CHAPTER II
Rauzat-ul- Auliya

Rauzat-ul-Auliya is one of the monumental books written by Azad Bilgirami. After his arrival in the Deccan he travelled far and wide places of this plateau, he observed all the archeological monuments, visited the people, discussed various legends, folk tales etc. with the people of this area, but the first and the foremost factor which attracted his mind and the heart was the auspicious soil of the town Khuldabad. The geographical location of the town and its natural beauty appealed to the aesthetic sense of our author, because he was a lover of the nature from the bottom of his heart. The tombs and the mosulems of the Khuldabad with their silent language whispered him the stories of their greatness because he himself was a sufi from the core of his heart, and was a great admirer of the sufis.

The spiritual teachings of these great Saints provoked the scholastic penmanship of our author to go on writing because he was basically a writer. The purity and piousness of these Murshids, their social achievements, shaked him rudely and awakened his inner mystic personality which forced to set his hand to write down something which should be of permanent nature about the mortal remains of these celebrated sufis which are lying under the tombs and mausoleums of Khuldabad.

In this manner Rauzat-ul-Auliya is a beautiful bouquet of homage presented by Bilgirami to those sufis and saints, who have benifited the masses to a large extent with their noble characteristics, ethics and morals. The book is not merely a piece of varbose writings at par excellence but it is a masterpiece of the scholarly penmanship of our author and also an authentic source of the cultural history of eighteenth Century Deccan, because the past concept of the history has totally been changed. Prof. Syed Hasan Askari has rightly stated:

“There is growing awareness of the need of adding to our knowledge of the socio-economic and cultural factors which were at work in medieval India and studying the variety of topics that come in the field of cultural history. Our knowledge of the life and conditions
in the early muslim period is still perfunctory, uneven and fragmentory. Life as depicted in purely non historical, religious and literacy works such as hagiography, chronical or juristic books, folktales and romance poetry, ballets, letters, epistolography etc. has not been studied as it was due to it. An adequate social history can't be written without careful and pains taking scrutinization of all possible source materials. It may be argued that isolated statements and fragmentory informations that can be called from the works of sufi mystics, legists, poets rhetoricious and writers of fictions and anecdotes have so much of the marvellous and miraculous in them are so exaggerated and over dramatized and are shrouded in such varbose and metamorophical languages as to hardly worth the time consumed and the energy spent over them, some may say that fragmentary nature of such religious and literary sources have little or no bearings upon the general trends of social life, religious thought and movements” (1).

Thus Rauzat - ul - Auliya becomes an important source material for the cultural history of eighteenth century Deccan. In the this chapter we shall examine Rauzat-ul-Auliya critically and attempt shall be made to asses, analyse and criticise Rauzat-ul-Auliya from historical point of view. Before going to the original task it seems necessary to have a look on sufi movements, as a whole in the Deccan province.

Arrival of Muslims in the Deccan

Prof. Khalique Ahmed Nizami, a recent authority on sufism is of the opinion that Muslim settlement began in the south long before the Muslim armies entered the Deccan. According to tradition the earliest Muslim settlers were the Arabs or Nawayati clan who reached to konkan in early years of eight century (2) and in the course of time got completely Indianised, when Malik Kafoor reached kandhar (3) (Trichnapally) district in persuit of Birhdul, he found that many Muslims were living there and the Raja of that place was supported by muslim subjects. (4)

Several decades later when Ibn-e-Batuta visited the south, he came across Muslim settlements and mosques in Travencore Malabar and in the Kannada areas. (5)
“Later generations have to generously added legendary veneer to their personalities that it is difficult to see them in any historical prospective, but given the fact of muslim settlement in early history of the Deccan can’t be ignored” (6)

Then after in 1296 Alauddin Khilji raided Devgiri and during the campaign of Malik Kafoor of some disciples of Nizamuddin Auliya like Amir Hasan and Sijzi accompanied the raiding military, who saw in the Deccan a new field of mystic activity (7) and subsequently the Deccan has become a frequent topic in the assemblies of Shaikh Nizamuddin Auliya. Then history speaks that Mohammad Bin Taghlaq shifted the capital from Delhi to Deogiri. These political incidents, also influenced the cultural history too, and it seems that since the time of the raid of Khilji on Deogiri, it was perhaps in the mind of Nizamuddin Auliya that he was planning to play his own role in the territory of the Deccan. The first saint who visited the land of the Deccan was Azizuddin. Thus K.A. Nizami writes about the first chishtee centre in the Deccan as under:

“Long before Muhammad bin Taghlakh embarked upon his Deccan project Shaikh Nizamuddin Auliya summoned to his presence, two of his younger disciples Khawja Azizuddin and Shaikh Zada Kamaluddin both grandsons of his spiritual master Sheikh Fariduddin Ganj-i-shakar. He gave one Jalali (a silver coin) to Kamaluddin and ordered him to proceed to Malwa and placed another on the hand of Azizuddin and asked him to settle at Devgiri. When they came out Azizuddin said “what can this single jalali do” to this Kamaluddin replied “Be contended, the Sultan-ul-Mashaekh has bestowed jalali (spiritual prestige) on us”. Thus blessed Khawja Azizuddin proceeded to Devgiri determind to propogate the chishti mystic principles in Deccan. Years afterwards when the saints and scholars of Delhi reached there, driven by Muhammad bin Taghlakh some of them met him also and were deeply touched by the popularity he enjoyed amongst the indigenous population “the (people of the) areas of Devgiri and Telang”, wrote Amir khurd, “were all believers in him and were virtually his slaves” (8)

Muhammad Tughlaq’s historic decision to make Devgiri as

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second administrative city of his empire, he forced nobles, common people and Ulma and the Mashaekh of Delhi too to migrate Deogiri. Many of the saints who left for Daultabad like Shaikh Burhanuddin Gharib, Moulana Fakhruddin Zarradi, Amir Hasan Sijzi Syed Yusuf, (father of syed mohammad gesudaraz) Khawja Hussain and Khawja Umar they non-the-less played very vital role in organizing sufi movement in the Deccan .(9.) All the above sufis were brought up and has a mystical training in the khanqah of shaikh Nizamuddin auliya. The main features of the teachings of the Shaikh. Nizamuddin Auliya were to give (The practical test of a religion, always on every where is it success or failure in helping human soul to respond to the challenges of sufferers and the sin ” (10), and bringing happiness to human heart. (11). and to reduced the vows and worry of his fellow human beings . (12),. A part from these the other significant features of sufism is pacifism and non-violence, suleh-kul, “complete tolerance” etc,. K.A.Nizami has beautifully enlisted the teachings of shaikh; Nizamuddin; Auliya with whom all the saints of Khuldabad, had a spiritual contact. The list is hereby given.

“Round these ideals of tolerance for bearance patience and sympathy was Rauzat-ul-Auliya built the entire, structure of the spiritual discipline of Shaikh Nizamuddin Auliya. He influenced the behaviour of his disciple through his own example. His moral and spiritual teachings may be thus summarized.

1. A spiritual mentor should not instruct his disciple openly, but should use hints and suggestions to bring about change in his thought and behaviour. (13).

2. One who repents sincerely after committing a sin and one who committed to sin held equal position in mystic discipline” (14).

3. Lordship and slavery are not known to mystic life. A slave may succeed his master to the spiritual gaddi. (15).

4. Though gods bounty is always there, whatever one can achieve is through the dint of his own effort.(16). Under no circumstances one can earn anything without struggle.
5. Whatever one does not like for himself, he should not under any circumstances, suggest for others. (17).

6. One should pitch his ambitions high and should not involve himself in material allurements. He should rise above sex and appetites. (18).

7. One should scrupulously abstain from the display of his spiritual achievements. (19).

8. Spiritual control and sobriety (Sahv) is superior to (Spiritual intoxication) sukár. (20).

9. Food should be distributed to all and sendry, (21). Without any discrimination.

10. Women are equally endowed with spiritual power and talent. They are equal to men in spiritual discipline. (22)

11. Books of mashaikh (spiritual mentors) should be regularly studied (23) for enlightenment and culture.

12. Intentions and motive alone courts one's intention should be good. (24).

13. Every work, spiritual or otherwise appears difficult in the beginning but perseverance makes it easy. (25).

14. Spiritual guidance and training should be received from one spiritual source, (26). Hold one door and hold it fast, should be the guiding principle.

15. Mliaracle is like serenem, (27). Which obscures the reality from view.

16. Bread earned through permitted means provides greater spiritual enlightenment than livelihood obtained through doubtful means. (28).
17. On the day of judgement one would be asked to give account of his earnings through permitted means and will be punished for earnings secured through dubious methods.(29).

18. Real pleasure lies in the accumulation but in the distribution of wealth.(30).

19. When one prays he should think of his mercy alone. He should neither brood over his penitences nor over his past sins.(31).

20. Food should not be taken above.(32).

21. Fasting is half the prayer the other half is patience.(33).

22. Love of God and love of momin can't subsist in one heart.(34).

23. Seclusion from human society is not desirable one should mix with people and face their blows and buffets.(35).

24. There should be no expression of anger when points of difference are discussed.(36).

25. Malice and ill-will should be rooted out from the hearts.(37).

26. One who serves becomes the master.(38).

27. Registration to the will of God is the real key to praise and satisfactions in life.(39).

28. The purpose of prayer is to get rid of self conceit. one who lis ego-centric and selfish can't achieve any thing spiritually.(40).

29. Every wealth has its Zakat (Charity amount on hounded income) Zakat of knowledge and learning is to act upon it.(41).

30. Gods relation with man is of adl.(Justice) and Fazal (bounty) mans relationship with man is of addl."Justice fazal (favour) and zulm (byrauny)(42).
31. Dishonest dealings lead to disrtruction cities(43).

32. Self criticisum and quarrel with ones own self is better than seventy years of prayer(44).

33. Every visitors should be served something if there is nothing to offer a cup of water may be offered(45).

34. One should be kind hearted and should deal with people, with clemency(46)

35. Prayers should be inspired neither by fear of hell nor by lone of heaven love of God should be the only inspiring motive(47).

36. One should pray for the salvation of all there should be no discrimination in it(48).

37. Honest dealings above lead to lasting fame(49).

38. Poetry and scholarship are vain and valueless if used for praise and cajolery of others(50).

39. One who does not love children cannot treat the grown ups well(51).

40. One should hide, rather than disclose the evil deeds of others(52).

41. Emancipation of slaves is an act of spiritual reward(53).

42. A man is in his worst state when he considers himself good and pious(54).

When Bilgirami visited to tombs of khuldabad he had a very good knowledge of sufisum and all the teachings of Nizamuddin Auliya mentioned above and that is why he was having much respect to the sufis and saints of Khuldabad.
Before commencing the work of writing of Rauzat-ul-Auliya Bilgirami took much pain to study the variety of the books written by several scholars, poets and the sufis of past generation and Bilgirami had mentioned the names of all original books with whom he had benefited while writing Rauzat-ul-Auliya. Thus it is a beautiful catalogue which gives us much information about the original books either written by the sufis of Khuldabad or the the other sufis of the Deccan many of the books are not at all available to day.

Bilgirami shall always be remembered for his remarkable contribution without which the history of Islamic in India generally and in the Deccan particularly remain incomplete, the books and their respective authors which are either quoted by Bilgirami in Rauzat-ul-Auliya or had a reference of any kind are as under:-

(by Shaikh Ruknuddin Kashani).

It is the presentation of the teaching of shaikh Burhanuddin Gharib. It is a beautiful collection of the discourses of shaikh Burhanuddin from the month of Ramzan 732H. till the death of the shaikh written in style of Fawad-ed-ul- by Amir Hasan Sijzi’s work commenced in 732 (AH) (55).

2. Ahsan-ul-Aqhwaal
(by Shaikh Hameeduddin Kashani).

Ahsan-ul-Aqwal is a collection of the conservations of Burhanuddin Gharib (654/741). 1256 made by his disciple Maulana Hameeduddin Kashani. The brother of Ruknuddin Kashani. the compiler of this work was a devoted disciple of Burhanuddin Gharib. The Ahsan-ul-Aqwal has been divided in to twenty nine aqwal or chapters there is hardly any aspect of sufism during the sultanate period which has not been discussed in this book. The Ahsan-ul-Aqwal taken as a whole is a valuable source of information for the early history of chistiya order of sufis(56).
3. Fawid-ul-Fawad
(by Amir Hasan Ali Sijizi then Dahelvi).

The meaning of the word “Fawid-ul-Fawad means benifits to the heart. The book is the first unique and novel, mystic wearing prose work written by Amir Hasan, a prominent disciple of Nizamuddin Auliya. Amir Hasan was a perfect master in writing which gives a proformed impression over expressed his wish to exchange all his works with the Amir Hasans Fawaiid-ul-Fawad (57)

4. Shama-el-Atquia
(by Ruknuddin Kashani, Poplarlity known as Amir-e-Khurd)

The book on mysticism was originally written in Pesian by the author during 1326-31 and translated in Dakhani in 1667 by Miran Yaqub. Ruknuddin Kashani was the disciple of Shaikh Burhanuddin Garib. It is a significant work on mysticism. The another introduction of book discussed in detail as the source material which he used in writing scripts. It is a sufi manuscript of the early 14th century in its style and the text. All the points of mysticism have been discussed in with the references of all the Sufi saints (58).

