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Spiritual Coexistence in Marathi Literature of Sufis in Deccan History

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Abstract

Many Sufis wrote the Marathi literature in Medieval Deccan. Shah Muntoji Bahmani, Ambar Husain, Chand Bodhale, Shaikh Muhammad Shrigondekar, Alam Khan, Shah Baigh, Bajid Pathan, Latif Shah and Shaikh Sultan are the famous Sufi poets and authors of many books in Deccan. Shah Muntoji Bahmani was the seventeenth century Sufi poet and author. He wrote number of book like, *Prakashdip*, *Siddhsanket*, *Hindu-Islam Darshan* etc. in Marathi. His manuscripts are available at Rajwade Research Center and Shree Samarth Wangdevata Mandir Research Center at Dhule, Maharashtra. Ambar Husain of Daulatabad wrote *Ambar Husaini* and *Samshlok* in Marathi. Shaikh Muhammad Shrigondekar (1548-1618 CE) was another famous Sufi saint from Ahmednager Maharashtra. He was the Guru of Malojiraje Bhosle (the grandfather of Shivaji). His literature; *Yogsangram*, *Pawan Vijay*, *Bhakti Bodha* and *Bharud* are available today. Alam Khan wrote in Marathi books; *Gurumahatmya* and *Updeshpad*. These all Sufi authors from Sixteenth to Eighteenth century made the literature in Marathi language.

The proposed paper has the special focus on historical study and review of Marathi literature made by Sufis in Deccan with the ideas of harmonious coexistence within it. Previous scholars, Dhare R.C., Padma Shri Prof. Pathan U.M. and Dusan Deak focused on literary aspects of Muslim writings in Marathi. Major part of Deccan region covered by Marathi speaking people today. Number of handwritten manuscripts, copied texts is available in *Bharat Samshodhan Mandal Archives Pune*, *Shree Samarth Vangdevata Mandir Reserarch Center Dhule*, *Rajwade Itihaas Samshodhan Mandal Dhule* and Marathi Department *Hastlikhit Samgrah Division*, Dr. B.A. Marathwada University, Aurangabad.

Introduction: The Marathi language is attested from at least the eight century CE, but its major efflorescence coincided with the rule of the Yadavas of Daulatabad in the 13th century. This culminated in the famous *Dnyaneshwari* (between 1275-1296). As Tulpule and Feldnaus observe, “Such great literary achievements were made in this period that it has come to be known as the ‘Golden Age’, in the history of the Marathi language. This period saw the rise and development of the *Varkaris* and the Mahanubhav as the two sects that produced the bulk of old and middle Marathi literature. Number of dynasties of Hindus and Muslims ruled over the Marathi, Telugu and Kannad language zones of the Deccan region.¹ Many Sufis wrote the Marathi literature in Medieval Deccan.

This medieval period of Deccan was not only the development of individual Hindu and Muslim mystical communities but also their interactions with one another. The political stabilities and wealth not only enhanced the administrative capacities of the kingdoms in Deccan but increasing religiously oriented textual productions, religious interactions between Bhakti and Sufi mystical movements in Deccan. In north India, Delhi Sultans and Mughals had very relations with Hindu and Muslim mystical saints and interactions. Humayun was an initiate of the Shattariya Sufi silsila or order and established a close relationship with two of its Shaikhs, Shaikh Phul Bahlul and his brother Muhammad Ghaws Gwaliari. In Deccan, Sabaji Pratapraja, a Brahmin, was a prominent minister in the revenue department of the Ahmednagar kingdom of Burhan Nizam Shah, in the middle of Sixteenth century. He was also the author of *Dharmashastr Prashurampratapa* in Sanskrit. This book was dedicated to Burhan Nizam Shah. Many Muslim and Hindu generals were in job under Deccan sultanates and Mughal during sixteenth to eighteenth century. This era was the era of religious, linguistic and cultural synthesis. According to Audrey Truschke, under Akbar, Hindus constituted 22 percentages of the Mughal nobles. During Aurangzeb period it was increased Hindu participation of the elite levels of the Mughal state by nearly 51 percentages.

