

CHAPTER – I

SUFISM IN INDIA

Sufism in India :

It is believed that the Arab sea traders operating between the Malabar Coast and Ceylon first introduced Islam to that region of the sub-continent. With the advent of the Muslims in India the Sufi thought entered this land. Though we can not say with certainty who was the first Sufi to land in India, but it may be said that as early as the beginning of the eleventh century A.D. the Sufis came to India and found this land favourable for preaching their tenets. According to Athar Abbas Rizvi, “the annexation of Punjab by Mahmud of Ghazna and its incorporation into his empire prompted many Sufis to settle in the area.”¹⁵

Among the Sufis of the earliest times who visited India, tradition mentions the name of *Mansur Hallaj*¹⁶. But the first important Sufi who made India his home was *Usman bin Ali Hujwiri* (400-465 A.H). He was born near Ghazni, Afghanistan, during the Ghaznavid Empire and died in Lahore (in present-day Punjab,

¹⁵ A history of Sufism in India- vol-I, p.109

¹⁶ Tazkeratul Aulia , Shaikh Attar Tr. Moulana Tufail Ahmad Jalandhari , Delhi N.D p-245, Islamic Mysticism –p-7

Pakistan) in 1077 CE. His most famous work is *Revelation of the Veiled* (*Kashf Al Mahjub*) (كشفُ المحجوب), written in the Persian language. The work, which is one of the earliest and most respected treatises of Sufism, debates Sufi doctrines of the past.¹⁷

Al-Hujwiri came to Lahore under orders from his *Pir* as successor to Shaikh Husain Zanjani at a time when as a result of irruption of the Seljuks on one side and the rising tide of Hindu resistance on the other, the Ghaznavid Empire began to dismember rapidly, and life in Ghazni itself was disrupted. The saint had to leave Ghazni in difficult circumstances, leaving his books behind. According to *Faw'id-ul-Fu'ad*, Ali Hujwiri reached Lahore at night and in the morning found the people bringing out the bier of Shaikh Husain Zanjani whom he replaced in Lahore. Another early Sufi saint of India was Hazrat *Moin al Din Chishti* (d.1236), the disciple of *Khawja Usman Haruni*.¹⁸ *Abul Fazl* records that in India there

¹⁷ Tazkara-I- Aulya -I- Hind o Pak , Aalam Naqvi ,Delhi N.D-p 49, Kashful Mahjub , Tr.R.A. Nicholson , London -1911. p.9 , Majlis-e-Sufia-p.206-207, Rizwi- Vol-I p-112 ,Sufis and Sufism –p-14,great Sufi poets -p-15, Islamic Mysticism-7 , Sufi movement in eastern India ,p,29

¹⁸ The Great Saint of Bengal , p-46-47., Islamic Mysticism p-11, The Sufi Mystery , Idries Ali Shah , New Delhi -2007 p-134. Amit Day p- 19.Sufi Thought , S.R.Sharda ,p-22 Great sufi poet of Panjab , p.34 ,Sufis and Sufism –p-15 , Arberry –p-5 History of Qadri order in India-p-4-5 , Sufi movement in eastern India –p-30

were several Sufi silsilas. He had recorded fourteen silsilas in *Ain-i- Akabari* ¹⁹. But the influential ones during the medieval period were four silsilas, namely *Quaderia Chishtia* , *Suhrawardia* , *Naqshbandia*.²⁰

The *Chishtia* order (founded by *Abu Ishaq Shami*) introduced in India by *Khawaja Moin al Din Sijzi Chishti* (d.1236). He was born in 1141 and died in 1236 CE. Also known as *Gharīb Nawāz* "Benefactor of the Poor" (غریب نواز), he is the most famous Sufi saint of the *Chishti* Order of the Indian Subcontinent. *Moin al Din Chishti* introduced and established the order in the subcontinent. He came to India from *Ghazni* at the time of *Shihab al Din Muhammad Ghouri* and settled at Ajmer.

Suharwardia order (founded by *Shaikh Shihab al Din Suhrawardi*) introduced in India by *Baha al Din Zakarya Multani* (1169-1266). *Shaikh Baha al Din Zakariya* known as *Bahawal Haq* was born at Kot Khehror (Karor Lal Eason), a town of the Layyah District near

¹⁹ Ain-I- Akbari, , p-257. , Sufis and Sufism –p-20, Arberry –p-5 , Islamic Mysticism-p-9 , Sufi movement in eastern India –p-37

²⁰ Islamic Mysticism p-9. Sufis and Sufism p-21. The Sufi Mystery , p-134, History of the Qadria order in India - p-4, Sufis and Sufism –p-21 , Islamic Mysticism –p-9

Multan, Punjab, Pakistan, around 1170. His grandfather Shah Kamal al Din Ali Shah Qureshi arrived in Multan from Mecca en route to Khwarezm where he stayed for a short while. In Tariqat he was the disciple of renowned Sufi master Shaikh Shihab al-Din Suhrawardi who awarded him Khilafat only after 17 days of stay at his Khanqah in Baghdad. For fifteen years he went from place to place to preach Islam and after his wanderings Bahawal Haq settled in Multan in 1222.

