



An Introduction of Surur-us- sudur wa nur-ul- budur

Dr. Ali Raza Khan

Research Scholar, Department, of Persian, University of Delhi, Delhi, India

Abstract

Surur-US- Sudur WA Nur-UL- Budur” the Malfuzat (discourses) of Shaikh Hamiduddin Sawali, Naguri (d 673 A.H/1274A.D.) better known as Sultanut Tarekeen was compiled by his descendent. The Khanqah of Shaikh at Nagaur, Rajasthan was the important centre of learning at that time; People from across the country would come there and get benefited. The saying and teachings of Shaikh was recorded in fathfully manner which was communicated to him by his ancestors and scholars.

Keywords: Surur-US- sudur WA nur-ul- Budur, Shaikh Hamiduddin Naguri, Malfoozat, Khanqah, Sufism, Rajasthan

Introduction

Today Malfuz Literature is being given its due attention. The medieval historians have recognized this genre of literature as an important source for reconstructing the social life of the people of the time when such literature was produced. Malfuz Literature throws a flood of life of the people who were regularly coming in contact with the Sufis concerned. The Sufis, in close contact, with the contemporary society, were well versed with their day-to-day life. They were also know the hardships of them in living and were reflecting them in their assemblies and even trying to remove those hardships. Similarly, the Malfuz literature is important in completing the history of Persian literature in India. The language used in such literature represents the language spoken by the people and well understood by them. Hence, Malfuz literature is the embodiment of our social affairs and literary trends in Persian. Moreover, Surur-us Sudur is also important historically. It throws considerable light on Sultan Mohammad Bin Tughlaq's intense devotion to the descendents of Shaikh Hamid-uddin Nagauri. What emerges from the book is the image of a considerate and compassionate ruler in contrast to the cruel character portrayed by Barani and Ibn-e- Batuta.

Text

Shaikh Hamid ud-din (d. 9th Rabi‘ul Akhir 673 A. H./1274 A.D.) was a disciple and *Khalifa* of Shaikh Mu‘in ud-din Chishti, the founder of Chishti Silsila in India. He was very highly rated by his spiritual preceptor and is one of the most venerable figures in the history of the Chishti order. He was an embodiment of *tawakkul* (trust in Allah). Though living in poverty; he declined offers of cash presents and land from the local officers as well as from the Sultan of Delhi. Because of his utter disregard of worldly allurements and possessions, he was known as ‘*Sultan ut-Tarikin*’ (the king of the world renouncers). Shaikh Abdul Haq Muhaddis Dehlavi also mention in his book. “*Khwaja Muinuddin’s simple, ascetic life attracted all and sundry, irrespective of their religion. The Muslims and the Hindus, the conqueror and the conquered, all were reminded of the social and moral values, which were universal in nature.*The Khwaja

did not attach importance to material power and wealth. He laid stress only on piety, simplicity, lawful earning, and devotion to God and service to mankind. His teachings thus appealed to all: Hindus and Muslims, rich and poor, high and low. He addressed basic human nature, which is common to all human beings. He believed, like Rabia Basri, in the concept of ecstatic love for God. He held that one who loved God in the true sense could not fail to love His creatures. According to him, the most exalted kind of worship was to help the poor and the needy and to feed the hungry. These are his precepts as recorded in Siyar al Awliya (1388): “If one wishes to protect himself from this conflagration (of hell) he must worship Allah. There is no better way than this.” He was asked what was meant by this kind of worship: “To listen to the plight of the oppressed, to help the needy and to fill the stomachs of the hungry. The man who does these three things may consider himself a friend of Allah. Firstly, he should have generosity like a river; secondly, kindness like the sun and, thirdly, humility like the earth. The man who is blessed is the man who is generous. The man who is respected is the man who is clean. Muinuddin did not leave any writing of his own, but his teachings and traditions are best preserved in Surus us Sudur, the Malfuzaat (sayings and discourses) of his main disciple and khalifah Shaikh Hamidudin Nagauri, as recorded by his grandson. According to Khwaja Muinuddin, one who wants to pursue the Way must fulfill the following conditions: one should not earn money; one should not borrow money; one should not, if one has eaten nothing, even for seven days, reveal this to anyone or seek help from anyone; if one receives plenty of food, money, grain or clothing, one should not keep anything for the following day; one should not curse anyone and if anyone is hurt by an enemy, one should pray to God to guide the enemy towards the right path; if one performs a virtuous deed, one should consider that the source of the virtue is either one’s pir’s kindness, the intercession of the Prophet Muhammad on one’s behalf, or divine mercy; if one performs an evil deed one should consider one’s evil self responsible for the action, and try to protect oneself from such deeds; fearing God, one should be careful to avoid actions that might involve one again in evil; having fulfilled all the above

