Syedona Hazrat Syed Shah Murshed Ali Alquadri was born on Friday, the 27th of Ramadan, 1268 A.H./16th of July, 1852 A.D. at the Khanqah of Piyardanga, Midnapore. It was the Shab-i-Qadr i.e. The Night of Power and his advent was signalled by a flood of celestial lights as Md. Abu Taher writes:

1. Tazkeratul-Maula, vol-I, p.28; Kajshkaul, p.1; Ghausul Azam, p.107; Gulistan, p.52 etc. Syed Maqbul Mirshed says that Syed Mirshed Ali was born on the night between the 26th and the 27th of Ramadan (A Great Saint of Bengal, p.12). By this his view is not understandable. Because days are divided into hours and 24 hours form a day. After 12 P.M. next day begins. On the basis of this reason there should not be any scope of being a night between the 26th and the 27th.

2. This night is mentioned as Leilatul Qadr. It is an auspicious night. On this night the Holy Quran started to be revealed to the Holy Prophet.
Maulavi Ataur Rahman Saheb, the teacher of Madrasah Quadriya of Midnapore told, 'during the vacation of Ramadan I went to my home and at the last part of Ramadan came to my sister's home and chanced to stay there for some days. On the night of 27th Ramadan when I got up for Sehri I found silver-like brightness on the countenance of my sister. On query I came to know that a few moment before she had seen a certain light spreading from the heavens to the earth and the effect of which was still evident on her face. Then I told her — 'Today is the night of 27th Ramadan which is commonly believed to be the Lailatul-Qadr. There is no need of taking Sehri today. We should pass the remained part of the night in prayers.' After Ramadan when I came to Midnapore, I heard that during that very time when my sister had seen the celestial light, a child was born to my Spiritual Guide (Aala Huzur).

Syed Shah Khurshid Ali Alquadri and the writer of the preface of the Diwan-i-Jamal, who did not mention his name, too relate the same incident. Besides, the biographers have mentioned the night as Shab-i-Qadr. His date of birth is ascertained by the compound word 'Chiragh-i-Deen' (Lamp of the Religion) which is the chronogram of his birth. He was eldest son and the third child of Aala Huzur as the first two children were daughters.

1. This exposition of Abu Taher that Sehri need not be taken today, is against Islamic tenets about observing of Holy Siam or fasting which requires taking of Sehri in a less mode of gulping down at least a little quantity of plain water as directed by Hadith. It seems to me that an erudite Maulana of Ataur Rahman's dignity can never speak anything which is anti-Hadith. He probably means to say that instead of wasting time in preparing lavish dishes of Sehri let them enjoy the august moment in offering prayers.

2. Tazkeratul Mulla, vol-I, p.27;
3. Kashkaul, pp.7-8; Dibachah-i-Diwani-Jamal, anonymous, p.7;
4. Silsilah , trans., f.35; Airshed-i-Azam, Shamsul Ulema Khan Bahadar Syed Md. Hedayat Hussain MSS. Quadriya Academy, f.3; Ura Sheriff, Hedayat Hussain, MSS. Quadriya Academy, f.4; (Mukhtar, f.36);
5. Tahis, p.64;
6. Javed Nehal wrongfully describes him as third son. see, Bangal Ka Urdu Adab, Dr. Javed Nehal, Calcutta 2nd Ed. 1984, p.286;
He was a born-saint and his birth was revealed in vision to his father. His name, Aala Huzur by both Maula-e-Ka eaten Hazrat Ali and Hazrat Ghausul Azam. It was according to their desire that the name Syed Shah Ali Abdul Quadir Shamsul Quadri Mirshed Ali was given by the father to this glorious child when he was born. It was also revealed to Aala Huzur by Hazrat Ali and Ghausul Azam that Mirshed Ali destined to be a great wali.

His Tarikhi name was determined by the great Urdu poet and accomplished scholar Abdul Ghafur Nassakh who, in his autobiography, writes thus:

And on the request of Shah Mehr Ali Saheb I determined the Tarikhi names of his sons Shah Mirshed Ali Saheb and others and I derived the names in such a manner that I added only patronymic appellations (Kuniyat) to their original names and derived the date. But unfortunately neither Nasakh has mentioned this name in his autobiography nor it is recorded by any biographer.

His murids called him by different appellations of honour such as:

His titles. Huzur, Hazrat, Syed Shah, Maulana, Pir, Faqir, Zari Zarbakhsh, Wali Dastghir, Giblah-i-Alam, Huzur Maharaj etc. But he was commonly

1. Taskeratul-Maula, vol-I, p.26; Mirshed-i-Azam, f.9; As Silsilatul Quadriya, p.10; Kashkauil, pp.5-7; Silsilal, pp.48-49; etc.;
2. Khudnauliht Sawunih Hayat-i-Nasakh, p.77;
called Huzur Purnoor and Maula Pak. His nom-de-plume were Aasi and Jamal
as Abdul Malik says:

(He was) the unique eulogist of Abdul Quadir (Jilani), his nom-
de-plume sometimes was Aasi and sometimes Jamal.

He was a born-saint. He would pass most of his early days in spiritual
His childhood thought. Even in his teens he showed his spiritual powers and
worked miracles. Huzur Purnoor's eldest sister related, "when this boy
(Huzur) was about one year old, our maternal uncle Syed Shah Ashraf Ali
went on pilgrimage to Mecca. Some of the fellow countrymen also accompa-
nied him. During those days it took some months in reaching Mecca and
the travelling was full of hardships. However, after a long period all
the persons except uncle came back from pilgrimage. They informed that
Shah Saheb (Syed Ashraf Ali), in the path of Medina separated from
their company. After that they searched for him to their level best but
could get no trace of him. This terrible information obviously caused
great despair among the relatives. After this incident about a period

of one year passed. One day suddenly this boy (Huzur Purnoor) told

1. *Mazhar, p.13;
2. Bangla-o-Quaderiya Silsila, Gulshanul Haq Quadri, Howrah, p.2;
3. Diwan-i-Jamal, p.400;
4. Silsila, p.46;
mother, 'Mother, Matoon (maternal uncle) is in the Bazar'. In those days he was of about three years. Mother who had a great faith in his words, said that as this innocent child was saying, her brother must have come. Some attendants at once rushed to the market and searched continuously till evening but could not find his trace. After three or four days a letter came from a disciple (of Aala Huzur) named Muhammad Daim who had an Attar shop in the Bara Bazar, Calcutta. In the letter it was written --- 'Today Janab Syed Shah Ashraf Ali Saheb landed here from a ship and came to my shop. I detained him for rest. After three or four days, God willing, he will start for home'.

Again one day, when Huzur Purnooor was mere a child and a student of family Madrasah, one of his fellow students, named Sajjad Karim, the brother-in-law of Huzur Purnoor’s private Tutor Maulavi Ataur Rahman began to tease Huzur Purnoor and would not let him write. At last Huzur Purnoor got annoyed and threw Sajjad’s inkpot into the well of the compound. Sajjad at once began to cry and complained before Maulavi Saheb who came out and inquired of the facts. He came to know that at

1. Tazkeratul-Maula, vol-I, pp.29-30; Dibechah, p.21;
2. It lies by the side of Jora Masjid. The well still exists.
first Sajjad was teasing Huzur Purnoor. Then Huzur threw the inkpot into the well. The Maulavi told Huzur Purnoor, although Sajjad had done wrong, he should have told that before Maulavi Saheb, he should not have thrown inkpot of a poor boy into a well. At this Huzur Purnoor pointed to a niche and said that the inkpot was kept there. To the wonder of all, that very inkpot, which all the students had seen Huzur Purnoor throwing into the well, was found intact in the niche.¹

Abdul Ghaffar, District Magistrate, Tripura, relates that one day, when he was about a couple of years old, his father sent him some plantains but the maid who brought them in having found the child fast asleep, wrapped them up and concealed carefully in a shelf. Sometimes after, the child awoke and wanted the plantains to eat and began to cry. He even pointed to the very place where the fruits had been kept but as nobody, present, had any knowledge of them, none could say what he meant. At last his cry attracted the attention of the maid. She hurried into the house and when she came to know what he was crying for, she, at once, to the surprise of all, brought out from the very place, the plantains

¹ Murshed-i-Azam, ff.13-15; Silsila, p.47; trans. f.34;
he was pointing at, the plantains his father had sent him. It justifies that Huzur Purnoor was a bom-wali and nothing could escape his sight when he was mere a child.

From the very childhood Huzur Purnoor had command over nature. Nature would obey him promptly, the evidence of which can be found in the following incident of his life. His eldest sister related that once, during the festival of Iduzzoha some meat of sacrifice had been kept hanging from the thatch of house far beyond his reach. He requested his youngest sister, who was senior to him in age, to give him a slice of it but she refused. He repeated more than once but she paid no heed to him. Then he said, 'God willing, down shall come the thatch at once, and the meat would then be mine'. And the thatch, at once, without any obvious reason, came down. Abu Taher inquired about the truthfulness of this incident from many persons of Midnapore town who also asserted the fact.

1. My Huzur, p.37;
2. Tazkeratul-Maula, vol-I, pp.30-31; Dibachsh, pp.22-23;
3. Ibid, p.31;
Apart from all these incidents the most interesting thing was that Huzur Purnoor, when he was only six or seven years old, would often secretly leave his house and run into the solitude of the jungle of Gop. There he used to sit under a tree, rapt as it were in some mysterious thought. People flocked to him because he could foretell events.

The task of giving education and training to such a glorious child who was a born-wali and became a qutb in the end was too difficult and a great responsibility for anybody to shoulder. So his father Aala Huzur himself took upon the charge of education and spiritual training of the son. It was a very hard and uphill course of training that Huzur Purnoor had to undergo from the very early period of his life. The austerity of such practices gradually increased to such a height that it was possible only for superman to stand them.

1. A high woody place on the bank of the river Kossai or Kangsabati. There was a ruined house known as Gop House, surrounded by massive walls and a trench of which no authentic history can now be traced. In the vernacular it goes by the name of Gop-Griha or more fully Dakshin Gope Griha, i.e. the southernmost cowshed, for it is said that here Birat 'Lord of the Cows', kept the stragglers of his herd. Its situation and the character of the remains, however, afford ground for the belief that it was merely a fort and it is popularly believed that treasure is concealed in the recesses of the rocks. For details see, Bengal District Gazetteers—Midnapore, p.209;

2. Silsila, p.46, trans.f.33; Tazkeratul Mauila, v.I, p.31; Gulistan, p.52; Mirshed-i-Azam, f.15;
The spiritual elevation attained thereby was equally high, by virtue of which Huzur Purnoor passed far beyond the stage of Fanafillah and attained the stage of Baqabillah. The height of his attainments in the realm of spiritualism was uncomprehensible to the ordinary mortals and is a thing to adore and admire.

Though Huzur Purnoor was the possessor of spiritual power since the very day of his setting foot on this mortal world, he was put on the path of self-abnegation and self-renunciation strictly from his early childhood by his father and spiritual perceptor. From the age of four he would pass most of his time with his father whom he loved very much. Whenever Aala Huzur went, Huzur Purnoor also was with him. So good and genial was he that often did his father tell his disciples pointing his son — 'I would leave such a person to you that you will forget me soon'. And so it actually was.

In order to accustom him to asceticism his father would often, at the dead of night, make him go through the most difficult of spiritual

1. Silsila, trans. f.34; Modern Indian Mysticism, vol-II, pp.412-413;
2. Tazkeratul-I-laula, vol-I, p.56; My Huzur, p.14;
exercises. His father would suspend him from the beam of his room with his head downwards. Blood would ooze out of his nose and fall into an earthen pot which was kept below by his father himself. He would never cry or groan. Once Syed Abdul Malik, Deputy Magistrate, who was a disciple of Hazur Purnoor tried horrible prayer — Salat-i-Makushi. But he could not remain in that posture except for a minute or two. He told about his experience in such version — 'My nerves were rending, my limbs were parting, my very eyes were tearing themselves out from their sockets'.

Dr. Hedayet Hussain says:

1. Mirshed-i-Azam, f.16; Chasul Azam, p.107;
2. My Hazur, p.19;
3. Silsila, p.46;

The Hazrat (Hazur Purnoor) practised in his childhood all those austerities and asceticism which had been practised upon by the great saints such as Bayazid Bistami and others. Side by side with the spiritual training Hazur Purnoor received educational training in languages and literature under the supervision of his illustrious father. He was extraordinarily intelligent and possessed extremely sharp memory. Abu Taher says 'His memory power was very
sharp; what he saw once, he could store that in memory for long period; his intelligence was also of great height; speaking truly I could not find anybody as intelligent he was'.1 Arifuddin Ahmad observes:

Hazur was highly intelligent and possessed an extra-ordinary memory. He got by heart his lessons by reading them once and retained them throughout his life. He read Hadith, Islamic Jurisprudence, principles of Fiqah, Logic and other subjects. As he got spiritual knowledge, he was master of all branches of knowledge.2

Even years after he could repeat word for word the most obscure passages of Arabic and Persian works. The extent of his knowledge was as vast as the boundless ocean and its depth fathomless.3

At a very early age, he mastered all the principles of fiqah or Islamic Jurisprudence, logic, hadith and the interpretations thereof. Early in his infancy he had a remarkable aptitude for learnings and the lessons which he read from the prescribed text books were learnt by heart incredibly quick. Hazur Purnoor learned Persian etymology before:

Ataur Rahman, the head Maulavi of Madrasah-i-Quadriya of Midnapore.

