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A Brief Preface Regarding “Tariqah-E Sureshwariyya”: A Prominent Sufi Order Among Tasawwuf of Bangladesh

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ABSTRACT

The purpose of this study is to discuss the Sureshwariyya Sufi Silsilah in Bangladesh, which is one of the prominent Sufi orders; preach and defined as mystical dimension of Islam, was started in Undivided Bengal in 19th Century. An order is usually a congregation of disciples formed around a Sufi master who wields authoritative expertise in the field of mystical experiences and maintains a direct chain of teachers back to the Prophet Muhammad (ﷺ). This Sufi Tariqah was established by Syed Ahmad Ali Urfi Jan Sharif Shah Sureshwari (R.A.), who was a Bengali Islamic Scholar, a Sufi mystic, Poet, and Philosopher, popularly known as ‘Sureshwari and Janu baba.’ He brings all the stages, stations, and states that a Sufi undergoes, that are Shriyat, Tariqat, Haqiqat, and Marifat within the fold of Islam as Din, which covers the entire field of human activity in its different domains inward and outward. He exerted significant influence, not only among his immediate circles of friends and disciples but also on succeeding generations, profoundly affecting the subsequent course of spiritual thought. Now a day is his fourth-generation Sufi

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Saint Al Hajj Syed Shah Sufi Belal Nuri Al Sureshwari (M.Z.A.) is the present viceroy and custodian of this Triqah-e-Sureshwariyya, who also known as ‘Shah Mujaddedi’ of this silsilah. The Significant of this Silsilah under Divine intuition Sufi Belal Nuri Al Sureshwari (M.Z.A.) suggests the way-farer various practices of training for the disciple of every aspect of Tasawwuf for inner self spiritual development and the adoption of the course of conduct which save them from the hellfire and destruction in the path of his spiritual journey.

Keywords: Founder, Contribution to Tasawwuf, Present Viceroy, Significance, Spiritual Tree of Sureshwariyya Sufi Order

INTRODUCTION

Tasawwuf is defining as the mystical dimension of Islam. Practitioners of Tasawwuf referred to as Sufis, often belong to different *Orders*. *Sufi* is a name that is giving to the perfect Sufi Saints and spiritual adepts. He that is purified by love is pure, and he that is absorbed in the beloved and has abandoned all else is a *Sufi*. An order or *Tariqah* is usually a congregation of disciples or *Murids* formed around a Sufi Sheikh (grandmaster) who wields authoritative expertise in the field of mystical experiences and maintains a direct chain of teachers back to the Prophet (*sallallahu alahi wa sallam*) (Al-Hujwiri, 2009, pp. 34–35). The major Sufi orders include Qadiriyyah, Suhrawardiyya, Naqshbandiyya, and Chishtiyya. These orders are further divided into sub-orders and super sub-orders. These orders proliferated highly during the medieval period in the Indian sub-continent. The earliest record of the Sufi Movement in Bengal goes back to the 11th century C.E. in connection with the continuation of the Sufi Movement in northern India. Shah Sultan Qamar Uddin Rumi (R.A.) was the first Sufi to come to Bengal when he came to Mymensing in 1053 C.E. Subsequently, Baba Adam (R.A.) came to Dhaka in 1119 C.E. and Sheikh Jalaluddin Tabrizi, more popularly known as Hazrat Shah Jalal (R.A.), arrived in Sylhet in 1225 AD (Haq, 2013).

From 1200-1500 C.E. Sufi movement attained its *Golden Age* in Bengal, being influenced by several Sufi orders like Qadiriyya, Chistiyya, Naqshbandiyya, Mujaddidiyya, Suhrawardiyya, Qalendariyya and Madariyya Sufi Order. The Qadiri, Naqshbandi, Chishti, Mujaddidi, Waisi, Sureshwari, Ahmadi, Mohammadi, Suhrawardi, Maizbhandari, and Rifai orders were among the most widespread Sufi orders in Bangladesh during late 1980. Prominent Sufi personalities in Bangladesh include Shah Sufi Fateh Ali Waisi (R.A.), Abdul Gafur Hali (R.A.), Ahmad Ali Urfi Jan Sharif Shah Sureshwari (R.A.), Salekur Rahman Rahe Bhandari (R.A.), Sayed Delaor Hussein, Sayyid Ziaul Haq (R.A.), Sayyid Rashid Ahmed Jaunpuri (R.A.), Khawja Enayetpuri (R.A.) and Maulana Karamat Ali Jaunpuri (R.A.) (Ismail, 2010).

Hazrat Syed Ahmad Ali Urfi Jan Sharif Shah Sureshwari (R.A.)

Shams-ul Ulama Hazrat Maulana Syed Ahmad Ali Urfi Jan Sharif Shah Sureshwari (R.A.) was a Bengali Islamic Scholar, a Sufi mystic, Poet, and Philosopher, popularly known as *Sureshwari*. He was a renowned practitioner of *Tasawwuf* and also a genuine Sufi saint. He was born in Shariatpur District (Greater Faridpur district that time), in South-Eastern Bengal (Bangladesh) in 1856 C.E. on 2nd Aghrahayan of 1263 Bengali year (S. S. S. B. Nuri, 2017, pp. 10–11).

