CHAPTER--IV

HIS URDU POETRY
Not only in Persian, but in the field of Urdu poetry Ghaus-e-Zaman's contributions are enough.

Urdu is a sweet language and considered as the language of poetry, it was the mother tongue of Ghaus-e-Zamana, naturally he had an absolute command over it. His Urdu composition is much than Persian, Unfortunately with the passing of time it has been scattered among the family members of Ghaus-e-Zamana, I have tried my best to collect them to gather, if it would be counted properly, it will be more than 10 thousand couplets.

His Urdu Diwan is a master-piece in the whole range of Urdu literature, which is written in simple Urdu language. It is in manuscript form and preserved in personal library at Khanka Sharif, Kolkata. This artistic and creative heritage is not only important but also valuable. His precious writings still provide a perennial source of delight to the Sufis as well as common readers. His Diwan symbolized a golden chapter in the history of Urdu literature. It is the work of a natural poet of Sufi leanings. Its
poetical excellence is remarkable as the depth of philosophy and religion which the poem display.

Of the various forms of Urdu poetry he selected Marsia (elegy) and Qasida or Manqabat (ode) for his themes. He used to write in simple Urdu and avoided bombastic words.

We can divided his whole Urdu composition under the following heads.

1. Marsia (elegy)
2. Nath / Manqabat or Qasida
3. The poetry about his son
1. Marsia (elegy)

A large portion of his poetic work in Urdu is Marsia (elegy), these are truly matchless. In Marsia he choose words very correctly, each and every line of his marsia is full of sorrow, affliction, anguish, grief and tribulation. He wrote Marsia almost all form of poetry for example - Qasida, Qata, Musallas, Musadas, Mukhamas, Mustazad. The examples are given below.

Qasida -

1. Diwan-e-Jamil (Urdu)-f-78
2. Ibid-f-60-61
Mosaddas-


Mosallas -


Mokhammas-


3 Diwan -e-Jamil (Urdu)-f- 255
4 Ibid -f-245
Mustazad -

Though Ghaus -e- Zamana had deep love and adoration with Ahley Baith which is evident from his compositions. Before the coming of the month of Moharramul Haram he says -

After the appearance of Moharramul Haram 's moon he says -

5 Diwan -e-Jamil (Urdu)-f -78
6 Ibid-f-57
7 Ibid -f- 95
8 Ibid -f- 64
He became restless by the vision of Moharramul Haram’s moon.

In the said month he kept himself busy in mourning, he says

He was so depressed, see the face of his expression –

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9 Diwan-e-Jamil (Urdu) -f- 8
10 Ibid -f- 11
11 Ibid -f- 67
12 Ibid -f- 159
He gave the description of the massacre of Karbala in such a painful way that it is impossible for any reader to restrain himself from shedding tears. He wrote elegy on each and every person of holy family who either martyred at Karbala or victimized by Yazid’s army. The examples are given below.

13 Diwan-e-Jamil (Urdu)-f-13
14 Ibid-f-56
15 Ibid-f-28
Hazrat Ali Asghar -

آدھ میں گر گئے ہیں میں ایسے جنگل میں جو گوہار ہے نہیں اگر ہو تو ہو، جو گوہار ہے نہیں اگر ہو تو ہو، جو گوہار ہے نہیں اگر ہو تو ہو

16

Hazrat Ali Akbar -

بولی ہاتو کہی چھوٹا ہے ہمارا، ہمارا ہے ہمارا ہے ہمارا ہے، ہمارا ہے ہمارا ہے، ہمارا ہے ہمارا ہے، ہمارا ہے ہمارا ہے، ہمارا ہے ہمارا ہے، ہمارا ہے ہمارا ہے، ہمارا ہے ہمارا ہے، ہمارا ہے ہمارا ہے، ہمارا ہے ہمارا ہے

17

Hazrat Abbas -

اَتُّاَبَسْ اَپِّرَا اوُرْ، شِیْرُ حَجَائٰ قُوُلَانَ، ِبَلْ اَپَسْ اَبُو على اَوِرْ،

