Chapter - 3

ARRIVAL OF VARIOUS SUFI SAINTS AND THEIR SILSILAH (ORDER) IN DIFFERENT PARTS OF THE REGION AND ESTABLISHMENT OF KANKAHS.
The soil of Assam, alike other part of India, also did not lag behind in welcoming the spiritual missions of the Sufi Saint. Moreover, it still proves a prospective centre for the practice of sufism. On arrival of some of the Sufi Saints and their activities are, no doubt the valuable facts of history, and without the study of the same. The study on the history of Assam will not be completed. They or the Sufi Saints came here with the invading Muslim army, a few of them entered Assam along with traders, while some of them settled here with a zeal and enthusiasm for preaching Islam. A host of others were however sent to this land by their spiritual guide with a sole intention of spreading Islam and its doctrines.¹

Dr. S.K. Bhuyan refers that “Muslim Maqams” or dargahs are scattered in the valley of Assam and their maintenance was encouraged by the state as we know from the assignment of the prerequisites of a number of

maqams in Kamrupa to Haji Anowar Fakir, and the custom of dispatching annual presents from the court of Powa Mecca Shrine at Hajo. An examination of the maqams in Assam is bound to add our knowledge of the careers of the eminent Muslim Saints who came to this country from outside to monitor to the spiritual needs of the people. The religious songs composed by the Assamese Muslim pir, known as Zikirs, are heard even till this day.  

Indian Sufism has received much importance amongst the intellectuals, writers, historians and volumes of works on Indian Sufis and their activities have already been published. But unfortunately scholars have not given due attention to the detailed account of Islamic religious development as well as the life and activities of the Sufi Saints of Assam.  

Some Scanty reference can be found in some of the available works on Assam but they are mostly deal with political history of the region and virtually the Social relevance of the Sufi Saints and their activities are hardly taken into account. The accounts of the introduction of Islam and Sufism are shrouded in the myths and legends, especially. The account of great Saints like Jalaluddin Tabrizi, Shah Jalal Mujarrad, Ghiyas-Ud-Din Awliya and Azan Fakir are based only on pious legends and local traditions. Due to the silence of contemporary Persian sources in connection with the Saint and their activities in Assam, it is again not easy to say anything presently about their Social role and activities in the contemporary Society and after.

Incidentally a thorough study over the subject may reveal that many of the Muslim Saints came to Assam with the invading Muslim army, but subsequently a considerable part of them settled permanently in the region while others might have returned to their native lands.

3 Y. Tauzi: Sufi movement in modern India, p-85, Delhi, 1992
4 Ibid - p- 8
6 Mohd. Yahiya Tamizi; Sufi Movement in Eastern India. Idarah-I-Adhaya- Delhi, p-85, 1992
The Saints who stayed here permanently started their noble mission of preaching and spreading Islamic way of life. Gradually the importance of the places where they lived was increased and ultimately was turned into Dargah or Khangah.

However, in the present Chapter, it is intended to collect and examine, the authentic information regarding the arrival of Sufis the life and activities of the Sufis of this land. There is however, a long list of the notable Sufis, who had flourished in Assam during the course of the present study. It may be noted that the course of the study will be followed in terms of presenting the list of the available Sufi Saints who settled in different parts of Assam and thereafter a special attention will be made to make a detailed study of the Sufi Saints settled in the period of medieval Assam, who left a living imprint in the life and Society of the people of after generations. The long list of the Sufi Saints of Assam during medieval period is as follows:


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HAZRAT JALAL UDDIN TABRIZI

There is popular belief among the Muslims of Kamrupa that Hazrat Jalal Uddin Tabrizi, who is said to have passed away in 1244 A.D., stayed in Garigaon, Hajo and on the Uccha Parbat on the east of Guwahati. It is also believed that his tomb is in the Garigaon Khankah, where a beautiful shrine is erected, with his name clearly written in Urdu and English language, of course it is of recent times.

Iban-Batutah who visited Bengal during 1346-47 A.D. wrote in his narratives account that he came to the “Mountain of Kamru” to visit a saint Jalal Uddin Tabrizi. It is now recognised by historians that this Jalal Uddin was no other than the famous Shah Jalal of Sylhet who died about 1346 A.D., shortly after Ibn-Batuta visited Assam. It will appear therefore that the Country to the east of MymenSingh was called “Kamru” irrespective to the territories, actually within the Kingdom of Kamrupa.9

It is not unlikely that Hazrat Jalal Uddin Tabrizi visited Assam sometime in the first quarter of the thirteenth century A.D., when the Kamrupa region of the Brahmaputra valley was ruled by local tribal chiefs either independently or vassals of Gauda Sultan Ala Uddin Murdan Khaliji. It is also probable that he might entered the Country with the invading army of Husam Uddin IWaz in 1226-27 A.D.10

The Morrish traveller, Ibn Batuta narrated that he stayed in a cavern of a mountain of (kamrupa) Kamru. This mountain was within or near the territory of “Habank”. A large river flowed through this territory and sailing down this river, one could reach Lakhnawati or Gauda in Bengal. He himself had steered down this river when he returned from Kamrupa11. It

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is however, difficult to ascertain down the travel account whether the name of the Saint was Jalal Uddin Tabrizi or Jalal-Uddin Sheraji. In this context it seems essential to state that a renowned Saint from the city of Shiraj is, believed to have stayed in Assam sometime in the first half of thirteenth Century. The general consensus of opinion is that, Ibn-Batuta actually visited saint Shah Jalal of Sylhet, who is also regarded as the traditional conqueror of the later territory, in A.H. 703. This contention seems to have been based on Blockmann's observation that Hazrat Jalal Uddin Tabrez is passed away in 1244 A.D. Beveridge, however finds sufficient reasons to assert that the year 1244 A.D. can not be the last year of Hazrat Jalal Uddin Tabrizi and that he was not the same person as Fakir Shah Jalal Sylhet. It is said that Ibn-Batutah's earlier copy of the travel account (Rehla) being lost in his journey, he had to compile the second copy of it, in the latter part of his life. But he did not write it himself. He dictated it to an African friend. Consequently, the great traveller certainly had recorded this latter account entirely from his memory. It appears to be certain from the account that he came to Kamrupa, the land of magic, visited a renowned Saint who lived in a cavern of a mountain.

But this Saint cannot be Fakir Shah Jalal of Sylhet, because the Sylhet Shrine of Fakir not on hills and the river Nahr-Ul-Azrag of the account also cannot be identified as the Meghna or Barak in Sylhet, because the way from Kamru mountain (Khasi-Jayantia or Garo hills) or rivers but through the Brahmaputra. From Lakhnawati Muhammad-Ibn-Bakhtiyar followed the course of the Brahmaputra to enter 'Kamru mountain' in 1205 A.D.

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12 Gibbs: *Travels of Ibn-Batuta*, pp-268, 366
13 J.N.Sarkar: *History of Bengal*, vol.2, p-100
14 H. Bluchmann, *J.A.S.B. vol.XII*, pp-266,281,1873
15 H. Beveridge, Jalal Uddin Tabrizi, *JASB, Appendix B*, 1895, p-230 *Foot note-2
16 Agha Mehdi Hussain: *The Rehls of Ibn Battah*, p-237
17 Ibid - p-241
18 K.L. Barua: *Early History of Kamrupa*, p-212
lakhnawati falls to the north of the Meghna and near the Brahmaputra where the latter rivers turns to South having passed through the Assam valley; we, therefore, believe that Ibn-Batutah actually came to Hajo which lay on the North bank of Brahmaputra and facing Kamakhya, the place of magic.  

It may therefore, be accepted that he visited Hazrat Ghiyas-Ud-Din Awliya who entered the Country in 1256-57 A.D. and lived till the time Ibn Batutah visited that place. It is not unlikely that Hazrat Jalal Uddin Tabrezi who visited Assam, probably during the first quarter of the thirteenth century, established the ‘Khanqah’ at hajo where Ikhtiyar Uddin Malik Yuzbak later erected a mosque in 1256-57 A.D. when Ghiyas Uddin Awliya came to stay there.

Thus this place being associated with the name of Jalal Uddin Tabrezi, it gradually attained widespread celebrity, particularly from the stay of Hazrat Ghiyas Uddin awliya there. It is very likely that in order to pay homage to the memory of Saint Jalal Uddin Tabrezi, the founder of the Khankah that Ibn Batuta visited Hajo, and in the latter period of his life when he dictated the account of his travel, the aged Moorish traveller might have misplaced the name of the founder of this renowned Khanqah for the name of the saint who stayed there during his visit. This supposition thus shows that Ibn-Batutah came to the garudachal mountain in Hajo situated on the north bank of the Brahmaputra, in Kamrupa region, is further strengthened by the fact that his description of the place of the Saint appears to be greatly in agreement with the mountain and the Shrine of Hajo.

A small cavern still exist there at the foot of this mountain, facing the Brahmaputra on the South. The natives around the place believed it to be a mysterious cave where there are heaps of ancient metal wares and wealth.

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20 Ibid: p- 196
21 Ibid, P-197
kept by some unseen spirit. It is also believed that from the southern slope of the hill this cave runs underground right to the base of the place where the shrine is now situated. 22

Apart from this, we learn from the travel account of Ibn Batutah that when he went back having visited the Saint, he steered his way through a big river which flowed by a prosperous place called Habank. This Habank was probably the same place as Hajo, which lay on the north-bank of the Brahmaputra. Since the latter part of his life, he might have failed to remember the exact name of the place and therefore wrongly referred to it as Habank instead of Hajo. 23

In regard to the stay of Hazrat Jalal Uddin Tahrezi at Garigaon dargah, though no literacy evidences are available, the people of the locality is deeply associated with his memory, who is believed to have passed away in that place. One ancient tomb has been discovered in the place, few years ago, which enhanced the belief of the people.

But Scholars have been in difference of opinion regarding the date and place of death of the Saint. Abdul Fazal relates that this great Saint breathed his last in Mahal-dev. This Mahal-dev has been identified as Maldivs. 24 The word “Bandardeo” is also mentioned along with it. Bandardeo might be Bandardewa hill in North Lakhimpur, Assam. 25 Beveridge finds ample reasons to accept this identification as quite tenable.

