

ABSTRACT

Topic of the Thesis:

*“A Socio-Historical Study on the Development of Mosques and Dargahs
in Barak Valley from 14th to 20th century A. D .”*



Submitted by

Name: Dilwar Hussain Talukdar

Enrollment No: PhD 13B 083.

Department of Sociology.

School of Social Sciences & Humanities.

University of Science & Technology, Meghalaya

Under the Guidance of

Dr.T.R. Gogoi, Prof. Dept. of Sociology, USTM

Signature of the Scholar

Signature of the Guide

A SOCIO-HISTORICAL STUDY ON THE DEVELOPMENT
OF MOSQUES AND DARGAHS IN BARAK VALLEY
FROM 14TH TO 20TH CENTURY A.D.

An Abstract of Thesis to be submitted to
**THE UNIVERSITY OF SCIENCE AND TECHNOLOGY,
MEGHALAYA**
For the Degree of

Doctor of Philosophy
Under
School of Social Sciences & Humanities



By
Dilwar Hussain Talukdar
Enrollment No: Ph.D.13B083
Department of Sociology
University of Science and Technology, Meghalaya
Techno City, Kling Road, 9th Mile, Baridua, Ri-Bhoi
Meghalaya-793101, India
2018

TABLE OF CONTENTS

Chapter I: Introduction

Geographical extent of Barak Valley
 Historical background of Barak Valley
 Statement of the problem
 Review of literature
 Objectives of the study
 Research questions
 Methodology

Chapter II: Advent of Sufism and Muslim

Settlement in Barak Valley

Advent of Sufism in Barak Valley
 Muslim Settlement in Barak Valley
 Epigraphic Sources
 Numismatic sources

Chapter III: Mosques and Dargahs in Barak Valley

Mosques in Cachar district
 Dargahs in Cachar district
 Mosques in Karimganj district
 Dargahs in Karimganj district
 Mosques in Hailakandi district
 Dargahs in Hailakandi district

Chapter IV: Administration of Mosques and Dargahs in Barak Valley

Aims and objectives of the Mosques and Dargahs committee
 Membership
 Procedure for conducting meeting
 Procedure of the general meeting
 Special general body meeting
 Short description of the executive body
 Constitution of Mosques and Dargahs committee

Duties and powers of the Mosques and Dargahs committee

A member of the Mosques and Dargahs committee shall cease to be a member by

A sample format for Mosques and Dargahs committee

Duties of the Imam and Khadim of Mosques and Dargahs

Chapter V: Architectural style of Mosques and Dargahs in Barak Valley

Mosques in old architectural style

Mosques in new architectural style

Dargahs architectural style

Chapter VI: Influence of Mosques and Dargahs in the Society

Socio-cultural and spiritual influence of Mosques

Socio-cultural and spiritual influence of Dargahs

Chapter VII: Conclusion

Major findings

CHAPTER: 1

INTRODUCTION

The first chapter under the title **INTRODUCTION** discusses regarding the following sub titles.

The findings of the research have been organized into seven correlated chapters. It is for better understanding and sake of methodical work, the thesis began with an introduction, which is the first and with a conclusion which is the last chapter. The Introductory chapter (Chapter-1) gives a detail outline of the entire research work which includes geographical extent of Barak Valley, historical background of Barak Valley, statement of the problem, review of literature, objectives of the study, research questions, and methodology. Besides, a brief description of the chapters is also given in it.

Geographical Extent of Barak Valley: Assam is geographically divided into three parts: (i) Brahmaputra Valley (ii) Barak Valley (iii) Hilly region comprising two districts of Borail Range. The Barak Valley is known as south Assam, located in the southern region of the Indian state of Assam. The region is named after the Barak River. It consists of three administrative districts of Assam viz- Cachar, Karimganj and Hailakandi. Among these districts, Cachar and Hailakandi belonged to the former Cachar district in British India; on the contrary, Karimganj belonged to the Sylhet district of Bangladesh. Karimganj was separated from Sylhet after the 1947 referendum, with the rest of Sylhet falling under East Pakistan (Bangladesh) and Karimganj under India. Formerly, it was called Surma Valley which consisted of modern Barak Valley's three districts, North Cachar, Jiribam of Manipur, Kailasahar-Dharmanagar area of Tripura and four districts of Bangladesh, viz- Sadar Sylhet, Maulavi Bazar, Habiganj and Sunamganj. Karimganj, Sadar Sylhet, Maulavi Bazar, Habiganj and Sunamganj were all sub-divisions of the Sylhet district in the British period when Silchar, Hailakandi and North Cachar (Haflong) were sub-divisions of Cachar district, while these two districts (Sylhet and Cachar) together formed the

Surma Valley division ever since these were transferred to Assam in 1874. This chunk of land of modern Barak Valley is bounded by remarkable mountains of North Cachar Hills District on the North, the Angami Naga Hills and Manipur state on the East, the Hills of Mizoram, and Tripura, on the South and Surma Valley of Bangladesh on the West. The most striking characteristic of Barak Valley is that it is a part of geographical unit providing the habitation for about 4 million human beings (3715774 according to 2011 census) of different social strata and economic classes and ethnic and cultural identities and linguistic identities who profess various religions. Muslims form about 48% of the total population but they came of Bengali, Manipuri and Hindi speaking linguistic groups. Overwhelming majority of the Muslims is linguistically Bengalese.

Historical Background of Barak Valley: Concerning the historical background of Barak Valley, we find no remarkable traces about this region prior to 6th century A.D. Most ancient epigraphic evidences are the Nidhanpur Copper Plates of Kumar Bhaskar Varman, the king of Kamrupa, shows that the geographical location of present day Barak Valley was under Kamrupa during 6th century A.D. Various evidences namely literary, numismatic and epigraphic study show that the ancient boundaries of Srihatta, Kamarupa, Samatata, Tripura and Harikela states extended and co-existed in Barak Valley up to the end of the ninth century A.D.

However, the Paschimbhag Copper plate of Sri Chandra indicates that some major parts of modern Karimganj and Cachar districts were under the jurisdiction of Chandra rulers while the southern part of Karimganj district namely Patherkandi and Ratabari Police Stations remained under the state of Tripura kings. Modern Cachar and Hailakandi districts of Barak Valley went under the jurisdiction of Tripura Rajas after the decline of the Srihatta rajya that continued up to the 16th century. During the Koch invasions of 1562 Cachar and Hailakandi went under the jurisdiction of Dimasa Kings, ruling from Maibong. The Dimasa kingdom flourished over modern North Cachar Hills, Cachar and Hailakandi until 1832 before its annexation by the British rulers.

