



## ORIGINAL RESEARCH PAPER

### Maizbhandari Tariqah and Its Founder Syed Ahmad Ullah

**Mahadi Hassan<sup>1</sup>**

Assistant Professor, Persian Language and Literature, University of Dhaka, Bangladesh.



(Received: 7 May 2021; Accepted: 22 July 2021; Published: 28 February 2022)

Sufism and its various types of Tariqahs (Sufi orders) are usually known to almost all the inheritors of south Asia since Islam entered this territory. Qaderiah, Chishtiyah, Naqshbandiah, and Mujaddediah are very famous and noted Sufi tariqahs all over the Indian subcontinent, especially in Bangladesh. Besides these, Bangladesh has produced an indigenous Sufi order of its own, the Maizbhandari tariqah. This Sufi tariqah is well-known at home because of its unique characteristics, which include Vilayat-e-Mutlaqa, Adl-e-Mutlaq, Maizbhandari songs, Usul-e-saba, Towhid-e-Adyan, humanity, pluralism, moderate secularism, and moral religion, all of which are supported by the Quran and Sunnah. Those indigenous features of this tariqah are not very well known outside of Bangladesh. It had introduced by great Sufi saint Syed Ahmad Ullah in Chittagong, the eastern port city of Bangladesh, as a unique Sufi order. Data has been analysed using qualitative, descriptive, and analytical research methods. The primary and secondary data sources have been combined to set the context for the study. The purpose of this article is to introduce this unique Bangladeshi Sufi order Maizbhandari tariqah and its founder Khatemul Awliya Gauth-al-Azam Syed Ahmad Ullah.

**Keywords:** Bangladesh, Sufi Orders, Maizbhandari Tariqah, Syed Ahmad Ullah.

---

<sup>1</sup> E-mail: mahadihassan.persian@du.ac.bd

## Introduction

Sufism, a mystic aspect of Islam, emerged in the Middle East between the ninth and tenth centuries and its influence gradually extended over the rest of the world that has been influencing the Indian subcontinent since that period. Sufism's core themes include articulating love for God, spreading the truth, and forming a mystical relationship with the Creator, as well as promoting social integrity, harmony, peace, and love. Sufism has contributed to numerous aspects of Islam on the Indian subcontinent by incorporating the aforementioned principles. We are predominantly familiar with four tariqahs or 'Silsilah'<sup>1</sup> in the Indian subcontinent: 'Qaderiah', 'Chishtiah', 'Suhrawardiah', and 'Naqshbandiah' (Hashmi & Khawaja, 2019). Bangladesh is widely renowned among South Asian countries as a fertile land of Sufism, with the 'Maizbhandari tariqah', along with the other four, occupying a distinct place among its Sufi followers.

Bangladesh gained independence in 1971 and drafted a constitution for the country based on four fundamental principles<sup>2</sup>; 'Secularism'<sup>3</sup> in the sense of religious neutrality is one of those principles, which refers to treating all citizens equally regardless of caste, creed, or religion. But before it was approved in Bangladesh's constitution, the Sufi followers of Maizbhandari tariqah were familiar with the concept of Secularism as Gauth-al-Azam Hazrat Mawlana Shah-Sufi Syed Ahmad Ullah Maizbhandari (1826-1906), the originator of Maizbhandari tariqah was the supporter of 'Tawhid-e-Adyan'<sup>4</sup> or unity of religion (Alam, 2017). This is important to remember since Islam is a religion of peace and harmony, it is also a liberal and tolerant faith because it promotes pluralism, multiculturalism, democracy, peaceful cohabitation, religious freedom, and other values in society. As a result, Islam contains the core of liberal secularism (Faruki & Siddiky, 2017). Islam prioritizes three virtues: justice, equality, and charity (Maizbhandari, 2014). The 'Adl-e-Mutlaq'<sup>5</sup> or equal justifications among Allah's creatures is one of Islam's and Sufism's key concepts (Maizbhandari, 2006). Every Sufi saint is the bearer of this character. That is why we see that regardless of caste, creed, and religion the crowd is gathered in Maizbhandar Darbar Sharif. Hazrat Mawlana Shah-Sufi Syed Delowar Hossain Maizbhandari (1893-1982), the grandson and 'Wasi'<sup>6</sup> of the founder of the Maizbhandari tariqah, has written a full account of tawhid-e-adyan in his writings. The philosophy of tawhid-e-adyan states that, while all religions appear to be diverse in terms of their outward characteristics, their ethical themes are all the same, as unethical behaviors are strictly banned in all religions (Maizbhandari, 2014).

<sup>1</sup> The chain of transmission of Sufi orders

<sup>2</sup> Nationalism, Socialism, Democracy and Secularism

<sup>3</sup> In Bangla 'Dharmanirapekshata'

<sup>4</sup> توحید ادیان

<sup>5</sup> عدل مطلق

<sup>6</sup> Lineal heir

Although Maizbhandari tariqah is rooted in Qaderiah tariqah, it is better known as Maizbhandari tariqah for its unique characteristics that have made it quite popular in the country. The non-communalism characteristics of this order, in particular, have gained acceptance and respect among people of various faiths. The order's other distinguishing features are 'Sama'<sup>1</sup> and 'Usul-e-Sab'a'<sup>2</sup> (Brandt, 2011). There are adherents of Maizbhandari tariqah in every corner of Bangladesh, as the order's spiritual pursuits are easier. A large number of individuals from the Muslim community are taking 'Bay'ah'<sup>3</sup> in this order because of its distinctive traits and the fact that its spiritual pursuits are fairly easy.

The Maizbhandari tariqah is a unique Sufi order that has been introduced from Bangladesh. This is the only silsilah that has been promoted throughout the country and beyond by its founder, Khatemul Awliya Gauth-al-Azam Syed Ahmad Ullah Maizbhandari. Hazrat Mawlana Syed Golam Rahman Maizbhandari (1865-1937) and Syed Delowar Hossain Maizbhandari, the grandson and 'Sajjada-nashin'<sup>4</sup> of Hazrat Syed Ahmad Ullah, gave it further fillip. The order is well-known in Bangladesh for its distinctive features, but its unique features are not very well-known outside Bangladesh. Apart from that, many people are unaware of this order's fundamental principles. Because of its unique characteristics, the application of this order is rapidly increasing with the passage of time. So the demand of the time is to introduce the Maizbhandari tariqah and its unique features, as well as its founder Syed Ahmad Ullah. The purpose of the study is to introduce this unique Bangladeshi Sufi order Maizbhandari tariqah, and its founder Syed Ahmad Ullah.

Introduction, Literature Review, Research Objectives, Research Questions, Methodology, Results and discussions, Recommendation, Limitation, and Conclusion constitute up the overall structure of the paper.

### **Objectives of the Study**

The main purposes of the study are:

1. To introduce the unique Bangladeshi Sufi order Maizbhandari tariqah.
2. To identify and explore the basic fundamental features and characteristics and philosophy of Maizbhandari tariqah.
3. To identify the contribution of Maizbhandari tariqah to increase humanism and pluralism for total human civilization.
4. To explore the impact of Maizbhandari song on tasawwuf culture.
5. To identify the present representative of Maizbhandari tariqah.
6. To analyses the pluralistic features of Maizbhandari tariqah.
7. To describe the present humanitarian activities of this Maizbhandari tariqah.

