i-Qalandariyāh was compiled by Asad-Ullah Khan in circa 996 A.H./1587 A.D. and contains biographies of the sufis of Qalandari sīlah. It furnishes useful information about the popularity of Shaikh Abdullah at Jaunpur. An incomplete manuscript is available at Rāmpur, Rāḍa state Library.

Karāmāt-i-Auliya. It is a collection of the biographies of the sufis from the earliest period of the mystic movement to
the compiler's time, the 17th century. The author, Hizām-ul-din Ahmad bin Muhammad Salih composed this work in 1068 A.H./1657 A.D. Manuscripts of this work are found in the Asiatic Society Library, Calcutta (N. 265), British Museum (N. or 1721). I have used the Society manuscript.

Khisanah-1'-amriah. This work of Ghulām Ali Azād Bilgrāmi contains biographical account of poets and some contemporary nobles and incidentally throws light on some of the Shāffārī saints also. It was compiled in 1176 A.H./1762 A.D. The work has been published by Neval Kishore, from Lucknow in 1871 A.D.

Subhat-al-māzīn-fi-athar-i-Hindustān was compiled by Ghulām Ali Azād Bilgrāmi in 1177 A.H./1763 A.D. It is divided into four chapters which deal with references to India in the hadith literature and biographies of scholars, poets and saints of India. It was published in 1303 A.H./1886 A.D. at Bombay. A part of the work has also been translated into Urdu and published under the title Mazhar-i-Adām by the Neval Kishore Press Lucknow in 1870 A.D.

Haathīr al-Kirām is another biographical work from the pen of Ghulām Ali Azād Bilgrāmi who was a disciple of Sayyid Latifullah. The work was completed in 1156 A.H./1752 A.D. and is divided into two fasls. One deals with the biographies of the sufis of Bilgrām and its neighbourhood; the second fasl contains the account of the learned men of the period. The
book is helpful in reconstructing the biographies of the shāṭṭārī sufis of the eighteenth century. It has been published.

**Tadikirah-i-ulama-i-Hind** was compiled by Rahnān Ali bin Hakim Sāher Ali and contains biographies of scholars and sufis of medieval and modern India. The work was published from Lucknow in 1894 A.D.

**Naul-ul-Magbud** is a history of the Qalandari saints with special regard to the sufis of Jaunpur and Awadh. The author, Shāh Turāb Ali bin Muhammad Kāsim completed his book in 1226 A.H./1811 A.D. The work furnishes information about Shaikh Abdullah shāṭṭārī's visit to Jaunpur and its suburbs. It has been printed. As the published work is defective I have used the manuscript (dated 1312 A.H./1894 A.D.) in Asiatic Society Library at Calcutta.

**Rahb-i-Zakhkhhar** is a comprehensive work on Muslim saints. It was compiled by Shaikh Wajib-u'd-din Sufi in Circa 1727 A.D. The author consulted large number of biographies of the early Muslim saints in order to compile this work. It contains accounts of the following Shāṭṭārī saints. Shaikh Muhammad Ghaouth, Shaikh Abdullah, Shaikh Nūr-u'd-din Ḥiāuullah, Shaikh Swāleh Hāfis, Sayyid Husain, Shaikh Shams-u'd-din, Shaikh 'Ali, Sayyid Taj-u'd-din, Shaikh Sadr u'd-din Ḥakīr, Shaikh Abdul Latif, Shaikh Muhammad Hai, Shaikh Miyanji bin Daud, Shaikh Wajih-u'd-din
Alavi, Shaikh Abdullah bin Wajih-u'd-din, Shaikh Kamal Muhammad Abbasi, Shaikh Muhammad Fadlullah, Hakim Utma, Shaikh Muhammad Arif, Shaikh Ibrahim Qasim Shattari, Shaikh Murtada, Shaikh Isaa. Manuscripts are found in the private collection of Maulvi Fasih-u'd-din, Jaunpur, Barood Wali Khanaqah, Farangi Mahal, Lucknow, Taksalwali Khanaqah, Farangi Mahal, Lucknow, Khanaqah, Kakori. I have used the Kakori manuscript.

*Khasinat-ul-Asfiyaa* was compiled by Hafiz Qulam Sarwar in 1290 A.H./1873 A.D. It contains biographies of the latter Shattaris also. The author has not shown any critical faculty in preparing biographical accounts of the medieval saints. As a book of reference it has a utility of its own. It was published in Thamar-i-Hind Press, Lucknow in 1872 A.D.

*Zubdat-ul-Maqamat* deals with the life, miracles and spiritual teachings of Shaikh Ahmad Faruqi Sirhindii, and of his spiritual teacher Khwaja Muhammad Baqi Billah. It was compiled by Khwaja Muhammad Hashim Badakhshani in 1037 A.H./1627 A.D. The author had once visited the Khanqah of Shaikh Isa and met his descendants. Whose account he has given in this work. It has been published in Mahmud Press, Lucknow in 1302 A.H./1884 A.D. but I have consulted the manuscript preserved in Oriental Khuda Bakhsh Public Library, Bankipur N.6728.

(d) *Malfusat*

Malfus writing is one of the most important literary
inventions of medieval India. The historical value of this type of mystic literature cannot be over-emphasised. Through these records of conversations we can have a glimpse of the medieval society, in all its fullness, if not in all its perfection — the moods and tensions of the common man, the inner yearnings of his soul, the religious thought at its higher and lower levels, the popular customs and manners and above all the problems of the people. There is no other type of literature through which we can feel the pulse of the medieval public. In constructing this history of the Shāṭṭārī sīlsilah I have drawn considerable material from the malfus literature of the Shāṭṭārī saints.

The following mystic conversations have been used in this work:

1. Malfusāt-i-Shaikh Wālih-u'd-dīn
2. Kashf-ul-Hagāvīg
3. Lubh-u'd-Dagāvīg
4. Thamrat-ul-Havāt
5. Malfusāt collected by Ilm-ullah-kāmāl.
6. Malfusāt collected by Muhammad Yusuf
7. Malfusāt-i-Shaikh Bārān
8. Ġnaī-i-Rashidi
9. Malfus-i-Rukn-u'd-dīn šāṭṭārī.
10. Ġnaī-i-Arāhādī
11. Ġnaī-i-Faiyādī
Melhusat-i-Shaikh Wajih-u'd-din. The compiler, Shaikh Bahadur, was not an expert malfuz-writer. He has put together facts in an unsystematic and disorderly manner, but the work is extremely valuable on account of the information it contains. As Shaikh Wajih-u'd-din did not permit his disciples to live in attendance on him, Shaikh Bahadur could not collect large material for his work. This malfuz is, therefore, very short. Manuscripts of this malfuz are found in the Muslim University Library, Aligarh (Habib Ganj 21/221), in the private collection of Pir Muhammad Shah, Ahmadabad, and the Asiatic Society Library, Calcutta (N. 1343). I have used the Aligarh manuscript.

