Syedona Hazrat Syed Shah Ershad Ali was born on 3rd Muharram in the year 1301 A.H./4th December 1883 A.D.1 at Khanqah Sharif, 51, Taltola Lane, Calcutta. The day was Friday. 2 But some writers describe that the day was Tuesday. 3 He was called by his murids out of love and regards for him in more than one appellations such as Huzur Pir-o-Murshid, Huzur Maula, Huzur Pak etc.

Huzur Pak was a born-wali. It's evidence can be found in the writing of Huzur Purnoor. Some months before his birth his father Huzur Purnoor wrote a letter to one of his devoted murids Syed Ali Hafiz of the village of Jhilu and in that letter he wrote thus --- 'your Mejhle Bhai who will be possessor of saintship and Sajjadahnashin is coming to this world very soon.' 4

From his early childhood he showed signs of greatness. When he was just merely about one and a half month old, his revered father and...
spiritual guide Huzur Purnoor called him his successor. Once in his very minority when he just learnt to sit, Huzur Pak wanted to go to his father's lap and as yet he could not speak, he expressed his wish by waving his little hands. At this his father Huzur Purnoor said, 'Oh my child why you are so anxious for coming to me? You will automatically receive whatever is due to you.' This utterance hinted at the fact that he had been destined to be possessor of saintship from his very birth. Again when Huzur Pak was about ten or eleven years old, his colleagues, without being instructed by others, would respect him as their Pir. Syed Sadullah said that since his childhood some invisible power would compel him to rever Huzur Pak as his spiritual guide.

Huzur Pak passed most part of his childhood in company of his father. And in course of this company he would get his spiritual training. The father and son loved each other very much. When Huzur Purnoor would go out on tour, Huzur Pak would often be with him. At home too he

1. Huzur Pakar Jibani, f.9;
2. Ibid, f.10; Bangla-o-Quaderiya Silsila, p.24; Tazkera-i-Jamil, f.6;
3. a resident of Paltia village in the district of Burdwan. His forefathers were disciples of this Khandan or family, born in the year 1882 A.H.; came to Calcutta in about 1893 or 1894 for studying at Calcutta Madrasah; he would go to Madrasah with Huzur Pak; afterwards he became a famous Alem and Mufti of Burdwan;
4. Huzur Pakar Jibani, f.11;
always kept himself busy in serving his father. The father also had deep affection towards this son. Once a person wanted to present a parrot to Huzur Purnoor. At this Huzur Purnoor told him that he had already got a parrot. When the person wanted to see the parrot, Huzur Purnoor asked one of his attendants to bring Huzur Pak. The attendant brought Huzur Pak, then Huzur Purnoor, pointing to Huzur Pak said to the person, 'Look, he is my parrot'.

Huzur Pak could not bear separation from his father even for a moment. When occasionally due to some unavoidable circumstances Huzur Purnoor left Huzur Pak at Khanqah Sharif and went on tour, he would be restless to see his father. Hence he would write letter after letters to his father and requested/to come back. At this Huzur Purnoor often had to cut short his journey and return home or call Huzur Pak to him. Though Huzur Purnoor would always be surrounded by numerous attendants, Huzur Pak would look after him most. Everybody, even the members of the family would place their request before Huzur Purnoor through Huzur Pak. One of his duties was to produce his fellow female-disciples

1. Sawanih, p.5;
2. Huzur Paker Jibani, f.15; Sawanih, p.6;
(Pir Bahen) before Huzur Purnoor. He would be present at the discussion on various religious subjects which would be held under the guidance of his father. In this way his early life passed in the midst of religious teachings and spiritual training. From the very childhood Huzur Pak led his life in accordance with his father's advices and orders. If his father had forbidden him to do anything, he never did that in his whole life. Once when he was a student, Huzur Purnoor forbade him to take betel leaf. Since throughout his life Huzur Pak did not even touch betel leaf. Again once he in his teens, went with his father to their building of Madhupur. Within the boundary of this building there was a well. As at that time Huzur Pak was in his teens, Huzur Purnoor forbade him to go near the well. After that when he was advanced in age Huzur Pak went to Madhupur more than once but he never went nearer to the well.

In this way his early life was fully devoted to his father. He would follow each and every advice of his father minutely. Simultaneously

1. Sawanih, p.6;
2. Ibid, p.7;
3. Here Aala Huzur, the father of Huzur Purnoor, had a building; Still the building exists;
4. Sawanih, p.7; Huzur Pakar Jibani, f.16;
with he would perform his religious duties by serving his spiritual
guide and derive divine knowledge therefrom. Hazur Pak in his child-
hood was not like other children. He did not like playing very much.
At this time he would often go to the family mosque and would remain
with his head bowing down (Sijdah) with tearful eyes. This religious
teaching and training shaped the following years of his life. The
period stretching from his birth to the vesal sharif of his father and
spiritual instructor i.e. 1901 A.D. can be called his early life.

As long as his father Hazur Purnoor lived Hazur Pak would spend most
his educa-

tion of the time with him. He was carefully trained up under the
direct guidance of his father. Moreover, he was very intelligent and
possessed a phenomenal memory. He learnt his lesson very quickly. He
received his early education at the Calcutta Madrasah under able teac-
hers of the time. At home he studied with Shamsul Ulama Maulana
Velayet Hussain, professor of Calcutta Madrasah, and Muhammad Abu
Taher, professor of Arabic at Saint Xavier's College, both were beloved
disciples of Hazur Purnoor. In a very short time he mastered Hadith
or Traditions of Holy Prophet, Tafsir or Commentary of the Quran, Figah
1. Tazkera-i-Jamil, f.6;
2. Sawanih, p.3; Tazkera-i-Jamil, f.7;
or religious laws, Usul or Principles of Law and other Islamic studies. Amongst his home tutors there was one Hafiz, a resident of Salar in the district of Murshidabad. Under his guidance Huzur Pak learnt the proper Qirat (mode of reciting Holy Quran) in getting the Quran by heart. Huzur Pak studied at Calcutta Madrasah for a short period. He acquired proficiency in the subjects mentioned above, by home-studies.

He had a real feeling for religious subjects. He studied the Holy Quran with different interpretations. He learnt full tafsir of Holy Quran. Very often Ulema and other learned men would discuss difficult religious problems with him. He could give most illuminating and revealing comments on the Quranic verses and Hadith Sharif and could easily solve most difficult questions concerning religious law, the spiritual path and gnosis. He had made a thorough study of the price­less collection of books and rare manuscripts of the family library.

In most of these books he kept marginal notes written in his own hand which can be seen in handling those books even these days. For understanding the inner significance of the critical statements of these

1. Huzur Pak, p.2;
2. Bangla-o-Quadria Silsila, p.25;
3. Ibid, p.25;
4. Huzur Paker Jibani, ff.11-12, 27;
5. Rizwan-i-Quadri, Md. Nadeus Salam, Karachi 1372 A.H., p.60;
books, his notes are invaluable. He had such a sharp memory that he could recall the texts and verses from these books and correctly quote for the reference. Aispecious Majlises used to be held at the Khanqah Sharif for almost every day under his guidance. The Majlises would begin at about 6 o'clock in the morning and would continue up to midnight. The famous scholars and Ulemaas used to be present at the Majlises and always the subject of discourse were spiritualism, religion, gnosis etc. Four scribes of Huzur Pak would always be present in these Majlises. They would write down the discourses of Huzur Pak. Besides, Huzur Pak himself also at times would write important notes on the discourses. In this way he wrote (many books). Apart from Urdu which was his mother's tongue, he was very proficient in Arabic and Persian. Moreover, he could speak Bengali very fluently. On account of his scholarly taste, very soon he earned the title of 'Allama' from the noted Ulemaas.

Even in his teens he became recognised as a promising young Sufi

1. Huzur Pak, p.15; Banglar Ek Maha Sadhak, Mohsin Khan, Chittagong 1983, p.12; etc.
2. Ibid, p.15;
3. Bangla-o-Quadria Silsila, p.26; in the family library;
4. Ek Maha Sadhak, p.12; Sawanith, p.4; Hazrat Ghausul Azam, p.139;
5. Huzur Pak, p.3;
poet having the nom-de-plume 'Jamil'. He could give easy interpretation of any type of religious question in promptu. Not only that, he would give interpretations in the language of interrogator. The residents of Midnapore speak in almost corrupt Urdu. Actually their language cannot be termed as Urdu. If the residents of Delhi or Lucknow hear this language, they will definitely consider it a new language. But Huzur Pak would speak with the inhabitants of Midnapore in their language.  

After his father's vesal sharif on the 27th Shawal 1318 A.H./17th February, 1901 Huzur Pak became Sajjadahnashin. At his spiritual this time he was 17 years and ten months old. Before his death, Huzur Purnoor transmitted his spiritual power to Huzur Pak. In the presence of all of his disciples Huzur Purnoor declared Huzur Pak as his successor. By a Khilafatnama i.e. will executed by his own handwriting, he made Huzur Pak his Sajjadahnashin and Khalifa or spiritual successor. After the vesal sharif of his father a great change came over Huzur Pak. He would often sit quietly at the mazar sharif of his father. During these days he did not talk to anybody. For all

1. Sawanh, p.4;  
2. Ibid, pp.4-5; Huzur Pakar Jibani, f.17;
the time he would remain inside his room. He did not see even his relatives and disciples. At times when he would go to see his mother nobody — not even his maternal uncles were allowed to be present there. This state of Huzur Pak lasted for six months.

After six months at his mother's order he returned to public life. He assumed the full responsibility of the spiritual successorship of one of the greatest wali for ages to come along that of his household. Soon his fame spread far and wide as an outstanding saint. Devotees in countless numbers flocked to his residence seeking his guidance, his wise counsels and his blessings. From every walk of life and all strata of society people would come to take allegiance at his hand. He made Quadriya Order most popular all over Bengal. A large number of non-Muslims too accepted him as their spiritual guide. He was recognised by his contemporary saints as 'Qutbul Aqtab' and 'Ghaus-i-Zaman'.

During his period Huzur Pak would often get to Istrigunj at dead of night with a view to preachising Chullahkashi.

He made extensive religious tours covering all the districts of Bengal and some parts of Bihar, Uttar Pradesh and Orissa. In early part of his life he accompanied his father to many places of India.

1. Huzur Pakker Jibani, f.18;
2. Sawanir, p.5;
3. Huzur Pakker Jibani, f.18;
4. Huzur Pak, p.4; 4a. Mukhtasar, f. 40;
5. Sawanir, p.7;
But after acquisition of spiritual inheritance he would undertake tour as a medium of spreading the message of Islam and the tenets of Quadriya order. In this way he carried out significant work for propagating the Quadriya order and making it very popular. He made regular visits to the Khanqah Sharifs established by his forefathers at Mangalkote, Birbhum and Madhupur. He never went outside India on tour. At Mangalkote the road running from Natunhat to the mazar of Hazrat Ghaus-i-Sani has been named after Hazur Pak's name.

His public life was full of social and religious works. He tried best to uplift the common mass. He sacrificed his whole life in giving the proper spiritual and religious guidance to the people and in shaping the life of his murids. Social welfare work and religious reforms were most dear to him.

