

Chapter ***Three***

**ESTABLISHMENT OF SUFI DARGHAS
IN KANDHAR**

CHAPTER - 3

ESTABLISHMENT OF SUFI DARGAHS IN KANDHAR

3.1 GEOGRAPHICAL LOCATION OF KANDHAR

Kandhar, a historical town is located in Nanded District, as a taluka headquarters. Kandhar is settled on the north Bank of Manyad river (see Map 1). Kandhar town lies on 18°52 North latitude and 77°14' East longitude. According to the Census Report-2001, the population of the town is 20,778 (Census Report-2001, Maharashtra State, p.1338).

Kandhar, a small town in Marathwada Division, is one of the few places in Maharashtra which have maintained their historical presence and remnants. It is situated on the low-lying southern plateau of Balghat which forms a sub-system of the Sahyadri mountain ranges. It is located about 35 kms away from Nanded City, the district headquarters. Kandhar's mention is found in the accounts of medieval traveller Al-Masudi (Salunkhe, N.A., 2003:32).

Since ancient period, Kandhar has a historic background with its myths, incidents and famous legends. The town enjoyed strategic and militay importance since the 4th century AD, throughout the rule of Kakatiya,

Rashtrakuta, Chalukya, Yadava, Bahamani, Baridshahi, Mughals and Nizam Asaf Jahai dynasties. There is abundant water in Kandhar even today, due to the Jagtung Samudra Lake which was constructed during the Rashtrakuta period. It was during this period that Kandhar Fort was built on flat ground and was later strengthened and fortified during the Bahamani and Nizam Asaf Jaai rules (Bhatt, 1998:486). Kandhar Fort is situated in the heart of the town. Encircling the Fort is a ditch filled with water (Khandak) (Bhatt, 1998:487). At some distance outside the Fort is situated an old Idgah on a hillock. It is of Nizamshahi period. It has two domes built in Ahmednagar style (Bhatt, 1998:485).



Jagatung Samudra Tank (from 8th Century)

During ancient period (9-10th century, A.D), Kandhar had various names, i.e. Panchalpur (Dasmarutivirachit, Sak 1907:44), Panchalpuri (Dasmarutivivachit, Sak 1907:99), Krishnapur (Saletore, 1986:673), Krishnapura (Saletore, 1986:674), Kandharpura (Pathak (ed.), 2002:344-52), Kandharpuri (Saletore, 1986:673), Kanhar (Shendage, 1986:2), Khandhar (Tulpule, 1963:153), Kandhar Pancheleshwar (Joshi, 1981:17). Some names date back to medieval period. Kandharsharif (Saletore, 1986:673) was the famous name during Deccan Muslim rule period. In the Nizamshahi of Ahmednagar with Asaf Jahai Nizam also, the town was known as Kandharsharif (Dalve, 2004:8). The name Kandhar is associated with the myth of Panchal Nagari of the Pandawas (Kunte, 2000:204). ‘Siyar-e-Hind’, a Persian book from medieval period, states that the name ‘Kandhar’ is associated with the name of its founder ‘Kanhar’, whose dynasty ruled the area from 9th to 12th century (Dalve, 2004:9). ‘Tarikh-i-Firuzshahi, another Persian book, states that various references in the Deccan history confirm that the name ‘Kandhar’ has been in use for a long time, at least from the

17th century, A.D.

Hence, on the trade routes of the medieval Deccan, Kandhar was a major trading centre on the bank of Manar (Manyad) river. The Afghans and the Arab traders knew this town as 'Kand-har' similar to the Afghani town of Kandahar (Dalwe, 2004:9). 'Kanha' from Krishna and after it was made like Krishna-kanh-Kannar-Kandhar, this is some scholarly opinion about the origin of the name 'Kandhar' (Indian Antiquary-VII:158). Some historians think that the town has derived its name from Krishna-III, a Rashtrakuta King, whose name is mentioned with the title 'Krishnakandhar' in some inscriptions (Saletore, 1986:673; Ritti and Shelke, 1968:55).

In Marathwada region, the names of various cities and towns are suffixed with 'pur', e.g. Pritishthanpur (Moraranchikar, 1985:1), Manpur (Diskalkar, 1964:31), Padmpur (Nirashawani, 1968:37), Elapur (Pathy, 1980:12), Khanapur (Kolte, 1987:88), Manapur (Tulpule, 1963:200), Tagarpur or Terpur (Epigraphica Indica, Vol.III, 26973), Aradhyapur or Ardhapur (Pohanekar, 1970:5), etc., all of which places have famous historical background in the region.

In ancient times, the area around today's Kandhar was populated by Kannada-speaking people. In Kannada language, 'Kanh' means Krishna and 'ahara' means place, that is, Kandhar is the place of Krishna (Dalve, 2004:10). Kandhar was a sub-capital town of the Rashtrakuta King Krishna-III. In ancient as well as early medieval period, the town developed carrying the name Kandharpur or Kandhar (Pathak, 2002:348).

In the Muslim-ruled medieval Deccan, this town developed with newly settled fields behind the fort area. There were developed new houses, settlements and agricultural fields. Also, new Dargahs, Khangahs and mosques were built there (Saletore, 1986:673). In the 14th century, a big Dargah of the famous Rafai-Qaadari Order's saint Sarvar

Maqdoom Haji Sayyah was built (Dalwe, 2004:12). During Rashtrakuta rule, a large water tank was constructed for supplying irrigation water to the agricultural fields. Water was also drawn from Manar (Manyad) river for being supplied to farms and urban settlements (Epigraphica Indica, Vol.XXXVII, Part-I:22). According to Ritti S., this town came to be developed during the period Krishna-III, the Rashtrakuta King of 7-8th century (Ritti, 1968:Pl.XIX).

Population of Kandhar

The population of Nanded district in 1901, including all talukas and villages, was 93,728, compared to 1,28,525 in 1891, the decrease being due to the famine of 1900 A.D. At that time Kandhar taluka contained one town, Mukhed, the headquarters, and 190 villages, of which, 37 were Jagirs. The land revenue collections in 1901 A.D. were Rs.2.5 lakhs (Hyderabad State Gazetteer, 1909:231). In 1911, the population of Nanded district was 7,04,549, in which the Muslim population was 72,189. According to the Census of 1911, the population was 6,71,019, in which Muslims were 74,023. In 1931, the population rose to 7,22,081, out of which Muslims were 81,255. In 1961, the population of Muslims in the district stood at 1,17,597 (Gazetteer of Nanded District, 1971:117).

As at present, the population of Kandhar town is 20,772, including the people from various communities.

3.2 DIVISIONS OF KANDHAR

The medieval town of Kandhar is divided into eleven parts, namely (i) Navarangpura, (ii) Manaspuri, (iii) Bahaddarpura, (iv) Gavalipura, (v) Telangpura, (vi) Hattipura, (vii) Shekapura, (viii) Dharmapura, (ix) Ghodajpura, (x) Gangampura, (xi) Rajwada, etc. In the medieval period, the newly developed areas or the parts of the town were: (i) Dargahpura, (ii) Fakirpura, (iii) Sultanpura, etc. In medieval times, near Kandhar main

fort, a new built monument was the famous Sufi saint's Dargah, whose name was Badi Dargah or Sarvar Maqdoom Dargah (Dalve, 2004:17). Also, new Muslim settlements have emerged there.

3.3 HISTORICAL BACKGROUND OF KANDHAR



Historical Fort of Kandhar

In 1982, excavations were performed by the Deccan College, Pune, under the guidance of Dr.M.K.Dhawalikar (Dalwe, 2003\4:20). In the period of Yadavas, the town of Kandhar was known as 'Khandhar' (Tulpule, 1963:

157). A reference of 'Khandhar' is found in the 1258 AD inscription of Krishnadeo Yadav at Kanhegao (Tal.Udgir, Dist.Latur). In the inscription, Kandhar is mentioned as being the 'Desh' headquarters centre (Tulpule, 1963:157). Truly, the Behtti Tamrapat (copper plate) (JBB:42), Bedgiri copper plate (Indian Antiquari, Vol.XIV:69), Bagewadi copper plate, Mamdapur copper plate and inscriptions (Epigraphica Indica, XIX:195), there are mentions of various names of Kandhar, like Kanhar, Kandhara, Kandhar, Mandar, etc. (Dev, 1985:23).

During Baridshahi period in medieval times, Kandhar was a 'Paragana' of Baridshah (Tulpule, 1963:155). During his clashes with various Shahis in the south, Kandhar was the military headquarters of Sultan Muhammad Tughalaq of Delhi (Dalwe, 2004:88). Tughalaq conquered Kandhar Fort alongwith the area surrounding it and appointed a fort-keeper (Killedar) to defend it from recapture. During Baridshahi period, Nasrat Sultan was the fort-keeper (Dev, 1985:29), for a 12 years' stretch. During the rule of Shahjahan at Delhi in the 17th century AD, the Mughals occupied the entire

Nizamshahi area and the Godavari valley together with Kandhar fort (Dalwe, 2004:88).

Sufis had arrived in Kandhar during Tughalaq's rule and had settled down there with their Kangahs. The first famous Sufi Auliya that came to Kandhar was Hajrat Haji Sayyah Sarvar Maqdoom Sarvari (d.12 Rajjab, 736 H.). Kandhar was also a major fort town during the period of Bahamani dynasty in the Deccan (Dalwe, 2004:92, Amir Hamza, 1903:56). Kandhar and Udgir were the Jahagir areas of the founder of Baridshahi, Sultan Baridshah Azam-i-Humayn, having his capital at Bidar (Kunte, B. 1966:198). Sometime in the middle of the 16th century, Kandhar passed under the control of the Nizamshahi dynasty of Ahmednagar, who established some monuments at Kandhar (Nanded Gazetteer, 1973:56). From 1724 to 1948, the medieval town of Kandhar was being governed by Asaf Jahai's Nizam State of Hyderabad.

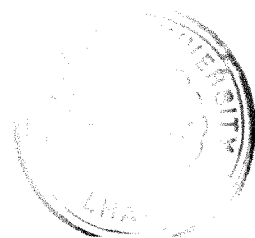
In brief, Alla-ud-din Khilji took Kandhar away from Devgiri Yadavas; subsequently, it became part of Muhammad Tughalaq's empire. Later on, during Bahamani dynasty's rule, Kandhar acquired military significance, because it was an ideal site for crossing the rivers Godavari and the Manyad and, because of the year-round abundant supply of fresh water, as a resting place for garrisons in transit. Hence, even after the disintegration of Bahaman Shahi, Kandhar retained the same importance during the rule of Barid Shahi of Bidar. Still later, it passed into the possession of Nizam Shahi of Hyderabad and then, that of Delhi Mughals. Civil strife broke out in the Deccan after Alamgir Aurangazeb's death in 1707. Asafjahi Nizam refused to concede to the suzerainty of the Mughals and in 1724 A.D., proclaimed the establishment of Nizam Shahi. Initially, he established his capital at Ahmednagar, but later on, it was shifted to Hyderabad. Kandhar continued to be an important trading and military centre even under the Nizam's rule.

