INTRODUCTION

Ever since the dim and distant beginnings of creation and the misty dawn of humanity the quest of the Infinite has been the Ultima Thule of the strivings of human soul. This soul-absorbing search for the Ultimate Truth has attracted the God-loving persons from the remote past and has induced them to make painstaking and solicitous endeavours to reach this goal which has been achieved by the devotees of Truth in every age and every clime, by traversing through various spiritual paths. This eternal quest of man to have direct experience of the Ultimate Reality is called mysticism. It has no genealogical especility. There is hardly any language, religion or country where mystical attitude has not developed.

The essence of religion that has left its impress on mankind, has pointed the way to the eternal craving wherein the human meets the Divine. Through the march of time, at various intervals, the travellers of the path to the Infinite have reached their Journey's end whence they continue to guide the steps of those that follow the self-same path.
Amongst the followers of Islam who travelled on this path — which has been described in the language of The Holy Quran as Sirat-al-Mustaquim, are known as the righteous including Sufis or Awliya — plural of Wali, a word originally meaning 'near' which is used for 'friend', 'protege' or 'devotee' and their cult is described by the orientalists as 'Sufism' or Tasawwuf — INF. V. of 'Suf' meaning 'wool' to denote 'the practice of wearing woollen robe'. In Islam all-important place is accorded to this cult. Khaliq Ahmed Nizami says — Real Sufism is the spirit of religion, life of morals and perfection of faith.

It is the practice in some quarters to represent Sufism as merely a latter-day importation into Islam and an altogether alien element in it. According to some European scholars Sufism or Islamic mysticism is borrowed from Greek philosophy. R.A. Nicholson tried hard to establish this idea in his works. Another section of Western writers think Vedanta philosophy is the basis of Sufism. Dozy, Von Kramers etc. fell in this category.

1. Quran, 1 : 5;
3. Arabic-Eng. Dict. p.176; See also Shorter Ency. of Islam, Gibb, Kramers, Leiden, 1974; p.579;
4. Tarikh-i-Mishaikh-i-Chist, Khaliq Ahmed Nizami, Delhi — 1953; p.1;
Again in accordance to some others, the idea of Sufism is derived from Buddhism.

But all the above arguments are not based on firm ground of reason. These opinions can be refuted easily by producing evidences from The Quran and The Hadith.

The basic tone of two different movements may be similar but on the ground of this similarity they cannot be described as dependant upon each other, or speaking more clearly, one movement cannot be said derived from the other, though it seems that both the movements arise out of the same type of causes and circumstances. We have told previously that in almost all the countries, languages and religions, mystical attitude developed because it is the natural outburst of love of creation to the Creator. This love is hidden in the soul of every human being and the quest of the Ultimate Truth is in human nature. Nobody has to take lesson concerning this love from others. For example, reciprocal love of mother for child and that of child for mother is natural. Every mother or child whether
she or he is of the West or the East, of the North or the South, loves her or his child or mother. So now if we say that the mother or child of the East has learned to love child or mother from the mother or child of the West, it will be simply delirium.

Again a section of the Western writers contend that the teachings and influences of many old religions are evident in Islam. But this contention is based on their utter lagging in understanding the truthful concept of Islam. Properly speaking, the Prophet never claimed that he had brought a new religion in the name of Islam. On the contrary, he has just made the perfect exposition of the essence of religion which had been brought by the apostles before him --- in its truthful perspective.

The Holy Quran declares:

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\text{سُりَّتُكَ الَّتِي دَارَتُكُمُ الْقُرْآنُ الَّذِي هُوَ الْأَقْرَبُ إِلَيْكُ بِالسَّمَاعِ مِنْ فِئَاتِكُنَّ}
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(Oh Muhammad!) to you (in this Book) those are said which were told to other prophets before you.\(^{1}\)

\(^{1}\) Quran, 41: 43;
Again on another occasion Allah says:—

"Say (oh Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Ibrahim and Ismail and Ishaq and Yaqub, and the tribes, and that which Musa and Isa received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered. And if they believe in the like of that which you believe, then they are rightly guided. But if they turn away, then they are in Schism, and Allah will suffice you (for defence) against them. He is the Hearer, the Knower."

The Prophet of Islam also said that the order of prophethood had begun with the advent of Hazrat Adam (A.S.) and came to an end in himself.

In this connection the true meaning of religion needs be explained here.

Religion means the cult which assumes the humanity. It is sinequanon with humanity. So religion and humanity are intermingled. Thus since the creation of human being a religion exists for his guidance.

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1. Quran, 2 : 136-137;
According to Islam, since the advent of first human being i.e. Adam existence of religion came into being. But what is that religion was not properly understood and exposed by anybody. From time to time different prophets came and tried to understand and gave exposition of the religion according to their own attainments which was always partial. None of them could give truthful and perfect exposition of the religion in its proper perspective. For this reason the chain of coming of prophets remained in vogue till advent of Prophet Hazrat Muhammad (S.A.) who came at last and gave truthful and perfect exposition of the religion that humanity needs and named it Islam. So it is said that Allah hath sent one lac and twenty four thousands of prophets in different regions and clime of the universe of whom Hazrat Muhammad (S.A.) was the last to bring religion into its culmination which is Islam. The Holy Qur'an reveals in clear words - 'This day I have perfected your religion for you and completed My favour unto you and have chosen for you as religion AL-ISLAM. 1
And further it is said that in future no prophet will be sent. Because

1. Qur'an, 5 : 3;
there is no need of any more prophets as he (Hazrat Muhammad S.A.) has brought humanity to its perfection and gave truthful exposition of the religion which the mankind is to profess and practise. So it is but natural that in Islam there would be evident the teachings and exposition of older religions propounded by earlier prophets. It is not the shortcomings of Islam nor borrowing in Islam from older religious as some Western writers contended. But it is in the process of gradual exposition of the essence of religion which reached culmination and perfection in Islam -- which the mankind in general humanity in its entirety should follow this day or in distant future.

Coming to the previous point, it can be said easily that the very roots of Sufism are found in the Holy Quran and in the teachings of the Holy Prophet. The two basic points of Sufism are love towards the Supreme Being or (Ishq-i-Ilahi) and being together with the Essence or (Qurbat). According to the Sufis there are a large number of verses in the Quran which give indication to Divine Love and nearness
Shah Waliullah Dehlavi says that a Pir or a Murshid must have competence in the Quran and the Hadith. Hazrat Shaykh Ali Mujwari writes:

The first pillar in the Shariat is the Book of Allah as the Almighty Himself declares: The verses of the Quran are steady and it is the Real Book. And the second pillar is the Sunnat, as it is said: follow that whatever the Prophet ordered; and save yourselves from those works whichever He forbade. The third pillar is the assembly (Ijma) of the faithfuls, as The Prophet proclaims: my followers never assemble on the wrong path; Abide by the orders of the Supreme Being.

Hazrat Ahsab-i-Ilahi would never confer viceregency upon anyone who would not have got enough knowledge of the Quran and the Hadith.

So from the above evidences it is proved that Sufism has its basis in Islam which is asserted by John A. Subhan too. Speaking truly, Sufism had its rise in the Prophet himself. This is the reason that all the religious orders traced their spiritual lines of succession back to the Prophet.

Moreover, the Holy Quran declares:

And (O Muhammad!) Allah bestowed on you the Book and knowledge and revealed to you the secrets which you did not know.

1. Qaul-ul-Jamil, Waliullah Dehlavi, Delhi, p.14;
2. Kashful-Mahjub, p.8;
3. Siyar-ul Auliya, M. Mubarak Kirmani, Charinjilal edition, Delhi, p.289;
4. Sufism its saints and Shrines, Lucknow 1960, p.8;
5. Quran, 4:113;
According to Sufis here knowledge means marifat, the hidden knowledge of Allah which the Prophet conferred upon some of his chosen companions, whence the chain of Sufism began. For this reason it is asserted by Muslims that the Prophet was the recipient of two-fold revelation - the one embodied in the context of the Quran which is meant for all and is binding on all (Ilm-i-Safina), the other within his heart which is strictly esoteric and meant for chosen few (Ilm-i-Sina).

In this connection the position of Hazrat Ali in Sufism should be described here. The Prophet is regarded as the fountainhead of Sufism. Next to the Prophet is the position of Hazrat Ali. Thus the importance of Hazrat Ali in Sufism is very great. It can be confirmed by the fact that almost all the Sufi-orders trace their chain of Succession to Hazrat Ali. Only three viz. the Bistamiya, the Naqsbandiya and the Bakhtashiya regard Hazrat Abu Bakr as their head. Further the Prophet himself is reported to have said, 'I am the house of knowledge and Ali is its gateway.' Hence Hazrat Ali is regarded by most of the Sufis as the medium of Divine knowledge between the Prophet and his followers. According to the Sufis Hazrat Ali was heir
to all the esoteric and exoteric knowledge of the Prophet. In stratiqal gradation of Khulafa-i-Rashedin though Hazrat Ali stands as fourth Khalifa, but in Sufism, the first, foremost and highest place after the Prophet is accorded to him.

Derivation: About the word 'Sufi' there is much more controversies of the word 'Sufi'. Shaykh Ali Hujwairi says:

The people spoke much and wrote many books concerning this name.

About eight words are given by different scholars as the source of the name 'Sufi'. These are as follow:

(i) Safa (صفا) meaning purity i.e. purity of heart.
(ii) SaffAzawl (صفأول), meaning first row of the faithfuls at prayer.
(iii) Banu Sufa (بنو صفاء), name of a Beduin tribe, that was Khadem of the House of Kaba.
(iv) Al-e-Siffa (الصوفاء), meaning a section of devotees who during the age of the Prophet, were always engaged in devotional acts in The Mosque of The Prophet at Medina.
(v) Sufana (صوفان), name of a kind of vegetable.
(vi) Safwat al Kifa (صوفت الكفاء), meaning a lock of hair on the nape of the neck.
(vii) Sophia, a Greek word meaning Wisdom or philosophy.
(viii) Suf (صون) meaning wool.

Except 'Suf' or wool all the above words can be rejected on the etymological ground as admitted by Qushairi and other Sufis. The word 'suf' does.

1. Kashf-ul-Mahjub, p. 15;
2. Ency. of Religion & Ethics, ed. James Hastings, New York - 1974; vol - xii, p.10;
not violate the principles of etymology as the author of the oldest extant Arabic treatise on Sufism Abu Nasr al-Sarraj declares that in his opinion the word 'Sufi' is derived from Suf, for the woollen raiment is the habit of the Prophet and the badge of the saints and elect, as appears in many traditions and narratives. Khaliq Ahmad Nizami also affirms this idea. John A. Subhan too maintains the same idea. Professor E.G. Browne says, 'The most probable derivation is from Suf (wool), according to which the Sufis received their name from the coarse woollen raiment worn by them as a symbol of their disregard of earthly pleasures and their renunciation of wealth and luxury.' He further says that the word 'Sufi' came from the Arabic root 'Suf'. Due to this reason in Iran Sufis are called 'dressed in woollen cloth'. Jhon P. Brown opines that the word 'Soofee' came from the Arabic word Soof' (wool).

According to Abu Rayhan Alberuni the word 'Sufi' is derived from Greek Sophia or Sophos. Alberuni writes, 'Sufi means philosopher; as in Greek...

1. Kitabul-Iuma, p.20;
2. Mushaikh-i-Chist, p.17;
3. Sufism Its Saints, p.7;
6. The Dervishes, London 1868, pp.9-10;
the word 'Soph' means philosophy and this is the reason the Philosopher is called 'philosoph' in Greek. As a section of Muslims was very close to Greek culture, so they came to be called Sufi. But the eminent Western Orientalist Noldeke refuted this etymology by showing that the Greek 'Sigma' regularly became 'Sin' (Sin) and not 'Sad' (Sad) in Arabic and that there is no Aramaic intermediary between Sophia and Sufi.

M. Garcin Tassy in his preface to the translation of Fariduddin Attar's poem Mantiqu-Tair remarked, 'It is well to remember that the word Soofee does not come from the Greek word Sapos (Sage or wise), as one might be tempted to suppose, but from the Arabic word Soof (wool), and signifies a woollen dress, which forms the costume of the Dervishes and Fakeers— 'Contemplatiffs and Spiritualists'.

Now in this connection the question arises when from the word 'Sufi' came First usage of the word 'Sufi'. into use. In a letter of Amir Muawiya written to Ibn Ummal Hakim, governor of Medina, a couplet is found in which the word 'Sufi' occurred. This letter was copied by Abu Muhammad Jafar bin Ahmad.

1. Kitabul Hind, London 1887, p.16;
2. Shorter Ency. of Islam, p.579;
3. quoted by J.P. Brown, The Dervishes, pp.9-10;
bin Hussain al-Saraj. This evidence speaks itself that the word 'Sufi' was being used even in the first century of Hijri era.

According to Qushairi the word 'Sufi' came into vogue before 200 A.H./815 A.D.²

In the opinion of Maulana Jami the first person, who was famous in the name of Sufi, was Shaykh Abu Hashim Kufi (d.150 A.H.). Thus Jami writes:

أول كتب وراح صنعته النور في دل على نور دل على دل في دل

The first person who was called Sufi, was he (Abu Hashim), before him nobody had been called by this name.³

R.A. Nicholson’s view is that the first Arabic writer to use the word 'Sufi' is Jahiz of Basra (869 A.D.) who refers to the 'Sufis amongst the pietists' (al-Sufiya mina’1-nussak) and enumerates the names of several who were famous for their eloquence.⁴

In Shorter Encyclopaedia of Islam it is said: 'The individual surname of al-Sufi first appeared in history in the second half of the eighth

1. Mushaikh-i-Chist, p.19;
2. Risala, Cairo 1318 A.H., p.9;
3. Naqbatul-Uma, Bombay, 1284 A.H., p.22;
century with Djabir ibn Haiyan, a Shi'i alchemist of Kufa, who professed
an ascetic doctrine of his own .... and Abu Hashim of Kufa, a celebra-
ted mystic. As to the plural Sufiya which appears in 199/814 in connec-
tion with a minor rising in Alexandria (Al-Kindi, Kudat Misr, ed. Quest,
p. 162, 440), it was applied about the same date, according to Muhasibi
(Makasib, pers. Ms., p. 87) and Djahiz (Bayan, i. 194) to a semi-Shi'i
School of Muslim mysticism which originated in Kufa, the last head of
which, Abdak al-Sufi, a vegetarian legitimist, died in Baghdad about
210/825. The name, Sufi, is then, at first clearly confined to Kufa.1

However, Abu Nasr al-Sarraj expresses the view that the word 'Sufi' was
invented by the people of Baghdad.2

Now comes the question why and wherefrom the Sufis got the inclination to
wear a cover-garment of coarse wool. From the Holy Quran
wearing woollen robe.
we find that the Prophet was invoked by the Lord in the
term 'O thou wrapped up in thy raiment'.3 This shows that the Prophet
was in habit of wrapping himself in cloak of rough wool which signifies

2. Kitab ul-Iuma, p. 22;
3. Quran, 73:1;
his another nick-name 'Kamliwala'. He used to use, perhaps, such long covering with the idea of secluding himself at least to some extent, from the mundane thoughts and activities for concentrating his devotional thinking for his Lord. It is a tenet for Sufis to habit 'Khilwat Dar Anjuman' (to keep oneself in deep devotion to his Lord amidst mundane works and activities) to attain his Lord. It is natural that if anybody wraps himself up he maintains his aloofness or seclusion from others for concentration in his thought at least to some extent. Thus we find that the Sufis got this idea of wearing coarse woollen garments from the Quran and habit of the Prophet and afterwards from their such habits they got their identity as Sufis and their thoughts 'Sufism' or 'Tasawwuf'. Thus 'Sufi' and 'Sufism' is part and parcel of Islam. It is totally a contribution of Islam.

Sufism has ever been a subject of controversy. Different scholars defined Sufism in different ways according to their own views. The famous Sufi poet of Seljuq period, Khwaja Abu Said Abul Khair says:
Seven hundred spiritual guides have discussed the subject of Sufism. The best and the noblest amongst these is to use time in proper way. Our Shaykh (Spiritual guide) said, 'The worldly persons are dead in their life, but the spiritual ones are alive even after their death.'