After the annexation, a separate district was formed with headquarters at Silchar which was transferred to the Dacca division in 1836 A.D.

The great Sufi Saint Shah Jalal *Mujarrad* arrived in Sylhet in the early part of 14th century that marks a milestone in the history of Barak Valley. Sylhet, including a large portion of modern Karimganj went under the jurisdiction of Delhi Sultanate forming a unit under the administration of the Bengal Sultan. During the last phase of Mughal rule, Sylhet was a *Chakla*, a revenue unit under Nawab of Bengal that continued up to 1765 till the assumption of *Dewani* of Bengal by the East India Company. In the year 1874, both Sylhet and Cachar districts were separated from Bengal and included in the newly created province of Assam under a Chief Commissioner. However, both the districts constituted a separate entity named Surma Valley. Sylhet district was divided into some sub-divisions and thus Karimganj sub-division was formed in 1878 with the area of modern Karimganj district. The entity of Surma Valley including Sylhet and Cachar districts continued up to 1947. In 1947 India became independent through partition. The partition caused a great change in the geo-physical structure of this region. Though Cachar district remained intact in India yet, the greater portion of Sylhet was included under Pakistan following a referendum. This portion was included in Cachar district as fourth sub-division. Afterwards, the North Cachar sub-division was separated from Cachar in 1952, Karimganj sub-division was transformed into a separate district in 1983 and Hailakandi was separated as a district in 1989. These three districts-Cachar, Karimganj and Hailakandi are continuing to exist under a common name “Barak Valley”.

STATEMENT OF THE PROBLEM

The Muslims occupied a unique position in Assam. Due to the coming of the Sufis in Barak Valley, the number of Muslims increased and with the settlement of the Muslims in the different parts of Barak Valley, a good number of *Mosques* and *Dargahs* were set up both in Villages and Urban areas. In Cachar, a large number of *Mosques* were set up and among them 12 notable *Mosques* are PaikanBoro *Mosjid* (1700 A.D.) in Gumrah, Borkhola Pacca *Mosjid* (1705 A.D.), Buribail Old Jame *Mosjid* (1707 A.D.), Kanakpur Puratan Pacca *Mosjid*, Cachari *Mosjid* (1876 A.D.) in Silchar town, Silchar Boro *Mosjid* (1884 A.D.), Fatakbazar Jame *Mosjid* (1890), Banskandi Madrassa *Mosjid* (1897 A.D.), Ghaniwala Markaz *Mosjid* (1925 A.D.), Madhurbond Boro *Mosjid* (1903 A.D.), Udharbond Bazar *Mosjid* (1930 A.D.) and Bhaga Bazar Jame *Mosjid* (1948 A.D.) etc.

In the district of Karimganj, a large number of *Mosques* were established and among them 17 noted *Mosques* are Bundashil Jame*Mosjid*, Gorekafan Jame *Mosjid*, Khadiman Jame *Mosjid*, Khadimpara Jame *Mosjid*. These *Mosques* were established in the early part of 14th century. Hatkhala Jame *Mosjid* (1463 A.D.) in Asimganj, *Mosjid* at Kaliganj (1502 A.D.), *Mosjid* Tilla Jame *Mosjid* (1531A.D.) in Ballia, Latu jame *Mosjid* (1556-1605 A.D.), Fakirtila Goivi *Mosjid* (07/08/1630 A.D.) in Sarifnagar, Kachukhauri Mukambari Jame *Mosjid*, Kanishail Jame *Mosjid* (1700 A.D.), Singaria Jame *Mosjid* (1705 A.D.), Satghori Jame *Mosjid* (1718 A.D.), Ratabari Jame *Mosjid* (1795 A.D.), Hulashnagar Pacca *Mosjid* (1810 A.D.), Ganshahmarchak Darus Salam Jame *Mosjid* (1864 A.D.), Biskut Jame *Mosjid* (1890A.D.) etc.

In Hailakandi district, a large number of *Mosques* were set up and among them 10 famous *Mosques* are Muhammadpur Jame *Mosjid* , Barnagod Jame *Mosjid* in Algapur, Matijuri Jame *Mosjid* (1815 A.D.), Boalipar Bazar *Mosjid* (1895 A.D.), Sahabad Madrassa Jame *Mosjid* (1899 A.D.) Hailakandi Cachari *Mosjid* (1907 A.D.), Lalabazar Town *Mosjid* (1908 A.D.), Hailakandi Puran Bazar *Mosjid* (1914 A.D.), Hailakandi College *Mosjid* (1960 A.D.) and Gharmurah Bazar *Mosjid* (1979 A.D.) etc.

Along with the *Mosques*, some *Dargahs* were also established in many parts of Barak Valley. *Dargahs* are the holy shrines of the Sufis, where they were buried and out of respect, tombs were also built in memory of these dedicated souls. These *Dargahs* (shrines) were built in different scattered places of this region. In Cachar, a few *Dargahs* were established and among them 06 prominent *Dargahs* are Shah Nathan in Nathanpur, Shah Chand Ali & Pata Shah in Dargakuna, Langar Shah in Pullerttal, Bakhar Shah (1943 A.D.) in Madhurbond, Charki Shah (1952 A.D.) in Saidpur, Makha Shah (1973 A.D.) in Ghoniwala. etc.

In the district of Karimganj, a few *Dargahs* were established and among them 05 prominent *Dargahs* are Shah Badar Uddin, Shah Sikandar, Shah Zia Uddin, Shah Adam Khaki, and Shah Abdul Malik. These *Dargahs* were established in the early part of 14th century and these were set up by the disciples of Hazrat Shah Jalal.

In Hailakandi district, a few *Dargahs* were established and among them 04 memorable *Dargahs* are Mir-Ul-Arifeen in Panchgram, Shah Noor in Charakuri, Ambaar Ali (1964 A.D.) in Visingsa and Abdul Aziz Chourdhy(1984 A.D.) in Tantoo etc.

However, gradually these *Dargahs* lost their religious identities and became centres of meeting ground of different religious communities. People of different faiths like Hindus, Muslim, Buddhist, Jains etc. visit these holy shrines to fulfill their dreams and pay homage to these great departed souls. This type of scenery is quite visible in the shrine of Adam Khaki *Dargah* of Badarpur; Mir-Ul Areefin *Mukam* of Panchgram and Bakhar Shah *Dargah* of Silchar.

