

## CHAPTER 36

### PERSIAN

#### Doctoral Theses

01. ALI (NAUSHAD)  
**Critical Edition of Shamail-UL-Anqiya Wa Dalail-UL-Atqiya with Necessary Annotations.**  
Supervisor: Dr. Jameel Ur Rehman  
Th 26201

#### *Abstract*

The main object of this research is to bring the work "SHAMAILUL-ANQIYA WA DALAIL-UL-ATQIYA" written by Khwaja Ruknuddin Imad (d. 738/1337) into light since it is an important work on Sufism. The work is based on the beliefs and practices of Sufism. This work has immense value. The work comprises of four parts and ninety one Bayans (utterances). The work deals with the sayings and practices of great Sufi-saints. The work is based on the devotion, Gnosticism and the ceremonies and custom of the mysticism. It too points out the principle of organization. It is a very valuable source of information for the early history of the Chishti order in India, It points out the condition of the gnostic person and his experience through the inspiration. The work is in prose and it contains some specimen of the poetry of the great sufi-saints. There is blend of saying of Prophet and scholars of Islam in this work. The style of writing is very simple, straightforward and fluent. It is a very fine example of simple sufistic literature. I have tried to bring forth this work to the Persian literature scholars and readers. The work "SHAMAIL-UL-ATQIYA" is valuable source of Sufism in India. Since, RUKNUDDIN IMAD was among the renowned and prominent Sufi of that period, and no work has been done on his writings, I felt it is necessary to bring to light his masterpiece, which was not yet scientifically edited. A large number of works were produced during the medieval period. The current work is among one of the most valuable one. Our standing about Sufism is greatly enhanced by these valuable works. The current thesis is divided into four chapters which includes a brief account of the Sufistic literature produced during 14th century, Life and works of KHWAJA RUKNUDDIN, Edited text with necessary annotations and conclusion.

#### *Contents*

1. Naqsh Adabiyat farsi sofiyayi karam dar Hindustan. 2. Ahwal-o- Asar Khwaja Rukan al-deen imad Kashani Mulaqqab DAbeer Maanvi 3. Taheeh Inteqadi shamail al-inqia-e-dalail -al -atqia-e- bahawashi lazim 4. Alaw -o- bar ain dar aakir fehrisht risalah-o-kiatab ha-o- ralliqat naiz munabah-o- makhiz samima shudah ast.

02. ASHARAF (Noor)  
**Critical Edition of Miratul Asrar with Necessary Anotations (Indian Sufis).**  
Supervisor: Dr. Jameel-Ur-Rehman  
Th 26534

*Contents*

1. Ahwal-o-asar Sheikh Abdurrehman Chishti 2. Auzah Ijtemai-o-farhangi Hind dr qarn hafd ham milady 3. Tasheeh inteqadi mirat al-asrar ba hawashi lazim 4. Natijah gairi, Fehrist alam, Fehrist munaba-o-makhiz

03. MOHAMMAD AMIR

**Critical Edition of “Tarikh-e-Shahadat-e-Farrukh wa Juloos-E- Mohammad Shah” with Necessary Annotations.**

Supervisors: Prof. Chander Shekhar and Prof. Rajinder Kumar

Th 26200

*Abstract*

The topic of my dissertation is "Critical revision of the history of the martyrdom of Farrokh Siri and Jolus Muhammad." Shah with the necessary margins. The author of this book is Mohammad Bakhsh Ashob. Muhammad Bakhsh Ashob was from the Berlas Turkish tribe And this tribe was in Badakhshan. His family during the rule of Jalaluddin Mohammad Akbar He migrated from Badakhshan to India. One of his maternal ancestors, Qabad Beg Dayant Khan, was in Zaman The kingdom of Aurangzeb was under the governorship of Deccan. Mirza Mohammad Bakhsh Ashob Farzand Ghiyath was born in 7171 AD in the fourth year of Farrokh Sir's reign. Ashob started his elementary education at home under the guidance of his parents. Next From the death of his father to his uncle Mirza Muhammad bin Rostam and his grandfather Inayatullah Tarbiat grew up

*Contents*

1. Auzah Siyasi Hind dar Qaran Hijad hum Miladi 2. Ahwal-o- aasar Mohammad Bakhsh aashoob 3. Tasheeh inteqsdi nuskha khati tareekh shahadat farz sair-o-Juloos mohammad shahi. 4. Tasheen Inteqoodi nuskha khati tareekh shahadat farkh sair-e-juloos mohammad shahi.