Chapter 6

CONCLUSION

As the first chapter is an introduction one, the choice of the topic, significance, its scope and sources are discussed in fuller length. The study focused on the history of Sufism in Marathwada from its beginning from twelfth century to mid-twentieth century AD. It is included the Sultanate, Bahamani, the early Mughal, Mughal and till the end of Asaf Jahin Nizam period. The study had done the historic review of the spread and development of Sufism in the Marathwada region. It is included the study of history of Sufi silsilas in Marathwada, like; Chishtiyya, Qadiriyya, Rafaiyya, Naqshbandiya, Suharawardiyya etc. The study had done the literary history of Marathwada Sufis including Persian, Urdu, Dakhani and Marathi literature. Also the study took a historic and cultural review of sufis relations and interactions with other religious sects.

In the second chapter, the philosophy of Sufism and it’s spread in Indian subcontinent has been covered. Sufis and Sufism came to functioning in Marathwada region in around eleventh-twelfth century AD. Sufis came and settled in Deccan during pre Bahmani period. The Sufis founded their Khanqah and silsilas in a new region of Deccan. The chapter discussed the beginning of Islam in Arabian Desert and it’s spread in Green crescent with North African region. Also it observed the condition of society in pre-Islamic Arabia. In 620 AD, was marked by a double personal tragedy for Muhammad, with the death of his wife, Khadijah, and his uncle, Abu Talib. Muhammad found himself increasingly threatened by the powerful Quraysh. Nearly four hundred kilometers to the north of Meccan lay the oasis town of Yathrib (Medina). A number of people from Medina had come into contact with Muhammad and his teachings and during the pilgrimage to the Kaba in 621 AD; they met Muhammad on a mountain pass outside Mecca. Muhammad and his Meccan followers were
invited to migrate to Medina (Hijrah). They migrated to Medina and in the months following Muhammad’s arrival, the first Islamic community (umma) was formed. In time the town came to be known by another name, madinat-al-nabi, or Medina, the City of the Prophet. The year 622 AD in which the emigration to Medina took place became the starting point of the Muslim lunar calendar, Anno Hijarae (Al Hijri). It is an appropriate point at which to interrupt the flow of historical events and open the Quran. It was the starting of spread of Islam in Arabian land. Later the Islam spread over the Arabia including Northern Africa and South Europe. The Islamic calendar and other traditions spread over the region. Chapter discussed the beginning of Sufism in Arabia and Iranian (Persianet) world. The tradition of Hadith and Sufism had become popular in Arabia. Then Sufism spread in Middle East and Central Asia and come to Indian subcontinent in Eleventh century. Before Muhammad Gaznavid invasion, Islam had been developed and extended in Indian sub continent. The population of Muslims increased till sultanate period, Sufi and Bhakti movement made the synthesis culture within medieval India. In eleventh century AD, Sufism came into coastal region of Kerala and Malabar.

The Suharawardi and the Chishti silsila flourished and spread in Sind, Punjab, Delhi and Awadh region. Multan, Uchch and Gangetic plains, all were covered by khalifahs of silsila. Especially Chishtis established their khanqahs centers at Ajmer, Narnaul, Suwal, Nagaur, Hansi, Ajobhan (Rajputana & Punjab) and in some part of Uttar Pradesh. Later on the silsilah spread into other parts of the country and Chishti centers sprang up in Indian sub-continent with Deccan. Khwaja Muin al Din Chishti Gharib Nawaz Ajmeri, Shaykh Qubh al Din Bakhtiyar Kaki, Hazrat Farid al Din Mas’ud Ganj –i- Shakr, Hazrat Nizam al Din Dehlawi Chishti and Nasir al din Chirag Dehlawi were the prominent Sufis in Northern India. They developed Khanqah life and the Sufi institutions in South Asia region. They made the Piri Muridi tradition in Sufi network in Indian subcontinent. Their Khalifahs or successors spread over the country and established the tradition of love and Sufi hospice life with social reforms, practices and spirituality. They made interactions with local
language, cults and saints. It was the beginning of number of followers’ in common rural folk. They influenced the social and spiritual life of the common man. They spread the love and equality lesson in society. Suhrawardiyya, Qadiriyya, Chishtiya, Rajaiya and Naqshbandiyya silsila spread in North and South India till fourteenth century AD. The chapter discussed the spread of Sufism in Deccan from eleventh century AD.

