CONCLUSION

Thus we can conclude that Ghaus-e- Zamana was a remarkable Sufi poet of Bengal. The Qadria order in eastern region of India – particularly in undivided Bengal was spread due to the noble efforts of the ancestors of Ghaus-e Zamana, who had come to Mangalkote in the district of Burdwan from Baghdad. Among them Ghaus-e- Sani(1111-1192 A.H) was the first saint who got firm base in the soil of Bengal to preach Qadria order.

The work of Hazrat Ghaus-e- Sani was further strengthened by his Sajjadanashin and his nephew Qutb-e-Rabbani(d.1251A.H)son of Welayat Panah(1112-1194 A.H.). During his time the teachings of Qadria order reached beyond the district of Bardwan.

His son and successor Ala Huzur (1223- 1285 A.H)who was the first Indian born saint of this lineage, migrated from Mangalkote to Midnapur. His fame reached almost all the district of Bengal.
After him came the era of Huzur Purnoor (1266-1318 A.H) the son and successor of Ala Huzur a great preacher of Qadria order. He in the later part of his life migrated from Midnapur to Calcutta, and here his Khanka became the center of Sufis and scholars of that time.

Huzur Purnoor's spiritual successor was Ghaus-e- Zamana (1301-1372 A.H) whose period was most illustrious and important from the literary as well as religious point of view.

He was a versatile genius – as a poet, a saint, and a scholar. His versatility is evidenced by his composition of Persian and Urdu Diwans. His poetry not only in Persian but in Urdu is the master piece in the literary world. Sufistic ideas dominate his compositions and this was the most distinguishing feature of his poetry.
He composed mystical poetry in high order. He very beautifully explains Ishq-i-Haqiqi through the veil of Ishq-i-Majazi in his Ghazals (ode).

His Qasidas (eulogy) are marvelous, chiefly in praise of Hazrat Ghausul Azam and his Murshed.

His Marsiyas (elegies) written about the martyrdom of Hazrat Ali, Hazrat Imam Hassan, Hazrat Imam Hussain and other martyrs of Karbala, are so pathetic and expressed in such an emotional way that one cannot resist his tears. When he draws the pen picture of the tragedy of Karbala, the whole scenery comes to the eyes of the reader, as if he is present in the battle field of Karbala.

Except these elegies he wrote many elegies about his beloved son Syed Shah Istershad Ali Al-Quaderi, whose sudden demise effected Ghaus-e-Zamana very badly. His poetry of that period gives a clear indication of his painful life.
Ghaus-e Zamana also contributed tremendously to the study of Islamic studies with utmost sincerity and devotion and produced many remarkable works. We find abundant references of Quran and Hadis in his work, which proves his mastery in theology and Arabic language.

The first half of twentieth century was important for the whole world for many reasons. During the years leading to the second world war, most of the colonies including India, struggled for their independence. As the country was passing through a political crisis the poets of that period had portrayed the political condition of their country. Unfair ways of the leaders of the nation, carelessness of the government officials from their duties, country wide anarchy and chaos, lawlessness and injustice of British government was the favorite topic of the poets of that period. Through their revolutionary poetry, they tried to arouse their country men.
Ghaus-e- Zamana witnessed all this happenings, This should be noted that Ghaus-e- Zamana never wrote a single couplet on revolutionary ideas. Even we have not found any social and political themes in his poetry. This aloofness of surrounding proves that he was a Sufi and had no interest in any worldly affairs. A critical study of his poetry reveals that he was purely Sufi poet, but remained firmly rooted within the classical tradition.

Not only in poetry but in prose his contributions are tremendous, many Arabic , Persian and Urdu books were written under his supervision. These are very important from literary and religious point of view.

Beside these, Ghaus-e- Zamana played an important and effective role in establishment of communal harmony, creating friendship among different communities. During his period Khanka Sharif (resident of Ghaus-e- Zamana) earned the fame not only in Bengal but also in India.
A group of the elites of the society had communistic tendencies, they were far from the religious feelings. It was Ghaus-e-Zamana’s teachings of Sufi brotherhood and guiding to the right path that the elites of the then Muslim society, being greatly impressed by him came into the Qadria fold. His efforts took Qadria order to the peak of glory and fame.

But he remained unexposed to the world of scholarship. Though he was a Sufi and did not like worldly fame, but it is a literary tragedy that his meritorious efforts in the field of Persian and Islamic studies remained unknown and unpublished.