But it is a matter of great regret that no due attention has been given to the development, administration of *Mosque* and *Dargahs* and to the impact of *Dargahs* particularly on the society; and the architectural style of *Mosque* and *Dargahs*, which is very important for archeological studies. Many works on the earliest *Mosques* and on Indian Sufis and their shrines have been published at national level but no such work in Barak Valley level has so far been written and nobody has given keen interest to take a comprehensive view of the subject. Keeping all these point in mind, the

present scholar has selected the topic entitled “A Socio-Historical Study on the Development of *Mosques* and *Dargahs* in Barak Valley from 14th to 20th Century A.D.” to make a Comprehensive study on the subject.

REVIEW OF LITERATURE

Assam has been a Centre of *Sufis* and *Sanyasis* from time immemorial. They left a vast legacy behind them and particularly their shrines (*Dargahs*) which were later on built in memory of these departed souls attracted the attention of the scholars and historians. Consequently, in spite of difficulties and paucity of sources, a number of works have been published on the advent of Sufis and their activities and the *Mosques* developed along with the *Shrines*. Among them mention may be made of the work of S.L. Baruah's *A Comprehensive History of Assam*, Malik Mohamed's *The Foundations of the Composite Culture in India*, Edward Gait's *A History of Assam*, Percy Brown's *Indian Architecture*, Mohd. Assad Uz Zaman's *Sufi Tradition and Culture*, Kamaluddin Ahmed's *Karimganj Itihas*, Achyut Charan Choudhary's *Sreehatter Itibrita*, Mohammed Yahya Tamizi's *Sufi Movements in Eastern India* and so on.

Although an extensive review of literature is made to conduct the present study, here few important ones are discussed briefly.

S.L.Baruah in his work "*A Comprehensive History of Assam*" focuses on the advent of *Sufis* and Muslim settlement in Assam. Muslim archaeological remains of medieval Assam consist of the ruins of *Mosques* and *Dargahs*. When Assam had come into conflict with the Turko-Afghans and Mughals and when as a result of their frequent attacks Muslim population grew up in western Assam and slowly spread into eastern Assam, *Mosques* and *Dargahs* were also introduced. Muslim Sufis and *Peers* came to Assam, and many of them breathed their last here, where sprang up the *Dargahs*. All these are living proof to the cultural history of the period. In numismatic sources, he mentioned a good number of coins, all silver and belonging to various Muslim rulers of India have been found in various parts of the Assam. The Ahom kings encouraged Islam and made land-grants to the Muslim Sufis, preachers and *Mosques*. Islam which had a mass appeal charmed a large numbers of the people to its fold and secured a fair conversion. Thus it gave an impetus to the Bhakti Movement. During medieval period of Assam, even Islam was not looked upon as an alien element. In that time, Mir

Jumla's chronicler was surprised at the assimilation of the Muslims with the indigenous inhabitants. Hindu paid homage to Muslim *pirs* and the Muslims participated in the *Nama -Kirtanas* and as such developed a smooth fellow feeling and harmony among the people of various religions and culture. He also defined the *Dargah, pir, Id, Idgah* and *Namaj* in glossary of the book.

Malik Mohamed in his work "*The Foundations of the Composite Culture in India*" mentioned the process of establishment of Hindu-Muslim unity as a result of historical, social and cultural factors over a period of a few centuries. Searching this era, he discloses how the Muhammadan rulers contributed such harmony and how the two cultures changed and received each other's doctrines in order to improve and formulated a multiple Indian culture. With the objective of exploring the foundations on which the multiple culture of India rests, the author examines the contribution of Sufism which inherently connotes syncretism and abidance as well as the contemporaneous rise of the Bhakti Movement in medieval India.

Percy Brown in his work "*Indian Architecture (Islamic Period)*" focuses on architectural styles of the *Mosque* and *Dargahs* during the Sultanate period and Mughal period as well as various provincial style like Bengal Provincial style was briefly discussed in his work.

Edward Gait in his work "*A History of Assam*" mentioned the conquest of Sylhet by the Muslims is ascribed by tradition to Shah Jalal of Yemen. *Hazrat* Shah Jalal is said to have come to Delhi during the reign of sultan Ala Uddain (1296-1316 AD) and to have gone to Sylhet with the army commanded by Sikandar Shah, the sultan's nephew. This usage is verified by a Muslim inscription of 1512 A.D. in which it is said that the conquest of Sylhet was originated by Sikandar Khan Ghazi in the reign of Firuz Shah of Bengal in 1303 A.D. It may therefore be terminated that the north-west part of Sylhet fell into the hands of the Muslims in the early part of the 14th century.

Achyut Charan Choudhury in his work “*Sreehatter Itibrita-Purbangsho*” described spread of Islam in Sylhet and its adjoining areas under the able leadership of *Hazrat* Shah Jalal and 360 disciples in the early part of the 14th century. He also described the story of Burhan Uddin and Nuruddin who were living in Gaur and Taraf respectively before advent of *Hazrat* Shah Jalal in Sylhet. He mentioned list of 360 disciples of Shah Jalal in his book.

Mohd. Assad Uz Zaman in his thesis “*Sufi Tradition and Culture: A Study of Sufi Saints and Growth of Syncretic Shrines in Medieval North East India*” examined the geographical location and brief history of medieval Assam, arrival of various Sufi saints and their order (*silsilah*) in various parts of the region and establishment of *Dargahs* and *Khankahs*. He also discussed teachings and attitude of the Sufi Saints to the society and state during medieval period in Assam, Sufism and Bhakti Movement in the region and their mutual interaction and emergence of syncretic shrines and cult.

Kamaluddin Ahmed in his research paper “*Sources of History of the Medieval Surma Barak Valley*” highlighted concerning geographical extent of the region, various source materials including documentary and oral. Moreover, he also discussed the documentary sources include- literary, epigraphic and numismatic sources. In literary source, he mentioned about the Rehla, the Raja-Mala of Tripura, Kirata Janakirti, and various Persian sources like-Ain-i-Akbari, Baharistan-i-Ghaybi, and Riyaz –us-Salatin. Among the Buranji, he also discussed the Deodhai Asom Buranji, the Kachari Buranji, the Tungkhungia Buranji, Jayantia Buranji and Tripura Buranji. In epigraphic sources, he highlighted various stone inscriptions which were found in Barak Valley of Assam and abroad. In numismatic sources, he mentioned about 177 coins which were found in Karimganj district of Barak Valley during the medieval period of this region.