But the recent developments regarding his death relates to the place Lakhnawati in Bengal where a dargah is still running after his name. 26

This wide spread controversies make us to think that he may not breathed his last in Garigaon but tradition stating that he was the founder of

22 Dr. M.K. Saikia : Assam Muslim Relation and its Cultural Significance, Golaghat, 1978, p-197
23 Ibid : p-197
25 S. K. Bhuyan : Assam Baranj, p- 80
26 E.A. Gait : A History of Assam, p- 230
27 Richard Eaton : The Rise of Islam is Bengal frontier, 1997, New Delhi, p- 1"6
the dargah does not appear to be altogether baseless, because it does not appear to be unlikely that Hazrat Jalal Uddin Tabrizi would enter Assam in the first quarter of thirteenth century. It was during this period that the great Saint is said to have sojourned throughout India. thereafter it is not-improbable that Jalal Uddin Tabrizi had visited this place also during that period.

The other references regarding Hazrat Jalal Uddin Tabrizi’s stay in Kamrupa lead us back to the Uccha Parbat or high mountain in the east of greater Guwahati, where at present the Bodo (Kachari) tribal people live at the vicinity of the mountain, who is in belief that this mountain is the abode of a musalman “Gosain” or Muslim Saint, and inorder to make the Gosain satisfied, they make offering of milk on a rock in the name of the Gosain. The modern research scholars like Mohini Kumar Saikia and Mohd. Yahiya Tamizi are trying to relate this “Gosain” with Hazrat Jalal Uddin Tabrizi, remembering the account of Minhaj Uddin that far in 1205 A.D. A chief of the Mech people accepted Islamic faith from Muhammad-ibu-Bakhtiyar Khiliji and that all the followers of the chief became admirers of the said Kacharis (Bodo tribes) of Assam. These scholars therefore intended to establish that in the first quarter of thirteenth century Hazrat Jalal Uddin Tabrizi visited Assam and established his Khanqah in this places which were inhabitad chiefly by the followers of the Mech chieftain. 28

In this way the name of Hazrat Jalal Uddin Tabrizi, the pious Sufi Saint, beyond the other parts of India, had kept, deep influence in the memory of this people of Kamrupa as well as Assam during medieval period.

HAZRAT SHAH BADAR (ALIVE IN 1346 A.D.)

According to Medhini Choudhary in the early part of Fourteenth century the Muslims permanently settled in Badarpur area. Hazrat Shah Badar was the first prominent Sufi Saint of Assam who have received some attention from modern scholars. He came to Sylhet (now in Bangladesh) with Shah Jalal Mujarrad (d. 1346 A.D.). He entered the territory of Assam reached Badarpur from Arab land. Badarpur was border area of Sylhet district (at present in the district of Karimganj) Assam. The statement of Suhail Yeman is said to be correct that Shah Jalal had come to Bundasil village, near the present Madrassa Alia of Badarpur. Among the 360 Khalifas of Shah Jalal who accompanied him to Badarpur to propagate Islam and its teachings. But we have no detail information regarding the life and activities of Shah Badar who is regarded as the first Sufi of this area. His shrine is situated in the old fort of Badarpur ghat, near the present dak Banglow. after the death of the Sufi Saint his shrine has become a symbol of our unity and integrity.

HAZRAT ADAM KAKI :

One of the prominent Sufi Saint who had flourished during mediaval period in the present Barak valley of Assam was Hazrat Adam Kaki. Hazrat Adam Kaki was the contemporaries of Shah Badar and Khalifa of Shah Jalal Mujarrad, whose name were available mention may be made of. His dargah is situated at the western part of Badarpur, adjacent to the P.W.D. Road, Badarpur, Karimganj ,present district of Assam. On every Thursday night more than hundreds of people flock to this dargah from far off areas and offer prayers there. Irrespective of Caste creed and religion

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31 Asghar Ali Engineer, Sufism and Communal Harmony, p- 109, Jaipur, 1991
people visit this dargah and offer nazar-o-niyas. It seems that he was a living symbol and embodiment of Hindu and Muslim Unity. 33

SHAH GIYAUD-DIN

Another reputed Sufi Saint and companion of Shah Badar and Shah Adam Kaki was Shah Giyaud-Din. Spiritual guide Shah Jalal Mujarrad had especially sent Shah Giyaud-Din to this place to impart education and training among the people of this area. He also acted upon the order of his Shaikh and played outstanding role in propagating Islam among the people till his last breath. He founded a mosque and a madrassa to impart education to the man near the Khadimman village of Badarpur in the district of Karimganj, Assam. But all these were swept away along with his tomb by the waters of the Barak river. He was a Sufi of high rank and position. 34

SHAH ABDUL MALIK:

Shah Abdul Malik was the outstanding Sufi Saint and companion of Shah Jalal Mujarrad. He was also a comrade of Shah Badar. In order to propagate Islam as well as to assist in the missionary activities. Teaching the doctrine of Islam, Shah Jalal Mujarrad sent Abdul Malik to this place where Shah Giyaud-Din settled. 35 After his death he was entombed towards the north-east of the Badarpur bazar. The Shrine later on became a centre of pilgrimage for all sections of the Society. The Saint was of a high rank and was respected by all communities. 36

33 M.Y. Tamizi, Sufi Movement in Eastern India, pp-86- Delhi 1992
34 Ibid, P. - 86
SHAH SIKANDAR

Rofiaul Hussain Barua is of the opinion that Shah Sikandar invaded Kamrupa and Nagaon in 1357. He was a Sufi Saint of high rank and position.37

Passing reference may be made to Shah Sikandar, who is said to be the nephew of a Sultan of Delhi. He was defeated by Raja Gor Govinda before the arrival of Hazrat Shah Jalal in Sylhet (now in Bangladesh). But in 1303 A.D. Shah Sikandar along with the Sufi Saint Shah Jalal leading a bigger army defeated the Raja Gor Govinda and came to Sylhet. He ruled over Sylhet for sometime. Sir E. W. Gaite is of the opinion that Sikandar Shah, the Sultan’s nephew had gone to Sylhet with an army. This tradition is confirmed by a Muslim inscription of 1512 A.D., in which it is said that the conquest of Sylhet was effected by Sikandar Khan Ghazi in the region of Shamsud-Din Firoz Shah of Bengal (1301-1302 A.D.) in 1303 A.D.38

Regarding the life of Shah Sikandar the information is very meagre. According to local traditions he was drowned in the Surma river while crossing it by a boat. So his grave is not found in the Barak valley. But Shah Sikandar is even today, remembered by the local people, specially by the fisherman. The local people believe that Shah Sikandar is still living under the water and distribute fishes to the fisherman. A section of people of Badarpur claim to be his descendants. Shah Sikandar erected a mosque at village Gorekafun in Badarpur which still can be seen.39

Some people says that his tomb is situated at Saftamgram. No doubt he was strongly a follower of Shah Jalal Mujarrad and his close contact and relation with the Saint greatly helped his missionary activities.40

37 R. H. Barua,....... Islamia Aytijya, p- 15
38 M.Y. Tamizi, Sufi Movement in Eastern India, p. 87, Delhi- 1992
40 M.Y. Tamizi , Sufi Movement in Eastern India, p. 88, Delhi- 1992
MIR-UL-AREFEEN:

Mir-Ul Arefeen was a Sufi of high rank and order. Among the other prominent Sufi Saints and companions of Shah Badar and disciples of Shah Jalal Mujarrad, Mir-ul Arefeen deserves special mention. The Place where he passed a part of his life in prayer and austerity has became a centre of pilgrimage. A prayer place on the top of a hill and an ablution house on the bank of Dhaleshawri river (which falls into the Barak river) are still preserved. Near the site of the ablution-house are a Musafir Khana and a mosque. People visit this place and offer there nazr-o-niyaz to get their desires fulfilled. The place where Mir-Ul Arefeen used to offer prayer is situated on the top of a hill. His foot prints still can be seen on the stone plate, which is believed to be his prayer carpet. It is said that this place was situated in a forest where wild beats were found. The place is surrounded by the Railway station of Panchgram ONGC Camp and proposed site of Hindustan Paper Mill in the district of Cachar. His tomb is situated at Lahr. Both Hindu and Muslim visit this place and pay due respect.

SHAH NATWAN

Shah Natwan was one of the eminent Sufi Saint who flourished in the present Barak valley of Assam during the medieval period. But his dargah fall at Natunpur and which is famous after his name. It is said about him that having crossed the Barak river, he had gone to Jalalpur, Gumra, in the present district of Cachar with the intension of propagating the teachings of Islam among the people of this region. Till his last breath he lived there and continued his missionary activity. His tomb is, even today, a place of pilgrimage. Some are of the opinion that he belonged to the company of Hazrat Shah Jalal. But some other modern scholars donot support this.


M. Nong, *Pathara Assam*, p- 357, Guwahati, 1991

staement. According to them he flourished in this region after Hazrat Shah Mujarrad of Sylhet (now in present Bangladesh). 45

KHAWAJA KHIDR:

The name of Khawaja Khidr or Khoyaj Pir draws due attention who had flourished in western Assam of Brahmaputra valley and was held in highest among the every section of the Society. He followed in principles of Qutb and Abdul order and the term ‘Baliyas’ is ascribed to him. It is assumed that he was born in “Shiraj ” and in persia and belonged to the family of Hazrat Nooh. His forefathers were Jews by race. 46 During the early part of his life he was a chemist and a merchant. But suddenly a great change came into his life and he ultimately turned into a Saint, having dedicated himself to the service of God and started travelling with a view to spread the mission of Islam. A stream near Kabul in Afghanistan is said to be associated with his name. But curiously enough a persian rock inscription saying.

(‘Abe hayat Rashma Khizr’)

which means , “the water of life and stream of Khidr” is also found near the site of stream on the foot of the South-eastern slope of the Nilachal Hill in the district of Kamrupa, Assam which is popularly Known as Khaniakhya Hill. 48

The Pir was so famous and well behaved that he was said to have been paid high respect and honour by the people of the area. But due to the lack of information nothing detail about him is known. Though his name is still

45 M. Y. Tamizi, Sufi movement and Estern India, pp- 88, 89, Delhi- 1992
46 Amanatullah, K. Choudhury, Koch Beharat Itihas, p- 73, Calcutta
47 M. yahiya Tamizi, Suti movement in Estern India, p- 89, Delhi- 1992
popular among the masses, no any specific place or dargah is found in Kamrupa to bear the sweet memory of the Saints.  

