Among the administrative regions of Maharashtra State, the region in and around mid-Godavari basin is known as ‘Marathwada’. Its headquarters are situated at Aurangabad City. The Marathwada region includes the eight districts of Aurangabad, Jalna, Parbhani, Beed, Osmanabad, Latur, Nanded and Hingoli. Ajanta Hills are situated on the North and Balaghat Hill Range lies in south central direction in this region. The Godavari, the Dudhana, the Purna and the Manjara are the major rivers in this region.

Historically, Marathwada has a rich cultural background. In the sixth Century BC, the region was ruled over by Mulak and Ashmak Janapadas, who were followed by Maurya and Nanda Dynasties (second and third Century BC), Satvahana Dynasty (third Century BC to third Century AD), Chalukya, Vakataka, Rashtrakuta and Devgiri Yadav Dynasties (fifth to thirteenth Century AD). During this period, historically, culturally and politically important centers like Ajanta, Verul, Bhokardan, Tagar (Ter), Lattalur (Latur), Kandhar, Aurangabad, Pratishthan (Paithan), Udgir, Naladurg, Ausa, Ambad, Jalna, Daulatabad, Khuldabad and Nanded, came to be developed. On the arrival of Muslims in the Deccan in the thirteenth Century AD, the rules of Khilji and Tughalaq were stabilized in this region. Malik Ambar of Nizamshahi settled and developed the city of Aurangabad in 1610 A.D. During the rule of Tughalaq (thirteenth to fifteenth Century AD) and thereafter, during the rule of Bahamani Empire, cities and towns like Daulatabad, Khuldabad, Aurangabad, Kandhar, Bidar, Udgir, Ambad, Nanded, were settled or developed. All the five Muslim Shahis (Adilshahi, Bidarshahi, Qutubshahi, Imadshahi and Nizamshahi) of the south ruled at on or other time over this region. Aurangabad was reputed as the capital of the Mughals’ southern subhas. Mughal Emperor Aurangzeb headquartered himself at Aurangabad for twenty five year in Deccan. In later years,
Aurangabad became the capital of Nizami Asafjahi dynasty (1724-67 A.D.). Nizam subsequently shifted his capital to Hyderabad (1767-1948 A.D.).

The philosophy of Sufism came to be evolved in Arabia and middle-east in the 8th Century AD With the passage of time, the spiritual-mystical philosophy of the Islamic cult got divided over the religious practices and customs and several sub-cults (Silsilas or Tariqas), each one named after its chief proponent, came into being. The spread of Sufism began in Marathwada region situate in the mid-Godavari basin began in the 12th century AD and the Sufi silsilas of Qadriya, Chishtiya, Junaidi, Suharawardiya, Naqshbandiya and Rafaiya became particularly popular in the Marathwada region. Their respective Qadari, Chishti, Rafai, and Naqshbandi Dargahs area famous even today, and there Hindu and Muslim devotees come to pay reverential homage. The Sufi saints settled in Marathwada had produced voluminous Sufi literature. These include Malfuzats, genealogies, autobiographies, translations, Tafsir (definitions), Hadis (Traditions), Fiqah (religious law), Qirat (incantational pronunciation), Ilm (Knowledge), Nasab (genealogical reports), Qalam (Islamic thoughts), etc.

1. Choice of Topic: Until now many national and international scholars have done an intensive research in the history of the Islamic tradition in Indian subcontinent or South Asian region. Mention may be made of Dr. Muhammad Suleman Siddiqi, H. K. Sherwani, Richard Eaton, Prof. Nile Green, Prof. Carl Ernst and Simon Digby. Muhammad Suleman Siddiqi had done the research study on the Sufis of Gulbarga and Bidar Deccan region under the Bahmani dynasty. Richard Eaton had done the work on the Sufis of Bijapur Deccan region. He covered the study of Adilshahi Deccan Sufism. Khaliq Ahmad Nizami had also the work on Sufism in Northern India. He wrote the book on Sufism in thirteenth century India. Sherwani H.K. and P.M. Joshi covered the some short facets of Sufism in central Deccan in medieval Deccan in their book on ‘History of Medieval Deccan’. Nile Green, Ernst Carl and Simon Digby had covered the literary history of sufis of Deccan during Sultanate and
Bahamani period. Simon Digby had the approach on Persian Sufi Malfuzat literature of Naqshbandi Sufis of Aurangabad under the Mughal region. In addition, in the leading foreign and indigenous journals and periodicals a number of research articles have been appeared in Sufism in Indian including Deccan. However, whatever research done with regards to Sufism in Bijapur, Gulbarga, Bidar and Hyderabad Deccan region. Very short work has been done on Sufis of Marathwada region. It is based within central Deccan Marathi speaking area. It was known as Marathwadi in Nizam state of Hyderabad. Setu Madhavrao Pagadi’s work ‘Sufi Sampradaya’, published in 1953 makes several general references to the Sufis in Marathwada, but still deeper study of this topic has not been conducted. So far as the knowledge is concerned; even the research review does not find the special work furnishing information on the Sufism in Marathwada up to mid twentieth century AD.

This study takes a historic review of the spread and development of Sufism in the Marathwada region. It is also include a study of important Sufi saints, their Shrine (Dargah) traditions of Sufi silsila like Qadari, Chishti, Rafai, Naqshbandi, Suharawardi etc. in Marathwada division. There is a lack of prior detailed study on this topic and this study is the maiden venture in this respect has much importance. The study has the both national and international importance.

2. Scope of Study & Timeline (Period): The present study has the expansion or time period scope since Twelfth century AD to Mid twentieth Century AD. The study is about the historic review of the spread and development of Sufism in Marathwada region. It is also include a study of some important Sufi Saints, Dargahs, and the traditions of Sufi silsila like Qadriya, Chishtiya, Rafaiya, Naqshbandiya, and Suharawardiyya etc. The Sufi literature was also written by the Sufis and their disciples in historic period of Marathwada in Persian and Urdu. The study is also observed the Sufi relations and interactions with other sects and regional literature. The study covered the history of spread of Sufism in Marathwada region including the tradition of various Sufi silsila and
Sufi saints in Marathwada. The study also discussed the Sufi literature of Marathwada in various languages and the contribution within Sufi doctrines too.

3. Review of Literature: A good deal of literature is available on the Sufi history of northern India. Number of research works available on the Sufism in North India, Sufi and Bhakti tradition in North India etc. But very few published literature are available on the Sufism in Marathwada. The scholars have carried up to now no research work in the theme on ‘Sufism in Marathwada, from twelfth to mid twentieth century AD’.

The collected works of Professor Mohammad Habib in two volumes, Politics and Society in Early Medieval Period (1974), have been edited by K.A. Nizami, and include many articles related to Sufis and Sufism in North India. Though brief and precise, they offer very useful insights into the lives and teachings of Chishti Sufis, such as Shaykh Nasir al Din Chirag-I Delhi and the lay-Sufi poet and music composer, Amir Khusau. An important article included in it, a pioneering work on the subject, deals with the authenticity of sufi literature, including the Malfuzat, or the conversations of the Sufi Shaykhs in their assemblies recorded by their disciples. This collection of articles also includes research articles dealing with the state and politics in the Sultanate era. However, none of these articles analyze the Sufis and Sufism in Marathwada or central Deccan periphery.

Another monumental work on Indian Sufism is Sayyid Athar Abbas Rizvi’s ‘A History of Sufism in India’, (1986). Its first volume covers the history of Sufism in India till 1600 AD. However, none of these two volumes of S.A.A. Rizvi analyze the Sufis and Sufism in Marathwada. Rizvi just mentioned the few lines on the Chishti circle of Burhan al Din in Daulatabad fort capital of Sultanate period.

Setu Madhorao Pagadi explained the spread of Islam and Sufism in Deccan from twelfth century AD to Seventeenth century. His book, ‘Muslim Samajatil Adhyatmdarshan : Sufi Sampraday, Tatwadnyan Aani
Kaary', [Spiritual Philosophy of Muslim Society: Sufi Cult, Philosophy & Works] discussed the major Sufi saints in Deccan area. Burhan al Din Gharib, Muntjib al Din Zar Zari Zar Baksh and Zain al Din Shirazi of Khuldabad were spiritual personalities in medieval Deccan. They were spread Islam in this region. But Hayat Kalandar, Nizam ud din of Paithan, Sarwar Maqdoom of Kandhar had disputes with the local Hindu Math institutions about the settlement and spread of Islam. Pagadi wrote the all aspects of violence and establishment of Sarwar Maqdoom Khanqah on the ruins of Shiva temple in Kandhar. Shah Moiz ud din of Paithan had ruined the temple of Hindu deties in Hillocks near Godavari river Ghat and established the Khanqahs on it. These mixed and critical notations explained by Pagadi in his book, about the both side of Sufism and spread of Islam in Deccan i.e. peace and violence.

Tanvir Anjum had done the research work on ‘Chishtia Silsialh and the Delhi Sultanate: A Study of Their relationship during 13th and 14th centuries’. But the study has not the special focus on the Sufis of Daulatabad during Tughlaq period. Some of the important biographies on Sufis include Muhammad Salim’s The Holy Saint of Ajmer (1949), K.A. Nizami’s The Life and Times of Shaikh Farid –ud- Din Ganj –i- Shaker (1955), Zahirul Hassan Sharib’s Khwaja Gharib Nawaz (1961), Iqbal al Din Ahmad’s Tadhkirah-I Gesudiraz of Gulbarga (1966), Mohammad Habib’s Hadrat Nizam al Din Awliya: Hayat aur Ta’limat (1970 Urdu), Jafar Qasimi’s Baba Farid ud Din Mas’ud Ganj –i- Shaker (1971), W. D. Begg’s The Big Five of India I Sufism (1971), Gurbachan Singh Talib’s Baba Sheikh Farid : His Life and Teaching (1973), “Shaikh Nasir ud Din Mahmoud Chiragh-I Dehli as a Great Historical Personality”, in K. A. Nizami’s edited work Collected Works of Professor Mohammad Habib – Politics and Society in Early Medieval Period (1974), B. S. Anand’s Baba Farid (1975), W. D. Begg’s The Holy Biography of Hazrat Khwaja Muinuddin Chishti (1977), Nizami’s two other works, The Life and Times of Shaikh Nasir ud Din Chiragh –i- Dehli (1991), and The Life and Times of Shaikh Nizam ud-Din Awliya (1991), and Shabbir Hasan Nizami Chishti’s Sawanih-I Baba Farid Ganj Shakar. The few references had
been noted in these above mentioned biographical works about the sufis of Deccan. But these references are mainly on Gulbarga, Bidar and Hyderabad.

