CHAPTER -- I

INTRODUCTION
Introduction

Sufism has been a potential subject of research in the nineteenth and twentieth centuries. Hundreds of titles have been churned out by the eastern and western orientalists and publishers all over the world.

The origin of the word ‘Sufi’ has been explained by the Sufis and historians in different ways, Shaikh Ali Hujwiri says—“The people spoke much and wrote many books containing this name”.  

1 Thomas Arnold 2 R.A.Nicholson 3, A.J. Arbery 4 E.G. Brown 5 contend that, ‘Sufi’ is derived from the word ‘Suf’ meaning wool. Most of the Sufis favour the theory that the term ‘Sufi’ is derived from ‘Safa’ (purity) as a Sufi is expected to purify his soul, intention and

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1 Kashful Mahjub Hazrat Data GungBuksh Ali Hajwiri, Tr- Allama Fazluddin Gauhar, Delhi N.D-p-15
action from all worldly defilements. It is interesting that the great Muslim scholar Abu Rehan Alberuni thinks that the word Sufi is a Greek word, nearer to meaning of the word philosopher.

On the whole the scholars have generally accepted the origin of the word ‘Sufi’ from ‘Suf’ which means wool because the Prophet’s (S.A) saints and other mystics used to wear woolen clothes as a symbol of aloofness from the world.

The beginning of Sufism can be traced from the time of the Prophet (S.A.) and his beloved companions .Hazrat Ali (A.S.) has...

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been recognized as the ‘fountainhead’ of Sufism.9

For the first three centuries after its rise Sufism was practiced individually or in small groups. In course of time Sufis organized themselves. Till the 11th century A.D. (5th century A.H.) Sufism was firmly established and widespread throughout the Islamic world.10

SUFISM IN INDIA

The question when and how these Sufis and saints came to India is a matter of controversy. But it may be assumed that Sufism was at work in India from the time of Islam’s earliest contact with it. According to contemporary historians these Sufis and saints came to India through three routes-1. The sea 2. The land route leading from Sindh to Persia 3. Khaiber pass.11 However the real influence

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of these Sufis and saints was felt only after the actual invasion of India by the Turks. With the Muslims conquests of northern India Sufis also began to come, they migrated to India from various parts of the world.\textsuperscript{12}

Among the Sufis of the earliest times who visited India, tradition mentions the name of Mansur Hallaj\textsuperscript{13}. But the first important Sufi who made India his home was Usman bin Ali Hujwiri. He lived in Lahore and wrote the first treatise on Sufism in Persian Kashful Mahjub.\textsuperscript{14} Among the early Sufi saints of India was Hazrat Moinuddin Chisti the disciple of Khaja Usman Haruni. He came to India from Ghazni at the time of Shahabuddin Mohammed Ghori and settled at Ajmer.\textsuperscript{15}

\textsuperscript{11} A History of Sufism in Bengal, Md. Enamul Haq Asiatic Society Bangladesh Dhaka-1975 p-158, Rizwi
\textsuperscript{12} Sufism in India, p-19 Great Sufi poets-p.31, Rizwi- Vol-I ,p.190 Sufis and Sufism –p-16
\textsuperscript{13} Tazkaratul Aulia, Shaikh Attar Trans. Moulana Tufail Ahmed Jalandhari , Delhi N.D p-245, Islamic Mysticism –p-7
Sufism set its foot in India along with the mystics and savants of Islam silently and peacefully. But in a short span of time brought about a revolution in the demographic map of India. Though their sweet tongue and charismatic behavior interspersed with unrivalled sincerity and magnanimity, they mixed up with the local inhabitants and won over their faith in one God without provoking the worth of the rulers of the time who in the early years of their advent were non-Muslims. They never detested the Indian traditions and customs but continued their missionary activities. The result was tremendous.\(^{16}\)

Before the appearance of the Turks on the Indian horizon, the Sufis had already arrived in India, but by the advent of the Sultans at Delhi, the foundations of the Sufism were firmly laid.\(^ {17}\)

Abul Fazal records that in India there were several Sufi silsilas

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\(^{16}\) History of Ancient and Medieval India, Kundra & Bawa Kolkata N.D-p-387.,Great Sufi poets of Punjab-p.32

(order) , he had recorded fourteen orders in Ain-i- Akabari 18. But the influential ones during the medieval period were four sects, namely Qadria Chishtiya , Suhrwardiya , Naqshbandia.19