PIR SHAH MADAR: (Probable 1398 A.D.)

Shah Madar, another one pir, whose original name was ‘Badi-Ud-Din Shah Madar; seems to have came to Kamrupa during the early thirteenth century. It is believed that he hailed from Madina and he was a disciple of Hazrat Bayazid Bistami. It is also said that from him the ‘Madari Fakir’ community developed. 

Before his arrival at Kamrupa, he had halted many years in east while East Bengal (now Bangladesh), where there are holy placed associated with his name in paharpur, Rajshahi, Begura, Ghespur, Basta etc. are still enjoying and bearing homage to his name. It is said that there from Shah Madar hailed eastward and had spreaded the principles of Islam. The followers of Madari orders are still found in some places of Cachar, Goalpara and Kamrupa district of Assam. Dr. Maheswar Neog refers about a copper plate inscription of land grant issued to Anowar Pakir, where mention was made about four mazars, out of which one mazar belong to Shah Madar in the Bausi Parganah, which proves the deep rooted influence of the Saint over the State, for which he had received the privileges to enjoy pirpal land grant. But at present no any dargah in his name is found in Assam.

SATYA PIR

One more pir or Sufi Saint who had his influence in Western Assam and Koch Bihar is Satya pir. It is believed that he was a Hindu, converted from Rajhahi district and ‘satya Pir’ was his title only. Many

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50 Khan Amanal Koch Bihar Aru Rithas, p- 73, Islamiya Ayatiya Aru Assom by R. H. Ullah Choudhury; Bora, p- 15
51 Dr. Yahiya Tamizi, Sufi Movement in Eastern India, Delhi, 1992, p- 89
52 Dr. Maheswar Neog; Prachya- Rasanavali, p- 174
people of the Northern part of Bengal and Kamrupa are said to have adopted Islamic faith as a result of his spiritual teachings\textsuperscript{54}.

He is credited for introducing the “shirni” function without the use of meat. It is popularly known that Satya Pir used to perform Satya Narayana puja or the worship of Satya Narayana as an important religious function. It is interesting to note that in the “panchali” of Satya Narayana no distinction is shown between Satya Pir and Satya Narayana, \textsuperscript{55} which is clearly reflected in the following popular verses is Bangali:

Jai Satyanarayana Jai Satya Pir
dui kale laiche seve kariya
(Satya Peer is the Satya Narayana. He receives devotion from the both sides Hindus and Muslims is his two forms.)\textsuperscript{56}

Again;

Satya Pir name puja Karibe yavane
...... Karibe Seva jar jai mane
(The Muslims will worship in the name of Satya Pir thus all will perform the worshiping in their own way.)\textsuperscript{57}

Again;

Satya Lake Janmay mur nam Satya pir
kalee Kaley Janmiya hai noe jahir
Hindur devota Ame muminur pir
Jee jaha Kamana karca taree Hisel. \textsuperscript{58}

Satya Pir or Satya Narayana is popular in the following Assamese verses:

\textsuperscript{54} Dr. M. K. Saikia, Assam Muslim Relation and its Cultural Significance p-18 Gohaghat, 1987
\textsuperscript{55} R.B. attacharjee ed., Satya Narayan Panchali, p-3,4
\textsuperscript{56} Amanat Ullah Khan Choudhary, Koch Biharar Itihas, p-69, Calcutta, Ismiitva Atyiya Aro asom (1616-1858 A.D.) pt.- II by R. Hussain Borua, p-35, Nalbari, 1996
\textsuperscript{57} R. Benarjee, Satya Narayana Panchchali, pp-3,4, Calcutta
Atee harubane duitee matsha charee
hal houl dui jana.
houl tee daria kakatee bunjaya
Haltee keshea mana.59

PAGAL PIR

The name of Pagal Pir has still its influence on many people in western Assam of the Brahmaputra Valley and Koch Bihar. It is said that rabid dogs or jackals became subdued as soon as they saw pagal pir. It is for this that the people in later times used to place a bamboo stick in the name of the pir when they are to subdue such rabid animals.60 In this performance a person behave like a “Bhauria” [Whom the Peer has his influence] or madman and make prophecies.61 The shrine of Pagal Pir is situated in the patpara village near Dhupdhara, a place situated about 50 Kms. west from Guwahati. According to tradition pagal pir entered Assam with an Army of Muslim invader.62 It is known from a Government record that the pagal pir dargah received a pirpal land grant of about 630 bighas in around Dhupdhara. But it is not certain that from whom the land grant was received. But the same record inform us about the confiscation of the grant by Ahom Queen Bhagyashree due to some unknown reason. The dargah was established by his disciples like Fakir Duman Shah and Fakir Bakhsh Ali Shah. Though the ancient privileges are not available, the dargah is still prevailing with poor management.63

Dr. Yahiya Tamizi, in his Doctorial Thesis “Sufi Movement in eastern India” mentioned that pagal pir had also left deep influence over many people of Koch Bihar as well as Bengal.64

59 Ibid, p-149
60 Dr. M. K. Saikia, Assam Muslim Relation and its Cultural Significance, p- 188, Golaghat, 1978
61 A. Khan, Choudhary, Koch Beharar Itihas, p- 68, Calcutta
62 Y. Tamizi, Sufi Movement in Estern India, p- 162
63 Dr. Maheswar Neog, Pavitra Assam, p- 337, Guwahati 246 No. Record of Deputy Commissioner Golpara District, dt. 3-01-1859
64 Dr. Y. Tamizi, Sufi Movement in Eastern India, p- 162. Delhi, 1992
Dr. Maheswar Neog, states in his Prachuya Rasanawati that one of the prominent Sufi Saint named pagal pir who flourished in the western part of Brahmaputra valley and in Koch Bihar had left deep influence over the society. He was contemporary of Degdhowa per.

**DEDDHOWA PIR**

Two eminent Sufi Saints whose tombs are situated in the enclosure of the Dekaidal or Panjaton dargah and the Degdhowa dargah near Goalpara town of present Assam. They are the contemporaries of the pagal pir whose flourished during medieval period. Names of these two pirs are not known, but it is said that they entered Assam along with some Muslim invading army with whom pagal pir came. These unknown pir were the founders of the dargah where they stayed till their death. It may, however, be noted here that the reference to Muslim armies invading Assam, appear to be a common feature of most of such local traditions concerning the adrent of the Musalman Saints in the Country. It is, therefore, not unlikely that in most cases the stories of invading armies particularly that of Mir Jumla and Husain Shah were introduced by the later period, and hence there are no historical values in them.

Though the names of these two pirs are not known but it is, however, said that they were the founders of the two dargahs and they stayed in their respective dargahs and they were entombed there after their death. Many people from different parts of the region even now, visit the dargah and make the offerings to the tomb of the pir for fulfillment of their prayers.

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66 Dr. M. Neog, Pahitra Assam, p. 292
67 Dr. M. K. Saikia, Assam Muslim Relation and its Cultural Significance, Golaghat, 1978, p. 189
Some miracles or traditions of the pir of Degdhowa dargah are still very much popular among the people of the locality that once the Saint was stabbed to death by one of his disciples. It is said that he had a pet bird of extraordinary qualities and a large number of Pigeons, which roosted on a rock near the abode of the pir, on the bank of the river Brahmaputra. This pet bird could recognise each of his disciples. With the assassination of the pir the bird is said to have fasted up to death and the pigeons disappeared suddenly. The rock where the pigeons roosted is known as "Kabutarar Si" or the rock of the pigeons.  

HAZRAT GHIYAS-UD-DIN AWLIYA:

Hazrat Ghiyas-Ud-Din Awliya was one of the most famous and influential Saint of Medieval period of Kamarupa, who still occupied the supreme position among the Sufi Saints of the region. But it is a matter of great concern that no record can certainly say detailed what about the Saint, who is buried there under the tomb adjacent to the mosque on the Garudachal hill at Hajo. Therefore, it has always been the subject of discussion and arguments. His place of birth, name, time of arrival, activities and even place and time of death have always been controversial. According to some believe, it is said that his name was Ghiyas-Ud-Din Awliya and he entered Kamrupa with the invading army of Sultan Ghiyas-Ud-Din in 1321 A.H. 1244 A.D. He first stayed in the Garigaon area to the west of Guwahati. But later on, he made the top of the Garudachal hill at Hajo, on the north bank of Brahmaputra, his abode. There is another popular tradition related that Hazrat Ghiyas-Ud-Din Awliya came to India from Arab land sometimes around 642 A.H./ 1244 A.D. when a famine ravaged the Later country. Having passed several years in different parts of India, he came to

71 Dr. Molyuhiya Tamiz; Sufi Movement in Eastern India, p- 91, Sayed Abdul Baset- Shah Sultan Ghiyas-Ud-Din Awliya, p-4
the Brahmaputra valley of Kamrupa with three of his associates. Hazrat Jamal, Hazrat Shah Gudur and Hazrat Shah Buzung and lived on the top of 750 ft. high hill of Hajo till he breathed his last. 72

References are available in a Sanad of land grant issued to the Hajo Dargah by Shah Shuja, son of Mughal emperor Shahjahai. that Ghiyas-Ud-Din Balban was buried on the hill of the Garudachal and hence the tomb on the hill is related to him.

It is learnt from the Assam District Gazetteers (Kamrupa) records, edited by B.C. Allen, two different accounts concerning the dargah on the top of the mountain in Hajo. One of these account related that a mosque was built on the mountain by one Sultan Ghiyas-Ud-Din. But he died before it was completed and was buried there within the enclosure of the mosque. According to the other version of the record, Sultan Ghiyas-Ud-Din was killed in a war with the Ahoms, near Bishwanath and his body was brought to Hajo by his vanquished soldiers. 73 Where he was buried for eternal sleep.

