

Socio-religious reform and Sufism in 20th century Bengal: A study of the role of Pir Abu Bakr of Furfura Sharif, India



Abdul Matin*

Abstract

Sufism played an important role in spreading the message of Islam in the Indian subcontinent in general and in Bengal in particular. Right from the 13th century onwards, different Sufi saints came to Bengal and spread the message of equality, love and harmony. In order to get a grasp of Islam and Muslim societies in Bengal, it is very important to understand the geographical and socio-cultural milieu of Bengali Muslims, which is very much rural and agrarian oriented. As Richard Eaton rightly pointed out, the Islam in Bengal is the 'Religion of the Plough'. Furfura Sharif is one of the most important and influential Muslim pilgrimage centres in Bengal, situated in the Hooghly district of present West Bengal. Pir Saheb of Furfura Sharif has enormous popularity among the Bengali-speaking, rural, Muslim population in Bengal. In this paper I briefly analyze the role and contributions of Pir Abu Bakr (1859-1939) of Furfura Sharif in the socio-religious reform of Muslims in Bengal. Pir Abu Bakr is popularly known as 'Mujaddid-e-Zaman' (Reformer of the Age) Dada Huzur Pir Qebala because of his multi-faceted activities in the field of education, social work and religious reform.

Keywords: Pir Abu Bakr Siddique, Furfura Sharif, Sufism, Socio-religious reform, Bengali Muslim

Introduction

Sufism was one of the most important tools in spreading the message of Islam in the Indian subcontinent in general and in Bengal in particular. Right from the 13th Century onwards, the land of Bengal attracted large numbers of Sufi saints and Islamic scholars such as Hazrat Shah Jalal, Hazrat Shah Poran, Shah Makhdum, Baba Adam Shahid, Khan Jahan Ali, Noor Mohammad Nijampur, *Rasul-e-Nomah* Sufi Fateh Ali Waisi¹ (who was also one of the leading Persian poets of Bengal and author of a seminal book '*Dewan-e-Waisi*') , Maulana Keramat Ali Jaunpuri, Pir Abu Bakr Siddique of Furfura to name a few, came to different parts of Bengal to spread the message of Islam.

In order to get a grasp of Islam and Muslim societies in Bengal, it is very important to understand the geographical and socio-cultural milieu of Bengali Muslims and the landscape of Bengal. Unlike other parts of India where Muslims are generally concentrated in urban or semi-urban centers, Bengali Muslims mostly inhabit rural areas, and agrarian activities constitute the major source of livelihood. As Richard Eaton rightly argues, Islam in Bengal is the "Religion of the Plough"

* Assistant Professor, Cooch Behar Panchanan Barma University, India: abdulmatinjnu@gmail.com

(Eaton, 1985:19). Eaton, in his seminal book, *'The Rise of Islam and the Bengal Frontier 1204-1760'* (1997), argues that early arrival of different Sufis in the delta region played an extremely important role in the growth of Islam in Bengal. Eaton writes: "In the country of Bengal, not to speak of the cities, there is no town and no village where holy saints and Sufis did not come and settle down" (Eaton, 1997:71-72). One of the most distinguishing features of Sufism in Bengal is directly linked to the rural agrarian practices of the local Muslims. Sufism in Bengal is very diverse and heterogeneous, described by noted scholar Asim Roy as 'Islamic syncretism in Bengal' (Roy, 1983:65).

In this paper I briefly analyze the role and contributions of Pir Abu Bakr (1859-1939) of Furfura Sharif in the socio-religious reform of Muslims in Bengal. Pir Abu Bakr Siddique is popularly known as *'Mujaddid-e-Zaman'* (Reformer of the Age) because of his multi-faceted activities in the field of education, social work and religious reform. Pir Abu Bakr Siddique of Furfura Sharif is an influential and popular Sufi saint of 19th century undivided Bengal and Furfura Sharif is one of the most popular pilgrimage centers of the Muslims of Bengal. (Neilson, 2011:358). Scholars like Joya Chatterji, Rafiuddin Ahmed, described Pir Abu Bakr of Furfura as *'Sharia Pir'* who played a vital role in spreading Islam in Bengal and shaping community identity among the Bengali speaking Muslims through Sufism. (Chatterji, 1998:281)