His father, Syed Muhammad Meherullah (Sufi Shaheb), a Sufi and scholar, served as a teacher in *Mulfutganj Madrassah* till his death. He is a descendant of the Prophet Muhammad (ﷺ) through a chain of blood relationship to Hazrat Fatima (R.A.). His forefather migrated from Hijaz (Arabia) to the Indian Sub-continent during the 16th century. He mentions in his Urdu book named '*Sir-e Haq Jam-e Nur*' that he is a descent from '*Shah Sufi Manik Shahi*' in Qarompur, greater Bikrampur that time in Bengal (S. S. S. B. Nuri, 2017, p. 7).

Jan Sharif Shah Sureshwari is an intellectual training beginning Shariatpur. He started his primary education under his father and joined the Primary school of Munshi Ala Bakhsh, Mridha, where he learned the recitation of the Quran, Islamic Jurisprudence, etc. In *Mulfutganj Madrasah*, later on, he completed all the courses before time (S. S. S. B. Nuri, 2017, pp. 14–15).

For his higher education, he went to Calcutta Alia Madrasah (which is now Kolkata Alia University now a days) and graduated from there with an excellent result. After graduation, he was employed as a teacher of Calcutta Alia Madrasah. He served there as the *Head Maulana or Muhaddith* for 20 years. He belonged to a Sufi family and at the time of his graduation he was introduced with his spiritual mentor Qutubul Irshad, Rasul-e-Numa Hazrat Fateh Ali Waisi (R.A.) who was the author of the famous book *Diwan-i-Waisi* (1st published from Calcutta in 1898) and also who was the disciple of Gazi-e Balqout Hazrat Sufi Noor Muhammad Nizampuri (R.A.). He took *Bayat* or Oath of allegiance with Fateh Ali Waisi (R.A.) and became his spiritual disciple (S. S. S. B. Nuri, 2017, pp. 13–20).

He received spiritual training from him for the attainment of heights in the realm of spiritual elevation. He became Viceroy of Sufi Saint Fateh Ali Waisi (R.A.), who was authorized him to preach and enroll disciples in seven spiritual lines (Tariqa: Qadiriyya, Chishtiyya, Naqshbandiyya, Mujaddidiyya, Suhrawardiyya, Masumiyya and Waisiyya) descending from the Prophet of Islam. He established a *Holy Dayera Sharif (Dayra-e- Ahmadiya)* on the bank of the Padma River, near his home village known as Sureshwar (S. S. S. B. Nuri, 2017, pp. 33–34).

Hazrat Sureshwari (R.A.) wrote nine books on various language Bengali, Urdu and Arabic in his lifetime containing sublime beauties of spirituality and the essence of Islamic sciences. A list of books written by him has been furnished in the later part. As a sign of divine blessings, he got five beautiful staves

that are brought out in public during the main Uros (Annual Spiritual Festival). Once, he brought with him two small black stones in the pocket of his cloak, which has now grown more significant and more substantial that can be seen near the entrance of his mausoleum. On Tuesday, 2nd Aghrahan, 1326 Bengali year (18th of November 1919) at the age of 63, Hazrat Ahmad Ali Urfi Jan Sharif Shah Sureshwari (R.A.) died in Sureshwar a small village near the bank of Padma River. His Shrine is still an important pilgrimage site for many Muslims and others (S. S. S. B. Nuri, 2017, pp. 115–117).

His Contribution to Tasawwuf

Hazrat Maulana Jan Sharif Sureshwari (R.A.), as an exponent of Islamic moral philosophy and ‘*Tasawwuf*,’ ranks high amongst the Muslim thinkers of his time and occupies a distinct position amongst them. He has practically left no field of Islamic learning and its different aspects, in their varied shades of thought, which he has not explored and explained. He was an excellent writer who had a deep insight into Islamic tenets and, as such, has dealt with them in detail touching almost every aspect, i.e., social, economic, political, theological, moral and spiritual.

His contribution to the field of Islamic literature is highly appreciable significant and extensive which published in the shape of books of high standard and quality. His works offer a mixture of Tasawwuf, Jurisprudence, Hadith, *Tafsir*, etc. and are outstanding. He had a deep insight in the field of with ‘*Tasawwuf*,’ its intricacies and subtleties separately and independently, analyses their essentials and assigns to each stage and state its particular position and then on synthesis gives a Comprehensive view about ‘*Tasawwuf*’ which in other words he calls meaningful jurisprudence constituting an integral part of *Shariah*. He brings all the stages, stations and states that a Sufi undergoes, that is, *Tariqat*, *Haqiqat*, and *Marifat* (to know the Real) within the fold of Islam as *Din* which covers the entire field of human activity in its different domains inward and outward. He exerted significant influence, not only among his immediate circles of friends and disciples (many of whom were considered spiritual masters in their own right), but also on succeeding generations, profoundly affecting the subsequent course of spiritual thought. He wrote and compiled approximately nine books in Urdu and Bengali languages. Under divine intuition, Jan Sharif Shah Sureshwari wrote several spiritual books including:

1. *Nur-E-Haq Ganj-e-Nur (Light of the Truth: Treasure of the Truth)*
2. *Safina-E-Safar (Arch for Voyage)*
3. *Madinah Kalki Oboter Safina*
4. *Sir-E-Haq Jam-E-Nur (Secret of the Reality: Goblet/Concentration of Light)*
5. *Lataif-E-Safina (Subtleties of the Arch)*
6. *Matlaul Ulum (Dawn of the Knowledge)*

7. *Qawl-Ul-Kiram (Word of the Venerated)*
8. *Sharh-E Sadr (Amplification of the Bosom)*
9. *Ainayn (Eyes)*

Nur-E-Haq Ganj-E-Nur soars beyond time, culture and any particular form of the religion. Described what is fundamental to our humanity, it is astonishingly universal. This book was written in Bengal in poetic style on Bangla language, and the work is sometimes considered among his most famous works and can be characterized as a summary of his teachings and Islamic mystical beliefs. This book takes its reader remembers Imam Ghazzali, Allama Jalal Uddin Rumi's *Masnavi*, Ibn Arabi's *Al Futuhat al-Makkiya*, Hadrat Samsuddin Tabrizi, Hadrat Farid Uddin Attar, and Bu Ali Shah Qalandar's *Masnavi*.