Prof. S.K. Bhuyan, a renowned Scholar of Assam, stated that in 1614 A.D. during the region of Mughal Emperor Jahangir (1605-1627 A.D.) Makarram Khan was a faujadar at Koch Hajo and had sent three generals, namely Sayed- Hakim, Abu Bar, and Satyajit to invade Assam with a view to take revenge of a merchant, who was killed by the Ahom king as he was suspected to be a Spy. In this punitive war, Abu Bakr and his son Ghiyas Uddin lost their lives. Ghiyas Uddin was buried at Hajo (Powa Mecca). It is said that he was also Sufi of high order. Later on, his tomb came to be known as Powa Mecca dargah. The author further states that during the region of Hussain Shah (1494-1511 A.D.) of Bengal, his son Danyal Shah was

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72 Mohd. Hussain, Powa Mecca Dargah, Assamhuni, Feb-27, 1959
73 Dr. M. K. Saikia: Assam Muslim Relation and its Cultural Significance, Golaghat, 1978, p- 191, The Sanad of land grant is now in the possession of the revenue dept. Govt. of Assam, but the information has been ascertained with the help of the present Khadim of dargah, Assam District Gazetteers (Kamrup) by B.C. Allen, 1905, p- 103, Islamiya Aytiya Aru Asom by R. Hussain Baru, p- 19.
appointed as the Faujidar of Hajo. After him a man, Ghiyas Uddin by name took the charge of Faujadar. A section of people are of the opinion that he died there and the tomb belongs to him.\footnote{Haliram Dhekial Phukan, Assam Baranjir, p- 14, Sufi Darshan Aru Azan Pir, ed. by Samser Ali, Nandan Prakashan, Guwahati, 2001, p- 80}

K.L. Barua, although Hussain Shah’s invasion of Kamata Ultimately proved to be a failure, it appears that a colony of Muhammadans remained in the country round about Hajo. A mosque was erected there by Ghiyas Uddin Awliya who subsequently died and was buried near a mosque. This place is still considered as sacred by local Muhammadans who regard it as “Powa Mecca” or One-forth of Mecca\footnote{K.L. Barua, Early History of kamrupa, p- 174, 175, Third editital, 1988, Guwahati, Sufi darshan Aru Azan Pir, by S. S. Ali, p- 79, 2001.}

We are also informed by another reputed Scholar of Assam, Dr. Moidul Islam Borah that Sultan Ghiyas Uddin was the name of a Saint, whose tomb is at Hajo. The detailed account of his life is still in obscurity. But a local tradition says that he was a great Saint and devoted his life to the propagation of Islam in Kamrupa. He built a mosque at the top of hill at Hajo, near which he was buried. This place is held in great steem and considered sacred by the Muslim as a place of pilgrimage and his shrine is called “Powa Mecca”, i.e. one forth of Mecca.\footnote{M. L. Bora, Baharistani I Ghaibi, p- 488, DHAS 1936, voll-II Guwahati, kabir Gohain at Hajo; by Irfan Saffai, p- 21, Guwahati, 1999, Sarghadeva Rajeswar Singha, by S.K. Bhuyas, p- 174, 1975, Ghy.}

Haliram Dhekial Phukan states that Masandar Ghazi, Kalu Dewan and Sultan Ghiyas Uddin are possibly the generals of Hussain Shah. The latter is said to have built a mosque at Hajo and after his death he was buried near it.\footnote{M.I. Bora, Mirza Natharis Baharistani-1-Ghaibi (treats) voll- II, p- 488, Luit Barak Aru Islam, by M. Choudhary, p- 22}

While Dr. Maheswar Neog: in support of Haliram Dhekial Phukan, mentions about two Muslim commanders. They are Musander
Ghazi and Sultan Ghiyas Uddin, who were subsequently delegated by the Gauda ruler to Kamrupa under control. The latter built a mosque at Hajo and when he died his body was buried near that mosque. He again says that Ghiyas Uddin Awliya is considered to have been the first propagator of Islam in Kamrupa. But it is not clear that Sultan Ghiyas Uddin, the Fauzdar of Koch Hajo and Sultan Ghiyas Uddin Awliya are the same persons. 78

There is a strong belief among the Muslims of Kamrupa that the tomb at Hajo belongs to Hazrat Jalal Uddin Tabrizi, who visited Kamrupa during the first quarter of thirteenth Century. Of course several other tombs or dargahs of Assam are also related to the name of Jalal Uddin Tabrizi about whom a detail study is followed later on. 79

There is a persian inscription on a stone plate attached to the mosque near the tomb, from which one can get ample information regarding the construction (reconstruction) of the mosque that when and by whom it was done. 80 But it is a matter of fact that this inscription is totally silent regarding any information about the tomb and the person who is lying there for eternal sleep, except the mosque where it is attached. It is also interesting to note that this tablet was originally attached with the old mosque. And when the mosque was renewed this tablet was reattached to the new wall of the mosque. It may not be hidden from the inquisitive mind that this grand mosque was built during the reign of Shajahan, by the humblest servants of the court and the followers of Shah Niymatullah in the month of Ramzan in 1067 A. H./1657 A.D.

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78 Dr. Maheswar Neog; Sankardeva and his times, p-46 Luit Barak Amu Islam, p-22
81 Ibid- p- 68.
بسم الله الرحمن الرحیم - الحمد لله رب العالمین والعلوم وسلام رضی الله علیه وعلیه السلام، مسجدی بنی مسجد ۱ فی الحید بینا بنی الله له سبعین مسجدی، ۱۰۰۴ هـ.
bismillahi-r-rahmanir- rahim, alhamdu-lillhi rabbit- alamin. was-salatu was-salamu wa-la-rasulihu muhammadin wa-alihi’ ajmaa’in wa-ashabihi at-tahirim gala-llahe ta’-la inna-ma uanmiru masajidallah man amana billah wal yumil akhir was agamass-salat wa ataz-Zakat wa lam yakhsha illa-allah faa’ Sa utaiqa aunya kunu mind-mutadin. qala al-an-nabi Sallatuhi alaihi wa sallam, ‘‘mam bana majidan fidduniya bana-llaaha Sabina masjid fil-nakhirah-bia’’ hdi daulat Sultan-e-adil Shahan Shahi Jahan wa Khusru-e-dim abdul ghazi shuja a ‘uddin muhammad Shah wa Shahjada farkhanda amin chun influllah shirazi bina kard humayun maszis khuuld zamin badatul aman mushhur mamalik shujja-abad hifzullah bahinkami kirayat azima basuda bank bad a izwa tamkin musam in khana din bad maa’ musbahags hurmat janab Sahim [?] or yasin] zitaizi mia’mat ilahi gawi bad hamisha in muhin munadi khirad chun salt trikh batakht amad jail shudkhandi din hi 1067, A.H. Ime. 

The translation of the above inscription is as follows:

In the name of Allah, the most Beneficial and most Merciful, thanks to Allah who is the Lord of the universe. May the Blessings of Allah be on the Holy Prophet- Mohammad to his House and his Holy Associates and companies. Almighty Allah says : those who construct mosques of Allah on earth and firmly believe in Allah and in the Day of Judgment after Prayer and Zakat and fear none except Gods are verity the people who receive guidance from Allah. And the Holy prophet (PBUH) says ‘he who builds a mosque in this world, Allah builds seventy mosques for him in the next world. During the region of Abdul Ghazi Shah Shuja-Ud-Din Mahmud the just, the superior of the world, the centre of Bounties and religion, the king and the Auspicious Prince, the Holy mosque was built in the land noted for peace among the entire Muslim world, Shuja Abad, May Government protect it from all calamities. It was built as the time when the royal banner

82 Irfan Sofwi, Kabir at Hajo, p-4, Guwahati, 1999.
was on March towards Bengal. May this religious centre flourish and survive with its honour and glory forever. May this country live long all magnificence of God in consonance with the Almighty’s glory of the prophet O’ intellect, declare the date of its construction. The voice came, the house of religion came into being= 1067 A.H./1657 A.D.

From the above accounts it becomes clear that the mountain of Garudachal is associated with the name of Ghiyas Uddin, who seems to have come of a princely family. The term “Balwan” which appear in the account of Shah Shuja was perhaps an incorrect rendering of the Assamese word “Balawanta” as found in the Kamrupar Buranji. If this Sultan Ghiyas Uddin was killed in an encounter with the Ahoms at Biswanath, as the second account of the Gazetteer relates, than this even could not have occurred before the first decade of the Sixteenth century. Because the Ahoms came into direct conflict and clash with Muslims only from the second decade of the Sixteenth century. But the first account recorded by B.C. Allen shows that Ghiyas Uddin’s death was not unnatural. This is corroborated by Kamrupar Buranji, from the account of which it becomes clear that Balawanta Ghiyas Uddin flourished long before the rise of Ahom supremacy over the Kamrup region.

The first of the two local traditions referred to above identifies Ghiyas Uddin Awliya as Hazrat Jalal Uddin Tabrizi. It states that the later came to be known as Ghiyas Uddin simply because he entered Assam with Sultan Ghiyas uddin Bahadur Shah. But this does not appear to be convincing. In another place it again states that after the investiture of the “Gaushiyat” of Asia, Hazrat Jalal uddin Tabrizi came to be popularly known

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81 Dr. M. K. Saikia; Assam Muslim Relation and its Cultural Significance, Golaqhat, 1978, p- 192, Kabir Gohain, by Irfan Safvi, p- 22
as Ghiyas Uddin and he stayed in Hajo till his death. This charge of the form Ghaushiyat to Ghiyas Uddin appears to be extremely doubtful.  

The second tradition, which is even now believed by the larger section of the people to be trustworthy, relates that Hazrat Ghiyas Uddin Awliya entered India sometime after A.H. 642 and having stayed in different parts of the country, came to stay on Garudachal mountain in Hajo. If it is so, his advent in Assam appears to have occurred by 1257-58 A.D. i.e. during the time of the invasion of “Kamrupa” by Ikhtiyar Uddin Malik Yuzbak. This Sultan is said to have conquered and ruled Kamrupa for a few months after which he had his whole army was destroyed by the “Rac of Kamru”. Minhaj Uddin records that the sign of Islam appeared in the country when Ikhtiyar Uddin Malik Yuzbak instituted Friday religious services, having erected a mosque there. It is therefore not unlikely that Hazrat Ghiyas Uddin awliya entered Kamrupa during that time, as he was a Fakir, he seems to have been spared by the Rac of Kamrupa, who destroyed the entire forces of Malik Yuzbak. The dargah of Hazrat Ghiyas uddin Awliya being situated on the top of Garudachal mountain in Hajo, it may be presumed that Ikhtiyar Uddin Malik Yuzbak erected the mosque there in 1256 A.D. where Ghiyas Uddin Awliya started to live permanently. Thus from the forgoing discussion, one may conclude that the renowned saint Hazrat Ghiyas Uddin Awliya of the Hajo dargah, which is now popularly known as “Powa Mecca”, entered Assam by the early part of thirteenth century A.D. and lived there till 1346-7 A.D. and that Ibn Batutah visited him at the mountain of Kamrupa in the year 1341 A.D.