conditions, one should regularly fast during the day and spend the night in prayer; one should remain quiet, and speak only when it is imperative to do so. The shariah makes it unlawful both to talk incessantly and keep totally silent. One should utter only such words as those that please God Muinuddin was celibate till he settled in Ajmer, where he married twice. His first wife was the daughter of a brother of the local governor. His second wife was the daughter of a local Hindu chieftain. The Khwaja's followers, which included both Hindus and Muslims, found in him a sincere and caring guide. The then Hindu society was shackled by a rigid caste system that classified people as either high or low born. Justice was not done to the lower classes, for they were regarded as being of inferior birth, and therefore inherently debased. When people of the lower classes saw that the Khwaja treated all human beings alike, without the slightest discrimination, nothing could stop them from flocking to him. He looked after the poor and needy as if they were his own kith and kin. Not only did he fulfill their physical requirements, but he also took care of their spiritual needs. However, he never attempted to convert them to Islam. It was the Islamic concept of the equality of all human beings that played the greatest role in bringing them into the fold of Islam. They themselves found irresistible a religion that treated everyone on an equal footing. Even today both Hindus and Muslims throng his shrine in Ajmer and many believe he intercedes with God on their behalf, caring for them as much as he cared while still alive. He was and still is popularly known as Khwaja Gharib Nawaz. Thus the stay of Khwaja Muinuddin in Ajmer brought about a far-reaching spiritual and social revolution (K.A. Nizami), and his teachings still form the most important part of the Chishti way of life. He died in Ajmer at the age of 97 and was buried there. Khwaja Husain Nagauri later built a tomb over his grave. Khwaja Muinuddin had two highly able and talented disciples—Shaykh Hamiduddin of Nagaur and Shaykh Qutbuddin Bakhtiar Kaki, who lived in Delhi. They were his main khalifas who carried on his silsila^[1].”

His contempt for and abhorrence of wealth led him to an acrimonious correspondence with Shaikh Baha ud-din's Zakariya Multani founder of suhrawardi silsila in india and a sufi of immense wealth in cash and kind. Shaikh Hamid du-din own source of livelihood was a *bigah* of land in Suwal (a village near Nagaur in Rajputana, after which he was known as Suwali) and a cow. He personally cultivated half of his small plot in one season and the other half in the next. And he milked his cow himself. His wife was also a saintly, contented person and did all the domestic chores herself, including weaving cloth for herself and her husband. Thus husband and wife eked out a meagre existence. They lived so poorly that neither of the two had a complete suit of clothes.

Prima facie, the sufi would appear to be a practitioner of *kasb* of earning one's livelihood. This however, is nullified by what he is reported to have said in respect of *kasb*. The *Suru us-Sudur*, the *Malfuzat* of Shaikh Hamid-ud din Nagauri collected by his grandson, Shaikh Farid ud-din Mahmud (d. 1333), has the following anecdote about Shaikh Hamid ud-din: A faqir approached Shaikh Mu'in ud-din Chishti at Ajmer and questioned him about the requirements

of becoming a *tarik ud-dunya* (one who renounce the world). The Shaikh, after giving a general reply, asked Shaikh Hamid ud-din to enumerate the requirements. Of the nine requirements spelt out by the Sufi, the first was that the person *must not practice kasb*. Now, the only inference one can draw from this pronouncement is that Shaikh Hamid ud-din did not consider cultivation of his land and his milking his cow as *kasb*. The writer of Akbarul Asfiya quotes:...