A few verses from *Nur-E-Haq Ganj-E-Nur* quoted below:

Origin of the creation is Divine light,
 From the Divine light, everything was created
 Irrespective of *Mumin & Kafir*.....
 The sinner is the desire of Prophet;
 The Prophet is the desire of sinner,
 What the Prophet would be doing
 Had there been no sinner?
 Sow the seed of Divine light in a dirty place
 The plant growing out of it will be a sacred none....
 I cannot but praise the sweet tune,
 Innumerable creatures are fascinated by tune (Music).....
 The tune drives the heroes to devote to war
 Who dedicate in battles forgetting worldly life.....?
 All your religious rituals and Divine books
 Can do no good to you
 If you do not have in your heart
 The Divine Light of the truth.”

Safina-E-safar is essential to book for all those who have a great interest in the way of *Tariqat*. “Book knowledge”- of the words of the Quran and Hadith was known as *Ilm-i-Safina*, while heart knowledge was known as *Ilm-e-Sina* (Khanum, 2006, p. 9). In this book, he discusses the path of Islamic Sufi Thought. In his other book *Madinah-Kalki Oboter Safina* he highlights that tradition of the Prophet ﷺ which deliver the precise information of Imam Mahdi.

His other famous book is *Sir-E- Haq Jam-E-Nur* and *Matlaul Ulum*, written in Urdu script and investigated about the definition and clear understanding of *Haqiqat* and *Marifat*. His other well-known work in the same language (Urdu) is *Lataif-E-Safina*. In this book, he has criticized many works of Mawlana Qaramat Ali Jaunpuri and his thought. *Ainayn* also has written in Urdu language, yields

knowledge about the Islamic Jurisprudence on some Sufistic viewpoints or *Tasawwuf* (S. S. S. B. Nuri, 2017, pp. 103–104).

Hazrat Jan Sharif Shah Sureshwari's (R.A.) Antecedents

His Spiritual master gave Hazrat Jan Sharif Maulana 'Ahamad Ali's' title, better known as, Hadrat Jan Sharif Shah Sureshwari is a shining luminary in then family of Holy Prophet Muhammad (ﷺ). The light of his personality has dispelled darkness and has illumined thousands of hearts not only in Bangladesh but throughout south-east Asia. His ancestors were distinguished for their piety, purity, honesty, righteousness, integrity and their erudition, knowledge, and learning. They were, indeed, inspired by Allah. As the ancestors of Holy Prophet Muhammad (ﷺ), who were the beacon-lights of their day, the ancestors of Jan Sharif Shah Sureshwari were one of the towering personalities, having unblemished character, faith in Allah and love for all, a true believer of universal brotherhood and humanism not only this, but the family had the unique distinction of claiming some lawgivers within it, who enjoyed a position of pre-eminence. They were not only men of vast scholarship, marvelous self-control and self-surrender, but were unsurpassed in their devotion to Allah. They were steadfast in prayer and were inspired by love. They had insight into truth, as stated in the Quran and Sunnah.

Shah Sufi Syed Muhammad Meherullah (Shaheeb) is the father of Hazrat shah Sufi Syed Ahmad Ali (R.A.), alias Jan Sharif shah Sureshwari (R.A.). Hazrat Shah Sufi Syed Akhund Neyamatullah Sharif (R.A.) was the noble father of Hazrat Syed Muhammad Meherullah, who initiated a spiritual mission in the year 1775 C.E. which later on became the world spiritual guidance and research foundation (WSGRF). He was a descendant of Prophet Muhammad (PBUH). His great grandfather Hazrat Maulana Shah Sufi Dider Ullah Sharif (R.A.), migrated to Bengal from the city of Medina of the Arabian Peninsula. His family settled in the village of Isa-Pasha in the District of Faridpur (present-day Bangladesh).

Syed Meherullah became almost a landless pauper after donating all his 115-acre farmland to the poor local peasants. As he was a highly generous non-communal Sufi saint, he donated most of his properties to the most oppressed low caste Hindus. He used to earn his living by a little piece of land, which he retained for his family. He was very hard working. He would cultivate and harvest without the assistance of an ox or laborer. He was conscientious not to encroach other's earth or rights. He always cultivated within his earth, at 4 to 5 cubic feet safe distance from the ridge. If his cow ever fled and grazed in the others crop fields, none of his family members would drink the milk of that cow for seven days, and milk of that cow would be sent to the owner of the field. He was meticulous about sanity and cleanliness of mind, body, food, drink, clothes, home, premises and roads. He and his family members practiced it themselves and taught disciples and villagers to practice cleanliness, sanity, and hygiene.

He and his wife were literate and learned in spiritual, religious sciences. His wife was a Hafiz-e-Quran. They practiced and taught religious spiritualism for a serene life in devotion to Allah and compassion to Allah's creation. They were against all oppressive discriminations. During his life-time, activities of this spiritual organization were limited to his locality. It flourished beyond the borders of his locality and country under his descendant (S. S. S. B. Nuri, 2017, pp. 4–9).

