

Bismillahir Rahmanir Rahim

Assalatu Wassalamu Alaika Ya Rasulallah Wa Ala Alika Wa  
Ashabika Wa Awlia-e-Ummatika Wa Sallim.

## A PROBABLE BRIEF LIFE HISTORY OF HAZRAT SHAH JALAL YEMENI (RA)

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BIRTH PLACE	FATHER'S NAME
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CONQUEST OF SYLHET	WORSHIP & ASCETIC PRACTIC
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**BIRTH PLACE :** In a nutshell Hazrat Shah Jalal born in Yemen and lived a long span of 150 years.

**FATHER'S NAME :** His father's name is Sheikh Muhammad Tabrizi (RA) who in his tenure of living was a traditional personality as a dervish auliya and he born in succession of the Quraish family. Hazrat Shah Jalal's (RA) mother was born too, in the religiously exalted Sayed family. Hazrat Sheikh Muhammad Tabrizi (RA) was a disciple of the then renowned dervish Hazrat Abu Sayeed Tabrizi (RA) and afterwards he was delegated as his caliph. Chronically known that it was very rigid and hard to be a caliph of Hazrat Abu Sayeed Tabrizi (RA) with whom Hazrat Khawaja Moinuddin Chishti (RA) was intensively eager to meet so as to have a spiritual fillip into his soul.

**EDUCATION:** In his childhood, Hazrat Shah Jalal (RA) destined to loss parents. His maternal uncle syed Ahmed Kabir Suhrawardi (RA) took care

of the child Hazrat Shah Jalal (RA). Hazrat Sheikh Kabir was a prominent Sufi dervish of Suhrawardi tarika (religious path) and also an eminent Aleem of Makkah in his age. Even though no biography of Hazrat Shah Jalal is found apt to give us his institutional and educational status, yet we want to say by our consciousness that Hazrat Shah Jalal was a peerless spiritual know-how. According to world famous Ibn Batuta and some other ancient life history of Hazrat Shah Jalal (RA) fortunate to have the meet among Hazrat Abu Sayeed Tabrizi, Sheikh Shihabuddin Suhrawardi, Sheikh Bahauddin Suhrawardi, Hazrat Khawaja Moinuddin Chishti (RA) and he has friendly nisbat (friendly term) with Hazrat Khawaja Qutubuddin Bakhtiar Kaki, Hazrat Khawaja Fariduddin Shakarganj, Hazrat Khawaja Nizamuddin Auliya, Sheikh Fariduddin Attar, Sheikh Burhanuddin Sagharji, Hazrat Bahauddin Zakaria Multani (RA) and so on. Sheikh Jalal and Sheikh Bahauddin Zakaria Multani was a fellow disciple of Hazrat Sheikh Shihabuddin Suhrawardi (RA) and Hazrat Bahauddin Suhrawardi (RA). Primarily, Hazrat Sheikh Jalal (RA) spent 22/23/30 years of his age being brought up of his maternal uncle Sayed Ahmed Kabir and

acquainted himself with the learning of Shariyat and Ma'rifat. Secondly, he became a devoted disciple of Sheikh Abu Sayeed Tabrizi and passed two years of duration under him. Thirdly, Hazrat Shah Jalal (RA) met Hazrat Sheikh Shihabuddin Suhrawardi (RA) who was the then the salt of the earth as a prominent buzurg of Tarikat and took his religious pupilage with his complete sanity of mind thus Hazrat Sheikh Sa'di (RA) was the brother in Tarikat as well as religious fellow of Hazrat Shah Jalal (RA). Sheikh Jalal (RA) spent seven years under the cardinal care taking of his Murshid Sheikh Shihabuddin Suhrawardi (RA) and he took last lesson and baiyat of competent and virtuous son of Sheikh Shihabuddin Suhrawardi (RA) whose name is Hazrat Sheikh Bahauddin Suhrawardi (RA) and Sheikh Jalal passed away 25 years of his life here too. Since, Hazrat Sheikh Shihabuddin Suhrawardi (RA) was the pir – Murshid of Hazrat Shah Jalal yemeni (RA), thus He came to spiritual relativities with Hazrat

Mahbub -e- Sobhani Barapir Syed Muhiuddin Abdul Quader Jilani (R.A).

