CHAPTER - VI

GHAUS-E- ZAMANA IN THE EYES OF SCHOLARS
Many scholars, poets, writers and historians have spoken highly about him.\(^1\) I will present the image of Ghaus-e-Zamana’s personality based on authoritative sources. Those who have spoken about him among them some were his contemporary who had met him and others lived after him. As Ghaus-e Zamana was a Sufi so he did not like his publicity. It is mentioned clearly by Syed Mahbub Murshed in his work ‘Gulistan-e-Qadri’ in the following words:

“It would indeed be an act of supererogation, as the poet says, to gild refined gold, to paint the lily, to throw a perfume on the violet or add another hue unto the rainbow or with taper-light to seek the beauteous eye of heaven to garnish. In the like manner it would smack of the same ridiculous and wasteful excess were I to make the futile attempt of seeking to sing adequately the praise of one whose ethereal beauty passeth the comprehension of ordinary

\(^1\) Qadria Parasmony -p- 75
mortals. I would have gladly given in account of the sacred life of my pir or Murshed (Spiritual guide). But here I am, like the ghost of Hamlet, forbid to make disclosures. Since our Huzur Maula has a natural aversion, so becoming a quality in the great, for anything that may even smack of his praise I am constrained to hold my breath. For the present let this casual reference to him suffice. I have mentioned his name merely to complete the present narrative.²

I have divided this chapter into two parts one consisted of the comments which were given by the scholars, writers and historians, and other is based on the poetries which were written in praise of Ghaus-e-Zamana. These sources provided us with a more complete perspective of Ghaus-e-Zamana’s personality, intellectual orientation and personal views on faith.

² Gulistan-Qadri-pp-72-73.
COMMENTS OF SCHOLARS:

As will be seen, he was a respectable figure even in his own time. Many scholars dedicated their works to Ghaus-e- Zamana with great respect. Here I am giving some example of those works.

Syed Mahbub Murshed\(^3\) his book "Gulistan –e- Qadri"\(^4\) dedicated to Ghaus-e- Zamana by these words “This book is most respectfully dedicated to my Pir or Murshed, Syedona Maulana Murshedana Hazrat Syed Shah Ershad Ali Alquadri Al-hassani wal-hussani in token of the deepest love and reverence which the author feels to words the Hazrat.”

Janab Syed Abdus Salik\(^5\) (1872-1952) was a scholar of Islamic history,\(^6\) and was a great devotee of Ghaus-e- Zamana too. In 1939

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\(^3\) Syed Mahbub Murshed M.A B.L. Of Lincoln’s Inn, Barrister – at-Law , Chief Justice, Dhaka High Court , East Pakistan .

\(^4\) Gulistan-e- Qadri, Syed Mahbub Murshed, 1946, Kolkata. It is a detail history of Qadria order in Bengal . He has written a chapter ( chapter-7) on Ghaus-e- Zamana .

\(^5\) In 1893 he entered the Bengal Civil Service , and became the SDO of Magura in the district of Jessore , East Bengal and retired in 1928.

\(^6\) In 1924 he wrote an excellent book on the Holy Prophet and his four immediate Caliphs .It is entitled “

This book was edited by Prof. Syed Abdul Hai, an eminent scholar of Muslim philosophy. The title of the book was “Syedona Hazrat Ghausul Azam and some Qadria Wali”. In editor’s note Prof. Hai says: “The book ‘Syedona Hazrat Ghausul Azam and some

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7 Syedona Hazrat Ghausul Azam, Calcutta -1939.
8 Prof. Abdul Hai was a great scholar of Muslim philosophy of Bangladesh. He has written fourteen books on philosophy.
Qadria Walis’\(^9\) is a revision and enlargement of Janab Syed Abdus Salik’s book ‘Syedona Hazrat Ghausul Azam’. I was entrusted with the work of editing the book. I took the task of making the history up to date.”In the introduction of the said book it has been mentioned that “A short biography of Hazrat Syed Shah Ershad Ali Alquadri, a great sufi saint and a descendent of Hazrat Ghausul Azam has been added\(^10\)

Nasrul Islam Alhaj Maulana Syed Mohammed Abdus Salam Alquadri \(^11\) had written his booklet Rizwan-e- Qadri. This undated booklet was written some time within a year of the demise of Hazrat. He had dedicated the booklet to Ghaus-e Zamana.