He further gave the following definition of Sufism:

'Ilying aside what you have in your head (i.e. prejudices, fancies and pre-conceived ideas), giving away what you have in your hand, and not flinching from aught which may befall you.'

Hazrat Abu Hafz gives definition of Sufism in the following words:

'Tasawwuf altogether is an embodiment of elegant manners. In it there is always a decorum for all the situations and occasions. So when a person bore in himself these manners, he reaches the stage of humanity.'

Hazrat Ruim Ibn Ahmad Baghdadi says:

'Tasawwuf is based on three things — to adopt the path of a Faqir and to acquire the power of thought; to be always ready to leave all the possessions; to resign from all the desired objects.'

1. Tarikh-i-Adbiyat-i-Iran, Dr. Reza Zadeh Shafaq, Urdu, p.45;
3. Tarjuma-i-Awariful Ma'arif, p.91;
4. Resala-i-Qushairiya, Shaykh Abu Bakr Tamastani, Egypt, p.127;
According to Khwaja Maruf Karkhi:

Tasawwuf means to be truthful and to become aloof from all the worldly goods.

In the opinion of Hazrat Khwaja Junaid Baghdadi:

(If you are a Sufi) you should acquire co-existence with Allah for all the time.

Hazrat Samnun says:

(That person is Sufi who) does not make anyone his master and is not made master by anyone.

Hazrat Abu Muhammad Jurairi comments that Tasawwuf means 'to lead highly ethical life and to avoid bad manners'.

According to Hazrat Fariduddin Ganjshakar:

That person is Sufi whose heart is so clean that nothing is hidden before his heart. Tasawwuf is (a code of) ethics.

1. Resala-i-Qushairiya, p. l27;  
2. Kitabul-Juma, p.25;  
3. Ibid, p.25;  
4. Tarjuma-i-Awariful-Ma'arif, p.91;  
Ziauddin Abu Nazib Suhrawardy's comment:

"الفقه غير أن التصوف بل نهائية بدأيته"

To think anything except Tasawwuf is unlawful, has been explained by Hazrat Makhdum-i-Jahan Shaykh Sharfuddin Ahmad Yahya Munairi in this way:

اًسْتَرْأَيْتُ عَلَيْهِمَا وَلَا يَكُونُ محْيَتُ الْأَمْبَاطِ إِلَّا الْفَكْرُ وَعَدْتُمُوهُ الْأَمْيَالَ وَأَمْكَنَّ يُغْلِبُكُمُ الْإِسْرَادُ وَمَا كَانَ يُعْلَنُ عَلَى هُمْ عُورُدُهُ وَأَذْهَبُتُ رَيْضُهُمُ الْأَفْرَدُ وَأَذْهَبُتُ عَلَيْهِمَا مَا كَانَ يُقَدَّرُ عَلَى هُمْ نَضْرُهُمُ فَادْخِلُوا الْأَرْضَ وَكُلُّ مَا أَتَى عَلَيْهِمَا مِنْ مَنْ لَهُ مَثَلُهُمْ فَأَطْلَبُوا مَا أَتَى عَلَيْهِمَا مِنْ مَنْ لَهُ مَثَلُهُمْ فَأَطْلَبُوا مَا أَتَى عَلَيْهِمَا مِنْ مَنْ لَهُ مَثَلُهُمْ فَأَطْلَبُوا مَا أَتَى عَلَيْهِمَا مِنْ مَنْ لَهُ مَثَلُهُمْ فَأَطْلَبُوا مَا أَتَى عَلَيْهِمَا مِنْ مَنْ لَهُ مَثَلُهُمْ

Sufi is a name by which we remember the Divine persons, Walis and saints. The clean-hearted ones are of three kinds, firstly, Sufi, secondly, Mutassuf and thirdly, Mastassuf. Sufi are those who acquire self-annihilation and existence with The Truth. They get rid of all the worldly necessities and acquire co-existence with the Almighty.

Giving reference from 'Kashful Mahjub' Syed Ziauddin Abdur Rahman writes, 'while discussing on the subject of Sufism, Hazrat Shaykh Hujwairi corroborates with the words of Hazrat Junaid that Tasawwuf is based on eight qualities through practice of which one can follow eight apostles. That is to say, the follower of Tasawwuf should try to have generosity as that of Hazrat Ibrahim, willingness as that of Hazrat

1. Sharh-i-Adabul-Muridin, Shaykh Ahmad Yahya Munairi, Patna, p.83;
2. Ibid, p.83;
Ismail, patience as that of Hazrat Ayub, power of suggestion as that of Hazrat Zakariya, poverty as that of Hazrat Yahya, wide travelling experience as that of Hazrat Isa, dress as that of Hazrat Musa and thinking power as that of Hazrat Muhammed (S.A.). Tasawwuf is not merely a name of certain science and customs, instead, total sincerity towards God and high ethics are called Tasawwuf. If it were a science, one could acquire it through study or if it were certain customs, it would come under one's control through hard trying. But it can be acquired neither by study nor by striving alone. This ethic is of three kinds—(i) to follow the orders of Almighty without any hypocrisy; (ii) to behave with the elders and the youngers with due respect and not to beg justice or reward from any person; (iii) not to be overcome by evil senses.

In short, Sufism is defined as knowledge of Allah, Who also wants Himself to be known by His creations, as He proclaims: 'I was the hidden treasure, and when I wished to be known, I created the creation.'

1. Bazm-i-Sufiya, pp.19-20;
2. Hadith-i-Qudsi;
This knowledge is obtained through asceticism, piety, remembrance and intense love of Supreme Being. A Sufi whether of the early or the later stage is a highly learned man of ripe wisdom, deeply versed in religion and philosophy. He, at first, looks to the Quran for inspiration and guidance as the esoteric teachings of the Holy Quran helps in growth of ascetic and devotional tendencies. After the Quran, he considers Hadith as the second pillar of his righteousness. He adopts the footsteps of the Prophet to comprehend his code of conduct i.e. Sunna and traditions. Guided by the Quran and the Hadith he embarks upon his spiritual journey which is called Tarigat and the traveller on this path is called Salik in the Sufi terminology. This path is long and arduous. He passes through various stages i.e. Maqamat and Spiritual states i.e. Ahwal, before he hopes to achieve his object --- complete union with his Lord --- which, according to the Sufis, is within the capacity of every person, as it is stated in the Hadith:

One who knows himself, knows Allah.
In another Hadith it is declared — "God created Adam in His image (a'la Surati)."

The Almighty Himself also declares in the Holy Quran: "We shall show them our portents on the horizons and within, themselves until It will be manifest unto them that it is the Truth ..... How! Are they still in doubt about the meeting with their Lord? Is not He surrounding all things?"

The first stage in the path of a Sufi is asceticism. It involves penitence, renunciation of worldly affairs, subjugation of Nafs i.e. carnal desires, voluntary poverty, trust in Almighty, constant remembrance of Allah and patience. The novitiate must believe, utter and establish his firm conviction of faith on 'La ilaha illallah Muhammadur Rasul Allah' (There is no God but Allah, Muhammad is His Messenger).

The first step for him is to form niyyet or intention and then to make quest for Wasila or medium, as The Quran says:

And seek the medium of approach unto Him.

- Quran, 41:53-54;
- Quran, 5:35;
Here Wasila or medium means guide, who is called Shaykh or Murshid or Pir who is well-versed in Divine knowledge, as in the Quran it is said:

'Ask anyone informed concerning Him'.

On finding Wasila i.e. guide he is to have initiation from him decrying forsaking of impious activities of past i.e. Tauba or repentance, as Allah declares: 'O believers, be repentant to God altogether that you may get salvation' and 'O believers, repent to God with sincere penitance'. Sincere penitance means to return to God from sin in order to incur pleasure of God in a condition free from doubt. God says: 'God loves those who are penitent and pure'.

After this the Sufi can march forward in his spiritual path. Through asceticism and austerity he conquer his nafs or carnal desires. Voluntary poverty encourages his dependence and reliance on Allah and trust in Him (Tawakkul). This trust sustains him in trying experiences. It inspires him with hope for ultimate realization of his Lord and leads him to higher stage of achievements.

1. Quran, 25:59;
2. Quran, 24:31;
3. Quran, 68:8;
4. Quran, 2:200;
On successfully traversing all the stages in his path a Sufi is raised to a higher plain of knowledge called gnosis or knowledge of Supreme Being i.e. Ma'rifat. This knowledge can only be acquired by direct personal experience and inward light put in one's heart by the Almighty leading to ecstasy, trance and intoxication in Divine Love—the most effective weapon of the Sufis. Imam Ghazzali says that love of God is the last stage and the highest in rank. There is no higher stage after acquisition of love of God. Before it there are the stages of repentance, patience and renunciation. These are preliminaries to love of God.

With the help of this love Sufi tries to rend asunder the veil of mystery and wins a glimpse of Immortality by passing away from self Fana) into survival with Allah (Baqa), that is, the ultimate aim of every Sufi. This love teaches him how to die before physical death comes and to practise upon the famous saying of the Prophet i.e. 'Die before death comes'.

While meaning the same thing, some Sufis describe the different stages

\[\text{Ihya}, \text{ trans*, vol-IV, p.297}\]
According to them after 'niyyet' (intention) and touba (penitence) a Sufi moves forward in his spiritual path which is divided into several stages. The first stage is called Mijaheda or asceticism. After a long period of asceticism he arrives at the second stage called Muhasara or presence. Here he presents himself in absolute surrender to the Supreme Being. He then proceeds to the next stage called Mikashafa or the lifting of the veil. The veil that conceals the Unseen now starts lifting. Then comes the stage of Mushahada where his entranced soul stands in presence of Allah, the Almighty and The Beloved.

Syed Ali Hamadani, the great Sufi of eighth century A.H. (b.12th Rajab 714/22nd Oct.1314 A.D.) sets down ten spiritual stations, which are essential for the Sufi to travel along the mystic path. They are as follows:

1) Tauba (repentance) - It means the awakening of the soul from the slumber of heedlessness, so the sinner becomes aware of his evil ways and past disobedience.

2) Zuhd (detachment) - It is the renouncement of the world in order to give oneself to God.
iii) Tawakkul (Trust in God): It is an important virtue. After having reached this stage, a Sufi entrusts himself and all his ways and works to God in a spirit of complete trust and surrender.

iv) Qana'at (Satisfaction): It consists willing acceptance of whatever is bestowed by God, since he is convinced that whatever befalls on him is a blessing for him.

v) Uzlat (Temperance): It means to prevent senses from doing any bad thing.

vi) Zikr (Remembrance): It is most important. It means forgetting everything except the remembrance of God.

vii) Tawajjuh (Attention): It means that a Sufi should devote his attention fully towards God.

viii) Sabr (Patience): Patience is the acceptance of consolation from God and is the noblest and highest service.

ix) Miraqabah (Divine contemplation): With exercise of Miraqabah, a Sufi is able to overcome all human attributes and his heart becomes the abode of God.

x) Rada (Submission to Divine Will): In this stage a Sufi should have his own will merged into the will of God.

Another section of Sufis divide the Tariqat or path into three stages viz. Fana fis-Shaykh, Fana fil-Rasul and Fana fil-lah.

In the first stage a Sufi attains Fana or total annihilation of himself in his Shaykh or Spiritual mentor (Fana fis-Shaykh) when he finds nothing but the existence and manifestation of his Shaykh everywhere.

and in everything. When this realization deepens he finds Fana of his Shaykh in Rasul i.e. The Prophet (Fana fil-Rasul). Here he finds existence and manifestation of The Holy Prophet everywhere and in everything. When this state further deepens he finds Fana of Rasul in Allah (Fana fil-lah), that is to say, he finds existence and manifestation of Allah everywhere and in everything.

After this there still seems to be a last stage as happened to be attained by the perfectly illumined ones, where he finds himself identified with his Lord i.e. the identification of his self-entity with the Non-entity is attained, that is, he finds himself abiding with Allah or Baqa-billah where he finds his existence and manifestation abiding with Allah—a complete blissful state of minds of the Sufis which we can know from the utterances of The Prophet and many Sufis—such as Hazrat Bayazid Bistami (d. 260 A.H./874 A.D.), Hazrat Mansur Hallaj (b. 244 A.H./858 A.D., d. 309 A.H./922 A.D.), Hazrat Ghausul Azam (d. 561 A.H./1166 A.D.) etc. in their ecstasies only.

1. He was one of the most eminent Sufis of the 3rd century A.H. and a native of Bistam in the Province of Kums. He died in 260 A.H./874 A.D. His tomb in the centre of the town attracted many notable visitors including Hajwari, Nasiri Khusrav and Yazut. For details see, Tazkerah, pt.1, pp.134-179; Safinatul Awwa, Dara Shikoh, Agra 1853, pp.123-124;

2. A Persian mystic and a theologian; wrote in Arabic; very few men in Islam have been so much discussed like him; born in Tur near al-Baida (Fars); from 260/873 to 284/897 he lived in retirement (khilwat) with Sufi teachers Tustari, Amr Makki, Junaid etc. Then he went out into the world to preach mysticism. He returned from Mecca to Baghdad in 296/908. He was then accused of being a charlatan by the Mutasila and twice arrested by the Abbasid Police. He was put on the pillory by order of the Vizier Ibn Isa. He spent eight years in prison in Baghdad. Finally on Tuesday 24th Zulqada 309/26th March 922 he was flogged, mutilated and exposed on a gibbet and finally delapitated and buried. See Shorter Ency. Of Islam, pp.127-128; Safinah 243-246;
The Prophet is reported to have said:

One who saw me saw the Haq — The Real.

And again:

'I am an Arab without the AYN (i.e. Rabb - Lord), I am Ahmad without the MIM (i.e. Ahad - One).'

Hazrat Bayazid Bistami, a great Sufi, cries — 'Praise to me! I am truth. I am the true God. Praise to me, I must be celebrated by Divine Praise.'

Hazrat Mansur Hallaj proclaims 'Anal-Haq' i.e. 'I am the Reality.' Hazrat Ghausul Azam declares:

He who sees the friend of Allah, sees Allah.

Further when his this feeling still more deepens a Sufi can no longer bear the pangs of separation from his Lord even for a moment i.e. he becomes inseparable from his Lord and then Vesal Sharif (complete union) happens — in other words, he returns back to his Eternal abode—immortal world leaving this mortal world.

1. Tazkera, pt.1, p.140; see also Dictionary of Islam, p.620;
2. Tuhfatus Sufiya, Shaikh Shabuddin Suhrawardy, Delhi 1326 A.H., p.3;
Yet another section of Sufis describe these stages and states of Tariqat or path as Nasut, which is the stage of ordinary humanity where the Salik is bound to observe the Shariyat; Malakut or the nature of angels which is more concerned with the world of spirit (a'lam-i-Arwa); Jabrut or the possession of power, where the Salik realizes the attributes and essence of God; Lahut - the stage of extinction or Fana where the Salik attains oneness with God or Fana fil-lah; hahut, the last stage where the Salik attains the state of Baqa-billah or survival with the Eternal Being.

The mystical movement in Islam has some peculiar features which differentiate it from similar tendency in other religions. Firstly, the history of popular belief in Islam runs parallel to the history of the mystical movement. Secondly, due to this mystical movement, the structure of Islam got into itself dynamic and progressive forces which facilitated its adjustment with new situations and circumstances and thereby the expansion of Islam took place. Thirdly, the mystic attitude in Islam assumed the shape of a movement, while in other religions this attitude was basically individual-based and ego-centric.
Moreover, in Islam the mystic attitude took the shape of a collective struggle for the spiritual as well as moral upliftment of society and thus orders or silsilajat came into existence and took the shape of systematic movement in different parts of the Muslim world.

The history of mystical movement in Islam is a long and variegated story of reactions to certain developments in Muslim society and polity.

The rise of the Ummayyads (661 A.D. - 750 A.D.) marked the beginning of hereditary kingship in place of Khilafat. It found its reaction in the attitude of Sufis like Hazrat Hasan Basri, Hazrat Malik b. Dinar, Hazrat

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Born at Medina on 21 A.H./642 A.D., afterwards settled in Basra, a town of Iraq. There he won a great reputation for strength of character, piety, learning and eloquence. He exercised lasting influence on the development of Sufism. On his death on the 1st Rajab 110 A.H./10th October 728 A.D., the whole city of Basra attended his obsequies. For details, see Tazkerah, pt.I, pp.24-40; Safinah, p.39; etc.