QADRIA ORDER

It was founded by the saint of saints Syedon Hazrat Abdul Qadir Jilani (1077-1166A.C) popularly known as Hazrat Ghausul Azam In 887 A.H or 1482 A.C. Hazrat Syed Mohammed Ghaus Jilani a descendnet of Hazrat Abdul Wahab (who was the son of Syedona Hazrat Abdul Qadir Jilani ) came to India from Halb and settled in Uch in Jhang (Sind). For long time he performed the duty of guiding men to the right path and inviting them to the Qadria order .Sikandar Lodhi the last Afghan king of Lodhi dynasty became his murid (disciple) from his time the grace and benefit of the Qadria order began to flow in India. He died in Uch in 923 A.H / 1517

18 Ain-i- Akbari, , p-257. , Sufis and Sufism –p-20, Arberry –p-5 , Islamic Mysticism-p-9 , Sufi movement in eastern India –p-37
AD.20

CHISHTIYA ORDER

The Chishtiya order owes its origin to Khwaja Abu Ishaq Shami Chishity (d.966 A.D.) who was the descendent of Hazrat Ali(A.S.) but the credit of introducing the Chishtiya order into the Indian sub continent goes to Khwaja Moinuddin Chishty a disciple of Khwaja Usman Haruni (537A.H.-633 A.H./1141-1236 A.D.) He was affectionately called by the people Garib Nawaz and Sultan ul Hind .He was very popular in Indian sub continent

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SUHRAWARDIYA ORDER

It was founded by Shaikh Ziauddin Najib (d.563/1167) Who was contemporary of Hazrat Ghausul Azam . Shaikh Shahabuddin Suhrawardy ( 539A.H.-632A.H/ 1144- 1234 A.D ) was the vicegerent and nephew of Shaikh Ziauddin. He made great effort to popularize this order. His Silsilah or order namely the Suharwardiya order by his name .It was spread in the Indian sub continent by his disciple, Shaikh Bahauddin Zakarya (1182-1262 A.C.) He was contemporary of Fariduddin Gunjshakar . The Suhrawardiya saints established themselves in north -western India.

NAQSHABANDIYA ORDER

The Naqshbandi order of the Sufis was founded by Khwaja Bahauddin Naqshband (Turkestan)

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who died in 1389 A.D and was buried in Bukhara, but Khwaja Baqi Billah Berang, seventh in succession from Khwaja Bahauddin, came to India. He died in 1603 A.D and his tomb is at Delhi. This order gained prominence in India by Shaikh Ahmed Farooqi Sarhindi’s efforts who was the disciple of Baqi Billah.

SUFISM IN BENGAL

Even before the advent of the Muslims in Bengal Sufis came and settled in this fertile land. But since the invasion of Mahmud Ghaznavi (1000-1026) a large number of Sufis and saints migrated to Bengal to preach Islam. Thus with the coming of these Sufis, Masjid (mosque), Khankah (monasteries) and letter on Dargahs or shrines came into existence. All most all modern historian agreed with the view that they provided secular as well as religious education. They wrote many books in Arabic, Persian, Urdu and in

Qadria order in India - p-6, Rizwi – Vol-I p.190 for more detail see pp-190-194, Great Sufi poets -p-36, Arberry -p-4, Dawat o Azimat -p.206, Sufi movement in eastern India – pp-32-33

Bengali too. With the passage of time most of these books have been destroyed. However some manuscripts have come down into our hands.

Among the Sufi orders who at first established their Khanqah in Bengal was Suhrawardiya order. He was Shaikh Jalaluddin Tabrazi who at first introduced this order in Bengal. He was the disciple of Shaikh Shehabuddin. He came to Bengal before 1200 A.D.\(^{26}\) The last Hindu king of Bengal Lakshmana Sen ordered a mosques to be built for Shaykh Jalaluddin Tabrezi. Many villages were also granted for maintenance of the mosque and the saint’s Khankah in Pandua. He died in the year 622 A.H/1225 A.D. His tomb is in Pandua in the district of Hooghly.\(^{27}\)

The next Sufi order in Bengal was Chishtiya order. A disciple of Hazrat Khwaja Gharib Nawaz, Shah Abdullah Kirmani (1142-

\(^{26}\) A History of Sufism in Bengal-p-146 &165,Syedona Hazrat Ghaus-e- Azam p-62,.Amit Dey –p-22


,p-23 Taswwuf-e- Milli-2004 p-30
1236 A.D.) was the introducer of Chishtiya order in Bengal. Shah Abdullah Kirmani’s tomb is at Khustigiri in the district of Birbhum.\textsuperscript{28}

Naqshbandiya order was introduced in Bengal by Shaykh Hamid Danishmand of Mangalkote, Bardwan\textsuperscript{29}. He was the disciple of Shaikh Ahmed Sarhindi. 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.\textsuperscript{30} The Qadria order was probably the last Sufi order of Bengal which was introduced before the Sixteenth century. Some Scholars believed that Qadria order at first introduced by Shaikh Alauddin Tabrazi (a founder of Suharwardiya order in Bengal) Because the Suharwardiya order is a branch of Qadria order.\textsuperscript{31}

