CHAPTER-III

IMPORTANT SUFIS OF ASSAM AND THEIR CONTRIBUTIONS.
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The State of Assam is located in the North East Corner of the Indian Union between the Latitude 28° 18' and 24° N, and the Longitude 89° 46' and 97° 41' E. Assam is bounded on all sides by hilly offshoots of Himalayan ranges and the mighty Brahmaputra river flows through it from east to west to meet the Bay of Bengal. Before the coming of the Ahoms (1228 A.D.) the country was known as Kamarupa and it had its capital at Pragiyotishpur (present Gauhati). Ancient Kamrupa included many parts of the present North Bengal and Bangladesh. It included roughly the Brahmaputra Valley, Bhutan, Rangpur, Mymensing, Sylhet and Cooach Behar of West Bengal. By 1842 the whole of the valley went under British rule, and it was administered as an outlying district of Bengal in 1874 a separate province of Assam under a Chief Commissioner was created with Shillong as the capital. In 1905 under the orders of the Governor General and Viceroy, Lord Curzon, Assam was amalgamated with the Eastern Bengal, and Dacca became the capital. The Partition of Bengal caused a lot of political unrest and ultimately the new arrangement was broken up, and Assam was made a separate province in 1912 A.D. Indian received her independence in 1947, and as a result of partition the district of Sylhet excluding the Karimganj sub-division went to East Pakistan (present Bangladesh). Assam is now a North-Eastern State of the Indian Union.

Like Eastern Bihar and Bengal, the soil of Assam also did not lag behind in welcoming the Sufis. It, moreover, proved fertile for the seed of Sufism. The arrival of some of the Sufis here and their activities are a historical fact. They mostly came here with the invading Muslim army; a few of them entered Assam along with traders; while some of them were

especially sent to this land by their spiritual guides with the particular intention of preaching of Islam and its doctrines. Dr. S. K. Bhuyan refers in his Annals of Delhi Badshate pp. 16-17 that "Muslim maqams or darghas are scattered in the Assam Valley and their maintenance was encouraged by the state as we know from the assignment of the Prequisites of a number of maqams in Kamrup to Anwar Haji Faqir, and the custom of despatching Hazo. An Examination of the maqams in Assam in bound to add our Knowledge of the careers of eminent Muslim Saints who came to this country from outside to minister to the spiritual needs of the people. The religious songs composed by Assamese Muslim Pirs, Known as zikirs, are heard even till this day".

Volumes of works on Indian Sufis and their activities have already been published. But no attempt has yet been made to give a detailed account of Islamic religious developments and the ideological configurations in this region. The contributions of some of the Sufi saints of Assam have been discussed incidentally by a number of scholars, who have written the political history of Assam. The accounts of the introduction of Islam and Sufism are shrouded in myths and legends, especially the accounts of great saints like Jalalud-Din Tabrizi, Shah Jalal Mujarrad, Ghiyasud-Din Aulia and Azan Faqir have to be based only on pious legends and local traditions.

However, we have tried to collect authentic information regarding the life and activities of the Sufis of this land. Notable Sufis, who flourished in Assam, are mentioned below.

Hazrat Azan Faqir:

The Government of Assam has recently instituted a national level annual award under the name and style of 'Ajan Pir Award' to commemorate the sacred name of Hazarat Ajan Pir, a great poet, lyricist and saint of medieval Assam, who contributed immensely towards

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2 Tamizi, Mohammed Yahyi: Sufi movements in Eastern India, New Delhi, 1992 AD., P. 41.
Strengthening peace and harmony in the country

The real name of Ajan pir, also known as Ajan Faquir or Shah Milan (Miran), is said to be Hazarat Shah Syed Mainuddin who is supposed to have lived in the middle of the seventeenth century A.D. As Propagator of Islam he was given the epithet 'Pir' (saint) He was called 'Ajan' as he invoked people for 'namaj' Ajan Pir was the most prominent composer of the Assamese Zikirs. The Zikirs are Islamic devotional songs forming an important part of the oral literature in Assamese. The term 'Zikir' (Ziqr) which is of Arabic origin, means 'singing or remembering the name of Allah or God'. The Zikirs contain the teachings of Islam and are expressed in the language and style of Assamese Vaishnavite poetry. The songs are meant for the glorification of God and for the inculcation of those human qualities and ideals which bring peace to the soul and establish harmony between man and man. On account of their thematic appeal simple language and sweet melody, the Zikirs are very popular among all sections of the Assamese people. Until the middle of the last century the Zikirs were not written down, but were handed down from generation to generation orally among the Assamese Muslims.

There are historical evidences to show that Muslims began to come to Assam since the early decades of the thirteenth century. The first Muslim invasion of Kamrup-Assam by Mahammad bin Bakhtyar Khalji which ended in his defeat and disaster has been recorded in the Kanaibara sibowa rock inscription of North Guwahati dated Chaitra 13, 1127 saka or 27 March, 1206. This expedition of Bakhtyar marked the beginning of Muslim settlements in Assam.

Since then Muslims came to Assam on a number of futile expeditions and many of them stayed here either as war-captives or otherwise and they began to settle here permanently by marrying Assamese women and

adopting Assamese language and culture.

In course of time, many local people also got themselves converted to Islam and thus increased the number of Muslim population in Assam. There was, thus, a sizeable number of Muslim settlers in Assam even prior to the advent of Sankaradeva (1449-1568), the leader of the Neo-Vaishnavite movement in Assam. As recorded in the biographies of the Vaishnavite saints, some of them accepted the Neo-Vaishnavite faith preached by Sankaradeva.

The contribution of the Assamese Muslims to the growth of Assamese language, literature and culture is quite noteworthy, both in number and variety. Among the works of Muslim writers of Medieval Assam, the Zikirs occupy a distinct place in Assamese literature both for their subject matter and lyrical beauty. For the propagation of Islam in Assam, the poets composed these songs on the model of the Bargits and other popular Vaishnavite lyrics.

