Chapter 3

SUFIS OF MARATHWADA

The spread of Sufism began in Marathwada region situate in the mid Godavari basin began in the eleventh century AD and the Sufi silsilas of Qadriya, Chishtiya, Jaunaidiya, Suhrawardiya, Naqshbandiya and Rafaiya became particularly popular in the Marathwada, region. There are historical references of the visits of nearly seven hundred disciples or murids of Nizam ud Din Auliya of Delhi to Daulatabad – Khuldabad area in the thirteenth and fourteenth century. Sufism had spread far and wide in Marathwada region during the administrative periods of Khilji, Tughalaq, Bahamanis and the other Southern / Deccan Muslim Shahis. ¹

1) Dargahs, Silsilas & Sufis of Khuldabad:

1.1 Burhan al-Din Gharib: 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. ²

Burhan al-Din Gharib – Life and Teaching: Hamid Qalandar wrote the Malfuz known as, Khayr al-Majalis. The Fawa’id al-Fu’ad Malfuz literature also gave the information about Chishti circle of Nizam ad-Din Auliya in Delhi. Amir Hasan Sijzi wrote this master peace about the daily life and Majalees of Nizam ad-Din Auliya in Delhi. Other Malfuz was Nafa’is al-Anfas wa Laa’if al-Alfaz (Choice Sayings and Elegant Words) compiled by Rukn al-Din Dabir Kashani in forty eight sessions between Muharram 731 AH / October, 1331 and 4th Safar, 738 / 1st September, 1337. ³
Rukn al-Din Dabir Kashani gave the information about family background of Burhan al-Din Gharib, in his *Nafa‘is al-Anfas Malfuz*. He refereed that, Gharib had two uncles, one of whom taught Islamic Law in Daulatabad. Burhan al-Din Gharib had completed all religious education before the age of legal responsibility. He preached the Namaz as imam at the Id festival, when he was seven year old. He was practicing *zikr* at the age of Six. At sixteen, Burhan al-Din Gharib decided to remain celibate against his mother’s wishes. He did not want to marry. He fasted continually until his mother finally gave up her insistence that that the marriage. Burhan al-Din Gharib had very close relations with spirituality with his Shaykh, Nizam ud-Din Auliya Dehlawi. He was the best one within all Khalifas of Nizam ad-Din Auliya. Hasan Mir quoted in his Malfuz, *Hidayat al-Qulub wa Inayat Ullam al-Ghuyub*, as “Burhan al-Din Gharib has both eyes on me and does not attend to any other”. This was the statement by Shaikh Nizam ud-Din Auliya. 

Hammad al-Din Kashani, the disciple of Burhan al-Din Gharib, recorded of him that never in life did he disrespectfully turn his back toward his masters (Shaikh Nizam ud-Din Auliya) tomb in Ghiyaspur (a suburb of Delhi). Burhan al Din received the Khilafat from Nizam al-Din Auliya, the hat of initiation. When Burhan al-Din Gharib migrated from Delhi to Khuldabad, he had a cot with him. Also, when Burhan al Din Gharib was on the deathbed, he called for Nizam ud Din’s rosary. At the first time, when Burhan al-Din Gharib went to Khanqah of Nizam ud Din Auliya, the attendant announced that Burhan al Din, a poor man (‘gharib’) had arrived. The Shaikh remarked that he is indeed poor now, but the whole world will come to know him. Burhan al Din Gharib had spiritual perfection in Khanqah. The Shaykh gave to Burhan, the dominion (*vilayat*) over the Deccan.

In *Sama*, Burhan al-Din Gharib was completely extreme experienced much ecstasy and said the prayers of lavers. He had a distinctive style in dancing, so that the companions of this saint were called ‘*Burhani*’ among the lovers. He was distinguished for his ecstatic temperament and his love of musical sessions.
Shaikh Nizam au-Din Auliya died at 18 Rabi’awal 725 / 12 March, 1325. Mir Khwurd explained in his Siyar al-Awliya, that Shaikh Nizam ud Din Auliya decied to selection of the ten Khalifas. Other late Sufi hagiographers insisted that Burhan al-Din Gharib had been the first khalifa invested by Nizam al-Din. Majd al-Din Kashani wrote in Ghariab al-Karamat that Shaikh Burhan al-Din Gharib was the world axis (Qutub-i-‘Ala), the supreme figure in the Sufi hierarchy. 10

**Burhan al Din Gharib on Sufism and Pir Muridi tradition:** Pir-Muridi means the Master and Disciple relationship in *Tasawwuf*. Rukn al Din Ibn Imad al Din Dabir Kashani Khuldabad quoted in his book, *Shama’il at-Taqiya* that Burhan al Din Gharib gave the following description of the ideal Sufi master (Shaykh / Pir).

“The perfect master and teacher is that one who is both lover and beloved, both the seeker and the sought, both the impassioned and the impassioning, both the perfect and the perfected, both the astonished and the absorbed. His way is sometimes intoxicated and sometimes sober, at times absorbed and at times affected. The master is the guide and exemplar.” 11

Rukn al-Din Kashani once was going to Delhi, accompanying Sultan Muhamad ibn Tughlaq on horseback. Rukn al-Din rode the whole way with his back to Delhi and his face turned to Burhan al Din Gharib in the direction of Daulatabad. In a similar way, Qutb al-Din Dabir was going to perform pilgrimage to Nizam al Din and as soon as he saw the dome (*Qubba*) of his tomb, he got off his horse and put his face on the ground, performing the rest of the pilgrimage on foot. 12

Rukn al-Din Kashani, the murid of Burhan al Din Gharib, in his speculative work *Shama’il al-Atqiya*, written with the approval of Burhan al-Din, made use of many classical works of Qur’anic commentary, hadith, and law, in addition to writings on Sufism. Hadith texts were frequently, “An angel (*farishta*) does not enter a house in which there is a dog or a picture on the wall”. The dog, in Burhan al-Din Gharib’s view, symbolizes the carnal soul (*nafs*), while the pictures stand for the love of things other than God. Burhan al Din Gharib was teaching stories it can be found also in classical authors such as al-Ghazali. 13 The Chishtis
followed practices based on the *pir Muridi* relationship. They go as pilgrimage to tombs of saints and the observation of their death anniversaries or ‘urs. Burhan al Din gave the explanation of this practice, quoted in *Ahsan al Aqwal*.

*When a dervish wishes to visit the dead, he presents his wish to the spirit of the dead, goes out of the house and into the road. He goes reciting what he intended, and when he arrives at the head of the tomb he does not stand at the foot. He stands before the tomb and recites the Fatiha (Quran 1) once. The Throre Verse (Quran2:255) once, and Quran 102 three times, Iklas Surah Quran 112 ten times, and durud (blessing the Prophet Muhammad peace be upon him / buh) ten times, and then he returns.*  

**The ‘Urs**: The Chishtis enjoyed the death anniversary (‘urs, literally, wedding) of major Saints. They performed al Fatiha and food was blessed and distributed within the all present followers, Shaikh Nizam al Din Auliya celebrated the ‘urs of Farid al Din Ganj-i-Shakr. *Ziyarat* or pilgrimage to tombs 9mazar / sepultures) was not worship of the people buried there, but a worship of God that looked to the saints as a kind of intermediary.

**Jama’at Khana of Shaikh Burhan al Din Gharib**: The *Jama’at Khana* was the center of activities used by the Chishtis. It was the ‘House of Gathering’. It was no like the Khanqah. The Chishti *jama’at Khana* was the residence of the Shaykh. Meals (*Langar*) were taken there, people slept there, and the basic teaching activities, interviews, and rituals (including *samaa*) also took place in central room of the *jama’at khana*.

Farid al-Din Ganj-i-Shakkar’s concept of *jama’at khana* was that it be hidden from the people, a retreat rather than a showplace. Nizam al-Din Auliya also maintained a simple *jama’at khana* in Delhi. Burhan al-Din Gharib and Zayn al Din Shirazi maintained *jama’at khana* in Khuldabad. The desire for privacy was probably the reason for the selection of Khuldabad, several miles away from the Daulatabad fort, at the site for Burhan al Din Gharib’s *jama’at Khana*.  

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Burhan al Din Gharib’s personal attendant Kaka Shad Bakhsh managed all aspects of jama’at khana administration. Some murid took care of secretarial tasks such as correspondence writing out letters of authorization, and keeping the accounts for the kitchen, (cooking’s, water and carrying things). Visitors must follow the rules of jama’at khana. Burhan al-Din Gharib himself was asked to instruct in manners of jama’at khana.\textsuperscript{18}

**Burhan al Din Gharib Chishti & His *Tariqa* in Khuldabad - Daulatabad circle:**

1.2. a) **The Disciples of Burhan al Din Gharib:** Discipleship (*Irdat* or desire), or *muridi* according to Burhan al Din Gharib, is an action of the disciple, not the master. The *Shama’il al Atqiya* gave the information about murid tradition. Burhan al Din said that the disciple or murid must become a lover of the master’s sainthood, so the he can depart from the power of his own longing, and the desirer (murid) can become the desired (*muraad*) of the master.\textsuperscript{19}

b) **Farid al Din Adib Chishti of Daulatabad:** Farid al Din Adib Chishti was the real disciple of Burhan al Din Gharib in Daulatabad. He was Khalifa of Gharib in Daulatabad region. He was also perfect in the musical audition or *samaa*. He was always practical fasting or Roza. He became initiated when he was eighteen, though Burhan al Din Gharib compared him in spiritual maturity to a disciple of thirty years service.\textsuperscript{20} When Burhan al Din Gharib told him that he would become a Khalifa, he wept bitterly and prayed to Allah to take him before his master. Accordingly, he died on 29 Muharram 738 / 17 August, 1337, thirteen days before Burhan al Din Gharib’s death. \textsuperscript{21}

c) **Sayyid Nasir al Din Paon Payk (The Footman) of Khuldabad:** According to *Shamail al Atqiya*, Sayyid Nasir al Din received his authority along with Zayn al Din Shirazi three days after the death of Burhan al Din Gharib.
d) Malik Mubarak Chishti: Malik Mubarak was the pious disciple of Burhan al Din Gharib. He was a noble at Daulatabad. His career had the line between court life and Sufism could be very hard to define. After visiting most of the Sufis of Delhi he decided that only Burhan al Din Gharib could be his master (Pir). Burhan al Din Gharib said of him, ‘he is both a man of affairs (kasib) and a dervish’. He went on pilgrimage to Mecca. He died in Khuldabad just two years after the death of Burhan al Din Gharib, in 740 / 1340. He is also known as Fakr al Din Pir Mubarak Karwan Chishti at Khuldabad.

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e) Zayn al Din Shirazi of Khuldabad: Shirazi was the very dominant Chishti figure in Khuldabad Sufis. He was the murid of Burhan al Din Gharib and Khalifa or successor. Zayn al Din Shirazi was born in Shiraz, Iran in 701 / 1301 and came to Delhi with his uncles after performing pilgrimage to Mecca. He migrated with his teacher Kamal al-Din Samana to Daulatabad. He was against the practice of samaa. After his questioning with Burhan al Din Gharib, he was satisfied, so he converted to Sufism. He learned all knowledge from his master. He obtained the cloak of succession (Khirqa-i-Khilafat) on the ‘urs festival of Nizam al Din Auliya on 17 Rabi’al Awwal 737 / 24 October 1330. The pir murid (master disciple) relationship between Zayn al Din Shirazi and Burhan al Din Gharib was very close. By placing Burhan al Din Gharib in the position of the representative of the Prophet Muhammad (pbuh), Zayn al Din regarded his master as holding the supreme spiritual position of his time. “Without the protection of Shaykh al Islam Burhan al Din”, Shirazi remarked, “How would spiritual wayfaring / suluk be possible?”

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Shirazi received the spiritual genealogy from his master as a sign of spiritual perfection. He studied the Quran and Sufi teachings. He also observed the work of al Ghazali, Minhaj al Abidin. According to Hidayat al Qulub Malfuzat, Zayn al Din referred to other Sufi classics, such as the works of Qushayri and Hujwiri. Ones time, he said, ‘The path of our masters is the path of the heart’. The normal requirements of Islamic law (Fara’iz) and the Prophetic example (Sunna), in his view, establish,
regulations of purity as a trial designed to release humanity from the evil results of their free will. He always performed the worship or *nawafil*.  

He recommended the following daily *nawafil* schedule:

- The *Ishraq* prayer / Namaz (at the sun rises)
- The *Chasht* prayer (at mid morning before noon)
- The *Zawal* prayer (at noon)
- The *Pishin* prayer (at mid day)
- The Sham prayer (at the evening)
- The *Bayn al ash’yn* (at between evening and nightfall)
- The *khuftan namaz* (at the bedtime)
- The *tahajjud namaz* (at after midnight to before *fazr)*.

These spiritual practices had to be flexible, in order to deal with the ever-changing nature of the *nafs*. Shirazi also practiced fast.

Zayn al Din Shirazi visited to Delhi in June 1348 AD. According to Azad Bilgrami, Zayn al Din Shirazi had been doing a daily complete recitation of the Quran for the spirit of Nizam al Din Auliya Dargah, staying morning’s meditations in his tomb. Firuz Shah Tughlaq met with Zayn al Din Shirazi at Delhi on 18 Safar, 752 / 16 April, 1352. He invited him to stay permanently at Delhi. But Shirazi returned at last to Daulatabad in Deccan. On the way, he visited both arid al Din *Ganj-i-Shakkar* Dargah at Ajodhan and Muin al-Din Chishti Dargah at Ajmer. Azad Bilgrami discussed the Malfuzat about Zan al Din Shirazi in medieval Deccan. The three lost Malfuzat are *Dalil al-Salikin* by Azizi, *Hubbat al Qulub min Maqal al Mahabub*, and *Hubbat al Mahabba*. The last takes place after his return from Delhi, beginning Rajab 755 / August, 1354 and going to the end of his life. Shirazi died on 25 Rabi al Awwal 771 / 27 October, 1369, without having any khalifa. Zayn al Din’s mazar was built opposite that of Burhan al Din Gharib Dargah. Since he was the twenty second in the Chishti lineage, Zayn al Din is known locally as ‘the twenty second master’, *baa’is Khaja*.  