Kandhar town was situated merely 160 miles away from the Nizam's State capital Hyderabad and was an important place in the Aurangabad Subha of the Hyderabad State. (Amir Hamza, 1903:1-5). Every year, the town celebrated Dargah Urus organized by the Dargah committees of the Hyderabad State (Amir Hamza, 1903:4). In 1903 AD, Kandhar had a population of 7,709 only (Amir Hamza, 1903:7). In 1948, the Hyderabad State was integrated into the Union of India and the Nizam, Sir Mir Usman Ali Khan Asaf Jahi-VII was appointed as 'Rajpramukh' until 1956.

Religious Background of Kandhar

Kandhar was a famous religious centre during the days of the Rashtrakutas. Many temples were built here and many charitable deeds were performed. The Rashtrakuta inscription here (Ritti, 1968:LXI) speaks of many such temples. The temples of Bankeshwara and Chhalleshwara were built in the 9th century during the reign of Amoghavarsha-I; those of Kalapriya, Krishneshwara and Tudigeshwara are supposed to have been built by Krishna-III. Gojjige Somnatha was a temple perhaps named after Govinda-III.

As a holy place and as the headquarters of imperial rulers, Kandhar had gained much prominence. It was a flourishing business centre also. Merchants from outside places, like Gurjaras, had come and settled here and had their shops in one locality (Gurjar-apana). Naturally, many people frequently visited this place. Rest houses and feeding centres were built for them. Centres for the supply of water in summer and fire-places to protect the people from cold in winter were installed in different parts of the town. Fodder and water were supplied in different market-places for the bullocks, which brought mercantile goods to those markets. The traders also patronized the religious institutions in the town. Sufi saints in Kandhar were prompted to establish Dargahs and



other religious institutions because of the substantial funds made available by the growing number of Muslim traders (Ritti, 1968:50). The early-medieval Kandhar town had made a significant economic and religious progress during the reign of Amoghavarsha Rashtrakuta (814-880 A.D.), Krishna-II (880-914 A.D.) and Krishna-III (939-967 A.D.). Krishna-III had even taken on the honorific title of 'Kandharpuradhiswar'.

On the north of Kandhar stands Bankeshwara temple, and at the centre of the town, stand the temples of Mandalsiddhi Vinayak and Kamdeva. This shows that Shaiva Cult was very much prominent there at that time. The town also contains Jain and Buddhist temples. Chief among the Hindu temples are Veerananarayan, Chhalleshwar, Tumbeshwar and Tudigeshwara temples, built in and around the town. Rashtrakuta kings built the Krishneshwar temple. Dev maintains that the temple probably enjoyed greater patronage from the ruling royalty (Dev, 1985:6-20). Kalapriya temple was built during the reign of Rashtrakuta king Krishna-III in the 10th century. The main hall of this temple is so large, that it probably served as an auditorium for dancing performances, since at that time, temples were not only places of worship, but also functioned as cultural centres (Ritti, 1968:55, Dev, 1985:12).

Rashtrakuta kings had built a large lake named 'Jagtung Samudra' to ensure round-the-year supply of water to the town. Even today, Kandhar never faces shortage of water. Buddhism and Jainism also had spread in the area during Rashtrakuta reign.

Jain and Buddha Temples

Excavations at Kandhar have revealed the remnants of a Kshetrapal Temple of circa 900 A.D., which indicates the presence of a Jain population at that time. Likewise, a Jinalaya Temple exists on the banks of the river Manyad. A pillar opposite the temple carries a composite engraving of 24 Jain Tirthankaras. An imposing idol of Parshwanatha,

a collection of idols in the Jain temple and the delicate carvings, all point towards the flourished Jainism in the area (Dev, 1985:8-12). In the medieval period, Jain iconography developed particularly as metalwork and beautiful idols were made in stone as well as copper and brass. Jain temples in Kandhar are in possession of such idols even today. Some of these idols made either in copper or black stone are really beautiful. The remnants of a monumentally large stone idol, similar to that of Bahubali, are also found, whose foot measures 5 ft. 3 inches. It is believed that the idol probably has Jain origins.

The excavations have revealed an ancient idol of Gautam Buddha. Another Buddha idol and a stone inscription dating back to 8th century have been found (Dev, 1985:17).

Worship of Mother Deity

Many evidences point to the existence of a cult or cults engaged in the worship of a Mother Deity. Kandhar town also has temples dedicated to deities like Lajjagauri, Chamunda, Kaumari, Vaishnavi, Mahishasur Mardini, Padmapani Avalokiteshwar. In the Bahadurpura area of town, there are temples dedicated to Brahmani, Varahi and Vaishnavi. Kandhar, at that time, was probably a 'Shakti-Peetha' and the Goddess Shakti was worshipped as the creator of the Universe. The rituals outwardly revolve around the worship of phallic and vaginic symbols. Particularly, the deity Lajjagauri is worshipped through vaginic symbols. Kandhar also has an idol of Shakta Panthic deity Santandatri, indicating that the cult had taken substantial roots in the area. It may also be inferred that after the 12th century, the Shaiva offshoot of Lingayatism had spread far and wide in this area, the worship of Shivalinga had begun and the Shaivas had even established their Maths. After the 14th century, many of these religions and cults came in contact with the newly arriving Sufis (Dev, 1985:20). During this period, the centres of all these religions co-existed side-by-side peacefully. During the last Chapter, we have already

seen how the philosophies of these different religions influenced the Sufi ideology.

3.4 SUFI DARGAHS IN KANDHAR



A Nizam's Period Mosque in Kandhar Fort

Sufism made its ascent in Arabstan, Middle-east, West Asia and Central Asia in the 7-8th century AD. Subsequently, it gave rise to several sub-cults which are called as 'Silsilas'.

These 'Tariqas' or Silsilas were known after the names of their founders (Holt, 1970:246). The spread of Sufism in India took place in the 11th and 12th centuries A.D. Qadariya Silsila, Shathariya Silsila, Rafaiya Silsila, Naxbandiya Silsila and Chishtiya Silsila are the important Silsilas, or Sufi cults, in India (Yazdani, K., 1987:37-40). In India, the Chishtiya order was founded by Khwaja Mainuddin Chishti Ajmeri in the 12th century AD (Hasan Anjum, 2005:44). The Chishtiya Order (Tariqa or Silsila) gave importance to the 'Chill' system of practice. The Qadiriya Order (Silsila) founded by Shaikh Abdul-Qadir Jilani b.470/1077-78, d.561/1166 AD) also known as the 'Pirane Pir Gaus', was one of the oldest of all mystical Orders (Rizvi, 1983:54). Naxbandiya Silsila, or Order, was founded by Khwaja Obaidullah in Turkey. In India, this Order was established from Khwaja Baki Billah. This Order especially stresses on the practice of 'Dhikr' (Yazdani, K., 1987:44).

The Sufis and Auliyas of Qadari-Rafai Silsila came and settled in Kandhar town in mid-14th century A.D. In subsequent years, Kandhar became the centre of Sufism and 15 Dargahs were constructed there (Pagadi, 1953:82). In about 1327 AD. Mohammad Tughlaq established his rule in Kandhar region. During 1348, Tughalaq's Subhedar Katlav Khan was the Subhedar of the Bidar-Kandhar-Daulatabad region (Dev. 1985:40). During

his times, a saint named Hazrat Haji Saidoddin Rafai Hazi Sarvar Maqdoom Saiya, an Auliya, came to Kandhar. He had made a large number of followers in Kandhar by his influencing ideas and practices (Pagadi, 1953:82). After his death (in 736 AH/1358 AD), a big Dargah (Badi Dargah) was built in Kandhar in his commemoration. This monument on the tomb of Sufi saint Sarvar Maqdoom.

Every year annual festivals are held in the first three Dargahs mentioned above. Devotees belonging to all religions participate in these festivals popularly called 'Urus' (Daily 'Sakal' (Marathi), 22.8.2005:5, Daily 'Godatir', 22.8.2005/2). All these Dargahs are affiliated to Sufi Tariqa or Silsilas in India. The Dargahs have been given manylands and other sources of income for their upkeep and maintenance (List of Wakf Proptry, 1973:14-18). These include commercial complexes, gardens, agricultural lands and buildings. The expenses of the Dargah are met from the rents received from these. The government appoints a special management committee to assist the Sajjadanishin in maintaining accounts of these assets.

Even today some of these Dargahs follow the traditional method of appointing a successor or 'Sajjadanashi'. At present, Saiyyad Sahamurtuza Mohoyoddin Pir is the Sajjadanashi of Sarvar Maqdoom Dargah, while Saiyyad Shaha Andrul Huseni Shahannueil Hussain Saheb is the Sajjadanashi of another Sangade Sultan Dargah of Kandhar. Both of these personages are well educated (JRDCATI, 2001:1-5).

The presence of Hindu Mathadhipatis during the inaugural ceremonies of succession of Sajjadanishi is considered to be of great significance. The Mathadhipati gives new clothes to the new successor of the Dargah. Substantial financial turnover takes place during the annual Urus in Kandhar, in which large number of Hindus and Muslims, women and men devotees actively participate. Kandhar Dargahs are the social

icon of brotherhood (Daily 'Godatir' (Marathi), 2005:2). People of all religions visit the Dargahs here with great devotion. As already stated, the chiefs of local temples and Mathadhipatis of local Maths attend the succession ceremony of the Dargah's Sajjadanashin. It is learnt that the tradition dates back to the Nizam's rule (field visit data). From this, it may be inferred that all the centres of different religions at Kandhar grew and prospered through mutual cooperation alone.

3.5 SUFIS IN KANDHAR

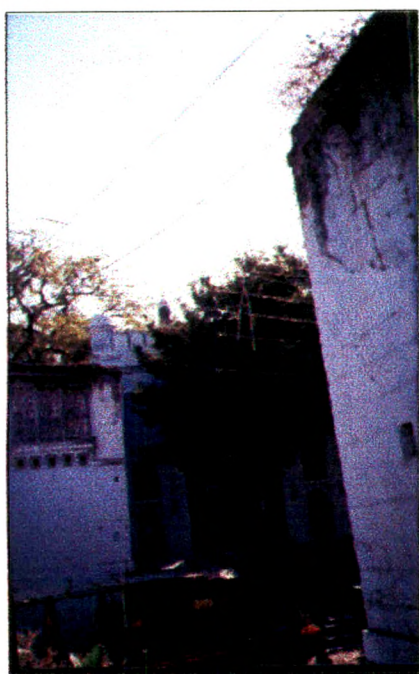
Of all the Sufis in Kandhar, those who appeared in the late-13th century and early-14th century are perhaps the most difficult to understand. This is due in the first instance to the reater amount of time that elapsed between their lives and the recording of their lives in Malfuz literature. The first problem, the gap between the Sufi and his records, is heightened by the nature of the recorded sources themselves. In learning about the lives of Kandhar's earliest Sufis, we are nearly entirely dependent upon a single class of literature, the Fazkiras and Malfuzat. Malfuz or Maktab literally means 'words spoken'. In common parlance, the term is used for the conversations or table-talks of a Sufi teacher. Only those sources that are important have been used here for the first time. Malfuz writing is one of the most important literary achievements of medieval India.

In the case of earliest Sufis of Kandhar, primary biographical source is the 'Tazkira' written the historian Maulavi Abu Turab Abdul Jabbar Khansaheb, who compiled his work in 1899 from a number of written records, including earlier Tazkiras and discourses (Malfuzat) of Sufis as well as from oral traditions given him by the descendants of some of Kandhar's more prominent Sufis.

