CHAPTER--II

HIS LIFE AND ACHIEVEMENTS
HIS NAME AND TITLE

Hazrat Syed Shah Irshad Ali Alquadri was a great Sufi of Bengal. He is generally referred to by different title such as pir -o-murshed, Huzur, Huzur pak ,Huzur maula\(^1\) but the most frequently used title for him is Ghaus-e- Zamana.\(^2\) From the genealogical table it appears that Ghaus-e- Zamana belonged to the Syed family. He was a direct lineal descendant of the Holy Prophet( S.A.) through Hazrat Imam Hassan . He was also a direct lineal descendant of the greatest saint of Islam Hazrat Ghausul Azam Shaikh Abdul Qader Jilani.\(^3\) I have been given his genealogical table in the end of this chapter.

HIS BIRTH

There is difference of opinion among the

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\(^2\) Syedona Huzur Pak -p-2.Swaneh-Umri f-2 , Qadria Parasmony –p.75, Tazkera-e- Jamil- (2)p25

\(^3\) Syedona Huzur Pak-p-1 Swaneh Umri -f- 3 , Rizwan -e- Qadri -p-56, Tazkera-e- Jamil- (1)p.6 , A greatest saint of Bengal –p.2 , Ghadir-o- Khum-p.48 , Tazkera-e-Jamil-(2) 26 , Hazrat Ghausul Azam is called Al-Hassani Wal- Hussaini , because he was the descendent of Hazrat Imam Hassan from his father’s side and he was the descendent of Hazrat Imam Hussain from his mother’s side , so Ghaus-e-Zamana is also called Al- Hassani Wal- Hussani.
biographers regarding the date of birth of Ghaus-e-Zamana, 'Sawaneh Umri Hazrat Irshad Ali' mentions that he was born on Friday the 3rd Moharram 1301 A.H. /4th December 1883 A.D. But the author of 'Tazkera-e-Jamil(1) notes that the day was Friday but it was 1st Moharram. Rafiuddin Qaderi in his biography endorse the version of 'Tazkera-e-Jamil (1)', but Maqbul Murshed has written that the day was Tuesday the 3rd Moharram 1301 A.H. According to Gulishan-e-Qaderi he was born on Friday the 23rd Moharram in the year 1301 A. H. at the first streaked of down. This corresponds with the 3rd of November 1883 A.D. Kashkol-e-Shamsi mentioned the date of birth of Ghaus-e-Zamana 27th Moharram 1301 A. H. 28th November 1883 A.D. 13th Ahaggan 1290 B.C., but the day was Wednesday. Now there is dispute that, it was 1st, 3rd or 23rd Moharram. If it was 1st Moharram then it will

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5 Dr. Ehsan Ahmed ,MSS ,at Islamic Centre Calcutta -f-3, Gulistan-e-Qadri -p-72
6 A great saint of Bengal -p-1, Huzur paker Jiboni, Rafiuddin Qaderi MSS form Qaderia Academy, Calcutta, f-9
7 Maqbul Murshed -p-56, Bangal may silsila -e- Qadria, p-17, Mahbub Murshed-p.72
be Wednesday and if it was 23rd Moharram then it will be Thursday, but no one has mentioned that the day was Thursday. After comparing all the books and MSS it can be concluded that the day was Friday, the 3rd Moharram, 1301 A.H. He was born at 51, Taltola lane, Kolkata, where his revered father and spiritual guide Syed Shah Murshed Ali Alquadri (Honorific title Huzur Purnoor) was residing. It was a rented house.

HIS BROTHERS AND SISTER

Ghaues -e- Zamana was second son of his parents, he was younger to his elder brother Syed Shah Arshad Ali Alquadri by about twelve years. Arshad Ali Alquadri was born at 10, o’clock in the morning of 25th Safar 1290 A.H. 24th April 1872 A.D. the day was Thursday. At first he was married with his cousin Syeda Maryam

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8 Syed Khurshed Ali Alquadri, MSS, Islamic centre, Kolkata.
9 Gulistan -e- Qadri p-72, Tazakera -e- Jamil(-1-) p-6 Syedona, Huzur Pak-p-2 Bangal may silsila-p-4, Syedona Hazrat Ghausul Azam p-117, Swaneh umri -f- 4, A great saint of Bengal -p- 1, Tazkera -e- Jamil (2)-p-26, Qadria Parasmony -p-72
Khatoon 12 After the death of Maryam Khatoon, he married Syeda Aysha Khatoon13She died in the year 1314 A.H., her father-in-law loved her very much and wrote many couplets on her death some of them are as follows:

[Urdu couplets]

Syed Arshad Ali died on Tuesday the 2\textsuperscript{nd} Ramazan 1312 A.H. /28\textsuperscript{th}

\begin{itemize}
\item Syedona Huzur pak -p-6 , Qadria Paras mony –p.71 , Gulistan –e- Qadri-p.71
\item Tazkera—e-Jamil-(2) p-32
\item She was the daughter of Syed Israrul Hassan of Amra gohal, Midnapur .
\item She was the daughter of Syed Shah Fathuddin Hussaini Khazipuri .
\item Diwan -e- Hazrat -e- Jamil p- 602
\item Diwan -e- Hazrat -e- Jamal p- 603
\end{itemize}
February 1895 A.D. in small pox\textsuperscript{16}. Huzur purnoor loved him very much, and became much dishearten by the death of his eldest son\textsuperscript{17}. He wrote many couplets about his son some of them are as follows:

\begin{center}
مرد سگو ارشدتر علی نوجوان سیدبخت که
زندگه دارو تام او ایمن ذکر کا روز قیام
سال وہامہر روز مرویش نستی رحمت میں لفتر
وہے روز مرویش بود و بد شمار صیام
\end{center}

\textsuperscript{14} 18

Again he says -

\begin{center}
دریغاتی نوجوان تزم ثری تم ارشدتر علی تہا
اذین دارقا رخت اکھت درچالی ورود
یکدل کے مردہوود، ایسے زندہ ایسے شوہر
\end{center}

\textsuperscript{16} Tazkera-e-Jamil-(2)p.32, Gulistan-e-Qadri-p.71
\textsuperscript{17} Qadria Parasmony-p.72, Tazkera-e-Jamil-(2)p-32
\textsuperscript{18} Diwan-e-Hazrat-e-Jamal p-601
Huzur purnoor built a mosque at the premises of “Khanka Sharif” Kolkata, on that occasion he says -

He dedicated the sawab (spiritual reward) to his eldest son which is clear from the following couplets -

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19 Diwan -e- Hazrat -e- Jamal p- 601
20 Diwan -e- Hazrat -e- Jamal p- 605
On another occasion he says-

21 Diwan -e- Hazrat -e- Jamal p- 606 , Qadria Parasmony-p.72
22 Diwan -e- Hazrat -e- Jamal p- 607
Syed Arshad Ali Alquadri had two sons. His elder son was from his first wife. His name was Syed Shah Rashadat Ali Alquaderi, and younger son was from his second wife, whose name was Syed Shah Akhtar Ali Alquadri.