1. **Shah Murtuza Bahamani (1575-1650):**

Shah Murtuza Bahamani was originally from the family of Bahamani Dynasty in Bidar of Deccan. Also he related to the silsila of *Qadiriya*. He noted in genealogy *Sijra –e- Qadiriya* in Central Deccan region. Mahipati wrote the history of Shah Murtuza Bahamani with the decline of Bahamani Empire in Deccan. Sahajaanand Swami of Anand cult was the friend of Shah Murtuza Bahamani. This story noted the *Bhaktvijay* by Mahipati. He told the story of Sahajaanand Swami and Murtuza. Mahipati said that, Murtuza read the *Viveksindhu* of Mukundraaj (1128-1200), a famous book written in Marathi in early era. Murtuza and Sahajaanand were the friends about twelve year. Hanuman Atmar was the author of *Purnandcharitra* in Marathi. He wrote the stories belongs to the philosophical interactions within Anand Cult and Murtuza.² Shah Murtuza Bahamani had influenced by the number of non Brahmin cults in Maharashtra and Karnataka border peripheries. In north India, Mir Abdul Wahad Bilgrami (1608) wrote a book named, *Haqaiq-i-Hindi* and noted the many Vaishnavit symbols, term, and ideas with equivalents in Islamic mystical ideas. For example, Murtuza had interactions and friendships with Nagesh Shaiv cult, Nath Yogi and Varkari cult from Karnataka and Maharashtra region. That was the main cause to his poetry had the symbolic meaning by Hindu and Muslim theological terms and comparison, critic with synthetic approach. He had the spiritual co-existence within his writing on the symbolic meaning of the religious terms, practices and spiritualities within the Hindu and Islam theology.

Murtuza was noted by name in the *Sijra-i- Quadiriyya* of Shaikh Muhammad Shrigondekar of Ahmednager.³ Murtuza was the scholar of Sanskrit, Persian and Arabic also. He wrote the book, *Awindh Punjikanan* or the Hindu Islam *Darshan Kosh* in Sanskrit – Marathi – *Dakhani* language. It was the dictionary of religious symbols with comparisons of

philosophical terms in both theologies. It was the thesaurus of religious symbols in both religions. He had the very deep knowledge of *Shariat* and the *Quran*.

“*Shah Muntoji Bahamani,
Jiname nahi manmaani,
Panjikaran ka khoj kiye,
Hindu Musalmaan ek kar diye.*”⁴

[Shah Murtuza Bahamani is not a selfish man. He discovered / wrote *Panjikaran* and made the Hindu-Muslim unit / united.] He spread the ideology of Sufism and Islamic philosophy by his Marathi poems first time. He had not interest in political affairs. He settled in woods and enjoyed the prayers and meditations (*Muraqaba* & Yogic practices). He discussed the Hindu and Muslim symbols of spiritual practices and the religious thinking's in his *Punjikaran* book.

| Hindu Symbols ► | Islamic Symbols | Hindu Symbols | ◄ Islamic Symbols |
|---------------------------------|-----------------------------------|----------------------------|------------------------------|
| <i>Deh</i> (Body) | <i>Wajud</i> (Spiritual Status) | <i>Kaaran</i> (Causations) | |
| <i>Jagruti</i> (Enlightens) | <i>Bedari</i> (Haal of Alertness) | <i>Kanth</i> (neck) | <i>Halk</i> (Neck) |
| <i>Netr</i> (eyes) | <i>Chashm</i> (Eyes) | <i>Hriday</i> (Heart) | <i>Seenh</i> (Heart) |
| <i>Vedas</i> (Vedic literature) | <i>Kitab</i> (Islamic Books) | <i>Karm</i> (duties) | <i>Shariat</i> (Islamic Law) |
| <i>Bhakti</i> (devotion) | <i>Tariqat</i> (Sufi Silsilas) | <i>Dnyan</i> (knowledge) | <i>Ma'arifat</i> (Knowledge) |
| <i>Prithwi</i> (Earth) | <i>Khaq</i> (Soil) | <i>Tej</i> (Fire) | <i>Aathash</i> |
| <i>Aakash</i> (Sky) | <i>Hawwa</i> | <i>Guru</i> (Teacher) | <i>Pir</i> (Shaykh, teacher) |

Murtuza wrote the ten appendixes on the religious symbols of the Hindu and Islamic philosophies. He wrote in Marathi, “*Shubdh Waasanaa Anth Karan Hoy taree, Shree Guruche Paawale Drudh Dharee. Taree Thikaanaasi Paawe.*” [The human being have the number of selfish desires /unlimited requirements, but who catch the feet / guidance of *Pir* / *Guru*, he will be the free soul / successful. And he / she enjoyed the successful life.]

Dnyansagar Ayya Mrutunjaya (the ocean of knowledge) was the Shaiv Guru and friend of Murtuza in northern Karnataka region. From his influences, Murtuza wrote the poetry on Nagesh and Veer Shaiv philosophy. His symbols were noted in his poetries as Shiva and his Bhakti. Veer Shaiv cult was founded by Basaw Swami in northern Karnataka. He was the supporter of caste less society. Also he was the anti *Brahminism* thinker, who had number of clashes with orthodox Brahmin class.⁵ *Varkari*, means ‘a pilgrim’, in Marathi Language. These people or groups have a *Vaishnava* (Vithal Krishna bhakti) religious movement from medieval period in Maharashtra. This Bhakti tradition has the geographical association with the Maharashtra and Karnataka region in Deccan part of south India. *Varkari* worship Vithoba God at Pandharpur temple. Lord *Vitthoba* or *Vitthal* was known as the form of Krishna in Maharashtra, an Avatar / incarnation. This Marathi Bhakti movement associated with the movement of Saint Dnyaneshwara (1275-96), Namdev (d. 1350), Eknath (1533-1599) and Tukaram (b.1608). This *Varkari* tradition has been a part of Marathi devotional movement since thirteenth century CE. It formed as a path or way of community, the people, who shared spiritual beliefs and practices during *Vari* / pilgrim travel visit to Pandharpur. Shah Murtuza presented the ideas and symbols of Varkari cult. He noted the individual sacrifices, forgiveness, simplicity,