The introducer of *Naqshbandia* order (founded by *Baha al Din Naqshbandi*) in India was *Khawaja Nasir al Din Ubaid ullah Ahrar* (806/1404-895/1490), but this order gained remarkable popularity in a very short period by *Khawaja Muhammad Baqi Billah* (b.971/1563). Khawaja Baqi Billah was the originator and pioneer of the Naqshbandi Order in the sub-continent. His name was Razi al Din Muhammad Baqi but he was commonly known as Khwaja Baqi Billah. His father Qazi Abd al Salam Khilgi, Samarqandi Quraishi was a famous scholar and saint of Kabul.

Khawaja Baqi Billah was born in Kabul in 971 A.H. or 1563 A.D. His lineage reaches Khawja Ubaid Ullah Ahrar through his maternal grandfather. His grandmother came of a Syed family. Baqi Billah was admitted to the school of Khawaja Saad at five to learn the Quran. He learned by heart when he was eight years old. After getting elementary education, he went to Maulana Sadiq Hilvahi, a famous scholar at the age of 30.

The *Qadria* order (founded by Hazrat *Abd al Quadir Jilani*) was introduced in India only at the end of fourteenth or in the beginning of the fifteenth century by *Mir Nur ullah bin Shah Khalil ullah*.²¹ But it was flourished by Hazrat *Syed Muhammad Ghouth Jilani* a descendent of *Hazrat Ghouth ul Azam* who came to India from Halab (Northern Syria, Aleppo) in 887/1482.A.D. and settled in Uch in Jhang.²²

Sufism in Bengal:

The thirteenth century of the Christian era is a land mark in the

²¹ A history of Sufism in India –p.55

²² Syedona Hazrat Ghausul Azam and some Qadria Wali-p.60.

history of Bengal for immigration of Sufis, which was nothing but a continuation of their mission in the north west of India. The arrival of the Muslims began in the eastern part of India during the time of *Muhammad bin Bakhtiyar Khilji*, a general of *Shihabuddin Muhammad Ghouri*.²³ Even before the establishment of the Muslim rule in Bengal; Sufis came and settled in this fertile land.²⁴ It is difficult to determine that when and how they came to Bengal. According to Enamul Huq, *Shah Sultan Rumi* (arrived at Mymensing in 1053 A.D) and *Baba Adam* (d.1119 A.D) were the first Sufis who came to Bengal.

But the first Sufi order of Bengal was *Suhrawardia*, introduced by *Jalal al Din Tabrezi* (d.1225) a disciple of *Shaikh Shihab al Din Suhrawardi*. He came to Bengal before 1200A.D. *Shaikh Jalal al Din Tabrizi* a famous saint who was born at Tabriz, Iran and came to Bengal during the early period of Muslim rule. He was a disciple of *Shaikh Abu Sayid Tabrizi*, but after the latter's death

²³ The Tabaqat-i- Akbari, tr.B.De.ed.Baini Prasad, vol.-III, p-414.

²⁴ Amit Dey-p-20

became a disciple of Shaikh Shihab al Din Suhrawardi. So he was first a Suhrawardia saint, but later accepted the Chishtia order; at the end, a new order, Jaliliya, was introduced after his name.

The spiritual exploits of Shaikh Jalal al Din Tabrizi have come down to us through Sanskrit and Persian sources. *Sheka Subhodaya* (*Shaikh Subhodaya* or advent of the Shaikh), a Sanskrit work authorship of which is attributed to King Laksmanasena's courtier Halayudha Mishra, informs us that Shaikh Jalal al Din Tabrizi came to Bengal in the reign of Laksmanasena, attracted many local Hindus towards him by his Miracles and foretold about the impending danger of Turkish invasion.

The Persian sources are the *Tazkira* literature relating to the life-sketch of early Muslim Sufis, particularly of northern India. These sources give an idea that Shaikh Jalal al Din Tabrizi came to Delhi in the reign of Sultan Shams al Din Altamash(1210-1236 AD) by whom he was well received and honoured. Later he moved towards Bengal, where he lived, built *KHANQAH* and taught his

pupils in esoteric sciences.

Next Sufi order was *Chishtia*, introduced by *Shah Abdullah Kirmani* (1142-1236 A.D.) in Bengal.²⁵ He lies buried at Khustigiri in the district of Birbhum, West Bengal. According to tradition, he came from Kirman, a town in Persia. He left his native place as a boy, came to India, visited various places and ultimately became a disciple of Shah Arzani in Patna. The teacher (who probably died in 1630 AD) ordered his disciple to go to Bengal. Shah Abdullah Kirmani traversing several places ultimately came to Birbhum and settled at Khustigiri.