Explanations and interpretations of Jami's poetry was taught to him by Maulavi Afazuddin, an eminent scholar of Persian literature. He studied a good number of books on the subject of Islamic Jurisprudence too. Abu Taher says that it is not known from whom he learned this science but most probably Abul Farah was his teacher in this subject. Abul Farra was very erudite scholar of Islamic subjects. From whom he learned the subjects of Islamic principles, logic and law of interpretation is not clear. But he was a great master and could explain to men of ordinary understanding in a very simple and intelligible way the subjects of a most difficult and intricate nature to the amazement of the best scholars and teachers of the time.

Once Shamsul Ulama Maulana Velayet Hussain, the then Head Maulavi of Calcutta Madrasah, before he took oath to Huzur Purnoor, had come to

1. Tazkeratul-Maula, vol-I, p.33;
2. Ibid, p.33;
3. Silsila, p.35;
4. Born in 1263; His father's name was Maulana Khairat Hussain a native of Birdwan; settled in Calcutta. In 1878 he became a teacher of Madrasah Ali; he was a Khalifa of Huzur Purnoor. He retired in 1912 after a devoted service of 34 years. He was the father of Shamsul Ulama Hedayet Hussain; died at Arafat in Mecca and was buried there in 1340 A.H. He wrote a voluminous book on Fiqah. For details see, History of Madrasah Education, Dr. Mijibur Rahman, Calcutta, pp.301-302;
Khanqah. Huzur Purnoor requested him for the exposition of a very
difficult principle of Fiqah in a brief but simple language (Here it
should be mentioned that Velayet Hussain was expert in Islamic Fiqah
which subject he had been teaching in the Calcutta Madrasah for over
thirty years). The Head Maulavi did so. But Huzur Purnoor asked for
a shorter and simpler exposition. The Maulana did it again. Huzur
Purnoor again asked for yet a concise and simple exposition. This time
the Maulana expressed his inability and solicited Huzur to do it. Huzur

Purnoor then explained it in a few simple words. Velayet Hussain won-
dered how Huzur could give such a simple exposition.¹

Abu Taher relates — 'Once a huckster came to me with a view to selling
two pieces of chinaware plate of same design. These were very nice and
good examples of painting. At the very first instance I was inclined to
buy these. But had I taken one of them for me only it would be selfish
-ness. For this reason, I bought those two with the intention of pre-
senting one piece to Huzur. After the huckster had gone away, when I

¹Tazkeratul-Maula, vol-I, pp.33-34; Pir Auliyagan, pp.14-15;
Ghausul Azam, p.108;
took the plates out of paper cover and began to see them attentively,

I came to find that on the plates there was a painting depicting honey-
bees sucking nectar from inside the flower. Had I found the painting
before, I would not have purchased those. (It should be remembered that
in Islam keeping picture of any living being is forbidden). I was
perplexed and thought what to do with those. At last I thought, as
Huzur himself would never use this plate because he would always dine
from earthen plate, so he/must have given this plate to some one else
or it would be left unused somewhere. Then I packed the plates with the
paper and took them to Huzur and told him that inside the packet there
are two chinawares which I had bought with the purpose of presenting
him. Huzur neither touched it nor even saw it taking out of packet.
He told, 'Yes it is nice to see and lawful too'. These words made me
very happy. But consequently, confusion arose in my mind. I began to
think, how Huzur had called the chinawares lawful though there was
picture of living being on those plates....... On the very day or next
day I was seated in the khanqah sharif where the students were learning.
In front of me there were some books. I took one of them and just for passing time, was looking through it. A phrase on the cover page chanced to come to my view. It reads — If the picture of living being is so small that cannot be seen without the close appellation of mind, or the head of the living being is missing in the picture, then it is of no concern. In both these two respects the chinawares were lawful. In the painting of the chinaware the picture of honey-bees was so small that I could not see them at first sight and their heads were also missing inside the flowers. This incident led me to think Huzur's saying of 'lawfulness of the chinawares' — is an exposition of Huzur's deep knowledge in the field of Islamic Jurisprudence.¹

From whom he learned the commentary of the Holy Quran is not said anywhere explicitly, but he could explain the Holy verses in an appropriate and beautiful lucid way, which signifies his vast knowledge in the subject.² He had such great love and reverence for the Quran, that he would often say, 'If anybody wishes to visualise God, he should look

¹. Tazkeratul-Maula, vol-I, pp.36-37;
². Ibid, p.37;
into the Quran.\footnote{Dibachah, p.18; Tazkeratul-Maula, vol-I, p.37; Ibid/ pp.37-38; Urs Sharif, f.15; QUADRIYA ORDER IN W. BENGAL} Everyday after the noon-prayer he would regularly recite the Quran in his private chamber for about an hour. Abu Taher, who had access to Hazur Purmoor’s private chamber, writes, ‘Hazur would recite every word of the Holy Quran with a stoppage, so that he could fully enter into the true spirit and meaning of each and every word of the Holy Quran. He would recite in such a voice as to reach his own ear’.\footnote{Sometimes Abu Taher was ordered by Hazur Purmoor to recite the Quran with the advice — ‘As long as your heart is inclined, you go on reciting, but as soon as your heart is disinclined, stop reciting. While reciting the Quran you should be with rapt attention and deep reverence. Your feeling should be as if Divine revelation is being descended and you are hearing that’.\footnote{He would recite the Holy Quran with such courtesy that if anyone followed him, in his heart would automatically awake reverence towards Allah and the Quran.}} He had great love for Hadith too. In his presence the different books of Hadith would often be recited. He had a large collection of books relating to the subject of Hadith. He would buy almost all the newly
printed books on Hadith. Mirza Muhammad Shirazi, the then famous publisher of Bombay, would supply him this type of books. Huzur Purnoor spent a large amount in purchasing the manuscripts containing the information concerning Hadith and other Islamic subjects. The writer of the Dibachah of Diwan-i-Jamal, who did not disclose his name says that Huzur Purnoor had such a large collection of books and manuscripts on Hadith literature that nobody else in India would have in personal collection. He would often initiate his murids to study Hadith. At that time when in Alia Madrasah there was no provision of giving lesson on Hadith, he ordered Maulana Velayet Hussain the head Maulavi of that institute, to teach the students about Hadith.

He had deep knowledge in the art of calligraphy too. He could read and understand all types of writing but did not like Shikashta style of writing. His handwriting, the specimen of which I have great fortune to see, was very graceful and the style was Nastaliq. His knowledge in the subjects of Mathematics and Medical science was also sufficient.

1. Dibachah, p.19;
2. Ibid, p.18;
3. Tazkeratul-Maula, vol-I, p.38;
4. Ibid, p.39;
5. Ibid, p.39;
He took great interest in the poetry of Persian mystic poets. He could quote from the Masnavi of Rumi extempore. He got the whole Masnavi by heart.¹

His mastership in all these intricacies of Islamic jurisprudence and ethic, commentaries of the Quran and the Hadith, Calligraphy of Arabic and Persian languages and the mystical poetry establishes to what state of Walayet or saintship he attained, he could know these through elham (revelation) by direct communication with Allah.

Sobharani Basu says, 'It is believed that Huzur Ghaus Pak, a learned spiritual perceptor of the time with extra-ordinary powers, himself took charge of his education when he grew up.² But by 'Ghaus Pak, a learned spiritual perceptor of the time' what the writer wants to express, is not known. From the above sentence it is meant that as if Ghaus Pak was a spiritual perceptor who lived during the period of Huzur Farnoor. But it is not the case Ghausul Azam and Ghaus Pak is the same person. Sobharani Basu, perhaps, considered Ghaus Pak and Ghausul Azam as two different persons.

1. Bangal Ka Urdu Adab, p.288;
On the 16th of Muharram, 1285 A.H. corresponding to the 10th May, 1868
His gaining
A.D. when Aala Huzur's vesal sharif happened Huzur Purnoor's
age was only 15 years 5 months and 16 days according to the solar year.

At the very time the 'Arcana of Godhead', which had been revealed to
the Holy Prophet and which from the Holy Prophet were bequeathed to
Hazrat Ali as heritage and which in rotation had been handed down from
one generation to the other in successive line of descent as spiritual
legacies, eventually were bestowed on Huzur Purnoor by Aala Huzur. The
spiritual gift was imparted to him in a flood of celestial Light. We
get a vivid and detailed description of the incident in the writings of
his biographers. Abu Taher relates:

Tazkeratul-Maula, vol-I, p.48; Urs Sharif, f.6; Mirshed-i-Azam,
f.19; etc.
Aala Hazrat (Syed Mehr Ali) just before his vesal, bestowed the spiritual inheritance to my Huzur (Huzur Purnoor). And it happened thus that Aala Hazrat told Hazrat Bibi (mother of my Huzur), 'cook some firmi and bring that to me'. She went to the kitchen from where she saw that the rays of brilliant light, just as the thousands of lamps were kindled at the same time, coming out of the room inside which Aala Hazrat was resting. At this sight she was bewildered and rushed towards the room. Then she came to see that my Huzur and Aala Hazrat were lying and their chests and mouths were clinged to each other (Sina-ba-Sina and Lab-ba-lab).1

Huzur Purnoor's cousin Syed Shah Allah Hafiz gave the same account. He said that just before the vesal sharif of Aala Huzur he was present in the Hujra. At that time Huzur Purnoor too was present there. Aala Huzur asked Allah Hafiz to go out of the room, as he had something to tell to Huzur Purnoor. Allah Hafiz obeyed the order. After a while he came to see flood of light gushing out of the chamber. Allah Hafiz, being bewildered rushed to the door and peeped through it. He found nothing but the two (Aala Huzur and Huzur Purnoor) were lying down and their mouths and chests were clinged to each other.2

Abdus Salik writes — 'At the time of his vesal sharif Syedena Hazrat Mehr Ali called Huzur (Huzur Purnoor) to his room and instructed him to lie down by his side. The Hazrat then placed his own chest and mouth on

1. Tazkeratul-Maula, vol-I, pp.48-49; Pir Auliysagan, p.15;
2. Silsila, p.49; Tazkeratul-Maula, vol-I, p.49;
the chest and the mouth of Huzur. By this method he passed the ancestral spiritual powers, which were in deposit with him and those acquired by him, to the Huzur. A brilliant light proceeded from the room as if it had been lighted by powerful lights. Attracted by the light Hazrat's cousin Syed Shah Allah Hafiz Chisti went to the closed door and peeped through it. He saw nothing else except the Hazrat and his son were lying side by side.¹

Now the spiritual reign of another saint began. The chief, the best and the noblest saint of his time Huzur Purnoor sat on the Sajjadah. Though the sovereign of saints, his was not a life of ease and comfort. It was hard and austere. The vesal of his father wrought in him a great change. No longer the jolly cheerful youth he used to be, he now passed his days rapt in thought, absorbed in meditation — speaking neither to friend nor to foe. For forty nights he sat awake at the shrine of his father, retiring only at break of day into the solitude of the forest near Istrigunj. Here he remained from morn to eve. At nights he came to the

¹ Ghausul Azam, p.108; see also My Huzur, p.16; Pir Aliyagan, p.15; etc.
Mazar of his father and was engaged in prayers. Maulavi Ataur Rahman says, 'on the vacation of Muharram I went to my home. On the return I heard the news of departure of Aala Hazrat and saw that Huzur Purnoor was completely changed as if he was not the same person whom I had seen before going to my homeland.'

Even after the expiry of forty days, his austere way of life did not change. The jungle became his permanent abode. Barefooted, without sleep at night or rest at day, with but occasional food to break his fast, he moved in the woods. He would come only at dead of night to the shrine of his departed father. At this time he would wear a black cloak of coarse and rugged wool, lined inside oliveseeds, according to some, with thorny seeds, so that it may prevent him from sleeping. He would sometimes be seen moving about silent and mute, on the fringe of forest.

Munshi Syed Wahiddin says:

1. Gulistan, p.53; Mirshed-i-Azam, ff.19-20;
2. Tazkeratul-Maula, vol-I, p.50;
3. Silsila, p.50; Tazkeratul-Maula, vol-I, p.50; Gulistan, p.53; Ghousul Azam, p.109;
5. He was of Azimabad but settled at Midnapore and was a devoted disciple of Aala Hazur.
Once I had to go a place through the jungle and decided to start before the break of the day, so that I might be able to reach the destination in the cold atmosphere. It was a moonlit night, because of which I could not guess about the actual time and so, though it was dead of night, I left my house. My way was through the jungle and the both sides of the way were shadowed by the wild trees. Some places were covered by deep darkness and in some places there was fleeting shadow. I was riding a horse. Suddenly my horse stopped and did not want to go forward and seemed to be greatly frightened. When I looked forward with attention I came to see, as if a gigantic bear was standing at a distance in front of us. I was disheartened at that sight, as there was a proverb — if in the jungle a tiger comes on the way, let him come, lest it not be a bear. There was neither a way to flee, nor I had strength to stay there. I was at a loss and did not know what to do. All on a sudden I heard a voice saying, 'Welcome Munshi Saheb, this humble one is standing; you should not be frightened'. I came to realize that it was Huzur and as he had on his body black woollen cloak, it seemed like a bear standing on the way.