Bazlur Rahman Khan in his work “*Muslims in Assam History*” mentioned that the history and cultural heritage of each and every community of a place express the

composite nature of that place and its greatness. Barak valley of Assam for its rich diversity in religion, language, ethnicity and culture form a distinct and interesting identity in the history and heritage of India. The Muslims legacy is a significant part of it. He also focuses on early Muslim society and Muslims in the political affairs of Barak Valley. The advent of Sufis and Muslim settlement in Barak Valley as well as Brahmaputra Valley is an important subject in his book. He has also made an effort to highlight the life and activities of the Sufi saints of Barak Valley as well as Assam and their role both in the proliferation of Islam and creating a mosaic culture paving the way for communal harmony.

Ali Haidar Laskar, in his work “*A History of the Muslims and the Barak Valley*” made an attempt to analyze the advent of Islam, Sufis and its impact on the socio-cultural life of people of the Barak Valley. Sylhet district being a part of Bengal came in Political contact with Muhammadan power since the advent of Muhammadans in Bengal during early part of thirteenth century. Cachar district came under Muslim political power only for a small period during the role of Aga Muhammad Reza (1799-1801) A.D. Arab Merchants, saints and preachers reached Sylhet and Cachar through river roads via Chittagong much earlier to Bengal conquest by Muslims during the first decade of 13th century. In his book, he narrated that there were Muslims settlements in Sylhet region much before arrival of *Hazrat* Shah Jalal in the 14th century. Mass scale conversion to Islam from natives of Sylhet took place due to influence of high spiritual values of Shah Jalal and 360 companions accompanying him and Sylhet became a Muslim majority area.

Mahammad Yahya Tamizi, in his work “*Sufi Movements in Eastern India*” focuses on history of Sufism, political and social conditions of India, advent of Sufis in India including important Sufi orders (*Silshila*) of India and the world. He also mentioned the Sufis of eastern India and their lives, times and activities. Among the Sufis in eastern India, he narrated Sufis of Bihar, West Bengal, Bangladesh and Assam. He also narrated the notable Sufis, who flourished in Barak Valley. Some of them were *Hazrat* Shah Badar, Shah Adam Kaki, Shah Diyau-Din, Shah Abdul Malik, Shah Sikandar,

Mir-ul Arefeen, Shah Natawan, and so on. In the last chapter of the book, he cited the religious lives and practices of the Sufis and their influence on thoughts and culture of eastern India including Barak Valley of Assam.

Abdul Karim in his article “*Advent of Islam in Sylhet and Hazrat Shah Jalal*” highlighted about the spread of Islam in Sylhet and its adjoining areas under the spiritual leader of *Hazrat* Shah Jalal and his 360 companions in the early part of the 14th century. He also mentioned in detail the story of Burhan Uddin in Gaur kingdom as well as the conquest of Sylhet by the Muslims under joint leadership of *Sipah salar* Nasir Uddin and *Hazrat* Shah Jalal. The author mentioned the inscriptions found in Shah Jalal’s *dargah* area which are the vivid documentary proof of Muslims Existence in that region.

Abdul Sukkur Barbhuiya in his work “*Baraker Pir Phakirr*” discussed about the role of Sufis of Barak Valley to restore the spread of Islam and Communal harmony among the people of Barak Valley. It is an attempt to highlight the life and activities of the Sufis saints of Barak and their role both in the Proliferation of Islam and creating a mosaic culture paving the way for communal harmony and peacemaking.

Kamaluddin Ahmed in his work “*The Art and Architecture of Assam*” focuses on the Islamic architecture in a broad area of Assam including modern Kamrup, Dhubri, Goalpara and Karimganj district of Barak Valley would constitute the eastern region of the Bengal *subah* under the *Turko-Afghan* rulers. But the architectural remains of the Muslims so far discovered are those of the religious buildings and not a secular one has so far been traced. Hence, the term Islamic Architecture to the remains of building created by the Muslims in Assam is more appropriate than the terms Indo-Islamic or Bengal Provincial Muslims styles. The religious architecture of the Muslims contains two types of the buildings, i.e., *Mosque* and *Dargah*. In Barak Valley, numerous sites with ruins of *Mosques* in Karimganj district alone have begun to show the attention of the scholars. The other Islamic religious architecture is the *Dargah* lying scattered in Barak Valley. He also discussed the architectural styles of both *Mosque* and *Dargahs* during medieval period.

“*The Masjid its Role and Etiquette*” published by Idara Isha’at-e-Diniyat (P) Ltd. is an empirical study to understand the importance of *Mosjid* and its role in society. The *Mosjid* is neither merely place of prayer nor a symbol of Islam, but it also conducts multi-purpose role in the Muslim community. It works as monitoring agent for the socio-cultural and spiritual progress of the Muslim community. It has all encompassing and an ongoing relationship with day to day deeds of the Muslims.

But, the topic of research bears only basic hints from those above mentioned books and not any detailed review of literature.

Similarly, Barak Valley of Assam also witnessed a good number of Sufis coming from distant parts of India. With Sufis, many *Mosque* and *Dargahs* were set up. But the literatures so far have been published are not sufficient to discuss in details on the theme. More historical facts and valuable information on the subject is still untouched. It is out of historical enquiry, the present scholar has undertaken the research on the topic “A Socio-Historical Study on the Development of Mosques and Dargahs in Barak Valley from 14th to 20th century A.D.”

OBJECTIVES OF THE STUDY

The study has been conducted with the following objectives:

1. To explore the advent of Sufism and Settlement of Muslims in Barak Valley.
2. To find out the development of *Mosques* and *Dargahs* in Barak Valley during the period under review.
3. To find out the trends in running the administration of *Mosques* and *Dargahs* in Barak Valley.
4. To find out the architectural style of the early *Mosques* and *Dargahs* and the changes experienced in the later years.
5. To find out the impact and role of *Mosques* and *Dargahs* in spiritual, social and cultural progress of Society in Barak Valley.

RESEARCH QUESTIONS

1. Was Sufism the forerunner for the Muslim settlement in Barak Valley?
2. Which Muslim religious institutions were developed in Barak Valley during the period under review?
3. What are the administrative process of *Mosques* and *Dargahs* in Barak Valley?
4. What types of architectural styles were used in making *Mosques* and *Dargahs* in Barak Valley?
5. What are the influences of *Mosques* and *Dargahs* in the society of Barak Valley?