### **Research Questions**

This study tries to answers the following research questions

<sup>1</sup> The Sufi song for spiritual pursuits

<sup>2</sup> The seven principles

<sup>3</sup> The oath of fealty

<sup>4</sup> Spiritual heir and representative

1. What are the fundamental features of Maizbhandari tariqah that have been able to accept all types of people's black-white creeds and cultures? Is it a unique tariqah?
2. Who was the founder of this tariqah?
3. How this tariqah is applicable for the development of humanity and to build harmonious relationships with different religions and cultures.
4. Who is the present real representative of this tariqah?
5. What is the contribution of Maizbhandari tariqah to human civilization?
6. What is the basic practice for soul and self-purification in Maizbhandari tariqah?
7. How is Maizbhandari tariqah pluralistic?

#### LITERATURE REVIEW

'The People's Republic of Bangladesh' is a country in South Asia. Except for a border with Myanmar in the southeast and a southern coastline on the Bay of Bengal, it is nearly entirely encircled by India. The country has a warm climate and has an area of 147,570 square kilometers (Ahmed, 2010). Bangladesh has a population of 169 million people and it is one of the most densely populated countries in the world (Göktaş & Chowdury, 2021). In ancient, medieval, and British colonial times, the mystic influences in Chittagong, Bangladesh, which was once part of the greater Bengal, had its own growth, with local spiritual leaders playing a significant role (Hassan, 2019).

"Islam's greatest campaign and spread in the country from the middle of the eleventh century to the seventeenth century. Sufis from Arabia, Yemen, Iraq, Iran, Khorasan, Central Asia, and Northern India came and preached Sufism in Bangladesh" (Göktaş & Chowdury, 2021: p.48). In fact, diversity is an important feature of Bangladeshi Islam. Sufi traditions, on the other hand, have had such enduring popularity in Bangladesh throughout the centuries, particularly among rural Muslims, that many consider Sufism to be the people's religion (Nathaniel, 2016). Sufism and Bhakti movements had an important impact on our societies' evolution (Hassan, 2019). Sufism in Bangladesh is inextricably linked to Bangladeshi Muslims' faith, history, and culture. Sufis made a difference in Bangladesh by eliminating religious hatred, fanaticism, and fundamentalism of any kind. It influences people's social and economic well-being (Masud, Abdullah & Amin, 2017).

The literal meaning of 'Tariqah<sup>1</sup>' is the route or the path in general, according to Imam Al-Raghib Al-Isfahani (Died: 1109). It usually refers to the way or path in which people go about doing their everyday jobs, whether it be good or bad (Al-Isfahani, n.d). In Sufi terminology, tariqah is termed as the school or order of Sufism. Wherever spiritual teachings and the path of seeking God are taught and pointed out, the path of 'Haqiqah<sup>2</sup>' is emphasized. Every tariqah has a silsilah that may be traced back to the Prophet Hazrat Muhammad (peace be upon him). The

<sup>۱</sup>طریقه

<sup>۲</sup> The ultimate truth

spiritual activities of the tariqah are led by a 'Murshid<sup>1</sup>', who is also the tariqah's spiritual leader. The Chishtiah, Naqshbandiah, Qaderiah, Qalandariah, Sarwari Quadiriah, Shadhliah, and Suhrawardiah are the leading Sufi orders in south Asia (Sayers, 2016).

The founder of Maizbhandari tariqah Khatemul Awliaya Gauth-al-Azam Hazrat Mawlana Shah-Sufi Syed Ahmad Ullah was a follower of the Qaderiah Sufi lineage (Alam, 2010). He introduced Usul-e-Sab'a to his followers and devotees in order to make a bridge between the Creator and His creatures. According to Bertocci, the founder of Maizbhandari Tariqah, in order to achieve spiritual perfection, he established the 'Sapta Paddati'<sup>2</sup> methodology, which is fairly elaborated (Bertocci, 2001).

The Maizbhandari Sufi order is named after Maizbhandar, a village in Fatikchari, Chattogram, Bangladesh, where the Maizbhandari tariqah's founder was born. Maizbhandar literally means 'middle storehouse', as it was the Muslim army's warehouse for storing food and weapons during the Muslim-Mogh war (Maizbhandari, 2014 & Harder, 2011). Due to the dwelling of Hazrat Syed Ahmad Ullah Maizbhandari and his holy shrine, Maizbhandar has become a holy place where people from all over Bangladesh and beyond gather to seek blessings from him. Every year on the 24<sup>th</sup> of January, at the holy 'Urs Mubarak'<sup>3</sup>, millions of people from all over the world gather in his holy shrine (Harder, 2011).

The 'Vilayat-e-Mutlaqa-e-Ahmadih'<sup>4</sup> is the foundation of Maizbhandari tariqah and this sort of divine love can resolve religious disagreements (Harder, 2011). The Vilayat-e-Mutlaqa-e-Ahmadih is the unrestricted development of the Vilayat's<sup>5</sup> particular powers and all-encompassing power. In principle, this sort of Vilayat regards various religious doctrines in the same light. Because it believes that, despite the differences in ideologies and ways, everyone's ultimate goal is the same. Sufi saints who have attained Vilayat-e-Mutlaqa are able to bring together followers of all global religions in the sphere of morals without interfering with any religion's practice. Because Vilayat-e-Mutlaqa opposes all forms of religious strife (Maizbhandari, 2014).

Harmony among the many religious communities is difficult to achieve because each religious community tries to reveal its own identity. It has the possibility to trigger conflict between them in some way. As a result, religious fanaticism is a typical occurrence in today's society. Such forms of extremism can be eliminated if the noble virtue of Sufism can be cultivated. Sufism can gather individuals of various colors, castes, creeds, and religions together under one roof, ensuring social harmony. Humanism and pluralism are two key concerns that are frequently discussed in terms of how they might be attained. Humanism and pluralism can be achieved if we practice the great values of Sufism. Humanism entails treating all

<sup>1</sup> Spiritual guide or master

<sup>2</sup> Seven Steps

<sup>3</sup> Death anniversary

<sup>4</sup> Unrestricted divine love

<sup>5</sup> Divine power

peoples with respect, irrespective of their caste, creed, or religion. Pluralism is a way of thinking about diversity.

Maizbhandari tariqah and its philosophy reveal that humanism and pluralism can be achieved by adhering to Maizbhandari tariqah's fundamental principles. Maizbhandari Darbar Sharif has become a gathering place for all nations, whether Muslims, Hindus, Buddhists, or Christians, who gather in his courtyard to seek blessings. The founder of Maizbhandari tariqah was the proponent of secularism and pluralism. That is why he has attracted a large number of non-Muslims. He would not convert anyone, but he would teach them how to live a life dedicated to their religion (Maizbhandari, 2017).