Sufism in Bengal

Sufism in Bengal had arrived early, from 13th century onwards, and it attracted large numbers of people from the so-called lower strata of the society through its message of equality, egalitarianism and simplicity. Sufism attracted people from different faiths and beliefs, resulting in a culture of respect and tolerance. The Sufis/ Pirs maintain *'Khanqas'* for the *Murids* (disciples) to impart *Talim* (knowledge), *Tajkiia-e-Nafs* (reformation of self) and *Khidmat-e-Khalq* (serving the people) irrespective of caste, creeds and differences.

The arrival of different Sufis and Pirs at various points in history played a crucial role in spreading the message of peace, harmony, fraternity and equality. The prominent and influential Sufis and Pirs who could win the hearts of millions of people in Bengal came at different points of time such as Shah Jalal of Shyllet (presently in Bangladesh), Khan Jahan Ali of Bagerhat (presently in the Khulna division of Bangladesh), Baba Adam Shahid of Munshigang near Dhaka, Shah Mohammad Sultan Rumi of Mymensingh (present Bangladesh), Noor Muhammad Nizampuri of Chittagong (present Bangladesh), Makhdum Shah Ghaznavi of Mangolkot in Burdwan district of present West Bengal, Mustafa Madani of Medinipur district in present West Bengal and Pir Abu Bakr of Furfura Sharif in Hooghly district of West Bengal. Apart from the influential Sufis and Pirs, there were hundreds of local and regional Sufi saints throughout Bengal such as Manik pir, Gora Chand etc., who also played a fair role in the development and growth of Sufism in Bengal.

Like Muslims, Sufism is also not a homogenous or monolithic identity or concept. Other than Furfura, there are different types or varieties of Sufi practices and *Silsilas* (chain or order) found in Bengal such as *Sureshsari*ⁱⁱ, *Maizbhandari*ⁱⁱⁱ, *Chormonai*^{iv}, *Gazipuri*, *Azangachi*, *Atrash*, *Fultoli* and many more (Riaz, 2009:84).

Over the course of time, due to lack of proper written documents, and the amalgamation of various local traditions and practices into Sufism, many Sufi orders or sect failed to retain their originality.

In the early 19th century onwards in Bengal, the concept of revivalism of Islam in general and Sufism in particular started taking deep root among the *Ulemas* (Islamic scholars) and Sufis due to various reasons such as the downfall of Muslim dynasties by the British/ Western powers, the changing scenario of global politics (mainly the downfall of Khilafat in Turkey), and the introduction of the Khilafat movement and political instability in India. This led to the development of a sense of politico-religious community identity among the *Ulemas*. As Tajul-Islam Hashmi argues, during the early 20th century politics of Bengal, *Ulemas* and influential *pir sahebs* issued *fatwas* or religious decrees favoring particular candidates, so that their *muridan* (disciples) cast votes in favor of those candidates. Maulana Pir Abu Bakr of Furfura and Maulana Ruhul Amin (who was also the *khalifa* of Pir Abu Bakr), for instance issued *fatwas* in favour of Maulvi Ishaque of Bogra of present Bangladesh (Hashmi, 1988, 25:171).

Therefore there were many *Ulemas* and *Pirs* during the 19th century who were very active, not only in religious and spiritual matters but also with regard to social and political issues. Among these Sufis, Pir Abu Bakr of Furfura is one of the most popular *Pirs* in Bengal who had a huge influence and following among Bengali Muslims and *Ulemas* throughout Bengal (Sarkar, 1991:111).