According to the *Tazkirah-i-Auliya-i-Hind*, a book written in Urdu, a very different story is given about Shah Abdullah Kirmani. According to this book the saint was a Bengali by birth and he was a disciple of Shaikh Muinuddin Chishti of Ajmer. It is difficult to say which of the above accounts is correct, because both the sources are of later origin. It is also not clear why did he call

²⁵ Tazkera-e-Aulia-e- Hind ,Mirza Md. Akhtar Delhi –Pt.-I, p-103 , Amit Dey –p-26, A History of Sufism in Bengal –p-148 , Tasawwuf –e- Milli , 2004-,p. 30-31 , Sufi movement in eastern India –p-31

himself Kirmani if he were a Bengal

The *Naqshbandia* order was introduced in Bengal during the time of *Mujadded Alfsani* (1563-1624A.D.) His disciple *Shaikh Hamid Danishmand* of Mangalkote, Bardawan introduced this order in Bengal. The influence of the *Naqshbandi* on the Muslims of Bengal is of very recent origin, beginning only from the seventeenth century AD.

Quaderia order was probably the last Sufi order introduced in Bengal. We find the name of *Shah Qumais Quaderi* as the first Sufi of *Quadria* order who visit Bengal in 16th century A.D. He was one of the descendents of *Hazrat Ghouth al Azam*.²⁶ He came to Bengal and settled in Salar (Salurah) Murshedabad, where he died in 1584.A.D.²⁷ His followers are known as “*Qumaisiya Darvesh*”. *Shah Qumais* was succeeded by *Syed Abd al Razzaque*, one of his illustrious disciples. But this order could not gain much popularity in Bengal.

²⁶ 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

²⁷ Hist. of Sufism in Benga;l p-153., History of the Qadria order in India -p-110 , Amit Dey-p28

The *Quadria* order became popular in Bengal when some of the descendents of *Hazrat Abd al Razzaque* (The second son of *Syedona Hazrat Ghouth al Azam*) came from *Baghdad* in 1180A.H./ 1766-67 A.D. under the leadership of *Hazrat Syedona Syed Shah Abdullah al Jili Al Quaderi* for propagating this order.²⁸

Hazrat Abdullah al Jili with his four sons Hazrat Syed Zakir Ali Alquaderi, Hazrat Syed Roushan Ali Alquaderi, Hazrat Syed Gholam Hussain Ali Alquaderi , and Hazrat Syed Rajab Ali Alquaderi, his brother Hazrat Syed Shah Gulam Ali Alquaderi, Hazrat Syed Roushan Ali Alquaderi's son Hazrat Syed Tufail Ali Alquaderi and some ladies of the holy family, proceed to Bengal from Baghdad to propagate the Quaderia order under the divine instruction.²⁹ Some biographers has mentioned the date of arrival of these Quaderi saints 1111A.H, but it is wrong because Hazrat

²⁸ Syedona Huzur Pak, Dr.S.S.M.A.Khorasani ,Dhaka -1986.p-20. A Great Saint of Bengal ,p- 45 Gulistan-I- Qadri p-27. Syedona Hazrat Ala Huzur , S.M.S.Alquadri , Kolkata –N.D p-7 Syedona Hazrat Ghausul Azam p-63.Swanay Umri Sharif , Syeda Khadamatul Moula ,MSS, Qadria Academy , Kolkata - f-2., Silsilatuz Zahab min Salalatul Atyab , Shamsul Ullama Moulana Syed Hedayat Hussain, MSS , Qadria Academy , Kolkata f-3.Mazakera-e- Qatubul Alamin , Moulana Ziaurrahman Shah Qalipuri , 1309 A.H. , Fateh pur Agra .p-22.Tazkeratul Moula , Moulana Mohammad Abdurrahim Abu Taher , Fateh pur Agra .p-2-3 Sultanul Aulia -f .18 Modern Indian Mysticism , Shobha Rani Basu , Vol-II , Varanasi -1974. P-408 , Sufi movement in eastern India –p-34

²⁹ Syedona Huzur Pak p-20 , Bangal may Silsila p-4 Swane Umri p- 2, Gulistan-e- Qadri p-28,The great Saint of Bengal p-3, Syedona Hazrat Ghausul Azam p-63, Bangal may Silsila -e- Qadria p-4 , Syedona Ala Huzur -p-7.Silsila f.4, Mazakera p-80. A short biography -p-2-3

Syed Murshed Ali Alquaderi the great grand son of Hazrat Syed Abdullah al Jili Alquaderi has mentioned the date of arrival of his holy family in his Diwan 1180A.H in this way:

فزود اهل بنگالہ را آبرو
ز بغداد آمد بہ بنگالہ او³⁰
1180 ہجری

ز بغداد آمد چو وے اے جمال
سنین قدومش بر آمد ہمین

Again he says.

چو آن گل شرف داد این خطہ را
ز بغداد گویا وزیدہ صبا³¹
1180 ہجری

شگفتند گل گل ہمہ ہندیان
سنینش ز بلبل شنیدم جمال

Hazrat Abdullah al Jili Alquaderi landed with his four sons and other family members probably in Chandbali a port in Orissa.

