

## Chapter 1 : Amir Khusrow History Urdu Book Download

*Urdu Poet Ameer Khusro Shayari Ø§Ù...ÙŒØ± Ø®Ø³Ø±Ù` Ú©ÙŒ Ø`Ø§Ø¹Ø±ÙŒ, Read Urdu Poetry of Ameer Khusro, read large collection of Ameer Khusro Ghazals, Nazams and Poems. Ø§Ù...ÙŒØ± Ø®Ø³Ø±Ù` Love poetry and Sad poetry.*

He was an iconic figure in the cultural history of the Indian subcontinent. A Sufi mystic and a spiritual disciple of Nizamuddin Auliya of Delhi, Amir Khusrow was not only a notable poet but also a prolific and seminal musician. He wrote poetry primarily in Persian, but also in Hindavi. He is also credited with enriching Hindustani classical music by introducing Persian and Arabic elements in it, and was the originator of the khayal and tarana styles of music. The invention of the tabla is also traditionally attributed to Amir Khusrow. Amir Khusrow used only 11 metrical schemes with 35 distinct divisions. His contribution to the development of the ghazal, hitherto little used in India, is particularly significant. His mother hailed from Delhi. His interests were kaleidoscopic and his genius versatile. But he enjoyed fame in the field of Persian poetry, in which his position is next to Saadi and can favorably be compared with Hafiz in lyrics. The road to the well is much too difficult, How to get my pot filled? When I went to fill the water, In the furore, I broke my pot. Khusro has given his whole life to you, O Nizam. Would you please take care of my veil of self respect , The road to the well is much too difficult. Though I happen to be faraway from my home town, yet I always sing of its beauty. My place was Quwat-ul-Islam a title of Delhi a qibla of the kings of seven climes i. That place is Delhi, which is a twin sister of the holy paradise and true copy of Arsh throne of God or a highest heaven on the page of the earth. Up to the age of sixteen, whichever book of verse he happened to lay his hand on, he tried to follow its author in the art of composition. His adolescence ushered him under the guidance of both Mufti Muizzudin Gharifi and Hazrat Nizamuddin Aulia, his mentor. Both of them guided him to the path of following the style of Sadi and Kamal Isfahani. Even at that young age, he used to lambaste his contemporaries, including Hasan Dehlavi in qitah quatrains. He is considered as the pioneer figure of the Indo-Muslim music. In fact, it was he who started the process of synthesizing Turko-Persian music with Indian music. He has credited three books on music just as three diwans of poetry. He also composed verses in Persian and Hindwi. Royal Poet On the one hand Sultan Alaauddin, for the sake of righteousness and expediency of empire, stamped out all kinds of intoxicants, the prohibited things, the wherewithals of disobedience, debauchery and wickedness with the use of chastisement and and on the other side Ameer Khusro opened wide the gate of discipleship and accepted all kinds of men as his murids, be they high or low, wealthy or impecunious, noble or faqir, learned or ignorant, high born or low born, urbane or rustic, soldier or warrior. They all abstained from improper acts and if anyone would commit a sin, he would come and confess his guilt before Khusro and would indeed renew his discipleship. Men and women, young and old, merchants and ordinary men, slaves and servants and even young children began offering prayers regularly including the late morning prayers. Even the royal ameers, the armed acquirers, secretaries, clerks, sepoys and royal slaves, were particular about offering these supererogatory prayers. Out of the teachings of Khusro, the shop people gave up lying and cheating and underweighing. People visited the bookshops in search of the books on suluk deportment and self-control. Owing to the increased demand among the Sufis for lota water vessel used specially for ritual cleansing and tasht basin for washing hands , the prices of these articles had slightly gone up showing that most people bent towards spiritual Sufi lifestyle. Ameer Khusro served as an ambassador of Hindu-Muslim unity in his time. His Hindu or Hindwi poetry for which he has been so popular among the school-going children as well as elderly generation. I am a Hindustani Turk. I compose verses in Hindwi with the fluency of running water. If you want to listen from me some subtle verses, ask me then to recite some of my Hindwi poems. His poem, Kaliq Bari is a lexicon composed of synonymous words, from four languages, Arabic, Persian, Turkish and Hindwi. Religious Life Ameer Khusro was a devout Muslim. He was a friend and disciple of Hazrat Nizamuddin Aulia. He was a profound expounder of ethics and strict observant of Sharia. Sharia acquires meaning when it maintains a close relation with reality partaking the essence of reality-love of God. If Sharia is lacking in that or in other words if it is without ain the alphabet meaning the

