

INTERPRETING THE SUFIC HISTORY OF AURANGABAD  
REGION OF NIZAM STATE & URDU SOURCES [1894-  
1931AD]

**Abstract**

*Among the administrative regions of Nizam state of Hyderabad, the region in and around mid – Godavari basin was known as Aurangabad Division or Marathwadi. Its headquarter was situated at Aurangabad town. Aurangabad region has the very historical important in Deccan history. In the reign of NizamMahbub Ali Khan (r.1869-1911) and Nizam Osman Ali Khan Asafjah (d.1967), the number of Urdu books had been written by various Sufi scholars in the Deccan. These Urdu writings gave the historical information about the Sufism in Aurangabad region of Deccan. Mahbub al WatanTazkira-I Awliya-I Dakan, written by Muhammad Abd al JabbarMalkapuri at Hyderabad (1899). The two volumes published first time in Hyderabad by Matba-i Rahmani Press. He noted and wrote the Sufi Migration and spread of Sufism in Bahamani Deccan. Also he gave the historical information about Sufis of Aurangabad region of Nizam state and notable Dargahs / Sufi shrines.*

*History is nothing but the interpretation of the past and the past remains constant but the writings about past keep changing. Thus, it is necessary to examine how and why it is written the way it is. The written books and the thinking of the authors have very significance in historical study. This paper will be focus on the Urdu book writing in **late Nineteenth century and first half of Twentieth century** in Aurangabad region of Nizam state of Hyderabad. Urdu literature of Muhammad Abd al JabbarMalkapuri (1899), Tara Sahib Qureshi, Zahur Khan, GulamSarwarLahori, SayyadHasan, Imam al din NaqwiGulshanabadi (1903) and Rawnaq Ali Aurangabadi (1931) have very important place in Urdu sources, history of Sufism in Aurangabad region of Deccan. In the term of methodology, this paper has been made by both primary data and archival material available at the personal collections of Dargahs in Aurangabad region.*

**Key words:** *tadhkira, tadhkirat* (memory, remembrance, biographical memoir, hagiography in Urdu), *dhikr* (remembrance of Allah, the ritual chanting of the Sufis), *Khanaqah* (a residence of Sufis, a Sufi lodge), *Tasawwuf* (to wear wool, Sufism, mystical Islamic Philosophy), *silsila* (chain, Sufi line of succession). *Dargah* (Sufi Shrine).

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## **Introduction**

Among the administrative regions of Nizam state of Hyderabad, the region in and around mid – Godavari basin was known as Aurangabad Division or *Marathwadi*. It's headquarter was situated at Aurangabad town. Aurangabad region has the very historical important in Deccan history. Nizam al Mulk Asaf Jah I established the Asaf Jahi state at Aurangabad in and around 1784.<sup>1</sup> Aurangabad has the tradition of Urdu hagiographical writings since second half of nineteenth century AD. It was the commemorative writers' works. After the Persian sources of Sufism in Deccan, these Urdu *tadhkirat* has very significances for the biographical history study of Sufi saints in Deccan. Imam al din Naqwi and Abd al Jabbar Khan Malkapuri had been published two very important Urdu books on the hagiographical accounts of the Sufis in Deccan. Sayyid Imam al din Naqwi Hanafi Gulshanabadi wrote the book named *Tadhkira ye Buzurgan e Dakan: Barakat al Awliya*, published from Aurangabad and Hyderabad Deccan in 1321 / 1904. Abd al Jabbar Khan Malkapuri wrote the Urdu hagiographical book named *Mahbub e Dhilminan: Tadhkira ye Awliya ye Dakan*, from Hyderabad in 1331 / 1912.

## **Sufi Shrines in Aurangabad during Nizam Rule:**

### ***Hazrat Shahanur Hamwi Qadiri Dargah:***

Shah Nur Hamwi Saiad Shah Nur Hamwi came from Baghdad and lived for some time at Burhanpur and then at Ahmednagar. He visited Aurangabad after Aurangzeb's arrival, and initiated *nawab* Diyanat Khan, the emperor's minister, into the Qadiri order. He died in H. 1104, and was buried outside the Paithan Gate of the town of Aurangabad. Shah Nur was succeeded as "*khaliph*" by Shah Mazlum, and the latter by Shahabud din Farrakabadi.

Ma'athir al Umara of Shah Nawaz Khan gave the information about Shahnur Hamwi. Also, Baha la Din Hasan wrote *Nur al Anwar*, about the full life account of Shahnur. According to Baha al Din Hasan, Shahnur was born in Baghdad. But some scholars claims that, Shahnur 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 Nur died in 1104 / 1692 at Aurangabad. He was buried within that extensive *Khanqah*.