From there they moved towards *Mangalkote*.³²

³⁰ Diwan -i- Hazrat Jamal , Syed Shah Murshed Ali Alquaderi ,Calcutta 1319.A.H. p-614

³¹ Diwan-i-Hazrat-i-Jamal p-641

³² Silsila-f-4 , Gulistan-e- Qadri p-27 , Agreat saint of Bengal p-3-4 ,Syedona Hazrat Ghausul Azam p-62. A short biography -p-3, Modern Indian Mysticism -p- 408 ,Mata-i- Geranmaya -f- 10 Mozakera -i- Murshed -i- Alam -f- 2 , Urs Sharif -f- 2-3 , Rizwi – Vol-I p-260, In those days it was a flourishing town; a seat of great learning; a centre of commerce and industry; a residence of Amirs and Omaras; the head quarters of the Qazi al Quzat and a resting place of notable saints where pilgrims flocked from far and near. So big was the population that of those who attended the Jumma , the Ulama alone numbered seven

Hazrat Syed Abdullah al Jili Alquaderi :

We have not much information about Hazrat Syed Abdullah al Jili Alquaderi, because when he came to Bengal he was near about ninety. His full name was Hazrat Syedona wa Maulana *Syed Shah Abu Muhammad Abd al Quadir Abdullah Alquaderi Al Razzaqui*. He was fifteenth descendant from Hazrat Ghouth al Azam .³³ According to *Zia al Rahman Shah Quli Puri*, the Khalifa of Baghdad honored him with the title of “*Sanad-i-Baghdadi*”. He was called by his disciples as *Qutb-i-Baghdad*, *Ghouth -i- Awtaad*, *Sultan al Arefin* etc. Mozakera-i-Qutb al Alamin mentioned forty two titles of *Sanad-i- Baghdadi*.³⁴ Biographers narrated some incident about him by which we can understand that he attained the rank of *Qutb*. One of them is mentioned here: On their way to *Mangalkote* they reached the village of Pataspur in the district of

hundred. And still there are , on the outskirts of the palace, the ruins of a mosque majestic and grand, which yet be speak gloriously of a magnhificent past.- My Huzur-p-3

³³ Mozakera p-77, SilSila f-2, A short biography -p-2 Modern Indian Mysticism -p- 409 Mukhtasar Swaneh -f- 5, Rizwan -e- Qadri -p- 56 , Mozakera -i- Murshed -i- Alam -f- 1 , Murshed -i- Azam -1, Gulistan -e- Qadri – p.27

³⁴ Mozakera -p-78

Midnapur . In those days this village was on the route to pilgrimage from Bengal to Mecca. In Pataspur there lived a great oriental scholar, well versed in religious subjects and sciences, he was Maulana *Danishmand*. With a view to gain spiritual advancement the Maulana wrote to his uncle Hazrat *Syed Shah Abu al Baqi*, who was a saint , expressing his desire to be the disciple of him. *Hazrat Baqi* wrote in reply, “You are distained to be the disciple of a great wali, his name is, Syedona Hazrat *Shaikh Abd al Qadir Alquaderi*, who would soon come to Bengal. He would enlighten you on certain questions (which I note here) without your asking the questions” .Thus when the party reached pataspur, Maulana *Danishmand* invited *ALquaderi* 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 and attained high spiritual status.³⁵

³⁵ Gulistan -e- Qadri p-28-29 , Mozakera -p-77-78 Silsila p-7

In a very short span of time Hazrat Abd Allah al Jili's fame spread all over the Bengal and many people became his disciple. According to *Shah Quli puri* he had a number of literary works and wrote brochures and books on the subject of Sufism ³⁶ but none of them exists. ³⁷ According to biographers, he stayed in India for a short period. His date of demise is not known. Hazrat Wali Murshed, S.A. Qader, Syed Abd al Salik, Syed Mahbub Murshed, Md. Abd al Rahman Abu Taher , Abd al Ghaffar, Dr. Khorasani and all most all the historians and biographers relate that, after a short stay *Hazrat Syed Abd Allah al- Jili Alquaderi* returned back with his brother *Hazrat Syed Ghulam Ali Alquaderi*, two sons *Hazrat Syed Ghulam Hussain Alquaderi* ,*Hazrat Syed Rajab Ali Alquaderi* and ladies of the holy family.³⁸

Shah Quli puri writs about the demise of *Sanad-i-Baghdadi*:

³⁶ Mozakera-e- Qutbul Alamin p-81. , Syedona Hazrat Ghausul Azam -p- 64

³⁷ Mozakera -p-155.

