

# SUFISM AND ITS IMPACT ON BIHAR (PART-4)

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# SUFISM IN BIHAR

**The Chistia order:** A precursor of the great pioneer of the Chisti order of Sufis, the oldest Darwesh order in India, Khwaja Muinuddin of Ajmer (d.627=1230), was Syed Hussain Khingsawar who according to the author of Akhbar-ul-Asfia and Mirat-ul-Asrar was appointed Governor of Ajmer but was killed in 610-1213, the year of the death of Qutbuddin Aibak, and lies buried at Tara hill, there. According to local traditions supported by later documents, Ahmad and the latter's sister's son, Syed Muhammad, called Mamoon Bhanja, died as martyrs for the faith at Jaruha, near Hajipur where their mausoleum damaged in the earthquake of

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1934, was built, it is said at the instance of Shiva Singh, the Hindu Rajah of Simroan in Tirhut. The mother of Naseeb (Nusrat) Shah of Bengal caused the water of “Zamzum”, the holy spring of Mecca, to be brought and thrown into the well adjoining this mausoleum to sanctify its water. Rajah Man Singh Kachhawaha, when governor of Bihar, granted in 999=1590, 15 bighas of land for the upkeep of mausoleum and the facsimile of the bilingual “Sanad” which refers to the “Sanads granted by the previous rulers” and their verification by the deceased Sadr, Qazi Yaqub, (son-in-law of Qazi Fazilat of Sher sha’s time) has been already published in Bengal past and present: Calcutta.

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traces and evidences are available of many others of 14<sup>th</sup> century who lost their lives while preaching their faith, such as Ali Sher of Bihar, Sheikh Fattu and Shaikh Burhan of Salimabad Pargana who lie buried in village Bagazer in South Bihar. Chandan Shahid, Shah Budhan and Shah Shamsul Haque of Sasaram also belonged to Chistia order. Some of the earlier Chistia saints of Bihar were Shah Mahmud Bihari and Syed Tajuddin of Dinapur, the disciples of Qutbuddin Bakhtiyar Kaki (d.633=1233), Maulana Ali Bihari, a disciple of Baba Farid Shakarganj (d.664=1265). Makhdum Adam Sufi (d.697=1297), son of Syed Ibrahim Chisti of later Hajipur (d.657=1258) and his

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son M.Hamiduddin (d.736=1329), a son-in-law of Shihabuddin Pirjagjot of Jethuli (derived from Ji-uthli). Makhdoom Hamiduddin Chisti's son Taimullah Sufaid Baz (d.790=1388) was the spiritual; guide of his son.

Faizullah of Kurji, near Danapur (d.831=1427), of Shamsuddin alias Shah Saman of Arval (Gaya) and of Sufi Ziauddin of Chandhaus (d.821=1418), a direct descendant of the celebrated Qutbuddin Munawwar (d.760=1358) and Jamal Hanswi (d.670=1271), the great grandson of Baba Farid Shakarganj. Taimullah Sufaid Baz was married in Mahalla "Chistiana" of Biharsharif which is adjacent to "Bhainsasur" where lie buried a large number of Chisti saints including Ahmad Isa Taj, the younger brother of the celebrated Chistia saint, Muhammad Isa Taj of Jaunpur,

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a son-in-law of Syed Jalal Bukhari Makhdum Jahanian. An important Chisti saint of Darbhanga Makhdum Sultan Hussain who died in 815=1412. There was a close connection between the Chisti saints of Pandua, Bengal and those of Bihar. Abdul Fattah Chisti, the founder of Qazitola in Danapur (b.887=1482,d.993=1527), seventh from Jainair to Bihar in the time of the Khaljis. Ali Sher died fighting with the natives and he lies buried in Bihar town, but Syed Mubarak went to Bengal, became a disciple of Akhi Sirajuddin Usman of Gaur (d.743=1342), a disciple of the celebrated Nizammuddin Auliya of Delhi, and returned to Danapur, where he built a mosque and a Khanqah at a place where his “Pir” had once stayed. He was followed as Qazia till the end of 17<sup>th</sup> century.

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Akhi Siraj had taken from Bihar Syed Ibrahim, the young son of Jamal Auliya, a first cousin of Nizamuddin Auliya and had him married with the sister of the wife of his famous disciple and successor, Shaikh Alaul Haque of Pandua (d.786=1384) both being sisters of the Bihar saint of Choti Dargah, named H.Badr-i-Alam Badr Zahidi. Pir Badr-i-Alam Of Junaidia order (d.844=1440) was the great grandson of Shaikh Fakhruddin Zahid (d.704=1304) and the grandson of Shaikh Shihabuddin Haqqo who was killed by the orders of Muhammad Tughlaq for denying the the justification of the titlke of Sultan-i-Adl assumed by him. Being invited by Sharfuddin Maneri he left

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Merutt for Bihar where he arrived after the death of the great Maneri saint in 782=1380. His descendants through the daughter of a Rajput chief are to be found in Biharsharif, Soh, Chawki in Saran district and other places in the Bihar province. He is said to have married another lady of the ruling family of Jaunpur. He is also famous in Bengal, especially among the class, whom he converted to Islam during the course of his travels in East Bengal and Chittagong and the tale is invariably invoked by those in Bengal who ply their boats on the water there. One of the most revered saints of Bihar, H.Fariduddin Tawaila Bukhsh Chisti (d.897=1491), of Chandpura which has a mosque

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containing an inscription, dated 710, was the son of Syed Ibrahim Chisti referred to above. He was brought up at Pandua and after practicing severe austerities became a disciple of the famous Nur Qutb Alam of Pandua (d.818=1415), the son and successor of Alaul Haque. He was sent to Bihar along with three others, including Shah Saa'dat of Benolia in Bihar Sharif and H. Ataullah Baghdadi, a descendant of the founder of Qadri order, who lies buried in Mariam Tola, Bihar Sharif and whose "Silsila" is still functioning in Bihar. Sixth in direct line from Farid Tawaila Buksh was Diwan Abdul Wahhab (d.1096=1684) of Choti Takia, a learned and saintly personage, who converted a large number of people of what came to be known as Barahgawan.