But truly speaking the introducer of this order in that area was

\textsuperscript{30} Hist. of Sufism in Bengal, p-192-193. Rizwi –Vol-II-p.231 Amit Dey –p-28
perhaps Hazrat Syed Shah Qumaes Qaderi, one of the descendent of Hazrat Ghausul Azam. The author of "A History of Sufism in India was also stated "During the sixteenth century a Qadria center in Bengal was established by Shah Qumais, the son of Syed Abul Hayat." There are so much controversies about this saint's life that nothing can be said about him with certainy.

T.C. Rastogi says--"Shah Qumaes was the seventeenth in the line of descendent from the founder of the Qadria order. He lived in Bengal". According to Enamul Huq the saint came to Bengal and settled in Salar (Salura) in the district of Murshedabad where he died in 1584 A.D. But Mohammed Ishaaq says in the period of Sultan Sikandar Lodi (1489-1517) he came to India from Iraq and settled at Salura West Bengal. He died in 1514 A.D. When

32 Hist. of Sufism in Bengal p-153, Bangal may Silsila Qadria, Mohammed Ishaq, Akhbar-I- Mashriq, Friday addition 13th October 2000 p-4, History of the Qadria order in India -p-109, Amit Dey -p-28, Islamic Mysticism- p-31
33 Rizwi- Vol-II p-145.
34 Islamic Mysticism p-31.
35 Hist. of Sufism in BengalI p-153, History of the Qadria order in India -p-110, Amit Dey-p28
Alauddin Hussain Shah was the ruler of Bengal\textsuperscript{36}. But it is evident that Shah Qumes could not influence at large in Bengal because now - a- days Qumaesia order can not be found in Bengal. Rose Writes “His cult is said to be connected with Bihar and there large Fairs are held, one in the province, one at Ludhiana and a third at Sadhaura itself.”\textsuperscript{37}

So we can not trace solid foundation of Qadria order till the second half of eighteen century. In 1180 A.H. 1766-67 AD a group of descendents from Hazrat Syed Abdur Razzaq, an illustrious son of Ghausul Azam under the leader ship of Hazrat Syed Shah Abdullah Al- Jili Al Quadri came to Bengal for propagating the Qadria order\textsuperscript{38} from Hama, a town in Iraq\textsuperscript{39} following the sea
route used by pilgrims. But Diwan-e- Hazrat-e- Jamal mentions that they came from Baghdad. Prof. Alquadri also stated “In the year 1180 A.H. / 1766-67 A.D. under a divine instruction Hazrat Syed Shah Abdullah Al Jili and his sons, illustrious descendents of the Holy Prophet (S.A.), like a galaxy of brilliant saints came from the city of Baghdad. According to the statement of Maulana Ziaurrahman -

сьдело Молла бири шаа олол бири ле аллах саларди стрелдин ылд карди ростхи аллах карди ушул
чарфер ферн фозр сздать Молла бири шаа олол бири ле аллах саларди стрелдин ушул Молла бири шаа рушин

Syed Maqbul Murshed, Syed Mahbub Murshed, Prof. S.S. M.A. Khorasani, and many writers also mentioned the name of Baghdad instead of Hama. Mohammed Abu Tahir in Tazkeratul Moula, Abdul Ghaffar in Short biography of my Huzur, and Syed Hedayat Hussain in Silsilatuz Zahab has mentioned 1111A.H the date of the arrival of Hazrat in India, but it is wrong, because Syed Murshed Ali Alquadri, the great grandson of Hazrat Syed Abdullah Al-Jili Alquadri, in his own Diwan commemorate the
year of advent of the holy family in Bengal in the following
quatrain:

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Again he says.


They carried with them a Sanad-i- Rahdari issued by the then Khalif of Baghdad 49.

The party landed at Chandbali, some near by port on the Orissa coast. After traveling all over Orissa, Bihar, and Bengal they reached Mangalkote, Burdwan. 51 There is a lots of dispute about the route through which the party came to Bengal, but almost all the biographers are of the opinion that the party came from

48 Diwan p-641
49 Mozaker - p-80, Syedona Huzur Pak -p-20.
50 Mazaker -p-79-80 , Tazkera -e- jamil-(2)p.6
Baghdad to India by sea-route and it landed at Chandbali of Orissa, but from Orissa by what route they came to Mangalkote it is a matter of controversy. At that time Mangalkote was a flourishing town and was a seat of learning and Islamic culture.  