#### **Khatemul Awliya Gauth-al-Azam Syed Ahmad Ullah Maizbhandari**

At least 600 years before the birth of Hazrat Mawlana Shah-Sufi Syed Ahmad Ullah (R.), Shaikh-e-Akbar Mohi-al-Din Ibn-al-Arabi (1165-1240), Sufi of the 10<sup>th</sup> century predicted the birth of Hazrat Syed Ahmad Ullah. The indicators that he indicated in his script *Fusu-al-Hikam* were exactly matched regarding his birth (Mannan, 2015). The socio-cultural, geographical, and family demography indicated in the following quote was all validated and matched when it came to Syed Ahmad Ullah's birth. Ibn-al-Arabi's prediction is highlighted as follows:

It is in the footsteps of Shith that the last of this human species will be born, and he will carry his secrets. There will none of this species born after him, so he will be the Seal of the Begotten. A sister will be born with him, and she will emerge before him, and he will follow her with his head at her feet. He will be born in China, and he will speak the language of his country. Sterility will spread in men and women, so there will be much cohabitation without conception. He will call people to Allah, but will not be answered. When Allah takes him and the believers of his time, those who remain will be like beasts, not knowing what lawful (halâl) is from what is unlawful (harâm). They will act according to their natural instincts with lust, devoid of reason and law. Upon them, the Last Hour will occur. (Arabi, 1983: p.15)

Syed Ahmad Ullah was born in 1244 Hijri, 1233 Bengali, 1118 Moghi on the 1st of Magh on Wednesday (Bhuiyan, 2016), corresponding to January 15, 1826 AD in a village called Maizbhandar, "about thirty miles north of Chittagong city" (Huq, 2013: p.68). He is said to have descended from the family of the prophet of Islam (Maizbhandari, 2014). His father's name was Syed Motiullah, who was a very pious person and the name of his mother was Syeda Khairunnesa Bibi (Bhuiyan, Hoque & Mizan 2021).

After completing his primary and local Madrasah education at his village, he went to Hooghly and "got himself admitted into Hooghly Mohsenia Madrasah in 1260 Hijri" (Ahmad 2004, 110-111). In the same year, he departed Hooghly and came to Calcutta and got admitted into Calcutta Aliyah Madrasah for higher education. "After eight years of study, he completed his education in Islamic theology, jurisprudence, and philosophy in 1268 Hijri" (Maizbhandari 2017, 18). "In 1267, he was appointed as a teacher at Calcutta Aliyah Madrasah and he continued the service for two years" (Sattar 1959, 182). "He joined the Government service under the colonial government as a 'Qazi' or as a judge in the Hijri 1269 and was posted in Jessore. Just after one year, he resigned from service and joined Bu-Ali

Madrasah at Calcutta as head teacher” (Chowdhury 2012, 68). “He took part in the Munsifi examination and obtained the 1<sup>st</sup> position in the said examination. But the then Govt. declared the result null and void due to the unscrupulous activities of the miscreants” (Latif 2009, 2). He had great expertise in Hadith<sup>1</sup>, Tafsir<sup>2</sup>, Fiqh<sup>3</sup>, Philology, etc. He was well versed in Arabic, Urdu, Persian, and Bengali languages. “His reputation spread in a short time as a religious speaker” (Bhuiyan 2018, 21). After a short while, he departed from his teaching life and devoted himself to ‘Tasawwuf’ or spiritual life and spent the rest of his life as a Sufi sage. “In the beginning, he was accepted as a disciple of Sheikh Syed Abu Shamma Muhammad Salahi Qadri Lahori in the year 1852, who was a spiritual master under the Qaderiah tariqah” (Chowdhury 2012, 21). “In 1275 Hijri, he returned to his native village Maizbhandar” (Bhuiyan 2018, 27) and his name and fame spread across the land as a man with knowledge of ‘Ma’rifa<sup>4</sup>’. As a result, people irrespective of religion and all walks of life started to congregate around him. Within a short time, his tariqah, which is known as Maizbhandari tariqah relating to the name of his birthplace, became well known in the region. Hazrat Syed Ahmad Ullah opened a new horizon of spiritual devotion and after spending a life of 79 years, he died on 23<sup>rd</sup> January 1906, Monday at Maizbhandar (Bhuiyan, 2016), where his grave has become a center of prayer and devotion ever since (Hassan, 2021).

**Some distinguishing features of Syed Ahmad Ullah:** Gauth-al-Azam Syed Ahmad Ullah has some distinguishing features that bear resemblance to the characteristics of the Prophet Hazrat Muhammad (PBUH). His first name, Ahmad, is similar to the Prophet's Vilayati name<sup>5</sup>. His father's name was Matiullah, which sounds similar to the Prophet's father, Hazrat Abdullah (May Allah bless him) and his mother's name was Khairunnesa, which sounds similar to the Prophet's daughter, Hazrat Fatema Khairunnesa (May Allah bless her). He didn't have any living sons. His sole son, Syed Foyzul Hoque, died shortly before his death, which resembles the Prophet as he did not leave any son alive (Maizbhandari, 2014).

His daughter's name was Anowarunnesa and she was alive at the time of his death, which resembled the Prophet leaving his daughter Hazrat Fatema (May Allah bless her) at the time of his departure for the eternal life. The two occurrences are quite analogous to each other. Syed Mir Hasan, his eldest grandson, died on the ninth of Muharram, which is similar to the Prophet's grandson Hazrat Imam Hasan (May Allah bless him), who also died on the ninth of Muharram. The Prophet Hazrat Muhammad's (PBUH) family ancestry has been passed down through his two grandsons. Similarly, Hazrat Mawlana Syed Delowar Hossain Maizbhandari is carrying on the genealogical lineage of Hazrat Syed Ahmad Ullah. On the 27<sup>th</sup> Zulqadah of the Arabic year, Gauth-al-Azam Syed Ahmad Ullah Maizbhandari died. The number 27 is significant in Islamic history since the prophet Hazrat Muhammad

<sup>1</sup> Sayings of the prophet

<sup>2</sup> Interpretation of Qur'an

<sup>3</sup> Islamic jurisprudence

<sup>4</sup> God's gift of secret knowledge

<sup>5</sup> Divine name



(PBUH) performed his Mi'raj on the 27<sup>th</sup> Rajab, and the Holy Qura'n was revealed on the 27<sup>th</sup> Ramadan (Maizbhandari, 2014).

#### METHODOLOGY

Data has been analyzed using qualitative, descriptive, and analytical research methods. The qualitative research method, according to Guba and Lincoln (1994), is an explanatory and exploratory approach (Khan, 2014). Finding, choosing, evaluating, and synthesizing data contained in the document are all part of the analytical research approach (Bowen, 2009). The qualitative research approach, which encompasses analytic and descriptive approaches, has been utilized to acquire data for the study from books, journals, and periodicals. The primary and secondary data sources have been combined to set the context for the study.

#### FINDINGS, RESULTS, AND DISCUSSIONS

**Maizbhandari tariqah:** When we look at the historical backdrop of the origins of tariqah, we can observe that tariqahs are named by the 'Pir'<sup>1</sup> or Sheikhs' names or the localities where they were born. The Qaderiah tariqah, for example, was named after the name of Gauth-al-Azam Mohiuddin Abdul Qader Jilani (1078-1166). In the course of the history of spiritual development, Maizbhandari tariqah developed in the second half of the nineteenth century, in the hand of great saint Hazrat Syed Ahmad Ullah (Chowdhury, 2012). This tariqah indigenously sprang up and this is the only Sufi tariqah that came into existence in Bangladesh. Hazrat Syed Ahmad Ullah was a believer in the unity of all faith. He was able to bestow his spiritual blessing to all believers of different faith and tariqahs, keeping their own religions and spiritual entitlements (Maizbhandari, 2014). This open and free Sufi practice of embracing all irrespective of characteristic belief and practice was known as Maizbhandari tariqah (Maizbhandari, 2017). "This syncretic tariqah appealed to Bengali Psyche" (Karim, Choudhury, Mazid, Khan & Hassan 2021, 294). Maizbhandari tariqah derives its root in Qaderiah tariqah established by Gauth-al-Azam Abdul Qader Jilani of Baghdad. Attaining a higher spiritual station Hazrat Syed Ahmad Ullah brought about a syncretism of Qaderiah, Chishtiah, Malamiah, and Mowlaviah tariqahs keeping symmetry with the Bengali mental makeup (Karim et al., 2017). "Thus Maizbhandari Tariqah was a mix of Shariah, Tariqah, Haqiqah and Ma'rifah" (Maizbhandari 2014, 119).