³⁸ Gulistan-e- Qaderi -p-29 , Syedona Hazrat Ghausul Azam p-78, Tazkeratul Moula -Vol I pg22,Mozakera -p-81 ,Silsila, f-7.A short biography-p-2 Mukhtasar Swaneh -f-5

حضرت سید سندی بغدادی بقدر رسائی فہم و ادراک خود ہا معلوم کنند از ورد
 خطابات ہذا کہ سریع التاثیر اند فیضیاب شدہ باشند و بمراد دلی رسیدہ باید دانست کہ
 چون کہ حضرت سید سندی بغدادی رضی اللہ عنہ از این دیار مراجعت اشرف البلاد
 بغداد فرمودہ ہمونجا رحلت و نہضت نمودہ آسودہ اند بنا بر این از تحریر تاریخ
 ارتحال و انتقال ایشان معزور ماندم و مجبور وللہ اعلم بالصواب۔³⁹

But Dr. Khorasani says “The leader of the group left India for performing Haj.”⁴⁰

After the settlement of *Hazrat Syed Shah Zakir Ali Alquaderi* in Mangalkote, his revered father *Hazrat Abdullah al jili Alquaderi* started for his native place, and *Hazrat Syed Zakir Ali Alquaderi* lived there with his nephew and son in law *Hazrat Syed Tufail Ali Alquaderi* (son of *Hazrat Syed Roushan Ali Alquaderi*).⁴¹

³⁹ Mozakera p-79.

⁴⁰ Syedona Huzur Pak, p-20. Gulshan -i- Qaderi , S.A.Qader , Calcutta N.D. Vol I p-9 , Tahris -e- Mutaba'at -I- Wali Murshed , Wali Murshed Calcutta -1312 p -55

⁴¹ 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 Mozakera p-93.A short biography -p-3 Mozakera -i- Murshed -i- Alam -p-12 Modern Indian Mysticism -p-409 Murshed-i- Azam -f- 3 Urs Sharif -f- 3 , Rizwan -i- Qadri -p-56 Mata-i- Geranmaya - f- 10 , Murshed-i- Azam -f- 2 Urs Sharif -f 2 , The greatest saint of Islam -p.15

Hazrat Syed Shah Zakir Ali Alquaderi :

Hazrat Syed Shah Abu al Hassan Muhammad Zakir Ali Alquaderi, commonly known as *Ghouth-i-Thani*, was born in 1111A.H.⁴² Diwan-i- Hazrat -i- Jamal mentioned the date as follows :

یازده سال و یازده صد بود	که نموده ظهور نور ظهور
سال میلاد آن مجسم نور	<u>گشته ظاهر فقط ز لفظ ظهور⁴³</u>

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Again he says –

شاه ذاکر علی بغدادی	پاک ذات وصفات و پاک نهاد
بزمان سعید و روزحمید	گشت پیدا به عالم ایجاد
فکر سال ولادتش کر دم	پس از این مژده شد دل ما شاد
هاتفی زد ندا که اے عاصی	<u>کن رقم ابن والی بغداد⁴⁴</u>
	11 11 هجری

He came to Bengal at the age of seventy. Information about his early life is not available. His spiritual powers and his wise

⁴² Sultanul Aulia -f- 18, Mata-i- Geranmaya -f- 10 Murshed -i- Azam -f- 4 , The greatest saint -p-15 , Bangal may silsila -p-4 , A short biography -p.3-4

⁴³ Diwan-i- Hazrat -i- Jamal- p-615

⁴⁴ Diwan-i- Hazrat-i- Jamal- -p- 615

counsels impressed most of the learned men in the district of Bardwan, Hoogly, Murshidabad, Birbhum and Midnapur. Many people became the disciple of the Hazrat. He was also endowed with supernatural powers like his ancestors and he also worked many miracles which led to the relief of suffering humanity and the guidance of mankind. His numerous miracles have been recorded in Persian books named *Mozakira -i- Qutb al Alamin* and *Silsilat al Zahab min Sulalat al Atyab* ⁴⁵. He built a mosque in Mangalkote near his Khanquah, which still exists there. Shah Quli Puri says *Ghouth-i-Thani's* only son who came with him, *Hazrat Syed Shah Fazle Ali Alquaderi* passed away at a tender age whose shrine is at Mangalkote beside the shrine of his father.⁴⁶ According to Abd al Ghaffar, "When the time of His (Ghouth-i-Thani's) vesal came He summoned to his presence His nephew and son in law *Hazrat Syed Shah Tofail Ali Alquaderi Al jilani* and imparted to him His unbounded spiritual gift, and then at last He was mingled

⁴⁵ Mozakera -Shah Qalipuri -p.152 , Silsila -f.7-27. Mata -i- Geranmaya -f- 10 , Murshed-i- Azam -f- 5 , Syedona Hazrat Ghausul Azam - p- 65 , Gulistan -e- Qadri -p- 30-31 , Bangal may silsila -p-4, Tazkera-e-Jamil-p.6 , Tasawwuf -e- Milli-2004 ,p.31 , A short biography -p.4

⁴⁶Mozakera p-152.

with the infinity”⁴⁷.