Kashf-ul-Haqayiq is a collection of the sayings of Shaikh 'Isa Burhanpuri collected by Ismail Farhi ibn Mahmud Sindhi. The father of the compiler was closely associated with the uncle of Shaikh Isä and lived in his neighbourhood. Ismail Farhi himself had joined the discipline of Shaikh Isä at a very early age and lived in his company for twenty years. He collected these conversations of Shaikh Isä from 1020 A.H./1611 A.D. to 1031 A.H./1621 A.D. This work tells us a lot about the Shattari discipline and their Khânqah life. Manuscripts of this work are available in the Khânqah of Shaikh Burhan at Burhanpur, and the private collection of Imad Ali at Ajmer. I have used the Ajmer manuscript.

Gutter-i-Shaikh Isä contains the sayings of Shaikh Isä. It was compiled after the death of the Shaikh in 1037 A.H./1627
A.D. by his disciple who has not mentioned. Manuscripts of this work are found in the Asiatic Society Library, Calcutta (dated 1091 A.H./1680 A.D.) (K.462) and the Raja state Library, Rampur (Uncat.). I have used the Calcutta manuscript.

The Lubb-ud-Darāvīq contains conversations of Shaikh Burhān, collected by Muhammad Yusuf Burhānpuri. The compiler’s father was a disciple of the uncle of Shaikh Isā and lived with him. Muhammad Yusuf too had joined the circle of the disciples of Shaikh Tāhir. On the death of his spiritual teacher Muhammad Yusuf lived in the Khānqah of Shaikh Burhān and collected his sayings. The arrangement of the book is, however, arbitrary. There is no chronological order in the narrative. The work supplies valuable information about the life and thought of Shaikh Burhān. Manuscripts of this work are found in the Khānqah of Shaikh Burhān at Burhānpur, and Khānqah-i-Rashidiyyah, at Jaunpur. But both these manuscripts are badly damaged. I have used the Jaunpur manuscript.

Thamrat-ul-Hayāt is a collection of the sayings of Shaikh Burhān. Ali Askari alias Aqil Khān Rāzi who was a disciple of Shaikh Burhān collected these discourses in 1053 A.H./1643 A.D. This work provides valuable information about the life of Shaikh Burhān. When Mir ‘Ali Askari joined the service of Aurangzeb, he discontinued this work. Manuscripts of this work are found in the Asiatic Society Library, Calcutta (MS. 448, 1278) Muslim
Malfitāt of Shaikh Burhān compiled by Ilm-ullah-kamal.
The author was a disciple of Shaikh Tāhir who was uncle of Shaikh Isā and lived in his Khaṇqah. When his teacher died, he went to the Khaṇqah of Shaikh Burhān to complete his studies and collected his discourses. He gives detailed information about the Khaṇqah life of the Shattāris and the relations of Shaikh Burhān with the people. A manuscript of this work is preserved in the Khaṇqah of Shaikh Burhān at Burhānpur.

Malfitāt of Shaikh Burhān, compiled by Muhammad Yusuf.
The compiler was a disciple of Shaikh Burhān and was in the company of his Shaikh for some time. This work was discovered in a rotten condition at the Khaṇqah of Shaikh Burhān in Burhānpur.

Malfitāt-i-Shaikh Burhān, another valuable collection of the conversations of Shaikh Burhān, compiled by Salim Ullah, a disciple of Shaikh Burhān. A part of this work has survived and is available at the Khaṇqah of Shaikh Burhān at Burhānpur.

Gan-i-Rashidi is a collection of the sayings of Shaikh Muhammad Rashid Jaunpuri, a disciple of Shaikh Abdullāh Shafi Shattāri. It contains conversations during the period from 1072 A.H./1661 A.D. to 1083 A.H./1672 A.D. Nusrat Jamāl Khān
Multâni collected these sayings. He was a disciple of the shaikh and lived with him. The compiler does not seem to be familiar with the art of writing malfuz. He has piled up information without any sequence or order. Loose sheets of this malfuz in hand of the compiler preserved in the library of the Khânqah.

Two more Malfuz were discovered in the library of the Khânqah of Shaikh Muhammad Rashid at Jaumpur. Both of them are small and incomplete. One of them comprises twelve folios and is ascribed to Qadi Modood Jaunpuri who was a disciple of the shaikh. It was collected between 1074 A.H./1663 A.D. and 1075 A.H./1664 A.D. The other Malfuz which comprises ten folios was collected in 1073 A.H./1662 A.D. by Shaikh Shahâb Mubi-u'd-din Bhandari.

Malfuz-i-Shaikh Rukn-u'd-din Shattari was collected by his disciple Pir Imâm-u'd-din Rajgiri. It contains conversations of the saint during the period from 1104 A.H./1692 A.D. to 1117 A.H./1205 A.D. Being a trained scholar of the Islâmic traditions, he has carefully collected the sayings of his spiritual teacher in chronological order. A manuscript copy of this work was discovered in the private collection of Nawâb Shâh Ali of Islâmpur.

Arshad and was collected by Shaikh

Ganj-i-Arshad. It is a malfuz of Shaikh Shukrullah. It provides detailed information about the life of Shaikh Arshad and contains biographical notices of Shaikh Muhammad Rashid and
other Shāṭṭārī saints. This work does not contain any dates. There is no systematic presentation of facts. But the work has great importance for constructing the biography of Shāikh Arshad. A manuscript of this malfuz was discovered in the library of the Khānqah of Shāikh Rashid at Jaunpur. An incomplete manuscript is available in the Muslim University Library at Aligarh (Subh N.19).

Gani-i-Faiyādi is a collection of the sayings of Qamar-ul-Haqq. It was compiled in 1147 A.H./1734 A.D. by his disciple Shāikh Ghalam Sharf u'd-din. It contains biographical notices of Shāikh Arshad.

Manuscripts of this work are available in the library of the Khānqah of Shāikh Rashid at Jaunpur. (For other MSS. see Browne Pers. Cat. III; Ivanov Curzon N.80).

b. Political Chronicles

Bābur Nāmah. The memoirs of Bābur throw extremely valuable light on the relations of Shāikh Muhammad Ghauth with Bābur. I have used Mrs. Beveridge's translation based on the Turkish original.

Humāyun Nāmah, compiled by Gulbadan Begam, a daughter of Bābur by his wife Dildār Begam and consequently a half-sister of Humāyun. Being a real sister of Hindal her sympathies were with him when he revolted. Her account of Shāikh Bahlul is partial and prejudiced. The text of Humāyun Nāmah has been
edited with English translation by Mrs. Beveridge.

Tadhkirat-ul-Naqiyat was compiled by Jauhar Aftabehi in 996 A.H./1586 A.D. The author was attached to Humayun and has, therefore, provided extremely valuable information about Shaikh Bahlul's relations with Humayun. (Ms. in British Museum, RG. in Muslim University Library, Aligarh).

Akbar Namah. It throws valuable light on Shattari saints and their relations with the Mughal Emperors. Abul Fa'lid has described Akbar's visit to Shaikh Muhammad Ghauth at Gwalior. As I have discussed earlier Abul Fa'lid was unsympathetic towards Shaikh Muhammad Ghauth and Shaikh Bahlul. The work was published by Munshi Neval Kishore Kanpur (1298 A.H./1881 A.D.).

Tabaqat-i-Akbari. The Tabaqat-i-Akbari of Nizamuddin Ahmad Bakshi throws some light on the relations of Shaikh Muhammad Ghauth with Akbar.