peaceful co-existence, non-violence, love and humility in social life of Maharashtra during Bahamani period, in his poetry. Murtuza wrote *Siddha Sanket* poetry with the influence of Saint Dynaneshwara's famous book *Dnyaneshwari*. He quoted the number of line from *Dnyaneshwari* in his poetries. The Nath cult was a heterodox *Siddha* tradition cult in Medieval Deccan. It was founded by Matsyendranath and further developed by Saint Gorakh Nath Swami. The cult has faith on Shiva. The aims of Nath Yogi are to enjoy peaceful life, freedom, and happiness in this life. *Siddha Sanket* poetry collection of Murtuza noted the spiritual symbols of Nath Yogis. Murtuza noted the importance or significance of *Yoga* and *Samaadhi (Muraqaba)* in life of Yogis. The shrine or Dargah of Shah Murtuza Bahamani located at the suburb area of Kalyani or Basawkalyan town in northern Karnataka. His *Urs* festival is celebrated by Hindu and Muslim devotees at Sufi shrine or Dargah at 11th Ramadan ever year. Due to his deep influence in both communities, the people organized the common feast for poor and all with vegetarian food.

“*Ishwarbhakti Keli Jene Bhave, Tyache Man Granthi Sthiravw, Aapeap Ugave, Sandeh na pade.*” *Prakashdeep*: 15.

[Who devoted himself / herself towards God, he / she will reach to goal of life. He / She rise as a new Morning without any worry.] This was the symbols about devoted life of path finder in his life by Upnishad philosophy. Murtuza presented his ideas in his *Prakashdeep* poetry.

“*Shudra, Vaishy, Kshtriy, Brahmin, Haa dehaachaachi gun, Tuj Naahi Jaati Varn, Yaasi tu bhulu nako.*” *Prakashdeep*:65.

‘शुद्र, वैश्य, क्षेत्रि, ब्राह्मण । हा देहाचाचि गुण
तुज नाहिं जातिवर्ण । यासि तू भुलो नको’ ॥

[The Varna system of Vedic religion is on the physical realities, but you (human being) are equal. You are not divided. Do not forget the equality within human being.] Like this, Murtuza presented the Islamic ideology about casteless society. Islam proclaimed equality. It was the great influence of Islamic ideology on the poetry of Murtuza. In *Punjikaran* thesaurus, Murtuza wrote the comparative study of the religious symbols, terms, practices and beliefs of both Hindu and Islam religion. This book gave the deep knowledge of the Sanskrit, Marathi and Arabic – Persian terms. This is the first book which wrote in Marathi to explain the information of Islamic knowledge in Marathi. And also it was the first thesaurus which gave the depth of religious and cultural synthesis by a written text material by a Muslim scholar in regional language of Deccan.

Table of Shah Murtuza Qadiri Bahamani's literature and religious symbols in poetry:⁶

| Sr.No. | Name of the Poetry Collection | Features / influences | Place of Manuscripts/ Name of Archives Ref. |
|--------|--|--|--|
| 1 | <i>Prakaashdeep</i> (Lamp of light) in Marathi | Upnishad, Vedas, Dnyaneshwari etc. | 1] Mss, 399 poems, at Sarswati Mahal Manuscript Library, Tanjaur, TamilNadu. 2] Mss. No. 434, 123-379, |

| | | | |
|---|--|---|---|
| | | | V.K. Rajwade Research Centre, Dhule. |
| 2 | <i>Siddha Sanket</i> (achieved token) | Yoga, Nath Yogis, Samaadhi etc. | 1] Tanjaur, TN. Mss No. 434:176 (433). 2] Dhule, Rajwade. Mss. No. n.a. |
| 3 | <i>Punjikaran</i> (Hindu Islam Darshan Kosh) | Both Religious symbols of Hindu and Islamic philosophy. | 1] Samarth VangdevataMandir Research Centre, Dhule. 2] Rajwade, Dhule 3] Godatir History Research Centre, Nanded. |
| 4 | Jeevoddharan (Search of ourselves) | <i>Guru Mahatmya</i> Importance of <i>Pir</i> in Tariqat | 1] Tanjaur, TN |
| 5 | Swarup Samaadhaan (Satisfaction of inner soul) | Self Awareness | Dhule. |
| 6 | Adwait Prakash (Vedic Philosophy) | Vedas | Tanjaur Library, 578 Lines poetry. |

