

# SUFISM AND ITS IMPACT ON BIHAR (PART-3)

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## SUFISM IN BIHAR

- ◉ **The Shuttari order:** Qazin bin Ola was the progenitor of a long line of saints of the Shuttari order. Of the three sons of Shaikh Qazin, Makhdum Owais Shahid, according to the Nasab-i-Nama-i-Maner died at the hands of a Chero chief attempting to build a Mosque at Bania Basarh where he is buried. The tomb of Shaikh Abdul Rahman, the second son, is situated in Mohalla Thrayyaganj of Muzaffarpur town, and Abul Fatah Hidayatullah Sarmast, the third son worked and died at Tankol on the bank of Gandak at Hajipur. The Tankol saint (1539) was observing his “Tai” (continuous) at the age of 14 when Sultan Husain Husain, the exiled Sharqi king of Jaunpur, paid a visit to his revered

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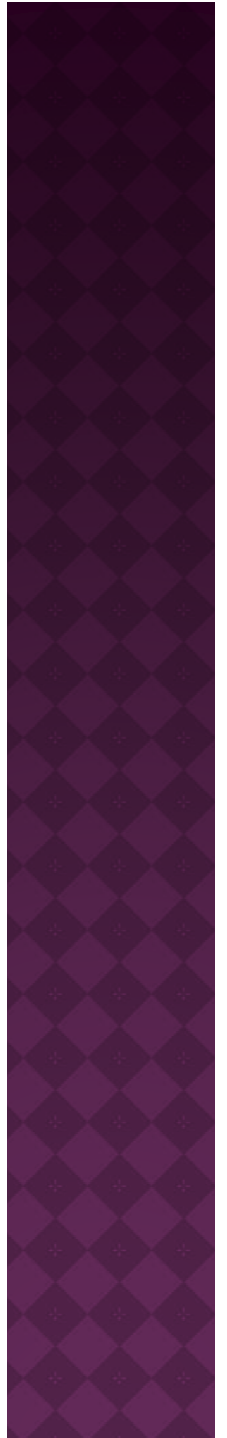
father, and he himself received the visit the devotion of emperor Humayun when the latter was in a state of war with SherShah. The fame of Shaikh Qazin, the author of Ma`dan-ul-Asrar and of his youngest son, Abul Fath, spread far and wide through their chief disciple, Shaikh Zahur Haji Hamid Huzur (1431) of Ratansarai in Saran. He was the spiritual guide of the two famous brothers Shaikh Phool (murdered by prince Hondal) and the renowned Muhammad Ghaus of Gwalior who died in A.H.970 and has been mentioned by Babar and Abul Fazl etc. the last was the Murshid of the scholarly and saintly Shaikh Wajihuddin Gujrati Ahmadabad.

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Thus the influence of Shaikh Qazin Ola traveled beyond Bihar to UP, Gujarat, M.P. and also to Punjab. among the other most notable and representative saints of the Shuttari order of Bihar, mention may be made of Shah Ali, the son of Makhdum Owais Shahid, and the founder of Jandaha, his son Shah Alauddin and the latter's great grandson Ruknuddin Abdul Bari (1705). Syed Ali Manjhan Danishmand Rajgiri, the son-in-law of Shaikh Qazin of Bania Basarh, his son, Mir Shihabuddin (1575) and the latter's famous descendants, Maulana Syed Mansur alias Mir Syed Jiw, the founder of the Rajgir madarsa and his brothers son, the celebrated PIR Syed

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Imamuddin, the author of many works, including Manahij-us-Shuttar (finished on 1 rajab 1115=1793) were other representative saints of this order. Makhdoom Shaikh Mangan and M. Shaikh Taj who lie buried in Mahanagghat, Patna city, near Mosque of Aurangaze's time also belonged of H. Abul Fath Hadit-ullah Sarmast of Tankd.