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\(^9\) It was published by Islamic foundation Bangladesh in 1975.

\(^10\) Syedona Hazrat Ghausul Azam and some Qadria Wali.

Syed Amiruddin Hussain\textsuperscript{13} in the foreword of ‘Tazkera-e Jamil’ writes:

(My brother Manzur Alam Qadri Sahib requested me to write some thing about my lord; my master and my (Pir o Murshed) spiritual guide. It is impossible for a worthless person like me to write some thing about that exalted personality, but seeking for benevolence I took my pen. It was summer period, and I was 12 or 13 years old I frequently visited Taltala Khanka Sharif with...)

\textsuperscript{12} Rizwan-e-Qadri by Maulana Syed Mohammed Abdus Salam, Qadri Al Bandhavi President, Anjuman Ammatul Islam, Karachi, Pakistan p-2 (the date of publication is not mentioned but according to foreword it was written within the year of Ghaus-e-Zamana’s death so the date of publication shall be 1953-54)

\textsuperscript{13} Syed Amiruddin Hussain was the principal, Husainiya Senior Madrasa, Chittogram, Bangladesh.

\textsuperscript{14} Tazkera-e Jamil- (2) p (Jo)
my father Late Syed Moaazam Hussain (Education Minister of Bengal). It was my fortunate enough that I saw him (Ghaus-e-Zamana) many times.)

Prof. Dr. S.S.M. A. Khorasani 15 has written the biography of Ghaus-e-Zamani entitled “Syedona Huzur Pak.”16 He was also a great devotee and disciple of Ghaus-e-Zamana and dedicated his scholarly work to his Murshed (Spiritual guide) in these words:

“This book is most respectfully dedicated to my Pir and Murshed Qutbul Aqtab, Ghaus-e-Zamana, saint of the age, Syedona Maulana Murshedona Hazrat Syed Shah Ershad Ali Alquadri Al-Hassani Wal-Hussaini (Syedona Huzur Pak) as a token of my unbounded reverence and deepest respect for the Hazrat.”

Another biography of Ghaus-e-Zamana is “Swane Umri Hazrat Irshad Ali” 17 It was written just after his demise. It is considered as one of the most authentic biography of Ghaus-e-Zamana.


16 Dhaka Bangladesh -1986

17 Syeda Khadematul Moual, the daughter of Hazrat Irshad Ali. It is in MSS form.
Syed Maqbul Murshed also wrote a biography of Ghaus-e-Zamana entitled "A great saint of Bengal", It is a complete biography of Ghaus-e-Zamana. In its preface he says, "I have written the life of the Hazrat in the hope that the mercy of God may descend upon my deceased parents, ourselves and the readers.

Tazkera-e-Jamil is another biography of Ghaus-e-Zamana which was written by one of his disciple, Fazl-e-Maula Manzur Alam Qadri. It is also a detailed biography.

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18 Syed Maqbul Murshed, Ambassador of Bangladesh to Iraq. He was a great devoted admirer of Ghaus-e-Zamana.

19 A great saint of Bengal, 1980, Dhaka, Bangladesh. It is a biography of Ghaus-e-Zamana.

20 Tazkera-e-Jamil (2), Manzur Alam Qadri, Dhaka-2004

21 Fazl-e-Maula Manzur Alam Qadri was a scholar of Bangladesh. He was the son of Khan Bahadur Syed Moazzam Hussain Qadri, who was the education minister in British period.

22 Tazkera-e-Jamil (2)-p-1
Ghause- Zamana had a charming personality. God had endowed him with a presence of such grace that all persons who came in touch with him admired him greatly. I am giving some important comments of scholars, biographers and historians about Ghaus-e-Zamana.

Ahsana Khatun, the youngest daughter of Moulvi Syed Abdul Malik, wrote a book on Ghaus-e Zamama’s childhood. She collected the materials from Ghaus-e Zamana’s mother. It is in MSS form. In its preface she wrote about Ghaus-e Zamana that, “He was my pir, my master he was very kind, And was like my father.”
Dr. Ashna Sen\textsuperscript{23} in her book ‘The Rusted Trunk’\textsuperscript{24} noted many events of Ghaus-e Zamana. She called him as ‘Shaikh’. Here I am giving some quotation from her book in which she narrated some views about Ghaus-e Zamana. When she narrated the views of Hasina Murshed about her Shaikh she says, “Our Shaikh has shown me such great kindness, she shifted her eyes in the direction of the Khanka and repositioned herself...her sad pupils dilating, a substitute for thought. 'I don’t know where I’d be without him. He is more than a father to me.”\textsuperscript{25}