Syed Shah Rashed Ali was born in 1887 A.D. He was very handsome. He had a vast knowledge and got by heart the Holy Quran in his teen. He lived in Khanka Sharif with his revered brother. He married thrice. He had two daughters and three sons. Syeda Masuma Khatoon, Syeda Mahfuza Khatoon, Syed Hamid Ali.

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23 He was born on Sunday 24th Jamadul Awwal 1309 A.H. 27th December 1891 A.D. His nick name was Pir bhai, he was a scholar of his age and was a teacher of Arabic in Calcutta Madrasa. He was also a Sufi poet. His poem were published in Makhzan-e-Rahmat. He died in 1968 A.D.—Kashkol p-11, History of Madrasah Education, Dr. Mujibur Rahman, Calcutta p-304, Qadria Parasmony—p.73

24 Syed Shah Akhtar Ali Alquadri died in young age.

25 At first Syed Rashed Ali was married to Syeda Waliatun Nisah, daughter of Syed Wahab Ali Alquadri of Kashijora a village of Midnapur. But she died soon. Again he was married with the sister of Moulana Abul Kalam Azad, a freedom fighter and a great personality of India. He had no issue with her. But after some time he married a lady of Barasat. He was Imam of Khanka Sharif mosque. According to the family tradition he was also a spiritual guide and had many disciples in Midnapur District.—Kashkol pp-13-14, Syedona Huzur Pak p-5, Tazkera-e-Jamil(2) pp32-33, Qadria Parasmony—pp.72-73 Syed Rashed Ali’s younger son Majid Ali commonly known as Inayat Moula was a famous poet of his age, his pen name was Taban. He began his poetic career at the age of 11. The Collection of his poetry was published from Asar-e-Jadid Press Calcutta, His published collections are Masham-e-Rooh, Jam-e-Now, Qanun-e-Mohkam, Naqush-e-Javidan etc. His some unpublished books are Haqayaq-o-Maarif, Soz-e-Jigar.
Syed Dil Shad Ali, Syed Majid Ali. He died in 1957 A.D.

Ghaus-e-Zamana had a younger sister known as Asematunnesa. She was born on 26th Safar 1303 A.H. 4th December 1885 A.D. 20th Agrahan 1293 B.C. She was married to Syed Abdur Rashid Pirmagari. She lived in Khanka Sharif with her husband and children. She died in 1962 A.D. Ghaus-e-Zamana had an extreme affection for her. 26

Syed Khurshid Ali was the youngest brother of Ghaus-e-Zamana. 27 He was born on Friday morning 11th Rabiul Akhir 1308 A.H. 25th November 1890 A.D. He was deputed to Khanka Sharif, situated at Siuri in the district of Birbhum, by his august father. 28 He was married with Amantuz Zahra. He died on 24th Safar 1360 A.H. He had no issue. 29
According to the biographers, Ghaus-e-Zamana was a born wali (friend of God). Before his birth Huzur Purnoor wrote a letter to his disciple Syed Ali Hafiz of Jhilu, Murshadabad that—“your manjla bhai is coming soon, who will be a saint and my Sajjadanashin” and the prediction became true, because he was not like a common child never played with any toys.

The author of Tazkera-e-Jamil(1) notes an event in his book that one day a made servant went to Huzur purnoor’s room (hujra). Ghaus-e-Zamana was in her lap, when he saw his father, stretched his arms, Huzur purnoor said, “you will secure everything which you want.”

One day a man among the disciples of Huzur purnoor wanted to present a parrot to him, Huzur Purnoor pointing to Ghaus-e-Zamana says that he had already a parrot and did not need another.
Huzur purnoor always used to keep him beside him at the time of performing prayers. He used to sit silently in darkness.

From his early childhood he showed the signs of greatness. When he was just ten or twelve years old, his friends regarded him very much. He passed most of his childhood in company of his father. He could not bear separation from his father even for a moment.

When his father went to tour, he always remained with him. There were many disciples and servants in his house but Ghaus-e-Zamana always used to be present in his father’s service and did all that he needed. Everybody, even his family members placed their requests before Huzur purnoor through him.

HIS EDUCATION

Ghaus-e-Zamana was a born genius, he was carefully trained up
according to the tradition of his august family, under the guidance of his father. He was very intelligent from his childhood. He received his early education at home by the great scholars of that time. The author of ‘Syedona Hazrat Ghausul Azam’ mentioned that Ghaus-e-Zamana read for some time in Calcutta Madras. He possessed a sharp memory and memorized his lesson quickly. He received education of Fiqah, Usul and Tafsir from Shamsul Ullama Maulana Wilayat Hussain, a veteran scholar of that time and professor of Calcutta Madrasa. Among the teachers of Ghaus-e-Zamana Prof. Mohammed Abu Tahir, Prof. of Arabic and Persian, Saint Xavier’s college, Kolkata is famous. By intensive study he had acquired a vast knowledge of Tafsir (commentary of Quran) Hadith (Tradition of the Prophet P.B.H) and Shariat (Islamic law). According to Maqbul Murshed, “he

37 Swane umri f-9, Syedona Huzur Pak-p.3.
38 A great saint of Bengal p-17, Syedona Huzrat Ghausul Azam p-117, Qadria Parasmony –p.76, Tazkera-e-Jamil(2).p.28, Syedona Huzur Pak-p.2., Bangal may silsila-p4
39 Syedona Huzur Pak p-2, Swane Umri f-3, Tazkera-e-Jamil p(1)-7, A great saint of Bengal p-17,
40 Swane Umri f-4, Tazkera-e-Jamil(1) p-7 Syedona Huzur Pak-p-2. A great saint of Bengal-p-17,
studied the holy Quran with different interpretations. According to the version of his younger son, while explaining the Quranic verses he always quoted the references from these books as if he has memorized these Tafsir. The books are as follows:

1. Tafsir-e-Hussaini, Mulla Hussain Waize Kashefi
2. Tafsir-e-Baizavi, Qazi Nasiruddin Baizavi
3. Tafsir-e-Kabir, Allama Fakruddin Razi
4. Tafsir-e-Kashshaf, Allama Zamakhshari
5. Addurrul Mansur, Allama Jalaluddin Suyuti
6. Madarekut Tanzil wa Haqayequt Taawil, Abul Barakat an Nasafi

In Hadith he had mastery over Siha-e-Sitta. He quoted the references from Moatta Imam Malik and Imam Mohammed. (these two Hadith he made extensive study). Ghaus-e-zamana was himself a Sufi so he liked to read the books on Sufism. The books

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Bangal may silsila -p-4, Qadria Parasmony -p-76, Tazkera-e-Jamil-(2)-p.28, Syedona Huzur Pak-p.2.