Shah Nur influenced number of persons in government and administrative bureaucracy. Foremost among these was the *murid* 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 Nur. He was the financial

administrator or *Mutasaddi* of the principal Mughal port of Surat. Diyanat Khan II, was buried near to Shah Nur after his death in 1141 / 1729. <sup>2</sup>

#### **ShahaNizamud Din AurangabadiChishtiDargah:**

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 AD. 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 ChishtiShaykhKalim Allah Jahanabadi (d. 1142/1729). Nizam al Din spent several years at the *Khanqah*. Nizam al Din visited several of the cities of the Deccan, including the notable political and Sufi centre of Burhanpur, where MurshidKalim Allah seems to have first wished him to settle, before finally deciding to reside in Aurangabad with his master's blessing, where he remained until his death in 1142/1729. Kamgar Khan, the Mughal officer in Aurangabad was the famous *murid* of Nizam al din. Kamgar Khan built a *khanqah* 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 Aurangabad town and the site of its famously wealthy royal market, near the great palace founded by Aurangzeb. Nizam al Mulk, the first Nizam of Hyderabad state, was also connected with Nizam al din Aurangabadi. 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.<sup>3</sup>

#### **Hazrat Baba Shah Palang Posh Naqshbandi& Shah MusafirDargah:**

Shah PalangposhNaqshbandi (d.1110/1699) and his disciple Shah MusafirNaqshbandi (d. 1126/1715) were the very famous saints in Mughal Aurangabad. They migrated from Ghijdawan near Bukhara 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 under of the Naqshbanditakya / *khanqah* in Aurangabad, and his *Murshid*, Shah Palangposh (d. 1699). The work was composed around 1734-9 by Shah Muhammad Musafir's son and successor, Baba Shah Mahmud in Persian. Now it is translated into Urdu also. They 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.

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 HasanAbdal. In view of the long and close connections of the Mughals with the Naqshbandi order in Central Asia, the arrival in Aurangabad of a pair of its

representatives was only to be expected. The father of the founder of the Mughal dynasty, Babur, had been a devotee of the great central Asian Naqshbandi Khwaja Ahrar, whose *Risala e Walidiyya* Babur translated into Chagatai Turkey 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.

Shah Musafir was also initiated his spiritual life by Kubrawiyyasilsila in central Asia. But later he accepted by Palangposh as Naqshbandimurid. 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. Shah Musafir was paying special attention to widows and orphans, many of whom lived in his *Khanqah*, where children or probably dawn from the central Asian community in the city, were also given an education. Today the *Dargah* of *Naqshbandiyasilsila* at *Panchakki* area of Aurangabad is very importance in spiritual life of the local people.<sup>4</sup>

### **Urdu Books in Aurangabad during Nizam State:**

#### **1. *Khazinat al Asfiya*:**

This Urdu book wrote in Nineteenth century in Nizam State of Hyderabad. It covered the life sketch of 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. It focuses on the hagiography and development of Dargah institution of Nizam al din Awarangabadi in Aurangabad. Also the author of this book, Ghulam Sarwar Lahawri wrote the information about the Sufi circle of the Aurangabad periphery. It may understand that, the Sufism of Aurangabad Deccan had the equal importance in the history of Sufism in North India and Punjab region.<sup>5</sup>

#### **2. *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 people 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 skin. 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 Nile Green quoted the references about Nasir al din in the daily diaries of Bahadur Shah Jafar of Delhi. Bahadur Shah Jafarsend 200 rupees to Ghulam Nasir

al din to provide money for the expenses 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.<sup>6</sup>

3. ***Mahbub al WatanTazkira-I Awliya-I Dakan:***

*Mahbub al WatanTazkira-I Awliya-I Dakan* was written by Muhammad Abd al JabbarMalkapuri in Hyderabad circa 1899 AD. The two volumes published first time in Hyderabad by *Matba-I Rahmani* Press. He noted and wrote the Sufi migration and spread of Sufism in Bahamani empire. Also Malkapuri wrote in second volume the history of Sufis of Aurangabad, Bidar, Gulbarga, Kandhar and Hyderabad.<sup>7</sup>