Pir Abu Bakr of Furfura Sharif

Pir Abu Bakr Siddique was born on 18th March 1859 at the village of Furfura Sharif under the Jangipara Block in the Hooghly district of present West Bengal. According to '*Shajranama*' (Clan tree), he was the descendant of the First Caliph of Islam, Hazrat Abu Bakr Siddique. Pir Abu Bakr lost his father at a very early age. He received his elementary education at the local primary school in the village and later joined Sitapur Endowment Madrasah, and Hooghly Mohsenia Madrasah (one of the oldest madrasahs in Bengal named after the famous philanthropist Haji Mohammad Mohasin) for higher education where he completed the degree called '*Jamiet-ul-Ula*'. (Siddique, 2013:13-14).

Pir Abu Bakr later moved to Calcutta (now Kolkata) and studied, Quran, *Hadith*, *Tafsir*, *Fiqh* and *Faraiz* from the famous Islamic scholars Maulana Syed Ahmed Shahid and Hafez Maulana Jamaluddin. He even went to Madina (Saudi Arabia) and mastered the knowledge of *Hadith* (sayings and deeds of the Prophet) from the famous Maulana Syed Ameer Rezwani (Hussain, 2011). Pir Abu Bakr Siddique received the *Bateni* (spiritual) knowledge from his *Pir-o-Murshid* (Sufi master) Shah Sufi Syed Fateh Ali Waisi of Maniktala in Kolkata. He mastered the knowledge of four major Sufi orders known as *Mujaddedia*^v, *Nakshebandia*^{vi}, *Chistia*^{vii}, *Qaderia*^{viii} under the guidance of his spiritual master Shah Sufi Syed Fateh Ali Waisi. Pir Abu Bakr Siddique was a follower of *Hanafi*^{ix} School of thought, which is one of the most popular schools of thoughts in South Asia, and was the founder of the *Silsila-e-Furfura Sharif* (order of Furfura Sharif), one of the most influential Sufi religious orders in Bengal.

Pir Abu Bakr had five sons who were also very famous among the Muslims of Bengal. They are popularly known as *Paanch Pir* (five pirs) and had around five hundred and fifty *Khalifas* (representatives) all over Bengal and abroad, and millions of *murids* (disciples) throughout Bengal, Assam, Tripura, and present Bangladesh. He established hundreds of Madrasahs, Maktabs, and mosques throughout Bengal (Firdous, 2013:39-40), such as Furfura Fathehia Senior Madrasah (Hooghly), Noakhali Islamic Senior Madrasah, (Noakhali in present Bangladesh), Bagura Mustahiba Title Madrasah (Bagura, Bangladesh), Barishal Darul Sunnat Title Madrasah (Barishal, Bangladesh), Chitagong Darul Uloom Madrasah, (Bangladesh), Netra Madrasah (24 Parganas South, West Bengal), Nilkhamari Senior Madrasah (Bangladesh), Feni Senior Madrasah (Bangladesh), Dok Senior Madrasah (Hooghly, W.B), Pabna Ulat Senior Madrasah (Pabna, Bangladesh) and many more. According to Pirzada Toyeb Siddique, “Pir Abu Bakr Siddique of Furfura Sharif approximately established 2000 madrasahs/mashtab, and 4300 mosques in an undivided Bengal which includes West Bengal, Assam, Tripura, Odisha and present Bangladesh” (Siddique, 2013:150).

Socio-Religious Reforms in Bengal and the role of Pir Abu Bakr

Pir Abu Bakr Siddique was not only a religious or spiritual Pir but also an educationalist and philanthropist. Moreover, he is known as the great social and religious reformer of 20th century Bengal. He is remembered as “*Muzaddid-e-Zaman*” (Reformer of the period) “*Dada Huzur Pir Qebla*” (grandfather like figure) among his *murids* (disciples).

Pir Abu Bakr went beyond the traditional framework of Sufism and Pir-ism where Sufis generally were confined within the religious and spiritual realm and least involved in the economic and political issues. Pir Abu Bakr, on the contrary, was very conscious and active in the social and political situations of the Muslim community. He regularly organized thousands of ‘*Waz-Mahfil*’ (Islamic conglomeration) and *Bahas* (religious debates) throughout Bengal, especially in the remote rural areas of Bengal, and made them aware not only about the basic tenets of Islam but also about the contemporary situations of Muslim community. He was a very powerful orator, which had a significant impact on the rural Bengali Muslim society, and this helped in the reformation and revivalism of Sufism in Bengal (Ahmed, 1981:101-102).