18

16 Diwan –e-Jamil (Urdu)-f- 61
17 Ibid-f-150
18 Ibid- f-17
Hazrat Zainub -

بعد حضرت عائشہ ﷲ نے جواب دیا کہ ایسی تھی محبت سے
کہ تاہم کوئی کہنے کی خصوصیت سے
کوئی متسلسل ایسا دعاء بھی نہیں
کہ نہیں سیدیا کو اس کا جواب لی جاتا تھا

19

Hazrat Sukaina

لئے زر خاں کے لود كھیم کا ایک
کہ کھیل ایک پالانا بھی دیکھا گیا
کہا گیا ہے لوگوں نے دم بھی ہوئے
کہا گیا ہے لوگوں نے

20

Hazrat Sughra

قاضم عناد کی کرتی ہوئی مہما تھت
ہیں کہ کہ کوئی دوسرے کو
ہیں کہ کہ کوئی دوسرے کو
ہیں کہ کوئی دوسرے کو

21

Ghaus-e- Zamana has written Marsia even on the made servant of

19 Diwan -e-Jamil (Urdu) -f-157
20 Ibid-f- 60-61
21 Ibid-f- 110
Hazrat Imam Hussain, whose name was Shereen, he says -

He gave the description of the massacre of Karbala in such a painful way that it is impossible for any one to control his emotion.
For example about the day of Ashura he says -

Again see the face of his expression-

Again he says.

Again in other place he depicted the picture after martyrdom

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24 Diwan-e-Jamil (Urdu) - f - 101
25 Idbi - f -30
26 Ibid - f - 46
of Imam Hussain, see-

He frequently sang about the glories of Karbala with great respect.

Some of them are as follows -

27

28

Diwan-e-Jamil (Urdu)-f- 104
Ibid-f- 112
Some of his Marsias are quite descriptive in which he depicted the whole incident. Some examples are as follows -

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30

31

32

29 Diwan-e-Jamil (Urdu)-f - 109
30 Ibid-f-89
31 Ibid -f-48
32 Ibid -f- 50
He believed that on the martyrdom of Holy family all human being, Sacred soul, Angels, seven sky lamented. Some examples are giving by way of spacemen -

In the following poem he has stressed that it is only by the grace and blessing of God that one can achieve love of Imam Hussain -

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33 Diwan –e-Jamil (Urdu)-f-62
34 Ibid -f- 73
He says it is the source of strengthening his belief -

He wrote many marsia on the occasion of “Chehlum” (the forty days of Moharram) for example -

Diwan -e-Jarail (Urdu)-f-55
Ibid -f-97
Ibid -f-82
Like Persian Diwan he wrote ‘salam ‘ salutation in the end of his Urdu Diwan also and says -

Beside the Marsia of Moharram ul Harram, he wrote many marsias on Hazrat Ali and Hazrat Imam Hassan’s Martyrdom,
some examples are giving below –

The following marsia is written on Hazrat Ali who was attacked and injured on 19th Ramazan in the year 661 A.D in the mosque at Kufa, and martyred on 21st Ramazan so he says -

About the martyrdom of Hazrat Imam Hassan he expressed his feelings in the following words -

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41 Diwan-e-Jamil (Urdu)-f - 14
42 Ibid-f-30
On the death of Hazrat Fatema tuz Zahra, he wrote a very touching marsia which is as follows -

Further he says -

Beside these msrsia he wrote a marvelous marsia on the demise of his mother -

44 Rehan-e-Qadri -p-20-21
45 Diwan-e-Jamil (Urdu) -f- 112
46 Ibid-f-110
It is in prayer form -

قاطر وزنہ کے جو عبید اللہ بخاری
کہیں گاہیاں گاہیاں
یہیں گاہیاں گاہیاں
ایہ گاہیاں گاہیاں

48

NATH / MANQABAT AND QASIDA

His pathos in Ghazal and continuity in Qasida have a particular charm. We find many remarkable ghazals in his Diwan, they show that he had a masterly hand and possessed insight into this branch of poetry as well the following verses are of his Ghazal

کیسے دیکھو ہے رسا گیا گیا
کیسے دیکھو ہے رسا گیا گیا
کیسے دیکھو ہے رسا گیا گیا
کیسے دیکھو ہے رسا گیا گیا

49

47 Diwan-e-Jamil (Urdu)-f- 50
48 Ibid-f-117
Another beautiful spacemen of Urdu Ghazal.

The purity and flow of its language is a thing of beauty, the thought, above all is most divine, its reading is soul inspiring and melts the crudest of heart to direct the mental flow towards God and to his beloved Prophet Mohammed (S.A.). Here I am giving some examples of his poetry by way of spacemen which are written in praise of Hazrat Mohammed (s.w.)

