

*Chapter Five*

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**CONCLUSIONS**

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Between 1336 and 1900 AD, especially during the 14th to 18th centuries, Sufis lived in Kandhar town. Some had come from the Central Asia and the Iraqi city of Basra, while some others had come from the Northern India during the periods of Mohammad Tughalaq and Bahamani Kingdom. They clearly played a variety of social roles in Kandhar. The Sufis in Kandhar enjoined their followers to strive to purify them-selves as well as establish peace in the society.

It is seen that alike other Sufis in the Deccan, the Sufis at Kandhar also used the local language for spreading their message. Sufi Khwaja Gesudraj of Gulbarga wrote his 'Chakkinana' in Dakhani Hindi to impart religious knowledge in simple language to the common people. The Sufi saints at Kandhar wrote their Malfuzats in Urdu and Persian. It is because of their teachings that communal harmony prevails in Kandhar.

There are 9th-10th century Rashtrakuta temples at the centre of Kandhar town, and Jain and Buddhist temples on the banks of the nearby Manyad river. Several medieval

(14th century onwards) Sufi Dargahs stand on the banks of the local lake Jagtung Samudra and in the area of the fort. Kandhar town has thus fully developed into commercial, social and religious centre. Even today, substantial commercial turnover takes place through the medium of annual Urs of the Dargahs. These Urs are attended by the disciples hailing from Nanded, Parbhani, Hyderabad and Bidar areas.

The Second Chapter starts with a brief discussions of the geography of Deccan, origin of Sufism, its history, philosophy, practices, orders, etc., which played a pivotal role in the development of Sufic thought and practices in India. The Chapter deals with the Sufis in Deccan and especially the spread of Sufism in the Deccan. It also analyzes the role of Indian Sufis in the spreading of Sufism in the Deccan and the establishment of Dargahs in Kandhar.

First, the Islamic Dynasties came and became rulers in the Deccan. But the Sufi orders individually became a spiritual influence during this period. The Sufi saints spread the Islam in Deccan India by various means. They performed some miracles and drew the attention of the people towards the philosophy of their religion.

The Sufis in the Deccan had Khanagah and after their death, these became established as Dargahs, as their Murids built up their tombs.

In the 14th century, Sarvar Maqdoom established a Sufi order in Kandhar. After him (1358 AD), various Sufi saints came to Kandhar and spread Sufism in the area. Various Dargahs were built there in the next three centuries and the Sufi tradition became glorified there. All these Dargahs are affiliated to Sufi centres in Parbhani, Jalna, Deglur, Nanded in Maharashtra, Bidar and Gulbarga in Karnataka and Hyderabad in Andhra Pradesh.

The present research has attempted to provide information about the establishment and formation of Sufi Dargahs in Kandhar. It has also attempted to throw light on the socio-religious festivals and traditions of Sufi Dargahs in Kandhar and has given an account of the important Sufi centres, that is, Dargahs together with the description of the life and teachings of the leading Sufis and their disciples. The Sufis of Kandhar were the natural religious guides of the people, from whom men from all cross-sections of society solicited spiritual guidance and worldly advice.

In the Third Chapter is given an account of the important Sufi Dargahs at Kandhar and describes the lives and teachings of leading Sufis and their disciples, together with an account of the Tariqa-e-Silsila of main or major Sufi saints in Kandhar. The Sufi Shaikhs were religious guides of the people, and from whom, men from all cross-sections of society solicited spiritual guidance and worldly advice. The Chapter has also given accounts of Khanqahs and Pir's tombs. In medieval times, the Kandhar Khanqahs, however, humble these might have been, offered lodgings and refreshments to the travellers and helped the more religious villagers to sharpen their spiritual awareness through Zikr and meditation. The Khanqahs of Kandhar provided both Muslim and Hindu villagers with amulets, talismans and charms designed to prevent sickness, disease, misfortune, damage to crops by natural calamities and other catastrophes. The Sufis considered the Shari'a to be the very starting point to spiritual life and adhered to its laws throughout their life and turned the mechanics of meditation and contemplation into a more broadly based structure of piety and dutiful conduct towards God. The Qur'an offered Sufis an inner and esoteric meaning over which they pondered ceaselessly, but they did not hesitate to take benefit of the spiritual experiences of the mystics of other religious communities in India, such as the Hindu sages and Yogis.