5. Gulshan-e-Ibrahim i.e. Tarique-e-Firishta
(by Firishta Muhammed Qasim)

This book is very popular and a olumeous book written by Firishta on the instructions of Ibrahim Aadil-II in 1560. Though the author was not willing to write the same but when he was repeateadly compelled the king, the author made up his mind and accordingly he completed the work. It is written during the period of Adilshahi dynasty. (59)

6. Seiyar-e-Muhammad
(by Shaikh Muhammed Ali Samani).

The book contains the details of Shaikh Sayyed Muhammed alias Bandanawaz (60)
7. **Akhbar-ul-Asifiya**  
(by Shaikh Abdul Samad) (61)

8. **Seiyar-ul-Auliya**  
(by Sayyed Muhammed Mubarak).

The author is the disciple and murid of Khaja Nizamuddin Auliya and Khaja Nasiruddin Charag Dahelvi. The book was written in persian and provides us significant matter on the life and teachings of Khaja Nizamuddin Auliya. The work is beautiful combination of Hadith, literature, history, mysticism and ethics. (62)

9. **Garib-ul-Karamat**  
(by Mujad-ud-ddin-Imad Kashani)

The author was a devoted disciple and younger brother of Ruknuddin Kashani. It is also written in Persain though, it is not available, its extracts can be found in Shamael-ul-Atqia and other mystic works of Khuldabad. In this book the author wrote about the miracles of murshid Burhanuddin Garib. (63)

10. **Meraj-ul-Vilayat**  
(by Anonymous)

The book presently is not available, but the importance of this book can not be ignored. (64)

11. **Hidayat-ul-Aqtab**  
(by Mir Hasan)

The book was written during the life time of Zainuddin Sheerazi in the period about 750 A.H. (1351 A.D.) in Persian laungauge. The book contains the events of life of Shaikh Burhanuddin and Zainuddun Sheerazi and also discusseed the contribution of these celeberated sufis at considerable length. (65)
12. Tarikh-e-Maqdum-ul-Auliya
   (by Mir Hasan)

   The book was written during the reign of Mughal emperor
   Jahangir (66)

13. Mirsad-ul-Ibaad
    (by Khawja Sayyed Zainuddin)

   It was written by the author during the third quarter of the 14th
   century A.D. Khawja Burhanuddin appreciated the book the
   author described various sufi practices in the book. Presently it
   is not available. (67)

14. Dala’el-ul-Salikeen
    ( by Anonymous)

   The book is presently not available. (68)

15. Hubbat-ul-Qulub
    ( Anonymous)

   The book is presently not available. (69)

16. Jam-e-Tirmizi
    ( by Anonymous)

   The book is presently not available. (70)

17. Gulzar-e-Abrar
    ( by Shaikh Gausi Hasan) (71)

18. Qurani Verses (72)

19. Hidayat-ul-Qulub (73)

20. Bakhyat-ul-Gharaib (74)
21. Jawami-ul-Kilam (75)

22. Tafsir-e-Quran
(by Sayyed Muhammed alias Gesudaraz Bandanawaz) (76)

23. Hawashi Kashaf
(by Sayyed Muhammed alias Gesudaraz Bandanawaz) (77)

24. Sharah Masharique
(by Sayyed Muhammed alias Gesudaraz Bandanawaz) (78)

25. Sharah Tamhidat-e-Aynul-Qaza
(by Sayyed Muhammed alias Gesudaraz Bandanawaz) (79)

26. Irshad-ul-Muridain
(by Fariduddin Adib) (80)

27. Hubat-ul-Muhibbat (81)

28. Akhbar-ul-Akhyar (82)

29. Akbar Nama (83)

30. Masnavi Raja (84)

31. Sharah Tazkerai Dar Hayat-e-Aqlidus Dar Hindsa (85)

32. Sharah Maqasid Dar Ilm-e-Kalam (86)

33. Matt-ul-Dar Ilm-e-Maani-vo-Bayan (87)

34. Tafsir-e-Zahidi (88)

35. Sahi Muslim (89)

36. Su-nan-e-Ibn-e-Maaja (90)

37. Musnid Ahmed Bin Hambal (91)

38. Fusus-ul-Hakam —— (92)
The long list of the books is self-evident that how Bilgirami took pain before holding the pen, to endeavour the task of writing of Rauzat-ul-Auliya. On the other hand it is also an important record of the original books, many of them are not available today, for those who are much interested to know about mysticism. It is also sufficient proof of scholastic records of Bilgirami that one experience while going through the pages of Rauzat-ul-Auliya. Bilgirami in the book very frequently and brilliantly made the use of Quranic verses, and other rare books on different attitudes and practices of mysticism. Besides, Rauzat-ul-Auliya is a very good example of rhetoric eloquence.

**Admiration of Natural Resources:**

As it is earlier mentioned, Bilgirami was basically an admirer of the beauty of nature and hence on every foot step which he took while going to township of Khuldabad, he observed very keenly the beauty of the land, spreading greenary, thick and dense forest, the hills, the valleys, the waterfalls and the mango trees, the melodious sounds of peacocks which creates an echo from the mango trees, all these heart touching elements appealed Bilgirami to write down his observations. Thus Bilgirami writes;

"در جوار کتلت دولت آباد دره ای است معروف به آب پاش دره این نزیت که مکان مثلث طویل واقع شده ساقین دور کوچوی است متقارب در طول و ارتفاع و قاعده سدی است از سنگ و گچ در کمال میان و زرات و بین الحیلین دو تر زمین تخمیتا اینه زاری است در هم بافته پر از طاوان میست و سیه یک دست و هو آب و رو و نباتات جوان - (93)"

(Near Daultabad fort a valley which is called 'water sprinklin valley'. This luminous valley is triangle shaped, is situated between two equal heighted mountains and beautiful basewall of the valley is perfectly made of rubble and lime. In between the mountains 2/3rd land is occupied by the gardens of mango trees in which charming peacocks, thick shadows, flowing water and fresh flourishing plants are existed). Further he goes on writing;

"و تلث دیگر مقارن دیور سد آب گیری است در غاپت دل کشای و قرب بملتقای جهائل آبشاری است درنباپت نضارت پیرای و درین محل قابل سنبل ناز کلکی می انشاند - (94)"

*Historical Sensitivity and Sensibility of Azad Bilgirami's Works [ 80 ]*
(The rest of 1/3rd land is adjacent to water reservoir. It is very delighting and cheerful where spikenard fore locks its hair.)

The eloquence of Bilgirami was enough to express the full idea of the beauty of the surroundings of the township of Khuldabad, but Bilgirami took the support of Quranic verses to create an everlasting impression over his readers and he quotes;

"ظل مسجد وما مسکوب مشابده می شود - " (95)

(One realises ' and spreading shade, and watter gushing’ (‘the beauty of paradise)

While describing the natural beauty of the area, Bilgirami could not forget his historical sensitivity. Thus while narrating water tank which is on the way to Khuldabad. Bilgirami writes;

"ونزدیک آب پاش دره حوضی است وسیع عمیق بنای قلخخان که برور
اهم به حوض قتلخ خان استاد نامه یافته بتجربه غین بواو، واین قتلخ خان استاد
سلطان محمد بن تغلق شاه بود وازجانب سلطان جندی به حکومت دولت
آباد پرداخت و در عدالت و حسن سلوك عدیل و نظر نداشت . الحاصل
این کوبستان در جميع مواسم خوش بوست." (96)

(Near the water valley, there is a deep and spacious water tank built by Qhut-lagh Khan, with the passage of time it is popularised as “Hauz-e-Qhutloo” — Tank of a qhutloo means alphabet “Ghain” was replaced by “Way”. This Qhutlagh Khan was the tutor of Sultan Muhammed Bin Tughlaq Shah, and he governed Daultabad for some time on behalf of the Sultan. He was very popular for the justice, good manners and deeds. Precisely this valley of mountains is cheerful and delighting during all the seasons.)

Bilgirami was very much impressed by the caves of Ellora and thus he mentioned specifically the stonishing carvings of sculptors, he also, made a specific mention of waterfall which is still a venue of pleasure and enjoyment for all the visitors and hence Bilgirami goes on writting;
The carvings on the walls have created an astonishing world. In these temples there is a waterfall which is falling from 100 yards of height in a way that a great canal is descending from the sky to the earth. Thus amusing valley is worth to be sighted.

All these masterly expressions could not retain Bilgirami and hence to create profoundness in his expressions he quotes a few couplets from the encomium of Haji Muhammedjan Qudsi, who was a prominent poet of the court of Shahajahan. He (Muhammedjan Qudsi) went to holy pilgrimage from Mash’hid (Iran) and on his return reached India in November 1632 A.D., and presented an encomium before Shahajahan. He was rewarded by a ‘Qil’at’ and two thousand rupees and he was included among the courtly poets. (98) Haji Muhammedjan referred the land as (A peice of Paradise) and opines that;

باپار از بی زینت بی جن
بردمايه از بر شگال دکن

(Spring brings the material of beauty from the Deccan for the beautification of each garden.)

In this manner Bilgirami writes in detail the majestic beauty which is still available in the neighbouring sites of Khuldabad. Rauzat-ul-Auliya, thus, is a perfect guide for those who are visiting the location for the first time. While reaching, one can hold the book in the hands and can easily reach Kuhlbdabad from Aurangabad. Bilgirami thus guides;

"مخفی نمایند که به فاصله باشت کره از خجسته بنیاد اورنگ آباد و سه کره از قلعه دولت آباد مزار فائض الانوار شیخ بربان الدين غريب و امیر حسن دبلوی بزرگان دیگر قدس الله اسراریم بالایی کوپی شاخ واقع شده و بقات انام درین مقام سعادت انجام ساکن اند ودرالسته این معمره به
(Be it known 8 ‘kos’ (each kos is one and quarter to mile) from “Qhujasta Buniyad” (Aurangabad) and at the distance of 3 kos from Daultabad, the shrines of Shaikh Burhanuddin Garib, Amir Hasan Dahelvi (be their souls be purified) are existed on high mountain and different classes of obedient people stay there. In the language of the inhabitants of the area it is popularly known as “Rauza”, when emperor Aurangzeb Alamgir (may Allah keep his soul brilliant) built his eternal bed in this heavenly area, his beloved son Shah Alam Bahadur Shah built a strong fort wall around the township which has created a new beauty and delight in the locality.)

Reasons to write Rauzat-ul-Auliya:

Bilgirami who was basically a traveller was much interested in travelling all the far and near places to know about the past records, legence and folk tales of the land to satisfy his historical sensitivity. Bilgirami after reaching the Deccan at Aurangabad visited the township of Khuldabad in the last days of Ziqad (11th month of Islamic calendar) in the year 1152 A.H. (Feburary 1740) (101) at the return of pilgrimage from Mecca in the year 1151 A.H. (1739 A.D.) (102)

Bilgirami thus, informs the readers of the book about his first visit to the township of Khudabad as under;

"محمدر اوراق درسنامه احدي و خمسمين ماته وألف 101 ه ب زيارت حرمین
شريفين زادما الله شرفاء و كرامة فائئ شد و درجین مراجعت ازین سفر
بركت اثر در عرشما اخيذ ذي العقده سنگ اثنين و خمسمين ماته وألف وارد
روعد مقدسه گريد، و بزريات خفگان اين مكان ببست نشان، گلبای
فيض بدامن دل برچيد، واين اول مرتبه است." (103)
The writer of these lines in the year 1151 A.H. visited the auspicious shrines (of Islam) and may Allah enhance the distinction and miracles of the two places. After the return from these auspicious journey in the last week of Ziqad in 1152 A.H. I arrived in auspicious shrine and filled the breast (of garment) with the flowers of benefit. This happened first time, then after when I stayed in this locality at Aurangabad for long time I gained this opportunity innumerable.)

When he paid visit to the township he very much impressed with the spiritual mystic atmosphere of the town and his scholarly penmanship provoked him to write down about their life events which were scattered in the various books of ancestors. Bilgirami planned to write and compiled the material in one book and this idea forced him to write down Rauzat-ul-Auliya. As he writes;

"در ایام سیاحت چون قائد ازول به دیار دکن کشید و درین سر زمین سافتنی از مراحل زندگانی طی گردید و بزیارت آسودگان روضه مقدسه نورالله مضا جمعهم مایه سعادت دست داد و احوال و احوال ایشان در توالیف سلف متفرق به نظر درآمد، ملیم غیب به خاطر عقیدت فاطر القا کرده که به جمع حالات سنتی و انفاس قدسیه انمود جی مسی به روضه الأولیا ترتیب دیبم و حقوقی که از روحتیات این محتشمان درگاه کبیرا برده خود محقق کشتی به قدر امکان ادا سازیم والله المستعان و عليه التكلان . " (104)

(This is uttered (by me) that in the period of travel I was sent in the province of the Deccan by eternal guide. A period from the stages of life spent in this area and from the sleeping souls of these auspicious shrines (Allah keep their shrines brilliant) I could get fortunes. The events and discourses of (these ancestors) are observed in different scattered books. This strange voice of prophecy appealed this devoted heart that the auspicious events and purified discourses be listed under the title of Rauzat-ul-Auliya and the rights which are due on me of these honourable souls be paid to a possible extent.)
Authenticity

Rauzat-ul-Auliya is the first book written by Azad Bilgirami during his long stay in the Deccan rendering from 1151 to 1200 A.H. (1738/39 to 1786 A.D.) till his death. The most important feature of the book is that Bilgirami has not written anything from his own accord, but he always referred to the original books written by the writers of his past generations. He, thus, quoted the books and interpreted them in true spirit. In case of any contravarsy, for example, the period of arrival of Shaikh Burhanuddin Garib at Devgiri, Bilgirami used all the sources available to him to find out the exact period of the arrival of the Shaikh. In this respect he first made a use of Seiy-ul Auliya of Syed Mohammed Kirmani and several other later writers and placed their opinion to and then very logically concluded that it was the incident occurred after the subversion of Delhi and also after the death of Shaikh Nizamuddin Auliya. We find ample such examples in Rauzat-ul Auliya. the book is full of such quotations in case of oppollastion of Gessudaraz. Bilgirami at first Mohammad Ali Sanavi the author of Seiyer-e-mohammadi and then quoted Akhbar Akhyar of Maulana Shaikh Abdul Haq.