Qaderiah Maizbhandari tariqah, Qaderiah tariqah, Qaderiah silsilah, Qaderiah Malamiah Maizbhandari tariqah are some of the names of Maizbhandari tariqah cited by Syed Delowar Hossain Maizbhandari, proving that the primary root of Maizbhandari tariqah is embedded in Qaderiah tariqah (Maizbhandari, 2017).

**Some unique features of Maizbhandari tariqah:** From the silsilah's point of view Maizbhandari tariqah is embedded into Qaderiah tariqah which follows bay'ah, 'Zikr'<sup>2</sup> and 'Tazkiya-e-Nafs'<sup>3</sup> according to the teaching of Qaderiah tariqah. But other Sufi orders' spiritual practices, such as sama', are included, which appears to be in contrast to Qaderiah tariqah's spiritual pursuits. The Malamiah Sufi order's

<sup>1</sup> Sufi guide for spiritual pursuits

<sup>2</sup> Remembrance of Allah

<sup>3</sup> Purity of instinct



characteristics, 'Mukhalafat-e-Nafs'<sup>1</sup>, is emphasized in Maizbhandari tariqah. In this regard, Syed Delowar Hossain Maizbhandari declared that Maizbhandari tariqah assembles and incorporates all other Sufi Orders. It encompasses Qaderiah, Chistiah, Naqshbandiah, Mujaddediah, Qalandariah, Suhrawardiah, Tyfuriah, and Junaydiah, among others (Hossain, 2011).

Hazrat Syed Ahmad Ullah reformed Qaderiah tariqah in the latest reformation and assembled easy spiritual pursuits as well as characteristics of other Sufi orders in Maizbhandari tariqah through 'Vilayat-e-Mutlaqa-e-Ahmadi'<sup>2</sup> and he modeled it on the shape of a certain feature which has made it known as Maizbhandari tariqah. This Vilayat-e-Mutlaqa or unchained Vilayat is generally known as Maizbhandari tariqah (Maizbhandari, 2014).

**Shajarah<sup>3</sup> of Maizbhandari tariqah:** Every tariqah has a component called shajarah or silsilah. The existence of 'Izn'<sup>4</sup> or 'Khilafah'<sup>5</sup> is the first and foremost condition of a tariqah. Syed Delowar Hossain Maizbhandari fought against those who claimed 'Khalifah'<sup>6</sup> without izn. He remarked, Pir (guide) without pir (guide), fakirs who have lost their religious tie are unaware of the Qur'an, Hadith, and Sufi doctrine. The immorality that has been occurring in the name of the fakir is the result of ignorant thinkers (Maizbhandari, 2017).

Hazrat Syed Ahmad Ullah received Khilafah from Sultanul Hind Gauth-e-Kawnain Shaikh Syed Abu Shama Muhammad Saleh Al Qaderi Lahori, a descendant of Gauth-al-Azam Abdul Qader Jilani and the spiritual heir of that order. Following his preceptor's instructions, he received the 'Foyez-e-ittehad'<sup>7</sup> of 'Qutbiyat' from Shah-Sufi Syed Delowar Ali Pakbaz<sup>8</sup> Mohazer-e-Madani Lahori, his preceptor's elder brother (Maizbhandari, 2014). Syed Mir Hasan (1891-1906) and Syed Delowar Hossain were among the only surviving heirs of Syed Foyzul Hoque (1865-1902), the only son of Hazrat Syed Ahmad Ullah. Syed Mir Hasan, his eldest grandchild, however, will not live as long as he predicted before his death. Gauth-al-Azam Syed Ahmad Ullah passed up the Khilafah to his grandson Syed Delowar Hossain in 1905, just before his death (Harder, 2011). In addition, Gauth-al-Azam Maizbhandari designated his nephew Hazrat Mawlana Syed Golam Rahman as Qutb-al-Aqtab<sup>9</sup> and also appointed over 204 Khalifa or spiritual representatives from Bangladesh, Myanmar, India, and Pakistan (Wikipedia, 2019).

Syed Delowar Hossain Maizbhandari, as a sajjada-nashin of Gauth-al-Azam Syed Ahmad Ullah Maizbhandari, devoted his entire life to spreading the Maizbhandari tariqah and its fundamental principles to people at home and abroad,

<sup>1</sup> Fighting against evil motives

<sup>2</sup> Ahmadi based open Vilayat

<sup>3</sup> Chain transmission

<sup>4</sup> Permission

<sup>5</sup> Spiritual successorship

<sup>6</sup> Spiritual representative

<sup>7</sup> The divine blessing

<sup>8</sup> The ever bachelor

<sup>9</sup> Chief of the Saints

not only through his efforts but also through the writing of a vast number of scriptures. Syed Ziaul Hoque (1928-1988), Syed Monirul Hoque (1932-2006), Syed Emdadul Hoque, Dr. Syed Didarul Hoque and Syed Shahidul Hoque are his five sons. In 1974, he nominated his third son, Syed Emdadul Hoque, as his sajjada-nashin. Syed Emdadul Hoque, as a sajjada-nashin of Syed Delowar Hossain, is continuing his efforts to promote the Maizbhandari tariqah and its core principles throughout the world. He is working hard to maintain its unique applications and characteristics (Hossen, Hoque, Karim & Arjumand, 2021). Syed Emdadul Hoque, the supreme head of Gausiah Ahmadiyah Manzil and great-grandson of Syed Ahmad Ullah Maizbhandari, has become a well-known personality among Maizbhandari followers (Harder, 2011 & Bertocci, 2001). Syed Emdadul Hoque Maizbhandari nominated his only son Syed Irfanul Hoque Maizbhandari as his spiritual heir (Nayeb Sajjada-nashin) in 2011 to carry on the Maizbhandari tariqah and uphold its fundamental teachings among the world's people. Syed Irfanul Hoque visits different parts of the world to preach the Maizbhandari tariqah and a significant number of Muslims from diverse countries have taken bay'ah at his hands.

The Maizbhandari order's shajarahs are presented from the Holy Prophet (PBUH) to the current Shaikh, but the shajarahs are numbered 1, 2, 18, and 36-40 to minimize the size.

#### **Shajarah-e-Maizbhandari (Maizbhandari Silsilah)**

1. The Holy Prophet Hazrat Muhammad (PBUH)
2. Amir-al-Mu'mineen Hazrat Ali (May Allah bless him).
18. Gauth al-Azam Hazrat Abdul Qader Jilani.
36. Shaikh Syed Abu Shagma Muhammad Saleh Lahori.
37. Gauth-al-Azam Hazrat Syed Ahmad Ullah Maizbhandari.
38. Hazrat Mawlana Syed Delowar Hossain Maizbhandari.
39. Hazrat Mawlana Syed Emdadul Hoque Maizbhandari (Maizbhandari, 2017).
40. Hazrat Syed Ahmad Hossain Muhammad Irfanul Hoque Maizbhandari.