Died in 137 A.H. He was one of the disciples of Hazrat Hasan Basri. At first he was a rich resident of Damascus. He practised austerities and asceticism of highest degree. At the last part of life he settled at Basra where he lived for forty years. For details Ibid, pp.140-48; Safihah, pp.205-206;
Rabia Basri, Hazrat Muhammad Wasi, Hazrat Habib Ajami, Hazrat Khwaja Fazl b. Ayyaz and Hazrat Ibrahim bin Adham. Nicholson designates this batch of Sufis as 'Quietists', as they did not believe in mass contact and in dispersion of their ideas through books or brochures. Most of these early Sufis were residents of Kufa and Basra -- the two important military cantonments of the Ummayyads. They were very much fret and irritated at the misfortune and ills of individual and collective life.

1. A famous mystic and saint of Basra; a freedwoman of the al-Atik, a tribe of Kais b. Adi known as Kaisiya; born in 95 A.H./713-714 A.D.; died and was buried at Basra in 185 A.H./1801 A.D. She is mentioned and her teaching quoted by most of the Sufi writers and biographers of the saints. For details see Tazkerah, pt.I, pp.59-73; Safinah, pp.356-59;

2. A contemporary with Hasan Basri; acquired vast Divine knowledge and led very simple life; came in touch with many pious souls of his time; used to say, 'I am beholding Allah's presence in everything'. For details, Ibid, pp.48-49;

3. born in Iran or Turan; settled in Basra; at first life he was an Usurer; afterwards turned to be a great saint; established a Khanqah on the side of the river Euphrates where he would keep himself engaged in the service of Allah; a disciple of Hasan Basri; died in 156 A.H. and his mazar is at Basra. For details Ibid, pp.49-55; Safinah, pp.206-207;

4. In first part of life he was head of a gang of robbers; afterwards he left this profession and went to Mecca for pilgrimage where he became disciple of Hazrat Abu Hanifa and settled at Mecca for good; he was a contemporary of Abbasid Caliph Harun al-Rashid; died in the month of Muharram 187 A.H. and his mazar is at Mecca. For details, Ibid, pp.74-85; Safinah, pp.146-147;

5. He was a prince of Balkh; in course of time became a great saint; he was famous for his asceticism, nobility of character and spiritual qualities; the dates given for his death range between 160 A.H./776 A.D. and 166 A.H./783 A.D.; according to one account he was buried at Sukin, a fortress in Rum. For details, Ibid, pp.85-106; Safinah, pp.147-150;
So they, for all the time were busy in repentance or tauba. Attar writes that one of the friends said, "one night Hasan was weeping in my chamber. I asked, 'Why are you crying? As you are a great pious soul, so you need not cry'. In reply he said, 'I am crying in considering perchance had I done any wrongful act owing to my ignorance, or had I, by mistake, gone to some improper place or had I uttered such words which might be unliked by the Almighty'.

Attar further says:

"He was very much overwhelmed by fear (of God). It is said that when he would remain sitting he would seem to sit just like an accused person before Jallad. Nobody ever saw him laughing. He had great sorrow in himself."

Once when the people asked Hazrat Rabia Basri what was she doing, She replied that she was repenting. It is said that Hazrat Rabia used to
cry everyday. But she had no faith in verbal penitance as she used to say:

Verbal penitance is the act of the liars.¹

These early Sufis declared that the path of religion and state was no longer the same.²

Later on, when the Abbasid Caliph Al-Mamnun (813-833 A.D.) established at Baghdad an academy of Science known as Baitul Hikma, a new trend developed under the influence of Greek philosophy. Islamic theology fell prey to over-intellectualism which froze the heat of spiritual life. The Sufis belonging to this age such as Hazrat Junaid Baghdadi,³ Hazrat Zunnun Misri,⁴ Hazrat Bayazid Bistami,⁵ etc. reacted to this

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¹ Tazkerah, pt.I, p.67;
² Mushaikh-i-Chist, p.75;
³ Nephew and disciple of Sarial-Sakati; died in 298/910; the titles which later writers bestowed on him—Syed al-taifa (Lord of the Sect), taus al-Fukara ('Peacock of the Dervishes'), Shaykh al-Mushaikh (Director of the Directors')—indicate in what esteem he was held. For details see Tazkera , pt.I, pp.5-36; Safinah, pp.49-54;
⁴ Born at Ikhmim in upper Egypt in the year 180/796; lived at Cairo and travelled extensively; was arrested for supporting the anti-Mutazilite theory that the Quran is uncreated and transported to Baghdad but later on was released after a term of imprisonment; died at Jiza near Cairo in 245/859 and his tomb is at the same place. For details, Ibid, pp.114-134;
⁵ Supra, p.34; fn.1;
situation by developing the cult of love or 'cosmic emotion' as an antidote to over-intellectualism. They stood against this over-intellectualism and declared that intellect uninspired by love was barren and unproductive.

Attar writes that Hazrat Bayazid Bistami was drowned in the fire of love and he would always keep his body engaged in austerities and his heart in visualising Divine-beauty.

At a later stage of development when Muslim scholars began to give extra emphasis on the letter of law to the utter disregard of the spirit of religion and juristic interest gave rise to intricate controversies, the Sufis preached interiorization of religious rites and a return to the Domain of Spirit. Some of the Sufis who flourished during this era were Shaykh Abu Nasr al Sarraj (d.378), Shaykh Abu Talib Makki (d.386 A.H.),

1. Tazkera, pt.I, p.135;
2. Full name - Abdullah b. Ali Tusi; wrote many books on Sufism, the most famous amongst these is Kitab ul Luma; died in 378 A.H. and his mazar is at Taras. For details see, Safinah, pp.268;
Shaykh Abu Bakr (d. 334 A.H.)\(^1\), Shaykh Abu Abdur Rahman al-Salma (d. 412 A.H.)\(^2\), Ibnul Arabi (d. 1240 A.D.)\(^3\) etc. They said that one cannot find Allah in the law-books, instead, he should look into the mirror of his heart.

The last and the most important development in the history of Sufism was the organization of orders or Silsilajat. To fight the moral degeneration and spiritual impoverishment in Muslim society, the Sufis organized Silsilajat. By doing this they transformed mystical activities into an everlasting movement for the moral as well as spiritual regeneration of the society.

Considering from the point of view of the development of Sufis the earliest group of mystics neither wrote books nor did they try to propagate their ideas. In this way they, in true sense, made no contribution

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1. His Kuniat was Aixi Bakr and name Jafar b. Yunus; disciple and vice-regent of Junaid Baghdadi; his forefathers came from Kharasan and settled at Baghdad; born in 246 A.H.; died in 334 A.H. and was buried at Baghdad; For details see Safinah, pp. 54-57;
2. Full name Hasan b. Muhammad; a voluminous writer; murid of Shaykh Nu'l Qasim Narbabadi; died in 412 A.H. For details Ibid, pp. 273-74;
3. Full name—Shaykh Mihiyuddin Ibnul Arabi, a Moor, born at Marcia, in Spain, in 1165 A.D.; travelled extensively in Egypt, Arabia, Turkey and Mesopotamia; died at Damascus in 1240 A.D.; his writings are numerous and voluminous.
to mystical literature. The next generation, however, changed its posture of silence and started writing small brochures on different themes of Sufistic ideas. They began to use different terms to communicate subtle mystical concepts. These terminologies raised Sufism to a definite discipline and provided a medium for the communication of ideas. In the next stage big compendiums began to be compiled on the ideas expressed in brochures and the works of Qushairi, Ghazzali, Ibnul Arabi and others made Islamic mysticism clearly defined and illustrated. Bearing the first phase, Iran played an important role in the development and growth of mystic ideology and institution. In the early stages of its development the Islamic mystical movement had, on it, a deep imprint of Arab influence, but as the movement spread to non-Arab lands Iranian traditions came to determine its hue and colour.

We have already observed that the growth of orders among the Sufis was Establishment of Sufi Orders, as old as the Origin of Sufi theosophy in the Muslim world. As to the origin of Sufi Orders Dr. Margoliouth wrongly observes -- 'The growth of orders is an obscure subject, and nothing is more remarkable in Islamic history than the speed with which these
systems have been propagated. It must be remembered that eastern people are highly impressionable to systematic devotion of any sort; and it is probable that the institution of pilgrimage which gather together crowds of Muslims with their religious emotions kindled to fanaticism facilitates such propaganda to an extra-ordinary degree. Before passing such unwarrantable remark one should consider the fact that the various forms of devotion, still prevalent in Islam, are remarkably systematic and are conspicuously unitary; and at the same time, there is a good deal of diverse views about these. The very reason of this diversity lies in the tendency to individualism which sufi theosophy had in its origin. The aim of early sufis was illumination of individual soul by the culture of one's own self. Great sufis of eighth and ninth centuries A.D. achieved his illumination by individual exertion, mortification and austerity. This tendency led each individual to the way of thinking out a theosophic system in accordance to his own mentality and intellectual attainments. Thus each system of sufi theosophy bears the stamp of an individual who

Muhammedanism, D.S. Margoliuth, p.213;
shaped it. In this way when one system took final shape and when following that definite system, any individual attained the ideal as desired by him, others accepted the path. Thus the orders came into being.

The earliest of the sufi orders was Basri, founded by Hazrat Hasan Basri. The next one was, perhaps, Adhami, founded by Hazrat Ibrahim bin Adham. Then in course of times various sufi orders came to be founded by different sufis. But for the first five centuries A.H., Sufism stood entirely on individual basis. Small circles of disciples and followers did cluster around the personality or memory of some inspiring teacher, as in the case of Mansur Hallaj. But such organised bodies were not of permanent character. It was only before the close of the twelfth century A.D. that self-perpetuating corporations began to appear and the first fraternity established on such a principle was Quadriya, founded by Shaykh Abdul Jilani known as Ghausul Azam.¹

¹ The history of introduction of Sufism into India is very obscure but it can safely be said that Muslims with strong leanings towards mysticism were at work in India from the time of Islam's earliest contact with the subcontinent.
with it. From the writings of Muslim historians we came to know that Islam first appeared in South India, on the Malabar Coast, chiefly through the influence of Arab traders. During that time possibility of coming of some wandering saints to this country can not be denied. Stray names of such saints are available from many authentic books, but unfortunately they are very much mixed up with myth and legends. Tradition points out the tomb of one of the Prophet's companions named Hazrat Tamim Ansari at Mylapur, twelve miles south of Madras.

In spite of the fact that little is known of the early Sufis there are not wanting extra-ordinary legends which purport to give detailed accounts of some of them. One such saint was Baba Ratan, a Hindu, who is said to have visited Mecca twice and on both occasions to have met the Prophet himself. On the second occasion Baba Ratan accepted Islam and then returned India. He is said to have lived on the great age of seven hundred years and died in 1234-35 A.D. and to have been buried in a place called Abar Hind of which nothing is known now.

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*Aina-i-Haqiqatnama, Akbar Shah Khan, Ibrat Press, Najibabad, pp. 46-47;
Asrarut-Tasawwuf, Manzil-i-Naqshbandia, Lahore 1925, pp. 10-11;
Also see, Sufism, its saints, pp. 121;
There is a shrine in an ancient graveyard of Lahore. It is said that in this very shrine lies the remains of seven chaste and saintly ladies, six of whom belonged to the household of Hazrat Ali. Their names were Ruqaya, daughter of Hazrat Ali, Bibi Har, Bibi Taj, Bibi Nur, Bibi Shahnaz and Bibi Gawhar. The last five are believed to have been daughters of Hazrat Aqil, brother of Hazrat Ali. The seventh tomb in the group is that of Bibi Tannur or Tandur, who was kitchen-maid to the above-mentioned six. It is said that Imam Hussain being besieged by Yazid's army on the plains of Kerbela, asked these ladies, on the day before the final tragedy, to leave the camp and proceed to India. After much wandering they are said to have reached Lahore. But after some days Hindus began to annoy them, at last, the holy ladies prayed that the earth might shield them from the sight of these unbelievers. In response to the prayer the earth opened her mouth and swallowed them. Afterwards Sultan Mahmud Ghaznavi and the Emperor Akbar built structures on the Shrines, known as Shrine of Bibi Pakdamanan.\footnote{1. Tahqiq-\textit{i}-Chisti, Nur Ahmad Chisti, Lahore, pp.312 ff.} Another saint of great reputation whose life is a mixture of facts and legends, is Syed Salar Masud Ghazi Mian. He belonged to the early part
of eleventh century A.D. He is still revered all over India as a saint and martyr. It is said that his mother was sister of Sultan Mahmud Ghaznavi. From a very early age Ghazi Mian is said to have fought many battles. Under his maternal uncle Sultan Mahmud he made many invasions to India. He led several independent expeditions against the Hindus and finally he is said to have met a martyr's death at Bahraich in Uttar Pradesh on 14th June, 1033 A.D. at nineteen years of age.

Some of the historical personages who figure prominently in the early history of Sufism in India are Shaykh Ismail, who came to India and settled at Lahore about the year 1005 A.D.; Syed Nathar Shah, who settled in Trichinopoly where he died in the year 1039 A.D. and whose tomb there is still one of the holiest places of pilgrimage; Data Ganj Baksh Lahori, whose real name was Makhdum Syed Ali al-Hujwairi, who was the writer of the famous Kashful Mahjub and who settled at Lahore where he died in the year 465 A.H./1072 A.D.; Shah Sultan Rumi, who came to Bengal and settled

   see also, Indian Islam, M.T. Titus, Oxford; 1930; pp.42;
3. Ibid, pp.267; Indian Islam, pp.48;
   Bharatiya Madhyayuge Sadhanar Dhara, Keshitimohan Sen,Calcutta
   University,1928;p.9; Safinah, pp.281-283;
in Mymensingh district in the year 445 A.H./1053 A.D. Abdullah, who in the year 1065 A.D. came to India from Yemen and settled in Gujrat and whose followers are known as Bohras.

Though the information of the orders to which these Sufis belonged is not known, but it is almost certain that they belonged to different schools of Sufi thought. Every school was recognised as Khandan or family or order. A good number of such orders were introduced in India. In course of time some of these orders became extinct for want of worthy successors.

Abul Fadl in his work Ain-i-Akbari mentions fourteen Sufi orders which had been prominent in India upto the time of Emperor Akbar (1565—1605 A.D.) These fourteen orders along with their founder's name and approximate year of their demise are given below:

1) Habibiya, founded by Hazrat Habib Ajami (d. 772 A.D.).
2) Zaydiya, founded by Hazrat Sheykh Abdul Wahid b.Zeyd (d. 743 A.D.).
3) Adhamiya, founded by Hazrat Ibrahim Adham (d. 776 A.D.).
4) Ayyadiya, founded by Hazrat Fadl bin Ayyad (d. 803 A.D.).
5) Karkhiya, founded by Hazrat Maruf Karkhl (d. 815 A.D.).
6) Saqatiya, founded by Hazrat Hasan Sari Saqatl (d. 865 A.D.).
7) Tifriya, founded by Hazrat Hubayratul-Basri (d. 900 A.D.).
8) Tayfuriya, founded by Hazrat Hasan Bayazid Bistami Tayfur Sami (d. 874 A.D.), the order is called Bistamiya too.

2. Ma'azahul Islam, Nawal Kishore ed. 1924, pp. 272; Indian Islam, pp. 43, 98;
He was a poet of high standard too. His Diwan or collection of poems are still available in the book-market of India. One of his disciples Shah Abdullah Kirmani (1142-1236 A.D.) was the introducer of Chistiya Order in Bengal.\(^1\) Shah Abdullah Kirmani's tomb is at Khustigir in the district of Birbhum.

The Suhrawardiya Order was founded by Shaykh Ziauddin Najib Suhrawardi The Suhrawardiya Order. (d.563/1167) who was a contemporary of Hazrat Ghausul Azam. His mazar is at Baghdad.\(^2\) Suhrawardiya comes from Suhraward, a village in Oxus Valley.\(^3\) A.J. Arberry says: "Suhraward......is described by the earliest Persian geographer as a 'densely populated town' in the Jibal Province, 'much favoured by nature, and having a socialable population.'