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Spiritual Genealogy of the *Chishti Saints* at Khuldabad till *Baa'vis Khaja*

Muhammad, the Prophet (pbuh) d. 10 AH/ 632AD

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Ali ibn Abi Talib d. 40/661

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Hasan al Basri d. 110 / 728

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Abdul Wahid ibn Zayd

↓

Fuzayl ibn Iyaz d. 187 / 802

↓

Ibrhim ibn Adham d. 163 / 779

↓

Huzayqa al Mar’shi

↓

Hubayra al Basri

↓

Abu Dinawari

↓

Alu Ishaq Chishti

↓

Abu Ahmad Chishti d. 355 / 966

↓

Muhammad Cishti d.411 / 1020

↓

Yusuf Chishti c. 459 / 1069

↓

Mawdu Chishti d. 520 / 1126

↓

Al Sharif al Zandani

↓

Usman Harwani d. 607 / 1211

↓

Moin al Din Chishti d. 633 / 1236

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Qutb al Din Bakhtiyar Kaki d. 633 / 1236

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Farid al Din Gnanj –i- Shakar d. 664 / 1265

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Nizam al din Auliya d. 725 / 1325

↓

Burhan al Din Gharib d. 738 / 1337

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Zayn al Din Shirzi c. 771 / 1369

According to Prof. Carl Ernst that the Chishti lineage emerged claiming descent from Zayn al Din’s disciples Shamna Miran (d. 798 / 1398), whose tomb is in Miraj. Sufi tradition of Khuldabad said that it shows Zayn al Din Shirazi surrounded by six disciples, Sayyid al Sadat, Amir Hasan, Mawlana Ya’qub, Shah Kuchak, Sayyid Shamna Miran and Sayyid Zayn Yusuf; but no Khalifa. Ernst Carl found a copy of *shajara* document in collection of Nurud Din Khuldabadi at Aurangabad. Another tradition spread in Aurangabad that, the five *murid* of Shirazi; named Shams al-Din, Ya’qub Qandhari, Ya’qub, Shah Kuchak, and Qazi Hamid al-Din ibn Qiwan Babi. He *Shajara* document safe at Khwaja Ahmad ibn Khwaja Abdal, in Dargah of Zayn al Din Shirazi Bawis Khwaja, in Khuldabad.28
f) The Kashani Family: There were number of Sufi murid of Burhan al-Din Gharib at Khuldabad – Daulatabad periphery. In this list, the ordinary murid, nobles, administrators, ruling sultans, the Shaykh(s), the religious scholars, soldiers and other residents of Daulatabad Khuldabad region. The Kashani family, including both parents and their four sons, were dedicated followers of Burhan al Din Gharib. The father Imad al Din Kashani expressed the intention to become murid of Burhan al Din Gharib, before he died. Their mother, who was a daughter or descendant of Farid al Din Ganj i-Shakkar, was herself accepted as a disciple.

Majd al-Din Kashani was the first murid of Burhan al Din Gharib from the Kashani family. He tried to give a gold ring to Burhan al Din Gharib by way of thanks. But Burhan al Din Gharib gave it back. He said,

“By the spirit of Shaikh al Islam Nizam al Din, sell it and spend it. A dervish ought not to receive things of this kind”.

Hammad al-Din Kashani was the author of Ahsan al Aqwal, in which he collected Burhan al Din Gharib’s teachings and arranged them by subject. Hammad al Din Kashani also write the books on Sufisim, named Manafi al-Muslimin on Islamic law and Risala I Husul al Wusul and Asrar al Tariqa on Tasawwuf (Sufisim). Azad Bilgrami gave the references in his, Rawzat al Awliya.

One time in Khuldabad, Burhan al Din help a murid, Qazi Farid al Din Yusuf, by suggesting a chant to solve his problems. Qazi Farid made pilgrimage to the Dargah of Burhan al Din Gharib to received posthumous instructions, the last time shortly before his death in 761 / 1360, in Sagar near Gulbarga, where he is buried in the southwest corner of Sufi Sarmast’s Dargah.

Hammad al-Din Kashani reportedly brought aver a thousand people to become disciples of Burhan al Din Gharib. Burhan al Din Gharib instructed to Kashani to continue in his prayers and study. Hammad al Din Kashani gave information that, Burhan al Din Gharib predicted that Hammad al Din would become a living saint (Zinda Wali), implying that this did in fact occur.
Majd al Din Kashani was the best murid of Burhan al Din. He was the author of *Gharaiib al Karamat*, a narrative work summarizing the miracles and revelations of Burhan al Din Gharib, along with a supplement, *Baqiyat al Karamat*, which is no longer extant. He wrote like storytelling. When Burhan al Din Gharib appeared to be on his death bed in 737 / 1337, he asked Majd al-Din and Rukn al-din to pray for him with Quranic prayers. Rukn al Din Kashani was the most prolife writer of the family. He wrote *Nafa’is al Anfas* as a *Malfuzat* in diary form. He also wrote the Quran commentary entitled *Ramiz al-Walihin* (Ciphers / cipher of the mad lovers) and *Shama’il al-Atqiya* as an encyclopedia of Sufi teaching. Burhan al Din Gharib called him ‘a collector of stories’, and ‘the spiritual secretary’.

Rukn al Din Kashani recorded frequent events marking his growing intimacy with Burhan al Din Gharib. Gharib introduced a number of his friends from political court to Burhan al Din Gharib, and discussed their family problems with him. Burhan al Din Gharib predicted that Rukn al Din’s son Salih would also grow up to be worthy and would sit with him as a disciple. Rukn al Din Kashani gave deep spiritual account on “Burhan al Din Gharib *Rahamat ulah alayh* (Allah remember him with good and happiness)”.

g) **Kaka Shad Bakht Chishti**: Shad Baksh was the personal attendant of Burhan al Din Gharib. When the sultan presented a gift of three thousand *tankas*, Kaka suggested accepting it, but Burhan al Din Gharib insisted on distributing it. This event noted by Azad Bilgrami, in his *Rawzat al Awliya*. Burhan al Din Gharib entrusted him with the responsibility for distributing food and clothing to others. It was Kaka Shad, who undertook the project of constructing his master’s sepulture (tomb), as an inscription on the tomb testifies (epithet). For this work, he went to Delhi to have a workman construct a wooden model of the tomb of Nizam al Din Awliya, and brought it down on horseback to serve as a model for the tomb of Burhan al Din Gharib, which was completed in 744 / 1343-44; this wooden model was in existence until very recently. Kaka was the first administrator of Burhan al Din Gharib’s shrine, and he died
Azad Bilgrami gave the references cited by Abd al Majid statements about the Gharib’s Dargah. Azad Bilgrami also gave the information about inscription and wooden model of Mazaar. Carl Ernst searched and inquired about the model, but according to the shrine attendants (Mujawar), it is now destroyed.  

**h) Latif al Din Chishti:** He was a nephew of Burhan al Din Gharib. He was manager of the ceremonial position of holding the toothpick during meals in the hospice (Khanqah). He was extremely pious in matters such as the Fatiha or reciting Quran over food. He was also the administrator of Burhan al Din Dargah after the death of Kaka Shad Bakht. Lati al Din Chishti had a special shawl that belonged to the Shaykh; it presented by him to Hammad al Din Kashani, before death. Latif died at c. 761 / 1359.  

**i) Shams al Din Fazl Allah:** Shams al Din Fazl Allah, a brother of Zayn al Din Shirazi and a teacher of the Quran. He was second rank murid of Burhan al Din Gharib. He was the wise dervish into the circle of Burhan al Din Gharib. He is also shown asking whether it is all right to teach children for money and Burhan al Din Gharib approved it.  

**j) Taj al Din Muhammad Lashkar:** He was a former soldier in the Tughlaq reign in Daulatabad. His relationship with Burhan al Din Gharib was more worldly than spiritual. Muhammad Lashkar complained to the Pir (Shaykh Burhan al Din) of his family’s poverty. Muhammad Lashkar later was names commander of the Badarket fort and was much better off financially. Around 754 / 1353, Zayn al Din Shirazi named him the third administrator of the shrine of Burhan al Din Gharib.  

**k) Qazi Rafi al Din Muta’allim:** Qazi Rafi al Din was the very old murid of Burhan al Din Gharib. He was a learned man within Sultan Muhammad ibn Tughlaq’s government. He was the author of a *Risala I Karamat* (Treatise on Miracles).  

**l) Ibrahim Burhani:** He was the poet murid of Burhan al Din Gharib Khuldabad Chishti. Ibrahim Burhani was a soldier and poet, whose
pen name ‘Burhani’, was taken from his master’s name. He composed the verses inscribed on the wall of Burhan al Din Gharib’s tomb. 44

**m) Other visitors to Burhan al Din Gharib:** Burhan al Din Gharib also had frequent visits from members of the scholarly class. These encounters were not always friendly but intellectual discussions and debates. The list of general visitor scholars to Burhan al Din as following:

- Aziz al Din Hafiz: an expert on Quranic recitation
- Nur al Din Iman: an expert on Quranic readings come from Delhi
- Sadr al Din Mufti: a descendant of Shihaab al Din Suharawardi Delhi. 45

### 1.3 Women & Female Sufis in Khuldabad region:

In Chishti circle of Khuldabad, Bibi Hajira was the high status in Khuldabad. 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. 46 The five sisters of Burhan al Din Gharib, known locally as ‘The Five Ladies’, (*panch bibiyan*), also had a prominent position in Khuldabad Chishti circle. 47 Azad Bilgrami said the information about Khwan Bibi, in his Rawzat al Awliya book. Maulana Zayn al Din Shirazi adopted to her. Shirazi had great affection for her, and for that reason she is known as, ‘the adopted daughter’, *mutabanna sahib – zaadi*. She was a great devotee and ascetic. She was known as Maulana Bibi Sahiba. Khwaja Bibi was excelled in religious learning. Once Burhan al Din Gharib said in the speech that, “By the holiness / supreme importance of the good women and the good men”. One of these holy women was the mother of Rukn al Din Kashani, herself a daughter or descendant of Farid al Din *Ganj i-Shakkar*. Burhan al Din Gharib concluded that learning from one’s mother was a highly important part of spiritual development. 48 There were four brothers named Khayr al Din, Qabu, Jildak and Abd al Rahman, known as the children (*farzandan*). They were attendants (*Khuddam*) of the Shaykh (Burhan al Din Gharib) at Khuldabad Khanqah. The four children entered the service of Burhan al Din Gharib in very young age.
Ahsan al Aqwal quoted the incident; Kaka Shad Bakht gave a whipping to Abd al Rahman and Jildak because they disturbed his reading. Again, the two went and complained to Burhan al Din Gharib. He warned Kaka Shad Bakht and said that those who treated his children well also treated him well, and the same held true for ill treatment.\(^{49}\)

Azad Bilgrami explained the importance of Burhan al Din Gharib’s treatment of these children, seeing it as an indication that the Shaykh’s beneficent influence continued for all future disciples. Burhan al Din Gharib said that the children were his disciples without him having to act like a master. Thus the term, ‘Children’, is now generalized to mean all disciples (murid). Azad Bilgrami explained also that, Burhan al Din says that the wise protect the children, meaning that the Sheikhs will protect the disciples. The all disciples (Murid) in the Chishtiya order will be protected by Shaykh (Pir). Now days, Hindu and Muslims devotees come to Burhan al Din Dargah or Shrine at Khuldabad regularly.\(^{50}\)

1.4 Shah Mun-tajab ud-Din Zar Zari Zar Baksh: He was the first Chishti Sufi saint, who came to Khuldabad in Thirteenth century AD. Shah Muntajab ud Din, surnamed Zar Zari Zar Bakkh, meaning ‘generous’, was one of the earliest of the Chishtiya, and was sent to the Deccan by Nizam ud Din Auliya of Delhi. Munajabu ud Din was accompanied by 700 disciples. His place of Khanqah was near to Sohan baoli (pleasing well). Now, his tomb placed near to the well. He died in 709 / 1309.\(^{51}\)

The Chishti Malfuzat Ghara’ib al Karamat gave the early information about Zar Zari Baksh. Muntajab ud Din was the brother of Burhan al Din Gharib. Muntajab ud Din came to Daulatabad before the general migration imposed by Sultan Muhammad ibn Tughlaq in 1329.\(^{52}\) They were fulltime sufi leaders, who came to Daulatabad before Tughlaq. They did not themselves take part in military activities. Nafa’is al Anfas, gave the information about the migration from Delhi to the Deccan. Nizam al Din did send some Chishtis south from Delhi to Malwa and the Deccan. One such murid was Shaikh Musa Daulatabad, who came to visit and ask his advice. Another was Burhan al Din Gharib’s brother, Muntajib
Muntajib ud Din was the first disciple of Nizam al Din Awliya in Deccan. Nizam al Din gave the wilayat or sainthood (from vali, friend [of God], Saint), authority of the dominion of Delhi to Nasir al Din Mahmud, Chirag I Dehli, and Malwa to Wajih al Din Yusuf, and so on, in this way, Muntajib al Din received the dominion over the entire Deccan. After Muntjib, his broth Burhan al Din was the Khalifa of Deccan Chishti circle.

Muntajib al Din departure had been made from Delhi, accompanied by seven hundred Sufi saints. After some years passed, when suddenly one day, Nizam al Din asked Burhan al Din Gharib, ‘Was your brother Muntajib al Din older or younger?’ From this question Burhan al Din guessed that his brother had died, and in a scene drawn out with many dramatic touches, Malfuz literature describes how Nizam al Din then conferred the vilayat (Khilafat) of the Deccan upon Burhan al Din Gharib. Nizam al Din presented him with his own sandals as a token of their continuing connection, and also ordered seven hundred (or fourteen hundred) of the assembled disciples to accompany Burhan al Din Gharib in palanquins to the Deccan.

The story given by historian Ferishta, relates that on the caravan down from Delhi to Daulatabad, by the grace of Nizam a Din Awliya; Muntajib al Din miraculously received a gold coin or bar every day to defray the expenses of the fourteen hundred during the journey. The second story about the relation of Gold and the Shaykh that, in Daulatabad
famine, Muntjib al Din prayed for help the people, where up golden branches grew from the ground. The collection of Sufi legends, Tazkira I Awliya I Khuldabad Sharif, gave the information of third story; Zar Zari Zar Baksh was born with a golden diaper (langota).  