Subsequent Sitting Viceroy and Custodian of Sureshwariyya Sufi Order

Hazrat Shah Sufi Syed Nuri Shah Urfi Syed Abdul Haye (R.A.) was the eldest and the only living son of Hazrat Shah Sufi Syed Ahmad Ali Urfi Syed Jan Sharif Shah Sureshwari (R.A.) He passed away on 18th November 1919 C.E. He was born on the 18th of Ashin, Friday, and Bengali year 1300. He was an exceptionally meritorious student. He completed his Islamic education from Calcutta Alia Madrassah and became a famous Muhaddis and Scholar in Urdu, Arabic, Persian, and Bengali languages. His name was given by great Sufi Saint Rasul Noma Allama Hazrat Shah Syed Fateh Ali Waisi (R.A.) before he was born. Under the guidance of his able father, he attained the very high spiritual position and became a Sufi saint who spoke little and disseminated universal humanistic virtues. Thus, the holy shrine of Sureshwar becomes a meeting place of millions of men and women, poor and rich, Muslims and Non-Muslims searching for peace and divine blessings. He died at 3.30 pm, on the 22nd August 1954 C.E of the Bengali year 1361 (S. S. S. B. Nuri, 2018a, p. 630).

Hazrat Maulana Shah Sufi Syed Jalal Nuri (R.A.), the son of Sufi Saint Hazrat Syed Nuri Shah (R.A.) and the grandson of Syed Jan Sharif Shah Sureshwari (R.A.), the progeny of Prophet Muhammad (ﷺ). He was born on 26th October 1921 C.E. He completed Islamic education from Madrassah Mohsinia. His father loves him so much and gave his name Bolua Mastan. He is the most beloved and blessed grandson of Sufi saint Syed Jan Sharif Shah Sureshwari (R.A.), who gave his name Nure Jalal before his birth. Hazrat Nuri Shah (R.A.) on 20th Magh (Bengali month), 1960 One year before of his death, in front of all the disciples in the annual festival he announced that his son Qutbul Akhtaab Syed Shah Sufi Jalal Nuri (R.A.) as his spiritual authority and next custodian of the holy shrine of Jan Sharif Shah sureshwary (R.A.), Hadrat Shah Amad Ali Waqfah state Mutawalli and Gaddinishin of Sureshwar Daira sharif as well as also the custodian of this prominent Sureshwariyya Sufi Tariqah of Bangladesh. He was frank to look after his two younger step brothers after his father's death because at that time they were a child. He has written two books, one is *Zibonkabbia* an autobiography in poetic style and *Ziarote Madinah*. He died on Thursday, 25th Falgun 1406 Bengali year (10th of March, 2000 C.E.) after the age of 79 years (S. S. S. B. Nuri, 2018a, p. 630).

Present Viceroy and Custodian of Sureshwariyya Sufi Order of Bangladesh

Sufi Saint Syed Jalal Nuri's (R.A.) second son Sufi Saint Al hajj Hazrat Maulana Syed Shah Sufi Belal Nuri Al Sureshwari (M.Z.A.). He was born on Monday, 10th November 1947. He has completed his education at early age. He is the beloved and

blessed son of Hazrat Syed Shah Sufi Jalal Nuri (R.A.), n who gave him the title ‘Shah Mujaddedi’ in his autobiographical book named Zibonkabbia(page;70). He is the Revealer of Tariqah-e Sureshwariyya which imam is Hadrat Syed Shah Sufi Jan Sharif Shah Sureshwari (R.A.).

He passed through innumerable hardships in his life to assume the responsibility, which was delegated spiritually by Hazrat Jan Sharif Shah Sureshwari (R.A.) and his spiritual authority to him when he was still a child. Under divine inspiration, he has been engaged in disseminating the religion of the divine light that illuminates souls to bring the creation of Allah closer together in a harmonious bond to serve the will of Allah. He has made the pilgrimage to Holy Makah and Medina several times. For the purpose of Divine blessings and Islamic spiritual knowledge he had traveled Saudi Arabia, Middle East, Iraq, Jordan, Palestine, India and so many other countries of Asia and Europe from 1992 to 2002 C.E. He is the present Custodian of the Holy Shrine of Sufi Saint Hazrat Sureshwari (R.A.) and Darber-e-Awlia Sureshwar Darber Sharif. He is the Chief Executive of the following organizations:

- Ex-Chairman, Ahle Sunnat Wal Jamat Bangladesh
- Founder President, Bangladesh Ashekane Awlia Parishad
- Chairman, Sureshwaria Mission
- Chairman, Hazrat Jan Sharif Shah Sureshwari Trust
- Secretary-General, The Highest board of Directors, Dorber Sharif
- President, The board of editors, Daily Good Morning, Daily Sabuj Nishan and Weekly Ja-Al-Haque
- Mutawallih, Sureshwar Jam-e-Masjid
- Sureshwaria Belalia Khanka Sharif

‘Baba Belal Nuri Al Sureshwari Astana Sharif Complex’ established by him, Sureshwar Dorber Sharif Khalifa Parishad (Spiritual Representative Committee) arranged Musafir Khana (free food & lodging for the pilgrims). This Khalifa Parishad also preach tasawwuf of Islam to the people, teach them for leading a simple life according to Quran and Sunnah all over the world through Sureshwar Darbar by the concerning of the Sufi Saint Syed Belal Nuri Al Sureshwari. According to Hazrat Shah Sufi Karim Shah (R.A.), Gulzarbag, Keranigonj, Dhaka as his wish, his house donated to Sureshwar Darber Sharif before 20th century, where he established Khanka-E-Sureshwar Darber Sharif. He also established Sureshwaria Belalia Ilm-e-Tasawwuf Research Cell (Kutubkhana) and Sureshwaria

Belalia Library for the people who are interested to know about tasawwuf. For Publishing and selling books, he established Sureshwaria Belalia Prokashony (Publisher & bookseller).