Shah Murtuza Bahamani wrote about the monotheism and Vedic philosophy also. He discussed the *Yog* science in *Siddh Sanket*. He practiced the *Vari* or pilgrim travel to Pandharpur with his Hindu friends. His *Hindu Islam Darshan Kosh* or *Punjikaran*, gave the historic information about the Hindu Muslim symbolism and their dictionary of religious terms in Marathi language, first time. He wrote his book, *Prakaash Deep* in Bhum or Bhaum, modern Bhum town in Osmanabad District of Maharashtra. His poetry also influenced by the Quranic knowledge. India was the biggest centre of Sufism in the world.

2. Ambar Husain (1603-1653):

He is also known as Husain Ambarkhan. Ambar Husain was only one Sufi poet who wrote the critics or *Tikaa* on the Geeta, named *Ambarhusaini*. Ambar Khan or Husain's family lived in Daulatabad region. According to Vaijyanath of Tanjor, Ambar Husain born at Tuesday, *Jyeshth Shuddha* 11, *Shake* 1525 / 1603. He noted the family life of Ambarkhan in his *Chidambarjayantistrotra*. He presented the ideology of monotheism in his *Geetatika*.

“*Jo Brhamadikancha Swame Ek | Jayaa nase aanikha naayak | |*”

He explained the Muslim and Hindu ideas in about the monotheism. Ambarkhan also noted the importance of Guru and the knowledge (*Dnyan*) in his writings. Dr. Priyolkar wrote the possibilities' about the relations of the Sufi circle of Khuldabad – Daulatabad region to Ambarkhan. It should also be noted that a prominent center of Sufi activity was founded near Daulatabad in the town of Khuldaba in thirteenth century Deccan. Already two editions of the *Ambarhusaini* text are published by Maharashtra Research Parishad, Marathi Sahitya Mandal, Mumbai.⁷

3. Alam Khan (16th century):

Aalamkhan is the very famous Sufi saint in the region of southern Maharashtra and the northern Karnataka or Gulbarga, Bidar region. His Dargah is situated at village Karali in Umaraga Taluka, Osmanabad District of Maharashtra. Aalamkhan migrated from northern Indian subcontinent. He settled at Mugli village near Bidar. According to Dr. R. C. Dhere, Aalamkhan was the disciple of Nasir ud din Chishti of Delhi. *Nageshlilaamrut*, the Marathi book written by Trimbak Bhanji, gave the historical information about the early and later life of Aalamkhan in Deccan.⁸ Saint Nagesh was the Marathi name of Nasir al Din in Deccan. This book has the forty chapters on the life and poetry of Aalamkhan. According to the author, Aalamkhan died in the later part of sixteenth century AD. The manuscripts of Aalamkhan poetry are available at *Shree Samarth Devata Mandir Archives*, Dhule Maharashtra. Also the *Pad* (Marathi poems) of Aalamkhan is available at the *Shree Govindraj Baba Maharaj Samsthan*, Gulbarga and the *Bharat Itihaas Samshodhan Mandl* Pooana. The poetry of Aalamkhan in Marathi has the influence of *Quranic* and Sufic ideology. He wrote –

“*Kirtan kele ho Mugali gaawi , Shrote milaale virakt nispruhee.*

Aalamkhaanbabache Sampradaayee, Jyaa babasee naagobaa updeshile.

Khanji kashtataa to shuddha hridayee, Nasir ud Din nagobaa bhaale gosaawi.

Lay lakshayogee Zaala anubhavi, Mandali tyaachi taisich.”

This Marathi poem explained the relation of Aalamkhan with Nasir al Din *Chirag Dehlawi*. Aalamkhan also stated the *Kirtan* or spiritual lyrics presentation before the mob at Mugali village. Villagers and followers of Aalamkhan had enjoyed these assemblies ever. This poem clearly shows the Sufi practices of *Zikr (dhikr)* and spiritual assemblies (Bhajan, Abhang, Samaa) with disciples of Aalamkhan. Also Aalamkhan accept the impressions of Nasir al Din *Chirag Dehlawi* (1274-1356 AD) in his life time spiritual practices.

Aalamkhan wrote another Marathi poem on the Sufi idea of *Wujud*. *Wujud* is an Arabic word means existence, presence, being and entity. However, in the religion of Islam, it tends to take on a deeper meaning. It has been said that everything gains its *wujud* by being found or perceived by God. For those of the Sufi tradition, *wujud* has more to do with the finding of God than the existence of God. Aalamkhan wrote the poem on the lifetime spiritual guidance by him for *muridin* or *shishy*:-

“*Nardeh jaato re, jaato haatohaati, Kaahi ek karaa re, karaa Guru Bhakti,*

Aayushya Molaache, molaache re mudhaa, Antee hosil hosil re, kaalaachaa warpadaa.