Mohammed Yahya Tamizi in his book, ‘Sufi Movement in Eastern India’ mentioned the title of ‘Hazrat Syed Irshad Ali Alquadri as

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\textsuperscript{23} Dr. Ashna Sen is the daughter of Arun Sen (IAS). She obtained a masters from Stanford University and a Doctorate in Mathematics from the University of Manchester, U.K.
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\textsuperscript{24} The Rusted Trunk, Kolkata-2010. It is a biography of Syed Manzur Murshed (IAS) son of Syed Abdus Salak, SDO of Magura in the district of Jessore, East Bengal. Syed Manzur Murshed and his wife Hasina Murshed both were great devotees of Ghaus-e Zamana.
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\textsuperscript{25} The Rusted Trunk-p.75
\end{flushright}
“Huzur Maula”. He also praises much about Ghaus-e Zamana in this book.\footnote{The Sufi movement in Eastern India-p- 34 & 81.}

In ‘Ghadir-e- Khum’, Syed Mansur Al-Hussaini Al-Alavi says, “my work will be incomplete if I do not write some words about his respectable personality, so I am shading some light upon his auspicious life.”\footnote{Ghadir-e- Khum, Kolkata-pp-47-48}

Mohammed Ishaq in his article ‘Bangal may Silsila-e- Qadria’ stated about Ghaus-e Zamana that he was a great scholar of Urdu, Arabic, Persian and Bengali languages.\footnote{Akhbar-e- Mashriq, Friday addition, Bangal may silsila-e- Qadria-p-4}

Another important book is ‘Qadria Parasmony’ in which the author gave detailed biography of Qadria Sufis. About Ghaus-e Zamana he says, “Qutbul Aqtab Syedona Syed Shah Irshad Ali Alquadri was Ghaus-e- Zamana of his age. In Indian subcontinent no body is unaware of the name of Huzur.”
Abdus Salam praises Ghaus-e-Zamana in these words—

Syed Mahbub Murshed writes: The Hazrat is the Pir, the Murshed (Spiritual guide) of the present writer and volumes can be written about him were only an infinitesimal part of his saintly qualities to be described. 30

Prof. S.S.M.A Khorasani says: “Like the dazzling face of a gem the face of the Pir-o-Murshed appears awash in a Divine Light. This brightness brings into every body’s heart and soul, a divine peace, and remove the pains of a sufferer, the tiredness of a tired

29 Rizwan-e-Qadri -p-5
30 Gules tan-e-Quaderi -p-72.
person, the feeling of a insult of a downtrodden and the poverty of the poor”.  

Prof. Ghani, a veteran Prof. of Rajshahi University, praises Ghaus-e Zamana in the following words:

According to the version of Syed Shah Gulam-Hasnain, “He was a true successor of his revered father in all respect. Till the age of seventy one he maintained the tradition of his Khankah with prompt and dignity. So he says:

32 Prof.Ghulam Sarwar Ghani, Head ,Department of Urdu and Persian, Rajshahi University, Bangladesh.
33 Shoa-e- Baghdad –foreword
34 Janab Syed Shah Gulam Hasnain Qaderi Chisty was a famous Sufi and scholar of his age. He was Sajjadarshin Khanka-e Sulamaniya, Phulwari Sharif, Patna, Bihar.
Maulana Syed Fadil Irshad\textsuperscript{36} in his Article ‘Syed Rashad Ali Alquadri’ says Hazrat Syed Shah Irshad Ali Alquadri was a great Sufi of Indian Sub continent. \textsuperscript{37}

The Sufis recognize no other feeling more powerful than love. They believe that the love is the media, through which relation between human being can be established. Ghaus-e Zamana’s life is a best example of a Sufi’s life; in which we find tremendous love and noble behavior for all.

\begin{itemize}
\item \textsuperscript{35} Bangal may silsila-e- Qadria –p.17
\item \textsuperscript{36} He is research scholar of Asiatic Society, Kolkata.
\item \textsuperscript{37} Tasawwuf –e Milli (monthly) vol-4 issue -11 , July-2006, p-15.
\end{itemize}
Dr. Ashna Sen mentioned Hasina Murshed’s feelings about Ghaus-e-Zamana in the following words:

“Our Huzur the Shaikh treats me like his daughter. I feel a great sense of warmth. A sense of home... I don’t know if I can ever repay his kindnesses.”