Under Divine intuition, Hazrat Syed Shah Sufi Belal Nuri Al Sureshwari (M.Z.A.) wrote several spiritual books. He was the first who compiled and composed a detailed account of the biography of Hazrat Syed Jan Sharif Shah Sureshwari (R.A.) from Sureshwaria Dayera Sharif on 1st February 2003 and also published it. Some other essential works of Syed Shah Sufi Belal Nuri al Sureshwari are given below, were published in Bengali language:

1. Sureshwari Qeblakabar Pobitro Jibony O Sureshwari (R.A.)
Rochito Qitab Somuho (Including Sureshwari's (R.A.) all written books)
2. Tawhider Juti
3. Murshider Sommanarthay Sejda
4. Fana E Gonjay Noor (Tawhider Juti 2nd part)
5. Ahlal Baet Al Sir-ray Haque (Tawhider Juti 3rd part)
6. Ruhbaniyatay Ulom (Tawhider Juti 4th part)
7. Sema-E-Ruhi
8. Sirat-Al-Mustakim
9. Murshide Tarikat, Volume-1
10. Murshide Tarikat, Volume-2

The above books are on tasawwuf, and jurisprudence, hadith, tafsir, mantic, etc. are outstanding. They suggest the way-farer various practices of training for their murid's (disciple) for inner self spiritual development and the adoption of the course of conduct which save them from the Hellfire and destruction in the path of his spiritual journey (S. S. S. B. Nuri, 2018b, p. 530).

List of Spiritual Festivals at Sureshwar Darber Sharif

Peace is the result of attaining and maintaining justice in the self and the creation. When the self-attain justice, it is called Matma-Inna-Qulub meaning a calm soul. To attain and maintain peace in any given situation, it is necessary to identify and resolve the causes, sources, and elements of injustice, discrimination and violence. Justice, in essence, is Divine Will. One who commits injustice to others virtually commits injustice to oneself. A spiritually educated self is aware of Divine will and have the real ability to do justice to self and others. In essence, divine culture is the educative culture to raise the consciousness of the self to be able to act according to the divine will. List of Spiritual Festivals at Sureshwar darber Sharif:

- 1st -5th Feb, Main Annual Festival Urs Sharif
- 9th Mar, Death Anniversary of Hadrat Shah Sufi Syed Jalal Nuri (R.A.)
- 1st-5th June, Holy Dorbeshi Sommelson (Darbesh Conference)

- 22nd August, Death Anniversary of Shah Sufi Saint Nuri Shah (R.A.)
- 26th Oct, Birth Anniversary of Hadrat Shah Sufi Syed Jalal Nuri (R.A.)
- 10th Nov, Birth Anniversary of Hadrat Shah Sufi Syed Belal Nuri al Sureshwari (M.Z.A.)
- 18th Nov, Birth and Death Anniversary of Hadrat Shah Sufi Syed Ahmad Ali Urfi Jan sharif Shah Sureshwari (R.A.)
- 6th Dec, Death Anniversary of Rasul-E Noma Allama Hadrat Shah Sufi Syed Fateh Ali Waisi (R.A.)
- 10th Muharram, Ashura
- 12th Rabi-ul-Awal, Eid-e-Miladunnabi (pbuh)
- 27th Rajab, Shab-e-Meraj
- 15th Shaban, Shab-e-Barat
- 27th Ramadan, Shab-e-Qadar
- 1st Shawal, Eid-ul-Fitr
- 10th Zil-hajj, Eid-ul-Azha

Besides above festivals, people from all walks of life use to make a visit (Ziarat) to the Shrine throughout the year for their spiritual benefits (S. S. S. B. Nuri, 2018b, pp. 531–571).

List of Disciple-Cum-Viceroy of Hadrat Shah Sufi Syed Ahmad Ali Urfi Jan sharif Shah Sureshwari by district wise:

List of Disciple-Cum-Khalifa's of Hazrat Shah Sufi Syed Ahmad Ali Urfi Jan sharif Shah Sureshwari

1. Hazrat Syed Nuri Shah (R.A.), Sureshwar, Shariatpur.
2. Hazrat Mehndi Miya (R.A.), Chatkhil, Nowakhali.
3. Hazrat AslamVuiya (R.A.), West Lokkhipur. Lokkhipur
4. Hazrat Moqurram Ali Dorbesh (R.A.), Raipur, Lokkhipur.
5. Hazrat Abdul Jabbar Chowdhury (R.A.), Joypara, Dhaka.
6. Hazrat Syed Abdul Jabbar Khan Mojlish (R.A.), Katakhal
7. Hazrat Yar-ud-Din Khalifa (R.A.), Mirzagonj, Potuakhali.
8. Hazrat Farkh-ud-Din (R.A.), Konapara, Kotwali, Mymensing.
9. Hazrat Sadir Fakir (R.A.), Jhawgorar Chor