An important systematic and scholarly work is K. A. Nizami’s *Tarikh –i- Masha’ikh –i- Chisht* (1980). In addition to a preliminary discussion on the evolution and sources of Sufism, and the organization of silsilah, it examines the development and growth of the Chishti silsilah till its revival in the eighteenth century. The work highlights the less known aspects of the lives and teachings of the Chishti Sufis, and fills an important gap in scholarly research on Indian Sufism. Though quite analytical, the work does some notes on the Sufism in Deccan also.

Some scholars had works on the regional focus as well. For instance, Gholam Rassol’s work *Chishti Nizami Sufi Order of Bengal (till amid 15th Century) and its Socio Religious Contribution* (1990), studies a sub branch of Chishtis, originating from Shaykh Nizam al Din Awliya. As its title indicates, it deals with the contribution of the Chishti Nizami Sufis of Bengal to Society and Religion, and only tangentially focuses on the relationship of the Chishti Nizami Sufis with the state. Like that, none of this, any work done on the Sufism in Marathwada. Richard Eaton’s *Sufis of Bijapur 1300 – 1700* (1978) gives the Sufic history of Bijapur Subha. It covered the social roles of Sufis in the Medieval Bijapur region.

Gulbarga and Bidar are the famous Sufi centers in North Karnataka of Deccan region. This region located by the south side of Marathwada. Sayed Shah Khusro Hussaini’s work *Sayyid Muhammad al Husayni –i- Gisudiraz: On Sufism*, (1983) deals with the views of Khwajah Gesudiraz pertaining to issues in Sufism, such as Prophethood and Saintship, and Samaa. The study does not take the review of the Sufis from Marathwada periphery, which is north side of Gulbarga. Hazrat Raju Qattal Hussaini’s Dargah is situated in Khuldabad, District Aurangabad today. He was the father of Gesudiraz Banda Nawaz of Gulbarga.
Carl W. Ernst and Bruce B. Lawrence’s *Sufi Martyrs of Love: the Chishti Order in South Asia and Beyond* (2002) is a very incisive and brilliant methodological inquiry into Sufism, with a focus on the Chishti Silsila. It is focus on Northern Indian Sufism. Iqtidar Husain Siddiqui’s article, “The Early Chishti Dargahs”, in Christian W. Troll’s Muslim Shrines in India (1989), briefly discusses the relationship of the descendents of early Sufis of Chishti Silsila with the Sultans of Delhi. Similarly, Simon Digby’s article, “The Sufi Shaykh and The Sultan: A Conflict of Claims to Authority in Medieval India”, Iran (1990), discusses the relations between the Sufi Shaykhs and the Sultans of Delhi with reference to the concepts of wilayat or spiritual domain of a Sufi Shaykh in Sufism. It also assesses the role of the Sufi Shaykhs of various silsila as ‘king makers’ since, according to the Sufi belief, the Sufis at times bestowed kingship upon individuals. It argues that the Muslim rulers were the de facto power holders of the regions over which the Sufi Shaykhs exercised their authority, and the latter had a direct influence on the political events as well. Simon Digby also published the translation of *Malfuzat –e- Naqshbandiyya: Halat –e- Hazrat Baba Shah Musafir Sahib* (2001). It covered the Sufi Malfuz literature of Naqshbandi circle of Aurangabad. He is also published *The Naqshbandis in the Deccan in the Late Seventeenth and Early Eighteenth Century AD: Bab Palangposh, Bab Musafir and Their Adherents*¹³, in M. Gaborieau, A. Popvic and T. Zarcone, *Naqshbandis: Cheminements et situation actuelle d’un ordre mystique musulman* (1990).

Pagadi Setu Madhawrao wrote *Sufi Sampradaya* (Marathi1953), on the Sufi philosophy and its history in Marathi language. His notes covered the references about the Sufis of Marathwada. Muhammad Suleman Siddiqi wrote the book on The Bahmani Sufis (1989). His book covered the Sufis of Gulbarga and Bidar region. He discussed the early Sufis like Burhan al Din and Muntjib al Din Chishti of Khuldabad. Dr. Siddiqi begins narrative from the early Muslim settlements in the south. It is now well established that Muslim mystics both in the north and the south settled in their respective areas long before the waves of political conquest.
touched those regions. Long before Muhammad bin Tughlaq turned his attention to the south, Shaikh Nizam ud Din Awliya had sent some of his disciples to the Deccan to set up Chishti mystic centers there. Amir Khusau presented a mathnawi, *Sahifat –ul- Ausaf*, to Prince Juna Khan (future Muhammad bin Tughlaq) in which he lauded the climate, geographical situation and the scenic beauty of Daulatabad. The mystics entered this land with new hopes and new aspirations. Siddiqi has recreated, with all its light and shade, the cultural milieu of medieval Deccan. The creation of a second administrative city in the South by Muhammad bin Tughlaq paved the way for the political unification of the country and brought about a cultural revolution which the Sufis avidly nurtured.\(^{14}\) Scholars, poets, administrators, merchants and artisans flocked from all directions ad annihilated he distance between Delhi and Daulatabad.

When Muhammad bin Tughlaq’s hold over the Deccan loosened, the Bahmani kingdom rose up like phoenix from its ashes. It adopted regional trappings and an era of the consolidation of regional cultural traditions began. Dr. Siddiqi has studied the saints of different spiritual affiliations in their historical context; has pointed out the main points of difference in the attitudes of the saints of the north and the south and has put forward balanced views.\(^{15}\) He has arranged facts meaningfully and constructed contexts but avoided establishing causal connections which often lead astray the unwary reader.

Carl W. Ernst’s *Eternal Garder: Mysticism, History, and Politics at a South Asian Sufi Center* (2004), gave the historical information about the Chishti Sufi circle of Burhan al Din Gharib of Khuldabad. His main focus is on the Political history of the Khuldabad shrines. Carl W. Ernst’s article on ‘An Indo Persian Guide to Sufi Shrine Pilgrimage’, in Manifestations of Sainthood in Islam, edited by Grace Martin Smith and Carl W. Ernst, gave the historical information about the Deccan Sufism. Nile Green’s *Indian Sufism since the Seventeenth Century: Saints, Books and Empires in the Muslim Deccan*, gave the historical information about

Prof. U.M. Pathan’s Musalman Sufi Santanche Marathi Sahitya (Marathi 2011) gave the history of Muslim Marathi poets in Maharashtra. His evidences gave the historical information Shah Muntjib al Din Bahamani, Ambar Husain, Shaikh Chand Saheb Qadiri, Shaikh Muhammad Shrigondekar of Shrigonda, Allam Khan, Shah Muni, Latif Shah etc. These poets wrote the Marathi spiritual literature with interaction with Sufi, Nagesh, Warkari, Natha, Datta, Anand and Jain Cults of Maharashtra periphery.\textsuperscript{17}

4. Significance of Study: The study has the national and international repute. For the first time, the study has done based on the primary and archaeological sources. The doctrine of Sufism leads to unity of mankind. Akbar’s policy of Sulh-i-Kul (Pease with all) was also based on the Sufi ideas. Maulana Jalal al din Rumi sums up the substance of the story in his own characteristic way: “The religion of love is apart from all religions. The lovers of God have no religion but God alone”. Hafiz Shirazi echoes it in his own superb way: “The good of this world and that can be summed up in a few words: that is kindness towards friends and hospitality towards enemies.” Sufism and Bhakti movement made mark departure from orthodoxy in religions both in Islam and Hinduism. These movements were attempts for close affinity of people, cutting across all barriers. Sufism is a way to reach Allah through the rigorous practices of salat (prayer), faqr (poverty), Zikr (remembrance of Allah), fana (anhilation) and safa (purity of body and soul). Important components of these practices are tauba (repentance), zuhud (asceticism), tawakkul (trust in God), reza (satisfaction) etc. In this pursuit a Sufi moves through
different stations of mystic experiences. Bhakti movements are also a mystic movement, an offshoot of Hinduism, but a reaction to its ritualism, castism and social stratification.