Whether or not Abu Turab Abdul Jabbar Khansaheb intended to append his biography of Deccan's Sufis to his history of Kandhar and especially. Amir Hamza was

the second historian who compiled his work in 1903 AD from a number of written records, including earlier Faziras and discourses (Malfuzat) of Sufis. He also used government records from Hyderabad. His book is titled ‘Tarikh-i-Kandhar’ (Deccan) published in 1903 AD from Hyderabad (Qadari Mohammad 2003:01; Saiyyid Shah Hussaini, 2001:2). Presently, the Malfuzat of Sarvar Maqdoom is available in a Dargah in Kandhar. In the life-time of Sufis, they established the institution of Khanagah through which spiritual training was given to the followers. After the death of Sufi, his followers constructed a Dargah over the tomb of deceased Sufi (Field visit data).

(1) Hazrat Haji Sarvar Maqdoom Sayyah Saidoddin Dargah



*Main Entrance of Sarvar
Maqdoom Dargah*

Dargah literally means a ‘court’ or a tomb of a Sufi, in Kandhar, or anyother place in India, typically is a structure of about height having a square or octagonal base supporting a nearly spherical dome. This Dargah was established in 1338 AD near Kandhar fort area (Pagadi, 1953:83). About this Sufi saint, some information is available from the Malfuzat-i-Sarvari’ and ‘Tarikh-i-Kandhar’ (Amir Hamza, 1903:192). Under the study of genealogy of Sarvar Maqdoom Sayyah, and find that spiritual and familial relation to him from 26th as a

sake to Hazrat Imam Hussain Rajiallaanh. Imam Hussain was the son of Fatima, the daughter of Prophet Mohammad (Amir Hamza, 1903:194). Various Qadaria and Rafaiya Orders’ saints were either from or attached to Arabia or Iraq’s holy land (Eaton, 1978:297). The Order is being continued through geneology. The geneology as described by Amir Hamza in his book has been presented below. The time of Prophet Mohammad

is 7th-8th century, A.D., and the time of Hazrat Sarvar Maqdoom is 14th century, A.D. Amir Hamza maintains that during this span of 500-600 years, the geneology of Hazrat Sarvar Maqdoom is traced back to the Prophet Himself through 26 lineal descendants, as under:

Spiritual and Familial Geneology of Hazrat Saidoddin Haji Sayyah
Sarvar Maqdoom Rafai Rahamatulla-alai

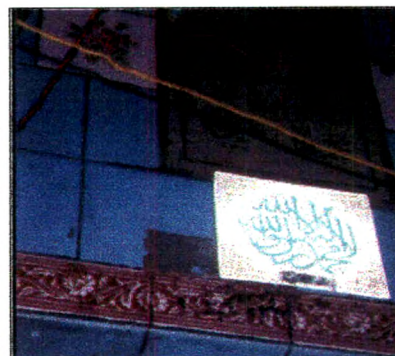
Prophet Mohammad (SAS) (7th Century A.D.) ↓ Saiyyada Fatima (Rj.) ↓ Imam Hussain (Rj.) (9th Century A.D.) ↓ Hazrat Imam Jainul'abidin ↓ Not Available (N.A.) ↓ Hazrat Imam Jafar Sa'dik ↓ N.A. ↓ Hazrat Saiyyad Imam ↓ Hazrat Saiyyad Ibrahim Murtuza ↓ Hazrat Saiyyad Moosasani ↓ Hazrat Saiyad Ahmadul Asad ↓ Hazrat Saiyyad Hussaini ↓ Hazrat Saiyyad Abdul Qasim ↓ Hazrat Saiyyad Hasan Ma'aruf Sultan Maha'madi ↓	Hazrat Saiyyad Abi Ali ↓ Hazrat Saiyyad Hazim ↓ Hazrat Saiyad Sa'adit ↓ Hazrat Saiyyad Shahaya ↓ Hazrat Saiyyad Ali Hasan Ali Nuriddin Macci ↓ Hazrat Saiyyad Sadaf Saiyyad Ahmad Kabir Mashuk-e-Allah Rafai ↓ Hazrat Ali Suknan Rahamtullah-alii ↓ Hazrat Saiyad Ibrahim Al Arab Khuddagaru ↓ Hazrat Saiyyad Abdullah Rafai ↓ Hazrat Saiyad Yahya Rafai ↓ Hazrat Said Mohammad Rafai ↓ Hazrat Saiyyad Ibrahim Nazmoddin Rafai (13th Century A.D.) ↓ Hazrat Haji Sayyah Sarvar Maqdoom Saidoddin Rafai Rahamtullah-alii (14th Century A.D.)
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Source: Amir Hamza, 1903:193

Order or Silsila of Sarvar Saidoddin Maqdoom

Most of the Sufis of Deccan and Bidar-Gulbarga area who migrated to the city from the mid-14th century belonged to the Chishti, the Qadari or the Rafai Orders, which had already undergone considerable development

in various parts of the Indian Subcontinent before becoming significant in Kandhar (Eaton, 1978:45). Hazrat Saidoddin Maqdoom was the successor or Khalifa of his father, Hazrat Saiiad Sarvar Ibrahim Nazamuddin Rafai (Amir Hamza, 1903:194). He was also benefitted by the spiritual training of Shaikh Nizamuddin Auliya in Delhi. After the death of Shaikh Nizamuddin Auliya (1324 AD), his disciples spread all over India from Delhi (Pagadi, 1953:82).



Qur'anic Inscription above the door leading to Holy Tomb

The famous Sufi saint in Delhi was Shaikh Nizamuddin Auliya. The way of a tree is known for its fruits, a teacher is known for his disciples. Shaikh Nizamuddin Auliya had a number of disciples and Khalifahs who went to all parts of the country to invite people to the path of honesty (Nizami, 1985:66). Also the family background of Hazrat Sarvar Maqdoom was influenced by the Sufi ideas (Pagadi, 1953:84).

Early Life of Sarvar Saidoddin Maqdoom

Originally, the family of Hazrat Sarvar Maqdoom came from the city of Basra in Iraq. Hazrat Sarvar Maqdoom had the hobby of travelling to major cities having Islamic importance. Hence, he was known by the name 'Sayyah' (literally meaning the 'traveller'. (Amir Hamza, 1903:194). He was also a pilgrim of Mecca and Medina in Arabia. He came to Delhi and became a disciple of Shaikh Nizamuddin Auliya (Pagadi, 1958:82). After that, in 1325 A.D., he came to Kandhar. He had made a Sufi Order of Tariqa or Silsila in Kandhar, whose title was Qadari-Rafai Silsila. The Tariqa came from the northern

part of the country and had originated from the famous Sufi saint Saikh Hazrat Saiyyad Ahmed Kabit Rahamtullah Aliuh (Amir Hama, 1903:193).

‘Badi Dargah’ and ‘Malfuzat’ of Hazrat Sarvar Saidoddin Maqdoom

The Sarvar Maqdoom Dargah at Kandhar is also known as the ‘Badi Dargah’, because it was the first-ever Dargah built at Kandhar and enjoys much importance among its devotees (Pagadi, 1954:54).

‘Malfuz’ literally means ‘words spoken’. In common parlance, the term is used for the conversations or table-talks of a mystic teacher. Also, it is a historical source for the study of Sufi saints’ life and teachings (Rizvi, 1983:12). In ‘Badi Dargah’, there are 12 Malfuzat of Hazrat Sarvar Maqdoom printed in Persian script by the Dargah’s administrative committee. Mainly, 7 Malfuzat have good records of Hazrat’s philosophy about Sufism. These Malfuzats have discussed the following points: (i) Shariat, (ii) Tariqa, (iii) Amir-Fakir, (iv) Aitekha, (v) Arju, (vi) Adam, (vii) Ajan, etc. (Qadari Mohammad, 2003:intro.). In these Malfuzats, Hazrat has discussed his experiences with Shaikh Nizamuddin Auliya in Delhi Khanaqah (Amir Hamza, 1903:194) and also has given information and references about Tariqa and Sufi philosophy. He has noted various Sufi ideas, practices and opinions. Ajan, Aqidah, Qur’an, Bayt, Dhikr, etc., are the topics of deeper discussions (Qadari Mohammad, 2003:intro.).

Settlement of Hazrat Sarvar Saidoddin Maqdoom in Kandhar

In 725 AH, Shaikh Nizamuddin Auliya passed away. He had a number of disciples and Khalifas who went to all parts of the country to invite people to the path of honesty (Nizami, 1985:66). Hazrat Saidoddin Sarvar Maqdoom came to the Deccan during the period of Tughlaq Dynasty and settled in the town of Kandhar in 1348 AD (Pagadi, 1953:83). He had come with all his family and relatives. Many local people were influenced



by Hazrat Sarvar's ideas of Sufism and he gathered a further mass of disciples at Kandhar (Amir Hamza, 1903:196). Crowds of common folk used to gather to listen to religious discourses of Sarvar Maqdoom and to seek his guidance in difficulties. They use to receive spiritual knowledge and peace through his counsel (Amir Hamza, 1903:197).

Establishment of Badi Dargah in Kandhar

Saiyyad Hussaini Ahmed Rafai has said in his Malfuzat that Hazrat Saiyyad Sarvar Maqdoom Saidoddin Rafai-Qadari had died on 17th Rajjab 736 AH/1335 AD and is buried in a tomb in Badi Dargah. The word 'Dargah' literally means a 'court', but in Sufism, it means a tomb of a Sufi saint or Auliya. The Badi Dargah originally was a typical structure with square or octagonal base supporting a dome (Deve, 1985:24). This was the first Dargah built in Kandhar. By the 14th-16th century AD, Kandhar had become an important centre of Sufi saints, Pirs and Auliyas. The architecture of the Badi Dargah is very big and square-type with two domes over the holy tomb of Hazrat Sarvar Maqdoom. After the 'Inthakal' (going away from this world to 'that' world) or death of Hazrat Sarvar Maqdoom, his two sons came to the Tariqa of Rafai-Qadari Order (Amir Hamza, 1903:192-93).