The third chapter contains the spread of Sufism and Sufi silsilas in entire Marathwada periphery. Sufi disciples gathered round their Murshids, Shaikhs or Pirs to learn the rites, rituals and rulers of each order, which were designed to stabilize their emotional and intellectual faculties and to enable them to realize Reality or the direct intuitive recognition of God. Sufi disciples tended to deify their Pirs, even though the latter were totally disinterested in turning themselves into Godheads. The reliance of Sufis on God has particularly in the oppressed elite into orders. Khanqahs gave to most people a felling of hope and a vision of a bright future, both in this world and the one to come. These sufis of Marathwada region made the spiritual environment in central Deccan region. They established their identity and religiosity based on a certain culture, like they made interactions with other spiritual cults. Burhan al Din Gharib Chishti Khuldabadi was the very famous Sufi saint in Khuldabad region of Marathwada. His brother Muntjib al din Zar Zari Zar Baksh also had made the spiritual influence on the Sufi circle of Marathwada in Deccan periphery. Burhan al-Din Gharib’s Dargah has situated at South Gate of Khuldabad town. He was studied under Nizam ud Din Auliya (Awliya) of Delhi. He was Khalifah (spiritual successor) of Nizam ad-Din Auliya in Deccan. Contemporary writers states, that the death of Shah Munajabu-udDin at Daulatabad, his brother Burhan al-Din was sent to succeed him, and was sent to succeed him by Nizam al-Din Auliya, and was accompanied by 1400 disciples (Murid). It appears more probable however, that Burhan ud-Din succeeded the Sultan-i-Mashaikh as Khalifah, and that he immigrated to the Deccan (Dakhan) when Sultan Muhammad Tughalaq transferred the capital from Delhi to Daulatabad.
The Murid or disciples of Burhan al Din Gharib Chishti had spread over the Deccan in fourteenth century AD. Farid al Din Adib Chishti of Daulatabad, Sayyid Nasir la Din Paon Payk Khulalabadi, Malik Mubarak Chishti, Zayn al Din Shirazi, Kashani Imad a Din Chishti, Majd al Din Kashani, Hamad al Din Kashani, Rukna al Din Kashani Chishti and Kaka Shad Bakht were the famous murid and successors of Chishti circle of Burhan al din Gharib in Khulalabad Daulatabad region of Marathwada. They made the environment of Marathwada as the sacred place of Sufi geography or spiritual m’ashara. Khulalabad had also the female Sufi saints. In Chishti circle of Khulalabad, Bibi Hajira was the high status in Khulalabad. She was the mother of Burhan al Din Gharib. Bibi Hajira’s tomb is next to the shrine of her elder son, Muntajib al Din Zar Zari Zar Baksh. The five sisters of Burhan al din Gharib, known locally as ‘The Five Ladies’, panch bibiyan, also had a prominent position in Khulalabad Chishti circle. Marathi and Dakhani folk literature was influenced by these Sufi ideas. Muslim Marathi poets also wrote the Marathi folk literature with spiritual influence of Sufism. Sayyad Yusuf bin Ali Bin Muhammad Dehlawi, popularly named as Sayyad Raja or Shah Raju Qattal Husayni, was a resident of Delhi, which he was migrated in AH 725 towards Deccan. He was accompanied by his sons Sayyid Chanda and Sayyad Muhammad Banda Nawaz surnamed “Gaysu Daraz” or " the long-ringletted”. The latter is the patron saint of Gulbarga. Sayyad Yusuf was a Sufi “mashaikh,” and wrote a religious, poem called “Tuhfat-en-nasayeh.” He died in H. 726 and was buried at Rauza (Khulalabad). He was a disciple of Khwaja Nizam ud Din Awliya and a notable mystic poet.

