CONCLUSION
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I am a student of language, literature and Culture and I believe that these three factors are very crucial in the shaping of civilization of any society. Also being a student of Persian, I wanted to focus on an area on which there is not enough literature available in English. Also coming from Darbanga district of Bihar, from my childhood I grew up on the rich folklore and stories of Sufi Saints. All these factors contributed to choose this topic of the contribution of Sufism on the development of Persian language in Bihar.

Persian, the more widely used name of the language in English, is an Anglicized form derived from Latin Persianus, Hellenized form of Old Persian Parsa. According to the Oxford English Dictionary, the term Persian seems to have been first used in English in the mid-16th century. Native Persian speakers call it "Pârsi" (local name) or Fârsi. Farsi is the arabicized form of Pârsi, due to a lack of the 'p' phoneme in Standard Arabic.

The Islamic conquest of Persia marks the beginning of the new history of Persian language and literature. This period produced world class Persian language poets and the language served, for a long span of time, as the lingua franca of the eastern parts of Islamic world and of the Indian subcontinent. It was also the official and cultural language of many Islamic dynasties, including Samanids, Buyids, Tahirids, Ziyarids, the Mughal Empire, Timurids, Ghaznavids, Seljuq, Khwarezmids, Safavid, Afsharids, Zand, Qajar, Ottomans and also many Mughal successor states such as the Nizams etc.

For five centuries prior to the British colonization, Persian was widely used as a second language in the Indian subcontinent. It took prominence as the language of culture and education in several Muslim courts in South Asia and became the sole "official language" under the Mughul emperors. Coinciding with the Safavid rule over Iran, when royal patronage of Persian poets was curtailed, the centre of Persian culture and literature moved to the Mughul empire, which had huge financial resources to employ a veritable army of Persian courtly poets, lexicographers and other literati. Beginning in 1843, though English replaced Persian on the subcontinent. Evidence of Persian's historical
influence can be seen in the extent of its influence on the languages of the Indian subcontinent, as well as the popularity that it still has in this region.

Sufism was a common appellation of all Muslims who wanted to attain knowledge of, get nearer to, and find union with God, through certain spiritual experiences and devotional exercises and not by mere observance of empty rituals and outward formalities. As a Muslim, a Sufi believes in the Unitarian God of the Quran, saying there is no God but God or but one God, the lord of the world and not a God of any particular nation, but he also attempts to reconcile it with pantheistic unification which implies that there is nothing but God.

Indian languages owe much to the Sufis, in their quest for a means of communication with the local people; they used local dialects and languages in their sermons and writings. They helped the evolution and enrichment of various Indian languages such as Urdu, Khariboli, Punjabi, Gujarati, Sindhi and Telugu.

Firstly of I explained the main tenets and various aspects of Sufism and Sufi literature. After understanding the concept of Sufism, I proceeded further to analyze the various debates on the origin of Sufism.

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The distinctive characteristics of Sufis have been love, liberalism, latitudirianism and eclecticism. The main aim of a Sufi is to attain the one reality diffused over the universe. A Sufi considers human life as a journey and himself as a traveler (Salik), a seeker of God. He sets out in the quest of God by slow stages (Manzil or Maqamat), the first of which is humanity (Nasut) in which he must live by action confirming to the
cannon law (Shariat) and percepts and practices of Islam. The second stage is considered to be angelic in nature (Malakut) which he reaches by keen perception and meditation and through the pathway of purity (Tariqat). The third stage is passing through power by requisitioning the aid of knowledge or Gnosis (Marifat), he attains the truth of reality (Haqiqat) which is the stage of Lahut (absorption in divinity). Hafiz says “Miyan-i-ashiq-o-mashuq hech ha’il neest: tu khud hijab-i-khudi hafiz az meyan barkhez” (Nothing stands between the lover and the beloved. You are your own curtain, oh hafiz! remove that). Annihilation or self effacement (Fana) does not imply the end of the Sufi ‘ways’ for it leads to eternal abiding in God (Baqa bad-al-fana)

Sufism went through considerable development and modification as the Muslims came into contact with people of other races and cultures in course of their history. Consequently, what came to be known as Sufism later on must be distinguished from what Sufism was in its early days. When we look at some early writers of the first and second|seventh and eighth centuries for example Quashiri and Hujwiri we find their understanding of Sufism.