(2) Dargah of Hazrat Haiyyad Shah Shaikh Ali Sangade

Sultane Mushkil Aasan Rahamtulla Auliya

Hazrat 'Sangade Sultane Mushkil Aasan', the name has come from his honesty and his disciples' belief in his power to solve problems of his pupils. Hazrat Sangade Sultan familialy and genalogically belonged to the holy family of Hazrat Saiyyad Sa'daat Qutbul Akhtab Hazrat Saiyyad Ahmed Kabir Rafai Rahamatullah Auliu, the founder of Rafai Order in Arabia. His grandfather Shaikh Ibrahim was a friend of Hazrat Sarvar



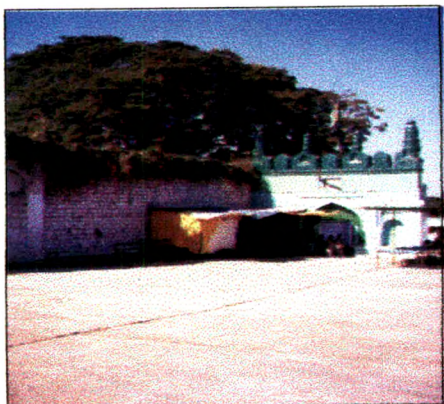
Sepulchre of Sangade Sultan

Maqdoom Saidoddin. Like Hazrat Sarvar Maqdoom, Shaikh Ibrahim Sipahsalar too benefitted from the company of Shaikh Nizamuddin Auliya in Delhi (Amir Hamza, 1903:196). Shaikh Nizamuddin Auliya used to address Ibrahim Sipahsalar as 'Shaikh', by which name he became famous eventually. Nizamuddin Auliya' organization of Khanagah was situated at Ghyaspur, a village named after Sultan Ghyasuddin Bulban. It was situated far away from the city of Delhi. The Khanagah stood at the side of the river

Yamuna and cool breeze from across her waters added to the spiritual atmosphere of the Khanagah (Nizami, 1985:42). Shaikh Ibrahim came to be influenced by Chisti and Rafai orders in Delhi (Amir Hamaza, 1903:197). Because in Sufism and in the entire Islamic world, 'Haj', that is, making a pilgrimage to the holy places is given extreme importance and considered essential for a Muslim.

Migration from Delhi to Deccan and Settlement at Kandhar

Shaikh Ibrahim, with his friend Hazrat Sarvar Maqdoom, came to Deccan in 1347 A.D. and settled in Kandhar. After spending some time there, he went to Kalyani Paragana, where he died. Today, his Dargah stands at Bidar (Amir Hamza, 1903:196-97). But his two sons, Shaikh Ahmed Jakariya and Shaikh Mohammad Jakariya, continued to live on the banks of the water pond at Kandhar. Hazrat Sangade Sultan Mushkil Aasan was the son of Shaikh Ahmed Jakariya Ibn Shaikh Ibrahim. During his pupilship days, he had travelled across Punjab, Central Asia and also to Mecca and Medina in



Entrance of Sangade Sultan Dargah

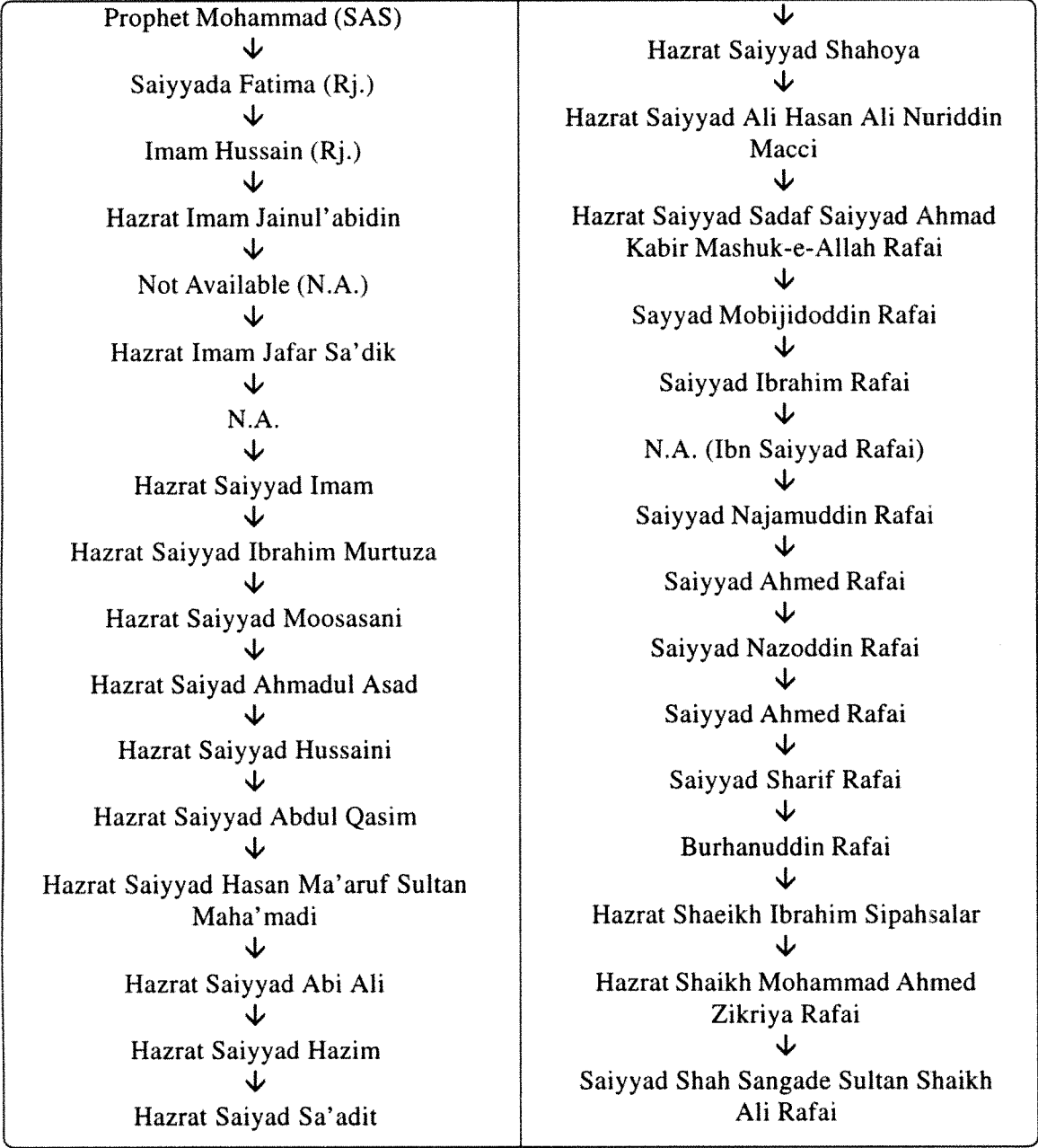
Arabia (Amir Hamza, 1903:198). In the medieval Deccan, it was mandatory for Sufi saints and Pirs to undertake the pilgrimage of Mecca and Medina at least once (Eaton, 1978:127).

About the name ‘Sangade Sultan Mushkil Aasan’

Various explanations of this particular name have been offered. One of them states that ‘Sangad’ was an area near the border of Sind Province. The people there were greatly influenced by the speeches of Sultan about spiritual honesty, worship practices as well as by the miracles performed by him. He became so popular there that his disciples began calling him ‘Sangade’ Sultan. Another legend is that Sultan always used to carry a small weapon named ‘Sangad’ in his hand as a protection against animals in the forests; hence, the name ‘Sangade Sultan’ (Amir Hamza, 1903:198, Field visit data).

Amir Hamza has discussed the geneology of Sangade Sultan, in which he has traced the lineage of Sangade Sultan to the Prophet Mohammad through 32 blood descendants as well as teacher-disciple tradition (Ba’it). This geneology has been presented in the subsequent pages. Every Sufi Silsila is active in tracing the geneology of its founder right upto the Prophet Mohammad, either through blood descent or through Ba’it tradition. Hence, many names are repeated in the geneologies of different Sufis at Kandar. The Sufi Silsilas had come to be evolved through contact with the Prophet’s prominent discples, which has already been discussed in detail in Chapter-2.

Geneology 3.2
Spiritual and Familial Geneology of Hazrat Saidoddin Haji Sayyah
Sarvar Maqdoom Rafai Rahamatulla-alai



Source: Amir Hamza, 1903:198

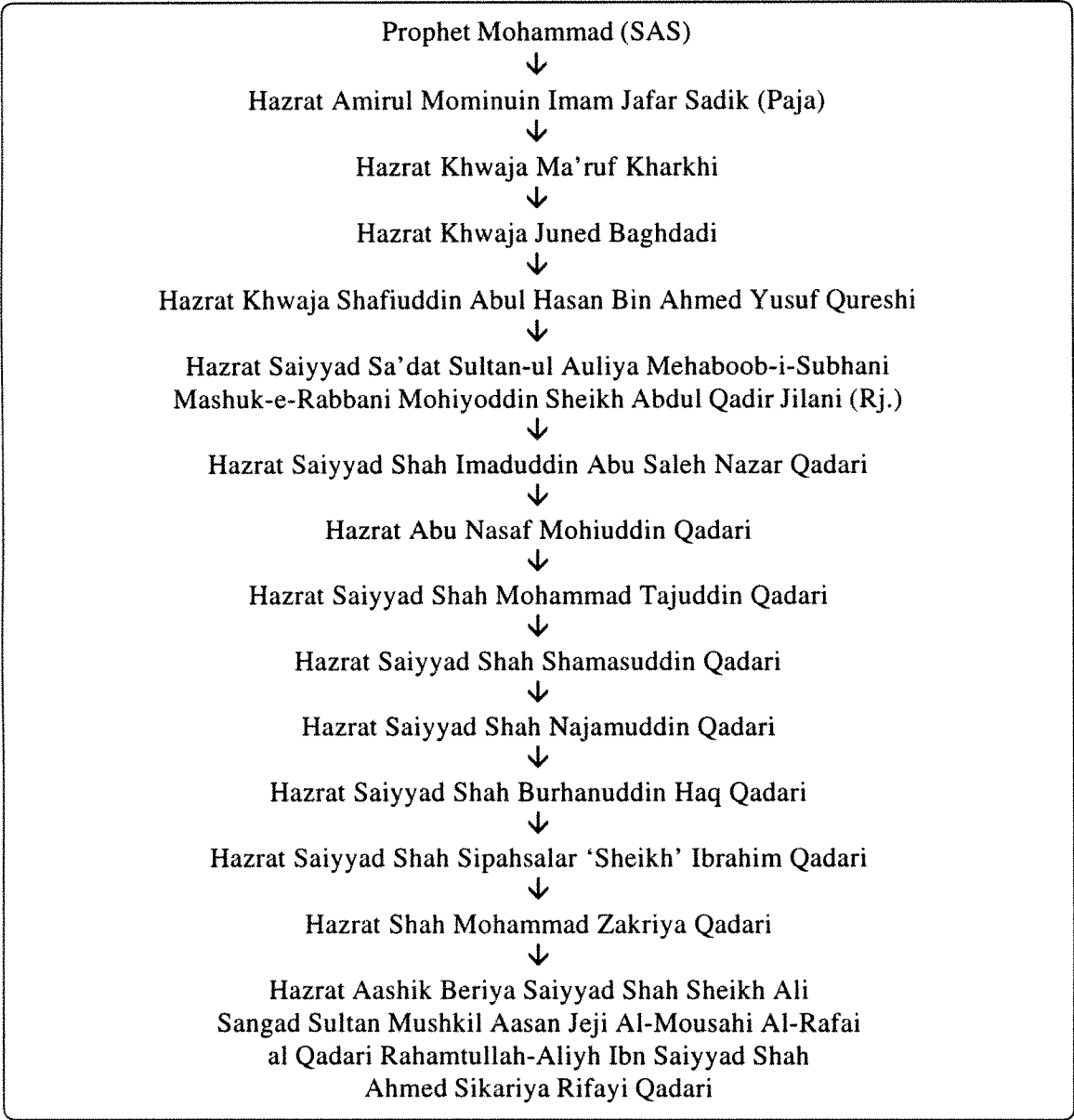
Silsila-e-Tariq-e-Qadariya and Sangade Sultan

In Kandhar, both Qadari and Rafai Tariqas or Silsilas or Orders of Sufism developed with parallel type of development and practices (Dev, 1985:25-26). Hazrat Shaikh Sangade Sultan Mushkil Aasan Shahu Ali had the Khilafat from both Rafai, Qadariya, Chishtriya and Suhrawardiya Orders of Sufism. He was the traditional successor

of these Orders (Amir Hamza, 1903:199). Amir Hamza has discussed the Sangade Sultan Silsila in relation to other Silsilas and has shown that through the Rafai, Qadariya, Chishtiya and Suhrawardiya Silsilas, the geneology of Sangade Sultan Silsila also reaches upto the Prophet Mohammad.