In the middle of the last century some Assamese scholars got interested in the Zikirs; they collected some of the Zikirs and published them in piecemeal form in local magazines and anthologies and wrote explanatory articles on them. The first major collection of Zikirs numbering 82 was published by Muhibul Hussain of Sivasagar in his book Hazarat Ajan pir (1954). In 1955 Assam Sahitya sabha entrusted professor Syed Abdul Malik of Jorhat to collect the Zikirs. A Year later, the same task was entrusted to him by the Department of Tribal Culture and Folklore Research, Gauhati University. In 1958 Malik’s collection of Zikirs and other poems, titled Asamiya Zikir Aru Zari, was published with a long introduction and notes. Although this collection is also not complete, yet it has greatly facilitated the study of the Zikirs in all their aspects - religious, literary and historical.

Syed Abdul Malik named Chand Khan and Majnudil Faquir as predecessor of Ajan Pir in the composition of Zikirs. This Chand Khan might

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4. Tamizi Mohd. Yahya: Sufi Movements in Eastern India, p. 97
be chand Sai, the famous Muslim disciple of Sankardeva. Besides Ajan Pir there were other composers of Zikirs. Although much is not known about the life and personality of Ajan Faquir, we have references to him in two old Assamese chronicles and in some of the Zikirs. In one of the Zikirs, Ajan Faquir describes himself to be a foreigner (Pardeshi) which indicates that he came to Assam from outside. It is said that he hailed from Baghdad and was a disciple of Khawaja Nizamuddin Auliya.

He married an Ahom woman of a high family and settled at Gargaon, near modern Sivasagar town. According to Syed Abdul Malik he flourished in the middle of the seventeenth century from the reign of Burha Raja Pratap Singha (1603-1641 AD) till the reign of Gadadhar Singha (1681-1696 AD). Originally he spoke Arabic, but he learnt the language of the land, mastered it completely and wrote his songs in such a homely Assamese idiom that he became very popular among all sections of the people. In course of time, his popularity incurred jealousy of a Muslim Official, Rupai Dadhara, who misrepresented his teachings to the Ahom king and with the king’s approval he got the eyes of the saint plucked out. Later on, however the king realized the greatness of the saint and established him at Saraguri Chapari near Sivasagar and constructed a monastery for him. This place on the confluence of Dikhau and Brahmaputra rivers has now become a holy place with Ajan Faquir’s Dargah where an annual Urs is held. The above incident has been confirmed by two Assamese chronicles, namely, Deodhai Asam Buranji and another, an unpublished Assamese chronicle.

Ajan Faquir, who aimed at propagating Islam in Assam was probably highly inspired by the teachings of Sankardeva. The idea of one God and the concept of equal right of worship for all as preached by Sankardeva created a very favourable atmosphere for the saint. The Zikirs have much in common with the Vaishnavite music of Assam both in their

5. Ibid., P-98.
content and form and in their mode of singing. They are generally sung in groups, with clapping of hands, often accompanied by appropriate dances, usually in weddings and community feasts. Women also sing but do not dance.

The Zikirs do not indulge in bigotry. They sing the glory of the Vedas as much as they do of the Quran. The catholicity of their outlook can be noticed in a number of Zikirs. The Zikirs have played an important role in the assimilation and integration of the people of Assam. Some of the Zikirs exhibit direct influence of Assam Vaishnavism. Others are secular in tone. But all of them convey a spirit of religious tolerance and communal harmony. Like Mahapurush SanKardeva, Ajan Pir was also one of the greatest integrators of the Indian people.

Late Rekibuddin Ahmed of Naharani, Dergaon, the first recipient of Ajan Pir Award, was a master Zikir singer and artist who dedicated the whole of his life for studying and popularising the Assamese Zikirs through the stage, radio, television and cassette. He was besides, a great humanist and a protagonist of unity and social harmony. The untimely death of this Zikir Samrat in a road accident is a great loss to Assamese society and culture. The Government of Assam has rightly decided to honour him, though posthumously, with the prestigious Ajan Pir Award.

Hazrat Shah Badar (alive in 1346 A.D.)

The first prominent Sufi of Assam to have received some attention from modern scholars is Hazrat Shah Badar. He came to Sylhet (now in Bangladesh) with Shah Jalal Mujarrad (d. 1346 A.D.) who entered the territory of Assam from Arab land. Badarpur was border area of Sylhet district (at present in the district of Karimganj, Assam). The statement of Suhail Yemen is said to be correct that shah Jalal had come to Bundasil village, near the present madrasah Alia of Badarpur. Among the 360

khalifas of Shah Jalal who accompanied him to Badarpur to propagate Islam and its teachings. 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-bungalow.

**Shah Adam Khaki**

Among the contemporaries of Shah Badar and Khalifa of Shah Jalal Mujarrad, whose names were available mention may be made of shah Adam Khaki, whose Dargah is situated at the western part of Badarpur, adjacent to the P.W.D. Road, Badarpur, Karimganj. On every Thursday night hundreds of people flock to this darhgah from far off areas and offer Prayers there. Both the Hindus and the Muslims visit and offer nazr-o-niyas. It seems that he was a living symbol and embodiment of hindu Muslim unity.


**Shah Diyaud - Din**

Shah Diyaud -Din, another companion of Shah Badar, whom Shah Jalal Mujarrad had especially sent to this place to impart education and training among the people, was a sufi of high rank and position. He acted upon the order of his Shaikh and propagated Islam among the people till his last days. A madrasah and a mosque founded by him near the khadiman village of Badarpur was aproped away along with his tomb by the waters of the Barak river.

**Shah Abdul Malik**

Shah Abdul Malik was another comrade of Shah Badar sent by shah Jalal Mujarrad to this land to assist shah Diyaud - Din in his mission of teaching the doctrine of Islam. His tomb is situated towards the north-east of the Badarpur bazar. The saint was of a high rank and was respected by all.
Shah Sikandar

Passing reference may be made to Shah Sikandar, who is said to be the nephew of a Sultan of Delhi. Before the arrival of Shah Jalal in Sylhet he was defeated by Raja Gor Govind. Later on in 1303 A.D. Shah Sikandar again came with Shah Jalal to Sylhet with a bigger army, commanded by himself, and defeated the Raja. He ruled over Sylhet for sometime. According to E.A. Gait, Sikandar Shah, the Sultan's nephew had gone to Sylhet with an army. This tradition is confirmed by a Muslim inscription 1512 A.D., in which it is said that the conquest of Sylhet was effected by Sikandar Khan Ghazi in the reign of Shamsud-Din Firoz Shah of Bengal (1301-1322 A.D.) in 1303 A.D.