It was published by the Asiatic Society of Bengal and printed in the Baptist Mission Press Calcutta in 1927 A.D.

Muntakhab-ut-Tawarikh. The author of the work Abdul Qadir Badarsi was a contemporary of Shaikh Muhammad Ghauth and Shaikh Diaullah. He had once seen Shaikh Muhammad Ghauth at Agra while he was passing through a street. He had also visited Shaikh Diaullah whose disciples had harassed him. Due to his orthodox religious views he was unsympathetic towards the Shattaris. His accounts of Shaikh Muhammad Ghauth and Shaikh
Olaullah are, however, detailed and critical. The work was edited by Maulvi Ahmad Ali and was printed at the college Press Calcutta 1868.

Ain-i-Akbari. Though the author has described Shaikh Muhammad Ghauth’s relations with Akbar in his Akbar Nama, he has ignored him completely in Ain-i-Akbari. The Ain however gives biographical account of a minor Shattāri saint Sayyid Ali Qawām. It was edited by Sayyid Ahmad Khān and translated into English by H. Blochmann and Jarrett (Bib. Indica, Calcutta 1894).

Wāgiat-i-Mushtaqi was compiled by a Shattāri sufi, Risq Ullah Mushtaqi in Circa 1680 A.D. It contains some anecdotes bearing on the life of the Shattāri saints.

The work has not been published so far. I have used Rotograph of Ms. in B.M. in Muslim University Library, Aligarh.

Zafar-ul-Walah-be-Muzaffar Walah provides valuable information about Shaikh Wajih-u’d-din’s relations with the rulers of Gujarāt. It was compiled by Shāh Qāsim in 1018 A.D./1609 A.D. It was edited by Sir E. Denison Ross and published in London in 1928 A.D.

Tuzuk-i-Jahāngiri. It contains interesting account of Jahāngir’s visit to the Shattāri Khānqahs in Gujarāt. It was edited by Sayyid Ahmad and printed at the private press at Aligarh in 1281 A.H./1864 A.D.
Majalis-ul-Salātīn is a brief history of the kings of Delhi, the Deccan and Kashmir and was completed in 1038 A.H./1628 A.D. by Muhammad Sharif al-Najafi. He had visited Gujarat, Mālvāh, Ajmer, Delhi, Agra, Punjab, Sind and Kashmir in search of material for his work. Reproduction is preserved in the Muslim University Library, Aligarh.

Bad shāh Nāmah of Abdul Hamid provides valuable information about Shaikh Isa Shattāri. The work has been edited by Kabir-u'd-din and Abdur Rahim and printed in college press, Calcutta in 1868 A.D.

Tarikh-i-Shāh Jahāni-va-Alāmgiri, compiled by Abul Fadl Mumurī is extremely important as it furnishes detailed information about the visit of Aurangzeb to Shaikh Burhān.

(Qusūr Nāmah is a history of Gwalior from its origin to 1055 A.H./1645 A.D., by Jalāl Hisārī. The author had spent his life as secretary in the service of Sayyid Musaffar Khān. The work is valuable as the author has mentioned the sufis who lived at Gwalior particularly Shaikh Muhammad Chauth and his descendants. Only manuscript of this work is preserved in the British Museum (N. Add/16859) Reproduction is in Muslim University Library at Aligarh.)
Tārikh-i-Ferīghtāh. Though a later work, it provides important information about the role of Shaikh Muhammad Ghauth in bringing about the fall of Bairām Khān.

Muntakhab-ul-Lubab. The author was a contemporary of Shaikh Burhān and furnishes valuable information about him. It was edited by Maulvi Kabir u'd-din Ahmad and Maulvi Ghulām Qādir and printed in college Press at Calcutta in 1869 A.D.

Mirat-i-Sikandari of Sikandar bin Muhammad Manjhu gives valuable information about šaṭṭārī sufis of Gujārāt. It was published in 1307 A.H./1890 A.D. in Fateh-ul-Karim Press Bombay.

Mirat-i-Ahamdī. This work was completed in Safar 1175 A.H./September 1761 A.D. and gives information about the Shaṭṭārī sufis of Ahmadābād.

It was edited by Sayyid Nawāb Ali and published by the Government of Baroda and printed by P. Knight at the Baptist Mission Press, Calcutta.

Maathir-ul-Umarā of Nawāb Samsam-ud-Daulah Shāh Nawāz Khān compiled it in 1170 A.H./1767 A.D., and later enlarged by Abd-ul-Hai is very valuable as it provides information about the relations of the Shaṭṭārī saints with the Mughal nobles. It has been edited by Maulvi Abdur Rahim and Maulvi Mīrzā Ashraf Ali and printed in Urdu Guide in Calcutta in 1890 A.D.
Zakhirat-ul-Khawānīn of Shaikh Farid is valuable as it furnishes information about those Shatārī sufis who had accepted mansab. Manuscript dated 1259 A.H./1843 A.D. is in Muslim University Library, Aligarh (N. Habib Ganj 32/74). A portion of this work has been published from Karachi.
Appendix B

Shaikh Abdullah
(Mandu) (Ob. 890 A.H./1485 A.D.)

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Shaikh Hafiz
(Jaunpur) (Ob. before 1488 A.D.)

Shaikh Buddha
(Panipat) (Ob. after 1488 A.D.)

Shaikh Rizq Ullah
Mushtaqi

(Delhi) (Ob. 20th Rab.I, 989 A.H./1581 A.D.)

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Shaikh Hadiat Ullah
(Hajipur) (Ob. after 946 A.H./1538 A.D.)

Sayyid Ali Qawam
(Jaunpur) (Ob. 905 A.H./1499 A.D.)

Shaikh Zahur Hamid
(Saran) (Ob. 22 Zil Hijjah 930 A.H./1523 A.D.)

Shaikh Nubarak Baladast
(Jhinjhana) (Ob. Circa 915 A.H./1509 A.D.)

Shaikh Allah Baksh
(Garhmuktesar) (Ob. Circa 1536 A.D.)

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Shaikh Bahlul
(Myranah) (Ob. 946 A.H./1538 A.D.)

Shaikh Muhammad Ghauth
(Cwálior) (Ob. 970 A.H./1562 A.D.)
SHAikh HADIAT ULLAH

Shah Daulat
(Maner) (Ob. 1019 A.H./1610 A.D.)

Shaikh Rukn-u'd-din
(Hajipur) (Ob. circa 960 A.H./1552 A.D.)

Shaikh Kamal-u'd-din
Sulaiman Quraishi
(Mandu) (Ob. 973 A.H./1665 A.D.)

Shaikh Ali
(Jandaha) (Ob. circa 970 A.H./1562 A.D.)

Shaikh Ala-u'd-din
(Jandaha) (Ob. circa 993 A.H./1585 A.D.)

Shaikh Qutb-u'd-din
(Hajipur) (Ob. circa 1060 A.H./1650 A.D.)

Shaikh Muhri-u'd-din
(Hajipur) (Ob. 1070 A.H./1669 A.D.)

Shaikh Rukn-u'd-din
(Hajipur) (Ob. 1117 A.H./1706 A.D.)
Shaikh Shams u'd-din (Bijapur) (Ob. 990 A.H./1582 A.D.)

