Syedona Hazrat Syed Shah Wall Murshed Alquadri was the third and the youngest son of Hazrat Aala Huzur. He was born in the year 1274 A.H. at the Khangah Sharif of Midnapore town. He was known as 'Murshed', 'Qutbul-Waqt' and 'Chote Huzur', and he was the most eminent Khalifa of Aala Huzur.

About his early life it is known that he was brought up and carefully trained up in the tradition of his great family under the direct guidance of his father and Pir. He was a born-genius. As in the long run he became an erudite scholar, it is sure that he must have passed most of his early years in study.

He was very intelligent. While in his teens, his wisdom, thirst for knowledge and scholarship made him most favourite student of his teachers. He, as a result of his extensive studies, attained early in his life mastery in several branches of Islamic studies. It is known that Hazrat Wall Murshed took lessons on

1. Supra, chapter-dv, p.234;
2. Gulzar-i-Quaderi, Nurul Absar Quadri, Calcutta 1989, p.10;
3. Gulshan, p.15; Aala Huzur, p.17; Suhjyana Shairi, Dr. Tayeb Abdali, Allahabad 1984, p.145;
4. Gulzar, p.10; Suhjyana, p.145;
different branches of Islamic subjects. As we have said earlier that in the Khanqah of Aala Huzur, a large number of scholars would come for spiritual benefactions, it was probable that Ha£y%bwali Mirshed along with his other brothers, would get the favour of those scholars. He might have been a student of Maulana Ataur Rahman too. We have mentioned this Maulana earlier. He was a devoted murid of Aala Huzur and the Head Maulavi of Madrasah-i-Quadriya of Midnapore. Hazrat Wali Mirshed's eldest brother Huzur Purnoor, for some days, was a student of the said Madrasah. So it can be said with certainty that Hazrat Wali Mirshed too was sent to the same Madrasah for his early education. Therefore he acquired his higher education, 

Me seems that Hazrat Wali Mirshed acquired his advanced studies under the direct supervision of his father Aala Huzur and the scholars who would visit the Khanqah regularly.

He was an erudite scholar. The evidence of his scholarship can be

His erudition and literary contributions of many books. Some of these books are Tahris-i-Mutaabat-i-Wali Mirshed, Tosha-i-Akhirat, Salwat-i-Daaimun, Lughat-i-Murshedi,

1. Supra, chapter-v, p.239;
QUADRIYA ORDER IN W. BENGAL

Jawaz-i-Miladsharif, Milad-i-Murshed etc. He had a Diwan too. Unfortunately, most of these books are in MSS. form and are not easily accessible. So far as it is known that only two among the above books have been published. One of these two is Milad Sharif. It was published from 94, Kalanga Bazar Street, Calcutta. The other book is Tahris-i-Muta'abat. He rendered the whole Diwan of Habiz in Urdu poetry. It is in manuscript form and kept in family library.

This book is one of the most authentic works on the history of Quadriya Order in Bengal. In addition to this history, the writer gives the detailed description of life, teachings and works of Hazrat Ghausul Azam. At the end of the book some of the poems are also added. Most of these poems are the compositions of the writer himself. In the beginning the writer describes the dignity of Wali-Allahs. In defence of his reasons he cites the evidences from The Quran, the Hadith and the compositions of great scholars and Sufi-poets. In this way this book can be divided into four parts. The first part contains the description of the dignity of the saints; the second part contains the description of

1. Gulshan, p.15; Aala Huzur, p.18;
2. Isteqamat, Delhi 1977, p.19;
3. Tahris, pp.3-20;
the life, teachings and works of Hazrat Ghausul Azam; the third part contains the short biographies four great Quadriya saints of Bengal i.e. Syedona Hazrat Abdullah Aljili, Syedona Hazrat Zaker Ali, Syedona Hazrat Tufail Ali and Syedona Hazrat Mehr Ali, the fourth part contains the brief review of the book from the pen of the great scholar of Midnapore town Maulavi Syed Abdul Haq and some ghazals of the writer himself. The last page contains quatrains of Hazur Purnoor depicting the year of publication of the book i.e. 1313 A.H.