Sufism became an important institution during the medieval period with great moral sway over the state as well as the populace at the hands of Shaikh Muin al Din Chishti, Shaikh Qut al Din Bakhtiyar Kaki, Shaikh Farid al Din Ganj –e- Shakar, Shaikh Nizam al Din Awliya Dehlawi and Shaikh Nasir al Din Chiragh-i- Delhi of the Chishti order. Similarly, simultaneously, rather subsequently, emerged Bhakti movement is in the fertile soil of Indian spiritualism. The brightest stars among them were Kabir, Tulsidas, Meera Bai, Nanak, Chaitanya, Namdev etc. Sufism and Bhakti movement in India also led to cultural and linguistic interaction between the two civilizations. The influence on each other was immense. Indian languages imbibed Persian and Arabic vocabulary. On the other hand, cultural tenets of Islam also received fulsome impact of local dialects and culture. The most important and interesting outcome of the said intercourse was on the metaphysical and philosophical thoughts, beliefs and practices. Shaikh Farid al Din Ganj –e- Shakr, popularly known as Baba Farid al Din played an important role in transforming the religious, linguistic and cultural ethos of the land. Amir Khusro brought revolution to the Indian poetry and literature. Like these movements in Northern Indian subcontinent, in Marathwada or Marathi speaking region central Deccan had also the Sufi institutions and Shaykhs. They had also the social reform ideas and practices in their Khanqahs. Both Hindus and Muslims became the followers of Sufi Saints, cutting linguistic, religious and caste barriers. Chapter number three and fourth have the discussion about the spread of Sufism in Marathwada and its interaction with society and polity. Chapter number fifth discussed the doctrine of Sufis and their interactions with other religious sects in Marathwada. Saint Eknath presented the Sufi ideas in his ‘Hindu Turk Samvad’, Marathi dialogue. Nizam al Din Awarangabadi and Shah Noor Hamwi had the interactions with Yogi Cults in Marathwada. Datta Cult and Sufis had interacted within the sixteenth century Marathwada. It was reflected the literature of Shaikh
Chand Bodhale and Shaikh Muhammad Shringondekar’s literature in Marathi language. The study takes a historic review of the spread of Sufism in Marathwada region. The Sufi centers like Kandhar, Khuldabad, Daulatabad, Aurangabad, Ambad, Vaijapur, Jalna, Beed, Osmanabad, Latur, Parbhani and Udgir had the rich Sufic heritage and historical monuments. The study has observed by evidences about the traditions of various Sufi silsila and Sufi saints in the territory. It is the significance of study that to study the Sufi literature and its contribution towards Sufi doctrine in Deccan history. Significance of topic is that, the topic of study covered the all facets of Sufism in Marathwada by historical approach with the historical review of the Sufi relations and interactions with other sects during the study period i.e. twelfth century to mid twentieth century AD. The study has the hope, that it will be well received by all scholars and students of the religious history and cultural history of Deccan.

5. Evaluation of the Sources: The present study is based on the study of source material in Persian, Urdu and regional languages like Marathi, falling under the following categories:

- Collection of letters written by Sufis
- Sufi discourses known as Malfuzat
- Treaties on the Sufi silsila doctrines and Sufi biographical accounts
- Literature of contemporary poets and nobles
- Medieval accounts written by travelers, pilgrims and sufis
- General and dynastic histories of the period, like Tarikh-i-Ferishta etc.

Concerned to the subject a large number of original unpublished and published sources are available in Persian, Marathi, English and Urdu. In this research work an extensive use of such sources is made. In addition, the study is supplemented also by the standard secondary sources. The sources have been collected by the various institutions and archives. These are the Andhra Pradesh State Archives, the Salar Jung Museum and
Archival Library Hyderabad, The Oriental Manuscript Library and Research Centre Hyderabad, the Idarah –e- Abdiyat –e- Urdu Hyderabad, the Maulana Azad Arabic and Persian Library Meccan Masjid Hyderabad, the Asafiya Library Hyderabad, the Bharat Samshodhak Mandal Pune, the Pune University Library, the Archaeological Survey of India Library Aurangabad, the Marathwada Archives Aurangabad, Barrister Khardekar Library Shivaji University Archives section Kolhapur and University Library Dr. Babasaheb Ambedkar Marathwada University Aurangabad; etc.

Sufi literature has been classified in various categories by different historians and scholars of Sufism. The broad categories include the following:

1. **Malfuzat** (the collection of conversations and discourses of the Sufis compiled by their disciples).
2. **Maktubat** (the collected correspondence of the Sufis).
3. Treatises written by the Sufis on themes related to Sufism.
4. **Tadhkirat** (compilation of anecdotes and biographical accounts of the Sufis composed by the disciples or devotees of the Sufis; often referred to as hagiographical literature).

6. **Persian Sources**: *Kashf al Mahjub* was the first Persian book in Indian subcontinent which gave the information about the sufis and Sufism in early period. Abul Hassan Ali Ibn Usman al-Jullabi al-Hajvery al-Ghaznawi also known as *Daata Ganj Bakhsh*, which means *the master who bestows treasures* a Persian Sufi and scholar during the 11th century. He significantly contributed to the spreading of Islam in South Asia or Indian sub continent. He was born around 990 AD near Ghazni, Afghanistan and died in Lahore in 1077 AD. His most famous work is *Revelation of the Veiled* or *Kashf Al Mahjub* or *كشف المحجوب*, written in the Persian language.\(^\text{19}\)

**Fawa'id u'l Fu'ad**: Amir Hasan’s *Fawa'id-u'l-Fu’ad* set the tradition of Malfuz literature writing in Indian subcontinent. It has been
planned and prepared in a very systematic manner. Every Majlis has a date and the conversations are recorded in a very exact, accurate and succinct manner. Every Majlis has the lively atmosphere of an assembly. The topics of discussion change, with the change of audience and visitors.

Amir Hasan Ala-i-Sijzi Dehlawi (1253-1336) was the founder in Sufi literature in Deccan also. Sultan Muhammad Tughlaq, in 1329 AD, shifted his capital from Delhi to Daulatabad in the Deccan. Most of the nobles were required to migrate from Delhi and settle at Daulatabad. He experiment failed and after three years the Sultan ordered a return march to Delhi. The Chishti writings tell of a number of sufis who participated in this migration. Amir Hasan Sijzi, had left Delhi to settle Daulatabad – Khuldabad area. First time he compiled Malfuzat in Delhi and Daulatabad (Deccan).

He recorded the sayings of his master Shaikh Nizam al-Din Auliya Dehlawi, to preserve his words for future generation. Burhan al-Din Gharib Chishti, the major disciple of Nizam al-Din Auliya, led the sufis who participated in the migration of the Muslim elite of Delhi to the Deccan capital of Daulatabad in 1329. Also the circle of Burhan al din Gharib followed the Malfuz tradition of writing model of *Fawa’id al-Fu’ad*. A Persian masnavi (‘poem’) in honor of Burhan al-Din Gharib Khuladabadi Chishti and his disciples written by Amir Hasan Sijzi, which must have written not long after arriving in Daulatabad. The *Fawa’id al-Fu’ad* begins with the conversation of Shaikh Nizam al-Din Auliya in his majlis on Sha’ban 3, 707 AH/ January 28,1308 AD; the last assembly proceedings recorded by Amir Hasan in Sha’ban 19, 722/Sep.2,1322. This is a record of 188 gatherings. Also it covered a period of roughly fifteen years with gaps and intervals. Nizam al-Din Auliya lived in Delhi for more than half a century (b.1236-d.1325 AD). Compared to that, the *Fawa’id ul-Fu’ad* has very limited record in number. But it has very depth and light on the moral and spiritual ideals of the Shaikh Nizam al-Din Auliya and his method of instruction and guidance.

*Ahsan u’l Aqwal*:  
*Ahsan u’l Aqwal* is a collection of the conversations of Shaikh Burhan u’d din Gharib of Khuldabad in
Aurangabad region of Marathwada. Shaikh Burhan al din Gharib (654 – 741 / 1256 – 1340) was the famous disciple of Nizam al din Awliya of Delhi and Khalifa in Deccan. The Ahsan al Aqwal or Ahsan-u’l-Aqwal had been written by the disciple of Burhan al din, Maulana Hammad bin Hammad Kashani in 738 / 1337, some twenty years before the death of Shaikh Nasir u’d din Chiragh in Delhi.

*Majma’a* of Sayyid Raju Yusuf Husaini of Khuldabad

**Dehlawi:** Majmu’a or Majma’a Persian manuscript is available at Salar Jung Museum Library Hyderabad. Sayyid Raju Yusuf Husaini had migrated from Delhi during Muhammad Tughalq period towards Daulatabad. He was the father of Gesu Daraz Banda Nawaz of Gulbarga. Raju Qattal (d. 730 / 1331) wrote the *Majma’a* in Persian language on the mystical philosophy of Sufism and Prophet Muhammad’s life. This *Majma’a* copy contains: Lama’at (ff. iv-6), which describes the short notes on the lives of the Holy Prophets and the twelve Shi’it Imams in two Lama’s. Akhbarat (ff. 9v – 42), is the collection of several questions put to the Holy Prophet by his companions on different topics and their answers. Each question begins under the heading and is preceded by. This *Majma’a* copy of Salar Jung Museum contained, the Dakhani masnawi, in ff. 42v – 43v.

*Nafa’is al Anfas wa lata’if al Alfaz* of Rukn al Din Kashani

**Dabir:** This is the very famous Malfuz literature about Sufi circle of Khuldabad Deccan. The first and perhaps most important of the Malfuzat texts emanating from the circle of Burhan al Din Gharib also followed the model of Fawa’id al Fu’ad. This was *Nafa’is al Anfas wa Lata’if al Alfaz* (Choice sayings and Elegant words), compiled by Rukn al din Dabir Kashani in forty eight sessions between Muharram 732 / October 1331 and 4th Safar 738 / 1 September 1337. This Malfuz had written by Rukn al din Kashani Dabir. As his title ‘dabir’ indicates, he was a secretary in the service of Sultan Muhammad ibn Tughlaq’s administration at Daulatabad. Dabir noted in his *Malfuz* text that, he wished to write the book like Amir Hasan Sijsi, *Fawaid al Fuad*. Dabir proposed the Malfuz writing plan
towards Burhan al Din Gharib. Burhan al din approved this Malfuz project. Burhan al din said, “For a long time, this idea has been established in my mind”, and encouraged Rukn al din Dabir Kashani for his work. Rukn al din understood from this that he would have the great fortune to play the same role for Burhan al Din Gharib as Hasan Amir Sijzi had been performing for Nizam al Din as recently as ten years previously.