The Sana Bai Ki Bao’di (Well of Sona Bai) situated at near the Dargah of Muntajib al Din. The Hindu princess Sona Bai (Gold Woman in Marathi Language), who became a disciple of Zar Zari Zar Baksh. According to Rawzat al Awliya, she and her family converted to Islam, and she eventually became an adept mystic. Sona Bai’s tomb lies between the mazar of Zar Zari Zar Baksh and his mother Bibi Hajira. At Khuldabad, Zar Zari Zar Baksh is also known locally as Dulha Miyan, the noble bridegroom, according to one source because he died young. Hindus and Muslims alike participated in all the rituals at the annual festival of Dargah Urs.  

The Dargahs of the two brothers Burhan al Din Gharib and Muntajib al Din Zar Zari Zar Baksh in recent times have formed a single joint institution, known as the ‘Greater Dargah Society’, Dargah- I Had-I Kalan. The other main shrine institution in Khuldabad is the ‘Lesser Dargah Society’, Dargah-iiu Hadd-I Khurd, which oversees the tomb of Zayn al Din Shirazi, Sayyid Shah Yusuf al Husayni Raju Qattal (d. 1331), and some related shrines. The two societies appear to have been formed under the Nizams, since the Shrines of Burhna al Din, Muhntajibal Din and Zayn al Din were administered as a single unit during Mughul times. Papers or Manuscripts in the collection of Farid ud din Saleem of Khuldabad, president of the Greater Dargah Society, documents covers a period from 1605 AD to the early 1800 AD, and comprises a continuous record of Mughul policy toward these shrines, with documents form every emperor from Akbar to Bahadur Shah, as well as from the Nizam of Hyderabad.
1.5 Hazrat Shaha Jalal ud Din Ganj I Rawan Suharawardi:

Saiad Shah Jalal ud din or Ganj Rawan Ganj Baksh (which means "moving treasure"), was born at Khirkan near Bukhara and established the earliest Islamic mission in the Dakhan before the invasion of Ala ud din Khilji. He settled down at Unasnagar, near Daulatabad. Ganj Rawan's tomb at Roza has two trees growing near it, one of which is reputed to have grown from a staff given him by his preceptor, and the other from a branch of the first. Both are said to possess miraculous properties.  

In Khuldabad, Jala al Din, better known by the epithet Ganj I Rawan means ‘flowing treasure’.

1.6 Hazrat Sayyad Yusuf Hussaini Raju Qattal:

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 Bandanawaz surnamed "Gaysu Daraz" or " the long-ringletted. Sayyad Yusuf was a Sufi "mashaikh," and wrote a religious, poem called “Tuhaft-en-nasayeh." He died in H. 726 and was buried at Rauza (Khuldabad). He was a disciple of Khwaja Nizam ud Din Awliya and a notable mystic poet. A small manuscript in Persian of about nineteen folios bearing the name Diwan e-Shah Raju Qattal is preserved in the Asafiyya library of Hyderabad, Andhra Pradesh.

Gesudiraz wrote about the Sufic history of his father, Raju Qattal Hussaini. Raju Qattal died at 5 Shawwal 731 AH. Malik Ambar built his tomb also near the Dargah. Raju Qattal Husaini Dargah has 15 by
15 square feet in squared hall. The entrance gate has in southern side of the complex. Small Khanqah and Masque attached this complex.\

1.7 Hazrat Haji Nizami Peshimam (Kagajipura):

He was Imam in Hazrat Burhan al Din Gharib’s group of Chishti sufis, which came from Delhi. He was Pesh Imam for Namaz in Masjid, and then he called as ‘Peshimam’ in Khuldabad region. His Dargah established after his death in Kagjipura in Khuldabad.\

1.8 Hazrat Shaha Khaksar Qadiri (Suli Bhanjan):

He born at Bijapur, but migrated to Khuldabad. He accepted the Qadiriya silsila in Khuldabad. He died at Suli Bhanjan village near Khuldabad in Aurangzeb period. He said that the human body made by soil and it will mixed after death in soil. While this quotation, he famous as Khaksar (‘Khak’ means soil). His Urs festival celebrates by devotees at every year in 26th Rajjab month.

Spiritual geneology of Khwaja Khaksar Qadiri

Hazrat Shaikh Abul Qadir Jilani ↓
Shaha Qutub Rabbani
Mehboob Subhani Qadiri
Sayyad Shah Abdul Rzzaq
Shaha Sayyad Zain ul Abidin
Shaha Nasim Ullah Saheb Dost
Shaha Muharir Abdul Rahman Sahab
Shaha Abdul Wahab
Shaha Badr ud Din Haqqani
Shaha Sadr ud Din Sahab Qadiri
Shaha Noor ullah Qadiri
Shahjo ud Din Qadiri
Shaha Munt jab ud Din
Shaha Mehtaab Qadiri
Hazrat Shaha Khakhsar Qadiri (Sulibhanjan Dargah)

1.9 Hazrat Peer Mubarak Karwan:

He was the murid of Hazrat Burhan al Din Gharib Chishti Khuldabadi. He died at 5 Shawwal 731 AH. His Dargah situated 2 Mail
from Burhan al Din shrine, every year urs festival enjoyed by devotee at fifth Shawwal month. Female devotees have not permission to enter inside the Dargah.

1.10 Hazrat Bibi Aayasha Maqbaraa:

Another famous female Sufi in Khuldabad was Bibi Aayasha. She was the daughter of Shakh Farid ud-Din Ganj e-Shakhar. Bibi Aayasha had spiritual guidance from Hazrat Nizam ul-Din Auliya Dehlawi. She also migrated from Delhi to Khuldabad with Hazrat Burhan ad-Din Gharib by order of Shaikh Nizam ud-Din Auliya. Every Friday, Burhan al-Din Gharib visited to Bibi Aayasha to check for daily needs. Because Hazrat Nizam ad-Din Auliya ordered to Burhan al-Din for care to Pirzaadi Bibi Aayasha, the daughter of Baba Farid. Her mazaar or dargah located at south side of Khuldabad and opposite to the Dargah of Amir Hasan Sijzi.

1.11 Amir Hasan Ala Sanjari Sijzi:

He came from Seistan, also known as Amir Hasan Dihlawi Sijzi and was a disciple of Nizam ud Din Awliya. His original name was Najm ud Din Hasan. He had born at Badaun in AD 1253. He came to Delhi early in his youth and received education according to the current syllabuses of studies. He had heard of Shaikh Nizam ud Din at Badaun, but met him in Dehli. Barani Ziya ud Din tells that he was also well informed about the chronicles of the Sultans and the renowned Ulama of Delhi. Opinion differ on the word Ala which became a part of his name as he himself wrote it as Hasan Ala Sijzi in Fawaid al Fu’ad. May be he borrowed ‘Ala’ from his father’s name which, according to some, was ‘Alaud din Sistani, and was generally known as ‘Ala’I Sijzi. Amir Hasan, Amir Khusrau and Sultan Ghayathuddin Balban’s eldest son, Prince Sultan Muhammad, were contemporaries and received their education in the same academic and cultural milieu which has made Dehli as one of the foremost centres of Islamic learning and literary activities in the then world of Islam. Sultan Ghyasud Din Tughlaq was succeeded by his son as Sultan Muhammad Bin Tughlaq in 1325, the year when Shaikh Nizam ud Din departed from this
world. And it was later in the wake of the implementation of his *farman* for the transfer of population of Dehli to Deogiri (Daulatabad), the new capital of the Sultanate, that Amir Hasan along with countless others, including the elite and the commons both, went to Daulatabad and settled there in 1327. He lived there for about nine or ten years, remembering passionately the god old days spent in Dehli (Delhi). He Died at Daulatabad in 1336 and lies buried there at Roza (Khuldabad).  

He was court poet in Sultan Bulban, Giyas ud Din Tughlaq and Muhammad Tughlaq era. He was the best friend of Amir Khusro in Delhi. He was called the “*Sadi* of Hindustan,” and recorded all his preceptor's sayings in the “*Fawaid-ul Fawad*.” *Fawa'id al-Fu'ad* is a monumental work of spiritual and literary discourses of Shaikh Nizam ud din Awliya who lived in medieval India. Amir Hasan Sijzi gave a didactic classic in the form of recorded conversations. Devoid of supernatural elements, it provides useful information about a large number of Sufi saints and ulama. A living testimony to the accord between the Shariah and Tariqah, therein he apoke on the necessity of prctising values that could transform man into a true human being, full of ove, tolerance, forgiveness, patience, forbearance, sincerity in debotion, adherence to truth and generosity. He left for Daulatabad on the transfer of the capital from Delhi, and died in H. 737 Safar. His tomb is outside of Roza (Khuldabad) in west, and is surrounded by a wall, but has no dome over it. Students offer sugar on the threshold of the tomb on Thursdays, to improve their memories. A mosque and ”tekkieh are attached to the tomb; and close by is the grave of the poet Mir Ghulam Ali Azad Bilgrami of the 12th century Hijri.

### 1.12 Azad Bilgrami:

Azad Bilgrami is one of the most significant scholar of Arabic, Persian and Urdu languages in 18th century India. He is the first Indian poet of Arabic whose poetic compilation is available. The King of Yemen had had acknowledged his poetic genius and accorded him the title of Hassan Al-Hind.
His original name was Mir Ghulam Ali Husaini Wasiti (1116-1200/1704-1786) however he is best known as Ghulam 'Ali Azad Bilgrami. He was born in Bilgram, a small town of scholars in Awadh and gained reputation for possessing command over all topics of literature and learning. He returned from Hijaz to India and lived in the city of Aurangabad, Deccan till his death. Nasir Jang and other nobles of the Nizam’s state were his devotees but he avoided worldly favours and preferred life of piety and poverty. Azad was a poet and a biographer of poets. He was the friend of Shah Nawaz Khan, and when the latter was murdered, he collected his friend's manuscripts (Ma'asir al-umara) which were scattered in all directions, and published them. Azad compiled his two diwans of poetry in Arabic and Persian. But among the works of lasting value were the dictionaries of poets. He wrote following books Yad-i-Baiza (Biographies 532 poet), Rauzat ul Auliya (on lives of saints buried in Khuldabad), these books gave the information about sufic history of Aurangabad Deccan. He lies buried near the Dargah of Sufi saint Amir Hasan Dehlawi Sijzi (d.1336) at Khuldabad near Aurangabad India.72

2. Mazaars (Tombs) & Sufis of Daulatabad Region:

2.1 Hazrat Momin Arif Billah Suharawardi (Daulatabad):

Hazrat Momin Arif Dargah lies at the foot of the hills due east of the Daulatabad fort. He was come to Daulatabad before the time of the Khalji conquest of the Deccan, means around 1200 AD. Meaning of his name is Mumin ‘believer’ and Arif ‘knower’. Sabzawari recorded that Mu'min Arif was descended from the eighth Shii Imam, Ali Riza, and the his death is observed on 20 Safaaar, just as in the case of the Imam.73 But also in today, is connected with the Suhaarwardi Sufi silsila, and the customary weekly Thursday visits and annual festival prevail.74 He started the Paper industry in Kagjipura, near Khuldabad first time.75
2.2 **Hazrat Shaikh Bahaud Din Shuttari Qadiri Langotband Ansari (Daulatabad):**

Shaikh Baha ud Din Shuttari Qadiri was famous Qadiri saint in Deccan. His father Ibrahim Bin Ata ullah Qadiri Hussaini Shuttari was a renowned personality in Sirhind. He died in Zilqada 921 AH. His shrine located at Char Kamni Masjid, in Daulatabad.\(^6\)

2.3 **Shahab ud din Suharawardi:**

Shahab ud din was an able author, who flourished in the 9th century Hijri, and wrote several works. He spent the greater part of his life at Daulatabad of which he was the “Kazi,” and had a dispute with Saiad Ajmal the minister of justice about Saiadas or Sayyads and Ulemas. Shahabud din died at Daulatabad about H. 848.\(^7\)

3. **Sufis of Paithan:**

3.1 **Hazrat Sayyad Nizamud Din Chishti (Paithan):**

He was originally from Sistan of Iran. He migrated to Daulatabad later. He received Khilafat or successor ship form Khwaja Rukn ud Din Ahmadabad, Gujarat. Nizam ud din came in the 8th century AH, and Burhan ud din gave him a tur or crest for his turban, and the title of "Saidus Sadat" or "chief of chiefs." He left Daulatabad for Paithan, and on his way, he erected a mosque and dome. Saiad Sadat performed a chilla or fast for 40 days within the dome, and after his death a cenotaph was raised to his memory. The patelship of the village of Bhirkan which he populated was for a long time in the hands of Saiads, whose tombs are scattered over the kasba and pet, and are objects of veneration to the inhabitants. He peopled the eastern portion of the town and died in AH. 792. On the Urus day, the spire of the dome over his tomb is adorned by the Mainars or builders of Paithan with a turra or tuft, at the ceremony called " turra churhana," to commemorate the crested turban which Saiad Sadat wore. The Mainars, the Dhanday Momins, and the descendants of the Moghals and Persians who settled about Paithan in the time of Aurangzeb, are
among the “khadims” of Saiad Sahib. A date stick, and a “kutchkoal” or beggar's bowl which belonged to the saint, are carefully preserved in the darga. Newly married persons perambulate the tomb three times, and place offerings of food in the beggar's bowl.78

3.2 Shaha Moiz ud Din Maulana Sahab (Paithan):

He was the disciple of Shaha Muntjab ud Din Zar Zari Zar Baksh Chishti. Shaha Moiz ud Din Maulana come to Paithan by his Shaykh’s order and spread Chishtiya silsila there. Muslim weavers were devotees of Shaha Moiz ud Din Maulana at Paithan.79

4. Sufis of Beed Region:

4.1 Hazrat Kwaja Abul Faiz Kochakshah Shahanshah Wali Chishti

Shahinshah Wali Sufi Shahinshah Dargah is famous today. Shahinshah Wali was a Sufi of 14th century. He was disciple of Burhan al Din Gharib Chishti of Khuldabad. He came to Beed during the rule of Muhammad Tughluq. His tomb and surrounding areas were built in different periods from 1385–1840. The details can be seen in the history of Beed. It is situated on the eastern elevations. Each year an Urs (fair) is held here on 2nd day of Rabi’ Al-Awwal, third month of Islamic Calendar. Mansur Shah Dargah also famous in Beed. Mansur Shah was 18th century Sufi of Suharwardy clan of Sufis. He is said to be a Dharma Guru (spiritual teacher) of Mahadji Scindia. His tomb is in the eastern part of Beed near Khandeshwari temple. Dome of the shrine is made of marble. This historic and famous well is situated about 6 km south of the town. It was constructed in 991 AH (1583) by Salābat Khan, a Jagirdar of Beed in the period of Murtaza Nizam Shah of Ahmadnagar By Constructer Bhasker.80

