

Hazrat Jamāl al-Ḥaqq Bandagī Muṣṭafā Usmani and the Spiritual Topography of Purnia, Bihar

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Abstract:

This paper examines the life, literary contributions, and enduring spiritual legacy of Hazrat Muṣṭafā Bandagī ‘Usmani (970–1038 AH), a big yet understudied figure in the Chishti–Nizāmī tradition of Eastern India. Tracing his lineage from Baghdad to the regional outpost of Purnia, Bihar, the study explores how Bandagī ‘Usmani transformed a geographical "frontier" into a vibrant centre of Ṣūfism and interfaith harmony. Through a critical analysis of his Persian poetry (written under the pen name ‘Mahvīšī’) and his collected correspondence, *Maktubat-i Jamālī*, the research highlights the synthesis of divine love (‘Iṣq al-Ḥaqqīqī’) and social ethics. Furthermore, the paper contextualizes the Khanqah Muṣṭafā’iyya within the contemporary landscape of North Bihar, arguing that the shrine serves as a crucial site of "Ganga-Jamni Tehzeeb." By bridging hagiographic tradition with regional history, this study contributes to the broader understanding of Ṣūfī institutionalization and communal coexistence in the Indian subcontinent.

Keywords: Ṣūfism, Purnia, Bihar, Chishti–Nizāmī Silsila, Muṣṭafā Bandagī ‘Usmani, Persian Hagiography, Communal Harmony.

Purnia remains one of Bihar’s most historically and spiritually significant regions, serving as a profound crossroads where diverse faiths converge. A testament to this legacy is the **Khanqah Muṣṭafā’iyya (Chimni Bazar)**, the resting place of **Hazrat Bandagi** and a lineage of Sufi saints. Historically this 400-year-old sanctuary was once a thriving urban centre before transitioning into a serene, self-sustaining spiritual retreat through the dedicated efforts of devotees of Hazrat Bandagi.

Hazrat Sheikh Muṣṭafā Jamāl al-Ḥaqq Bandagī ‘Usmani (RA) (970 AH-1038 AH/1562-1628 CE) was a prominent Indian Ṣūfī saint, scholar, and Persian poet associated with the Čiṣṭī and Nizāmī spiritual tradition in eastern India. He is the contemporary of Sheikh ‘Abd al-Ḥaqq Muḥaddīṭ Dihlawī (1551-1642 C.E.) and Sheikh Aḥmad Sirhindī Mujaddid Alf Ṭānī (1564-1624 C.E.). Revered as a towering spiritual authority in the region of present-day Purnia (Bihar), he is widely recognized for establishing a lasting centre of Ṣūfī learning, devotion, and communal harmony that has endured for over four centuries. His father Sheikh ‘Abd al-Ḥamīd ‘Usmani was also a renowned scholar and religious figure of his time. Among the chain of his forefathers was Ḥazrat Sirrī al-Saqāṭī (c. 150–253 AH/867 CE) an early Baghdadi Ṣūfī saint, renowned master of Taṣawwuf, a student of Ma’rūf al-Karḥī, and the maternal uncle/spiritual mentor to Junayd al-Baḡdādī.



Figure 1 The Premises of the Dargah of Hazrat Mustafa Bandagi Usmani May2026

Early Life and Background

Hazrat Muṣṭafā Bandagī was born in Saklai, in present-day Barabanki Uttar Pradesh, India, around 970 Hijri (16th century). Coming from a family with a long and noble pedigree he belonged to a distinguished lineage tracing back to the third Caliph of Islam, Hazrat ‘Usmān Ġanī (RA), which earned him the nisba (affiliation) “‘Usmani.” From an early age, he displayed deep spiritual inclination and a commitment to the pursuit of divine knowledge. His genealogy is recorded as follows:

(1)Sheikh Jamāl al-Ḥaqq Bandagī Muṣṭafā Usmani-son of (2)Sheikh ‘Abd al-Ḥamīd-son of (3)Sheikh Rājo-son of (4)Sheikh Sa‘dī-son of (5) Sheikh ‘Ārif-son of (6)Sheikh ‘Abd al-Wāsi‘-son of (7)Sheikh Manjhlay-son of (8)Sheikh Baḍay-son of (9)Sheikh ‘Abd al-Mālik-son of (10)Sheikh Mat-than-son of (11)Sheikh Naṣīr al-Dīn-son of (12)Sheikh Yakḥshā Rūmī-son of (13)Sheikh Sulṭān Ṭūl-son of (14)Sheikh Sulṭān Ḥisām al-Dīn-son of (15)Sheikh Sulṭān Niẓām al-Dīn-son of (16)Sheikh Sulṭān Ṣihāb al-Dīn-son of (17)Sheikh ‘Abd al-Mannān-son of (18)Sheikh ‘Abd al-Ṣabūḥ-son of (19)Sheikh Sirrī al-Saqāṭī-son of (20)Sheikh Muflis al-Saqāṭī-son of (21)Sheikh ‘Abbān-son of (22) **3rd Caliph of Prophet Hazrat ‘Uṭmān b. ‘Affān RA**³

Figure 2. Genealogical Lineage of Hazrat Shaikh Jamāl al-Ḥaqq Bandagī Mustafa Usmani

Gen.	Name	Identifiers
22	Hazrat ‘Uṭmān b. ‘Affān (RA)	Third Caliph of Islam (as stated in the document)
21	Sheikh Abban	D.105 Hijri (The Governor of Madina)
20	Sheikh Muflis Saqati	—
19	Sheikh Sirrī al-Saqāṭī	Spiritual Master of Hazrat Junayd al-Baġdādī RA
18	Sheikh Abdus Sabooh	—
17	Sheikh Abdul Mannan	—
16	Sheikh Sultan Shahabuddin	—
15	Sheikh Sultan Nezamuddin	—
14	Sheikh Sultan Husamuddin	—
13	Sheikh Sultan Toul	—
12	Sheikh Yakhsha Rumi	—
11	Sheikh Naseeruddin	—
10	Sheikh Mat-than	—

9	Sheikh Abdul Malik	—
8	Sheikh Badey	—
7	Sheikh Manjhley	—
6	Sheikh Abdul Wasey	—
5	Sheikh Arif	—
4	Sheikh Sa'di	—
3	Sheikh Rajo	—
2	Sheikh Abdul Hameed Usmani	Father of the focal subject
1	Hazrat Sheikh Jamāl al-Ḥaqq Bandagī Mustafa Usmani (RA)	Focal subject



Figure 3 Me while proofreading this paper at the threshold of Hazrat Bandagi Usmani Chimni Bazar Purnia May 2026

Spiritual Journey and Migration

For educational purpose he went to Jaunpur where got married to the daughter of Sheikh Nūr Aḥmad Ṣiddīqī, [4] Under the spiritual direction of the renowned Ṣūfī master, Quṭb-i Bangāla Hazrat Sheikh Nūr Quṭb al-ʿĀlam (RA), he undertook some divine travels across the Indian subcontinent. During this period, he visited several important Ṣūfī centers and Khanqahs, including those in Bihar Sharif and Pandawa Sharif (currently in Malda District of West Bengal). Following his spiritual training, he was instructed to settle in Purnia, Bihar, where he established his Khanqah. This move marked a turning point in the spiritual history of the region, as his presence transformed Purnia into a centre of Ṣūfī spirituality and learning. Hazrat Sheikh Raṣīd ʿUsmani Jaunpuri (RA), distinguished son of Hazrat Sheikh Jamāl al-Ḥaqq Bandagī Muṣṭafā (RA) and founder of the Silsila-i Raṣīdiyya says about his father's settlement in Purnia:

Chun yār bi-Bangāla kunad maskan-u ma'wā,
 Ṣamsī bi-Badāḥṣhān na-ravad, la'1 bi-Bang ast.