**Shamail al Atqiya wa Dala’il al Anqiya:** Shamail al Atqiya, written by Rukna al Din Kashani Khuldabadi. Rukn al Din Kashani wrote the Malfuz literature on the sayings of Burhan al Din Gharib of Khuldabad, as Shamail al Atqiya wa Dala’il al Anqiya (Virtues of the devout and proofs of the pure). Rukn al Din began writing Sham‘il al Atqiya during the lifetime of Burhan al Din Gharib. The Shaykh approved the first few sections and bestowed upon Rukn al Din the title “The spiritual secretary”, dabir-I Ma’nawi. The book completed after the death of Burhan al Din Gharib.

**Hidayat al Qulub wa Inayat Ullam al Ghuyub:** Hasan Mir of Khuldabad wrote the Persian Malfuz on the sufis of Khuldabad. This manuscript placed in the Library of Dargah –i- Hadd-I Kalan or Khuldabad Greater Dargah Society, Khuldabad, Dist. Aurangabad. The Dargahs of the two brothers Burhan al Din and Muntajib al Din Zar Zari Zar-Baksh in recent times have formed a single joint institution, known as the Greater Dargah Society Khuldabad. The archival library secured the heritage of Khuldabad and documentation of Sanads, Farman papers. Hidayat al Qulub wa Inayat Ullam al Ghuyub text written by Hasan Mir in 1344-67 AD. Zayn al din Shirazi (d. 1371 AD) was the principal successor of Burhan al Din Gharib of Khuldabad. Hasan Mir was the Chishti disciple of Khuldabad circle. He compiled the teaching of Zayh al Din Shirazi Chishti. It is known as Hidayat al Qulub wa Inayat Ullam al Ghuyub (Guidance of hearts and aid for knower of the hidden) between 745 / 1344 and 769 / 1367. Hasan Mir started the Malfuz with banda-I Kamina (lowly servant) called himself.
Gharaib al Karamat wa Aja’ib al-Mukashafat of Kashani

Majd al Din: Majd al Din Kashani, was the murid of Burhan al Din Gharib of Khuldabad. He recorded Burhan al Din Gharib’s miracles and revelations in a work called Gharaib al Karamat wa Aja’ib al-Mukashafat (The Rare Miracles and wondrous unveilings). Majd al Din reported the first meeting of Burhan al Din Gharib and Chiragh-I Dihli Chishti of Delhi. Majd al din started the writing with the migration of Burhan al Din from Delhi to Deccan. The seven hundred or fourteen hundred disciples of Nizam al din Awliya of Delhi migrated to Daulatabad Deccan in early phase of thirteenth century. Masjid-I Chahardih Sad Awliya, the mosque of fourteen hundred saints built in between Daulatabad and Khuldabad. These events recorded in this Malfuz. Majd al din Kashani gave the lifetime information in hagiographical records of Burhan al din in his Malfuz. When Burhan al Din Gharib became seriously ill in 735 / 1334, his disciples began to pack his belongings, intending to take him back to Delhi. He refused to leave, however, and pointed to the spot where he did his devotions, declaring that he would be buried here. Today there is the Dargahs of Burhan al din Gharib in Khuldabad.

‘Malfuzat-I Sarwari’ or Makkashfatai Sarwari: The Malfuzat of Hazrat Saidoddin Rafai is available in Kandhar Badi Dargah. These collected by Amir Hamza, Hyderabad in 1899 AD, and both Persian Urdu translation published in 1899, from Hyderabad. Original manuscripts are available at Badi Dargah. The Malfuzat have briefly discussed the subjects as – Shariat, Hakikat, Baiat, Sama, Prophet Muhammad and his life, Ahan (Ajaan), Aquidah (faith) etc. The Malfuzat also translated by Munshi Muhammad Amir Hasan Saheb in 2001, into Urdu.

Fath al Awliya: It is written by anonymous writer of Khuldabad Chishti circle. This manuscript gave the information about the Political and cultural relations with Khuldabad Sufi circle. It focuses on the Faruqi state relations with Zayn al Din Shirazi Dargah. It was written in Burhanpur in 1030 / 1620. These manuscripts gave the information about Mughal Inams and other political relations with Shrines of Khuldabad.
Deccan. Mughals patronage continued after conquest of Faruqis of Khandesh. Mughals conquered Khandesh in 1009 / 1601. *Fath al Awliya* started from Akbar and Jahangir period. It gives the information about Sufis of Burhanpur, Khuldabad and North Maharashtra region. *Fath al Awliya* discusses the life and thinking of Burhan al Din Gharib of Khuldabad.\(^{28}\) Fath al Awliya also gave also the information about female sufis of Khuldabad.

**Rawzat al Awliya al Maruf bi-Nafahat al Asfiya:** *Rawzat al Awliya al Mauf bi-Nafahat al Asfiya*, the Persian book written by Ghulam Ali Azad al-Bilgrami.\(^{29}\) 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 was instructed in language, by Mir Abdul Jalil of Selsibil; in prosody and polite literature by Mir Saiad Muhammad; in the Quran by Shaikh Muhammad Hayat; and in all excellences by Shaikh 'Abdul Wabhat Tantawi. As a youth he left Bilgram and stayed for two years in Delhi. He visited Lahore and Multan and made acquaintance with scholars of these cities, and lived for five years in the province of Sind. He then traveled to the cities of Mecca and Medina. This book gives the detailed information about the Sufi saints of Khuldabad (Rauza) and their shrines.

**Manaqib –e- Fakhriyyah:** The life of Maulana Fakhr ud din Chishti Nizami bin Nizam al Din Awarangabadi (d. 1199 / 1785), a celebrated saint and reformer of his time. This biographical book written by Nizam ul Mulk Ghazi ul din Khan bin Amirul Umara Ghazi ud din Khan bin Nizam ul Mulk Asif Jah I, in 1201 / 1787. Maulana Fakhr ud din Chishti was the Murshid of Mughal emperor Akbar II and other dignitaries of the Mughal court. The work is divided into five *Babs* (chapters). Chapter one, discusses the life and works of Maulana Fakhr ud din. Second chapter are on his ideas of Sama and other chapter about the Murid training and Chishti philosophy. Author wrote the description of Nizam al
Din Awarangabadi’s *aamad* (coming) in Deccan and its spiritual beneficence for the ‘People of Asaf Jah’. Nizam al Din was presented as a great teacher and as having secured the devotion of Nizam al Mulk, who was once again said to have received a Sufi initiation from Nizam al Din.\(^{30}\)

*Malfuzat –i-Naqsbandi*: Shah Mahmud wrote the *Malfuzat –i-Naqsbandi* in eighteenth century Aurangabad. He noted the all spiritual and political events in Auragzeb’s Deccan and later Asaf Jahin Nizam state. Mughal soldier Ghazi al din Khan Firoz Jung (father of first Nizam, Nizam al Mulk Asaf Jah I) was migrated from Central Asia. He was the greatest General in the Deccan for Mughal Empire. *Malfuzat –i-Naqsbandiyya* gave the all events and the migration of Naqsbandi saints from Central Asia to Deccan. Mughal sources also showed the levels of the continued immigration into the Mughal Deccan realm during the reign of Aurangzeb. M. Athar Ali also stated the history of Mughal Nobility and Central Asian migration in Indian subcontinent. According to Digby Simon, immigration apparently increased during the seventeenth century as the decline of the Uzbek kingdoms was pitched into ever starker contrast with the expanding Mughal emporium to the South.

**Malfuzat –e- Naqsbandiyya divided into nine parts:**\(^{31}\)

| I. | The life of Baba Sa’id, called Plangposh: | Early life, Baba Sa’id serves Shaykh Darwish Azizan, Baba Palangposh comes to Tashkent and his Initiated in the Kubrawiyya Path, Visits Mashhad, Meccan Medina, Deccan. |
| II. | Baba Palanposh and Baba Musafir : Their Travels and Arrival in the Deccan: | Baba Shah Musafir’s Early life and his meeting with Baba Palangposh, Visits to Kabur, Balkh, Deccan. |
| III. | Baba Musafir Settled in Aurangabad: | Travel to Aurangabad, Establishment of Takya (Khanqah), Masque, Construction of the Step Well, Erection of the Waterwheel, The supply of Water from the Reservoir, Panchakki. |
| IV. | Nawab Ghazi al din Khan in Deccan and | Meer Shihab al din Episode, Baba Palangposh teels in Deccan, Nawwab |
Takya:

Ghazi al din Khan Bahadur, Feroz Khan Jang devotees.

V. The Practice of Baba Palangposh:

Aurangabad Bazaar, Cloth traders from Bengal, The dream, Tasawwuf.

VI. Baba Musafir:

In the service of Baba Palangposh, Baba Musafir on Holy Poverty, Faqir, Religious Law, Prayers.

VII. Baba Musafir sayings:

Power of Discovery, One told in a dream to become Baba Musafir’s Disciple, The Garden by the River, Employment for Men of Wilayat in the Deccan, Holy duomg.

VIII. Hazrat Shah Musafir Saying:

Feasting the Shaykh, Construction of the Great Tank in the Takya.