The Sufis of Marathwada established the Khanqahs for social works and religious practices. Their Khanqah was the religious schools also. The Khanqahs provide the security for travelers and traders in night hospice facilities. They enjoyed the spiritual practices, Samaa, prayers and Zikr etc. Beside the religious and spiritual practices, they provide food, water and medicines for poor and needy people. Langar had made the equality kitchen tradition in Marathwada by these sufis. Daulatabad, Khulalabad, Aurangabad, Parbhani, Beed, Kandhar and Udgir Dargahs has
the Sarayas and Musafirkhana till today also. Number of Sufi Dargahs had established by disciples of many Sufi saints after their death in Marathwada. Some Dargahs had grants from the rulers and court officers. Hazrat Momin Arif Billah Suharawardi, Shaykh Bah ud Din Shuttari, Shahb al Din Suharawardi (Daulatabad), Hazrat Sayad Nizamaheb Chishti, Shah Moiz ud Din Maulana Saheb (Paithan), Khwaja Abul Faiz Kochakshah Shahanshah Wali Chishti (Beed), Qazi Majhar ud Din Chishti, Mohajib al Din Chishti (Kej), Sayyad Shaha Turat Pir Turab ul Shanshaha, Baba Tatposh (Parbhani), Sayyad Nurddin Nurul Haqq Ishaq Qadiri Pirpasha of Nilanga, Sufi Haydar Wali, Suratshaha Wali, Hazrat Sayyad Sadaru Din, Haqqani Baba (Latur), Khwaja Sayyad Shah Ahemad Khwaja Shamsh ud din Gazi of Osmanabad, Rahman Rafo Qadiri, Shah Nasir Qadiri, Nizam ud din Suharawardi (Jalna), Biyabani Sayyad Sir ud Din Jan ul Allah Muhammad Gaus (Ambad) etc. Sufis had made historical influence in the social and cultural life of Marathwada. The Urs festivals have been attending by the common people including Muslim and Hindu masses from the medieval period of Marathwada history. It has the significance personalities in Sufi history of Marathwada.

The Sufi saints of Aurangabad region had also the important role in Sufi history of the region. Sufis from Kannad, Vaijapur, Harsul and Aurangabad are very famous till today. Shah Noor Miyan Hamwi, Naqshbandi Shah Musafir and Palangposh, Nizam al Din Awarangabadi Chishti were the famous Sufi Saints in pre Mughal and Later Mughal period of Marathwada in Aurangabad periphery. Naqshbandi circle of Panchakki Dargah complex had maintained the long historic relations with Central Asian Naqshbandi silsila network in Mughal Deccan. The Malfuz literature of Naqshbandiyya and Chishtiya silsila in Aurangabad had the very significance in Sufi history of Marathwada. Malfuzat-i-Naqshbandi had very rich cultural table talk information about the history, culture, practices and philosophy of Naqshbandiyya in Marathwada. It gave the all information about the history and philosophy of Naqshbandi silsila in Deccan. Rafaiya silsila had established the Khanqahs and shrines in Kandhar of Nanded District. It had fifteen shrines from twelfth century.
The Rafaiya Sufi Saints, like Hazrat Sarwar Maqdoom Rafai and Sangade Sultan Ahmad are the famous Sufis in Kandhar. Sarwar Maqdoom’s *Malfuzat-I-Sarwari* had very historical importance for Sufism history of Marathwada.

Marathi Bhakti cults Saints and literature had the short and long influence of Sufi ideas. Saint Eknath’s “Hindu Turk Samvaad”, is the very good example. Nizam al Din Awarangabadi, Shah Noor Hamwi and other Naqshbandi Sufis were also interacted and influenced with Yogi Practice. Khuldabad, Ambad, Jalna, Vaijapur, Osmanabad, Parbhani, were the rural background and became the Sufi Shrine centers in historical period of Deccan. Deccan Sufis had adopted themselves to the environment of rural and civil society of Deccan. The Sufi masters of Marathwada had developed the new spiritual practices with Sufi ideas based on the ground of multicultural, multi religious and multi lingual society of Deccan. The disciples of Sufis of Marathwada participated into economic, political and cultural history of Deccan. They came from all parts and edge of society including Hindu and Muslims. The Sufism in Marathwada has the very essential part of History of Deccan. Shaikh Muhammad Shrigondekar wrote the books named as; Yogsangram, Santnamawali Aowiya, Pawanvijay etc., gave the information about contemporary Nath, Nagesh, Warkari, Datta, Veershaiva and Jain tradition of Marathwada with Maharashtra region. Ambar Husain, a Muslim Sufi poet from Daulatabad wrote Samshloki Bhashya on Dnyaneshwari in Marathi. This manuscript available at Marathi Samshodhan Mandal Mumbai, which gave the Muslim poet’s ideas on Dnyaneshwara. Mahipati wrote a detailed book on Marathi Saints in Maharashtra, named Bhaktvijaya. This treaty gave the information about the interactions of Shaikh Chandsaheb Qadiri of Daulatabad and his pupil Janardan Swami.