Geneology 3.3

Spiritual and Familial Genealogy of Hazrat Sangade Sultan Rahamatulla-alai



Source: Amir Hamza, 1903:100

Silsila-e-Tariqa-e-Rafaiya and Sangade Sultan

Hazrat Saiyyad Shah Sangade Sultan Sheikh Ali Mushkil Aasan Qadari had also Rafaiya Tariqa or Order or Silsila and Khilafat from his father Hazart Saiyyad Shah Ahmed Zakariya Rafai. Zakariya had the successorship of Rafai Silsila from his father Sipahsalar Ibrahim Sheikh Rafaiya (Amir Hamza, 1903:101). Hazrat Ziauddin Biabani, a saint, whose Dargah is at Ambad near Jalana in Marathwada, has written about the Tariqa-e-Rafaiya of Sangade Sultan in his Persian book 'Mat-loob-al-Talibeen' (Biabani, 1470:12), that Saiyyad Kabir Rafai was the main founder of Rafai Silsila and that Hazart Sangade Sultan Rahman-e-tullah Auliya came from this Tariqa (Amir Hamza, 1903:102).

Dargah of Sang-de-Sultan (R.A.) and its Establishment



Shah Kadak Dargah

In 847 A.H., the second most famous Sufi saint hazrat Sang-de-Sultan Mushkil Aasan (R.A.) (please see Glossary) had his Intakal, that is, he went away from this world. In Kandhar, his disciples built a Dargah in his memory near the Dargah of Hazart Haji Sayyah Sarvar Maqdoom. The Dargah is situated on the bank of Jagtung Samudra. The

Dargah has a dome on its square architecture and inside the Dargah, there is a small mosque and an Ashurkhana. The tombs of various other Sufi Pirs and Auliyas have also been built after the demise of Sangade Sultan. The Dargah has an ecological and a



Sepulchre of Shah Dhadak

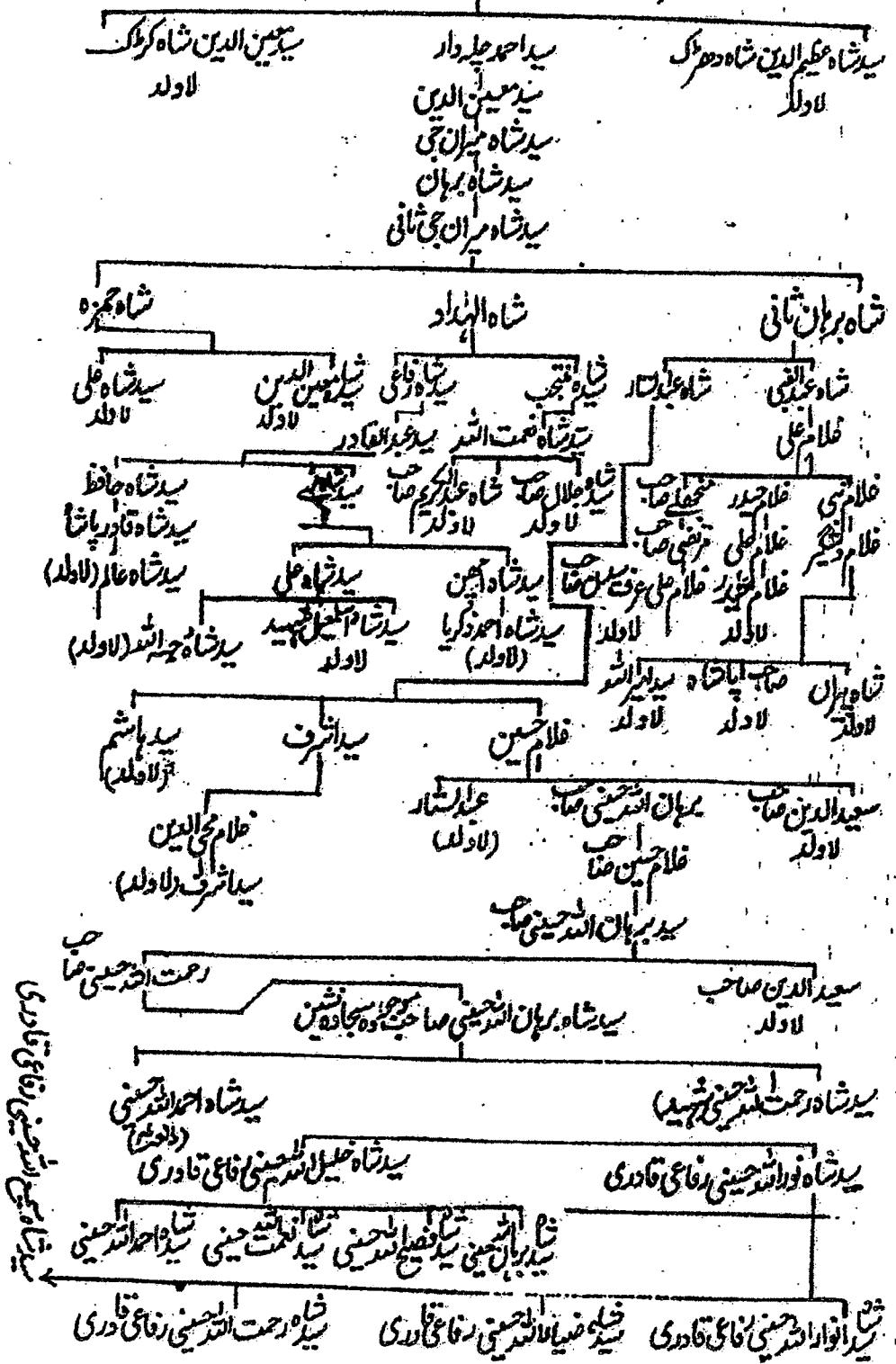
great natural background with trees and water tank and also is known as 'Chhoti Dargah'. Every year, on 8th Sufer (an Islamic calendar date), an Urus festival is celebrated in this Dargah (Amir Hamza, 1903:100). Sang-de-Sultan had two wives named Hazrat Jamal Bibi Saheba and Hazrat Tara Bibi Saheba. Tara Bibi Saheba was childless, but Jamal Bibi Saheba had three sons (Amir Hamza, 1903:102). Two of them were named as Shah Dhadak and Shah Kadak whose Dargahs also are located in Kandhar's Gavalipura area. The third son was named Hazrat Manjale Chilladar, and was appointed the Khalifa, or Sajjadanishi of Sang-de-Sultan. His Dargah is near Sangade Sultan's tomb in Chhota Gumbad.

(3) Hazrat Haji Khwaja Kayamuddin Shah Qadari Dargah

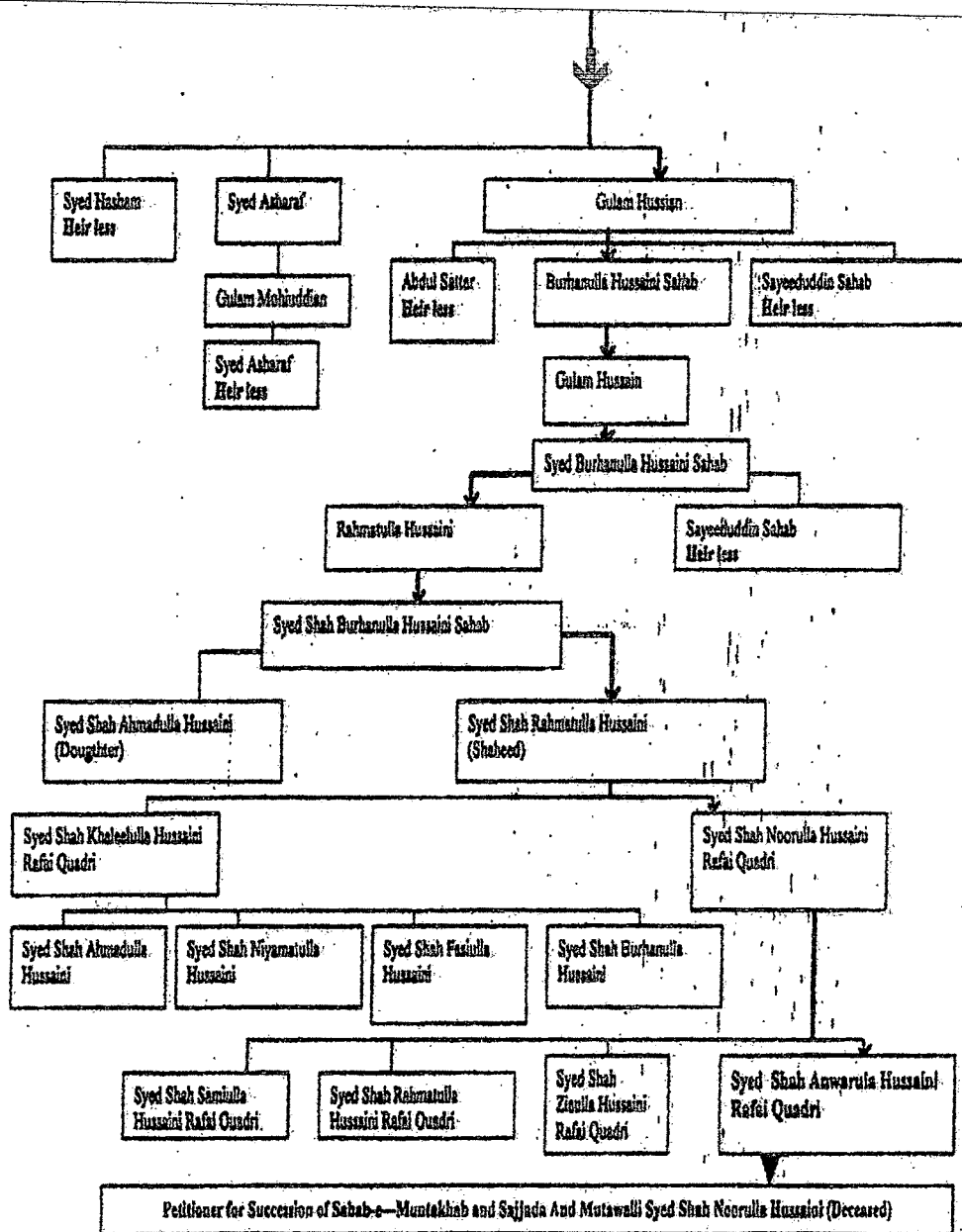
On the Western ditch of the Kandhar fort, this Dargah has a square architecture and is in the nature of a monument. In a broader sense, the term 'Dargah' sometimes referred to the whole courtyard, including most importantly, the tomb, and also a small mosque and a graveyard of the Pir's descendants. The Dargah became the central unit of Sufism since the tomb was the physical heir to the spiritual power possessed by the Sufi buried there (Eaton, 1978:203, Amir Hamza, 1903:102). Hazrat Haji Khwaja Kayamuddin Shah Qadari was the contemporary of the first Sufi Auliya in Kandhar, named Hazrat Haji Sarvar Maqdoom Saiddin Rafai (R.A.) (Amir Hamza, 1903:102). At that time, Kandhar was also enjoying the spiritual teachings of Haji Khwaja Kayamuddin Shah Qadari (R.A.). He also had made a pilgrimage to Mecca and Medina (Amir Hamza, 1903:103). It was the period of Allauddin Khilji's conquest of Deccan and he had defeated the kingdoms of Warangal and Devgiri on the Deccan Plateau (Dev, 1985:24-26). At that time, Kandhar fort was considered a safe fort because of its construction in stone masonry and Khwaja Kayamuddin Shah Qadari used to hold his Khanqah there. After

Sangade Sultan's Geneology through Heirs (blood relations)
and Successors (Sajjadanashins).