essence of God-love it becomes shar evil. Like Shah Waliullah of the subsequent year, his attitude towards the Sufis of hypocrisy was very critical. They wear short sleeves pose as fakirs but keep their hands stretched in begging. They pretend abstinence but they are always in pursuit of money. They have commercialized faqiri begging. How can one love God at the same time? He has composed as many as 99 works and four lac lyrics, which cover almost every aspect of life. He was a living legend. His love and respect for Hazrat Nizamuddin Aulia reached the apogee that when he heard about his death at Lakhnawati, he immediately arrived and went to his grave, where he blackened his face and rolled over in dust in utter grief, tearing his garments. His death is not a death in the literal sense of the world for, he would always remain one of the very few unforgettable legends of literature.

### Chapter 2 : free download amir khusro qawwali mp3 songs,amir khusro poetry in urdu hindi english

*Amir Khusro's poetry offers a powerful metaphor for secular thinking and living. He wrote poetry in Persian as well as what he called Hindvi, a combination of local Bhojpuri and Persian, which later evolved into Hindi and Urdu.*

Also known as Amir Khusro Dehlavi, this creative classical poet was associated with the royal empires of more than seven rulers of Delhi. The life history of Amir Khusrao is truly an inspiring one and he is considered to be one of the first recorded Indian dignitaries who are also a household name. Known for his immense contribution in literature and music, this legendary personality was born of a Turkish father and an Indian mother in a village in India. To know more about Khusro, continue to read this insightful biography on him. Personal Life Khusro lost his father at a young age and then moved in with his maternal grandparents. His grandfather served as an attendance master of soldiers at the royal palace of Emperor Ghayasuddin Balban. Khusro was exposed to all famous literary figures of his time when he accompanied his grandfather to the royal courts to attend the private congregations. This inspired him to take up poetry and indulge in fine arts like music. He also learnt horse riding and received training in martial arts. The famous Sufi saint Hazrat Nizamuddin Auliya was his spiritual mentor. He modified raga Dhrupad and added Persian tunes and beats to it. He created Qawali on the likes of bhajans. The poems he wrote were in Persian and a combination of Bhojpuri and Persian, which he called as Hindvi. These poems later were developed into Hindi and Urdu. Probably Khayal originated from Qawalis that he created on the lines of Bhajans. Many of his poems are even today used in Hindustani classical as bandishes and as Ghazals by Ghazal singers. Khusro was a Royal poet under Sultan Aalauddin. Aalauddin due to his righteous nature and for the moral wellness his empire banned all the intoxicants from his kingdom. He took the responsibility of discipleship. Khusro helped people, equally, to live a clean life and abstain themselves from morally harmful habits. When people did commit any sin, then they could approach Khusro and confess. Khusro helped them to get back on the right track and renewed their discipleship. He started the new regime for daily prayers and everybody started following it. Whether it was a man or woman or young child, everyone started gathering together to offer daily prayers. This even included the late morning prayers. This lot included royal secretaries, clerks, sepoys, slaves, etc. Some of them even turned to renunciation or tark and got involved in devoutness. Everybody lived in complete harmony and followed the goodness taught by the religion. The effects of teachings of Khusro was so strong and widespread that it is said that even the shop keeper stopped lying, cheating and under-weighting to make more profits. He even entertained the scholars from all walks of life and discussed mysticism with them. These discussions were mainly based on books on mysticism from those times like: People started to self-educate themselves after being in the company of Khusro, on topics like self-control and renunciation. Most of the people took to spiritual style of life and followed the rules and regulation of that life very strictly. He also catered to the cause of peaceful co-existence of Hindu-Muslim in the society. He helped the cause by writing in Hindvi language, which appealed the most to young children and elderly people. He was proud of the fact that he belonged to a Hindustani nation as in one of his books called Ghurra-ul-Kamal he said that he had written some of his books in Hindvi language because he is a Hindustani Turk and it is a tribute to his connection with Hindustan. He was also proud of his fluency in Hindvi language. [Comment On This Article.](#)