During this period Huzur Fumoor would be found swinging head downwards from the branch of tree, with blood dripping from the mouth and nose. This state lasted for about

1. Tasqueratul-Mula, vol-I, pp.50-51;
3. Pir Auliyagan, p.16;
a year.1 Thereafter he became calm and quiet in his way of life, but con­
tinued with his asceticism and abstinence. He returned to Istrigunj where
he performed Gorchillah time and again and often practised makushi prayers.2

The spot where Hazur Purnoor and previously his father underwent Gorchill­
ahl, is marked by a beautiful structure. Till today it is visible from
the railway line.

For years together he passed days and nights without sleep. He did not
even lie down on the ground.3 He observed fast throughout the year except
on the forbidden days.4 He would count his string of beads throughout day
and night if not engaged in reciting the Quran or in contemplation and
other mode of prayers.5 He would eat only a few mouthfulls after midnight.

At times it happened that he did not eat anything for four or five days
continuously.6 But none could say from his appearance that he had not
been taking food for days.7 He took food as a matter of habit. Otherwise
he did not require it physically which he himself told too.8

1. Silsila, p.50; trans., f.36;
2. Mirshed-i-Azam, f.19; Silsila, p.50;
3. Tazkeratul-Muall, vol-I, p.51; Pir Auliyagan, p.16;
4. Urs Sharif, f.9; Gulistan, p.54; Modern Indian Mysticism, p.417;
5. Dibachah, p.13;
6. Silsila, p.50; Modern Indian Mysticism, p.417;
7. Ghausul Azam, p.109;
8. Ibid, p.109;
When the saints of God have transcended all the limits of annihilation and attained immanence, they generally dispense with the practice of abstinence and abnegation, because these are no longer indispensable to them. But Huzur Purnoor, despite his spiritual exhalation and sublimity of state, continued to practise abstinence and to live a life of self-denial like his august and revered forefather Syedona Hazrat Ali. For years and years, incessant observance of fast, all night vigils, unremitting search of The Unknown and The Sublime, abstemiousness in diet and renunciation of good things of life were rule of his life. Throughout his life, from time to time, he used to go into the solitude of a cellar and there spent days and nights in communion with the Divine Spirit. This was not so necessary for his exalted self, but it was for the object of training his disciples.\(^1\) Abu Taher says that once during the month of Muharram one of the disciples Maulavi Farid Hussain begged Huzur Purnoor for giving him permission for performing chillahkashi.

At this Huzur said, 'If you all perform your duties, it is very good.'

\(^1\): Urs Sharif, f.7;
Now in this old age this Faqir (meaning himself) has no requirement of all these (chilalakashi) for himself.¹

His unremitting care and devotion to the quest for the Infinite, his search for the Unknown and the Almighty and the love for God were so intense that they entirely absorbed his whole being, and in the pursuit of which he had consecrated his whole life. He had such a great aversion for the cravings of the flesh as was commensurate with his innate love for the higher graces of the soul, that had rarely, indeed, any equal in this age. He had transcended the limits of time and space and had become richly endowed with the spiritual blessings and lost his identity in that of his forbear Hazrat Ghausul Azam. Ghausul Azam used to say of his own physiognomy that it was of a piece with that of the Holy Prophet.² Likewise, the hallowed physiognomy of Hazur Purnoor bore a striking similarity to that of Ghausul Azam. And many a saint has borne ample testimony to it. According to a Faqir of Shiraz, Hazur Purnoor was a 'Prophet among saints' viz. 'Peerless in his age' and 'Qutb of his time'.³

¹: Tazkeratul-Maula, vol-I, p.52;
²: Ibid, p.55; Urs Sharif, f.8;
³: Tazkeratul-Maula, vol-I, p.55;
Dr. Hedayet Hassain says:—

It is the witness of the bright-hearted ones and the religious persons that he was unique friend of God.

Syed Shah Mahbub Ali Sahhab said that at first he had great faith in Mahbub Shah of Patthar Charhi, who was an accomplished Majzub and able to cure seven type of diseases. Mahbub Ali had been in Mahbub Shah's service for a long period. At last he wished to be murid of the Shah Sahhab. At this Shah Sahhab told him that he was destined to be murid of Ghausul Azam. Finally Shah Sahhab's words came true. Huzur Purnoor himself called Mahbub Ali and made him his murid.

Shah Mahmudi Sahhab, who was a saint of great repute in Allahabad, too called Huzur Purnoor as, 'Hazrat Ghauspah'.

Again, once a Majzub while passing by the Khanqah of Huzur Purnoor, bowed down his head in reverence to it and uttered, 'Its the house of Hazinesh Ghauspah'.

1. Urs Sharif, f.8;
2. He was a zamindar of Birbhum; at the later life he became a devoted murid of Huzur Purnoor;
3. Tazkeratul-Maula, vol-I, pp.53-54;
4. My Huzur, p.42;
5. Tazkeratul-Maula, vol-I, p.54;
The famous Sannyasi Bhaskarananda Swami of Benaras used to call Huzur Purnoor 'My Guruji'. Sobharani Basu says very rightly that 'Huzur knew himself to be identical in essence with the Hazrat (Ghausul Azam). He considered himself to be body of which the soul was Hazrat Ghaus Pak'.

When the life in jungles over, Huzur Purnoor began travelling all over his Travels. India, stopping here and there at the shrines of the saints. There he used to breath out words of benignant blessings for them. In the beginning he would walk on foot, but later he would travel by train whenever there was a railway.

He toured frequently in all the districts of Burdwan division and in Mirshidabad. Besides, he visited Faridpur, Chittagong now in Bangladesh and many places in Bihar, Uttarpradesh, Punjab and Rajasthan.

He undertook the journey to the shrine of Hazrat Khwaja Muinuddin Chisti

1. Silsila, p.55; My Huzur, p.43;
2. Modern Indian Mysticism, vol-II, p.413;
3. Mirshed-i-Azam, f.21;
4. Ibid, f.22;
5. Tazkeratul-Maula, vol-I, p.56;
6. Silsila, p.52; trans. f.37;
7. Ghausul Azam, (Beng.), p.173;
8. Silsila, trans. f.37; Ghausul Azam, p.110;
at Ajmer for several times. Once an attendant of the Mazar Sharif approached Huzur Purnoor and desired to know his object of visiting, so that the attendant might plead before Khwaja Saheb to grant Huzur Purnoor's wishes. Huzur Purnoor replied that he had no particular object in visiting the shrine. He came there simply for paying respect and offering Fatiha as Khwaja Saheb was a great saint. This work, he thought, to be his great fortune. Once one of his disciples asked him, 'Why a person who is always with Allah visits the mazar of Walis? Huzur Purnoor said in reply, 'To visit mazar is a Sunnat. Besides, Walis are dear ones of Allah and so Allah becomes pleased when one visits the Shrines of Walis. Do you not see that to please a father his son is loved?'

Huzur Purnoor would remain in Khanqah for about only three months in a year. During the remaining nine months he would be on tour. The main object behind his tour was to guide the people to the Divine Path. And as he had murid scattered throughout India, he had to go on tour to the

places.

1. Tazkeratul-Maula, vol-I, pp.60-61;
2. Ghausul Azam, p.132; Gulistan, p.69;
3. 'Bangal Mein Urdu Adab, p.287; Silsila, p.52;
In the beginning Hazur Purnoor would travel on foot which was not an easy task. Once such happened that Syed Abdul Majid solicited Hazur Purnoor for permission to go with him on tour. At first Hazur refused to give him permission but he clung to his solicitation. At last finding no other way Hazur Purnoor gave him permission to accompany him. As long as they were travelling by train, no problem arose. But when the travelling on foot began and moreover as the journey was through the hilly path, Syed Abdul Majid, after going a little distance, became very much exhausted. Being helpless he appealed before Hazur Purnoor that he had no stamina to go further. So on the way he was left in a mosque for rest and Hazur went on his tour and told that he would return in the evening. This mosque was completely desolate. Even in its surroundings there was no habitation. Perhaps in a certain period there might be a village. No food was available there. Abdul Majid remained there for day long without any food and drink. In the evening a stranger brought some food.

1. He was youngest brother-in-law of Hazrat Syed Shah Ali Mirshed, the second brother of Hazur Purnoor and was residing at 16, Alimuddin Street, Calcutta. He was a devoted murid of Hazur Purnoor. Vide, Kashkaul, 2nd part, p.4;
and drink to him. In accordance of his promise Hazur Purnoor returned back in the evening and brought some fruits from the wood near the mosque and broke his fast with those. He passed whole night there in the mosque and early in the morning he again set out on his tour. At the time of going out he told that he would return at the same time like previous day and asked Abdul Majid to stay there with safety. But the mosque was so deserted that he was very much disheartened. But what he would do because it was beyond his ability to roam in the hilly road for the whole day as he was not accustomed in travelling on foot, even on the smooth path he could not walk more than six miles. So he remained there patiently. Hazur Purnoor returned after Maghrib..... In the next morning Hazur Purnoor escorted him to the rail station.¹

Again, Syed Shah Abdul Malik, Deputy Magistrate and a devoted murid of Hazur Purnoor says, "In those days when I was posted at Darbhanga (Bihar) Hazur came there. Then as he was sick, he looked very much weak. In the morning as he was out for morning walk, he, after traversing a little distance, sat down. It supposed to me, perhaps Hazur was not accustomed

¹ Tazkeratul-Maula, vol-I, pp.57-59;
in walking. For this reason he had sat down after going a little distance on foot. At this he looked at me and told, 'Before the train service started, this Faqir had come to this place thrice on foot'.

From the description of all the biographers it is known that Huzur Purnoor travelled all the places important from the Islamic point of view and he visited about all the shrines of the great saints throughout India more than once. Whether he ever travelled outside India, is not known. The most authentic writer on Huzur Purnoor's life, Abu Taher also expressed this view but he heard from Maulana Hussain Saheb of Allahabad, who traversed a long path in the domain of Sufism that once the Maulana had served Huzur Purnoor with tea in the holy mosque of Ka'ba at the time of aftermoor prayer. It seems to me that Huzur Purnoor had never gone to Mecca. But as he was the possessor of great spiritual power, he could be present at various places at the same time. It so happened in the above incident.

In the beginning Huzur Purnoor would out on travel without any companion, but in the later part of his life he had attendants with him when he was

1. Tazkeratul-Maula, vol-I, pp.56-57;
2. Ibid, p.60;
on tour. For staying temporarily house would be taken on rent by making advance payment. Sometimes he would stay in Dak Banglow too. When he started for a new place, he would take water from the previous place and for three days he would use that water. Again at the time of leaving that place he would take with him sufficient quantity of water from there. In this way on the tour always there would be the arrangement of water for him. Usually Huzur Purnoor would be out on travelling without giving information to anybody. And at the time of being on the tour he would always keep with himself his coffin which he had sewed long before. He would be very careful about his luggage while on tour.

As Huzur Purnoor was Qutb of his time his disposition could not but be His disposition perfectly good. In spite of extra-ordinary and superhuman austerity, self-denial and self-abnegation, ceaseless communion with the Almighty, piety, penitence and devotion, he never showed any trace of exhaustion. He would observe fasting throughout the year except on the forbidden days, but his countenance always radiated perennial buoyancy and sublime glow.

1. Tazkeratul-Maila, vol-I, p.61;
2. Ibid, p.61;
3. Urs Sherif, F.9; Dibachah, p.13;
In every walk of life he maintained strict punctuality. Huzur Purnoor's every word was regulated with marked punctuality and orderliness, and he insisted on every member of his entourage to practise this in habit. He would offer the five-time prayers with great regularity and punctuality.

Abu Taher says:

He always offered his prayers in the prescribed proper time, which act, I think, is very difficult for others in general. About half an hour before every prayer-time he would perform fresh ablution and would remain in waiting for the time of prayer. On advent of prescribed time he would behest for announcement of the Azan (call for Namaz). The people of Khangah remained prepared for prayer in advance. Having heard the Azan they would appear in the mosque and offer their Sunnat prayers. Huzur, after offering Sunnat prayer in his closet, would come to the mosque for offering Farz (obligatory) prayer in the congregation. After that he would again go inside his chamber where he would perform Sunnat and Nafl prayers. He would never lead the congregation. A certain Imam was appointed to lead the congregation in prayers.

He never missed the special Friday Prayer. Though one is permitted to leave the Friday Prayer while on tour, but Huzur Purnoor would always

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1. Urs Sharif, f.15;
offer Juma Prayer when on travels. Even during the period of Chillah-Khashi, when there is a provision of being in the, special type of dress (Ihrami cloths) for forty days continuously Huzur Purnoor, wearing common cloths, would come out of the cellar with a view to offering Juma Prayers in congregation.\(^1\) As long as there was no mosque in the Khanqah Sharif, he would perform Friday Prayers in the local mosque. Even when on the death-bed he did not absent himself from the congregation of Juma Prayer.\(^2\)

Arifuddin Muhammad says:–

Huzur would always be with ablution throughout the day and night, but still he would perform fresh ablution prior to offering of every prayer. He would also perform every Namaz at proper time. He carried out the above routine with clock-like regularity throughout his life whether he was at home or on tour. It was itself a miracle.\(^3\)

Nobody ever found him sleeping.\(^4\) At first he had neither bed nor pillow but six or seven years before his vesal sharif when he was striken with palsy, Huzur Purnoor accepted the bed and pillow. Sometimes during night he would lie on that bed but would not sleep. Because it was his words

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1. \(^1\) Dibachah, p.14;
2. \(^2\) Tazkeratul Maula, vol-I, p.66;
3. \(^3\) Ghausul Azam (Beng.), p.173;
4. \(^4\) Silsila, p.50;
that Walis never sleep. And there is no doubt of his being a Wali.