And about this Dara Shikoh also writes:...

There is another important point to note regarding the apostolic concept of Shaikh Hamid ud-din Nagauri Suwali. He tilled his own land and milked his own cow, and his wife did all the domestic chores including weaving clothe for herself and her husband. The food consumed by him and his family was indisputably *rizq-e-halal* in the full Apostolic sense.

Shaikh Abdul Haq Muhaddis Dehlavi, the author of the celebrated book *Akhbar-ul Akhyar fi Asraril Abrar* has dealt in length about Shaikh Hameeduddin Nagauri and his book "Usul-ut Tariqah".

The whole gamete of Sufis and mainly the Chishti Sufi exercised an integrating and humanizing influence on the life of the community and the neighborhood.

Shaikh Hamid ud-din Nagauri Suwali, once observed by way of comment on the ethical standard of his age: "These days the *jital* (current coin) is the Shaikh (Master) of the times. Whoever possesses the larger amount of *jitals* is the Shaikh of the day".

Prof. Nisar Ahmad Farooqui a renowned scholar of Malfuz literature has rightly opined in his book entitled "Naqd-e-Malfuzat" while describing the importance about the work "*Surur-us Sudur wa Nur-ul Budur*" as the oldest and authentic work about the life and times of Hazrat Khwaja Moinuddin Chishti of Ajmer.

Surur us- Sudur is an important malfuz of Shiekh Hameeduddin Nagouri, Khalifa of Shaikh Mui'n-ud din chishti Ajmeri. His grandson Shiekh Fariduddin Nagouri collected it.

The malfuz of Shaikh Nizamuddin Auliya "Fawaidulfowad", was collected by Hasan-e-Sijzi a disciple of the Khawja and a celebrated poet of Persian literature. This is a very popular and authentic work, which has been edited, and many a times translated into Urdu and English. This book is taken as a book of ethical values among the Chishti sufis.

But Surur us- Sudur has not been so far. Meanwhile it is an earlier work in comparison to "Fawaid-ul-fowad". It has much important historical, social and cultural information regarding the life and society of sultanate period. There is a possibility that after proper edition of this text some new and important information about the social and cultural life of the 14th century India may be brought to light, and thus help to reorient the historical facts of the early medieval period.

Available manuscripts

A manuscript of "*Surur-us Sudur*" was copied from the original work, which was preserved in the Khanqah of Shah Najmuddin Sufi of Jhunjhunu in 1301 A.H./1883 A.D. This very manuscript was in the Collection of Nawwab Habibur Rehman Khan Sherwani of Aligarh. Now it is preserved in the Habib Ganj Collection of Maulana Azad Library.

As per information gathered from various catalogues and other sources, there are four manuscripts of Surur us Sudur

¹ Sufism An introduction By Dr. Farida Khanam, P. No. 66-67

in Indian and Foreign collections.

The manuscripts are preserved in the following collections:
Maulana Azad Library (Habib ganj collection) Ms. No.659
National Museum of Pakistan, Karachi.Ms.No.1436.
Historical Society, Pakistan. Ms. No. 1083.

Personal Collection of Prof. Khaliq Ahmad Nizami,
Aligarh, U.P.

Two manuscripts in private collections at Nagaur.

The Habibganj collection manuscript consists of 718 pages and its 1/3 portion is having the work "*Surur-us Sudur* and the rest 2/3 has the *Maktubat* and *Rasail* of Shaikh Hameeduddin Sufi, Shaikh Azizuddin (son of sheikh Hameeduddin Nagauri) and Shaikh Fariduddin Nagauri.

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