Shah Manjhan (Ashtah) (Ob. after 1001 A.H./1592 A.D.)

Shaikh Shams u'd-din (Bijapur) (Ob. 990 A.H./1582 A.D.)

Shaikh Hamid Lür (Surhānpur) (Ob. Circa 990 A.H./1582 A.D.)

Shaikh Sadr ud-din Dhākir (Baroda) (Ob. 989 A.H./1581 A.D.)

Shaikh Abdul Wahid Ali (Mandsor) (Ob. 1014 A.H./1606 A.D.)

Shaikh Khwājah Alam (Berpur) (Ob. Circa 980 A.H./1572 A.D.)

Shaikh Makhu (Surhānpur) (Ob. 1010 A.H./1601 A.D.)

Rājī Sayyid Musturā (Ob. after 984 A.H./1576 A.D.)

Shaikh Wajib-u'd-din Alavi (Ahmadābād) (Ob. 998 A.H./1589 A.D.)
SHAikh MUHAMMAD SAJID

Shaikh Led alias
Shaikh Wadud
(Hamid) (Ob. 993
A.H./1585 A.D.)

Shaikh Abdul
Hakim Jumah
(Badoli) (Ob.
Circa 990 A.H./
1582 A.D.)

Shaikh Jalal Wasi
(Rahim) (Ob. Circa
999 A.H./1690 A.D.)

Shaikh Arif
(Burhanpur)
(Ob. 993 A.H./
1685 A.D.)

Shaikh Abdullah
(Sufi Shattari)
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APPENDIX C

THE SHATTĀRĪ MONUMENTS

1. Tomb of Shaikh Muhammad 'Ala Qadin at Vaishāli.

2. Tomb of Shaikh Muhammad Ghauth at Gwālior.


5. Tomb of Shah Daulat at Maner.


7. Masjid of Pir Imām-ud-din at Rājgir.

8. Masjid of Shāh Pir at Meerut.

9. Tomb of Shāh Pir at Meerut.
TOMB OF SHAIKH MUHAMMAD 'ALA QADIN

The tomb of Muhammad 'Ala Qadin is on the top of a brick stupa which is about 100 feet to the west of the south-west angle of the fort. The stupa is nearly 24 feet high and its diameter at the base is about 140 feet. On the south side are twenty nine flight of steps leading to the grave of Shaikh Muhammad 'Ala Qadin. The accompanying illustrations will best help to explain this monument.


2. List of Ancient Monuments in Bihar & Grissa Province on p. 26 provides following incorrect information.

"The top of the mound has been levelled up for the reception of Muhammadan tombs, the largest and the most important of which is known as Miranji Ki Dargah, but really contains the relics of a well-known saint of this country named Shaikh Muhammad Qadin."
TOMB OF SHAI KH MUHAMMAD GAUTH

The Rau da of Shaikh Muhammad Ghauth is a fine mausoleum built of a yellowish grey sandstone. The monument stands on a raised platform which is a square of 100 feet with hexagonal towers at the corners, which are curiously attached by the angles instead of, as usual, by the sides.

The tomb consists of a large chamber 43 feet square with the angles cut off by pointed arches, from which springs a lofty dome. Besides the grave of Shaikh Muhammad Ghauth which occupies the central position under the dome there are six other graves probably of his relations and descendants. The grave of Shaikh Muhammad Ghauth is on a raised ground and is enclosed with perforated stone panelled screens. Nearer his feet his eldest son Shaikh Abdullah is buried.

The walls are 5½ feet thick and the domed chamber is surrounded by a lofty verandah 23 feet wide. The ceiling of the verandah is most elaborately carved with varied panels of floral and geometrical designs. Unlike the Islamic trad-

tion the Qur'anic verses and the Persian couplets are not carved in this monument. The verandah is enclosed on all sides by large stone lattices of the most intricate and elaborate pattern. These lattice screens are protected from the weather by the boldest eaves which are supported on long beams resting on brackets.

The monument was never completely finished. Marble used in the domed chamber is badly damaged by the people. The outside of the dome, which was once covered with blue glazed tiles, is now nearly bare.¹

In front of the door of the mausoleum is a grave yard in which the descendants and the believers of Shaikh Muhammad Qbauth are buried.

The tomb of Tan Sen is situated close to the south-west corner of the monument. It is a small open building, 22 feet square, supported on 12 pillars, with 4 central pillars surrounding the sarcophagus.² Over the tomb formerly grew a tamarind, the leaves of which, when chewed, were popularly supposed to endow the partaker with a most melodious voice, and which were in consequence much sought after by

dancing-girls. So strong was this belief that the original
tree died from the continual stripping of its leaves, and
the present tree is only a degenerate seedling of the true
melody-bestowing tamarind. Though the mausoleum of Shaikh
Muhammad Ghaouth has been notified as protected under the
Ancient Monuments Preservation Act but the Archaeological
Department of the Government of India is maintaining the
tomb of TanSen only.
PERFORATED STONE WINDOWS
Hujrāh and Masjid of Shaikh Muhammad Ghauth

The ruined Hujrāh of Shaikh Muhammad Ghauth is about three miles from Chunar on Vindhyā Chal. It is built of the Chunār sand stone and is of old pattern. The ceiling and the walls have fallen.

On the near by hill is a mosque of Shaikh Muhammad Ghauth which is in a ruined condition. It is (about 24 ft. by 15 ft.) with an inscription of 3 lines over the central Mehrāb. The first two lines contain verses from the Qurān. The third line reveals that the Hujrāh and mosque were reconstructed in 982 A.H./1574 A.D.
MASJID OF SHAIKH MUHAMMAD GHAUTH

The masjid of Shaikh Muhammad Ghaouth is in the Sarangpur quarter on the Daulat Khānah street. It is about 330 yards to the south of Malik Sarang’s mosque and is generally known as the Ektoda or one-turret mosque. In 1820 A.D. two acres and 32 perches, belonged to it. Now it has no waqf and the cotton-printers have taken up the ground up to the sen. People have constructed houses on the west and and carry on their trade in the area.

This mosque differs considerably in conception from the other Ahmadabad mosques and looks like a bad copy of the Jaunpur mosques.

Jas. Burgess writes that this mosque has lost its character at the hands of the local Public Works Engineers. Till about twenty-five years ago it had a great propylon which had survived the shock of the earthquake of 1819. It was 48 feet in height by 43 feet wide with a recessed arch in it about 38 feet high. The whole was taken down to nearly the level of the roof which entirely changed the appearance of the facade.

The accompanying illustration from colonel Brigg's photograph, taken about 1865, gives some idea of its appearance at that time.

The interior of the mosque is divided into squares by two rows of six pillars each, with corresponding pilasters and the whole are connected by groined arches with carved pendentives supporting the almost flat domes of the roof.

MASJID OF SHAIKH MUHAMMAD GHAUTH
EAR FACADE OF THE MASJID OF SHAIKH MUHAMMAD GHAUTH BEFORE 1880
TOMB OF SHAH DAULAT

The mausoleum is the finest monument in the Bihar Province. It is situated by the side of a tank and occupies the centre of a large brick enclosure measuring 257 ft. by 252 ft. and about 10 feet high. There is a twelve-sided tower at each of the four corners of the enclosure.