Once Huzur Purnoor wrote to one of his disciples thus:-

All the prophets and the Walis are accustomed with the habit of Allah — Who neither sleeps nor nods, they do not sleep and by the Hadith— My eyes sleeps but my heart awakes—— Whatever is said, it concerns with only the closing of eyes, not to be engaged in sound-sleep.

And once again when suffering from mortal disease, Huzur Purnoor told Abu Taher, 'Now-a-days this Faqir (meaning ownself) wants to sleep for a little while but sleep does not come'. Having heard this words Abu Taher surmised that Huzur need not sleep, because Walis do not sleep.

At this Huzur Purnoor told, 'To be victor over sleeping is different from to be victim to sleeping. My this sleeplessness is casual. It is a disease called (indicating) insomnia'.

Walis do not sleep i.e. in their apparent sleeping they remain in His Zikr. But human beings in general are in need of sleeping to regain their lost energy. As Walis would remain in ever communion with his Lord Who is Ever-awaking and Ever-living and because of their communion

1. Tazkeratul-Maula, vol-I, p.67;
2. Ibid, pp.67-68;
with Ever-living there is no question of loss of energy with them.

But here Huzur Purnoor's case was not this. He wanted to sleep but could not sleep which was casual then with him—a disease called insom-nia.

It is proverbial that the air become surcharged with sweet scented fragrance on the presence of Walis. Huzur Purnoor attained that quality. Abu Taher defined the scent thus that the sweet smell would bear no resemblance with Attar and it was just like the delicious smell he got from the shrine of Ghausul Azam.

Huzur Purnoor was so much affectionate to all of his disciples that each and everyone of them thought that Huzur loved him best. Another peculiarity of his disposition was that he would never touch money. The attendants would keep the money and the necessary expenditure would also be made through them. He never perspired.

He would urge his disciples to take medicines when they were suffering from any disease, but he himself would never take any type of medicine.

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1. My Huzur, p.17;
2. Taskearat-ul-Maula, vol-I, p.68;
3. Mrshed-ul-Azam, p.29;
4. Dibechah, p.14;
5. Taskearat-ul-Maula, vol-I, p.68;
except that at the time of Iftar (breaking fast) he would drink Isapgul and Tukhmbalang (a seed of cooling quality) mixed with Serbat and at the first part of night would take dry yellow cardamom regularly. The attendants would rub oil to his hair and foot every day. He would always address himself as Faqir and never uttered 'I, my, mine' etc. From this addressing it is proved that what a degree of resignation he had unto God. He had no likings for betel leaf, Hukka etc. and regarded tobacco as unlawful. But occasionally he would take snuff.

Huzur Purnoor was, as it were, 'profoundly inoculated' with the courteous manners of the Holy Prophet. Extravagance, levity, formality and keeping up of appearances had no part in his noble being. He was the very pink of politeness so much so that the rich and the poor, the dignified and the common, the townsman and the bucolic -- all felt at home in his august presence. Such was his catholicity that he made no distinction between anyone and treated all alike with affection. Abdul Ghaffar observes, 'Huzur's followers came from all caste and creed, for,
his was not a religion confined to narrow sectarianism but wide and vast, wide as the boundless ocean and limitless as heaven itself. Muslims and Christians, Hindus and Jains, the rich and the poor, the high and the low, were among his followers and so great was his glory that horses and elephants, palanquins and carriages awaited him wherever he went. His meanest attendants even were served by Nawabs and zamindars.¹

In the same tone Sobharani Basu says that Huzur Purnoor was very liberal in his outlook; people of all social and religious groups had equal admiration for his great spiritual eminence, and they flocked to him for moral and spiritual assistance like 'sheep searching after the shephered'. Huzur's personal life was simple and poor, absolutely free from ambition and hankering for wealth. He lived in the midst of external splendour undoubt, for, his admirers would never, allow him to live otherwise, but he had no attraction for it.²

Huzur Purnoor would get up and perform Musafeha (a kind of handshake) with every visitor, whether he were rich or poor and would give him a seat by his side.³ Once a leper came from Murshidabad to see him. As

1. My Huzur, p.22;
3. Urs Sharif, f.10; Cheaulul Aman, p.133; Pir Aliyagan, p.16;
usual Huzur Purnoor stood up and embraced him and clasped him by his hands. They were full of festering wounds but he held them till the end of the interview—listening patiently, all the while, to his long tale of woe and soothed and solaced him in his dire distress.¹

On another occasion, Yusuf, another leper, servant of Hafiz Abdul Ghafur, a devoted disciple of Huzur Purnoor, wanted to be his murid. Yusuf informed this to Huzur Purnoor through his master. The process is that the intending Murid folds in his hands the right hand of the Peer and repeats the rituals uttered by the Peer. But as Yusuf's hands were full of pus and ulcers, his master Hafiz Abdul Ghafur suggested that Yusuf should be outside the closet of Huzur Purnoor and should hold, as females do, one end of a piece of cloth, the other end being in the hand of Huzur Purnoor, and should repeat the formula. But Huzur Purnoor bade him to bring up Yusuf and when he came Huzur himself thrust his own hand into Yusuf's and calmly asked him to go through the process.² Huzur Purnoor would occasionally say that all human beings are offspring of the same father i.e. all are sons of Adam. So all are brothers and the

¹ Tezkeratul-Maula, vol-I, p.71;
² Ibid, pp.71-72;
brothers should be treated alike. To create distinction among them would be sin and this sin would be beyond forgiveness.¹

The above instances show that in his behaviour with others Huzur Purnoor was a pink of courtesy. Whoever came in touch of his presence was charmed by his treatment. Even the most well-bred nobles of his time adopted his manners. Huzur Purnoor had a charm about him, a sweetness in his behaviour that was divine undoubtedly, a love that was unrestrained. He had a self-all absorbing, all embracing — vast and deep — unbounded, irresistible, that melted and dissolved and mingled itself unto others and felt their joys and woes as if they were his own. On account of this personality people had no other way but to surrender themselves entirely unto him. For, he was, as if, their own but another self of their own selves, to whom they could tell the most hidden secrets of their hearts and who at the same time was well-known to them. And this is what a yearning soul craves for. In this way the spirit of brotherhood sadly wanting in us, had in Huzur Purnoor its full and complete manifestation. Even his commonest disciples were treated by him as his

¹ Murshed-i-Azam, f.30;
equals: Ahbab (friends) was the name he gave to his followers. Even to his meanest attendants he refused to call as servants. Whenever his manager Abu Taher used to say that the servants had been paid Tankha (salary), Huzur would say, 'who, in this world, is servant of whom? It is true that some are paid through your hand, but that itself is a great blessing upon you. Offer a thousand thanks to God for it. The word Tankha seems not appropriate, call it Wazifa (allowance)'.

Once, while travelling in up-country his only servant Gholam Subhani, got cholera and though, many people could be had to attend him for only a few rupees, Huzur Purnoor himself began to nurse him. He even changed Subhani's clothes and removed his stools. But this was too much for Subhani; he burst into tears and with folded hands implored Huzur Purnoor not to do so. At this Huzur Purnoor said, 'well Gholam Subhani, here unlike Calcutta, though one can easily get even three or four men for only ten or twelve rupees a month, yet to leave you now in their hands would surely be a breach of comradeship. Could you have done it, had I been in your situation?'

1. Taskeratul-Maula, vol-I, p.100; Urs Sharif, f.13;
2. Ibid, p.100; Urs Sharif, f.13;
3. Ghausul Azam, pp.55-56;
On another occasion, a disciple of his father complained to him that his neighbours hated him because he was poor. At this Huzur Purnoor got up and embraced him and told that to him he was a brother. And thenceforward, as long as he lived, Huzur Purnoor treated him as his own brother. Even in his absence Huzur Purnoor used to mention him not by name but as Bhai.¹

Once a student residing at the Khanqah in Midnapore, where the relatives of Huzur Purnoor lived, got small pox. The caretakers of the Khanqah removed him to a lonely house in the vicinity. Having heard about this incident Huzur Purnoor himself went to the house and took the student to his Hujra Pak at Istrigunj where he was observing chillah. There he tended the student personally. After a few days, however, the student died there.²

"Once again the same type of incident", says Abu Taher, "happened in the Khanqah of Calcutta in my presence. There was a student in the Khanqah who was the resident of Hooghly district. The student was attached by small pox. As at the Khanqah lived the children of Huzur

¹. Gulistan, pp.55-56;  
². Tazkeratul-Maula, vol-I, pp.77-78; My Huzur, p.29;
and yet they had not taken vaccine of small pox. I removed the student
to the house of Hafiz Abdul Ghafur (a disciple of Hazur Purnoor) which
was then completely vacant. I employed a person for attending the
ailing student. The attendant would stay with the student day and night.
I myself, too, would visit him occasionally. During this time Hazur
was on tour but he was given information of the incident in the letters
sent to him from Calcutta. When Hazur Purnoor returned, his children
also got small pox. Hazur asked me, 'Now why you are not removing these
children out from Khanqah? If you did offer the same treatment to these
children as you had treated the helpless student, I would have been
confuted by your sense of justice. But you have not done so. It is,
indeed, injustice to remove a person, who is away from his own relatives'
and friends and who is in difficulty, from the Khanqah. And God never
likes injustice. You should remember this.'

The above incidents shows that Hazur Purnoor was kind and hospitable to
all and could never tolerate indifference to the sufferings of his
fellow beings. Even at the risk of his own life he alleviated their

1. Tazkeratul-Maula, vol-I, pp.78-79;
miseries. To his disciples Huzur Purnoor was more than a father. Once at a village about 150 miles north-west of Calcutta a beautiful daughter of a gentleman who was a disciple of Huzur Purnoor, had been betrothed against her will, to a merchant who was old and ugly and so hideous was his appearance that nobody liked his company. The merchant, however, was bent upon marrying the girl and for that end he, not only gave her father three thousand rupees but used to send her costly presents also.

When Huzur Purnoor came to know of it, he was utterly displeased. He took pity upon the girl and induced her father not only to break the engagement but also to return the amount of three thousand to the merchant and got the girl married to a suitable groom.  

Once Huzur Purnoor with all inmates of his khanqah stayed at Chandannagar, a French settlement, nearby Calcutta. After some days he planned to return back to Calcutta. But Syed Saheb, one of the caretakers of khanqah, fell victim to cholera whence as per programme he sent all members of his family to Calcutta but himself stayed along with Syed Saheb and a few Khadims at Chandannagar. During such staying there...
happened a severe earthquake. At this one of his Khadims urged him to go out of the building. But he denied to go out leaving sick Syed Saheb. Whence a strong and stout attendant forcibly took him out to courtyard. At this being annoyed he clasped the ground, whence quaking ceased (a keramat of his) and he came to the bed-side of sick Syed Saheb. Two hours after Syed Saheb breathed his last. As there was no burial ground in that vicinity, arrangement for his burial was made at Hooghly town at a little distance. Huzur Purnoor accompanied the Janazah in procession. On the way a Khadem urged that his going with the procession would render trouble to him and for his convenience leaving procession if he goes away in his car, it would be better. At this he exclaimed, 'Well, you have given a good advice. Can this humble one go ahead leaving his own Janazah (dead body)? Can this happen anywhere? Improper urging on the part of a disciple and Huzur Purnoor's love and affection for his khadem is noticable. There are hundreds of such magnanimous incidents in Huzur's life. He could not bear the suffering of animals too.

1. Tazkeratul-Maula, vol-I, pp.81-83;
2. Urs Sharif, ff.14-15;
Huzur Purnoor desired that his disciples should love all the people and show utter sympathy towards the fellow beings. He would always say that it was must to have fellow feeling if one wants to near the Creator. He used to be very pleased when he would find anybody showing sympathy to others. Maulavi Anbar Ali, a resident of Chittagong was staying in a mosque at Calcutta. Once he became ill. The care-takers of the mosque, in the beginning, nursed him with great sincerity, but when they realized that the patient would not be cured soon and it was mortal, they got him admitted in a hospital. When this news reached to one of the disciples of Huzur Purnoor, he took the ill Maulavi to Khanqah Sharif. During this time Huzur Purnoor was on tour. Maulavi Syed Abdul Qadi one of the care-takers of the Khanqah to whose instance was the liability of informing all the news of the Khanqah to Huzur Purnoor, sent the news of bringing the sick Maulavi to Khanqah. In reply Huzur Purnoor wrote thus:
From the letter of Maulavi Syed Abdul Quadir Saheb, his (the attendant who brought the ailing Anbar Ali to Khanqah Sharif) firm faith towards Islam, his fellow-feeling, his generosity, his resolution, courage, his audacity and his manliness are evident. Praise be to you (the attendant) and your ancestors; may the blessings of God be on you and your forefathers. May the blessings of God on Anbar Ali Saheb too who was brought from hospital. You have acted in accordance to Islam; this is the meaning of manliness and this is the way of Divine Worship. But all the expenses (for Anbar Ali) should be made from the fund of Khanqah; you alone should not be entitled for the blessing.