Dr. S.S.M.A. Khorasani writes, “The family group first settled at Shahidgang in ‘Tirhoot’ (Presently in Purina, Bihar) But it is not true because all the biographers stated that, during this journey the party halted for some days at Shahidgunj, but how many days they stayed there is not known.  

The party was consisted upon the leader Hazrat Syed Shah Abdullah Al Jili, his four sons Hazrat Syed Zakir Ali Alquadri, Hazrat Syed Roshan Ali Alquadri, Hazrat Syed Gholam Hussain Ali Alquadri, and Hazrat Syed Rajab Ali Alquadri and his brother Hazrat Syed Shah Gulam Ali Alquadri, Hazrat Syed Roshan Ali

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52 Silsila-f-4, Gulistan-e- Qadri p-27, A great saint of Bengal p-3-4, Syedona Hazrat Ghausul Azam p-62, A short biography -p-3 Modern Indian Mysticism -p- 408, Matha-e- Granmaya -f- 10 Mazakera -e-
Alquadri’s son Hazrat Syed Tufail Ali Alquadri and some ladies of the holy family, came under the divine instruction to propagate the Qadria order. All of them were great Walis.  


Murshed -e- Alam -f- 2, Urs Sharif -f- 2-3, Rizwi – Vol-I p-260  
53 Syedona Huzur pak p-20.  
55 Syedona Huzur Pak p-20, Syedona Hazrat Ghausul Azam p-64
HAZRAT ABDULLAH AL - JILI

Hazrat Abdullah Al Jili’s full name was Syed Shah Abu Mohammad Adullah Alquadri , he was the direct descendant and Spiritual successor of Hazrat Ghausul Azam . He is also called Sanad-e- Baghdaedi . This title has been given to him by the ruling Khaliph of Baghdad of that period. He was called by his disciples as Qutub-e- Baghdad , Ghaus-e- Awtaad , Sultanul Arafin etc . Mozakera mentioned 42 titles of Sanad -e- Baghdaedi . We know nothing about his date of birth and his life except that he had four Sons , because according to biographers he was about ninety years old when he had come to Bengal with his family , but we came to know about his unique spiritual power from some incidents which occur while he traveled in propagating Qadria order in Bengal , which shows that he attained the rank of Qutub.

57 Mazakera -p-78
58 The biographers have recorded many incidence here I am giving some incidence of Hazrat. (1)A rich
In a very short span of time his fame spread all over the Bengal. He left behind numerous disciples. Many disciples of Sanad-e-Baghdadi became famous as great Sufis. Shah Quli puri writes, that he had a number of literary works and wrote brochures and books on the subject of Sufism. But not a single one reached us. From the statements of biographers it is evident that he stayed in India for a very short period. Syed Abdus Salik, Syed Mahbub Murshed, Md. Abdul Rahman Abu Taher, Abdul Ghaffar relates, after a short stay Hazrat Abdullah Al-Jili returned to his home with his brother Hazrat Syed Shah Ali Ghulam Ali Alquadri, two sons Hazrat Syed Ghulam Hussain Alquadri, Hazrat Syed Rajab

man of Sabong (now a police station of Midnapur) who had no issue, approached him for his grace so that he be blessed with a son. The Hazrat said that God will soon give the man a son, although the man was old and his wife had passed the age of child-bearing, the further instructed the man to give the child name of Ghulam Mohiuddin. In due course a son was born to the man. (2) On their way to Mangalkote they reached the village of Pataspur in the district of Midnapur. In those days there lived a great oriental scholar, well versed in religious subject and in science. This was Moulana Danishmand. With a view to gain spiritual advancement the Moulana wrote to his uncle Hazrat Syed Shah Abul Baqi, a wali, expressing his desire to be the disciple of Hazrat. Hazrat Baqi wrote to say in reply, "You are distained to be the disciple of a great wali, namely, Syedana Hazrat Shaikh Abdul Qadir Jilani, who would soon came to Bengal. He would enlighten you on certain questions (which I note here in) without your asking the questions. Thus when the party reached pat aspur Moulana Danishmand invited Syedana Hazrat Shaikh Abdullah Al jili to his house. The invitation was accepted. The Hazrat then voluntarily answered some specific questions without their being asked him. Thus the predictions of the Maulana's uncle came true. The Maulana then became a sincere and earnest disciple of Hazrat, Gulistan -e-Qadri p-28-29, Mazakera -p-77-78 Silsila p-7 59 Mazakera-e-Qutbul Alamin p-81., Syedana Hazrat Ghausul Azam -p- 64 60 Mazakera -p-155.
Ali Alquadri and ladies of the holy family. So the date of his demise is not known.\textsuperscript{61}

Shah Quli puri writes about the demise of Sanad-e-Baghdadi.