This specific style is a vital proof of Bilgiramis approach to find the reality of any incident. Another important feature of Rauzat-ul Auliya is that it is full of dates i.e. dates of deaths, date of births and other important dates of the relevant incidents. This specific mentions of the dates help us in recognizing the period of respective incidents. It also helps to study the various contemporory records of the time and to make comparative study of them. Another important feature of Rauzat-ul Auliya is specific mention of location of every tomb and mausoleum. It is very helpful to identify the tomb of any of the sufi. In this way Rauzat-ul-Auliya is beautiful Album of mausoleum of Khuldabad. Through which one can easily recognisne and identify the tomb of any sufi. For example, in case of moseleum of Burhanuddin Gharib Bilgirami writes;

مرقد منور ش دروسط حصار روضه مقدسه واقع شده (105)

(This brilliant grave is located centrally within the bounded walls of auspecious shrine)
Likewise in case of Maulana Fareeduddin Adeeb Bilgirami states;

"قبر شريفش بیرون جروم مقبره شيخ منتجب الدين زر زرى زربخش جانب
غرب رحمه الله تعالى" (106)

(His grave is located on western side beyond the campus of the shrine Hazrat Zar Zari Zarbaksh.)

Moderate Approach

One of the characteristics of the book Rauzaat-ul-Auliya is that the treatment to the subject given by Bilgirami in the book is very balanced and moderate. He neither extremely favours any body nor rudely rejects any incidents. In the township of Khuldabad is still popular for its own folk tales and legends which could not easily be believed. Obviously Bilgirami, too, might have came across such exaggerated tales which are generally known as the miracles of the sufis and saints, for example, a folk tale which is considered to be the miracle of Burhanuddin Gharib that during the time of severe famine when the people were dying of hunger and lost every thing of their own and got nothing to eat for their Survival. some one saw the silver sticks growing in front of the threshold of the tomb of Burhanuddin Gharib, emerging like small plant so that the people may cut them off, to fulfill their necessities. This legend might had not appealed the intellect of Bilgirami or has not been judged by his realistic nature, and for this reson perhaps Bilgirami had not given space in the book for this popular folktale. Further in the campus of mausoleum of Hazrat Jalaluddin Ganj-e-rawan a tree which is attributed that fruit of the tree be used by the issueless parents to have their offspring but all such legends had not mentioned by Bilgirami in the book. From all these above contents it seems that Bilgirami could not believe any story or legend in the name of miracle of any sufi. It is also obvious that Bilgirami had a perfect Knowledge of mysticism, he was well acquainted with the mystic values and its traditions.
The popularity of Kuldabad is attributed with the presence of the auspicious relics which are attributed towards the prophet of Islam. Even today thousands of the Muslims pay visit to the township and offer their tributes to the relics on Idd-e-Milad-un-Nabi, i.e. 12th of Rabi-ul-Awwal (Third month of Islamic Calendar) which is considered to be the birthday of the prophet. It is said that the auspicious dress which was used by the prophet himself was once offered by him to Khawja owais Qarni, and through him it was kept by every Pir of the ‘silsila’ (Mystic order) and was handed over to the Kalifa while assigning the disciple as Kalifa, and as Muhammad Zainuddin Shirazee was considered to be the Khawja of 22nd generation of Chishtiya order of mysticism, it was finally kept by him. It is also popular that along with the Parahan, the auspicious hair or Mu’-e-Mubarak of the prophet was brought to the township of Khuldabad.

It is very astonishing to state here that a scholar like Bilgirami has not mentioned any single word regarding either Parahan Mubarak and Mu’-e-Mubarak. It is also an unimaginable that a Sufi like Bilgirami can ignore such an auspicious relics.

It can be thought, possibly, Bilgirami might have ignored such an auspicious relics during his first visit to the township but it could not be imagined that when Bilgirami himself informs us that he repeatedly visited the township of Khuldabad during his long stay in the Deccan. As Bilgirami states;

"هداین درمیت اقامت این دیارکه بیشتر اوقات در محروسه اورنگ آباد بسر رفت به کرت محصور تحصیل این سعادت دست داد ." (107)
(I stayed in this locality at Aurangabad for long time I gained this opportunity (to pay the visit) innumerably)

It is equally true that Bilgirami was so balanced writer that he had admired the temples of Ellora which are not important from the point of mysticism, how it is possible for such a writer, to ignore such an auspicious relics of the prophet when the very basis of Islam rests in the love with the prophet.
We, therefore safely conclude that the Parahan Mubarak and the Mu’-e-Mubarak which exist in Khuldabad were not available during the times of Bilgirami. It is not in the case of Bilgirami only that he had not mentioned the description of Parahan Mubarak and the Mu’-e-Mubarak existing in Khuldabad but Rounaq Ali, the author of Rauzat-ul-Aqtab, who stayed in the township of Kuhldabad for a long time and mentioned each and every small aspect of the cultural life of Khuldabad, he, too, had not mentioned about these relics. Rauzat-ul-Aqtab was written by Raunaq Ali in 1326 A.H. Hence it is obvious that till the times of Raunaq Ali these relics were not found in the township. Thus Rauzat-ul-Auliya is a beautiful example of moderate approach of Azad Bilgirami. The author does not provide us any evidence of all these false tales of the township. Thus it is the historical sensibility of Bilgirami that he avoided all such senseless stories attributed with the sufis of the town.

Rhetoric Eloquence:

Rauzat-ul-Auliya, is a good example of Bilgirami’s rhetoric eloquence as he was considered to be the most brilliant and most scholastic personality of his time. During all the debates between the Nawabs and other noble laureates, the opinion of Azad Bilgirami was considered as final. The language and the style adopted by Bilgirami in Rauzat-ul-Auliya is a very lucid and beautiful and as a whole the book is a wonderful landmark in the rhetoric and eloquence of Persian language. The book is written in such a style that it creates a profound impression on the minds of the readers. The verbose language of Bilgirami itself was enough to describe the beauty of location of township of Khuldabad, but for the sake of beautification of the language, Bilgirami made the use of various similes and metaphors and where ever felt necessary he supplemented his views of th other scholars to express his thoughts more clear. Bilgirami compares the beauty of the township with the beauty of paradise and in support to this expression he quotes a Quranic verse. It means if a reader who is in pursuit of the truth and intend to enjoy the aesthetic pleasure he has to go through the pages of Quran, so that he will completely realise the sense which Bilgirami intends to express. Rauzat-ul-Auliya is full
of such examples. When Bilgirami quoted Rumi Sa'adi and others for several times, besides Bilgirami made the use of Quranic verses too very frequently.

**Historic Valuation**

Rauzat-ul-Auliya is, of course, basically a document on the Sufis of the township of Khuldabad or in other words it can be called a mirror to the mystic movement in Deccan. But while giving the narratives of different sufis and saints of the town Bilgirami’s pen, perhaps automatically flows to write the various historical records of the past events. Thus Rauzat-ul-Auliya becomes an important book from this point of view also that it deal with the cultural history of Deccan. For example, Bilgirami at the very outset of the book, while narrating the ‘name’ of the town itself writes;

"این معموره به روضه امشبای دارد: وچون سلطان اورنگ زیب عالمگیر
انارالله بربانه درین بقعه بهشت نظیر آسایش گرفت: خلف ارجمانش شاه
عالم بهادر شاه گرد قضیه حصاری سنگین میتن کشید و شیراحسنی و
رونقی دیگر برروی کارآمد" - (108)

(When emperor Aurangzeb Alamgir (may Allah keep his soul brilliant) built his eternal bed in this heavenly area, his beloved son Shah Alam Bahadur Shah built a strong fort wall around the township, which has created a new beauty and delight in the locality.)

Regarding the decision of Mohammed-bin-Tuglaq to shift the capital from Delhi to Devgiri, Bilgirami very masterly narrates the whole story, which picturises the whole scene as if we are visualising the same by our naked eyes. Bilgirami gives us the following narrative.

"اماناقلان اخبار کیفیت تخرب دبیل چنین گدارش نموده انده سلطان
محمد تغلق شاه فرمانرول دبیل که از جمله عجائب مخلوقات بود، وکاربای
غرب آن بادشاق ارباب تواریخ مفصل بپن آورده اند، خیال کرد که به
نیروی اقبال ممالک بسیار در قبیحه تصریف من درآمده است دارالملک مکاتی
رامقر باید کرد که نسبت اوا اطراف مملکت پمچونسبت مرکز باشد"
بادایره تارسیدن اخبار‌خیر و شر و صلاح و فساد از جهات مالک محروسه بدارالملك على السویه باشد، و اگر در طرفي حادثه رودید يا مرضي پيش آيد زود ترتبدير و تدارك و علاج توان پرداخت. پس دانایان درگاهه ازوطول و عرض اقلیم بند خرداراشتند. شير اجنب راجبی تخت گاه احتیاب كردن، و بگتند که به اعتبار طول و عرض دروسط بند واقع شده كرمایج مصلح رصد بند، ببين را دارالملك خود ساخته بود و بعضی از مردم حضور میل سلطان فیمیده گفتند، دیویگر وسط بند است. سلطان این معنی را از پردا خواسته، ازقسمتی فیسین دشمنان قوی مثل سلیمان ایران و توران و دیگر امور غافل مطلق شد و حکم فرمود که دیلو را که رشک فردوس بیرین بود، خراب کرده خلق آنجا صفر و کبیر، ذکر و وناث بکو چاندن و به دیویگر آورد متوطن سانزند و خرچ راه و قیمت خانه از خزانه سرکار دبند و دریب منزل سرا ساخته دو طرف راه درختان سایه دار نشانند تامترد بين آسوده آمد و شد نمایند. و شهر دیویگر را دولت آباد نام كرده عمارات عالیه طرح افگند، و گرد قلعة دیویگر خندق كند و بالای كت ذلک دولت آباد باغات و حویضاسخت، و به جمع امرا. فرامین فرستاد که زن و فرزند خود به دولت آباد فرستاده خانه‌سازند و بعد ازکه سکنه دبیله در دولت آباد ساکن گشتند، از دولت آباد برآمد به خصی قلاع نكن رانسری کرد و منظفر و منصور به دولت آباد آمد روزگار به کام می‌گزارند. دریندنس خبر رسید که ملك پهسا حامک ملتان بغي ورژید سلطان محمد لشکر به ملتان کشیدن بهیران رابقت رسانيد و بهديلی معاودت فرموود چون مردام اطراف که در دولت آباد ساکن شده بودند. پراغنده گشتند سلطان مد حدل سال درآنحا مانده بمت برتعیمر دولت آباد گماشت و مادر خود مخدوم‌جیان را باسائر حر مهابای امرا و سپاهی روانه دولت آباد گرداندید، و منتفسی در دبیله نگذاشت چنانچه بجز آواز شغال و رویه و حوش صحرای اردن بلده صداى برئین آمد و درسته اثين و
(But the reporters of the history regarding the subversion of Dehli states in a way that Sultan Muhammed Tughlaq shah, ruler of Delhi, who was one of the wonders and regarding whom the historians gave the details of his surprising deeds. He (Sultan Muhammed Tughlaq Shah) thought that by destiny he succeeded in capturing several provinces. Now the capital should be at such a place that it should encircled with the surroundings so that every news good or bad, the newses of the war or peace should reach simultaneously from all the four sides. In case of any apedemic it should be prevented and be made necessary arrangements immediately. The intelectuals of the court, who were acquainted with the length and the width of India, the choice of the city, Ujjain as capital and stated that in view of the length and breadth it is centrally located in India, Vikramaditya, who constructed the godowns made the same city as capital. But others considering the nature and trend of the king guessed and asked Devgir as the centre of India, Sultan thought the same as it would be good, and ignoring the strong enemies like the kings of Iran and Turan and neglecting other element he ordered all the children, the adults, gents and ladies to leave the city which was irony of paradise. To reach Devgiri he also declared the travelling expenses and the cost of the construction of the houses shall be paid by Govt. Treasury. On each destination inns were built and thick plants were made available on the road sides, so that the travellers should travel easily. He replaced the name of Devgir with Daultabad and laid down the foundations of glorious building. He also constructed the ditch around the fort. At the upper levels of Daultabad the gardens and the water tanks were built he issued a farman addressing to all the nobles that they should

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sent their ladies and sons to Daultabad and to construct the houses. When the citizens of Delhi stayed in Daultabad he conquered some of the forts of the Deccan and returned back as a conquer and started to live as per his will. Mean while news reached that the ruler of Multan, Malik Bahran had revolted against Sultan Muhammed and raided Multan and assassinated Behran and returned back to Delhi. However the people of surroundings either settled down in Daultabad or scattered here and there. Sultan stayed there for two years and concentrated on the construction of Daultabad. Then after he sent his mother along with ‘Haram’ to Delhi.)

When we compare these contents of Rauzat-ul-Auliya with the other historians and the contents of other mystical literature we come on conclusion that the narrative given by Bilgirami is absolutely correct.