The Furfura Sharif’s mass appeal is more effective because they use vernacular Bangla as the vehicle of expression. They have attempted to propagate *Islam* among the masses through their writings and speeches in Bengali. Pir Abu Bakr had a proper understanding of the changing circumstances and in a pragmatic way he patronized religious literature in late nineteenth century and early twentieth century Bengal among the Bengali Muslims (Dey, 2012:1303).

So far as the religious idea of Pir Abu Bakr Siddique is concerned, he was vehemently against the idea of Shirk (any act which deems someone/something equivalent to Allah), Pir worshipping, *Pir Sujood* (prostrating at Pir’s feet), using *Chaddar* at *Mazar* or Tomb, *Qawalli* (musical festival in the sufi shrine), *Urs* (celebration of Pir’s death anniversary), *Mannat*, participating in the festivals of singing and dancing, smoking and consuming liquor (Hussain, 2011:11).

Pir Abu Bakr's idea of Sufism is based on the Quran, *Hadith*, (sayings and deed of the Prophet) *Ijma* (consensus) and *Qiyas* (analogical reasoning). He believed in '*Tassauf*' (spirituality), *Tajkiya-e-Nafs* (purification of self) though *Zikr*, *Fikr*, *Moraqaba* and *Mushahida* (meditation). According to Pir Abu Bakr, the role of Sufism should be "*Khidmat-e-Khalq*" (serving the people) and *Tahfooz-e-Deen* (preservation of religion). Based on these ideas, he founded *Anjuman-e-Waizeen-e-Bangla* (Association of Islamic orators) and *Jamiet-e-Ulama-e Bangla-Assam* (Association of Islamic scholars of Bengal and Assam) in the early decade of 20th century Bengal. (Siddique, 2013:62-63).

Pir Abu Bakr established hundreds of Madrasahs (both old and new scheme madrasah) throughout Bengal where people could receive both religious as well as secular education. For instance, he built Furfura Fatheia Senior Madrasah at Furfura Sharif in the memory of his Pir, Sufi Syed Fateh Ali Waisi on the eve of the non-cooperation movement against the British imperialism (Sarkar, 1991:114). Pir Abu Bakr of Furfura directly and indirectly patronized more than a dozen Bengali weeklies and socio-religious journals such as *Shariat-e-Islam*, *Islam Darpan*, *Mihir-o-Sudhakar*, *The Mussalman*, *Islam Hithashi*, *Banganoor* etc. All these weeklies and monthly journals used to debate on various social issues such as the problems of dowry, oppression of poor agricultural workers by *Zamindars* (landlords), female education, importance of the girl child, rights of women in Islam, spreading of modern scientific and technical education, and so on, which played an important role and brought large amount of reform in the Muslim societies of Bengal (*Shariat-e-Islam*, vol.8, Bengali year: 1337 pp.169-173).

Pir Abu Bakr Siddique was vehemently against the idea of worshipping of Pir and Mazar or tomb (which was very much there in rural Bengal) where people go and offer rice, milk, bananas, coconuts, flowers with a belief that *Pir* would solve all the problems. He was also against the various irrational and unscientific concepts such as *Ganak* (fortune teller), astronomy, superstitions etc. (Hussain, 2011:13)

The leaders of '*Wahabi*' and *Farayijee* movements, like Hazi Shariyatullah, Dudu Mia etc., considered this country (British India) as '*Darul Harb*' (land of infidels) and they forbade performing *Jumma* (weekly conglomeration prayer in every Friday) and Eid's prayer because they believed that Jumma and Eid prayers only should be celebrated in "*Darul Islam*" (land of Islam). As a result *Jumma Namaz* was stopped in a number of mosques. At first, Maulana Karamat Ali Jonpuri and subsequently Pir Abu Bakar Siddique, under the influence of Maulana Karamat Ali's conception, vehemently protested against the stopping of Jumma prayer. As a result *Jumma Namaz* was again re-introduced in the rural village mosques of Bengal (Ruhul Amin, 1347 Bengali calendar).