So it was in the fourth century A.H.; but about the same time the town fell into the hands of the Kurds, and the inhabitants, who are described as heretics, for the most part migrated, when the mongols came, they destroyed Suhraward, and in Mustawfi's time nothing remained but a small village surrounded by Mongol settlement. Today it is not possible even

\(^1\) Tazkera-i-Awliya-i-Hind, Mirza Md. Akhtar, Delhi, pt.I, p.103;  
\(^2\) Safinah, p.175,176;  
\(^3\) A Glossary of The Tribes & Castes of The Punjab, Rose, Lahore 1919, vol.I, p.544;
to identify the site of the ancient town for certain." Ziauddin Najib was a descendant of Caliph Hazrat Abu Bakr and was born at Suhraward in 490 A.H./1097 A.D. He died at Baghdad in 562 A.H./1168 A.D. For sometimes he professed at the Nizamiya College. His spiritual perceptrons were Hammad al-Dabbas and Ahmad al-Ghazzali. His literary composition 'Adabul-Muridin' achieved popularity.

Amongst Shaykh Ziauddin's disciples there was Shaykh Shihabuddin Suhrawardi who made great effort to popularize Suhrawardiya Sufi fraternity. He was born in 539 A.H./1145 A.D. at Suhraward and died in 632 A.H./1234 A.D. at Baghdad. He was viceregent and nephew of Shaykh Ziauddin. Shaykh Shihabuddin wrote a number of books on Sufism. Amongst these the famous Awariful-Maarif has been used as a manual for the study of Sufism by the saints. Shihabuddin's tomb is in Baghdad. The Nightingale of Shiraz — Sadi was the disciple of Shaykh Shihabuddin.

This order was introduced in India by Shaykh Bahauddin Zakariya Suhrawardi (d.666 A.H.). His tomb is at Multan and hence he is sometimes

2. Ibid, pp.68-69;
5. Nafratul-Uns, p.441; Safinah, p.312;
called Shaykh Bahauddin Zakariya Multani. He was one of the greatest saints of his time. The mildness of his nature earned him the title Bahauddin 'the angel'. Baba Farid Shakarganj addressed him as 'Shaykhul-Islam'.

Suhrawardiya Order had the credit to be the first Sufi order that was introduced into Bengal by Shaykh Jalaluddin Tabrizi. He was born and brought up in Northern India. He was contemporary with and a disciple of Shaykh Shihabuddin. He came to Bengal before 1200 A.D. The last Hindu king of Bengal Lakshmana Sen ordered a mosque to be built for Shaykh Jalaluddin Tabrizi. Many villages were also granted for maintenance of the mosque and the Saint’s Khanqah in Pandua. He died in the year 622 A.H./1225 A.D. His tomb is at Pandua in the district of Hooghly. But according to K.S. Abid Ali 'the tomb of the saint Shah Jalal is not at Pandua but at Sylhet, or as others say, in the Maldive Islands.

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1. Safinah, pp.197, 198;
3. A History of Sufism in Bengal, Enamul Haq, Dhaka - 1975, p.146;
4. Seka Shubhodaya (corrupt Sanskrit), Halayudha Misra, ed. Sukumar Sen, Hrisikesh Series, No.11, Calcutta 1334 B.S./1927 A.D.
   Chapter VI, p.31;
6. Hist. of Sufism in Bengal, pp.12, 165;
7. Seka Shubhodaya, Chap.I & XVIII;
reputed tomb at Pandua is nine feet six inches long and six feet two inches wide. H. Beverdige also says: ....In fact Jalaluddin is not buried in Pandua. Munshi Ilahi Bakhsh says: 'His tomb is in the port of Deo Mahal in Bengal. His death occurred in 738 A.H./1337 A.D.... But some people say that this is the date when he went away from Pandua and did not come back again.' Shaykh Jalaluddin Tabrizi acquired considerable property in Pandua and elsewhere in Bengal. This state was known as Bais-Hazari or twenty two thousand.

The Naqshbandiya Order of the Sufis was founded by Khwaja Bahauddin, Naqshband of Turkey who died in 791 A.H./1389 A.D. He was born in 718 A.H. in Qasr-i-Arifan, two miles away from Bukhara where he also died and was buried. This order was introduced in India by Khwaja Baqi Billeh. He was seventh in Spiritual succession from the founder of this order. He died in 1012 A.H./1603 A.D. at the age of forty and his tomb is at Delhi. He was born in the year 972 A.H. in Delhi but educated and brought up in Kabul and Samarqand. There he came in contact with

1. Memoirs of Gaur And Pandua, p.100;
3. Ibid, p.203;
6. Indian Islam, p.124;
7. Awliya-i-Hind, part-III, p.92; Safinah, p.144;
Naqshbandiya Order. Being imbued with teachings of this school of thought he returned to India. But it was Ahmad al-Faruqui Sirhindi (d. 1625 A.D.) whose efforts provided stability to this order in India. For this reason some orientalists held that Ahmad Sirhindi was the introducer of Naqshbandiya Order in India. But for which we find no authentic source to say so. Of course Shaykh Ahmad Sirhindi was one whose efforts provided stability to this order in India.

This order was introduced in Bengal by Shaykh Hamid Daneshmand of Mangolkote, Burdwan. He was a contemporary with and a disciple of Shaykh Ahmad Sirhindi. He was an intimate friend of Emperor Shahjahan who had ordered to erect a mosque near the grave of the saint in the year 1065 A.H./1654 A.D.

The Quadriya Order owes its origin to Hazrat Shaykh Abdul Quadir Jilani, commonly known as Ghausul Azam who is highly revered throughout the world and is known by a number of honorific epithets, especially

2. Ency. of Islam, 11, p.489;  
3. Hist. of Sufism in Bengal, p.153;  
4. Ibid, p.192;  
5. Ibid, p.193;
Quadriya Order in W. Bengal

Pir-i-Piran or Chief of the Saints, Pir-i-Dashtgir, or the Saint My Helper, Mahbub-i-Subhani or The Beloved of God, and Muhiyuddin or The Reviver of Religion. He has more than 99 titles. This order is regarded as the most puritanic of all Sufi Orders. On account of its puritanic character, the Quadriya Order is able to gain sentimental regard and respect which has been best echoed by Maulana Abdul Haq Muhaddith Dehlavi (d.1641 A.D.) thus:

Ghausul Azam is the testimony to the path to faith (Islam), he is certainly the guide of the leaders of faith; He is the falcon amongst all the Walls just as The Prophet is exalted amongst the messengers of God; Saints are his servants with heart and soul, his feet are on their shoulders.

During the fifth century of Hijri Era Islam was running in the midst of great calamity and crisis. The essential principles were downtrodden. Ghausul Azam His life and Various vices were rampant in the Muslim society. From works in brief, among Muslims many new sects came out with new and absurd doctrines. These sects came to earn strength too. Of these the Qarmatians and the

1. Sufism, Its Saints, p.178;
2. Awliya-i-Hind, pt.III, p.5;
3. Followers of Hamadan Qarmat who belonged to the extreme Ismaili sect of the Shia Community and flourished towards the end of 9th century. Some of their doctrines were absolutely anti-Islamic. They even pillaged Mecca and carried away sacred stone. They were finally crushed by the Abbasids.
Mutazilites were very prominent. Hence there was great need of a spiritual reformer to guide the people to the right path. This demand of time was fulfilled in the advent of Ghausul Azam. He was born on the first day of the holy month of Ramdan in 470 A.H./1077 A.D. or 471 A.H./1078 A.D. at Nif or Naif in the district of Jilan which is also called Gil or Gilan or Kil, South of Caspian Sea.

Hence he is called Jilani. His father's name was Abu Salih who was called 'Jangi Dost' by the common people. It is a persian phrase which means 'Warrior Friend'. He used to be called by this title because he used to fight his nafs or carnal desires. But Margoliouth, the most prejudiced European historian, on the basis of this title, traced his birth from Iran. The same mistake has been done by some other orientalists too.

Actually, Ghausul Azam, on his father's side, was a descendant of Hazrat

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1. Followers of Wasil b. Atta (700-749 A.D.). At first he was a disciple of Hazrat Hasan Basri. But later he differed him on some religious matters and left him and introduced his own theory. Abbasid Caliph al-Mamun patronized this sect to a great extent.
3. Bahjah, p.88;
4. Ibid, p.88;
Imam Hasan and on the mother's side he descended from Hazrat Imam Hussain. Hence he is called 'Hasani Wal Hussaini'.

His lineage on father's side reached Hazrat Ali thus: Ghausul Azam, son of Abu Salih Musa, son of Abdullah, son of Yahya, the ascetic, son of Muhammad, son of Dawood, son of Musa, son of Abdullah, son of Musa al-Jun, son of Abdullah, the pure, son of Hasan Muthanna, son of Imam Hasan, son of Ali.

His lineage on mother's side was thus: His mother Hazrat Ummal Khair Fatima Khatun daughter of Syed Abdullah Sammali, son of Syed Abul Jamal, son of Syed Abu Muhammad, son of Syed Ahmad, son of Syed Tahir, son of Syed Abdullah, son of Syed Kamal, son of Syed Ali, son of Syed Alauddin, son of Syed Muhammad, son of Syed Imam Jafar Sadiq, son of Syed Muhammad Baqir, son of Syed Zainul Abedin, son of Imam Hussain, son of Hazrat Ali.

Ghausul Azam was born with the signature of nobility and greatness on him. He was a born-wali and continued to reveal his high spiritual
The miraculous powers which were shown by Ghausl-Azam in his infancy, naturally developed as he grew up and were visible in all the stages of his life. Moreover, his noble parents and maternal grandfather, who themselves were great walis, gave him a training that was suitable for a wali. It may, thus, be said that he was brought up in the cradle of Sufism. He lived in Jilan upto the age of eighteen years. During this period he learnt well the subjects which used to be taught to a boy of a noble family in Jilan.

For advanced studies he, at the age of about 18 years came to Baghdad in 488 A.H./1095 A.D. The city of Baghdad was then famous throughout the Islamic world as a great seat of learning and culture. Students from all over the Islamic countries would flock in Baghdad for acquisition of
learning and the cultivation of their minds. Here in Baghdad Ghausul Azam learnt the commentaries of the Quran, religious laws, Hadith etc. He acquired mastery over Arabic Language and literature too. He took lessons on these subjects from the most famous savants who flourished in Baghdad in those days. For example he studied and acquired proficiency in literature and philology under the famous Abu Zakariya Yahya al-Tabrizi. He studied law with Abu Sayeed Mubarak b. Ali Mukharrami, Abul Wafa ibn Agil, Abul Khattab and Abul Hussain Ibn al Farra. He learnt Hadith from Abu Ghalib al-Bakilani, Abu Muhammad Jafer al-Sarraj and others.

He had to prosecute his studies under extreme hardships. He used to go out beyond the city often and prepare his lessons in jungles and solitary places, in the desert or in the banks of Tigris. During this period for

1. d.502 A.H./1109 A.D.; he was the then principal of Nizamiya Madrasah
2. The Title Mukharrami is derived from the place of his birth—Mukharram: It was a place in Baghdad where the palace of Buyids was situated; he died in or about 528 A.H.;
3. His name was Ali; died in 513 A.H. and was buried in Baghdad; various works including an encyclopaedia in 470 volumes are ascribed to him
4. Full name Mahfuz inb Ahmad al-Kalwadhani (432-515 A.H.); a Hanbalite Jurist, grammian and poet;
5. Full name was Abul Hasan Muhammad ibn Yali; died in 438 A.H., his son is mentioned with Kunia Abul Hussain among the teachers of Ibn Hubairah;
6. From Bahjah we learn that this person's full name was Muhammad Ibn-al Hasan ibn Ahmed Ibn al Hasan; Possibly he was a descendant of the famous Kazi Abu Bakr Md. d.403 A.H., who might have been the great grandfather of Abu Ghalib. He taught in the Jam'i al Kasr.
7. The famous author of Masariul-Ussak.
somedays he had to live on vegetables and leaves of plants which he could find on the banks of the Tigris. But in spite of all the hardships, destitution and want Ghausul Azam mastered over the Quran, Fiqah, Hadith, literature in course of a short time. He became the most erudite scholar. This period of study extended from 488 A.H. to 495 A.H.¹

After completion of his studies Ghausul Azam performed superhuman spiritual exercises in contemplation of God. He used to practise asceticism (Mijahada) which is one of the methods of spiritual advancement. At Baghdad he used to visit holy men and saints with a view to gaining advancement in the realm of spirituality. At this time he quite providentially came across Hazrat Hammad al-Dabbas, who was qutb.² It is said by some historians that Ghausul Azam accepted Hazrat Hammad as his Pir or spiritual guide.³ But it is generally believed that he received all the spiritual enlightenment directly from the Holy Prophet. He was viceregent of Hazrat Abu Sayeed Mukharami who was thirteenth in spiritual descent from Hazrat Ali.⁴

¹ Tahris, p.35;
² His Kuniat was Abu Abdullah and name was Hammad bin Muslim; the number of his notable murids was about 1200; died in the month of Ramdan 525 A.H./1131 A.D.; for details see, Safinah, pp.60-61; Nafha, pp.590-92;
³ Natijah, J.R.A.S.B., 1903, p.59;
⁴ Tahris, p.33;
He spent many long years in the desert and among the ruins around Baghdad leading a hermit's life. He spent eleven years in a lonely tower outside Baghdad which ever since has borne the name of Burjal - Ajjātim or The Tower of The Persian. He lived for years on vegetables only in the fields of Karkh, a quarter of Baghdad. He used to walk barefooted even in the thorny fields. He lived for a long time in the ruins of Madain too. For one year he lived only on vegetables, but did not drink water. In the next year he drank water only but did not eat anything. In the third year he neither ate, nor drank, nor slept. For about twenty five years he travelled alone in the deserts and ruins of Iraq and for about forty years he performed morning prayers (Fajr) with the ablution of night prayers (Isha). After the Isha prayers Ghausul Azam used to stand on one leg and begin to recite the Quran till he finished the recitation of the whole of the Sacred Book about the small hours of the morning. Thus he acquired the attributes of God Who neither eats, nor drinks nor sleeps.

The period of his practising such spiritual advancement extends from 495 A.H. to 521 A.H.

1. Safinah, p.77; Akhbar ul Akhhiyar, p.15;
2. Tabaqat ul Kubra, vol.1, p.169;
3. Safinah, p.77;
6. Safinah, p.77; Akhbarul-Akhhiyar, p.15;
7. Tahris, p.35;
In 521/1127 Ghausul Azam, in obedience to a direction given by the Prophet in a dream, felt himself called back into the world for the guidance of mankind and consequently he returned to Baghdad. In the same year al-Mukharami gave him the charge of his Madrasah situated at the Azaj Gate. There in that Madrasah Ghausul Azam in advice of Yusuf Hamadani began to speak in public. He gave his first public sermon on Tuesday, the 16th Shawwal, 521 A.H. At first two or three men would listen to Ghausul Azam's lecture. But soon on account of his eloquence, his learning, his piety, his spirituality, his adherence to truth, his observance of the religious laws, his name and fame spread all over the Muslim world and crowds began to assemble to hear his sermons. For want of sufficient space people had to sit outside the Madrasah on the

2. An inner gate in East Baghdad shutting off the Mumuniyyah Quarter see Le Strange, Baghdad, Map VIII;
3. 440-535 A.H.; born in the village of Buzanajird; came to Baghdad Samerqand and Isfahan; there he acquired further knowledge and also devoted himself to piety and asceticism; returned to Baghdad in 515 A.H.; for some time taught in the Nizamiya College; voluminous writers; his works include Khutbatul Hayat, Manazil al-Sairin, Manazilal-Salikin; for details see, Hadaikal Wardiya fi Hakaq al-Naqibandiya, Cairo 1308, p.1009;
5. Tahris, p.36;
road and Ghausul Azam used to sit in the oratory at the Halabah Gate; then it grew too small for the people and they brought the pulpit inside the wall between the furnaces and people used to come at night with torches. As the audience still increased, the houses adjacent to the Madrasah, were acquired by the public subscriptions in the year 528 A.H./1134 A.D. The crowd grew bigger and bigger until a ribat or monastery was built for him at Idgah outside the city of Baghdad. At times about thousands used to gather at a single meeting. At least 400 scribes used to be present in the meeting with pen and inkpot and they would write down whatever sermons they used to hear from Ghausul Azam. Among the audience there used to be various types of people. In each of his meetings many Jews and Christians would accept Islam and prostitutes, plunderers, heretics and wicked persons would make repentance in his hand. A large number of savants, Jurists, saints, amirs, high officials and even Caliphs used to attend his sermons. People from neighbouring villages used to come at night to select and occupy their places in the

1. Kulaid Ul-Jawahir, Md. Ibn Yahya al-Tadi, Cairo 1303, p.15;
4. Ahbargul-Akhiyar, p.16;
5. Ibid, p.17; See also, "Zahabi, J.R.A.S. 1907, p.286;
assembly in the morning. Others would come on mules and camels. They would remain seated on their animals on the skirts of the assembly. He used to deliver sermons thrice a week — on Friday morning, and Monday evening in the Madrasah and on Sunday morning in his ribat. He used to discourse on thirteen different subjects.