Devotees in countless number would come to him for his blessings and guidance. They came from all walks of life, from all strata of society and from all religions and faiths. He had such a pleasing personality that endeared him to people. All were treated as equals and none had

1. Huzur Pak, p.7;
2. Sawanih, p.7;
to return disappointed from him. As he was very affectionate and helpful to all the persons irrespective of caste and creed, renowned theologians, scholars, eminent religious as well as political leaders and elite of the society used to come to him. Amongst these distinguished visitors to Huzur Pak there were Justice Hamidur Rahman who happened to be the Chief Justice of Supreme Court, Pakistan, Justice S.M. Mirshed, the Chief Justice of Dhaka High Court, Justice Khondkar of Calcutta High Court, Justice Enayet Pir of Khulna Court, Dr. Shailen Sen, Dean of the Medical Federation, Calcutta, Dr. Satyaban Roy, the member of Parliament, Dr. Suren Sen, the famous Surgeon of Midnapore and renowned physicians of Calcutta like Dr. Charuchandra Majumdar and Dr. Bidhan Chandra Roy who happened to be the Chief Minister of West Bengal. All these persons reaped spiritual as well as worldly benefit from the company of Huzur Pak. Once the famous Surgeon Dr. Sarbadhikari who was a friend of Dr. Bidhan Roy, was suffering from a boil on his belly. He treated it by special way but without any result. On the contrary, it turned very serious. Dr. B.C. Roy too examined it and came to realise that it was turning towards Cancer. At this Dr.

1. Huzur Paker Jibani, f.27; Rizwan-o-Quadri, p.60;
2. Bangla-o-Quadriya Silsila, p.27;
3. He was regarded as one of the most eminent Surgeons of Asia.
Sarbadhikari became very much nervous. Then Dr. B.C. Roy advised Dr. Sarbadhikari to go to Huzur Pak. He himself took Dr. Sarbadhikari to Khanqah Sharif and told about his friend's illness. Huzur Pak asked Dr. Sarbadhikari to show him the boil and when it was exposed to him, he just rubbed the boil by his holy hand and gave consolation that it was an ordinary boil. Huzur Pak asked Dr. Sarbadhikari to poultice with the seed of the holy-hock. Dr. Sarbadhikari did it. After only one day's poultice the boil burst out and all the pus and blood came out and gave him great relief.\(^1\) Again once Md. Rafiuddin Quadri's\(^2\) wife was suffering from dreadful female disease. She was at the death bed. After surgical operation she was senseless for four days. But at last due to Huzur Pak's blessings she recovered.\(^3\) Once the daughter of Hussain Ali\(^4\) became victim of small pox, fever and double pneumonia and was on the point of death. But it was blessings and spiritual power of Huzur Pak which gave her new life.\(^5\) It is related by Dr. Ahsan

1. Bangla-o-Quadriya Silsila, pp. 44-45;
2. A Sub-registrar, one of the most beloved disciples of Huzur Pak, after retirement he performed the duties of the manager of Khanqah Sharif;
3. Huzur Paker Jibani, ff. 131-137;
4. A devoted murid of Huzur Pak, Imam and Mazzin of the Masjid adjacent to the holy mazar of Huzur Purnoor passed his whole life in attending Huzur Pak; he was a dedicated soul to Huzur Pak; he went U.S.A for business purpose but could not stay there long; after some days he returned to the service of Huzur Pak; for details see Huzur Paker Jibani, f. 88;
5. Huzur Paker Jibani, ff. 92-93;
Ahmad¹ that once Haji Sadruddin² fell ill. Doctors said that he would die soon. At this the relatives of the patient got frightened and went to Huzur Pak. Huzur Pak said that Haji Saheb would soon recover and he sent chicken soup for Sadruddin. Huzur Pak's prophecy came true.³ On another occasion Ahsan Ali's cousin brother Maulana Nusrat Saheb was suffering from Gangrin in his nose. Within a very few days his nose was decomposed. In this condition Nusrat wanted to be murid of Huzur Pak and accordingly told before Ahsan Ali. Ahsan Ali told all to Huzur Pak. Huzur Pak went to Nusrat at evening and made him murid and consoled him that he would be recovered. After some days, Nusrat became well.⁴ Such type of incidents are numerous in Huzur Pak's life. He helped people in their distress. His Khanqah became a place of solace for the common mass. Every man who met him had no alternative but to love and respect him.

It was Huzur Pak's firm conviction that only through proper education prosperity could be attained. For this reason he took up the task of establishment and renovation of Madrasahs and religious centres in

1. Son-in-law of Shamsul Ulama Velayet Hussain, passed most part of his life with Huzur Pak; infra, p. 437;
2. one of the beloved murids of Huzur Pak;
3. A Great saint of Bengal, pp.30-31;
4. Bangla-o-Quadriya Silsila, pp.36-37;
different places. He reformed the famous Madrasah of Midnapore established by his grandfather Hazrat Aala Huzur. It was during his time in the year 1924 that this institution was renamed as Murshedia Suhrawardiya Madrasah in honour of his father Hazrat Mirshed Ali and great-grandmother who was of Suhrawardiya order of sufism. Still it is familiar in this name. Huzur Pak made generous cash donation for its further expansion and making it more strengthened. Moreover he established boarding house in Midnapore for the facilitation of many poor and orphan students. He also set up Langarkhanas or free kitchens for destitutes. 1 Rafiuddin Quadri said that Huzur Pak would get great satisfaction and happiness in feeding the destitutes. He would often say. 'It is best worship to feed the hunger and to give clothes to the nude is a virtuous deed next to the former'. 2 Syed Maqbul Murshed says, 'He used to distribute food to the inmates of his Khanqah and guests with his own hands twice a day, once after Zuhr (midday) prayers and another after Isha (night) prayers, as acts of piety'. 3 

Huzur Pak performed yeomans service in promoting real secular idea and developing spiritual state of the people. The period stretching

1. Huzur Pak, p.8;
2. Huzur Faher Jibani, f.25;
3. A Great Saint of Bengal, p.19;
from 1930 to 1940 was most notable for the whole world for various reasons. In this decade unprecedented advancements were made in the fields of science and technology. For this reason the whole human civilization became totally materialistic and old traditions, fundamental values, morals, spiritualism, humanity, religion and philosophy were thrown into pale-traditions. The political condition of the whole world had become vicious. In almost all the parts of the world catastrophic events happened. Everywhere prevailed instability. In everybody grew a sense of insecurity. During these years which led to the Second World War, in most of the colonies including India, struggle for independance gathered momentum. The foreign ruling powers, in order to crash these movement took help of hated manouvers and ruthless repressive measures. In India the foreign powers, with the help of local agents sowed the seed of communal hatred which resulted into large scale communal riots and class struggle. In this era of mistrust and hatred, atheism and violence the entire social structure was on the verge of collapse. In those days of political disturbance and violent incidents the people were looking for peace and tranquility of mind. As the hot wave of the violence could not touch Khanqah
Sharif, people of all walks of society, religion and faith used to come there and would seek deliverance from worldly worries and for peace of mind, advice, guidance and blessings of Huzur Pak. Here in Khanqah Sharif nobody was made disappointed. The visitors went back with their spirits revived and worries forgotten. There Muslims and Non-Muslims used to be treated alike. Everyone took benefit—worldly as well as spiritual—from his company. Huzur Pak's extraordinary spiritual and miraculous powers were applied for the betterment of the society and the upliftment of material as well as spiritual conditions of his followers and admirers. Once in the year 1919 Huzur Pak in the midst of travelling was at the village Jhilu in the district of Bardwan. During this time two Hindu gentlemen came to him and asked for his blessings, but they did not disclose the cause of their coming to Huzur Pak. They only asked Huzur Pak whether their intentions would be fulfilled or not. Huzur Pak gave reply in affirmative tone. Later on it was known that of those two gentlemen one was very much perplexed with his dumb daughter and so wanted that his daughter get back the power of speech and the other one had been sacked from his service and so wanted to be reappointed. After they met Huzur Pak
their problems were solved. The mute girl gained speaking power and
the jobless person was called back and given reappointment by his same
master. On another occasion a doctor who was also the President of
Union Board fell prey to a dangerous conspiracy. On the basis of 14
charges a suit was filed against him. The doctor became very much
nervous and all the advocates opined that all the points in the suit
were against him and he was sure to be penalized. At the advice of
his mother the doctor came to Huzur Pak and told him all about the suit.
Huzur Pak blessed him and told that he would be acquitted without
guilty and the assurance came true.

The above two incidents have been stated by Syed Sadullah, one of the
devoted disciples of Huzur Pak. In Huzur Pak's life such incidents
were numerous. In brief it can be said that he sacrificed his whole
life for the benefit of the people. Almost every day his Khanqah would
remain full of distressed persons who would come to him with various
types of complaints and desires. Huzur Pak would listen to all of
them with great patience and forbearance and console them with bless-
ing. It would often happen that he would forget to take meal.

1. Huzur Paker Jibani, ff.42-45;
2. Ibid, ff.59-61;
3. Supra, p.418, s.n. 3;
4. Bangla-o-Quadriya Silsila, p.28;
He was a bright symbol of secularism. During his time bloody communal riots happened more than once but he remained totally unmoved by communal hatred and he loved Muslims and Hindus alike. He rendered great efforts to diffuse the tension. Moreover, in 1947 when the partition of India came into being and Pakistan was created, Huzur Pak, inspite of request from many of his disciples to move to the then East-Pakistan, stayed in India and he took up the work of regeneration of humanity at large. The people were indebted to him for their advancement spiritual and worldly as well.

It has been stated earlier that before partition he had a large number of followers and admirers in Bengal and its adjacent provinces and they included the persons of all religions and castes. They paid so much respect and homage to Huzur Pak and the Khanqah Sharif that the Calcutta Corporation changed the name of the Road on which stood Huzur Pak's residence as Khanqah Sharif Lane, from its previous name Gardener Lane. Still the road's name is Khanqah Sharif Lane, as the Khanqah Sharif's importance was great and always large crowd including eminent political and religious leaders, would visit
Huzur Pak, police was posted for the security of the place. It was at his personal efforts that the dignified 'Fateha Yazdahum' commemorating the vernal shari'f of Ghausul Azam was declared as a religious holiday by the Government of Bengal. Still this day is observed as a holiday in Pakistan and Bangladesh. Here in India it is observed as restricted holiday.

Huzur Pak was a Qutb of his time. He had a galaxy of devoted disciples who were a source of strength to him. They were all men of high principles. They lived an unassuming life and left behind an indelible imprint of their devotion to Huzur Pak. Of the devotees some are mentioned below:

**Syed Abdus Salik**: born in 1872 A.D. into the Syed family of Murshidabad, he was a brilliant student. After graduating from the Calcutta University he entered the Bengal Civil Service in 1893 and retired in 1928 A.D. He was a great scholar of Islamic history. In 1924 he wrote a book 'Early Heroes of Islam' on the life of the Holy Prophet and his four immediate Caliphs. It was published by the Calcutta University. In 1939 he wrote another book on the life of Ghausul

1. Banglar Ek Mahasadhak, p.16;
2. Ibid, p.16;
Azam. Several editions of it were published. This book gave a detailed account of Huzur Pak's ancestors. He was very devoted to Huzur Pak and his father Huzur Purnoor. He died in 1952 and was buried in Midnapore town near the holy Shrine of Huzur Purnoor.  