IX. The Khalifas and Friends of Shah Musafir:


Kashkul –e- Kalimi: This Persian text written by Shah Kalim Allah in seventeenth century (c. 1101 / 1690). It covered the philosophy of Nizam al din Awrangabadi and Zikr. This is the book of Nizam al din’s master Kalim Allah Jahanabadi. A major part of text was written in Delhi. The book explained the Chishti practices and Sama, Qawwai etc. The work also discussed the benefits of the postures of Yoga or Baytak –e- Jog.32

Tuhfat al Shu’ara: This Persian book written by Afzal Beg Qaqshad in mid eighteenth century Deccan. This Persian poems and anthological work gave the literary information about the Aurangabad Sufi circle in Nizam al din Awrangabadi’s period.33

Maktubat –e- Kalimi: Shah Kalim Allah Jahanabadi wrote the Maktubat –e- Kalimi, in Persian. Nizam al din Awrangabadi Chishti was born in the region of Awadh around 1076 / 1665. Nizam al Din was originally a migrant to the Deccan from North India. As a young man 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
favorite of Kalim Allah. Nizam al din spend several years at the khanaqah
of his master before setting off for the Deccan under the latter’s explicit
instructions. Nizam al din Awrangabadi preserved the Maktubat of Kalim
Allah.\textsuperscript{34}

\textbf{Nizam al Qulub (Order of the Hearts):} Nizam al din
Awrangabadi wrote a Persian treatise entitled \textit{Nizam al Qulub} means
Order of the Hearts, on the practice and various techniques of \textit{dhikr}. The
text is notable for its discussion of Yogic methods of breath control and of
meditations borrowed from other Sufi traditions, probably a result of
Nizam al din’s initiation into several orders beside his primary Chishti
affiliation.\textsuperscript{35}

\textbf{Ma’athir al Kiram:} This Persian book written Ghulama Ali Azad
Bilgrami (d. 1200 / 1786) of Aurangabad. He gave the account on the
spread of Naqshbandiya Sufism in Aurangabad town. Specially, he noted
the Naqshbandiyya migration from Central Asia to Deccan. He gave the
development of Naqshbandi Khanqah at Panchakki and the tradition of
influences in local milieu.\textsuperscript{36}

\textbf{Khazana ye Amira:} This Persian treaty written by Ghulam Ali
Azad Bilgrami in Aurangabad. He wrote also the famous Persian book on
Sufis of Khuldabad, Rawzat al Awliya. \textit{Khazana ye Amira} described how
Sufis continued to arrive in the Deccan during the reign of Nizam al Mulk
from Central Asia, Iran and the Arab countries as well as from elsewhere
in India. He noted the all grants and the gifts of Dargah in Aurangabad.
Azad Bilgrami noted the all events about the Aurangabad Dargahs and
Nizam al Mulk.\textsuperscript{37}

\textbf{Ahsan al Sham’il:} Original copy of manuscript is available at
Tawnsa Dargah Library, Tawnsa Sharif, Pakistan. It had also published in
text with translation in Delhi and Aurangabad. Kamgar Khan gave the information about the Nizam al din circle in Aurangabad Dargah. He noted the dhikr and other Sufi practices like Sama, Qawwali etc. Kamghar Khan also referred the Hindu devotees of Aurangabad shrines in his book. Shah Noor Hamvi was the deep relations with Hindu ascetics. His cult interacted with the Manapur Parashar Math at Daulatabad. After Shah Noor’s death, the circle surrounding the Chishti Sufi Nizam al din (d. 1142 / 1729) in Aurangabad also included a number of Hindus. The Malfuz also noted the relations of political personalities with Nizam al din Awarangabadi Dargah.38

7. Dakhhani & Urdu Sources:

Shaikh Muhammad ‘Ashraf’ Biyabani: Shaikh Muhammad Ashraf Biyabani was the famous Sufi saint of Ambad, Dist. Jalna in Marathwada region today. He wrote ‘Nawsar Haar’, in Dakhani language. It was the Marsiya or shaokgeet. In Nawsar Haar, he wrote the poems about events in Qu’ran which are related to the Prophets lives.39 He wrote:- “Allah Wahid Haq Subhan,

Jeenpar Sarjyaa Bhuin Aasmaan”

Saint Eknath (1528 - 1599 AD): Saint Eknath was the grandson of famous Marathi poet Bhanudas. Eknath was born in Paithan, near Aurangabad. He accepted the discipleship of Saint Janardan of Daulatabad. He wrote Bhagwat, Bhawarth Ramayan, Shukashtaka, Aanand Lahiri, Bharud etc. His bharud poems are famous in folk culture of rural Marathwada today. He was influenced by Sufi philosophy.40 His ‘Hindu Turk Samvad’, poem (dialogue) famous for it’s Marathi – Dakhani tone.

Wali Dakhani Awarangabadi (1668 – 1741): Wali ud din Waliallah alias Wali Dakani was from Aurangabad. He went to Delhi and then Ahmadabad. He died in Gujarat. He known as Bab –i- Adab Urdu, means the father of Urdu language. After the Wali Awarangabadi, Dakhani language converted into the full form of Urdu with influence of Persian Language. Wali developed the Rekhta form of preliminary Urdu language.
He wrote 450 Ghazals in Urdu and Dakhani, which are influenced by Sufi ideas.

**Shah Turab Ali Dakani:** He was from Tirnamal, Tamil country. He was the famous scholar of Sufi philosophy and Astrology. He wrote number of books in Dakhani language: *Juhure Kulli, Ganjul Asrar, Gulzar –i- Wahdat, Dnyan Swarup, Aain’ye, Masnawi Mahrabin –o- Mullah* and *Mansamzaawan* etc. The five manuscripts of *Mansamzaawan* secured in Sir Salar Jung Museum Library, Hyderabad.

"Are man nako re nako ho diwana,
Are man muzhe bol tera thikana,
Kahan sun Huaa hai yaha tera aanaa.
Na tera yahao Khaish naa koi yagaanaa,
Yahoon su kahan fir tera hogaa jaanaa.
Agar tu hai pardesh piche diwanaa,
Are man nako re nako ho diwanaa."

*Mansamzaawan*\(^1\)

**Rawzat al Aqtab al Ma’ruf bi-Mazhar-I Asafiyya:** This book written by Rawnaq Ali in 1931 at Aurangabad during Nizam state of Asaf Jahin. From the historiographical view, *Rawzat al Aqtab* (Garden of the World Axes), published in 1931. It had recorded the antiquarian researches of a learned local schoolteacher named Rawnaq Ali. He used the most primary sources and other rare manuscript for write the book. He surveyed thoroughly all Malfuzat in Khuldabad and Aurangabad region and collected the ‘Urs information with dates. He requested to Nizam court at Hyderabad for support the renovation and maintenance of saints and kings shrines or Dargahs in this region. He quoted the Zayn al din Shirazi’s travel to North Indian Chishti shrines or Dargahs in 1347 AD. School Teacher Rawnaq Ali, was a member of the Nizam’s administration, reported that in 1310 / 1892, the greater Dargah were receiving ‘*From some old towns*’, an unspecified endowment income twice the size of that given to the lesser Dargah, while the shrine of *Ganj-I Ravan* had an income from the towns of *Solî Bazhan* and *Nadirabad*. The Nizam declared these incomes free of all duty in 1333 / 1914. By 1931, there
were over seven hundred attendants (Khuddam) attached to the greater Dargah, over four hundred attached to the lesser Dargah, and on hundred fifty attached to the shrine of Ganj-I Ravan; three hundred students were supported by the Nizam’s donations, as were charitable kitchens at the tombs of Aurangzeb and the first two Nizams. According to the Mughal documents in Dargah Library Collection at Khuldabad, this property was earmarked for the greater Dargah from the early 1700 and was continued by the Nizams.

**Mahbub al Watan Tazkira-I Awliya-I Dakan:** Mahbub al Watan Tazkira-I Awliya-I Dakan, written by Muhammad Abd al Jabbar Malkapuri in Hyderabad circa 1899 AD. The two volumes published first time in Hyderabad by Matha-I Rahman Press. He noted and wrote the Sufi migration and spread of Sufism in Bahamani empire. Also Malkapuri wrote the history of Sufis of Bidar, Gulbarga, Kandhar and Hyderabad. Abd al Jabbar Malkapuri noted the sufis of Aurangabad Deccan. Malkapuri gave the historical information about the second famous Sufi of Aurangabad, Nizam al Din Awarangabadi. Like Shah Noor and the town’s Naqshbandis, Nizam al din was originally a migrant to the Deccan from North India, and was born in the region of Awadh around 1076 / 1665.

**Aftab-e-Dakan:** Aftab e Dak안 Urdu text written by Tara Sahib Qureshi. He gave the information about Shah Noor Hamvi Dargah in Aurangabad during first quarter of Twentieth century. Shams al Din Chishti came from Hyderabad to Aurangabad. He was resident of Hyderabad, who had been living for many years at the shrine of Mu’in al Din Chishti in Ajmer. He managed the Shah Noor Dargah administration in Aurangabad. Tara Sahib Qureshi noted all history of Shams al Din in administration works. Shams al din’s appointment at the shrine seems to have been an official one made by Hyderabad’s Department of Religious Affairs. He worked as Sajjada Nashin of Shah Noor Dargah. He set about restoring the derelict buildings of the shrine, replacing roofing and floors that had collapsed or disappeared and re-initiating the celebration of Shah Noor's death anniversary. Fazilat Jung became the administration
(mutawali) of the shrine after Shams al din’s death. He was the minister for religious affairs (Umur –e- Madhahabi) in Nizam state.\textsuperscript{44}

\textbf{Nur al Anwar}: Nur al Anwar is the Urdu translation of \textit{Khizan u Bahar} of Baha al Din al Hasan Uraj of Aurangabad. This Persian manuscript preserved at Shah Noor Hamvi Dargah of Aurangabad. Nur al Anwar gave the original information about the Shah Noor Hamvi and the all lifetime sketch in Aurangabad. Shah Noor settled in Aurangabad before the arrival of the Chishti Nizam al din or the city’s Naqshbandi Shaykhs, Shah Plangposh and Shah Musafir. Shah Noor had the number of disciples in Aurangabad and Deccan. Diyanat Khan, the Diwan of Aurangabad Subha was also the murid of Shah Noor. This manuscript \textit{Khizan u Bahar}, in Persian was written by Baha al din Hasan Uraj (d. 1230 / 1814). He noted the all biography of Shah Noor. He recorded the Pir Muridi relationship of Shah Noor in Aurangabad. From north India, Shah Noor was travelled to Deccan. Shah Noor had arrived in Aurangabad in 1070 / 1660. He settled at Moti Karanja area of Aurangabad town. He established Khanqah. The town Aurangabad originally established in 1610 by Malik Ambar, the vizier of Nizam Shah of Ahmadnagar. In that period, Shah Noor had the very spiritual importance in Sufi circle of Aurangabad in 1660 era. The number of murid increased very fast in newly established Sultanate and Mughal town, Aurangabad. As Shah Noor’s following grew, these circumstances changed and some years later (around 1091 / 1680) a large \textit{khanaqah} was built for him by a wealthy devotee, Diyanat Khan, in the prestigious surroundings of the imperial suburb of Qutbpura. Several other official figures of the Mughal administration in the city were among Shah Noor’s followers, including the chief judge (Qazi al Qauzat) and market regulator (Muhtasib) of the city, Muhammad Ikram and Qazi Muhammad Mas’ud. One of the wives of Aurangzeb Alamgir Badhshaha may also have been a disciple.\textsuperscript{45}