41 A great saint of Bengal -p-17, Syedona Hazrat Ghausul Azam -p-117.
which he always kept with him like reference book these are as follows:

1. Ghunya tut talibin, Hazrat Abdul Qadir Jilani (Ghausul Azam).
2. Al-Fathu-r-Rabbani
3. Futuhul Ghayib
4. Jila ul Khatir
5. Fuyuz-e-Yazdani
6. Kashful Mahjub, Data Gunj Buksh Ali Hajviri
8. Akhbarul Akhyar, Abdul Huq Muhaddis Delhavi

Dr. Khorasani says "Ghaus-e-Zamana had such phenomenal memory that he could spontaneously recall the texts and verses from these books and correctly quote for the reference." Ghaus-e-Zamana loved reading and writing books. He had a big library in his Khankah, he passed most of his time in that library. He always wrote notes on the margin of the books which were most valuable.
These notes are very important for understanding the inner meanings of the prose and poetry. He collected rare books and manuscripts in this library from all over the world. Its name was “Kutub Khana -e- Qadria”.

He had a thirst for Knowledge, and read many Islamic books as a result he became master in several branches of Islamic studies. He used to participate in the discussion on various religious subjects, which held under the guidance of his father, in this way his early life passed in the midst of religious teachings and spiritual training. He was also master in Qirat (mode of reciting Holy

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43 Syedona Huzur Pak -p-15
44 Syedona Huzur Pak p-15 , A great saint of Bengal -p- 18 , Qadria Parasmonyp-74
45 Mukhtasar Swaneh -f- 11, Urs Sharif -f- 19, Murshad-e- Azam -f- 22, The greatest saint of Islam, p- 17. A great saint of Bengal -p- 18, The library is attached to the mosque on the top of Khanka Sharif, Kolkata. According to the version of Syed Rashad Ali Alquadrì (the youngest son of Ghaus-e- Zaman) the library was established by Ghaus-e- Zaman’s revered father Huzur purnoor . He was a great scholar of that time, and had much interest in collection of rare books and manuscripts. At first it was established in 32, upper circular road, Calcutta, it was the house of Yousuf Ali Khondokar, a disciple of Huzur purnoor, he was the father of Justice Nurul Islam Khondokar (Jury standing council in British period). But when Raja Zilur Rahman the Zamindar of Talib pur, Murshadabad, a disciple of Huzur purnoor, presented a house in 1895 situated at 9, gardner lane, Calcutta, Huzur purnoor transferred his library from upper circular road to this house. At present which famous as “Khanka Sharif” Later on in 1938 Calcutta Municipality renamed gardeners lane, as Khanka Sharif lane, after the said famous Khanka Sharif. In the period of Ghaus-e- Zama there was a librarian whose name was Raza Hussain (advocate) of east Bengal. He was a student of presidency College Calcutta, and completed M.A. in economics, he lived in 23, Didar Buksh lane, Calcutta. The Assistant librarian was Habibur Rahman of Bhugrah, East Bengal. He was employed in the office of Wakf commissioner. There were more than 10,000 books in this library. There was also a binder whose name was Durjan mia, he used to bind rare manuscripts and books with binding machine.
46 Syedona Huzur Pak -p-2, Swane Umri f-3, A great saint of Bengal p-18, Syedona Hazrat Ghausul Azam -p- 117.
Very often Ulamas, Professors, Scholars and learned men gathered around him and discussed different religious problems. Ghaus-e-Zamana solved it very easily and gave the reference of Hadith, Quran and Fiqah. According to Dr Khorasani, he could offer most illuminating and revealing commands on the interpretation of the Quranic Ayats and Hadith and could easily solve most difficult questions of Shariat, Tariqat and Maarefat.

Although his mother tongue was Urdu, but he had full command over many languages. He could fluently speak Arabic, Persian and Bengali. He could speak even local dialects with the common people. Though he had no formal education of English, but he had a good knowledge of it. Quite often in his Khankah; scholars while...
writing books or articles used to read before Ghaus-e-Zamana, he suggested them the most appropriate words.⁵² Due to the outstanding qualities he earned the title of “Allama” from the noted Ulamas.⁵³

HIS SAJJADAH NASHINI

After the demise of Ghaus-e-Zamana’s father Huzur Purnoor (on 27ᵗʰ Shawwal 1318 A.H / 17ᵗʰ February 1901 A.C at Calcutta Khanka Sharif,) he became Sajjadahnashin or spiritual successor of his father, at that time he was seventeen years and ten months old.⁵⁴ Abu Tahir mentioned in his book “Tazkeratul Moula”

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⁵¹ Swane Umri f-4 , A greatest saint of Bengal –p.18
⁵² According to version of his younger son
⁵³ Syedona Huzur Pak p-3
According to Swane umri, before his demise Huzur Purnoor transmitted his spiritual power to Ghaus-e-Zamana, as mentioned in previous chapter, and in the presence of many of his disciples his father declared him as his successor and also awarded him the vicegerent ship under his own seal and signature.  

After the demise of his father a great change was seen in him. He lived in seclusion and meditation for a long time. Most of the time either he sat silently at the shrine (mazar sharif) of his father or he remained busy in prayer and performing Namaz in his Hujra (room). He did not meet even his relatives and his disciples. At last after six months of his father’s demise at the request of his mother he returned in his public life. Ghaus e Zamana was an able sajjadanashin of the Ghausia silsila. After the demise of his father he had to assume the full responsibility of the household.

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55 Tazkera tul Moula –p.
56 Swaneh Umri f-7. A great saint of Bengal –p- 18 „Maula Pak –p.2
57 Swaneh Umri -f-5 A great saint of Bengal -p- 18
58 Swane Umri f-12.
and the spiritual successorship, but he had rare qualities and soon became successful in every spheres. 59

HIS MARRIAGE

Ghaus-e-Zamana was married to Syeda Khadijatul Kubra, (youngest daughter of Syed Najibul Usman and Syeda Karamatun Nisa Khatun) at the age of only eleven years 60. Syeda Khadija was selected by his father Huzur Purnoor, he said “I want this particular girl”. 61

At the time of marriage she was only seven years old, after the marriage she stayed with her parents but when his father-in-law (Huzur Purnoor ) was ill she came to Khankah Sharif, Calcutta for the first time to see him. Her father, sister and brother used to come to her residence frequently. 62

Ghaus-e-Zamana’s married life was very peaceful. He had six

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59 Syedona Huzur pak-p-4-5 A great saint of Bengal -p- 18,Sufi Movement in Eastern India-34.
60 Her parents belonging to aristocratic families of Panskura in the district of Midnapur, Syedona Huzur Pak p-3
61 Swane Umri f-6
daughters and four sons. Their name are given below.