Information regarding the life of Shah Sikandar is very meager. According to local traditions he was drowned in the Surma river while crossing it by a boat. Hence his grave is not found. But he is even today remembered by the local people, specially by the fishermen. They believe that Shah Sikandar is still living under the water and distributes fishes to the fishermen. A section of people of Badarpur claim to be his descendants. A mosque erected by Shah Sikandar at village Gorekfan in Badarpur can still be seen. Some people say that his tomb is situated at Saftamgram. He was undoubtedly a follower of Shah Jalal Mujarrad and his close association with the saint greatly helped his missionary activities.

Mir-ul-Arefeen

Among the other companions of Shah Badar and disciples of Shah Jalal Mujarrad, Mir-ul-Arefeen deserves special mention. He was a Sufi of a higher order. The place where he passed a part of his life in prayer and austerity has become a centre of pilgrimage. A prayer place on the top of a hill and an ablution-house on the bank of Dhaleswari river (which falls into the Barak river) are still preserved. Near the site of the ablution house

nazr-o-niyaz to get their desires fulfilled. The place where Mir-ul-Arefeen used to offer prayer is situated on the top of hill. His footprint 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 beasts 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 Hailakandi. His tomb is situated at Laur.

Shah Natawan

Shah Natawan, whose dargah falls at Natanpur and which is famous after his name, was also a reputed saint. It is said about him that having crossed the Barak river, he had gone to Jalalpur, Gumra, in the District of Cachar with the intention of propagating the teachings of Islam among the people. He lived there till his death. 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 scholars do not support this statement. According to them he flourished after Hazrat Shah Jalal.9

Khawaja Khidr

Khawaja Khidr who deserves our attention was a Sufi of Western Assam and was held in high esteem by the people, both high and low. It is assumed that he was born in Shiraz in Persia and belonged to the family of Hazrat Noor. 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 turned to be a mendicant traveller. A Persian inscription on a rock, Saying .......................................................... 'Abe hayat wo chashma e-Khidr (The water of life and stream of Khidr) is found near the site of a stream on the foot of the south-eastern slope of the Nilachal Hills, in the

district of Kamrup, Assam (Known as Kamakhya Hills.) The pir was so famous and well behaved that he was said to have paid high respect and honour by the people of the area.

**Pir shah Madar**

Another pir, called Shah Madar, Known as Badiud – Dia shah Madar, Seems to have come to Kamrup. Mention regarding his life had already been made in a footnote of the second chapter of this book. It is said that the holy places associated with the name of Pir shah Madar in Rajshahi, Bogra, Sherpur, Paharpur and Basta near Dacca are visited by a large number of people. The followers of the Madari order are still found in some place of the Cachar, Goalpara and Kamrup districts of Assam. Dr. Maheswar Neog refers in his work prachya – s - Asanavali, p. 174 that Inscription of Land Grant to Anwar Faqir, for disciples and share in the income of the four maqams (holy places) of Shah Madar in the Bausi Pargana etc. 10

**Pagal Pir**

Another pir, who left a deep influence on many of the people of Koch Bihar and western Assam, was Pagal Pir. A large number of legends are ascribed to this saint but there is no authenticity in them.

**Deg Dhowa pir**

Among the contemporaries of Pagal pir there flourished two other pirs, whose tombs are situated in the enclosures of the Dakaidal dargah or Panjatan dargah and Deg - Dhowa dargah near the Goalpara town of Present Assam. Names of these two pirs are not known. It is said that they entered Assam with some army of Muslim invader. They were the founders of the dargahs where they stayed till their death. These tombs are even now the visiting places where people make their offerings of fulfilment of their prayers.

We learn from a chronicle preserved in the Damdama Sikh

10. Ibid, P-89-90.
Gurdwara in Goalpara district that Raja Ram Singh, a Rajput General of Aurangzeb, during an expedition against the Ahom king, Chakaradhwaja Singha, in 1667 A.D. brought with him five famous eminent saints, namely shah Akbar shah, shah Bagmar, shah Sufi, Shah Aharan and Shah Kamal. With a view to overcome the Assamese black art and magic generally it is believed that these five Sufis lived together till their death at the place where Panch Pirer Dargah (shrine of five saints) of Dhubri is now situated. There are different opinions regarding the exact tombs of those five saints. A group of people are of the opinion that Shah Akbar, who headed these saints, stayed there alone till his death and it is only he who is buried there. The people of south-west of Garo Hills district of Meghalaya believe that a sufi, popularly known as shah kamal, stayed there in a khanqah. According to the statement of Dr. Maheshwar Neog, this saint was the same person as shah kamal, one of the five saints of Dhubri.

**Ghiyasud-Din Aulia**

The most famous saint of Hazo, about whose arrival in Kamarupa (Assam) and his sepulcher at Hazo has always been the subject of discussion and arguments, is Ghiyasud-Din Aulia. His birthplace, name, time, activities, and place of death have always been controversial. According to some belief it is said that his name was Ghiyasud-Din Aulia and he entered Kamarupa with the invading army of Sultan Ghiyasud-Din in 721 A.H. /1321 A.D. He first stayed in the Garigaon area to the west of Gauhati, near the Gauhati University Campus. But later on, he made the top of the Garudachal hill at Hazo (on the north bank of Brahmaputra) his abode. Another tradition says that Hazrat Ghiyasud-Din came to India from Arabia round about 642 A.H./1244 A.D. It is said that he came to the Brahmaputra valley with three of his companions i.e. Hazrat Jamal, Hazrat Shah Gadar and Shah Buzurg and lived on the top of 750 feet high hill of Hazo till he breathed his last. We find references in a land grant issued to the Hazo dargah by Shah Shuja, son of the Mughal

Emperor Shah Jahan, that Ghiyasud-Din Balwan was buried on the hill of Garudachal and hence the tomb on the hill is related to him. We learn from the Assam District Gazetteers (Kamrup) edited by B.C. Allen that a mosque was built on the mountain by one Sultan Ghiyasud-Din but before the completion of the mosque he died and buried there within the enclosure of that mosque. We further know from other accounts of the same record that Sultan Ghiyasud-Din was killed in a war with the Ahoms near Bishwanath Ghat and his body was brought to Hazo and was buried there. Professor S.K. Bhuyan, a renowned scholar of Assam, states that in 1614 A.D. during the reign of Mughal Emperor Jahangir (1605-1627 A.D.) Mukarram Khan was a Faujdar of Koch Hazo and had sent three Generals, namely Syed Hakim, Abu Bakr and Satyajit to invade Assam with a view to taking 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 Ghiyasud-Din lost their lives. Ghiyasud-Din was buried at Hazo (Powa Mecca). It is said that he was a sufi of high order. Later on, his tomb came to be known as powa Mecca dargah. The author further states that during the reign of Hussain Shah (1494-1511 A.D. of Bengal, his son Danyal Shah was appointed as the Faujdar of Hazo. After him a man, Ghiyasud-Din by name, took the charge as faujdar. A section of people is of the opinion that he died there and tomb is his. 12