Putra Kalatra, Kalatra, Nohe re Aapule, Waayaa Bhulale, bhulale re, mokshapadaa chukale.

Jyotee asataa, asataa re, thevaavee kari, Jyote maawalalyaa mawalalyaa re, padsil andhakaari.

Vichaar vivek, vivek re, vairaagya charaare, man halu halu, halu halu re, swarupee laawaawe.

Sabaahy antari antari re, swasakshi aatmaaraam jaan, Nagesh paripurn paripurn re, bole Aalamkhan.

The relationship between a spiritual master and his disciple (*piri-muridi*) has very important thing in Sufi philosophy. Aalamkhan explained the importance of *Guru Bhakti* or *Pir's* importance in the spiritual life of the follower or Murid, in his above poem. He stated the significance of *Pir* in the life of pupil for the *Moksha* or success life with achievement of final goal. Aalamkhan believed that the death or the end of life is the truth in human being. The human must take the life in serious way. *Fanaa* is the Sufi term for extinction. It means to annihilate the self, while remaining physically alive. Persons having entered this state are said to have no existence outside of, and be in complete unity with, God. *Fanaa* is equivalent to the concept of *Nirwaan* in Buddhism. Aalamkhan discussed the importance of *Moksha* in his poem. Aalamkhan had the focus on in his Marathi poetic thoughts that, the three concepts, like; *Khudi* or *Swasakshi*(self), *Moksh* or *Fanaa* and *Vivek* (perfect human, *banda e momin*). In every poem he noted the name of his Murshid or Pir, Nasir al din *Chirag Dehlawi* as *Nagesh*.

Aalamkhan presented the idea of *Guru* or *Pir* in his Marathi poem named *Gurumahaatmya* in *Nagesh Darpan* manuscript. He quoted in the poem in Marathi –

“Aagamya panth Guruchaa paahtaa Aakal re. Aaj mothaa aanand zaalaa.

Maj bhetla Guru Raay. Kaasi Aamhaasi Gurumurti.

Gururaaj Dayaa keli, Aantarkalaa Daakhawali.

Tuze swarup garuraayaa, paahta nirsale maayaa.

Dene Gururaayaache, paawan patitaache.

Namo namo namo Guruwaryaa, aanant viphu krupaanichee, kari maj dayaa.

Yaa Gurusi kaay baa dyawe, Amhi kashaane utraayi whaawe.

Sadguru Dataraa, krupechyaa saagaraa.”

These 1 to 28 *padas* of Marathi poem of Aalamkhan is very famous for the importance of *Pir* in *Murid* life. *Shishy* or *Murid* cannot take the right path in life without the *Shaykh's* guidance.⁹ The Chishti sufis followed practices based on the *pir-Murid* relationship, such as pilgrimage to tombs of saints (*Ziyarat* of *Dargahs*) and the observation of their death anniversaries (*urs*). Aalamkhan had the spiritual relation with the silsila of Nasir al Din *Chirag Dehlwi*. The poems of Aalamkhan gave the references about the *Pirimuridi* relations with Nasir al Din and Aalamkhan clearly. This is the very unique example of Chishti Sufis writings into Marathi in medieval Deccan. Aalamkhan presented the Sufi ideas like *Pir Murid* relations, *Fanaa*, *Zikr* into Marathi in his poems. And even today his both Hindu and Muslim devotees come to *Dargah* and memorized the spiritual ideas of Aalamkhan.

4. Shaikh Sultan (18th century):

Shaikh Sultan was a *Shahiri* Poet in Eighteenth century Maharashtra. He was famous in Peshwa period within Satara, Karhad and Poona region. One *Inam* document had proclaimed by Peshwa ruler Bajirao I in 1728 AD to Shaikh Sultan. Today this *Inam* land belongs to Munjeri Gardan Math near *Swargate* area of Pune town. ¹⁰

His *Guruparmpara* or spiritual genealogy as following:

Shaikh Chand Bodhale Qadiri

↓

Janardan Swami

↓

Saint Eknath

↓

Nityanand

↓

Krishnanand

↓

Visobaanand Wishambar

↓

Malharnath Muraarnath

Rangnath

↓

Gopalnath

↓

Shaikh Sultan

Shaikh Sultan wrote the poem stories named, *Ganpatijanm*, *Hanumanjanm* and *Shivratrikathaa*. His Guru was belonged to Nath cult of Maharashtra. Then Shaikh Sultan's poems and stories influence by Nath ideology. *Saheb*, *Lal*, *Khayal* and *Pyari* etc. Hindi words used by Shaikh Sultan in his poems. His love poems about God influence by Sufi ideas. R.C. Dhare stated that, Sultan's poems are both synthesis of the Nath and Sufi ideas of Love with God.¹¹

Rajaram Prasadi wrote about Shaikh Sultan in *Bhaktmanjarimalaa* book, on poem number 47: "Scehishye Mahaabhaavik, Djyaatine Ywan hotaa ek. Ekvindh jo upaasak, Sultaan Shaikh naam dayaa." Means: Very polite person and Yawan(Muslim) was the one, whose name was Sultan Shaikh. He was worshiper of God alone and no one else.