#### **The basic practices for soul and self-purification at Maizbhandari tariqah:**

Mazbhandari tariqah emphasizes the importance of holding fast to the Islamic Shari'ah law for its adherents. Gauth-al-Azam Syed Ahmad Ullah would always tell his disciples to pray five times a day, including the 'Nafl'<sup>1</sup> prayers. One of the 'Ibadat-e-mutnafiya' is the five-time prayers. Ibadat-e-mutnafiya refers to worship that forbids sin, which includes Salah<sup>2</sup>, Siam<sup>3</sup>, Hajj<sup>4</sup>, and Zakah<sup>5</sup>. Syed Delowar Hossain Maizbhandari says regarding صلاة or prayers that, the Prophet Muhammad (PBUH) bestowed this form of worship to us. Never before has there been such a flawless universal form of worship. The salah ignites a worshiper's devotion for Allah in his or her heart. That is why the Hadith refers to it as 'Mi'raj-al-

<sup>1</sup> Optional prayer

<sup>2</sup> Prayers

<sup>3</sup> Fasting

<sup>4</sup> Pilgrimage to Mecca

<sup>5</sup> Charity

Mu'mineen<sup>1</sup> (Maizbhandari, 2014). If a Sufi follower offers his salah with 'Huzuri Qalb<sup>2</sup>', it helps him to attain self-purification and a self-purified Sufi disciple can be possessed of a purified soul. That is why Syed Delwar Hossain Maizbhandari has given a detailed account of the importance of salah in his book *Vilayat-e-Mutlaqa*.

صیام or fasting is the second form of Ibadat-e-mutnafiya and the Islamic Sharia's second source. انقیاء or the fear of Allah, تقدیس or the purifying of the soul and حمد or the tranquility of the heart are the three main themes of fasting. Fasting has the literal meaning of 'burning sins of the mind' or 'controlling human impulse'. The character of Maizbhandari Sufi followers reflects the true teachings of fasting. That is why Hazrat Maulana Syed Ahmad Ullah Maizbhandari said, his sons constantly observe fasting, implying that they possess the three virtues of fasting. This statement by Gauth-al-Azam Maizbhandari demonstrates that his followers fast on a regular basis, indicating their high status in terms of adhering to Islamic Shari'ah norms as well as spiritual pursuits. The basic themes of Hajj and Zakah encourage sacrificing wealth, animals in the path of Allah and discourage people from collecting excessive wealth and promote equality in earning a living (Maizbhandari, 2014).

#### **Usul-e-Sab'a or the seven principles:**

The principles of Maizbhandari tariqah are known as Usul-e-Sab'a or the seven principles of self-purification. The seven principles are introduced by Gauth-al-Azam Syed Ahmad Ullah with the goal of eradicating human beings' evil tendencies and reawakening the positive impulse in their character in a simplified way. These seven principles are straightforward, uncomplicated, and universally acknowledged, regardless of race or religion (Maizbhandari, 2014). The Seven Principles are explained in two ways: Fana-e-Salasa or three annihilations and Mawt-e-Arba'ah or four deaths.

#### **Fana-e-Salasa: The three annihilations**

**Fana anil Khalq:** It means giving up all earthly comforts and seeking refuge exclusively in Allah (Brandt, 2011). Fana denotes annihilation in Arabic, while Khalq means creation. It alludes to self-sufficiency. This means that others should not be expected to provide any service or benefit. This exercise helps a person become self-reliant and confident in his own abilities (Maizbhandari, 2014).

**Fana anil Hawa:** The word Fana anil Hawa alludes to the termination of all earthly pleasures (Brandt, 2011). In Sufi terminology, Fana anil Hawa means 'to avoid unnecessary and vain conversations and acts'. That is, refraining from meaningless activities and conversations, avoiding useless things, and refraining from useless work or talk. It makes a person's life easier and comfortable when they follow it (Maizbhandari, 2014).

**Fana anil Iradah:** The term alludes to the cessation of all worldly activities (Brandt, 2011). Surrendering one's will to Allah's will is known as Fana anil Irada in Sufi terminology. That is, prioritizing Allah's will and surrendering one's will and

<sup>1</sup> Improving steps of believers

<sup>2</sup> Assuming the presence of Allah

desires to Allah's will. It allows a person to develop the habit of 'Taslim'<sup>1</sup> and 'Reza'<sup>2</sup> (Maizbhandari, 2014).

**Mawt-e-Arba'ah: The four types of death**

**Al-Mawt-al-Abyad or the white death:** The white death is the experience with death-like agony in order to attain purity (Brandt, 2011). It is attained via fasting and self-restraint, which results in the enlightenment of the human intellect. Fasting during Ramadan and optional fasting, for example, teach us self-control (Maizbhandari, 2014).

**Al-Mawt-al-Aswad or the black death:** The black death, is the experience of dying in the face of condemnation from others (Brandt, 2011). This death of human instinct is accomplished by positively accepting criticism and hostility from opponents. After receiving criticism, an individual should examine himself, if he can identify the source of the criticism, he will have the opportunity to repent and correct himself. If, on the other hand, he cannot discover anything to criticize inside himself, he thanks Allah once again for his innocence. He discovers the presence of immense strength in his personality through such exercise. Then he perceives his critics to be his allies (Maizbhandari, 2014).

**Al-Mawt-al-Ahmar or the red death:** To undergo the anguish of death in order to be free of sexual urges (Brandt, 2011). By avoiding sexual impulses and greed, this type of human instinct can be extinguished. Gaining the power of Vilayat transforms a man into a flawless saint (Maizbhandari, 2014).

**Al-Mawt-al-Akhdar or the green death:** Everything else is excluded from the heart save God's love in the green death (Brandt, 2011). This type of dying is attained by sacrificing a luxury lifestyle. It imbues the human intellect with God's love. It is part of Vilayat-e-Khidri (Maizbhandari, 2014).

**Mukhalafat-e-Nafs<sup>3</sup>:**

The term mukhalafat-e-nafs refers to opposing the nafs or instinct. In Sufi terminology, the Vilayat or spiritual power received by resisting the nafs is referred to as Vilayat acquired by opposing the nafs. One of the Malamiya tariqah's features is its opposition to the nafs. This attribute is included as one of the features for achieving spiritual perfection in the Maizbhandari tariqah. The Sufi disciple perceives the gathering of spiritual power in him through opposing the nafs (Maizbhandari, 2014).

**Telawat-e-Wajud<sup>4</sup>:** Telawat-e-Wajud refers to assessing one's previous good and bad deeds, regret and remorse for evil deeds, and repentance to God via contemplation and meditation. The major themes of telawat-e-wajud include keeping record of one's good and bad deeds and seeking God's help for good deeds by obeying one's pir (Maizbhandari, 2017). Telawat-e-wajud is one of the routine activities of self-correction for Maizbhandari Sufi followers. Keeping track of one's

<sup>1</sup> Submission

<sup>2</sup> Fulfillment

<sup>۳</sup>مخالفة النفس

<sup>۴</sup>تلاوة وجود

own good and evil leads to the path of self-correction. Repentance for sinful deeds is also a way to obtain God's forgiveness and mistakes are less likely to happen in the future. As a result, the seeker of Allah attains 'Laowamah'<sup>۱</sup>, the ultimate level of human nature and begins his spiritual journey.