We are informed by another reputed scholar of Assam, Dr. Maidul Islam Borah that Sultan Ghiyasud-Din was the name of a saint, whose tomb is at Hazo. The detailed account of his life is in obscurity. But a local tradition says that he was a great saint and devoted his life to the propagation of Islam in Kamrup. He built a mosque at the top of hill at Hazo, near which he was buried. This place is held in great esteem and considered sacred by the Muslims as a place of pilgrimage and his shrine is called 'Powa Mecca, i.e., one-fourth of Mecca, Haliram Dhekiyal Phukan's

Assam Buranji states that Masander Ghazi, Kalu Dewan and Sultan Ghiyasud-Din are possibly other generals of Hussain Shah. The latter is said to have built a mosque at Hazo and was buried near it. A section of people ascribes this tomb at Hazo to Hazrat Jalalud-Din Tabrizi. There is also a strong belief among the Muslims of Kamrup that Hazrat Jalalud-Din Tabrizi stayed for some time in Garigaon, Hazo and also perhaps on the top of Ucch parbat in the east of Gauhwati. To the western side of the present wireless station, at Ucch parbat there is a black rock. It is said that it was the seat of the saint. It is also said that Kachari people pour milk on the that rock, because it was the seat of a Muslim Gosain (saint) who liked milk only during his life time. We learn from the account of Ibn-e Batuta that he visited an eminent saint, who stayed at the mount of Kamrup. According to him the name of the saint was Jalalud-Din Tabrizi or Jalalud-Din Shirazi. But Sir J. N. Sarkar informs us that the saint who me Ibn-e Batuta visited actually was Shah Jalal of Sylhet which was a part of Kamrup in those days. But according to the observation of Blochman, Hazrat Jalalud-Din Tabrizi died in 1244 A.D. while according to the statement of Dr. Enamul Haque Jalalud-Din Tabrizi passed away in 1225 A.D. As Shah Jalal Tabrizi flourished nearly a hundred Years before the arrival of Ibn Batuta in Kamrup any accounts of his meeting with Tabrizi proves invalid. He might have visited Shah Jalal of Sylhet who according to Enamul Haque in the year 1346 A.D. and before the death of the saint Ibn Batuta visited Assam. To conclude, we can say this much that due to the paucity and non-availability of authentic records none can establish the real fact concerning the tomb of Hazo Powa Mecca. There is a Persian inscription on a stone plate attached to the mosque, near the tomb which runs: 13

In the name of Allah, the Most Beneficent, and Most Merciful:

thanks to God who is the Lord of the Universe. May the blessings of God be on the Holy prophet Muhammad, to his house and his holy associates and the companions. Almighty God says: Those who construct mosques of God (on earth) and firmly believe in Allah and in the Day of Judgment, offer prayers and Zakat, (religious tax) and fear none except God, are verily he people who receive guidance from Allah. And the Holy prophet (may the blessing of God on him) says: He who builds a mosque in this world, God builds seventy mosques for him in the next world. During the reign of Abdul Ghazi Shujaud – Din Muhammad, the Just, the Emperor of the world, the centre of bounties and religion, the king and the auspicious prince, the holy mosque was built by Lutfullah Shiraji in a land noted for peace among the entire Muslim world, Shuja Abad, May God protect it from all calamities. It was built at a time when the royal banner was on march towards Bengal. May this religious centre flourish and survive with all its honour and glory for ever. May this country live long with all the munificence 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. 14

It may not be hidden from the inquisitive mind that this grand mosque was built, during the reign of Emperor Shah Jahan, the second most auspicious and the greatest conqueror of the world, by the Humblest servants of the court and the followers of Shah Nimatullah in the month of Ramazan 1067 A.H.

This inscription fails to supply any information regarding the tomb 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 attached to new of the mosque.

**Chand Khan**

Another saint who calls for our attention is Chand Khan, commonly known as Chandsai. He was one of the well known men of Assam. It is said that he was tailor by profession. Being influenced by the miracles of Shankaradeva he turned to be a disciple of his. He was also called Kabir. It is said that he composed a number of religious songs. He is also said to be the author of the biography of Gopal Deva. We have come across many miracles and stories about the divine power of the saint. But as there is no authenticity in these stories mentioned of them will be of no use.

**Hazrat Saleh Pir**

Very little is known about Hazrat Saleh Pir, who had come to Assam with Azan Faqir. We know this much that he stayed in Tihu. Pathar near the Charaideo Hills in the Sibsagar district. It is believe by the Muslims of Nazira in Sinsagar that he was buried at a place in the vicinity of the Ahom royal place at Garhgaon. His descendants, known as parbatiya Dewans are still found in Nazira.

**Hazrat Khandakar Pir**

Hazarat Khandakar Pir was contemporary of Azan Faqir. His name was Abdul Ghani. Nothing much is known about his life and activities. Like Azan Faqir, he also preached the teachings of Islam in Eastern

Assam. Azan Faqir had posted him to the Naga hills for the purpose of preaching Islam among the Nagas and other tribal people. It is said that some of the Nagas had become his disciples. This is the reason that he is also called Pahari Dewan. His descendants, known as Kamaldaiyas, are still found in both lower and upper Assam.

**Hazrat Sawal Pir.**

Like Saleh and Khandakar Pir, there also flourished Sawal Pir in Assam, who is said to have come to Assam along with Azan Faqir. His life and activities have fallen into oblivion. He was popularly known as Bandar Pir. He had no permanent residence, because he always moved about in forests in order to avoid the madding crowd. It is generally believed that he was buried on the bank of river Dichang near Sibsagar. 16

**Nabi Pir**

Among the contemporaries of these saints mention may be made of Nabi Pir, who was a brother of the famous saint, Azan Pir. Sufficient attention has also not been paid to this saint. Like other saints and religious persons of Assam, his life and activities are also not known. We know this much that he came with his brother and stayed near Simalugari in the Sibsagar district of Assam. Some people claim to be the descendants of this saint.