METHODOLOGY

The study is basically descriptive and exploratory research. To fulfill the objectives, deliberate review of literature has been conducted. In this study analytical method is followed and thereby visited archives, record rooms, libraries and undertaken extensive fieldwork through interaction with personalities connected with the study. Subsequently, both primary and secondary sources were explored and analyzed to complete the research work.

CHAPTER: 2

This chapter under the title **ADVENT OF SUFISM AND MUSLIM SETTLEMENT IN BARAK VALLEY** discusses the following points.

Advent of Sufism in Barak Valley: The soil of Barak Valley, alike other parts of India, also did not lag behind in welcoming the spiritual missions of the Sufi saints. Moreover, it still proves a prospective Centre for the practice of Sufism. The arrival of some of the Sufi saints and their activities are no doubt the valuable facts of history and without the study of the same; the study of the history of Barak Valley will not be completed. The Sufi saints came here with invading Muslim army and traders with a zeal and enthusiasm for preaching Islam. The chief architect behind the expansion of Muslim rule in Sylhet was *Hazrat* Shah Jalal, an Arabian Sufi saint. The time was the Turko-Afghan ruling period that crossed more than one hundred years in India. In 13th century and afterwards, Karimganj Sub-division of modern Barak Valley was included in the Gaur kingdom situated on the north bank basin of the Kushiara and the Tripura kingdom situated on the south bank basin of the Kushiara. The other region of Sylhet like Tripura, Gaur, Lahur and Jayantia were divided into small state units. Under such situation a revolutionary incident occurred in the history of Sylhet that led a far reaching effect. The incident was the advent of *Hazrat* Shah Jalal, a saint from Yemen in Arabian country. The history of medieval Sylhet cannot stand without stating the activities and influences of Shah Jalal. So the great Saint came to Sylhet and started residing in the year 1303 A.D. But, it should be mentioned that Muslims were already there in this region before the advent of Shah Jalal.

When he was alive, the Sylhet centric administration that Shah Jalal founded spread slowly in different parts of Karimganj Sub-division and its adjoining areas. Shah Jalal also sent his disciples to the other parts of Karimganj Sub-division. The *Dargahs* and *Mukams* of Sufi Saints like Shah Badar Uddin, Shah Zia Uddin, Shah Sikandar, Shah Adam Khaki, Shah Abdul Malik, Mir-Ul-Areefin, Shah Nathan and so on are still in

existence in Badarpur and its adjoining areas and are being regarded as holy places as well as proof of advent of Sufism in Barak Valley during that time.

Muslim Settlement in Barak Valley: Advent of Sufism and establishment of Muslim settlement in this Valley are associated with the advent of Islam in Sylhet. It should be noted that in the process of Islamization in this region, Sylhet played the central role surrounding modern Karimganj, Cachar and Hailakandi and its peripheries. The advent of Islam in Sylhet is connected with the Muslim conquest of Sylhet and consequently with the arrival of great Sufi Saint Shah Jalal and his 360 companions in Sylhet. Settlements of Muslim in Barak Valley is said to have started after the conquest of Sylhet by Sikandar Khan Ghazi in 1303 A.D. though there are evidences of previous history of the Muslim is indicated by the presence of Burhanuddin and Nuruddin in Sylhet and Taraf respectively. From the observation, it is found that the establishment of a few *Mosques* and *Dargahs* in Karimganj district in first half of 14th century onwards and in Cachar and Hailakandi in 17th century onwards are the vivid documentary proof of Muslim existence in this region during post Shah Jalal era.

Epigraphic Sources: The establishment of Muslim settlement in Modern Karimganj district of Barak Valley goes back to the time of Shah Jalal i.e. early 14th century A.D. This fact is also verified by the archaeological remains found at different time and different places of Karimganj district, the western part of Barak Valley. Some major epigraphic evidences, five in numbers, are discovered in the region presently within the boundary of Karimganj district. Among them, the oldest is a stone inscription discovered in Karimganj district is placed on the wall of a recently built *Mosque* at village Hatkhola near Asimganj, about 27 K.M. south of Karimganj town. The inscription is dated in Arabic language and character. It was issued in 1463 A.D. by the care taker of the royal palace of Sultan Rukn Uddin Barbak Shah (1459-1474 A.D.).

The Second inscription found in the remains of a *Mosque* by a local excavation at the village Surjadass near Kaliganj bazar about 15 K.M. south east of Karimganj town. The

inscription recorded in the stone shows the prevalence of Muslim Settlement in this region during the reign of Ala Uddin Hussain Shah of Bengal Sultanate in 1502 A.D.

The Third inscription was discovered in a remote village named Ballia near Nilambazar about 18 K.M. south west of Karimganj town. The inscription reported the existence of a Mosque of that place dated in 1531 A.D. during the time of Nusrat Shah of Bengal Sultanate.

The fourth inscription is now preserved in the wall of the Settlement Bazar *Mosjid* of Karimganj town. The inscription is in black stone records the existence of a *Mosjid* in the locality dated in 1531 A. D. during the reign of Nusrat Shah of Bengal Sultanate.

The fifth inscription which was preserved in a Kali temple located at the village Pir nagar about 9 K.M. south of Karimganj town. It is also a forceful evidence of Muslim settlement in the western part of modern Barak Valley. The Inscription reported the existence of a *Mosque* of that place dated in 1539 A.D. during the time of Muhammad Shah, son of Hussain Shah.

Numismatic Sources: The extent of Bengal Sultanate headed by Muslim rulers like Jalal Uddin Muhammad Shah (1414-31), Nasir Uddin Muhammad Shah (1442-59) and Rukn Uddin Barbak Shah (1459-74) in the modern western part of Barak Valley during 15th century A.D. is evident from numismatic sources. A hoard of 177 silver coins of various denominations restored at Aylabari Tea Estate, about 5 K.M. south west of Karimganj town. The coins which are now preserved in Assam State Museum, Guwahati were issued by those Muslim rulers during 15th century A.D. Thus, it is found that from the archeological evidences as well as the numismatic sources ascertain the existence of Islam and the establishment of Muslim Settlement in the western part of modern Barak Valley during 14th century A.D.