Ghausul Azam would give decision or fatwa according to both the schools i.e. Safeyee and Hanbalî. The Ulemas of Iraq had high appreciation of his decision. Ibnul Jauzi (508-597 A.H.) says: 'He (Ghausul Azam) never kept a fatwa overnight, but wrote down the answer as soon as he would read the question, without premeditation'.

Ghausul Azam devoted himself to public education for forty years from 521 A.H./1127 A.D. to 561 A.H./1166 A.D., the year of his vesal Sharif. As in 528/1134 his madrasah was extended by the acquisition of the adjoining premises and extensive buildings were built thereon, students from every part of Iraq and from all over the Muslim world began to

1. Tabaqat ul-Kubra, vol.1, p.169;
2. Natijah, J.R.A.S. 1903, p.158; Safinah, p.66;
3. Tabaqat ul-Kubra, vol.1, p.169;
come to his Madrasah in search of knowledge. Great saints and scholars also assembled there to derive benefit from his society. Ghausul Azam would feed the holy and learned men around him as well the strangers and needy persons who came to his Madrasah. The students were taught all the subjects which formed the curriculum of a liberal education in those days. Everyday in the morning and in the afternoon he would teach the commentaries of the Quran, traditions, principles of law, grammar and other subjects. The students would acquire great proficiency in the subjects in a short time.

Among the saints Shaykh Ali bin Hiti and Shaykh Baqa bin Batu used to sweep the yard of Ghausul Azam's Madrasah. Of his students many became famous saints in course of time. Some of them were Shaykh Abu Umrao Suri Surifi, Shaykh Abu Sayeed Qilwai, Shaykh Qasib al-bin Mousali, Shaykh Abu

1. died in 560 A.H./1165 A.D. at the age of 120 years; his mazar is at Zirayran; regarded as one of the four great saints of Iraq; for details, Safinah, pp. 98-100;
2. died in about 553 A.H./1158 A.D.; his mazar is at Naus, a small town of Iraq. For details see, Safinah, pp. 106-107;
3. name - Usman; in accordance with the order of Hazrat Khidr, he took allegiance in the hand of Ghausul Azam; for details see, Safinah, pp. 100-102;
4. died in 557 A.H./1162 A.D.; his mazar is at Qilwaiya, hence he is called Qilwai. For details see, Safinah, p. 103;
5. died in 570 A.H./1175 A.D.; his mazar is at Mousul; for details see Safinah, pp. 103-104;
Umro Qurshi¹ and Shaykh Maufiquddin Maqdasi.² Some of his students who acquired eminence on different fields of education, were Abu Muhammad al-Khasshab (492-567 A.H.), the famous grammarian; Shaykh Abul Hasan, the famous preacher of Egypt, Shaykh Imam Abu Muhammad bin Usman -- famous among faqiihs, Muhaddithin and Zahedin and Imam Abu Omro Osman bin Ismail -- the distinguished scholar who earned the title of Shafii of his time. All the jurists of Bandanijain, a district near Nahawan, ³ professed to be flowwers of Ghausul Azam⁴

One of the distinct notes of Ghausul Azam's character was that he never care about the Caliphs. He would often criticise bitterly wrongful acts of the Caliphs. When the Caliph al-Muktafi (530-556 A.H.) appointed the wicked Ibnal Murakkhim as judge, Ghausul Azam said from the pulpit, 'You have appointed over the Muslims the wickedest of the wicked; how will you answer presently before the Lord of the worlds?'⁵ When he would write letter to the Caliph, the language of his letter would be as follows:

'Abdul Quadir writes, bidding you do this or that; he has a right to

¹ Great saint of Egypt, died in 564 A.H./1169 A.D.; buried in Egypt near the masar of Imam Shafii; For details see, Safinah,pp.108-09;
² Wrote many books; died in 620 A.H.; For details see, Safinah, p.109;
³ Zehabi, J.R.A.S. 1907, p.286;
command you, and you are bound to obey him: he is your pattern, and evidence against you.' The Caliph, when he received such a massive, would obey at once. The Caliph al-Mustanjid (555-556 A.H.) was also severely rebuked by the saint.¹

Ghausul Azam breathed a new life into the decrepit body of Islam. He revived the dying and decadent religion of The Prophet and was therefore given the appellation of 'Mihiyuddin' or 'the Reviver of Religion'.² Religious questions used to be addressed to Ghausul Azam from all parts of Islamic world and these he used to reply impromptu. Thus he and the great savant Imam Ghazzali did yeoman's service for Islam in the 12th century A.D. From the literary point of view Imam Ghazzali gave Tasawwuf or Islamic mysticism a permanent shape and on the other hand, from the practical point of view Ghausul Azam infused a new life in this movement and brought that which Maulana Ziauddin Barani, writer of Tarikh-i-Ferozshahi, called 'Fan-i-Shaykhi' or the Art of Saintship, to its peak of perfection. Before him no saints, in such a way, had made Tasawwuf the medium of spreading and propagating of glorious principles of Islam.

1. Bahjah, p.61, 77;
2. Khulasatul-Mufakkhar, quoted by Abu Taher in Fauzul Muram, pp.140-141;
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That, he had presented such an enthusiasm of religious instructions and guidance, was itself unique in the history of Islamic mysticism. Ghausul Azam's teachings created a powerful religious revolution in Afghanistan and its neighbourhood and thousands of people took allegiance in his holy hands.¹

Very little is known about Ghausul Azam's family life except that he married at the age of 51 i.e. in the year 521 A.H./1127 A.D. or 522 A.H./1128 A.D. and that he had a good number of children. Some historians say that he had forty nine children twenty seven male and the rest female.² Shaykh Shihabuddin Suhrawardi in his book, 'Bahjatul Amrar', says that in total ten children were born to Ghausul Azam.³ Again the writer of Qasidah-i-Fatiha says that Ghausul Azam had one wife named Syeda Nasira Khatun, two sisters named Syeda Nasiba Khatun and Syeda Zinat Khatun, eleven sons and one daughter named Raqba Khatoon.⁴ In Futuh al-Ghaib we find names of twelve sons of Ghausul Azam.⁵

1. Mishaikh-i-Chist, pp.107-108;
3. Tahris, p.52;
4. Ibid, p.54;
5. Futuh ul-Ghaib, in the margin of Bahjah, p.186;
All of his sons were pious and learned men. Some of them lived in Baghdad while others went to different countries of the Muslim world. Names of the sons of Ghausul Azam, which are available from the accounts of different biographers, are given below:

- Hazrat Syed Abdul Wahab (died at Baghdad in the year 593 A.H./1197 A.D.)
- Hazrat Syed Isa (died at Cairo in the year 573 A.H./1177-78 A.D.), Hazrat Syed Abdul Aziz (532/1138—602/1206, migrated to Jiyal, a village of Sinjar), Hazrat Syed Abdul Jabbar (d.575/1179-80), Hazrat Syed Abdur Razzaq (b.528/1134, died at Baghdad in 603/1207), Hazrat Syed Ibrahim (died at Wasit in 592/1196), Hazrat Syed Abdullah (b.508/1114; died at Baghdad in 589/1193-94), Hazrat Syed Muhammad (died at Baghdad in 600 A.H./1204 A.D.), Hazrat Syed Zakariya Yahya (b.555/1159-60 and died at Baghdad in 600/1204), Hazrat Syed Musa (b.539/1145, migrated to Damascus and died there in 618/1221), Hazrat Syed Abdul Gheffar, Hazrat Syed Abdul Ghani and Hazrat Syed Abdur Rahman (d.587/1191).

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1. Biography of Abdal-Kadir, D.S. Margoliouth, *J.R.A.S.* 1907, pp.304-305, fn. 6; Tahris, pp.52-54; Futuh ul-Ghaib, p.186;
Dara Shikoh says that Hazrat Syed Abdul Wahab was the eldest son of Ghausul Azam and after his father's death he would give sermons in the Madrasah. Ghausul Azam's another son Hazrat Syed Abdur Razzaq was appointed Mifti of Iraq. Later on the descendants of this son came to Bengal to preach the tenets of Quadriya Order.

Ghausul Azam's end was a glorious one. In the night of his departure from this world, he had a bath at the time of Isha prayers. Then he offered his obligatory prayers and prayed for the welfare of his family members, relatives, disciples and all Muslims in general. When he raised his head, a voice said, 'you peaceful soul return to your Lord: You are pleased with Him and He is pleased with you. Be one of My servants and enter My paradise'. Ghausul Azam then uttered the following words: 'I solicit the help of Almighty: besides Him, there is none worth-worshipping. He is Living and Eternal. There is no death, nor any fear to Him. He is pure and powerful. He deserves respect. He sends death to his creatures. None besides Him deserves worship. He is Allah and Muhammad

1. Safinah, p.92; Tahris, p.53;
(peace be on him and his issues) is His Prophet*. The last words of Ghausul Azam were, 'I solicit the help of God'. Then he recited the name of Allah three times and immediately his noble soul left his body. It was the 11th of Rabi us-Sani, 561/1166.¹

His Urs or death anniversary is celebrated on the 11th Rabi us-Sani, which is called Ghayarahwin Sharif — the Holy Eleventh, the day of the saint's demise. But as a matter of fact, there is difference of opinion as to the actual date on which his vesal Sharif took place. According to some his death took place on the 9th, according to others, on the 11th of Rabius Sani, again some say he died on 13th or 17th or the 18th Rabius Sani.² In India most of the people celebrate his death anniversary on the 11th, while some on the 17th. At Baghdad his Urs Sharif is celebrated on the 17th Rabius Sani. According to Dara Shikoh the most correct date of Ghausul Azam's Vesal Sharif was 9th Rabius Sani.³ But as Ghausul Azam himself was in the habit of reciting the Fatiha in the name of The Prophet on the 12th day of every month, therefore, by common consent, the 11th of

¹. Safinah, p.83;
². Ibid, p.84;
³. Ibid, p.84;
Rabius Sani is kept for reciting the Fatiha in his name.¹

Ghausul Azam was buried at Baghdad within the boundary of his College and his son Abdul Wahab said the prayers (Janazah) over him.²

Innumerable miracles have been performed by him. The Bahjatul-Asrar and many other works of great authors of Islam contain narratives of his many miracles. The miracles and the mystical ways of no other saint have been narrated in the manner in which those of him have been done. Because the authorities on which the miracles of Ghausul Azam have been narrated, occupy the place of conclusive proofs as these are corroborated with concurrent narrators. Abu Bakr Ibn Tarkhan³ states that the following information was given by Shaykh al-Muaffak.⁴ He said, 'We found him still living, but at the end of his life. He lodged us in his school, and looked after us......... and would frequently send us food from his own lodging........ We remained with him for a month and nine

1. Sufism, Its Saints, p.181;
2. Natijah, J.R.A.S. 1903, p.159;
3. 600-690 A.H.; otherwise called Izzuddin Ibrahim Abu Mi. Ibn al Swaldi; a personal friend of Ibn Abu Usaibiah, who has an appreciative notice of him and his works;
days......I never heard more tales of miracles told about anyone than about him, nor did I ever see anyone more generally respected for his piety than he was. Ibn-i-Jauzi (583-654) says that the silence of Ghausul Azam was more lengthy than his discourse; he spoke direct to the people’s heart, and he enjoyed great fame and perfect popularity. Hafiz Zainuddin better-known as Ibn Rajab in his own Tabaqat writes: 'Muhiyuddin Abu Muhammad Abdul Qadir bin Abi Salih Jili was the Shaykh of his time, Allama of the age, head of the knowers of Divine Secrets, emperor among spiritual guides, leader of the followers of Path. Shaykh Baqa Bin Batu says that Ghausul Azam was strictly adhered to Shariat. His every work and speech was in accordance with the Holy Quran and the Hadith. His heart was ever-illuminated with Divine light. Imam Hafiz Abu Abdullah al-Shabili in his famous book 'Al Muhaykhatul-Baghdadiya', writes that Ghausul Azam was 'the Jurist and Pir of the schools of Hanbali and Shafeii and the theologians, the saints and the common mass would revere him.

1. Zahabi, J.R.A.S. 1907, p.278;
2. Ibid, p.286;
3. Fauzul Mi ram, p.4;
He is a pillar of Islam'.¹ In 'Siratun-Nabla', Ghausul Azam is called 'the Pir, the Imam, the Zahid (devout), the Arif (sagacious), the leader, the Shaykhul Islam, the greatest amongst the saints, the crown of the chosen ones, the reviver of the religion, the destroyer of the blasphemy, the shelter of knowledge'.² In the opinion of Imam Abu Abdullah 'he was the prelate of Islam and the chief of all the Walis. People would call him by the titles of Imam al-Fariquin (i.e. Imam of Divine as well as worldly knowledge) and Mauzahul-Tariquin (i.e. teacher of Shariat and Tariqat).³ In 'Tarikhul Islam' he is called 'The Imam of his own age, the qutb of his time, the Pir-i-Piran or The Chief of The Saints.⁴

A Good many European scholars and critics of note have paid glowing tributes to the saintly character and spiritual eminence of Ghausul Azam. John P. Brown called him 'the sovereign of the saints.'⁵ T.W. Arnold said that he was 'the most popular and most universally revered of all

1. Fauzul Miram, p.6;
2. Ibid, p.5;
3. Ibid, p.8;
4. Ibid, p.5;
5. The Dervishes, p.60;
The saints of Islam. The French scholar Bon Carra De Vaux said, 'Sidi \( \text{\textipa{\textit{abd}}al Qadir al Jilani} \) (was) one of the greatest religious personalities of Islam, ascetic, wonder-worker, teacher and a founder of a brotherhood.\(^2\) In Encyclopaedia Britannica it is commented — His great reputation as a preacher and teachings attracted disciples from the entire Islamic world. As a thinker his achievement was to have reconciled the mystical nature of the Sufi calling with the sober demands of Islamic law. His concept of Sufism was that of a holy war or jihad waged against one's own will in order to conquer egotism and worldliness and to submit to God's Will.\(^3\)

Modern scholars also paid passionate tributes to the spiritual eminence of Ghausul Azam. These are best echoed by Khaliq Ahmad Nizami, a modern researcher in this way, 'As in the lectures of Shaykh Gilani there was a penetration, such in his disposition there was a great attraction. Shaykh \( \text{\textipa{\textit{ul Mu\textipa{\textit{ammar Mu\textipa{\textit{affar Manaur Ibn al-Mubarak}}}}} \) better-known as Juradah used to say that he never saw anyone more kind, broad-minded, affectionate, tender-hearted and a better Hafiz (one who has the whole Quran by heart)

\(^1\) The Preaching of Islam, p.328;
\(^2\) Ency. of Religion and Ethics, vol.I, p.10;
han Shaykh Muhiyuddin Abdul Qadir. Inspite of being in possession of
so dignified and lofty rank he used to pay due respect to the younger and
the older ones. He would give consolation to the weak ones; he would
comply with the poor. But he would neither stand up in honour of any
mir nor go to the door of any minister or king.1

Thus Ghausul Azam went through life with a halo of glory about him. He
was a great preacher, a great theologian, a great teacher, a great mora-
ist, a great philanthropist and above all the greatest of saints. He
made his appearance in the world at a time when humanity needed him most.