Dr. Khorasani comments, “Thus the common and the exalted, the rich and the poor all were equal before him”.

Swaneh Umri observed:

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38 The Rusted Trunk-p.74
39 Syedna Huzur Pak-p.17
40 Swarfeh-f-13
According to Abdus Salam,

(People from all walk of life who met once with Ghaus-e Zamana attracted by his graceful personality, and they never forgot him throughout their lives.)

The first half of 20th century was very important for the whole world for many reasons. During this period most of the colonies including India struggled for their independence. In this crucial period every prominent figure of society had to be attached with

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41 Gulzar-e-Qadri - p.65
42 Tazkera-e-Jamil (2) - p.58
some political party, but Ghaus-e- Zamana never attached himself with any political party. He always kept himself aloof from all worldly attachments. In this connection Syed Shah Gulam Hasnain says:

Ghaus-e- Zamana rendered service for the benefit of humanity at large in the said period, according to Dr. Khorasani:

"This political turmoil, large scale communal riots and the unrest preceding the partition of the subcontinent did not disturb the peace and tranquility of the Khanka Sharif. People of all religions, cast and creed continued to gather at this holy place seeking divine blessings of the Syedona and peace of mind. In the troubled areas

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43 Tazkera-e Jamil (2)-p.87
44 Bangabnay silsila-p-17
of the great city of Calcutta, the Khanka Sharif remained a green island of peace." 45

Syed Gulam Hasan stated the same:

Tazkira-e-Jamil also mentioned some name of Hindu devotees of Ghaus-e-Zamana. 47

In 1947 following the partition of India thousands of Bengali Muslims migrated to East Pakistan. But Ghaus-e-Zamana was so fond of this land that he never thought to go another place. According to some biographers many murids of Ghaus-e-Zamana insisted him to migrate. Dr. Khorasani says:

45 Syedana Huzur Pak-pp-11-12
46 Bangali may Silsila-p.17
47 Tazkira-e-jamil(2)-p.38
“Syedona Huzur Pak however decided to stay on in West Bengal against the advice of most of his prominent Muslims murids who chose to migrate to Pakistan”\(^{48}\).

Fazl-e- Moula stated “whenever any body asked about the migration he recited the following poem in his reply”. I am quoting some verses of this poem:

\begin{verbatim}
Aye dil tu mur key bhi dar-e- pir -e- Zama na chor
Sara zamana chor dey ye aastan na chor
Tufan say aaman daman-e- Murshed Ali may hai
Sahil ki hai talash to ye badban na chor
Arzey Jamil hai yehi apni Huzur say
Ajmal key nanney haton ko aay meherban ni chor. \(^{49}\)
\end{verbatim}

Ghaus-e- Zamana not only decided to stay in India, he also forbade most of his disciples to migrate to Pakistan. Dr. Ashna Sen noted this point in her book: “Contrary to general advice and the mood

\(^{48}\) Syedona Huzur Pak-p.12

\(^{49}\) Tazkera-e Jamil-(2)-pp.47-48
of the larger community, but with the encouragement of their Peer Sahib, Manzur and Hasina decided to opt to stay in India”.

POETRY IN PRAIS OF GHAUS-E-ZAMANA:

According to almost all of his biographers Ghaus -e- Zamana was close to a number of poets of that period, they frequently visited his Khankah, and all of them pay respect to Ghaus -e- Zamana which is clearly indicated in their poetry.

A renowned poet of India Khan Bahadur Raza Ali Wahshat, Prof. of Islamia College, Kolkata (at present Maulana Azad Govt. College) commonly known as Washat Kalkatwi was a great devotee and disciple of Ghaus -e- Zamana. It is evident from his poetry:

50 A great saint of Bengal-p.25
مرجع: ذکر نمک‌کون در نظر فضیل می‌شود

این راهنمایی که پیش‌گامی می‌باشد به‌طور خلاصه می‌تواند درک شود. مستنداتی که گفته شده‌اند می‌توانند مورد علیه آنان آتاقم آماده بگردد. یک از این معنی‌ها که تغییر کرده‌است. سند‌نامه‌ای که مربوط به اصلاحات صورت گرفته و شد.