\textbf{Khazinat al Asfiya}: This Urdu book wrote in Ninteenth century Nizam State. It covered the Sufis of Punjab, North India and Deccan. Short information is available here about the Sufis of Aurangabad. Khazinat al Asfiya gave the basic information about cult of Nizam al din
Awarangabadi Dargah in Aurangabad. The author of this book, Ghulam Sarwar Lahawri wrote the information about the Sufi circle of the Aurangabad.46

_Tadhkira –ye- Riyaz Husayni: Mardan –e- Aftab Alamtab –e-Man_: Inayat Khan gave the historical information about the spiritual interaction of Shah Noor with other religious cults in Aurangabad region. Shah Noor also seems to have had contact with the Hindu ascetics who, with their long established association with Hindu holy sites in the region of Aurangabad, formed part of the religious life of the city with which Sufis sometimes interacted. Indeed, shortly after Shah Noor’s death, the circle surrounding the Chshiht Sufi Nizam al Din (d. 1142 / 1729) in Aurangabad also included a number of Hindus. Although it is difficult to be sure with how many of these Hindu ascetics Shah Noor was associated, surviving literary and architectural evidence bears witness to his close connections to at least one such figure, the noted Sadhu Manpuri Parshad.47

_Halat u Zindagi ye Nizam al din Awliya Awarangabadi_: This Urdu book wrote by Sayyid Hasan of Aurangabad. He was the devotee of Shrine of Nizam al din Awarangabadi in Aurangabad. Sayyid Hasan was the local college teacher and religious scholar. Placing emphasis on not only the Chishti tradition of musical performances but also on its tradition of ‘peace for all’, Suhl –e- Kul, Sayyid Hasan sought to present a tolerant vision of Sufism as the answer to India’s problems of communal violence and Islam’s own problems of violent express. As a religious teacher, Sayyid Hasan had his own clear vision of Sufism’s role in the twenty first century and of the timelessness and adaptability of the Sufi message, which he has presented as open to all regardless of religion, race or class. His Urdu hagiography of Nizam al din book gave the all information about Chishti practices and Samaa etc. Nizam al din had first wife coming from the family of the great Deccan Chishti saint Gesu Daraz Banda Nawaz of Gulbarga. Through these wives, Nizam al din had five sons and seven daughters, the latter marrying into the families of local religious and political elites.48
**Athar al Sanadid:** After the death of Nizam al din Awarangabadi, his son Fakhr al din Awarangabadi Chishti migrated to Delhi. Fakhr al din was succeeded in Delhi after his death by his son Ghulam Qutb al din (d. 1232 / 1817) rather than by one of his disciples (*murid*). Qutb al din’s career was briefly summarized by the great Muslim Modernist Sayyid Ahmad Khan (d. 1315 / 1898) in his celebration of the peoples and places of Delhi, Athar al Sanadid, which is discussed in more detail about the personalities in Delhi. After the death of Fakr al din’s son, Ghulam Qutb al din, in 1232 / 1817 and his burial at the Dargah of Bakhtiya Kaki on the outskirts of Delhi, Mahrauli near Qutb Minar. He was succeeded by his own son, Ghulam Nasir al din. He was better known by the nickname of *Kale Miyan* (the Black Gentleman) in reference to the darkness of his complexion, Ghulam Nasir al din was part of the religious world of Delhi in the year before the Great Revolt of 1273 / 1857. Ghulam Nasir al din was the master or Murshid of the last of the Mughal Emperors, Bahadur Shah (r. 1253 / 1837 – 1274 / 1858). British American historian quoted the references about Nasir al din in the daily diaries of Bahadur Shah Jafar of Delhi. Bahadur Shah Jafar send 200 rupees to Ghulam Nasir al din to defray the expenses incurred at the celebration of Fakhr al din’s death anniversary (Urs) in 1268 / 1851. Old Delhi ruined by British forces after the revolt and Nasir al din’s home also destroyed by British soldiers. 49

**Tadhkira –ye- Buzurgan –e- Dakan: Barkat al Awliya:**
During the first half of the twentieth century, these seismic shifts in languages use, literacy and the technology of the book had a considerable influence on the literature surrounding Auragabad’s saints. The use of Urdu increased compare to Persian. Nizam state had also used English and Urdu in administrative works. Reflecting the declining fortunes of Persian throughout India, the nineteenth century *Tadhkira* tradition experienced a certain discontinuity with the rise of Urdu prose. Contemporary with this was the spread of cheap lithographic printing in India, which affected the Aurangabad tradition in different ways. Persian scripts printed in Delhi, Lucknow, Nizam’s Hyderabad, Calcutta, Lahor and Kanpur cities. He wrote the Urdu hagiography of Sufis of Deccan. Malkapur and Naqwi were
very influencing personalities in Urdu literature in Deccan with Urdu as a Islamic language. Barakat al Awliya gave the all over information about the Sufis of Khuldabad, Aurangabad, and other parts of Marathwada Deccan region. Naqwi summarized the Deccan history from Mughal era to the Nizam Sarkar of Hyderabad. He added the political, spiritual and religious facets of the history of Deccan.50

8. Marathi Sources: Kamal, the son of Kabir wrote about Namdev in his poem (Hindi):

“Dakhanmai Nama darzi, Unko Banda Vitthal hai, Aur seva kuch nahi jaane andar bhitar keshav hai || Uchar Myaane Bhayo Kabira ramacharakaa bandaa hai Unko put hai Kamal donoka bolbalaa hai ||”

Kamal, the son of Kabir said that, Saint Namdev was bounded by the Bhakti of Shri Vitthal of Pandharpur. He had the Bhakti of Keshava inside and outside. And Kamal has the very respects about Kabir and Namdev. Namdev was born in 1270 at Narsi, Parbhani region. He was second famous saint from Marathwada after Eknath. He explained his ideas on Moksha and Bhakti into Hindi Dakhni and Marathi language. His poems had the place in Gurugranth Saheb Granth of Sikhism in northern India. Saint Eknath was the second famous saint in Marathwada after Dnyaneshwar. He had born at 1533 in Paithan. He was the disciple of Saint Janardan Swami of Daulatabad fort. His books named ‘Eknathi Bhagavat’ and ‘Bhavarth Ramayan’, are famous today. According to Nandapurkar N.G., Eknath was the ‘Ek’ (the one) ‘Nath’ (saint god / guide) of the Maharashtra Varkari cult devotees. Samadhi of Eknath situated at Paithan near Godavari river bank.

Number of Muslim poets and author has been contributed Marathi literature in Medieval Maharashtra. These authors were influenced from Jain, Shaiv, Mahanubhav, Nath, Bhagvat Varkari sects. Shaikh Muhammad, Shah Mundi, Husain Ambar Khan, Jamal Shah, Allam Khan, Shaikh Sultan etc. authors had contributed Marathi literature. These curious literature facets had made synthesis culture with harmony in Medieval Maharashtra.
Allamkhan was the devotee of Nagesh cult in medieval Marathwada. Bhanji Trimbak Deshpande wrote the book on Nagesh cult, ‘Nageshlilammrut’, in 1824. In this book, he wrote the ‘Alamkhan Aakhyan’, in 39th chapter. The Samadhi (tomb) of Alamkhan situated at Karali Karle in Osmanabad District of Marathwada. He wrote the spiritual Abhang on Nagesh Nath. He was very famous today in this region. Ajam was the Muslim Marathi poet in seventeenth century Maharashtra. He was one of the disciples of Shaikh Muhammad Shrigondekar. Ajam’s folk Aarti lyrics are famous today to the glory of Shaikh Muhammad Shrigondekar Saheb; in District Ahamadnagar.Hazrat Ladle Mashaykh Raghavchaitanya (c. 1460 – 1560) was the Marathi saint of Datta sect in Marathwada – Karnataka frontier region. Muslim called him as Hazrat Mashaykh Aland Sharif Awliya. Hindu, Jain and Lingayat Veershaiv devotees called him as ‘Sadguru’, the best teacher / guide. His tomb or Samadhi situated at Aland, District Gulbarga. Husain Ambarkhan (1603 – 1653) was famous Marathi poet in seventeenth century Maharashtra. He wrote ‘Ambarhusaini’, the edited book on Gita, after Dnyaneshwar. His gitatikaa was contained 871 lines in Marathi. In his words, that was the Gita Bhavarth Dipika. His father Yakut Khan, was a servant at Daulatabad fort in Nizamshahi of Ahmadnagar. Vaijyanath of Tanjor (Tamil Nadu) has written in his book ‘Chidambarjayanti Strot’, about Ambar Khan. He said that Husain Ambar Khan was the ‘Dev’ of Kali Yug in that period.51 Chand Bodhale Sayyad Qadiri was the Muslim poet in seventeenth century Marathwada. His guru was Shaikh Raje Muhammad Qadiri. His name was quoted in ‘Shijara-i- Quadiri’, by Shaikh Muhammad Shrigondekar Sayyad as Sayyad Chandsaheb Qadiri. Chand Bodhale was the Guru of Shaikh Muhammad Shrigondekar and Swami Janardan of Daulatabad.