In the fourth chapter related to the history of Sufi saints and shrines in political history of Marathwada. The evidence presented in this chapter, further leads to the conclusion that interpretations of the traditions of the state (from Sultanate to Nizam state) were influenced by the personality of the ruling Shaykhs (Pir/Sufi Khanqah leader) from the spiritual geography
(vilayat) of Deccan region. Majorly, the Sufis of Marathwada territory earnestly desired to maintain their doctrinal freedom or distance as well as live by their convictions in the Sultanate to Nizam Asaf Jahin period. The fundamental motive in the life of the Sufis of Marathwada was a spiritual one. Sufis sought nearness to Allah. As second chapter discussed, they sought nearness to Allah. This could principally be promoted by love for Allah and love for His creatures. Love for Allah involved exertion and disciples in dhikr and Samaa (recollecting God), listening to music and poetry praising Allah). Apart from these issues where the Sufis’ stance was relatively categorical and inflexible, their attitude displayed variation in matters where they had used their individual judgments.

The early sufis like Chishtis Shaykhs of Indian subcontinent Khwajah Mu’in al–Din Chishti of Ajmer, Shaykh Qutb al-Din Bakhtiya Kaki and Shaykh Hamid al Din Sufi Suwali accepted neither land grants nor cash grants from the rulers, including the Umra and the high state officials. However, Baba Farid accepted cash grants on some occasions. But the Shaykh did not consume them personally, as it was immediately distributed among the needy and the poor. Shaykh Nizam al Din Awliya and Shaykh Qutb al Din Munawwar of Hansi also used their own judgments in accepting or rejecting the cash grants. Shaykh Nizam al Din accepted cash grants from the rulers in some cases, rejecting them on the other, but there grants were not meant for his personal use. In fact, it is difficult to generalize his attitude regarding the futuh owing to lack of firm historical evidenced the sources being silent on the issue. However, there is evidence, though insubstantial, which suggests that the Chishti Shaykhs accepted cash grants on occasions when the refusal to accept them could cause serious friction between them and the Sultans or high state officials. Contrary to the Chishti tradition of maintaining distance from the Sultan and the court, the Shaykhs of Suharawardi silsilah believed in cordial relations with the Sultans of Delhi in order to instruct the later in the principles of religion and public welfare. They extended help to the Sultans for better conduct of the internal affairs as well as external security against the Mongols. They received official titles with
positions as well as cash and land grants from the state, and utilized them for their Khanqahs and Charitable purposes. Such cooperative relationships sometime led to interference on the part of certain Sultans in the organization and work of the silsilah. Disputes arising out of hereditary succession among the descendants of seminal Suharawardi Shaykhs came to be settled by the Sultans.