Hazrat passed away on Friday 5th Zulhaj in the year 1192.A.H./25th December 1778 A.D. in Mangalkote in the district of Bardwan at the age of 81, and was buried in the courtyard of the mosque built by him. Up to this day thousands of Muslims and Non - Muslims visited his shrine for receiving grace.⁴⁸

Hazrat Syed Shah Murshed Ali Alquaderi wrote following quatrains about his demise:

رفت زین دار فنا چون جانب ملک بقا حیف مولانا شه ذاکر علی گردوں پناه

گفت عاصی سال اوهم صوری و هم معنوی بد یگاہ روز جمعہ پنجم ذیحجہ آہ⁴⁹

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از کنار مادر گیتی بہ جنت آرمید حضرت ذاکر علی القادری والا نژاد

این جمال خانہ زادش گفت سال ارتحال بودہ ابن والی بغداد پاک و پاک زاد⁵⁰

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⁴⁷ A biography of my Huzur-p.6

⁴⁸ Gulistan-e- Qadri p-33-34 ,The great saint of Bengal ,p-3-4, Syedona Hazrat Ghausul Azam p-65-72. Bangal may silsila -e- Qadria p-8, Bangal may silsila -p-4 , Tahris -p-56.Silsila-f -25, Mozakera p- 152 , Sultanul Aulia -f-18 Murshed-i- Azam -f- 4, Mata -i- Geranmaya -f- 11 , Murshed-i- Azam -f- 6 The greatest saint - p- 16

⁴⁹ Diwan-i- Hazrat -i- Jamal , p-615

⁵⁰ Diwan-i- Hazrat-i- Jamal -p-616

Hazrat Syed Shah Roushan Ali Alquaderi :

According to the instruction of his father *Sanad-i-Baghdadi*, Hazrat *Syed Roushan Ali Alquaderi* commonly known as *Vilayat panah* migrated from Mangalkote to Shahidgunj, in the district of Purina (Now in Bihar). Here he guided people to the right path. His profound learning, his simple and saintly life and by his supernatural power many people came under the banner of *Quaderia* order . He also converted a large number of non-Muslims to Islam. He built a mosque near his Khanquah at present which is known as ‘*Bari Masjid*’ of that area. His demise took place in 1194.A.H. His holy shrine is in Shahidgunj, the district headquarters of Purnia. It is a center of pilgrimage.⁵¹ His years of birth and demise have been mentioned in Mozakera as follow:⁵²

His year of birth was 1112A.H.

⁵¹ Syedona Huzur Pak p-20, Gulistan -e- Qadri p-30 ,Swane Umri f-2,Bangal may silsila -e- Qadria -p.7. , Syedona Hazrat Ghausul Azam p-64.Bangal may silsila- p-4 , Mozakera p- 128-129 Modern Indian Mysticism -p- 409 Rizwan -e- Qadri -p- 56 , Murshed-i- Azam -f- 4 , Silsila-f.29 , Sufi movement in eastern India -p-80

⁵² Mozakera -p-234 , It was written by Molvi Munshi Syed Muhammed Abdul Haq Qaderi of Talib pur Murshedabad ,his nom-de plum was Shaida .

اکنون چو جستم در زمان از پر تو تاریخ آن

خود یافتم در ماه جان روشن علی القادری⁵³

11 12 هجری

And his year of demise was 1194 A. H.

شیدا به سال وصل آن ماه سپهر غوثیاں

گفتا ایا قطب جہاں روشن علی القادری⁵⁴

11 94 هجری

Hazrat Syed Shah Tufayl Ali Alquaderi :

Hazrat Syed Shah Tufayl Ali Alquaderi, the son of *Hazrat Syed Shah Roushan Ali Alquaderi*, commonly known as “*Qutb-i-Rabbani*”⁵⁵ became the Sahib al Sajjada of his uncle and father in

⁵³ Mozakera -p- 234

⁵⁴ Mozakera -p-235.

⁵⁵ A great saint of Bengal p-8, Syedona Hazrat Ghausul Azam p-73. ,Syedona Huzur Pak p-21 , Bangal may silsila -e- Qadria p-8, Biographycal Encyclopaedia of Sufis , N. Hanif , Delhi . 2000 p-314 , Tarikh -i-

law⁵⁶ *Hazrat Syed Shah Zakir Ali Alquaderi*, who brought him up like his own son. His date of birth is not known, when ‘*Vilayat panah*’ left him with his uncle he was a young boy. He was an intelligent student, he studied the Holy Quran, the traditions of the Holy Prophet, Islamic laws and various other subjects with great interest. Like his ancestor, he was also a great wali (saint).⁵⁷ His first wife was his cousin, predeceased him without leaving any issue. According to Mozakera, after the demise of his first wife he was married to a pious lady of neighboring area of Bardwan but she also passed away, *Qutb-i- Rabbani* had two sons from her, one was *Syed Asad Ali Alquaderi*⁵⁸ others name is not known . Hazrat’s third wife was the daughter of Hazrat *Syed Shah Gulam Ali Dehlavi*,⁵⁹ who was settled in Pirnagar in the district of Hoogly. From his mother’s side he was a descendant of *Hazrat Syed Diwan*

Feroz Shahi , Shams Siraj Afif , Calcutta -1888 , p-78-82. Bangal may silsila-p-4 Mozakera p-164 .Silsila -f-3,28 A short biography p-4-5 Modern Indian Mysticism -p- 409 Mata -i- Geranmaya -f- 11 , Murshed -i- Azam -f- 5 Gulistan -e- Qadri ,30 , Bangal may silsila -p- 4, Sufi movement in eastern Indis –p-80 , Aina –e- waisi –p-170