The tomb stands on a raised platform about 58 feet square and 2 ft. 4 ins high. In the middle is a square chamber which is roofed by a grand hemispherical dome. The domed chamber is enclosed on all sides by a verandah 11 ft. 8 ins. wide. The ceiling of the verandah is elaborately carved — the carving being comparable to the best work done in the tomb of Shaikh Muhammad Ghauth at Gwalior. Unlike the tomb of Shaikh Muhammad Ghauth, the lofty ceiling of the verandah is carved with verses from the Qur'an. At each corner of the verandah is a open room on which four small cupolas are built. Each cupola is decorated with chhajja and carved parapets and is supported by 12 pillars.

The tomb chamber is 31 feet square. On each side it is supported by four lofty stone pillars. The gaps between the pillars are filled with horizontal mouldings, rows of beautiful

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niches, and three arches which contain rectangular stone jalis. Above the jalis Allah-u Kafi in bold Arabic letters is carved. Under the magnificent dome are three graves. The grave of Shāh Daulat is in the centre. Of the two others near his feet, the one to east is that of his wife, and the other to west is that of Ibrāhīm Khān, the builder of the monument.

There is an open gallery supported by stone pillars in the north and west sides of the tomb. A small mosque (58 ft. by 24 ft.) is in the middle of the west gallery. Over the central entrance of the mosque the verses of the Qurān are inscribed. Below the Qurānic verses are two Persian couplets which give the date of the completion of the mosque as 1028 A.H./1619 A.D.

Opposite the tomb is a large gateway which is of the usual Early Mughal type. An octagonal tower containing a stair which leads up to the roof is on either side of the gate. The entrance is only 5 ft. 9 ins. wide. On the outer front, near the parapets is an inscription in Arabic verse giving 982 A.H./1574 A.D. as the date of the gate.

The tomb of Shaikh Wajih ud-din Alavi stands in the middle of a largewalled enclosure about 150 yards north of the walls of the Bhadr and little more from the city wall in the Khanpur ward. The inner chamber is about 30\(\frac{1}{2}\) feet by 58\(\frac{1}{2}\) feet. The roof which is eighteen square formed by the lintels is supported by the two rows of five pillars each along the floor. The pillars are 10 feet 4 inches high.

The grave of Shaikh Wajih ud-din Alavi is under the principal dome and is in the middle of the west half of the monument. The grave is of marble and over it is a tower with a square base having windows on each side and changing to round, surmounted by a dome, the lower portion of which projects beyond its circular support.

There are nine graves, said to be of the relatives of Shaikh Wajih ud-din Alavi in the south east of the monument.

The Masjid stands between the tomb and the Mardan Khānah of Pir Imām ud-din Ḍajgiri. It has three brick qiblas and an inscription on a stone over the central one which reveals that Farrukh Siyar built the masjid in 1129 A.H./1716 A.D.

It is 30 ft. by 12 ft. and the central inner chamber is roofed by a hemispherical dome. Now the Khānah and the Masjid of Pir Imām ud-din are in a dilapidated condition.
MASJID OF SHĀH PIR OF MEERUT

The Masjid is one of the most beautiful mosques in the Meerut city and is situated at a distance of 500 yards from the tomb of Shāh Pir.

Infront of the Masjid is a big court yard and a boundary wall. The Masjid measures 92 ft. 5 ins. in length inside by 27 ft. 8 ins. deep. The roof has three large domes the interiors of which are plain. There is a inscription on the central door which reveals that it was constructed at the instance of Emperor Jahängir.
INTERIOR OF THE MASJID OF SHAIKH PIR
THE TOMB OF SHAH PIR OF MEERUT

The tomb stands upon a platform, 73 feet 7 ins. square; on this were pillars which supported the verandah in front of the grave chamber. The building has been long uncared for and roughly handled; some of the beautiful perforated stone windows have been destroyed. It was planned to construct a verandah 73 ft. 7 ins. by 12 ft. 10 ins. surrounding the main structure. Seven chabutras 11 ft. by 11 ft. around the tomb reveal that the monument could not be completed.

The main chamber is 32 ft. square inside and contains four door which are 5 ft. 4 ins. wide and are 13 ft. 6 ins. from the corners of the room. The three doors are closed by the perforated screens. The walls are unusually richly carved but there is no inscription in the monument.

In the middle of the chamber is the grave of Shah Pir. Unlike the tomb of Shah Daulat dome is not constructed and the roof is left open. The outer walls are decorated with the perforated windows and screens.
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compiled in 1068 A.H./1657 A.D.
(MSS. in Asiatic Society Library, Calcutta, Asafiyyā Library
Hydrābād, Deccan).
**Lataif-i-Ghaibiyah**

Shaikh Abdullah Shattari (Ob. 890 A.H./1485 A.D.)
(MSS. in the Khanqah, Maner, private collection at Sayyid Ajaz
Hussain, Kaliar).

**Malfuzat-i-Shaikh Rukn-ud-din Shattari**

Pir Imam-ud-din Tajgiri
collected from 21 Rabi I 1104 A.H./1692 A.D. to 18th Jamadiul
I 1117 A.H./1705 A.D.
(MSS. in the private collection of Nawab Shah Ali of Islampur
and Panhar).

**Naktubat-i-Qadin Shattar** (Ob. 901 A.H./1495 A.D.)

(Preserved in the Khanqah, Library at Maner).

**Miraat-ul-Afsar**

Abdur Rahman
compiled in 1065 A.H./1654 A.D.
(MSS. in the Asiatic Society Library, Calcutta, Oriental Khudá
Bakht Library, Bankipur, British Museum, National
Library, Calcutta).

**Malfuzat (of Shaikh Burhan)** (Ob. 1116 A.H./1704 A.D.)

collected by 'Ilm-Ullah Kamal
(MSS. in the Khanqah-i-Shaikh Burhan, Burhanpur).

**Malfuzat (of Shaikh Burhan)** (Ob. 1116 A.H./1704 A.D.)

collected by Muhammad Yusuf
(MSS. in the Khanqah-i-Shaikh Burhan, Burhanpur).

**Malfuzat-i-Shaikh Burhan** (Ob. 1116 A.H./1704 A.D.)

collected by Salim-Ullah
(MSS. in the Khanqah-i-Shaikh Burhan, Burhanpur).

**Malfuzat-i-Shaikh Wajoh-ud-din** (Ob. 998 A.H./1589 A.D.)

compiled by Shaikh Bahadur
(MSS. in the Muslim University Library, Aligarh, private
collection of Pir Muhammad Shah, Ahmadabad, Asiatic Society
Library, Calcutta).

**Majalis-ul-Salatin**

Muhammad Sharif al-Najafi
completed in 1033 A.H./1628 A.D.
For Manuscript see Rieu III 906b and Rotograph is preserved
in the Muslim University Library, at Aligarh.
Maathir-i-Alamgiri

Muhammad Saqi alias Mustaid Khan
written in 1122 A.H./1710 A.D.
(MSS. in Rieu i 270a, 271a, iii 936b, 937a, Photograph is in
the Muslim University Library at Aligarh.