4. Syeda Atiatul Moula (1920 - 2005)

62 Syedona Huzur Pak -p-4, Gulistan -e- Qadri -p- 73, Syedona Huzur pak -p-5, Rizwan -e- Qadri p-56 , Qadria Parasmony-p.77
63 She was married in 1930 with Syed Maroof Shah Alquadri , eldest son of Syed Shah Abdur Rashid Alquadri and Syeda Asima Khatoon. Syedona Huzur Pak -p-5-6, Qadria Parasmony -p.78
64 She was also married in 1930 with Syed Shah Gulam Mustafa Hazrat Alquadri the only son of Syed Shah Muhiuddin Haroon Rashid Alquadri and Syeda Ummul Mustafa Masuma Khatoon. Both the son-in-laws were the nephews of Ghaus Zamana. Syedona Huzur pak -pp-5-6 Syed Shah Gulam Mustafa Alquadri was also a good sufí poet of his age and wrote many Qasida, Manqabat, Naath and Marsia. His num-d-plum was Hazrat. Here I am giving some example of his poetry. (Naath) (Marsia)

He also was a spiritual successor of his father and had many disciples in India and abroad. Syedona Hazrat Ghausul Azam -p-121 , Qadria Parasmony -p.78 for more detail see -Syedona Huzur Qutbe Bangala pp-1-14.
65 she was unmarried and lived with her parental house Khanka Sharif taltala. She was a Sufí poetess and wrote numbers of poetry in Urdu. Syedona Huzur pak -p-11-12 , Qadria Parasmony -p.78, Her nom-de-plum was Khadema. For example the following couplet is written for his father and spiritual guide, Ghaus e Zamana

66 She was a great scholar of Persian and Urdu. Sawaneumri Hazrat Irshad Ali, Tr. of Mazakera -e- Qutbul Alamin (Persian to Urdu) and Tr. of Hawaiian -e- Shireen (Persian to Urdu) are the important work of Khademmatul Moula. Among his Persian work Yaad -e- Brad ran (written in memory of her elder brother) and life history of Hafiz and Saadi in Persian are remarkable, but unfortunately her all the work are unpublished. The above information has been taken by the youngest son of Ghaus-e- Zamana Syed Rashad Ali Alquadri.
67 She was married with Syed Nurul Absar the son of Syed Ibrahim Sahib of Karisunda in the district of
5. Syeda Obaidatu Moula (1922-1924) 68


Ghaus-e- Zaman’s eldest son was Syed Shah Istershad Ali Alquadri (1916-1931). 70

The second son was Syed Shah Mustarshid Ali Alquadri (1918-1978). 71

The third son was Syed Shah Rushaid Ali Alquadri, he was his spiritual successor (1924-1975). 72

Ghaus-e- Zaman’s youngest son was Syed Shah Rashad Ali

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Bankura. Syedona Huzur Pak -pp- 5,11, Qadria Parasmony -p.78

68 She died in her child hood. Syedona Huzur pak -p- 5.

69 She was married with Syed Shamsul Bari. He was a Prof. Of Mathematics of Midnipur college.

Syedona Huzur Pak -pp- 5,11, Qadria Parasmony -p.78

70 He died in his teen age after a short illness. The detail history of Syed Shah Istershad Ali Alquadri has been given in Chapter IV. Syedona Huzur pak -p-5. Qadria Parasmony -p.77, Gulistan-p.73, Swaneh umri-1,22-23.

71 He was married in 1936 with Syeda Tahera Khatoon, the sister of Janab Nurul Absar who was fourth son-in-law of Ghaus-e- Zamana. Syedona Huzur Pak -p- 5,11, Rizwan-e-Qadri -p- 57, Qadria Parasmony -p.77

72 He was also a great scholar of Arabic, Persian and Urdu and was a good poet too. His nom-de-plum was “Jamali”. His manqabat was published in Khataun-e-Pakistan (a magazine) It is quoted below

A was married in 1946 or 1947 with Syeda Suraiya Khatun, the daughter of famous civilian Syed Manzur Mushed. Syedona Huzur Pak -pp- 5,11, Rizwan-e-Qadri -p- 57, Hayat-e-Tayyaba, Gulam Sarwar Ghani -p-22, Aftab-e-Ghausiat, Moulana Mansur Hussain Qadri -pp- 25-26, Qadria Parasmony-p.77
Alquadri (1929-2005). All of them were well educated, well mannered and well trained under the loving guidance of his father and spiritual guide.

GHAUS-E- ZAMANA’S WAY OF LIFE

He was an obedient son and followed each and every instruction of his father. If his father forbidden him to do any work he never did that in his whole life.

For example during study period his father forbidden him to take betel leaf, since then through out his life he did not take betel leaf.

Again once in his child hood he went to Madhupur with his father. Within the boundary of his house there was a well. For the safety of Ghaus-e- Zamana his father Huzur Purnoor forbidden him to go near the well, according to Sawane Umri, he never

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73 He was the successor of his revered father. Ghadir-o- Khum-p.49, Qadria Parasmony-p.77, Aftab-e-Ghauseat-p.25.

74 According to Syeda Atiatul Moula a school was running in the ground floor of Khanka Sharif, in which Mrs. Maulana Abu Tahir had taken classes, and probably she followed Sakawat Memorial’s syllabus, because she was the teacher of Sakawat memorial school, Kolkata.

75 Madhupur is a town in the district of Jharkhand, Huzur Purnoor had a Khanka and a mosque in Madhupur, his Khanka was adjacent to the mosque, now a days this mosque is called ‘Bari Masjid’ of
went near the well in his whole life.  

His respect towards his parents and elders was phenomenal. He never referred to Huzur punnoor as his father but used the term “Mere Moula” (My master). He used to stand up whenever his younger brothers and sister came to him. When he was asked about the reason he said “I show them respect because they are the daughters and sons of my Moula.”

He was so kind and affectionate to his neighbors that he addressed them as relatives. Likewise he addressed the disciples of his father as ‘Pir bhai’ and ‘Pir bahan.’

According to “Sawane umri” after the demise of his father for long time every article of his closet ( ) remained in the same place where it was put by Huzur punnoor (his father), he did not allow any one to use the said room for personal purpose, even today the closet is a sacred place for the disciples where they

Madhupur.