چوں یار بہ بنگالہ کند مسکن و ماویٰ

شمسی بہ بدخشان نرود لعل بہ بنگ است

(When the Beloved makes his home and refuge in Bengal, Shamsi (His pen name) no longer seeks Badakhshan; the ruby is now in Bengal.) [5]

His son recounts how Jamāl al-Ḥaqq Bandagī departed from his family in Jaunpur, UP, to settle in Purnia, which was then a part of the Bengal Province. Nawab Allah Yaar Khan was the Foujdar of Purnia at the time and his elder brother Morawwat Khan was very keen to Hazrat Bandagi, and Hazrat Bandagi was also fond of him. [6]

Spiritual Authority and Teachings

Hazrat Muṣṭafā Bandagī is regarded as the Ṣāhib al-Wilāya (spiritual guardian) of Purnia. His Khānqāh, later known as Khānqāh ‘Āliyā Muṣṭafā’iyya, became a focal point for seekers of spiritual truth, transcending barriers of caste, creed, and religion. His teachings emphasized:

- Divine love (‘Iṣq al-Ḥaqqī)
- Spiritual purification (Tazkiya-less eating, sleeping and speaking)
- Service to humanity (Ḥidmat al-Ḥalq)
- Interfaith harmony and coexistence (Ṭarz al-Muṣṭarak)

He was also known for his profound spiritual experiences, including visions of the Prophet Muhammad ﷺ in dreams, which further elevated his status among his followers.

Spiritual Links with Mughal Nawabs:

While the hagiographical records of Hazrat Bandagī Muṣṭafā Jamāl al-Ḥaqq ‘Usmani (RA) primarily focus on his asceticism and theological depth, the political history of 17th-century Bengal reveals the profound influence he wielded over the Mughal ruling class. A primary example of this is the unwavering devotion of **Nawab Allāh Yār Khan**, a high-ranking Mughal military commander and manṣabdār.

Following the demise of Qāsim Khan, the ṣubahdār (Governor) of Bengal and Bihar, Emperor Shah Jahan appointed Islām Khan to the same office. During Islām Khan's tenure, Nawab Allāh Yār Khan in coordination with Islām Khan's brother, Zayn al-Dīn ‘Alī Dāsiyat Khan launched a military expedition against the territory of Koch Hajo, situated north of Bengal. Through his innate courage and strategic brilliance, the Nawab swiftly subdued the Assamese forces, compelling them into submission.

In recognition of this exemplary loyalty and distinguished service upon his return from the campaign, Emperor Shah Jahan elevated the Nawab's status, honouring him with a manṣab (rank) of 3,000 sawār. This grand noble passed away in the 23rd regnal year of Shah Jahan's reign (1060 AH). His final resting place is located within the Nawab's mausoleum adjacent to the Chimni Bazar locality in Purnia.

Nawab Allāh Yār Khan was the patriarch of a substantial lineage (his progeny numbering up to ten). His sons, Asfandyār Khan, Mah Yār Khan, and Zulfīqār Khan enjoyed imperial favours, holding various Jāgīrs (fiefdoms), emoluments, and provincial assignments. Mah Yār Khan founded the village of Mah Yār Pur, now known as Mahiyapur, which still exists to the south of Kasba. Mah Yār Khan predeceased his father, while Zulfīqār Khan passed away in the 26th year of the imperial reign following his father's death. Asfandyār Khan lived beyond 1097 AH.

The Nawab's younger brother, Raḥmān Yār Khan, held the prestigious position of fawjdār (Military Commander) and guardian of Jahangir Nagar (Dhaka). He was honoured with the title of Raṣīd Khan.

Furthermore, Nawab Allāh Yār Khan and his brother, Nawab Morwwat Khan, were devoted disciples (murīds) of the venerable MaKhdūm Jamāl al-Ḥaqq Bandagī Muṣṭafā ‘Usmani RA [7].

The affiliation of such a prominent figure alongside his brother **Nawab Morawwat Khan** as murīds (disciples) of Hazrat Bandagī provides a vital lens through which we can understand the social fabric of the era and spiritual height of Hazrat Bandagī RA.