بشجره اولاد حضرت مشكل آسان قدس سره العزیز



Geneology 3.5 (contd.)



Syed Shah Anwarullah Hussaini

his death, his disciples built a Dargah in his memory exactly opposite the main door of the fort. Tughalaq undertook rebuilding of the Kandhar fort and made a new ditch around it. Thus, the Dargah of Haji Khwaja Kayamuddin Shah, like an island, came to be surrounded by water contained in the ditch. Thereafter, the disciples used to stand outside the ditch for their prayers and for taking their vows (Amir Hamza, 1903:103). Sometimes, they used small boats to reach the Dargah. The square-designed Dargah stands on a platform covered by walls on all four sides. There is also a Chabutra (or stage) on which stands the tomb of the then fortkeeper Barkhandaz Khan (Amir Hamza, 1903:103-4). An Urus festival is celebrated in this Dargah every year on 8-9th Muharram, in which both Hindu and Muslim followers participate. It can be seen in the Urus festival that a certain form of spiritual exercise (Zikre) (please see Glossary) is accomplished at each stage and also a certain abode (Manzil) within which the traveller exists. Of these, the Zikre are particularly important, for it was normally through them that Hazrat Haji Khwaja Kayamuddin Shah (RA) passed his teachings to both Murids, pupils, disciples and the lay public. Literally meaning 'remembrance', the Zikre represented the specialized practices that could enable the traveller to attain higher stages on his spiritual journey. Because of the power that was believed to be released by performing a Zikre, novices were forbidden to use them, except with the permission of their Pir or Hazrat (Eaton, 1978:147, Amir Hamza, 1903:104).

The Dargah of Haji Khwaja Kayamuddin Sha Qadari (RA) has a natural and fresh environment for spiritual practices. The location of the Dargah also attracts people with spiritual ideas on the ditch of Kandhar fort. The Urus of the Dargah is celebrated both by Hindu and Muslim devotees on the 8-9th of Muharram every year (Amir Hamza, 1903:204-05).

(4) Hazrat Pir Jalal Khuda'sarahu (Rahamat-ullah-Allayh) Dargah



Hazrat Pir Jalal Dargah

In the holy town of Kandhar, this Dargah belongs to the Chistiya Order. Chistiya Order had spread far and wide in the North, especially during the Mughal reign. Later on, it gradually developed in the Deccan also. Both the Emperors Akbar and Jehangir were the devotees of Khwaja Mu'inid'-Din Chisti. During their period, eastern Uttar Pradesh

had become an important centre of Chistiya Order (Rizvi, 1983:264). The most prominent Chistiya to contribute to the classical musical traditions established by Amir Khusro of Delhi was Shaikh Baha'u'd-din bin Aladin (d.1038 AH/1628 AD) from Barnawa in Jhaujhana region near Delhi. His ancestor, Shaikh Badrud-Din bin Sharafud-Din Ansari (d.788 AH/1386 AD) had settled in Delhi and founded a school near Minar-i-Shamsi (Qutb Minar). Later, he became the disciple of Shaikh Nasimu'd-Din Mohammad Charaghi-i of Delhi and migrated to Barnawa, a village near Delhi, surrounded by jungle and other small villages. The Chistiyya Order also developed a classical form of Sufi vocal music called 'Qawwali' (Amir Hamza, 1903:104; Rizvi, 1983:276-77). The tradition of worshipping Allah through music or offering Zikr (recitation) is popular in the Chishtiya Silsila, which is also known as 'Sama' or 'Qawwali'.

Pir Jalal Dargah is located in Manaspura area, then near Kandhar, but a part of Kandhar town. On the holy tomb inside the Dargah, a green stone given by Hazrat Pir Jalal has been placed. Hazrat Pir Jalal Dargah celebrates its Urs festival on 7 Rabbi-ul-sasani every year of the Muslim calendar. Next to the Dargah are two tombs, which are built by some devotees for Hazrat's wife and son. A medieval garden lies nearby the

Dargah. Both Hindu and Muslim devotees come to this Dargah for religious and spiritual practices and also for prayers, taking vows and asking for help in solving problems (Amir Hamza, 1903:104).

(5) Hazrat Haji Macchi Dargah



Haji Macchi Dargah

Hazrat Haji Macchi Auliya came to Kandhar in the first quarter of the 14th century AD. After some years, Hazrat Sarvar Maqdoom Haji Sayyah Saidoddin Rafai also came to Kandhar in 1348 AD. Hazrat Haji Macchi Saheb had made a pilgrimage of Mecca and Medina (Amir Hamza, 1903:104). He belonged to Tariqua or the Sufi

Order of Naxbandiyya Silsila, which had come to be developed in the medieval era. Later on, the Order was reorganized by Khwaja Bahadu-Din Naqshband (d.718 AH/ 1318 AD), after whom the Silsila came to be called Naqshbandiyya. The Order had originated in Bukhara in Central Asia. The Indian Naqshbandiyyas claim their spiritual descent from Khwaja Nasirud-Din Ubaidu'llah Ahrar, a prominent successor of Khwaja Baha'u'd-Din's disciple, Yaqub Charkhi. Some Mughal Emperors like Alamgir Aurangazeb were under the influence of the Naqshbandiyya Order (Rizvi, 1983:256-57). Hazrat Haji Macchi belonged to a chain of Silsila of Naqshbandiyya Order, hence his philosophy about Tariqa, Shariat and religious practices were similar to those of Naqshbandiyyas. In Kandhar, his tomb with a very high and well designed dome lies opposite the Badi Dargah. Haji Macchi Dargah is located on the bank of a water tank. The architecture of the Dargah is simple but well-shaped. Large number of devotees visit the Dargha (Amir Hamza, 1903:104). There is a traditional belief that earlier a

miraculous lamp using only water as a fuel used to light up the interior of the Dargah during night. Similar 'Karamats', or miracles, are usually attributed to other Sufi Auliays also in Kandhar (Amir Hamza, 1903:105).

(6) Hazrat Shah Suleman Dargah

On the western side of Kandhar town, there is a hillock named 'Suleman Tekadi'. On the top of this hillock, there is a stage (Chabutra) made up of soil on which stands a tomb-type icon. This is neither a tomb nor a Dargha. The legend associated with the place states that a flying device with Prophet Suleman in it lands on this hillock on some nights. The folklore also maintains that during every rainy season, a large number of coloured beads (Manis) are found on the hillock, which come out of Suleman's mine of beads inside the hillock. The devotees have named these beads as 'Suleman Dane' (Suleman's Grains) and buy these for spiritual reasons (Amir Hamza, 1903:105-06). It is interesting to find that these beads have a small natural hole in the middle and also come in different colours. For many devotees, it is an unsolvable wonder. Some others, however, maintain that long back, a Sufi beads traders house was standing here and these beads are now slowly coming out of its remnants (Amir Hamza, 1903:106). It must be remembered here that Kandhar was a flourishing trading centre then, and the beads trade gradually entered into the legend associated with the place.

(7) Hazrat Yatimshah Majzub

'Majzub' is a wondering beggar absorbed in the love of God and represents an idealized prototype, a projection of the Sufi society. There is, however, a considerable evidence that in the late-17th century, there actually were a good many Sufis who, clad in rags and possessing little but a staff and a begging bow, had abandoned the world of the Kanaqah or the Dargah, in order to find God in their own chosen way (Eaton, 1978:264-265).

In Kandhar, Hazrat Yatimshah used to make confusing chatter spoken at a very high speed. He was thought of as a Sufi Majhub. The doctrinal positions of these Sufis were unorthodox in varying degrees. Because it was not their character to write books, far less to formulate theological systems, one cannot elaborate on the extent to which their religious thought might have deviated from the strict orthodoxy (Amir Hamza, 1903:108).

Given below are the descriptions of such Majhubs as recorded by contemporary European and Indian observers. Referring to Indian dervishes in general, John Fryer noted in 1676 that, "A Fakir is a holy man among the Musalmans. Yet declaring for this kind of life and wearing a patched coat of a saffron colour, with a pretended careless neglect of the world, and no certain residence, they have immunity from all apprehensions and will dare the Mazjub himself to his face; of this Order are many of the most dissolute, licentious and profane persons in the world, committing sodomy, will be drunk with Bhang and curse God and Mohomet". (Eaton, 1976:267).

Sometimes, the Majhubs fell asleep while praying. Hazrat Yatimshah used to cook vegetables and chillis together in a Handi (pot) and eat it. People used to call that pot 'Diwani Handi' (Foolish Pot). No other information is available about him, although his tomb still stands in Kandhar (Amir Hamza, 1903:108).

(8) Hazrat Madarshah Dervishe : A Sufi as a Dervishe in Kandhar

A Dervish is any Sufi as per Persian sources. When anglicized to 'dervish' (see Glossary), however, the word carries a more restricted connotation of the Sufi who stresses ecstasy over knowledge, even at the risk of violating the Islamic Law. Hazrat Madarshah Dervish practised the mystical way. Of course, one is a darwish and a Sufi at the same time and there is a disproportion of emphasis, some Sufis being predominantly

intellectual or of creative imagination. The dervishes, all feeling, emotion and action (Amir Hamza, 1903:108).

Hazrat Madarshah Dervish was the contemporary of Majhub Yatimshah and also was his successor. In Kandhar, he was famous for his dervishy. After his death, his devotees built up his tomb near Sang-de-Sultan Dargah (Amir Hamza, 1903:107).

(9) Hazrat Pir Salar



Pir Salar Dargah

Hadali area is some distance away from Kandhar town, where a Dargah of Hazrat Pir Salar stands. Nothing is known about his history or the Sufi Order to which he belonged. His devotees claim that on visiting the shrine, they can feel

his spirituality. The Dargah has a square-shaped architecture with a well designed stage (Amir Hamza, 1903:110).

(10) Hazrat Shah Ismail Saheb Tabakali Dargah

Hazrat Shah Ismail Tabakali Dargah is located near the Badi Dargah of Hazrat Sarvar Maqdoom. This Dargah is situated on the bank of a water tank and was built in 1007 AH/1606 AD. The devotees of this Dargah do not know anything about the Sufi Order to which Hazrat Shah Ismail belonged or about his immediate family (Amir Hamza, 1903:110).

