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A. Religious, Mystical and Literary works


Afif, Shams Siraj (751/757 A.H.). Tarikh-i Firuz Shahi. Ed. Vilayat Hasain, Calcutta, 1891. The author was brought up in court life and later became a ‘murid’ of Shaikh Qutub al-Din Munawwar. Timur’s invasion had left deep imprint in his mind. His work involves detail account of victory as well as welfare measures of Tughlaqs.

Al-Hujwiri, Ali (also known as Data Ganj Bakhsh). Kashf al-Mahjub. Edition: Lahore, 1967-68. Edited by Wakf Board, Pakistan on the basis of hand written MS of Hazrat Zakaria Multani. Another copy was published in earst while Soviet Union. Urdu tr. Mufti Ghulam Muinuddin Naimi, Bhiwandi, 1988. English tr. R.A. Nicholson. He was known as al-Hujwiri as his mother belonged to a place called Hujwir. He came to Lahore in 431 A.H. and died in 465 A.H. This book, he wrote in response to some questions asked by Abu Sayyid Gaznavi, who came with him from Gazna along with him during Mongol invasion. The book is so named as it ‘attempts to remove the curtain from some truth’. It deals with theoretical aspects of Sufis, besides extensively defining and explaining important terminologies of Sufi philosophy. It also gives vivid picture of 130 Sufi saints. The book gives various viewpoints of the writers and the Sufis on number of issues. This is considered as the earliest known mystical treatise in Persian, written in the subcontinent:


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AuFi, Mohammad. *Jawama al-Hikayat*. This is still unpublished. This work was completed in 630 A.H. The author was in the court of Nasir al-Din Qubacha. After the demise (defeat and suicide) of Qubacha, he came to the court of Iltutmish, where he wrote this book and dedicated to Nizam al-Mulk, the wazir of Sultan Iltutmish. The book gives vivid picture of the court, the religious and the political situations and the Sufis of the period.

Babur, Zahir al-Din Mohammad. *Babur Namah*, Turki Text, ed. N. Ilminski, 1857. Persian version, Mirza Abdur Rahim Khan-i Khanan, Bombay, 1308 A.H./1890 A.D. Eng. tr. A.S. Beveridge, rpt., Delhi, 1990 A.D. The writer was the first Mughal emperor in India. It is an autobiography of Babur, written in Turkish language, which gives a glimpse of conditions of Lodi Period and Afghan-Mughal relations.

Barani, Zia al-Din (684 AH – 758 AH)., *Tarikh-i Firoz Shahi*. Ed: Sir Syed Ahmed Khan, Calcutta, 1860. The author was one of the most prolific historians of the Sultanate period. He was born in ‘Barn’ (Bulandshahr District) of Uttar Pradesh and thus, ‘Barani’ is suffixed to his name, identical to that of Ali al-Hujwiri (see above). His father was a courtier and so was he and thus, he had also indepth knowledge of court and political life. On the other hand, he was a 'murid' of Shaikh Nizam al-Din Auliya and thus, had insight to the Sufi and khanqah life as well. His writing encompasses the events from Balban’s accession (664 A.H.) to six years after the accession of Firoz Shah Tughlaq i.e. the period covers the last quarter of 13th century and first quarter of 14th century. He projects the image in its entirety and not merely from the Sultanate point of views. He has written this in beautiful language without compromising on the gist of the matter. This source is very important, as he has given important and first hand information of Sufi-Sultanate relationship.

Bilgrami, Abdul Wahid. *Saba’Sanabil*. Kanpur, 1299 A.H.


Dara Shukoh. *Safinat al-Auliya*. Lith. Nawal Kishore, Kanpur, 1900. Urdu tr. Muhammad Ali Lutfi, Karachi, 1982. The writer was the eldest son of Shahjahan and the heir apparent. He had deep understanding about Islamic and Hindu mysticism. This book is one of his important books, which deals with the Sufis and their teachings.
and practices.

Dehlawi, Shaikh Abdul Haqq Muhaddis (1551-1642, Delhi). *Akbar ul-Akhyar*, Delhi, 1270 A.H. Urdu tr. Subhan Mohamud and Muhammad Fazil, Delhi, 1990. He, being a saint, has narrated events of the Sultanate period relating to the Sufis, based on his studies of contemporary works, "probably" on folklores and records of the Sultanate period etc. His work, a traditional writing with smooth reading, was completed in 1588-1590. He has described important events in details, giving over all pictures of the circumstances. It is very useful to corroborate facts and events from contemporary sources of the Sultanate period.