After a deep scrutiny of the information we have at our disposal about the saints of Assam and its neighbourhood, we can say that the historians and biographer of later period did not do justice with those saints. They did not take the trouble of collecting materials regarding their life and activities. It is also strange to note that the saints, who were themselves scholars and learned persons except a few, did not write books about their missionary activities, their thoughts, principles and mode of teachings. The presence of a galaxy of shrines, dargahs, khanqahs and other places of pilgrimage proves that Assam had been centres of Sufi Activities ever since the thirteenth century A.D.

Hazrat Abdul Jalal Zulqad Ali, Son of Pir Muhammad Sufi, was born at Sibsagar (Assam) in 1796 A.D. His Father was in the service of the then Raja. Having completed his Primary education, Hazrat Zulqad went to Dacca for higher education and studied there for five years. Then he went to Jaunpur and entered into the discipleship of Maulana Keramat Ali Jaunpuri, who conferred upon him the title of Sufi. Later on, he became the Murid of the world famous saint Hazrat Imdadullah Muhajir Makki, who permitted him to initiate people in all the four orders, Chishtiya, Suhrawardiya, Qadiriya, and Naqshbandiya.  

Having returned to Gauhati, the Sufi Zulqad Ali started his missionary activity at Kamrup, Darrang, and Nowgong districts. He led crusade against evil practices and for the observing of the Muharram festival and taking out tazia and mourning procession were forcibly stopped. In order to show the people the right path, he made speeches, wrote books and pamphlets and advised people to lead simple and pure life like the Prophet of Islam. He himself practiced what he preached. He tried his best to present himself as a true Islamic model for the people to build up a new society based on Islamic traditions, Namaz, Roza, Haj, and Zakat were encouraged and the people were advised to keep away from abuses, hypocrisy and other evil practices.

His book Triqul Haq fi Bayan-e Nurul Haq in Assamese but in Arabic script, is an important production as it is reckoned as one of the oldest works in modern Assamese prose, which has been published by his grandson Muhammad Saleh Kazim in Assamese script. Sufi Zulaqad died in 1891 A.D.  

An extract from his book is given below:

17. Ibid., P-101.
Commencing his book with a verse (an extract from which is given above, along with its translation), the author switches on to prose to 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. Although it is not my intention to enter into literary criticism of his writings, I produced below an opinion by Daiba Chandra Talukdar, a Assamese litterateur on the literary quality of the prose form used by the writer. The book is written in Assamese prose. But as he was a scholar of Persian and Arabic he has used some Persian and Arabic words as well here and there. However, this book points 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-bhagaqata, written by Bhattadeva in the 16th

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The prose used in this book is of a superior to that used in the Orunudol.

Below we produce a few sentences from the book to illustrate the mystic significance of the teachings.

'gotei bharastar majut oi kalimai nebdile, karo nistar eijugat nai aru kunowe Muhammad rasulullah bhakti koribo khoje, ihatar bhakti micha, kiyano allahi eI nureteor paida kari kata lakh bachar bhaktar dhara bojai duniya lai prithivilai pathiyale teor dhare bhakti nakarile kone no kenekol bhakti pale? Hazrater nuror agote kono keoke sarja nai teore dwara baili chahirpare gaj hastilaika sakaloke sarjile.

(Gist of the above paragraph: Herein the author gives the Islamic version of the genesis of the Universe from the Light of the prophet Muhammad, who was the first thing to be created. As the Universe has emanated from the Light of the Holy Prophet, Worship of Allah in any other way except that ahown by the holy prophet will not benefit man. This fact highlights the importance of the Kalima (article of faith) "There is no God but God and Muhammad is His prophet," faith in which is binding upon man for his salvation).

Besides Gauhati, Zulqad Ali.'s religious activities extended to Darrang and Nowgong as well. The growing population at Mangaldai (Darrang) needed a Madrasah and a mosque, which were constructed by the Sufi Saheb, became the centre of propagation of Islamic teachings and is still going on.

**Hazrat Abul Qasim Khurasani Naqshbandi (d. 1896 A.D.)**

He was a noted saint of Naqshbandiya Majaddadiya Order, Born and educated in Khurasan, he migrated to Qandahar and became Murid of Syed Muhammad Ata Jan. He migrated to India in the middle of the 18th century and settled at Goalpara in Assam, where his tomb lies on the beautiful hillock in the middle of the town. He was amiable by nature.

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and freely mixed with the common people, which made him popular among the masses, both Hindu and the Muslim. He died in 1896 A.D. and his tomb is a place of pilgrimage, where annual Urs Sharif is observed on the 21st of Safar.

He did much for the propagation of Islam in Goalpara and, prior to it at Rangpur (Bangladesh). He tried his best to teach the Muslims proper ways of performing namaz and roza and give up all evil practices prevalent in Muslim society of those days. Many miracles are attributed to this saint which attracted the Muslims and Non-Muslims alike. He had a large number of followers. He was so well-versed in Islamic theology that once he entered into Munazira (literary dispute) with Maulana Keramat Ali Jaunpuri at Rangpur.

Hazrat Khawaja Shaikh Tamizud – Din (1899 A.D.)

Hazrat Khawaja Shaikh Tamizud – Din (D. 1899 A.D.) was a son of Khawaja Shaikh Muhammad Jalil bin Shah Khawaja Shaikh Muhammad Mansoor whose ancestors came from Arab (Baghdad) during the reign of Shah Jahan; first settled at Delhi, then moved to Jaunpur and then the father of Khawaja Muhammad Jalil Shaikh Muhammad Mansoor Shah came to Bengal for teaching the doctrines of Islam. Making Nawakhali, Rangpur, Mymensing and Sylhet his centre of activities. He died at Nawakhali and was buried beside his father’s grave there.