The style/writing applied by the writer is highly scholastic. In some places he gives footnotes, which are very valuable for the research scholars. I am very much benefitted by these foot-notes. The life-history of Ghausul Azam given by him is totally based on authentic Arabic and Persian source-books which he has mentioned too. Thus we can easily say that this book is research-oriented.

The book is written in much or less easy Urdu language, though at places he used bombastic Arabic and Persian words. But, in the whole, the language employed by him, is the best evidence of his scholarship

1. Tahris, pp.21-54;
2. Ibid, pp.54-64;
3. Ibid, pp.65-75;
4. Ibid, p.76;
His writings impressed the common mass very much. Maulavi Syed Abdul Haq while reviewing the book commented that the writing of books was almost abolished in the town of Midnapore....thanks to God that Shah Saheb Walli Murshed tried his best to fight this dangerous mode and began to write books with new spirit and by doing this employed himself in benefitting the mass. He further says, 'Though there are a large quantity of books written on the history of kings and emperors, but regret to say that no one had afforded to write books on the saints and on the subject relating to the spread of Islam. It is a subject of happiness that Shah Saheb (Walli Murshed), with a view to filling up this gap, has written this book.'

Huzur Purnoor composes three beautiful quatrains depicting the year of the publication of this book. He writes thus:

1. Tahris, p. 65;
2. Ibid, p. 66;
When this Mutabat was published, Jamal became attentive towards the year of its publication, the spiritual persons themselves also said, It is must and obligatory to read this Mutabat. 1

1313 A.H.

Hazrat Wali Murshed had a Diwan. 2 But, in spite of my best efforts I could not get access to this Diwan. Some of his poems have been published in his work Tahris. These poems have been composed in praise of his father and Pir Hazrat Aala Hazur.

These are the best evidences of his being a great poet of Urdu.

In one of his ghazals he says thus:

The tyrant fortune can do no harm to me, as the Qutb of the two worlds is my protector;

I am saying, oh the disciples, don't be afraid of the resurrection, because thereof my grandfather is the master and the authority;

We should not be in the state of indigence in this world, as the Wall of Baghdad is our intimate friend;

Our ancestor Haidar-i-Karrar is present at the river Kaushar (one of the rivers of paradise of which water whoever drinks, 1. Tahris, p.76;
2. Gulshan, p.15;
will/thirsty no more forever) to let us drink the water of eternity; as the Hazrat (Aala Huzur) has become the sailor of the boat of our activities, we are now out of danger; Moreover he who is the Ghaus of the two worlds and the beloved of Allah, The Prophet and Hazrat Ali, is our friend; Our dead heart becomes alive, when Muhyyuddin (Ghausul Azam) becomes our succourer; I, from the west, am kissing his (Ghausul Azam's) feet, who is in the East; Oh the disciples, Murshid gives you this tidings that you can see me in the paradise.

He writes in praise of Walis thus:

The faqirs have (in themselves) the habits of the angels, The chambers of the faqirs are the subjects of jealousy for the Heaven; They (the faqirs) pass years after years in devotion, So why their devotional acts will not be most excellent? If you have (in your heart) the desire of touch-stone, Then consider the company of faqirs as alchemy; They do not care for wealth and gold, Contentment is the wealth of the faqirs; Both the worlds acquire riches from them, Praise be to them! what resolution the faqirs have;

1. Tahris, p.68;
It is proved from (the incident of) overthrowing of the door of Khaybar,
That the faqirs have Divine Power;
He, whoever wants, can be guest (of the faqirs),
As the faqirs' favour is a booty free for all;
What I will say about Ahmad (S.A) the selected one,
He had appearance of king and qualities of the faqirs;
If want, (they can) make one king within a moment,
Such is the miracle of the faqirs;
The Satanic spirits are defeated (by the faqirs),
As the faqirs have full control over audacity;
From the battles of Syria and Egypt,
It is proved that the faqirs have power of victory;
If you are desirous of seeing Allah,
Then see the faqirs;
The kings too kiss their (the faqirs') feet,
The dignity of the faqirs is the dignity of Almighty;
Oh Murshed! it is your good fortune,
That you serve the faqirs day and night.