CHAPTER: 3

The third chapter under the heading **MOSQUES AND DARGAHS IN BARAK VALLEY** discusses the following sub titles.

Mosques in Cachar District: In Cachar, a large number of *Mosques* were established and among these notable 12 *Mosques* - *Paikan Boro Masjid* (1700 A.D.) in Gumrah, *Borkhola Pacca Masjid* (1705 A.D.), *Buribail Old Jame Masjid* (1707 A.D.), *Kanakpur Puratan Pacca Masjid*, *Cachari Masjid*, in Silchar town, *Silchar Boro Masjid* (1884 A.D.), *Fatakazar Jame Masjid* (1890), *Banskandi Madrassa Masjid* (1897 A.D.), *Madhurbond Boro Masjid* (1903 A.D.), *Ghoniwala Markaz Masjid* (1925 A.D.), *Udharbond Bazar Masjid* (1930 A.D.), and *Bhaga Bazar Jame Masjid* (1948 A.D.) are mentionworthy.

Dargahs in Cachar District: In Cachar, a few *Dargahs* were established and among them 06 prominent *Dargahs* are *Shah Nathan* in Nathanpur, *Shah Chand Ali & Pata Shah* in Dargakuna, *Langar Shah* in Fullertal, *Bakhar Shah* (1943 A.D.) in Madhurbond, *Charki Shah* (1952 A.D.) in Saidpur, *Makha Shah* (1973 A.D.) in Ghoniwala etc.

Mosques in Karimganj District: In the district of Karimganj, a large number of *Mosques* were established and among them 17 noted *Mosques* are *Bundashil Jame Masjid*, *Gorekafan Jame Masjid*, *Khadiman Jame Masjid*, *Khadimpara Jame Masjid*. These *Mosques* were established in the early part of 14th century. *Hatkhal Jame Masjid* (1463) in Asimganj, *Mosjid at Kaliganj* (1502 A.D.), *Mosjid Tilla Jame Masjid* (1531 A.D) in Ballia, *Latu Jame Masjid* 1556-1605 A.D.), *Fakirtila Goivi Masjid* (1630 A.D.) in Sarifnagar, *Kachukhauri Mukambari Jame Masjid*, *Kanishail Jame Masjid* (1700 A.D.), *Singaria Jame Masjid* (1705 A.D.), *Satghori Jame Masjid* (1718 A.D.), *Ratabari Jame Masjid* (1795 A.D.), *Hulashnagar Pacca Masjid* (1810 A.D.), *Ganshahmarchak Darus Salam Jame Masjid* (1864 A.D.), *Biskut Jame Masjid* (1890 A.D.) etc.

Dargahs in Karimganj District: In the district of Karimganj, a few *Dargahs* were established and among them 05 prominent *Dargahs* are Shah Badar Uddin, Shah Sikandar, Shah Zia Uddin, Shah Adam Khaki, and Shah Abdul Malik. These *Dargahs* were established in the early part of 14th century and these were set up by the disciples of *Hazrat* Shah Jalal.

Mosques in Hailakandi District: In Hailakandi district, a large number of *Mosques* were set up and among them 10 famous *Mosques* are Muhammadpur Jame *Mosjid*, Barnagod Jame *Mosjid* in Algapur, Matijuri Jame *Mosjid* (1815 A.D.), Boalipar Bazar *Mosjid*, (Sahabad Madrassa Jame *Mosjid* (1899 A.D.) Hailakandi Cachari *Mosjid* (1907 A.D.), Lalabazar Town *Mosjid* (1908 A.D.), Hailakandi Puran Bazar *Mosjid* (1914 A.D.), Hailakandi College *Mosjid* (1960 A.D.) and Gharmurah Bazar *Mosjid* (1979 A.D.) etc.

Dargahs in Hailakandi District: In Hailakandi district, a few *Dargahs* were established and among them 04 memorable *Dargahs* are Mir-Ul-Arifeen in Panchgram, Shah Noor in Charakuri, Ambaar Ali (1964 A.D.) in Visingsa and Abdul Aziz Chourdhy (1984 A.D.) in Tantoo etc.

CHAPTER: 4

This chapter under the title **ADMINISTRATION OF MOSQUES AND DARGAHS IN BARAK VALLEY** deals with the following points.

Every institution must have a managing committee to run the institution smoothly. The *Mosques* and *Dargahs* are no exception to this. The administrative framework of *Mosques* and *Dargahs* of Barak Valley is based on democratic principles. Every *Mosque* and *Dargah* has a managing committee to look after the affairs of the institution. The committee is formed by the members under the *Mahalla* (Jurisdiction of *Mosques* and *Dargahs*) by direct or indirect representation. The strength varies from 7 to 21 members based on the strength of the population of the concerned *Mosque* and *Dargah*. The committee is headed by a President and a Secretary to look after the matters for the development and smooth functioning of the *Mosque* and *Dargahs*. From the observation, it is found that the tenure of the committee is normally three to five years. After the expiry of the tenure of committee, a new committee is reconstituted in a general meeting by the direct participation of the members of the concerned *Mosque* and *Dargah*.

This Chapter also discusses the aims and objectives of the *Mosque* and *Dargah* committee, membership, procedure for conducting meeting, procedure of the general meeting, special general body meeting, short description of the executive body, constitution of *Mosque* and *Dargah* committee, duties and powers of the *Mosque* and *Dargah* committee, a member of the *Mosque* and *Dargah* committee shall cease to be the member by, a sample format for *Mosque* and *Dargah* committee and duties of the *Imam* and *Khadim* of *Mosques* and *Dargahs*.

CHAPTER: 5

This chapter under the heading **ARCHITECTURAL STYLE OF MOSQUES AND DARGAHS IN BARAK VALLEY** discusses the following points.

Mosques in Old Architectural Style:The Islamic Architecture is of two types-(1) religious and (2) secular. The former consist of the *Mosque* and *Dargah*. The later include such architecture as intended for public and civic purposes, such as pavilions, town-gates, houses, walls, gardens, palace-forts etc.The religious architecture of the Muslims contains two types of buildings, i.e., *Mosque* and *Dargah*. In accordance with religious need the important parts of a *Mosque* in our country consist of a Western Wall containing a recessed alcove called *mihrub* in its centre denoting the direction of *Qibla*, the House of *Allah* at Mecca; a pulpit or *mimbar* on the left side of the alcove structurally in the form of stairs, and a tank and taps in the open courtyard for making ablutions. Although, the *Mosque* architecture in our country grew up and developed in a traditional form, now and then the end of the 12th century A.D. Thus the traditional *Mosque* formed i.e., consisted of a rectangular in plan having an open *sahn* or courtyard in the centre surrounded on all the four sides by pillared *lewan* or cloisters forms the screen of the *Mosque* where the central square apartment is known as nave while the side apartments as *aisles*. So, all these apartments are covered by domed roof where the central dome is larger and upper flanked by less larger and lower height domes. In the first place of the 17th century minarets (two or four) also appeared in the structural form of the *mosque* architecture. Before this, a raised stage was used as *minar* from where the Faithfull's were called for prayers.