68

76 Swane umri -f-18 , Qadria Parasmony -p.76 ,
77 Syedona Huzur Pak -p-16 , Qadria Parasmony -p.76
perform prayer.  

For the management of the activities of his Khankah; his revered father had entrusted different duties on his different disciples who were called khadems (Attendants). After the demise of his father Ghaus-e-Zamana continued with the same, because they were appointed by his father. In due course when some of the servants neglected their duties and some visitors complained against them to Ghaus-e-Zamana and wanted them to be sacked, Ghaus-e-Zamana paid no heed to, only because they were appointed by his Moula, and as a mark of respect to his Moula he did not appoint other persons in their place.

He lead very simple life. He always sat and slept on the floor and took his meals from earthen plates and pots. Even he drank tea in earthen cup. He walked mostly barefooted, but some times used salimshahi chappal. He always used black cotton Tahbands and white cotton Kurta. His wardrobe consisted of only two sets of

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78 Sawane umri -f- 15
cloths, which were washed at his home. If any one gave him an extra clothes, he would give it to his attendant.  

Ghaus-e- Zamana was extremely polite, humble and courteous in his behavior. He was very soft spoken and never rebuked any body. He never showed anger, always said, anger is not suitable for ‘Faqir’ and read this cauplet.

\[\text{If he did not like the opinion or advice of any one he kept quit. He hated to argue with a person.} \]

He always called himself Banda, Khaksar, and Fakir. This proved his greatness. He was a living symbol of the courtesy of the Holy Prophet S.A. God endowed him with a presence of such grace that all persons who came in touch with him admired him

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79 Sawane umri f-6
80 Syedona Huzur Pak -pp-14-15 , Swaneh umri , f- 13 A great saint of Bengal p-19 , Tazkera -e- Jamil –(2) p.42 , Qadria Parasmony –p.76
Ghaus-e- Zamana always helped the needy and the destitute. countless poor people received generous help from him both in cash and kind and these acts of piety were done out of sight of others. He also helped his poor and needy relatives. Every day he used to send lunch and dinner for them. Ghaus-e Zamana had a large “Langar Khana “ (kitchen) where mounds of food were cooked and distributed among the visitors and needy persons. He would always say “It is the best worship to feed the hunger and to give clothes to the needy.” He helped many poor students and provided them free food and lodging and provided jobs for the jobless. There were many students and disciples, among them. few examples can be sited below.

1. Molvi Wajihullah of Nawakhali, who became the teacher of Calcutta Madrasah.

2. Syed Sadullah of Murshedabad, pastupli who was brought up under the guidance of Ghaus-e-Zamana.

3. Maulana Huffaz of Salar, who became a famous moulana and went to Egypt for further study.

4. Ghulam Murshed of Salar Murshedabad, who became I.C.S. officer from England for him Ghaus-e-Zamana predicted that he will be pride of his family.

5. Hafiz Akaramullah of Bihar

6. Molvi Ashraful haque of Chittagong and many others. Qadir Nawaz, a disciple of Ghaus-e-Zamana, who retired as Labor Commissioner govt. of West Bengal according to Ghaus-e-Zamana provided jobs to many of his disciples.

Once Sikandar Hayat Khan, the Governor of Reserve Bank of India visited Khanka Sharif, at that time Abdul Hafiz allies Piyara miya was the attendant of Ghaus-e-Zamana; he was impressed by Piyrama's devotion and appointed him in
Reserve Bank, who subsequently became a famous officer of Reserve Bank.\textsuperscript{85}

He behaved with all persons in the same manner without any consideration of their status in life. Thus the common and the exalted, the rich and the poor all were equal before him.\textsuperscript{86} He had a pleasing personality that endeared him to people. He did not live for himself, but only for others. His whole life was a symbol of universal love. Like a true Sufi he did not attach himself to worldly things.

He was very kind-hearted, if any neighbor was beating his son, he forbidden him, if any body touchier his wife, he became very angry. When any poor relative or any poor disciple died he gave all the charges of their funeral. He had a vacant land opposite of “Daira Pak” (his house) Midnapur, where he allowed to bury many of his disciples among them the name of Abdul Gaffar,

\textsuperscript{83} Syedona Huzur Pak -p-15 Swane umri f- 16 Tazkera -o- Jamil-(2) p.50
\textsuperscript{84} The above information has been given by his youngest son Syed Shah Rashad Ali Alquadri.
\textsuperscript{85} Swaneh Umri f- 16
\textsuperscript{86} Syedona Huzur Pak-p-17 Syedona Hazrat Ghausul Azam -p- 118 Swaneh umri -f- 13, /
(additional chief presidency magistrate, Tipara), Professor Abu Tahir, Ashraf Ali Khan Choudhurl, Barestor of Law, Abdul Latif and Dr. Ghulam may be mentioned.

HIS PATIENCE AND TOLERANCE

Ghaus-e-Zamana had extraordinary patience and tolerance. When his eldest and beloved son Hazrat Syed Istirshad Ali died in his teen, it was the saddest moment of his life, he became much dishearten but never gave expression to his grief.

HIS RELIGIOUS EXERCISES

Ghaus-e-Zamana led an exemplary life. He never missed his prayers and spent the nights in performing special religious exercises. He performed (صلوات غوشي) Salat-e-Ghausia regularly (It is a special prayer performed by followers of Qadria order). According to Dr Khorasani “He took only short naps and one wondered that how he could attained to all his heavy duties
without adequate rest or normal meals."\textsuperscript{88} He passed through a course of austerities, and kept a vigil of forty days. He never missed fasting in Ramadan.

He would often go to Istrigung (a lonely place, near Midnapur town) at dead of night with a view to perform special prayers. He spent the night after nights in performing special religious exercises. Thus he continued his asceticism year after year. According to Syed Maqbul Murshed "Through asceticism, piety, meditation and intense love of God he acquired a very high place among the Sufis and saints".\textsuperscript{89}

Those who were closed to him could understand that he had passed far through the stage of Fana and reach up to Baqa. Ghaus-e-Zamana strictly followed the morning of Shohada-e-Karbala in moharram, and observed forty days vigil (Chilla, a kind of religious exercise) and also used to perform Fateha-e-

\textsuperscript{87} Syedona Huzur pak -p- 6, Swane umri - f- 15, Qadria Parasmony -p.77
\textsuperscript{88} Syedona Huzur pak -p-16
every month. The famous scholars and ulamas used to be present, and deliver their lectures. Beside these many other auspicious majlis were held under his guidance all over the year. All the Majlis were held according to the lunar calendar. For his spiritual attainment Ghaus-e-Zamana very soon became renowned as a great saint. People came to him in large numbers.