**Chapter 3 : Urdu Books of Ameer Khusrau | Rekhta**

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He was an eminent personality in the folk antiquity of the Indian subcontinent. He was a spiritual and a divine believer of Nizamuddin Auliya of Delhi. He inscribed rhyme mainly in Persian, however likewise in Hindavi. He is similarly attributed with bringing together Persian, Arabic and Turkish features into Indian traditional music and was the inventor of the khayal and tarana styles of music. He utilized eleven musical outlines with thirty five different partitions. He has inscribed in many poetry forms together with ghazal, masnavi, qata, rubai, do-baiti and tarkib-band. Saifuddin was then the chieftain of the Hazara. Shamsuddin Iltutmish, the Sultan of Delhi, welcomed them to Delhi. He provided shelter to the exiled princes, artisans, scholars and rich nobles. In , he was granted a fief in the district of Patiyali. Amir was an intellectual kid. He began learning and writing poesy when he was at the age of 8. His mother brought him up after his passing away. Amir khusrou from the initial age had an intense enthusiasm to recognize God and his passionate desire to comprehend God carried him to the flawless chief of that period Hazrat Nizamuddin Auliya. Afterwards, he was originated with godly awareness from his Guru and who made him understand that God lives inside himself and can be understood with his third eye. They had four kids, three sons and one daughter. His father Saifuddin died in CE. This carried his poesy to the consideration of the Assembly of the Royal Court where he was praised. At the age of forty seven years, his mother and brother deceased. He composed these lines in their respect: When he got about Amir Khusrau, he requested him to his court. In conclusion, Khusrau complemented him to Multan in A. Multan at that era was the entry way to India and a center place of information and studying. The groups of academics, businessmen and ambassadors passed from Baghdad, Arabia, Iran to Delhi by way of Multan. In the year of A. D Jinar Khan who was a Mongol, conquered India. Khan Muhammad was slayed in a battle. Khusro penned the two funeral songs in sorrow of his demise. When he was at the old age of eighty years, Sultan Balban called his another son Bughra Khan from Bengal, but he rejected to return to Delhi. H to A. H or to A. Subsequent to the demise of Kaikubad, a Turk warrior Jalal-ud-din Feroz Khalji acquired control and turned out to be the King. He valued poesy and requested many rhymesters to come to his court. At that time, he wrote a quintet khamasa with 5masnavis. Alauddin Khilji was extremely happy by his works and honored him generously. He categorized his poesy in nine sections, for each part is deliberated as a sky. In the third section, he composed an intense explanation of India and its surroundings, seasons, vegetation and wildlife, philosophies, ethos, traditions, researchers, etc. He inscribed many spirited riddles, melodies and traditional stories which have turned out to be a portion of famous philosophy in South Asia. His riddles are one of the greatest popular types of Hindavi poesy in the present days. It is a category that includes dual entendre or puns. Countless riddles by the composer have been delivered by verbal custom over the previous seven centuries. By means of his mythical production, Khusrau characterizes one of the primary recorded Indian stars with a factual multi ethnic or varied individuality. His work was deliberated to be one of the excellent masterpieces of Persian poesy throughout later centuries. He composed principally in Persian language. The linguistic of the Hindustani rhymes seem to be comparatively contemporary. He moreover composed a battle folk song in Punjabi. Furthermore, he spoke Arabic and Sanskrit. His poesy is still chanted in the present days at Sufi monuments all through Pakistan and India. Birth Anniversary In , celebrated Pakistani performer Khurshid Anwar played a significant part in remarking the th Birth Anniversary. Moreover, he enthusiastically intened music occasions and events all through the year In Pakistan, Khurshid Anwar had also been celebrated for his struggles to keep flourishing traditional music not merely by his several movie configurations in Pakistan, however likewise by his distinctive album of traditional music shows recorded by EMI Pakistan, recognized as Aahang-e-Khusravi in two parts in The second portion of Aahang-e-Khusravi recordings was Gharanon Ki Gaiyki on twenty auditory tapes back then, which contains of audio recordings of legislatures of the foremost Gharanas of traditional singing group in Pakistan. All this activity was intended to be an honor to Amir Khusrow too.