Thus Tarikh-e-Firishta regarding the subversion of Delhi runs as under;

"بادشاہ کو اچانک یہ خیال آیا کہ غالبا سارا بندوستان دہلی کی شہنشاہی سے منحرف اور باغی بوتا جاربہ ہے - لیا اب پاہے تخت کے کسی ایسے مقام کو منتخب کیا جائے جو ان ملکوں کی جن پر بادشاہ کا قبضہ و تصرف تھا نزدیک ہو اور ان ملکوں اور پاہے تخت میں وہ تعلق رہ جو دائرہ کے خطوط کو اپنے مرکز سے - اس میں خاص مصالحت ہے ہو شہیدہ تھی کہ سلطنت کے خرپا اور اچھی تمام حالات سے بادشاہ کو خیر بیٹی اور ساری رعائے کی حفاظت بیٹھے احسن بوسکی - سب سے زیادہ ضروری بات یہ تھی کہ بھر نئی حادثہ کی اطلاع بادشاہ کو فورا بوجھا - اور روئیہ بھی بیس کے سدباب کا خطرہ خواہ انظم بوسکی عقل مندر امرائ سلطنت نے اجین اور پاہے تخت منتخب کریں کی صلاح دی اس جماعت نے دلائل پیش کی کہ شہر اجین طول و عرض کے لحاظ سے بندوستان کی بالکل وسط میں واقع ہے - اور بند کی مشروط حکمران کہتی راہ ہے ہکرمجنیت نے اس خیال کو مدنظر رکھ کر اجین کو اپنے پاہے تخت بنایا تھا - جہاں ارکان سلطنت نے دیوگزہ کی طرف بادشاہ کا راجحان دیکھ کر اسی مرکز سلطنت بنانی کا مشورہ دیتا - بادشاہ پہلے بیس دیوگزہ کا

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prudence which was hidden in it was that the king should remain in contact with the bad and good events of the sultanates and the subject be safeguarded in a better way, the most important factor was that the king should be informed immediately about any new incident for which necessary arrangements be made immediately. The intellectual ‘Umras’ of sultanate suggested to select ‘Ujjain’ as their capital. The persons
of this category presented their argument that the city Ujjain, in respect of length and width of Hindustan is centrally located and the popular Khatri king of India, Vikramaditya keeping the same view in his mind made it capital of his kingdom. However some umras of sultanate, in view of the trends of the king, suggested ‘Devghad’ be made as its capital. The king was already admirer of Devghad and therefore he preferred same sugesion and issued the ‘Farman’ to subverge Delhi on which Egypt also jealous and ordered all the ladies and gents to migrate towards Devghad. Those who are poors and do not have travel expenses be financed by royal treasury. It was ordered by the king that from Delhi to Devghad, at every stage the inns be constructed and around the roads the thick and shadowy plants be arranged, so that the travellers may travel easily. The name of Devghad was replaced by Daulatabad and the huge buildings being constructed. A ditch was excavated around the Daulatabad fort and near to Daulatabad and Ellora huge water tanks and beautiful gardens were made. From this shifting of capital the condition of the subjects was changed and disturbance is in the adventures of sultanate is spread. In this period of change and shift Khawaja Hasan Dahelvi expired and Daulatabad became the place of his burrial. The example of rehabilitation of Daulatabad can not be found elsewhere. In such manner no city in the world was populated. Although from the climate point of view this city is good but the main difficulty was it was far from Iran and Turan.)

Likewise in case of Gasudraz Bilgirami states;

"در حادثته امیر تیمور بجرت از وطن مالوف احیا کرد و به شهر شیر بیمعت

الآخر سنه احذی و ثمان ماه از دبیل برآمد" (111)

(When he reached eighty of his age at the time of attack of Amir Taimur he opted to migrate from his native and on 7th Rabi-ul-Akhir in 801 A.H. started from Delhi.) and;

"چون سلطان فیروز شاه حکم منش بود و حضورت سید را در علوم ظابری

به آن مرتبہ نیافت، چندان تو جوجه ننیود، اما احمد خان برادر سلطان فیروز

شاه بخلاف برادر اعتقاد تمام پیدا کرد." (112)

(Because Sultan Feroz Shah was of philosophic by nature and could not find Hazrat Sayyed to the level his standard in interactual part of knowledfge hence he could not concentrate on him. On the conterary Ahmed Khan, the brother of Sultan Feroz Shah created deep devotion)
and built a ‘Qanqah’ (shrine))
likewise;

" احمد خان پنجش مسطور بر اورنگ چپمان باینی نشست و
خودرا سلطان احمد شاه خواند.
"

(On 5th Shawwal in aforesaid year (825 A.H.) Ahmed Khan ascended
the throne with the title ‘Sultan Ahmed Shah’.)

In the same manner regarding Shaikh Zainuddin Daud Shirazi
Bilgiri writes;

" بنگامی که ببرام خان مازندرانی حاکم دولت آباد بیغی ورزید و سلطان
محمد شاه بیمنی لشکر کشید و ببرام خان از معرکه روتافته خود را
بسرعت برق و باد به چله دولت آباد رسالی و سلطان یلغار کرده به
دکور، دولت آباد رسیده در فکر محاسبه شد ببرام خان در گردان
حیرت افتاد.
"

(In the period when the Governor of Daulatabad, Behram Khan
Mazindarani revolted and Sultan Muhammed Shah Bahmani attacked
on him, Behram Khan turned his face from the battlefield and very
expeditiously reached to the fort of Daulatabad. Sultan reached at the
distance of 2 kos from Daulatabad to attack and planned for besiege.
Behram Khan very much galloped.) and;

" بهرام خان مختلف گجرات شد. سلطان محمد شاه بر فاراگامپی یافت
تاسعدد گجرات ایلگار نمود رعلوم به گریختگان نرسید، غضب ناک به
دولت آباد برگشت و این معین با شیخ زین الدین علی او رنجش سابق
گردید."

(Behram Khan went towards Gujarat. The absconding of Behram Khan
was made known to Sultan Muhammed Shah. He raided till the
boundaries of Gujarat, but he couldn’t reach till the runners. He returned
to Daulatabad in state of anger, this incident enhanced previous
displeasure with Shaikh Zainuddin.) And;

" ملک راجه مبتد سلطان فاروقی بربان پور مرید شیخ زین الدین است.
"
In regard to Aurangzeb Alamgir Bilgirami writes;

خُفِيَ نَمَأَدَ كَتَ قَرِبِ سِلَتَانٍ رُبَّأَ مَزَيْبٌ عَالِمُ غِيِّرٍ أَنَّهُ رَبِّيَّةَ دِرْخَطٍ هُعَ شِيْخُ زِينُ الدِّينِ قُدْسَ سِهْ وَاقِعُ شِهْدٍ. مَأَثُرٍ اِبِنٌ قَانُوُنٍ عَالِمُ جَاذُ إِلَى غِيِّتُ طُبِيْرٍ، مَسْتَغْفِرُ إِلَيْهِ مَائِيٍّ إِنَّـي خَالِيَ بَيَانٍ أَسْتُ. وَلَدَتِ أَوَّلَ دِرْسَتُهُ سُعْيُ وُ عِشْرِيْنٍ وَالْفِ (١٦١١ ﻪـ) وَحِلْوَانَ بِدِرْسَتُهُ أَسْتُ وُ عِشْرِيْنَ وَالْفِ (١٦١٩ ﻪـ). الْحَقُّ تَارِيخٍ أَسْتُ أَوَّلَ مَا نَقَلَ جَيْهَنُ عَرَشُهُ وُ مَاتُهُ وَالْفِ (١١٨٦ ﻪـ) عَالِمُ غِيِّرٍ إِلَى جِيْهَنُ مَرَتُ تَارِيخ أَسْتُ " (١١٧)

(As it is known that the grave of Aurangzeb Alamgir is occurred in the campus of the shrine of Shaikh Zainuddin. The event of this king of high status are so bright that the tongue of pen is incompetent to describe. He was born in the year 1017 A.H. ascended the throne in 1069 A.H. The chronogram is ‘Zill-ul-Haque’ (the shadow of God) and he died in 1118 A.H. The chronogram is ‘Alamgir Az Jahan Raft’ (Alamgir has left the world)).

Further Bilgirami goes on writing the historical narratives in Rauzat ul - Auliya like;

"وَدَرَى مَكْانُ أَشْرَفُ دَوَنَ النَّسَمَةِ مَلِكُ دَفَنَ أَنَّ يَكَى نَسَمَةِ مَلِكُ بَرْبَانِ شَاهُ بَحْرِيَةَ وَلاَيْ اِبْنِ اِحْمَدُ نَحْكَ أَحْوَالٍ إِوَ رَمْوَرْحُينَ مَفْصِلُ بَقَلِمَ أَوْرَدَهُ إِنَّ وُفَاتَهُ دِرْسَتُهُ إِحْدَيْنَ وَلَمْ يَتَسْعَ مَاتُهُ (١٦١١ ﻪـ) إِنَّا رَحْمَتُ وَهُدَى أَشَدَّ دِرْسَتُهُ إِحْدَيْنَ وَلَمْ يَتَسْعَ مَاتُهُ. أَرَابِهُ كَرَبَلَا نَقُلُ كَرَبَلَا أَنَّ اِمْبَاَقَيَ جَسَدَ بِينِ جَاحِكُ عَلَيْهِ وَبِاءِرَمَدَ أُوْجِنَدِ سَاَخِتَهُ اِنْدَ وَأَمْرُوُوِلِ إِلَيْهِ أَسْتُ. وَدِرْسَذُ مَذْكُورُ سَلَتَانُ مَعْمَوُدُ وَلَيْلِيْ گُرْدَاتُ وَ اسْلَامُ شَاهُ فَرْمَانُرُوُوُلِ دِبَلِيْ نَزَّ اِلْيُزِيْنَ عَلَمَ رَحَلَتُ كُرَدْنَدُ " (١٨)

(In this auspicious place two Nizams were buried one is Nizam-ul-Mulk Burhan Shah Bahri, the ruler of Ahmednagar, whose events were written by historians in detail, who died in 961 A.H. Although
his remains were sihghted to Karbala but the rest of his body assimilated
with this dust only, a great tomb is built on his grave which still remains.
In the same year Sultan Mehmood, the ruler of Gujrat, an Islamic
emperor, ruler of Delhi also died.)
and;

"DOM نظام الملك آصف جاه بن غازي الدين خان فیروز جنگ بن عابد خان
روح الله ارواحم تامابچه لوی سلامةين اسلام برسواد بندوستان تافته
امیرى بایین جلالت شان برمسند امارت قدم نگذاشته . اختیر طالع این
صاحب اقبال از آغاز عمر تا انجام برمدارج ترقى صعود نمود واز عهد
عالگیک تا عهد محمد شاه دربر عصر رکن سلطنت و مدارالسما
خلافت بود و قرب سی سن بالا ایالت تمامی صوابیت دکن پرداخت و
مالکی که قلمرو چندین سلامةين ذوى الاقتدار بودازگان دریای نریب تا
اقصل سیت بندر را میسر درقیبده تصرف داشت . وفتوحاتی که حیرت
دیده رزم آزمامان روزگار باشد يعرفه ظهور اورد ."

(Secondly Nizam-ul-Mulk Asif Jah Bin Gaziuddin Khan Feroz Jung
Bin Abed Khan (may Allah keep his soul in peace) hoisted the flag of
Islam at Hindustan till the date no ruler sat on ‘Masnad’ (throne) of
his glory, the star of his destiny since his early age was climbing on
the stages of progress, and from the reign of Alamgir till the age of
Muhammed Shah in each period, he remained as strong piller and
proved himself as deputy of the kings. Nearly 30 years he administered
the Subhas of the Deccan, those provinces were ruled by strong kings.
From the river Narmada to ‘Saitbander’, were the under the rule of
this Amir. He conquered such battles which could be matter of surprise
of any age.)

All the above extracts of the Rauzat-ul-Auliya are self evident that
how Bilgirami gives the historical informations to his readers. It is his
deep historical sensitivity and sensibility which compelled him to write
down such an informative passages in Rauzat - ul - Auliya.
Rauzat - ul - Auliya as used by later writers

The later writers have used Rauzat - ul - Auliya as an original source material of the history of the eighteenth century mysticism. Raunaq Ali Author of "Rauzat-ul Aqtab" Dr. Khaliq Ahmed Nizami the renowned scholar of mysticism and author of several books, Nisar Ahmed Farooqi an authority on sufism in India. Dr. H.K. Sherwani and P.M. Joshi are among those who had drawn much material from Rauzat - ul - Auliya and who had made use of Rauzat - ul - Auliya as original source material for their studies on mysticism India, mystic movement in Deccan and seventeenth and eighteenth century mystic heritage. The other writers like Carl W. Earnest author of "Eternal Garden" and Wahidunnisa Nasim author of "Shahan-e-Betaj" etc. also are those who have benefited much from Rauzat - ul - Auliya.

Chronograms

Besides all these special features Rauzat-ul-Auliya is a beautiful authology of chronograms. Bilgirami was usually in habit to compose the chronograms to identify the specific dates of any important incident and he was permanently in habit to quote the chronograms composed by other writers.

While going through the pages of Rauzat-ul-Auliya one easily find several chronograms. Some of the chronograms quoted by Bilgirami in Rauzat - ul - Auliya are as under;

1) Makhdoom - e - Auliya (120)
   (date of death of Khawja Hasan Sijzi)

   زن تاريخ فوت اين سه خسرو
   جه مى پرسي زوال خسروان بود

   (121)

(Why I am asked for the chronogram of the death of three kings, it is Zawal-e-Khusrawan' decline of the kings — 961 A.H.)