Dr. Khorasani says "The leader of the group left India with his brother two sons and ladies of the family for performing the Haj."

Hazrat Wali Murshed and S.A. Qader related the same\textsuperscript{63} So after the proper settlement of Hazrat Syed Zakir Ali Alquadri at


\textsuperscript{62} Mazakera p-79.
Mangalkote his revered father Hazrat Abdullah Al jili started for home, and he lived there with his nephew and son in law Hazrat Syed Tufail Ali Alquadri (who was the son of Hazrat Syed Roshan Ali Alquadri) till the date of his demise.  

HAZRAT SYED RAOSHAN ALI ALQUADRI

But according to the instruction of his father Hazrat Syed Roshan Ali Alquadri left his family members in Mangalkote and proceeded to Shahidgunj in the district of Purina (Bihar) here he guided people to the right path. On account of his pious and saintly life his profound learning, his persuasive eloquence, his sublime sermon, his precious precepts and his super natural power many persons joined the Qadria order. A large number of non-muslims were also converted to Islam. He passed his whole life there in teaching the people and preaching the lofty tenets of Qadria order.

64 Gulistan -e- Qadri p-30, Bangal may silsila-e-qadria p-7, Swane Umri p-1, Syedona Huzur Pak.p-20 Syedona Hazrat Ghausul Azam, p-73, A great saint of Bengal p-8, Bangal may silsila-p-4, Silsila-f-7 Mazakera p-93, A short biography -p-3 Mazekera -e- Murshed -e- Alam -p-12 Modern Indian Mysticism -p-
He departed from this mortal abode in 1194 A.H. His holy shrine in the district headquarters of Purnia is a center of grace. His years of birth and demise have been described by Mazakera.

His year of birth was 1112 A.H.

And his year of demise was 1194 A. H.
HAZRAT SYED SHAH ZAKIR ALI ALQUADRI

His full name was Syed Shah Abul Hasan Mohammed Zakir Ali Alquadri but commonly known as Ghaus-e-Sani. He was born in 1111 A.H. which is mentioned in the Diwan-e-Hazrat-e-Jamal in the following quatrains.

\[\begin{align*}
\text{پایہودہ سال و پایہودہ صدیاں}
\text{کدو پھرم ہے پورہ ہے پورہ}
\text{سال میلاد کا جسم نہر}
\text{میں نم ہیں فتہاں لکھتے ہے پورہ}
\end{align*}\]

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Again he says –

Mursheedabad, his nom-de plum was Shaida.
67 Mazakera -p- 234
68 Mazakera -p- 235.
70 Diwan-e- Hazrat -e- Jamal- p-615
The details of his early life is not known because according to biographers, when he came to Bengal his age was about seventy. Shah Qulipuri says that the saint had a son with him, whose name was Hazrat Syed Shah Fadl Ali who at the tender age left this world and whose shrine is at Mangalkote beside the shrine of his father.\footnote{Diwan-e- Hazrat-e- Jamal- p. 615} \footnote{Mazakera p-152.}
When Hazrat Zakir Ali (known as Qutubul Alam and Ghaus-e-Sani) began his work in right earnest, he found that many persons versed in Arabic, Persian, Hadith, Fiqh, Tafsir and other subjects in Bengal but these learned persons took pride in their learning only. They were quite inattentive to spiritual purification and advancement. The Hazrat gave life and meaning to their faith. He started his career of usefulness to humanity and became the uplifter of the people around him. The personal examples that he set before them worked wonders in his work of regeneration. His spiritual powers and his wise counsels impressed most of the learned men in the district of Bardwan, Hoogly, Murshidabad, Birbhum and Midnapur. Many people became the disciple of Hazrat. He was also endowed with supernatural powers like his ancestors and he also worked many mericals which led to the relief of suffering humanity and the guidance of mankind, his numerous miracles have been recorded in Persian books named Mazakirah-e-Qutbul
Alamin and Silsilatuz Zahab min Salalatul Atyab. He built a mosque, which is still there. Hazrat passed away on Friday 5th Zulhaj in the year 1192 A.H./1778 A.D. in Mangalkote in the district of Bardwan at the age of 81, and was buried near the mosque. Up to this day many Muslims and Non-Muslims visited his shrine for receiving grace.