Shaikh Sultan wrote following books with Hindu Muslim mystical ideas in Marathi:

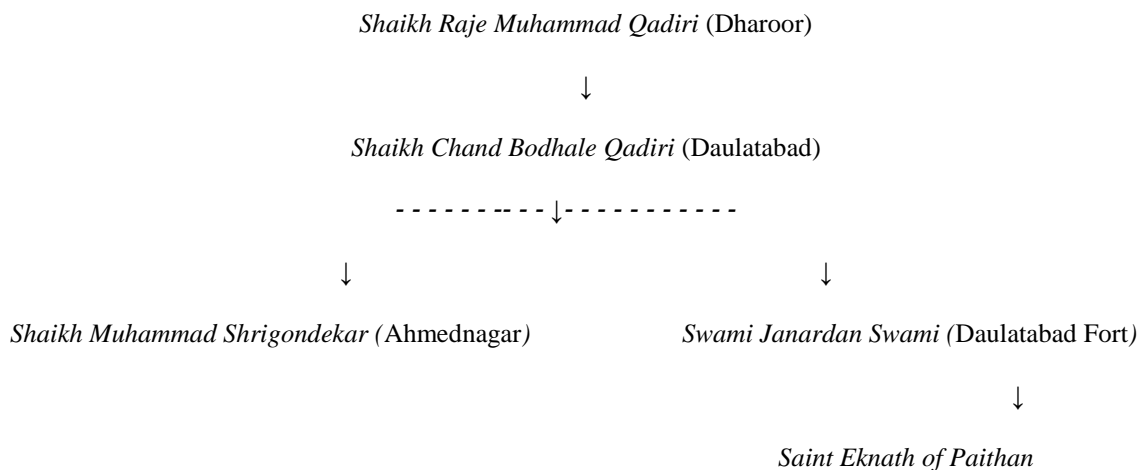
Paach Kathaakavya: Stories of Ganapati Birth, Hanuman birth, Shiv stories etc.

Aarati, Padarachanaa: Hindu ritual worship *pujaa* for God by Nath ideology, Jogi, Yogi.

Shaikh Sultan called god in his poems as *Saaheb*.

5. Shaikh Chand Qadiri (16th century):

Sayyad Chand Saheb Qadiri was the sixteenth century Sufi saint from Qadiriyya silsila or order of Sufism at Nashik – Daulatabad region. He was originally from Chandgiri village near Trimbakeshwark town of Nashik. He was the *murid* or follower of Raje Muhammad Qadiri. Shaikh Muhammad Shrigondekar, the *murid* of Chand Qadiri and son of Raje Muhammad wrote the spiritual genealogy of Qadiri order in Daulatabad region, *Shijara i Qadiri*. In this Shijara spiritual genealogy noted as: Shaikh Muhammad Gaus → Raje Muhammad Qadiri → Shaikh Chand Qadiri Bodhale → Swami Janardan. “*Shrisadguru Chand. Tyaani Janopant Angikaarlay. Janobaane Eknathaa Updeshileay. Daasyatwagune. 15.1*” Meaning, Shri Chand is the Guru of Janardan Swami. Janardan teaches to Eknath. This is the harmony of master student relations between Hindu Muslim mystics. Mahipati named Chand Qadiri Bhat as the Guru of Saints in Daulatabad region. Janardan Swami was the Brahmin Officer of Nizam Shahi of Ahmednagar court. He was also the officer in Daulatabad Fort near Ellora caves. Chand taught *Chatushloki Bhagawat* to Janardan Swami. Eknath also wrote this event in his *Eknathi Bhagawat* in Marathi. After the death of Chand Qadiri, Janardan Swami built the Shrine (*Dargah*) at the front of Daulatabad Fort. Mukundraj wrote in his Abhang about the *Guru Shishya* tradition of master pupil relationship of Chand Qadiri and Janardan Swami. Mahipati said about Chand Shaikh that, he was the spiritual leader of coexistence and cultural synthesis in Mughal Deccan. Mahipati wrote about the Chand Qadiri in his an Abhang: “*Janardan Mhane Eknathaa, aamucho kthayee wolakhi aatta. Te awindh baisonni ashwaaparutaa, aalaa awacheet tyaa thaayaa. Ekrup dekhataa drushtee, Eknaath jaale bhaybhit poti. Pratyaksh yawan disato drushti, asatya goshti maj waate. Vishaalaa dole, aarakt nayan, haati shashtra, ashwa waahan. Sannidhya yeuni utaralaa jaan, mag kele janaardan naman tyaasi.*”¹²



The tomb of Chand Qadiri situated at Daulatabad visited by Hindu and Muslim devotees.