   سه ركن مملكت بند ازجييان رفتند
   نماد شاه زمان باوزير آصف دبر
   برای رحلت اين پرسته پافظم تاريخ

   (122)
(Three pillars of the state of India gone from this world it is sorrowful (these) were unique gems of the world, the date of their departure of all these three is ‘Mant Shah - o - Ba Vazir O Asif Jah ’ 1161 A.H.)

(123)

(If the underlined word is lessened from the chronogram of death ‘Maut-e-Shah-O-Vazir-o-Asif Jah’ it comes 1161 A.H.)

(1167-6=1161 A.H.)

(May heaven concentrate)

(124)

(Alamgir left the world)

(125)

(The shadows of God)

(126)

(Shelter)

Mlanā (127)

Thus Rauzat - ul - Auliya is a good example of chronograms.

The township of Khuldabad is basically a place of tombs, mosques and mausoleums. There are several tombs which are yet to be recognised and identified.

Our author had not mentioned all those tombs and mausoleums but he gave a place to a few of them in the book Rauzat - ul - Auliya. In this regard it seems that Bilgirami had his own likes and dislikes and made a choice of a few of them according to his likes. The celebrated sufis who have been provided a place in the book are as under:

1) Shaikh Burhanuddin Gharib
2) Shaikh Khawja Muntajibuddin
3) Maulana Fariduddin Adib
Rauzat - ul - Auliya

   Alias Raju Khattal
5) Shaikh Syed Mohammad Gasudraz -BandaNawaz
6) Amir Hasan Dahelvi
7) Shaikh Zainuddin Shirazi
8) Shah Khaksar
9) Hazrat Khawja Hussain Shirazi
10) Hazrat Shah Jalalddin Ganj-e-Rawan

Besides these note worthy sufis Bilgirami had written a little about ;

1- Aurangzeb
2- Asifjah- I

And lastly he gave a biographical information about himself. It seems necessary here to study each sufi personality projected by Bilgirami in Rauzat - ul - Auliya.

1- Shaikh Burhanuddin Gharib

Kaawja Burhanuddin Gharib is the most prominent personality of the mysticism of the Deccan who had played a key role in establishing chishtiya order of mystism in the whole area of the Deccan, he was a true disciple and khalifa of Nizamuddin Auliya Dahelvi. Bilgirami had mentioned Khawja Burhanuddin Gharib at length and discussed in Rauzat-ul-Auliya.

Our author called him one of the earliest disciples of Hazrat Nizamuddin Auliya Dahelvi and attributed him as “Sahib-e-Wilayat”. Regarding the nature and habits of Burhanuddin Gharib, Bilgirami informs us in detail and commences his narrative with showing the relationship that he had with Shaikh Jamaluddin Hansvi as nephew of him “he remained bachelor, he was much acquainted himself with “simu” (128) he had unique style of dance ( which is still known as Rakhs-e-Burhani) (129)” and he was pleasant by nature had a good language and therefore Amir Khusrau and Amir Hasan were among those who always accompanied him (130). The various books on sufism written by later writers elaborated the description of Burhanuddin Gharib at length. In the manner and style of Fawaid -ul

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Rauza - ul - 'Auliya

- Fawad written by Amir Hasan Dahelvi, Shaikh Ruknuddin Bin Hamad Kashmiri had also collected the malfoozat of Burhanuddin Gharib and gave it the title "Nafais-ul-Anfas". (131) This book contains the malfoozat starting from the month of Ramzan 1732 H. till the last breath of Burhanuddin Gharib. Again his another brother Shaikh Hammad bin Awwad (died 761 H.) have also written Ahsan - ul - Aqwal(132) which is also the collection of malfoozat of Shaikh Burhanuddin Gharib. Yet another brother of them Mujaddid bin Awwad has written two booklets one "Gharaib- ul - Karamat" (133) and second "Bakhyat - ul - Gharib" (134) Bilgirami states that he had gone through all the four books and apreciated the efforts of all the three brothers who have spent their whole life in devotion to compile and collect the malfoozat of Shaikh Burhanuddin Gharib. Bilgirami also praised almighty God for this favour for all three brothers about the early life of Burhanuddin Gharib Bilgirami states;

شیخ بربان الدین از عید صبا توفیق ریاضت و مجابه یافت، فرمود شد،

"فمت ساله بودم که درخلو تیرنگر کلمه طلیبہ مواظبت داشتتم، و در سیزده
سالگی بربان راندم که متابل نشوم و در طاعت و خدمت خلق گذرانم اگر
شبه محتمل می شدم، دران روز نیت صوم می کردم بعد چندی والده ام در
فکر تزويج شد در ظابر اغراض تکردم اما قلب طعام بجاتی (رسانیدم) که
غذائی من به فمت لشکه رسید و کار ضعف بجاتی کشید که اگر می خواستم
بسوی آسان بینم بحیله بسیار می توانتم دیدی‌چون مادر من این حال
معاینه کرد، معاف داشت - آنجناب در اوائل حال به تحصیل علی پردایخت
و وقته نافع حفظ کرد و از بدایت حال تابیت به تجريد و تفریق گذرانیم
و مده العر بحق چیز در ملک نداشت و بیست و پنجم سال نماز پرداد
پوستی نماز رختنی ادا کرد و سی سال صوم داویدی گرفت فرمود پیش از
آنکه من باخواج خود بیعت کنم در عالم روای مشابه کردم گویا من
درخندقی افتاده ام بید وجه بیروتو نمی توانت آمد خدمت شیخ مراد است
داد و از خندق بیرون آورد." (135)
(Shaikh Burhanuddin was divinely guided since his childhood for mystic exercises. He used to say when he was 6-7 years old, he used to recite Kalma, (Islamic creed). At the age 13 he decided he would never marry and would spend whole life in the service of God and truth. When he dreamed wet in the night he resolved to observe fast. After few days his mother thought of his marriage and he apparently refused and the quantity of meals he reduced so much that it remained only Seven morsels, the weakness so developed so that whenever he wished to sight the sky, he had to strive hard. When his mother observed his situation she gave up the idea of his marriage.

He perceived the knowledge of his early age and recited ‘Fiqha-eNafe’ since beginning to the end, he spent his life in solitude. In his whole life nothing is owned by him. He used to offer ‘Fajr’ (morning prayer) with the ablution of ‘Isha’ (night prayer) for 25 years continuously. He observed fast for 30 years. (He) told before taking the oath of allegiance (at the hands of Nizamuddin Auliya) he dreamed as he was falling in a ditch and could not able to come out, Shaikh Nizamuddin Auliya forwarded his hand and brought him out of the ditch.)

The similar opinion can easily be tracable in various mystic literature of the Deccan Carl W. Earnest in his book “Eternal Garden” writes as under;

“His impulse towards religion was precious, manifesting long before he reached the age of legal responsibilities, he recalls acting as human at the id festival when he was seven years old, at the age of six or seven, he would say the confession of faith and retire in to a room to perform ‘Zikr’ at sixteen he decided to remain celibate against to his mothers wishes and fasted continuously until she finally gave up her insistence that he marry. (136)

Burhanuddin Gharib himself has described his relation with Nizamuddin Auliya in terms of suggesting a very close spiritual relationship in which he has directly inherited the substance of the authority of the chishti masters. Nizamuddin Auliya commented on Burhanuddin Gharib’s jealousy with regard to other visitors. Nizamuddin observed “Burhanuddin Gharib” has both eyes on me
and does not attend to any other (137). Burhanuddin Gharib mentioned how he vigorously defended Nizamuddin Auliya and the practice of ‘sima’ against hostile criticism. He also instructed a visitor in manners, when the later had said something offensive to Nizamuddin Auliya. He stated in 733/1333 that he had followed the path of Nizamuddin Auliya for forty years (a number symbolic to perfection) and only on four occasions had he been forced to ask directly for the later’s help. His disciples recorded of him that never in his life did disrespectfully turn his back towards his master’s tomb in Ghiyaspur (a suburb of Delhi). During the last few years of his life which were marred by constant illness Burhanuddin Gharib once confessed that he only remained alive in order to fulfill the instructions of Nizamuddin Auliya. The nature of Burhanuddin Gharib’s discipleship is partly indicated by other anecdotes from the “malfoozat” which depict Nizamuddin presenting him with the initiatic regalia of the chistis and confirming his spiritual status. Burhanuddin Gharib described himself as having received from Nizamuddin Auliya the “essential” hat of imitation, as opposed to the hat of ordinary discipleship. On the journey from Delhi to Daultabad Burhanuddin Gharib had a cot carried alongside him, in which was the staff of Nizamuddin. When Burhanuddin Gharib was on his deathbed, he called for Nizamuddin rosary.

Other less tangible evidence also attests to the high regard that Nizamuddin had for his disciple. At their first meeting Nizamuddin’s attendant announces that Burhanuddin a poor man (Gharib) had arrived. The Shaikh remarked that he is indeed poor now, but the whole world will come to know him (thus conferring upon him the epithet “Gharib”). (139)

Nizamuddin Auliya is quoted as saying “Burhanuddin Gharib is with the ‘Majmu’ (group) apparently meaning the group of those who are saved, Nizamuddin Auliya pronounced the Quranic passage “Today I have perfected your religion and completed my bounty to you” in reference to Burhanuddin Gharib’s spiritual perfection, when he gave the later dominion (vilayat) over the Deccan when a number of disciples one day were discovering the famous sufi Bayazid Bistami, Nizamuddin Auliya remarked “we too have a Bayazid(140) indicating Burhanuddin Gharib. At this last meeting Burhanuddin Gharib requested from Nizamuddin Auliya the gift of being under the direct
There are difference of opinion among the historian about the exact date of arrival of Shaikh Burhanuddin Gharib in Deccan. The exact date of Burhanuddin Gharib’s arrival in the Deccan is not clear from the sources available. We find some kind of ambiguity in the contemprory sources due to which it has still become a controvercical point whether he left Delhi for Khuldabad soon after the death of his brother Muntajabuddin in 709/1309 AD as instructed by his murshid or after the demise of his pir (perceptor) Nizamuddin Auliya in 725/1325 (142). Bilgirami as a true historian quoted Seir-ul-Auliya in which Amir-Khurd is of the opinion that;

"بعد از نقل سلطان المشایخ مولانا برابان الدين چند سال درقفیت حیات بود و دست بیعت بخلق خدامی داد چون در دیوگیز رفت برحمت حق پیوست
"

(143)

( After the death of Sultan - ul - mashaikh, Maulana Burhanuddin remained alive for few years and continued to give the oath of eligiance to the people, when he reached Devgir he died).

On the other hand Bilgirami quoted the opinion of other side also that Burhanuddin Gharib came to the Deccan when Mohammed Bin Tuglq took the historic decision to shift the capital from Delhi to Deogiri. Thus Bilgirami writes;

"وبخی از مورخین متاخرین نوشتند اندکه سلطان المشایخ شیخ برابان الدين غرب رابابفص مرید که بعضی آنهاياليکى نشین بودند، بارشاد خلايق دکن فرستاد. و بعضی دیگر نوشتند اندکه سلطان المشایخ اول شاه منتجب الدين رابا بفت صد مرید بارشاد خلايق دکن فرستاد چون شاه منتجب الدين در دولت آباد یارندا کرد بامان روز سلسله مشایخ از roślin کش فرمایند واز مشایخ برابان الدين پسر سید که برادر شما منتجب الدين چند ساله بود شیخ برابان الدين ازین کلام که برادر برحمت حق پیوست و منزل خود رفته مات گرفت. روزدیگر سلطان المشایخ بامان پرسی تشریف آورده پیش از فوت خود باندک مدت خرچه خلافت دکن مرحمت مرفود.
"

(144)
(Some of the later historians wrote that ‘Sultan-ul-Mashaeq’ (Nizamuddin Auliya) sent Shaikh Burhanuddin along with 700 disciples among whom few were in Palanquin for the guidance of the people of the Deccan. Few others wrote that Sultan-ul-Masheq’ at first sent, Sha Muntajibuddin along with 700 disciples for the guidance of the people of the Deccan. When Shah Muntajibuddin expired in Daultabad on the same day Sultan-ul-Mashaeq came to know by manifestation and asked Shaikh Burhanuddin that what was the age of Shaikh Muntajibuddin? Shaikh Burhanuddin understood by his tone that his brother assimilated with the blessings of God and went to his house and mourned for him. Second day Sultan-ul-Mashaeq arrived for condolence and after some period of time he (Sultan-ul-Mashaeq) awarded him ‘Khirqua of Khilafat’ (saintly dress of successor) and sent him for the province of the Deccan.)

After quoting both the opinion Bilgirami concludes as under;

"بدان دیار رخصت ساخت . بضمیر منیر ارباب خبر بویدا است که قصه خلافت شیخ بربان الدين غرب بطریقی که متاخرین یک کردباند مناقض روایت سیرالاولیا است . بچندین وجه . ووجه تناقض بادنی یکامل منشکف می شود وبا وانیا شیخ بربان الدين غرب دربنگاه تحرب دبی و تعمیر دولت آباد که بعد دنیا سلطان المشایخ عاقرب رواد دبیار دکن تشريف آورد . "(145)

(Nizamuddin Auliya sent him out (for the Deccan) the knowledgeable persons known that the story of succession of Shaikh Burhanuddin as stated by few, due to some reasons, is some what different with the contents of Seiyar-ul-Auliya. This contervercy can be resolved after giving a little thought. Shaikh Burhanuddin reached Daultabad after the subversion of Delhi during the havoc of construction of Daultabad which happened after little period of the death of Sultan-ul-Mashaeq.)