49 Diwan-e-Jamil (Urdu)-f - 70
50 Ibid -f- 28
51 Milad Sharif , Anjuman-e- Qadria ,Rajbari -Dhaka - Bangladesh -N.D p-41
Again -

He says If any body wants to see God, he should be the lover of Prophet.

He says his love for Prophet Mohammed (s.w) will never decrease till the day of resurrection.

52 Milad Sharif-p42
53 Ibid - p-42
54 Diwan -e- Jamil (Urdu)-f- 46
His love for Prophet (s.w.) is evident from his compositions, on the occasion of Miladun Nabi (Dowaz Dahum Sharif) he wrote several Naat -

میالو مصطفی اکی شجیب دعوت و دعایم ہے بہم سر سوسائے عصریت و عتیب انا ہے پہلی ماد موالد خیر انام ہے

Again he says –

سس روز دکھائی دیکھی کہاہ میسلاما میں
سے دکھائی پہلی دن کیا ہے

On the occasion of Shab-e-Maaraj (Ascension) he wrote many poems some of them are very lengthy -
He wrote some Qasida on Hazrat Ali also, these qasidas are very noble in its character. The following poem is written on the birthday of Hazrat Ali -

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58 Diwan -e-Jamil (Urdu)-f-434
59 Ibid-f-436
60 Ibid -f- 470
Again in the same vain he says -

جو کی بھی جھیل ستیں دوڑ کر سے
سے کر سے کے دوڑتی پر
پر ستیں پر دوڑتی پر
پر ستیں پر دوڑتی پر

61

It is a fine Qasida in praise of Hazrat Ali -

62

He had much love and respect for Hazrat Ghausul Azam like other Qadria Walis, in praise of Ghausul Azam he wrote many qasidas.

Some are as follows -

63

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61 Diwan –e-Jamil (Urdu)-f-222
62 Ibid -f-227
Again ha says -

It is also a marvelous qasida in praise of Ghausul Azam -

He says the praise of Hazrat Ghausul Azam is much difficult for me because I have no words for his graceful personality –

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63 Diwan -e- Jamil(Urdu) -f-248
64 Ibid -f-20
65 Ibid -f-378
66 Ibid-f- 56
On the occasion of Yazdhuhum Sharif he wrote many Qasidas.

some other poets follow him in his style. some are as follows.

On this occasion he became so happy and exited that he can’t control his emotion and uses various names of Yazdahum Sharif in his poetic composition, some of them are as follows -

In the following poem he used the word ‘Giarwin Sharif’

\[\text{67 The death anniversary of Hazrat Ghausul Azam.} \]
\[\text{68 Diwan -e-Jamil (Urdu) -f- 334} \]
\[\text{69 Ibid-356} \]
Again he used 'Rabius Sani' 

شاعر مختار کی ہیں سماج ریحان انتقی
فعلی دیج جا سماج ریحان انتقی
آپ کے حسن کی شوکی میں دو دو حسن بھی کہیں
ایک بہترین میں دو خوشیان ریحان انتقی

When he used the word 'Rabiul Akher' he says —

صدیس سے افزویں سے تناں کے ریحان الافزار
دیج تو شوکی سی جو ریحان الافزار
آپ تعلیم یا دل تعلیم سے ریحان الافزار
ایک میں دو خوشیاں ریحان الافزار

The month of Ramazanul Mokarram is very auspicious for Ghaus-e-Zamana because Hazrat Imam Hassan was, the greatest Wali Hazrat Ghausul Azam, and his spiritual guide were born in this month. On this occasion he wrote many poems, for example. On

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70 Diwan-e-Jamil (Urdu)-f-393
71 Ibid-343
72 Ibid -78
the birthday of Imam Hassan\textsuperscript{73} he says -

\begin{quote}
\textit{ناہیں جیسے مولوی غوفر گھورہ پہ \protect\linebreak[4] ہے کہ مولوی بھی جہان رحمت نہیں کہ ہاں غفور گھورہ \protect\linebreak[4] نازل ہوا جن مختصر حکم اس میں کہیں \protect\linebreak[4] سکھا چیز مقدر مثقل اف تھا بھر گھورہ ہے.}
\end{quote}