4.2 Hazrat Qazi Majhar ud Din Chishti (Kej):

Hazrat Qazi Mazhar ud Din Chishti was the disciple of Burhan al Din Gharib. He came with his Shaykh from Delhi. He was very famous
religious scholar in that period. He came to Kej at 740 AH. He spread the Chishtiyya Sufism in this region. His Dargahs visited by many devotees every today.\footnote{81}

\textbf{4.3 Mohajib ud Din Chishti (Kej):}

Mohajib ud Din Baba Qazi came with Hazrat Muntajab ud Din Zar Zari Zar Baksh from Delhi to Deccan. He migrated from Daulatabad to Kej for spread of Islam in the region. He was pious Chishti Sufi of this region.\footnote{82}

\textbf{4.4 Mansur Shah Wali (Beed):} Maratha ruler of Gwalior, Mahadji Scindia (1761–94) was defeated and severely injured and was missing in the third war of Panipat in 1761. His wife, who is said to be from Beed, went to a Muslim Sufi of Beed Mansur Shah and told him to pray for the return of Mahadji. After return to Gwalior Mahadji called Mansur Shah to Gwalior but he refused and sent his son Habib Shah instead. Mahadji remained thankful to Mansur Shah for all his life. His tomb is in eastern Beed. Reign of sixth Nizam Mir Mahbub Ali Khan (1869–1911) proved eventful in the history of Beed. Rebels, great famine and floods happened in his reign. Jagirdars were replaced by Awwal Taluqdars (Collectors) in his father's reign and Jivanji Ratanji came as the first collector of Beed in 1865. Districts were created and Beed district was formally settled in 1883. He constructed one habitation and market Mahbub Gunj (now Hiralal Chowk) on the eastern bank of Bendsura, remains of that can still be seen. After a very scarce rainfall in three successive years 1897-99, great famine occurred in Beed in 1900. Thousands of cattle and Hundreds of humans died of starvation and thousands migrated to the neighbouring parts of the country. The census in 1901 reported remarkable decrease of 150,464 in the population of Beed district. Mir Osman Ali Khan (1911–48) came after his father's death. Kotwalis, Police Stations, Schools, Hospitals and Dispensaries were built during his period. Nizams were allies of the British Empire in India. During the countrywide movement for independence, in 19th and 20th centuries they tried to suppress the feelings of nationalism which were spreading due to nationwide efforts of
the freedom fighters. Nationalists in the state of Hyderabad did not like Nizam's friendship with the oppressor British Empire.  

5. Sufis of Parbhani Region:

Parbhani has been described as the land of saints, as several saints have been associated with Parbhani including like saint Namdeo from Narsi, Janabai from Gangakhed. The famous mathematician Bhaskarbhatt was from Bori in Parbhani district. Near Parbhani is the town Selu, where Guru of shri Sai Baba "Shri Babasaheb Maharaj" was living. Sai stayed with him for 12 years during which time he acquired knowledge from his Guru. Originally but somebodies are not known Shri Sai Baba birth place is near to Selu it is Pathari. After some tragedy Sai Baba came to selu & meet with Shri Babasaheb Maharaj.  

5.1 Hazrat Sayyad Shaha Turabul Shanshaha Turatpir (Parbhani):

He was the disciple of Shaikh Mukroddin Shirazi of Iran. He visited Mecca, Madina, Nishapur, Baghdad and other Islamic places for spiritual knowledge enhancement. He migrated to India by the order of Shaikh Shahabuddin Suharawardi of Baghdad. He meat to Khwaja Garib Nawaz Muin ud Din Ajmeri in Medina. Then he migrated to Ajmer. After that come to Parbhani and established the Khanqah. He died in AH 590 in Parbhani.  

5.2 Baba Tatposh (Parbhani):

His original name was Sayyad Qutbuddin Qadiri. He was the disciple of Khwaja Muhammad Sayyad Badshaha Chishti of Halkatta, Dist. Gulbarga. He settled at Parbhani in 1383. He used only one ‘Tat’ or bed-cloth for rest in whole life. Then he knew as ‘Baba Tabposh’. His shrine is situated at Gangakher road, in Parbhani. Hindu and Muslim devotees came every Friday for spiritual wishes.
6. Sufis of Latur Region:

6.1 Hazrat Sayyad Nuruddin Nurul Haqq Ishaq Qadiri Pirpasha (Nilanga):

Sayyad Shaha Nuruddin Noorul Haqq Qadiri Pirpasha was the famous Sufi Qadiri saint in Nilanga region. His father Sayyad Shaha Asadullaha Shaha Muhamad Qadiri was the descendent from the heirs of Shaikh Abdul Qadir Jilani, the founder of Qadiria Silsilah. Pir Pasha born at Kalyan region. There is a Dargah, named Sayyad Nooruddin Qadiri, the grandfather of Nurul Haqq Ishaq Qadiri. Nurul Haqq settleled at Nilanga. He built a well for water supply to the agriculture and common people. He died at 21 Rabbisani 1199 AH.\(^7\)

6.2 Sufi Haydar Wali (Nilanga):

He was the famous Qadiri saint in Nilanga region. The successors of Haydar Wali settled in Hyderabad. They visited to Dargah for Urs festival in every year.\(^8\)

6.3 Suratshaha Wali (Latur):

He came from Delhi to Latur and settled here. His Dargah has Khanqah and dome. Lingayat people have very spiritual attachments with this Dargah.\(^9\)

6.4 Hazrat Sayyad Sadaru Din (Udgir):

The Udgir city has a glorious historical background and is known for the well built fort from Bahamani age. The fort is bounded by a 40 ft deep trench, as the fort is built at the ground level. In the fort are several palaces Durbar halls and the Samadhi of Udaygir Maharaj which is 60 feet underground level. Udgir was named after the famous Hindu Saint Udagiri Rishi. There is a famous Jamia Masjid located at Chaubara which is one of the two biggest mosques, the other one is Maqbara mosque which is located in the centre of the city.\(^10\)
6.5 Haqqani Baba (Chakur):

Hazrat Haqqani Baba Dargah situated at the hillock near Chakur town. Dargah open for common people at all day time, but closed at night.\textsuperscript{91}

7. Sufis of Osmanabad:

Hazrat Khwaja Sayyad Shah Ahemad Shamsh ud Din Gazi Dargah is famous in Osmanabad region. Khwaja Sayyad Shaha Ahmad Hussaini alias Hazrat Khwaja Shams ud Din Gazi was born in 17 Ramjan, 642 AH at Khorasan. His father was a famous Sufi saint in the region, Sayyad Shaha Abdul Rahman Hussaini. Sayyad Shaha Ahmad Hussaini memorized the whole Quran in 11\textsuperscript{th} age. Then he migrated to Delhi and enter in Nizam ud Din Awliya’s Chishti circle. (Khwaja Amir khurd Kirman, Sirat ul Awliya, p. 482) He migrated to Osmanabad (Dharashiv) in 1311AD. He died there in 15 Jamdilakhir 730 AH. His Dargah attached with a Khanqah and masjid.\textsuperscript{92}

8. Sufis of Jalna Region:

8.1 Shah Latif Shah Latif Qadiri: He was, one of the seven patron saints of Jalna, was a learned man of Dehli, who accompanied Burhanu-d din to the Dakhan, and separated from him at Pirbohra. He opened two "maktabs" or schools near the Jama Masjid at Jalna, and his tomb lies close by. Students offer sugar on the threshold of the tomb, in the hope of improving their memories.\textsuperscript{93}

8.2 Kalbay Kadar Qadiri (Badnapur, Jalna): Kalbay Kadar is a Kalbay Kadar tekkieh at Badnapur near Jalna. When it was deserted, it was sold to the Shiahs of the city, who converted the place into a burial ground. The wealthier Shiahs only temporarily interred their dead in the cemetery, and afterwards transferred the remains to Kerbela. Shaha Jang, uncle of the late Sir Salar Jang, was buried in this cemetery. An inscription over his tomb gives the date of his death as H. 1210.\textsuperscript{94}

8.3 Saiad Rahman Saiad Rahman or Saiad Rafi Qadiri: He came with Aurangzeb, and settled at Jalna. The Malis or gardeners give an
annual feast called “kundun” at his tomb in Anandi’s garden beyond the 'Ambad darwaza.\textsuperscript{95}

**8.4 Shah Nasir Qadiri:** Shah Nasir ud din or Shah Nasir Alla Kadar was instructed by Said ud din of Delhi to accompany Burhan ud din to the Dakhan on a religious mission. The party arrived at Pirbohra, a village 24 miles north of Aurangabad, where the members separated. Shah Nasiru-d din Shah Nasir erected the earliest mosque in Jalna on the site tekri or mound. Jala Rao, or Mahomed Islam Khan, a freebooter whom Shah Nasir converted, built the Khas bhag, and on his death which happened in a religious war, Nasir Alla became possessed of the "shish" or mud fort. Nasir Alla died in the 8th century Hijri, and was buried on the Aurangabad road.\textsuperscript{96}

**8.5 Muhammad Ibrahim:** The Ashaba has two large iron cauldrons; which contains the grave of Mohammed Ibrahim. There are many other graves in the vicinity, and the place has been used for a long time by the Muslims as a burial ground.\textsuperscript{97}

**8.6 Sher Sawar & Raja Bagh Sawar:** In Jalna, this mound is now surmounted by a dome which covers the remains of Shaikh Ahmad, surnamed "Sher Sawar" or the "lion-mounted." The attendant "khadim" makes him contemporary with' Abdul Kadar Jilani (H. 561); but the dome is only a "chilla" or cenotaph, and the body was buried elsewhere. The Ashaba also contains the grave of Raja Bagh Sawar, a contemporary of Jan Alla. Raja Bagh Sawar is said to have visited Nirgun Shah Wali, seated on a lion.\textsuperscript{98}

**8.7 Tuttu sodagar:** Tuttu Sodagar was a wealthy merchant of Surat and a Bohra, who built the “Tutu " darwaza of Jalna in H. 1126. He died near the 'Ambad gate, on his way back from Rakisbon, and was buried near the mosque which he built. According to an old Urdu proverb, “the children in Jalna were lulled to sleep in cradles of gold,” Malis and poor people offer fruit to Pir Ghaib Sahib's Dargah near Tattu Darwaza.\textsuperscript{99}
8.8 Jamshed Khan: Jamshed Khan was a sufi and the governor during Malik Ambar's time. He also constructed the large tank at Jalna, and laid down pipes and reservoirs for the water supply of the city. Jamshad Khan buried in his garden to the north of Jalna. His Dargah and masjid has a “waqf” or pious legacy of 200-bigahs of land, granted by Aurangzeb.100

8.9 Nizam ud din Suharawardi: He lived at 'Ambad,. He possessed great literary qualifications, and Malik Ambar appointed him kazi of Ambad. His son Baha ud din suffered martyrdom at Ahmednagar, where his tomb is still venerated. Nizam ud din's daughter was buried near her husband at “Nag-jhari,” a mile south of Ambad. A document dated H. 1113 in the possession of the present descendant, is sealed by Amjad Ali Khan Fiawar, an employe of Shah 'Alam Badshah. Shah Latif Tawizi came to Paithan and was invested with spiritual power by Maulana Muizzu-d din. His tomb on the bank of the Godavari, opposite to Maulana Sahib's darga, is without a dome.101

8.10 Biyabani Silsila in Jalna Ambad region: Originated with a disciple of Nizam ud din Aulia, called Abdulla, enjoyed the spiritual life in forest or Biaban or desert. Abdul Karim Biabani of Ambad is descended from Abdul Karim the son of Abdulla. Zain ud din Zain ud din Biabani, the son of Abdul Karim, who was born in H. 811 at Ambad, became the Rafai kaliph in H. 811, and died in H. 909. The tombs of his mother and wife are also at Fukrabad, and are called respectively “Pirani Man” and “Bua Man.” Offerings of sugar-candy and dates are made to the former. The sacrifices and offerings are made to it on Thursdays and Fridays. It is thus a source of revenue, and was a subject of dispute between two rival parties. A commission was appointed in H. 1284, which settled the matter in favor of the “khadims" of Ravna and Parora. Sayyad Shaha Ziya ud Din Biyabani was the disciple of Sangade Sultan Sufi of Kandhar (Nanded District). He married with the daughter of Sangde Sultan, Fattehshaha Maa at Kandhar. He accepted Rafaiyya silsila khilaphat form Sangade Sultan. He died at 99th age in 10 Jmdil Awwal 909 AH. Sayyad Shaha
Asharaf Biyabani was born in 864 AH in Fukhrabad, Ambad region. He continued the tradition of his father Ziyaud Din Biyabani in Ambad. He started Langar Khana at Dargah. His motto was ‘food for hunger and water for thirsty’. Personally the Nizam gave the Inam land, 418 Hector for his Dargah.\(^{102}\)

**8.11 Sayyad Sirajud Din Jan ul-Allah Muhammad Gaus Babaullah(Jalna):**

Sirajuddin born in Meccan. He come to Delhi with his Murshid or Pir. Then he migrated to Burhanpur. He settled at Jalna near Kundlika river bank. His Dargah built in Mughal architecture style. Qadiri Kahnqah and masjid built by the devotees of Sayyad Sirajud Din.\(^ {103}\)

**8.12 Sayyad Allauddin Ziya (Rawana Parada Ambad):**

Sayyad Allauddin Ziya was from the descendent of Farid ud Din Ganj Shakar. Every Thursday and Friday, people gather for spiritual wishes to Sayyad Allauddin Ziya Dargah in Rawana Parada. Dargah attached by Khanqah and Masjid also.\(^ {104}\)

**9. Sufis of Aurangabad Region:**

**9.1 Hazrat Siddiqui Shah Baba (Kannad):**

He was the disciple of Khwaja Muntajib ud Din Zar Zari Zar Baksh of Khuldabad. He migrated to Kannad for spread the spiritual ideas of Islam and Chishti silsila to the region. He established the Khanqah at Kannad. Newly married couples go to Siddiqui Shah Baba Chishti’s Dargah for fulfill their wishes. Near Dargah, Nagar Khana and Entrance Gate built by Mughal officer.\(^ {105}\)

**9.2 Kalleshah Shershaha (Kannad):**

He was the disciple of Khwaja Muntajib ud Din Zar Zari Zar Baksh of Khuldabad. He migrated to Kannad for spread the spiritual ideas of Chishti silsila to the region. He established the Khanqah at Kannad. He was the friend of Siddiqui Baba of Kannad.\(^ {106}\)
9.3 Hazrat Shahanoor Hamwi Qadiri (Aurangabad):

Shah Nur Hamwi Saiad Shah Nur Hamwi came from Baghdad and lived for some time at Burhanpur and then at Ahmadnagar. He visited Aurangabad after Aurangzeb's arrival, and initiated nāwab Diyanut Khan, the emperor's minister, into the Qadiria order. He died in H. 1104, and was buried outside the Paithan gate of the city of Aurangabad. Ma’athir al Umara of Shah Nawaz Khan gave the information about Shahnoor Hamwi. Also, Baha la Din Hasan wrote Nur al Anwar, about the full life account of Shahnoor. According to Baha al Din Hasan, Shahnoor was born in Baghdad. But some scholars claims that, Shahnoor has from the north east part of India. Shah Noor had arrived at Aurangabad in 1070 / 1660. He settled at Moti Karanga Khanqah in Aurangabad. Mughal officer Diyanat Khan built the Khanqah at Aurangabad. Shah Noor died in 1104 / 1692 at Aurangabad. He was buried within that extensive Khanqah.