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The tomb of Shah Jalal Ganj-i- Rawan is situated on Takia-i-kalan, Biharsharif. Another branch of this Chisti Silsila was represented by the saints of Daira or Barahdari. The Chisti saints of Ashrafia Khanqah of Beetho (Gaya) founded by Syed Abu Sayeed Kathanawaz, also were linked with Akhi Siraj and Alaul Haque of Pandua, Bengal, through the latter's discipline, H. Ashraf Jahangir Simnani of Kachhauchha (Faizabad, U.P.) was sent to Bihar along with three others, including Shah Saa'dat of Benolia in Bihar Sharif and H. Ataullah Baghdadi, a descendant of the founder of Qadri order, who lies buried in Mariam Tola, Biharsharif and whose "Silsila" is still functioning in Bihar.

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**The Qadria Order** entered Bihar in a much latter time nevertheless it was strong with chief centre at Phulwarisharif. Notable among Chisti saints were Shaikh Manjhan Kunjnashin who lies buried in mahalla Sakanut of Biharsharif and Qumais of Sadhaura where “Takia” is situated within the fort area of the town. He was a contemporary of Akbar .He died in Bihar on his way from Bengal to his native place, Sadhaura where his dead body was carried to be buried. But the first important personage of whom we have a contemporary account by one of his Meccan companions, Ali Sher, who lies buried at Kutumba in Aurangabad subdivision of Gaya, was Syed Muhammad of Amjhar (Gaya District), a direct descendant of the celebrated Abdul Qadir Jilani (d.1166 AD.).

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We learn from Manaqib-i- Muhammadi of Ali Sher that a Muslim missionary, named Shaikh Muhammad Ali, who was working for his faith in the wild tracts bordering on Chotanagpur division, ruled over by the Kols, was oppressed and his brother and whole family were killed by the fanatical natives on the orders of the Jiwan, the Kol Chief. Shaikh Ali's frantic appeals for help to the then governor of Bihar, Darya Khan Nuhani, evoked no response. He went to Mecca where his pathetic story made an impression on Syed Muhammad Qadri of Baghdad and Kolan and Domra in Aurangabad subdivision of Gaya have been mentioned as the places where the self imposed work

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of preaching had resulted in a calamity. The saint came with a number of followers from the west via Multan and Surharpur in U.P. (1442-43) met Jiwan and asked him in vain to allow the work of peaceful propaganda. Excessive rain caused the demolition of the part of the mud- fort of the Kol chief who was killed and his brother, Karmun and son, Chandra also met with their death in a miraculous manner. Hearing of a Qadri saint and of the gathering of large number of people around him, Darya Khan ordered a Kushk or villa to be built for him at a place which came to be known a “Narahn” from the hindi saying of the saint, who disliked publicity and preferred selfless work in silence.

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Shaikh Ali would not allow his followers to become ease-loving and decided to shift to another place for preaching his faith among the wild tribes. To the simple minded “Gwala” who had become a convert and was named Sadiq and who had expressed surprise at this move, the saint said “Namana jayyo inhan na rahna” (I do not wish to stay here: I must go). An important Qadri saint of Hajipur, Bihar, was Mulla Khwaja Bihari a disciple of celebrated Lahori saint, Miyan Mir, the spiritual guide of Prince Dara Shikoh (d.1045). He predicted the future greatness and Vizirship of the famous Sa'daullah Khan, the Prime Minister of Shahjahan.

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Another great but later Qadri saint of all-bihar importance was Diwan Syed Muhammad Jafar Binodpuri of Barh whose father was also saintly personage. The diwan died 1106=1694 and has left behind some works.

*The Madaria Order* was also strong in Bihar at one point of time. Perhaps the greatest of then four disciples of Badiuddin Madar, sometime a teacher of Husain Muiz Balkhi at Zafarabad, Jaunpur, whose mausoleum at Makanpur is still an object of veneration of both Hindus and Muslims, was the extremely pious and ascetic personage H.Jamaluddin Hurmuzi known as Jaman Jati (Yati). He lies buried at Hsila, within a domed mausoleum built in 950=1543 by Jaman Madari of Darbhanga. Shah Kangan Diwana who lies buried in Biharsharif was also a disciple of H.Shah Badiuddin

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Madar of Makanpur. The Madaria Qalandars who performed their devotion every year in a peculiar Indian way by walking on fire have disappeared.

H.Abdul Quddus Gangohi of the 15<sup>th</sup> century writes about his “Pir”, Abdul Haque of Rudauli that the latter met some “Majdhubans” in Bihar while he was on his way to and from Pandua, Bengal. Such distracted bare-bodied religious zealots, often referred to in early literature are not found now.

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Hence we find that Bihar has been a land of sufis and they have done a remarkable job in the area of promotion of peace and harmony in that region. Since the main language of their conversation and writing had been Persian, the language has gained a lot from their contributions. A number of Maktubat and Malfuzaat were produced that are being used for the study of history and socio political scenario of their times. Persian literature in general has really been enriched by these Sufis of Bihar.

(Concluded)