**Chapter 4 : Urdu Sufi Poetry: Amir Khusro- Sakal Bun Phool Rahi Sarson**

*For centuries, poetry has remained one of the most extraordinary art forms of expression. A Sufi mystic and a disciple of Nizamuddin Auliya, Amir Khusro's portrayal of love is spiritual and that's.*

Saifuddin lived next to a man with a gift for prophecy. The man glanced at the baby and said: The Mongols had hounded thousands out of Central Asia. Saifuddin joined the army of the sultans of Delhi. Abul Hassan was born into riches and a milieu where brother killed brother and nephew his uncle to sit on the throne. The baby was cradled in this air of evil design, distrust and conspiracy. He would grow up to be known as Amir Khusro. Destiny was starting to reveal its hand for nine years ago, in , in nearby Badaon. Bibi Zuleikha, a pious woman had given birth to a boy, Mohammad. His father Khwaja Ahmad passed away soon after Mohammad was born. One night, their mother, Bibi Zuleikha, heard a voice in her dream, saying she must choose between her husband or son as one of them was destined to die. She said Mohammad should live. Khwaja Ahmad fell ill soon after and passed away. The child would grow up to be known as Nizamuddin. The boy Nizam was special. Like his mother, he was pious. As a child, he would go bounding to his mother asking for food. Nizamuddin knew what that meant. There was no food at home. He would come home from school with hunger pangs eating into his stomach and his mother would comfort him with those words. He wanted to hear those words: The family moved to Delhi. But they had no money to find a roof to shelter, no money to buy bread. They were the guests of God on most days. The family found an inn, which only allowed women to stay. Imad-ul-Mulk was now bringing up his grandson, Amir Khusro. Nizamuddin and Khusro lived in the same house. Opulence rubbed shoulders with poverty and penitence. Nizamuddin saw both worlds. He lived in one and had no craving for the other. Ever since he was a boy, Nizamuddin had one longing he wanted to place his head at the feet of Baba Farid, a Sufi dervish, who lived in Ajodhan, now Pakpattan in Pakistan. Many years later, when he was around 20, Nizamuddin journeyed to Ajodhan and met Baba Farid. The master knew he was coming. The court of the sultan was a whirlpool of deceit, ruthless ambition and murder. Everyone eyed the throne son, father and uncle. The wildest and the most cut-throat of them won the throne. Conspiracies had started to sprout again in Delhi. Sultan Naseeruddin Mahmood, the man who deposed Alauddin Masood Shah and proclaimed himself king with the help of his nobleman Balban washed his hands of court and politics. He took to religion. That was his escape route from intrigue. Or, so he thought. The sultan died under strange circumstances. Some say Balban, the nobleman who helped him become sultan, poisoned him but then again who knows. The sultan left no male heirs. Who but Balban, the Turk, could take charge? Balban knew well the politics of Delhi. He had risen from the depths of hunger to the heights of glory. Amir Khusro lived in this world where the power of the sword thrived with the power of money. Unlike Nizamuddin, he never went hungry as a boy. Poverty was alien to him. His tongue was swift; his pen even quicker. The sword was of no interest and neither was money. Khusro was lost in the art of words. He lived by them. And he could put music to words too. He was a master of verse and song. Khusro had to be content with singing the praises of his patrons: A lamp is extinguished by a breath, Even if it is the breath of Jesus. The creed was simple: Devote your life to God, serve the poor and the needy to realise the Maker. Do not till the land as it will make you beholden to the tax collector. Once you are beholden to the tax collector, your soul will be preoccupied with worry and material want. And once the tax collector has your soul, there is no time for the Almighty. Do not indulge in shughl or government service the sultan is not your master, the Maker is. Never meet a sultan, stay away from the court. Eat frugally when food comes as futuh or unasked for gifts. Distribute everything that comes as futuh among the poor, never keep anything for the next day because God will provide. Storing food proves you have no trust in your Maker. Bring happiness to the human heart it is more important than ritualistic prayer. He had surrendered himself to the Will of the Maker. He had no source of food, he wore a simple Sufi tunic and he had no shelter. Bibi Zuleikha soon passed, entrusting Nizamuddin to the care of his Maker. Nizamuddin, now in his early twenties, had nothing. But he felt secure. The young Khusro would present each of his poems to Nizamuddin. One day, Nizamuddin told him to compose poems in the style of Ishfanis love poetry. He had nowhere to go. Nizamuddin stayed the night in