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**Suharwardia and Firdausia order:** Suharwardia and Firdausia order were more prominent in South Bihar. The most celebrated and earliest personalities whereof were the descendants of, or connected with, the family of Imam Taj Faqih. His eldest son, Israil and youngest Abdul Aziz, and the former's son, Makhdum Yahya Maneri and the latter's two sons Jalal Maneri and Sulaiman Langar Zamin Kakavi, were all Suharwardi saints. The father-in-law of M.Yahya Maneri and Sulaiman Kakavi, was Shihabuddin Pir Jagjot, a former Qazi of Kashghar who came to preach the faith in Bihar, settled down and died at Jethuli, on 21 september 1266, in the time of Balbun, and was

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buried at what is still known as Kachchi Dargah, on the banks of Ganges, at a short distance to the east of the old Patna city. He belonged to the Suharwardia order. Of his four saintly daughters, one was married to H.Y. Maneri, father of H.Sharfuddin, his 3 brothers and another to Musa Hamadani, the father of the celebrated Suharwardia Amber, the disciple of Maulana Alauddin Chirmposh of Puraini (Bhagalpur district) who was himself the disciple of Maulana Sulaiman Suharwardi of Mahsya( now in Bengal). Pir Jagjot's daughter who was married to Sulaiman Langar Zamin gave birth to the famous female saint, Bibi Kamal, the mother of another important Suharwardi saint H. Husain Gharib

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Dhukkarposh of Tajpur, Purnea. He died on 10 safar, 892=October 1490. the fourth daughter was married to Syed Hamid Sufi, son of Adam Sufi and father of Taimullah Sufaidbaz who is buried at Bihar Sharif.

The famous Suharwardi saint, Shaikh Jalal Tabrizi, one of the chief disciples of Shihabuddin Suharwardi also came to Bihar via Delhi and Badaun and from there went to Bengal where his “Chillakhanas” are still found. Bihar also has felt the influence of the Suharwardi order through the activities of the followers of Syed Jalal Bukhari Makhdum Jahanian (d1383) and of still earlier, the celebrated H. Bahauddin Zakaria Multani.



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Makhdum Syed Hasan, a contemporary of Humayun and SherShah, after whom Hasanpura in Saran district is named and his sons and grandsons, Syed Ahmad of Hajipur, Syed Muhammad of Mansurganj, Patna and Syed Husain of Bhagalpur all called „Pir Damaria“ were Suharwardia saints and were linked in the chain of spiritual disciplinship to Makhdum Jahanian<sup>2</sup>. Maulana Ahmad Damishqi, one of the „Khalifas“ of Bahauddin Zakaria Multani was the spiritual guide of Maulana Taqiuddin Suharwardi of Mahsum in Bengal. The last mentioned personage was the author of Multaqat, which is an abridged version of „Ihya-ul-ulum“ of the celebrated Imam Ghazzali, and he was the inspirer of many Suharwardi saints of Bihar including Yahya Maneri, the father of the renowned Makhdum Sharfuddin, the greatest Muslim saint that Bihar produced.

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**Sharfuddin Ahmad Maneri** was the son of Maneri, a great Sufi saint who was born in Maner in 661 A.H. his pen-name being Sharaf Behari. After completion of his education, he became a disciple of Sheikh Najeebuddin of Delhi and received spiritual inspirations from him. He came to Biharsharif in 725 A.H. where he lived till the last days of his life and where he died on Thursday, the 6<sup>th</sup>, Shawal 782 A.H. besides his spiritual pursuits he was prone to literary endeavors too. He left behind him a dozen of books. Some of them are published. He was a poet and used to compose poems in Persian as well as Urdu which was then termed as Hindi or Hindustani. (*Sher., S.A. Contribution of Bihar to Arabic, Persian and Islamic Learning, IOPSRAP, Patna 1983*)