Apart from this Fakirs many other Sufi Saints have appeared to stay in the ancient dargahs and Khanqahs of Kamrupa and Goalpara as well as Assam during Medieval period. It is said that even in the Powa Mecca

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85 Dr. M. K. Saikia; Assam Muslim Relation and its Cultural Significance, Golaghat, 1978, p- 192, Islamiya Asitijya Aau Asom by R. Hussain Barua, p- 21
86 Minhas-us-Siraj : Tobaqat-I- Nasiri, p-64
87 H. Beveridge : Julat Uddin Tahirzi, JASB, 1895 pp- 230, 231
dargah of Hajo about seventy Alims and Awliyas were laid at rest at different times, the prominent among them was Hazi Anowar Fakir who had flourished around 1780 A.D. because a copper plate inscription of Ahom King Lakshmi Singha issued in 1780 A.D. relates that the king placed Hazi anowar Fakir of a family of Persian reader of Assam, incharge of the Maqams of those Fakirs and he was granted revenue free land with a number of visitors, and herein lies the origin of the name Powa Mecca as entitled to the dargah. It is a general believe that the place of Hajo dargah, in medieval times, were known as “Hajo Maqam” to which the landed grant was given by the king. But in the subsequent period a dispute arose between the management body and the Khadim, on how to utilise the property of the Maqam. And on discussion, it was decided that the Khadim will enjoy one fourth (One Powa) portion of the Maqam’s property and three-fourth (Three-powa) portion will go to the treasury of the dargah. Thus the word “Powa Maqam” came to an use which in course of time was changed into “Powa Mecca”. In this way the term of the place was derived and people came to know the name as “Powa Mecca dargah”.

Dhyanna Sultan Ghiyas Uddin Awlia Tumar nam
Dhyanna Hassamddin- I waz Tumak Nazar Salam
Dhayanna Kabir Gohain Tumak tatabar pranam
Dhayanna hatyar Sirahakkhi, Hajor Makkam.

CHANDKHAN (CHANDSAI)

Another one renewed religious man of medieval Assam was chandkhan who is more popularly known as chandsai. He was a tailor by profession and a devout of high order. During his early life he strictly

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Irfan Soffawi : Kabir Gohaon, pp- 22, 23, Gaushati, 1999. This information has been supplied by Mohd. Mahtab Ali, retd. Teacher, Hajo Higher Secondary School and a member of the present Dargah management committee

Ibid, P-150.
followed the Islamic principles. But gradually his faith and belief had taken a cosmopolitan form that he became a disciple of Sankardeva who flourished from 1449 to 1569 A.D. It was probably for this reason that he was also called as “Kabir” by his Assamese Vaishnavite brethren Dr. Maheswar Neog mentions that a number of Zikirs and other religious songs of a gnomic type are ascribed to him. Besides these, he is also said to have compiled a biography of Gopaldeva another celebrated Vishnava pontiff the M.S. of which, as it is known, is now in the custody of Sri Purna Chandra Goswami of Golaghat, Assam.

Many miraculous stories about his divine power are in current among the people of Assam. The account recorded by J.P. Wade relates that “Kabir being ordered by his mother to repair the tollering root of his house, went together thatches. But when he was the thatches waving to and fro in the wind, like Brahmins praying to God he desisted from cutting the reeds and return home. But at home he found that the house had already been repaired by some miraculous his rituals and had not perceived. The mother and the son than joined in acknowledging the hand of God in the work.

It is also said in this account that once four Hindu Fakir visited (chandsai) who stayed at Hajo, on their way to the Ganges for pilgrimage. he said that the virtue of the Ganges was every where with the virtuous. the pilgrims ignored the advice and decided to proceed on their mission. Chandsai gave them a past of his food to offer to the Ganges. But at the time at their ablution in the Ganges they had forgotten about chandsai’s past of the food to offer to the holy Ganges and therefore they all become blind till they realized their mistake and made the offering to the river. When they

gave the food to the river. they were said to have seen the hand of the Ganges to receive the offer.  

It is also said that once a Hindu oilman went for pilgrimage to Jaganath. On the way he visited of straw and said that Krishna, balabhadrav and Subhadra all were in the bundle and asked the oilman to pour all the oil there and this was done accordingly. The man than continued his journey to Jaganath. But on the way, he dreamt that the oil had already reached in Jaganath. Mr. Wade further records that Kabir Gosain stayed at Hajo and the tradition concerning his temple there was that it was "formed by God" during his stay in the place. It is also learnt from this source that Kabir afterwards to West Bengal where he was rebred Hindus More than Muslims on account of his principles and restrictions in diet. His compositions were found also in Bengal. His chief cult were the "Unity and Universality of God and equality of mankind." This equality he seems to have extended to all animated creations. He alone was superior who adorned God properly. Many Hindus of Bengal were said to have accepted him as their apostle, and acknowledged God after him. They also abstained from taking flesh and fish. But in Assam his Hindu admirers worshipped their usual divinities.  

Chand Khan: 

Dr. Mohini Kumar Saikia states that Chand Khan or Chandsai. the Muslim disciples of Sankadeva, was a tailor by profession. It is said that Chand Khan, once, having Sighted Sankardeva in four arms, made a shirt for the Saint with four sleeves, chand Khan is venerated by the Assamese Hindus and Muslims alike.  

HAZRAT ADAM GURU: 

There was another prominent Sufi Saint of Assam before the arrival of Sri Sankardeva the then the founder of Vashnava Bhakti  

93 Mr. J. P. Gade; 'Kabir Gosain at Hajo', Assam Review, May, 1929, pp. 213 F Ibid : p. 214  
94 Sr. M. K. Saikia; Assam Muslim Relation and its Cultural Significance, Golaghat, 1978, pp. 200, 201  
95 J. P. Wade. op. cit, p. 214 F
movement in Assam was Hazrat Adam Guru. He was a famous disciple of Hazrat Ghiyas-Ud-Din Awliya. Scholar Rafiul Hussain Barua is of the opinion that Ibn-Batuta when visited Kamrupa, met this saint at Hajo. He devoted his whole life for the preaching of Islam. As a result large number of Muslim became his disciples and the Hindus embraced Islam. According to tradition present Kalitakuchi near Hajo were inhabited by the Muslim embraced Islam during time of Adam Guru. After his death he was entombed here in Kalitakuchi. It is also to be mentioned near the tomb of Hazr.  

AZAN FAKIR OR SHAH MILAN (D. 1696 A.D.)

The most renowned Muslim saint of Assam was Azan Fakir. His original name was Shah Milan or Shah Miran. It is known that Azan Fakir entered Assam in the first quarter of the Seventeenth century A.D. with his brother Hazrat Nabi Pir from some place in the western country.  

It is believed that Azan Fakir had hailed into Assam with the Mughal forces as early as 1612-13 A.D., and stayed with them in Hajo, perhaps in the dargah of Powa Mecca, till 1626 A.D. His biographers stated that he originally hailed from Baghdad and was a descendent of a section of prophet Muhammad (SM).  

Even Azan Fakir himself declared in a Zikir regarding his entry into Assam that

Dah ha dukuri nabichan hizri
aru pache basar jaye
Sah mirane aei geet rachile
Quran kitabat chai

96 R. Hussain Barua, Islamiya Ayitijya Aru Islam, p- 70
97 Dr. Maheswar Neog: Pabitra Assam, Guwahati, 1960, p- 51 Islamiya Ayitijya Aru Assom, by R. H. Barua, p- 35
(In the year 1045 A.H. Shah Miran has compiled this song on the basis of Quran)

The above mentioned verses have not only declared the date of its compilation, but from it the period of his stay in Assam might be assumed, which falls as 1045 A.H./1615-16 A.D.

Azan Fakir, while staying at Hajo, had acquired deep knowledge on Assamese language and literature. But originally he was a man of literature and had high esteemed poetic caliber. In Kamrupa, he not only acquired knowledge on Assamese language but also acquired perfect knowledge of Assamese folk-literature and other religious beliefs, which was reflected on his unique literary poetic works Zikir and Zaris or the marshiyas. From some Zikirs, are learn that Azan Fakir was a grey haired man when he entered the Ahom Kingdom. The Zikir which the pir composed during his lifetime, shows that in language and style it conforms distinctly to the folk songs of eastern Assam valley.

Obviously, we have least difficulty in asserting that he had settled in the Ahom Kingdom some years before this date (1635 A.D.) in 1636 A.D.

The second phase of war between the Ahom king Pratap Singha with the Mughals broke out and it ended with a peace treaty in 1639 A.D. By this treaty, as per the terms and conditions of the treaty, Asur Ali near the city of Guwahati on the South of the Brahmaputra, and its tributary Barnadi on the north had been fixed as the Ahom-Mughal boundary. Thus the present city of Gauhati remained within the Mughal territory of Kamrupa. The first war is said to be started in 1616 A.D. and ended in a ceasefire in 1628 A.D. we may therefore, presume that Azan Fakir stayed in Mughal-Kamrup till this date i.e. 1628 A.D. and after this he had been to the Ahom Kingdom which he described in his Zikirs as “Pardesh” or alien

99 S. Samsher Ali, Sufi Darshan Aru Azan Pir, p- 106
100 S. Abdul Malik, Zikir Aru Zari, pp- 28, 29, Guwahati University, 1958
country. It is also learnt from some other Zikirs that the Muslims residing near the capital of Ahom Kingdom (Sibsagar) become scared when hostility between the Ahoms and Muslims broke out. This saint had, therefore, come down to Hajo and Stayed there.\(^{101}\)

It was perhaps that being a new comer to the Ahom Kingdom, he might have deemed it better to be away from the capital for his safety and after the danger over, he again came back to the capital, and started noble mission of preaching Islam. He personally met his followers, delivered speeches and composed poems in the form of Zikir and Zaris, through which he was trying to spread the message of Islam to the people, who do not know about it, on the one hand and tried to rectify the Muslims who had gave up the practice of the religious deeds. All this noble ventures made Azan Fakir much popular among the masses of the country irrespective of faith and beliefs. But this growing popularity of Azan Fakir had gradually became a cause of concern to the early Muslim settlers of Assam. Because, through his writings and preachings, the pir had bitterly attacked those native Muslims who delighted themselves in doing such things which are against Islamic Shariah. Thus in course of time he came into direct clash with the Assamese Muslim official Rupai Gariya, the Dadhara or the arm..., carrier of the Ahom King Gadadhar Singha (1644-48 A.D.)\(^{102}\) in 1685 A.D. Rupai Gariya brought open charges against the pir alleging him to be a spy of the Mughals and he used to meet Mughal soldiers in jungles. Beyond this he told the king that Azan Fakir used to give wrong guidance to the Muslims and thus polluting their mind both against the religion as well as the king. At this the King being convinced, tacitly suggested Rupai to do what the latter thought best and also cautioned him to act with utmost care and in a rightful way so that neither the king nor the Muslim subject be held responsible for his mis-judgement.