Shah Noor influenced number of persons in government and administrative bureaucracy. Foremost among these was the aforementioned Diyanat Khan, a courtier belonging to an Irani family who were well established in Aurangabad with strong links to the Mughal imperial bureaucracy. During the reign of Aurangzeb, Diyanat Khan was the Diwan of Deccan Subha. Son of Diyanat Khan, Diyanat Khan II, was also the disciple of Shah Noor. He was the financial administrator or Mutasaddi of the principal Mughal port of Surat. Diyanat Khan II was buried near to Shah Noor after his death in 1141 / 1729. One of the wives of Aurangzeb may also have been a murid of Shah Noor. Zahur Khan Zahr wrote in Nur al Anwar, the name of this wife was given as Nawaba Baiji.

Shah Noor was also known by his nickname of Hammami (of the bathhouse). Shah Mahmud Aurangabadi wrote in his Malfuzat e-Naqshbandiyya: Halat e-Hazrat Baba Shah Musafir Sahib that Shah Noor was known by his nickname Hammami. In the Mathir al Umara, this name was ascribed to his practice of giving each of his visitors enough money to visit a bathhouse. However, a few decades later the name was explained by
the hagiographer Sabzawari as being due to the saint’s ownership of a bathhouse (hamma) in Aurangabad where people went to meet him.\textsuperscript{109} Shah Noor’s kin name (nisba) was also as Hamadani in later references. It is unclear whether the nickname gradually metamorphosed into a similar sounding family name denoting prestigious foreign origins. According to Shah Mahmud Aurangabad to the saint’s kin name of Hamadani, Shah Noor was the son of Sayyid Abd Allah ibn Abu Ala Hamadani and a Husayni Sayyid, that is a descendant of the Prophet Muhammad via his grandson Husayn.\textsuperscript{110}

9.4 Sayyad Shaha Zahurul Haqq Bin Meer Hega:

Maulana Hazrat Sayyad Shaha Zahurul Haqq was born in Iraq in 1194. Later he migrated to Balkh and Bukhara, and at last to Delhi. He had the khilafat from Abdullah Gulam Ali Shaha Naqshbandi of Delhi. He settled at Shaha Bazar in Aurangabad.\textsuperscript{111}

9.5 Maulawi Nurul Huda:

He was born in 1153 AH in Aurangabad. His father Meer Kamroddin was the famous pious Maulawi in that period. Nurul Huda died in 1303 AH.\textsuperscript{112}

9.6 Hazrat Baba Shaha Said Palang Posh Naqshbandi:

Shah Palangposh Naqshbandi (d.1110/1699) and his disciple Shah Musafir Naqshbandi (d. 1126/1715) were the very famous saints in spiritual dimension of Mughal Aurangabad.\textsuperscript{113} They migrated from Ghijdawan in Central Asia to Aurangabad Deccan. One of the most fascinating biographical sources on the Naqshbandiya in the Deccan is the tazkira entitled Malfuzat I Naqshbandiya, which is dedicated to two Naqshbandi migrants, Shah Muhammad Musafir (d. 1715), the founder of the Naqshbandi takya in Aurangabad, an his Murshid, Shah Said Palangposh (d. 1699). The work was composed around 1734-9 by Shah Muhammad Musafir’s son and successor, Baba Shah Mahmud.\textsuperscript{114} Both Shaykhs originated from Ghijdwan (Near Bukhara), the location of the
shrine of the pivotal Khwajagani Naqshbandi Shaykh, Abd al Khaliq Ghijdwani (d. 1179), and each arrived in India by 1674-5. The elder Baba Palangposh became a pir or Murshid, during this period of Mughal expansion in the Deccan Shahis, accompanying the army under Ghazi a Din Khan Firuz Jang. In contrast, Baba Musafir established a takya in Aurangabad and organized a popular following. The entire clientele and body of supporters of the two Shaykhs were like themselves immigrants into the Indian subcontinent from the North West, Turanis or Central Asians, with a few assimilated and equally immigrant Afghans and Kashmiris.\(^{115}\)

Prior to their migration they had spent one or two decades in the towns of present day Afghanistan and their hagiography, the Malfuzat e Naqshbandiyya, describes several episodes in their earlier lives set in such towns as Karshi, Kabul and Hasan Abdal. In view of the long and close connections of the Mughals with the Naqshbandi order in Central Asia, the arrival in Aurangbad of a pair of its representatives was only to be expected. The father of the founder of the Mughal dynasty, Babut, had been a devotee of the great central Asian Naqshbandi Khwaja Ahrar, whose Risala e Walidiyya Babur translated into Chaghtai and this affinity with the Naqshbandi order continued. The spread of Naqshbandi Sufism in the Deccan, as indeed in India more generally, was closely associated with Mughal rule. Burhanpur, the centre for the onset of the Deccan conquests under Shah Jahan, had become an important Naqshbandi centre in the decades before Shah Palangposh and Shah Musafir arrived in the Deccan. Some prominent Sufi scholars also in Mughal administrative system as a officers, court members etc. During Aurangzeb Badshah, Khwaja Barkhwurdar Naqshbandi, one such descendant of an earlier Naqshbandi saint, was even appointed as the commander or qiladar of the fortress of Awsa(today in Latur periphery of Marathwada Deccan).

Shah Palangposh was the principal spiritual director or Murshid of Shah Musafir. Although Shah Musafir was also initiated his spiritual life by Kubrawiya silsila in central Asia. But later he accepted by Palangposh as Naqshbandi murid. The move of Shah Musafir and Shah Palangposh
down through India probably occurred separately, though both Shaykhs had probably arrived in India by 1085 / 1674.\textsuperscript{116} Ghazi al Din Khan Firuz Jang, the father of the subsequent founder of Hyderabad State Nizam al Mulk Asaf Jah and commander of the principal army of the Mughal forces in the Deccan, was the famous murid of Shah Palangposh Naqshbandi. Nile Green, famous sufi history scholar from Oxford, presented the theory about warrior spiritual leaders in medieval world history. According to his theory, the accounts of Shah Palangposh’s behavior during his years of military accompaniment with the army of Firuz Jang reveal a striking portrait of a face of Sufism that is rarely seen. Yet warrior dervishes, such as the famous Sayyid Ali Sultan, were also a feature of the history of Anatolia and other regions of Islam, including East Turkestan and the Maghreb (North Africa). Their functions reflected the warrior saints of Byzantium, as well as the Sadhu brigades attached to the armies of Hindu kingdoms in Indian subcontinent.

Shah Palangposh’s disciple, Shah Musafir, affords some contrast to his master. While still showing the same concerns for his clients’ quotidian complaints, Shah Musafir’s career led him to settle more urban and domestic matters than his martially inclined master. The recollections of the followers of Shah Musafir of their master recorded in the Malfuzat e Naqshbandiyya paint a portrait of a gentler figure, the undubitable possessor of supernatural powers yet at the same time a warm and humble character. Many closely observed anecdotes describe Shah Musafir paying special attention to widows and orphans, many of whom lived in his takiya, where children or probably dawn from the central Asian community in the city, were also given an education.\textsuperscript{117}

\textbf{9.7 Hazrat Baba Shaha Musafir Naqshbandi:}

Baba Shah Mosafar was one of the most celebrated Nakshbandis of Aurangabad. He was born at Ghajdavan and studied at Bukhara under Baba Palang Posh Nakshbandi. As Hasan Abdal, his spiritual preceptor gave him his final initiation of Baiat and invested him with the cap and mantle. Baba Shah Mosafar travelled over Bengal and Orissa, and arrived
at Aurangabad by way of Ganjwan Bukhara. He resided in the tekkieh (convent) of Shah Enalit in Katabpura; but resumed his travels again, and after proceeding as far as Mecca, returned once more to Aurangabad. Shah Mosafar was not welcomed this time by Shah Enait, and moved to the Mahmud darwaza, where Shah Sherin, an Azad or free dervish was living. The Azad was well versed in theological literature, but had a regular tavern for his dwelling place as he belonged to the Be-shara class of fakirs, who are hermits and live without the law. However, he courteously gave up the mosque, and retired to Sultanganj; and Baba Shah Mosafar cleared the place of the bhang drinking vessels. As he belonged to fakirs who are travellers and pilgrims living within the law. Shah Mosafar settled down to a monastic life, and was visited by various prominent persons, who reconstructed his humble dwelling with more substantial materials, and added a madrissa, a travellers, bungalow, and a system of water-supply with cisterns and fountains. Among those who called on him were Haji Jamil Beg Khan, Muhammad Tahir of Persia, haji Manzur, a eunuch of the royal harem. Hafiz Abdul Maoni a learned poet of Balkh, and Tahir Beg of Tashkand. Muhammad Kalich Khan gave him the jagir of Kasab-Khera in the Elora pargana, and a mansab of 150 Rs. a month. The emperor Bahadur Shah expressed a wish to call on him, but sent the prime minister instead. And afterwards the emperor's son prince Muiz ud din visited the Baba. Shah Mosafar died in H. 1110, and in H. 1117. Turktaz Khan Bahadur, a noble on the staff of Nizam ul Mulk 'Asaf Jah' erected the present handsome stone tekkieh the mosque, and the Panchaki or water-mill. Twenty years later Jamil Beg Khan added the-ablong reservoir with fountains, in honour of which, the poet Saiad Gholam 'Ali Bilgrami composed a Mesnavi and consecrated it to Imam Husain.\textsuperscript{118}

\textbf{9.8 Khwaja Muhammad Saeed:}

Muhamad Saeed was born in Bengal. He becomes the famous Naqshbandi Sufi saint of Aurangabad. He was the murid of Baba Shaha Musafir. His shrine located near the garden of Panchakki in Aurangabad city.\textsuperscript{119}
9.9 Shaha Kalandar Shahid Naqshbandi:

Shaha Kalandar was born at Shaha Kuli Barkhan in Balkh region. His father was Khurkhan. After his father’s death, Kalandar migrated to Multan and joined Naqshbandi Khanqah as disciple of Baba Shaha Palangposh Naqshbandi. Then he came with Baba Palangposh to Aurangabad. He murdered by a criminal in Aurangabad (13 Safar, 1143 AH). All information found in Malfuzat-i-Naqshbandi manuscript in Panchakki Dargah Library, Aurangabad. Shaha Kalandar Shahid’s tomb situated in Shaha Palangposh Dargah premises.120

9.10 Sufi Muhammad Wafa Naqshbandi:

Muhammad Wafa Naqshbandi was the disciple of Baba Shaha Musafir Naqshbandi. He was originally from Hisar region. He was unmarried in all life. He was manager of the Langarkhana in Panchakki Khanqah. He died in 1143 AH and buried near Musafir Dargah.121

9.11 Haji ul Harmani Haji Qasim Naqshbandi:

Haji Qasim was born in Balkh province of central Asia. He migrated to Deccan and joined Naqshbandi Khanqah in Panchakki circle. He was the murid of Baba Shaha Musafir. His tomb situated at the Panchakki complex.122

9.12 Sufi Khwaja Aalam Naqshbandi:

Khwaja Alam was born in Balkh, central Asia. He migrated to Aurangabad with Baba Shaha Musafir Naqshbandi. He died at Surat, within the travel to Mecca for Hajj.123

9.13 Mirza Ibrahim Naqshbandi:

Mirza Ibrahim was born in Kabul. He joined the Mughal official job in the reign of Aurangzeb Badshaha. He migrated to Aurangabad and joined Naqshbandiyya circle at Panchakki complex. Baba Shaha Musafir accepted him as murid in his order. He was ever visiting the shrines at Khuldabad, Amir Hasan Sijzi Dargah, Khwaja Hasan Ganjal Rawan,
Burhana al Din Chishti etc. His tomb situated at Panchakki shrine complex.\textsuperscript{124}

9.14 Muhammad Nazar alias Aakhund Mulla Khamund Naqshbandi:

Originally Muhammad Nazar was from Balkh. He travelled to Iran, and Iran to Mecca, and Mecca to Aurangabad Deccan. He joined Naqshbandi Khanqah at Panchakki. He was the scholar in Islamic theology. Baba Musafir accepted him as Murid. He died in AH 1117 in Aurangabad. His tomb situated beside the Dargah of Baba Palangposh. \textsuperscript{125}

9.15 Shaha Nizam ud Din Aurangabadi Chishti:

Nizam al Din Aurangabadi was originally a migrant to the Deccan from North India (Kakori or Nagrawn), and was born in the region of Awadh around 1076 / 1665-6. Nizam al Din travelled to Delhi, which like Aurangabad a few decades later was enjoying a period of royal and aristocratic patronage under the aegis of Shah Jahan that was as beneficial to its Sufis as to its other inhabitants. There Nizam al Din came into contact with the followers of the influential Chishti Shaykh Kalim Allah Jahanabadi (d. 1142/1729). In part through the influence of Kalim Allah’s own master Yahya Madani (d. 1101/1689), Nizam al Din became the initiate and eventually the favourite of Kalim Allah.\textsuperscript{126} Nizam al Din spent several years at the Khanqah of his master before setting off for the Deccan under the latter’s explicit instructions.\textsuperscript{127} Nizam al Din visited several of the cities of the Deccan, including the notable political and Sufi centre of Burhanpur, where is Murshid Kalim Allah seems to have first wished him to settle, before finally deciding to reside in Aurangabad with his master’s blessin, where he remained until his death in 1142/1729.\textsuperscript{128} Nizam al Din settled in Aurangabad. Kamgar Khan, the Mughal officer in Aurangabad was the famous murid of Nizam al din. Kamgar Khan built a khanaqah next to his own haveli in the Shah Ganj quarter in Aurangabad. This Kamgar Khan later compiled the collection of Nizam al din’s recorded conversations (Malfuzat) entitled Ahsan al Shamail. Shah Ganj was the centre of the city and the site of its famously wealthy royal market, near
the great palace founded by Aurangzeb. Nizam al din had dicsied to allow the dervishes, like scholl boys in a sweet shop, only to enter the khanaqah in small groups. Nizam al Mulk, the first Nizam of Hyderabad state, was also connected with Nizam al din. For almost forty years after Nizam al Mulk’s death, his grandson Imad al Mulk Ghazi al din Khan Firuz Jang III (d.1215/1800) composed an important biography of Nizam al Din’s son and successor, Fakhr al Din Chishti. Imad al Mulk claimed that Nizam al Mulk underwent a formal Sufi initiation (bay’at) from Nizam al Din, so rendering himself a disciple (murid) of the Sufi. The number of poet were associated with Nizam al Din, including one with the classic Sufi pen name of Aashiq (the lover) who was a disciple of the saint. At his master’s command, Aashiq wrote an extremely lengthy moralizing mathnawi poem entitled Aslah ye Akhlaq u din (The improving of Morals and Religios).