Syed Abdul Malik: He was a brother of Syed Abdus Salik. He, like his elder brother, was a distinguished member of Bengal Civil Service. He lived a saintly life. He was murid of Huzur Purnoor but later was attached to Huzur Pak. He died in 1915 and was buried at Istri-gunj in Midnapore near the Chillagah of Huzur Purnoor.

Syed Mahbub Murshed: son of Syed Abdus Salik. He was born on 11th January, 1911. In 1926 he matriculated from Bogra Zilla School and he graduated in 1930 from Presidency College of Calcutta with Honours in Economics. Then he obtained M.A. in Economics from Calcutta University in 1932. In 1933 he passed LL.B. Examination from the same University. Then he was invited to the English Bar by the Honourable society of Lincoln Inn. In early forties he began his practice at the Calcutta High Court. In 1950 he migrated to Pakistan and there in 1955 he was elevated to the Bench of Dhaka High Court.

1. For details see A Great Saint of Bengal, pp.22-23;  
2. Ibid, p.23;
He served as Chief Justice of the then East Pakistan from 1964 to 1967. He died on 3rd April, 1979. He was very devoted to his Pir Huzur Pak. He wrote two books i.e. 'Gulistan-e-Qaderi' on the life of Ghausul Azam and Quadriya Order and 'My Murshed' which is in manuscript form. Several editions of the former have been published.¹

Abdul Latif: He was a murid of Huzur Pak's father, but on the death of his Pir he became attached to Huzur Pak. He looked after the management of Khanqah Sharif, Calcutta. On his death he was buried in Midnapore opposite to the family graveyard of Huzur Pak.²

Ashraf Ali: He was a Zamindar of Natore. He was also a Deputy Speaker and a Barrister-at-Law. He practised at the Calcutta High Court. On his death he was buried opposite to the family graveyard of Huzur Pak.³

Dr. Ahsan Ali: His father was Inspector General of Registration and his father-in-law was Shamsul Ulama Velayet Hossain, the Head Maulana of Calcutta Madrasah. He passed whole life in the company of Huzur Pak. He would copy the poetry composed by Huzur Pak. He was a physician by profession.⁴

¹ For details see, Gulistan-e-Qaderi, Calcutta 1987, Introduction;
² A Great Saint of Bengal, p. 24;
³ Ibid, p. 24;
⁴ Huzur Paker Jibani, f. 67; He was the writer of 'Tazkera-i-Jamil', a biography of Huzur Pak.;
Md. Rafiuddin: He was Sub-registrar by profession. In 1912 he became murid of Huzur Pak. After retirement he served his Pir and performed the duties of manager of Khanqah Sharif. He was with his pir till latter's demise. He recorded the incidents experienced by him in his book 'Huzur Paker Jibani', which is in manuscript form. 1

Habibur Rahman: He was an advocate and he would practise at Jamalpur Court under Mymensingh district. He was a resident of Bogura district. 2

Khan Bahadur Abdul Ghaffar: He was a Deputy Magistrate; he wrote the book 'My Huzur' on Huzur Purnoor's life. He was murid of Huzur Purnoor and after the demise of Huzur Purnoor he became attached to Huzur Pak.

Md. Abu Taher: Professor of Arabic Department, St. Xavier's College. Actually he was one of the most beloved disciples of Huzur Pak's father but on demise of his Pir, Abu Taher became attached to Huzur Pak. He wrote most authentic biography of his Pir Huzur Purnoor. This work's title is 'Tazkeratul-Maula'. Besides, many dignified personages of Bengal took oath in his hands. Some of them are mentioned below:

1. Huzur Paker Jibani, ff. 102, 103;
2. Ibid, f. 81;
QUADRIYA ORDER IN W. BENGAL

Shamsul Ulama Velayet Hussain: Principal, Calcutta Madrasah.*

Khan Bahadur Manzur Mirshed: a Secretary to the Government of Bengal.

Justice N.A. Khondkar: a Judge of Calcutta High Court.


Syed Abu Haider: Assistant Commissioner of Police, Calcutta.

Khan Bahadur Raza Ali Wahshat: Professor of Islamia College (now Maulana Azad College), Calcutta and a famous poet.


Khan Saheb Arifuddin Ahmed: at first Deputy Magistrate and afterwards Minister of undivided Bengal and member of Pakistan Tariff Commission.

Abdul Hamid Chowdhuri: Zamindar of Tangail and Deputy Speaker of Legislature Council, Bengal.

Khan Bahadur Ataur Rahman: first Bengali Muslim Income-Tax Commissioner.

Yahya Sadiq: Income-Tax Officer.

Hamidur Rahman: at first Justice of Dhaka High Court and then Justice of the Supreme Court of Pakistan.

Syed Maqbul Mursheed: Ambassador of Bangladesh and the writer of 'A Great Saint of Bengal', biography of Huzur Pak.

Dr. Kabir Hussain: Professor of Calcutta Medical College.
In almost every city and village of West Bengal and Bangladesh there were a number of his murids.

It was at the age of only eleven years that Huzur Pak was married to his family Hazrat Syed Khadijatul Kubra, youngest daughter of Hazrat Syed Najibul Usman and Hazrat Syeda Keramatunnesa Khatun both belonging to aristocratic families of Panskura under the district of Midnapore. Huzur Pak's revered father himself selected the bride who at the time of marriage was a girl of only six or seven years. After marriage she remained at her parent's house with her father, brothers and sisters. She had lost her mother in childhood. She came to Khangah Sharif for the first time during her father-in-law's last illness. After that she never went back to her father's residence.

Of course his father and brothers and sisters used to come to her

1. Ek Maha Sadhak, pp.19-20; A Great Saint of Bengal, pp.22-24;
residence to meet her. In all respect she was an ideal lady. There was no difference of opinion between her and Huzur Pak. She was very simple and kind.

Huzur Pak's married life was a very happy one and a model for others. He led his family life with utter simplicity. He had six daughters and four sons. All of them were educated with loving care and initiated into the domain of spiritualism by Huzur Pak himself. Huzur Pak had two younger brothers and one younger sister. He showered his love and affection on them in such profusion that they could never imagine that they lost their father. Like the Holy Prophet Huzur Pak loved his grandsons very much. Some of his grandsons would live with him. Under his guidance they acquired education and spiritual training. Besides, he appointed a number of scholarly teachers for his grandsons.

Huzur Pak had a tall and slim figure. He was a well-built man. His constitution was very stout. He was a man of white ranee and fair complexion. At the age of about eight or nine years he became a victim of small pox and there was no hope of his life. It

1. Huzur Pak, pp.3-4;
2. Huzur Peker Jibani, f.12;
3. Huzur Pak, p.5;
4. Banglar Ek Maha Sadhak, p.17;
caused his complexion somewhat dark but no scar of pox was left on his body. His head was comparatively big and round; he had very short hair; his eye-brows were neither very thick nor very thin; eyes were black and opened wide; his eye-ball was very bright; his nose was extended and lofty; lower lip was a little more fleshy than upper lip; during later life he had no teeth but his cheeks never dimpled; he had thin and short beard and never shaved his beard sometimes he would bear mustache and sometimes did not; his neck was lofty and fleshy; his chest was wide and exalted; arms were long, fleshy and strong; his palms and fingers were long, wide and very delicate; his waist was slender to some extent and his legs were muscular and firm; the sole of his feet was plane and the toes were stretched out; as always he used to sit on his knees for which blister appeared on the both legs; his voice was low, sweet, deep and clear and his face was always smiling but he never laughed aloud. 1

Huzur Pak organised the writing, compilation, editing and publication of a large number of literary and religious books and monographs for the benefit of the Sufis and other intellectuals.

1. Huzur Paker Jibani, ff.152-154; Sawanih, pp.7-9; Tazkera-i-Jamil, f.7;
Under his instruction many books have been written on the history of different saints of Quadriya Order in different languages. These books supply precious informations of the history of Quadriya Order in Bengal. In 'Syedona Huzur Pak' twenty such books' name has been mentioned. Some of these books had been written during the period of his father, but remained unpublished till the time of Huzur Pak. Some of the valuable books, published in his initiative were 'Tazkiratul-Maula', the most important book on the biography of Huzur Purnoor written by Md. Abu Taher; Gulistan-e-Qaderi by Syed Mahbub Murshed on the history of Quadriya Order; 'Saiyedena Ghausul Azam' by Syed Abdus Salik on the life of Ghausul Azam and the history of Quadriya Order, 'Diwan-i-Hazrat Jamal' the collection of poems composed by Huzur Purnoor, 'Urshad-i-Mirshed' written by Abu Taher as per direction of Huzur Purnoor. Publication of these books gave a new dimension to the popularity of Quadriya Order in Bengal. The people came to know about the life and works of the saints of Quadriya Order from these books. The researchers also got ample informations of these saints in these works. Through these publications he performed

1. Huzur Pak, p.8;
religious reforms too. His contributions in the field of religious
reform through publications of monographs and books and the lectures
delivered for the benefit of devotees remains unmatched even today.
On the one hand through his efforts the message of the Quadriya Order
was spread far and wide and on the other, in his life time the Khangah
Sharif of Calcutta continued to enjoy the reputation of being the
centre of Sufi movement in Bengal.¹
Huzur Pak also enriched the priceless collection of religious books
and rare manuscript of the family library through acquisition of more
books from all over Muslim World.²
Huzur Pak was very entertaining relating to the matter of literary
works. He appreciated literary works very much. Not only that, he
encouraged men of letters to write on important topics. He had special
praise for those who wrote on the life of the saints. If any person
gave him such books as presentation, he would be pleased very much.
He liked these more than any kind of worldly gifts.³

¹ Huzur Pak, pp.17-18;
² Ibid, p.10; Rizwan-i-Quadri, p.60;
³ Ibid, p.16;
Huzur Pak was a profound poet. He composed countless poems in Persian and Urdu. The depth of his thoughts cannot be fathomed by any mortal. His pen flowed incessantly. Composition of a poem was not a matter of previous thinking to him but it was extempore and instantaneous. Many a time, he composed a poem in his Majlis Sharif where chorus recitation of religious poetry used to be held. His poetic name was Jamil.

Urdu, a sweet language which is considered the language of poetry, was the mother-tongue of Huzur Pak. He had an absolute command over it. Naturally the majority of his innumerable poems are in this language. His enunciation was customarily simple but it was well-phrased and eloquent. His countless odes in praise of the Holy Prophet, the Ahle Bait Pak, Syedona Ghausul Azam and the Saints and Seers are most remarkable for their inherent message and poetic qualities. Answers to most of the questions of devotees can be found in Huzur Pak's writings. His poetry was incomparable because it was written with extraordinary devotion for his ancestors. One who has been lucky enough to go through his compositions, will realize what

1. Urs Sharif, Syed Shah Morashshed Ali Al-Quaderi, Calcutta N.D.p.3;
has been mentioned here is not at all an exaggeration. In the entire range of devotional poetry in Persian and Urdu his compositions are truly unique. At least in the Indian Sub-Continent Huzur Pak will remain as one of the greatest Sufi poets for ages to come.