नमो जी चांग बोधले । त्यांनी जानोपंता अंगिकारिले ॥
जाणोबानें एका उपदेशिले । दास्यत्वगुणें ' ॥ यो. सं. १५ x १ ॥

*Om Namoji Shree Sadguru Chand Bodhale
Janobane Ekaa Updeshile,*

*Tyani Janopant Angikarile,
Dasyatwgune.*

(Bestwishes for Guru Chand. Janardan Swami is his pupil. Janardan teaches to Eknath.) – 15.1
Yogsangram, written by Shaikh Muhammad Shrigondekar.

This is the spiritual genealogy of the Qadir Sufi order towards Chand. Also the pupil of Saint Eknath, Mukundraj noted that, -

'Chandra Bodhala Mul Janardan Khod. Shakhaa Paalaw gaod Eknath.' -
*Mukundraj*¹³

Saint Eknath's literature had influenced by Sufi ideas. His *Hindu Turk Samvad* dialogue is famous for the spiritual coexistence of the Hindu Muslim thinking. Skyhawk have done the study on Eknath's Bhagavat literature. He insists that the guru of Eknath's guru was not the god *Dattatreya* as is traditionally believed but rather a *Sufi* of the *Qadiri* order.¹² The most recent scholar to write a dissertation on Eknath is the Slovakian historian Dušan Deák, who recently wrote his dissertation on Eknath in the History Department at the University of Pune. Like Skyhawk, Deák focuses on historical points of Hindu-Muslim overlap, and also like Skyhawk, his scholarship remains relatively unknown by a wide readership. He also wrote about the Sufic influences towards Saint Eknath's writing. Dusan Deak has studied on the Shah Datta cult of Maharashtra with its Sufi influences. Religious texts from medieval India, sometimes combine teachings of Saints from different religious, western Indian, oral and scriptural heritage preserved in the Marathi language illustrates a fusion of Hindu Muslim beliefs where the Hindu God *Dattatreya* appears as a Muslim fakir to convey a spiritual message acceptable to both Hindus and Muslims. Local imagination, shaped according to the social reality of the times, turned this Hindu deity into a Muslim *Fakir*.

6. Shaikh Muhammad Shrigondekar (1548-1618):

Shaikh Muhammad Shrigondekar was the famous Marathi Muslim Sufi saint in seventeenth century. He was from 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 during Nizamshahi of Ahmednagar.

Spiritual Genealogy of Shaikh Muhammad Shrigondekar

Abdul Qadir Jilani (Baghdada, Iraq)



Sayyad Abdul Razzak Tajoddin Qaudiri



Sayyad Mahammad Gaus Gwalihery Qadiri (Gwalior)



Shaikh Raje Muhammad Qadiri

Sayyad Chand Saheb Qadiri (Spiritual guide of Swami Janardan of Daulatabad)



Sayyad Shaikh Muhammad Shrigondekar

(Shrigonda, Ahmednagar, Maharashtra)

Shaikh Muhammad wrote in ‘*Yogasangram*’:

“*Namo Shri Chand Bodhale. Yani Jyanopanta Angikarile. Jyanobane Ekaa Upideshile. 15:1*”

Shaikh Muhammad Shrigondekar said that Chand Bodhale was the follower of Jnaneshwar also. And both saints (Bodhale and Eknath) were influenced by Jnaneshwar. Maloji Bhosale was the *Shishy* of Shaikh Muhammad. Maloji Bhosale is buried in an Islamicate tomb in Ellora near Khuldabad. Maloji built a ‘Math’ in 1595 at Shrigonda in Ahmadnagar for Shaikh Muhammad. Shaikh Muhammad knew the languages like Marathi, Persian, Urdu and Sanskrit. He wrote in *Yogasangram* that, *Kama* (Sex), *Krodh* (anger), and *Alas* (laziness) are the enemy of human being. Also Muhammad Ghaws of Gwalior, practiced Hath Yoga in his spiritual practices. In *Nishkalank Bodh*, he did critical analysis on blind faith, rituals and slavery of religious mediators. *Shivswoday*, was the Sanskrit book of Shaikh. Also his *Rupake*, *Bharude* and *Abhang* are famous today in central Deccan Marathi speaking region. V.S. Bendre published *Santnamavali* of Shaikh Muhammad Shrigondekar, which started by this line “*Jay Jay Aarti Pir Paigambar* | ”. In *Yogsamgram*, Shaikh Muhammad quoted the oneness of *Narayana* and *Allah*.¹⁴ He wrote:

“*Shreekaari Om Namu ji Naraayan | Yaa Allah Mhanti Yawan | | Yawegali Anek Stawane | Saahi Darshnaachee | |*” (Om Narayan of Hindus and Allah of Yawan / Muslims is same.)