10. Hazrat Noori Muhammad Moqbul Ahmad Munsi (R.A.),
Ramarbari Ramgonj, Lokkhipur.
11. Hazrat Syed Asim-ud-Din (R.A), Meghula, Shibchar, Faridpur.
12. Hazrat Karim Chan Peyada (R.A.), Nitira
13. Hazrat Maulovi Abdul Wahed, Tongi, Gajipur.
14. Hazrat Abdul Majid Munshi (R.A.), Sompara, Nowakhali.
15. Hazrat Syed Munshi Sarder (R.A.), Shrinagore, Munsigonj.
16. Hazrat Yusuf Fakir (R.A.), Nor-Kolikata Naria, Shariatpur.
17. Hazrat Abdullah Munshi (R.A.), Shibpur, Tojum-ud-Din, Vola.
18. Hazrat Amir-ud-Din Munshi (R.A.), Shrinagore, Munsigonj.
19. Hazrat Mofij-ud-Din Akon (R.A.), Betagi, Borguna.
20. Hazrat Abdur Razzak Urfi Kala Shah (R.A.), Dhaipur, Dhirai,
Sunamgonj.
21. Hazrat Goni Munshi (R.A.), Kushumpur Shrinagore, Munshigonj.
22. Hazrat Yusuf Ali Dorbesh (R.A.), Dmauidda, Shariatpur.
23. Hazrat Bashir Shah (R.A.), Goalpara, Asaam, India. His
Descendant lives in Goalchipa Naraongonj, Dhaka, Bangladesh.
24. Hazrat Sirajul Haque Noori (R.A.), Naria, Shariatpur.
25. Hazrat Mariyam Bibi (R.A.), Dohar, Dhaka.
26. Hazrat Sayed Majjub Wali Karim Shah Mastan (R.A.),
Chankharpul, Dhaka.
27. Hazrat Chand Shah Mastan (R.A.), Singhpara
28. Hazrat Umar Ali Munshi (R.A.), Shomvugonj, Mymensing.
29. Hazrat Ismail Sikdar (R.A.), Mothbaria, Pirojpur.
30. Hazrat Komola Bibi (R.A.), Mothbaria, Pirojpur.

31. Taposhi Mokbulnesa (R.A.), Isshorgonj, Mymensing.
32. Hazrat Meher Ali Fakir (R.A.), Kotwali, Mymensing.
33. Hazrat Maulana Aiyub Noori Abul Hadi (R.A.), Barhatta, Netrokona.
34. Hazrat Ahmad Ali Miajy (R.A.), Choarvagol, Faridhgonj, Chadpur.
35. Hazrat Haji Abdul Wahed Hawladar (R.A.), Mothbaria, Pirojpur.
36. Hazrat Jan Shah (R.A.), Sodor, Lokkhipur.
37. Hazrat Muhammad Aftab Uddin (R.A.), Manki, Ujirpur, Jhalokathi.
38. Hazrat Maulana Quddus Noori (R.A.), Tumchor, Raipur, Lokkhipur.
39. Hazrat Maulana Munshi Abdul Karim (R.A.), Faridhgonj, Chadpur.
40. Hazrat Iman Ali Darbesh (R.A.), Haimchor, Chandpur.
41. Hazrat Munshi Abdur Rahim Dorbesh (R.A.), Faridhgonj, Chadpur.
42. Hazrat Shah Abdul Aziz Fakir (R.A.), Kochua, Chadpur.
43. Hazrat Shah Abdul Jabbar Dorbesh (R.A.), Borurah, Kumilla.
44. Hazrat Qari Golam Noori (R.A.), Chatkhil, Lokkhipur.
45. Hazrat Ismail Hossain Shah (R.A.), Naria, Shariatpur. His mausoleum erased in the river.
46. Hazrat Shah Sufi Rabbani Shah (R.A.), Sylhet.
47. Hazrat Shah Sufi Karim Shah (R.A.), Gulzarbag, Keranigonj, Dhaka. According to his wish, his house donated to Sureshwar Darbar sharif where present viceroy established Sureshwaria khanka sharif (S. S. S. B. Nuri, 2019, pp. 483–485).

The Holy Shajarah Sharif

Spiritual tree of Darber-E-Awlia Sureshwar Dayera Sharif, Hazrat Sureshwari (R.A.) received spiritual training from Sufi Fateh Ali Waisi (R.A.) for the attainment of heights in the realm of Spiritual elevation. He became one of the

leading Viceroys of Sufi Saint Fateh Ali Waisi (R.A.) and was authorized to preach and enroll disciples in seven spiritual lines (Tariqa: Qadiriyya, Chishtiyya, Naqshbandiyya, Mujaddidiyya, Suhrawardiyya, Masumiyya, and Waisiyya) descending from the Prophet (ﷺ) of Islam.

Here the main four spiritual trees (Sazarah) are given below:

Shazarah-E-Tariqa-E-Qadriyya-Sureshwariyya

1. Hazrat Muhammad (ﷺ), the Prophet of Allah
2. Ameer-ul-Mumeenin Hazrat Ali Murtaza (R.A.).
3. Hazrat Imam Hasan (R.A.)
4. Hazrat Hasan Musanna (R.A.)
5. Hazrat Abdullah Mahaz (R.A.)
6. Hazrat Musa Al Jawan (R.A.)
7. Hazrat Abdullah Al Moris (R.A.)
8. Hazrat Shah Musa (R.A.)
9. Hazrat Shah Sayed Dawood (R.A.)
10. Hazrat Syed Muhammad Moris (R.A.)
11. Hazrat Yah Ya Jahed (R.A.)
12. Hazrat Abdullah (R.A.)
13. Hazrat Abu Saleh (R.A.)
14. Hazrat Mohiuddin Abdul Qader Jilani, Gausul Azam (R.A.)
15. Hazrat Abdur Razzak (R.A.)
16. Hazrat Sharf-ud-din Qittal (R.A.)
17. Hazrat Abdul Wahab (R.A.)
18. Hazrat Bahauddin (R.A.)
19. Hazrat Aqil (R.A.)