(11) Hazrat Raja Bagh Savar Khadisarhu Dargah

This Dargah was established in 1100 AH near Kandhar Fort. No information is available about this Dargah either from the Dervishes or from the inscriptions. The Dargah

has a dome atop a square shaped architecture and designed walls. According to Amir Hamza, the author of 'Tarikh-i-Kandhar' (Urdu) (1903), this Dargah was restructured by Raja Hirasingh, who was administrator/Jahagirdar of Kandhar during Nizam's rule. Not much information is available about this Dargah from Amir Hamza's writings and also there is a lack of his other written sources.



Bagh Savar Dargah and its Dome

This Sufi auliya was also related to the Gulbarga Sufi, Shah Geru-daraz, and a Chisti Sufi saint Saiyyad Muhammad Hussaini Bandanawas Gisudaraz (F.A.) also in Gulbarga, at the time of Bahamani kingdom (Salve 1978:78). Hazrat Raja Bagh Sawar went to the Kanqah of Gulbarga Sufi Muhammad Geru-draraz. He always travelled sitting on the back of his Bagh (tiger). Hence, people and devotees called him Hazrat Raja Bagh Savar. He had a large number of Murids (pupils) during his lifetime. After his death, his devotees built a Dargah on his tomb (Amir Hamza, 1903:112).

(12) Hazrat Mohiyoddin Saheb Dargah

He was a Sufi and by profession, a trader of elephants. He had come to Kandhar through Hyderabad for the purpose of his trade. But near the south gate of the town, he was killed by an elephant gone berserk. Hazrat Mohiyoddin Saheb's Dargah stands at that very place today. Behind the Dargah is the tomb of the elephant, who too had died suddenly after killing his keeper. The area is known as 'Hazrat Khandi'. Various devotees regularly visit the Dargah (Amir Hamza, 1903:112).

(13) Hazrat Mastan Shah Saheb Majhub Dargah



*Sepulchre of Hazrat Mastan Shah and
Tombs of his disciples*

Majhub means someone attracted towards Sufism without his own effort or guidance from a Pir. Hazrat Mastan Shah Saheb had come to Kandhar in 1195 AH after travelling all over Deccan.

He had settled near Qazi Mohalla Masjid (Mosque). He used to wear only a long white cloth and had no family with him (Amir Hamza, 1903:113). The legend around him also states that instead of normal food, he would eat only the soil along with canal water. He would wander in the surrounding forest alone and was addicted to 'Bhang' (hashish). Raja Hira Singh, the then ruling Jahagirdar in the area, made him a grant of Rs.3 per month and also appointed Badroni and Fida Ali shah as the Majhub's two servants. Hazrat Mastan Shah Saheb Majhub passed away on 17th Shawwal 1261 AH in Kandhar. A Dargah was built by his devotees near Malathipura Mosque (Amir Hamza, 1903:114).

(14) Hazrat Maulavi Shah Rafiyoddin Saheb Qadari Dargah

Hazrat Maulavi Shah Rafiyoddin was born in Kandhar, developed certain Sufi ideas further and also performed some miracles. His father, Maulana Mohammad Shamsuddin Ibe-e-Maulana Taju-ud-din was the Qazi of Kasb-e-Bhokar and Dhanora Jahagir. Hazrat Shah Rafiyoddin and his family lived by themselves in their own big house situated near Hataipura Mosque in Kandhar (Amir Hamza, 1903:114).

Early Life of Hazrat Shah Rafiyyoddin Qadari

He was born on 19th Jum-ud-Sani 1164 AH/1756 AD in Kandhar. His mother was a Sufi woman belonging to Tariq-e-Qadariya (meaning Qadari Order of Sufism).

Geneology 3.6
Geneology of Hazrat Moulavi Rafiyyoddin Shah

Hazrat Farukh Sahab	↓
↓	Sheikh Sadarjahan
Hazrat Abdullah	↓
↓	Sheikh Sharifjahan
Hazrat Sheikh Nader Sahab	↓
↓	Shams-un-Din Sheikh
Hazrat Sheikh Ibrahim	↓
↓	Namuddin Sheikh
Hazrat Sheikh Ishaq	↓
↓	Jain-ud-Din Sheikh
Hazrat Abdul Fatah	↓
↓	Sheikh Yusuf
Abdullah Vahez Akbar	↓
↓	Sheikh Muhammad
Abdullah Vahez Ajagar	↓
↓	Qazi Ahmed
Sheikh Mas'ud	↓
↓	Qazi Ahmed
Sheikh Is'hakh Mohammad	↓
↓	Qazi Mahammad
Sheikh Shahabuddin Farkhshah Qabali	↓
↓	Qazi Sheikh Kabir
Sheikh Yusuf	↓
↓	Qazi Muhammad Taju-ud-Din
Sheikh Ahmed bin Sheikh Mohammad	↓
Mohammad Suleman bis Sheikh Shoab	↓
↓	Abdul Malik Qazi
Sheikh Badr-un-Din	↓
↓	Mohammad Tajjuddin Rafai
Sheikh Mas'ud	↓
↓	Hazrat Moulavi Sayyad Shah
Sheikh Ishakh	Rafiyyoddin Rafai

Source: Amir Hamza, 1903:115

Geneology 3.7
Spiritual and Familial Geneology of Hazrat Moulavi Rafiyyoddin Shah

Gaus-ul-Shaklain Turabbuddin Sheikh Mohinuddin Sultan-ul-Auliya Saiyyad Abdul Qadir Jilani	↓	Hazrat Ahmed bin Musa Al-Mashmi Qadari
↓		↓
Abdulla bin Ali Ali-Asadi Khoddasarha		Hazrat Sheikh Junnaid bin Ahmed Al-Yamani Qadari
↓		↓
Abdulla bin Yusuf Ali-Asadi Khoddasarha		Hazrat Sheikh Abdul Qadar Al-Yamani Qadari
↓		↓
Hazrat Sheikh Ahmed bin Abdullah Asadi Khoddasarha		Hazrat Aminuddin Al-Marvali Qadari
↓		↓
Hazrat Sheikh Mohammad bin Ahmed Ali-Asadi Khoddasarha		Hazrat Sheikh Mohammad Yusuf Qadari
↓		↓
Hazrat Sheikh Talamuddin bin Ali Bakar bin Naim Khoddasarha		Hazrat Sheikh Ahmed Al-Khasashi Qadari
↓		↓
Hazrat Sheikh Fakroddin bin Mohammad Ali -Asadi Khoddasarha		Hazrat Abdullah Dulfakih Qadari
↓		↓
Hazrat Sheikh Sirajoddin Alini Yamini Khoddasarha		Hazrat Saiyyad Alvi Brum Qadari
↓		↓
Hazrat Sheikh Ismail Ibn Ibrahim Al-Jibidi Qadari		Hazrat Shah Ali Raza Qadari
↓		↓
Hazrat Sheikh Mijaji Al-Yamini Qadari		Hazrat Sayyad Alvi Barum Qadari
↓		↓
Hazrat Sheikh Ismail bin Siddique Al-Zabati Qadari		Hazrat Khwaja Rahamtullah Qadari
↓		↓
Hazrat Abi Bakra bin Islami Al-Yemini Qadari		Hazrat Moulana Moulavi Haji Shah Mohammad Rafiyyoddin Saheb Qadari (RA)

Source: Amir Hamza, 1903:116

His father was the Murid of Hazrat Sarvar Maqdoom Rafai and named his son Rafiyyoddin. His geneology is given above.

Education and Travels

Hazrat Shah Rafiyyoddin was a sharp minded personality in his childhood. Till the age of 14, he was taught by his father Mohammad Maulavi Qazi. He completed his Arabic and Persian studies under the tutelege of Hazrat Kayamuddin Saheb. After

Geneology 3.8
Silsila-e-Tariqa-Rafaiya

Saiyyadul Qutub Saiyyad Ahmed Rafai Khoddasarhu	Hazrat Saiyyad Saban Rafai
↓	↓
Hazrat Saiyyad Mohammad Rafai	Hazrat Saouuad Rajj-buraffai Rafai
↓	↓
Hazrat Sayyad Rajjab Rafai	Hazrat Abdullah Khizar Rafai
↓	↓
Hazrat Husain Saiyyad Rafai	Hazrat Saiyyad Mohammad bin Abdul Khijar Rafai
↓	↓
Hazrat Saiyyad Hasan Rafai	Hazrat Saiyyad Abdullah Ibn Ahmed Bamm Rafai
↓	↓
Hazrat Saiyyad Abdulla Rafai	Hazrat Saiyyad alvi Bamm Rafai
↓	↓
Hazrat Saiyyad Abdurahaman Rafai	Hazrat Khwaja Rahamatullah Rafai
↓	Hazrat Maulana Maulavi Hajishah Mohammad Rafiyoddin Saheb Rafai (R.A.)
↓	
Hazrat Saiyyad Saleh Rafai	
↓	