Ghausul Azam wrote a number of books on the commentary of the Quran,
Hadith, Islamic law and other subjects for the upliftment and spiritual
enlightment of the people. Brockelmann mentions names of twenty four
different books by Ghausul Azam which are still in existence in the
libraries of Europe in manuscript form.2 Some of the books have been
printed in Egypt and India. Names and subjects of some of the most famous

1. Mushaikh-i-Chist, p.110;
of Ghausul Azam's compositions are given below:

- **Futuh ul-Ghausi**
  On sufism and gnosis; Contains seventy eight discourses; first published in 1881 A.D. at Lucknow with a Persian commentary by Shaykh Abdul Haq Mhaddith Dehlavi.

- **Guniatut-Talebin**
  On theological matters and religious duties; contains account of seventy three Islamic sects grouped into ten divisions; first published in two volumes in Cairo in 1288 A.H. and 1322 A.H.

- **Al-Futuh ur-Rabbani**
  Contains sixty eight sermons of Ghausul Azam delivered in the year 545-546 A.H./1150-1151 A.D.; first published in Cairo in 1128 A.H.

- **Bashairul-Khairat**
  Contains the forms of several Darood Sharif (prayer in praise of The Prophet); first published in Cairo in 1288 A.H. and in Alexandria in 1332 A.H.

- **Al-Fayuzat ur-Rabbaniya Fi Aworad il-Quadriya**
  A collection of prayers; printed in Cairo in 1303 A.H.

- **Qasidat ul-Ghausiya**
  Contains some 29-31 couplets.

- **Jala ul-Khwatir**
  On the art of semblances.

- **Risala-i-Ghausiya**
  On the subject of discourses.

- **Pand-namah-i-Jilanis**
  A collection of advices.

- **Divan**
  Collection of poetry in Arabic and Persian.

- **Maktubat**
  Letters on the praise of God and discourses.

- **Risala-i-Dua**
  A collection of benediction.

- **Risala-i-Ikhtitam**
  A collection of prayers concerning vision of God.

- **Risala-i-Sii-ul-Mithani**
  On the revelation of The Holy Quran.

- **Risala-i-Nooriya**
  On Divine Light.
We find the names of the last mentioned nine books in the writing of
Wali Murshed.\footnote{1}{Tahris, pp.48-49;} In Dayaratul Ma'ref writes Brutus Rustani, "Some of those
who have written books in his (Ghausul Azam's) praises, have said that
His Holiness wrote many useful books, but no books other than the famous
book named 'Ghuniatut-Talebin\footnote{2}{trans.Rashidul Hasan, The Greatest Saint of Islam, Calcutta,
pp.17-18, in MSS. Form;Library, 30 Abdul Halim Lane, Calcutta;} reached their hands. Some of his disciples
collected the 'Futuh ar-Rabbani' and 'Futuhul-Ghaib' from the lectures
delivered. There is a commentary of the Holy Quran in the library of
Shyam (Siam) authorship of which is ascribed to him. It is in manuscript
and I am told, it is very good; another book by the name of 'Jelaur
Khater Fil Batin Oz-Zahir' is also ascribed to him. Yet another book
which is named 'Joaherul Asrar' and some books of Aurad and Ozaef are
also ascribed to him. But it is not correct to ascribe all the Aurad
to a personage of his rank.\footnote{2}

All the works of Ghausul Azam were of high standard and full of moral
teachings. So splendid are these works that even so prejudiced and so
biased a writer like Margoliouth has been compelled to observe "In these

\begin{thebibliography}{9}
\item Tahris, pp.48-49;
\item trans.Rashidul Hasan, The Greatest Saint of Islam, Calcutta,
pp.17-18, in MSS. Form;Library, 30 Abdul Halim Lane, Calcutta;
\end{thebibliography}
works Abd al-Kadir figures as a capable theologian and an earnest, sincere and eloquent preacher. Many a sermon is introduced into his Ghuniya, which also contains an account of the 73 Islamic sects, grouped in ten divisions. ....His doctrine in this book is strictly orthodox and the tone uniformly sober; there are however, some mystic interpretations of the Koran.......The sermons included in No. 2 (i.e. Futuh ar-Rabbani) are some of the very best in Moslem literature: the spirit which they breathe is one of charity and philanthropy; the preacher would like to 'close the gates of Hell and open those of Paradise to all mankind.'

The order and the brotherhood founded by Ghausul Azam bears the name 'Al-Quadriya'. Even during the life-time of Ghausul Azam this order spread in various parts of Islamic world. After his demise it was led by his sons and then by their descendants and disciples. Dr. Hedayet Hussain, an eminent Arabic scholar of Calcutta, writes: "In Arabic the brotherhood is very powerful. It possesses important Zawiyas (a place where an ascetic lived in solitude. At first a ribat was distinguished

1. Shorter Ency. of Islam, p. 6;
from Zawiyas the former being a coenobium, the latter a place where an ascetic lived in solitude. In the time of Ibn Batuta Zawiya had come to be used in the former sense also. Ency. Islam, vol-2, pt.2, p.608) in Jedda and Medina, and has thirty Miqaddim (perfect of congregations) in Mecca. In Constantinople it used to own forty houses (Takiyas). It is also widespread in Egypt, especially along the Nile Valley and in Cairo; and its mission has advanced as far as Khartum, Kordofan, Darfur, Wadai, Bornu and Sokoto. There are Zawiyas at Tripoly and Godomas. In Algeria and Morocco there are many congregations of this order whose membership reaches a very high figure. Twenty four thousands are reckoned in Algeria (Dipout and Coppolani) and in the province of Oran alone 200 Qubbas (Chapels) under the name Sidi al-Jilani are to be found......The order also reached as far as the Far East, into the Dutch East Indies and Chinese Yunan."

The credit of introducing this Sufi order into Indian Sub-continent goes to three saints i.e. Hazrat Abdul Karim Aljilli (d. between 1406 and 1417 A.D.), Hazrat Syed Niamatullah

During the time of the last mentioned saint Quadriya Order gained vast popularity, as Sikandar Lodhi, the last Afghan king of Delhi became his disciple. He was a descendant of Hazrat Abdul Wahab, a son of Ghausul Azam. Muhammad Ghaus came to India from Halb in 887/1482. He took up his residence at Uch in Sindh where he died in 923/1517. His tomb at Uch is regularly visited by many persons. Properly speaking it was Muhammad Ghaus who established Quadriya order on firm basis in the soil of India. For this reason, most of the writers regard him as the founder of this order in India.

The Quadriya Order was, probably, the last Sufi - fraternity to be introduced into Bengal not before the sixteenth century. The propounder of this order in this province was, in all probability, Hazrat Shah Qumes one of the descendants of Ghausul Azam. His life is a mixture of legends and myths. There are so much controversies about this saint's life that nothing can be said about him with certainty. His birth, his

1. Hist. of Sufism in Bengal, p. 41;
4. Hist. of Sufism in Bengal, p. 153;
death, his activities — all are surrounded by thick wall of legends and myths. Now, after so many years have passed, it is very difficult to say something about his life with dead-surity. If we want to write about his life, we will have to depend on the legendary stories given by different biographers. Here I too, finding no other way, try to give a sketch of Shah Qumes' life from the description of these biographers.

About Shah Qumes' year of birth there are different opinions. R.C. Temple, quoting Pir Muhammad of Lahore, a follower of Shah Qumes, gives the saint's genealogy as follows:


This genealogy makes out the birth of Shah Qumes to have been about 425 A.D. But Rose writes thus: The pedigree of the saint Shah Qumes makes him a descendant of Abdul Qadir Jilani through a son of his named

¹. Legends of The Punjab, vol.III, Bombay 1886, p.93;
Abdur Razzaq, who is otherwise not known. Shah Qumes most probably
flourished in the 16th century as tradition connects him with Akbar and
with Humayun's wars against Sikandar Shah Sur.\(^1\) Again Rastogi says
that Shah Qumes was the seventeenth in the line of descendant from the
founder of the Quadriya Order and he lived in Bengal.\(^2\) According to
Enamul Haq the saint came to Bengal and settled in Salar (Salura) in the
district of Murshidabad where he died in 1584 A.D.\(^3\)

Now we should look into the legends recorded by Temple.\(^4\) According to
the legend Shah Qumes' father Syed Shah Abdul Hayat married the daughter
of Syed Hussain Shah of Bengal who reigned from 1493 to 1524 A.D. Shah
Qumes' mother was apparently, according to the legend, this Bengal
princess. His brothers Syed Shah Muhammad Zakiri and Syed Shah Abdul
Aziz are connected with the wars of Nasib Shah alias Nusrat Shah of
Bengal, the son and successor of Hussain Shah and who reigned from 1524
to 1538 A.D. and the legends say that the saint himself married this
king's daughter. Another part of the story connects him with the wars
of the Emperor Humayun in recovering the Punjab from Sikandar Shah Sur

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2. Islamic Mysticism, p.31;
3. Hist. of Sufism in Bengal, p.153;
1555 A.D. It also distinctly connects the saint himself with the emperor Akbar, who did not commence his reign till 1556 A.D. This chronology, though an impossible one, makes it pretty clear that most probably Shah Qomes flourished in the 15th century A.D. After scanning the above legends Temple most accurately remarks, 'The story of the saint's and his father's royal marriages in Bengal, though not impossible ......is not, so far as I can ascertain, supported by history, nor can find out if there is any real reason for saying that his cult extends to Bihar and Gorakhpur, stated in the legends.¹

In the legends we find that Shah Qomes passed most part of his life at Sadhaura in the district of Ambala. Of course, he is said to have travelled at Salar or Salura, in the district of Mirshidabad as Enamul q said.² Again Enamul Haq writes that Shah Qomes died in Solar, but Temple writes clearly that the saint died in Bihar and when he was dying requested his disciples to bury him at Sadhaura which they did.³ Still his tomb is at Sadhaura. From this point of view Temple seems to be correct.

¹ Legends of The Punjab, vol.III, pp.92;
² Supra, fn. 2,p.87;
³ Legends of The Punjab, vol.III, p.96;
Enamul Haq describes the saint as a 'great preacher and successful propagandist.' But properly speaking, Shah Qumes could not cast his influence at large in Bengal, as now-a-days Qumesiya Dervishes, the name given to the followers of Shah Qumes, cannot be found in Bengal. Of course in the provinces of Bihar and Ludhiana his popularity is to be great extent. Temple writes, 'Three large fairs are yearly held in honour of Shah Qumes at Ludhiana and Sadhaura and in Bihar. He was buried at Sadhaura and performed his devotions at other places, hence the fairs. They usually take place in March.' It is further confirmed by Rose.

Abdus Salik, however held that Shaykh Jalaluddin Tabrizi (d.1225 A.D.) was the first Sufi to introduce Quadriya Order in Bengal. He contends that Hazrat Shihabuddin Suhrawardi who was the spiritual guide of Shaykh Jalaluddin and who is sometimes described as the founder of Suhrawardiya Order, owed his birth and spiritual enlightenment to the blessings of Ghausul Azam, for the reason of which the saints of Suhrawardiya Order hold Ghausul Azam in great reverence and adhere to the principles of

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1. Hist. of Sufism in Bengal, pp.153-154
3. A Glossary, p.542
Quadriya Order; so this order should be counted as Quadri - Suhrawardiya order. But this reason is not enough. Suhrawardiya is an independent order. Properly speaking, not only the Suhrawardiya, but almost all the Sufi orders hold Ghausul Azam in great reverence. It does not mean that all the orders are branches of Quadriya Order. Moreover, almost all the famous saints owed their ordinary allegiance to the practices and beliefs of more than one order. Hazrat Shihabuddin's connection with Ghausul Azam does not stand in our way in describing Suhrawardiya Order as a famous independent order. Almost all the writers mention Shaykh Jalaluddin albrizi as a Sufi of Suhrawardiya Order.

It is, perhaps, until the year 1180/1766, that Quadriya Order did not find any basis in Bengal. In the said year a group of descendants of Ghausul Azam set their foot on Bengal and popularized this order to the great extent. The establishment and spread of Quadriya Order into Bengal owes largely and chiefly to the saints of this branch. The life works and teachings of these saints form the main topic of this thesis. It also could be added here that this branch of Quadriya Order came directly from دمشق, a town in Syria, to Bengal. It had no connection with Northern dias.

1. Ghausul-Azam, p.74;
2. Hist. of Sufism in Bengal, p.160;
CHAPTER-I

ADVENT OF THE DESCENDANTS OF GHAUSUL AZAM IN BENGAL

(HAZRAT ABDULLAH AL JILI—HIS ACHIEVEMENTS IN BENGAL)

This Quadriya Order in its true sense was introduced in Bengal by an illustrious descendant of Ghausul Azam in the year 1180/1766. The name of the descendant was Syedona Hazrat Zaker Ali Alquadri known as Ghaus-i-Sani. His great-grandson Hazrat Mirshed Ali, in his own Diwan commemorates the year of advent of the descendants of Ghausul Azam in Bengal in the following quatrains:

O Jamal! (Syed Mirshed Ali's poetic name) when he (Ghaus-i-Sani) came from Baghdad, he increased the prestige of the people of Bengal; the year of his advent (in Bengal) can be derived from this (hemistich)—He came to Bengal from Baghdad. 1

1180 A.H.

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1. Bengal Mein Silsila-i-Quadriya, Maulana Syed Shah Ghulam Hasnain, the Article published in 'Amadi', New Delhi, February, 1961;
2. Silsilatul-Zehab, Syed Hedayet Hussain, Calcutta, in MSS. form, Quadriya Academy, p.6; The same, translated by Syed Resadath Ali, Calcutta, in MSS. form, Quadriya Academy, f.3; Mozakera-i-Qutbul Alamin, Muhammad Ziaur Rahman Shah Kulipuri, Kanpur 1309 A.H., p.22; Ghausul-Azam, p.76; Qulistan-e-Qaderi, Mahbub Mirshed, Calcutta 1946, p.27; M2. Abu Taher in his book Tazkeratul Moula Agra 1330 A.H. 1st vol., has wrongfully mentioned 1111 A.H. as the year of advent of Ghaus-i-Sani in Bengal (p.22); Wall Mirshed made mistake by saying that the saint came to Bengal in 11th century A.H. --- Tahris, p.55; Musalaqat, f.19;
Again he says:

\[\text{All the Indians blossomed as flowers, when that flower (Hazrat Ghaus-i-Sani) bestowed lustre to this country; O Jamal! I heard from Nightingale the year of his (coming to Bengal, which can be derived from this hemistich)—The Zephyr blows from Baghdad.}\]

\[1180 \text{ A.H.}\]


started from Hama, a town of Syria.

However S.S.M.A. Khorâsani says that not only the above mentioned seven, but some more male members had come with the group. They were Hazrat

1. Diwan, p.389;
3. Mozakera, pp.80,152; Silsila, pp.3-4; Wali Murshed says that in the party there was a brother of Ghaus-i-Sani named Hazrat Syed Shah Ali — Tahris, p.55;
4. Bangal Mein Silsila-i-Quadriya, Munadi, February, 1961; Misharraf ul-Mahbubin, Haji Mahbub Kasem, Calcutta 1405 A.H., pp.287-288; 'The Qadri Order in Bengal' an authentic treatise published in the book 'Saint of our times' which was released on the occasion of the 18th Urs Sharif of Sayedona Hazrat Rushaid Ali Alquadri, the 21st Sajjadanashin to Ghausul Azam; Calcutta 1983;

There is a lot of dispute about the route through which the party came to Bengal. Almost all the biographers are of the opinion that the party came from Baghdad to India by sea-route and it landed at Chandbali or some other port of Orissa. But from Orissa by what route they came to Mangalkote, it is a matter of controversy. Abdur Rahman Shah Kulipuri says that the party came from Baghdad to Orissa and thence to Bengal.² In the work of the same writer, immediately after Orissa we find the mention of Pataspur and Sabong, then Khustigir and finally Mangalkote.³ Here it should be mentioned that while describing the incident of Khustigir, Shah Kulipuri, very interestingly, did not speak a

¹ Syedona Huzur Pak, S.S.M.A. Khorasani, Dhaka 1986, p.20;
² Mozakera, p.75;
³ Ibid, pp.75,83,91;
single word about Sanad-i-Baghdadi. Whatever might be the case, from the description of Shah Kulipuri it seems that the party, after having landed at some sea-port of Orissa, started for Bengal and reached Mangalkote by way of Pataspur, Sabong and Khustigir.