Simplicity was the keynote of his poetic language. He liked to use simple and easy words. In his Urdu poems Huzur Pak would avoid usage of Arabic and Persian phraseologies. Again when he composed Persian poems he used only simple Persian phraseologies. In one of his Persian Qasidah written in praise of Ghausul Azam he says:

Don't be over confident on your austerity, prayer and fasting; always be hopeful for the blessings of God; on following the practice of Barzakh one can clean his black soul; always be engaged in memory of spiritual guide (which means the Barzakh of pir). 1

What a simple expression of deep devotion in Persian! Again in one of his Urdu Qasidah Huzur Pak says in praise of Ghausul Azam in this way:

Again everywhere the people talk about Gyarawin Sharif, again everywhere there is madness for the love of Ghaus Pak;
In every corner there is manifestation of the Light of the Prophet,
 everywhere there is recitation of the name of the True Ghaus;
In every house celebration commemorating Hazrat Ghaus, the powerful is being held, in every direction there is manifestation of Piran-i-Pir;

In this month there are numerous virtues of forgiveness, thousand fold of Divine grace descend on the earth in this month;
Blessings of God, the Almighty, are scattered everywhere, out came the Moon for which the eyes had been waiting;
Sight of everybody is plunged in cheerfulness, his court is the source of grace for the creations' and he is the king of the heavens;
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The king's miracles have great fame in the world, these are related in the authentic books; there are witnesses of his being a proof of religion, the human-beings derived various kinds of benefit (from his existence). He was a great theologian and he got grace from The Prophet, the world became illuminated due to that sea of light;

Oh the Prophet! cast a look on late Ajmal (the poetic name of Huzur Pak's eldest son), he was light of my eyes and pleasure of my heart; of his separation the mirror of my heart has broken into pieces, now it is my prayer that let his mausoleum be citadel of light; The darling child of Jamil was the servant of Maula, may the darling child of Jamil be succeed in acquiring his aim.

It is from the collection of family library situated at 30, Abdul Halim Lane, Calcutta. This poem has been copied by Huzur Pak's Sajjadahnasin and third son Syedona Hazrat Rushaid Ali Alquadri whose life and works have been described in the following pages.¹

A large portion of his poetic works is Marsiya Pak i.e. a funeral eulogium particularly one sung during the Muharram in commemoration of the tragedy of Kerbala. These are truly matchless. In marsiya Pak he choose word very correctly. Each and every line of his every marsiya is full of sorrow, affliction, anguish, grief and tribulation. He gave the description of the massacre of Kerbala in such a painful way that it is impossible for any reader to restrain himself from shedding tears.

The deep meaning underlying his elegies touch tender chords in one's

¹. Infra, pp. 472-482;
heart and reflect the magnitude of grief and pathos he felt for the greatest martyr of Islam. In one of his Persian elegies Huzur Pak says thus:

It is the night of lamentation of the beloved of the emperor of religion (The Prophet); Mustafa (S.A.) is in the state of affliction for his grieved grandchildren to-night; the whole world is shedding the tear of blood on the sorrow of the grandchildren of The Prophet, the heaven and the Throne of God is trembling (due to sorrow) to-night; how can I describe and relate the condition of the children of The Prophet, all those are mourning and crying to-night; The Jinn, the mankind, the mistresses of the heaven and the angles -- all are lamenting and reciting elegies, the condition of the angel Gabriel is the same to-night; Oh the king of Kerbala, to-night it is the prayer to you, for God's sake, cast your shadow (of blessing) on the beloved son of Jamil.

In one of his Urdu elegies he describes the bravery of Hazrat Ali Akbar (R.A.) thus:

1. This unpublished elegy is collected from the family library of the descendant of Huzur Pak at 30, Abdul Halim Lane, Calcutta;
کلی شخصی متعلق لائے جنگل کے ساتھ
پڑھنے والا جنگل پر عمارت ہوگئے سے
سافٹ دست سے پیچھے ہوکر ہاں سے
اندرے لوگوں کو عالمی عالمی شکریات
کی جیسی یکصدر بے پان درے سے
کیوں فوج ایک مریخی جنود جنود کو
اکورا کے باؤیوس پرے بزجے سے
اندرے دو دو جنود جنود کو
لائے لائے عالمی عالمی شکریات
خود نہ آئے دو دو جنود کو
حست دے گئے دو دو جنود کو
دلچسپی بھی پیچھے ایک وقت کو
لاپیٹا گیا دونوں روسر سے پسند کیا
What is the use of musk before (Ali Akbar's) ringlet perfumed with amber, the rose looks faded before the cheeks of Akbar (R.A.)? 

The cup-bearer is waiting with the goblet in his hand beside the well of Kausar for the lion hearted son of Haider (R.A.);

Oh Allah! he (Ali Akbar, R.A.) was always the bearer of the standard of fidelity and considered himself to be a servant of his brother;

In the army of Ibn Saad (general of Yazid) there was a panic (at Ali Akbar's appearance), none of them could fight Ali Akbar (R.A.) with much resistance;

Oh Allah! the young ones of Haider (Hazrat Ali) were fearless by nature, (but) there were lacs of stupids in front of the group of seventy-two (the group of Imam Hussain consisted only seventy-two persons);

The brute (army of Yazid) hatched him (Ali Akbar) at his throat before The Prophet and Hazrat Syeda Fat'ma(R.A.);

When Aun and Muhammad (both were sons of Hazrat Syeda Zainab, sister of Imam Hussain) were also killed, the Hazrat did not come before his sister owing to shame;

I desire to cause the son of Jamil to sit down at the mazar of the leader. 

Huzur Pak composed poems in large numbers. He has more than one Diwan but unfortunately all these Diwans are not yet published.

They are all in manuscript form and kept with his descendants. I have the fortune to go through some of these Diwans. The main reason behind the Diwan being remaining unpublished was that Huzur Pak did not want to publish.
his poetry as he had a natural aversion for anything that might even
smack of his praise. Huzur Pak's eldest grandson, Kamal Shah requested
Huzur Pak earnestly for more than once to publish the poetry, but he
did not give permission. However, his Qa'idahs used to be recited
in the Majlis Sharif every morning and evening. He wrote a book in
memory of his eldest son, Istarshid Ali Alquadri who died a premature
death. This book contains a number of prayers for the departed soul.
His pen-name was 'Jamil'. His odes and poems in appreciation of the
Holy Prophet are Superb. A few lines of a poem have been brilliantly
and excellently rendered into English by Syed Mubhar Murshed thus :-

'By Allah, Allah Himself is the seeker of Muhammad, (S.A.W.)
How great is the demand for Muhammad, (S.A.W.)
I am enamoured of the beloved of God since eternity,
I am heart-sick for my Murshed and am a seeker of
Muhammad, (S.A.W.)
Why should a servant of Murshed go to the mount of 'tur',
In my eyes are reflected the lights of Muhammad, (S.A.W.)
Through blessings of my Murshed, on my afflicted heart,
Are mirrored the lights of Muhammad, (S.A.W.)
O'Allah, it is the desire of the sorrowing soul of Jamil,
That the tomb of his son be the recipient of the effulgence
of Muhammad, (S.A.W.)

The biographers of Huzur Pak have not given any information concerning
his prose works. But it can be guessed easily that a distinguished

1. Sawanih, p.4;
2. Ibid., p.19;
3. Quoted by Syed Tarsheed Ali Alquadri in his new chapter 'Hazrat
Syedena Ershad Ali' included in the 2nd edition of Qulistan-e-
Qaderi, p.59;
like him must have left some prose works. In the previous pages it is stated that his lectures in the Majlis were copied by a number of scribes whose construction and exposition speaks of his mastery in prose as well. It is sure that a number of prose works have been left by him. On detailed discourses on this point with some of Huzur Pak's surviving descendants it is known that the preface of the Diwan of Huzur Purnoor was written by Huzur Pak himself. The writer of this preface does not disclose his name. He just tells that he was an attendant of Huzur Purnoor for twenty-two years. From this statement it is obvious that the writer of the preface can not be Huzur Pak as he was about 18 years old when his father Huzur Purnoor's demise took place. But it is sure that under Huzur Pak's instruction the preface was written.

The Qutb of his time, Huzur Pak was permeated with divine qualities. Distinguishing features of the character of Huzur Pak He was the acme of courtesy and model of modesty. His simple way of life, profound knowledge, politeness and courtesy, religious exercises, endurance and forbearance, indifference towards worldly wealth, resignation unto Divine will, abstinence and
piety and excellent personality attracted people from all walks of life ranging from the poor of the poorest to the rich of the richest. We shall now discuss elaborately some distinguishing features of his holy life and character.

He lived a very simple life. He had always two pirhans i.e. long shirts. 

His simple way of life

He would not have more than two, even though one of them was the worse for wear. If anyone gave him an extra pirhan he would give it to his attendant. He would use lungis of black colour. His pirhans were of white coloured cotton clothes. Moreover, his clothes were washed at home by the attendants. He never gave them to professional washermen. During the winter season he would wear a little coarse cloth of brown colour. He used to wear white coloured cap.

He would sit on the bare ground. He did not use carpet or chadar. The visitors would also sit on the ground. During the winter season he occasionally used mattress. Sometimes there was a bed-sheet over the mattress and sometimes there was not. He never used quilt.

1. Sawanib, p.8;
2. Hazur Paker Jibani, f.24;
3. A Great Saint of Bengal, p.19;
4. Ek Meha Sadhak, p.13;
5. Hazur Paker Jibani, f.25;

4a. Rizwan-1-Quadri, p.69;
before his demise Huzur Pak at the advice of doctors would sleep on
a small couch.1

He used earthen pots very much. He drank tea from earthen cups and ate
rice from earthen dish and curry from earthen pots. He had no deep
affiliation for meals which would often be kept open in the hanging
rope-shelf and he would take from it at late night when at times it
became tasteless. He cherished simple dish of rice and boiled potato.2

He would also distribute food to the visitors in the earthen pot and
he used to distribute food to the inmates of his Khanqah by his own
hand twice a day --- at noon and at evening.3

He was so simple that whenever he went to anybody’s house, before the
householder gave him a seat, Huzur Pak would sit on the bare ground.4

Generally he would not use footwear. But when he would go on tour he
would use Salimsehi Nagra shoe converted into a slipper. He never
used socks.6

2. (Sawanih), p.25;
3. Ek Maha Sadhak, p.13;
4. Bangla-o-Quadriya Silsila, p.28;
5. Sawanih, p.8;
6. Huzur Paker Jibani, f.24;
It was Huzur Pak's family tradition not to touch money. Huzur Pak also followed this tradition. He never touched money. The manager of the household would handle all cash.¹

Huzur Pak was extremely polite and courteous in his behaviour. He was very soft spoken and never rebuked anybody. He never showed anger. He addressed even children and lowly born with such respect that everybody was surprised. He earned the title of the King of courtesy.² He always called himself Banda, Khaksar or Faqir.³

Always he conveyed Salam to the strangers in advance. None of the persons who went to him, could say salam before him.⁴ This proved his greatness. He was a living symbol of the courtesy of the Holy Prophet. He never lost his temper. If he did not like the opinion or advice of anyone he kept quiet. He hated to argue with a person. God had endowed him with a presence of such grace that all persons who came in touch with him admired him greatly.⁵ He would never utter even a harsh word at blundering mistakes of his servants. Even if any

1. Huzur Pak, p.15;
2. Ibid, p.15;
3. Ibid, p.15;
4. Huzur Paker Jibani, f.19;
5. A Great Saint of Bengal, pp.19-20;
of his servants committed any offence, he would forgive him. If any
body requested him to punish the guilty he would recite the following
couplet of the great Persian poet Shaykh Saádi:

\[
\text{من آن هوشیام دار یا مکالی}
\text{برنر زمرد می‌کامان یا نور}
\]

I am that ant which sticks to the legs of the people;
I am not that wasp whose sting gives pain to the people.  