Abd al JabbarMalkapuri noted the sufis of Aurangabad Deccan. He noted the Shah NurHamwi tradition in Aurangabad. Also he noted the names of disciples and other members of *Khanqah* in Osmanpura area of Aurangabad town. In Mughal period, several other official figures of the Mughal administration in the city were among Shah Nur's followers, including the chief judge (*Qazi al Quzat*) and market regulator (*Muhtasib*) of the city, Muhammad Ikram and Qazi Muhammad Mas'ud.Malkapuri gave the historical information about the second famous Sufi of Aurangabad, Nizam al Din Awarangabadi. Like Shah Nur 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. His precise home was not mentioned in the earliest source relating to his life, according to Malkapuri, though the town of Kakori and its nearby village of Nagrawan often feature in later ones. Nizam al din travelled in all Indian subcontinents. There Nizam al din came into contact with the followers of the influential ChishtiShaykhKalim Allah Jahanabadi (d. 1142 / 1729).<sup>8</sup>Malkapuri's narrative was also explained the spiritual geography of Sufi Shrines and the cult practices, Sufis life etc.

4. ***Tadhkira -ye- Buzurgan -e- Dakan: Barkat al Awliya(1319/1904):***

During the first half of the twentieth century, the use of Urdu increased compare to Persian. Nizam state had also used English and Urdu in administrative works. Urdu becomes the Islamic Language in this period in entire south Asian region. 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 of Sufism also. Persian scripts printed in Delhi, Lucknow, Hyderabad, Calcutta, Lahor and Kanpur cities.

Naqwi wrote the Urdu Hagiography book on the Sufis from all over the Deccan and Nizam state of Hyderabad. Naqwi's description of Shah MusafirNaqshbandi and other Sufis from Mughal period in Deccan, reveals how even the most standardized of literary images of the saints were subject to shifts over time, for in Naqwi's writing , it see a reflection of the changing textual identity of Muslim sainthood during the age of modernity. He wrote the Urdu hagiography of Sufis of Deccan and published. Generally, the common local devotees read the history and development of Sufi traditions by these Urdu printed books in Nizam state. Modernization of printing and publishing books, made the

new changes in society of Deccan. People can understand the spiritual and religious history of Sufi shrines from these published books. Majorly public could understand the Urdu language. Malkapuri 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. It has the very significance role in Deccan Sufi history. 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. His hagiographical accounts explain the theme and philosophy including *silsila* of the Sufis of Deccan.<sup>9</sup> Naqwi also wrote a summary of the history of Shah NurHamwiAurangabadi. He claimed that Shah Nur was born of the *Sayyids* of the city of Hama in Syria. Shah NurHamwi was a descendant of the great early Sufi of Baghdad Abd al Qadir Jilani.<sup>10</sup>

#### **5. Rawzat al Aqtab al Ma'ruf bi-Mazhar-i Asafiyya:**

This book was written by Rawnaq Ali in 1931 at Aurangabad during Nizamstate . 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 historical research method. He collected 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. Rawnaq Ali gave the information about the hagiography of famous Sufis in Deccan region. He quoted the Zayn al din ShirazI's travel to North Indian Chishti shrines or Dargahs in 1347 AD from Khuldabad, Daulatabad to Burhanpur, Ajmer, Lahore and Delhi. Rawnaq Ali recorded the Nizam's patronization of the Big Dargahs in Khuldabad. Other continuation of Mughal grants in Khuldabad Dargahs. As a 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 *Soli Bazhan* and *Nadirabad* villages. 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 group in Khuldabad, over four hundred attached to the lesser Dargah, and on hundred fifty attached to the shrine of Ganj-I Ravan in Khuldabad; three hundred students were supported by the Nizam's personal donations, as were charitable kitchens at the tombs of Aurangzeb and the first two Nizams. According to the Mughals documents in Dargah archival Library Collection at Khuldabad, this property was marked for the greater Dargah from the early 1700 and was continued by the Nizams.<sup>11</sup>

#### **6. Aaftab-e-Dakan:**

*Aaftab e Dakan* was written by Tara Sahib Qureshi. He gave the information about Shah NurHamvi Dargah in Aurangabad during first quarter of Twentieth century. Qureshi gave the historical development of the administrative

status of the Dargah of Shah Nur in Aurangabad. 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 NurDargah 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 *SajjadaNashin* of Shah NurDargah. 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 *ShahNur'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.<sup>12</sup>

