



## "Noor-ul- Haque Mashreqi's Zubdat-ut-Tawareekh": A source for the study of medieval India

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### Abstract

Persian literature received a lot of attention as it was the official & court language during medieval era. A vast number of works were written during the Mughal period. Our understanding of the Mughal period greatly enhanced by these books and most of the historical works of this period provide us a fairly reliable source of information's. After the foundation of Delhi Sultunate, The court of Delhi attracted the scholars, poets and artist from the outside of India specially from central Asia and Iran. The literature they produced mostly was in Persian, provides deep study about the religion and socio-cultural life of that era. Court patronized these scholars and appointed in Administration, Shahi Madarsas and other offices of state. In this period Madarsas and Khanqahas were became a prominent centre of Islamic culture. At the same time, the sufisilsilas or tariqat were also great asset to the general people of India. They play key function to bring Islam and other religion close to each other. The Sufi Khanqahas serving the people without any difference of caste, creed and religion. The Sufi Malfuzat (Sermons) is a valuable source to understand the medieval society.

**Keywords:** medieval India, Delhi sultunate, madarsas and khanqahas

### Introduction

*ZUBDAT-UT-TAWAREEKH* is a general history of India from Muizzuddin Muhammad bin Sam (Shahabuddin Ghauri) down to the accession of Mughal Emperor Jahangir, in 1014 A.H./ 1605 A.D. compiled by Shaikh Noor-ul-Haque al Mashreqi al Dehlavi al Bukhari, the son of famous Islamist Shaikh Abdul Haque Muhaddis Dehlavi.

The *Zubdat-ut-Tawareekh* is a much enlarged edition and continuation of the *Tarikh-e-Haqqi* written by author's father. The work is dedicated to Murtaza Khan (Shaikh Farid b. Syed Ahmad al Bukhari). The author says in his preface that his father had been asked by Shaikh Farid to prepare an extended edition of his history but due to his old age they had called upon his son to comply with the Ameer's request. In carrying out that task Noor-ul Haque added some information about the reigns that had been left out and expanded too, the concise portions of the original.

The *Zubdat-ut-Tawareekh* is not divided into chapters etc. After a short preface history begins with Moizzuddin Mohammad bin Sam and followed by other early Sultans. After that author provided the detailed information about the reign of Mughal emperor Babur, Humayun, Akbar and Jahangir. This history covers not only Mughals but also the reigns of Sher khan (Shah), the Kings of Malwa, Gujarat, Deccan (Bahmanis, Asif Jahis) Rulers of Kashmir, Thattah, Sindh, Multan, Bengal, and Jaunpur.

Another importance of the book is that, it supplies some additional information about the reign of Akbar and may be considered as reliable source on the ground that it was written on the personal information of the author.

### The Author

Shaikh Noor-ul-Haque al Mashreqi al Dehlavi al Bukhari, the son of Shaikh Abdul Haque Muhaddis Dehlavi and whom he

succeeded as a religious teacher at Delhi born in 983 A.H./ 1575 A.D. Author's father Shaikh Abdul Haque founded his khanqah in Delhi around 1020 A.H./ 1611 A.D., which is called the Khanqah-e-Quadriya. The Shaikh lived during the reign of Jahangir and continued to teach Hadith. Although Jahangir would often reward the Shaikh's scholarship with lavish gifts, according to *Tuzk-e-Jahangiri* he presented estates in *Bakkarwala* also. Shaikh stood by his decision to keep aloof from politics but some people had made unfair allegations to Jahangir regarding Shaikh Abdul Haque Muhaddis Dehlavi and his son, Noor- ul- Haque. They accused that the Noor- ul- Haque had friendly relation to the rebellious Prince Khurram, who came to be known as Shahjahan. Jahangir exiled him along with his Father, Shaikh Abdul Haque to Kabul. While he camped in Kashmir, Jahangir ordered that the Shaikh present himself before the court but Jahangir could not live longer & died four days later.

After Shahjahan's accession to the throne, both father and son were allowed to return to Delhi. Noor- ul- Haque was reinstated as the Qazi, chief cleric of Agra. He died at Delhi in 1073 A.H. / 1662 A.D. at the age of ninety. Among his works were a Persian commentary on the *Sahih al-Bukhari* entitled *Taiseer ul qari fi sharah Sahih al-Bukhari*, a Persian commentary on the *Sahih -e-Muslim* entitled *Manba-al-ilm fi sharh-e-Sahih-e-Muslim* revised and enlarged by his son Fakhruddin Muhibbullah and a commentary on "Ameer Khusro's" *Qiran-us-sadain* entitled *Noorul ain fi Sharah Qiran-us-sadain*.

### Importance of History

Zubdatut Tawareekh informs us about the Sultan Ghiyasuddin Balban that he was very religious and particular about saying his prayers like: Namaz, Roza, and aurad etc. He described about his relation with some leading sufis, maulana

Burhanuddin, Shaikh Bahuddin Zakariya, Shaikh Fariduddin etc.<sup>1</sup>

He also write about other sultan of this period , that he was very kind and gentle person, have much believe in donations and prayers:

"بر درویشان و گوشه نشینان فتوح فرستادی و پنج وقت نماز به جماعت ادا کردی تا نماز عشا نگرارد و بی در حرم سرا نه رفتی و به قیام لیل مواظبت کردی و نوافل عبادات و خیرات قیام نمودی و از دائیره احکام شرعی و انقیام و اطاعت آن قدم بیرون نهدی"<sup>2</sup>

In the medieval times so many works have been written on the life and contributions of nobles and intellectuals, like Maasirul umara, Zakhiratul khawanin, Tarikhe Shakir Khani, Tarikhe Iradat Khan etc. This work also covers the life and contribution of a Mughal Nobel who serves the court of Akbar and Jahangir, he was Shaikh Farid Bukhari. Shaikh got a prominent possession in the court of Akbar after the death of Abul Fazal the great noble of Akbar and a great historian of Mughals, he wrote a wonderful book Akbar Nama and Aaine Akbari.