**PILGRIMAGE:** According to Farsi malfuzat i.e. a Persian booklet 'Fawaid-ul-Fuad' Hazrat Shah Jalal (RA) having been disciple of Hazrat Shihabuddin (RA), he met Hazrat Khawaja Moinuddin Chishti (RA) in Baghdad and also got together Hazrat Sheikh Fariduddin Attar (RA) in Nishapur as per description of 'Tawarikh-e-Firishta'.

**TOURS & TRAVELS:** Hazrat Shah Jalal (RA) has got trips and travels and visited numerous buzurgs of high caliber in Yemen, Egypt, Turkey, Iraq, Iran, Afghanistan, Pakistan, India, the then Jajiratul Arab and also Bangladesh where he travel most of the deep region of the country through his typical life. Hazrat Shah Jalal visited the places Makkah, Madina, Baghdad, Nishapur, Multan, Garju, Samarkhand and Bukhara. In India he visited Badaun, Delhi, Ajmer more then ones these were hallowing attraction for cult and culture. According to historian ‘Minhaj’ as has narrated in his ‘Tabakat-e-Nasiri’ Hazrat Shah Jalal traveled the regions of greater Bangla during the reign of Sultanat, the Sultan of Multan Nasiruddin Kubacha and the Sultan of Delhi, Sultan Shamsuddin Iltutmish even though Hazrat Shah Jalal (RA) then the nearest disciple of worldly famous auliya Hazrat Sheikh Shihabuddin Suhrawardi (RA). As and when Hazrat Shah Jalal (RA) intended to come to Delhi, no sooner had the news reached the ear of the Sultan he arranged in full to accord worm welcome the comer Sheikh Jalaluddin (RA) in a befitting manner. It is relevant to say that Sultan Shamsuddin Iltutmish worth devoted disciple of Sheikh Hazrat Qutubuddin Bakhtiar Kaki (RA). Sultan Shamsuddin Iltutmish along with his companions rushed out the capital Delhi & reached the spot where state and royal guest Shah Jalal (RA) would arrive at. The whole roads and highways were full of crowd with the colourful manifestation of the state minds to have a look to the spiritual royal guest. At an expected appearance of Hazrat Shah Jalal (RA) Sultan Iltutmish descended his horse as quick as possible to pay a salutary mark to Hazrat Shah Jalal and afterwards he was brought to royal palace in the capital Delhi. Nazmuddin Sugra, Shaikhul Islam designate of the regime of Sultan Iltutmish became much more jealous having seen the unprecedented reception of Sheikh Shah Jalal (RA). Nazmuddin Sugra made a cob-web of conspiracy in his mind to test the ‘Sufism’ of Hazrat Shah Jalal (RA) and arranged the stoyal of the state guest in a house publicly known as ‘Baitujjinn’ which was for long period time used by Jinns as a abandoned house. At the sinister proposal of dominant Sugra the Sultan fell in what to do position. In that mean time Hazrat Sheikh Shah Jalal (RA) himself wanted the key of Baitujjinn and gave it to his disciple (Mureed) saint Abu Turab (whose majar is in Sylhet) and asked to make a clarion call to the Jinn’s inhabitant so as to quit the house immediately because of Hazrat Sheikh Jalaluddin Tabrizi (RA) would now stay onward inspite of their long stay and hung upward the Hamael Sharif (small size of Quranul Karim) of Hazrat Sheikh Jalal and works done accordingly. As well as Jinns did let of the house.