About a week later Maulavi Saheb expired and all the arrangements for his funeral was made from the Khanqah Sharif.¹

Each and every visitor to Khanqah used to be served with some food. It was in accordance to the order of Huzur Purnoor.² He would always converse with the servants smilingly and love them very much. But he hated the overshowing of love and formalities. Once, when on tour, Huzur Purnoor went to see a person, who, he had heard, was a saint. At the sight of Huzur Purnoor the saint exclaimed, 'Welcome, welcome'. But Huzur Purnoor did not like this ostentatiousness. Because he had no previous acquaintance with the saint.³

Every type of persons would come to see him. He would always meet them with utmost sincerity. Even when he was bedridden, he would hear the

1. Urs Sharif, pp.84-85;
2. Pir Auliyaagen, p.16;
3. Tazkeratul Maula, vol-I, p.72;
complaints of the visitors and try to remove their miseries. During the period when his illness turned severe, many persons would come to him and say about their miseries. Then he would have to face great difficulty to deal with the visitors, still there would never be any sign of irritation in his face. During this very time, Haji Munshi Ahmad Hussain, one of his disciples, was arranging to go to pilgrimage to Mecca. But suddenly there appeared some problems and the then government did not give him permission to go to Mecca. He was so much eager to go to pilgrimage that this order made him very dejected and disappointed. He went to the Khanqah Sharif. His intention was known to Huzur Purnoor. He was given permission to see Huzur Purnoor. As Ahmad Hussain entered the closet Huzur Purnoor, though seriously ill and too weak to get up from his bed, sat on the bed. At first Ahmad Hussain at the sight of his Pir's condition, did not want to say his problems. But as Huzur Purnoor insisted on knowing his problems, Ahmad Hussain told all the things in details and gave information of his intense desire of going to Mecca. Huzur Purnoor listened to him with great patience and gave
him consolation and told that Ahmad Hussain would surely go to Mecca and asked him to make all the arrangements. Actually it happened. At last Ahmad Hussain got government's permission to go to Mecca.1

His forbearance and magnanimity were so great that it made even his worst detractors his ardent followers and sublime worshippers.2 Some of his relatives even vilified him but he spoke not a word to them.

On the contrary he loved them and behaved with them in the manner due to brothers? (One of his close companions) had bitter jealousy in his heart against Huzur Fumoor. But he had in his heart great affection and love for this fellow.4

He used to say that it was shirk (infidelity) alone which was unpardonable. Except it all other sins are pardoned by God.5

Abu Taher writes:

1. Tazkeratul-Maula, vol-I, p.73;
2. Urs Sharif, f.10;
3. My Huzur, p.35;
4. Tazkeratul-Maula, vol-I, p.56;
5. My Huzur, p.35;
A certain person would always abuse Hazur in every congregation, but he had no acquaintance with Hazur. I doubt whether he ever seen Hazur, who too apparently did not know the person as he was but a common fellow..... One day in the presence of Hazur I told that there was a person of certain name who was a scoundrel and very wicked, and who always, without any cause, spoke ill of Hazur. Hazur told, 'why you are calling a person bad names?' I replied, 'Because of his abusing, we, the disciples, are hurt to a great degree'. Hazur asked, whether he was a murid of someone or not. 'Yes, he is a murid of certain Pir', said I. At this he said, 'To whom it may be, but he is a follower of one of the silsilas (Sufi Orders). Then how you are calling him scoundrel? It does not matter whether he is denying a perfect man (Hazur) or he has got wrong thinking about the perfect men. There may be doubt about a person being a wall because it is a thing from the world of doubt and there should not be applied any kind of binding on anybody in acceptance of that. It is a matter of will and faith.' I admitted, 'Yes, you are correct. But can anybody, who even does not consider a person Wali, have the right of abusing him?' He said, 'Never'. He further told smingly, 'Then why you are doing all this?' (That meant 'you too are calling him bad names which is improper').

Again, Syed Saheb, one of the caretakers of Khanqah Sharif, Calcutta, once talked very harshly with the children of Hazur Purnoor. This behaviour made all the disciples of Hazur Purnoor very much agitated. All of them became angry with him. At last Syed Saheb came to realize this.
and appealed to Hazur Purnoor so that he might be granted permission to leave the Khanaah. But Hazur Purnoor did not give permission and ordered him to stay in the Khanaah as before.¹

On another occasion, a person, who was very much ungrateful and forgetful of favours and benefits he had been conferred upon by Hazur Purnoor, acted as an enemy to Hazur. He showed severe type of hostility. But Hazur Purnoor never retaliated it. He said,

I never show anger with any strangers, because I know that whatever done, is done by That Friend.²

Again one of the close relatives of Hazur Purnoor was very much jealous of him. Hazur Purnoor had to suffer very much trouble caused by the relative, but he never uttered even a word of complaint. At last, after a long period, when the person came to realize that nothing could be had out of this jealousy, he, apparently, began to mix up with Hazur Purnoor. But the disciples had doubt as he had come with his own interest. So they advised their Pir to be very careful of him. At this, Hazur Purnoor

1. Tazkeratul-Maula, vol-I, pp.80-81;
2. Ibid, p.86;
In our religion it is profanity to keep malice in heart; our law is to keep our heart as clean as mirror.1

Huzur Pumoor who had turned his back on the world and had forsaken its indifference to allurements, condemned its riches; and however valuable a thing, it failed to cast its lure on him as he was a greed-proof.2 Earthly goods had no attraction for him. 'Money', he used to say, 'is needed not for itself but to meet one's necessary expenses and the less they are the better'.3

The Begum Saheba of the Mysore family, aunt of Prince Bakhtiyar Shah, was a disciple of Huzur Pumoor. She had no issue but had a very large property which she wanted to present to her Pir. But Huzur Pumoor declined the offer and observed 'with thanks do I acknowledge your good-wishes, Begum Saheba; God bless you for them, but what shall I do with property? Keep it for yourself, then leave it to your heirs; it will help them'.4

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1. Tazkeratul-Maula, vol-I, pp.86-87;
2. Urs Sharif, f.10;
3. *My Huzur*, p.35;
4. Tazkeratul Maula, vol-I, pp.87-88;
Once again, even during high fever, when his lips and throat were parched with thirst, he refused to take even a single Dab (green coconut) because the fruit had not been purchased from the Bazar but procured as gratis from the house of a neighbouring Zamindar although he was a favourite disciple of him.¹

On another occasion Maulana Abu Taher wanted to get through a very rich disciple of Hazur Purnoor, a good and costly stove for Hazur which was badly needed. At this Hazur Purnoor crimsoned with rage and remarked, 'Do you wish me to be a beggar, Maulavi Seheb?' 'But Hazur, I would ask for it on my own behalf', said Abu Taher. 'But that does not matter at all', said Hazur Purnoor, 'whether you ask on your own behalf or on mine, the result is the same'. At last the idea had to be abandoned.²

Hazur Purnoor's charity knew no bounds, large sums of money were given His charity away to the needy and the poor persons every month. Some had fixed allowance, some were paid occasionally and some again shared his secret bounty.³ He took particular care of widows and orphans.

¹ Tazkeratul-Maula, p.97;
² My Hazur, pp.34-35;
³ Pir Auliyagen, p.16;
even were not neglected. Many of them lived and ate in the Khanqah and had even season fruits and rare dishes. He was generous to a degree that none ever left his door disappointed. On the other hand many disciples and followers had their fixed quotas. Hedayet Hussain says thus:

Nobody ever left the door of (our) religious mentor disappointed; when the creatures of God do not get favour of the blessed Pir? Everyone places his complaints before him and the son of the Ghaus (Ghausul Azam) always solves the problems.

The number of Huzur Purnoor's attendants was rather large. But the object was only to maintain them. They had their food and clothing but nominal work to do and when they wanted to go home they used to get from Huzur Purnoor, large and sumptuous amount for their family.

Abu Taher in whose instance was the expenses of the Khanqah, says that Huzur Purnoor's monthly expenditure was rupees two thousand. Out of this amount two hundred rupees would be sent by Money Orders to different persons as their fixed quotas. Besides, he would often give five or six

1. Murshed-i-Aazam, f.33;
2. Dibachah, p.17;
3. Urs Sharif, f.11;
4. Dibachah, p.15;
5. Tazkeratul-Maula, vol-I, p.90;
hundred rupees at a time to the needy ones. Once Maulavi Farid Hussain, who was a devoted murid of Huzur, looked very much mournful. After inquiry it came to be known that he had borrowed six hundred rupees from a person who had been demanding for his amount for time and again but that very day he had abused the Maulavi in a very filthy language. It hurt him to a great extent. Having heard this Huzur Purnoor immediately ordered to give the said Maulavi six hundred rupees.¹

Huzur Purnoor would always try his best to help the needy persons and for this purpose, if necessary, he would not hesitate to take loan. Abu Taher relates that once a Syed Saheb was in great need of three hundred rupees which he wanted from Huzur Purnoor who ordered the relator to pay the amount to the Syed Saheb. But the fund was then almost empty. At this Huzur Purnoor asked him to take three hundred rupees from someone as loan and give the same to the Syed Saheb. Syed Saheb was informed of this. He was very much pleased and told that he would return the amount within three months. But he did not. Huzur Purnoor, after being informed of this, ordered to repay the amount from the fund of the Khanqah to

¹ Tazkeratul-Maula, vol-I, p.89;
the person who had given the amount on credit. After a few days the
Syed Saheb came to Khanqah. There he stayed three or four days, but did
not mention about the amount. At this Abu Taher asked Hazur Purnoor
whether he would tell the Syed Saheb about the amount. Hearing this
Hazur Purnoor became restless and said, 'By God's sake, you don't do
that, otherwise unnecessarily he (Syed Saheb) would be ashamed. Had he
possessed the amount certainly he would have given that without any
demand'.

Hazur Purnoor would distribute season fruts to the people. During the
winter season a special type of costly sweetmeat called palm-cake would
be bought and distributed among the people. But he would not have any
inclination towards sweetmeat. He would say to his followers, 'you do
eat. It is the same whether you eat or this humble Faqir'.

In religious matters Hazur Purnoor's generosity exceeded all limits.

Once, while at Patna, he invited a reputed Miladkhan (one who recites
verses in commemoration of the Birth of the Holy Prophet) called Gholam
Imam Shahid to give him a recital. For every such recital he, generally,

1. Tazkeratul-Maula, vol-I, pp.90-91;
2. Ibid, p.91;
used to be paid one or two hundred rupees, but when this recital was
over, Huzur Purnoor called him to his private chamber and handed to him
not less than rupees five hundred with an apology, 'I am on tour, other­
wise I would have given you more. Please accept it'.

Huzur Purnoor's reliance on God was just like that of the Holy Prophet —
His reliance
on God. a synthesis of 'most strivings and of implicit reliance on
the Almighty who is The Master of the entire creation. He did not like
the persons who, in the pretext of reliance on God, did not want to make
effort. According to him reliance on God means that one should have
faith in both-fate and trying.

Simplicity was the keynote of his life. It was evident from his mode
His piety
and
simplici of dress too. He never had two garments sewn at a time, unless
one was torn threadbare. One Pirhan, one Arabi-aba (a kind of sleeveless
long shirt) and a pair of lungis ordinarily formed his dress. He would
not give them to washermen for washing. His attendants would clean them
perfectly well. When he would give the Pirhan for washing or mending,

1. My Huzur, p.31; Tazkeratul-Maula, vol-I, p.88;
2. Urs Sharif, f.11;
3. Tazkeratul-Maula, vol-I, p.92;
4. Urs Sharif, f.11;
6. Kashkaul, p.26;
he would wear the Arabi Aba temporarily. Once when Huzur Purnoor gave his Pirhan to Abu Taher for washing, he told that there was no need of drying the wet Pirhan as it would be dried up over his body. At this Abu Taher suggested that if Huzur had two Pirhan instead of one, it would be more convenient to wash or mend them. But Huzur Purnoor was very much displeased with the suggestion. He said that he would make two, if Abu Taher could give him a guarantee that he would live till one was torn.

Except to economise time, he never asked anyone to minister to his personal services or wants. He used to cook his own food in an earthen-cum-oil oven in his chamber. In his closet there was no carpet. Usually he would sit on a deer-skin. For a visitor he had a mat. The same mat was spread for all the visitors whether he be a prince or a peasant. His meal consisted of only three morsels, the rest was distributed to the attendants.

1. Ghausul Azam, p.133;
2. Tazkeratul-Maula, vol-I, p.93;
3. Urs Sherif, f.11;
4. Tazkeratul-Maula, vol-I, p.95;
5. Ghausul Azam, pp.132-133;
6. Urs Sherif, f.12;
As he would always remain on fasting throughout the year except the five forbidden days, there was no question of his taking food during the day-time. In the evening he would drink Sherbat of sugar-candy and take a few grains of water-soaked gram.\(^1\) Then about 1 a.m. at night he would take a few morsels of Khushka (boiled rice) and with it there would be meant or esculent vegetables. And sometimes, for the purpose of keeping up with the practice of Sunnat, he would take bread made of barley.