Nizam al din married twice, albeit relatively late in life, with his first wife coming from the family of the great Deccan Chishti saint Gesu Daraz. Through these wives, Nizam al din had five sons and seven daughters, the latter marrying into the families of local religious and political elites. Like other models of authority in Islam, which of the Sufis thus drew upon genealogical models of kinship in order to articulate, bestow and ultimately inherit the charisma of the saintly master. For example, the emperor Humayun’s wife Hamida Bano came from the family of the great Khurasani saint Ahmad e Jam (d. 536/1141), while members of the Safawi royal house of Iran had made strategic marriages with the Ni’mat Allahi Sufi family; the family of the Durrani rulers of Afghanistan similarly intermarried with the Naqshbandi Sufis of Kabul. Upon the death of Nizam al Din in 1142/1729 his son Fakhr al Din was still a child and control of his khanaqah seems to have passed into the hands of one of his depuries (Khalifas), possibly his biographer Kamgar Khan. Fakhr al Din had move to Delhi around 1160/1746. Nizam al din’s khanaqah and shrine remained in the hands of Kamgar Khan’s family. According to Rizvi, S.A.A., claims that Fakhr al Din went to Delhi in order to fill the gulf in Chishti leadership created by the death of Kalim Allah.
9.16 Dawal Shah Wali Suharawardi Dargah:

Dawal Shah Wali or Abdul Malik Latif is said to have been the groom of 'Ali. After the death of his master, Dawal Shah Wali travelled about; and monuments were erected to his memory in the different places which he visited. In this manner, there are about 360 chillas to him in the Dakhan, besides numerous astanas containing some of his sacred relics. He suffered martyrdom at Kattiawad. A chillla to Dawal Shah Wali is found within the city walls of Aurangabad to the left of the Mecca gate, and is resorted to every Thursday by Mahomedans and Hindus.\textsuperscript{133}

9.17 Arif Allah Shah Shuttari (Aurangabad):

Shattari branch of the Qadiriyya, in which the members repeat their devotions with great rapidity. Arif Alla Shah was about the earliest arrival in the Deccan, who belonged to this sect. He was buried in his tekkieh outside the western gate of Ambed, near a mosque about four hundred years old, called Bin khami masjid. Saiad Ahmad of Gujarat spread the Shattaria sect in Aurangabad Maharashtra, probably in the time of Aurangzeb. He was a follower of Burhan ud din, and his shrine is outside the Jafar gate.\textsuperscript{134}

9.18 Taj ud din Tajud din Qadiri:

Taj ud din Tajud din and Saifud din of Baghdad, the descendants of 'Abdul Kadar Jilani, proceeded to Mecca, and then came to India, where they separated. Tajud din arrived at Aurangabad in AH. 1070, and on his way, converted a band of robbers 14 miles north of the city, some of whom settled down on the spot and founded a village called Tajnanur. He subsequently became a recluse, and retired into a cave on Chaman Tekri, to the east of Daulatabad, where he was accidentally discovered by Aurangzeb when out hunting. The saint was taken out in a very emaciated state, and was attended by the emperor's physicians who carried him to the Bharkal gate of Aurangabad. Tajud din improved in health, and his staff which was buried in the ground began to grow after forty days. The
emperor ordered a mosque to be erected at Chaman Tekri and called it Taimur Beg masjid.\textsuperscript{135}

\textbf{9.19 Shah Unas Qadiri Qawas Jilar:}

Shah Unas Shah Unas Kadari flourished at Harsul in the time of Aurangzeb. He probably came from Constantinople, and belonged to the Kavas-jilar order of dervishes. Kanduri is a feast held in his honor. The elders of the Kalbay Kadar ka fakir come from Bidar to Siwar in the Baijapur taluka. The members of this order are often absorbed in silent meditation, with eyes closed or fixed on the ground.\textsuperscript{136}

\textbf{9.20 Jalal ud Din Pir Manik Bhandari Chishti:}

He is also amongst the earliest disciples of Nizamuddin Auliya. He ran the Langar khana of Nizamuddin Auliya. After the death of Nizamuddin Auliya, he went to the Deccan with Burhanuddin Gharib, and became famous by the name of Bhandari. His shrine is in Fatehabad in the Aurangabad district of Maharashtra.\textsuperscript{137}

\textbf{9.21 Suleman Shah Madari:}

He was a rich dervish, accompanied Aurangzeb in his early expeditions into the Dakhan, and retired to Gangapur where he died. His darga is in the \textit{barra tekkieh} close to the \textit{shahi bagh} or royal garden. A cenotaph and lamp-pillar to Zinda Shah Madar were also erected in the \textit{barra tekkieh} by Azmat ul la, a son of Soliman Shah who joined the Khadman sect of the Madaria order.\textsuperscript{138}

\textbf{9.22 Razzakshahi Silsila of Aurangabad region:}

A branch of the Kadaria was founded by Abdul Razak of Baghdad. Arif Shah Sain of this sect came to Ambad, where he erected a mosque. His “tekkieh” and tomb are to the north of Ambad; and the graves of his six successors are close by. Sher 'Ali Shah Sain arrived from the Panjab, and his tekkieh and tomb are near the Shahgarh darwaza of Ambad. The
remains of a furnace are close by, where he made amber beads which he
distributed to fakirs, &c. Shah Khaksar came from Bijapur to Roza in the
time of Akbar, and his “tekkieh” and tomb are at Sulibhajan.139

9.23 Rafaiyya Silsila in Aurangabad:

The order was introduced into Aurangabad by Rahmat Alla Shah
Rafai in the time of Aurangzeb; and the members became very numerous
in the days of H. H. Nizam Ali Khan, when there were 360 houses
belonging to them in Aurangabad. During the subahship of Shabar Yar
Jang, the Rafais cut themselves with lances whenever alms were refused
them. Rahmat Alla and Rahmat Alla came from Baghdad, and lived for
thirty years in Musafar Shah's dargah at Panchakki. He then moved into a
house in Aurangpura which Aurangzeb's steward built for him. His tomb is
beyond the western gate of Aurangabad.140

9.24 Madaria Silsila in Aurangabad:

One of the four Tafuria sects founded in Asia Minor by Badi ud
din Rustami surnamed Zinda Shah Madar. The Madaria is in four
subdivisions,-Diwangan, Talban, Ashkan, and Khadman. Some of the
fakirs are jugglers, or take about bears, monkeys, from place to place;
while others go about playing on a fiddle and singing in praise of Shah
Madar. The Madaria do not shave their beard and moustaches on being
initiated; and when any person has gained the object of his desires, he
invites the fakirs of this order to perform a ceremony called dhammal.

About AH. 1000 Shah Gul Husain, also called Shah Nur Ganj
Lashkar, and Shah Daud Ganj Lashkar Maghrobi, two Madaria fakirs came
to Roza and Aurangabad respectively, to propagate the tenets of their
order. Shah Nur Ganj's tomb is near the Nakhar Khana gate of Roza; and
Sultan Saiad Shah Nur, one of his kaliphs, was buried near the Pangri
gate. Zabarak Ali Shah another kaliph was taken by H. H. Nizam 'Ali
Khan to Hyderabad, but he subsequently returned to Roza where he died,
and was buried near the Chauk. Shah Daud Ganj Lashkar Maghrobi
introduced the suborder Diwangdn into Aurangabad. His tomb stands near the "tekkieh" called Til-ki-Mundi.¹⁴¹

9.25 Sayyad Nuruddin (Dongaon):

Sayedi Moulai Nooruddin is the 11th century holy Dawoodi Bohra saint whose dargah is at Don Gaon, Aurangabad district. Moulai Noorudin served Shia Islamic Missionary in the tenure of Imam Ma'ad al-Mustansir Billah. Moulai Noorudin was fortunate to and honored to have done Deedar (met face to face) of Fatimid Imam Mustansir Billah and gather Barakaat (benevolence) of procuring wisdom from Babul Abwaab, Syedi Moayed-iz-Shirazi. As per legend, while he was there two travelers from India went to the court of Imam Mustansir at Cairo, Egypt. They were so impressed that they converted and went back to preach. One of them was Rupnath, whose new name was Maulai Nooruddin. Another was Moulai Abadullah (formerly known as Baalam Nath). With the permission and blessings of Imam Mustansir, Moulai Nooruddin migrated to India. He died in year 1200 AD at Dongaon a village in Aurangabad.¹⁴²

10. Other Mazaars (Tombs) and Dargahs in Marathwada region:

10.1 Malik Ambar Tomb: Malik Ambar died at 14 May, 1626 AD. Malik Ambar's Mazaar is to the north-west of the town and according to Ferishta it was erected during his lifetime. Nearby stands the tomb of his wife Bibi Karima. The larger of the two contains the mortal remains of Malik Ambar and resembles Nizam Shah's dargah. At a short distance from Malik Ambar's tomb is the open tomb of Tana Shah, the last of the Golkonda kings. To the north of the town is the tomb of Nizam Shah Bhairi which was converted into a travellers' bungalow by the officers of the contingent stationed at Aurangabad during British days. The dargah of Ahmad Nizam Shah (1489–1509) is built on a raised platform and has an open court all round.¹⁴³

10.2 Abul Mujaffar Muhi ud Din Muhammad Aurangzeb Bahadur Aalamgir Badshaha Ghazi Mazaar (b. 24 October,1618 / 15 Zilqada, 1027 – d. 3 March/20 Feb. 1707): Abul Muzaffar Muhiu 'd-Din
Muhammad Aurangzeb is more popularly known as Aurangzeb or by his title Alamgir (Conqueror of the World), he was the sixth Mughal Emperor, whose reign lasted for 49 years, from 1658 until his death in 1707.

Aurangzeb was a follower of Sufism and he followed the Naqshbandi-Mujaddidi Sufism order. He was a disciple of Khwaja Muhammad Masoom, the third son of Ahmad Sirhindi. Aurangzeb's letters written to Khwaja Masoom demonstrate his attachment to his master. After his coronation, he wrote to Shaykh Due to the duties of the empire, he is unable to attend shaykh's company, therefore he may send one of his noble son's to the capital for spiritual and Islamic guidance", the shaykh sent his fifth son Khwaja Saif ad-Din Sirhindi. He guided Aurangzeb to observe the law and to implement Islamic rule throughout the empire, and many other Sufi's also revered Aurangzeb, including the Sufi Sultan Bahu (AD C. 1628 - 1691), who wrote a book about spirituality. The book was written in Persian and titled "Aurang-i-Shāhī", to resemble the name of the emperor. The author has praised the emperor with titles such as The Just King. Sayidullah Ismail Khan (later wazir to Shah Jahan), Mir Muhammad Hashim of Gilan and Muhammad Saleh Kamboh were some of his childhood teachers. Aurangzeb had a keen mind and learnt quickly from his reading. He learned the Quran and the hadith very early on and could readily quote from them. Aurangzeb mastered Arabic and Persian like a scholar. He also learned Chagatai Turkic during his tenure at Kandahar Province.

Aurangzeb was a prolific writer of letters and commentaries on petitions. He frequently quoted Islamic verses and wrote Arabic with a vigorous naskh hand and would include text from the The Holy Quran. Two richly bound and illuminated manuscripts written by him are located in Mecca and Medina, with another copy preserved in Nizamuddin Auliya Dargah. He used to cover his personal expenses by weaving prayers caps and by writing copies of The Holy Quran.