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89 Syedona Hazrat Ghausul Azam - p- 118
90 An auspicious majlis used to be held at the Khanka Sharif under his guidance, the majlis would began at 6' o clock in the evening and would continue up to late night.
91 These are as follows.

1. 1st Moharram to 10th Moharram (Majlis-e-Aza in the morning of Hazrat Imam Hussain).
2. 20th Safar (Chahlam, after the forty days of Martyrdom of Imam Hussain)
3. 28th Safar (Majlis-e-Aza in the morning of Hazrat Imam Hassan)
4. 12th Rabiul Awwal (the birth anniversary of Hazrat Mohammad (S.A.)
5. 11th Rabiul Sani (the death anniversary or Urs of Hazrat Ghausul Azam).
6. 13th Rajab (the birth anniversary of Hazrat Ali)
7. 1st Ramadan (the birth anniversary of Hazrat Ghausul Azam)
8. 19th-21st Ramadan (Majlis-e-Aza in the morning of Hazrat Ali)
9. 27th Ramadan (the birth anniversary of Hazur purnoor and Shab-e-Maaraj)
10. 27th Shawwal (the death anniversary or Urs of Hazur purnoor) This Urs had been celebrated twice in a year, once according to lunar colander that means 27th Shawwal and another according to the solar colander that means 17th February and 4th Phagun. It was celebrated in very large scale.
11. 5th Zilhuj (the death anniversary or Urs of his great grand father Hazrat Qutub-e-Rabbani)
for seeking his blessings and guidance. Any body who ever visited him even for once in his life, never forgot his polite manner, nice behavior, and charming disposition. Countless devotees were inducted by him into the Qadria order and the massage of this order was spread far and wide. During his life time gradually it became the most important Sufi religious order of Bengal. Ghaus-e-Zamana's devotees belonged to all religions and faiths and had equal admiration for his spiritual eminence. Due to this cause among his devotees elites of the Bengal such as Fazlul Haque, (Chief Minister of undivided Bengal) Shahid Shohrawardy, (Chief Minister of undivided Bengal) Nawabs and Zamindars of the different states, justices of Privy council etc etc at the same time a farmer, a poor labour also attended his assembly.

Among his non-Muslims devotees Dr. Bidhan Chandra Roy, (Chief Minister of West Bengal) The Maharaja of Bardwan Vijaychand

Beside these Majlis and Urs, in every month on 9th, 11th, 17th, 21st and 27th of lunar calendar majlis
Mahtab, Dr. Satyaban Roy, Dr. Shoylen Sen, Dr. Moni Dey and Dr. Charuchandra Chattapadhyya, Dr. Suren (a famous surgen) were prominent. At that time all ulamas, saints, prominent leaders and divines of his era visited to his Khankah Sharif, for seeking his blessing and guidance. He had an inimitable personality with all the good qualities which are usually attributed to saint. All of them, physical, moral and spiritual wonderfully harmonized in him that he had a charming, soft but dignified appearance, there was a glow of divine consciousness in his countenance. According to Syed Maqbul Murshed “His face had a saintly and other world expression”.

HIS TOUR

In early part of his life he frequently toured in Bengal, Bihar, and other provinces. He made religious tour in order to propagate Islam and the Quaderia Order in more or less all the districts of

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92 Syedona Huzur pak -p-10 Syedona Hazrat Ghausul Azam -p- 117, Bangal may silsila -e- Qadria -p- 17,
93 Syedona Huzur pak p-9, Tazkera -e- Jamil-(2) -p.39
94 A greatest saint of Bengal p-20 Tazkera -e- jamil -(2) -P.39
West Bengal, East Bengal, some part of Bihar, Uttar pasdesh and Orissa. In his child hood he used to go to many places with his father, but after taking spiritual successor ship (sajjadanashini), he made tour for spreading of Islam and propagating the Qadria order. He always went to Mangal kote, Birbhum, and Madhupur, but later he traveled very often between Kolkata and Midnapur. Ghaus-e-Zamana never went out side of India.

HIS BUILDING AND CONSTRUCTION

Though Ghaus-e-Zamana was a great scholar of his time so naturally he was more interested in establishment and renovation of Madrasah and religious centers in different places. The famous Madrasah of Midnapur which was established by his grand father Hazrat Syed Shah Mehr Ali Alquadri, commonly known as Ala Huzur in early nineteenth century, was renovated by Ghaus-e-Zamana.

95 Sedona Huzur Pak -p 7
96 Sawane umri f-7 A great saint of Bengal -p- 21
Dr. Khorasani stated that "This was further expanded and strengthened through the generous cash donation of Hazrat." In 1924 it was renamed as "Madrasah-e-Mehriya Murshedia Suharwardya" in honour of his father Hazrat Syed Shah Murshed Ali Alquadri, still it is familiar by this name.\(^97\)

He also renovated "Hujra" and "Chillagah" of his father and grand father at Istrijung, Midnapur.\(^98\) Beside these he also built a Khanka named "Dayra pak" in Midnapur. It is situated opposite of "Mazar Sharif" (shrine) of his revered father Huzur Purnoor. Here he established Langarkhana or free kitchens for destitute, and built a Musafir Khana (resting place) for visitors.\(^99\)

Another important construction of Ghaus e Zamana’s time is the mausoleum of his revered father and his spiritual guide Huzur purnoor in Midnapur. It was built in 1316 A.H. It is situated in the

\(^{97}\) Syedona Huzur Pak - p-8

\(^{98}\) Syedona huzur pak -p-7, Qadria Parasmony-p.77

\(^{99}\) Syedona huzur pak -p- 7, According to the version of his younger son the land of, "Daira pak" was bought from Nawab Fakhr-e- Alam (a descendent of Tipu Sultan) in 1912 A.D. It was total 2 bighas of land and had a big pond also, Qadria Parasmony-p.77
heart of the Midnapur town, and looks very artistic and beautiful. The Midnapur Municipality has named the road, passing along the holy Mausoleum, as Mazar Sharif Road. People of all castes and creeds from all parts of India came on pilgrimage to this holy shrine to pay homage to the great saint.

HIS LITERARY CONTRIBUTIONS

The contributions of Ghaus-e-Zamana in the field of religious reform through publications of monographs and books for the benefit of devotees remains unmatched even to day.

Ghaus-e-Zamana showed special respect for ulamas and the learned men from all walk of life. He spent considerable time every day exchanging views with them and enlightening them with fine points of Shariat and Tariquat.

He appreciated literary works very much, specially for those who wrote prose and verses on Ahle baith-e-pak (the family members of Hazrat Mohammad S. A.) and the saints and seers.