The historical legitimacy of the house of Nawab Allah Yar Khan is explicitly preserved within official colonial archives, providing a factual anchor for the family's dual prestige in both spiritual and temporal spheres. The Purnia Gazetteer (**LSS O Malley-1911**) confirms this political ascendancy, documenting the early administrative lineage as follows:

“About 1680, Asfandiyar Khan became Nawab of Purnea, and held the office for 12 years. He was succeeded by Babhaniyar Khan, who ruled until his death in 1722, when Saif Khan was appointed Governor. With him the authentic history of Purnea may be said to begin.”

This documentation is of critical importance to the present study. By placing Nawab Asfandiyar Khan at the genesis of Purnea's organized governance, the record validates the family's foundational role in the region decades prior to the better-known era of Saif Khan. For the historian, this excerpt serves as a vital bridge, linking the spiritual authority of **Hazrat Bandagi** to a recognized line of administrative nobility.

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Literary Contributions

Hazrat Muṣṭafā Bandagī was a Persian poet of notable depth, writing under the poetic pseudonym “Mahvīshī.” His writings reflect intense mystical devotion and metaphysical insight. His collected letters, compiled under the title *Maktubat-i Jamālī*, constitute an important body of Ṣūfī literature. One of his well-known Persian couplets reads:

Šud Mahvīšī bi-‘išq-i tu ātish-parast-i dēr, Ki ū-rā bi-mehr-i sūz-i dil īmān-i ātish ast.

شد مہوشی بعشق تو آتش پرست دیر
کورا بہ مہر سوز دل ایمان آتش است

(Mahvishi became a fire-worshipper in your love, For his faith in fire arises from the burning warmth of the heart.)

Another fine couplet by Hazrat Bandagi:

Bar Mahvīšī čih bāk zi Yāğūğ-u ṭa‘n-i ġayr, Bunyād -i-‘išq-i dust čūn Sadd-i Iskandar ast. (9)

بر مہوشی چه باک ز یاجوج و طعن غیر
بنیاد عشق دوست چون سد سکندر است

(What fear has Mahvishi of Gog and Magog or the taunts of others?

For the foundation of the Beloved's love is like the Wall of Alexander.)

In this couplet, Hazrat Muṣṭafā Bandagī ‘Usmani (RA), using his poetic name “Mahvīshī,” expresses the (power of divine love) as an unassailable “Yāğūğ and Māğūğ” (Gog and Magog) symbolize chaos, inner disturbances, and external opposition, while “ṭa‘n-i ġayr” represents the criticism of the worldly people. The metaphor of Sadd-i Iskandar (the Wall of Alexander) signifies an impregnable spiritual barrier. In Ṣūfī thought, when the heart is firmly grounded in ‘išq-i dūst, it becomes fortified against both inner temptations and outer negativity. Thus, the seeker who attains this state of real love rises above fear, doubt, and societal judgment, remaining steadfast on the path of Allāh. This meaning beautifully echoes the Qur’ānic declaration:

(Behold! Indeed, the friends of Allah, there is no fear upon them, nor shall they grieve.) (10)

In his collection of spiritual correspondence, **Hazrat Bandagi Mahvīshī** in one of his another couplets also articulates the profound state of Fana (annihilation) and the exclusivity of the heart. The following

couplet illustrates a heart so saturated with the Divine presence that it becomes a sanctuary, leaving no room for worldly distractions:

Dar manzil -e -sar, Mahvīshī rā

Juz 'ishq-e-ū mehmāñ nagunjad

در منزل سر مہوشی را

جز عشق او میہماں نگنجد

These themes of absolute monotheistic devotion, annihilation of the self and true love as a protector from public malice are also found in the works of classical masters such as Hafiz, Rumi, Jami, Saib and Sa'adi.