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The tomb of Makhdoom Yahya Maneri is called Barhi Dargah at Maner, as distinguished from the magnificent Mausoleum of Shaikh Bayazid known as Shah Daulat; eighth in direct descent from Imam Taj Faqih through Shah Kaliluddin, a son of Shah Yahya Maneri, and called as Choti Dargah, has always been held in great veneration and was visited among others by princes and kings including Sultan Sikander Lodi and Babur. Khwaja Abdus Samad, the sister's son of Abul Fazl and Faizi, in his rare work, Akhbarul Asfia, writes "Shaikh Yahya Bin Israil, the author of Siraj-ul-Majd was one of the great personalities of his time. His grandfather (Imam Taj Faqih) came from a holy place

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(Kubra) of Khalil (Jerusalem) to Maner where he fixed up the standard of Islam and then went back to his home. Shaikh Yahya received spiritual inspiration (indirectly) from Shaikh Shihabuddin Suharwardi and Shaikh Najamuddin Firdausi. Although he was a product of the Indian realm, yet in this very country he traversed the world of reality with his bold steps and stuck to the right path laid down by his predecessors. He perfected his spiritual experiences at Maner where he found his final resting place on 11 August 1291. Although he had reached a very advanced age and his physical strength has declined, yet for fulfilling spiritual aspiration of God's creation he continued to

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seek help from the sacred teachings of the holy personages of his times.” The statement of this 16<sup>th</sup> century biographer of saints that Yahya Maneri met H.Sharfuddin of Paniput and named his eldest and greatest son after him may or may not be true, but he was certainly misinformed to say that the former was a contemporary of Muhammad Tughlaq. He has himself given the correct date of Yahya’s death as A.H.690. (*Askari, S.H. Islam and Muslims in Bihar, 1998*)

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- Next in importance was **Ahmad Chirmposh**, the saint of Amber the spiritual disciple of Shaikh Alauddin Chirmposh of Puraini (Bhagalpur) who was linked through Shaikh Sulaiman of Mahsun to the famous Maulana Taqiuddin Suharwardi of Mahsun referred to above. He according to Mr. Oldham, who writes on the authority of a manuscript by Mir Amanullah of Aurangzeb's time, was the spiritual guide of the founder of Ghazipur., the warrior-saint Syed Masud, entitled Malik-us-Saadat-i-Ghazi, the father of Syed Rajah, after whom Sarai Syed Rajah was named. The 17<sup>th</sup> century Shuttari saint, Pir Ruknuddin of Jandaha (Muzaffarpur district) tells us how Firuz Shah Tughlaq,

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on the occasion of his expedition to Bengal came to Bihar town, paid a visit to Ahmad Chirmposh and his cousin Ahmad Sharfuddin Yahya Maneri. The author of they rare history, Sirat-i-Firuz Shahi gives a detailed account of the interview between the Sultan of Delhi and H.Ahmed Chirmposh. Besides those already mentioned there were other saints of Suharwardi order who did much for the faith, had a great following in their times and still command respect of large sections of muslims in Bihar. It would suffice to mention here only two outstanding personalities of the 17<sup>th</sup> century. One was Pushto speaking Diwan Shah Arzan (d.1028=1618) of Patna who with Shaikh Husain of

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Lahore received the Khirqah (religious robe) and Irshad (Spiritual direction) from Shaikh Bahlol Qadri of Punjab but became a disciple of Shaikh Abu Turab Madani Suharwardi, on the occasion of pilgrimage to Mecca. The other Suharwardi Sufi was Maulana Muhammad Shabbaz (d.1077=1666), a great traditionalist and a founder of the long continued Madarsa or college of Mulna Chak, Bhagalpur and the spiritual disciple of Maulana Yasin Suharwardi who lies buried in Biharsharif besides the road to Daira. The mausoleum of Mir Syed Muhammad Kan M. Bada Badesustani and the tomb of his sister's son, Shah Husain in Kaghzi muhalla are still objects of veneration in Biharsharif but their Silsila has become



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extinct. Makhdoom Bade Sustani was one of the greatest saints of Bihar and the celebrated 14<sup>th</sup> century saint. H.Sharfuddin paid annual visits to his Kauza for 12 years to offer Fatiha.

(To be continued)