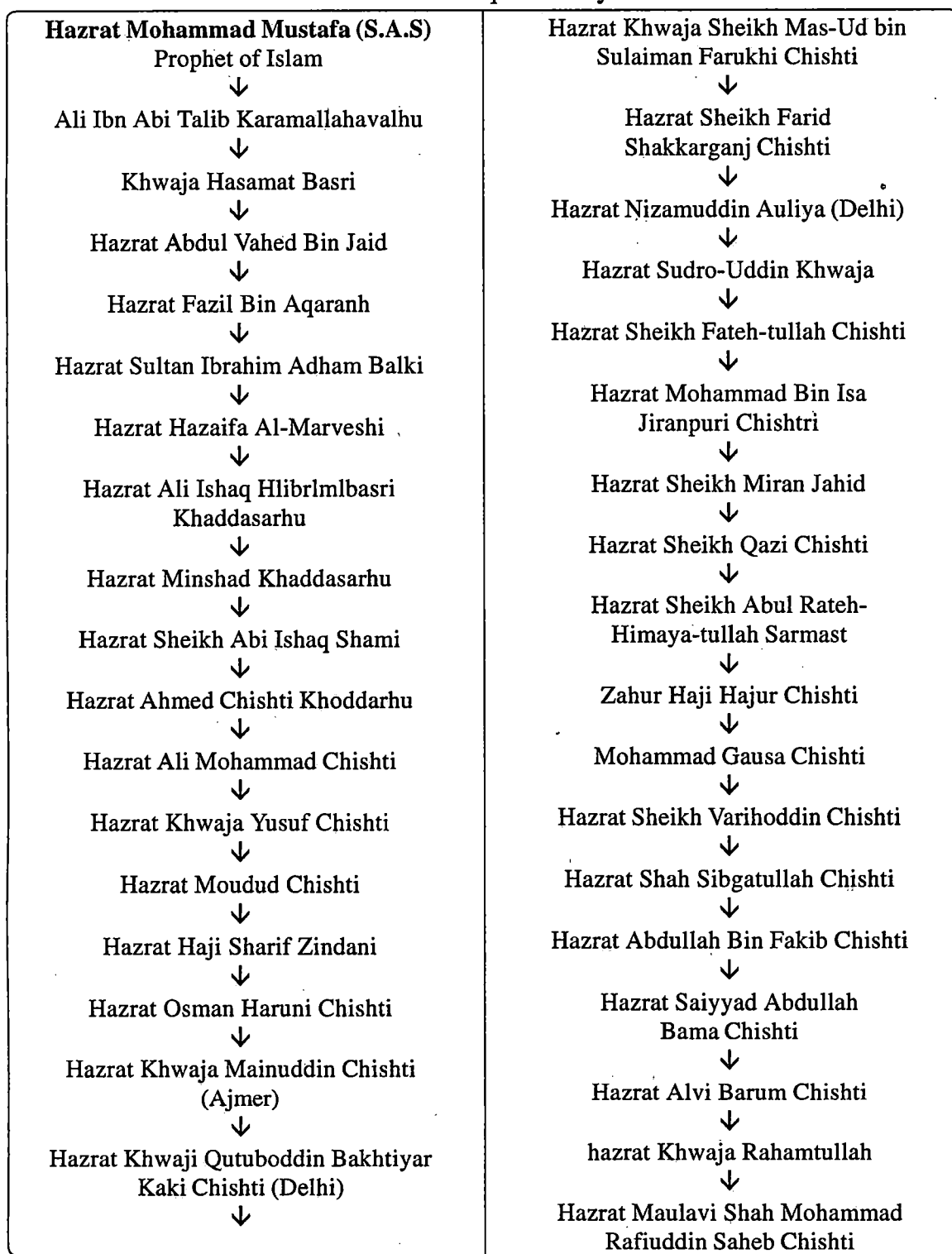
Source: Amir Hamza, 1903:116

completing his initial education, he travelled to the port town of Surat. Sometime later, he travelled to Mecca and Medina for studying Qur'an and Hadith (Amir Hamza, 1903:116). On returning to India, he undertook spiritual studies of Naqshabandiyya Order under the guidance of Hazrat Shah Mohammad Azimuddin Bulki at Aurangabad. There is not much information available about him. His year of birth has been recorded by Amir Hamza. Because of the non-availability of all the dates, his blood geneology and Silsila geneology have been shown separately.

He studied Zikr and other Sufi traditions under the same teacher's guidance. From Aurangabad, he proceeded to Arcott area, where he received knowledge and guidance from Sheikh-ul-Mashai-e-Hind Haji Saheb. He also studied the Tariqa-e-Qadariya, Naqshabandiya, Shathaniya and Rafaiya from that Khanaqah.

The Chart above shows the teacher-pupil tradition of Rafaiya Silsila, which is continued through Ba'it. It shows that the antecedents of Hazrat Moulavi Rafiyoddin go back to the Silsila's founder Sayyad Qutub Ahmed.

Geneology 3.9
Silsila-e-Tariqa-Chishtiya



Source: Amir Hamza, 1903:118

The Chart above shows that the position of Sufi Pir has been vested into Rafiyoddin through various Silsilas such as Chishtiya, Rafai, etc.



Main Entrance of Rafiyoddin Dargah

Hazrat Rafiyoddin Moulavi Rafai is linked with various Silsilas like those mentioned above. He returned to Hyderabad after visiting Arcot. In Hyderabad, Nabab Amir Kabir Bahadur and Nabab Rafaitullah Mulk Bahadur had become his Murids. Various common people also had accepted him as their teacher. From Hyderabad, he went on a pilgrimage of Mecca and Medina. He stayed in Arabia for nearly three years,

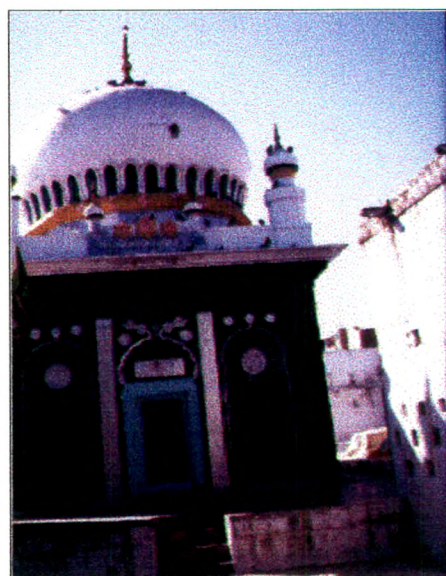
studying Islamic Philosophy and wrote a book titled 'Samaratul Meai', which is not available in Kandhar today. On his return to Hyderabad, a large number of people became his followers or Murids. They were spiritually impressed by the Sufi Pir Hazrat Rafiyoddin Saheb.

After staying at Hyderabad for some months, he came to Kandhar to permanently settle there. He was always deeply involved in Zikr and Namaz, where he established a Langar for poor people and Murids. At the age of 77, he died on 16th Rajjab 1241 AH.

Dargah of Rafiyoddin

After his death, his Murids and devotees constructed a Dargah over his tomb, near Hazrat Sarvar Maqdoom's Badi Dargah. His is the second

largest Dargah in Kandhar. He was survived by three wives named Hazrat Anwar Bibi Saheb Bin Gayasuddin Saheb Qazi, having four daughters; Hazrat Khadar Bibi Saheb,



Hazrat Rafiyoddin Dargah

having four sons; and Hazrat Pir Ma Saheb having one daughter and one son. His sons were named:

- (1) Hazrat Shah Nazmuddin Saheb Rafai,
- (2) Hzrat Jainul Abidan Saheb Rafai,
- (3) Hazrat Khayamulhaq Moulana Kayamshah Saheb Rafai,
- (4) Hazrat Shah Alimuddin Saheb Rafai,
- (5) Hazrat Shah Gulaam Naqshbandi Saheb (Amir Hamza 1903:114)

Teaching of Sufis in Kandhar

Sufis established themselves at the commercially and administratively important place as Kandhar. It is also revealed that some Sufis were traders and travellers. They chose Kandhar, because of its abundant supply of water, to establish their Khanagahs there. They guided common-folk as per the teachings of their respective Silsilas, simplified the meaning of religion and taught worship methods such as Zikr, Sama, Qawali, etc. Sufis gave equal treatment to the followers of all religions, which helped the evolution of a culture of mutual tolerance. As a result, Lingayat Maths, Hindu Temples and Suri Dargahs stand side-by-side all over Kandhar. The Urs held at Dargahs are attended by the people of all religions, which reminds the Sufi teachings of mutual tolerance.

Administration of Dargah

Each Dargah in Kandhar has an administrative body for managing its various programmes and celebrating the yearly Urus festivals. These bodies also look after the financial matters and religious activities. These Dargahs had come into being during the medieval period and had received land grants and other sources of income (including agricultural lands, buildings, commercial complexes, etc.) for their maintenance and upkeep . Even today, some of the Dargahs follow the traditional method of appointing a



successor or 'Sajjadanashi'. At present, Saiyyad Sahamurtuja Mohoyuddin Pir is the Sajjadanashi of Sarvar Maqdoom Dargah, while Saiyyad Shaha Andrul Husaini Shahanurul Hussaini Saheb is the Sajjadanishi of another Sang-de-Sultan Dargah.

The presence of Hindu Mathadhipatis during the inaugural ceremony of succession is considered to be of great significance. The Mathadhipati gives new clothes to the new successor. Substantial financial turnover takes place during the annual Urus festivals in Kandhar, in which a large number of Hindu and Muslim devotees actively participate (JRDCATI 2001:2, Daily 'Godatir Samachar', 22.8.2005).

A large number of Dargahs and holy shrines also exist in the villages on the periphery of Kandhar, such as Adgaon, Andga, Ambulga, Ashtur, Anteshwar, Bhikar Sangri, Bet Sangri, Balegaon, Barool, Bachoti, Bolka, Balka, Bori, Babulgaon, Bhokmari, Berli, Bhadepura, Bahadurpura, Borgaon, Choudi, Chondi, Chikli, Chikali Bori, Deulgaon, Daithan, Dagad Sangri, Khudanki, Dhanora Makta, Digaras, Gomar, Halda, Takhopur, etc. (Wakf Board, 1973:32).

A Dargah may house several institutions run within its precincts and all require considerable funds. The Langar Khana, Sama Khana, Naqqar Khana and the various mosques of the shrine have all been mentioned with Dargah. In addition to these, the Dargahs at Ajmer and Gulbarga run their own dispensary (Shika Khana). Although this feature is absent in Kandhar, there is a theological school (Madarassa).

In addition to funding these enterprises, the Dargah also spends a proportion of its income on poor relief and education for the less fortunate among the population of Kandhar. Hazrat Haji Macchi Saheb Dargah is situated in Dargapura area of the town has an area of 34 x 27.5 ft. and is managed by a council of five managers. Dargah Nafeergan Hazrat Haji Suyan situated in Hathaipura is managed by the successor Qasi Abu

Mohammad Sirajjudin (Wakf Board, 1973:33).

Hazrat Suleman Sahab Dargah is administered by a council of five managers. The Dargah of Sang-de-Sultan is situated in Mohalla Choti and is managed by Saiyyad Shaha Andrul Hussaini Shahanurul Hussaini Saheb. According to Wakf Board Survey, in 1973, the Dargah had a property valued at Rs.30,000 (Wakf Board, 1973:70). The Dargah of Saiyyad Shah Rafiuddin Rafai had a woman successor named Binnyarunnisa Begum in 1973. The total value of the property of this Dargah in 1973 was Rs.6,000 only.

Dargah Hazrat Haji Syed Sayeeduddin Sarvar Maqdoom Saheb Rafai has a Masjid, graveyard, Samakhana, Sarai, Musafirkhana, Ashoorkhana, Maqbara, Reading Room. In 1973, its property was valued at Rs.60,000. The current Sajjadanishi of this Dargah was Sayyad Sahamurtuza Mohoyuddin Pir (Wakf Bokard, 1972:61).

The records of the financial affairs of the Dargahs are incomplete and thus, with a few exceptions, it is not possible to establish more than a general impression (Bakshi, (ed.), 2000:185). A small number of documents survive from the medieval times in Kandhar, which provide some indication of the nature of the Dargahs' resources during that period. More recently, information can be gleaned from the cords of the many legal disputes, from Government Administration Records and from the official enquiries. In addition, the Dargahs' accounts were examined. (JRDCATI, 2001:1-5, Wakf Board, 1973:32,80).

During the Nizam State period 1893 onwards, the Nizam gave per annum Waqf income to all the Dargahs in the State, which was used for the expenses of the Langar, scents, sandal and other requirements of the Dargahs (Bakshi, 2000:186). A substantial proportion of the Dargahs' revenue has always come from offerings made by the devotees. With such a wealth of offerings and with so many Mujawars (Servants of the Tomb)

attending the shrines, in addition to the rival Sajjadanishi and managers of Dargah, there has always been controversy over the correct method of apportioning these offerings. Donations are also made for specific purposes. These were given to fund the construction of a modern guest-house (Musafir Khana) for visitors to the shrine and also for the improvement of the drainage system (Field visit data).

Income of Sajjadanishin

Sajjadanishin means the successor to the leadership of Khanagah or a Dargah. The income of the Sajjadanishin is separate from the income of the Dargah itself. In addition to his share of the offerings made at the shrine, the Sajjadanishin has an official residence and also a grant of succession of Inam lands in respect of Dargah (JRDCATI, 2001:56).

□□□