In this work author focuses on the life of Shaikh Farid, his contributions in wars, his welfare works and other many important information.

This history also a source of socio cultural life of that period, he also provide information regarding festivals, Marriage ceremony and other celebrations.

(الف)

"درین سال شهریار بلند اقبال به در آمد نوروز دلفروز ابواب عیش و حضور جمهور خلیق کوشیده حکم فرمودند که در دیوار ایوانها دولت خانه به دستور سابق باز به زیب و زینت آراستند و صفهای به آئین منکور ترتیب می یافت و جشنهای خورمی ساخته می شد"<sup>3</sup>

(ب)

" آمدن نوروز جهان افروز دولتخانه خاص به امرا تقسیم کرده. در دیوار را اقامشها نفیس در گرفتن پرد های رنگین فرمودن امرا ز یک دیگر تفوق جسته تمام ایوان های دولت خواهان را که از حد متجاوز اند در مخمل و زربفت گرفته و به لعل و جواهر آراسته تماشاگاه عالم و عالمیان ساختند و این بزم نشاط در هر نوبهاران تا آنکه بنیاد نهاده کیخسرو جمشید است و رسم و آئین ایشان داغ غیرت بر جان همه فارسیان سوخته آتش افروز ضمیمه نام و ناموس ایشان گشت و تا هژده روز که ایام نوروز است. این جشن حیرت افزای نظارگیان و انبساط بخش تماشاچیان بوده نخستین نوروز در ایوانهای رکن السلطنت شیخ فرید بخاری که ترتیب و آراستگی نگارستان مانی بود. به تقدوم مسرت ندوم رونق اجزودند و تخت مرصع که برای پیشکش صحن را ایوانهای آرایش داشت به جلوس خسروگیتی شاه گرانمایه گشت و انواع پیشکشهای از لعل و جواهر و شنجر نگر و شمراهی مرصع و ظروف طلاو نقره و اقمشه از زربفت رومی و مخمل فرنگی و مکحای بزدی و نیلک و اطلس خطانی و خارای بخاری و چیره و دونه دکهنی و زرکشهای گجراتی و خاصه و ململ ستار گامی و نگاهار به اندهمون های دهلی با علاوه جواهر عقیبت اخلاص بر طبق عرض نهاده آمد و قبول نظر اشرف یافته ضمیمه مزید اعتبارگشت و روز شرف آفتاب تحویل درجه نوزدهم از حمل است. نیز به همین دستور مجلس عالی ترتیب یافت و تمامه امرا به افزودی مناصب به قدر حالت و استعداد خود مباحی گشتند. سابقه مرقوم گشت"<sup>4</sup>

## Manuscripts

<sup>1</sup> M.S. Salar Jung, Folio no 28

زبدہ التواریخ، نسخه سالار جنگ، حیدرآباد، ورق ۶۴  
۳ ص ۲۵۵  
۴ ص ۲۵۰

Unfortunately this work has not been published and few manuscripts has been preserved in the various libraries and museums of India and abroad, we are providing here a comprehensive list of manuscripts of this valuable work.

1. Asafiyah Hyderabad, Andhra Pradesh MS. No 160,
2. Salar Jung Museum, Hyderabad, A.P. Ms. No. 298
3. Maulana Azad Arabic Persian Research Institute, Tonk Rajasthan, (Udai Pur Collection, M.S. No- 2617)
4. Ameer-ud-daula Public Library, Lucknow, Ms. No 48374
5. Lahore Public Library, Ms.No. 510 Dated 1118 A.H.
6. British Museum, Ms. No Add. 10580

## Starting of Salarjung Museum's Manuscripts:

"خطبه کبریا جلال بنام شاهنشاهی سزد که عالم و هر چه در عالم است آفریده اوست و آدم و آدمیان نواخته و بر گزید او جهان آفرینی که بر آورد آسمان و زمین را و هر چه در آسمان و زمین است از ثوابت و سیارات و عناصر و موالید و بسایط و مرکبات به انتظام بدیع و محکم صفتی متین و متقین بر وجهی که اگر تمامه عقلای عالم از ازل یکنل و بیکرو شده خواهند"

## End of the Manuscript

"بیان ایشان به تفصیل در ذکر سلطان بهلول نوشته شده است و مدت سلطنتش نوزده سال بود بعد از وی سلطنت سلاطین شرقیه سپری شد. شش نفر مدت نود و هشت سال بادشاهی کردند در گزشتند و ذکر ایشان یادگار نامد.

## Conclusions

At the end we can say that *Zubdat-ut-Tawareekh* is a valuable source of medieval Indian History. The author's style of narrating is fair and accurate. The book is written in a simple and straightforward style which indicate towards full of spirit to write vivid history. Shaikh Noor-ul-Haque was employed on some high offices during the reign of Jahangir and Shahjahan. It was because of his clear sightedness to events.

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