a mosque. Nizamuddin would find a house and then had to move. There was nothing permanent. Nizamuddin finally went to Ghiyaspur, where the river Jamuna flowed and started building his khanqah. There was some peace and then sultan Kaiqubad moved to nearby Kilokhiri. Sultan Kaiqubad was merely 17 when he became king following a palace intrigue. Kaiqubad was a man of wanton passion. The young Kaiqubad suffered from paralysis. Kaiqubad was put to death. His body was thrown into the river Jamuna. As Jalaluddin Khilji tried to bring peace to his kingdom, his nephew Alauddin Khilji had ambitions. Alauddin Khilji had his uncle killed at the meeting. Amir Khusro put matters into perspective. And yet, Nizamuddin found peace, he found his Maker. In fact, Nizamuddin was now the epicentre of faith. He had to accompany the sultan on his campaigns. He would have watched blood flow. Khusro would go to Nizamuddin to soothe the wounds of trauma. He describes his master: The lives of Khizr and Jesus have been mixed to give form to his being. He is an Emperor without throne and without crown. But the rulers stand in need of dust under his foot.

**Chapter 5 : Amir Khusro - Amir Khusro Poems - Poem Hunter**

*Explore Amir Khusro Shayari in urdu and hindi, Amir Khusro was a sufi shayar, poet, musician.*