His son Khawaja Shaikh Tamizud-Din Shah after completing his education in Dacca, entered into the discipleship of Maulana Keramat Ali Jaunpuri, who was his teacher also. He was a business man but was much interested in taking part in propagating Islam along with Maulsna Keramat Ali Jaunpuri, who posted him at Sylhet. In his absence his business suffered a loss but he did not mind. From Sylhet he moved towards Cachar where he established a Madrasah for imparting education to Muslim boys. He married a pious lady Saghirah Banu, daughter of Muhammad Hatim of the

shibnarayanpur village with whose help he started a Madrassah for ladies. He died in 1899 A.D. at Shibnarayanpur, 18 miles west of Silchar town. Here he and his wife layburied. His sons sheikh Munshi Abdul 'Aziz, Shaikh Maulvi Abdul sattar, Shaikh Maulana Abdur Rauf Muhaddith, Shaikh Maulvi Abdul Haq and Maulana Nurul Haque were his learned and reputed sons. His two daughters Zaibun Nessa and Shamsun Nessa are noted for their charity and act of religious activities. Maulana Abdur Rauf was educated in Madarasah Alia., Rampur, and Maulana Nural Haque in Calcutta Madarasah Alia and their whole life was spent in study and teaching. His family is still maintaining the tradition of the house and has produced able scholars of religion. Khawaja sheikh Tamizud – Din Shah preached religion and mysticism but he was not interested in initiating disciples into Sufi order.

**Talib Hussain**

Talib Hussain of Phul Bari, district Cachar (Assam) is another saint who has also volumes of Sufi literature in Manuscript form in Sylheti Nagri, preserved in the different khanqahs of Cachar district. As he was always estatic trance, his code of manuscripts were carried by some porters. He had no monastry or fixed preaching centre. So his songs are preserved at other khanqahs. Those songs are so appealing that when they are recited they draw the attention of a large number of people.

**Hazrat Alqum Shah**

Another sufi poet Hazrat Alqum shah (19th century) also composed Sufi songs and earned great appreciation and reputation. A study of these songs will reveal how rich and full of divine meditations they are. They are like the mathnavis of Maulana Jalalud – Din Rumi.22

**Shitalang shah**

Shitalang shah Munshi son of Muhammad Diya Bakhsh hailed from Tarinipur, Sialite, Cachar, Assam. His father came from Dacca (22. Ashabe suffa Aur Tasawwuf ki Haqiqat, Ibn Taymiya.Tr Abdur Razzak Malahabadi, Bombay (N.D), P-191.)
Bangladesh) and settled at a distance of 15 miles west from Silchar at Tarinipur in Cachar district, Assam. He was a merchant and led a happy married life. Munshi Muhammad Salim and Munshi Muhammad Pir Mian were his sons. Muhammad Salim was popularly known as Shitalang (lower part of the leg). He used Shitalang as a pen name.

He was a great Sufi poet of his time and was a disciple of Maulana Andul Wahab Mina Sahib of Sylhet town, a renowned Sufi of Naqshbandiya order. He became the murid of Sufi Abdul Qadir Saheb of Chishtiya order at Sylhet to attain perfection. Having become a perfect Sufi under the able guidance of his Preceptor, he was able to perform various miracles, which are testified to by the people even today.

He composed many songs in Sylheti Nagri which are very popular among the local people. His songs comprising of praises of God, praises of the Prophet, Sufi thoughts and Islamic theology are in big volumes of manuscripts lying at Cachar, Sylhet and Nowgong districts. The followers of the saint are not in favour of publishing the manuscripts, as they believe the songs are to be transmitted verbally from generation to generation as a token of reverence to the pir. Probably they believe that by publishing the manuscripts will be defiled.

Shitalang Shah's teaching was responsible for preaching Sufism in the entire region of south-east Sylhet (now Bangladesh) and Cachar, Assam. His influence on the people made a remarkable change on the Muslim way of life and gave a new impetus to Sufism. He composed a large number of songs which are known as Shitalangi Rag. These rags are the songs of inspiration in the spiritual aspect of Islamic thought. His famous rags are, even today, recited by the people. 23

Shitalang Shah was a great scholar and had deep knowledge of Islamic learning. Hence his songs are characterised by high imagination and depth of vision that speak of his poetic excellence.

Bangladesh) and settled at a distance of 15 miles west from Silchar at
intellectuals are bound to look on his songs with an eye of reverence as
they contain a rich store of sufi elements. The saint was addicted to taking
hashish as remedy to his chronic ailments which was allowed by the Ulemas
of those days on medical ground. There are people still living, who
narrated his miracles performed on various occasions. He was a great saint
indeed, pious, simple and commanding high respect. He is buried at Bara
Takri in the district of Sylhet, (Bangladesh).

Hazrat syed Nasirud-Din Baghdadi Qadiri (1936 A.D.)

Hazrat Baghdadi Pir Sahib was an important sufi of the Goalpara
district. His name has been recorded among those who preached the
doctrines of Islam to the people of this region. This savant of Islam was the
son of Hazrat Qurban Ali who had come to India from Baghdad. It is
narrated by his followers that he first came to Bombay and then migrated to
Uttar Pradesh in connection with his jewel trade, and lived there for a
number of years. Uttar Pradesh, specially Aligarh at that time was humming
with social and literary activities of Sir Syed Ahmed (1817-1898 A.D.) the
founder of Muhammadan Oriental College, now Aligarh Muslim University.
Hazrat Pir Baghdadi joined Sir Syed Ahmed in collection funds for the said
college. 24

Having finished his job at Aligarh he came to Calcutta and
sundarbans (west Bengal), and from there he came to Sirajganj in the
district of Pabna (now Bangladesh) with a view to dealing in jute, where
he got married and lived for sometime. Then he came to Mymensing where
he lived for many years, and had property with residential quarters. He
had three sons by his first wife. He had many disciples and followers at Siraj
ganj, Mymensing and throughout Bengal. From Mymensing he moved to

Katarihara or Jaleswar at a distance of six miles from Lakhimpur in the Goalpara district (Assam). There was practically no human habitation there at that time. He settled there. He took a plot of 800 hundred bighas land from the Zamidar of Lakhimpur with a view to constructing khanqah, mosque, madrasah and musafir khana and for cultivation as well. It is said that arrangement was made for food and lodging for the followers, travellers and the poor without discrimination of caste and creed.

With the passage of time the place Katarihara or Jaleswar developed socially, educationally and economically. There he converted a Christian family and married a daughter of theirs. By the second wife he had three daughters. The Pir Sahib left this world in 1342 B.S. 5th Magh, Tuesday at day time (1936 A.D. most probably).