Jamali, Shaikh. *Siyar al-Arifin*. Edition: Delhi, 1311 A.H./ 1893 A.D. Urdu tr. Ayub Qadiri, Lahore, 1976 A.D. He was in the court of Sikandar Lodi and continued his services during the Mughals also. This book gives details of Chishti and Suhrawardi saints in India, and deals with important issues concerning the Sufis and the Sultans during the period. The work was completed in 1530 to 1536.


Minhaj al-Siraj. *Tabaqat-i Nasiri*. Ed. Khadim Husain and Abdul Hayy Habibi, Calcutta, 1864 A.D. Urdu tr: Ghulam Rasul Mahr, Lahore, 1975. Eng. tr. H.G. Raverty, Calcutta, 1897. The writer wandered about and reached Uchch in 1927 A.D., when Nasir al-Din Qubacha was its ruler. However, he came to Delhi when Qubacha got defeated and then committed suicide. The author held important positions in the Delhi Sultanate and wrote this book in 1259-60 A.D. It contains history of Islam, dealing with the Prophets, the Sufis and the Sultanate. It deals with the history of mankind in 23 stages and contains some poems as well.
Mir Khwurd. *Siyar al-Auliya*. written in 770 A.H.; MS collated and compared by Diwan Allah Jiwaya of Pakpattan; Edition: Mosassa Intasharat e Islami, Lahore, 1885, Chiranjilal, Delhi, 1885. Urdu tr. Abdul Latif, Delhi, 1994. It was written in mid fourteenth century and considered one of the most exhaustive and authentic biographies of the Chishti Shaikhs and their Khalifas. The important events are described in a smooth and beautiful way, providing the exact backdrops required for explanation and analysis.

Mushtaqi, Rizqullah. *Waqi’at-i Mushtaqi*. Ed. & tr. I.H. Siddiqui, Delhi, 1993. The work contains anecdotes relating to later Sultanate period, which includes incidences of the period in Gujarat and Malwa.

Nagouri, Qazi Hamid al-Din. *Tawati al-Shums*. The writer, an erudite scholar, was a great Sufi, who had the benefit of the company of leading Sufis of Suhrawardi and Chishti silsilahs. He was a vegetarian and had prohibited use of meat in his *siyum* after his death. He completed this work in 1234, in two volumes. The work is a rare one, in as far as, it contains the 99 names of Allah.

Nishapuri, Taj al-Din Hasan b. Nizam. *Ta’j al-Ma’sir;* The writer came from Khurasan, settled in Delhi and wrote this book on the direction of Sultan Qutub al-Din Aibek. The book contains all important events during Sultan Qutub al-Din Aibek and 7 yrs. rule of Sultan Iltutmish i.e.upto 614 AH/1217 A.D. The writing is in difficult language.

Qiwam, Muhammad Jamal. *Qiwam al-Aqa’id*. MS: Osmania University, Hyderabad. Ed. Ahamd Faruqui, reproduced in *Qand-i Parsi*, Vol. VII, May 1994, Cultural House of Iran, Delhi. Urdu tr. Nisar Ahamd Faruqui, Rampur, 1994. The author was the grandson of Shamsul Arifin Qiwam al-Din, a disciple and khalifa of the Chishti Shaikh, Nizam-al-Din Auliya. This book is an account of the life and teachings of Nizam-ud-Din Auliya. It gives detail description of Sufi Sultanate relationship during the period of the Shaikh. Important events during Ala al-Din Khalji also find mention in the book. It was written a quarter century after the death of the Shaikh. The writer was in the Deccan and therefore the writing is based on contemporary writings, records and possibly folklores. It is likely that the Sufis and followers who had the company of the Shaikh also might have contributed by stating the facts to the writer.

Shattari, Mohammad Ghousi, *Gulzar-i Abrar*. Urdu tr. Fazal Ahmad, known as *Azkar-i Abrar*, Lahore, 1395 A.H. It comprises the lives of 612 Sufis and Ulama and was written during the time of Jahangir.


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**B. Malfuzat**


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