20. Hazrat Samsuddin Shahraini (R.A.)
21. Hazrat Guda Rahman the first (R.A.)
22. Hazrat Shamsuddin Aref (R.A.)
23. Hazrat Guda Rahman the second (R.A.)
24. Hazrat Fuzail (R.A.)
25. Hazrat Shah Kamal (R.A.)
26. Hazrat Abdul Ahad (R.A.)
27. Hazrat Shaikh Ahmad Sarhindi, Mujaddid-e-Alfesani (R.A.)
28. Hazrat Maulana Syed Adam-Bin-Noori (R.A.)
29. Hazrat Maulana Syed Abdullah Akbarabadi (R.A.)
30. Hazrat Maulana Shah Abdur Rahim Dehlavi (R.A.)
31. Hazrat Maulana Shah Wali Ullah Muhaddes Dehlavi (R.A.)
32. Hazrat Maulana Shah Abdul Aziz Dehlavi (R.A.)
33. Ameer-ul-Mumeenin Hazrat Syed Ahmad Shaheed Brelavi, the commander of the faithful (R.A.)
34. Hazrat Shah Sufi Noor Muhammad Nizampuri (R.A.)
35. Hazrat Shah Sufi Syed Fateh Ali Waisi, Rasul-Noma (R.A.)
36. Hazrat Maulana Shah Sufi Syed Ahmad Ali Urfi Jan Sharif Shah Sureshwari, Qutubul Ershad, Shams-Ul-Ulama (R.A.)
37. Hazrat Maulana Shah Sufi Syed Nuri Shah Urfe Syed Abdul Hye (R.A.)
38. Hazrat Maulana Shah Sufi Jalal Noori Afianuh, Qutubul Akhtab (R.A.)
39. Hazrat Maulana Al-Hajj Shah Sufi Syed Belal Noori Al-Sureshwari (M.Z.A.), Murshid E Tariqat Shah Mujaddedi, and the sitting

viceroy of Darbar-e Sultan-ul-Awlia Sureshwaria Daira Sharif (S. S. B. Nuri, 2019, pp. 490–492).

Shajarah-E-Tariqa-E-Chistiyya-Sureshwariyya

1. Hazrat Muhammad (ﷺ), the Prophet of Allah
2. Ameer-ul-Mumeenin Hazrat Ali Murtaza (R.A.).
3. Hazrat Hasan Basri (R.A.)
4. Hazrat Abdul Wahid –bin- Zayed (R.A.)
5. Hazrat Fuzayel Ibn-e- Yaz (R.A.)
6. Hazrat Ibrahim-Ibn-Adham Balki (R.A.)
7. Hazrat Huzaifa Marashi (R.A.)
8. Hazrat Khawaja Abu Hubaira Basri (R.A.)
9. Hazrat Mamshad Ulub-e-Dinwari (R.A.)
10. Hazrat Khawaja Abu Ishaq Shami (R.A.)
11. Hazrat Khawaja Abu Ahmad (R.A.)
12. Hazrat Khawaja Muhammad Chishti (R.A.)
13. Hazrat Khawaja Yusuf Bin Muhammad (R.A.)
14. Hazrat Khawaja Maudood Chishti, Qutubul Aqtab (R.A.)
15. Hazrat Haji Sharif Zindani (R.A.)
16. Hazrat Khawaja Osman Harooni (R.A.)
17. Hazrat Khawaja Mueen-ud-Din Chishti Ajmeeri (R.A.)
18. Hazrat Khawaja Qutubuddin Bakhtiar Kaki (R.A.)
19. Hazrat Sheikh Farid Uddin Masood Ganj-e- Shekr (R.A.)
20. Hazrat Sheikh Nizamuddin Awlia (R.A.)

21. Hazrat Ghi Siraj Usman Udhi (R.A.)
22. Hazrat Ala-ul-Haq BangaliIbn-e-Asad Lahori (R.A.)
23. Hazrat Khawaja Noor Qutub-ul-Alam (R.A.)
24. Hazrat Shekh Husamuddin Manikpuri (R.A.)
25. Hazrat Syed Raji Hameed Shah (R.A.)
26. Hazrat Syed Hasan Ibn-e- Taher (R.A.)
27. Hazrat Sheikh Qazi Khan Yusuf Asehee (R.A.)
28. Hazrat sheik Abdul Aziz (R.A.)
29. Hazrat Maulana Syed Abdullah Akbarabadi (R.A.)
30. Hazrat Maulana Shah Abdur Rahim Dehlavi (R.A.)
31. Hazrat Maulana Shah Wali Ullah Muhaddith Dehlavi (R.A.)
32. Hazrat Maulana Shah Abdul Aziz Dehlavi (R.A.)
33. Ameer-ul-Mumeenin Hazrat Syed Ahmad Shaheed Brelavi, the commander of the faithful (R.A.)
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35. Hazrat Shah Sufi Syed Fateh Ali Waisi, Rasul-Noma (R.A.)
36. Hazrat Maulana Shah Sufi Syed Ahmad Ali Urfi Jan Sharif Shah Sureshwari, Qubul Ershad, Shams-Ul-Ulama (R.A.)
37. Hazrat Maulana Shah Sufi Syed Nuri Shah Urfe Syed Abdul Hye (R.A.)
38. Hazrat Maulana Shah Sufi Jalal Noori Afianuh, Qutubul Akhtab (R.A.)
39. Hazrat Maulana Al-Hajj Shah Sufi Syed Belal Noori Al-Sureshwari (M.Z.A.), Murshid E Tariqat Shah Mujaddedi, and the sitting viceroy of Darber-e Sultan-ul-Awlia Sureshwaria Dayera Sharif (S. S. S. B. Nuri, 2019, pp. 492–494).