**Zikr:** Sufi disciples who have taken bay'ah are directed in the Maizbhandari tariqah to perform zikr touching four 'Latifah'<sup>۲</sup> from six latifahs at an early stage. In different tariqahs, the instruction of zikr differs. However, Maizbhandari tariqah's zikr is easy and simple to execute. Only the initial half of the 'Kalimah-al-Tayyibah'<sup>۳</sup> should be repeated 10 to 100 times after five prayer times. If someone is unable to finish in each of the five prayer times, he may only perform once after one of the five prayer times. He has to visualize his own Sufi master's appearance during zikr. It's known as 'Barzakh'<sup>۴</sup> in Sufi terms. The first criterion for performing zikr in Maizbhandari tariqah is to meditate on the appearance of the Sufi master. Otherwise, the blessings of zikr will go unnoticed by Sufi followers. The light of enlightenment is attained by concentrating on the face of 'Pir-e-Kamil'<sup>۵</sup>, the possessor of 'Fanafillah'<sup>۶</sup>, 'Bakabillah'<sup>۷</sup> and 'Sayr Ma'allah'<sup>۸</sup> (Maizbhandari, 2006. Multotto).

If the zikr of 'La ilaha illallah' is practiced under the above conditions, 'Tazykiyatun-nafs'<sup>۹</sup> or self-purification is achieved. When zikr is performed in the manner described above, that is, when the word 'Illallah' is said while concentrating on the appearance of Pir-e-Kamil, the heart gets hot in the conflict in Allah's name. Hand-to-hand rubbing, for example, is hot (Maizbhandari, 2006. Multotto). If the zikr performer notices that his 'Qalb'<sup>۱۰</sup> is being warmed by the blows of zikr, it is assumed that his zikr is working and qalb will be active for spiritual growth at this point.

**Sama':** Sama' refers to listening to any type of mystical song with the heart's ears while playing musical instruments (Lewisohn, 1997 & During, 1982). Abdul Aziz (2014), quoting Muhaya's explanation, stated that sama' is a listening activity of poetry, music, and zikr that includes the essence of the Holy Qur'an (Zakaria, Salleh, Rahman, Khairuddin & Noor, 2018). Sama' is introduced to the Maizbhandari tariqah as a unique strategy to awaken God's love and the sleeping non-attachment human senses, as well as to establish a devotion with God's love. Sufi followers of the Maizbhandari tariqah are not obligated to do sama', but those

<sup>۱</sup>لَوَامَةٌ

<sup>۲</sup>الطيفَةُ

<sup>۳</sup> Word of purity

<sup>۴</sup>برزخ

<sup>۵</sup> The consummate Sufi master

<sup>۶</sup>فناء في الله

<sup>۷</sup>بقاء بالله

<sup>۸</sup>سير مع الله

<sup>۹</sup>تزكية النفس

<sup>۱۰</sup> The heart

who are addicted to sama' are permitted to do so if they meet the twelve conditions set forth by Syed Delowar Hossain Maizbandari in his book '*Milad-e-Nabobi Tawallod-e-Gausiah*'.

**Maizbandari songs:** The age-reforming perfect saints use a variety of techniques and philosophies to persuade people to follow Allah's way. That is why they allow mystic songs to be composed in praise of Almighty Allah, his Prophet (PBUH), and perfect saints. This style of music evokes divine love in people's hearts. When Hazrat Khawja Mu'in-al-Din Chisti (1143-1236) noticed that the people of India enjoy music and musical instruments, he accepted it and approved the use of mystic music and musical instruments as a tactic to draw the people of India into Allah's way. As a result of his success, a large number of Hindu religious people converted to Islam. For the same reason, Gauth-al-Azam Syed Ahmad Ullah allowed and approved Sufi music or mystic songs with musical instruments as a manner of inviting people to Allah's path (Maizbandari, 2014).

It has been noticed that when Maizbandari songs are sung, the melody and rhythms of Ghazal, music and musical instruments enthrall Maizbandari Sufi followers and all of their bodies' organs awaken and recite zikr in the name of Allah. Maizbandari songs have a distinct place in the realm of folk songs in Bangladesh. These include God's divine essence, the Prophet's (PBUH), and perfect saints' divine essence, which removes all impurity and obscurantism and makes people possessors of 'Hal-Jazba/' (Maizbandari, 2014). Hundreds of Maizbandari songs have been produced by the Sufi devotees of Maizbandari tariqah since its birth. Within the genres of indigenous Bengali religious music, the songs include a distinct lyrical tradition (Bertocci, 2001). Almost all Maizbandari songs emphasize divine love or love mysticism.

The Maizbandari songs first emerged at the end of the 19<sup>th</sup> century. Despite the fact that the songs were written at that time, they have a long history with 'Marfati' and 'Murshidi' Bengali songs (Jahangir, 1999). There are several Maizbandari song composers and the total number of Maizbandari songs is impossible to count. However, there are approximately 4,000 songs in printed form and another thousand in recorded form. In this context, Hans Harder's observation is that, while it is hard to estimate the total number of songs ever created, we can fairly assume it is in the five digits (Harder, 2011).

Mawlana Abdul Hadi Kanchonpuri, Mawlana Abdul Goni Kanchonpuri, Mawlana Bajlul Karim Mondakini, Abdullah Bancharampuri, and Ryhan were among the notable Maizbandari composers who composed those songs in honor of Gauth-al-Azam Syed Ahmad Ullah. The poet Ramesh Shil was a well-known Maizbandari songwriter who wrote songs in honor of Hazrat Syed Golam Rahman, Gauth-al-Azam Maizbandari's nephew, and spiritual representative. Ramesh Shil was a poet, composer, and artist in addition to being a songwriter. More than 300 of his composed songs have been contributed to the Maizbandari song library (Jahangir, 1999).

<sup>1</sup> Spiritual divine situation of a sufi

**Maizbhandar Darbar Sharif's current humanitarian initiatives:**

At present, the current sajjada-nashin and spiritual head of Maizbhandar darbar sharif Hazrat Syed Emdadul Hoque Maizbhandari is leading a number of humanitarian initiatives. The following are a few of them:

1. The reconstruction of 'Anjuman-e-Muttabiyeen-e-Gaus-e-Maizbhandari (Shah Emdadiah)', the spiritual organization,
2. The establishment of 'Maizbhandari Foundation' for social welfare,
3. 'Medhabikash Program' initiative (Hoque, Nasheen, Asgor & Islam 2021),
4. 'Gauth-al-Azam Maizbhandari Medha Britti', the schools and madrasahs based scholarship program (Hossen et al., 2021),
5. The establishment of 'Maizbhandar Ahmadiah Emdadiah Madrasah',
6. The establishment of 'Gauth-al-Azam Maizbhandari Technical Institution',
7. The establishment of 'Darul Irfan Research Institute',
8. Sufi counseling and Religious counseling,
9. 'Shah Emdadiah Telemedicine service'
10. The establishment of 'Maizbhandari Shah Emdadiah Blood Donors Group'
11. Shah Emdadiah Self-Reliance Program,
12. DIRI<sup>1</sup> madrasah board initiatives (Bhuiyan et al., 2021),
13. Tree plantation,
14. Research Methodology Course initiative and
15. E-Publication.

**LIMITATIONS**

Mazibhandari tariqah and its concept have been around for more than 150 years. This order, its philosophy, its beliefs, and its founder have all been the subject of extensive research both at home and abroad. To put it another way, this order is fast expanding over the globe. Many foreign researchers have also studied Mizbhandari tariqah, its fundamental principles, philosophy, and founder. As a result, there is a great deal of information about this order. It is impossible to study every single one of those works. As a result, I have limited my research to a few selected books that are a mix of primary and secondary sources. The writings of Syed Delowar Hossain Maizbhandari are the primary sources, whereas other writers' books, journals, and periodicals are secondary sources. The study's outcome would be improved if it had been ranged to a greater extent.