Rupai Gariya, thus having the king's concurrence, arrested the pir and

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101 Sayed Abdul Malik: *Zikir Ara Zari*, Guwahati, 1958, p. 35
extracted his eyes. But subsequently the king learnt that all about the intrigue against the pir and therefore he immediately put Rupai Gariya to death and the pir was granted a monastery with free land grant and servitors near the Dikhaw River in Sibsagar. Thus the Saint who had started his career in Hajo at Kamrupa had flourished with pride in the eastern part of Assam.

Shah Milan alias Azan Fakir is said to have married one Assamese lady, by whom he had three sons. His brother Nabi Pir, who also entered into Assam along with him founded his khanqah near Simaluguri at Sibsagar Sub-Division. Azan Fakir probably died around 1696 A.D. It is known that Azan Fakir had three sons. The descendants of all these sons are still living in Sibsagar, Lakhimpur and Nowgong district of Assam, who are known as Saraguria or jajorial, Kopohial or chaporial and Hengdhara or Holongaparia respectively.* This descendants are still found in Assam who are known as Saraguria Dewans, a name which originated from the name of place where the king settled the Saint after his eyes were extracted by Rupai Gariya. Generally in India, the descendants of prophet Hazrat Muhammad (SM) used to write the title “Sayyid” as prefix to their names. As it is believed that Azan Fakir was a subsequent member of Prophets family, therefore the descendants of Azan Fakir also adopted the same title “Sayyid” (Sayed) as a prefix of their names. Azan Fakir had occupied an unique place in the development of language and literature of Assam embibed with high poetic zeal of perso-Arabic origin. His writings in the form of Zikir and Zaris have added new elements to the Assamese literary field. Beyond this

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103 S.K. Bhuyan, Sargadova Rajeswar Singha, p- 181
104 M.Y. Tamizhi, Sufi Movement in Eastern India, p- 100, Delhi, 1992. Sayed Shamsul Huda M.A. the retired DDPI and former Professor of Arabic, Guahati University, President Assam Falah Society, a renowned NGO in Assam dedicated to Socio-educational development of Assam, belong to the family of Azan Fakir
105 S.A. Malik, Zikir Ara Zari, p-31
All these verse have been quoted from the Zikirs and Zaris collected by Sayed Abdul Malik in 1958, published by Guwahati University.
Azan Fakir had acquired profound knowledge on Madhabdeva, which are clearly reflected in his writings as follows:

Sankardeva jiyari Madhav dewur bowari
rahpur nagarat ghar
Rahpur nagarar rasak namai ani
diya sakaloke bati. 106

(She is the daughter of Sankardeva and daughter-in-law of Madhabdeva, and she dwells in the city of Rahpur or land of Rassa. That is the Sentiment of love and devotion. Boring down the Rassa from the city of Rahpur and distribute it among us all.)

Moreover, Azan Fakir was a pioneer symbol of communal hermanoy and religio-cultural assimilation, which also reflects from Zikirs complied by him:

hindu mussalman ek Allar farman
gorasthane Kabar Sari sari
hinduk puriba mominak gariba...... 107

(Hindus and Muslims are bounded by the same set of the divine rules of Allah......... The act of cremating a Hindu and the entombing a mumim only signify one end death for all.)

ganga jamunae allar kalima namar
nakari kati
santa mahanta awaliya sakale
eketi namate khate. 108

(The Ganga and the Jamuna sing only songs of glory of Allah.
The Saints and Mahantas, that is, the Hindu holy men and the Awliya also supplicate to one name, the name of God.).

106 S. Abdul Malik, *Zikir Aru Zari*, p- 52
108 Ibid- p- 103
Though being couched in the spirit of Sufism, the Assamese Zikirs sing the glory of Gurus or religious preceptors and urge upon the detachment from mundane pleasure for the sake of the selfless services to God, they appear to be devoid of high poetic ecstasy of Persian Sufi poetry.

KHONDKAR PIR :

The original name of Khandkar pir was Hazrat Abdul Gani, who was a contemporary of Azan Fakir.* Dr. Maheswar Neog mentions that he entered Assam along with Azan Fakir. It is a general belief that he ended his life himself with the help of a grass blade, there nobody had engraved him, but the white ants are said to have raised a mound over his body where it laid in rest. Even today an anthill is seen on his grave. This Grave is situated on the bank of the river Dihing in Sibsagar. Alike Azan Fakir, his genealogical table shows that he is also a scion of the family of prophet Muhammad (SM) and therefore his descendents had adopted the title “Sayed” as a prefix to their name. It is known that Khandkar Pir did not marry but he adopted a male child and married him with a daughter of Azan Fakir. The descendents of this couple is subsequently known as the “Komaldauyas”.

Many miracles are attributed to the life of Khandkar Pir which make him popular among the masses. It is said that once some people of Dhai Ali of Sibsagar went to the dargah for ‘Jiyarat’ reaching the place they found no water was available in the pond adjacent to the dargah but at the dept of the pond there was a pot and one payer of Kharam (Wooden footwear). There was water in the pot which was used by them for ablution and other purposes and finally they brought the “Pot and Kharam” with them and place in their local mosque. But curiously enough from next day epidemic like colera was

109 Ibid- p- 15
110 Dr. Maheswar Neog : Pahitra Assam, Guwahati, 1960, p- 63
started in the village and claimed several lives. At this the pir met one of his
disciple in dream and told him that until and unless the Kharam and the pot
is returned, colera will not be stopped. Next morning the disciple expressed
about his dream to the “Mukhia” of the village and managed to return the
items to its previous place and thus colera stopped. "Till today people of
Sibsagar and of other places visit the dargah to pay homage to the Saint.

HAZRAT SALEH OR NABI PIR:

It is known from a tradition that Hazrat Saleh Pir had
established a Khanqah at Tiru Pather near Charaidew hills in Sibsagar
district of upper Assam. He is also known as Nabi Pir. It is known that he
was a contemporary of Azan Fakir and hailed to Assam along with him. The
Muslims of Nazira in Sibsagar believe that he was entombed at a place in the
vicinity of the Ahom royal place at fargaon (Nazira). Both the places have
become the centre for pilgrimage and people visited there to pay homage to
the Saint. It is known that Nabi Pir married an Assamese lady and started a
conjugal life also. His descendents are still found in Nazira and Namati in the
district of Sibsagar, who are known as the Perbatia Dewan.

HAZRAT SAWAL PIR OR BANDAR PIR:

Sawal pir was one, who came to Assam with Azan Fakir. There are
popular tradition that this pir has always roamed in jungles in order to
avoid the madding crowds'. Perhaps it was for this reason that he was called
Bandar or Monkey Pir. He did not construct any shrine but after his death,
as generally came to know that he was entombed on the bank of the river
Disang in Sibsagar. "

111 Ibid, pp. 62-63
112 Dr. Maheswar Neog: Pabitra Assam, Guwahati, 1960, p- 64. Sufi Darshan Aru Azan Pir,
ed by S. Samser Ali, Nandan Publisher, Guwahati, 2001, pp. 83-84
113 Dr. Maheswar Neog: op. cit. p- 65
DHUBRIR PANCH PIR

The Panch Pirar dargah is situated in Dhubri town, is known to be founded by Hazrat Ghazi Shah Akbar and four other Sufi Saints, who came with invading army. It is learnt from the chronicle preserved in the Damdama Sikh Gurudwara in Goalpara district that Ram Singha, the noted Rajput General of Emperor Aurangzeb, when he led his punitive expedition against Ahom King Chakradhwaja Singha in 1667 A.D. brought with him five renowned pirs - Shah Akbar, Shah Bagmar, Shah Sufi, Shah Sharan and Shah Kamal with a view to overcoming the Assamese black art and magic. Generally people believe that these five pirs had stayed together till their death in the place where the panch pirar dargah of five pirs is situated. The dargah is still a place of high esteem and people used to come to pay homage to the pirs in this dargah, which is situated in Dhubri town.

But in the subsequent period, different opinions arose regarding the location of the tomb of these five pirs. A Group of people believed that in the Panch Pir Dargah only Shah Akbar's (the head of these Saints) tomb is lying, because he alone stayed there till death. The people of west Gari hills in the Meghalaya believed that Shah Kamal, one of these five pirs had visited there and founded a Khanqah in Mahendraganj in the district of west Garo hills in Meghalaya. He died in Mahendraganj and was buried there in the dargah. People still come to pay homage to the tomb of Shah Kamal in Mahendraganj. It is assumed by another groups of people that other three pirs were none but pagal pir of Dhupdhara dargah and the two of Degdhowa and panjatan dargah of Goalpara.

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114 Dr. Alicee Begg; Growth of Muslim population in Assam and its impact on Assam’s economy. Dr. Maheswar Nong; Pahitra Assam, p-p. 338, 344-45
115 M.K. Saikia; Assam Muslim Relation and its Cultural Significance, Golaghat, 1978, p-190
117 M. M. Choudhary; Luit Barak Ara Islam, N. Prakashan, p- 25, Ghy- 1982
DEKA BABA OR DEK FAKIR :

There is a legend that Hazrat Azan Pir/Shah Milan sent a Muslim preacher to Majuli for the preaching of Islam. However, it is not known as to how and what extent that preacher succeeded in preaching the ideals of Islam in that stronghold of Vaishnavism by Sankardeva and his devotees. But soon he was to leave the place for Lakhimpur on the north of the river Brahmaputra. There he is said to have married a Hindu girl. This religious preacher is known as Deka Baba or Deka Fakir had his dargah of the village of Bilatiua in North Lakhimpur district. He carried out his religious mission till his death. His tomb emerged a holy place. At the time of annual examinations both Hindu and Muslim students offer prayers at the mazar or dargah of Deka Fakir or Deka Baba for doing well in examinations by burning wicks, candles and incense sticks. Moreover, for getting cured from diseases or on festive occasions both Hindu and Muslim visit the dargah of Deka baba Hindu offer prasad and the Muslim Shrini.