From the above poems it can be said without any hesitation that Hazrat Wali Murshed was a poet of high rank and he added a new lustre to Urdu religious poetry of nineteenth century. His selection of words was magnificent and his poetic expressions were unique and simple as well.

He lived permanently at his paternal Khanqah at Midnapore. After his
His contribu-— eldest brother Hazur Fumour shifted from Midnapore to
Calcutta, the responsibility of guiding the people of Midnapore to the
who spiritual path fell on Hazrat Wali Murshed/fulfilled this duty with

great efficiency. Under his guidance thousands of people enlisted

1. Tahris, p.20;
their name in Quadriya Order. He along with his eldest brother Huzur Purnoor preached the tenets of Quadriya Order throughout Bengal with much rapidity. So his contributions in making the Quadriya fraternity more popular in Bengal were enormous.

His spiritual attainments were great. He had in himself all the qualities which befit a Wali. The evidences of his being a Wali can be found in the tone by which Huzur Purnoor used to address him. In one of his quatrains Huzur Purnoor called Hazrat Wali Murshed as 'Wali ibn Wall' or Wali, son of Wali; 'Zinda Wali Shah Wali Murshed' or Shah Wali Murshed, the living saint. Hazrat Wali Murshed himself says in one of his poems thus:

On the disciples, Murshed gives you this tiding
that you can see me in the Paradise.

There is no doubt that he was a perfect Wali. It is said that some Europeans, being attracted by his spiritual power, took oath in his hand and accepted Islam.

1. Gulzar, p.10; Aala Huzur, p.18;
2. Diwan, p.374;
3. Supra, p.405;
About his family life is known that he married Hazrat Syeda Zigar Bibi daughter of Hazrat Syeda Tahera and Aziz-e-Dilha. Hazrat Syeda Tahera was the eldest daughter of Hazrat Syed Anwarul Hasan Al-Misawi Al-Hossaini who was the direct descendant of Hazrat Ali through Hazrat Syed Ruhullah Al-Musawi whose life has been described in brief in the previous chapter. It is known that Hazrat Wali Murshed’s family life was a happy one.

His Vesal Sharif took place on Tuesday, the 11th Rabiul Awal, 1315 AH and his mortal remains were buried on the mazar of his father Aala Hazur in the family burial ground at Midnapore town. At his demise the people of whole Midnapore town were shocked greatly because he was beloved guide and friend to them. His eldest brother Hazur Purnoor was deeply shocked at this incident of sudden departure of his youngest brother. Hazur Purnoor described his brother’s demise in a very sorrowful manner in more than one quatrains. In one of his quatrains Hazur Purnoor says thus:

1. Qur times, 1st Volume, pt.v, chap.v
2. Supra, chap.v, pp.343-344;
3. Alizar, p.14; Sufiya, p. 145;
Since that brother who was like my soul, united with the (Eternal) Truth, due to the heart-felt agonies of his separation, my condition was ruined; Jamal says in a nice manner, the day, month and the year of his departure, Alas! That was Thursday of the month of Rabiul Awal 1315 A.H.

On another occasion Huzur Purnoor says:

Syed Wali Murshed has achieved the eternal life, (as) the Walls never die, so how you can call them dead, When I searched for the year (of his demise), Asi brought the tradition of the Prophet, you see the testimony, 'Verily the Walls never die'; 2

Huzur Purnoor composed many such quatrains on the demise of his youngest brother. These are included in his Diwan. From the above poems it can be easily understood that the two brothers loved each other very much. It is said that the relation between the two brothers was just like that of Hazrat Harun and Hazrat Musa. 4

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1. Diwan, p.375;
2. Ibid, p.374;
3. Ibid, pp.374-375;
4. Aala Huzur, p.18;
The love between Hazrat Wali Murshed and his only son Hazrat Syed Muhiyuddin Harun Rashid Alquadri was just like that of Hazrat Yaqub and Hazrat Yusuf. It is said that once Hazrat Harun Rashid fell prey to acute type of illness. Many physicians attended him but their prescriptions were of no use and the patient’s condition gradually deteriorated very much. It was unbearable for Hazrat Wali Murshed. So one day he prayed to God for the recovery of his ailing son. The prayer was granted and his son recovered miraculously but gradually his health deteriorated and at the age of only 41 years he passed away from this world. He himself hinted at this incident in one of his poems thus:

آپا نازام رو کے دو ہو ہے نتو کرکھا میا
آپا نازام کا ہو ہے ہو باڑو فرطیا
حیاتی دو کرو کے مانگ کر کھپیا
داش ماؤ کا ہوہر هم ہر خپیا

He had come in the evening with lamentation and is now going in the morning with smile (in his lips); he had come alone, but is going with divine-dignity. He has sought health for Muhiyuddin (from Almighty Allah) and now he is going; Wali Murshed is going with his aim fulfilled.

Innumerable miracles were manifested from Hazrat Wali Murshed. His life was a symbol of simplicity, charity and spirituality.

1. Milad Sharif, Syed Wali Murshed, MSS. Quaidriya Academy, f.4;
Syed Shah Mohiuddin Harunur Rashid Alquadri who succeeded his father,\(^1\) His
descendants was better-known as 'Huzur-i-Ali'. He was a born-well.
Huzur Purnoor loved him very much. Huzur-i-Ali acquired religious and
spiritual teachings and training from his father as well as his uncle
Huzur Purnoor.\(^2\)

Huzur-i-Ali, like his forefathers, was a saint and a great scholar
of Islamic studies particularly, in the subject of Hadith he was
well-versed.\(^3\) He has been also described as a good poet.\(^4\) But regret
to say that, inspite of my best efforts, I could not find any poem
composed by Huzur-i-Ali.

He lived permanently in the Khanqah Sharif of Midnapore. There he
had a large number of followers. He performed numerous miracles too.\(^5\)
He was Sajjadahnasheen of the Khanqah Sharif, Midnapore.
He married Hazrat Syeda Masuma Khatun, daughter of Syedona Hazrat
Syed Shah Ahteram Ali Alquadri grandson of Hazrat Qutb-i-Rabbani\(^6\)
whose life and contributions have been described in the 3rd chapter
of this work.

1. Istegamat, p.20;
2. Gulzar, p.16;
3. Ibid, p.16;
4. Ibid, p.16;
5. Ibid, p.17;
6. Ibid, p.16;
Huzur-i-Ali's appearance was very beautiful. Heavenly light would radiate from his face. He was at the peak of courtesy. Whoever came in touch of him, became full of love for him.  

Huzur-i-Ali's vesal sharif took place in his youth, but within that short time he travelled the long path of sufism. The date of his vesal sharif has been recorded as Thursday, the 19th Rabiul Awwal, 1328 A.H. His mazar has been situated at Midnapore. His wife Hazrat Syeda Masuma Khatun's Vesal Sharif took place in the year 1956 A.D.  

Her husband's vesal sharif wrought in Syeda Masuma Khatun a great change. Since the day of her becoming widow, she began to live in a very small room in the Khanqah Sharif of Midnapore. In that room there was a small carpet. On this she would always be engaged in prayers. At night she would sleep on the same carpet. It is known that she was in the habit of writing diary. Her personal diary was found after her demise. From this diary many things about her life came into light. From this diary it came to be known that she had finished the Holy Quran more than one lac times. Not only that, she had good command over different types of du'a or religious formulas depicted in the Islamic scriptures. She would give Tabiz or amulets to the depressed persons and the Tabiz were very affective. Speaking shortly, she had spiritual qualities in herself.

1. Gulzar, p.16;  
2. Aala Huzur, p.21;  
3. Gulzar, p.17;  
4. Syedona Huzur Qutbe Bangala, Dr. S.S.M. A.Khorasani, Dhaka 1989, 2nd Ed. pp 1,7;
From her life story it is known that her husband and two daughters died before her, but she did not spell even a word of complaint against the Creator. Before some days of her vesal sharif she sent a message to her only son Syedona Hazrat Gholam Mustafa who was then residing at Calcutta. In this message she called her son and told him to make arrangement for her funeral. Having received this message Hazrat Gholam Mustafa went to Midnapore and in his presence his mother breathed her last.