Pir Abu Bakr Siddique neither used to consider India as "*Darul-Harb*" (land of infidels) nor "*Darul-Islam*" (land of Islam). Rather he preferred "*Darul-Aman*" (land of peace), where all communities, religions, languages and races would coexist peacefully without affecting each other rights and faiths (cf. pamphlets issued by Qutubuddin Siddique in Bengali, 2001). Noted historian Mushirul Hasan phrased this as "living together separately". Pir Abu Bakr's understanding of 'nation' is quite similar to the idea of '*Muttahida Qaumiyat*' (composite nationalism) as proposed by Maulana Hussain Ahmad Madani of Deoband^x Islamic school.

Pir Abu Bakr Siddique was also a great social worker and philanthropist. He successfully organized hundreds of relief camps through *Jamiat-e-Ulama-Bangla* (Association of Islamic scholars of Bengal) for the victims of natural calamities such as floods, earthquake, cyclone etc. The basic idea behind establishing *Jamiat-e-Ulama-e-Bangla* was “*Khidmat-e-Khalq*” (serving people) and “*Tahfuje-e-Deen*” (preservation of Islam). Pir Abu Bakr of Furfura played a very crucial role in the anti-imperialist and anti-colonial struggle especially during Non-cooperation and Khilafat movements. He organized hundreds of public meetings, rallies, throughout Bengal in support of Non-cooperation and Khilafat agitation.

The *Jamiat-Ulama-e-Bangla*, at its annual meeting (at Hajigang, Tipperah on February 20-21, 1924) supported Bengal Provincial Khilafat Committee, Calcutta Khilafat Committee in the presence of Pir Abu Bakr Siddique, Maulana Ruhul Amin, Maulana Ashrafuddin Ahmed and other ulemas (The Musalman, 1924:29 February). Anjuman-e-Waizin-e-Bangla (Association of Islamic orators of Bengal), another organization established by Pir Abu Bakr of Furfura, in its gathering at Pabna district (presently in Bangladesh) in the year 1924 adopted a resolution for the strengthening of Khilafat agitation (Islam Darshan, 1924:404-405).

Another important contribution of Pir Abu Bakr Siddique was the construction and shaping of the identity of Bengali Muslim community in 19th century Bengal. The idea of the Bengali Muslim is quite complex and generally falls into the category of binaries such as Bengiliness versus Muslimness, *ashraf* (Muslim of foreign ancestry) versus *atrap* (Muslim of local or regional ancestry), Urdu speaking versus Bengali speaking, urban versus rural etc. The Bengali Muslim is generally considered as rural, *atrap*, *pir*-worshipping, low-culture people whereas the Urdu-speaking are seen to be high-cultured, urban-centered, *ashraf* Muslims (Chaterji, 1998:266) Pir Abu Bakr was vehemently opposed this concept of *Ashraf-ajlaf* division ‘Urdu superiority’ over Bengali Muslims through different newspaper, religious debates and ‘*Waz-Mahfil*’ (religious conglomeration) which certainly helped in the process of developing the notion of ‘*jati*’ or ‘community’ among the Bengali Muslims. As Asim Roy argues, traditional *waz-mahfil* played important role in the nineteenth century and was designed to strengthen the Muslim solidarity, self-confidence and *Islamization* in Bengal (Roy, 2006:67).

Pir Abu Bakr Siddique played an extremely important role in spreading the message of Islam and Sufism through *Waz-Mahil* (religious conglomeration) in rural Bengal. The oral *waz-mahfils* were the only platform where thousands of common Muslims gathered to listen the ‘*nashihat*’ (speeches) of Pir and Maulanas regarding the do’s and don’ts of Islam. There are thousands of villages in undivided Bengal where people came into the fold of Islam and left many practices such as usury, dowry, alcohol, etc. For Instance, the district authority of Atgharia Upo-Zilla in present Bangladesh acknowledged that the arrival of Pir of Furfura Sharif helped the common villagers of Atghoria to follow the principle of Islamic teachings (official website of Atghoria Upo-Zilla in Bangladesh).