Hazrat Qutubuddin Bakhtiar Kaki (RA) the guide of Sultan Iltutmish here and hereafter meticulously stated an event concerning Sugra's malafide intention, which tantamount to his severe jealousy on Mawlana Shah Jalal, on the other hand supreme sapience of spiritual typicality as has depicted in 'Fawaid-us-Salikin'. We can simply say where non-percolate state fidelity enters into a man he starts to play perfidy and annihilation. According to Hazrat Qutubuddin Bakhtiar Kaki (RA) from the aforesaid chronicle Nazmuddin Sugra devised a loathsome accusation against Hazrat Shah Jalal (RA) to the Sultan which should not be written here for the sake of religious complaisance. In persuance of false and fake complaint lodged by Sugra he sought judgement of it and said Hazrat Shah Jalal would appoint as justice who so ever Sugra would extent support to it. Following this Hazrat Shah Jalal (RA) declared as justice the name of Hazrat Sheikh Bahauddin Zakaria Multani (RA) who was his brother in faith and tarikat. Hearing this Nazmuddin Sugra told Sheikh Bahauddin Zakaria Multani (RA) exists in the remotest region Multan, so it was quite uncertain the day while he would come to Delhi. Hazrat Shah Jalal imperatively told that Sheikh Bahauddin Zakaria Multani would come to Delhi tomorrow. All the members of the courtier startled at Shah Jalal's declaration and chronologically they began to wait for next day i.e. tomorrow. When 'the' tomorrow came to them appearing today they all were astonished to a great extent seeing the presence of Sheikh Bahauddin Zakaria Multani (RA) and the courtier paid proper homage to him by standing up at once. Hazrat Bahauddin Zakaria Multani (RA) entering into Darber at his first glance he took the pair of shoes of shrines Sheikh Jalal and began to kissing shoes and embrace with his eyes. Thus unpercipient assumption of Nazmuddin Sugra belied him dispondently. The high attitude classification of mysticity of Hazrat Shah Jalal (RA) as Allah ta'la allotted to him is thus became crystal clear to all. Though Hazrat Shah Jalal had completely pardon Nazmuddin Sugra and at the same time the Sultan sacked Sugra from the post of Shaikhul Islam. Passing very little days in Delhi Hazrat Shahjalal went to Badayun, the then Islamic cultural centre as known for quest for knowledge prominently. In the dual description of histories Hazrat Shah Jalal (RA) in Multan or in Badayun asked the local people whether there was any auliya or dervish in their locality. Hazrat Jalal has been given to know that a Kazi Bachcha Dewana in the name lived in their area though he was not in infant. Hazrat Sheikh Jalal met Kazi Bachcha Dewana who thence forward, familiar to a vast section of people of this sub-continent as Sheikh Fariduddin Ganj-e-Shakar (RA). 'Akhbarul Akhiar' says us that

Hazrat Shah Jalal Tabrizi has handed over a pomegranate fruit to Sheikh Fariduddin Ganj-e-Shakar who was fasting (Roza) in that day and he had distributed the fruit among the people who were present then. Specially Sheikh Farid took only one unit of the seeds and ate to break fasting at the time of Iftar which brought Sheikh Farid to a state of an eternal ecstasy of feelings man can never express by language. Eventhough, Hazrat Sheikh Farid Ganj-e-Shakar (RA) expressed hesitating desire to have eaten the fruit Qutubuddin Bakhtiar Kaki (RA) said to his religious pupil, "Dear boy, you had eaten that what had been allotted to your lot by the Almighty Razzak; so there was nothing to be mourned." In another statement in chronicle Hazrat Sheikh Farid says that, "Once upon a day we sat in our house just then a hawker of curd was passing by road. When the hawker looked pointed to the eyes of Sheikh Jalal Tabrizi soon as it were a storm started into the mental constitution of curd-hawker and returned to a virtuous humanity. The curd-hawker was priorly a thief. Just after embracing Islam in the mystic and celestial hand of Shah Jalal; then his name was chosen Sheikh Ali." Should we cite from the holy verses of Quran that Allah says, "Wa myudlil falan tazida lahoo walium murshida."(18:17 ). Thus Sheikh Ali (RA) has been lucky enough crowned himself with an undefiled area being plunged into talab (pond) of Shah Jalal (RA) and he learnt supernatural lessons for the reason he in course of time, became a monumental man of virtue faith and admiration in Badayun. On the other hand, Hazrat Sheikh Nizamuddin Auliya (RA) being completed his requisite education in Badayun a prominent bujurgh Mawlana Alauddin Usulee and Hazrat Sheikh Ali altogether wrapped pagri over his head.