All the above facts I came to know from the saintly lady's grandson Syed Manal Shah Alquadri. It is also known from his version that Syeda Masuma Khatun's charity knew no bounds. She would help the widows and orphans to her best. The detail information of her charity works can be had from her personal diary which is now kept in Quadriya Academy, Calcutta.

Huzur-i-Ali was succeeded by his only son Syedona Hazrat Syed Shah Gholam Mustafa better known as Hazrat Alquadri. His other descendants titles are 'Qutb-i-Bangala' and 'Janab Huzur'.

Huzur-i-Ali had two daughters i.e. Hazrat Syeda Kaniz Ghaus and Hazrat Syeda Shahzadi Begum. The former was elder than Hazrat Alquadri and she was married to Hazrat Syed Abdul Latif Saheb of ...

1. Isteqamat, p. 20;
Mechakgram, Panskura, Midnapore. The latter was younger than Hazrat Alquadri and she was married to Hazrat Maulana Syed Nurul Haq Saheb, resident of Piyardanga, Midnapore. Both these two holy ladies left this mortal world in young age. Their descendants are living in Bangladesh and Orissa.¹

Hazrat Alquadri is a living saint venerated by all throughout the Indian Sub-continent.² He was born in the town Midnapore, on the eleventh day of the month of Zil-Haj, at the early hour of Monday.²

Three days before his birth, The Holy Prophet and Ghausul Azam that appeared in a dream of Hazrat Alquadri's father and informed him/a For son would born to him who would glorify the family; this reason the child on birth was named Gholam Mustafa.³

He took his preliminary lessons at home. Then he was enrolled in the famous Madrasah-i-Suhrawardiya-Murshediya Islamia at Midnapore.

After having completed his primary education there Hazrat Alquadri was shifted to Calcutta where he got himself admitted into Calcutta Madrasah. From this institution he completed his highest studies.⁴

1. Outbe Bangala, p.3;
2. Gulzar, p.21;
3. Isteqamat, p.22;
4. Gulzar, pp. 21-22;
He was very intelligent and in a very short time he mastered over Arabic, Persian, Urdu and Bengali. He attained working knowledge in English too. During student life he undertook specialised studies at home under Ulamas and Muhaddesin of all India fame. In course of time he emerged as a master of several branches of Islamic studies i.e. Quran, Tafsir, Hadith, Fiqh, Usul, Mantiq etc.

Along with formal education Hazrat Alquadri's religious training was started quite early in life under the guidance and supervision of his father. But his father's Vesal Sharif took place very early. After this incident Hazrat Alquadri got his spiritual and religious teachings and trainings from his uncle Syedona Hazrat Syed Shah Abdul Wahab Alquadri, known as Bare Huzur.

Bare Huzur was the direct descendant of Syedona Hazrat Syed Shah Isa Rizvi of Piyardanga and daughter's son of Aala Huzur. He was also an illustrious Khalifa of Huzur Purnoor. He was born in the Khanqah Sharif of Midnapore on 11th Rabius Sani, 1286 A.H. His vesal Sharif took place at Midnapore on 4th Rabiul Awal, 1344 A.H./29th July, 1931.

1. Qutbe Bangala, p.3;
2. Aala Huzur, p.20;
A.D. and his mazar is at the vicinity of the mazar of Aala Hazur.\textsuperscript{1}

Hazrat Alquadri received Faiz from Syedona Hazrat Syed Shah Abdur Rashid Al-Hussaini;\textsuperscript{2} and Syedona Hazur Pak too.\textsuperscript{3} Hazur Pak's life and contributions have been described in detail in the next chapter.

In the year 1930 A.D. Hazrat Alquadri was married to Hazrat Syeda Kaniz Maula alias Hazrat Syeda Jariatul Maula, the second daughter of Hazur Pak. This marriage was solemnised on 11th Zilhaj.\textsuperscript{4} Out of this holy union seven children were born.