Raunaq Ali the author of “Rauzat-ul-Akhtab” in his book did not give his own opinion but he provided a long list of the names of disciples of Nizamuddin Auliya with whom Burhanuddin Gharib reached in Deccan and left the decision to decide about the period of arrival of Burhanuddin Gharib to his readers. Thus he writes;

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But Dr. K. A. Nizami is of the opinion that “organised mystic efforts in the Deccan began as a result of Muhammed bin Tughlaq’s historic decision to make Deogiri ‘second administrative city of his empire’. He forced the ulma and the Shaikh of Delhi to migrate to Deogiri. While this demand of sultan completly paralysed ‘Kanqah’ life at Delhi where according to the author of “Subhul-Asha” there existed about two thousand ‘ribats’ and ‘Khanqahs’ it provided a viable nucleus for systematic organisation of the mystic movement in the Deccan (147).

But in our opinion Bilgirami was correct because he has given a vital proof that when Mohammad bin Taghlaq decided to return to Delhi Kaka Sa’ad Baksh, the faithful servant of Burhanuddin Gharib, when listend the orders of the king, in haste, prepared luggage to the return journey to Delhi without obtaining permission of Shaikh Burhanuddin Gharib, and informed to the Shaikh about the orders of the king. Shaikh replied and indicated place where tomb exist presently that he was not intending to leave this place thus Bilgirami writes;

"درائتکه شهر بکلی طرف حضرت دبئی روئان می شد خادم وافسر السعاده کا کا سعد بختي می اذان شیخ اسباب سفر میساخت و بوقت عرض رسالیند بجید روان شدن دبئی الحاج بسیار کرد شیخ بمقامی که مرقد مطهر است اشاره کرد و فرومود ازین جا رفتی نیستم."

(When whole of the township was going towards Delhi, the loyal servant Kaka Sa’ad Baqsh without the permission of the Shaikh (Shaikh Burhanuddin) prepared the luggage and informed the Shaikh and implored very much for Delhi. Shaikh indicated towards the place, where presently his grave exists and said ‘I won’t move from this palce’.)
From this citation it is obvious that Burhanuddin Gharib arrived in Deccan at the orders of Mohammad bin Taghlaq to migrate from Delhi to Deogiri. As K. A. Nizami has rightly stated “He (Mohammad Bin Taghlaq) forced ulma and mashaiqf of Delhi to migrate to Deogiri.

Bilgirami also set his hand to write the anger of Nizamuddin Aulia on Burhanuddin Gharib. It seems that Bilgirami deliberately avoided to write about the anger. Bilgirami informs the readers only that on the complaints of Ali Zambilee and Malik Nusrat Nizamuddin Aulia showed his anger but with the interventious of Amir Khusrau, normalcy returned. But when we see the contents of Siarul - Aulia of Kirmani we come to know the details of the story which has been adopted by Carl Earnest.

“Yet in the subsequent sections of this biographical notice Mir Khuward focuses on two incidents that shows Burhanuddin Gharib in a less than flattering light. The first occurred when Burhanuddin Gharib started using a doubled carpet to sit upon because of his physical weakness, when the news was brought to Nizamuddin Auliya he became extremely displeased, because he was told that Burhanuddin Gharib was setting himself up as a master and sitting on the carpet of authority while Nizamuddin Auliya was still alive.

Nizamuddin Auliya consequently banished the fortunate Burhanuddin Gharib from his presence and it was only after Amir Khusrau made a very theatrical intercession that Nizamuddin Auliya consented to forgive his old and disdreaded disciple.

The other incident was the manner in which Burhanuddin Gharib obtained investiture (Khilafat) as a Khalifa of Nizamuddin Auliya. In this version, one of Mir Khurd’s uncles and some other disciples decided to request Nizamuddin Auliya to honour Burhanuddin Gharib with Khilafat as others had been honoured. (The incident would thus be dated to the last months of Nizamuddin Auliya’s life when he was quit ill) with the aid of Nizamuddin personal attendant Iqbal, they brought Burhanuddin Gharib to see Nizamuddin while the later was
resting, presented some articles of Nizamuddin clothing which he then blessed, and in Nizamuddin presence announced that Burhanuddin Gharib was now a fully qualified Khalifa. Nizamuddin’s silence was construed as approval(149).

So far the second incident which Earnest quoted in the above passage is derived from Seir-ul- Auliya and Bilgirami, too had relied upon Seir-ul-Auliya (150). Thus our author appreciate the story of Khilafat of Burhanuddin Gharib as mentioned in Seirul-ul-Auliya.

**Mulfoozat ( Discourses )**

'Malfooz' writing is one of the important literary achievement, it has become constant feature by the muslim writers to collect and compile the Malfoozat of the prominent sufis of the medieval India. Thus it occupies a special status in the cultural history of India and for this reason Bilgirami, too have given various discourses of Burhanuddin Gharib in Rauzat - ul - Auliya.

1) Burhanuddin Gharib gave the example of grass which is in prostration until it dies. Its mouth faces downward to drink water and likewise in prayer it is natural to turn the mouth to once source in proseration. (151)

2) Speaking of renounce of the world Burhanuddin Gharib first linked the world to a shadow which always sticks to once body. Since one shadow can only be faced by turning away from the sun. The world can be combraced by turning away from God. (152)

3) An angel does not enter the house in which a dog exist or picture depicts on the wall. The ‘dog’ in Burhanuddin Gharib’s view symbolises the cornal soul. (153)

4) Unless one renounce the world, their prayers are like the struggle of a mouse in a bucket. If one renounces the world, prayers will be really efficacious. (154)
5) The five daily ritual prayers required for all Muslims were considered to be basic and obligatory in Sufi circles as well. This comes out in the incident of a disciple made Shamsuddin, Falullah who in a high sensitive mood declared that he would give up all prayers. Since in the Quran (41, 46, 41, 15) it is said that actions are for the sake of ‘Nafs’ (carnal soul). (155) Burhanuddin Gharib in turn quoted the Quran (74, 1, 6) and from numerous hadiths to demonstrate that religious actions are for the sake of God. The actions, of the heart (including fasting) he pointed out these are not ordinary actions but are contemplation of God. Then expressed his concern that he was commenting hypocrisy by not learning up the word of the prayers. (156)

From all these above contents we come to conclusion that Burhanuddin Gharib occupied a most supreme position among the disciples of Nizamuddin Auliya as Hameed Qalander called him

"مولانا بربان الدين درويش و اصل بود اما خدمت خواجه دربن ابو حنيفة
اند" (157)

(Burhanuddin Gharib was a ‘Darwesh’ who attain union but the versed master is an Abu Hanifa in leaning).

Likewise he was honoured and respected by numerous mureeds of chishtia order. We present here a poetic testimony writer by Amir Hasan Dahelvi, in honour of Burhanuddin Gharib and his disciples; Peace like the down breaze be upon that head of the circle of the divine secret;

Peace like the purity of visionaries be upon that candle of creations palace.

Peace like the conquest of the seven climes be upon that Burhanuddin that candle of submission to God.

By the truth that one may call him “Truth” (haqq) one can call him the absolute ruler of the world.

For by the command of (his) allusion morning and night I take
my path to the rendezvous with his mouth (i.e. his words)
What God fortune it will be if some mor or eve he remembers me in
this exile( Qurbat)

I have become poor 'gharib' I am his stave! perhaps I have found
the
same quality from his name.

That time of expectation by way of hope he sent me time and again a
prayer messenger.

The prayer that he sent one morning may be my escort on this path.
Even now, if God wills, I will find him and I will lay my head at the
feets of that leader.

He died on Wednesday eleventh day of Safar (Second month of
Islamic Calender) in the year 738 Hijra. (158) and according to Carl
W. Earnest it was 6th day of Safar in 1337 AD when Burhanuddin
Gharib left this mortal world. (159)

The tomb of Burhanuddin Gharib is situated in the centre of the
mausoleum well bounded by walls in the township of Khuldabad.

Shaikh Muntajibuddin Zar-Zari - Zar Baqsh

Shaikh Zar-Zari-Zar Baqsh was the brother of Burhanuddin
Gharib. Though very little is known about him. Amir Khurd in Seir-
ul-Auliya is silent on description of Zar-Zari-Zar Baqsh, some later
writers have written a very little on him. Popularly known as that Zar
-Zari - Zar Baqsh was the younger brother of Burhanuddin Gharib
(160). Dr. K.A. Nizami writes;

“ A younger brother of Shaikh Burhanuddin Gharib Shaikh
Muntajibuddin Zar-Zari-Zar Baqsh also attained great fame in the
Deccan, though little is known about his life, it appears that his impact
on the religious life of his contemporors was great, and later generations
foundly cherished his memory by celebrating his death anniversary
(urs) with great enthusiasm and faith” (161)
Rauzat - ul - Auliya

But some other writers consider him as the elder brother of Burhanuddin Gharib. It seems that Bilgirami was also of the opinion that he was the younger brother of Burhanuddin Gharib but Bilgirami quotes Merajul - Vilayat in which it is stated that Zar - Zari - Zar - Baqsh was the elder brother of Burhanuddin Gharib and was also the disciple of Shaikh Fariduddin Ganj Shakar. Bilgirami also quoted few couplets;

کوشقیق کلان بود بشار
منتبج شیخ زرزری زر بخش
کرد اول به دیوگیر قرار
از مریدان خواجہ گنج شکر

(162)

(Shaikh Muntajib who is elder in the age and disciple of Khawaja Ganj-e-Shakar, (he) was the first who stayed at Daultabad.)

Dr. Mirza M. Khizer writes that "most probably he was the murid of Baba Farid because information about him is not found in the literature of Nizamuddin Auliya disciple that he was sent to Deogiri by his murshid" (163)

Another writer Raunaq Ali states that;

"لیکن اتفاق اس پر بہ کہ آپ بربران الدین اولیاں سے چھوٹے اور محبوب الی خواجہ نظام الدین اولیا کے مہدی تھے۔" (164)

(But it is unanimously (accepted) that he (shaikh Zar-Zari-Zar Baqsh) was the younger brother of Burhanuddin Aulya and was the deciple of Khawja Nizam-uddin Auliya).

Though the exact date of arrival of Zar - Zari - Zar - Baqsh is not known, it can be said definitely that he arrived at Khuldabad before the arrival of his brother Burhanuddin Gharib. Raunaq Ali refers to Futuh- ul - Auliya and reports an incident which shows that he arrived in the Deccan before the arrival of his brother.

Nizamuddin Auliya once while performing “wudu” (ablution) enquired of Burhanuddin Gharib, was your borther Muntajibuddin elder or younger than you? Burhanuddin Gharib immediatly realised that his brother was no more (165)
Though very little is known about his mystic practices but few legends are still popular in the township of Khuldabad, Karl Earnest thus, writes about the legends that the first legend by the historian Firishta relates that on the caravan down from Delhi to Daultabad by the grace of Nizamuddin Auliya, Muntajibuddin, miraculously received a gold bar every day to defray the expenses of the fourteen hundred during the journey"(166). A second story, known to the seventeenth century hagiographer Kshwishagi mentions that he received a golden robe every morning and evening, which he would sell for money to support his companions.(167) A third version tells how in a time of famine, Muntajibuddin prayed for the people, whereupon golden branches grew from the ground (this appears to be related to the story of the silver branches that according to Raunaq Ali appeared by the tomb of Burhanuddin Gharib) A fourth account states that when the mother of Muntajibuddin was in labour, she had difficulty in giving birth to the child and the father learned from his master that a saintly personage like Muntajibuddin was not to be born naked. The mother accordingly was given a nugget of gold to eat, and Zar - Zari - Zar - Baqsh was born with a golden diaper (Langota) (168). Zar - Zari - Zar - Baqsh died on 7th Rabiul Awwal (Third month of Islamic Calendar) in the year 709 Hijra. (169) Accordingly it comes to fifteenth August 1309 AD. (170) His mausoleums was situated in outscuts of Rouza that is the township of Khuldabad. (171)

Najmuddin-Amir Hasan Bin Ala-Al-Sijzi Dahelvi

Another Eminent scholar of mysticism in India who settled at Khuldabad was Najmoddin-Amir Hasan Bin Ala-Al Sijzi Dahlevi. While giving the narrative of Amir Hasan Bilgirami gave explanation a very little about the pronounciation of his name, some people called him ‘Sanjari’ and some others called him Sijzi. Bilgirami is of opinion that his ancestors belongs to ‘Sijistan’, a place which is also known as ‘Siestan Rustam’(172) which is located at ; Kharasan’ but it is historically proved that Amir Hasan was born in India (173). He was a true desciple of Nizamuddin Auliya. He was much respected by the distinguished personalities of his age, who reached Khuldabad at the
orders of Mohammad Bin Taghlaq. He stayed till his last breath and was buried at the outside of Khuldabad. It is said that at the first side of Nizamuddin Auliya when he was passing by, where Amir Hasan was busy with his companions as soon as Amir Hasan saw Nizamuddin Auliya spontaneously he uttered two couplets as he was a born poet and already started the composition of couplets at the age of thirteen. (174). The couplets uttered by Amir Hasan, at this moment, are as under;

سالیا باشند کہ مایم صحبت
این چک صحبت رائر باشند کجا است
زید تان فسق از دل چانکر
فسق مامتحم ترا از زبد شماست

(175)

( A long period has lapsed that we sat together and the company which we were enjoying, where it has gone (your piousness would not remove the hypocrisy from my heart but our love is more strong than your piousness)

where as these couplets are also quoted with a minor difference by Raunaq Ali and other writers like, Dr. Md. Shakil Ahmed Siddiqui

سالیا باشند کہ مایم صحبت
گذر صحبتا اثر بودی کی است
زید تان فسق از دل حاکم نکری
عشق مایان ببتر از زبد شماست

(176)

(A long period has lapsed that we sat together and the company which we were enjoying where it has gone. The company effects essentially. Our love is better then your piousness)

It was the moment when the whole life of Amir Hasan changed and started to come to Khanqha of Nizamuddin Auliya and henceforth he became the disciple of Nizamuddin Auliya in true sense of the term, though he was a great poet and have written several books like a deewan (collection of verses) and elegy in prose in memory of prince Mehmood son of king Ghayasuddin Balban. But his permanent fame
lies with his immortal work “Fawaid-ul-Fawad” (Morals of the heart) (177)

It is a collection of conversation or discourses of Nizamuddin Auliya beginning from 1307 to 1322 A.D. Carl Earnest has Eighty observed.