**CONCLUSION**

Maizbhandari tariqah's philosophy is effective in improving equality, peace, brotherhood, amity, and harmony among people of all races and religions. As a result, Muslims, Hindus, Buddhists, Christians, and people of other faiths gathered to Maizbhandar Darbar Sharif to seek blessings from Hazrat Shah-Sufi Syed Ahmad Ullah, the Gauth-al-Azam Maizbhandari. According to Syed Delowar Hossain Maizbhandari, the Maizbhandari tariqah, which is based on Vilayat-e-Mutlaqa, can end the religious conflicts that currently exist around the globe (Harder, 2011). The fundamental element of Maizbhandari tariqah's Sufi philosophy is universal for the Sufi world and it can be a safeguard against human ruination, as well as an age-

<sup>1</sup> Darul Irfan Research Institute



appropriate reform in traditional Sufi doctrine. The main concept of this tariqah is that moral religion takes precedence over conventional religion, resulting in the abolition of all religious conflicts. Maizbhandari tariqah followers think that, allegiance is more important than prayer and that the light of God's knowledge shown by perfect saints is more important (Maizbhandari, 2014). Sufis come into the world to teach people about humanity, judicial equality in human relations, and the importance, greatness, and comprehensiveness of Sufism (Masud et al., 2017). Sufism encourages compassion and harmony and there are no human classifications. It also introduced the concept of peaceful co-existence with various qualities. Sufism promotes peace, tolerance, patience, and pluralism, and Sufi music aids listeners in feeling linked to the divine. The basic theme of Sufi poetry and music is peace and religious harmony (Sultana, Adnan & Jabeen 2019). Sufism is a manifestation of humanism and humanism is the foundation of pluralism. The philosophy of Maizbhandari tariqa teaches to be humanistic and pluralistic. If the core principles of Maizbhandari tariqah, particularly the Usul-e-Sab'a are attempted to materialize in every sphere of human life, a peaceful society with the co-existence of diverse communities will be possible to establish and religious conflicts and strife among rival religious groups will be eliminated.

## References

- Ahmad, M. M. U. (2004). *Madrassa-e-Aliar Itihas*. Dhaka: Islamic Foundation Bangladesh.
- Ahmed, I. (2010). *Sufis & Sufism: A closer look at the journey of Sufis to Bangladesh* (Volume 7 of Middle East Institute insights series). Singapore: National University of Singapore.
- Alam, S. (2010). Sufi Pluralism in Bangladesh: The Case of the Maizbhandariyya Tariqa. *Journal of South Asian and Middle Eastern Studies*, 34(1), 28-45.
- Alam, S. (2017). In search of god, in search of humanity: Vilayat-e-Mutlaqa of Hazrat Delaor Husayn Maizbhandari. In C. Bennett & S. Alam (Eds.), *Sufism, Pluralism and Democracy*, (pp.147-173). Bristol, CT: Equinox Publishing Ltd.
- Al-Isfahani. Al-R. (n.d.). *Al-Mufradat fi Gharib al-Quran*. Retrieved February 16, 2021, from <https://archive.org/details/MufradatalQuran-Raghib>.
- Arabi, M. I. (1983). *Fusus Al-Hikam (The Seals of Wisdom)*. A. Bewley (Translator). Berkeley: Bookpeople.
- Bertocci, P. J. (2001). A Sufi Movement in Modern Bangladesh. *Oakland University Journal*, 3, 52-73.
- Bhuiyan, F. (2018). *Gausul Azam Maizbhandarir Jiboni O Keramot* (8th ed.). S. D. H. Maizbhandari (Ed.). Cittagong: Maizbhandari Prokashoni.
- Bhuiyan, M. A., Hoque, S. S. I., Mizan, A. K. (2021). Enrollment Readiness among the Parents of Madrasah Going Children with E-Learning Facilities in Maizbhandar Ahmadiyya Emdadia Madrasah, Chattogram, Bangladesh. *American International Journal of Education and Linguistics Research*, 4(1),

- 51–62. Retrieved August 6, 2021, from <https://doi.org/10.46545/aijlr.v4i1.293>
- Bhuiyan, M. F. (2016). *Jiboni O Keramat Gawthul A'zam Mawlana Shah Sufi Sayed Ahmad Ullah Maizbhandari (Q.) Life and Miracles* (1st ed.). Chittagong: Maizbhandari Prokashoni.
- Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27-40. Retrieved August 9, 2021, from [doi.org/10.3316/QRJ0902027](https://doi.org/10.3316/QRJ0902027)
- Brandt, C. (2011). Firoz Mahmud ed., Sarani Zaman ass. ed., Folklore in Context: Essays in Honor of Shamsuzzaman Khan. *Asian Ethnology*, 70(2), 259-262.
- Chowdhury, A. M. (2012). *Mazbhandari Dorshon Utpotti, Bikash o Bisheshotto* (3rd ed.). Chittagong: Anjumane Mottabeyine Gause Maizbhandari.
- During, J. (1982). Revelation and Spiritual Audition in Islam. *The World of Music*, 24(3), 68-84. Retrieved August 3, 2021, from <http://www.jstor.org/stable/43560852>
- Faruki, J. A. & Siddiky, M. R. (2017). Secularism and the Muslim World : An Overview. *Journal of Social Science*, 1(1), 16-30.
- Göktaş, V. & Chowdury, S. R. H. (2019). Freedom of Religion , Faith and Religious Tolerance in Bangladesh : A Case Study on the Islamic Mysticism. *Disiplinlerarası Sosyal Bilimler Dergisi*, 5(June), 41–67.
- Harder, H. (2011). *Sufism and Saint Veneration in Contemporary Bangladesh : The Maizbhandaries of Chittagong*. London: Routledge.
- Hashmi, S. B., & Khawaja, A. S. (2019). Sufism in Medieval Sub-continent and Contribution in Human Development. *Pakistan Journal of Social Sciences (PJSS)*, 39(4), 1475–1485. Retrieved August 5, 2021 from <https://www.bzu.edu.pk/PJSS/Vol39No4/PJSS-Vol39-No4-25.pdf>
- Hassan, M. (2019). Bangladeshi Sufi Tariqa Maizbhandari and Banglar Rumi Syed Ahmadul Huq. *Paper presented at the International seminar on Sufism and its influence in Indian subcontinent*, Allama Rumi Society Bangladesh and Department of History, NEHU jointly at Shillong, Meghalaya, India.
- Hassan, M. (2021). Sufi order of Bangladesh Maizbhandari and Syed Ahmadul Huq. Unpublished research article. Submitted to *UITS Journal of Humanities and Social Sciences*.
- Hoque, S. I., Nasheen, N. S., Asgor, M. A., & Islam, M. A. (2021). Social Awareness and Creativity Enhancement Program Through E-Learning Platform: a Case of Maizbhandar Foundation's Meddhabikash Program, Fatikchari, Bangladesh. *American Economic & Social Review*, 7(1), 1–9. Retrieved August 8, 2021, from <https://doi.org/10.46281/aesr.v7i1.1030>
- Hossain, S. D. (2011). *Milad-e-Nababi O Tawallud-e-Gawsia*. Chottogram: Maizbhandari Prokashoni. [sufimaizbhandar.com](http://sufimaizbhandar.com)
- Hossen, M. R., Hoque, S. S. I., Karim, A. M., & Arjumand, D. (2021). A Comparative Study on Students' Level of Acceptance and Preference of Conventional and Virtual Mode At "Gausul Azam Maizbhandari Medha-Britthi" (Scholarship Exam) Program in Fatikchari, Bangladesh. *American*