Hazrat Alquadri is a versatile genius. By dint of his scholarship, he made a name for himself in the literary world. His numerous publications in the famous magazines of the time attest to his genius. Moreover, he, time and again, has taken part in numerous religious conferences held all over Bengal.

He is also a poet of high standard. His nom-de-plume is 'Hazrat'.

He composed many devotional poems and their quality has highly been admired by Sufi as well as secular poets of renown. Among

\begin{itemize}
  \item Gulzar, pp.17-19;
  \item Supra, chap.III, pp.178-180;
  \item Qutbe Bangala, p.2;
  \item Ibid, p.4;
\end{itemize}
his several scholarly works special mention may be made of (i) Free poetical translations of the Quasida Sharif-i-Ghausiya; (ii) the books 'Ilm-i-Ghaib-i-Rasulallah' 'Saif ul-Mustafa Ala-Rasi Munkar-i-ya Shaykh Abdul Quadir Shalyan Lillah' and his famous 'Diwan'. All these works are in manuscript form and are kept in Hazrat Alquadri's personal library, which consists a large collection of valuable books and manuscripts of Islamic subjects.

The year 1961 A.D. was very important in the history of Quadriya Order. In this very year Hazrat Alquadri established the Darbar Sharif-i-Quadriya at 22, Mufidul Islam Lane, Calcutta. Since the year Hazrat Alquadri along with his family is living at this Darbar Sharif. Now-a-days this complex has become one of the centres of Sufi movement. He has bestowed khilafat on all his four sons.

The year 1985 A.D. was very much sorrowful for Hazrat Alquadri and the Muslims of Bengal as well. In this very year on Wednesday, the 25th September, Hazrat Alquadri's wife left this mortal world for her heavenly abode. Her mazar is at Midnapore.
Syeda Kaniz Maula was a highly learned woman. According to the tradition of the holy family, she took lessons at home, but her sharp intelligence, extraordinary memory-power and intense inquisitiveness made her an erudite scholar.

From her third son Syed Manal Shah Alquadri it is known that she had deep knowledge in Persian, Arabic and Urdu languages and literatures. Syed Manal Shah is now one of the most revered scholars of Persian, but he told that under his mother's guidance he is able to acquire such scholarship. Even while a student of Master Degree, he used to take lessons from his mother.

It is also known that Syeda Kaniz Maula's memory power was so sharp that she could quote from the Diwan of Hafiz and the famous Masnavi of Maulana Rumi extempore. There is a printed copy of Diwan-i-Hafiz in the possession of Syed Manal Shah. Almost all the pages of this Diwan bear valuable notes written by this holy and saintly lady. These notes signify her deep knowledge in Persian language and literature. These are also good examples of her profound and fathomless spiritual knowledge.

She was a daughter of the great spiritual leader Hazur Pak on the one hand and the wife of one of the most revered saint of present time—Hazrat Alquadri, on the other. So naturally she had in herself saint-like qualities. She could foretell the incidents.
She has to her credit the authorship of many books on various subjects. Amongst these books one of the most important is the *Aurad-i-Quadriya*. It contains the duas or prayers with authenticity from the Holy Prophet. Some of these Duas were uttered by the Holy Prophet and the great saints of every age. Still the saints of various orders are continuing the same. This book is in manuscript form and kept in Quadriya Academy. I am told that the Holy lady wrote this book with her own handwriting and was presented to her third son Syed Manal Shah Alquadri. On the one hand she has copied the Duas in Arabic and on the other hand she has interpreted the meaning of the Duas in simple Urdu. From this book it can be easily guessed that she had deep knowledge in Arabic and Urdu as well.

She has written a history of different Duas with great authenticity. This book is in Urdu and is kept in Quadriya Academy.