Shazarah-E- Naqshbandiyya-Mujaddediyya-Sureshwariyya

1. Hazrat Muhammad (ﷺ), the Holy Prophet of Allah
2. Hazrat Ameer-ul-Mumeenin, Abu Bakr Siddique (R.A.)
3. Hazrat Salman Farshi (R.A.)
4. Hazrat Qasim ibn Muhammad bin Abu Bakar (R.A.)
5. Hazrat Imam Jafar al Sadiq (R.A.)
6. Hazrat Imam Musa Qazim (R.A.)
7. Hazrat Imam Ali Reza (R.A.)
8. Hazrat Maulana Maruf Kurkhi (R.A.)
9. Hazrat Maulana Sheikh Sarri Saqti (R.A.)
10. Hazrat Maulana Zunayeed Bagdadi (R.A.)
11. Hazrat Maulana Abu Baqarh Shibli (R.A.)
12. Hazrat Maulana Abul Qasim Nasarbadi (R.A.)
13. Hazrat Maulana Abu Ali Daqqak (R.A.)
14. Hazrat Maulana Abul Qashem Al-Qushayri (R.A.)
15. Hazrat Abu Ali Farmudi Tusi (R.A.)
16. Hazrat Abu Yaqub Yousuf Hamdani (R.A.)
17. Hazrat Abdul Khaleq Gezdewani (R.A.)
18. Hazrat Maulana Aref Reogiri (R.A.)
19. Hazrat Mahmud Anzir Fagnubi (R.A.)
20. Hazrat Ali Ar-Ramitini (R.A.)
21. Hazrat Maulana Muhammad Baba Shammasi (R.A.)
22. Hazrat Maulana Muhammad Amir Syed Kalal (R.A.)

23. Hazrat Khawaja Bahauddin Naqshbandia Ibn Al Bukhari (R.A.)
24. Hazrat Maulana Yaqub Charkhi (R.A.)
25. Hazrat Maulana Khawaja Obaidullah Ahrar (R.A.)
26. Hazrat Maulana Jahed (R.A.)
27. Hazrat Maulana Darbesh (R.A.)
28. Hazrat Maulana Khawajaki Amkunkee (R.A.)
29. Hazrat Maulana Khawaja Baqi Billah (R.A.)
30. Hazrat Shaikh Ahmad Sarhindi, Mujaddid-e-Alfesani (R.A.)
31. Hazrat Maulana Syed Adam-Bin-Noori (R.A.)
32. Hazrat Maulana Syed Abdullah Akbarabadi (R.A.)
33. Hazrat Maulana Shah Abdur Rahim Dehlavi (R.A.)
34. Hazrat Maulana Shah Wali Ullah Muhaddes Dehlavi (R.A.)
35. Hazrat Maulana Shah Abdul Aziz Dehlavi (R.A.)
36. Ameer-ul-Mumeenin Hazrat Syed Ahmad Shaheed Brelavi, the commander of the faithful (R.A.)
37. Hazrat Shah Sufi Noor Muhammad Nizampuri (R.A.)
38. Hazrat Shah Sufi Syed Fateh Ali Waisi, Rasul-Noma (R.A.)
39. Hazrat Maulana Shah Sufi Syed Ahmad Ali Urfi Jan Sharif Shah Sureshwari, Qutubul Ershad, Shams-Ul-Ulama (R.A.)
40. Hazrat Maulana Shah Sufi Syed Nuri Shah Urfe Syed Abdul Hye (R.A.)
41. Hazrat Maulana Shah Sufi Jalal Nuri Afia-nuh, Qutubul Akhtab (R.A.)
42. Hazrat Maulana Al-Hajj Shah Sufi Syed Belal Nuri Al-Sureshwari (M.Z.A.), Murshide Tariqat Shah Mujaddedi and the sitting viceroy of Darber-e Sultan-ul-Awlia Sureshwaria Dayera Sharif (H. M. S. S. J. Nuri, 1992, pp. 67–70).

CONCLUSION

Spiritualism is the way to know Allah, to love Allah, and to be loved by Allah. This cultivates heavenly spirits in the human self to enable one to love and sacrifice for others. In all the spiritual Festivals at Darber-e-Awlia Sureshwar Dayera Sharif, people from all walks of life come to know the divine messages. Love and Divine culture it is necessary to establish the relationship between Allah and Man and between Man and Man, which will deliver spiritualism, faithfulness, justice, peace, reconciliation, and universal fraternity. Through this man can attain self-purification and spiritual power of intuition to know mankind and to maintain peace and order, i.e., to establish a world free from terrorism.

Further, there are three types of Sufi saints prevailing in Muslim society. These three types are Composing orthodox, liberal, and unorthodox. Orthodox Sufi saints are the faithful followers of the Quran and Sunnah. On the other hand, liberal and un-orthodox Sufi saints deviated from the Eastern teachings of sharia and presented the corrupt form of Sufi thought by misinterpreting the Quran and Sunnah and misguided a large number of Muslims for the causes of earning money and money is the motto and not spirituality.

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