Again -

\begin{quote}
\textit{خدا کا دوم نہیں بعد اور ہوا تھا کہ مثقل اف تھا بھر گ�
ہاں مقام کا میرا بچا میں مرہ اف تھا میں جہانتا کا
میری لیگیش ہے اور ہوا جن مختصر حکم اس میں \protect\linebreak[4] سکھا چیز مقدر مثقل اف تھا بھر گھورہ ہے.}
\end{quote}

He had much love and adoration with Ghausul Azam -

\begin{quote}
\textit{خدا کا دوم نہیں بعد اور ہوا تھا کہ مثقل اف تھا بھر گ�
ہاں مقام کا میرا بچا میں مرہ اف تھا میں جہانتا کا
میری لیگیش ہے اور ہوا جن مختصر حکم اس میں \protect\linebreak[4] سکھا چیز مقدر مثقل اف تھا بھر گھورہ ہے.}
\end{quote}

\textsuperscript{73} He was born on 15\textsuperscript{th} Ramazan.
\textsuperscript{74} Diwan-e-Jamil (Urdu)-f-405
\textsuperscript{75} Ibid-f-404
\textsuperscript{76} Ibid-f-38
Ghaus-e-Zamana was a true follower and disciple of his Murshed (Spiritual guide) like his Persian Diwan, his Urdu Diwan is also filled with those kind of poetry which is written on either Murshed’s praise or for his love. The following poetry is on his praise -

He writes qasida in praise of his Murshed and expresses his desire to be ‘Fana fish Shaikh’.

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77 Diwan –e-Jamil (Urdu)-f. 31
78 Ibid-f.230
79 It is a stage of Sufism in which a Murid is annihilated himself in the love of his Murshed.
Before his demise he writes that still he had desire of writing eulogies for his Murshed, although he had composed poems in Murshed’s praise for the whole life.

On the occasion of his Murshed’s birthday he says -

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80 Diwan-e-Jamil (Urdu)-f-1 54
81 Ibid-f-43
82 Ibid-f-100
He declares his passionate love for his guide in the following words -

A discursion on his Murshed gives him joy, peace and satisfaction.

Again he says –

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83 Diwan-e-Jamil (Urdu)-f-138
84 Ibid -f-18
85 Ibid -f- 112
86 Ibid - f-44
87 Ibid-f-43
It is an excellent example of love and devotion -

In the following verses he declared that he was born only for his spiritual guide. The poem is the best proof that Ghaus-e-Zamana hold the position of ‘Fana fish Shaikh’. It is very lengthy but some portion has been giving here -

[Cyrillic text translation]

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88 Diwan-e-Jamil (Urdu)-f-163
89 Ibid -f- 66
He says that he is very lucky for that having love of his Murshed.

On the occasion of his Murshed’s Urs he says -

He frequently sang about the glories of Baghdad and says -

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90 Diwan –e-Jamil (Urdu)-f-240
91 Ibid -f- 269
92 Ibid -f- 249
93 Ghaus-e- Zamana had much attachment with the city of Baghdad because the shrine of Hazrat Ghausul Azam is situated in Baghdad.
After the demise of his Murshed he became restless. He wanted to see his Murshed. In this period of separation from his preceptor he composed many poems such as -

This is an example of ‘Isteara’

Again.

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94 Diwan –e-Jamil (Urdu)-f- 59
95 Ibid-f- 18-19
96 Diwan –e-Jamil (Urdu)-f-323-324.
The highest merit that lies in Ghaus-e-Zamana’s poetic composition is the fact that he is one of the rear Sufi poet of Bengal who composed verses in “Rekhta” form. For example -

Like his Persian Diwan we find many poetry in prayer form in his Urdu Diwan too. The example is as follows –