The leading Sufis in Kandhar, like Hazrat Sarvar Maqdoom and Hazrat Sangade Sultan had inherited the Khanqah life from their parents and dedicated themselves to the life of meditation and contemplation in the tradition of their ancestors.

Sufi leaders developed their thought content within the framework of the traditions of their Silsilas, but the original thinking of many leading Sufis gave rise to the splintering of branches within the Silsilas themselves. In Kandhar, Rafaiya, Qadariya, Shatnaniya, Naqshbandiya and Chishtiya Silsilas presented their followers with spiritual Auliyas. The names of the Silsilas were taken from the names of their founders. There were some differences in their rituals, but all of them were Sufis. The most famous among the Majhubs was Hazrat Mastanshah Saheb Majhub. He had made great achievements in his life. Mythical stories were also associated with Kandhar Sufis. Kandhar town was an important centre of Sufism and Indo-Muslim culture on the Deccan Plateau.

These developments had serious effects on Sufism and Sufi institutions in the medieval India. Kandhar town then had abundant water and irrigation facilities as well as markets. Dargahs in Kandhar continue to celebrate the Urus festivals attended by the devotees belonging to all religions.

Even today, this centre of Dargahs, and especially the Dargah of Hazrat Sarvar Maqdoom, have an immense importance as a centre of Sufism. Hazrat Sarvar Maqdoom Dargah is perhaps unique in that it continues to induct Murids into its formal organization by means of issuing them printed certificates.

The role of Hindu Sadhus and Sufi Saints is of great significance in propagating the idea of secularism in India. In this study, some reference has been given of such personalities and their Sufi traditions in Kandhar. The Sufi saints, particularly of Qadariyya, Rafaiyya, Chishtiyya and Suharawardiyya sects, like Haji Sarwar Maqdoom,

Sang-de-Sultan, Maulavi Rafiyoddin, popularly known as '*Auliya-e-Kandhar*' and their disciples had adopted a very secular attitude in the matters of language, dress, culture, rituals and customs, etc. It is also interesting to note that the festival of Urs is celebrated only in India and Pakistan, but not in any other Islamic countries or even the entire world. Because it is a synthesis of Hindu-Muslim culture.

The Sufis first arrived in the Northern India in the early 12th century AD. Sufism is a mystic tradition of Islam and is based on the pursuit of spiritual truth as a definite goal to attain. In modern times, it might also be referred to as the Islamic spirituality or Islamic mysticism. The Second Chapter on the Deccan Sufis and contains a brief description of the Deccan Plateau, including its geography and early political history, the history of Sufism before it was firmly established in India, principal trends in the spread of Sufism in the Deccan from the 13th century to the beginning of the 16th century, and the establishment of Sufi Dargahs in Kandhar.

The Sufi saints in Kandhar performed some miracles and drew the attention of the people towards the philosophy of Sufism. Each Sufi saint in Kandhar had a Kanqah, and after their demise, their Murids established Dargahs on the deceased saint's tomb. In the 14th century, Sarwar Maqdoom established a Sufi order. His dynasty was originally from Basra (in Iraq), He was born in Delhi and grew up as a disciple of Sheikh Nizamuddin Auliya. After Sarwar Maqdoom's death, his disciples established a Dargah in his name. This was the first Dargah in Kandhar town and is known as 'Badi Dargah'. After him, several other Sufi saints and Auliyas also came to and settled in Kandhar and Sufism flourished in Kandhar. During the medieval period, Kandhar had come to be known as an established Sufi centre in the Deccan. Various Dargahs were built there during next centuries (14th to 19th century AD).

At present times, Sufi festivals of Urs are celebrated lavishly by the disciples of various Dargahs, as a cultural heritage. These disciples belong to different religions and castes. Hence, Kandhar has become known as an icon of cultural unity in Nanded district of Maharashtra State. The study has presented substantial information about the important Sufi Dargahs and also has described the life and teachings of the leading Sufis and their disciples. It has also given an account of the Tariqa-e-Silsila of the main, or major, Sufi saints in Kandhar. The Sufi Sheikhs were the natural religious leaders of the people, from whom men from all cross-sections of society solicited spiritual guidance and worldly advice. The leading Sufis in Kandhar like Hazrat Sarwar Maqdoom, Hazrat Sang-de-Sultan had inherited the Khanaqah life from their parents and dedicated themselves to the life of meditation and contemplation in the tradition of their ancestors. Some other Sufis in Kandhar had gathered around them Majhubs and Dervishes.