In Assam, early extent of *Mosques* is only in the form of remains and in the Barak Valley, numerous sites with ruins of *Mosques* in the Karimganj district of Barak Valley alone have begun to show the attention of the scholars. The area under the Karimganj Police Station, Patharkandi Police Station, Nilambazar Police Station and Badarpur Police Station contains the remains of as many as five *Mosques*. Viewed from the chronological stylistic stand points all the five mosques at Asimganj and Kaliganj, Ballia, Majdhi and Batoiya may be divided into two groups. The Asimganj

and Kaliganj *Mosques* are the remains of the Pre-Mughal days while the others belong to the Mughal period. Professor S.K. Saraswati categories the Muslim buildings of Bengal provincial style the following groups. (1) Multi-domed oblong type. (2) Single-domed type with corridors running on three sides. (3) Oblong type with a vaulted central nave and multi-domed side wings and (4) Single-domed square type.

Mosques in New Architectural Style:

Earlier structures of the *Mosques* were Mughal architecture and owing to it less capacity to accommodate huge *Musalli*, the earlier structures were replaced by modern multi-storied huge building. The style resembles the modern pattern. Now, the *Mosques* looks more scientific and accommodate huge *Mussalli*.

Architectural Style of Dargah:

The other Islamic religious architecture is the *Dargah* or *Tomb* consists of a vaulted hall and towering dome and enclosed within a spacious garden. The *Dargah* usually consists of a single compartment or *dargah*-chamber, known as *astanah* or *huzrah*, in the centre of which is the *zarih* or cenotaph, the entire structure being roofed over a dome. In the ground under earth this building, like a crypt, is the mortuary chamber and the *magbarah* with the grave in the middle. Sometimes a *Mosque* is also included in the larger *Dargah* and the entire complex enclosed within a wall is called *Dargah* after the holy *Dargah* of the Prophet Muhammad at Medina. But, in comparison with the *Mosque* architecture, the *Dargah* architecture is less important from the religious point of view.

CHAPTER: 6

It under title **INFLUENCE OF MOSQUES AND DARGAHS IN THE SOCIETY** discusses the following headings.

Socio-Cultural and Spiritual Influence of Mosques: A *Mosque* is the centre hub of Muslim society especially in the performance of Islamic religious activities. Prayer or *Salat* is the first and foremost religious obligation of a Muslim imposed by Almighty *Allah* and performing this in a *Jamat* Muslim community need a *Mosque* that gets its origin from the practices of Prophet Muhammad himself. From that aspect a *Mosque* is an indispensable part of a Muslim Community. From this ground, it is essential to study the existence of *Mosque* while studying about the Islamic communities of any region. In this chapter, scholar would like to highlight about the influence of *Mosques* and *Dargahs* in the society briefly as under:

The *Mosque* is the central place for a Muslim in Islamic religion. This is a place where the Muslim *Ummah* obligatory prayer five times a day in congregation. The *Mosque* is established in a Muslim community specially to discharge religious duties towards Almighty *Allah*. Though it is established basically for religious purposes yet it has great influence in socio-cultural life of Muslim people. The holy *Qur'an* and *Hadith* ordain Muslim people to perform their *Salah* in congregation being gathered in a *Mosque*. From religious point of view, to perform *Salah* in *Mosque* in congregation is twenty seven times greater than it is performed in isolation. The *Qur'an* says not only to perform the *Salah* but to establish it in real life situation and the importance of a *Mosque* lies on that point. The five time prayer or *Salah* bring out multi-dimensional effect on the life of Muslim people which have greater values in social life of Muslim communities. Muslim people stand for prayer behind an *Imam* in rows shoulder to shoulder irrespective of strong and weak, rich and poor, educated and uneducated to show their submission to Almighty *Allah*. It obviously creates a feeling of spiritual bond among the *Musallis*. A sense of fellow feeling and deep concerned for other people automatically grow up among the *Musallis* who regularly perform their *Salah* in

congregation in a *Mosque*. Thus, the *Mosque* plays a vital influence in establishing unity and brotherhood among the people under its jurisdiction.

Socio-Cultural and Spiritual Influence of Dargahs:

It is observed that though there is no provision of Saint Hood and Sufistic ideologies in Islam yet almost in all places in the world as well as in Barak Valley Sufistic dogma or culture is a common phenomenon among the Muslim people which exists almost parallel to the main basic of Islam. The only exception which is often found is that the Hindu people are equally devoted to the Muslims Sufis or Saints hood in Barak Valley as well as in other places of the world. Though in Islam there is no provision of Sufi worship and any other theories other than the *Quran* and *Hadith* are strictly prohibited yet some Sufis through their supernatural power have attained a position next to the Prophet and among the Hindu people those Sufis or *pirs* or Saints are none but the direct representative or *Avatar* of God himself. So, Sufis *Dargahs* are indeed meeting places of many cultures, exchange of mystical experiences and ideas and thus build a communal harmony and peaceful bond among people.

CHAPTER: 7

CONCLUSION

This chapter presents the summary of the findings of the study on the basis of its objectives and research questions. Barak Valley is a truncated portion of Surma Valley of the British period and modern Karimganj district as a part of Sylhet as mentioned earlier was politically a divided area during the medieval period. It is clear that modern Karimganj district of Barak Valley was under the Muslim rule as a part of Delhi Sultanate or the Mughal Empire whereas the two other districts of Barak Valley i.e. Cachar and Hailakandi were under Tripura and Dimasa rules in succession. Though, Cachar and Hailakandi were never a part of Delhi Sultanate or the Mughal Empire yet, the cultural development of the Valley continued in a uniform pattern throughout the ages. In other words, it is an established fact that Cachar and Hailakandi is the cultural expansion of Sylhet through modern Karimganj district.