“Hasan recorded as much as he could of his life teacher's conversations whenever leisure from his official duties as court poet permitted him leave in Delhi. The resulting book is called Fa- Waidul - Fawaid. Hasan was a skilled and eloquent poet in persian, his poetic output includes several hundreded lyric poems ( Gazals) as well as panegyric odes ( Qasidas) addressed to the sultans of Delhi. Although much of his poetry was of the standered erotic type popular at court. Hasan also injected the symbolism of sufism in to his verse. Mir Khawarid called him Amir Hasan Bin Ala' Sijzi whose burning lyrics brought forth the fire of love from the fluent of lovers hearts, whose pleasing verses conveyed solace to the hearts of the eloquent and whose invigorating sublities are the substance of the discering.

Faid-ul-Fawad is a beautifully written account of the sufí teaching of Nizamuddin, and it is certainly one of the most popular sufí works in India(178).

Likewise Dr. K. A. Nizami states; Another famous chishti saint was Amir Hasan-Ala' Al-Sijzi, the compiler of Fawaid-ul-Fawad. Though in the service of the sultans of Delhi he was not devoid of higher mystic sentiments and was deeply respected for his attachment with the great Saint of Delhi Shaikh Nizamuddin Auliya. He was a scholar and a poet. Apart from Favid-ul-Fawaid three other works have come down to us from his pen a) a diwan (collection of verses) b) an elegy in prose in memory of prince Mohammad son of Balban and mukhlu - mant a short treatise on “love” in mystic discipline, this poetic genious earned for him the title of ‘Saadi of Hind’ (179) and all the great persian poets of India. Including Amir Khusrau and Faizi paid their tribute to his muse. It was thus the vision of Burhanuddin Gharib the deduction of Zainuddin Dawud and the verse of Amir Hasan which drew the people of the Deccan to the mystic fold and prepared ground for the germination of mystic ideas. The Saints who followed them pushed ahead their tradition and

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subsequently, when some other silsilahs like the Quadryah reached the Deccan the sufi movement gathered great momentum. (180)

Amir Khusrau was also deeply impressed by this book he always used to say as Amir Khurd in Siyarul Auliya quotes Amir Khusrau as under;

"کاش کہ تمام کتب کہ دران عمر صرف کرده ام برادر امیر حسن رابودی و ملفوظات سلطان المشايخ جمع کرده اوست مرابودي تامن بدان در دنيا و آخرت فخر مبانيات کردي. " (181)

(It would be better instead of wasting the whole of life in writing these books, like Amir Hasan who collected the discourses of Sultan-ul-masha’ikh and rightly be proud on it in this world and so also on the last day of judgement.)

Again Shah Abdul Aziz Mohaddis Dahelvi observed the book;

"فوائد الفواد دستور العمل سلوك ست و به غایت خوب بر چند خسرویم ملفوظ جمع کرده ليكن آنقدر مقبول نیست . " (182)

(Fawaid-ul-Fawad enjoys the status of constitution for the traveller of the path of mysticism and Khusrau has also collected the discourses at per excellence, but could not get much popularity what it deserved.)

From the above opinion of Shah Abdul Aziz it is obvious that Khusrau too attempted to write a book in style of Fawaidul - Fawad but he could not get fame like Amir Hasan. Hence Dr. Waheed Mirza writes;

"افضل الفوائد كه لکھنی كا خیال خسرو کو یقینا خواجہ حسین کے تقلید مین پیدا بوا چونکہ دونوں دوست انہی پہر طریقت ک تیم و تکرم مین رسائی اور ان کی خوشندوی حاصل کرئی کگی لیہی کوزشان ربیت تھی اس لکھرو نے یہ پسند نہیں کیا کہ نظام الدین اولیاء کی حالات اور ملفوظات کو جمع اور مرتب کرئی مین وہ خواجہ حسین سے پیچھے رہ جاگئیں . مگر خواجہ حسین اس معاملہ مین خسرو سے باتی لگئی جسکی وہ ایک توہ تھی کہ انہیں خسرو کبھی نہ نسبت زیادہ فراغت اور فرصت کتاب کی صنیف کی لکہ میں اور دوسرو یہ کہ وہ اس کتاب کی لکہ جس طرز تحریر کی ضرورت تھی خسرو مانوس نہ تھی . " (183)

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(The idea to write Afzal-ul-Fawaed surely, came to Khusrau in confirmation of Khawja Hasan because both the friends were equal in respecting their 'peer-e-Tariqat' (spiritual guide) and were always busy to gain his pleasure and therefore, Khusrau wished that he would not be lagging behind Khawja Hasan in collecting the events and in compiling the discourses. But Khawja Hasan in this matter excelled Khusrau due to the reason firstly, he was having ample time in comparison with Khusrau to write the book. Secondly, the diction and style which was required to write such a book Khusrau was not acquainted with.)

Fawaid-ul-Fawad was popularly considered to be the constitution of mysticism in India. Burni writes;

"درین ایام فوائد الفواد دستور صادقان ارادت شده است. " (184)

(Meanwhile Fawaid-ul-Fawad occupied by status of constitution for the truthful disiples)

Amir Khurd writes;

"امروز آن فوائد الفواد مقبول ابل دلان عالم شده است. و دستور عاشقان گشته و شرف و غرب عالم گرفته. " (185)

(Today Fawaidu - Fawad is a renowned book in the religious minded people of the world and for the lovers of the east and the west of the world it occupied thw status of a principle).

Again Muhammad. Khudratullah in his Nataij-ul-Afkar writes;

"از تصنيفات او كتاب فوائد الفواد ملفوظات Sultan المشایخ مقبول مشایخ روزگار است و مربی عشاق دل انگار. " (186)

(Fawaid-ul-Fawad is the book of discourses of Sultan-ul-Mashaikh and enjoys the status of an ointment for victimised lovers)

Amir Hasan gained much popularity as the author of Fawaid-ul-Fawad but as a person, too he was much regarded. Burni observed him;
Amir Hasan's reputation as a person of good character and manners was highly regarded among the circles of high status nobles. He was also the man of wit and intellect and equally respected by the personalities of sultanate and the religious scholars of Delhi. He occupied an important place among the sufis who used to lead the life without marriage and had a limited inclinations with this mortal world. Whenever the intellectuals and the respected persons and the men of manners gathered without the presence of him, his presence was always felt necessary.

In the same manner Shaikh Abdul Haq Muhadith Dahelvi in his Akhbar-ul-Akhbar writes:

(He (Amir Hasan) among the scholars of his age was highly respected among the disciples of Shaikh Nizamuddin. He enjoyed the prominent position because of close relationship with the Shaikh. He was patron and had good character and was unique in contemporary age, he was also enriched with the character of Sufis.)

Amir Hasan followed the path of mysticism strictly as shown by...
his murshid Nizamuddin Auliya and remaind bachelor whole of his life and was buried out side of the fortified township of Khuldabad, where in Ghulam Ali Azad Bilgirami too was buried. The chronogram of death of Amir Hasan is maqhdumool - Auliya as mentioned in Akbar - ul - Asfia by the nephew of Shaikh Faizi and Abul Hasan, Shaikh Abdul Samad bin Afzal but Bilgirami disapproves this and states that the year of death of Amir Hasan was 737 H. and not 738 H. as it comes if calculated the chronogram. (189)

The Epitaph of open tomb of Amir Hasan is as under;

"هواى القيوم
نجم الدين خواجه امير حسن دبلوی
بن علاء سبزي صاحب فوائد الفواد
ولادت ۶۵۲ ه
وفات ۷۳۱ ه مخدم الاولياء"

(190)

(‘Allah, the alive, the Eternal
Najmuddin Khawja Amir Hasan Dahelvi Bin Ala' Sijzi Sahab
(the author) of Fawaid-ul-Fawad.
Birth 652 A.H.
Death 738 A.H.
‘Maqdoom-ul-Auliya’
(Respected person of holy saints.)

Sved Yusuf Bin Ali Bin Muhammed Al-Hussaini Al Dahelvi Al-
Daulatabadi

The original name of Raju Khattal was Syed Yusuf Bin Ali Bin Mohammad but he was popularly known by his poetic name Raja, and his nick name was Raju Khattal(191). He was father of Syed Mehmood Gesudaraz. (192). He was disciple of Shaikh Nizamuddin Auliya, he came to Daulatabad after the subversion of Delhi on the orders of Mohammed Bin Tughlaq in the 727 Hijra. (193). He died on 5th Shawwal (10 th month of Islamic Calender)in 721 Hijra, and
he was buried outside the boundaries of Khuldabad. (194)

At the arrival of Raju Khattal Hussaini in Daultabad his son Syed Mohammad Gesudaraz was only four years old. For the guidance of his son he wrote a book on mysticism known as "Tuhfah-Tun-Nasayh" (the gift of counsel) (195)

According to recent studies Raju Khattal was the first writer and the poet who composed verses in Hindi i.e. Deccani language. His one poem on mysticism “Suhagan Nama”(196) In Hindvi is well known. Dr. Bhal Chandr Telung discussed about it in his book “Hindvi Banam Deccani” (197).

Syed Muhammed Gesudaraz

Syed Mohammad Gesudaraz also popularly known as Banda Nawaz was a renowned disciple of Hazrat Saikh Nasiruddin Mehmood Charagh Dahelvi was born on fourth Rajab 721 H. (30th July 1321 AD) (198)

At the age of four he along with his father arrived in Daulatabad, he always used to accompany his grandfather, both his grand father and the father were the diciples of Nizamuddin Auliya. After the death of his father Raju Khattal Hussaini in the year 731 H was intended to take bai'ith' (Oath of allegiance) at the hands of Syed Nasiruddin Charagh Dahelvi, who was khalifa of Nizamuddin Auliya and the true successor of chishtiya order of mysticism for this ambition he undertook the long journey from Daultabad to Delhi. His mother and his elder brother Syed Hussain Alias (Chanda Hussaini) was accompanying during his long journey. At the age of sixteen in the month of Rajab 1736 H. he took bai'ith at the hands of Syed Nasiruddin Mehmood Charagh Dahelvi. (199) and stayed with the Shaikh. He completed his traditional studies by Syed Sharfuddin Kaithi Maulana Tajuddin Bahadur Khazi Abdul Muqhtadir Bin Qazi Ruknuddin Al-Kindi (200) Nasiruddin Charagh Dehlvi took a deep interest in him.

Bilgirami quoted Shaikh Abdul Haq Dehlvi regarding his popular name
as Gesudaraz a following legend;

"Sheik Abdul Haq Mohaddith Dahelvi used to say 'It is said that the reason of his fame by this appellation that one day (he) with a few other disciples were carrying Shaikh Nasiruddin Mehmood in Palanquin, while lifting the palanquin due to the length of his hairs (they were) entangled with the pedestal of palanquin. He in order of respect and due to over whelming passion of love did not care to release the hairs. In the same state a long distance passed, later when Shaikh was made known (of this event) he pleased very much and congratulated him on his true love and auspicious deed and recited the couplet.)"

At the death bed Shaikh Nasiruddin gave him Khilafat and on third day after the death of Shaikh Nasiruddin, Gesudaraz sat on Sajjada Nashist, (seat of succesor). At the age of forty on the compelling will of his mother Gesudaraz married, and when he was about eighty of his age Amir Taimur conqured the throne of Dehli and hence Gesudaraz migrated from Delhi on 7th Rabi-ul - Awwal 801 A.H. (201 A)

During the course, he propogated the teachings of Islam, he stayed in Gujrat for a few days and then started towards Daulatabad.
When Ferozshah Bahmani heard the news that Gesudaraz is coming from Gujrat to the Deccan he wrote the Governor of Daulatabad Azdul Mulk to present Nazr to the Shaikhs and accordingly when Gesudaraz reached to Daulatabad Azdul Mulk offered the ‘Nazr’ (202). After paying homage to the tomb of his father Gesudaraz started his journey towards Gulbargah in the year 815 Hijra. (203) When sultan Ferozshah came to know Gesudaraz is reaching Gulbargah he was very much pleased and left the capital city Ferothazabad and personally reached to Gulbargah. He also ordered all the Nawabs and court officials to reach Gulbargah to welcome Gesudaraz. (204)

At the arrival of Gesudaraz the king Ferozshah requested him to stay at Gulbargah only.

The brother of Ferozshah Ahmed Khan had a great respect for Gesudaraz and always used to attend the mystic sessions in the Khanqah and was very much interested in mysticism. (205)

Feroz Shah in the year 812 Hijra declared his son Hasan Khan as his Successor and attempted to seek bait from the veteran personalities of the state. He also sent his message to Gesudaraz also, and requested him to pray almighty Allah for his favour. Gesudaraz replied “you have made him “vali Ahed” (successor) now the prayer of this faqir be not needed”.