Hedayet Hussain says that the party started from Hama and arrived at the Sea-port of Chandbali in Orissa and thence through Pataspur reached Mangalkote. Hozrov Rashad Ali also says the same.

Wali Mirshed says quite differently. According to him Sanad-i-Baghdadi along with his sons, grandsons and some female members, arrived at Shahidgunj a town under the Sub-division of Dharampur in the district of Purnia under the state of Bihar. There Sanad-i-Baghdadi stayed for some days. Afterwards leaving his sons there he along with three of the

1. A Pargana in the South of the district of Midnapore with an area of 55 square miles. It was Maratha state upto 1803 A.D. It was occupied by the English in October 1803. The greater part of Pataspur was then in the hands of a lady named Renuka Devi Choudhurani, whose property was taken over and remained under government management. In 1825 it was re-transferred to the Midnapore collectorates. Gazetteer of Midnapore District, I.S.S. O'Malley, Calcutta 1911, p.218.


3. A village in the Suri Sub-division under the district of Birbhum situated 12 miles South of Suri. This village is connected with the life of the saint Syed Shah Abdullah Kirmani.

4. Silsila, pp.3,4;

5. Mukhtasav, pp.20-21;
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party set out for pilgrimage to Mecca. Abdus Salik says — He (Sanad-i-Baghdadi) and his party probably landed at Chandbali (the then Sea-port) or some other part in Orissa. Syed Mahbub Mirshed says the same. S.A. Kader says that the party on the way to Bengal halted some days at Shahidgunj in the district of Purnia. According to S.S.M.A. Khorasani, the group, from Baghdad on Sea-route set out for India. They landed at Chandbali coast in the state of Orissa. Thence the party travelled all over Orissa and Bihar. In course of their journey towards Bengal the party halted for some days at the town of Shahidgunj in the district of Purnia. Now it is clear that the party stayed for some days at Shahidgunj. But the point in dispute is that if the party with the intention of visiting Bengal, had landed at Chandbali or other port of Orissa, it cannot go towards Bihar. Because it was an odd route. It was not the route to Bengal. Moreover most of the biographers say that the party came straightway to Bengal from Orissa, and that Sanad-i-Baghdadi, along with the

1. Tehris, p. 55;
2. Chausul-Azam, p. 77;
3. Gulistan, p. 28;
5. Qaderi Order in Bengal, published in 'Bangladesh Observer' Dhaka, Sunday, April 23, 1982;
party, came to Mangalkote, is also said. So we cannot agree to the opinion of Wali Mirshed that Hazrat Sanad-i-Baghdadi and his party after landing at Chandbali, went to Shahidgunj and leaving his sons there, he set out for pilgrimage to Mecca. We also can not agree to the opinion of S.A. Kader and S.S.M.A. Khorasani that the party, after landing at Chandbali on the way to Bengal halted for some days at Shahidgunj, as the route to Bengal from Orissa was not through Shahidgunj.

So far as I think, it might have happened that Sanad-i-Baghdadi when returning home from Mangalkote took the land-route and in course of travelling in different places of Orissa and Bihar, dropped one of his sons Syedona Hazrat Raushan Ali at Shahidgunj for preaching the tenets of Quadriya Order and there the party halted for some days. So if we arrange the incidents in Order (according to the above contention) we will come to know that --

1. Mozakers, pp.91-92; Silsil, p.4;
2. A city in Syria, situated on the Orontes River about 110 miles North of Damascus; a trading centre with silk manufacturers; in 639 A.H. it fell into Muslim hands and later (1310-31 A.D.) The Arab historian Abul Feda was its governor; for details see, The New Century Ency. of Names, vol.II, New York, 1954, pp.1895-96;
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It reached Baghdad. Thence by sea-route land-route/they came to India and landed at Chandbali, the then port of Orissa. From there the party proceeded towards Bengal. They passed through many places of the districts of Midnapore, Birbhum and Bardwan.

1. The Southern most district of the Burdwan Division, has an area of 5,186 square miles; On the North it is bounded by the district of Bankura, and on the east the river Hooghly and its tributary the Rupnarayan separates it from the 24 Parganas, Howrah and Hooghly; its southern boundary is the coastline of the Bay of Bengal while on the west the boundary marches with the Balasore district and the Mayurbhanj estate in Orissa; the name of the Headquarter of this district is Midnapore, 80 miles away from Calcutta; the name Midnapore is a corruption of Medinipore, meaning the city of world; for details see, Gazetteers of Bengal-Bengal - Midnapore district, L.S.S. O'Riley, Calcutta 1911, pp.1-208-211.

2. The northernmost district of Burdwan Division; extends over 1,752 sq. miles; The principal town is Suri; several theories have been put forward regarding the derivation of the name Birbhum; according to William Hunter, it means the land of heroes (Virbhum) (annals of rural Bengal) and another suggestion is that it signifies forest land, bir in Sautali meaning jungle (J.A.S.B. vol.XL, 1870, p.111); a third derivation is connected with the traditional history of the district that once upon a time the Raja of Bishnupur went out hawking in this part of his kingdom; he threw off one of birds in pursuit of a heron, which turned upon its pursuer with great fury and came off victorious; at this the kind imagined that it must have been due to some mysterious quality in the soil, that the soil was, in fact, Vir Mati (i.e. vigorous soil), and thereupon he named it Virbhum; most probably, however, the local explanation is the correct one, viz; that Birbhum means simply the territory of the Bir Rajas; Bir being the title borne by its early Hindu Rulers; For details see, Bengal District Gazetteers - Birbhum, L.S.S. O'Malley, Calcutta 1910, pp.1-2.

3. One of the Western district of the Burdwan Division; contains an area of 2,689 sq. miles; Bardwan, the principal town and administrative headquarter, is situated on the north bank of the Banka, some two miles from Damodar river; the name Bardwan in vernacular is a corruption of the Sanskrit 'Vardhamana' meaning 'the increasing or prosperous'; it is bounded on the north by the Santal Parganas, Birbhum and Mirshidabad, on the East by Nadia, on the South by Hooghly, Midnapore and Bankura, and on the West by Manbhum. For details see, Gazetteer of the Burdwan District, J.C.K.Peterson, Calcutta,1910;
At last the journey came to an end at Mangalkote. There they settled. After some days Sanad-i-Baghdadi along with his three sons Hazrat Raushan Ali, Hazrat Rajab Ali, Hazrat Ghulam Hussain and some female members of the family started back to home town. Hazrat Zaker Ali, his son Hazrat Faqi Ali and his nephew Hazrat Tufail Ali bin Raushan Ali were left at Mangalkote. Now the caravan took the land-route and travelled all over Orissa and Bihar. During this journey the party halted for some days at Shahidgunj. That, how many days they stayed there is not known. Their presence created a great enthusiasm among the local people. Many persons came to the fold of Quadriya Order. A large number of non-Muslims were also converted to Islam. Sanad-i-Baghdadi was very much impressed by these people. For the proper guidance of these people he left there one of his sons Syed Raushan Ali, who passed his whole life there in teaching the people and preaching the lofty tenets of Quadriya Order. But the other members of the party started again for home-town.

1. A village situated on the bank of the river Kunur in the Katwa Sub-division; rich in both Hindu and Muslim remains of earlier date; may possibly have been one of the outposts of the Sadgop, a kingdom of Gopghum; Kogram or Ujoni, a neighbouring village on the other side of the river Kunur was the birthplace of the famous Vaishnab poet Lochan Das and is said to be one of the many place which received the fragments of Sati's corpse when it was cut into pieces by the wheel of Vishnu. It is also connected with Srimanta Saudagar whose voyage is described in the Chandi of Poet Kabi Kankan. For details see, Gazetteer of the Burdwan Dist., pp.200-201; Gulshan, p.7.

2. Gu lshan, p.7;
Now coming to the starting point, the caravan after landing at Chandbali port advanced towards Bengal. On the way they halted at Pataspur, a village in the district of Midnapore. Thence the group started again and at last reached the remote village of Mangalkote. But it seems that from Pataspur the caravan did not go straightway to Mangalkote. They might have taken the long route and begun to pass through different districts. In course of this journey they halted at a small village near Khustigir under the post office of Suri in the district of Birbhum for a few days and many local people took oath to the Quadriya Order. Thence the party advanced to Mangalkote via Bolpur town (ancient name — Balipur), as in those days it was the only route from Suri to Mangalkote.

1. Mozakera, p.77;
2. The principal town and administrative headquarters of Birbhum district; situated two miles South of Mor river; the chief industry of Suri is manufacture of furniture; Mirabba, a kind of sweetmeat of Suri is also very famous; contains the area of 1.107 sq.miles; it is bounded on the north by Murshidabad district, Rampurhat Sub-Division and the Santhal Parganas; on the east by Murshidabad and Bardwan districts, on the South by Bardwan and on the West by Murshidabad district and Santhal Parganas; details see, Bengal District Gazetteers - Birbhum;
3. Mozakera, pp.84, 86;
4. A village in the South-east of the Suri sub-Division; the village of Supur close to Bolpur is said to have been the seat of Raja Surat, who made 1,000,000 sacrifices to Kali, and it has been suggested that the name Bolpur is derived from Bali and Pur, meaning a place of sacrifice. Now it is famous for Visva-Bharati University situated at Shantiniketan founded by Kabi-Guru Rabindranath Tagore. For details see, Bengal District Gazetteers - Birbhum, pp.111-113;
5. Mahanabir Pabitra Banghauchar Ebong Ei Bangabhumi, Mohammad Nazrul Haq Quadri, Birbhum, p.25;
Most probably the party had to go through the present Palitpur Road. Because in those days as well as now it has been the only road leading to Mangalkote from Bolpur. During this journey the caravan stayed for a few days in a 'Baganbari' at the village of Khirgram. In the village of Mangalkote the journey came to an end and the party settled.

Mangalkote, in those days was a flourishing village. It was then a seat Reasons behind the settlement of Islamic culture and civilization also. Moreover it at Mangalkote.

contains mazars of many great Walis including that of Hazrat Maulana Hamid Bangali. He was a spiritual successor of Hazrat Imam-i-Rabbani Mojaddid-i-Alf-i-Sani. It was also a central place being

1. Huzur Paker Jibani, Md. Rafiuddin Quadri of Pabna, p.6; in Manuscript form, Quadriya Academy, Calcutta.
2. Full name was Makhdum Hamid Danesh, the famous Mughal Emperor Shahjahan became disciple of this great saint; once the Emperor with a view to gaining his blessing came to Mangalkote and he made waqf of a large jagir for maintaining the Madrasah and Khanqah run by the saint. On the way to Mangalkote Shahjahan pitched his tent at a place about four miles west of Mangalkote. Thence he, like an ordinary man went to his pir on foot. Later on the place where the imperial tent was pitched, was called Jahanabad by the local people. For details see, Mangalkote Sambandhe Jatkinchit, S.S.M. Majidul Hussain, Bharat Barsha, Baisakh 1321 B.S.
3. Known as Mujadded Alf Sani; born in 971/1563 and died in 1034/1624; author of the famous Maktubat; a great Sufi.
near the borders of Murshidabad and Birbhum. A large number of Muslim scholars were the residents of this village.

Properly speaking, not only Mangalkote, but all the principal places of Burdwan district was, in those days, very important from the Islamic point of view. They were all the centres of Islamic culture. It might be the chief reason, that the party decided to settle in the district.

After Bengal came under the Muslim rule, Burdwan, in a very short span of time, became the heart of Muslim culture and civilization. The Muslim conquerors who followed Bakhtiyar Khilji, soon spread over Burdwan.

Muhammadpur near Monteswar police station, Kalna, Katwa and Mangalkote -- all became Muhammadan settlements. It is probable that a considerable portion of the Muhammadan population were the descendants of the numerous soldiers of fortune and their followers who formerly found a livelihood

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1. North-Western district of the Presidency division; contains area of 2,143 sq. miles; there is no trace of the name of Murshidabad in the old records, where it is always known as Maksudabad or its variant Maksusabad. The Riyaz-us-Salatin says that the place was called Maksudabad after a merchant named Maksus Khan; it is also mentioned in the Ain-i-Akbari; there is also a mention of the town as Maksudabad founded by a Yamana i.e. a Musalman, in the Brahmanda section of the Bhavishyat Purana, which was composed in the 15th or 16th century. For details see, Bengal District Gazetteer --- Murshidabad, L.S.S. O'Nelley, Calcutta 1914;

2. Mangalkote Sambandhe Jatkinchit, Bharatbarsha, Baisakh, 1321;
in Bengal. At the same time local converts bulk largely in the total. The conversion of the Hindus to Islam was in most cases voluntary. History says that the Mughals were as a rule, tolerant in religious matters, and the Afghan rulers who proceeded them did not use force to propagate their faith. In this matter the contribution of the Sufi saints was enormous.

Under Muslim rule a large number of pious pirs and Faqirs came to Bardwan and due to their spiritual activities the name and fame of Bardwan spread all over India and Muslim countries as well. Perhaps, this fame reached Sanad-i-Baghdadi and his party too and he decided to leave his descendants in Bardwan.

Some of those eminent Sufi-saints who had come to Bardwan in the early period and passed whole life there and whose tombs are still venerated and frequented by the common people, are Pir Bahram of Bardwan and Majlis 1. His tomb is in Bardwan; he is mentioned in the Memorandum Book of Khusgo in the following note, 'Hazrat Haji Bahram Sekka was a native of Turkestan and belonged to Bayet sect of Musalmans', during the reign of Emperor Akbar he came to Delhi and was taken into good graces of the Emperor but owing to the machinations of Abul Fadl and Faidi who had grown jealous of him, Bahram Sekka left Delhi and came to Bardwan. There he heard of a famous hermit named Jaipal and made his acquaintance. The latter being very much impressed with the miracles performed by this Muslim saint, became his disciple. The garden where the grave of Bahram Sekka lies formerly belonged to Jaipal, who having made over all his belongings to Bahram Sekka, fixed his residence in the corner of the garden. When the news of the death of Bahram reached Akbar, he, through the Nawab Nazim of Bengal, allotted the revenues of certain villages to the perpetuation of his memory. It is further related that the Bahram Sekka was a Haji and in Mecca he used to perform simple duties of offering water to every thirsty way-farer, an act considered highly virtuous (The Memorandum Book of Nudrat). The translation of the Persian inscription describing his year of death on the tomb is as follows. When I wished to know the date of his death, Methinks I heard a voice from the seat of God saying 'My Bahram Sekka was a wonderful faqir' (970 A.H.).
Majlis Saheb and Badar Saheb of Kalna etc. The common mass, irrespective of religion and cast venerate the Shrines of these saints. Many pilgrims frequent the shrine and make offerings of sweet-meats etc. in order that the holy soul may look with favour upon them and grant them the fulfilment of their desires.

There are several ancient tombs in Burdwan, the most interesting being those of Khoja Anwar Shah, Sher Afghan and Qutbuddin.

In old days there were a large number of Mosques throughout Burdwan district. J.C.K. Peterson writes — The mosques at Burdwan may be

1: Majlis Saheb and Badar Saheb, according to the traditions, were brothers who came to Kalna some 500 years ago to spread the creed of Islam. They have taken their place as Pirs in the public faith and their tombs in the town of Kalna are venerated by Hindus and Muslims alike and they are regarded as the patron saints of Kalna. The most common offering at their tombs are small clay-horses, though fruits, sweets and flowers are often presented. It is said that between the two tombs which are almost a mile apart on the river bank, a man is safe from any accident and even crocodiles will not attack him.

2: Gazetteer of the Burdwan District, p.51;

3: Khoja Anwar Shah fell in battle near the town of Burdwan and his tomb was built by the Emperor Feroz Shah in consideration of his services. The date of the tomb is 1127 A.H.