⁵⁶ Syedona Hazrat Ala Huzur p-8, Syedona Huzur Pak p-21 , Syedona Hazrat Ghausul Azam p-73 ,Gulistan -e- Qadri p-35 , Mozakera p-129. Modern Indian Mysticism -p- 409 , Murshed -i- Azam -f- 5 , Silsila-f.29

⁵⁷ Syedona Hazrat Ala Huzur p-8, Syedona Huzur Pak p-21 , Syedona Hazrat Ghausul Azam p-73 ,Gulistan -e- Qadri p-35 , Mozakera p-129. Modern Indian Mysticism -p- 409 , Murshed -i- Azam -f- 5 , Silsila-f.29

⁵⁸ Syed Asad Ali Alquadri was very strong built and brave -Mozakera p- 165 .

⁵⁹ Mozakera p- 128-129 Gulistan -e- Qadri -p-36-37 , Silsila- f.30 , A short biography –p.6 , Sufi movment in eastern India –p-80

Raji al Khair al Balkhi, commonly known as Hazrat *Chandan shahid* of Midnapur, and a noted Khalifa of Hazrat *Shahbaz of Bhagalpur*.⁶⁰ Hazrat *Syed Shah Tufyal Ali Alquadei* lived at Midnapur for quite a long period, but he had desire to be buried by the side of his Murshed (spiritual guide) and uncle at Mangalkote. When the time of his demise came, he started for Mangalkote⁶¹. His demise took place on 22nd Zuqada, Friday night of 1251A.H. and was buried according to his desire at Mangalkote.⁶²

Hazrat Syed Shah Mehr Ali Alquaderi :

Hazrat *Syed Shah Mehre Ali Alquaderi* commonly known as Hazrat '*Ala Huzur*' became the vicegerent and successor of his

⁶⁰ Gulistan p-37 , Syedona Hazrat Ghausul Azam p-74. Bangal may silsila -e- Qadria -p-8 Biographical Encyclopaedia p- 314 Bangal may silsila -p-4 ,Mozekeera p-165.-166. Tarikh -e- Firoz Shahi , -p-78-82 Modern Indian Mysticism p- 410 , Silsila-f.31.A short biography –p.6 , Sufi movment in eastern India ,p-80

⁶¹ According to Maqbul Murshed, “ when he was on the way of Mangalkote he got fever after a stay of three days he moved on to Miradanga in the district of Bardawan, where his condition became worse. With the object of going to Midnapur , his son Hazrat Shah Mehr Ali Alquadri and other murids (disciples) proceeded to the village Khanpukur. As Qutb-i- Rabbani's condition became worse a halt was made there. At last in Friday night on 22nd Zuqa'da 1251A.H. he passed away from this mortal world, at that time he was engaged in reciting “Allah hu”. Most of the disciples who were then with 'Qutb-i- Rabbani' desired to take the holy body to Midnapur for burial, but they found the coffin very heavy. His son Hazrat Syed Mehr Ali Alquaderi said that they should lift it for carrying it to Mangalkote for burial. With this object they tried to lift the coffin, they found it very light, they easily carried it to Mangalkote where 'Qutb-i- Rabbani' was buried beside the shrine of his Pir and uncle Hazrat Syed Shah Zakir Ali Alquaderi.”

⁶² Gulistan p-39 , Syedona Hazrat Ghausul Azam p-75, A great saint of Bengal -p-8-9.Bangal may silsila-e-Qadria -p-12, Biographical Encyclopaedia p-314 Bangal may silsila p-4 ,Mozekeera p-184-188 Silsila f-28-30 .Tazkera tul Moula p-26. Modern Indian Mysticism -p- 410 , Mata -i- Geranmaya -f- 11 , A short biography – p.8

father (*Hazrat Syed Shah Tufayl Ali Alquaderi*). He was born on 6th Rabi al Awwal 1223 A.H, it was Friday at 2.30 A.M. which corresponds to 2nd May 1808 A.D at Khanquah Sharif, Mia Mahallah, Midnapur. His birth was predicted by *Hazrat Syed Shah Zakir Ali Alquadri* fifty years before his birth. His maternal grandfather *Hazrat Syed Shah Gulam Ali* also predicted his birth long ago.⁶³ It is mentioned in Mozakera in these words –

ای محبان و عاشقان بدانید و آگاه باشید که بخاندان ما از صلب نور چشمی قره عینی
 خلیفه بر حق و وارث مطلق قطب ربانی سید شاه طفیل علی القادری فرزند دلبد در
 یتیم صدف ارجمند پیدا خواهد شد که علم جلالت و ولایت در ربع مسکون جهان
 خواهد افراخت و کوس صولت و بزرگی از ثری تا ثریابنم نامیش خواهد نواخت و
 نام آن فخر اولاد و احفاد شهنشاه بغداد و غوث ازلی ولی مادرزاد سید شاه مهر علی
 القادری خواهد بود.⁶⁴