Below is the comparative table of couplets which highlights the only found rare couplets of Hazrat Bandagi Usmani and their eternal meanings with the comparative remarks of other classical Persian couplets:

Mahvīshī	Classical Persian Poets	Remarks
Dar Manzil-e-Sare-i-Mahvishi Ra - Juz Ishqe U Mehman Na Gunjad	Neest Dar Lauh-i-dilam Juz Alif-e-Qamate-Yaar - Chih Kunam Harf-i-Digar Yaad Na DAAd Ustadam (Hafiz)	If Mahvīshī's heart is a shrine where only one deity is worshipped, Hafiz's heart is a manuscript where only one name is written.
Šud Mahvīshī bi-'išq-i tu ātish-parast-i dēr, - Ki ū-rā bi-mehr-i sūz-i dil īmān-i ātish ast	Yake pīr dīdam ko dar vaqt-e jost - Be ātaš parastī hamī gašt sost (Saadi)	Saadi's verse is about tolerance for the "Other," while Mahvīshī's verse is about the annihilation of the self.
Bar Mahvīshī čih bāk zi Yāğūğ-u ta'n-i ğayr, - Bunyād-i-'išq-i dust čūn Sadd-i Iskandar ast.	Rakhna-ye seyl-e ashk-e man dar sadd-e Iskandar konad - Khūn-e garmam rīsha dar fūlād chūn jauhar konad (Sā'ib Tabrīzī)	Mahvīshī uses the Sadd-e-Sikandar (Alexander's Wall) as a metaphor for true love, the protector from public malice, while Sā'ib Tabrīzī uses as an irresistible force of emotion, the tears are enough to breach that very wall.

Lineage and Spiritual Legacy

The spiritual legacy of Hazrat Muṣṭafā Bandagī continued through his descendants, most notably his son **Sheikh Rašīd 'Usmani (RA)**, who founded the Rašīdī Silsila. This lineage played a significant role in the dissemination of Islamic scholarship and Šūfī teachings in the region. Sheikh Rašīd's intellectual stature, further cemented by his seminal work *Munāzara-yi Rašīdiyya*, the Ethics and Methodology of dialectics (*Ādāb al-Baḥṭ*) still taught in madrasas across the Indian subcontinent.

The self-Sustaining Spiritual Dargah and Coexistence:

The shrine (dargah) of Hazrat Muṣṭafā Bandagī, located in Chimni Bazar, Purnia, is a major spiritual and cultural centre in North-East Bihar. Managed under Khanqah Rašīdiyya, the site has historically contrib-

uted to:

- Religious education
- Promotion of Sufism
- Social welfare and communal harmony

Situated near the historic Mata Puran Devi Mandir, the dargah is also noted for symbolizing interfaith coexistence in the region.

Dr. Devnath Chaturvedi Zahid, offers a rich historical and geographical account of a Sufi shrine and monastery (Khanqah) associated with the Rashidiya lineage in his book, *Tasawwuf Aur Mashaikhe-Khanqahe-Rashidya Jaunpur*:

"Purnia is a famous place of Bihar. Hazrat Bandagi was fond of this place, and his blessed shrine is located here. This place (Khanqah Muṣṭafā' iyya Chimni Bazar, Purnia) was once a part of the city itself. People know this area by the name '**Bagh-e-Mustafa**' (The Garden of Mustafa). Many other Saints of this Sufi order are also buried here. However, over the time, the locality became increasingly desolate. Today, it stands approximately four km away from the main city. Due to its abandonment, the area had turned into a wilderness."

He further fills the details about the renovation of the shrine in past:

"When **Hazrat Sayyid Ṣāh Ṣāhid 'Alī Sabzpoṣh** became the Sajjāda Nāṣīn (Spiritual Successor) of **Khanqah Raṣīdiyya**, he began the task of restoring the monastery to its former glory. He first secured the shrines of the saints by constructing a boundary wall around them. To ensure the financial stability and prosperity of the Khanqah, he gradually began purchasing land using his personal funds. Eventually, he acquired a significant amount of land surrounding the shrine and endowed it to the Khanqah. As a result, the Khanqah now holds a position of considerable means. A portion of the land is dedicated to agriculture, another part consists of orchards, and some areas are used for bamboo cultivation. These resources provide a steady income for the Khanqah, ensuring that its administrative and charitable functions are carried out without financial distress." (11)