Hazrat Murshed Ali wrote following quatrains about his demise:

रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे रे

Hazrat Murshed Ali wrote following quatrains about his demise:

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75 Diwan-e- Hazrat -e- Jamal, p-615
پچان شاہد اگر ملکی جہت مہم کا شہر فارا غلبت و وصال اپوزی لیب کسی نما اپوری کے اپنان اس جمال شرکیات پر انکا مہم فائقہ سے مسکن 92 نیجری

بئر جمہ شہریہ پر کے تعداد کے بعد رات کی کتاب ذکر شہریہ و پر سحاشہ عاصمہ ٹیو دل زنده دو کتاب دو شاہد علي 93 نیجری

اذ کا نام قبر میں پر میرے حضرت ذاکر علی اللہ علیہ وان الزام

76 Diwan-e- Hazrat-e- Jamal , p-616
77 Ibid -p-616
HAZRAT SYED SHAH TUFAYL ALI ALQUADRI

Hazrat Syed Zakir Ali had no son. His spiritual successor was therefore his son-in-law, his disciple and nephew Hazrat Syed Tufayl Ali Alquadri (son of Hazrat Syed Rowshan Ali Alquadri) who was brought up by him as a son. His actual date of birth is not known, but his father had left him with his uncle while he was a little boy. The uncle brought up the child with loving care and kindness. He studied commentaries of the Holy Quran, the traditions of the Prophet, Islamic laws and

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78 Diwan-e- Hazrat-e- Jamal -p-616
various other subjects during the life time of his uncle. He also obtained the inheritance of his ancestors and was a great wali (saint). He was commonly known as "Qutb-e- Rabbani". Hazrat was extremely generous in his charities to the poor, and was very hospitable in his entertainment of guests. His first wife who also happened to be his cousin predeceased him without leaving any issue. According to Mazakera after the demise of his first wife he was married with a pious lady of neighboring area of Bardwan but she also left this world, and left behind two offspring, one was Syed Asad Ali Alquadri, others name is not known. Again he married with the daughter of Hazrat Syed Shah Gulam Ali Al dehlvi, who settled in Pirnagar in the district of Hoogly. On his mother's side he was a descendant of Diwan Hazrat Syed Rajil Khair al-Balkhi, commonly known as Hazrat Chandan shahid of

81 Syed Asad Ali Alquadri was very strong built and brave -Mazakera p-165
82 Mazakera p-128-129, Gulistan-e-Qadri -p-36-37, Silsila-f.30, A short biography -p-6, Sufi movement in eastern India -p-80
Midnapur. Who was a noted Khalifa of Hazrat Shah Baz of Bhagalpur. Hazrat Syed Tufyal Ali lived at Midnapur for quite a long period at a stretch. He practically settled in Midnapur, but when he felt that the time had come for him to leave this world, he left Midnapur with the desire to be buried by the side of his Pir (spiritual guide) and uncle at Mangalkote. His demise took place on 22nd Ziqada, Friday night of 1251 A.H. and was buried according to his desire at Mangalkote.

HAZRAT SYED SHAH MEHRE ALI ALQUADRI

It has been observed that Hazrat Syed Shah Mehre Ali Alquadri well known as Hazrat Ala Huzur became the vicegerent and successor of his father (Hazrat Syed Tufayl Ali). He was born on 6th Rabiul Awwal 1223 Hijri.

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Friday at 2.30 A.M. in which corresponds to 2nd May 1808 A.D. at Khanka Sharif Mia Mahallah Midna pur. His birth was predicted by his paternal great uncle Hazrat Syed Shah Zakir Ali Alquadri fifty years before his birth, and his maternal grandfather Hazrat Syed Shah Gulam Ali also predicted his birth long ago. It is also mentioned in Mazakera in these words -

85 Mazakera - p-124, Syedona Hazrat Ala Huzur, p-6-10, A great saint of Bengal p-9, Syedona Ghausul Azim p-76, Gulistan -e- Qadri -p-40, Syedona Huzur Pak p- 21, Walim Mursheda. f-49 (This is one of the most authentic book on the history of Qadria Order of Bengal), Biographical Encyclopaedia, p-201, Bangal may silsila -p-4, Notes on the Antiquities of Dacca, Aulad Hasan -p-54, Muslim Inscriptions of Bengal, Danl -p-15, Mymensingh District Gazetteer -p-152, A short biography -p-12, Mazekera -e- Murshed -e- Alam -p-13, Murshed-e- Azam -f-6, Matha -e- Grammaya -f- 11, Bangal may silsila -p-4,
From his early boyhood he used to live a very pious life. Just after the demise of his august father, he sat continuously at the (shrine) Mazar sharif of his father and spiritual guide and engaged in prayer and absorbed in the contemplation of God. When this period was over he returned back to Midnapur. Here also he passed most of his time in pursuit of learning observance of religious rites and performance of spiritual exercises. He married a lady who was a descendant of Hazrat Syed Isa Razvi. He was a man of versatile genius and had God gifted talents. He was a great saint of his time, and acquired high spiritual powers. He worked innumerable miracles. A good many of these are to be found in a Persian book named Tughrah-i-Mahamed. He had many disciples in different places of sub-continent. He built a simple Madarsah and Khankah in Midnapur, at present it is called Suhrawardia Mehria Islamia High Madeasah. N. Hanif writes "
His Khanka Sharif at Taltala lane, Calcutta is the meeting ground of his disciples every day, but it is not correct because, not a single biographer writes about the residing of Ala Huzur in Calcutta. He also built a Khanka at Istrigung on the outskirt of Midnapur. Sufi Fathe Ali Shah was his contemporary.