There would not be any curry with the bread. When on Chillahkashi, he would not take non-vegetarian food. He did not use even onion, garlic, oil, ghee etc. during that period. He would then take only split pulse and rice boiled together mixed with Multani salt.\(^2\)

His family members too were provided with very simple food and cloths. Because, according to him, this was the way of life in which they themselves were benefitted. Once, when Huzur Purnoor was on tour, one of his disciples took Huzur's youngest son to his own home for some days and served him with delicious food. Having returned from tour Huzur Purnoor called that disciple to his presence and said, 'It is for the benefit of his own (his son's) that this humble Faqir provides him with

\(^1\) Modern Indian Mysticism, vol-II, p.417;
\(^2\) Tazkeratul-Maula, vol-I, p.93;
simple food. Otherwise, when such large amount is being expensed, it is not impossible to give him delicious food and costly dress. You should not do it again.\(^1\)

On another occasion, during the marriage of one of his sons Abu Taher made a list of articles necessary for the occasion. The list contained the name of the things valued about three hundred rupees. When the list was placed before Huzur Purnoor, he became dissatisfied and said, "Here in our family marriage is held by consecrating sweetmeats of only eleven Annas in the name of Allah. You should also follow that custom. If you are unable to follow this custom then leave it."\(^2\)

Huzur Purnoor had built a closet for himself inside the Khanqah. It was very small 2\(\frac{1}{2}\) yards in length and 1\(\frac{1}{2}\) yards in breadth. When Abu Taher told him that the closet was very small, it should have been a little more big. Huzur Purnoor replied, "It is enough for one who will be in grave tomorrow."\(^3\)

He used to insist on his disciples for observance of spiritual piety

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1. Tazkeratul-Maula, vol-I, p.95;  
2. Ibid, p.94;  
3. Ibid, p.95;
and probability of conduct but at the same time he was not oblivious to
the necessity of keeping up worldly appearances with a view to finding
a means of livelihood not for the Ego alone, but for benefitting a
larger fraternity and to promote fellow-feelings. Moreover, his sobriety
was of such a kind as went counter to the prevailing manners and customs
of the times, but in perfect consonance with the Islamic ideals. He
used to squat down with the Khadems and then to distribute them food
with his own hands with fatherly affection and benevolence.

Huzur Purnoor followed Shariat or Islamic dogmas very strictly. About
taking food he was very cautious and careful. He never took refined
sugar because in refining sugar bone charcoal was used, the purity of
which was doubtful. He would not even take biscuits and loaves as
toddy was used in making them.

Abu Taher relates ——— Huzur being very fond of ice-cream, I learnt from
an expert how to make it and every now and then used to lay before
Huzur some special preparations of the delicacy. Once, as usual, I made

1. Urs Sharif, f.12;
2. Ibid, f.13; Ghousul Azam, p.130;
3. Urs Sharif, f.12;
4. Dibachah, p.15;
a present of it to Huzur but to my great disappointment, he returned it immediately through the very person who had taken it to him. I was greatly disappointed and more so, as never before, had even the humblest Nazr (presentation) of mine been refused by Huzur. I tried all means --- I racked my brain to guess the reason for this refusal but could find none. At last to my surprise, I learnt from my wife that the rosewater I had used in the ice-cream had been applied to the eye and was not meant for use in food. I hung down my head in shame.

In the next morning I appeared before Huzur and implored him to pardon me. 'But send me some today again', said Huzur, 'Where there is requital there's no complaint.' And the way in which he spoke, clearly showed that the minutest details in the preparation of the ice-cream had not escaped his inner eye and how cautious was he about taking food.

Huzur Purnoor was very much fond of religious songs, particularly eulogium. But the main condition was that it should be sung in a proper Islamic way i.e. without any music. Once a famous singer came to Calcutta from the up-country. He wanted to sing some eulogium before

Huzur Purnoor. He got permission and was called after Isā Prayers.

He came, but with him he had a tambour too. He informed Huzur Purnoor that he could not be able to sing eulogium without playing on tambour.

But Huzur Purnoor did not like it and told him to say eulogium without tambour.¹

He would always try to keep his words and fulfill his promise. Once his disciples residing in Fariqpur invited Huzur Purnoor to their town.

Huzur Purnoor accepted the invitation and promised to pay a visit to Fariqpur. In the meantime he became ill, which afterwards, proved fatal. But he had in his mind the promise. So during the period of his illness, he, though his followers forbade him fervently, paid a visit to Fariqpur and kept his promise.²

Huzur Purnoor was on the peak of civility and comportment. His disci-

His civility and comport went and attendants were just like friends to him. In the Holy Qurān Allah says:

¹ Tazkeratul-Maula, vol-I, p.98;
² Ibid, p.99;
i.e. *C. human beings, 'You fear that Cherisher who created you from one soul'. That is to say, all the human-beings are but brothers to one another. One should not have any superiority upon another. Huzur Purnoor was strict follower of this Divine injunction. The proof of that we can have from his letters sent to his attendants. He would always address them as his own brothers. He would often address them in letter in this manner ----

I have received your exalted letter which made my time pleasant; you have made me happy by giving your happy news.

The above instance shows that he was very much deeply imbued with the democratic spirit and the sense of equality, liberty and fraternity.

His daily activities including his talking, his gait, his demeanour and all his movements had a deep impression of uncommon civility and comportment.

Whenever Huzur Purnoor would go out of Khanqah, he would cover his head and face as well with his Arabi-aba, so that he should not have to see women, who would wander on the road unveiled. Abu Taher says that once

1. Quran, 4:1;
2. Tazkeratul-Maula, vol-I, p.100;
3. Ibid, p.98;
one of Huzur Purnoor's nurses came to Calcutta from Midnapore and wanted to see him. She placed her appeal before Huzur Purnoor through the relator. Huzur Purnoor gave her permission to come to his closet. But before she entered the room, Huzur Purnoor covered his face with his Arabi-aba. After some discussions the nurse went away. Then Abu Taher told him that she was but his nurse, so there should not have been any prohibition to see her. Huzur Purnoor replied, 'she was not my wet-nurse. For this reason she was but a stranger to me'. To the utmost he would prevent people from kissing his feet.

This quality was present in him in a remarkable degree. He was 'modesty and shame- incarnate'. He observed in toto the modesty and shamefulness as enjoined by the Holy Quran and the Hadith. None ever heard him utter an obscene word. When he was very much aggrieved by the misbehaviour of anyone of his attendants, he, in way of correcting, called him 'unfortunate'. But such incidents were very rare.

1. Tazkeratul-Maula, vol-I, p.98;
2. Urs Sharif, f.13;
3. Ibid, f.14;
4. Tazkeratul-Maula, vol-I, p.103;
to arrange for the meal for the guests and the family members, so that nobody would be troubled. He, by his own hand, did all the arrangements of coffin for his son. After the funeral prayer he took the dead body to Midnapore by boat as till then rail service upto Midnapore had not started. There in Midnapore near the sepulchre of his father Ala Hazur, his son Arshad Ali was buried. After that he returned Calcutta and having stayed there for one or two days he went out on tour as per his usual habit. On the other hand, Huzur Purnoor's eldest daughter's marriage was scheduled to be held soon. But everybody, in the Khanqah was so much afflicted with grief at the premature death of Arshad Ali that none could adopt any urging preparation as deemed for the marriage ceremony. At this Huzur Purnoor from his place of tour wrote to Abu Taher thus:

**Urdu Text:**

عزیز قائد عرفات عزیز سیرکنون خانum کرک نہ کس نہ ہو جان گھیتی یا گاہ قربانی جاب جا از ایم گھیتی گھیتی مخدوم فضیل خان جاب جا از ایم گھیتی گھیتی

مرے خسرو والا نہاں کرک نہ کرک نہ کرک نہ کرک نہ کرک نہ کس نہ ہو جان گھیتی یا گاہ قربانی جاب جا از ایم گھیتی گھیتی

و آئید خسرو والا نہاں کرک نہ کرک نہ کرک نہ کرک نہ کس نہ ہو جان گھیتی یا گاہ قربانی جاب جا از ایم گھیتی گھیتی

دو لیہزئیم جاب جا از ایم گھیتی یا گاہ قربانی جاب جا از ایم گھیتی گھیتی

عالم مسیحی ایسام پیش نام از نام اسلام خسرو والا
Oh dear! Why you are not doing the arrangements of my daughter's marriage. It is correct that the bud of the garden of youth before being blossomed, withered away due to the autumn of death and the well-wishers are grief-striken. But it is not possible to counter the Divine-Order. We believe in one God and except Him we have no other God. So you should be attentive towards the marriage due to be held on the month of Zilhaj. Always keep in mind this mandate of this humble Faqir, so that my two young sons Ershad and Rashed may not be deprived and consider them as my heirs. At the same time make arrangement for funeral ceremony of the departed soul. With Salam I am stopping writing.

It shows Huzur Purnoor's steadfastness and equanimity to meet any situation.

Huzur Purnoor's resignation unto the Will of God was unique. His whole life -- from cradle to grave -- was the best example of a life dedicated to the Will of God. "My rice and fuels even" he used to say, 'come from God'.

In every walk of his life we get enormous examples of his complete resignation to Divine Will. Once Huzur Purnoor's youngest son was attacked by severe type of Cholera. There was no chance of his being recovered. All the attendants, disciples and relatives of Huzur Purnoor got very much nervous. But there was no expression of perplexity on his face.

He, as usual, was very much calm and constant. He told, 'What is the

1. Taskeeratul-Mauko, vol-I, pp.103-106;
2. My Huzur, p.33;
use of being perplexed. Look after him and have confidence in Allah. 

He would never tell of his inconvenience and sufferings to other — not even to his closest ones, because he thought that all the miseries and sufferings would come to him from God and had he told about these to the people, it would be a type of complaint against the Creator, which, to him, was dissatisfaction at His Will. A few days before his vesal Sharif, Huzur Purnoor suffered excruciating pain. During that time once Abu Tahir inquired from Huzur Purnoor how he was feeling. At this Huzur Purnoor was displeased and replied, 'Your question is improper. If I tell the truth, it would be a complaint against Allah. It will also not be proper if I donot tell the truth'.

His heart was so tender that he could not stand the sight of human misery, and his heart was full of kindness even for the animals. Even the slightest wound or the sore excited his pity. He could never look at them without a shudder. But to draw his sympathy and to get his blessings, people suffering from it, used to expose it to his view. The result was inevitable. The sore which had defied all

1. Tazkeratul-Maula, vol-I, p.106;
2. Ibid, vol-II, p.164; Ghausul Azam, p.137;
3. Urs Sharif, ff.14-15;
medical skill, healed up quickly after that, instances of which are numerous. Once a white spot appeared on the body of Khan Bahadur Shah Ibrahim, Inspector of School and a devoted disciple of Huzur Purnoor; he got cured of this disease by applying saliva of Huzur Purnoor on the spot. In this connection it should be mentioned that Huzur's saliva had got curing power. Many of his disciples got rid of severe type of diseases by applying this holy saliva.

Maulavi Syed Shah Seadat Hussain, another disciple of Huzur Purnoor said that his wife was a victim of colic. She had been under medical treatment of senior physicians for a long period, but all were in vain. At last she was fully cured by taking only a handful of molasses given by Huzur Purnoor. Syed Shah Seadat Hussain himself got relief from a number of diseases on several occasions by the blessings of Huzur Purnoor. Once he got relief from severe type of tooth-ache. On another occasion he got rid of the attack of bad type of dyspepsia by taking a dish of rice and curry and four Jelebies, sent to him by Huzur Purnoor.

1. Silsila, p.61; trans., f.43;
2. Kashkaul, p.19;
3. Tazkeratul-Maula, vol-I, pp.210-211;
4. Ibid, p.210; My Huzur, p.87;
5. Ibid, p.209; My Huzur, pp.90-91;
Another murid of Huzur Purnoor named Abu Nasr, who was a teacher of Calcutta Madrasah, related that, once, in Calcutta, Cholera had broken out with great fury. His only son Zafar Hussain too fell prey to this dangerous disease. Nasr was horribly alarmed at this. He, at once, hurried to Huzur who was then in the mosque listening silently to a book. There was a large assembly of men and the situation was so grave and solemn that he could not speak even a word to his Pir. Being helpless, he sat down for the holy Majlis to break but so impatient was he that he could not hold out more. He somehow procured a glass of water and slowly made his way to Huzur Purnoor and told him all about his son's disease and held that glass of water before him. Huzur Purnoor threw a bit of his sacred saliva into the glass. Nasr ran with the glass to his home and gave it to his ailing son to drink. His son sipped off as much as he could. At night he had a very sound sleep. Next morning when he awoke, he was hale and hearty and his cramps and spasms was gone.\(^1\)

Once Abu Nasr himself spate blood and had slow fever. But he was cured by the mixture given to him by Huzur Purnoor.\(^2\)

his wife recovered from severe type of fever by drinking a glass of Sharbat made with ice and rose-water given to them by Huzur Pumoor. 1

Once the son of Maulavi Zahurul Haq of Salar, who was a devoted Murid of Huzur Pumoor got Cholera and there was no hope of his life. When it was informed to Huzur Pumoor, he gave a few morsels from the various kinds of food that he had then been distributing after Esa prayer, to Zahurul Haq and told him to give it to his ailing son to eat. After eating the food his son was thoroughly cured. 2

Dr. Hedayet Hussain, in his childhood, had very frequent attacks of the most painful neuralgic headache. He was cured from this dangerous disease by the blessings of Huzur Pumoor. 3

Maulavi A. H. Abu Khalad, who was superintendent of Elliot Hostel and better known as Muntazim Saheb (i.e. Manager of Khanqah Sharif), had an

1. Tazkeratul-Maula, vol-I, p.221;
2. Ibid, pp.199-200;
3. born in Calcutta in the year 1887; educated in Madrasah Alia, got Ph.D. in 1928; in the same year became Principal of Calcutta Madrasah, retired in 1934; edited many books in The Asiatic Society; expired in 1943. For details see, History of Madrasah Education, p.237; Muslim Chronicle, Saturday, Nov. 21, 1903;
4. Tazkeratul-Maula, vol-I, pp.243-244; My Huzur, pp.88-90;
attack of serious illness while he was very young. He was vomiting blood. He recovered from this disease by eating some ordinary sweet given by Hazur Purnoor.  