Pir Abu Bakr Siddique not only established hundreds of Madrasah, and mosques but also built many charitable centers, hospitals, and community centers for the welfare of the common masses. He established a charitable dispensary center at

Furfura in 1935 later it expanded by *Jamiat-e-Ulama-Bangla* and renamed as ‘Pir Maulana Abu Bakr Memorial Charitable Dispensary’ (author’s field work).

The multi-faced and versatile personality and activities of Pir Abu Bakr helped him to reach out to the millions of people in rural Bengal. According to Peer Allama Abdullhail Maruf Siddique^{xi} (the grandson of Pir Abu Bakr Siddique):

We cannot imagine that one single man had done so many things for the people of Bengal. His (Pir Abu Bakr) contributions towards the development of Muslim community was unimaginable, He had gone and travelled such extent in the 19th and early 20th century that we cannot even imagine this modern age of development. The people of Bengal cannot forget his contribution towards the development and socio-religious reform of Muslim community.

Conclusion

Pir Abu Bakr Siddique of Furfura was very different from the other Sufi saints or Pirs who generally remained confined to the mystics folds of Sufism and hardly played any major role in the reformation of society, religion, politics and economy. Pir Abu Bakr was able to use Sufism as tool of socio-religious reform in the late nineteenth and early twentieth century Bengal. Pir Abu Bakr extensively used the platform of innumerable *Waz-mahfils* (religious conglomerations) in different parts of Bengal as well as various cheap vernacular tracts to create awareness among the Bengali Muslim community. Pir Abu Bakr immensely contributed to the development of vernacularization of Islam in Bengal and created the self-confidence among the Bengali Muslims. Pir Abu Bakr’s fight against the imperialism and *Zamindari* system attracted large numbers of Muslim landless poor peasants in the rural Bengal. Therefore the combination of socio-religious reform and mass movement against *Zamindari* system made him more popular among the rural Muslim peasantry. The legacy of Pir Abu Bakr of Furfura is still carried on by his great grandsons and *khalifas*, both for the reformation of Muslim society as well as bargaining with the governments and various political parties to uphold the interests of the community in post-colonial India.

References

- Ahmed, R., (1981). ‘The Bengali Muslims, 1871-1906: A Quest for Identity’, OUP, New Delhi,
- Ahmed, S., (1996). “Muslim Community in Bengal 1884-1912”, Dhaka: The University Press,
- Ali, R., (2009). ‘Interactions of *Transnational* and *Local* Islam in Bangladesh’ in the NBR project Report on “*Transnational Islam in South and Southeast Asia: Movements, Network and Conflict dynamics*” Washington.
- Chatterji, J., (1998). ‘The Bengali Muslims: A Contradiction in Terms? An overview of the debate on Bengali Muslim Identity’ in Mushirul Hasan (ed.) *Islam: Communities and the Nation: Muslim Identities in South Asia and Beyond*, Manohar Publication, Delhi.
- Dey, A., (2012) ‘Bengali Translation of the Quran and the Impact of Print Culture on Muslim Society in the Nineteenth Century’, *Societal Studies*, 4(4):1299-1315.

Eaton, R. M., (1997). 'Rise of Islam and the Bengal Frontier, 1204-1760', Oxford University Press, Delhi.

Firdous, Md. S., (2011). 'Icons of Divinity: Sufi Saints of Furfurah Sharif', S.B Publisher, Kolkata.

Hashm, T., (1988). "The Communalisation of class struggle: East Bengal peasantry, 1923-29", *Indian Economic and Social History Review*, 25:171.

Metcalf, B. D., (1982). 'Islamic Revival in British India: Deoband, 1860-1900', Princeton University Press.

Mirta, J., (N.D). 'Muslims Politics in Bengal: 1885-1906', K.P Bagchi and Company, Calcutta.

Neilson, K.B. (2011), 'In Search of Development: Muslims and electoral Politics in an Indian State' *Forum for Development Studies*, Vol.38, No. 3, November, pp.345-370

Roy, A., (1983). "The Islamic Syncretistic Tradition in Bengal' Princeton University Press.