The recent urban revitalization of Purnia's heritage corridor highlighted by the developmental initiatives at the **Mata Puran Devi Mandir** in March 2026 (12) serves as a significant case study in the state-led preservation of ancient religious sites. While the modernization of road networks and visitor infrastructure at the temple signifies a robust commitment to Bihar's historical aesthetic, a comparative analysis reveals a critical gap in the regional "**connectivity circuit**." Located a mere 4 km from the temple complex lies **Khanqah Muṣṭafā' iyya**, a 400-year-old spiritual epic centre that historically mirrors the Puran Devi temple's role in fostering "Ganga-Jamni Tehzeeb". Despite their geographic proximity and shared sociocultural significance, the final 1300-meter approach to the Khanqah originating from the Naka Chowk/Agricultural College corridor remains in marked disrepair. This infrastructural disparity creates a physical and symbolic disconnect within a region otherwise undergoing rapid modernization.

The legacy of spiritual inclusivity extended beyond Hazrat Bandagi to his distinguished son, Qutb al-Aqtab Hazrat Sheikh Rasheed Usmani, affectionately known as Hazrat Diwan Ji. A renowned Sufi saint and a champion of communal harmony, his life reflected the pluralistic values of his father, Hazrat Bandagi.

The *Ganj-e-Arshadi* (Vol. II), a seminal text of this lineage, records a fascinating encounter dated 24 Rabi-us-Sani 1076 AH. It chronicles the friendship between Hazrat Diwan Ji and a famous blind Sadhu of Benares named Chhandroop. Their bond was such that the Hazrat even learned various yogic postures

(asanas) from him. Sheikh Ghulam Rasheed Usmani (1685-1753 CE) the compiler of Ganje-Arshadi recalls his bond with his contemporary Sadhu as follows:

"The conversation turned toward the ascetics (Sadhus) of Benares. People praised Chhandroop. Pir Dastgir remarked, "Perhaps he was a man of learning as well." Sheikh Pyare inquired, "Did he also understand the Arabic tongue?" He replied, "One day, this humble dervish questioned him regarding the Ism-e-Zāt (the Essential Name of God), but he could not grasp it. It is possible he knew no Arabic. I told him: 'The Essential Name is that Name above which no other name exists.' He responded: 'This very Name exists amongst our people just as it does amongst yours.'"

Women would come and prostrate at his feet. I asked him, "Do you deem this permissible?" He replied, "I do not command them to do so." I countered, "Then why do you not forbid them?" He said, "They do not perform this as an act of worship, but as an act of veneration (Ta'zim), for such is the custom in their faith."

Mian Sheikh Hussain and I would visit him, and he would demonstrate his yogic postures (Asanas). He was blind, and he himself recounted the reality of his sightlessness: "I used to subsist on five morsels of food gathered from five households, content with that alone. One day, I approached a house from which a strikingly beautiful young woman emerged to offer me a morsel. My heart was instantly captivated by her. Upon returning to my dwelling and finding my soul in such turmoil, I took a heated kohl-needle, thrust it into my eyes, and blinded myself. Now, however, I am filled with regret. True spiritual manliness would have been to retain my sight and yet exercise self-restraint (Zabt-e-Nafs). Instead, I have deprived myself of the true ecstasy of spiritual struggle (Mujahada)."

In the face of any excellence displayed before him, His Holiness, the Qutb al-Aqtab (Pole of Poles), consistently acted upon the principle: "Take that which is pure and leave that which is turbid." (13)

This story serves as a profound historical anchor for communal harmony, illustrating that Sufism and Yogic asceticism often converge at the peak of spiritual psychological truth. The interaction between **Hazrat Diwan Ji** and **Chhandroop** transcends mere tolerance; it highlights a "theology of appreciation" where the Sufi master recognizes the Divine Ism-e-Zāt in the Sadhu's tradition and the Sadhu shares the physical wisdom of Asanas with the Sheikh.