Shaikh Raje Muhammad Qadiri ↓
Shaikh Chand Bodhale Qadiri ↓
Shaikh Muhammad Shrigondekar ↓ Swami Janardan ↓
Saint Eknath of Paithan
The tomb of Chand Bodhale Qadiri situated at Daulatabad near Fort. This Dargah visited by Hindu and Muslim devotees. Shaikh Muhammad Shrigondekar was born at Dharur village. He wrote Yogsangram, Nishkalank Bodh, Pawan Vijay and Dnyansagar. His devotees are both Hindu and Muslim come to his Dargah / Samadhi at Shrigonda. Shaikh Muhammad is known as ‘Kabir’ of Maharashtra. His father was Raje Mahammad and mother Phulai. He was belonged to Qadiri Sufi silsila. Shaikh Muhammad Shrigondekar said that Chand Bodhale was the follower of Dnyaneshwar also. And both saints (Bodhale and Eknath) were influenced by Dnyaneshwar. Maloji Bhosale was the pupil or Shishy of Shaikh Muhammad. Maloji built a ‘Math’ in 1595 AD at Shrigonda in Ahmadnagar for Shaikh Muhammad. Shaikh Muhammad knew the languages like Marathi, Persian, Urdu and Sanskrit. He wrote in Yogsangram that, Kama (Sex), Krodh (anger), and Alas (laziness) are the enemy of human being. In Nishkalank Bodh, he did critical analysis on blind faith, rituals and slavery of religious mediators. Shivswroday, was the Sanskrit book of Shaikh. Also his Rupake, Bharude and Abhang are famous today in central Deccan Marathi speaking region.\textsuperscript{52}

9. European Sources: Historical records published by British Museum and India Office Library (now Commonwealth Relations Library), London UK, gave the information about the social and political position of early modern and colonial Indian subcontinent. ‘Memoir Illustrative of the History, Geography and Statistics of the Deccan’, British Library, Mackenzie Collection, Vol. XLIII (1783) gave the cultural information about the Aurangabad under Nizam state of Asaf Jahn Hyderabad. Political Survey of the Deccan, British Library, Hastings Collection, Mss. 29, written by Grant J. (1782), gave the same information. Number of Printed text collection from Times of India Steam Press, Bombay gave the historical information about the Marathwada under the Nizam. ‘His Highness the Nizam’s Tour in the Aurangabad District by the Special Correspondent of the Times of India,’ (1883) gave the historical and political information about the Aurangabad periphery. T.W. Beale’s The Oriental Biographical Dictionary, (1881) gave the few
lines on the Sufis of Aurangabad Deccan. Beale noted the Shah Noor Hamwi’s shrine cult of Aurangabad in his Biographical dictionary, which was published in British India from Calcutta. S.A.A. Bilgrami’s *Landmarks of the Deccan: A Comprehensive Guide to the Archaeological Remains of the City and Suburbs of Hyderabad,* (1927) gave the information about the Dargahs of Khuldabad, Daulatabad and Aurangabad. American scholar C.A. Campbell’s *Glimpses of Nizam’s Dominions,* (1898) gave the information about the religious cults in Muslims of Marathwada. P.M. Taylor’s *Sketches in the Deccan* (1837) also gives the historical information about the Aurangabad, Ellora and Ajanta. W.H. Bradley’s *Statistics of the Circar of Dowlutabad,* (1849) gives the important information about the Daulatabad fort town in Nizam’s dominion.

Other European language sources are also gave the historical information about the Sufism and cultural information about the Deccan. Nicolai Manucci’s *Storia do mogor or Mogul India, 1653 – 1708,* translated into English by Irvine W. at London. This travel account gives the cultural information about the Aurangzeb’s Deccan. French traveler Jean De Thevenot gives to the environmental and information about the spiritual practices at Khuldabad Dargahs. He wrote his travelogue ‘*The Travels of Monsieur de Thevenot into the Levant*’, which is translated into English (1687) and published as *Indian Travels of Thevenot.*

**10. Farman and Sanads:** The published documents of Revenue Department of British India and the independence India, gives the historical information about the Grants of rulers to Sufi Dargahs of Marathwada periphery. Yusuf Husain Khan’s *Farmans and Sanads of the Deccan Sultans,* (1963) gave the information about inams of Deccan Dargahs. Number of Collected Manuscripts about Farman and Inam Sanads has been collected at Greater Dargah Association of Khuldabad, District Aurangabad office library.

A fifteenth Century revenue a Memorandum Manuscripts collected at Greater Dargah Association Library Khuldabad. These grants
documents proclaimed by Sultan Mujhid Shah Bahamani, Sultan Muhammad Hsan Shah Bahamani, Sultan Ala al Din Bahaman Shah, Sultan Mahmud Shah Bahamani, Sultan Humayun Shah Bahamani etc. Another Collection related to Mughal and Deccan Farmans from Khuldabad. These Manuscripts related to the Dargahs of Shaykh Burhan al Din Gharib, Hazrat Shaykh Zayn al Din Shirazi Chishti and Shaykh Muntajib al Din Zar Zari Zar Baksh of Khuldabad. These documents related to Emperor Jahangir (24 Shawwal 1035 / 19 July, 1626), Emperor Shahjahan (14 Rajab 1046 / 12 December, 1636), Emperor Alamgir Aurangzeb Gazi (24 Sha’ban 1101 / 2 June, 1690) and Emperor Bahadur Shah (7 Rajab, 1122 / 1 September 1710) etc.  

11. Notes on Terms and their translation: When a word is translated from one language to another, it is important that the translation must be faithful to the meaning of the word translated. Since all languages contain their specific world views, the task of translation becomes challenging. It gets further complicated when concepts are to be translated, particularly when the concepts are religious, since a small difference in meaning may create problems in explanation and analysis. For instance, terms such as saint and sainthood carry distinctive connotations, and one is liable to confuse them with the Christian, Hindu concepts of sainthood, therefore, the terms Sufi and Sufism have been used in the present study instead. According to the Christian concept of sainthood, the holiness of saints is recognized by the Roman Catholic process of canonization. On the contrary, there is no such practice in Islam, as the Sufi Shaykhs do not need any formal recognition of their spirituality from any authority. To avoid confusion, certain Arabic and Persian terms have been left un-translated, such as Umara, Dargah, Khalifah, Khulafa, and Sajjadah Nashin, but briefly explained in the text or references where mentioned for the first time, as well as explained in the glossary. However, terms which have found way in common parlance as well as standard dictionaries of English language, such as Sultan, Sultana, Sultanate, Shaykh, Sufi, Islam, Imamate, Quran, and Sunnah (Tradition) have neither been translated, nor italicized.
12. **Chapter scheme:** The present study comprises six chapters. The details of chapterisation are as under:

1. Introduction
2. An Outline of Mystical Ideas and Its Spread in Deccan
3. Sufis of Marathwada
4. State Patronage at Sufi Shrines in Marathwada Region
   (Up to First half of Twentieth century)
5. Sufi Literature, Interaction with other Religious Sects and Impact
6. Conclusion.

13. **Historical Method:** Sufism, a distinct branch of religious and Islamic studies, has been a subject of interest to scholars of religious studies as well as sociologists, anthropologists and historians. They have acknowledged the problems and limitations in undertaking a social scientific study of Sufism. But the present study broadly employs a historical approach, while the use of concepts of sociology and anthropology has been avoided. The present research study is originally try to carried out all aspects of Sufism in Marathwada. The study have done strictly adhered to the historical method and observed internal and external criticism. The study tried to observe strict objectivity also. The descriptive analytical approach is historical chronological in the present study. The historical narrative in the study traces the origin and development of Sufism in Arabia, North Africa, Persia, central Asia and Iraq ant the advent of Sufism in Indian subcontinent. It also briefly narrates the political history of Indian subcontinent within twelfth to mid twentieth century AD especially Deccan.

In terms of arrangement or organization of data, the present study differs from both the dynastic histories and popular hagiographies: the former employ an annalistic scheme of periodisation (classification), and arrange data in historical periods based on dynasties, while the latter organize data according to the Sufis, or the major events in the life of a
The present study arranges data in terms of the different phases in the Sufi silsila, Sufis and other sects, Sufi literature and practices, the relationship between the Sufis and the rulers etc. All the dates in the study are in Christian Era (Anno Domini) or CE, except where alternative Anno Hijrah (AH) have been indicated, where pertinent, with AH. Moreover, the names of places that are common, such as Delhi, Ajmer, Khuldabad, Daulatabad, Aurangabad and Mecca and non English words which are commonly found in English dictionaries such as Sultan and Sufi, have not been transliterated. But the words like Persian and non English origin explained with meaning and italicized typed.

14. Historical Background of Sufism in Indian Subcontinent: Early relations of Muslim world and Indian subcontinent had been made in seventh century AD. As per the order of the governor of Bahrain, Arab traders group visited India first through Tanta port near Mumbai in 15 AH / 636 AD. It was during the time of Hazrat Ummar Caliph. The next interaction was on Broach and also Dabhel which was the capital of Sindh. There were military conflicts. After some years and during the realm of Hazrat Ali, the Caliph (39 AH / 660 AD) and Amir Maaviya, a governor was appointed to watch the boundaries of Sindh. By the time Muhammad bin Qasim conquered Sindh in the eight century. He included the subas of Sindh and Multan in Islamic rule. After Muhammad Ghazni, Sultan Muiz ud Din Muhammad Ghori conquered Lahor and established the administration into North West Indian territory. Soon after that states of Multan, Gujarat, Lahore, Ajmer, Delhi, Gwaliar, Badayun etc. were captured. By and by Muslim rule came to be fortified in Indian subcontinent, whose capita was declared as Delhi in 1193 AD. However, after the death of Muiz ud Din Muhammad Ghori, his slave, Qut ud Din became the King of Hindustan and founded the ‘Slave Dynasty’ in 1206 AD. The Kings of this dynasty ruled up to 1290 AD. The following dynasties are from thirteenth century AD to the Early Modern era, who ruled Indian subcontinent.
1. The Slaves AH 602 / 1206 AD to 689 / 1290.
2. The Khilji AH 689 / 1290 AD to 720 / 1320.
3. The Tughlaq AH 720 / 1320 AD to 815 / 1412.
4. The Sayyids AH 817 / 1414 AD to 847 / 1443.
5. The Lodi Pathans AH 855 / 1451 AD to 923 / 1517.
6. The Mughals AH 932 / 1526 AD to 1274 / 1858.