The eldest son of Haji Minshi Ahmad Hussain, a devoted disciple of Hazur Purnoor, got rid of serious type of dysentry by using the Tabiz and sacred oil given by Hazur.  Ahmad Minshi himself, once, was able to return from the door of death with the help of blessings of Hazur Purnoor.  

Once the second Kunr Saheb of Salar known as Majhle Kunr (Kunr family was one of the most notable families of the district of Murshidabad) had an attack of a very malignant type of dysentry and eventually it turned so bad that it grew ulcers in his intestine. He had no hope of life. But it was blessings of Hazur Purnoor, which made him cured fully.  

Hazur Purnoor was so much tender that he could not bear sorrow of his disciples. If any of his followers informed him of any type of difficulty, he would instantly pray to Allah for relief of that person. And

1. Gulistan, p.68;  
2. Tazkeratul-Maula, vol-I, pp.222-225;  
3. Ibid, pp.187-197;  
4. Ibid, pp.226-231;
Allah too would not reject his prayers. On some occasions he had even to revive the dead. Such incident happened in regard to Muhammad Yasin second son of Syed Ahsan Karim of Jhilu, a village in Burdwan. Yasin was almost dead, but due to the spiritual power of Hazur Purnoo he regained his life.

Hazar Purnoor never wounded the feeling of others. He held it to be a great sin. Once a stranger came to the Khanqah and there he stole some articles. The attendants of the Khanqah forced him to produce the articles and then drove him out. When Hazur Purnoor came to know this he told, 'of course, the stranger had done very illegal acts, but he should not have been made disgraced. He should have been permitted to leave Khanqah without being disgraced.' This incident shows that according to Hazur Purnoor theft is a sin but to disgrace a man is more than that.

Hazar Purnoor's toleration for the people of other religions, like that of his illustrious ancestor Hazrat Ghausul Azam, was unique.

Once, on the occasion of Urs Sharif in the Khanqah, the people were

1. Silsila, pp.61-63; trans., ff.43-45; Ghausul Azam, pp.127-128; Gulistan, pp.58-60; My Hazur, pp.123-125;
2. Bangal Ka Urdu Adab, p.288;
3. Tazkeratul-Maula, vol-I, p.103; My Hazur, pp.29-30;
being served with food. As it was the strict instruction of Huzur Purnoor that on these occasions people should be served with great liberties and friends or strangers whoever come, should not return disappointed, so the attendants were serving the people with great care. When all the people had their feast completed and went home and any more guest was not coming, the attendants, as usual, presented themselves to Huzur Purnoor and gave the news that the work of distributing food had come to an end well. But Huzur Purnoor asked whether anybody returned disappointed. They replied, 'No, Huzur, all the people had been served with great care'. 'But this humble Faqir', said Huzur Purnoor, 'heard a female sweeper calling aloud at the gate for food, but nobody paid heed to her. She was returning disappointed and dejected. Then this humble Faqir (meaning himself) sent her some benediction from his own quota'. The attendants said, 'It is true. We also were aware of this. But we thought that the sacred relics of Urs Sharif should not be given to a sweeper holding other faith and for this very reason we did not give her benediction, otherwise there was no crisis of rice. Still there is a large quantity of food left by which about twenty-five persons can be
felicited. Hazur Purnoor said, 'Subhan Allah (Glory be to Allah).
You regard the human beings, whatever he be, more dirty than the dog.
Well, listen human being is human being, no matter, what faith he holds.
If he, at once, reads the Kalma, he becomes your equal. One human
being should never hate other human being in this way. It is not lawful
too.'

Abdul Ghafer says that once a Hindu gentleman came to Hazur Purnoor.
He was then in the mosque and the gentleman hesitated to approach him.
Hazur Purnoor, however, greeted him and called him in and when he came
in Hazur Purnoor received him very warmly and talked to him very kindly.

Abu Taher too gives an instance of same type of incident. Once he and
Hazur Purnoor were sitting in the mosque face to face leaving doorways
in his back. There were other disciples too. All on a sudden Hazur
Purnoor said, 'Let me go out of this mosque.' At this Abu Taher was
very much surprised and inquired about the sudden change of Hazur's
mood. At this Hazur Purnoor told, 'well, if you are unable to do this,
then let the people of all faiths and casts come to me in this mosque.

1. Tazkirtul-Maula, vol-I, pp.79-80;
2. My Hazur, p.30;
Because wherever this humble Faqir stays, all the people irrespective of religion, caste and nationality, should have access there. All the persons present agreed to this order. Then he called a stranger, who was standing outside, in the mosque. He was a Hindu gentleman of up-country and came to Huzur Purnoor for some urgent business, but as Huzur Purnoor was sitting inside the mosque he was hesitating to enter the mosque and so was standing in wait outside the mosque. But no one was calling him inside.

Once a poor Hindu clerk of Dumka Post Office (Santhal Parganas) fell into the bad book of the post master, who was his superior officer. The post master used to give him troubles in numerous way and ultimately made the place too hot for the clerk to stay. The clerk being afraid that he might get into serious troubles through the instrumentality of the post master, became anxious to get himself transferred to another place. With this object he sent many petitions to the authorities, but all in vain. At last at a time, when Huzur Purnoor happened to visit Dumka, the unfortunate clerk, on the advice of his friend Syed Abdur Razzak who was disciple of Huzur Purnoor, presented himself before Huzur and narrated

1. Tazkeratul-Maula, vol-I, p.80;
his sad plight. Huzur Purnoor, on hearing all, asked the clerk to send
a fresh petition to the authorities for his transfer and also for an
increment in his pay. He wrote out a petition and brought it before
Huzur who seeing the petition, remarked, 'God willing, soon the prayers
would be granted.' The clerk posted the letter. Sometimes after, to
his astonishment he not only got order for his transfer from the place
but for increase in his pay as well. In sheer joy he burst into tears.
He then presented himself before Huzur and prostrating himself on the
ground, offered a thousand thanks to him. It is also reported that some
time thereafter, the post-master, who was also a Hindu, struck with awe
at this miraculous event, sincerely repented for his misdeeds and became
a disciple of Huzur Purnoor.¹

Huzur Purnoor's spiritual favours reached to an European lady too. This
can be seen in the following famous incident. Khnodkar Yusuf, Bar-at-law,
who practised at the Calcutta High Court, married a highly educated
European lady. Once she had a yearning to see the spirits of two decea-
sed friends of her school days. At first she went to some devout and
pious christian clergymen and told about her desire. They gave her some

¹. Tazkeratul-Ma'ul, vol-I, pp.276-277; Gulistan, pp.63-65;
My Hizur, pp.78-79;
instructions, after following which she got no results. Then she approached theosophists and performed the course mentioned by them but without any results. To hide own failure or uselessness they told her that she had not got the suitable temperament which was must for achieving her goal. Hearing this she was very much disappointed. But as her husband Khondkar Yusuf was a devoted disciple of Hazur Purnoor, he asked her to apply to Hazur for it, but as she had no faith in Islam, she did it most reluctantly in writing. On the receipt of her letter through Khondkar, Hazur Purnoor asked him to inquire of his wife if she would agree to recite what might be prescribed for her. Without ascertaining what would have to recite, she guessed that Hazur might ask her to recite the Holy Quran. As she had no faith in the efficacy of the verses of the Quran, she disagreed in it and sent a reply to Hazur Purnoor that no prayer but the strong spiritual power could fulfill her desire. Then she turned her attention to Hindu priests. At that time there was a famous Hindu priest in Benaras, whose name was Bhaskarananda Acharya. With the permission of Hazur Purnoor, Khondkar took his wife to Benaras. When Bhaskarananda was informed about the desire of the lady, he too expressed his inability to fulfill the lady's wish. He told
that in this Kalyug (modern materialistic age) one could not perform things which people had done in the Satyug (ancient Golden age), but he added that if Guruji (meaning Huzur Purnoor) would desire she could gain her objects fulfilled. Then she came to Calcutta and solicited Huzur Purnoor to fulfil her object. Huzur Purnoor directed her husband to teach her to recite 'Allah' when breathing in and 'hu' when breathing out. In the short span of time she gained Kashf and began to see the spirits of her deceased friends. She also talked with them. When she advanced further, she could see the spirits of the prophets too. She however realised that Hazrat Muhammad (S.A.) was the holiest and the greatest among the prophets. Voluntarily she became a Muslim and this was the desire of her husband too.¹

Huzur Purnoor was a great advocate of education whether eastern or Western.² He was so fond of books that he collected most valuable copies of rare books and manuscripts for the family library, the Kutubkhana-i-Quadriya at 22, Khanqah Sharif Lane, Calcutta.³ Abdus Salek writes — 'He added many books to Qadiri Library. It is one of

1. Silsila, pp.54-57; Ghausul Azam, pp.112-114; Gulistan, pp.61-62; My Huzur, pp.126-127; etc.
2. Bangal Mein Silsila -i-Quadriya, Munadi, 1961;
3. Murshed-i-Azam, f.22;
the largest libraries of Arabic, Persian and Urdu books in Bengal.\textsuperscript{1}

But unfortunately due to family internecine factor this library is now remaining under lock and key and sadly speaking, elite of the Muslim Bengal are being deprived from the source of memorable and notable collections on Islam.

He was very affectionate towards the pupils of family Madrasah, which now does not exist. He guided them by all means. At his time a considerable number of students would stay at the Khanqah. They were given free education and all the expenses of their livelihood were borne by Huzur Purnoor. Under his guidance many pupils acquired high education and afterwards held offices and ranks in the different government or private departments. Among those one was Maulana Abdul Hafez, who while a child was brought by Huzur Purnoor to his Khanqah and who got his education under the guidance of Huzur Purnoor. At the later life he became a teacher of Calcutta Madrasah.\textsuperscript{2}

Huzur Purnoor's grandson Syed Shah Reshadat Ali Alquadri, whose nickname was 'Pir Mian', was brought up by Huzur Purnoor. Being under his intensive care Reshadat Ali turned out to be a versatile genius in Arabic,

\begin{itemize}
  \item Ghausul Azam, p.134; Qilistan, p.69;
  \item My Huzur, pp.62-63;
\end{itemize}
Persian and Urdu. He was a student of Calcutta Madrasah and afterwards became a teacher there. He was pupil of Maulana Iltfar Rahman Burdwani and Shamsul Ulema Velayet Hussain. He used to compose verses in Arabic, Persian and Urdu. He was the only Maulana of Arabic Department, Calcutta Madrasah who did not opt for East Pakistan, now Bangladesh. He died in 1968 A.D.

Huzur Purnoor lent very much attention towards the students who were staying in the Khanqah. Details of every student he had at his finger-ends. He could not tolerate a little negligence towards study. Chowdhury Abdur Rahman of Burdwan related that when he was a student of Calcutta Madrasah, he used to stay in the Khanqah. One day he got a letter from home that his mother was on the point of death. So he thought that he must go home and see her. Having received the letter he began to weep and appeared before Huzur Purnoor for his permission to go home. But Huzur Purnoor did not give him permission and said, 'By no means, you can go home now. Go and read your lesson. Don't worry, your mother would soon be cured'. So saying Huzur gave him some sweets. Abdur Rahman came away disappointed. He thought in himself that his mother was dying.

1. History of Madrasah, p.304; Bangla-o-Quadriya Silsila, p.15;
and Huzur, in lieu of giving him permission to go home, gave him sweets to eat as if to coax him. When he was going back a few steps with this thinking, Huzur Purnoor called him through his attendant and remarked, 'well, it is not to coax you that I have given you the sweets, but your mother would certainly recover. She is already rallying. Don't neglect your study now, your examination is in the offing. At this time you should not go elsewhere and ponder over anything save study'. Three days after Abdur Rahman got a letter from home that his mother was all-right and he need not go home.¹

Eastern or Western education whatever might be, Huzur Purnoor encouraged that much. But to him religious education was most dear. He never tolerated a little negligence towards religious duties. Abu Taher relates — "In the year 1884 when I finished my studies in Arabic Department, Madrasah Aliya, Calcutta, one day some of my English educated friends came to me and advised me, 'you have got some knowledge in English. You have some knowledge in Mathematics too. So if you engage yourself in study for about a year keeping view of appearing at Entrance

¹ Tazkeratul-Maula, vol-I, pp.183-184; My Huzur, pp.64-65;
Examination, you will pass that too. Then you will have degree of English along with degree in Arabic (which you have already acquired). If it happens, you will get a good job in the branch of education.* One of them had with him two good English books of novels. He gave me the books and said, 'At present you go through these books which are very interesting. After this you will buy some text books and study those.' The friends left me at about ten o'clock in the morning. After their departure I took my lunch and about 12 o'clock I, lying down on my bed, began to go through one of the books. Truly, the book was very interesting.