His demise took place on 16th Muharram in the year 1285 A.H. / 1st May 1868 A.D and was buried in Midnapur. His son Syed Murshed Ali mentioned the year of his father’s demise in his Diwan in the following words:

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Mukhtasar Swaneh - f- 6, Urs Sharif - f- 4, Syedona Hazrat Ghausul Azam - p- 77-78, Gulistan - e- Qadri p- 42-43, Bangal may silsila - p- 4, Silsila - f. 38-40
88 Biographical Encyclopaedia, p-201
89 Sufi movement in eastern India - p- 80
HAZRAT SYED SHAH MURSHED ALI ALQUADRI

Ala Huzur had three sons, Hazrat Syed Ali Abdul Qadir Shamsul Qader Murshed Ali Alquadri, Hazrat Syed Ali Murshed Alquadri and Hazrat Syed Wali Murshed Alquadri,
after the demise of Ala Huzur in 1868 A.D his eldest and worthy son Hazrat Syed Murshed Ali Alquadri commonly known as Huzur purnoor, became his successor. At that time he was only fifteen years and five months old. He was born at Midnapur on the night of Friday 27th Ramazan in 1266 A.H. corresponding to the 16th July 1858 A.D. This night is generally known as “Laylatul Qadar “. According to the author of “Gulistan -e- Qaderi” in a spiritual visitation both Syedona Hazrat Ali and Syedona Hazrat Ghausul Azam predicted to his father the birth of this holy child and both enjoined that the child should be named after them. Hence he was named “Ali Abdul Qadir “. But the writer of

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94 Tazkera -e- Jamil-(2) p-34, A short biography --p.15
“Sultanul Aulia” has been mentioned the date of his birth 1268 A.H./ 1856 A.D. Prof Abdurrauf also mentioned the same date, Moazzemuddin Hussain in Manaqib-e- Ghausia and Abdul Gaffar in “A short biography of my Huzur’ Abu Tahir Qadri in Tazkeratul moula stated, Huzur Purnoor was born on 1268/ 1852 A.H.

So there is difference of opinion among the biographers regarding the date of birth of Huzur Purnoor, But almost all the biographers mentioned that it was the night of “Laylatul Qadar”(an auspicious night of the month of Ramazan).

Huzurpur noor loved his parents very dearly, since four years old he spent most of his time with his father. In order to accustom him to asceticism from his boyhood his father would often at the dead of night make him go enough the most difficult of spiritual exercises. He was extremely intelligent and was gifted with an

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97 Sultanul Aulia -f-19
98 Unniswi sadi mein Bangal ki Urdu Shayeri , Prof. Abdurrauf ,West Bengal Urdu Academy Kolkata - 1985,p.125-126
100 Bangal may silsila –e- Qadria-p.13 ,His Holiness –p.3,
extraordinary memory. He got by heart his lessons by reading them only once and retained them throughout his life. He read Hadith, Fiqh, Logic and other subjects. As he possessed Ilm-e-Laduni (the knowledge which is with God), at a very early age he became master of all principles of fiqah or Islamic jurisprudence, logic, Hadith, and the interpretations of Quran. 102

According to Tazkeratul Moula Moulvi Ata ur rahman, Molana Afazuddin, Moulvi Abulfarah Marhoom taught him in his young age. 103 Huzur purnoor married twice. His first wife was Syeda Salehatun nesa, a descendent of Syed Ruhulla Al- Hussain (1137-1212 A.H.) a famous wali of Bengal. His second wife was syeda Najmunnesa Khatun, daughter of Hafiz Syed Fateh Ali of Arrah in Bihar. 104