The following dynasties of Indian subcontinent including Marathwada region: (Dates given are dates of accession except at the end of a dynasty)

1. Khaljis (Delhi and Daulatabad)
   - Jalal al Din Firuz Khilji AH 689 / 1290
   - Rukn al Din Ibrahim AH 695 / 1296
   - Ala al Din Muhammad AH 695 / 1296
   - Malik Na’ib (Malik Kafur) AH 715 / 1316
   - Qutb al Din Mubarak Shah AH 716 / 1316
   - Nasir al Din (Khusraw Khan) AH 720 / 1320

2. Tughalaqs (Delhi and Daulatabd)
   - Ghiyas al Din AH 720 / 1320
   - Muhammad ibn Tughluq AH 725 / 1325
   - Firuz Shah AH 752 / 1351
   - Ghiyas al Din II AH 790 / 1388
   - Abu Bakr AH 791 / 1389
   - Muhammad Shah AH 792 / 1390
   - Nasir al Din Mahmud II AH 795 / 1393
   - Dawlat Khan Lodi AH 816 / 1413- 817 / 1414

3. Bahmanis (Entire Deccan: Gulbarga, Bidar, Daulatabad)
   - Ala al Din Hasan Bahman Shah 748 / 1347
   - Muhammad ibn Hasan 759 / 1358
   - Ala al Din Majahid 776 / 1375
   - Da’ud Shah 780 / 1378
   - Muhammad II 780 / 1378
   - Ghiyas al Din 799 / 1397
   - Shams al Din 799 / 1397
   - Ahmad Waîl 825 / 1422
   - Ala al Din Ahmad II 839 / 1436
   - Ala al Din Humayun 862 / 1458
   - Nizam 865 / 1461
   - Shams al Din Muhammad III 867 / 1463
   - Shihab al Din Mahmud 887 / 1482
Ahmad III     924 / 1518
Ala al Din     927 / 1521
Wali Allah     928 / 1522
Kalim Allah    931 / 1525 – 934 / 1527.

4. Faruqis of Khandesh (Khandesh, Burhanpur, Northern Deccan)
   Malik Raja Faruqi     772 / 1370
   Nasir Khan I        801 / 1399
   Adil Khan I         841 / 1437
   Miran Mubarak Khan I 844 / 1441
   Ayna or Adil Khan II 861 / 1457
   Da’ud Khan          909 / 1503
   Ghazni Khan        916 / 1510
   Alam Khan          916 / 1510
   Adil Khan III      916 / 1510
   Miran Muhammad I    926 / 1520
   Ahmad Shah           943 / 1537
   Mubarak Shah II    943 / 1537
   Miran Muhammad II   974 / 1566
   Hasan Shah          984 / 1576
   Raja Ali Khan or Adil Shah IV  985 / 1577

5. Mughals (Hindustan, Deccan from Akbar rule)
   Babur           931 / 1526
   Humayun         937 / 1530
   Akbar           963 / 1556
   Jahangir       1014 / 1605
   Shahjahan      1037 / 1628
   Aurangzeb     1068 / 1668 – 1119 / 1707
   Later Mughals (Northern India) 1119 / 1707 – 1274 / 1858.

6. Asaf Jahin Nizams (Hyderabad Deccan, Aurangabad Marathwada, Berar)
   Nizam al Mulk Asaf Jah I 1137 / 1724
   Muhammad Nasir Jang  1161 / 1748
   Muzaffar Jang        1164 / 1750
   Asaf al Dawla Salabat Jang  1165 / 1752
   Nizam Ali          1175 / 1762
   Akbar Ali Khan Sikandar Jah 1803
   Nasir al Dawla Farkhanda Ali Khan 1829
   Afzal al Dawla    1857
   Mahbub Ali Khan   1869
15. **A History of Sufis in Early times**: It is difficult to deny the Sufi contribution to the spread of Islam in Indian subcontinent. Abu Hifs Rabi bin Sahib al Asadi al Basari, a traditions and ascetic came to Sindh where he died in 776 AD. Mansur al Hallaj made a voyage to India by sea in the tenth century. The first Sufi to Lahore that history names during the 1005 AD when a Hindu king had his rule is the Sufi Shaikh Isamil Lahori. As written in *Tazkira –e- Ulema –e-e Hind*, he was the first to introduce the *Tafsir –i- Quran* and Hadis of Prophet in India as a theosophist, as well as the first to intimate an interest in this typical learning. Many people accepted Islam on his hand. Nathad Vali (d. 430 / 1039) was mainly responsible for the spread of Islam in Madura and Trichinopali. He came from Turkey. His Dargah stands yet in Trichinopali where he breathed his last. His successor Sayyid Ibrahim Shaheed was born at Madin in 564 / 1163. His Dargah located at Eravadi. In the eleventh century Baba Rihan came to Broach from Baghdad accompanied by some saints. On his hand, Prince of Broach accepted Islam. Nur ud Din (1094 - 1143 AD) spread the Sufi ideas in Gujarat and Deccan. Kunbis, Kharvas and Koris of Gujarat accepted Islam on his hand.\(^{58}\)

Ali bin Usmin Hujwiri, the author of *Kashf ul Mahjub* and who was a native of Ghazna and who after travelling extensively to Muslim countries settled down at Lahore where he died in 465 / 1071. He was very famous Sufi saint in Lahore. After him Shaikh Farid ud din Attar, the celebrated author of Mantiq ut Tair and Tazkirat ul Auliya visited India in the twelfth century. Khwja Muin al Din Chishti came to Ajmer in 1197 and died there in 1234. On the way from Delhi to Ajmer the Shaikh spread Islam. *Siyar ul Awliya* noted that, Khwaja called the deputy of the Prophet of Allah in India (al Hind). At the hand of Baba Farid ud din Gunj Shakar, a *jogi* with his entire cult accepted Islam. Also in Punjab region eleven tribes had accepted Islam under his hands. Sufis in Deccan had done the work of spread of Sufism and Islam. Burhan al Din Gharib,
Muntjib al Din Chishti and other Qadiri, Chishti, Rafiayi Shaykhs had spread the Sufism in Deccan.59

16. Geography of Marathwada: “Marathwada”, is a region of India’s Maharashtra state, which corresponds to Maharashtra’s Aurangabad Division. In Nizam State of Hyderabad had this region, known as ‘Marathwadi’. Marathwada was part of the former Hyderabad state of British India until November 1, 1956, when it was transferred to Bombay state, which in 1960 was divided into Maharashtra and Gujarat. India became Independent on 15 August, 1947 but Marathwada joined independent India on 17 September 1948. On this day, the Indian Army took Police Action or operation Polo. Marathwada is home to significant Hindu, Buddhist, Jain, Sikh and Muslim monuments like Aurangabad, Khuldabad, Daulatabad, Ajanta, Ellora, Kandhar, Udgir, Ambad, Shaktipeeths like Mahur and Ambajogai and Jyotirlingas like Ghrishneshwar (Verul / Ellora), Nagnath (Aundha) and Vaijanath (Parli). The Samadhi of Guru Govind Singh, the tenth Guru of Sikh community at Sachkand Nanded. And also Marathwada is called the land of saints (Hindu and Muslims both) like Dnayneshwar (Apegaon, Taluka Paithan, Dist. Aurangabad), Nivruttinath (Apegaon), Sopandev, Muktabai (Apegaon), Eknath (Paithan), Samrth Ramdas (Jamb Samarth, Dist. Jalna), Namdev (Narsi Dist Beed).

Marathwada region (division) comprising of eight districts, viz. Aurangabad, Beed, Hingoli, Jalna, Latur, Nanded, Osmanabad and Parbhani. The location of Marathwada is on 70 5’ – 20 5’ North latitude forms the part of the vast Deccan plateau all of India and is one of the six divisions of Maharashtra State.60

Notes & References:

2. Shaikh Musak Rajjak, “Madhyayugin Marathwadyaatil Bhaktipanth Aani Sufi Sampraday”, (Marathi), Publ. in
5. Name of Districts in Marathwada: Aurangabad, Beed, Hingoli, Jalna, Latur, Nanded, Osmanabad, Parbhani.
15. Nizami, K.A. 1961. Some aspects of Religion and Politics in India During the Thirteenth Century, Published by the Department of History, Muslim University, Aligarh.
26. Majd al Din Kashan. Compiled in ca. 1340-65 AD. *Gharaib al Karamat wa Aja'ib al-Mukashafat*, copied text at 1897, Persian Manuscript Collection, Greater Dargah Society Khuldabad archival Library, Khuldabad, Dist. Aurangabad, pp. 3-14. The author Majd al Din Kashani, states that the work was written after Rukn al Din’s *Nafa'is al Anfas* and Hammad al Din’s *Ahsan al Aqwal*.


32. Shah Kalim Allah Jahanabadi, Kashku. Persian Manuscript Collection, Salar Jung Library, Hyderabad, Tasswwuf no. 130 (Persian), folio no. 9v, 27r, 37v.


60. Gazetteer of the Nizam’s Dominions, Aurangabad District, Published under the Order of the His Highness the Nizam’s Government, Printed at the Times of India, Steam Press, 1884, pp. 83-122; See the Illustration for Maps of Marathwada.