'Tazkira-e-Auliya-e-Hind' by Akhtar Dehlovi as well as 'Israrul Auliya' of their simultaneous chronological statements, we came to learn that Hazrat Shah Jalal (RA) departed from Badayun towards the Bengal with the hints of Allah-ta'la after elapsing a handful of days there. Hazrat Sheikh Ali wanted to accompany Hazrat Shah Jalal too, but Hazrat Jalal prohibited the saint Sheikh Ali saying that Hazrat Shah Jalal made and appointed him as Qutub of his town and hearing this Sheikh Ali had consented to remain there. Mawlana Usuli in the primitive day was also aimless for a short span of days and once a day by roaming he reached in front of the door where Hazrat Shah Jalal and his Murshid Hazrat Sheikh Shihabuddin Suhrawardi (RA) together did exist. Sheikh Jalal's attention while drawn to Mawlana Usuli then and there he felt a divine power and strength into his inner side. Hazrat Tabrizi called him in the house and advised what he needed to build his

illustrious career in pursuance of loyalty to Allah and his Rasool Sallallahu Alaihi Wasallam. In all Mawlana Usuli also became prominent

in the Muslim world by acquiring knowledge and so on. Hazrat Sheikh Jalal arrived at the first capital of Muslim Bangla named Lokhnowti or Loksmonaboti from Badayun then the governor of Bengal was Nasiruddin Mahmood son of Sultan Iltutmish. While Sheikh Jalal was in transit to Bangla, he was taking rest aside a pond. All on a sudden, Hazrat awoke up and committed ozu (ablution) and asked his followers to make ozu with a view to paying Namaz-e-Zanaja of Nazmuddin Sugra, who, he said breathed his last. Subsequently, his prophecy proved

true. Near the main Mandir (Temple) of Hindus in Loksmonaboti, Hazrat Jalal (RA) situated a temporary abode near a tree and also Hazrat Shah Jalal began to preach the message of Islam. Hindus in numbers became Muslim at the unstained and candid behavior of Shah Jalal (RA). Loksmonaboti / Pandua in this regions demons and

monsters persecution and disturbances did cross the limit but by the strong interference of Hazrat Shah Jalal (RA) all these came to an end and thus the people of the locality obliged themselves to Shah Jalal (RA). Hazrat Shah Jalal established a mosque for the purpose of Ibadat nearly the Mandir (Temple) and Hindus in procession

as we said before, had becoming Muslims thus a new era for neophyte Muslims have been opened. Hazrat Jalal left Loksmonaboti for Baghdad where he commit to devote himself to beloved feet of his murshid Hazrat Sheikh Shibuddin Suhrawardi (RA) each year of Hazz (Pilgrimage) monsoon. It is learnt from the historian of various

biographies of Hazrat Shah Jalal (RA) that prior to come to Bangladesh. Hazrat Shah Jalal dreamt a dream which he called spade a spade to his dual murshids Hazrat Sayed Ahmed Kabir (RA) and Hazrat Bahauddin Suhrawardi (RA) respectively. As per interpretation of dream, Hazrat Sayed Ahmed Kabir gave him a handful of soil and asked

to camp permanently where there was the taste and smell of given soil assimilated as well as where this handful of soil would gave up the place or territory would be dignified later on. In obedience to order of his murshid Hazrat Ahmed Kabir, Hazrat Shah Jalal went to his native land Yemen to have a profound respect to his parent's

majar sharif and proclaimed laudatory oneness of Almighty Allah. In his motherland Yemen, the peoples had been charmed and enchanted by qualitative deportment of Hazrat Shah Jalal. On the other hand the emperor of Yemen became malicious seeing this. The emperor of Yemen started disbelieving Hazrat Shah Jalal (RA) made a plot to

examine the supernatural power (Kamaliat) of Hazrat, fetching him with a glass of liquid poison but due to deception of fate the emperor drank good glass of juice in spite of this the emperor slipped into death by acquit action of poison. By the blessings of Almighty, Hazrat Shah Jalal drank the contents of glass fully mixed with poison and he did recitation of endless powerful name “Bismillah”. The subsequent emperor of Yemen Shahjada (Prince) Ali at the demise of his father seeing the miracle event of Hazrat Shah Jalal, Shahjada decided not to take over the throne and desired to be accompanied Hazrat Shah Jalal (RA). The Jubraj (prince) was advised to remain in Yemen and carry out the responsibilities of emperate. Then Hazrat Shah Jalal started to leave Yemen and came to Baghdad and again inclined valediction of blessings from Hazrat Bahauddin Suhrawardi. Hazrat Shah Jalal (RA) travelled most of the Islamic cultural countries elapsing some days in each country, thence made tour to Samarkand, Multan, Afghanistan then came back to Delhi. Just then Shahjada Ali of Yemen met Hazrat Shah Jalal in Delhi relinquishing the throne and met Hazrat Nizamuddin Auliya (RA) and in this respect a historic event is as follows:

During stay of Hazrat Shah Jalal in Delhi a pursuivant of Sheikh Nizamuddin Auliya (RA) reported to him that a saint (Dervish) from Arab country have come who used to kee his face under veil constantly and not desires to see the appearance of women as wel as a juvenile young boy remain with the dervish always. Hazrat Khawaja Nizamuddin Auliya became curious and sent one of his followers to bring the dervish to him. Bein conceived the matter Hazrat Shah Jalal (RA) sent a small pot with a burning coal wrapping white cotton in the pot to Khawaja Nizamuddin Auliya. Hazrat Nizam Just opened the tin-pot and found that even not a single fibre of cotton has had burn into ashes ! Eventually Hazrat Khawaja Nizam (RA) himself came forward to meet Hazrat Shah Jalal (RA) pondering over the sagacious Karamat breaking the general and natural law of creation. Hazrat Khawaja Nizamuddin (RA) for this reason, He gave Hazrat Shah Jalal a pair of pigeon in token of love and reverence. In Bangladesh, these collyrium(Shurma) colour pigeons seen in thousands and lacs are known as Jalali kabutor.

**ARRIVAL IN BANGLA:** Thereafter, Hazrat Shah Jalal started from these places for Loksmonaboti, Pandua, Rangpur, North Bengal, Sonargaon inclusive of other areas of Bangla to spread and reveal religion in those places. Hazrat Shah Jalal Yemeni (RA) is said to have come to Comilla and set up an Astana, i.e. prepared an abode where Shah Jalal (RA) would pray

his onourous duties of Ibadat. The site where Hazrat Jalal chose for his act of devout religiousity is still bearing the area a historic and traditional look-out. A small hill levelling atop where Hazrat Shah Jalal Muzarrad Yemeni (RA) meditated and prayed Ibadats. A colossal masque is also exposes beauty of the locality at Comilla publicly known as Shah Jalal's astana. A legend is going on that Hazrat Shah Jalal Yemeni (RA) at first said 'Kohomila' that is to say the soil brought from Yemen its taste and smell have got here. Hearsay is the word 'Comilla' may be inherited from the word 'Kohomila'. From the ancient gazette and periodicals it is publicly known that Hazrat Shah Jalal Yemeni (RA) abandoned hair and nails is said to have burried here in this astana of Comilla. It will not be impertinent to say that, during the reign of British ruling 200 years before or more Hazrat Mawlana Shah Nuruddin publicly known as Hazrat Bandishah Baba whose mazar (grave) Mubarak is in Comilla Shahpur Dargah Sharif, situated his astana sharif on the Fakirer tilla (small hill) near Hazrat Shah Jalal's (RA) astana. Hazrat Shah Nuruddin alias Bandishah Baba is said to have travelled to and from Hazrat Shah Jalal Yemeni's mazar sharif, Sylhet and Hazrat Shah Amanat (RA) mazar sharif, Chittagong every Thursday of each month.

**CONQUEST OF SYLHET:** In the reign of Sultan Shamsuddin Feroz Shah, Hazrat Shah Jalal (RA) conquered Sylhet by his supernatural wits and convincing power in 703 Hizri. It is revealed in history that due to slay of infant son of Sheikh Burhanuddin in consequence of which Sikandar Gazi was sent to take revenge of this murder but Gazi was defeated repeatedly at the act of sorcery of Gour Gobinda. At last, with his 360 loyal and trusted followers, Hazrat Shah Jalal (RA) trodden down Gour Gobinda's ill and devilish power and this became victorious.

**WORSHIP & ASCETIC PRACTIC :** The cause of celestial energy and physical power of Hazrat Shah Jalal Yemeni (RA) to accomplish his religious doings that is to say Ibadat and many other religious austerities, stand to an unsimilar status of many a dervish. He was 'Sayemuddahor' and 'Quaem-ul-layeel' i.e. he kept fast (Roza) except prohibited days out of hizri calendar year and prayed namaz day in and day out respectively, because of this Hazrat Shah Jalal Yemeni adorned with both Sayemuddahor and Quaem-ul-layeel words. Many a night and many a day he ascertained for 'Ruku' and 'Sujud'. As per description of Ibn Batuta world famous historian as well as tourist, Hazrat Shah Jalal Muzarrad Yemeni (RA) kept fast for 40 years at a stretch. After ten days Hazrat Shah Jalal Yemeni (RA) took Iftar. Mawlana Shah Jalal was slim and tall to look at. Historians of any nationals