Baghdadi Pir Sahib was a great and learned Sufi of Qadiriya Order. He was well-versed in Urdu, Persian and Arabic and composed poems in the three languages. He had a dynamic personality and possessed deep knowledge of the Holy Quran, Hadith and fiqh. He always quoted freely from the Quran and the Hadith in presence of educated persons. He was proficient in economics, geography and politics also. His book, Ash'ar-e-Haqaiq, is an ample proof of his genius. 25

The mission of the Pir Sahib was to important education both Islamic and modern to the people. He established the Katarihara Mazharul Uloom Senior Madrasah without taking any aid from the government. He brought qualified teachers from Sylhet and Chittagong. At Present the Madrasah is under the State Madrasah Board, Assam.

The Urs Sharif (death anniversary) of this saint savant and Sufi of Islam is celebrated every year on the 8th of Magh of Bengali year at his Khanqah.

Mahmud Ali Chisti

His tomb situated at Tarapur in Silchar. He ranks high amongst his contemporaries. He was a great scholar and learned man. He had

many disciples and khalifas. He died in 1933 A.D and was buried at Tarapur. He was an able Khalifa of Haji Imdadullah Muhajr Makki.

Shah Muhammad Yaqub Badarpuri

Another sufi of this region was shah Muhammad Yaqub Badarpuri who was also known as Maulana Hatim Ali. He as born in 1848 A.. D. and was educated at Sylhet, Cuttack and Rampur. He saw Maulana Hafiz Ahmed, son of Moulana karamat Ali Naqshbandi, in a vision in chandpur, Comillah, who made him khalifa. He propagated Islam and established Madrasah Alia and Darul Hadith at Badarpur, which led to the creation of several Madrasas in Assam. He died in 1958 A.D. at Badarpur at the age of 100 years..

A list of famous disciples and vice-grants (khalifa) of Shah Hatim Ali is given below:
1. Maulana shah Abdul Latif, Phultali, Sylath (Bangladesh) has a big group of ardent followers in the districts of sylhet, Rangpur, Mymensing and other parts of Bangladesh. Some people of Bangladesh who reside in London are also his admirer and followers. He made a Madrasah in Sylhet. Many of his followers are in Assam in the district of Cachar, Nowgong and Tripura also. He is doing very well in propagating Islam and sufistic thoughts in Eastern India as well as in England. 26
5. Maulana Abdul Wahab, Nabi Ganj, Sylhet.
9. syed shafiqul Haque, Latu, Cachar, Assam.

26.lbid,P. 111.
11. Qazi Mohammad Masud Piyala Dar, Silchar, Cachar.
16. Qazi Musharraf 'Ali, Kashkankpur, sylhet.
20. Maulana Mahmudur Rahman son of Hazra Hatim Ali Bundasil. At Present he is a superintendent of Madrash 'Ali, Badarpur and a sufi of High order. He has a large number of followers and students in Tripura, Cachar, Nowgong and other districts of Assam and Bangladesh.
21. Qazi Abdul Raqib, Bataya, Karimganj, Assam.
23. Qazi Amjad 'Ali, Deghirpar, Badarpur, Karimganj, Assam.

Hazrat Shah Hatim 'Ali, Sahib, his Pir, sent Sufi Ibrahim 'Ali Chowdhury to Baqar Shah of silchar. He died at his residence at Kalinagar Sialtic, Hailakandi at the age of about 67 in the year 1955 A.D. His ancestors came with shah Jalal Mujarrad (d. 1347 A.D.) His cousin Muhammad Muzammil 'Ali, Chowdhury, son of Muhammad Yasin son of Muhammad Mansur khan of Kanishail, Karimganj, Assam was a great Sufi. He was a great Majzub of his time. He died at Kalinagar, Sialtic, Hailakandi at the age of 72 in the year 1942 A.D. Sufi Ibrahim 'Ali eldest son of Muhib Ali Chowdhury was a prominent followers of Baqarshah of Silchar, He died at his residence in Silchar in the year 1969. A.D.

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27. Yahya Mohi-Tamizi: Sufimovements in Eastern India, P-112.
Baqar Shah

Baqar shah is counted as a pious and devoted sufi of Silchar town. He hailed from Ghazipur, Uttar Pradesh, and used to work in a tea garden. As he was a religious man and behaved him gently, seeing his divine power and miracles, people had become his devotee and followers. After sometime, he left his job and settled at Silchar in the house of Formus ‘Ali. He used to impart education to the children for some time. Then he turned to be a majzub (ascetic). People flocked at his place with Nazro-o-niyaz and got their desires fulfilled.

Some people are of the opinion that he was originally a non-Muslim, who embraced Islam. The circle of his followers and disciples are unlimited. He died in 1946 A.D. His tomb at Silchar is a place of pilgrimage.

Hazrat Amjad Ali Naqshbandi Mujaddidi:

At a distance of 11 miles from Silchar town at the village of Gobindpur there is a Khanqah of this saint. He was the khalidfa of sahaba Muhammad Ibrahim Khan Sahib alias Nosha Khan Sahib Rampuri Naqshbandi Mujaddidi. The district of Sylhet (Bangladesh) and that of Cachar (Assam) are humming with his adherents in thousands. He died in 1946-47 at the age of 72 years.

Ashraf Shah:

Ashraf shah alias Asrab shah lived in Bikrampur village which is situated at a distance of fifteen miles North west of Silchar town. He was a great sufi. His miracles are still current among the public. It is said about him that he used to ride on tiger and due to his miraculous power people had become his followers and supporters. He was so generous that whatever he received from his devotees he used to distribute it among the people particularly children. He died in 19950 A.D.

Khawaja Aftabud-Din:

This saint and his Khalifa khawaja Maqbul Hussain Baghpuri were the famous saints of Silchar. Khawaja Aftabud-Din was known as Bagadar Pir.

called after the name of his village Maqbul Hussain was skilled in penmanship, who copied thousands of Mystical verses of Talib Hussain who was a great saint and always lived in trance. Selected verses comprising Hamd, Na'at, and matters dealing with difficult Sufi problems copied by Maqbul Hussain Baghpuri (d. 1963 A.D.) enjoyed great popularity. They are read in Sufi congregation.