The Sufi leaders developed their thought within the framework of the traditions of their Silsilas but the original thinking of many leading Sufis gave rise to the splintering of branches within the Silsilas themselves. In Kandhar, Rafaiyya, Qadariyya, Shattariyya, Naqshbandiyya and Chishtiyya Orders or Silsilas had presented such thinking to their followers and the spiritual Sufi Auliyas. The most famous among the Majzubs in Kandhar was Hazrat Mastanshah Sahab Majzub. Mythical stories were also associated with Kandhar Sufis. Between 1358 and 1900 AD, especially during the 14th century, a large number of Sufis lived in Kandhar. The Dargahs at Kandhar also hold Urs festivals, which are participated by the devotees belonging to all religions. Sufism enjoins upon its believers to strive to purify themselves as well as establish peace and justice in the society. Islam, far from being an intolerant dogma, is a way of life that transcends race and ethnicity. The Qur'an repeatedly reminds us of our common origin, "O Mankind ! We

created you from a single pair of a male and a female, and made you into nations and tribes, that you may know each other. Verily, the most honoured of you in the sight of God is he who is the most righteous of you. And God has full knowledge and is well acquainted (with all things)” (49:13).

Sufism enjoins upon its believers to strive to purify themselves, as well as establish peace and justice in the society. In Kandhar, Sufism flourished with other sects of Islam. Qur'an says, "Let there be no compulsion in religion" (2:256) (Kauzar Yazdani, 1987:80). This Chapter has dealt with the major Sufi customs and traditions in Kandhar. The Malfuzat of Shariat, Ba'it, Sama, Dhikr, Muraqaba, Ajhan and other traditions and also have dealt with some stanzas on the Silsilas or Tariqas of Sufi Orders in Kandhar. Qadariya, Naqshbandiya, Rafaiyya and other minor orders of Sufism flourished in Kandhar during medieval times. It has also reviewed the administrative machinery of the Dargahs. Sayyad Shah Anwarullah Husseini is the present Sajjadanishin of Sangade Sultan Dargah and Sayyad Shahmurtuza Mohiyoddin is the Sajjadanishin of Sarvar Maqdoom Dargah. The Sajjadanishi method of successorship and Urs or Urus festival celebration have flourished in Kandhar since the 14th century AD.

The Sufi customs and traditions have developed in Kandhar beginning with its first Sufi saint Haji Sayyah Sarvar Maqdoom Saidoddin Rafai and are in practice even today, giving an example of communal unity. The malfuzat of Haji Sarwar Maqdoom, famous for his high ideas of Sufism, peace and justice to all. Qadariyya, Naqshbandiyya, Rafaiyya and other Sufi Orders flourished through a number of Sufi saints in Kandhar.

The Dargah institution is developed after the death of a Sufi Auliya or sant. Near about 15 Dargahs have been established in Kandhar. At present, some important Dargahs have Sajjadanishi and Pir-Murid systems. The administration of the Dargahs is in the hands



of Sajjadanishi or other managers. Men and women in large numbers come for the Urs festivals celebrated by the Dargahs. Normally, the non-elite women living on the fringe of Hindu society are attracted to Dargahs. Flowers, coins and prayers would be offered to the spirit of the Pir buried at a particular Dargah in the belief that the latter would redress some specific grievance or provide some specific fortune that had become associated with that Dargah. During the Urs festival, Sama and Qawwali programmes are arranged by the Muslim Panchayat. Sandal ceremony is also completed by the Taifa or the devotees of the Dargah during the festival. Many Dargahs have Wakf Inams since medieval times.

The presence of Hindu Mathadhipatis during the inaugural ceremony of the succession of Sajjadanishi is considered to be of great significance. The Mathadhipati gives new clothes to the new successor or Sajjadanishi. Substantial financial turnover takes place during the annual Urs festivals. These remarks would indicate that the Kandhar Sufi Dargahs have historically high traditions and customs that appeal to the people even today. Within the extent of this study, from medieval period to the 20th century, the researcher has reviewed the life and establishment of Dargahs in Kandhar. Sufi Dargahs may appear physically crumbling and dead, but in reality, these stately tombs, though severed from the lives of the Sufi saints buried beneath them, have sustained a living tradition of Sufism that has remained vibrant and responsive to the needs of many, and it is a symbol of communal harmony.

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