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100 Murshed-e-Azam-f-38,Mazakera-e-Murshed-e-Alam-f-20-21,Mukhatasar swaneh-f-14,Urs
He organized writing, compilation, editing, and publication of a large number of literary and religious books. Under his instruction, many books have been written on the history of Qadria order and on many saints of this order in different languages (which I have been mentioned in detail in previous chapters, i.e., chapter III, IV, & V); these books supply precious information about the history of Qadria order in Bengal.

Dr. Khorasani has mentioned the name of twenty such books of Ghaus-e-Zamana which either published by his initiative or had been written during the period of his father, but remained unpublished till the time of Ghaus-e-Zamana.

Thus the publication of these books gave a new dimension to the popularity of Qadria order in Bengal.

**HIS OTHER IMPORTANT ACHIEVEMENTS**

It was Ghaus-e-Zamana's personal effort that the dignified

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Sharif, -f- 22 Ura Sharif -f- 15, Qadria Parasmony -p.77
“Fatheha -e- Yazdahum” commemorating the (vesal Sharif) demise of Ghausul Azam was declared as a holiday by the government of Bengal. Still this day is observed as a holiday in Bangladesh. Now in India it is observed as a restricted holiday.

Another important work of Ghaus-e-Zamanas is the Urs (death anniversary) of his revered father Huzur purnoor which is celebrated twice a year. According to lunar calendar it is observed on 27th Shawwal in Kolkata and according to the solar calendar it is celebrated every year at his holy shrine at Midnapur on the 4th Falgoon corresponding to the middle of February. People from

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101 Syedona Huzur pak -p- 8 Syedona Hazrat Ghausul Azam -p- 117.
102 Syedona Huzur pak -p- 10
103 Hasina Murshed ,member ,Bengal Legislative Assembly ,was a great devotee of Ghaus-e-Zamana, according to the instruction of Ghaus-e Zamana she put up the suggestion before the assembly that "Yazdhum Sharif"(death Anniversary of Hazrat Ghausul Azam ) to be declared as public holiday in Bengal .Dr Ashna Sen , in her book “The Rusted Trunk” has mentioned it in detail, 'She had deep faith and followed the simple tents advised by their sheikh .For many months she was worried whether her recommendation for the announcement of the public holiday would pass .' At last she succeeded in her effort .On 10th Sept .1937 “Star of India” announced -

" Muslim Holiday Resolution Passed – Lady Member Carries Day- Non Official Resolution Day in Bengal Assembly :

Mrs. Hasina Murshed carried the day in the Bengal Legislative Assembly yesterday (Thursday) when she moved a resolution recommending that ‘Fatheha Yazdahum ‘or the 11th Rabius Sani of every year , be declared a gazetted holiday , with the house adopted by 151 votes against 8 . This was the first occasion when the ministry refrained from taking part in the voting and left the matter entirely to the members of the house’. The Rusted Trunk, Dr. Ashna Sen,Kolkata-2010-pp.102-103

104 According to his youngest son ,Some of his father’s disciples who lived in east Bangladesh (Cittagong, Raj Shahi, Nawakhali, Rajbari,) could not came at that time because most of them were farmers or Zamindars so they decided that they will celebrated it according to Bengali calendar on 4th
all parts of India and abroad attended it in great numbers. On this occasion the E.B. Railway and the B.N. Railway provided special facilities to the pilgrims in the form of concession return tickets. The copy of the letter of B.N Railway regarding special facilities is given below:

Phagun in Midnapur, at the shrine of Huzur purnoor.
85

TRIPLE COPY.

TRAFFIC MANAGER
BENGAL NAGPUR
RAILWAY
No. RTC. 48/11.
KIDNAPORE,
CALCUTTA.

TELEPHONE No. South 427.
TELEGRAMS ADDRESS:
"IBRAHIMKHAN", CALCUTTA.

Mr. A. Latiff, Esq.,
Manager "Urs-Shariff" at Kidnapore,
22, Gardner Lane,
P.C., Intially, Calcutta.

Dear Sir,

Ref: "Urs-Shariff" at Kidnapore.

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Your letter of 3-2-1938.

I have pleasure in informing you that in connection
with above mela at Kidnapore, I am issuing week-end return
tickets for the public from Howrah to Kidnapore from
14-2-38 (Monday) to 16-2-38 (Wednesday), and these tickets
will be available for completion of the return journey up to
the midnight of 16-2-38 (Friday).

I have advised the Station Supt., Howrah, and the
Station Master, Kidnapore, accordingly.

As regards the question of attaching extra bogies
to passenger trains leaving Howrah and Kidnapore to accommodate extra passengers, I have forwarded your letter to the
Supdt. Transportation, Traffic, of this Railway, who will reply to you direct in the matter.

Yours truly,

Sd.-L.E. Look
for Commercial Traffic Manager.
The former railway also provides special Train from Rajbari (Bangladesh) to Midnapur (India) for the facilities and comfort of the pilgrims, till date this Special Train brings pilgrims of Urs Sharif from Bangladesh to India. It is the only festival of India in which a huge number of foreign pilgrims participates. A copy of the document is given below regarding special train.

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Class H.
Dated, 10-2-38.

P.T.3 A special train conveying about 300 Mohammedan pilgrims will arrive T./P. at 5/46 on 15/2 with S.2. stock for A.K. A special will leave N.H. at 6/10 and arrive Yaba at 7 hrs, running at 35 m.p.h. Return special will leave N.H. at 15/15 on 17/3 and return to 15/55 N.H. arrival 18/40 enroute to A.K. A speed about 30 m.p.h. Entire stock arriving N.H. may be detained for return special stock. Arrange running and back. Cops-CCC to arrange onwards.

T.O. 21
10-2-38.

HIS DEMISE

Thus one of the brightest star of the spiritual horizon vanished from the view on 21st Jamadiul Awal 1372 A.H. corresponding to the sixth of February 1953 at 11.00 p.m. at Khanka Sharif, Kolkata. Ghaus-e-Zamana left this mortal world when he engaged in direct communion with his creator in his Hujra (Closet). According to Dr. Khorasani "countless devotees witnessed this unique event." It has been proved from his poetical compositions that Ghaus-e-Zamana was aware of his demise. We find indications of it in his poetical Compositions composed prior to his demise.

Following couplets are indicating the same.

107 Syedona Huzur pak -p- 13, great saint of Bengal -p- 31, Bangal may silsila -e- Qadria -p- 17, Qadria Parasmony - .78
108 Qadria Parasmony-p.77, Ghadir-o-Khum-p.49
The news of Wesal Sharif (death) spread quickly throughout the India, and the adjacent countries and many devotees rushed to pay
homage. His Namaz-e-Janaza held twice, first near the Khanka Sharif and then again at the Wellesley Square besides the Calcutta Madrasah. ¹¹²

A day letter 'The Statesman' published the news as follows:

The Statesman February 8th 1953

"The death occurred on Friday night in Calcutta of Hazrat Syed Earshad Ali Alquadri, he was 68. The Namaz-e-Janaza were held at Khanka Sharif mosque and in Wellesley square on Saturday. The body was taken by special train to Midnapure where it was enshrined."¹¹³

Again Amrita Bazar Patrika's announced 'Saint Ershad Ali.'