He was an iconic figure in the cultural history of the Indian subcontinent. A Sufi mystic and a spiritual disciple of Nizamuddin Auliya of Delhi, Amir Khusrow was not only a notable poet but also a prolific and seminal musician. He wrote poetry primarily in Persian, but also in Hindavi. He is regarded as the "father of qawwali" the devotional music of the Indian Sufis. He is also credited with enriching Hindustani classical music by introducing Persian and Arabic elements in it, and was the originator of the khayal and tarana styles of music. The invention of the tabla is also traditionally attributed to Amir Khusrow. Amir Khusrau used only 11 metrical schemes with 35 distinct divisions. His contribution to the development of the ghazal, hitherto little used in India, is particularly significant. His mother was the daughter of Rawat Arz, the famous war minister of Balban, a king of the Mamluk dynasty Slave dynasty who belonged to the Rajput tribes of Uttar Pradesh. Career Major life events in chronological order Khusro was born in Badaun near Etah in what is today the state of Uttar Pradesh in northern India. His father Amir Saifuddin came from Balkh in modern day Afghanistan and his mother hailed from Delhi. He was taken prisoner, but escaped. Khusro completed the mathnavi "Duval Rani-Khizr Khan" a romantic poem. Khusro started to write the Tughluqnama. Nizamuddin Auliya died, and six months later so did Khusro. Khusro the Royal poet Khusro was a prolific classical poet associated with the royal courts of more than seven rulers of the Delhi Sultanate. He is popular in much of North India and Pakistan, because of many playful riddles, songs and legends attributed to him. Through his enormous literary output and the legendary folk personality, Khusro represents one of the first recorded Indian personages with a true multi-cultural or pluralistic identity. He wrote in both Persian and Hindustani. He also spoke Arabic and Sanskrit. His poetry is still sung today at Sufi shrines throughout Pakistan and India. Amir Khusro was the author of a Khamsa which emulated that of the earlier poet of Persian epics Nezami Ganjavi. His work was considered to be one of the great classics of Persian poetry during the Timurid period in Transoxiana. Amir Khusro and the origins of the Sitar and the Tabla Amir Khusro is credited with fashioning the tabla as a split version of the traditional Indian drum, the pakhawaj. Popular lore also credits him with inventing the sitar, the Indian grand lute, but it is possible that the Amir Khusro associated with the sitar lived in the 18th century he is said to be a descendant of the son-in-law of Tansen, the celebrated classical singer in the court of the Mughal Emperor Akbar. If there is any paradise on the face of the earth, This is it, this is it, this is it Persian poems Kafir-e-ishqam musalmani mara darkaar neest Har rag-e mun taar gashta hajat-e zunnaar neest; Az sar-e baaleen-e mun bar khez ay naadaan tabeeb Dard mand-e ishq ra daroo bajuz deedaar neest; Nakhuda dar kashti-e maa gar nabashad goo mubaash Ma khuda daareem mara nakhuda dar kaar neest; Khalq migoyad, ki Khusrau butparasti mikunad Aare-aare mikunam, ba khalq mara kaar neest. I am a pagan worshiper of love: Leave from my bedside, you ignorant physician! The only cure for the patient of love is the sight of his beloved " other than this no medicine does he need. If there be no pilot on our ship, let there be none: We have God in our midst: The people of the world say that Khusrau worships idols. So I do, so I do; the people I do not need, the world I do not need. Hindavi couplets Khusro dariya prem ka, ul? Sej vo suni dekh ke rovin main din rain, Piya piya main karat hun pahron, pal bhar sukh na chain. Hindavi poems Chhap tilak sab chini re mose naina milaike Bat atham keh dini re mose naina milaike Prem bha? Nar naari kehlaati hai, aur bin warsha jal jati hai; Purkh say aaway purkh mein jaai, na di kisi nay boojh bataai. Is known by both masculine and feminine names, And lightens up or burns up without rain; Originates from a man and goes into a man, But no one has been able to guess what it is. Pawan chalat weh dehe badhavay Jal peevat weh jeev ganvavay Hai weh piyari sundar naar, Naar nahin par hai weh naar. Aag Fire Unique Multi-lingual Poem.