Maathir-ul-Kiraw

Ghulam Ali Azad Bilgrami
written in 1166 A.H./1752 A.D.
It has been published. Its Manuscripts are in Asafiyyah
Library (N.105), Oriental Khuda Bakhsh Public Library,
Bankipur, (N.723), Etho (N.682), I.O. (N.3923), Rieu 971a,
Berlin 603.

Maadin-ul-Asrār

Muhammad *Ala gadin Maneri (Ob. 901 A.H./1495 A.D.)
(MSS. in the Khâqâh, Maner, Khâqâh Library of Shaikh Burhân
at Burhânpur, and the private collection of Sayyid Ajaz Hussain
of Kellar).

Manahij-us-Shattār

Imām-u’d-din Rājgiri
1115 A.H./1703 A.D.
(MSS. in the private collection of Nawâb Shâh Ali Shattârî of
Islâmpur, Khâqâh, Maner).

Ma’arij-ul-Walayat

Ghulam Moiin-u’d-din
written in 1094 A.H./1682 A.D.
(MSS. in the private collection of Prof.K.A.Nizâmi, Aligarh).

Majma-ul-Oshshag

Shaikh Isâ (Ob. 1031 A.H./1621 A.D.)
(MSS. in the Library of the Khânqâh-i-Saikh Burhân at
Burhânpur).

Meajlis-ul-Ushshag

Sultān Husain bin Sultan Mansur
written in 1502 A.D.
Manuscripts are found in the Oriental Khudâ Bakhsh Public
Library Bankipur, British Museum, India Office Library,
Bodleian Library, Cambridge University Library, See also
Flugel Vol. iii p. 427; Jahrbucher p. 84; Anzeigeblatt p.38.
Ma'muha-i-Shihrājāt

Anonymous
written in 1099 A.H./1687 A.D.
(MSS. in private collection of Maulvi Ayāz Ali, Rewā, Shibli Academy, Azamgarh).

Mirat-i-Sikaḍar

Sikander ibn Muhammad Manjhu
written in 1000 A.H./1691 A.D.
Published in 1307/1890 A.D. in Fateh-ul-Karim Press Bombay.

Mehkzan-ud-dawāt

Shaikh Ismā'il Farhi
written in 1041 A.H./1631 A.D.
(MSS. in Muslim University Library, Aligarh, Asafiyā Library, Hydrābād, Deccan, Asiatic Society Library, Calcutta, Khānqah Islāmpur).

Maktubat-i-Khan-i-Jahan Muẓaffar Khān

Sayyid Muẓaffar Khān (Ob. 1055 A.H./1645 A.D.)
MS. in British Museum, R.G. in Muslim University Library, Aligarh.

Mahfil-i-Asfīya Maima-ul-Auliya

Ali Akbar Husaini Ardastānī
compiled in 1043 A.H./1633 A.D.
(MSS. in Rada State Library, Rampur, India Office Library, Asiatic Society Library, Calcutta).

Mehkzan-i-Javāhar-ul-İsrār

Imād-u'd-din Muhammad Arif
written in Circa 1003 A.H./1694 A.D.
(MS. in Rada State Library, Rampur).

Mirat-i-Aḥmadi

Mirzā Muhammad Hasan
written in 1175 A.H./1761 A.D.
Edited by Sayyid Nawāb Ali, M.A.
Published by the Government of Baroda, Printed by P. Knight at the Baptist Mission Press, Calcutta.

Miftah-ul-Tawārikh

Bel Tamus William
completed in 1264 A.H/1847 A.D.
Printed in the Newal Kishore Press in Rajab 1284 A.H./November 1867 A.D.
Munis-ul-Pugare

Mahmud ibn Ahmad Al Husaini
written in 1081 A.H./1670 A.D.
(MS. in the private library of Nawab Najm-u'd-din, Bihar).

Manba-ul-Ansab

Sayyid Koin-ul-Haq Jhounsvi
Circa 898 A.H./1492 A.D.
(MSS in Dar-ul-Uloom, Nadwa, Oriental Khuda Bakhsh Public Library, Bankipur, British Museum).

Miri-ul-bahrain

Saif-u'd-din Abul Hasan
completed in 1026 A.H./1617 A.D. revised in 1041 A.H./1631 A.D.
(MS. in Asiatic Society Library, Calcutta).

Miiftah-us-Slat

Shaikh Fateh Muhammad
compiled in 1034 A.H./1624 A.D.
(MS. in Dar-ul-Uloom, Nadwa).

Maathir-ul-Umara

Nawab Samsam-u'd-Daulah Shâh Nawaz Khan
written in 1170 A.H./1756 A.D.
Maulvi Abdur Rahim and Maulvi Mirza Aghraf 'Ali edited it and printed in Urdu Guide in Calcutta in 1890 A.D.

Muntsakhut-Tawarih

'I Abdul Qadir Badawi
written in 1084 A.H./1675 A.D.
Edited by Maulvi Ahmad Ali
Printed at the college Press Calcutta 1868.

Mairâji Namah

Shaikh Muhammad Ghaouth
written in Circa 947 A.H./1540 A.D.
(MSS. in Asiatic Society Library, Calcutta, private collection of Nawab Ahmad Hasan Khan, Bihar).

Munis-udb-dhaykin

Shaikh Allâh Bakhsh Garâ Makteseri (Ob.1002 A.H./1593 A.D.)
Printed in January 1888 A.D. in the Society Press at Bas Breli.
Muntakhab-ul-Lubab

Muhammad Hasim Ali Khan alias Khwafi Khan
(Ob. 1144 A.H./1731 A.D.).
Edited by Maulvi Kabir-u'd-din Ahmad and Maulvi Ghulam Qadir
Printed in College Press at Calcutta in 1869 A.D.

Risalah-Dar-Mani-i-Haroon

Shahk Wajih-u'd-din
(Ob. 998 A.H./1689 A.D.).
(MS. in Asiatic Society Library, Calcutta).

Risalah-i-Halaat-i-Qalandariyah

Asadullah Khan
compiled in Circa 996 A.H./1587 A.D.
(MS. in Rada State Library, Rampur).

Risalah-i-Maratib

Fateh Muhammad ibn Sheikh Isaa
compiled in 1031 A.H./1621 A.D.
(MS. in Asiatic Society Library, Calcutta).

Risalah-i-Sufiya

Sheikh Abdullah Sufi Shattari (Ob. 1010 A.H./1601 A.D.)
MS. in the Library of Khangah at Kakori

Risalah-i-Shattariyah

Sheikh Bahaa-u'd-din (Ob. 921 A.H./1515 A.D.)
(MS. in private collection of Muhammad Ali, Maner, Barood
Wali Khangah, Farangi Mahal, Lucknow, Taksalwali Khangah,
Farangi Mahal Lucknow, Khangah, Kakori and Khangah, Maner,
Asiatic Society Library, Calcutta, Bodleian Library, India
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Risalah-i-Wajih-u'd-din

Sheikh Wajih-u'd-din (Ob. 998 A.H./1689 A.D.)
(MS. in Asiatic Society Library, Calcutta).