Aurangzeb had well documented support for a variety of Hindu religious institutions. By 1633, it was observed that a Mughal official
would help lead the procession of the festival at Puri, since it was a considerable source of revenue through the pilgrim tax. Aurangzeb’s policies did not substantially change this situation, since many new temples were built in Puri.¹⁴⁶

Aurangzeb died in Ahmadnagar on Friday, 20 February 1707 at the age of 88, having outlived many of his children. His modest open-air grave in Khuldabad expresses his deep devotion to his Islamic beliefs. The tomb lies in Khuldabad (Aurangabad, Maharashtra) within the courtyard of the shrine of the Sufi saint Shaikh Burham-u'd-din Gharib (d.1331 who was a disciple of Nizamuddin Auliya of Delhi) and Zayn al Din Shirazi Dagrah,. The open tomb of the Mughul emperor Aurangzeb is in the shrine complex of Zayn al Din Shirazi. It is now surrounded by a marble platform and screen erected by the Nizam of Hyderabad. Near Aurangzeb’s mazar the open tombs of Muhammad Azam son of Aurangzeb and his wife Aurangi Bibi next to the tomb of Khwaja Bibi Sahiba, in the shrine complex of Zayn al Din Shirazi. Women pilgrims who visit Khwan Bibi leave bangles as pledges over the doorway. Painted portrait of a Mughal Emperor Aurangzeb from the late eighteenth century AD preserved in Museum of Fine Arts, Boston Museum of Fine Arts, USA.¹⁴⁷

Aurangzeb had often visited Khuldabad as a pilgrim, and the first stipulation in his will had specified that he be buried there: “That they shroud and carry this sinner drenched in sins to the neighborhood of the holy Chishti tomb of the revered leader, Sayyid and Shaykh, Zayn al Din Da’ud Husaini Shirazi, since without the protection of that court [of the saints], which is the refuge of forgiveness, there is no refuge for those drowned in the ocean of sin”.¹⁴⁸ Aurangzeb felt ambivalent about the tomb veneration, and in keeping with the conservative tone of his later life, he resisted the temptation to build himself a massive imperial mausoleum in the tradition of his forebears. His simple tomb is technically nothing but an uncovered dirt grave. In the late eighteenth century Sabzawari described it as follows “At the foot of the blessed tomb, of Zayn al Din, is the place of the emperor Aurangzeb Alamgir, buried no more than a few steps from the shadow of that heaven displaying
threshold. The rainwater of mercy falls on the blessed shrine around the tomb of the late emperor. What good fortune that he has found such a pure place and is resting between two saints who may be called the sun and moon of religion that is, between the twin tombs that are like the polar stars, of the revered Burhan al Din and Zayn al Din (Rhmatullah Alayh – Mercy be upon them)”. The Mazaar presently has a small tree growing on it, and it is surrounded by a marble platform with elegant grillwork, installed by the seventh Nizam in 1341 / 1922-23. Nearby one also finds the tombs of Aurangzeb’s son Muhammad Azam and his wife Aurangi Bibi.149

Aurangzeb’s mazar became a place of pilgrimage with a distinctly political tone to it. When the Maratha King Shahu, grandson of Shivaji, was released from court detention, he collected an arm and went to Ahmadnagar to visit the place where Aurangzeb died, then on to Khuldabad to visit Aurangzeb’s tomb and distribute money to the poor.150

Though his visit to Khuldabad had the appearance and form of a pilgrimage to a saint’s shrine, it was in reality a manifestation of political allegiance. Due to the Nizam’s largesse, there were constant Quran recitations and an open kitchen in the name of Aurangzeb.151

According to oral reports, the Nizam used to make a special visit to Aurangzeb’s tomb every year on the death anniversary, in which he approached it barefoot as the vassal of the Mughul emperor and not as the ruler of an independent kingdom.152

10.3 Nizam First Nizām-ul-mulk Asaf Jahan Mazaar: The first Nizam, Nizam al Mulk Asaf Jah (d. 1161 / 1748), was closely attached to the Chishtis, and even wrote a biography of a contemporary Shaykh, Nizam al Din Aurangbad (d. 1141 / 1729). He considered patronage of Sufi saints an important state duty, and stressed this point in his testament to his successor. Both the first Nizam and his successor, Nizam al Dawla Nasir Jang (d. 1164 / 1750), were buried along with their wives in separate red sandstone enclosures next to the tomb of Burhan al Din Gharib.153
The Asaf Jahi dynasty originated in the region around Samarkand, but the family came to India from Baghdad in the late 17th century. Nawab Khwaja Abid Siddiqi (Khulich Khan I) son of Shaikh Mir Ismail Siddiqi (Alam Shaikh Siddiqi) Alam ul-Ulema, son of Ayub Younus Salim Siddiqi, son of Abdul Rehman Shaikh Azizan Siddiqi, fourteenth in direct decent from Sheikh Shahab al-Din Suhrawardi, of Suhraward in Kurdistan, a celebrated Sufi mystic, or dervish, maternal (first), a lady of the family of Mir Hamadan (a descendant of the Prophet Mohammed) (pbuh), a distinguished Sayyid of Samarkand. They were direct descendants of the first Khalifa of Islam, Hazrat Abu Baker Al-Siddiq. Nizām-ul-mulk was a title first used in Urdu around 1600 to mean Governor of the realm or Deputy for the Whole Empire. The word is derived from the Arabic word, Nizām, meaning order, arrangement. The Nizam was referred to as Ala Hadrat / Ala Hazrat or Nizam Sarkar, meaning His Exalted Highness (The last Nizam was awarded this title. It is a hereditary title). Qamar-ud-din Khan Asaf Jah I, 1st Nizam of Hyderabad (20 August 1671 - 1 June 1748), was senior governor and counsellor in the Imperial government of Mughals in Deccan. Defeated the Imperial forces on 19 June 1720 at Hasanpur and formed an independent state of his own. Confirmed in his possessions by Imperial firman and crowned on 31 July. Named Vice-Regent of the Mughal Empire by the Emperor Muhammad Shah on 8 February 1722, secured the province of Berar on 11 October 1724 and formally made Hyderabad City his new capital on 7 December 1724. Asaf Jahan Nizam I wad died at Burhampur on 1 June 1748, aged 76. He had six sons and seven daughters. The first Nizam ruled on behalf of the Mughal emperors. After the death of Aurangzeb, the Nizams split from the Mughals to form an independent kingdom. Mazaar of Asaf Jahan Nizam I and his wife situated in the shrine of Burhan al Din Gharib Chishti Kuldabadi at Khuldabad, Dist. Aurangabad. A legend about the first Nizam states that, on one of his hunting trips he was offered some kulchas (a bread in Deccan) by a holy man and was asked to eat as many as he could. The Nizam could eat seven kulchas and the holy man then prophesied that seven generations of his family would rule the state.¹⁵⁴
10.4 Tana Shaha Qutb Shaha Mazaar: Abul Hasan Qutb Shah (Abul Hasan Tana Shah) was the eighth and last ruler of the Qutb Shahi Dynasty, who ruled the kingdom of Golconda in south India. He ruled from 1672 to 1687. Earlier Tana Shah's father-in-law Abdullah Qutb Shah was forced by Aurangzeb to acknowledge the suzerainty of Shah Jahan. And his daughter was wed to Aurangzeb's son Sultan Muhammad. About the year 1683, Abul Hasan Qutb Shah appears to have become irregular in payments of taxes to the Mughals and his relations with Sikandar Adil Shah also caused concern among the Mughals. Abul Hasan Qutb Shah consequently refused to be a vassal of the Mughal Empire and prompted Aurangzeb to initiate a campaign to assert the rule of Mughals on Golconda. He attacked Golconda. With his able commanders Nawab Khwaja Abid Siddiqi (Qilich Khan) and Qaziuddin Khan Siddiqi father and grand father of Nizam I (Asaf Jah I). Tana Shah defended the fort for eight months, but Aurangazeb succeeded in capturing Golconda at the end in September 1687. Abul Hasan Qutb Shah surrendered and handed over the Nur ul Ain Diamond, the Hope iamond, the Wittelsbach Diamond and the Regent Diamond, making the Mughal Empieror Aurangzeb the richest monarch in the world. Tana Shan was taken as a prisoner and was imprisoned in the Daulatabad fort (near Aurangabad) where he died in prison after 12 years of captivity. When the Sultan died, he was not buried alongside his ancestors and other Qutub Shahi kings but in a modest grave at Khuldabad near Aurangabad. Tana Shah’s Mazaar situated beside the Dargah of Raju Qattal Husaini Chishti Suharawardi in Khuldabad.¹⁵⁵

10.5 Bibi ka Maqbara: Bibi Ka Maqbara is a maqbara built by the Mughal Prince Azam Shah, in the late 17th century as a loving tribute to his mother, Rabia Durrani (the first wife of the Mughal Emperor Aurangzeb). The comparison to the Taj Mahal has resulted in a general ignorance of the monument. This monument is also called the Dakhkani Taj (Taj of the Deccan). The monument's name translates literally to 'Tomb of the Lady'. It is situated in Aurangabad. The tomb in itself represents the transition from the ostentatious architecture of Akbar and Shah Jahan to the simple architecture of the later Mughals. In the form of
a hexagon and angles are ornamented with minarets. Bibi-ka-maqbara was built in 1660 by Aurangzeb's son, Azam Shah, as a loving tribute to his mother, Dilras Bano Begam. In 1720, Nizam-ul-Mulk Asif Jah, a distinguished General of Aurangzeb with the intention of founding his own dynasty in the Deccan, arrived at Aurangabad and made it his capital. He paid a visit to Delhi in 1723, but returned in 1724. Nizam Ali Khan Asaf Jah II transferred his capital from Aurangabad to Hyderabad in 1763. According to the "Tawarikh Namah" of Ghulam Mustafa, the cost of construction of the mausoleum was Rs. 6, 68,203-7 Annas (Rupees Six Lakh, Sixty Eight Thousand, Two Hundred and Three & Seven Annas) in 1651-1661 A.D.  

11. Sufis of Kandhar Region:

Kandhar, a historical town is located in Nanded District, as a taluka headquartr. Kandhar talika is included in the hilly region of Balaghat, in Nanded District. Kandhar is settled on the north bank of Manyad river. Kandhar town lies on 18.52 North latitude and 77.14’ East longitude. Kandhar’s mentioned in the accounts of medieval traveler Al Masudi. There is abundant water in Kandhar even today, due to the Jagtung Samudra Lake which was constructed durin the Rashtrakuta period. The Kandhar Fort was built on flat ground and was later strengthened and fortified during the Bahamani and Nizam Asaf Jahin rules.

During ancient period, ninth – tenth century AD, Kandhar had various names, i.e. Panchalpur, Krishnapur, Kandharpura, Kandharpuri, Kanhar, Khandhar. Some names had date back to medieval period. Kandharsharif was the famous name during Deccan Muslim rule period. Hence, on the trade routes of the medieval Deccan, Kandhar was a major trading centre on the bank of Manar / Manyad river. The Afghans and the Arab traders knew this town as ‘kand-har’ similar to the Afghani town of Kandhahaar. Kanha from Krishna (Rashtrakuta King name) and after it was made like Krishna Kanh Kanhar Kandharpur, this is some scholarly opinion about the origin of the name ‘kandhar’. Some historians think that the town has derived its name from Krishna III, a Rashtrakuta King, whose
name is mentioned with the title ‘Krishnakandhar’ in some inscriptions. In the muslim ruled medieval Deccan, Kandhar developed with newly settled fields behind the fort area. There were developed new settlements, agricultural fields. Also, Darghas, Khanqahs and mosques (Masjid) were built there.162

**Sufis of Kandhar:** The sufis and Auliyas of Qadiri Rafai silsila came and settled in Kandhar town in mid fourteenth century AD. In subsequent years, Knahdar became the centre of Sufism and fifteen Dargahs were constructed there.163 A saint named Hazrat Haji Saidoddin Rafai Sarwar Maqdoom Sayyah, an Auliya, came to Kandhar. He had made a large number of followers in Kandhar by his influencing ideas and practices. After his death in 736 / 1358, a big Dargah (Badi Dargah) was built in Kandhar in his commemoration. Every year annual festival has been held in Dargah. Debotees belonging to all reilgions participate in these festival popularly called *Urus*.164 The Dargah have been given many lands and other sources of income for it upkeep and maintenance. These include commercial complexes, Gardens, agricultural lands and buildings. The government appoints a special management committee to assist the Sajjadanishin in maintaining accounts of these assests. Even today this Dargah follow the traditional method of appointing a successor or Sajjadanishin. At present, Saiyyad Shahmurtuza Mohuyuddin Pir is the Sajjada of Sarwar Maqdoom Dargah.

The presence of Hindu Lingayat Mathadhipati during the inaugural ceremony of succession of Sajjadanishin is considered to be of great significance. The Mathadhipati gives new clothes to the new successor of the Dargah. It is learnt that the tradition dates back to the Nizam's rule. From this, it may be inferred that, all the entres of different religions at Kandhar grew and prospered through mutual cooperation alone.165 Malfuz writing is one of the most important literary achievements of medieval Deccan. *Malfuzat I Sarwar* gives the very large information about Hazrat Sarwar Maqdoom of Kandhar.166
In the case of earlier sufis of Kandhar, primary biographical sources is the Tazkidra written the historian Maulavi Abdul Turab Abu Jabbaar Malkapuri, who compiled his work in 1899 AD from a number of written records, including earlier Tazkirats and discourses (Malfuzats) of Sufis as well as from oral traditions given him by the descendants of some of Kandhar’s more prominent Sufis.\textsuperscript{167} Amir Hamza, writer of Tarikh I Kandhar gives very information about sufis of Kandhar.\textsuperscript{168}

11.1 Hazrat Haji Sayyah Said ud din Sarwar Maqdoom:

*Malfuzat-i-Sarwari* and *Tarikh-i-Kandhar* gives the historical information of Hazrat Haji Sayyah Saidoddin Sarwar Maqdoom.\textsuperscript{169} Under the study of genealogy of Sarwar Maqdoom, and find that spiritual and familiar relation to him from 26\textsuperscript{th} as a Sake to Hazrat Imam Hussain Rajallaanh. Imam Husain was the son of Fatima, the daughter of Prophet Muhammad. The genealogy as described by Amir Hamza in his book has been useful to study this Sufi saint from Kandhar.\textsuperscript{170}

Most of the Sufis of Deccan and Bidar Gulbarga Bijapur Khuldabad area who migrated to the city from the mid fourteenth century, belonged to the Chishti, the Qadari or the Rafai silsilas, which had already undergone considerable development in various parts of the Indian Subcontinent before becoming significant in Kandhar.\textsuperscript{171} Hazrat Saidoddin Sarwar Maqdoom was the successor (Khalifa) of his father, Hazrat Sayyad Sarwar Ibrahim Nizamuddin Rafai.\textsuperscript{172} He was also benefitted by the spiritual training of Shahikh Nizam ud Din Auliya in Delhi. After the death of Shaikh Nizam ud Din Auliya in 1324, his murids spread all over India from Delhi.\textsuperscript{173}

Originally the family of Hazrat Sarwar Maqdoom came from the town of Basra in Iraq. Hazrat Sarwar Maqdoom had the hobby of travelling to major cities having Islamic importance. Hence, he was known by the name ‘Sayyah’ (literally meaning the traveler).\textsuperscript{174} He was also a pilgrim of Mecca and Medina in Arabia. He came to Delhi and become a disciple of Shaikh Nizam ud Din Auliya.\textsuperscript{175} After that, he came to Kandhar Deccan at 1325 AD. His Tariqah was known as Qadiriya Rafaiya. The Rafaiya
Tariqa or silsila came from the northern part of Indian sub continent and had originated from the famous Sufi saint Shaikh Hazrat Saiyyad Ahmed Kabir Rafai Rahamtullahalai. Sarwar Maqdoom had died on 17th Rajjab 736 AH and was buried in at Badi Dargah. This badi Dargah originally was a typical structure with square or octagonal base supporting a dome. After the inthakhal of Hazrat Sarwar Maqdoom, his two sons came to Tariqah of Rafai Qadiriya silsila.