of the earth might have written events of particular things or man by the visualization of his eyes but not by the spectacle of mental vision. Speculation, we think is not adequate to justify an Awlia the astral body of a human structure is of several dimension of power which embodied six inherent vices of human, can never be in a position of what he looks with cornea of eyes. So, we are with arguments, not willing to say that Hazrat Shah Jalal Yemeni (RA) was thin in body in addition he was ailing. Thinness plus ailment is equal to inability to do anything over the earth as meticulous arguments stand to. Desirous visitors of that very region all Hindus and Muslims would be come to visit with the Sheikh and gave tribute to him which were distributed among; Poor and Pauper as to eat but Sheikh used to pass days by drinking milk only. In accordance with 'Suhel-e-Yaman' Dr. J. wise narrated in 'Note on Shah Jalal the patron saint of Sylhet'-'For thirty years Shah Jalal is said to have lived in a cave without crossing the threshold' It is said in the book 'Israrul Awlia' by Hazrat Sheikh Fariduddin Ganj-e-Shakar (RA) states, Hazrat Sheikh Jalaluddin Tabrizi (RA) did never take any cash or kinds from anybody in spite of he (Shah Jalal) remain in starvation for days long. Once a day there was nothing with him for three days as to feed but Sheikh Jalal with his followers took Iftar with watermelon. Administrator of Badayun have been given to understand that Sheikh Jalal never takes anything from whosoever, he then sent some amount of ashrafi to the khadim of Sheikh Jalal (RA) and inculcated bearer not to disclose this news that the governor had sent these. The khadim of Hazrat Shah Jalal (RA) did not desire to keep Hazrat untold the matter, so he disclosed accordingly.

Hazrat Sheikh Jalal told his khadim as to dig the soil where footprint of asking bearer was seen and soil with ashrafi thrown out away. The khadim did word for word as Hazrat ordered. It is learnt from chronicle, Hazrat Shah Jalaluddin Yemeni (RA) dedicated himself to the feet of his murshid Sheikh Shihabuddin Suhrawardi (RA) for seven years. It is said to the cause of old age Hazrat Sheikh Shihabuddin Suhrawardi (RA) was not a position of having his meal cold condition. This used to cause Hazrat Shihabuddin ailment in stomach. Hazrat Shah Jalal (RA) always remains prepared with a burning furnace from Baghdad to Makkah and Shah Jalal (RA) cooked worm. Hazrat Fariduddin Ganj-e-Shakar (RA) says more in the book Israrul Awlia in this connection that "Hazrat Sheikh Jalaluddin Tabrizi used to serve and take so intensive care of his pir Bahauddin Suhrawardi (RA) which no disciple could stand to his standard of nursing. Sheikh Jalaluddin once a day was going somewhere bearing the burning oven on his head asked him where he was going, 'To the pilgrim of Hazz', he replied. I was

wondered at his manner of loyal service. I wanted to know from persons around him that how many days he had been giving service to his pir Sahib in this onerous manner. People replied that we had been seeing this for long twenty five years.”

**SAGACITY / KARAMAT :** Hazrat Sheikh Jalaluddin Yemeni (RA) was a sagacious and mysterious man whose dimension is only known by Allah Almighty. We strive to depict here his some important expression in this regard: During Shah Jalal’s stay under the care taking of his maternal uncle Sheikh Ahmed Kabir Suhrawardi (RA) Shah Jalal did an act as per guessing entertained in the mind of his maternal uncle Sayed Ahmed Kabir (RA) by slapping on the face of tiger for killing a deer and made the tiger promised not to do so in times to come.