Rishad (Sharah-i-Irshad)

Sheikh Wajih-u'd-din (Ob. 998 A.H./1689 A.D.)
(MS. in the private collection of Pir Muhammad Shah, Ahmadabad).
Mašālah-al-Sakazīah

Shaikh Wajib-u'd-din (Ob. 998 A.H./1589 A.D.)
(MS. in the private collection of Pir Muhammad Shāh, Ahmadābād).

Risālah-i-Shaikh Ḥamīd

Shaikh Zahir Ḥamīd (Ob. 930 A.H./1523 A.D.)
(MSS. are found in the private collection of Sayyid Ajāz Ḥusain, Kaliar, Khāṅqāb, Islāmpūr and private collection of Nawāb Ahmad ʿāṣān Khān, Bihār).

Risālah-i-Rasīlab-i-Takfīr

Shaikh Wajib-u'd-din (Ob. 998 A.H./1589 A.D.)
(MS. in the private collection of Pir Muhammad Shāh, Ahmadābād).

Risālah-i-Tartīb-i-Arkān-u-salāt

Shaikh Wajib-u'd-din (Ob. 998 A.H./1589 A.D.)
(MS. in the private collection of Pir Muhammad Shāh, Ahmadābād).

Risālah-i-Qaushanī-fil-hayāt

Shaikh Wajib-u'd-din (Ob. 998 A.H./1589 A.D.)
(MS. in the private collection of Pir Muhammad Shāh, Ahmadābād).

Risālah-i-Haṣqat-i-Muḥammadīyah

Shaikh Wajib-u'd-din (Ob. 998 A.H./1589 A.D.)
(MS. in the Khāṅqāb-i-Rashidiyāh, Jaunpur).

Risālah-i-'Aqvād

Shaikh Isā (Ob. 1031 A.H./1621 A.D.)
(MS. in the private collection of Khāṅqāb-i-Shaikh Burhān at Burhānpur).

Risālah-i-Qaṣīqāb

Shaikh Isā (Ob. 1031 A.H./1621 A.D.)
(MS. in the Khāṅqāb-i-Shaikh Burhān at Burhānpur).

Risālah-i-Qiblat-ul-Mazāhib

Shaikh Isā (Ob. 1031 A.H./1621 A.D.)
(MS. in the library of the Khāṅqāb of Shaikh Burhān at Burhānpur).
Riyād-ul-Auliya

Anonymous
written in 1090 A.H./1679 A.D.
(MSS. in the private collection of Ghulām Ali at Ajmer, Rieu iii 976a Assiyyāb Library i p. 320, N.116, Browne Suppt. 728 (Corpus 128).

Risālah-i-Gulzar-i-Ibrāhimi

Shaikh Ināyat Ullāh
written in 1013 A.H./1604 A.D.
(MS. in the private collection of Maulvi Muhammad Umar at Machlishahir).

Risālah-i-Ibrāhimi

Shaikh Ibrahim
written in 999 A.H./1590 A.D.
(MS. in Oriental Khudā Bakhsh Public Library, Bankipur).

Risālah-i-Qadīn Shattār

Shaikh Muhammad Ala qadin
written in 890 A.H./1485 A.D.
(MS. in the library of the Khānqah at Maner).

Risālah-i-Nawār-i-‘Paniganah

Shaikh ‘Isā (Ob. 1031 A.H./1621 A.D.)
(MS. in the Khānqah-i-‘Shaikh Arzan, Patna).

Risālah-dar-Mani-i-Haroot

Shaikh Wajih-u’d-din (Ob. 998 A.H./1599 A.D.)
(MSS. in Asiatic Society Library, Calcutta, Khānqah, Chunar).

Sharah-i-Risālah-i-‘Iṣrāʾ-i-hal-Ashghāl-i-Shuttār

Shaikh ‘Abdullah Sufi Shattārī (Ob. 1010 A.H./1601 A.D.)
(MS. in the private collection of Nawāb Ahmad Hasan Khān, Bihar).

Sharah-i-Nughat-ul-Aryāb

Shaikh Wali Muhammad (Ob. 987 A.H./1588 A.D.)
(MS. in the private collection of Muhammad ‘Ali, Maner).
Sharah-i-Mughat-ul-Arwah

Shaikh Ali (Ob. 970 A.H./1562 A.D.)
(NS. in the private collection of Aziz Qalander, Jaunpur).

Subh-i-Gulshan

Sayyid Ali Hasan
completed in 1294 A.H./1877 A.D.
Printed in 1296 A.H./1878 A.D. at Bhopāl.

Subhat-al-mar'am-fi-athar-i-Hindustan

Gulām Ali Aṣād Bilgrāmī
written in 1177 A.H./1763 A.D.
(HSS. in Manchester (N.292), Calcutta Madrasah (N.83) British Museum (Rieu iii pp.1022b, 1056b). It was published in 1303 A.H./1886 A.D. at Bombay.

Siyār-al-Arīfin

Hamid bin Fadl Allah (Ob. 942 A.H./1535 A.D.)
It was published from Delhi in 1311 A.H./1893 A.D.

Sawāt-i-Anwār

Muhammad Akram
written in 1142 A.H./1729 A.D.

Sharah-i-Toudib-i-Talviḥ

Shaikh Wajih-u'd-din (Ob. 998 A.H./1590 A.D.)
Manuscript is in the private collection of Nawab Ahmad Hasan Khan at Bihār Sharif.

Sharah-i-al-Muwadif (Arabic).

Shaikh Wajih-u'd-din (Ob. 998 A.H./1589 A.D.)
(NS. in the private collection of Pir Muhammad Shāh, Ahmadābād).
Sharah-i-Tam-i-Jahan namah

Shaikh Wajib-u'd-din (Ob. 998 A.H./1589 A.D.)
(MSS. in Muslim University Library at Aligarh, private collection of Pir Muhammad Shāh at Ahmādābād).

Sharah-i-Iddi

Shaikh Wajib-u'd-din (Ob. 998 A.H./1589 A.D.)
MS. in the Oriental Khudā Baksh Public Library, Bankipur.

Sharah-i-Baidāwī

Shaikh Wajib-u'd-din (Ob. 998 A.H./1589 A.D.)
(MSS. in the private collection of Pir Muhammad Shāh, Ahmadābād, private collection of Muhammad Abdullah bin Nasir-u'd-din, Madras).

Sharah-i-Mukhtasar al-Ne'ani

Shaikh Wajib-u'd-din (Ob. 998 A.H./1589 A.D.)
(MS. in the private collection of Pir Muhammad Shāh, Ahmadābād).

Sharah-i-Talvīh

Shaikh Wajib-u'd-din (Ob. 998 A.H./1589 A.D.)
(MSS. in Dār-ul-Uloom, Nadvān private collection of Pir Muhammad Shāh, Ahmadābād).

Sharah-i-Shahid-ul-Mumphil

Shaikh Wajib-u'd-din (Ob. 998 A.H./1589 A.D.)
(MS. in the private collection of Pir Muhammad Shāh, Ahmadābād).

Sharah-i-Fawāid-i-Dīvāyah

Shaikh Wajib-u'd-din (Ob. 998 A.H./1589 A.D.)
(MS. in the private collection of Nawāb Ahmad Hasan Kāhān, Bihār Sharif).
Shaikh-i-Bakh-tul-Fikr

Shaikh Wajib-u'd-din (Ob. 998 A.H./1689 A.D.)
Manuscript is in the private collection of Shāh Mustufa at Gorakhpur.