#### 7. *Nur al Anwar*:

*Nur al Anwar* is the Urdu translation of *Khizan u Bahar* of Baha al Din al HasanUruj of Aurangabad. This Persian manuscript preserved at Shah NurHamwiDargah of Aurangabad. Nur al Anwar gave the original information about the Shah Noor Hamwi and the all lifetime sketch in Aurangabad periphery. This has the historical significance in the history of Sufis in Marathwada or Aurangabad region. Shah Nur settled in Aurangabad before the arrival of the ChishtiNizam al din or the city's NaqshbandiShaikhs, Shah Plangposh and Shah Musafir. Shah Nur had the number of disciples in Aurangabad and Deccan periphery. Diyanat Khan, the Diwan of Aurangabad Subha was also the *murid* of Shah Noor. Nur al Anwar manuscript gave the information about the birth place of Shah Noor Hamwi as Baghdad, Iraq. This manuscript *Khizan u Bahar*, in Persian was written by Baha al din HasanUruj (d. 1230 / 1814). He noted the all biography of Shah Nur. He recorded the *PirMuridi* relationship of Shah Nur in Aurangabad. From north India, Shah Nur was travelled to Deccan. Nur al Anwar said that Shah Nur travelled gradually across the Muslim world and pilgrimage. Shah Nur had arrived in Aurangabad in 1070 / 1660. He settled at *MotiKaranja* 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 Nizamshahi and Mughal town, Aurangabad. As Shah Noor's following grew, these circumstances changed and some years later (around 1091 / 1680) a large *khanqah* was built for him by a wealthy devotee, Diyanat Khan, in the prestigious surroundings of the imperial suburb of Qutbpura in Aurangabad. Several other official figures of the Mughal administration in the city were among Shah Nur's followers, including the chief judge (*Qazi al Qauzat*) and market regulator (*Muhtasib*) of the city, Muhammad Ikram and Qazi Muhammad Mas'ud.<sup>13</sup>

#### 8. *Tadhkira –ye- RiyazHusayni: Mardan –i- AftabAlamtab –e- Man*:

Inayat Khan gave the historical information about the spiritual interaction of Shah Nur with other religious cults in Aurangabad periphery. 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 Chishti 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 Nur was associated, surviving literary and architectural evidence bears witness to his close connections to at least one such figure, the noted Sadhu Manpuri Parshad. According to Nile Green, the British American Sufi historian, that Manpuri later became the focus of a posthumous cult in his own right that center on his lodge or *Math* a few miles outside Aurangabad at Daulatabad. An anthology survives of Manpuri's devotional poems (*Bhajans*), blending the vocabulary of Sufi and Sadhu and pointing to the close links forged at this time between Muslim and Hindu mystics in the Deccan. One of the poems said to address Shah Noor is preserved in an eighteenth century poetic anthology or *tadhkira* that was compiled in Aurangabad by Inayat Allah Khan Awarangabadi.<sup>14</sup>

#### 9. *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. He noted the early life of Nizam al din Chishti Awarangabadi in Aurangabad. About his marriage, Hasan noted the detailed information. Nizam al din had first wife coming from the family of the great Deccan Chishti saint Gesu Daraz Banda Nawaz of Gulbarga.<sup>15</sup>

#### **Conclusion:**

It was given by a new generation of writers to the Muslim history of the Deccan in which the Sufis had played so large a part. Their contribution by historiographical views is very important. Due to the gap of knowledge within Persian Malfuzat literature and Urdu hagiographical accounts, these authors made the very significance work. The collective hagiographies of the Aurangabad's Sufis written by Imam al din Naqwi, Abd al Jabbar Khan Malkapuri, Tara Sahib Qureshi, Zahur Khan, Gulam Sarwar Lahori, Sayyad Hasan and Rawnaq Ali Aurangabadi. This was the part of the preservation of either a Sufic or specifically *Deccani* Muslim historical identity. They had written the memoirs of Sufis with miraculous stories or as Islamic instructor, or the social personalities (with cultural co-existence). They wrote Sufi history as a memoirs of their biographies. These Urdu sources has very important role in historiography of Deccan history. They presented the picture of changing fortunes of Aurangabad Sufi Dargahs / shrines. They covered the divine remembrance, worship, *dhikr* and spiritual works of Sufi saints in Aurangabad region of Nizam state. Also these Urdu books on Sufism can be viewed as representing the core of Sufic History in Deccan. Above authors had



the field works in Aurangabad Sufi shrines. Various authors had the Sufi tradition in their families and surrounding society in Aurangabad and Hyderabad region. These books gave the historical information about the Sufi *silsila* in Aurangabad region, like Qadiri, Chishti and Naqshbandiya. Their written material explained the spiritual influences of Sufis in Deccan society and daily life. They presented the history of Sufis and their Dargahs in Aurangabad. These sources are important for the history of Sufism in Deccan and anthropological studies. Urdu books which are written in Aurangabad region of Nizam state of Hyderabad has a unique place in sources as native historical / literary writings.

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