A research into the cultural history of peoples is a general craving for scholastic mind. It has its own attractiveness as it unfolds the cultural impact of human race. A study of the cultural history of the Muslims of Bengal during the 18th and 19th centuries—about which we, Muslims in general have little knowledge, is most interesting and valuable as it unfolds before us ample avenues to study the impact of sufism—the cream of human society—especially of Quadriya Order, a supreme in thought, the people of Bengal having a deep, ancient and illustrious civilisation and culture. For a humble Muslim of Bengal like myself such a study means a study of the origin, early history of development of my own pristine culture.

In my early Post-graduate days I felt earnest craving to the study of the impact of sufism in Bengal. I found that there was no suitable elaborate works on the subject. Only Professor Enamul Haq tried to throw some light on this subject in his work 'A History Of Sufi-ism In Bengal'. But most unfortunately this work, though bears caption 'Sufi-ism In Bengal', hardly throws sufficient light concerning this subject. Most surprisingly I found that the learned Professor has not even mentioned the names of the Walis and preachers of Quadriya Order who had come to Bengal from the distant land of Hama, a city in Syria, whereas these Walis of Quadriya Order have left immense indelible contributions to the social, cultural and literary history of Bengal. I made up my mind to make humble research in the line to fill up this lapse.

After that for years I discussed the matter with Dr. Syed Manal Shah Aqquadri, Asutosh Professor of Islamic Culture, Calcutta University, a notable scholar in the fold whom I could get as my noble guide, and many others in the line. They all encouraged me. This encouragement gave me impetus to endeavour in this line and to collect informations and documents concerning the lives, works and contributions of the Quadri saints of Bengal. In course of this endeavour I could find out many manuscripts and rare collections which inspite of having great literary, historical and spiritual values are still unknown to the scholars. Some of these rare manuscripts are Silsilatuz-Zahab, Toghra-i-Mahamed, Kashkaiul-i-Shami, Mirzehed-i-Azam, Urz-Sharif, Humur Paker Jibani, Tarkera-i-Jamil, Our Times, Irshaqut-Talebin, As Sijretul Sharifatul Quadriya etc. Amongst rare printed books I would like to mention here Mozakerza-i-Qubul A'lamin, Tehris-i-Muta'bat, Diwan-i-Hazrat Jamal, Salyedena Hazrat Ghausul A'sam, Gulistan-e-Qaderi, Taskeratul-Maula, etc. I could find cut all these manuscripts and books after great endeavour and efforts from the family libraries of different descendants of Quadri saints in different parts of Bengal.
I freely used these rare manuscripts and books for my works. From the informations I derived from the above works, I found that it was altogether a virgin and maiden topic for research. The subject being vast one I selected the period from 1180 A.H./1766 A.D. to 1372 A.H./1953 A.D. which was the golden age of Quadriya Order in Bengal, for my thesis and consequently I started my works.

The main scheme of my thesis is to show, how the Quadriya Order got entry into Bengal directly from the distant land of Syria and threw immense light over the social, religious and cultural life of Bengal. As the literary contributions of the saints of this branch of Quadriya Order were enormous and most important from the literary point of view, they are also described in details in this thesis.

It being maiden attempt, hindrances and difficulties were many and varied. I had to make arduous endeavour to overcome them. In this connection I should keep on record my deep sense of gratitude for my guide who happened to be one of the illustrious descendants of Quadri saints, from whom I got invaluable helps — informations and some rare manuscripts and books from his personal library Quadriya Academy.

In relation to the collection of materials I had to go to other notable descendants of Quadri saints andwallas. They all helped me their best by giving me necessary informations regarding their noble and illustrious ancestors. In this matter I am in heartfelt indebtedness to Maulana Syed Morasshed Ali Alquadri and his brothers Maulana Syed Tarsheed Ali Alquadri, Maulana Syed Marshood Ali Alquadri and Maulana Syed Mansurul Hassan Al-Misawl, the founder of Islamic Centre, Calcutta. They out of their magnanimity and gracefulness extended their helping hands in furnishing me with many old and valuable manuscripts and rare printed books from their personal libraries, for which I express deep sense of gratitude to them. Besides I could not help expressing my deep sense of gratitude to Janab Maulavi Mahfuzur Rahman Saheb, M.A., Retired D.I.G. of Registration, Government of West Bengal, who has unhesitatingly extended his immense help in my research work.

As Quadriya Order is a branch of Sufism, I have given in brief the history of origin and development of sufism in Introduction. Short history of four main sufī orders i.e. Quadriya, Chistiya, Suhrawardiya and Naqshbandiya — their origin and introduction in India and Bengal is also specified. With it a brief survey of life, works and contributions of Ghaus Sandani Qutb-i-Rabbani Syedona Hazrat Shaykh Abdul Quadir Jilani (Radi Allah-o-Anhu), the founder of Quadriya Order has also been given in the Introduction. Here too I used original source-books as far as practicable.
I have classified my research work over Quadriya Order in Bengal in seven chapters. In the first chapter the history of the advent of the Quadri saints into Bengal has been described. In it the life and contributions of Syedona Hazrat Syed Abdullah Aljili (R.A.) the leader of this party has been given.

In the second, the life and contributions of Ghaus-i-Sani — Syedona Hazrat Syed Zaker Ali Alquadri (R.A.) the Sajjadahnashin of Syed Abdullah Aljili(R.A.) has been depicted.

In the third, life and contributions of Qutb-i-Rabbani — Hazrat Tufail Ali Alquadri(R.A.), the Sajjadahnashin and son-in-law of Hazrat Ghaus-i-Sani has been related. In this chapter the short sketches of other two great saints of Bengal, viz Syedona Hazrat Gholam Ali Pirnagri (R.A.) and Syedona Hazrat Diwan Razi al-Balkhi (R.A.) have been furnished.

The fourth bears the description of life, works and achievements of Aala Huzur — Syedona Hazrat Mehr Ali Alquadri (R.A.), the Sajjadahnashin of Hazrat Qutb-i-Rabbani and illustrious father Hazur Purnoor Syedona Hazrat MurshedAli Alquadri (R.A.) who achieved the pinnacle of glory of this illustrious order in the Eastern horizon and whose sacred tomb stands in Midnapore Sharif wherefrom I saw the light of life it being the town of my birth and for which I feel proud.

In the fifth, I have dealt in details the life, works, teachings achievements and attainments manifold contributions of Hazur Purnoor whose is the golden period of this order.

The sixth bears the life, works and contributions of Syedona Hazrat Syed Shah Wali Murshed (R.A.), the youngest son of Aala Huzur whose noble scion is Syedona Gholam Mustafa Hazrat Alquadri the living heritage of the order, whose illustrious son Dr. Syed Manal Shah Alquadri is my noble guide.

The seventh or the last chapter contains the details regarding Hazur Pak — Syedona Hazrat Syed Shah Ershad Ali Alquadri's (R.A.) life, works, teachings and contributions. Besides, I have furnished Bibliography and Index at the end.
In the conclusion, I would convey my heartfelt gratitude to Allah, The Almighty, for the valuable noble, kind and sympathetic guidance which I have the good fortune to have from my illustrious guide prof. Syed Manal Shah Alquadri and for many other sagacious personages who have extended help to my humble endeavour. I am committed to all those who have supplied informations about the spiritual guides, to write the saints' names with their respective titles in my thesis. Therefore, I have to mention the names in the fashion supplied by their spiritual descendants and followers which, I know, may not be desirable from the research point of view.

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