

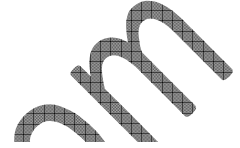
"RURAL HERITAGE MANAGEMENT OF AURANGABAD CITY-KHANAQA"

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The monuments of Aurangabad reflects the picture of two type of architecture, One is stand for mosque madarsas, tombs, musafirkhana, sarai and other are Mahal (Palaces), Gates and fortification walls(Fasil).

The Indian rural heritage architecture which is entitled as a imperial style divided into five dynasties like Tughlaq, Khilji, Sayyedies and Mughal Dynasties respectively.

From Alauddin toTuglaq a group of sufi settled in khuldabad and in this way the tradition of silsila began in Aurangabad during 17th century.

Khanqas is the place from where the tradition of descorses of sufi began. It is famous for building the faith of sufi descorses .

Khanqas have usually a separate sufi apartment, there was open hall and the place for common visitors. One residential hall for disciple, One small room for sufi known as "Hujra" and kitchen room. Sufi had the cooks, their disciple use to clean the halls and visitors from morning to evening visited sufi for various purposes and sufi attended them very happily, discuss about their problems.

The sufi played the role of physician and psychiatrist, also they use to solve the problem of people psychologically. After their death moselleaum have become the religious place and people even visited to their shrines. Beside social and ethical teaching, Khanqas usually used for teaching of Sufism.

“The Sufism is the attitude and teaching of sufis called Sufism.”

The teaching is based on the principle of ethic, morality and religion. Stressed upon the element of love as a mean of realization of God. For sufi his love of god implied a love of humanity. Emphasis on renunciation and having complete trust in god, the unity of man kind and shunning distinction based on social, economic and religious status, helping the needy and feeding the hungry and being sympathetic to the oppressed, Strong disapproval of mixing with the sultans, the princes and the nobles, Exortation in making close contact with the poor people and down trodden, Adopting uncompromising attitude towards all form of political and social operation.

Their teachings and descorses have become very significant in the form of books, these have ethical, religious, political and historical values.

The important khanqas of Aurangabad city is Baba Shah Musafir's who belongs, to Naqshbandi Silsila. Baba Shah Musafir settled down to a monastic life. Baba Shah Musafir disciple Mahmood Shah, famous for construction of Canal (Nahar of Panchakki) beside this architecture, another famous khanaqa is of Baba Shah Musafir, Which was also constructed by Mahmood Shah. There was a big library consisted of books of Arabic, Persian. It is one of the biggest library of Asia at that time. This library treasured about 1,00,000 books and writing pieces, But the after the death of Mahmood Shah in the year 1762, the library activity get down slow.

And in the year 1970 it was closed down due to administrative reasons, because of which many library books were shifted to Hyderabad and presently the library houses 25000 books on various subject related to history, law, medicine, sufism, religion and philosophy in Arabic penned by philosophers, saints and scholars in Urdu and Persian language.

The next important Khanaqa of Aurangabad was belongs to Chishtiya sect. Nizamuddin Auliya moved from Delhi and obeyed the order of his Master Sufi Kaleemullah of Delhi. The important work among them was Ehsan us Shamail. It is wrote by Kamgar Khan, It is the Discourses of Nizamuddin Auliya "Malfuzat e Kaleemullah" which is popularly known as "Majlis e Kalami".

The literature from Aurangabad Khanqa's flourished not only in india but also in various European countries, the European scholar M.A. Gibb and A.G. Brown, first of all paid their attention on literature of Aurangabad Khanqa.

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