Ferozshah repeatedly sent his messages to Gesudaraz for the blessing but Gesudaraz ignored. This caused displeasure of the king and he sent the message that the Khanqah is situated very near to the fort, wherein the crowd always remain present it is suggestive for Gesudaraz to stay outside the city. (206) Gesudaraz left the place and came out of the city along with his family members where presently tomb exist. (207)

Ahmed Khan on 5th Shawwal in the year 825 Hijra 20th September 1422 AD. succeeded the throne with the name of sultan Ahmed Shah. He had very much regards for Gesudaraz. Ahmed Shah rewarded several villages and perganas to Syed Gesudaraz.
Rauzat - ul - Auliya

Gesudaraz died on Monday at chast (some time after morning prayer) on 16th Zeeqhad 255 Hijra in Gulbargah. He was buried there only, after his death sultan Ahmedshah built a majestic tomb. (208)

Gesudaraz was the author of several books like Mul-Ta-Qat (the commentary of Quran) on the principals of mysticism, five parts of Quran on the principals of Kashaf, the elaborative comments on kash’shaf, sharah Mashaqi - Shah “Awarif”, translation of Awarif, Sharah of Ta-ur-ruf, “Sharah fusus”, under the title “Aadab-ul-Muridain” in Arabic and persian - prefaces of “Aain-ul-Qaza”. (209)

6) Maulana Farid-ud-din Adeeb

Maulana Farid-ud-din Adeeb was one of the eminent disciples of Burhanuddin Gharib. He might have come from Delhi to Deogiri with Burhanuddin Gharib. One day Burhanuddin Gharib declared him as his successor, but he did not want to be his successor and prayed for death before the death of his murshid, (preceptor) he died 13 days before the death of his murshid on 29th Muharram 738 Hij. (210) (27th August 1737AD). He was buried outside the mausoleum of Shaikh Zar-Zari-Zar Baqsh in Khuldabad. (211)

7) Khawja Hussain

Khawja Hussain and his father Syed Mehmoood were eminent sufis. Khawja Hussain was born in Sheeraz and his father was died and buried at Sheeraz. Khawja Hussain was the father of Maulana Zainuddin Daud Sheerazi and was a trader and was a well settled businessman, when Zainuddin Daud Sheerazi while returning from holy pilgrimage of Mecca reached India in Delhi. The son compelled Khawja Hussain to come to India and hence along with his brother Khawja Umer he came to Delhi and visited Zainuddin Daud Sheerazi. After the succession of Delhi he, along with his all family members came to daultabad and both the brothers died and buried at Khuldabad. Both the brothers were buried in a common tomb situated at a hill in the vicinity of Khuldabad. It is popularly known that both the brothers were the disciples of Nizamuddin Auliya. (212)
8) Shaikh Zainuddin Daud Sheerazi

The Deccan witnessed the apex of sufism during the period of Zainuddin Sheerazi, the devoted disciple of Burhanuddin Gharib. The second phase of the chishti mission began with the efforts of Syed Zainuddin Sheerazi.

Daulatabad (Khuldabad) had already become the main centre of the sufi mission in Deccan. He was the earliest eminent chishti sufi during the Bahmani dynasty. Unlike other chishtya sufis he played a significant role in the Bahmani politics and administration. He was the contemporary of two Bahmani kings, Alauddin Hasan Bahman shah, the founder of the Bahmani kingdom and his successor, Mohammed Shah-I. (213)

Zainuddin Sheerazi started his early carrier as an ‘Aalim’ (jurisprudent) at Delhi. He used to impart religious education in Delhi. When Mohammad bin Taghlaq forced the people of Delhi to migrate to Daulatabad, he came to Daulatabad (214). He began to teach theology to students. He held the office of Kazi also. He was an antagonist of sufism and during his lectures, he used to criticise sufism and the sufis. One of his students was the disciple of Burhanuddin Gharib. When he came to know about it, Zainuddin Sheerazi got angry and asked him to bring the solution for the problems, which he had already kept written to get solution from the ulma of Harmaan Sharif of Mecca, Zainuddin Sheerazi was very much impressed seeing the answers which, his student had brought from Burhanuddin Gharib. Through Maulana Ruknuddin Kashani he met Burhanuddin Gharib and became his disciple. (215) On 17th Rabul Aakhir 737 A.H. Burhanuddin Gharib bestowed upon him the Khirqah (robe) of Khilafat. Thus after the death of Burhanuddin Gharib Zainuddin Sheerazi continued the mission of his pir, till his last breath he tirelessly worked for the common people and some time invited the wrath of the Brahman rulers. (216)

The sufis of early medieval age particularly the sufis who belonged to the chistiya order obstained themselves from kings court and court politics. Even the visits of the kings to their Khanqhas was averted. K.A. Nizami the renowned scholar of sufism opines that this
attitude of sufis was based on various constitutions psychological legal and religious. (217). But Zainuddin Sheerazi in the interst of people intervent the politics.

Ismail Mukh the governor of Daulatabad, staged revolt against the sultan and asserted independence in 644 A.H. Mohammad Tughlaq, at once marched to the Deccan, supressed the rebellion and while returning to his capital Delhi, Zainuddin accompanied him to Delhi. In Delhi Shaikh Zainuddin Sheerazi met Nasiruddin Chirag Dahelvi the successor (Khalifa) of Nizamuddin Auliya, he visited holy shrines of sufis also. (218)

After some days, the sultan Mohammad Tughlaq allowed the Shaikh to go whereever he wants, meanwhile Mohammad Tughlaq died and Firoz shah ascended the throne of Delhi. Firoz shah Taghlaq met Shaikh Zainuddin Sheerazi on 18th Safar 752 Hij. (219) and requested him not to relinquisch Delhi but Shaikh was inclined to leave Delhi and wanted to pass the rest of his life at Daulatabad near the grave of his 'pir'. The sultan graciously allowed him to go to Daulatabad. (220)

As soon as sultan Mohammad bin Tughlaq returned to Delhi after suppressing the rebellion of Ismail Mukh, Alauddin Hasan Bahmani asserted independence and performed coronation ceremony in the Daulatabad fort and then shifted his capital to Gulbargah. Zainuddin exercised great influence on the early Bahmani society and the faruqui rulers of the faruqui kingdom of Khandesh. (221)

At first his relations with Mohammad Shah-I were hostile on many accounts Bahram Khan Mazanderani the viceroy of Daulatabad and Kumbh Dev revolted against the sultan Mohammad shah-I. The sultan instantly moved towards Daulatabad and supressed the rebellion, Mazamdarani was frightend and met the Shaikh in the night.

The Shaikh advised Kumbh Dev to go to Gujrat to save their lives, and according they could safely reach to Gujrat. (222)

The umberage of sultan was an unpleasent memory of the Shaikhs obstaining on the occasion of his accession. He was the only Saint who had not attended the court. He was critical of sultans addiction.
of wine and his indifference to the moral and ethical principals of Islam. The sultan who had not secured the Shaikh’s allegation now demanded his submission, but the Shaikh was equal adamant to submit to the wishes of a ruler who was not fit in the light of Islamic laws. The Shaikh conveyed a story through the qazi of Daulatabad who had brought the message of the sultan. Thereafter sultan Mohammad shah issued orders for his expulsion from Daulatabad. The saint put his prayers carpet on his shoulder and retired to the tomb of his peer Burhanuddin Gharib, and sat at the foot of grave. He challanged if there was anyone, who, could remove him from there. The sultan sent sadre -i-shatyat to the saint expressing his great repentance with this couplet.

“I am yours and you should be mine”

The Shaikh replied that if the sultan abstained from drinking wine atleast in the presence of people, to close wine shops in his kingdom following in the footstep of his father issue the orders to his officers to act according to the Islamic principles of morality, he could not only give up his hostile attitude, but become most friendly towards him. The sultan would than find no better and sincere friend than me. (223) The sultan Mohammad shah acknowledged the terms presented by sayyed Zainuddin Shirazi and prepented for his impudent behaviour. The Shaikh became happy and sent this Quatrain to the sultan.

خبرنیک دلی و نیک خوبی نکن
آگر دست رسد بجز نکوئی نکن
(224)

(Till my last breath, I won’t make any excuse except pious deeds who ever have harmed me, I will treat them with all goodness.)

Shaikh sayyed Zainuddin Shirazi bestowed upon him the title of Ghazi. The sultan with great pleasure went back to Gulbargah and introduced Islamic laws, at first by the order of sultan all wine shops were closed down; wine drinking was discouraged for the welfare of common people, the sultan introduced many reforms. Drastic actions were taken against the thieves and dacoits.
Shah Jalal Ganj-e-Rawan

Shah Jalal popularly known as Ganj-e-Rawan (flowing treasure) is believed to be the earliest Sufi of Khuldabad well before the Sufi’s of chishtiya order of mysticism at Khuldabad. The malfoozat of the Shaikh are not available and that is why very little is known about him, but his eminence is recognised by all the generations (225) It is believed that he arrived towards the end of thirteenth century before the invasion of Alauddin Khilji. He founded his qanqha where there is now his tomb exist. (226)

His tomb is situated on the banks of a lake which is very deep and beautiful surrounded by the hills. In rainy season this majestic view creates beautiful visual site. (227) Bilgirami clears a misunderstanding that some people consider him as Jalaluddin Tabrezi who left Delhi after some disputes with Shaikhul Islam Najmuddin sughra and Bilgirami thus states that it is wrong assumptions because Shaikh Jalaluddin Tabrezi reached to Bengal and died there only. (228) Bilgirami further quotes Shaikh Abul Haq dahelvi and states that Akbarul - Akhyar is evident on the fact that the tomb of Jalaluddin Tabrezi is situated in Bengal (229)

Bilgirami further quotes two authorities, one is Shaikh Ghazi Hasan author of “Gulzar-e-Abra” and Shaikh Abul Fazal the author of “Akbar Nama” that the tomb of Jalaluddin Tabrezi is situated in Bengal (230) His Dargaha has the horse shoe shaped dome of the pathans, with pier on the faces supporting pointed archas. It is a unique structure. It stand on the bank of ‘paryon ka Talab’ also known as ‘Ganj-e-Rawan Talab’ (231)

Shah Khaksar

He was born in Bijapur in the family of Sayyads his spiritual heirarchy reaches up to Shaikh Abdul Khader Jeelani of Baghdad, he was a “Majzub” (one who lost every thing in divine meditation) he started living on the hills where presently his tomb exist during the reign of Aurangzeb Alamgir and in the same period he was died and buried in the Takya which was founded by himself. (232)
After these narratives Bilgirami has written very little about Aurangzeb and states that sultan Aurangzeb Alamgir was buried in the mausoleum of “Shaikh Zainuddin”. Aurangzeb was born in the year 1017 Hij occupied the throne in the year 1069 Hij. Bilgirami quoted here a chronogram of his succession as “Zillul-Haqh” (divine shadow). Aurangzeb was died in 1118 Hij. The chronogram of his death is “Alamgir Jahan Raft.” (Alamgir goes from the world). (233)

Further Bilgirami writes, that it isauspecious place where two Nizamul - mulk were buried, one is Nizamul-Mulk Burhan shah Lehri king of Ahmed Nagar who was died in 1061 Hij. Although his mortals were shifted to Karbala but other mortal remains were in the same soil. Afterwords a tomb was built, which is even present in Khuldabad. (234)

In the same year Bilgirami states sultan Mahmood king of Gujrat and Islam shah king of Delhi were also died. Bilgirami quotes a chronogram composed by Maulana Gulam Ali, the father of renowned historian Firishta as Zawal-e-Qusrawai.

The second Nizam-ul-Mulk is Nizam-ul- Mulk Asif jah Bin Ghaziuddin Khan Feroz Jung who was also buried in the mausoleum of Burhanuddin Gharib in the township of Khuldabad. (235)

Bilgirami ends the Rauzat-ul-Auliya with the biographical notes of his life and lastly he quoted an ode written by Amir Hasan in prais of sufi saints of Khuldabad.

Here we present another ode written by recent poet in the prais of saint of the land Pakistan. Waheeda Nasim who usually and frequently visits Khuldabad.

This world of light in the mountains sweet embrace this is the World’s mount sinai for those with eyes to see, one momin settled here a world of knowledge and here Ganje Rawan gave a world of blessings.

The lamp of the chistis here is cändled by strong winds here Zar Zari Zar Baqsh scattered gold. Till doomsday Seeker of knowledge
will come here so it seems these saints are the proof (Burhan) of sufism.

Zainuddin adorned the masters court his essence perfumed the masters garden.

The humble one’s (Khaksar) gave it the gift of authority how many kings have come here and bowed down to them.

The father of Gasudraz came bringing glory and passion, Bahauddin the priceless -pearl came all over.

The one who empire alone ever looked on enviously (Burhanuddin Gharib) was set there as a precious stoneby mehboob-e-Ilahi (Nizamuddin Auliya).

This land sparkles with the light of chistis masters, this lawn glitters with spark from the green dove.

The puff of wind become gentle and breeze by ablutions done.

The clouds descends from the mountain Hasan-Ala-i-Sanjar chose to rest here.
Azad left his home behind, but this garden suited him.
In this silent down sufism’s lovern lies the domes remain a stranger to the changing times.

This valley is the trustee of the Taghlaq treasure the cries of khalif carvans still echo here.

Since his nature was not sated by the Ambri canal Malik Amber’s thirst brought him to your springs Alamgir (Aurangzeb) came to this same garden and found rest this is the cradle in which sleep touched Asifjah.

Simplicity’sglory was found in beauty’s pride when Tanashah’s nature was pacified.

Nasim comes destitute, bringing a gift of tears, give her too a full measure with the glance of grace. (236)
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Note: The list from 1 to 42 has been adopted from K. A. Nizami's
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