آتبندی درست مطالعه کنید و فهرست کنید.

آتیک‌های عظیم که با کارهای مرادی دل که خانه‌ها آتیکی در راهان سه فضیل سر از آبندی درست مطالعه کنید و فهرست کنید.

معروف‌انگلیسی‌پاک می‌باید بی‌طرف باشد که جهش را در کیفیت روشن بی‌توجهی نشود.

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Again in another eulogy he says-

The following poetry is written by Akhtar, a well known poet of that time. It is a long elegy on the demise of Ghaus-e-Zamana which clearly shows that the poet held Ghaus-e-Zamana in high esteem.

A renowned poet of Bengal Arzoo Saharan puri composed the following eulogy:

Kalam-e-Akhtar, MSS, preserved in Islamic centre, Kolkata-f-11
Syed Mohammed Abdus Salam Qadri Al Bandhvi, a devotee of Ghaus-e- Zamana and a scholar of Pakistan wrote this beautiful poem on his demise, which was published in “Gulzar –e- Qadri”.

Now I am giving some references of that poetry which were written by the family members of Ghaus-e-Zamana, for example - Syeda Khadematul moula, the daughter of Ghaus-e-Zamana wrote some poems in her book "Swaneh Umri" some of them are as follows –

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54 Rizwan-e-Qadri-p-64
The following poetry is written by his third son Syed Shah Rushaid Ali Alquadri, who was his successor, and disciple. It is a beautiful poetry in praise of Ghaus-e- Zamana.

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55 Swaneh Umri –f-50

56 Swaneh Umri-f-57.

57 The detail account of Syed Shah Rushed Ali Alquadri has given in Chapter –II.
353

58 Kalam -e- Rushaid , MSS preserved in Islamic centre , Kolkata-f-8

59 Kalam-e- Rushaid-f-15
Ghaus-e- Zamana’s grand son Hazrat Syed Kamal Shah Alquadri wrote many poetries on him. These are in manuscript form and preserved in his Khanka, known as Bazm-e- Qadria Dhaka, one of them is as follows -

He was a beloved grand son of Ghaus-e- Zamana, he was born in the year 1931 and was brought up under his auspicious guidance. After the death of his revered grand father and spiritual guide Syed Kamal Shah settled in Dhaka, Bangladesh. He died on 29th December 1992, and was buried in his Khanka Bazm-e-Qadria, Nilkhet Dhaka.

In the following poetry Furqan Chawdhary expressed his love and devotion to his Spiritual guide Ghaus-e- Zamana with very charming style.

\[\text{আমার হজ্জুর পাক}\\ \text{ফোরকান আকাশ চৌধুরী}\]

হজ্জুর আমার বেহশতের ফুল
কপালে মোর তার পবিত্র পায়ের ফুল।

প্রাণে রয়েছে মোর হজ্জুর পাকের সূর,
অন্তরে মোর বাজে তাই আধ্যাত্ম সূর।

যার কঠিন তুলি আমি নবীর বালী,
বুকে পারি আমি তিনি কত বড় জ্ঞানী।

দেখতে হজ্জুর পাকের নূরালী মুখ,
দূর হয়ে যায় মোর সকল দুখ।

হজ্জুর পাক আমার হজ্জুর পাক,
যার স্মরণে দূর হয় সব নাপাক।

দেখি খোদা তোমায় আমি তারই স্মরণে,
দিবা নিশ্চি থাকেন তিনি গ্রন্থু তোমারও সাদে।

স্মরণে তিনি বরণে তিনি, ধরেছি তার হাত,
যাব সাথে আছে গ্রন্থু তোমারও হাত।

কমা করো গ্রন্থু তুমি তারই উজ্জ্বলায়
পাপী আমি এতাহার কমা চাই দরবারে তোমায়,
দুই হাত তুলে তাই করি মোনাজাত।

\[62\text{Tazkera-e-Jamil (2) -p.160.}\]
(My Huzur is flower of Paradise, dust of his feet is on my forehead. Light of my Huzur is in my heart. That is why tune of Allah plays in my heart. From whom I bear Prophet’s (s.w) saying. I understand how great scholar he is. By looking at Huzur’s bright countenance. All my sadness vanishes.)

Again the poet of Bangladesh showed his great respect through his poetry in the following words.