The Bahamani kingdom, being a revolutionary state, badly needed the backing of the religious Muslim elite to win public confidence and support. But since the Bahamani state was carried out of the Tughlaq Empire, it was difficult for its political leaders to obtain the ready approval of the ‘Ulama’, who were obviously pro-Tughlaq. The Sufis, who were larger in number than the ‘Ulama’, and also had mass followings, were the logical group to be approached by the rulers. But Sufis were not interested in political affairs. As the chapter discussed, the political rulers of Deccan (including Marathwada periphery) had very interest in Sufi shrines and Sufi Saints of Khanqahs in the region. They visited the Dargahs and Khanqahs for their spiritual cause and advice. Sufi Saints were not interested in worldly wealth. But rulers had spiritual faith with their social milieu in Sufi shrines. Bahamani rulers like Muhammad Hasan Ala al Din Bahamanshah sent the daily stipends for Khuldabad Dargahs in 1358 AD. There are number of manuscripts in Greater Dargah Committee archives in Khuldabad, Aurangabad District, which shown the grants and gifts records from historical period. Bahamani rulers like, Mujahid Shah, Ala al Din Bahamani, Humayun Shah Bahmani, Muhammad Shah Bahmani etc. visited to the shrine of Burhan al Din Gharib Chishti at Khuldabad. Ruler of Ahmadnagar Nizam Shahi Burhan Shah Bahri buried in Khuldabad in 1553 AD. Malik Ambar also had the spiritual faith on the shrines of Khuldabad. He was also buried in Khuldabad near Raju Qattal Husaini Dargah. Faruqis of Khandesh also granted the villages and other stipend for the Sufi shrine of Burhan al Din Gharib. They established the town named as ‘Burhanpur’, where Burhan al din performed Namaz of Juma within the travel from Delhi to Daulatabad. Mughal rulers also granted the Farmans for the Sufi Dargahs
of Khuldabad. Akbar, the great granted Bhadgaon village as Inam for Burhan al Din Gharib Dargah and Muntajib al Din Dargah in 1014 AH / 1605 AD. Emperor Jahangir granted the surrounding area with two villages of Bhadgaon pargana in 1626 AD for same shrine. Emperor Shahjahan also granted the Villages surrounding Daulatabad fort town in 1637-39 AD. Aurangzeb also visited number of times for Fatiha to Burhan al Din and Zayn al Din Shirazi Dargah of Khuldabad. Badshah Aurangzeb granted Sultanpur 30 bighas land as Inam for Sayyid Yusuf al Husaini Raju Qattal Dargah in 1683 AD. Later Mughal period of Marathwada, Nizam state of Asaf Jahin Hyderabad also maintained the political patronage for Sufi shrines of Khuldabad and Aurangabad periphery.

After the death of Hazrat imam al Din Awliya Dehlawi, the Sufis of the Deccan could not retain their contact with their central organizations in Delhi which has by then started disintegrating. In 1327 AD, Hazrat Nizam al Din died and Nasir al Din Chishti assumption of Chishti leadership started in Delhi Chishti circle. In Deccan Burhan al Din Gharib was the Khalifa of Nizam al Din Awliya. He preached and organized Chishti circle in Khuldabad – Daulatabad Deccan region. His murid spread over the entire Deccan including Miraj (Sangali District) and Bijapur are of the southern Maharashtra and North Karnataka state. The Sufis of Marathwada were avoiding the cash grants and jagirs. But the rulers like Mughals, Bahamanis, Faruqis and Nizam Asaf Jahin, gave the grants to Sufi shrines. Mainly Sufis of Khuldabad had distance from Daulatabad (capital fort town) and busy in spiritual practices. Khuldabad, Daulatabad, Aurangabad, Kandhar, Parbhani, Ambad, Jalna and Osmanabad Dargahs had very significance role in spiritual life of Medieval Deccan. These Sufi shrines became the centers of Ta’ifas, Saint Cults and Ziyaratgah. From elite to common people folk came to Dargah for their spiritual causes.

The Sufi circle of Nizam al din Awarangabadi Chishti and Shah Musafir Naqshbandi in Aurangabad had the wider cultural and Pir Murid relations in entire South Asia to Central Asia. Nizam al din Awarangabadi had the spiritual reign on Marathwada region. He was known as ‘order of
the faith’ (Nizam al din). The first Nizam Asaf Jah was known as Nizam al Mulk (Order of the Kingdom). The Sufi tradition of Marathwada had spiritual influence in Society. The political leaders had also discipleship of these sufis in Marathwada. Khanqah of Nizam al din Awarangabadi and Naqshbandi Panchakki shrine had many followers from royal court in historical times.