The main Sufi orders of India are, established by distinguished Sufi Saints like the Qadriya from Abdul Qadri Jilani, Naqshbandi from Khwaja Bahauddin Naqshband, Chisti from Khwaja Moinuddin Chisti, and Suharwardi from Khwaja Shahabuddin Shaharwardi. Several other orders were later founded. The main orders named here dominated the Islamic World for many centuries. Each order contributed immensely in the spread and development of Islam. The earliest Sufis of Bihar consisted of the Chisti order, some of the earliest being Shah Mahmud Bihari and Saiyid Taju’d Din of Danapur, the disciples of Qutbu’d Din Bakhtiyar Kaki (d 633-1235), Maulana Ali Bihari, a disciple of Baba Farid Ganj-i-Shakar(d.644-1246), Makhdum Adam Sufi (d 686-1287), son of Saiyid Ibrahim Chisti, of which later became Hajipur (d.657-1258) and his son, Makhdum Hamidu’d Din(d.771-1369) and the latter’s son, Taimullah Sufaid Baz (D.790-1388) the spiritual guide of Shaikh Faidullah of Kurji near Patna (d.831-1427); Shamsu’d Din of Chandhan’s (Biharsharif) (d.820-1418).
Some of the prominent Sufis of Suhrawadi order were Shaikh Jalal Tabrizi, one of the chief disciples of the celebrated author of 'Awarifü'l-Ma'arif, Shihabü'd Din Suhrawadi, came to Bihar via Delhi and Badaun, and from there he went to Bengal and Sylhet where his Chilla Khana is still found and who is also known as Sharfuddin Maneri. Maulana Taqiu'd Din Suhrawadi of Mahsun (Dinajpur, Bengal), the author of Multaqit which is an abridged version of Ghazzali’s Ihyau’l ‘Ulum, Taqlu’d Din was the inspirer of many Suhrawadi saints of Bihar, including Makhdum Yahya Maneri, the father of the celebrated Firdausi saint, Makhdum Sharfu’d-Din Maneri.

After analyzing the main concepts related to Sufism I, discussed the prominent Sufis of Bihar and analyze their Persian works. The focus was on the main orders of Sufism in Bihar and also it explores the tenets and visions of these various orders.

Persian poets of Bihar were influenced by Sufi school of thought. Sharfuddin Maneri, Ahmed Chirmposh, Muzaffar Shams Balkhi, Abul Hassan Fard, Md. Ali Habib Nasr, Sufi Maneri and a number of other Sufi poets of Bihar expressed their mystic experiences through Persian poetry. They have left behind valuable records of their precious thoughts and attitudes towards life. Mysticism has been the dominant note in the Persian poetry of Bihar in general and Sufistic poetry in particular.

Maner, Phulwarisharif and Azimabad were important locations for Sufis. Phulwarisharif has been an important seat of Persian learning. Shah Abdul Hasan Fard and Md. Habib Nasr hailed from this place. They belonged to the lineage of Hazrat Tajul Arfin Peer Mojibullah. They have left behind their Persian diwan and a number of treatises dealing with different theological problems. In poetry they have expressed their Sufistic experiences and mystic thoughts through their works.

We had an overview of almost all Sufi orders of highest repute, the Chistia, Suharwardiya, Firdausia, Qadriya and Madariya were represented in Bihar, and each had a great share in the spread and development of Islam in the area. Among the earliest to come to Bihar were the Sufis of the Chistiya order. The earliest were Shah Mahmud
Bihari and Saiyid Taju’d Din of Danapur, the disciples of Qutbu’d Din Baktiyar Kaki, Maulana Ali Bihari, Makhdum Adam Sufi and his son Makhdum Hamiddin.

Bihar also self the influence of the Suhrawardi order. Shaikh Jalal Tabrizi, one of the chief disciples of the celebrated author of ‘Awarifu’l-Maarif, Shihabud’Din Suhrawardi, came to Bihar via Delhi and Badaun and from there he went to Bengal and Sylhet where his Chilla Khana is still found. Maulana Ahmad Damishqi, one of the Khalifas of the celebrated Bahau’d Din Zakariya Multani was the spiritual guide of Maulana Taqi’ud Din Suhrawardi of Mahsun (Dinajpur, Bengal), the author of Multaqit which is an abridged version of Ghazzali’s Ihyaul ‘Ulum, Tauqiud Din was the inspirer of many Suharwardi saints of Bihar including Makhdoom Yahya Maneri, the father of the celebrated Firdausi saint, Makhdoom Sharfussin Maneri.

The Chistiya and Suhrawardia were eclipsed in the early medieval period by the Firdausia and the Shuttaria, both offshoots of the latter. The most dominant Sufi orders in Bihar, which eclipsed all others and which left a considerable mystic literature behind by Makhdoom Sharfuddin and his Balkhi disciples and followers, Maulana Muzaffar, his nephew, Husain Muiz, and the latter’s son and grandson Hasan, and Ahmad Langar Dariya.