"One day, when he was relaxing in his bed" writes Syed Shah Mirashshid
Ali Alquadri, "One of his servants thought him to be sound asleep. He
began to steal costly medicines. As he was collecting the tablets,
His Holiness heard the noise made by the falling of the tablets into the
empty tin. His Holiness guessed that the servant was stealing......but
he did not open his eyes lest the servant would suffer unutterable dis-
grace and humiliation." Such was his magnanimity.

Huzur Pak's modesty was beyond description. His modesty made his
bitter enemies into his friends. When they would come in touch of
Huzur Pak, they, being impressed by his sweet temper turned to be
admirers of Huzur Pak.

1. Sawanih, p.10;
2. Urs Sharif, p.8;
3. Huzur Paker Jibani, f.21;
His respect towards his parents, elders and others was phenomenal. He never referred to Huzur Purnoor as his father but used the term 'My Maula (Master)'. He had the habit of standing up whenever his younger brothers and sister came near him. When asked the reason, Huzur Pak would say, 'I show them respect because they are offsprings of My Maula'. ¹ Huzur Pak showed respect to even distant elder relatives by touching their feet in front of all. He addressed neighbours and murids as relatives - 'Bhai', 'Bahen' etc. ²

Nobody ever saw him angry. He disliked anger and malice very much. It often happened that some wicked persons passed insulting comments in presence of Huzur Pak, but no signs of anger was found on his face. Some enemies would vilify Huzur Pak without any real cause. This would make his followers enraged. But Huzur Pak would be absolute careless of such vilifications and he would tell, 'leave it, brother! They are vilifying me. Why you are being enraged? Their vilification causes no harm to me. Don't be angry. Anger is unlawful.' On such occasions

¹ Huzur Pak, pp.15-16;
² Sawanih, pp.10-11;
he would recite the following couplet:

\[
\text{तो देवता देवता \ पृथ्वी के भरोसे}
\]

You are the sons of earth so you should be of earthly habit, anger befits the sons of fire.\(^1\)

He would say, 'I am hungry of love only.'\(^2\)

He was greed-proof and it was natural because he was among those who had turned their back on the world and had forsaken its allurements. Many of his murids proposed to offer him buildings, cars and wealth as presentation, but he did not accept those. He would always say, 'This humble Fāqir has nothing to do with worldly wealth.'\(^3\)

At his time there was shortage of water on the 1st floor of Khangah Sharif. Some of his disciples proposed to make arrangement of water at their own cost, but Huzur Pak did not give them permission to do that.\(^4\)

His charity knew no bounds. He was so generous that none ever left his charity door disappointed. In his initiative many people earned livelihood. He would help the needfuls to his best. Many of his relatives who were poor and needy, got financial assistance from Huzur Pak. At the last life Huzur Pak almost every day would distribute

1. Sawanih, p.12;
2. Maha Sadhak, p.32;
3. Huzur Paker Jibani, f.23;
4. Sawanih, p.13;
delicious food amongst the poor. If anybody would present cash money to him, he would be stricken with mental anguish. Countless poor people received generous help from Huzur Pak in cash and kind and these acts of piety were done beyond the sight of others. He was very fond of entertaining all visitors with food and distributing money among the poor and the needy with his own hand. He helped many poor students and found jobs for the needy.

He was totally resigned to Divine will. He believed firmly that everything is being done by Divine Order only. He would instruct his followers, 'Do your duty in accordance to religious law and don't keep any expectation for result, because result-giver is God Himself. He will give you the befitting result and you are sure to get that result'.

Huzur Pak was a man of mild disposition. He was moved greatly at the sight of even a little suffering of others. Even the distress of animals caused him great pain. It was not his liking that chicken be slaughtered for himself. It often happened that some one

1. Sawanih, p.13;
2. Ibid, p.14;
3. Huzur Pek, p.16;
4. Huzur Peker Jibani, f.23;
5. Sawanih, p.20;
was preparing for slaughtering a hen and he came to know that, at once he would order to release the hen. He did not give permission to kill even the bed-bugs.¹

Huzur Pak led his life strictly according to the rules of Islamic law. He never missed his prayers and spent nights in performing special religious exercises. He took only short naps and everybody wondered how he could attend to all his heavy duties without adequate rest or normal meals.² Huzur Pak, like his forefathers, was very much particular in respect of taking food. He never took items like baked bread and confectionery prepared by using toddy which is forbidden.³ He avoided use of alcohol completely. While taking injections he abhorred use of alcohol for sterilisation of the skin and washed it clean immediately afterwards. Similarly he never used medicines which were known to contain alcohol.⁴ The system of Purdah for the ladies of this household is still being strictly followed. In brief Huzur Pak followed Shariat in his every actions.

1. Sawanih, p.16;
2. Huzur Pak, p.16;
3. A Great Saint of Bengal, p.19;
4. Huzur Pak, p.17;
He had great reverence for religion. He would forbid his disciples to enter with footwear in the room in which the Holy Quran is kept. Without performing ablution he never pronounced the name of Allah, Holy Prophet and the Walis. The hujra Sharif of Huzur Purnoor would remain under lock. Only once a day at the time of Asr prayer Huzur Pak would open it. Nobody would be given permission to enter the hujra Sharif without ablution.

As he was Qutb of his time, Huzur Pak had extra-ordinary spiritual and miraculous powers. But he always tried to hide it from others. He performed countless miracles in his daily life. If one tries to gather his miracles many voluminous books can be written. Miracles would occur daily, but when people tried to attribute these to his power, he always said that he had nothing to do with it; it happened only because of the grace of his Maula (Master).

Huzur Pak could predict events of future very accurately. In this matter, none of his contemporary saints equalled him. Thousands of his predictions came true during his life time. A number of his living devotees even today attest to these. At the time of partition

1. Huzur Pakar Jibani, p.28;
2. Sawanih, pp.20-21;
3. Huzur Pak, p.17;
of Bengal Huzur Pak told many of his devotees in clear terms that
(i.e. East Pakistan will not survive). About a quarter century
later this prediction proved correct when Pakistan was partitioned
and East Pakistan became an independent country in the name of
Bangladesh.

In 1952 Huzur Pak's youngest daughter was burnt. When she was boiling
a kettle of tea on the oven, the edge of her sari caught fire. Very
quickly the fire spread and made her nearly half scorched. Many
doctors including the best of the day came to see her — but they all
feared that she would die. Huzur Pak alone contradicted them and
assured the people that she would not die. She would recover and
Allah will restore her to her former sound, healthy and hearty
condition. Some days later, when the wounds got septic and her legs
were contracted, all the doctors unanimously declared that she
would obviously die. They believed that no remedy could heal her.

An eminent surgeon, who was attached to Calcutta Medical College, made
a statement with evident pride that the daughter of Huzur Pak could
never be cured. Her legs could not be straightened with even plastic

1. Huzur Pak, p.17;
Surgery. But slowly and steadily the ailing daughter of Huzur Pak recovered.... She is blessed with three sons and two daughters. The doctors, who saw her when she was suffering, said that her life had ended, but Huzur Pak got her a new life.¹

Huzur Pak had extra-ordinary patience, forbearance and toleration. His patience and forbearance caused surprise to others. In his illustrious life he suffered numerous personal tragedies but never gave outward expression to his grief. In this connection the incident of his eldest son Syedona Istarshid Ali Alquadrī's demise can be cited. Hazrat Istarshid Ali was most favourite to Huzur Pak. At about fourteen years of age Hazrat Istarshid left this world after a short illness. It was the saddest event of Huzur Pak's life. He himself took the dead-body of his beloved son to Midnapore. Thousands of his murids felt great grief at the passing of this noble youth. It was bolt from the blue to Huzur Pak. But he did not express his grief. On the contrary he gave consolation to everybody by saying that it was Divine Will. So everyone would have to accept it. Nobody could interfere in the Providence. Moreover, in the midst of that deep grief, Huzur Pak himself got food cooked and distributed among the aggrieved persons.

¹ Urs Sharif, pp.5-6; Huzur Pak, p.12;
He could not forget his this son for even a day. After this tragic incident Huzur Pak always made mention of his departed son in all of his poetical compositions. But he never uttered a word of complaint against Divine Will. What a great patience and forbearance he got! Thus he set an outstanding example of Sabr which had been followed by his followers. He was a source of strength to countless sufferers whose spirits and faith were revived immediately after coming into contact with Huzur Pak.


The news of the Vesal Sharif spread quickly throughout India and Pakistan and many devotees rushed to pay him the last homage. Huzur Pak's 'namaz-i-janaza' i.e. funeral prayer was held first near the Khanqah Sharif and then again at the Wellesly Square besides the

1. Huzur Pakre Jibani, ff.28-30; Rizwan-i-Quadri, p.42;
2. The writer of Sawanih says eleven minutes past eleven p.m.;
3. Ibid, f.36; Huzur Pak, p.13; Urs Sharif, p.9 etc.;
4. Ek Maha Sadhak, p.31;
Calcutta Madrasah. Next day his holy body was carried to Midnapore town by a special train and there he was buried, according to Huzur Pak's instruction, besides the Mazar Sharif of his eldest son. Syed Morashshed Ali gives a vivid picture of the states of Huzur Pak's murids at their beloved spiritual guide's Vesal Sharif in this way —

'All the devotees gathered at his residence to pay homage to their beloved. There was universal grief as an unimaginable number of people mourned. Some of the devotees lamented as if they had lost their father. Some copiously shed tears like flowing water. Some men even wept and cried like children. Some ladies fainted several times during that incident. Some children grieved as though they became orphans. A few disciples even went mad.

'The departure of His Holiness caused an immense sorrow which is indescribable. For many individuals it was the worst day in which the greatest calamity befell them.

In many places the funeral prayer was said. On each instance a very large number of men attended the prayer.

1. Huzur Pak, p.13;
2. Huzur Paker Jibani, f.37;
3. Huzur Pak, p.13;
4. Ura Sharif, pp.9-10;
Huzur Pak got indication in advance of his Vesal Sharif. He composed many couplets containing this indication. He wrote:

\[
\text{محمد رسول کی بیاں اور راستہ ہو گئیہ}
\]

Here is a glad tiding that the time of union came nearer, the time of meeting with the Friend has come up.\(^1\)

On another occasion he wrote:

\[
\text{ورگاں والا خاصیاں نے کہاہَا چینیکر ح آپ ہے}
\]

My heart is jumping high in joy, as the fortunate time (of union) has come up.\(^2\)

He further said:

\[
\text{دروآب ملے جب دل کرآ ہے}
\]

My soul is whispering that the separation will now be vanished, as now the shadow of secret is going to be raised.\(^3\)

Even in such a moment he could not forget his murids:

\[
\text{پہچان ملا بہاں ہے ماگلا لہے کرامہ سے پورے جمہریاں آپ ہے}
\]

Ask for whatever you desire, as Ever-Magnificent Friend has come.\(^4\)

Huzur Pak did not forget them also who could not avail this opportunity.

\[
\text{مرٹیسے سے عوام پاکے کا نمترے ہے}
\]

1. Ek Taha Sadhak, p.32;
2. Ibid, p.32;
3. Ibid, p.33;
4. Ibid, p.33;
I have inclination towards none except my Mirshed;
I have not in my mind any memory except that of my pir;
I have been killed in the love for Shah Murshed Ali;
I am ever living and not dead;
Oh the people! For God's sake, don't consider me as dead;
You will find me, wherever you seek;

Urs signifies joy. It stands for the meeting between Allah and His
His saints at the hour of death. The word stands for the
Sharif death anniversary of saints, the anniversary of that moment when the
holy soul separates from its mortal body and flies back to Allah.