The fifth chapter deals with the literature and the interaction of Sufis of Marathwada in the historical period with other sects. Urdu biographies of the Marathwada Sufis were memorized the glory of high minded Sufi teachers, their scriptural knowledge and social welfare. Persian Malfuz literature of Marathwada is the very important in Historical study of Sufism in South Asia. The first famous Malfuzat text, Fawa'id al Fu'ad was written by Amir Hasan Sijzi Dehlawi Khuldabad. He was migrated from Delhi to Daulatabad in reign of Muhammad bin Tughlaq. He buried in Khuldabad town. He was the famous disciple of Nizam al Din Awliya Dehlawi Chishti of Delhi. He recorded the masterpieces of teaching of his Shaykh Murshid Pir Nizam al Din Awliya Dehlawi Chishti in his Fawa'id al Fu'ad. It is very significance contribution for the Sufi History of South Asia and Marathwada also. The Fawa'id Al-Fuad (Morals of the Heart) has been planned and prepared in a very systematic manner. Every meeting (‘majlis’) has a date and the conversations are recorded in a very exact, accurate and systematic manner. The Fawa'id al-Fu'ad begins with the conversation of Shaikh Nizam al-Din Auliya in his majlis on Sha’ban 3, 707 AH/ January 28,1308 AD; the last assembly proceedings recorded by Amir Hasan in Sha’ban 19, 722/Sep.2,1322. This is a record of 188 gatherings. Also it covered a period of roughly fifteen years with gaps and intervals. Nizam al-Din Awliya lived in Delhi for more than half a century (b.1236-d.1325 AD). Compared to that, the Fawa'id ul-Fu’ad has very limited record in number. But it has very depth and light on the moral and spiritual ideals of the Shaikh Nizam al-Din Awliya and his method of instruction and guidance.

Other Persian Malfuz literature of Marathwada gave the historical and philosophical information about the Sufis and their life in Marathwada.
periphery. The *Piri Muridi* tradition of Sufism also recorded in this Malfuz literature. The religious and spiritual practices of Sufis also recorded in this text. *Ahsan u’l Aqwal* (written in c.1337AD), *Majmu’a* of Sayyid Raju Yusuf Husaini (c.1331 AD), *Nafa’is al Anfas wa Lata’if al Alfaz* (c.1337), *Shamail al Atqiya wa Dal’il Al Anqiya, Hidayat al Qulub wa Inayat Ullam al Ghuyib* (c. 1367), *Gharaib al Karamat wa Aja’ib al Mukashafat* (c. 1334), *Malfuzat –I Sarwari, Fath al Awliya* (c.1620), *Rawzat al Awliya al Maru bi Nafahat al Asfiya* (c. 1780), *Manaqib –e-Fakhriyyah* (c. 1787), *Manfuza –i- Naqshbandi* (c. 1714), *Kashkul –e-Kalimi* (c. 1690), *Tuhafat al Shu’ara, Maktubat –e- Kalimi, Nizam al Qulub, Ma’athir al Kiram* (c. 1786), *Ahsan al Sham’il* etc. *Malfuzat* and *Tazkirat* literature gave the historical information about the history of Sufism in Marathwada. This literature had religious and spiritual approach. But after the objective evaluation of these sources, we can observe the situation of Sufi Khanqahs, Sufi circles, Sufi practices and their history with chronological order. Some hagiographical accounts, like *Rawzat al Awliya* of Azad Bilgrami gave the detailed history of Sufi Saints and Dargahs of Khuldabad. This work had been done by historiographical method. Azad Bilgrami collected all documents from Dargah collection and Nizam state records and wrote this book in mid-eighteenth century. Some documents related to the Inams and grants by ruler in Khuldabad Dargahs had been examined and sealed (English & Urdu) by the Nizam Asaf Jahin State of Hyderabad British officers. These government records and manuscript collections at Greater Dargah Association at Khuldabad gave the historical information about the administration system of Khuldabad Dargahs.