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97 Diwan –e-Jamil (Urdu) -f-354
98 It is the famous Naath of Qudsi. Ghaus-e Zamana also adopted his style, Diwan –e-Jamil (Urdu) -f-356
99 Diwan –e-Jamil (Urdu) -f- 35
As mentioned in Chapter III that Ghaus-e-Zamana had lost his eldest son who was in his teen. He was very much afflicted and remained sad for the rest of his life. He always prayed for his diseased son that his soul may rest in an exalted place in paradise. Besides Persian, in Urdu he also composed poetries in memory of his most beloved son, in which he had expressed the grief and sorrow of a father for his son in a very pathetic way. Here I am giving examples of his poetry -

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HIS POETRY ABOUT HIS SON

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100 Diwan-e-Jamil (Urdu)- f -246
He addressed his son and says—

اے لوک تیرے میرے پہلے جھیل میں بچے ہوئے ہے ہیں تو کیوں ہمارو زندگی کی جاوا راس نہ آئی?

His elegies are so pathetic which he wrote on the death of his son that every one can feel his pain easily. For example—

فرٹن نے دل کے سوہے دل وگار کر، قرار ہے رہنے گئے بھی انجھیم بیے قرار ہے

سادہ کرے کیوں کہیں ہیں دل پر افکار ہے

See the face of his expression—

یہ کہ دل سے کچھ مرک بھر کر کا دھم کے فقیہ

بھرے آں ہو کیہ تاروت دو فرٹن کے بین افسانے

Again he says—

کہ دل والے کے سوہے اور کوئی کہا کا سیمہ

دئے گئے تاروت کو کچھ کے کہیں کر اس کمی

101 Diwan –e-Jamil (Urdu)-f - 79-80
102 Ibid-f-81
103 Ibid-f- 244
He was so grieved and restless for the sad demise of his son; that he preferred death to the life lead in separation.

In the following poem he prays for peace of his son’s soul. It is said that this poem was written just after he enshrined his son.
Syed Istershad Ali.

The following verse is a beautiful example of ‘Talmih’. 109

It is the way of a Sufi that they always do repentance ‘Tauba’ -

Again in the same manner –

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108 Diwan –e–Jamil (Urdu)-f- 76
109 Here he is hinted towards the famous incident of Hazrat Yaqub and Hazrat Yusuf.
110 Ibid-f- 47
111 Ibid-f-244
112 Ibid -f- 42
His maximum poems about his son are in prayer form - He prays to Almighty Allah and says -

When he seeks mercy from Hazrat Imam Hussain he says -
The following Dowa is in longer form -

He asked mercy from his spiritual guide and says -

Again he says -

116 Diwan -e-Jamil (Urdu)-f- 215
117 Ibid -f- 192
Each and every moment he pray for his son -

Ghaus-e Zamana composed many chronogram in Urdu also, some of them are as follows –

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118 Diwan –e-Jamil (Urdu)-f-68
119 Ibid-f- 27
120 Diwan –e-Jamil (Urdu)-f-10
Apart from the Persian works, many Urdu books were also written under his supervision. The number of such works is greater than that of those in Persian. Some Urdu works are unpublished and some were published in his lifetime. The name of the published books are as follows.

1. Dibacha-e- Diwan pak:

It is a preface of his father’s Diwan “Diwan-e- Hazrat-e- Jamal”. The preface is so long that it looks like a separate book. Actually, it is published separately. The writer’s name and the date of publication is not mentioned. The book is very important because it is an authentic book about Huzur purnoor.
2. Fatwa jawaz -e- wazifa :

It is written by Maulana Mufti Gulam Rasul Hanafi Qasmi, but the date of publication is not mentioned. It is very important from the mystical point of view.

3. Tazkeratul Moula :

It is written by Professor Abdur Rahman Abu Taher. This book is in two volumes, but the date of publication is not mentioned. It is a complete biography of Hazrat Murshed Ali Alquadri. The book is very important because the writer passed a major part of his life in the company of the Hazrat.

4. Khairul Kalam fi Taaziyat -e- Syed ush shohada Alayhissalam :

It is written by Maulana Abu Taher Qaderi, the date of publication is not mentioned, it is published from Sitara Hind press, Kolkata. It deals with the martyrdom of Hazrat Imam Hussain (A.S.) This is an important book because the author has made it authentic by giving ample references from Quranic Aayat and Hadith.
5. Al-jawaab:

It is also written by Maulana Abu Taher Qadri, the date of publication is not mentioned, it is published by Sitara Hind Press, Kolkata.