Roy, A., (2006). 'Islam in History and Politics: Perspectives from South Asia', Oxford University Press, New Delhi.

Sarkar, C., (1991). 'The Bengali Muslims: The Study on their Politicization 1912-1929' K.P Bagchi Press, Kolkata.

Zaman, M. Q., (2002). 'The Ulama in Contemporary Islam: Custodian of Change' Princeton University Press.

Books, magazines and articles in Bengali

Amin, M. R., (N.D). '*Furfura Sharifer Itihas o Bongor Aulia Qul: Shah Sufi Maulana Abu Bakr Siddique (rah) Bistarito Jiboni*' 15th Falguna, 1347, Bashirhat.

Hasan, R., (N.D), '*Furfura Sharifer Panch Pir*' Kolkata

Manirul S. K., (2011), '*Sonkoter mukhomukhi Bangali Musalman*' (In Bengali) published by Pirzada Toyeb Siddique on behalf of Furfura Sharif Minority Development Organisation, Hooghly, West Bengal, January.

Siddique, Md. T., (2013). '*Furfura Sharifer Mojadedde-e-Zaman (R.H) er Jiboni*' published by Centre for Peer Abu Bakkar Siddique Research Studies, Furfura Sharif, Hooghly.

Syed, B., (N.D). '*Banglar Itihase Furfura Sharif*'

Syed, B., (N.D). '*Banglar Srestha Ulamader Jiban o Karma: 100 Bachharer Itihas 1901-2002*', Furfura Sharif: Pir Abu Bakr Research Centre.

Documents (both print and electronic)

Aftab-e-Shariyat, Mahtabe-e-Tarikat, Muaiye-e-Sunnat, Mahiye-e-Bidayat, Mahbubue-e-Subhani, Alem-e-Hakkani, Mujaddid-e-Zaman Hazrat Pir Abu Bakr Siddique, Dada Huzur Pir Qebla (rah) Sakkhorito "Wasiyatnama", Published by Syed Ajmat Hussain, Kanayat Library, Furfura Sharif, Hooghly, India and printed by Azad Printing Press, 2011, Pabna, Bangladesh.

Speech of Allama Pir Saifuddin Siddique, the grandson of Pir Abu Bakr of Furfura, at the Islamic conglomeration in West Bengal in the year 2002. (Available in the CD form produced by E.R Sound, Chadni chowk, Kolkata).

Pamphlets issued by Pir Allama Qutubuddin Siddique on behalf of Mujaddid Mission, Furfura Sharif, regarding the comparative ideological issues of Furfura, Deobandi and Ahle-Hadees, 2011.

Periodicals

Islam Darshan- 'National monthly magazine'; jointly edited by Mohammed Abdul Hakim and Nur ahmed; first published in 1920 under the patronage of Pir Maulana Abu Bakr Siddique of Furfura Sharif as the mouthpiece of "*Anjuman-e-Waiyez-in-e-Bangla*".

Shariye-e-Islam, monthly Bengali 'Hanafi' religious magazine; edited by Maulana Ahmed Ali Enayatpuri; published from Calcutta in 1924 under the patronage of Pir Abu Bakr of Furfura Sharif.

The Musalamans, weekly news magazine; editor: Mohammad Reyajuddin Ahmead, published from Calcutta.

Taruner Danda o Islamer Jhanda: weekly news magazine; published from Calcutta in 1930 and patronized by the Pir Abu Bakr of Furfura.

Interviews

Pir Allama Alhaj Maulana Mohammed Abdullahil Maruf Siddique, (grandson of Pir Abu Bakr Siddique) at Furfura Sharif on 15th September 2013.

Maulana Syed Bahauddin, Secretary, Jamiat-e-Ulama-e-Bangla (Furfura Sharif) at Furfura on 16th September 2013.