Sacred body Enshrined at Mazar Sharif in Midnapur: Hearing about the passing away of saint Syed Shah Ershad Ali Alquadri, his disciples of all communities of India and Pakistan came to day their last homage to the saint. The Janaza prayers were held at 2.p.m. at Khanka Sharif –e- Qaderia and at 3.p.m. at Wellesly

¹¹² Syedona Huzur pak -p-13
Square, Calcutta on February 7. The largely attended prayers were led by saint's younger brother and the Grand Imam of Nakhuda Mosque. The sacred body was carried by several thousands of his disciples to the Howrah Station and it was taken by a special train to Midnapur, where from it was carried to the Mazar Sharif in Midnapur. After another largely attended Janaza prayer, the sacred body was enshrined at 10.30 p.m.  

'Morning News' of East Pakistan announced:

Calcutta Divine Dead:

Maulana Syed Shah Earshad Ali Alquadri, a well known divine died at his Calcutta residence of Khanka Sharif lane on Friday night (February 6th 1953). According to information reaching Dhaka, Namaz-e Janaza were held in Calcutta on Saturday morning. The body was stated to be taken by special train. The pir had very large following in East Pakistan and West Bengal.

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113 Tazkera-e Jamil(2)-p.150
114 Amrit Bazar Patrika, Calcutta, Tuesday, February 10, 1953. Magh 27, 1359 B.C.
He was buried in Midnapur, according to his instruction beside the Mazar Sharif (shrine) of his dearest and eldest son Syed Istershad Ali Alquaderi. Syed Abdus Salam has composed the following chronogram on the death of Ghaus-i-Zamana.

Another chronogram by a famous poet Akhtar is as follows

Countless devotees from all corners of the world came to visit his shrine, they offer fateha and seek his blessings.\(^{118}\)

His Urs (death anniversary) is held twice a year, once on the 21\(^{st}\) Jamadiul Awwal in accordance with the lunar calendar, and the other on 6\(^{th}\) February according to solar year.\(^{119}\)

\(^{115}\) Tazkera-e-Jamil (2)-p.151, Syedona Huzur pak-p.13, A greatest saint of Bengal-p.31, Ghadir-e-Khum-p.49, Qadria Parasmony-p.76

\(^{116}\) Rizwan-e Qaderi-p.74

\(^{117}\) Collection of Akhtar-MSS-f.2

\(^{118}\) Syedona Huzur pak-p.13, A great saint of Bengal-p.31, Syedona Hazrat Ghausul Azam-p.118

\(^{119}\) A great saint of Bengal-p.31, Syedona Hazrat Ghausul Azam-p.119
THE GENEALOGICAL TABLE OF GHAU-E-ZAMANA

Genealogical table showing the descent of Ghaus-e-Zamana from the Holy Prophet S.A (through Syedona Hazrat Imam Hassan Syedona Hazrat Imam Hussain and Syedona Hazrat Ghausul Azam) on the paternal side.

Hazrat Syedona Rasul-e-Akram Ahmed-e-Mujtaba Mohammad Mustafa S.A (The Holy Prophet)

| Syeda Hazrat Fatema tuz Zahra = 1. Syedona Hazrat Ali bin Abi Taleb |
| (Khatun-e-Jannat) | (Moula-e-Kainath) |

2. Syedona Hazrat Imam Hassan Syedona Hazrat Imam Hussain
3. Syedona Hazrat Syed Imam Hassan
   Al- Mosanna

4. Syedona Hazrat Syed Abdullahil
   Mahaz

5. Syedona Hazrat Syed Musa June

6. Syedona Hazrat Syed Abdullahis Sani

7. Syedona Hazrat Syed Musa Sani

8. Syedona Hazrat Syed Dawood

9. Syedona Hazrat Syed Mohammad

10. Syedona Hazrat Syed Yahiya Zahid
11. Syedona Hazrat Syed Abdullah Al jili

12. Syedona Hazrat Syed Abu Saleh = Syeda Ummul Khair Fatema Musa Jangi Dost sani (a descendant of Syedona Hazrat Imam Hasan)

13. Syedona Hazrat Abu Muhammad Muhi-uddin Shaikh Abdul Qadir Jilani Al-Hasani Wal Hussaini (Syedona Huzur Ghausul Azam)

14. Syedona Hazrat Syed Shah Abu Bakar Abdur Razzaque Al quadri

15. Syedona Hazrat Syed Shah Shamsuddin Abu Saleh Nasrul Quadri

16. Syedona Hazrat Syed Shah Ahmed Alquadri
17. Syedona Hazrat Syed Shah
Shahabuddin Alquadri

18. Syedona Hazrat Syed Shah
Badruddin Alquadri

19. Syedona Hazrat Syed Shah
Alauddin Alquadri

20. Syedona Hazrat Syed Shah
Quasemuddin Alquadri

21. Syedona Hazrat Syed Shah
Ahmad As Sani

22. Syedona Hazrat Syed Shah
Sharafuddin Alquadri

23. Syedona Hazrat Syed Shah
Ibrahim Alquadri
24. Syedona Hazrat Syed Shah Abdul Jalil Alquadri

25. Syedona Hazrat Syed Shah Ahmed As Sales Alquadi

26. Syedona Hazrat Syed Shah Hedayetullah Alquadri

27. Syedona Hazrat Syed Shah Umar Mashuqullah Alquadri

28. Syedona Hazrat Syed Shah Abdul Quader Abdullah Alquadri
   (Syedona Abdullah Al jili)

29. Syedona Hazrat Syed Shah Syedona Hazrat Syed Shah
   Rowshan Ali Alquadri Zakir Ali Alquadri
   (Syedona Welayat Panah) (Ghaus-e- Saani)

30. Syedona Hazrat Syed Shah Tufail Ali Alquadri
    (Syedona Qutbe Rabbani)
31. Syedona Hazrat Syed Shah Meher Ali Alquadri  
( Syedona Ala Huzur )

32. Syedona Hazrat Syed Shah 
Ali Abdul Qadir Shamsul Qadri 
Murshed Ali Alquadri 
( Syedona Huzur Pur noor)

33. Syedona Hazrat Syed Shah 
Irshad Ali Alquadri 
( Ghaus-e- Zamana )