4: The first husband of the famous Mehr-un-Nessa afterwards the Empress Nur Jahan 'Light of the World'. He was treacherously attacked and slain just outside the town of Burdwan by the then subadar of Bengal. Emperor Subsequently married Mehr-un-Nessa. His grave is seen in the town near the railway station.

5: Qutbuddin was Emperor Jehangir's foster brother and the Subadar of Bengal. Through Qutbuddin the murder of Sher Afghan was done. Qutbuddin himself was killed in the encounter, the scene of which is still pointed out near the railway station. His grave with that of Sher Afghan is in the town.
identified with that still attached to the Pir Bahram's shrine. At Karjana, eight miles north of Burdwan, the mosque has disappeared, though the site and its brick ruins are plainly visible. At Kalutanr or Sayir, eight miles further north, a very large mosque still maintained in a dilapidated state by the Musalman villagers, marks the old station. At Mangalkote the mosque stands on a mound and is a beautiful ruin, still in a very fair preservation.  

For all the above reasons Sanad-i-Baghdadi and his party found this area or these principalities most suitable for propagation and flourishing Quadriya Order of faith and also due to the spiritual instruction the party choose this district to settle down. And as in those days there was no important settlement than Mangalkote from the Islamic point of view, they choose this village for permanent residence. Abdul Gheffar, late district Magistrate, Tripura, writes — thirty miles away from Murshidabad, the village of Mangalkote was then a flourishing town: a seat of great learning, a centre of commerce and industries, a residence

1. Gazetteer of the Burdwan District, pp.136-137
of Amirs and Omaras, the headquarters of the Quaziul-Quzzat (Supreme Judge) and a resting place of notable saints where pilgrims flocked from far and near. So big was the population that of those who attended the Juma, the Ulema alone numbered seven hundred. And still there are, on the outskirts of the place, the ruins of a mosque, Majestic and grand, which yet bespeak gloriously of a magnificent past. Moreover from recent excavations in Mangalkote it has been found that this very village was a centre of chalcolithic civilization.

His full name was Syed Shah Abu Muhammad Abdullah. He was the direct descendant and spiritual successor of Ghausul Azam. In other words the spiritual power of Ghausul Azam passed down from generation to generation and thus it was transmitted to him.

One of the illustrious sons of Ghausul Azam was Syedona Hazrat Syed Abdur Razzag, amongst whose scions many were great walis. One of these

1. A short Biography of My Hazur, Abdul Ghaffar, Eighth Ed. Calcutta 1935; p.3;
2. 'Unearthing An Age old World', Tapas Chakravorty, The Telegraph, Calcutta, 23 May, 1987;
3. Full name was Tajuddin Abu Bakr Syed Abdur Razzag; a versatile genius; Hafiz-i-Quran and versed in Islamic Law and Philosophy; for some time Mufti of Iraq; above all he was a great Wali; born in 528 A.H., in the month of Shawal; died in 623 A.H.; in Ency. of Religion & Ethics (ed. James Hastings, New York, 1971, vol.1, p.11,12) Abdur Razzag is wrongfully described as the eldest son of Ghausul Azam; actually Abdul Wahab was the eldest son; Supra, Introduction p.74;
eminent descendants was Syedona Hazrat Abdullah Al Jili and for this reason he was called 'Razzaqi'. Genealogically Abdur Razzaq and Abdullah Al Jili were respectively 15th and the 29th descendants of the Holy Prophet. It should be added here that in course of time Hazrat Syed Abdur Razzaq, with his family migrated to Hama, a town in Syria and settled there. Syed Abdulllah Al Jili and his party came to Bengal from the said town. For this reason the saints of this branch use the title 'Hamawi' too. We know nothing about Syed Abdulllah Al Jili's date of birth. It is sure that he was about ninety years of old when he had come to Bengal with his sons and grandsons. It is being said considering the fact that at the time of his advent in Bengal his eldest son Syedona Hazrat Zaker Ali was seventy years old. It seems that the difference between the ages of the father and the son was minimum i.e. fifteen to twenty years. We are saying so considering the fact that a man acquires the power of procreation at the age of about fifteen. So if the difference of the ages of

1. Silsila, p.3; Muktah, p.20;
2. Bengal Mein Silsila-i-Quadriya, Munadi, Feb., 1961;
the father and the son was fifteen to twenty years, then the birth year of the father must fell between 1091 to 1096 A.H.

As Syed Abdullah Al Jili carried with him a Sanad-i-Rahdari issued by the then Khalifa of Baghdad, he became known as Sanad-i-Baghdadi.¹

Nothing is known about Sanad-i-Baghdadi's life except some stray incidents on the way of his travelling at Bengal. From these incidents we came to know about his unique spiritual power, which compel us to say that he attained the rank of Qutb.² That, Sanad-i-Baghdadi's superiority had been acclaimed by the contemporary saints of Bengal before his advent along with his sons and other family members in the soil of this province, will be seen from the following incident. In those days in the village of Pataspur there lived a great oriental scholar well-versed in religious subjects as well as in science, named Maulana Daneshmand. Being desirous of spiritual advancement the Maulana wrote to his uncle Hazrat Syed Shah Abul Baga, a wali, expressing his desire

¹ Mozakera, p.80;
² Sufi saints have many rank based on their spiritual attainments. Holding the top rank is a Qutb (Axis). He is the most eminent Sufi saint of his time. Next below him are Nuqaba (overseers). Below Nuqaba are Awtad (Supports). Awtad are followed by Abrar (pious). Below Abrar are Abdal (substitute). Below Abdal are Akhyar (Good).
to be his disciple. Hazrat Abul Baqa wrote to say in reply, 'you are destined to be the murid of a great wali, named Syedona Hazrat Syed Shah Abu Muhammad Abdullah Alquadri ar-Razzaqi al-Hasani wal Hussaini al-Baghdadi al-Jilani, a descendant of Ghausul Azam Syedona Hazrat Abdul Quadir Jilani, who would soon come to Bengal. He would enlighten you on certain questions, which I note herein, without your informing him of the questions.' Thus when the party arrived at Pataspur on way to Mangalkote, Maulana Daneshmand invited Sanad-i-Baghdadi to his house. The invitation was accepted. Sanad-i-Baghdadi then voluntarily answered the specified questions without being asked of them. Thus the prediction of the Maulana's uncle came true. Maulana Daneshmand then became a sincere and earnest disciple of Sanad-i-Baghdadi. In a short time the Maulana attained the stages of Fana and Baqa and the power of working miracles.

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1. In those days it was on the pilgrim route from Bengal to Mecca. (Silsila, p.4); Peterson says - the earliest road in the modern sense of the word of which there if any trace in the district of Burdwan was the magnificent Bedshahi (Royal) or military road, constructed by the Muhammadan conquerors, which ran from Midnapore through the town of Burdwan Rajmahal whence it continued to Minghery. According to tradition the road was constructed by the Subadar of Bengal in the 15th century, when their seat of government was either at Pandua or at Gaur; Gazetteer of the Burdwan Dist. p.136;  
2. Supra, see Introduction, pp.33-34;  
3. Mozakera, pp.75-77; Mukhtasar, p.225;
From the above incident it is found that the news of the advent of descendants of Hazrat Ghausul Azam was known amongst the spiritual persons of Bengal. In a very short span of time the fame of Sanad-i-Baghdadi and holy party spread all over Bengal. Attracted by the fame of Sanad-i-Baghdadi, a childless rich man of Sabong approached him for his grace so that he (the rich man) might be blessed with a son. The Hazrat told that the man would soon be father with the blessing of Allah although the man was old and his wife was above the age of child-bearing. Sanad-i-Baghdadi further instructed the man to give the child the name Gholam Mihiyuddin. In due course a son was born to them and the child was named as instructed.

Many disciples of Sanad-i-Baghdadi attained the ranks of Sufis and saints. He rendered invaluable services to the Quadriya Order. From the statements of the biographers we came to know that Sanad-i-Baghdadi stayed in India for a very short period. He just came here and after having found his son settled here started back for home town. So actually most of the time in India he passed in undertaking journey from one place to another.

1. Supra, p.94, fn. 2;
2. Silsila, p.5; see also, Mozakera, pp.77-78;
3. Mozakera, p.77;
But even in the midst of this journey a large number of people took allegiance to his hands and found in him a true spiritual guide.¹

Shahkulipuri writes that Sanad-i-Baghdadi had a number of literary works and he wrote brochures and books on the subject of Sufism.² But not a single one reaches us.

About his family life nothing is known except that he had four sons and he loved them very much. Due to this love he accompanied his sons from his hometown to this distant land of Bengal.³ His love towards his sons was just like that of the Prophet Yaqub towards his son Hazrat Yusuf.⁴

The year particularly in which Sanad-i-Baghdadi bade adieu to this mortal world is not known. Shahkulipuri writes:—

It should be known that Hazrat Syed Sanad-i-Baghdadi returned the noble city Baghdad from this country and there breathed his last. For this reason I am unable to write down the date of his demise.⁵

¹ Mozakera, p.79;
² Ibid, p.81;
³ Silsila, p.4;
⁴ Mozakera, p.83;
⁵ Ibid, p.81;
Abdus Salik says that Syed Abdullah Al Jili with his two sons and the ladies returned home. According to Mahbub Mirshed - Abdullah Al Jili and his party returned Baghdad. Md. Abdul Rahman Abu Taher writes:

Syed Abdullah Al Jili al-Hamawi according to the order of his forefather Huzur Ghaus Pak came here for the sake of benefaction of the people and after some days returned to his homeland.

Abdul Ghaffar says that Abdullah Al Jili returned to his native place, Baghdad. S.A. Qader relates that Abdullah Al Jili along with his two sons started back for home and on the way at Mecca he performed pilgrimage. Thus he reached Baghdad where his demise took place. But Wali Mirshed says a totally different thing. According to him Abdullah Al Jili with the intention of pilgrimage started for Mecca and in course of that journey he breathed his last.

It seems to me that the opinion of Wali Mirshed is more correct. Because on research on this point I find that at Thatta, a village near Karachi...
now in Pakistan, there is a mazar revered as that of a great saint of
Quadiya Order by the local people. It is said that on the way back from
India the saint had passed away, the name of the saint, given by the
local people, was Abdullah. The approximate year of saint's demise said
by the people i.e. between 1180 and 1190 A.H., is much more conformity
with the date of back-journey of Sanad-i-Baghdadi. This corroborates
with the saying of Wali Mirshed that on the way to Mecca Sanad-i-Baghdadi
breathed his last which appears to be correct. On the same point I
discussed with the present descendants of Sanad-i-Baghdadi who are living
at Calcutta. They also agreed to this point.

After taking into consideration of the above point we can easily find
out the approximate date of Sanad-i-Baghdadi's demise. It is stated
earlier that after his eldest son Ghaus-i-Sani's proper settlement at
Mangalkote, Sanad-i-Baghdadi started back for home. It is an accepted
fact that the party arrived at Bengal sometimes in the year 1180 A.H.

As it is the fact that Sanad-i-Baghdadi started back from Mangalkote

1. Supra, p.96;
after the settlement of his eldest son there, so it seems, his starting back is within a year or two after his son's settlement. As there is solid ground to believe that he expired on the way at Thatta, a village near Karachi, so the year of his demise must have been within a year or two after 1180 A.H. In those days on land route it used to take some six or seven months time to reach Karachi from Mangalkote. I am saying this keeping in mind that the caravan at some places on the way halted for more than ten days. For example we may take the instance of Shahidgunj under the sub-division of Dharampur in the district of Purnia of Bihar, where the party halted for some days at the request of the local people who offered a grand welcome to the party. For how many days the party stayed there is not known. But as far as circumstances tell, they halted there for a pretty number of days.

Hazrat Sanad-i-Baghdadi was so much impressed with the Islamic culture around him that he left the place and went to settle there for the proper achievements.

1. Makhdoom, p. 24;

2. S.S.M.A. Khurasani writes that Hazrat Al Jili with his two sons and the ladies set out for his native town Hama sometimes before 1192 A.H.; Qaderi Order in Bengal, Bangladesh Observer, April 23, 1982;
guidance of the people. Syed Raushan Ali was known as Velayet Panah.

He settled at Shahidgunj for good. On account of his pious and saintly life, his profound learning, his precious precepts, his supernatural power, many people flocked to him to be his disciples. Owing to his tireless and constant endeavour Quadriya Order gained popularity in the province of Bihar to a great extent. Thousands of people would come to him for guidance to the path of religion.

His years of birth and demise have been described by Maulvi Minshi Syed Muhammad Abdul Haq Quadri having nom-de-plume 'Shaida', in the following hemistiches. His year of birth was 1112 A.H. which is described thus:

And the year of his demise 1194 A.H. has been described thus:

Shaida says the year of Vesal of that Moon of the heaven of Ghausiya (thus)--'Oh the Qutb of the world, Raushan Ali Alquadri.'

1. Mozakera, p.92;
2. Ibid, p.92;
3. Ibid, p.234;
4. Ibid, p.234;
The holy shrine at Shahidgunj is still a centre of blessings.

Sanad-i-Baghdadi before starting back for homeland bestowed his spiritual inheritance on his eldest son Syedona Hazrat Syed Shahker Ali. Hazrat Syed Ahmad Sirhindhi says, "After the demise of Syedona zrat Maula Ali bin Abu Talib (R.A.) the spiritual supremacy (velayct) passed to Syedona Imam Hasan (R.A.) and then to Syedona Imam Hussain(R.A.); afterwards it passed to the Imams. Whosoever became a saint, was blessed with sainthood by them. Just as a light emanates from the centre and diffuses throughout the length and breadth of the arch, so also the Imams were the centre and saints were the arches and the latter were thus pendant on the centre for their own spiritual existence. The system in vague up to the time of Hazrat Syedona Shaykh Abdul Quadir Jilani (R.A.) who was blessed with the very same spiritual supremacy which was characteristic of the twelve Imams. Spiritualism was then centred on Ghausul Azam. Whoever wanted to be blessed with sainthood would thus it only through him. As Sanad-i-Baghdadi was direct descendant and

Mozakera, p.91; Treatise, The Qaderi Order in Bengal, Syed Tarsheed Ali Alquadri, published in Mahanabir Pabitra Bengshadhar; Maktubat, vol.III, Maktub 23, p.251;
spiritual successor of Ghausul Azam, his spiritual power passing down from generation to generation was transmitted to him which he later passed down to his eldest son and spiritual successor Ghaus-i-Sani.

Hazrat Abdullah Al Jili was called by his murids by about 42 titles such as Qutbul-Baghdad, Ghausul-Avtad, Sultanul-Arifin, Zubdatul-Awliya, etc. etc. Thus we find that Sanad-i-Baghdadi's is the first advent in Bengal for spread of Quadriya Order in eastern part of India. He is the pioneer in his track. Before him notable Walis and saints of this noble order of Sufism came and diffused the lofty tenets of Quadriya in Northern parts of India. None of them thought or made headway to this intellectual part where Tantrik and Bhakti cult flourished amongs the people of this region.

Mozakera, pp.81-82,
Contact with Islam showed the contrast between the elaborate Hindu code of daily duties with its numerous prohibitions and modishness with the simple mode of prayer of the Muslims. Thoughtful minds among the Hindus desired to set their house in Order. They resolved to cleanse the house of useless accretions and build it on a stronger foundation. This was the task of Bhaktas of Medieval India which is known as Bhakti cult. The first impulse towards this came from Vaishnavite Alvars of South India of Non-Brahminical origin like Ramanuja and Ramananda. They preached the doctrine of universal salvation through the simple path of unquestioning devotion to God. The Bhakti movement that commenced in the fifteenth century and sought to reconcile Islam and Hinduism under Sufi inspiration continued to be active and seekers after the greatest common measures were scattered all over the country.
Thus selfless love for the creator was in vogue amongst the inhabitants of Bengal. So when Sanad-i-Baghdadi came and visited this part and the local inhabitants met him and heard his and his party's discourses over love for the Creator, they expressed their cravings to know and learn deeply about this branch of Sufism. Thus Sanad-i-Baghdadi found this region most suitable and congenial place and environment for diffusing of this order and when he thought of leaving this country for home-land he left his son there for spread of this order. Thus I am lure to say that Sanad-i-Baghdadi and his party was the pioneer in introducing and spreading Quadriya Order in Bengal.