First murshid maternal uncle of Shah Jalal(RA)expressed, “My boy you have reached the stage of percolation of piety of your mind (Jalal suma bakamal rasidi).” Fawaedul Fuad, a chronicle of Khawjehans of ancient time says that once Hazrat Sheikh Shihabuddin Suhrawardi (RA) in return to, from Mecca a person gave him so much of Nazar-Niaz as well as an old woman also gave him a ‘Dirham’. Hazrat Shihabuddin Suhrawardee (RA) asked his disciples to take nazars at their will they look accordingly Hazrat Shah Jalal Yemeni (RA) did never take even a pence from these nazars. Murshid Sheikh Shihabuddin Suhrawardee (RA) told Hazrat Sheikh Jalaluddin for taking something from these nazars. Hazrat Shah Jalal took only that Dirham what the old woman gave, only in obedience to his Murshid’s order; and the matter not here ends alone. Hazrat Shah Jalal’s murshid blessed him saying-“Shah jalal you did not take merely a dirham apparently but you have had taken the Souls of all these nazars, on the other hand you did not let rest for them even a least.”The world renowned peregrinator Ibn Batuta of fourteenth hundred A.D. disclosed in his statement that Hazrat Shah Jalal Yemeni (RA) is ‘waliyee minal Aulya’ i.e. he is an walee of Awlias. Again he said, Shah

Jalal (RA) is ‘Minal Kubarul Aulya’Masiral Azima’ that means he is the founder-instance of instances and ‘Afrad-ur-Rizal’ means he is a distinctive man of many distinctive personalities. A prominent darvesh in China territory named Burhanuddin Sagarjee (RA) said in course of talk, Sheikh Jalaluddin Yemeni is my brother is in high and lofty status whose position Allah Almighty alone knows. His mastery prevailed in respect of terrestrial matter, Sheikh.Burhanuddin Sagarjee added. Sheikh. Jalaluddin Yemeni did complete his namaz every day in Mecca and also accomplished Hazz pilgrim every year as reported to have said. It is his miracle to listen that Sheikh

Jalal used to be disappeared or invisible in the day of Arafat of Eid. It is understood from numerous stone inscriptions about Sheikh Jalal (RA) that “Jalaluddin Jalalullah, Arife Buad,” the meaning of this is Jalaluddin is the essence of Arifs. Again it is told that Sheikh Jalal is Allah’s radiance and Jalaluddin Qutub-al-Buad i.e. Shah Jalal is the fragrance of Qutubs etc. Over and above these, Hazrat Shah Jalal is said to have interpreted that ‘Sakin Awj Jannat Wala’ that means he is inhabitant of heaven. i.e. he is a peerless wali amongst the greatest Awliyas. Again Batuta repeats, Hazrat Shah Jalal is ‘

**INFLUENCE OVER THE SOCIETY LIFE :** After permanent settlement done here in Bangladesh Hazrat Shah Jalal (RA) in his amorous life thousands and lacs of peoples enkindled their benighted minds by the resplendent personalities of Sheikh Shah Jalal (RA) of his religious murshid was such a pinnacle of stage, could never be equalize with who ever might be. As a matter of fact Hazrat Shah Jalal (RA) himself was the flaring lit of wisdom. The blaze of the learning’s has have enlightened the Banga region from ritual deeds of scriptural virtue of Hazrat Shah Jalal Yemeni (RA) in the spheres of socio-religion, politico-economic, elevated- literature, aristocratic culture and traditional humanitarian advancement of the nation as well. It can by no means assess trifling that Hazrat Shah Jalal’s rays of influence in our terrestrial and extramundane lives has have led us to a great extent of moral excellence of human prosperity. As per malfuzat of Buzurgan-e-Chishtia tarika, different historians, various foundations by rulers of historic Bangla, stone inscriptions are apparent that all these have done as per name Hazrat Shah Jalal (RA) as well as coins also was introduced after Sheikh Jalal’s name. In the history of Bangla, there was not a single office of the king or administrator respectively who did never solicit the blessings of Hazrat Shah Jalal Muzarrad Yemeni (RA) and in this regard, a little portion autobiography of Lindsey, an English collector, is as follows: “As an when I reached Sylhet, I was given to understand by some bureaucrats, who is to be the governor of Sylhet his first and foremost duty is to go to the Dargah Sharif of Hazrat Shah Jalal Yemeni (RA) as to pay proper homage to him and not only that, from the remotest corner of Bharat many ritualists come and delivered their heartiest respects to Shah Jalal. I also did according to all of the above and took off my shoes and went in the Dargah sharif with a payment of 5 gold= mohors nazrana. I returned to my own palace and I was received by the people with full of love and loyalty.” After Bangladesh came into being, credence in the peoples mind is vivid that whoever comes victorious national election from electoral sit number one, the political he merged into factuality it is still seen