HAZARAT LONGER SHAH :

Hazarat Longer Shah was one of the prominent Sufi Saint, flourished in the Brahmaputra valley of Assam during medieval period of our study. His good name is not known but better known as Longer Shah.

It is to be mentioned that according to local tradition Hazarat Longer Shah a notable Saint came to Assam from northern India during the later part of the Ahom role. He settled in the present Golaghat Town in Chandmari for the missionary activity. He belongs to the chisti Silsilah or order. Due to his liberal teachings both the Muslims and the

119 Dr. Alice Begg Borbhuyan, Growth of Muslim population in Assam and its impact on Assamese Society, p- 31, North Lakhimpur, 2005, Islamia Ayitiya Aru Asom by R. Hussain Barua, p-44

120 Dr. M. Neog, Pabitra Assam, p-22, for details information report collected from Dr. Alice Begg, Borbhuyan, Lecturer, North Lakhimpur College, Assam. Reported by Abdus Satter executive member, dargah managing Committee. The same view also supplied by Ayub Ali and Zakirul Islam Khadems of 1 no. Panch pîr dargah situated in ward No- 1 near Natai Dhubuni ghat on the bank of the river Brahmaputra in Dhubri District
Hindus became his disciples and devotees. The Ahom king (name not known) granted a revenue free land to the dargah which is still enjoyed by the dargah itself. He used to sit under a big tree from where he delivered the religious sermons and discourses. He also used to live a very simple life which attracted the minds of the common people in a large scale. But Kamar Uddin, the Khadim or care taker of the dargah is of the opinion that Longer Shah was a contemporary of Hazrat Azan Fakir. He was instructed by his spiritual guide from Northern India to preach Islam in eastern India. Accordingly he reached this place for the same.

It is also reported by Alhaj Saidur Rahman age 98 a retired teacher, that with the introduction of the British role in Assam the Saint was captured by the British but later on he was released due to his pious missionary activities. He took his natural death.

ZULQAD ALI SUI SAHEB : (1796-1891)

The full name of Zulqad Ali was Hazarat Abdul Jalal Zulqad Ali. His father's name was Pir Muhammad Sufi. He was born at Sibasagar in Assam in the year 1796 A.D. His father was a Sufi and an employee under the Ahom King. He completed his primary education, where he stayed for five years. From Dhaka Zulqad Ali went to Jaunpur and become a disciple of Maulana Karamat Ali Jaunpuri, who conferred upon him the title of Sufi. Later on he became the murid of the world famous Saint Hazrat Imdadullah Muhajik Makki, who permitted him to initiate people in all the four orders, Chistia, Suhrawardiya, Sadiriya and Nagshbandiya.

After returning to Guwahati with higher education and high Spiritual devotion, Zulqad Ali started his missionary activities in Kamrupa, Darrong and Nowgong district of Assam. Here he declared Crusade against

121 Dr. M. Neog, Paviutra Assam p-100, 3rd ed., Guwahati, 1991
122 Reported by Khadim, Md Kusair Uddin, age 88 years
123 Reported by Alhaj Md. Saidur Rahman, age 98 years (A retired teacher)
124 R. Hussain, Islamiya Aru Asom, p-50, part II
125 S. Samsher Ali, Sufi Darshan Aru Azan pir, p-84, Guwahati, 2001
the evil practices prevailing in the Society. He also stood against observing
the Muharram festival and taking out Tazia and Mourning Procession in the
day of Maharam. In order to show the people right path, he made speeches,
write books and pamphlets and advised people to lead single and pure life like
the prophet of Islam. B.C. Allen refers that around 1880 a Saint named
Zulqad Ali Sufi Saheb came from Guwahati side and arrived in the
surroundings of Patharighat and pati darrang to preach the principles of
Islam and accordingly the people who had forgotten the practice of it, started
to keep beard, to eat-beef and to construct prayer halls made of bamboo and
thatches. He himself however practiced what he preached. He tried his
level best to present himself as a true Islamic modes or Islamic traditions.
Salat, Saum, Hajj, Zakat were advised to keep away from abuses, hypocrisy
and evil practices.

Sufi Saheb had compiled his valuable work, “tariqul-Haq-Fi-
Bayan-e Narul-Haq” in Assamese but in Arabic script, is an important
production as it is reckoned as one of the oldest work in modern Assamese
Prose, which has been published by his grand son Mohd. Saleh Qasim in
Assamese script entitled as “satyar Path” (Path of Truth).

After a long period of devotion in the mystics path Sufi Saheb
breathed his last in 1891 A.D. but nowhere his shrines or Dargah is found in
Assam. An Extract from his excellent work “Satyar path” has been quoted
below to see his literary genius:

Dujahanak Saraje sai
tar salag loun mai
kan di huna jadi dil lagi
hakalore adite muhammad mustafak

Qasim, as Satyar Path; Guwahati, 1967, pp. 3.8.
[Hear ye, o, people I praise him who created both the world and created Muhammad (PBUH). In the beginning of all for he alone is Allah whose praises ended not. O, ye, who believed! Listen ye to the voice of this ignorant man for chant unto you only Allah’s commands] Commencing his book with a verse (an extract from which is given above, along with its translation). The author switches on to prose deal with many topics covering precepts from the Holy Quran and traditions of the prophet. He has dealt with many Islamic practices along with their spiritual contents in simple prose, which was prevalent in Assam at the time of his missionary activity. The book written in Assamese prose, but as he was a scholar of Persian and Arabic he used Persian and Arabic word as well, here and there. However, this book has pointed out to the fact that Assamese modern prose was taking a good shape even as late as that period. We are glad to find this sample of Assamese prose after the prosaic Kathagita and Katha Bhagabata, written by Bhattadeve in the Sixteenth century. This prose used in this book is of a superior quality to that used in the “The Orunodoi”. The Orunodoi period is usually taken as the beginning of modern Assamese prose literature.

The author gives Islamic version of the genesis of the Universe from the light of the prophet Mahamad (SM) who was the first thing to be

130 Sufi Zulqad Ali: Satyur path- Tariqul-Haq-Fi-Bayan-e-Nurul Haq. ed. by Mohd. Sulteb Qasim, as Satyur path; Guwahati, 1967, pp. 5-6, Songmisanat Assamya Sanskriti, by Abdus Satter, pp. 122, 123, 124, 125
created. As the Universe has emanted from the light of Holy prophet, worship of Allah in any other way except that shown by the holy prophet will not benefit man. This fact highlight the importance of the Kalima- "There is no lord but Allah and Muhamad is the prophet of Allah." Faith in which is binding upon man is salvation.\textsuperscript{131}

Hazarat Abul Qasim Khurasani Naqsh bandi (d. 1896 A.D.)

It is known that Hazarat Abul Qasim was born in Khurasan and received his early education there. Later he migrated to Qandahar and accepted the discipleship of Sayed Muhamad Ata Jan, who was a murshid of Nagshbandiya Mujaddadiya order. From Ata Jan he acquired deep knowledge on the said Sufi order and in eighteenth century A.D. and settled at Goalpara town in Assam, where his tomb is still lying on a beautiful hillock in the middle of the town in front of Goalpara College\textsuperscript{132}.

Abul Qasim Khurasan was amiable in nature and he used to mix freely with the common people which made him popular among the masses, both Hindus and Muslims. He died in 1896 A.D. and his tomb is a place of pilgrimage, where the ceremony of ‘Urs’ Sharif is observed on the 21st of Safar every Hijri year.\textsuperscript{133}

The venerable Sufi Abul Qasim had devoted his life for the propagation of Islam in Goalpara and its surroundings. It is also known that before coming to Goalpara, he halted for few days at Rangpur and extended his influence there. He tries his level best to teach the Muslims the proper ways of performing Namaz (prayer) and Roza (holy fasting) and advised to give up all evil practices prevailing in Muslim Society of the day. Many miracles are attributed to this saint, which attracted the Muslims and non Muslims alike. His personality and commitment to religion created to the increased of his disciples and followers. He was so well versed in Islamic

\textsuperscript{131} R. Hussain Barua, Isamiya Ayitijya Aru Asom, p- 50, part-II.
\textsuperscript{132} Ibid, p-50, S. Samsheer Ali, Sufi Darshan Aru Azam Pir, p-84, Gauhati 2001 “Orunodni” is the first newspaper in Assam, Published in the year 1846 A.D.
\textsuperscript{133} Dr. Maheswar Neog: Pahitra Assam, pp- 338, 339
theology that once he entered into “Munazira” (literary disputation) with Maulana Keramat Ali Joumpuri at Rangpur.134

The Khurasan! pir had started a family life in Goalpara and his descendants are still living around the mazar of Goalpara. People of all the religions, irrespective of Caste and creed still visit his shrine (or mazar) with a desire to fulfill their mannat or prayer.

HAZRAT SHAH MUKHDAM SHAH :

Hazrat Shah Mukhdam Shah is said to have come from Shiraj town of Baghdad during Sixteenth century A.D. It is also believed that he was a grandson of Sufi Saint Hazrat Khawaza Khizir and a descendant of Hazrat Noor of Baghdad. It is said that along with his grandson “Asratura” and other 14 (fourteen) companions he entered Kamrupa via Ajmeer, Delhi and Gaur during the reign of Swargedeo Pratap Singha. Initially he passed several years in the holy shrine of Hazrat Ghiyas Uddin Awliya at Hajo.135

After completing his mission of spreading the principles of fraternity and communal harmony through Islam, he had started his eternal journey during the middle of seventeenth century A.D. His pious body was buried at the enclosure of the Khanqah, the tomb of which is still lying there to pick up homage from his descendents, disciples, followers, admirers and well wishers. The descendents of this saint are still found in different places of Assam. It is also known that Shah Mukhdam had compiled a numbers of ‘Zikir and Zari’ the contents of which were full with communal harmony, unity and fraternity which may attract anybody, irrespective of religion and faith.