Huzur Pak's Urs Sharif is celebrated twice a year according to lunar
calendar on the 21st Jamadi-ul-Awwal and according to solar year on
the 23rd Magh of Bengali era. His Urs Sharif is celebrated with full
devotion in different towns and villages of West Bengal and Bangladesh.
In Bangladesh his anniversary is solemnised in Segum Bagicha,
Chittagong, Shahid Saifuddin Khaled Sarak, Kajir Deori, Green Road,
Dhanmandi of Dhaka and Rajbari and Khulna.

At Calcutta in a number of places his anniversary is performed.
According to the lunar calendar his Urs Sharif is held with proper
rites and ceremonies at the residences of his descendants.

1. Huzur Pakker Jibani, f.38;
2. Ek Maha Sadhak, p.34;
On this occasion, the residences are lit very brightly. The places, where Milad Sharif takes place, are decorated with blooming and sweet-smelling flowers. In these ceremonies Diwan Pak of Huzur Purnoor is read by the disciples as it passes from hand-to-hand.

After the Vesal Sharif of Huzur Pak his spouse who was called Manji Vesal Sharif of Huzur Pak continued to live in the Pak's wife ancestral home. There remained little rush of new devotees but those of the olden days continued to visit this place. In 1973 Manji Huzur left this world for her heavenly abode.  

Huzur Pak had six daughters and four sons. They were:-

1) Hazrat Syeda Amatul Maula (1908-1981), who in the year 1930 was married to Syed Maruf Shah (d.1951) eldest son of Hazrat Syed Shah Abdur Rashid (d.1344 A.H.) of Purnagar in the district of Hooghly.

2) Hazrat Syeda Kaniz Maula alias Hazrat Syeda Jariatul Maula (1910-1984) who was married to one of Huzur Pak's nephews Hazrat Syed Shah Gholam Mustafa Hazrat Alquadri, the only son of

1. Huzur Pak, p.19;
2. Supra, Chap - III, pp.180-181;
3. Supra, Chap - VI, pp.410A-414;
3) Hazrat Syeda Khadematul Maula (b. 1912) who stayed at the Khanqah Sharif and lived a bachelor life. She is well known for her knowledge, piety, spiritual attainments and saintly character. She is called Rabia Basri of modern age.

4) Hazrat Syed Shah Istershad Ali Alquadri (1916-1931) who was a born wall and showed signs of greatness from his infancy. He was more popularly known by his nom-de-plume 'Ajmal' and he could compose fine verses even in his teens. Some of his poems are kept in the library of 30, Abdul Halim Lane, Calcutta. He was the most favourite child of Huzur Pak.

The following persian elegy speaks itself what a great poet was he.

\[
\begin{align*}
\text{اغناية دكوب وليلتارب سبصفد} \\
\text{پرود دیوار تختی است نام نورالغیور} \\
\text{خازار کرود فنغال پرآشاقان خالد} \\
\text{ترام سیلا بیا لم شرین و آسانان} \\
\text{انگریز دکوب و بلایقور آهن حسنا} \\
\text{گیلاکسی کبیری اور اکرم جیب روما}
\end{align*}
\]

1. Dr. S. M. S. Alquadri says that this holy lady has many creative literary works including 'Sawanik-1'. Irsad Alquadri as she did not like publicity, she has not mentioned her name in the work.
2. Gulistan, p. 87;
Oh Allah, at Kerbala the head of The Chief has been fallen separated, Akbar, Qasim and beloved Asghar have been killed; when the holy ladies saw the dead-bodies rolling the flood of blood, they began to cry and clamour arose in the hereafter too; the earth and the heaven shook at the mourning, the moon and the lotus-like-sky also were mourning; Shi Ajmal, the Kerbala became full of grief, the roses of The Prophet and the jewels of Haider (Hazrat Ali) were killed in that very place.1

5) Hazrat Syed Shah Mustarshid Ali Alquadri (1918-1978) who in the year 1940 was married to Syeda Tahera Khatun one of the off-springs of Syed Ibrahim Saheb of Karisunda in the district of Bankura. He, after vesal sharif of his father, shifted his residence to 4, Wellesly Square. His descendants are now residing there.

6) Hazrat Syeda Atiatul Maula (b.1920) who was married to Syed Nurul Absar son of Syed Ibrahim Saheb of Karisunda in the year 1940.

7) Hazrat Syeda Ubaidatul Maula (1922-1924).

8) Hazrat Syed Shah Rushaid Ali (1924-1975) who was Sajjadahnashin or spiritual successor of Huzur Pak and whose life and works are described in brief in the following pages.

9) Hazrat Syeda Minnatul Maula (b.1927) who was married to Syed Shamsul Bari, grandson of Manji Huzur's own brother. He is

1. It has been collected from the family library at 30, Abdul Halim Lane, Calcutta;
ex-principal of Midnapore College. They are now living at Midnapore town.


He was born on the 12th May, 1924 A.D./7th Shawal, 1342 A.H./29th Baisakh,1331 B.S. at the Khanqah Sharif, Calcutta. It was Monday. At the time of his birth Hazrat Rushaid Ali uttered distinctly the words 'Allah' 'Allah', which was a sign of the greatness he was destined to achieve. Hazur Pak himself declared at that time, 'The son of a faqir is also a Faqir' from early childhood Hazrat Rushaid Ali would shun games and devote most of his time to his lessons and to the service of his father. He was extremely intelligent. For his education he was admitted to Madrasah Ali in Calcutta. But the number of his school days was very short, for his father decided to educate him at home. The renowned scholars of

1. Mahanabir Pabitra Bangsadhar, p.80;
2. Ghadeer-e-Khum, June 1984, p.3; As Silsilatul Quaderiya, p.14;
3. Preface of Sawa-i-Baghdad Arzoo Saharanpuri, Calcutta 1977,p.10;
Calcutta Madrasah taught him. Truly speaking, he thoroughly learned
the meaning and commentary of the Holy Quran, Hadith Sharif, Islamic
Jurisprudence and other religious subjects under Huzur Pak's guidance.

Of course a number of renowned teachers were also appointed to teach
him. Because his father took very keen interest in his studies. He
often requested the teachers to devote more attention to Hazrat Rushaid
Ali. They also enjoyed teaching him for he was very intelligent and he
studied assiduously. He learned Arabic from Abdul Rahman Al-Kashgari
and Ali Shaykh Abil Hafiz. In a very short time he acquired command
over Urdu, Persian and Arabic. Noted Urdu, Persian and Bengali poets
used to visit Khanqah Sharif very often at the Majlis Sharif. The
Hazrat took a fancy to poetry and immensely appreciated good poetic
works. His fancy made him a good poet even at his teens. During this
early age the Hazrat composed a good number of poems in Urdu and
Persian. And these poems were of very high standard. Syed Mahbub
Mirshed who was a murid of Huzur Pak and afterwards attached to the
Hazrat, in his article on the life of Ghausul Azam published in the
Magazine 'Khatun-i-Pakistan', quoted a Manqabat written by the Hazrat

1. His Holiness - He came, He Trained, And He Left; Syed Tarsheed
   Ali, Urs Sharif, ed. Vernon Thomas; Calcutta 1977;
3. As Silsilatul-Quaderiya, pp.14-15;
in his teens in praise of Ghausul Azam. This Manqabat shows his geniusness as a poet. It is quoted below:

The ringlet of fortune too bow down before your threshold, we will make our fortune from this door; the person who is in the darkness is to be shown light; the world is to be awaken by the slogan 'Ya Ghaus! in the Sijdah the lustre of illumination is sighted, what a house of mirror is in the earthly body! Rub your forehead (on the threshold) in such a manner as may blood ooz out, the unfavourable fate is to be made favourable by rubbing; O the wealthy persons! You are intoxicated in the riches, you are not aware of the condition of the devotees of Jilan (Ghaus-i-Azam); there be occurrence of storm and the spark of malice be trembled; now the sea of kindness is to come into waving; the boat has been entangled in the whirlpool of misfortune in an odd position; Oh Ghaus! you bring it out (of danger) and take to the shore; Oh the Moon of Kindness come and cast lustre on me, as every particle of existence is to be made the Sunt; May God preserve the effect of this love and attraction, (because) it is the medium of living and the pretext for death.

He composed a large number of elegies depicting the tragedy of Kerbala in a very touching manner. In one of his Urdu elegies his says thus:

Oh desert of Karbala! Where has my sultan gone?
Where has the (protector of) Religion, the Faith and the Imam gone?
Where has the star of the galaxy of Ahmad, the Prophet,
The pearl and the coral of the sea of (Hazrat) Ali gone?
Where has the Sultan of Religion, the proper-guiding Imam, the dignified king of both the worlds gone?

Where has thirsty Asghar, the six-month-old suckling, covered with blood, the heart of (Imam) Hussain gone?

Where has our guide, Imam of the world, youthful Akbar, the shining moon having same appearance as that of the Prophet gone?

Where has the lion of the lion of Allah (Hazrat Ali), Hussain's strength and sharp dagger gone?

My heart has withered and is always lamenting, where has the blooming flower of the garden of the Prophet gone?

Where has the (source of) comfort to the soul of Fatima, the piece of heart of Ali, the Prophet of Allah's heart and soul gone?

The mazar of The Emperor of the Prophets has become deserted, where has the caretaker of (his) grandfather's mausoleum gone?

Oh accursed Kufis! Where has gone the guest whom you invited with deceit, fraud and treachery?

Helpless Jamali is a slave of the Hasans, where has his helper and intercessor for sins gone?  

He had good command over Arabic and could speak this language very fluently. A number of his religious treatises in Arabic have been published in the Arabic Magazine 'Al-Arab'. If any Arab visited him he would speak to him in Arabic in such a way as if it was his mother tongue. He also knew Bengali, Hindi and English. He had a great love

1. It is collected from family library, 30, Abdul Halim Lane, Calcutta.
for educated people. Throughout his life he appreciated the company of such people. The noted Urdu poet Arzoo Saharanpuri would often visit him. Arzoo wrote a book of poetry Sawa-i-Baghdad on the Hazrat and dedicated it in Hazrat's name.¹

Hazrat was given spiritual training by his father Huzur Pak. In accordance with the family tradition Hazrat would have to undergo various types of spiritual practice. In this matter he was very much particular. For this reason, in the domain of spirituality he made a great progress in a very short period.² When hardly a fourteen years old boy, he led his first Friday prayer. A cousin of his father, Syed Shah Asadullah, was so pleased that his face radiated joy as he declared: 'Wah! Wah! you have gladdened my heart. You delivered the sermon and led the prayer so nicely, that no Maulavi will be able to repeat your feat. Sure enough, you will enlighten the name of our dynasty!'³

He had a phenomenal memory power. He could recite any line of a book which he had read years before.⁴

---

1. Sawa-i-Baghdad, p.17;
2. His Holiness, Tarsheed Ali; Souvenir, Calcutta-1977, p.4;
3. Ibid, p.5;
4. Amar Pir-o-Murshed, p.6;
People in distress would always find his graceful hands extended to help them. His doors were always open at any time of the day or night. Everybody whether he is poor or rich, got the same attention from him. His compassionate words gave people relief from misery. His kind advice saved many people and brought much happiness. His life was devoted to the service of mankind. He would meet people daily in the morning and evening.  