In *Bharud*, he quoted: “*Shaikh Mahammad Dharm Jaago | Nitya Harinaam Uccharow | |*”

This is the religious philosophy of Shaikh Muhammad Shrigondekar Maharaj. His tomb or Dargah situated today at Shrigonda, in Ahmednagar District of Maharashtra. Another book of Shaikh Muhammad was ‘*Panjeej Musalmaani*’, in Marathi. It is about the five basic concepts of Islam; Kalma, Namaz, Roza, Zakat and Haj. “*Laa ilallah Kalamaa Aawal Cheez | | Ilallah Wolakhaa | | Pe Param Brahm Beej | |*”, means the fundamental Kalama of Islam in Marathi, quoted by Shaikh Muhammad. ‘*There is no God but Allah, and Prophet Muhammad is the messenger of Allah*’. “*Dono Aakhyankaa Ekich Dekhtaa | | Do Bhashi Varneelaa Ekachi Jaana | |*”, means: Same vision saw by two eyes. Two languages also described same one.

“*Scchaa Pir Kahe Musalmaan | Mrhate Mhanti Sadguru Purn | | Donhit Naahi Bhinnatwpan | Aankh Khol Dekh Bhai | |*” (O brother | Pir of Muslims and Sadguru of Hindus, both are same.)

- Yogsamgram, Shaikh Muhammad Shrigondekar, 17.3.

Conclusion: From Bahamani Empire to Maratha- Peshwa, Mughal period, Muslim saints and poets produced Marathi literature on religious interaction, commentaries, translations and philosophy synthesis. They focused on *Pir Muridi* or Master Follower relations in Bhakti path in their texts. This four hundred year span shortly discussed or researched by this paper. These saints influenced by Sufism, Varkari, Vishnav and Shaiv cults of Deccan Bhakti traditions practices. They opened new avenues on rural culture and religious synthesis sources in their writings. Their manuscripts are now available in Maharashtra, Telangana, Karnataka and Sarswati Mahal Library Tanjaur Tamilnadu archives today. This paper tried to focus on this most neglected area of social and literary history of Deccan which deals with Marathi devotional literature written by Muslims in Maharashtra Deccan since sixteenth century to eighteenth century. Generally most colonial and post independent histories (historiography developments) neglected this theme of socio-cultural phase of Deccan History specially Marathi speaking area. These Sufis wrote the Marathi literature in Medieval Deccan. Shah Murtuza Bahmani, Ambar Husain, Chand Qadiri, Shaikh Muhammad Shrigondekar, Alam Khan, Latif Shah and Shaikh Sultan are the famous Sufi poets and authors of many poems and books in Deccan region. It has the very significant facet of the Deccan history, which presented the rich literature development in Marathi by the Sufis. Also the Muslim Sufis presented their ideas in these texts. Like Kabir, Rahim and Raskhan in North India, these Deccan Marathi saints worked on same path in Bhakti tradition of Deccan. They write about the Nath, Varkari and Shaiv cults of Maharashtra region. “*Scchaa Pir Kahe Musalmaan | Mrhate Mhanti Sadguru Purn | | Donhit Naahi Bhinnatwpan | Aankh Khol Dekh Bhai | |*” (O brother | Pir of Muslims and Sadguru of Hindus, both are same.) By these words, Shaikh Muhammad explain the importance of *Pir* or *Guru* in spiritual life of Hindu and Muslim followers and gave the message to spiritual coexistence within the both communities for love and peace in society. The relevance of Sufi teaching and literature is an antidote to communal hatred and violence in current society also. The noted historian Setu Madhawrao Pagadi has the opinion that, ‘Muslim rule in India was of two categories, that which belonged to the kings and monarchs over their subjects, while the other belonging to the Sufi saints which reigned supreme over the hearts and minds of over and all’. Hindu Bhaktas and Muslim poet saints in Maharashtra made the significance environment in Deccan for the cultural synthesis and communal harmony. The role of Sufis and Bhakt Saints at Deccan region are very contributing about the human services and humanism in local communities. The Sufi movement influenced in Maharashtra form rural level to the urban level. It can understood that, how the fusion of Hindu Bhakti and Muslim Sufi culture had forged a new identity of the Deccan region. This place provides space for new religious philosophies like Sufism, Marathi Bhakti saints and

religious tolerance. Also the link of Piri *Muridi* or *Guru Shishya* parampara (tradition) made synthesis of Hindu Muslim unity. Even today, Hindu Muslim devotees regularly go for spiritual causes at Sufi Dargahs. They worked for the social equality and social development without the castes or *Varn* system. Warkari, Nath, Datta and Sufi Saits worked for the society in medieval Maharashtra. It is the unique Marathi account which gives the historical and spiritual information of Hindu Muslim Saints in medieval Maharashtra in this paper.

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