Urdu and Dakhni sources of Deccan Sufis have very significance status in the Sufism history Marathwada. Khwaja Bnda Nwaz Gesu Daraz of Gulbarga (d. 1421), Shaikh Muhammad Ashraf Biyabani (d. 1529) of Ambad, Saint Eknath of Paithan (d. 1599), Sultan Abdul Hasan Tana Shah Qutb Shah (d. 1699), Wali Dakhnai Awarangabadi (d. 1741), Shah Turab Ali Dakani etc. poets and Saints wrote in Dakhni Urdu folk literature in Deccan region. These texts written by early Dakhani writers gave the
influencing information of the spiritual life of people. It gave the some features of the interaction within different sects in Marathwada also. Like Hindu Turk Samwad of Saint Eknath, discussed the synthesis of ideology of Marathi Bhakti tradition and Sufic monotheism. Chakkinama, Shadinamma and Suhagan Namah are famous till today in the rural folk culture in Deccan including Marathwada.

Urdu literature has also so very significance in the history of Sufism in Marathwada. Some texts had been written by Sufis and their disciples. And some books, Tazkirats and hagiographical history books gave the information about the history of Sufism in Marathwada periphery. Mahbub al Watan Tazkira-i- Awliya –i- Dakan of Abdul Jabbar Malkapuri (1899), Aftab –e- Dakan of Tara Sahib Qureshi, Nur al Anwar of Baha al Din al Hasan Uruj (1814), Tadhkira –ye- Riyaz Husayni Mardan –e- Aftab Alamtab –e- Man by Inayat Khan, Halat u Zindagi ye Nizam al din Awliya Awangabadi of Sayyid Hasan, Athar al Sanadid, Tadhkira –ye- Buzurga –e- Dakan Barkat al Awliya, Rawzat al Aqtab al Ma’ruf bi Mazhar-i-Asafiyya of Rawnaq Ali (1931) etc. sources gave the historical information about the hagiography of Sufis of Later Mughal Marathwada periphery. Especially the Urdu literature about Sufis of Marathwada and Deccan region flourished in Nizam state of Asaf Jahin Hyderabad. Later Mughal society had been used the Urdu language compared to the Persian. Then the Urdu text had been available in more number in Nizam Asaf Jahin State. Traveler’s accounts gave the historical information about the Sufis of Marathwada too. Like French traveler Jean de Thevenot visited the Rauza or Kuldabad in 1666 AD during Aurangzeb reign. The British officers of Ajanta and Camp of Aurangabad also gave the travel accounts about the Sufi shrines of Ellora, Daulatabad and Aurangabad.

Muslim Marathi poets had influenced by the Sufi ideas. Shaikh Muhammad Shrigondekar, Shah Muni, Husain Ambar Khan, Jamal Shah, Allam Khan, Shaikh Sultan, Shaikh Chand Bodhale etc. authors had contributed Marathi literature. These curious literature facets had made synthesis culture with harmony in medieval Maharashtra. Shaikh Muhammad is known as ‘Kabir’ of Maharashtra. His father was Raje
Mahammad and mother Phulai. He was belonged to Qadiri Sufi silsila. Shaikh Muhammad Shrigondekar said that Chand Bodhale was the follower of Dnyaneshwar also. And both saints (Bodhale and Eknath) were influenced by Dnyaneshwar. Maloji Bhosale was the pupil or Shishy of Shaikh Muhammad. Maloji built a ‘Math’ in 1595 AD at Shrigonda in Ahmadnagar for Shaikh Muhammad. Shaikh Muhammad knew the languages like Marathi, Persian, Urdu and Sanskrit. He wrote in Yogsangram that, Kama (Sex), Krodh (anger), and Alas (laziness) are the enemy of human being. In Nishkalank Bodh, he did critical analysis on blind faith, rituals and slavery of religious mediators. Shivswroday, was the Sanskrit book of Shaikh. Also his Rupake, Bharude and Abhang are famous today in central Deccan Marathi speaking region. Gopaldas was also the Muslim Marathi poet in Marathwada. He was influenced by the Sufi and Mahanubhav ideology.