She also composed verses in praise of the Holy Prophet and Chausul Azam. She followed very simple style. A large portion of her poetry is in Urdu. But occasionally she composed poems in Persian too. Whether in Urdu or in Persian her poems are good examples of Sufi literature. Her choice of words is unique. Simplicity and high thought are the main characteristics of her poetry. But unfortunately all her poetic works are unpublished and are kept in Quadriya Academy.
Hazrat Alquadri had four sons and three daughters. His eldest son
Syed Shah Ainul Jamil Alquadri was born in the year 1931 A.D.
Afterwards he settled in Bangladesh. Now he is living in that
country. Some interesting incidents of his life has been given in
the following pages.
His eldest daughter Syeda Ruquaibatul Maula was married to Makhdum
Zada Syed Shah Imam Ahmad Sharfi, a descendant of the great saint
Hazrat Syed Sharfuddin Yahya Muneri in the year 1952. The marriage
was blessed by Syedona Huzur Pak. The family is now settled in
Dhaka, Bangladesh.

Hazrat Alquadri's second daughter Syeda Rashiquatul Maula was
married to Syed Shah Akhtar Jamil in the year 1954 A.D. The family
is now living in Midnapore town.

Hazrat Alquadri's third and the youngest daughter Syeda Rafiatul
Maula was married to Syed Shah Mohammad Asfaque Khorasani, professor
of Applied Chemistry, Dhaka University and Chairman, Bangladesh
Council of Scientific And Industrial Research, Bangladesh, in the
year 1967 A.D. The family is now living in Bangladesh.

1. Qutbe Bangala, p.7;
2. Supra, Chap.V, p.364;
3. An accomplished scholar of Islamic History too; wrote many books
on Quadriya Order— Syedona Huzur Pak, Syedona Huzur Qutbe Bangala
etc.
Hazrat Alquadri's second son Syed Nawal Shah Alquadri is an eminent advocate of Calcutta High Court and is now living with his family at Darbar Sharif, Calcutta.

Hazrat Alquadri's third son Syed Manal Shah Alquadri is a Professor of Calcutta University and is now living with his family at Darbar Sharif, Calcutta.

Syed Shah Jalal Murshed Alquadri, the fourth and the youngest son of Hazrat Alquadri holds the post of Professor in Madrasah Alia, Calcutta. He, along with his family, is now living at Darbar Sharif, Calcutta.

Syed Kamal Shah known as Ainul Jamil was very much dear to his maternal grandfather Syedona Hazrat Syed Shah Ershad Ali Alquadri known as Huzur Pak, the spiritual successor of Huzur Purnoor. Syed Ainul Jamil was born at the Khanqah Sharif, Calcutta, and as long as his grandfather was alive, he lived there. It is said that when Huzur Pak's eldest
son died, he was very much dejected. During this period Syed Ainul Jamil was mere a child and he would always remain with Huzur Pak. Gradually the relation between these two became so much intimate that they could not remain separated from each other even for a while. Due to this attachment and love Huzur Pak, to some extent, was able to forget the sorrow of the premature death of his eldest son. Huzur Pak did not let his grandson go with his own parents. It is said that Huzur Pak himself requested his daughter and son-in-law --- mother and father of Syed Ainul Jamil, to give their son to him. On the other hand, Syed Ainul Jamil too did not want to leave the company of his beloved grandfather.

As Huzur Pak's poetic name was Jamil, the grandchild was named Ainul Jamil i.e. The Sight Of Jamil, by Huzur Pak himself. Again it was Syed Ainul Jamil, through whom the visitors would place their requests and prayers before Huzur Pak.

When Syed Ainul Jamil was about 22 years of age, his beloved grandfather passed away. After a decade or two, Syed Ainul Jamil, on whom Huzur Pak had bestowed Khelafat, shifted to Bangladesh for guidance of the people there.

Syed Ainul Jamil was so much favourite of his grandfather, that before Vesal Sharif Huzur Pak himself made a will in which SSyed Ainul Jamil was declared as one of his heirs and it was ordered that he should be given share of Huzur Pak's movable and unmovable properties.

After Vesal Sharif of Huzur Pak this will was implemented.

1. infra, Chap.vii, pp.470-471;
2. In Islamic law grandchildren i.e. daughter's children are not entitled to get the share of grandfather's property.
Now Syed Ainul Jamil has built a centre of quadriya Order at Nilkhet, Dhaka. It is known as Bezm-i-quadriya.