নবী অল্লাহর পথ অল্লাহর পথ
ঈরাকা কাহ খোলার চৌধুরী

মুর্শীদ অলাহু নুরের আলো
যার সরনে আমি দেখি আলো

আলাহুর হাতে আছে আলাহুর হাত
তিনি থাকেন আলাহুর সাথ

এই দুনিয়ার আলাহুর বাণী তিনি বিশ্বাস
মুর্শীদ আলো আলাহুর তাত উদ্যায় হও পার
মুর্শীদের পথই আলাহুর পথ।

আলাহুর পথ যে দেখাবে .....
মানব তাকে বলে পরিত কোরান

এক সাথে মিলন পড়ি, পীর আই বোন
এক সুরে পাড়ি দরদ ও সালাম।

নবীর উম্মত অলাহু নাম মুসলমান
আলাহুর থাকতে হবে তাতেই ইমান
দুনিয়ায় সব মুসলমান পাও আলাহুর জয়লাল।

আলাহুর পথে নবী
তারপর ধরা অলিদ তৃণে
দুনিয়া ও আখেরাতে পাইবে আহসান।

(My Murshed is light, I see light in his eyes. On my hand is whose hand, he is close to Allah. He teaches Allah’s declarations. Me a sinful murid will be forgiven through him. Murshed’s way is Allah’s path.)

Beside the above poets there were many other poets who also had much love and respect for Ghaus-e Zamana, and they composed many poems about him, but unfortunately I can not collected those works. Though their number is large, but I am mentioning only some names.

A renowned poet of Kolkata, Parvez Shahidi is one of them who had much devotion to Ghaus-e Zamana. According to his wife ‘Fazilatun Nesa’⁶⁴ “Parvez Shahidi regularly visited Khanka Sharif, he had much love and respect for Ghaus-e- Zamana and Ghaus-e Zamana also loved him. Ghaus-e-Zamana always send different kind of delicious foods for him.” She further says: “Pervez Shahidi composed many eulogistic poetry on Ghaus-e

⁶⁴ She was the Head of the department of Urdu, Lady Brabourne College, Kolkata. Now she is leading retired life.
Zaman but now it is impossible for me to search those poetry as I have become old”.

Qaiqubad a famous poet of undivided Bengal was also a great devotee of Ghaus-e Zamana. He wrote many eulogies. After partition he migrated to East Pakistan.

Another poet was Nishat Qadri who also had great respect for Ghaus-e Zamana and wrote many poems on him and on his ancestor, but unfortunately after the death of Nishat the collection of his poetry was lost.

65 He had written a long Marsiya on martyrdom of Imam Hussain and dedicated to Ghaus-e-Zamana, this was published in a Bengali magazine at that time but unfortunately not a single copy of that magazine exist. One of the most interesting account of Ghaus-e-Zamana is told by Syed Amiruddin Hussain, who was his contemporary remembered one day he went to Khanka Sharif with his father, at that time the great poet Qaiqubad also came to visit Ghaus-e-Zamana, and told, “Huzur please pray for me I am ill.” Ghaus-e-Zamana told, You will live ten years more, and after ten years we were thinking that Qaqubad’s ten years has completed, suddenly we heard the news that Qaqubad became ill and next day we read the news in newspaper that he passed away. -Tazkera

66 Janab Nishat Qadri belonged to Zamindar family of Nawakhali, Bangladesh. His nom-de-plum was Nishat. He had great respect for Ghaus-e Zaman. He always attended the auspicious ‘Majlis’ on the occasions of (Urs) at Khanka Sharif. He was unmarried and lived with his cousins.
Ghaus-e-Zamana was so popular in his age that even Kolkata Municipal corporation renamed Gardner’s lane (in which his Khanka is situated) as ‘Khanka Sharif’ lane. The letter of Kolkata corporation is given below.
CORPORATION OF CALCUTTA
Assessment Department

No. 95773
The 23rd...1933...

To Mr. Jerusalem Hazarad Montala Eff.
Shah Rasheed Ali Quader.

Sir

It is proposed that the portion of Gardner's Lane from premises No. 6 or 13 (odd and even numbers situated opposite) and running east to west and leading to Taltola Razor Street, be renamed as "Khorka Shariff Lane".

If you have any objection to the re-naming proposed above, you should state the same in writing to the undersigned on or before Monday, the 7th February, 1933.

Yours faithfully,

ASSEREE

ASSEREE