The Hazrat was married to Hazrat Syeda Suraiya Khatun, daughter of the famous civilian Syed Manzur Mirshed who was a murid of his father. The holy marriage took place in the year 1946. The bride was selected by Hazur Pak himself.  

On the very day of his father's vesal Sharif the charge of Sajjadah Sharif devolved on the Hazrat. The pangs of separation from his father had a shattering effect on him. For quite a number of days he remained absolutely unconcerned with the affairs of the world. During this time feud broke out in the family. His surviving elder brother Syed Mustafah Ali declared himself as the Sajjadahashin of his father though the latter, by Khelafatnama executed in his own hand.

1. Saint of Our Time, p.5;  
2. Hazur Pak, p.11;
writing, made his third son Hazrat Syed Rushaid Ali his Sajjadahnaeshin or Spiritual successor. The Khelafatnama has been quoted in 'Gulistan-e-Qaderi'. Almost all the biographers have told about the Khelafatnama.

After his father's vesal sharif the Hazrat shifted from Khanqah Sharif to nearby 30, Abdul Halim Lane, Calcutta-16. Here he lived permanently. His descendants are still living in this house.

He played a praiseworthy role in making Quadriya Order more popular. He would celebrate Fateha Doazdaham, anniversary of The Holy Prophet, Muharram and Fateha Yazdaham with great solemnity and pomp. Through performing of these religious ceremonies he propagated the tenets of Quadriya Order to a large extent. The family feuds caused a great loss to the Divine lustre of this noblest divinely family of Bengal and for this reason the rush of new devotees dwindled to a great extent and harmed this order. But he continued with his effort of propagating the lofty principles of Quadriya order. His teachings were of high value. He taught people to lead a perfect and pious life. He told

1. 2nd ed., pp.61-62;
2. Manrabat-i-Ghaus-i-Pak, Mahbub Murshed, Chadeer-e-Khun, Dec-Jan. 85-86, p.11; Pir-o-Murshed, p.8; Bangla-e-Quadriya Silsila, p.54; Mahanabir Banglehadhar, p.40; As Silsilatul-Quadriya, p.14, etc.
3. Mahanabir Bangshadhar, p.41;
to be united — to love their relations, brothers, sisters, children and others. Arzoo Saharanpuri rightly says:

Oh Rushaid Alquadri you are that unique pearl, who had a permanent place in the saintship of highest rank for decades.

The Hazrat had a charitable and kind nature. He believed in secret charity, for he would never let other people know what he did. This meant that only he and the person concerned knew about each good act. Only after his demise were details of his charitable acts revealed, as people spoke about the good things he had done them in their hour of need. The Hazrat helped poor relations, well-wishers and of course the devotees. Arzoo Saharanpuri aptly writes:

Oh you are the doctor of the dwellers of the world, you are the Jesus of your time, you are the ointment of every injurious heart, you are the treatment of every pain.

He was strict follower of Shariat. He commanded his disciples, devotees and visitors to be strict followers of Shariat and to observe the compulsory prayers meticulously. For this reason Arzoo Shahranpuri

1. Saint of Our Times, p. 6;
2. Sawa-i-Baghdad, p. 3;
3. Pir-o-Murshed, p. 4;
4. Sawa-i-Baghdad, p. 30;
5. The Saint of Our Time, p. 6;
writes:

Oh Rushaid Alquadri! how your greatness could be described, you are the lover of Shariat and the beloved of Tariqat.

The Hazrat was a prolific writer. He composed a large number of poems in Urdu and Persian. Unfortunately they are all in manuscript form. Very few of them have been published in the Magazine 'Ghadeer-e-Khum' and in the Souvenir released on the occasion of the Hazrat's second Urs Sharif in 1977. He assumed the nom-de-plume 'Jamali'. In the Souvenir two of Hazrat's Urdu Manqabats have been published. He wrote a valuable book in Arabic on the descendants of The Holy Prophet. It's name is 'Makamon Ahl Baitin Nabuwafil Quran'. In this work the Hazrat wrote about the status of Ahl-e-Bait pak mentioning references from the Holy Quran. He compiled an Arabic dictionary too. But it is half written. As he died a premature death, it could not be completed. All the above books are kept in his personal library at 30, Abdul Halim Lane, Calcutta.

1. Sawa-i-Baghdad, p.33;
On the 16th December 1975/12th Zilhaj, 1395 A.H./28 Agrahayan 1382 B.S. at 12.19 A.M. the Hazrat left this world. His holy body was taken to Midnapore, his ancestral home for burial. But the enemies of the Hazrat did not allow his body to be buried in the family burial ground. The Hazrat was laid to rest in a place called Dayera Pak, now Rauza-e-Aqdas. According to the lunar Calendar his Urs Sharif is celebrated on the 12th Zilhaj at his monastery in Calcutta while on the 15th December his Urs Sharif is observed at his Rauza-e-Aqdas in accordance with solar year. His wife, six sons and five daughters survived him.

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Hazrat Syed Ghah Rashad Ali Alquadri was born at the famous 'Daira Hazrat Syed Shah Pak' in Mia Mohalla, Midnapore on Thursday, the 12th Shaban, 1347 A.H./25th January 1929 A.D. He acquired his early education at Calcutta under the direct guidance and supervision of his august father Huzur Pak. He was very brilliant and he showed extraordinary talent since his childhood. At home he studied with famous Ulema of Bengal and scholars

1. This information is given by Syed Mansur ul-Hasan, the founder of Islamic Centre, Calcutta.
of all Indie fame, such as Maulana Abdur Rahman Kashghari, the then professor of Madrasah Alia, Shamsul Ulema Maulana Mezhar, the then professor of Madrasah Alia, Syed Salman Barkati, Maulana Afzal both the then teachers of Madrasah Alia and the famous Urdu poet Allama Reza Ali Wahshat. He acquired vast knowledge in Arabic, Persian, Urdu and Bengali and working knowledge in English. He earned mastery over different branches of Islamic studies. He also emerged as a promising sufi poet even in his early teens. His nom-de-plume is 'Rashad'.

After the demise of his father in 1953 A.D. Hazrat Rashad Ali continued to reside at Khanqah Sharif with his beloved mother and sisters. He devoted his life to the service of his mother who loved him very much.

Quite early in his life, Hazrat Rashad Ali made a name for himself in the literary world. Some of his articles have been published in different leading journals including Rahbar-i-Deccan, Guncha, Dabdaaba-i-Sikandari etc. The main subjects of his articles are religion and spiritualism. His literary works are numerous, but unfortunately, they are all in manuscript form and kept in his personal library. Some of his compositions are mentioned below:

1) A collection of important and authentic traditions of the Holy Prophet. (in Arabic)

2) A historical work on the incident of Kerbala and the martyrdom of Imam Hussain. (in Urdu)
iii) Life and works of Ghausul Azam in Urdu; this book has been written by him at the age of only 14 years.

iv) Mukhtasar Tarikh-i-Silsila-i-Quadriya Dar Bengal or A Short History of Quadriya Order in Bengal with special reference to life of Huzur Pak (in Urdu), etc.

Not only in prose, he showed his class in the field of poetry too. According to the tradition of the holy family, he has uttered spiritual poems, such as eulogium of The Prophet, Ghausul Azam and elegies on the tragedy of Kerbala.

Hazrat Rashad Ali was very much shocked at the demise of his father in 1553. Since then he intensified composing poems full of sorrows and pathos. During this time most of his poetic compositions are elegies on his ancestor Hazrat Imam Hussain. In one of his elegies he says:

On the burning sand lies the descendant of the prophet with thirsty tongue, the desert (of Kerbala) was flooded with the blood of the thirsty ones;

It was that very place where there was no sign of water, oh it reaches the extreme that the priceless gems of tear turned to be water there;

Alas! the soil was burning and hot wind was blowing; (and in that atmosphere) the grandchild of The Prophet was standing alone being helpless and confounded.
Hazrat Rashad Ali, like his forefathers, is engaged in traditional work of guiding the people to the right path and by doing this he is keeping the banner of the Quadriya Order flying high in Bengal.

During the nineteenth century of the Christian era, some direct descendants of Chausul Azam came to Bengal from Arabia. Their missionary works were not as strong as those of the branch of Quadri saints of whom detailed history has been depicted in the previous pages. Their advent in Bengal is considered as stray incidents in the history of the Quadriya Order in Bengal. Life and achievement of some of these saints are given below.

From Mansurul Hasan it is known that Syed Ibrahim Bahauddin came to Calcutta from Baghdad in the year 1929 A.D. He lived at Ripon Street, Calcutta. He had a good number of followers of whom mostly were Kabulis. He went Midnapore twice. This town attracted him to a great extent. Within six months of his advent at Calcutta his vesa sharif took place at his residence at Ripon Street, Calcutta. It is stated that once he was attacked by some unknown disease and within a few hours he died. But before that he had told his followers to bury his mortal remains at Midnapore. In accordance with his last wish Syed Ibrahim Bahauddin was buried at Midnapore near the mazar sharif of Hazrat Chandan Shahid. His mazar still exists.

1. All these informations have been given by Syed Shah Fadil Irshad Alquadri and Syed Shah Marhoonul Irshad Alquadri, both the sons of Hazrat Syed Rashad Ali;
It is also stated that he had a ring at his finger and before his demise, he instructed his murids that after his demise, this ring should be given to his cousin brother Syed Hamid al-Jilani. After his demise none of his murids could take the ring out of his finger. At last Syed Hamid came to Midnapore and took that ring out of his finger.

It is said that Syed Ibrahim Bahauddin did not know any language except Arabic. He had two attendants—Abdur Rahman and Talha. Both of them worked as interpreters to him. After Syed Ibrahim's demise, these two went back to their home, Baghdad.

Syed Ibrahim composed a book in Arabic, the name of which is 'As Sijratul Sharifatul Quadriya'. It is in MSS. and kept at Islamic Centre. The date of composition is given as 18th Shaban, 1346 A.H.


From this book it is known that Syed Ibrahim Bahauddin was Kulid Bardar (key holder) of Khadratul Quadriya, Mohalla Babus Shaykh, Baghdad Sharif and at the age of about 45 years he came to Calcutta.

His genealogy reached Ghausul Azam thus:


1. As Sijratul Sharifatul Quadriya, Syed Ibrahim Bahauddin, MSS. Islamic Centre, Calcutta ff.5-6;
At Midnapore, Syed Izharul Hasan and his wife Syed Mahmuda Begum were the devoted murids of Syed Ibrahim Bahauddin. From the version of Syed Mansurul Hasan who is a grandson of Syed Izharul Hasan, it is known that at Midnapore the Hazrat would stay at the house of Syed Izharul Hasan. It is also known that Syeda Mahmuda Begum was a khalifa of the Hazrat and she was given permission to take the oath of murids.