11.2 Auliya Hazrat Saiyyad Shah Shaikh Ali Sangade Sultan Mushkil Aasan Rahamtullahaliiyah: Hazrat ‘Sangde Sultan Mushkil Aasan’, the name has come from his honesty and his disciple’s belief in his power to solve problems of his murids. Hazrat Sangade Sultan familially and genealogically belonged to the holy family of Hazrat Saiyyad Sa’daat Qutbul Akta Hazrat Saiyyad Ahmed Kabir Rafai Rahamatullah Aliyah, the founder of Rafai Order in Middle East. His grandfather Shaikh Ibrahim was a friend of Hazrat Sarwar Maqdoom Rafai. Grandfather of Sangade Sultan also benefitted from the company of Shaikh Nizam ud Din Auliya in Delhi. Shaikh Ibrahim and his friend Hzrat Sarwar Maqdoom came to Deccan, after the death of Nizam ud Din Auliya. After spending some time in Kandhar, Shaikh Ibrahim went to Kalyani Paragana, where he died. Today, his Dargah stands at Bidar. His two sons, Shaikh Ahmed Jakariya and Shaikh Muhammad Jakariay, continued to live on the banks of the water tank at Kandhar. Hazrat Sangade Sultan Mushkil Aasan was the son of Shaikh Ahmad Jakaria Ibn Shaikh Ibrahim.

Various explanations of this particular name have been offered to Sangade Sultan ‘Mushkil Aasan’. One of them states that, ‘Sangad’ was an area near the border of Sind Province. The people there were greatly influenced by the speech of Sultan about spiritual honesty, worship practices as well as by the miraculous performed by him. He became so popular there that his murids began calling him ‘Sangade’ Sultan. Amir Hamza has discussed the geneology of Sangade Sultan, in which he has traced the lineage of Sangade Sultan to the Prophet Muhammad through 32
blood descendants as well as teacher disciple tradition (pir wa Murshid bai’t).\textsuperscript{182}

Hazrat Zia ud Din Biabani, a sufi saint, whose Dargah is at Ambad near Jalna in Marathwada, has written about the \textit{Tarikh-i-Rafai} of Sangade Sultan in his Persian book \textit{Mat Lub al-Talibeen}. In 847AH, the second most famous sufi saint of Kandhar Hazrat Sangade Sultan had died. The Dargah has a dome on its square architecture and inside the Dargah, there is a small mosque and an \textit{Ashukhana}. Sangde Sultan had two wives named Hazrat Jamal Bibi Saheba and Hazrat Tara Bibi Saheba. Tara Bibi Saheba, was childless, but Jamal Bibi Saheba had three sons. Two of them were named as Shah Dhadak and Shah Kadak whose Dargahs also are located in Kandhar’s Gavalipura area.\textsuperscript{183}

\subsection*{11.3 Hazrat Haji Khwaja Kayamuddin Shah Qadiri:}

On the western ditch of the Kandhar fort, the Dargah of Hazrat Haji Khwaja Kayamuddin Shah Qadiri located, it has a square architecture and is in the historical nature of a monument. Hazrat Haji Khwaja Kayamuddin Shah Qadiri was the contemporary of the first Sufi Auliya in Kandhar, named Hazrat Haji Sarwar Maqdoom Saidoddin Rafai. His Khanqah established near Kandhar fort, after his death, his murids bilt a Dargah in his memory exactly opposite the main door of the fort. Tughalaq undertook rebuilding of the Kandhar fort and made a new ditch around it. Thus the Dargah of Haji Khwaja Kayamuddin Shah, like an island, came to be surrounede by water contained in the ditch. Thereafter, the Muruids used to stand outside the ditch for their prayers and for taking their vows. Sometimes, they used small boats to reach the Dargah. The uru festival is celebrated in this Dargah every year on eighth and ninth Muharram, in which both Hindu and Muslim followers’ participate.\textsuperscript{184} The Dargah of Haji Khwaja Kayamuddin Shah Qadari has a natural and fresh environment for spiritual practice. The location of the Dargah also attracts people with spiritual ideas on the ditch of Kandhar fort.\textsuperscript{185}

\subsection*{11.4 Hazrat Pir Jala Khud’asarahun Rahamatullah aliayh:}

Hazrat Pir Jalal Khud’assarahun was belongs to the Chishtiya silsila. His
historical Dargah is located in Manaspuri area of Kandhar. This Dargah celebrate its Urus festival on 7 Rabbi ul Sani every year of the Muslim calendar. There are no more historical information about the life and work of Hazrat Pir Jalal Chishti of Kandhar.\(^\text{186}\)

11.5 Hazrat Haji Macci Naqshbandi: Hazrat Haji Macci Awliya came to Kandhar in the first quarter of the fourteenth century AD. Hazrat Haji Macci Saheb Auliya has made a pilgrimage of Meccan and Medina. He belonged to the silsila of Naqshbandiya order. There is a traditional belief that earlier a miraculous lamp using only water as a fuel used to light up the interior of the Dargah during night.\(^\text{187}\)

11.6 Hazrat Shah Suleman Awliya: On the western side of Kandhar town, there is a hillock named, ‘Suleman Tekadi’. On the top of this hillock, there is a stage (Chabutara) made up of soil on which stands a tomb type. This is neither a tomb nor a Dargah. The legend associated with the place states that a flying device with Prophet Suleman in it lands on this hillock on some nights. The folklore also maintains that during every rainy season, a large number of coloured beads are found on the hillock. This came out of Suleman’s mine of beads inside the hillock. The devotees have named these beads as Sulemanwale Dane (Grains) and buy them for spiritual reasons.\(^\text{188}\)

11.7 Hazrat Yatimshah Majzub: Hazrat Yatimshah used to make confusing chatter spoken at a very high speed. He was thought of as a Majhub. Hazrat Yatimshah used to cook beetables and chillis together in a Handi (pot) and eat it. People used to call that pot Diwani Handi (Foolish Pot). No other information is available about him.\(^\text{189}\)

11.8 Hazrat Madarshah Dervish: The word ‘Derwish’ or Darvish used for Sufi person or Fakir in Persian language. Hazrat Madarshah Derwish was the contemporary of Majhub Yatimshah and also was his Khalifa (successor). After his death, is murids built up his tomb near Sangde Sultan Dargah.\(^\text{190}\)
11.9 **Hazrat Pir Salar**: Hadali area is some distance away from Kandhar town, where the Dargah of Hazrat Pir Salar dargah located. Historical sources are not available about the Dargah. The Dargah has square shaped architecture with a well designed stage.\(^{191}\)

11.10 **Hazrat Shah Ismail Saheb Tabakali**: His Dargah is located near the Badi Dargah of Hazrat Sarwar Maqdoom. This Dargah is situated on the bank of the water tank Jagtung Samudra. It was built in 1007 AH /1606 AD.\(^{192}\)

11.11 **Hazrat Raja Bagh Sawar Khudisarahu**: Old structure of the Dargah was restructured by Raja Hirasing, who was administrator or Janhangirdar of Kandhar during Nizam State. Hazrat Raja Bagh Sawar visited the Khanqah of Sufi saint Gesudaraz at Gulbarga. The folk story related him that, he always travelled sitting on the back of his Bagh (Tigheer).\(^{193}\)

11.12 **Hazrat Moh- ud Din Saheb**: Actually, he was a trader of elephants. He had come to Kandhar through Hyderabad for the purpose of his trade. But near the south gate of the Kandhar, he was killed by an elephant gone berserk. Hazrat Mohu ud Din Saheb’s Dargah stands at that very place today. Behind the Dargah is the tomb of the elephant, who too had died suddenly after killing his keeper. This are is known as ‘Hazrat Khandi’. Various devotees regularly visit the Dargah.\(^{194}\)

11.13 **Hazrat Mastan Shah Saheb Majhub**: Hazrat Mastan Shah Saheb had come to Kandhar in 1195 AH after travelling all over Deccan. He had settled near Qazi Mohalla Masjid. He used to wear only a long white cloth and had no family with him. The legend around him also states that instead of normal food, he would eat only the soil along with water. He wonder in the surrounding forest alone and was addicted to Bhang. Raja Hira Singh, the ruling Jahangirdar in that time, made him a rant of Rs. 3 per month and also appointed Badroni and Fida Ali, as the Majhub’s service. Hazrat Mastan Shah Saheb Majhub passed away on 17\(^{th}\) Shawwal 1261 AH in Kandhar.\(^{195}\)
11.14 Hazrat Maulavi Shah Rafiyuddin Saheb Qadiri: Hazrat Maulavi Shah Rafuyuddin Saheb Qadiri was born in Kandhar. His father, Maulana Muhammad Shamsuddin Ibn Maulana Taj ud Din was the Qazi of Kasbah Bhokar and Dhanora Jahangiri. They live at near Hataipura masjid in Kandhar. He was born on 19th Jamd ud Sani 1164 AH / 1756 in Kandhar. His father was devotee of Hazrat Sarwar Maqdoom. And he named his son Rafuyuddin. Till the age of 14, he was taught by his father Muhammad Maulavi Qazi. He completed his Arabic and Persian studies under the tutelage of Hazrat Kayamuddin Saheb. After completing his initial education, he travelled to the port town of Surat. Later, he travelled to Meccan and Medina for studying Quran and Hadith. On returning to Deccan, he undertook spiritual studies of Naqshbandi silsila under the guidance of Hazrat Shah Muhammad Azimi ud Din Bulkhi at Aurangbad. There is not so much information available about him. From Aurangabad, he proceeded to Arcott, where he received knowledge and guidance from Shaikh ul Mashai Kh Hindu Saheb. He also studied the Taria Qadiriya, Naqshbandiya, Shattariya and Rafaiyya from that Khanqah.  

Hazrat Rafiyuddin Maulavi Rafai is linked with various silsilas like these mentioned above. He returned to Hyderabad after visiting Arcott. In Hyderabad, Nawab Amir Kabir Bahdur and Nawab Rafaitullah Mulk Bahadur had become his murids. From Hyderabad, he went on a pilgrimage of Meccan and Medina. He stayed in Arabiya for nearly three years, studying Islamic philosophy and wrote a book titled, ‘Samaratu Meai’, which is not available in Kandhar today. On his return to Hyderabad, a large number of people become his followers or murids. At the age of 77, he died on 16th Rajjab, 1241 AH. After his death, his murids and devotees constructed a Dargah over his tomb, near Hazrat Sasrwar Maqdoom, Badi Dargah. It is the second largest Dargah in Kandhar. He had three wives named Hazrat Anwar Bibi Saheba Bin Gayasuddin Saheb Kazi, having four daughters, and Hazrat Khadar Bibi Saheb, having four sons, and Hazrat Pir Maa Saheb having one daughter and one son. Her sons were named – Hazrat Shah Nazmuddin Saheb Rafai, Hazrat Jain ul Abidin Saheb Rafai, Hazrat Khayamulah Maulana Kayam.
Shah Saheb, Hazrat Shah Gulaam Nqshabandi Saheb etc. The urs held at Dargah every year. In the Urs festival of Kandhar, a large number of Hindu and Muslim devotees actively participate. A large number of Dargahs and holy pir shrines also exist in the villages on the periphery of Kandhar, such as Adgaon, Andga, Ambulga, Madali Ashtur, Anteshwar, Bhikar, Sangari, Sangari, Balegaon, Barook, Baachoti, Bolka, Balka, Bori, Babulgaon, Bhokmari, Berli, Bhadepura, Bahadurpura, Borgaon, Choundi, Chondi, Chikli, Chikali Bori, Deulgaon, Daithan, Dagad Sangari, Khudanki, Dhanora Makta, Digaras, Gomar, Halda, Takhopura etc.

12. Muslim Marathi Poets and Sufism in Marathwada:

In Marathwada region, Allam Khan, Shaikh Muhammad and Chand Bodhale were the famous Sufi Poets who wrote in Marathi and spread the spiritual coexistences within Hindu and Muslim folks. They made poems in Marathi and which are common today in Marathi village culture in Central Marathi speaking region of Deccan or Marathwada periphery.

Eknath’s beloved Guru was Janardan Swami (a military commander in the army of Daulatabad in Sultanate of Ahmadnagar). Eknath’s dream, the god Datta appears as a beard Muslim fakir or Malang. There is Muslim influence in the Dattatraya sect in Maharashtra and also in the Nath or Yogi tradition which Eknath bears in his very name. The guru of Janardan was Shaikh Chand Bodhale Qadiri. Janardan Swami’s place of Samadhi and Chand Bodhale’s tomb (Dargah) can still be seen at Daulatabad near fort.

Allam Khan Prabhu was the Muslim Marathi poet in fourteenth century Maharashtra periphery. He was also influenced by Nagesh cult of Shaivism. Bhanji Trimbak Deshpande (1770-1848A.D.) wrote the book, named Aalamkhan Akhyan. Shaikh Muhammad Shrigondekar was the famous Marathi Sufi poet. He had born at Dharur in Beed region of Marathwada. He wrote Yogsangram, the Sanskrit book spiritual dimensions of the human being and self development. He is famous today also in Maharashtra as ‘Kabir of Maharashtra’. Maloji Bhosale, the grandfather of Shivaji, built the Math for Shaikh Muhammad Shrigondekar
at Shrigonda, in Ahmednagar State in 1595 A.D. Shaikh died in 1660 A.D. at Shrigonda village in Ahmednager. Husain Amberkhan was another famous Marathi poet. He translated the Bhagvat Geeta into Marathi language after the first Marathi translation of Geeta by Dnyaneshwar.

**Muslim Marathi Poets in Marathwada Region**

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<td>Allam Khan alias Allam Prabhu (14th Century AD)</td>
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<td>Hazrat Ladle Mashaykh Raghvachaitanya (1460-1560 AD)</td>
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<td>Shah Datta ‘Allam Prabhu (1478-1538AD) Husain Ambarkhan</td>
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101. Field Work.
103. Field Work.
105. Field Work.
106. Field Work.
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111. Field Work Data.


125. Field Work Data.
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133. Field Work.
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