As a result, advent of Sufism and the establishment of Muslim settlement in this Valley are associated with the advent of Islam in Sylhet. It should be noted that in the process of Islamization in this region, Sylhet played the central role surrounding modern Karimganj, Cachar and Hailakandi and its peripheries. In this connection, advent of Sufism and the establishment of Muslim Settlement in Barak Valley are directly related to that of Sylhet.

From research work, it is found that Muslim settlement started in Karimganj since the early part of the 14th century but in other two districts of Barak Valley not earlier than 17th century. It is basically proved from the presence of *Mosques*, *Dargahs* and Inscriptions found during the study.

The administrative system of the *Mosques* and *Dargahs* of Barak Valley is based on democratic fashions. Every *Mosques* and *Dargahs* has a managing committee to superintend all matters of the said institutions.

Concerning the Architectural Styles of the *Mosques* in Barak Valley, it was found that a few *Mosques* were established with pre- Mughal designs and a few with Mughal designs and rest belonged to modern multi-storied designs.

There is no specific architectural type (style) for *Dargahs* which varies greatly in size and extension. However, these follow the traditional design of the turbo or tomb and generally have a dome over a rectangular base. In Barak Valley all the *Dargahs* are found in same style i.e. generally having a big dome over the graves which are rectangular based during the whole period from 14th to 20th century A.D.

Due to the concept of worship, the *Mosque* plays a multi-purpose role in the Muslim community. In fact it has all encompassing and a continuous relationship with the day to day activities of the Muslims.

It may; therefore, be concluded that Sufis *Dargahs* are indeed the meeting place of many cultures, having a great role in exchange of mystical experiences, ideas in Barak Valley's multi-cultural society and thus in building a communal harmony and peacemaking.

Major Findings:

The major findings of the research work are mentioned below.

1. The advent of Sufism in Barak Valley had appeared in the first half of the 14th century A.D. The *Dargahs* of *Hazrat* Shah Jalal's disciples like Shah Badaruddin, Shah Sikandar, Shah Abdul Malik, Shah Diya Uddin, Shah Adam Khaki, Mirul- Arefeen and Shah Nathan etc. are still in existence in Badarpur of Karimganj district and its adjoining areas are being regarded as its proof for advent of Sufism in Barak Valley.
2. The establishments of a few *Mosques* in Karimganj district of Barak Valley in the first half of 14th century A.D. are the proofs of Muslim settlement in Barak Valley. These *Mosques* are Bundashil Jame *Mosjid*, Gorekafan Jame *Mosjid*, Khadiman Jame *Mosjid*, Khadimpara Jame *Mosjid*, Hatkhala Jame *Mosjid* etc.

3. The establishment of Muslim settlement in modern Karimganj district of Barak Valley goes back to the time of Shah Jalal i.e. early 14th century A.D. This fact is also later verified by the five archeological remains found at different time and different places of Karimganj district, the western part of Barak Valley are as under:
 - i) A stone inscription at Hatkhala (Asimganj) in 1463 A.D.
 - ii) A stone inscription at Fauzdar or Suryadas (Kaliganj) in 1502 A.D.
 - iii) A stone inscription at Ballia (Nilambazar) in 1531 A.D.
 - iv) A stone inscription at Settlement Bazar *Mosjid* (Karimganj town) in 1531 A.D.
 - v) A stone inscription at Pir Nagar (Suprakandi) in 1539 A.D.
4. The extent of Bengal Sultanate headed by Muslim rulers like Jalal Uddin (1418-31), Nasir Uddin Muhammad Shah (1442-59) and Rukn Uddin Barbak Shah (1459-74) in the modern western Barak Valley during 15th century A.D. is evident from numismatic sources. A hoard of 177 silver coins of various denominations restored at Aylabari Tea Estate, about 05 K.M. south west of Karimganj town. Thus, the archeological evidences as well as the numismatic sources ascertain the existence of Islam and the establishment of Muslim settlement in the western part of modern Barak Valley during the 14th century A.D. And another part of Barak Valley i.e. Cachar and Hailakandi is found to have been inhabited with Muslim settlement in 17th century A.D.
5. The establishment of *Mosques* in Cachar and Hailakandi districts or eastern part of Barak Valley goes back to the 17th century A.D. or even before. This fact is also verified by the existence of *Mosques* found at different time and different places of the said area. These *Mosques* are Paikan Jame *Mosjid* in Gumrah, Barkhola Pacca *Mosjid*, Buribail Old Jame *Mosjid*, Kanakpur Puratan Pacca *Mosjid*, Cachari *Mosjid* in Silchar town, Barnagod Jame *Mosjid* in Algapur and Muhammadpur Jame *Mosjid* etc.

6. The administrative framework of *Mosque* and *Dargahs* of Barak Valley is based on democratic principles. Every Mosque and Dargahs has a “*Managing Committee*” to look after all affairs of the institutions.
7. In the Barak –Kushiyara Valley, numerous sites with ruins of *Mosques* in the Karimganj district alone have begun to show the attention of the scholars. The area under the Karimganj only contains the remains of as many as five *Mosques*. Viewed from the chronological and stylistic stand points, all the five *Mosques* at Hatkhala, Kaliganj, Balia, Majidi and Pir Nagar may be divided into two groups. The Hatkhala Mosque and Kaliganj *Mosque* are the remains of the pre- Mughal days while the others belong to the Mughal period.
8. After the decay of traditional Mughal style of architecture a flat roof multistoried *Mosques* building structure has been emerged since two decades as found during study.
9. There is no specific architectural type (style) for *Dargahs* which varies greatly in size and extension. However, they all follow the traditional design of the turbo or tomb and generally have a dome over a rectangular base. In Barak Valley all the *Dargahs* are of same style i.e. generally have a big dome over the grave which are rectangular based during the whole period of study from 14th to 20th century A.D.
10. The *Mosques* occupied a unique position in the Muslim society. The Muslims perform their everyday prayers and even sometimes *Eid* prayer is done here if it rains. The Imam of Mosques delivers speeches on Islam and maintains the peace and harmony in the society.
11. Sufis *Dargahs* in Barak Valley are a symbol of humanism. Sufis were famous for their multifaceted personalities, social reforms, leading the Muslims and above all they were the advocates for social harmony and communal harmony. They can also be called as ambassadors of Hindu-Muslim unity because of their love for all the community people in Barak Valley. That is why people from all community visit their *Dargahs* till today.