Sufis of Marathwada had also the relations with other religious sects. Nizam al din Awarangabadi Chishti was the relations with the Yogi Saints of Aurangabad. Manpuri Parshad Math had the spiritual relations with the Shah Noor Hamwi of Aurangabad. In Kandhar, Hazrat Sarwar Maqdoom Rafai had the relations with the Lingayat Shaiv Math. Saint Eknath was very influence of Sufism. His dialogue poem (samvad) is very famous as “Hindu-Turk Samvad”, in mystical history of Maharashtra. These references and evidences explained the spiritual historical synthesis of the Marathi Bhakti and the Sufism in Marathwada periphery. Number of ideas and philosophical terms with practices had been interacted by these both sects in Marathwada. These traditions had very impact in the rural and urban culture of Marathwada. Sufi centers like Khuldabad, Aurangabad, Kandhar, Ambad and Parbhan have the pilgrimage significance by these devotees from both Hindus and Muslims. They annually celebrated the Urs festivals and Ziyarat at Sufi Dargahs in Marathwada. People come from Karnataka, Andhra Pradesh and Madhya Pradesh for these occasions. A very sweet and spicy food serves by the Langarkhanas of Khuldabad and other major Dargahs in Marathwada. District magistrate declared holidays for every year in Districts of
Marathwada for different Urs festivals in the region. The impact of Sufi Dargahs has very deep routed in the common social tradition from historical period. From elite to common folk, everyone come to Dargahs for the spiritual guidance and moral support for their security and other good wishes. Women come for fertility wishes and perform prayers for it to Sufi Dargahs. Samaa and Qawwali ceremonies and program performed every Urs festivals in Marathwada.

Also the study had done for the history of Sufism in Marathwada, explained their reformist ideology and significance of the Sufis relationship with life in the world. The Sufis of Aurangabad worked for water supply and curing the sick at Khanqahs. They nurtured the values of humanism and universal brotherhood. Sufi Dargahs are still inspiring, guiding and showing the path of harmonious life. The spiritual power of Sufis fulfilled an essential social function in providing the hope and possibility of protection against sickness, drought, violence or any of the other manifold insecurities of life. They had done the works of mystical enlightenment (ma’rifat) and miracles (karamat) equally possible, in literature. The Sufi institutions and Sajjada Nashin mad the tradition of Sufi history in Marathwada. Many Dargahs have the social and cultural significance from historical period. Ritual practices at Sufi shrines have the anthropological, sociological and spiritual importance in history of Deccan.

To conclude in this study of the Sufism in Marathwada, the evidence explained the rise, spread, literature and interactions of Sufis in Marathwada. At last, Sufism is the mystical philosophy of Islam. In Marathwada, it took root in both the rural and urban areas from the twelfth century AD to Mid-twentieth century, historical period. The number of Khanqahs exercised a deep social, political, economic and cultural influence in Marathwada. Sufis had the liberal religious attitude towards others. They have many interactions with different religious sects in Marathwada. The major theme of this study has been an attempt to bring together what has often been seen as a Sufism into an integrated picture of historical Marathwada, despite its historical scenario, was ultimately
shared between different social, ethnic and intellectual groups. Despite their many often differences, writers, poets and rulers, peasants, shared a common dependence with love upon the Sufi saints and their Dargahs. Sufi Dargahs in Marathwada and narrative text in Persian, Marathi, Dakhani Urdu and Sufi silsila, were mutually dependent expressions of a broadly acknowledged Islamic cultural system. The Sufi literature of Marathwada periphery are trying together the memory of the region’s Sufi saints, poets and *Pir Murid* tradition for their mutual preservation. The tradition of Urs and other festivals at Sufi Dargahs in Marathwada remained the most popular in Hindu Muslim society today. The Dargahs of Sufi saints formed a means of bridging the gap between past and present time. Sufi Dargahs architecture has the historical importance in Marathwada region. People come to Dargah for perform the rituals and *Fatiha*. They come annually for pilgrimage to Dargah to celebrate the *Urs* festivals. This Sufi tradition created a new sacred geography in the Deccan today.

Future dissemination of research work is the comparative study of spiritual and cultural tradition of Marathwada and other parts of Maharashtra and North Karnataka in Deccan region. The Warkari movement of Pandharpur and its scope in entire Marathi speaking region of Deccan has also the significance status in Deccan history. It can be new facet of history in Deccan to focus on the all points of Pandharpur movement and Sufism in Maharashtra Deccan. It should be study.