Shaikh-i-Kelid-i-Mekhzen

Shaikh Wajib-u'd-din (Ob. 998 A.H./1589 A.D.)
(MSS. in the private collection of Pir Muhammad shāh, Ahmadābād, private collection of Maulvi Muhammad Umar, Nashīlahāf).

Shaikh-i-Ruhavat-i-Iṣār-ul-Wahi

Shaikh Isā (Ob. 1031 A.H./1621 A.D.)

Shaikh-i-Risālah-i-Shauṭhiyāh

Shaikh Abdullah Sufi Shattārī written in 963 A.H./1546 A.D.
MS. in Dār-ul-Uloom, Nadvā.

Sirāj-us-Salikin

Shaikh Abdullah Sufi Shattārī written in 1008 A.H./1606 A.D.
MS. in Dār-ul-Uloom Nadvā.

Sharah Joubar-i-Saw-as-Jawābir-i-Khamsah

Abdun Habi Uthmān Shattārī written in 1019 A.H./1610 A.D.
(MSS. in the Library of Nawab Wajm-u'd-din, Bihar and Asafiya Library, Hyderabad Deccan).

Sharah-i-Amsar billaḥ

Shaikh Burhān Shattārī (Ob. 1083 A.H./1672 A.D.)
(MSS. in Asiatic Society Library, Calcutta, Asafiya Library, Hyderabad, Deccan, Oriental Khuda Bakhsh Public Library, Bankipur).
Sakinat-ul-Auliya

Darâ Shikoh
compiled in 1062 A.H./1652 A.D.
(MSS. in Oriental Khudâ Bakhsh Public Library, Bankipur, Asiatic Society Library Calcutta, British Museum).

Sakinat-ul-Auliya

Darâ Shikoh
completed in 1049 A.H./1639 A.D.
printed in the Newal Kishore Press at Lucknow in 1872 A.D.

Siyar-ul-Auliya

Sayyid Muhammad bin Mubârak Kirmâni known as Amir Khurd
(Published by Chirangi Lal Muhîb-i-Hind Press Delhi 1202 A.H./1884 A.D.) and its Urdu translation was published in 1914
printed in Haggboor Alam Gais Press Lahore.

Sharab-i-gasidah-i-Burdah

Sheikh Isâ (Ob. 1031 A.H./1621 A.D.)
(MSS. in the Khamqab-i-Rashidiyyah at Jaunpur).

Tabaqat-i-Shah Jahâni

Muhammad Sâdiq Khân
compiled in 1046 A.H./1636 A.D.
(MSS. in Muslim University Library, Aligarh, British Museum
India Office Library).

Tadhkirat-ul-Masirât

Jouber Aftabshah
written in 996 A.H./1586 A.D.
(MSS. in British Museum, R.G. in Muslim University Library,
Aligarh).

Tabaqat-i-Akbari

Khwâjah Mîsâm-ud-din Ahmad
published by the Asiatic Society of Bengal printed in the
Baptist Mission Press Calcutta in 1927 A.D.
Tadhkirah-i-Ulamā-i-Hind.

Baḥmān Ali
It was published from Lucknow in 1894 A.D.

Tuzuk-i-Jahāngiri

Jahāngir
completed in 1624 A.D.
Edited by Sayyid Ahmad
Printed at the private press at Aligarh
in 1864 A.H./1281 A.D.

Tarikh-i-Rashidi

Mīrzā Muhammad Haider
completed in 963 A.H./1656 A.D.
Ms. in Asiatic Society Library, Calcutta.

Tarikh-i-Shāh Jahān va Alamgiri

Abul Faḍl Māmūrī
written in circa 1707 A.D.
Ms. in British Museum, R.G.in Muslim University
Library, Aligarh.

Tafsir-i-Muhammadi

Shaikh Isā (Ob. 1031 A.H./1621 A.D.)
Ms. in Khānqah-i-Shaikh Burhān, Burhānpur.

Tatlim-i-Sharāh-i-Mayeth-i-Āvāmil (Arabic)

Shaikh Isa (Ob. 1031 A.H./1621 A.D.)
Ms. in the library of the Khānqah-i-Shaikh Burhān
at Burhānpur.
Tafsir-ul-Anwar-ul-Isrār
Shaikh Isā (Ob. 1031 A.H./1621 A.D.)
MS. in the Khāngah-i-Shaikh Burhān, Burhanpur.

Thamrat-ul-Hayāt

(Discourses delivered by Shaikh Burhān
Ob. 1083 A.H./1672 A.D.)
collected by Ali Askari alias Aqil Khān Rāzi
collected the discourses in 1053 A.H./1643 A.D.
MSS. in Asiatic Society Library, Calcutta, Muslim University Library, Aligarh, India Office Library.

Usul-ul-Mubqiqin

Jāffar Muhammad
written in 1095 A.H./1683 A.D.
MS. in Oriental Khudā Bakhsh Public Library, Bankipur.

Usul-ul-Maqṣūd

Shāh Turāb Ali
written in 1226 A.H./1811 A.D.
MSS. in Asiatic Society Library, Calcutta,
Dar-ul-Uloom Nadwah, Khāngah, Kākori, Oriental Khudā Bakhsh Public Library, Bankipur, Muslim University Library Aligarh.
Printed in 1312 A.H./1894 A.D. at Lucknow.

Wafiyah Sharah-i-Kafiyah

Shaikh Wajih u'd-din (Ob. 998 A.H./1589 A.D.)
MS. in the Private collection of Pir Muhammad Shāh at Ahmadābād.

Waqiat-i-Muṣhtāqī

Rizq Ullah Muṣhtāqī (Ob. 989 A.H./1581 A.D.)
MS. in British Museum, Rotograph in the Muslim University Library, Aligarh.
Wasiyat Namah

Shaikh Burhan 0b. 1083 A.H./1672 A.D.
(MSS. in the Muslim University Library, Aligarh, private collection of Nawab Najm-u'd-din, Bihar, Khanqah-i-Shaikh Burhan, Burhanpur).

Zubdat-ul-Magamat

Khwaja Khwaja Muhammad Hashim Baadakhshani written in 1087 A.H./1677 A.D.
(MSS. in Oriental Khuda Bakhsh Public Library, Bankipur, Khanqah-i-Rashidiyyah, Jaunpur) printed in 1506 A.H./1884 A.D. at Lucknow in Mahmud Press.

Za'far-ul-Walab-be-Muraffar Walah

Shah Gahim written in 1018 A.H./1609 A.D.
(MSS. in the private collection of Shah Pir Muhammad, Ahmadabad) Edited by Sir K. Denison Ross and published in London in 1928 A.D.

Zekhirat-ul-Khavanin

Shaikh Farid Compiled in circa 1650 A.D.
(MSS. in the Muslim University Library, Aligarh.

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Maintained by the Sajjadahs
MSS. in Khanqah, Islaapur.

Kursi Namah

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MSS. in Khanqah, Maner.
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<th>Author</th>
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<td>Akhtar, Qadi Ahmad</td>
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