I analyzed the role of Sufis in the socio-religious history of Bihar in the latter section of the thesis. Here, I had discussed as how Islam is not just a historic religion but also a social creed. It had its own concept of society, particular type of social order, a certain outlook in life, and a religious ideology which with its ethical and moral law and code of conduct, and above all its strong and monotheistic belief in the unity of God, constitutes its philosophy. The Sufis of Bihar not only emphasized the egalitarian basis of its social order, equality and brotherhood, and its teaching that every individual is born with a spiritual status and can claim social freedom as its birthright.

Here, we learnt how the Sufis spoke of expressing kind feelings of humanity in Islam, such as love, charity, liberalism, disposition to think favorably towards others, and to do them good, and some other socio-religious aspects and ideal religious teachings,
ways of living, thoughts and movements and cultural side of things, from the mystic literature of the Firdausi and Shuttaria orders of Bihar in the Sultanate period. This chapter also analyzed the Sufis contribution to education, social customs and Sama (mystic songs sung in audition parties).

A critical review of Persian literature of Bihar reflects that there was a continued growth and development of Persian prose and poetry in Bihar starting from the time of Sharfuddin Maneri (782H|1380 A.D.) till the period of Shaad Azim Abadi (1927). Apart from poetry we also come across contributions in the area of Tazkirah Nigari, muslim rulers not only conquered various parts in India with the help of sword and might, but also brought with them a number of learned men and a caravan of religious scholars. These scholars and religious preachers propagated Islam and its humanitarian values among the indigenous people of India. Among these men we find a number of Sufis who also put in a lot of contribution for Persian literature especially in the area of poetry. The origin and development of Sufi poetry in Bihar can well be understood through the readings of vast contribution by S.S.A.Y. Maneri (RA) which continues till the time of Sufi Maneri. Most of the Persian poets in between the period of these two Sufis had great inclination towards mysticism which also reflects through these writings.

This last section of the thesis discussed the literary contribution of prominent Sufis of Bihar which included, prose, poetry, Bilingual poets, Biographical Sketches (Tadhkiras), Letters, (Maktubat) and utterances and discourses. This chapter is considered the most important chapter of my thesis. These writings of Sufis are studied not just as literary works but primarily as a source of knowledge of the past. As evident in this chapter the Sufis were quite conscious of the socio-moral aspects of the situations which without any effort and necessary activities on their part might bring many into the fold of Islam. Sufism which was the semitic interpretation of mysticism to the Aryan mind found favour with the Indian Aryans. There was no compulsion of any element of compulsion pressure or even of persuasion. Conversion of non-muslims was no part of their mission and they spoke seldom about it and yet Sufi saints were largely responsible for the penetration of Islam in India.
Sufism in Bihar contributed immensely to protect the socio-religio and cultural fabric of society of Bihar. The impact of Hindu society was felt in many ways on the Muslims. The thesis also brings out the finding that the austerity lives spent by Great Sufis especially Maneri, Charamposh and Balkhi and their emphasis on charity and austerity.

The rich literary heritage left by the Sufis in the form of Maktubat, letters, Malfuzat, letters, tazkiras, biographical accounts are also a valuable source of the study of religio-sociocultural life of the times. Sufi literature, both in Persian and vernacular focuses on certain specific themes. The most important of these is the mystic relationship between human beings and God. The second is the relationship between human beings and their mutual rights, Huquq al-ibad. The third is the inherent oneness of different faiths. The fourth is the emphasis on love, tolerance and respect for the sentiments of others. The fifth is humanitarian service. The oral preaching’s and writings of the Sufis are replete with such ideas and anecdotes.

Undoubtedly, one main finding of this research work is that Sufism made Islam more reachable to common people. The second being that it appealed to all sections of the society, be it Kings, Nobles or common downtrodden people. Some more findings include that huge amount of Persian manuscripts are available at various Khanqahs giving valuable information on Sufi traditions, social conditions and religious insights of the period of the concerned Sufis.

It was also found that almost each Sufi had tremendous inclination towards Persian learning. Local magazines, authors, publishers have published articles and booklets on individual Sufis. However a recommendation from my side would be to collect and arrange those valuable pieces into voluminous, authentic and long lasting study material. Also, most of the secondary sources available on this topic are mainly focused upon the life history and family branch. The authors do mention the titles of written books and other literary pieces, however no serious effort has been made to read, study, analyze or critically evaluate those literary pieces.
There are a number of Khanqahs in Bihar; each one is quite significant, for it is like a mine of sources, on Persian literature.

Me, as an individual mineworker, probably could just get into one of the corner of the huge mine and could gather only limited piece of information. I feel, there is a need to work on the topic along with a team of experts and research scholars to unearth the real wealth of the mine called ‘Sufi literature’.