- International Journal of Social Science Research*, 6(1), 41–51. Retrieved August 8, 2021, from <https://doi.org/10.46281/aijssr.v6i1.1057>
- Huq, S.A. (2013). Sufism in Bangladesh. In S. Alam (Ed.) *Banglar Rumi Syed Ahmadul Huq* (1<sup>st</sup> edn., pp.59-72). Chittagong: Allama Rumi Society.
- Jahangir, S. (1999). *Maizbhandar Sondorshon*. Dhaka: Bangla Academy.
- Karim, S. R., Choudhury, L.A., Mazid, M.A., Khan, S.I. & Hassan, M. (2021). *Syed Ahmadul Huq Rochonaboli Part-1*. Dhaka: Mawla Brothers.
- Khan, S. N. (2014). Qualitative Research Method: Grounded Theory. *International Journal of Business and Management*, 9(11), 224-233. Retrieved August 7, 2021, from <https://doi.org/10.5539/ijbm.v9n11p224>
- Latif, M. A. (2009). *Maizbhandari School of Sufism*. Chittagong: Anjuman-e-Mottabeyin-e-Shah Emdadiya.
- Lewisohn, L. (1997). The sacred music of Islam: Samā' in the Persian Sufi tradition. *British Journal of Ethnomusicology*, 6(1), 1–33. Retrieved August 2, 2021, from <https://doi.org/10.1080/09681229708567259>
- Maizbhandari, S. D. H. (2006). *Gothontantro*. Chittagong: Syed Emdadul Hoque Maizbhandari.
- Maizbhandari, S. D. H. (2006). *Multotto ba Tazkiyaye Mokhtasar Part-1*, (2<sup>nd</sup> ed.). Chottogram: Maizbhandari Prokashoni.
- Maizbhandari, S. D. H. (2014). *Vilayat-e-Mutlaqa* (4th ed.). Chittagong: Maizbhandari Prokashoni.
- Maizbhandari, S. D. H. (2017). *Manob Shovyota* (7th ed.). Chittagong: Maizbhandari Prokashoni.
- Mannan, M. (2015). The Silk Road and Shining South Asia : Chinese Expansion in Muslim Bangladesh and Impending Revolution. Paper presented at the Conference on Silk Roads, Muslim Passages: The Islam Questions in China's Expantion, Asia Research Institute, National University of Singapore.
- Masud, A. A, Abdullah, M. F., & Amin, M. R. (2017). The Contributions of Sufism in Promoting Religious Harmony in Bangladesh. *Journal of Usuluddin*, 45(2), 105–122. Retrieved August 5, 2021, from <https://doi.org/10.22452/usuluddin.vol45no2.5>
- Nathaniel, A. (2016). *Islam and Development in Bangladesh: A Grassroots Perspective*. Georgetown University: Berkley Center for Religion, Peace & World Affairs.
- Sattar, M. A. (1959). *Tarikhe Madrasaye Aliah*. Dhaka: Sacred Research and Publications of Madrasah-e-Aliah Dhaka.
- Sayers, D. (2016). *All About Sufism*. New York: University Publications.
- Sultana, I, Adnan, M., & Jabeen, S. (2019). Musical Communication With Message of Peace and Religious Harmony in Globe: the Case Study of Pakistani Sufi Rock Band Junoon. *Al-Qalam*, 24(2), 480-491. Retrieved August 7, 2021, from <http://journal.alqalamjournalpu.com/index.php/Al-Qalam/article/view/708>
- Wikipedia (2019). *Syed Ahmad Ullah* (in Bangla). (online) Available at [https://bn.wikipedia.org/wiki/Syed Ahmad Ullah](https://bn.wikipedia.org/wiki/Syed_Ahmad_Ullah). [Accessed 14/10/2019].

Zakaria, N. A. B., Salleh, N., Rahman, Z. A., Khairuddin, W. H., & Noor, A. Y. M. (2018). As-Sama' Dhikr Dance: An Analysis Based On the Views Of Islamic Scholars. *International Journal of Civil Engineering and Technology (IJCET)*, 9(8), 1132-1139. Retrieved August 5, 2021, from [https://www.researchgate.net/publication/327569341\\_As-Sama'](https://www.researchgate.net/publication/327569341_As-Sama').

**HOW TO CITE THIS ARTICLE**

Hassan, M. (2022). Maizbhandari Tariqah and Its Founder Syed Ahmad Ullah. *Language Art*, 7(1): 89-108, Shiraz, Iran.

**DOI:** 10.22046/LA.2022.06

**URL:** <https://www.languageart.ir/index.php/LA/article/view/259>



## طریقت مایزبهندری و بنیانگذار آن سید احمدالله

مهدی حسن<sup>۱</sup>

استادیار گروه زبان و ادبیات فارسی، دانشگاه داکا،  
داکا، بنگلادش.

(تاریخ دریافت: ۱۷ اردیبهشت ۱۴۰۰؛ تاریخ پذیرش: ۳۱ تیر ۱۴۰۰؛ تاریخ انتشار: ۹ اسفند ۱۴۰۰)

تصوف و انواع طریقت‌های آن را تقریباً همه وارثان جنوب آسیا از زمان ورود اسلام به این سرزمین می‌شناسند. قادریه، چشتیه، نقشبندیه و مجددیه از طریقت‌های صوفیانه بسیار مشهور و مورد توجه در سراسر شبه قاره هند، به ویژه در بنگلادش هستند. علاوه بر اینها، بنگلادش یک طریقت صوفی بومی به نام طریقت مایزبهندری بوجود آورده است. این طریقت صوفیانه به دلیل ویژگی‌های منحصر به فردش در داخل شهرت دارد که از جمله آنها می‌توان به ولایت مطلقه، عدل المطلق، آوازهای مایزبهندری، اصول سبعة، توحید ادیان، انسانیت، کثرت گرایی، سکولاریسم معتدل اشاره کرد. و دین اخلاقی که همه مورد حمایت قرآن و سنت است. ویژگی‌های بومی این طریقت در خارج از بنگلادش چندان شناخته شده نیست. توسط قدیس بزرگ صوفی سید احمدالله در چیتاگونگ، شهر بندری شرقی بنگلادش، به عنوان یک طریقت صوفی منحصر به فرد معرفی شده بود. داده‌ها با استفاده از روش‌های تحقیق کیفی، توصیفی و تحلیلی مورد تجزیه و تحلیل قرار گرفته است. منابع داده اولیه و ثانویه برای تنظیم زمینه مطالعه ترکیب شده‌اند. هدف از این مقاله معرفی این طریقت منحصر به فرد صوفی بنگلادشی مایزبهندری و بنیانگذار آن خاتم الاولیاء غوث الاعظم سید احمدالله است.

**واژه‌های کلیدی:** بنگلادش، فرقه‌های صوفی، طریقت مایزبهندری، سید احمدالله.

<sup>1</sup> E-mail: mahadihassan.persian@du.ac.bd