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103 Moulana Abutahir p-33.
He had four sons and two daughter, his first wife bore him three sons, Syed Shah Arshad Ali, Syed Shah Ershah Ali, Syed Shah Rashed Ali, and a daughter Syeda Amatul Fatma. His second wife bore him one daughter Syeda Saghira Khatun and a son Syed Shah Khurshid Ali. But Abu Tahir says that the second wife of Huzur purnoor gave birth only one son. Dr S.S.M.Khorasani also stated that. He was an accomplished scholar and voluminous writer of Urdu and Persian and an unique Sufi poet. In prose his masterpiece is Toghra-I- Mahamed in simple Persian on the life and achievement of Ala Huzur. He composed three Diwans one of these has been published thrice. The title of this Diwan is “Hirz-e Jan-e Arifan fi Manaqib-e Mahabub-e Subhan” it consist upon more than 10,000 couplets and was published after his death on 1319 A.H. His Diwan is regarded as the most sacred book on

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105 Gulistan ,p-71-72.,Syedona Huzur Pak p-5.
Sufism, it abundantly read throughout the sub-continent. His Diwan is a master piece of Urdu literature. At first his nom-de-plum was “Aasi” (أاسي) but after some time he also used “Jamal” (جمال) as his pen name. The following couplets are the opening couplets of his Diwan.

خدا کی ہاتھوں کا عوام نہ گیا تو انا
کہ جو جہاں جا، ہمارا تمام خدا

He frequently toured throughout the year, he visited Bihar, Utter...
pardesh, Rajasthan and East Bengal several times. He guided rich
and poor to the right path, and propagated the Qadria order among
them, for this purpose he transferred his residence to Kolkata
which visited by men from all parts of India. His followers came
from all caste and creed, at first he lived in 51, Taltola lane and
finally he built a Khanka in 22, Khanka Sharif lane, Kolkata. He
was a great lover of books, so he collected large number of books
in his personal library (Kutub Khan-e-Qadria) at Khanka Sharif
Kolkata.  

His demise took place on Sunday, the twenty-seventh of
Shawwal 1318 A.H corresponding with the 17th of February 1901
A.D. and was buried nearby his parent’s shrine in Midnapur. A
beautiful mausoleum has since then been built over the site.

110 Syedona Hazrat Ghausul Azam -p- 90-91, Gulistan p-69, Bangal may silsila-e-Qadria p-15, Sultanul
Aulia -f-20-21 Mazekera e- Mursheed-e- Alam -p- 6 Modern Indian Mysticism -p- 416-420 Urs Sharif -f-
20-22 Mursheed-e- Azam - f- 19 -22 Mukhtasar Swaneh -f- 11 His Holiness -p- 11, Mursheed-e- Azam -f-
16-18, Mukhtasar swaneh -f- 11, The greatest saint -p, 17 Urs Sharif -f- 10A short biography - p.20-
25 Silsila -f-79
111 A great saint of Bengal-p-16, Syedona Hazrat Ghausul Azam p-116, Syedona Huzur pak p-21,
Gulistan-e-Qaderi p-70, Swane Umri f-2. Bangal may silsila -e- Qadria p-15 Bangal may silsila -p-4 Silsila
Syed Abdul Salik, mentioned this pathetic moments in his book in these words “That was the night of 27th Shawwal Khanka Sharif was packed up with thousand of devotees but there was pin drop silence. Every body with his tearful eyes was watching the clock, just after midnight at 2 o’clock Huzur purnoor asked his successor Ghaus e Zamana to give a pot of water for ablution, Ghaus e Zamana did accordingly. Huzur purnoor performed ablution asked Ghaus e zamana to close the door, the door was closed from inside, Huzur purnoor delivered his spiritual blessings upon his successor in seclusion. What he bestowed upon him and what Ghaus e Zamana received from his father can not be expressed in words. At two passed eleven mints Ghaus e Zamana open the door and declared Huzur purnoor has left this mortal world for the union of God”. 112

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Huzur purnoor was also a great saint like his predecessors, he knew very well about the date of his death, the writer of His Holiness Huzur Moula\textsuperscript{113} says—“for nearly a year before his demise, His Holiness had been declaring, both in his writings and in his conversation, that his life was fast drawing to a close and that may be before the year was out he would be no more. To some of his disciples he even mentioned the date and hour of his final departure from this mortal world”. In his Diwan he also mentioned the year of his demise in the following words—

\begin{verbatim}
joa phebe she kibon tal bhar a
khab kha phir jhanna bhar a
6 8 bhar ki
jail chedhun dim khi bhar a
jum kaal bhar a
bho mukh wam ban a
bhar a
\end{verbatim}

\textsuperscript{113} Dr. S.S.M.A..Khorasani –p-5
\textsuperscript{114} Diwan-e- Hazrat-e- Jamal p- 97 His Holiness p- 11-14 , Silsila f.102-103 , His Holiness-p.5
After the demise of Huzur purnoor his second son Hazrat Syed Irshad Ali Alquadri became his successor or vicegerent whose life and works have been described in details in the next chapter. Which is the main topic of my thesis.