⁶³ Mozakera - 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 , DanI -p-15, Mymensingh District Gazetteer -p-152.A short biography -p-12 Mozekera -i- Murshed -i- Alam -p-13 Murshed-i- Azam -f-6 , Mata -i- Geranmaya -f- 11 , Bangal may silsila -p-4 , Silsila -f.37 , Sufi movement in eastern India -p-80

⁶⁴ Mozakera -p-125-126 , Silsila f.37

From his early boyhood he used to live a very pious life. After the demise of his august father, he sat at the shrine of his father and spiritual guide for a certain period and engaged himself in prayers and contemplation. He would not go anywhere else except for natural necessities. When this period was over he returned to Midnapur. Here he also continued his asceticism and performed spiritual exercises. He was married to a descendant of Hazrat *Syed Isa Rizvi*.⁶⁵ He had three sons and three daughters; the eldest son was *Hazrat Syed Shah Murshed Ali Alquaderi*, whose life and scholarship are the main topic of my thesis.

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 *Tughra -i- Mahamed*.⁶⁶ He had many disciples in different places of sub-continent. He established a Khanquah and a Madrasah in Midnapur. At present the Madrasah

⁶⁵ Hazrat Syed Isa Rizvi was the descendent of Hazrat Imam Ali Reza(A.S).He came to India in1025 from Balkh and settled in Piardanga, a village in the district of Midnapur. Syedona Hazrat Ghousul Azam-p.78., Tazkera –p-23

⁶⁶ Tughra-i- Mahamed, Syed Shah Murshed Ali Alquadri, MSS, preserved in the library of Qaderia Academy, Kolkata.

is known as Suhrawardia Mehria Islamia High Madrasah⁶⁷ and affiliated to West Bengal Madrasah Education Board. He established an another Khanquah at Istrigunj beside the Kankshawati river in the district of Midnapur. He was a great scholar of his time and wrote many books, but unfortunately not a single reached to us. The writer of *Tughra-i-Mahamed* have mentioned the name of a book “*Aayatul Kubra*” authored by him; which was the biography of his august father *Hazrat Syed Tofail Ali Alquaderi*⁶⁸. N. Hanif writes “His Khanka Sharif at Taltala lane, Calcutta was the meeting ground of his disciples every day. This is not correct because, not a single biographer writes about the residing of Ala Huzur in Calcutta ⁶⁹. Sufi Fateh Ali Shah was his contemporary.⁷⁰

His demise took place on 16th Muharram in the year 1285A.H. / 1st

⁶⁷ Biographical Encyclopaedia , p-201, Modern Indian Mysticism -p- 410 Murshed -i- Azam -f- 12 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

⁶⁸ Tughra-i- Mahamed-p-4

⁶⁹ Biographical Encyclopaedia , p-201

⁷⁰ Sufi movement in eastern India -p-80

May 1868 A.D and was buried in Midnapur.⁷¹ His son *Hazrat Syed Shah Murshed Ali Alquaderi* mentioned the year of his father's demise in his *Diwan* in the following words :

فخر اقران و دودہ پاکیزہ

حضرت پیر و مرشد چون بود

پیر بغداد او بودہ پاکیزہ⁷²

ہست سال وصال اور جمال

12 85 ہجری

Again he says –

شیخ ما و قطب و غوث الاصفیا

اے مریداں گشت چون واصل بحق

قادی بد آہ شیخ اولیا⁷³

گفت عاصی مصرع سالش ہمین

12 85 ہجری

⁷¹ Waliam Mursheda , f- 49 , Gulistan -e- Qaderi p 41-50 , A great saint of Bengal p- 11 , Syedona Hazrat Ghausul Azam p-76-87.Syedona Ala Huzur p-10-21 .Syedona Huzur Pak -p-21 , Bangal may silsila -e- Qaderia p - 12-13,Note on the Antiquities of Dacca , p-54 , Muslim Inscription of Bengal , DanI ,JASB, 1957 p-15, History of Sufism in Bengal vol IV -p- 271-276.Biographical Encyclapaedia -p-201 , Bangal may silsila -p-4 Mozekera p-170 -172 , Tahris p-63.Tazkeratul moula -p-45-50 Murshed -e- Azam -f-16 Mukhtasar Swaneh - f-7 His Holiness Syedona Hazrat Moulapak , A.J.A.Atyab , Bazm-e- Qadri , Dhaka , Bangladesh -1988. -p- 14 , Mata -i- Geranmaya -f- 11 Murshed-i-Azam --f- 16 , Mukhtasar swaneh -f- 7 , Silsila -f-.70 for more detail see-pp-36-70 , sufi movement in eastern India -p-80

⁷² Diwan-i- Hazrat-i- Jamal -p.595

⁷³ Diwan -i- Hazrat-i- Jamal p-595.History of sufism in Bengal , , p-210 , Inscription of Bengal . Vol- IV- p-271-276