The most striking treasure for harmony lies in their mutual vulnerability and intellectual honesty, the Sadhu's regret over blinding himself reveals a universal mystical struggle that true mastery is found in internal restraint (Zabt-e-Nafs) rather than external avoidance. By applying the principle of (taking what is pure), the Khanqah transformed into a space where diversity was not a barrier to be negotiated, but a mirror in which different faiths could recognize their shared pursuit of the Absolute.

So, keeping in mind that Sufism and Yogic asceticism are not much different in the course of humanity, the administration should integrate the Khanqah into the existing tourism and beautification master plan. The extension of modern infrastructure to Khanqah Muṣṭafa'iyya is not merely a logistical necessity but a vital step in preserving the seamless, pluralistic fabric of Bihar's historical heritage. The historical narrative of the **Mata Puran Devi Temple** is deeply intertwined with a 500-year-old legacy of spiritual authority and communal synergy. According to the current priest, Parmanand Mishra, the temple's origins trace back five centuries to a period when the region, then known as **Alamganj**, was under the dominion of **Nawab Shaukat Ali**. The establishment of the shrine is credited to a venerated saint, **Hathinath**, whose presence in the area would eventually redefine the local socio-religious landscape. According to Main Media, reported by Shashank Mukut Shekhar on 25-09-2022, the **Puran Devi Temple** stands as a powerful symbol of Hindu-Muslim unity. The report says:

“The temple’s legacy was forged when the saint Hathinath shattered the tusks of an elephant forced upon him by an arrogant servant of Nawab Shaukat Ali. These tusks, still preserved as sacred relics, mark the moment temporal power yielded to spiritual authority. Rather than seeking retribution, the Nawab moved by the saint’s divine resolve, donated vast territories to the temple, establishing it as a historic bridge of Hindu-Muslim unity. Though the original sprawling estate has diminished over centuries, the temple remains a timeless monument to this transformative act of communal harmony. (14) (Meaningful Translation from Hindi)



Figure 4/5 inside views of the shrine of Hazrat Bandagi RA, from beginning the 2nd one is the focal subject, first one is his murid Siddiqe Bengali and others are from the family.

Sheikh Baqir Hazin was a prominent Sahib-e-Diwan Urdu poet and a distinguished disciple of Mirza Mazhar Jan-e-Janan, the pioneer of the Iham-goī (wordplay) movement. While historical records note his migration to Azimabad (modern-day Patna), there is significant debate regarding his final burial site. A common oral tradition suggests that Hazin was buried in Purnia, at the foot of the shrine of Hazrat Jamal-ul-Haq Bandagi. However, my personal field research within the shrine's premises yielded no physical trace or headstone belonging to the poet. Furthermore, inquiries with the current custodians and scholars associated with the K Khanqah provided no leads or historical confirmation of his grave being located there. In contrast to local folklore, documented evidence points toward Bengal. According to the celebrated critic and researcher of Bihar, Kalimuddin Ahmed, in his work *Do Tazkirye* (focusing on Shorish Azimabadi and Ishqi Azimabadi), there is a specific citation in Volume I, Page 222. The text indicates that:

“آخر الامر مدتی در شهر مرشد آباد طرح استقامت افگند و بمانجا فوت کرد”

"Ultimately, he took up permanent residence in the city of Murshidabad for a considerable period, and it was there that he passed away." (15)

Urs and Continuing Influence

An annual ‘Urs (death anniversary commemoration) is held every year beginning ten days after ‘Īd al-Aḏḥā. The event attracts devotees from across India who gather to seek spiritual blessings (fayḍ) and participate in rituals, prayers, and gatherings. For over 400 years, the institution established by Hazrat Muṣṭafā Bandagī in Chimni Bazar Purnia, has played a vital role in shaping the religious, cultural, and educational landscape of Purnia and surrounding areas. His ḥānqāh remains a living tradition, embodying the principles of Ṣūfī spirituality, compassion, and unity. Hazrat Sheikh Jamāl al-Ḥaqq Bandagī Muṣṭafā ‘Usmani (RA) stands as a central figure in the Ṣūfī history of eastern Bihar, remembered not only for his spiritual authority but also for fostering a tradition of inclusivity, scholarship, and deep mystical devotion that continues to inspire generations.

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