Pirzada Maulana Md. Toyeb Siddique, (great-grandson of Pir Abu Bakr) at Furfura on 16th September 2013

ⁱ Rasul-e-Noma Sufi Syed Fateh Ali Waisi was also the Pir or Master of Pir Abu Bakr of Furfura Sharif. His shrine is situated at Munshi Para Lane, Maniktala in present Kolkata, West Bengal.

ⁱⁱ Sureshwari is a Sufi-sect follows the Chistiya order of Sufi practices, mainly found in the central Bangladesh region. The name of the sect identified with the place called Sureshwar in Shariyatpur district of present Bangladesh. The founder of this sect is Sufi Hazrat Syed Ahmed Ali Jan Sharif Shah Sureshwari (1856-1919), whose shrine is situated in the Sureshwar Darbar Sharif itself. This sect attracts hundreds of pilgrimage in the annual Urs festival.

ⁱⁱⁱ Miazbandari is also quite popular Sufi sect mainly found in Chattogram or Chittagong region of Bangladesh. This Sufi sect was founded by Syed Ahmadullah (1826-1906) in the early nineteenth

century Bengal. The tomb of Hazrat Syed Ahmadullah is located at Maizbhandar Darbar Sharif in the Chittagong region of present Bangladesh.

^{iv} Chormonai is also quite important Sufi order based at Chaarmonai in the Barisal region of Bangladesh. This Sufi-sect was influenced by Deobandi movement. The founder of this sect was Maulana Syed Mohammad Fazul Karim (1935-2006). This is one of the most well organized forms of Sufi movement and actively engaged in the politics of Bangladesh. The name of the political party under the direct patronage of the Pir Saheb of Charmonai Darbar Sharif is '*Bangladesh Islami Andolon*' (Islamic movement of Bangladesh).

^v Mujaddedia is a one of the four major Sufi order named after the famous Sufi master and reformer Mujaddid Alf-e-Shani Ahmad Sirhindi, whose shrine is situated in the state of Punjab in India.

^{vi} Nakshabandia is also a major Sufi order popularly known as Nakshabandiya tariqa. This Sufi order was founded by Hazrat Bahuddin Nakshabandi (1318-1389) in Bukhara at present Uzbekistan.

^{vii} Chistia is one of the most important Sufi orders mainly found in South Asia particularly in India, Bangladesh and Pakistan. The founder of the Chistia order was Hazrat Khawa Mainuddin Chisti whose shrine is situated in Ajmer district of Rajasthan, India. The shrine of Ajmer is the most popular shrine in South Asian region.

^{viii} Qaderia is also an important Sufi orders in Central Asia also found in Bengal region. The founder of the Qaderia order was Hazrat Abdul Qader Jilani popularly known as *Gausal Azam Hazrat Boro Pir Saheb*. Whose shrine is situated in Baghdad, Iraq.

^{ix} Hanafi school of thought is one of the most important and popular school of Islamic jurisprudence among four established school of Islamic jurisprudence. Hanafi school of thought belongs to Imam Abu Hanifa. He is popularly known as Imam-e-Azam means the great Imam. The follower of this school of thought is called Hanafi. Hanafi school of thought is the most popular in Asia particularly in South Asia. The other three school of thoughts are Maliki, Shafi and Hambali.

^x Deoband is one of the biggest Islamic seminaries in South Asia based at Deoband in Uttar Pradesh, India. The Deoband was also the name of the anti-colonial movement and actively took part in the freedom struggle of India. Deoband basically falls under the nationalist school. Jamiat-e-Ulama-e-Hind (Association of Islamic scholars in India) was the result of Deoband movement.

^{xi} Peer Allama Abdullahil Maruf Siddique an octogenarian Peer of Furfura Sharif. He is the grandson of Pir Abu Bakr Siqqique and second son Pir Maulana Zulfikar Ali Siddique, popularly known as Choto Huzur Peer Qebla. Peer Abdullahil Maruf Siddique regularly visit rural West Bengal, and Bangladesh to deliver speech at the *waz-mahfils*. Pir Saheb of Furfura Sharif is still strict to the traditional waz-mahfil through out rural Bengal and following the legacy of Pir Abu Bakr of Furfura.