to have formed the government of the country. Virtuously, it can simply comment that any section of people of any region of nation of any country do take any attentive look to Hazrat Shah Jalal Muzarrad Yemeni (RA) or not, it doesn't matter for the terrestrial or extramundane power and piety that has achieved Hazrat Shah Jalal Muzarrad Yemeni (RA). We are but wary about Shah Jalal (RA) and a vast account of people regardless of caste and creed loves Hazrat Shah Jalal (RA). Hazrat Shah Jalal (RA), in fact, a king crowned with an endeared state of souls of lacs and crores. A king with crown of love, faith and loyalty where there exists eventually, Sylhet also named and known as the capital spirituality of Bangladesh.

**INTEKAL :** Ibn Batuta states as per Burhanuddin Sagarji's description that Hazrat Sheikh Jalaluddin Yemeni (RA) asked his followers that he (Shah jalal) would say adieu to all tomorrow at the last 'sizardah' of Zohor prayer. It was proved word for word true. Hazrat Shah Jalal Muzarrad Yemeni (RA) vindicated the sermon to his disciples to keep firm belief in oneness of Allah Almighty, to fear Him and to carry out the orders of Allah and Rasul (SM) as well. Allah taala thus took His dear and near bandah to Him. A grave was found automatically ready with Kafan (a white cloth for corpse) along with rosewater in the grave. Namaz- e-Janaza and other important funeral deeds were done properly. In each year on the days 19 and 20 Zilkad Urs Mubarak is being observed in an unprecedented manner befittingly. The overall management of Sultanul Bangla Hazrat Shah Jalal Muzarrad Yemeni (R.A) is being carried on by the sole order of Mutwalli. He is Only competent authority to deliver order to his men for doing works where and when need for the religious events in the Dargah Sharif. Janab Hazrat Yusuf Amanullah is now holding the position of Sare-Qown Mutwalli of Hazrat Shah Jalal's (R.A) Dargah, whose father was a renowned and historically known as Mr. A.Z. Abdullah of Sylhet. Janab Amanullah, the Mutwalli of Dargah Sharif carries out his tasks along with his some most trusted men with full of honesty and sincerity.

Now The Demise of Mutwalli, Janab Yusuf Amanullah, his eldest Son Janab Fateh Ullah Al-Aman is now on the chair of his deceased farter and carries out the overall responsibilities in the Shah Jalal's (RA) Dargah Sarif with his near and dear realitives who are very trusted and capable to carry on. Among them – Janab Shamun Mahmud Khan ( Secretary, Dargah Sarif), Janab Wali Mahmud Khan (Rtd Civil Surgeon, Sylhet) and Janab Junun Mahmud Khan ( Rtd. President as Sylhet Chamber of Commerce & Industry ) and so on.

The departure of a saint, the lieu of a pious to divine, the vacarious trusty of Hazrat Rasul-e-Pak Sallalla-hu-Alaihee Wasallam is said to have occurred in the nineteenth of Zilkad,746 Hizri.Thus we have lost our pioneer of Iman, Ehsan, Ishq, Equity and an eradicator disdainful delinquency from hearts of man. According to Sheikh Burhanuddin Shagharji in China, Hazrat Sheikh Shah Jalal Muzarrad lived a long span of 150 years of age. Hazrat Sultanul Bangla Sheikh Mawlana Jalaluddin Yemeni (RA) departed from us but leaving which behind him, we derive sanctified drinks to appease our thirst for passion of love for Allah and His Rasul Sallalla-hu-Alaihee Wasallam, We feel attractions in our souls for extramundane serenity to perpetuate our astrayal image; we get the fragrance from the flowers of trees of cardinal virtue of Hazrat Shah Jalal. We hear the clarion call to show the highest loyalty and laws of etiquette (Adab) to Rasul Allah Sallalla-hu-Alaihee Wasallam, we learn to shun abused fearing odds. We pray to Him so that He may outdo the fame of ‘Dear Shah Jalal’ in diffusive arena and also place our Shah Jalal under the celestial canopy of his infinite mercy. We held the graciousness of Hazrat Shah Jalal into deepest chords of our hearts and usually, we receive celestial and ritual impetus from the album of our memory. May Allah also keep us up so as not to deprive of the VIRTUES from his memoirs. ‘Ameen’!

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