His mazar is at 5A,B, Christopher Road, Calcutta. In the same place Hazrat Syed Ubaidullah Alquadri is at 5A,B, Christopher Road, Calcutta. In the same place there is a Khanqah established by the saint himself. Now this Khanqah is being run by the saint's grandson and successor Hazrat Syed Faqir Badruddin Alquadri. From his version it is known that Hazrat Syed Ubaidullah better known as Baghdadi Shah was the 21st in descent from Ghausul Azam. His genealogy reaches Ghausul Azam thus:


Actual date of Baghdadi Shah's advent in Bengal is not known. But according to the saying of his descendant it is known that Baghdadi Shah came to Bengal at the later part of nineteenth century. The history of this saint is not known. Only some stray incidents of the

1. He was a descendant of Syedona Hazrat Syed Ruhullah whose life has been described in the fifth chapter (Supra, pp.343-344) and a deputy collector of Midnapore. He wrote many books including Our Times, Yaad-i-Raftagan etc. All his compositions are in manuscript form.
2. This table is kept at the Khanqah.

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saint's life have been mentioned by the present in-charge of the khanqah. It is stated that on his arrival in Bengal Baghdadi Shah was arrested by British administration and he had to pass a good number of days in Dum Dum Jail. Thence he was transferred to Port William. There he used to teach Islamic subjects to the Muslim prisoners. During this time his fame spread over Calcutta. Afterwards when he was released a large number of people took oath in his hand. During this time for some days he stayed at 22, Ahiripukur Lane. Finally he at the request of his disciples, shifted his residence to 5A,B, Christopher Lane, Calcutta where lies his mazar. It is also stated that Baghdadi Shah was the disciples and viceregent of Hazrat Kulhoallah Shah, who was an eminent Chistiya saint of Rasulpur, Barabanki. In this way he was attached with both Quadriya and Chistiya orders.

About his family it is known that Baghdadi Shah married the daughter of one Syed Abdul Quadir, who was holding the post of senior Record-keeper of Calcutta High Court.

Baghdadi Shah's demise took place at Mahupur, Bihar. Thence his body was brought to Calcutta and was buried at the site of his khanqah at Calcutta. His annual deathanniversary is celebrated on 22nd, 23rd and 24th of the month of Safar every year at his shrine which is attached to a mosque. A large number of persons irrespective of religion, caste and creed come to the mazar for blessing.
He was son and successor of Baghdadi Shah. He was born in about 1900 A.D. After his father's Vesal Sharif he became Ghiasuddin Ahmed in-charge of the Khanqah. He married thrice. His demise took place on 4th March, 1978 and his shrine is at Park Circus area. He is survived by ten sons and ten daughters.

Syed Bedruddin is the eldest son and successor of his father Syed Syed Bedruddin Ghiasuddin Ahmed. He is now living at his paternal Khanqah with his family. He is regarded as a living saint. It is known that he has a large number of followings in the districts of Burdwan, Midnapore, 24 Parganas and Purulia in Bengal and Benaras, Lucknow, Adra etc. He founded three Madrasahs -- one at Rasauli, Lucknow, other at Gopalpur, Palta P.S. under the district of 24 Parganas, and third at Khalispura, Benaras. Besides, he is patron of about 21 Madrasahs all over India.

There are the mazars of three Quadri saints side by side at Nakhpda Burial Ground, Manictalla, Calcutta. Nothing is known about the life of these saints. From the epitaphs on the wall of the mazar it is known that the three mazars are of Hazrat Syed Shah Haidar Ali Alquadri, Hazrat Syed Shah Karam Ali Alquadri and Hazrat Syed Shah Arif Ali Alquadri. From the Khadem of the mazar it is known that all the three saints were direct descendants of Ghausul Azam. Amongst those the most senior was Hazrat Haidar Ali who was uncle and grandfather of Hazrat Karam Ali and Hazrat Arif Ali respectively. From the quatrains carved on the wall of the mazar it is known that the year of demise of all the three saints is the same i.e., 1274 A.H. A poet named Bandeh Ali having poetic name of 'Azim' writes thus :-
Alas! Shah Haidar, Shah Arif and Karam Shah, who without any doubt, were like the Sun of glory and wisdom, due to the order of God, the Almighty, went to the house of safety (i.e. Heaven) leaving this mortal world, in the same year: 'Shrines of the prophets of the world' 1274 A.H.

of majestic gems', is the year of the demise 1274 A.H.

of those leaders and travellers; the pen of 'Azim' again writes the year of their demise in another way — (these are) the tombs of the moon-like saints, the graves of the Holy ones.

The great poet of Urdu Hatim Natiq Lucknowi also composed three fragments on the year of the vesal of these three saints. One of his poems runs thus:

(These are) the sepulchres of the cherishers of the soul and of the Quadriya lords, moreover, on them is the special grace of Hazrat Siddique, oh 'Natiq! the people are asking your of the year of demise (of these saints), 'Say, Haidar Shah (was) a pir of Quadriya order and of high rank. 1274 A.H.

From the Khadem of the mazar it is known that the death anniversaries of the saints are celebrated on the same day i.e. 16th Ramzan every year. So from this information it can be said easily that the three
saints died on the same day and in the same year.

Besides, from time to time, some other saints of Quadriya Order also came to Bengal from Arabiya, but nothing is known about them except their names i.e. Syedona Hazrat Syed Ali Haidar Alquadri, Syedona Hazret Syed Ibrahim Saifuddin and Syedona Hazrat Syed Abdul Quadir Alquadri.

Besides, many other saints who, at the same time, were attached with more than one sufi orders including Quadriya, also played helpful role in spreading the teachings of Ghausul Azam. Brief accounts of some of these saints are given below:

He was one of the descendant of Hazrat Abu Bakr Siddique and his fore-Maulana Sufi Hakim Muhammad fathers migrated from Arabiya to India. He was born Iftikharul Haque in about 1879 in the province of Rajasthan. Thence he along with his family migrated to Bengal and began to reside at 146 Beleghata Road, Calcutta. He was attached with all the four main orders --- Quadriya, Chistiya Naqshbandiya and Suhrawardiya. He was, at the same time, a great Sufi and a prolific writer. Hamdul Insan, Insan-i-Mukammil, Saiful Arfan etc. are some of his works. He has a complete Diwan too. His poetic name was 'Bismil'. His Vesal Sharif took place on Tuesday, the 6th Jamaiul Awal, 1365/10th April, 1946. His mazar is at Dargah-i-Iftikhar, 57A, South Topsia Road, Calcutta.1

1. Dastur-wa-Aghah, Sufi Muhammad Mahmudul Haq, Bazm-i-Sufiya - Iftikhariya 1982;
He was one of the fellow disciples and contemporaries of Sufi Lattu Shah Iftikharul Haq. Dr. Zakir Hussain, the ex-president of India, was his disciple. His mazar is at Tollygunj, Calcutta.

His mazar is at Ismail Street, Calcutta. It is known from the Khadem Kabli Shah of the mazar that Kabli Shah was attached with Quadriya Order and he had come from Kabul. His demise took place in the year 1924.

Thus we find that the spreading of Quadriya Sufi fraternity in the eastern region of India—particularly in West Bengal—was due to the efforts of the noble scions of Ghausul Azam who had come to Mangalkote directly from the distant land of Arabiya. During the first part of the advent of these illustrious saints the lofty tenets of Quadriya Order were preached in and around Burdwan district. Ghaus-i-Sani (1189-1192 A.H.), who is generally regarded as the first preacher of Quadriya Order in the soil of West Bengal and who, as we have found, was busy with the works of religious and social reforms as well, tried hard to popularize Quadriya Order in and around the district of Burdwan. Due to his efforts Quadriya Order got firm basis in the said region. It was his spiritual power being impressed by which almost all the Muslims and a good number of non-Muslims of Burdwan district came into the fold of Quadriya Order.

The work of regeneration started by Ghaus-i-Sani was further strengthened by his Sajjadah Nashin and nephew Qutb-i-Rabbani (1192-1251 A.H.)

1. Dastur, p.26;
During his time, the teachings of Quradriya Order reached beyond Burdwan district to the districts of Hooghly and Midnapore. Qutb-i-Rabbani was the first of this line to migrate from Mangalkote to Midnapore — where he settled with his third wife.

Then came the glorious age of Aala Huzur, (1251-1285 A.H.) who was the son and spiritual successor of Qutb-i-Rabbani and who was the first India-born saint of this lineage. During his time the centre of Quradriya Order was shifted from Mangalkote to Midnapore whence Aala Huzur propagated the principles of Quradriya Order throughout Bengal. His fame reached almost all the districts of West Bengal and countless persons from these areas came under the banner of Quradriya Order. Not only that, some persons from Arabia and Persis also came here to acquire spiritual knowledge from him. So it can be said without doubt that his fame reached the distant land of Arabia too.

After him came the era of Huzur Purnoor (1285-1318 A.H) whose period was most illustrious and important from the literary as well as religious point of view. As Huzur Purnoor, during the later part of his life migrated from Midnapore to Calcutta, the Centre of Quradriya Order was automatically shifted to Calcutta, the then capital of British India. He was a great social and religious reformer. At this time many persons learned in modern occidental subjects, had become fully materialist. It was due to the sagacious efforts of Huzur Purnoor that these materialist persons were guided to the right path. During this period another dangerous mode was grown in the name of Wahhabism. Huzur Purnoor fought this dangerous movement with great success and was able to save a large number of people from the clutches of this evilful tendency.
was due to his strong missionary that the elite of the then Muslim society, being greatly impressed by him, came into the Quadriya fold. As a propagator his achievement was beyond description. During his time this Sufi brotherhood earned prominence throughout the undivided Bengal and in some parts of rest of India. His efforts took Quadriya Order to the peak of glory. During this time his youngest brother Hazrat Wali Murshed (d.1315 A.H.) too propagated Quadriya Order in the district of Midnapore with great success.

Huzur Furnoor's spiritual successor Huzur Pak (1318 – 1372 A.H.), like his father, maintained the same tradition. During his time Khanqah Sharif, the residence of Huzur Furnoor, had gained the fame of being the centre of Sufi movement in Bengal.

The literary contributions of these saints were also of great importance. Almost all the saints of this household were great scholars and poets as well. The poetic collections of Huzur Furnoor, Huzur Pak, Hazrat Wali Murshed and Hazrat Khurshid Ali Alquadri are unique in their thoughts. Besides, a large number of descendants of this noble lineage have poetic as well as prose works of really high standard. Some of these illustrious saints were, in true sense, great historians too. In this connection historical works of Huzur Furnoor, Hazrat Wali Murshed and Hazrat Khurshid Ali Alquadri i.e. Toghra-i-Mahamed, Tahris and Kashkaul respectively should be mentioned.

In this way we find that in the Sufi movement of West Bengal and to some extent, of East Bengal, now Bangladesh, the contributions of these Quadri saints were enormous. All the saints whose lives and achievements
have been described here, played very important and effective role in establishing communal harmony, warding off the miseries of the people, creating friendship among different communities and above all, in guiding people to the right path leading to endless bliss. From the literary point of view their period got great importance. Almost all the saints of this lineage helped in enriching Arabic, Persian and Urdu literature. Above all they were able to inject moral and spiritual values in the mind of the people. They were great reformers — religious as well as social.
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