135 Dr. Maheswar Neog: Pabitra Assam, p- 339.
This is not a well document reference but based on local traditions and sayings.
It is believed that Shah Noor Dewan came to Assam along with Shah Jalal Mujarrad. From a local tradition, it is known that he hailed with Ghiyas Uddin Auliya. But no historical evidences are found to ascertain the date and time as to his arrival in Assam. It is also un-known about his original home and birth. But it seems to be cleared that he was a Saint of higher devotional qualities, flourished in Kamrupa during the reign of Ahom King Siva Singha.

It is held that Shah Noor Dewan, after visiting several places of Kamrupa, finally decided to settle at Bhella near Barpeta town, where he lived till his last breath.¹³⁶ His tomb is still found their carring homage from his disciples and others. In Bhella, Shah Noor Dewan started to spread his pious mission of preaching Islam and within a very short period he became so popular that people from distant places started coming to him for spiritual guidance. From a tradition it is a popular belief that Shah Noor Pir was a man of miracles, through which he could have fulfilled the mannats (desires) of people.

It is said that the King Siva Singha had no children and he on hearing the miracles of the saint, managed to meet him and expressed his desires to have a son. At this, the Saint offered a “Banana” with some advice to the King. Interestingly the Queen phuleswari, on eating the banana became pregnant and gave birth to a male child. At this, being enormously glad, the King rewarded “One Dhular Kub” area of land to the Saint, which amounted an area of 137 Bighas of land. The Dargah is still enjoying the privileges of this land as Nizfi Kheraji land. The descendents of the disciples

¹³⁶ Dr. M. Neog., Pabitra Assam, p- 299
Dhul is a musical instrument, generally used in Namghar, provides high sound. The Dhul will be beaten one time and upto which area the sound of it will reach is known as “One Dhular Kub” area.
of the Saint are still living in the area, who are to pay the land revenue to the Dargah fund and not to the Government.\(^{137}\)

The people of the locality are in the opinion that their forefathers excepted Islam as a result of the noble teachings of Shah Noor Awliya, but unfortunately how and when these people excepted Islam is still a matter of fresh research. Shah Noor Dewan maintain a very simple life that he did not construct any "Pacca shrine" there. It is said that the pir used to live in a very temporary cottage made of bamboo and threshes. In front of this cottage there was a large stone on which the Saint used to sit while delivering his sermons to the disciples. Till today the stone is laying there and it is said about the miracle of the stone that nobody can remove it from the place. If anybody tries to do so, will fall ill and occurs gradually decay in his health.\(^{138}\)

Usually in the Sufi teachings there is a common tradition that almost every Saint used to bestow Khilafat or Silsila upon his most devoted disciples. But in the case of Shah Noor Dewan there is no example of as such and naturally he did not prefer to offer Khilafat to any disciple.

It is very interesting to note here that one evening he told to his disciples that the moment for his disappearance arrived. The most devoted lovers of him might see the blowing of smoke at the place where he would disappear. The place of his graveyard would be in that particular place, where the smoke will be blowing and his head would be placed in the spot of smoking. Accordingly one morning while the disciples entered the Khanqah, the pir was not found there. At this the disciple could realise the disappearance of the Saint and they were shocked to understand the event that had happened.


\(^{138}\) This story has been reported to the author by Muhammad Gulshan Ali, retired P.W.D. Officer and one disciple of the pir. The discussion was held at his residence at Bhella.
CHAND NOOR:

It is stated in “meelon” published in 1994 that Shah Syed chandoor was a prominent was a sufi prominent sufi Saint of high rank and position. Leaving his family member, he migrated from Baghdad reached Assam during the reign of Koch King Naranarayana. But he was arrested by the King as he was suspected a spy of the Mughal, but later on he was released due to his miraculous power. Since then the king started to pay due respect and regard to the saint and also granted revenue free land in this name Saint in Dekerekuchi in Kamrup district. The descendents of Chand Noor are still living in and around the Dekarakuchi.

But according to Badiuz Zaman a scholar of the time Chand Noor was a contemporary of Hazrat Azan Fakir. Both Azan Fakir and Chand Noor were the disciples of Hazrat Masudar. According to local tradition he is better known as chandnoor Jagali Assamee. 139

They came out from the room and could discover that in the Southern side of the khangah, from a certain place fragnanted smoke was blowing out. Perhaps that was the right of “Magh Purnima” (full moon night in the month of Magh). The devoted disciples could realise the meaning of the sermon, Their guide passed, few days ago and they had identified the place of smoke as the graveyard of their pir, and constructed a tomb surrounding it and still today people go there to pay respect to the Saints. The festival of ‘Urs’ is observed every year in the month of Magh Purnima.

It will be very interesting to note here that Nasir Uddin Baghdadi, has claimed the Silsila continued from the Holy prophet Hazrat MUhammad (SM) a chronological list (74) of which is a follows 140:

Hazrat Muhammad (PBUH)
Hazrat Ali Murtaja (R)
Hazrat Sayed Imam Hussain (R)

139 R. Hussain Barua, Islamiya Aytijya Atr Assam (1616-1858 A.D.) pt-II, p= 44, 1996-
Hazrat Sayed Imam Jaimal Abedin (R)
Hazrat Sayed Imam Bakar (Rh)
Hazrat Sayed Imam Jafar Sadik (Rh)
Hazrat Sayed Imam Musa Kazim (Rh)
Hazrat Sayed Imam Ali Reza (Rh)
Hazrat Marufi-I-Kurkhi (Rh)
Hazrat Abul Hasri Saribe Sakhit (Rh)
Hazrat Sayed Tarikh Junayed Baghdadi
Hazrat Abu Bakr Shibli (Rh)
Hazrat Sayed Abdul Aziz Tamizi (Rh)
Hazrat Shaikh Abul Fazal Abdul Wahed Tamizi (Rh)
Hazrat Abdul Farah Turtuchi (Rh)
Hazrat Abul Hussain Qurshi (Rh)
Hazrat Shaikh Abul Fakhar (Rh)
Hazrat Gausal Azam Sayed Mahi Uddin Abdul Kader Zalauti (Rh)
Hazrat Abul Razzak Baghdadi
Hazrat Kashem Ali Baghdadi
Hazrat Sayed Abdul Jabbar Baghdadi
Hazrat Sayed Qadir Ali Islamabaii (Rh)
Hazrat sayed Abdullah Iskandari (Rh)
Hazrat Sayed Mahammad Ali Iskandari (Rh)
Hazrat Sayed Yahya Istambali (Rh)
Hazrat Sayed Taher Ali Basri (Rh)
Hazrat Nazib Ullah Karkati (Rh)
Hazrat sayed Gulam Ali Baghdadi (Rh)
Hazrat Sayed Medhi Islamabaii (Rh)
Hazrat Sayed Manir Uddin Islamabaii (Rh)
Hazrat Sayed Saheb Uddin Baghdadi
Hazrat Sayed Hamid Uddin Baghdadi
Hazrat Maulana Nurul Huda Zujni (Rh)
Hazrat maulana Habibullah Baghdadi (Rh)
Hazrat maulana Ismail Baghdadi (Rh)
Hazrat Sayed Abdul Latif Basri (Rh)
Hazrat Sayed Maulana Yahya Basri (Rh)
Hazrat Maulana Sayed Nizam Uddin Basri (Rh)
Hazrat Maulana Sayed Ismail (Rh)
Hazrat Maulana Sayed Bahar Uddin Ahmed Ghazi (Rh)
Hazrat Maulana Shah Sufi Sayed Zahir Ali Baghdadi
Hazrat Maulana Shah Sufi Sayed Nasir Uddin Ahmed Qadiri Baghdadi (Rh)
Hazrat Shah Baghdadi
Hazrat Shah Sayed Noor Uddin Ahmed Qadiri Jaleswari (Present)
Hazrat Shah Sayed Mazheb Uddin Ahmed Qadiri Jaleswari (declared)

OTHER RELIGIOUS PONTIFFS.

After a thorough study over the whole region it is found that apart from the Saints and Awliyas, there were some other Muslim religious pontiffs who were accepted as priests by some of the Ahom kings. These pontiffs were said to have inhabited in the vicinity of the Ahom Royal Court and enjoyed privileges similar to those granted to the Hindu priests of the Kings. Mr. J.P. Wade who stayed in Assam from 1792 to 1794 A.D. observed a Muslim of the name of Newas was gooroo-general of his pershasion in Assam from about the time of Roodur Singha (Rudra Singha), he had numerous attendents. He dressed in High Musalman fashion. He resided at or near the capital and frequented the durbar and the Swargadaos (King) used to despatch him to pay at Hadjoo (Hajo) after the Musalman fashion for their prosperity. He was usually succeeded by his nearest relations. He was indulged with the privilege of riding on horseback, but not in a "Palki-Dolah". Three or four priests always remained in attendance at the palace. The moment the King came forth to take the air, they called down the blessing of God or him with elevated hand. Whenever the suragee (King) sent
this man to perform Puja at Mukam Hajdoo he always sent considerable presents to the temple.\footnote{J.P. Wade: \textit{Assam Review}, March, 1929.}

Mr. J.P. Wade further notes that there were Ten or Twelve houses of instructions for the children of Muslims of Gauhati and more than twenty at Rangghar (Sibsagar). They were neither prohibited nor encouraged by the monarch to instruct youths and exercise their religion\footnote{"Kabir Gosain at Hajo", \textit{Assam Review}, May, 1939, pp. 213 f}. Beyond this it is known that a number of Musalman Gosain lived in Jorhat Sub-division in the later part of Ahom rule in Assam. The position and function of them were like those of the heads of the vaishnava monasteries of medieval Assam. Occasionally, they bear the title Dewan while their Local names are derived from their residence or from the name of the Saint of the line whose successors are distinguished from him by the appellation Deka or Youth\footnote{M.K. Saikia: \textit{Assam Muslim Relation and its Cultural Significance}, Golaghat, 1978, pp. 206-207}. The names of these Gariya Gosains or Muslim spiritual guides were (a) Akan Deka, son of Karphul Deka of holonga Pariya line, (b) Aol Deka of Bakir puriya Gosain family, (c) Dewan Deka of Sakhoa Dewan family. They were, however, not bound to celibacy. It is said that the descendents of one of the three sons of Azan Fakir were known as 'Holonga Pariya.'\footnote{E.A. Gait: \textit{A History of Assam}, Calcutta, p. 86.}