Besides, there are many minor Sufi saints of Assam as for example Maulana, Rashid Ali, the disciple and Khalifa of Maulana Mahmud Ali of Tarapur Silchar. He lived at Hailakandi, Hailakandi in Village Rangawati. He established a Madrasah and taught Hadith. He died in 1955 at the age of 75.

**Hazrat Maulana Mohsin ‘Ali, Mujaddidi Naqshbandi (d. 1953-54 A.D.)**

He hailed from Zanjarbali 10 miles away from Silchar, district Cachar (Assam). Having completed his primary education at Hailakandi, he went to Rampur Madrasah Alia, for higher education, wherefrom he returned as a renowned Maulana and was reckoned among the top Ulemas of Silchar.

He was the disciple and Khalifa of Maulana Shah Wali-un Nabi Mujaddidi Naqshbandi. But he took much caution before he admitted any disciple to his order. He was a pious man of pleasant manner popular among both Hindus and Muslims, and took active part in Khalifeat Movement started in India in support of the Turkish sultan after World War I (1914-1917 A.D.) and the movement (1922-47 A.D.) of Indian Independence under the leadership of Maulana Muhammad Ali, Shoukat Ali and Mahatma Gandhi, and Maulana Abdul Kalam Azad. Maulana Mohsin Ali died in 1955-54 at the age of 80 and is buried at Zanjarbali, Silchar.

**Syed Shah Musharraf Ali Qudumi:**

Born and brought up at Sibnarainpur also known as Fulaituk; forefather of Syed Musharraf Ali Qadumi came to Sylhet along with syed

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Shah Jalal Mujarrad. His family settled at Taraf and later on moved to Karimganj, Nilam Bazar, then they again moved to Sibnasrampur. He was educated at Madrasah Alia, Calcutta and was appointed teacher in Silchar Government High School Cachar. He was inclined to Sufism from his early day. So he received spiritual training from a saint at Dacca who belonged to the Qudumia Order. He was zealously devoted to religious practices i.e. Aurad -0- Wazaifa Zikr along with his followers who participated regularly on every Thursday night after evening (Maghrib) prayer. He established a Madrasah to spread education and reform the people. Being himself a great scholar, he had got by heart thousands of verses of Maulana Rumi, Faridud-Din Attar, Hafiz Shiraji and Ibn-i-Farid. He has recovered his own biography in Urdu which could not see the light of publication due to his sudden death in 1967 A.D.

Maulana Mahmud Ali:
He also hailed from Zanjabarli and was a class-fellow of Maulana Muhsin Ali. Having completed his education in Rampur madrasah and becoming Mursid and Khalifa of Wali-un-Nabi of Rampur, he returned to Silchar. He spent his whole life in preaching of Islam and teaching Sufism. The number of his disciples exceed many thousands. He was a staunch supporter of the Khalifat movement and a noted anti-British. The government of the day wanted to arrest him but seeing his popularity in the district, they dared not lay their hands on him. He died in 1967 at the age of 112 years.

Maulana Mirza Abdur Rahman Beg:
Another Sufi who made some impact upon the Muslims of Upper Assam in recent times was Maulana Mirza Abdur Rahman Beg of Dibrugarh town. He was the Khalifa of Haji Imdadullah Mahajir Makki. After his death his son Maulana Mirza Diaur Rahman Beg stepped into the share of his father to further the cause of Sufism in the Easternmost part of the province of Assam.30

Hazrat Syed Ahmed Shahid (d.1831 A.D) :-

Hazrat Syed Ahmad Shahid, who stayed at Calcutta for four months, had a large influence on the populace of Bengal and Assam. His deputies Maulana Karamat Ali Jaunpuri, (d. 1873 A.D.) Sufi Noor Muhammad of Chittagong and Maulana Karamat Ali Jaunpuri's disciple Maulana Khawaja sheikh Tamizud –Din (d. 1899 A.D.) Shah and Hatim Ali disciple of Maulana Hafiz Ahmad in the district of Cachar Swayed the Muslim thought of Eastern India in pursuance of the revivalist movements started by syed Ahmad shahid. Besides, the undoubted freedom fighter Maulana shaikhul Hind Mahmudul Hasan's disciple Maulana Hussain Ahmed Madani the khalifa of Haji Imdadullah Muhajir Makki regularly visited sylhet till the partition of India. They exercised great influence through their disciples and established religious institutions.

There is a grand Madrasah after the Pattern of Darul Ulum Deoband at Banskandi, near silchar town being run by Maulana Ahmad Ali and another Madrasah at Gauhati, is being run by Maulana Abdul Haque, another Vicegerent of Shaikh Hussain Ahemad Madani. His disciples who are thousands in number are also running religious institutions in different parts of Assam and Bengal. Recently a big Madrasah has been established at Dum Dum (Calcutta) by the learned Maulana Mahmmd Tahir, teacher of Calcutta Madrasah who is also a vicegerent of Shaikh Hussain Ahmad Madani.

For the last few decades two learned Sufis are carrying out the works of their master. Hazrat Hussain Ahmad Madani. They are Maulana Ahmad ‘Ali, of Banskandi and Maulana Masaddar ‘Ali, (d. 1988 A.D.) of Gobindpur, Cachar. They have disciples all over Assam. Their special in introducing knowledge of Tasawwuf among the educated section of Assamese Muslims and are making good progress. As has already been mentioned Maulana Ahmad ‘Ali is associated with Banskandi Madrasah while Maulana

masaddar Ali is associated with the Madrasah at Gobindpur where he has established a khanqah also.

Another reputed sufi of outstanding merit is Maulana Azizur Rahman (d. 1984 A.D.) of Naqshbandi Order of the village Tantu in Cachar. His popularly known as Tantu pir sahib. Both Hindus and Muslims daily visit him to receive blessings for the mitigation of their various difficulties. He has may disciples. 32.

32. Tamizi, Mohammed Yahyia: Sufi movements in Eastern India, New Delhi, 1992 AD, P. 177
Reference Notes:


2. Tamizi, Mohammed Yahyi: Sufi movements in Eastern India, New Delhi, 1992 AD., P- 41.


5. Ibid, P- 98.


10. Ibid, P- 89-90.


27. Yahya Mohd. Tamizi: Sufi movements in Eastern India, p. 112
32. Tamizi, Mohammed Yahyia: Sufi movements in Eastern India, New Delhi, 1992 AD. p. 117.