**Chapter 6 : Amir Khusro - Poetry & Biography of the Famous poet - All Poetry**

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Amir Saif ud-Din migrated from his hometown of Kesh to Balkh now in northern Afghanistan, which was a relatively safe place; from here, they sent representations seeking refuge and succour to the Sultan of distant Delhi. This was granted, and the group then travelled to Delhi. Sultan Shams ud-Din Iltutmish, ruler of Delhi, was himself a Turk like them; indeed, he had been raised in the same region of central Asia, and had undergone somewhat similar circumstances in earlier life. He not only welcomed the refugees to his court but also granted high offices and landed estates to some of them. Iltutmish provided shelter and lavish patronage to exiled princes, artisans, scholars and rich nobles. In , Amir Saif ud-Din was granted a fief in the district of Patiyali. Amir Saif ud-Din Mahmud died in , when Khusrow was only seven years old. It was thus in the house of his Rajput maternal grandfather, Rawat Arz known by his title as Imad-ul-Mulk, that Khusrow was raised. He thus grew up very close to the culture and traditions of Indian society. He started learning and writing poetry at the age of eight. His first divan, Tuhfat us-Sighr The Gift of Childhood, containing poems composed between the ages of 16 and 18, was compiled in . In , when Khusrow was 20 years old, his grandfather, who was reportedly years old, died. This brought his poetry to the attention of the Assembly of the Royal Court where he was honored. Khusrow then returned to Delhi. Khusrow then accompanied him to Multan in . Multan at the time was the gateway to India and was a center of knowledge and learning. Caravans of scholars, tradesmen and emissaries transited through Multan from Baghdad, Arabia and Persia on their way to Delhi. I tied the belt of service on my waist and put on the cap of companionship for another five years. I imparted lustre to the water of Multan from the ocean of my wits and pleasantries. On 9 March, Khan Muhammad was killed in battle while fighting Mongols who were invading the Sultanate. Khusrow wrote two elegies in grief of his death. After Qaiqabad suffered a stroke in , nobles appointed his three-year-old son Shams ud-Din Kayumars as Sultan. Jalal ud-Din Firuz Khalji appreciated poetry and invited many poets to his court. Khusrow was honoured and respected in his court and was given the title "Amir". He was given the job of "Mushaf-dar". Court life made Khusrow focus more on his literary works. Khusrow writes about Jalal ud-Din Firuz: The King of the world Jalal ud-Din, in reward for my infinite pain which I undertook in composing verses, bestowed upon me an unimaginable treasure of wealth. In Khusrow completed his third divan, Ghurraat ul-Kamaal The Prime of Perfection, which consisted of poems composed between the ages of 34 and . He then composed a khamisa quintet with five masnavis, known as Khamisa-e-Khusrow Khamisa of Khusrow, completing it in . The khamisa emulated that of the earlier poet of Persian epics, Nizami Ganjavi. The first masnavi in the khamisa was Matla ul-Anwar Rising Place of Lights consisting of verses completed in 15 days with ethical and Sufi themes. The second masnavi, Khusrow-Shirin, consisted of verses. The third masnavi, Laila-Majnun, was a romance. The fourth voluminous masnavi was Aina-e-Sikandari, which narrated the heroic deeds of Alexander the Great in verses. The fifth masnavi was Hasht-Bihisht, which was based on legends about Bahram V, the fifteenth king of the Sasanian Empire. All these works made Khusrow a leading luminary in the world of poetry. Ala ud-Din Khalji was highly pleased with his work and rewarded him handsomely. This horoscope is included in the masnavi Saqiana. He wrote these lines in their honour: A double radiance left my star this year Gone are my brother and my mother, My two full moons have set and ceased to shine In one short week through this ill-luck of mine. Where ever the dust of your feet is found is like a relic of paradise for me. He classified his poetry in nine chapters, each part of which is considered a "sky". In the third chapter he wrote a vivid account of India and its environment, seasons, flora and fauna, cultures, scholars, etc. In he wrote Afzal ul-Fawaid Greatest of Blessings, a work of prose that contained the teachings of Nizamuddin Auliya. Within the same year, Khusro Khan was captured and beheaded by Ghiyath al-Din Tughlaq, who became Sultan and thus began the Tughlaq dynasty. Khusrow died in October, six months after the death of Nizamuddin Auliya.

### Chapter 7 : Nizamuddin Auliya: Amir Khusro's soul - Urdu Poetry, Urdu Shayari | Sufinama Blog

*collection of ameer khusro kalam and poetry with urdu translation.*

### Chapter 8 : Amir Khusrow - Wikipedia

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### Chapter 9 : Read Amir Khusro's Poetry, Life, Biography and Much more here

*Amir Khusro, one of the most versatile personalities of medieval India, was born in a place called Patiyali, Uttar Pradesh. His real name was Ab'ul Hasan Yamin al-Din Khusrow whereas Amir Khusro was his pen name.*