On that day till one o'clock at night except the time spent for natural necessities, I read that book and then fell asleep. Again in the next morning I began to read the book and continued till 4 o'clock in the afternoon. The book was about to be finished; at the very time the postman gave me a letter which was from Huzur who was then travelling in the up-country. At the ending stanza Huzur wrote:

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Oh dear! you should consider it a favour that this well-wishing Faqir does not forbid to read English. On the contrary, you have found many such persons who are English-educated but are getting grant from the Khandah. You have also found that many persons are getting help from Khanqah Sharif for English education. God willing, the people will be getting such assistance. But my dear, now-a-days you are showing utter carelessness towards your religions as well as worldly duties and are neglecting in the remembrance of Eternal Friend in such way, which, by no means, is proper at all. Generally it is painstaking and foolishness to read English novel being forgetful of day and night. It is not a sin but in the law of Sufism it is infidelity. May God avert, 1

From the above instances it is established that Huzur Purnoor's nature was prodigious. What was impossible attainment for other, was made possible for him out of his deep ardent zeal of achieving that. He was divinely gifted with the power to resuscitate the dead. His prophetic utterances were uncanny, and whatever fell from his lips, did come to happen. Even what was said in a lighter vein did eventuate. His good manners, his self-abnegation, his faith, his hope and his beneficence, which were free from prejudice, had produced such an effect on the highly educated, as they were charmed by these qualities. Speaking truly, he was a living embodiment of Islamic ideals and traditions — nay, Islam itself. His gait was so enchanting, his words so soothing and deeply significant, his personality so magnetic that he became a lodestar of attraction. The persons who came in touch with this saint, would

say without hesitation:

His essence is sublime, in it is collected the essence and qualities of God; he is the elegant light and he is the elegant light and he is the fire of glory.¹

According to his disciples his personality was beyond description.

They said ----

Nobody can understand what type of man is my Pir; my Pir bears the sign of Divine secrets.²

The great scholar of Ved and Hindu Philosophy Mr. P.B. Das, while reviewing the book 'My Huzur' by Abdul Ghaffar, comments, --- This book is the biography of a great saint. I am overwhelmed with joy to find that it is proclaiming the rudiments of Universal brotherhood. 'To steal is a sin, indeed, but to disgrace and humiliate a man is unpardonable sin' --- this utterance of the saint signifies that he had not only profound and candid respect towards the human beings, but he could see also that as in every object and person God is present, since in God presents the existence of everything. We find his greatness and dignity in the teachings and advices which he used to give his disciples.  

¹. Silsila, trans.f.36;  
². Ibid, f.37;
His sermons, like — obey God for God's sake only; Serve God; seek and live for Him alone; have cravings for His realisation; -- echoed the teachings of the Geeta to my ears. He was bereaved of all the worldly desires and for this he would advise again -- Die before your death -- i.e. you should remain prepared for death by forsaking all your earthly desires before the advent of your physical death. Really speaking such sermons play the role of guide for the distracted humanity to right path.  

In those days many of the people learned in modern occidental language. His achievements literature, philosophy and science became fully materialist. Besides, they carried on a systematic crusade against the then Muslim orthodoxy of every kind and even went to the length of denying the existence of God and refuting thereby the necessity of any religion. One dominant note in their intellectual and moral faith was humanism, the humanism that was the inspiration of Voltaire and Volney, and the positivism, in respect of religious belief, of Locke and Hume. 'Huzur Purnoor rescind them from the penury of self-oblivion. Through the

dynamic power of his personality, he vitalised the then Muslim society. By the lines of convergence he led down, as well as by the type of personality he developed in and through his own experience, he pointed the way to the ultimate goal of all the human beings, that is to say, the ever-cherished unity with God.

In this connection, we should cast our glance on the then condition of Muslim society. It was the period when the wrangle between the reformists and the traditionalists reached its peak. The fundamentalism of the reformists led them to stand against many of the well-established institutions, much to the annoyance of the traditionalist religious leadership.\(^1\) Most important of this institutions was Pirism. Pirism was not of Bengali origin but imported by the immigrant Muslims.\(^2\)

1. For reformist criticism of these institutions see, Tarikh-i-Muhammadiya, Abdul Aziz, Calcutta 1283 B.S./1876, p.125; Ketab Kashf al-Haq Tasnif, Fakir Muhammad, Dhaka, 1876, pp.45-50; Qalizar-i-Momenine, Muhammad Shah, Calcutta 1911-12, p.16; for typical reactions of the traditionalists see, Akhbar ul-Marifat, Muhammad Milich, Calcutta 1283 B.S./1876, pp.13,16,19,35; Irshad-i-Khaliqiya, M. Abdul Karim, Calcutta 1903, pp.57-59; Dafiul-Sharir, Abdul Sattar, Calcutta 1877, pp.21-211; etc.

2. Social History of the Muslims of Bengal, Abdul Karim, Dhaka 1959, p.163;
Keramat Ali alone was more moderate in his attitude; he even recognized the principle of spiritual preceptorship. But he too was unreserved in his condemnation of the activities of the Pirs and Pirzadahs.

Another important part of the institution was the veneration of the shrines containing the tombs, or relics of saints. These were visited by the devout Muslims for a variety of reasons, e.g., the cure of illnesses or the fulfilment of some cherished desires. Almost every locality and every district had its own dargahs, where the devotees made their offerings and took their vows. Titus writes — 'even in lonely lanes of the countryside, one may find the grave of a Pir who, though he may have been dead hundreds of years, is still an active source of blessings to all who believe in him'.

1. JASB, James Wise, 1898, pp. 48-49; A Comparative study of the Early Wahhabi Doctrines, p. 132;
2. Dharma Prakas, Abdul Latif, Furnia N.D., p. 4; Akhbar-i-Pir-i-Najdi, Abdul Qadir, Calcutta 1874, p. 13; History of The Faraidi Movement in Bengal, Muinuddin Ahmed Khan, Karachi 1965, p. 1xlv;
3. For detailed discussion on the Pirs and their shrines see, Social History of the Muslims of Bengal, pp. 162-169, 173-175; The History, Antiquities, Topography and Statistics of Eastern India, R. M. Martin, London N.D., pp. 666, 667, 635, 638, 640, 640, 660; JASB, James Wise, 1xiii; 1, 1894, p. 37; Census of India 1901, viii, E. A. Gait, p. 177;
4. Indian Islam, p. 134;
mentioned that veneration of the shrines and worshipping the grave are two totally different things. Reformist groups, having been failed to make distinction between veneration and actual worship, made stern attack on this practice. Reformist denunciation of such practices, whenever the intention of the devotees, was unequivocal and emphatic:

Oh Muslims! Listen, don’t worship any false grave. He who will worship, will die the death of a devil; Even if the grave is a genuine one, do not worship; Worshipping of Shrines is idolatrous.¹

But it is difficult to gauge if the idea of worshipping the graves was present in the minds of the devotees.

Actually the reformist onslaught could not have any effect on the system of Pirism. 'Despite all the rhetoric and invectives', says Rafiuddin Ahmed, 'directed against Pirism, the institution and the associated practices survived; and it is extremely doubtful if the reformist onslaught had any effect at all on the system as a whole. The emotional attachment of the average Bengal Muslim to his Pir, living or dead, and his faith in his immense miraculous powers was so deep and pervasive that no amount of denunciation could undermine his

¹. ৰুপঠ কন্ঠ না পুজিবে পান মোহকানন। অনুল কন্ঠ হৈলে তব না পূজিবে।
    যে পুজিবে মারা যাবে সাহিতে সাহিত।
    কথরি পুজিলে যুগ পতিত হইবে ॥

Badar al-Gafilin, p.9;
devotion. And the reason of such deep and profound faith cannot be stood on falsehood. It is dead sure that there were some real Pirs who possessed the spiritual powers, with the help of which they were able to create religious enthusiasm among the common masses who were spiritually as well as materially benefitted to a great extent. Even though many came to recognize that Pirism contained some elements which seemed opposite to Shariat or Islamic Law, the majority evidently felt that it was through the intercession of the Pir alone that they could come closer to God and that the Pirs had undoubted authority to expound the tenets of Islam.

This unquestioning attachment proved an inseparable problem for the reformists and encouraged the traditionalist theologians to come forward in defence of the institutions. They published a number of tracts in support of Pirism, explaining its social and religious importance; people were urged to persist in the devotion to their Pirs and cautioned against hostile propaganda. These tracts indicate the hold of Pirism on all levels of Muslim Society. Muhammad Mullick, the author of Akhbar al-Marifat, defended Pirism in categorical terms, invoking the authority

1. The Bengal Muslims, p. 61;
2. Khair Barkat, Abdul Ghafoor, Dhaka 1870, p. 5; Akhlaq-i-Ahmadiya, Munshi Abdur Rahim, Noakhali 1306 B.S./1900, p. 53;
of the Quran itself:

God says in the Quran, 'you must have intermediary through whom you should approach Me. If you have in your mind the longing of recognizing Me, you can't have that wish fulfilled without such intermediary. Never be misled by the Devil. You must seek the advice of others, not depend on the words of anyone persons and go astray!'

The author went on to explain:

Without an intermediary, nothing can be achieved. If for any worldly reason anyone files a suit, he has to look for a pleader. One who goes to Court without a pleader has to face the anger of the office orderlies. One who does not have a Pir will face the same situation. On the day of judgement only the Devil will be on his side.

The final advice of the author to all the Muslims was thus, quite logically: 'Seek the help of a Pir... his blessings will bring you closer to God.'

The institution was, in fact, strong enough to absorb the reformists themselves in course of time. Not long after the death of Haji Shariatullah his son, Dudu Mian allowed himself to be referred to as Pir. Even the puritanical Tariqah members began to refer to their religious leaders as Pirs. This is best illustrated by a Tariqah Punthi, Zalalatul-Fuqara. In a virulent attack on Pirs, the author,

1. Akhbar al-Marifat, pp. 13, 16;
2. Ibid, pp. 16-17;
3. Ibid, p. 19; see also, Dafial-Sharur, p. 21;
4. JASS lxiii : i : 1894, James Wise, p. 50;
Minshi Nasiruddin went so far as to denounce the latter as Akheri Dajjal (the Doomsday Devil). This did not, however, restrain him from describing his own spiritual leader, Shah Syed Ahmed, as a Pir. He argued that Shah Syed Ahmed could be called a Pir because he was acting on God's authority and also directly descended from the Prophet of Islam. A Pir, he said, was to be judged by his sanad and his genealogy was decidedly the best Sanad to ascertain his claims. 'The Pir must have such a Sanad', he wrote, 'and one whose Sanad goes back to the Prophet of Allah is certainly a genuine Pir'.

From the above discussion it is quite clear now that Muslims in Bengal were passing their days in the midst of utter turmoil during the nineteenth century. In the one hand there began the reformist movement and on the other, education on the lines of dry and matter-of-fact materialism was turning men into sceptics and atheists. Huzur Purnoor, with all his wonderful scholarship, his broad preceptions, his deep sympathy and his profound divine knowledge, devoted his life to the task of removing this incubus, and thus prepared the way for his people more appropriately.

1. Zalalat ul-Fugara, pp. 14-15, 19; See also, Bedar al-Ghaflin, p.8;
his disciples, through the triumphant road to spiritual progress. Indeed, in his own person and life he effected a synthesis between all the conflicting social and religious doctrines of the time. And the fundamental tenet of this synthesis has been his vision of a perfect and a universal Humanity. His was truly the message of the Eternal Man.

In short, he infused a new spirit in Islam. He offered proper guidance to these so-called ultra-progressive persons. Many of them under his influence, came to know of the reality and the main goal of life. They were so much impressed by the teachings of Huzur Purnoor that they began to follow the religion very strictly. Some of them even attained the high rank in the domain of spirituality. In short, it was the effect of his spiritual power that thousands of English educated people began to follow Islam in proper manner.¹

As Huzur Purnoor's main purpose of life was to lead the people to the right path, he at the age of 32 years i.e. in the year 1884 A.D. eventually transferred his residence to Calcutta.² At first he lived in 51, Taltola Lane and finally in 22 Khanqah Sharif Lane formerly 9, Garden Lane.³ Here he had a Khangah built and had it named 'Khangah-e-

¹. Bangal Mein Silsila -i-Quadri, Munadi 1961;
². Pir Auliyagan, p.24;
³. Mirshed-i-Azam, p.23;
Quadriya' and the locality was named Khanqah Sharif Lane by the Calcutta Municipal Corporation out of reverence to the contiguity and sanctity of the building. Here he carried on his work of reforms and regeneration. Here he could come in contact with ultra-progressive type of people more easily as the city of Calcutta became the headquarters of British power and a great metropolis, where gradually came the richest of Bengal's citizens -- landlords, men of professional classes and others. Naturally enough it was in Calcutta, that slowly sprang up an educated middle class having largely been reared in the colonial pattern of Western education.

A large number of persons devoted to modern materialistic education who had denounced the religion completely, were able to come on the path of religion under the guidance of Huzur Pumoor. Abdus Salek relates -- 'I know of a person who was a Muslim in name. He had no faith in orthodox religion. It may be said to his credit that he was a theist and did not spiritually come down so low as an atheist. At the request of a friend he became a murid of Huzur to see whether he would

1. Urs Sharif, f.17;
gain full faith in Islam. Shortly after being a murid he wrote to Huzur that it was sufficient if he prayed once a day to God, who was his creator. He saw no necessity to pray to Him five times a day. Even if the prayers were offered there was no necessity of ablution. He further said that he thought fasting was a sin. Whenever he fasted, he became ill. Gradually the person gained orthodox faith and began to correspond with Huzur. Like an expert physician, Huzur gave such instructions to a murid which could be easily carried out by him and were beneficial to him. Huzur directed the persons to have love of Pir. He also instructed him to practise some simple and efficacious religious exercises, because he had no capacity to do hard work in this matter.

The person is now on the path to spiritual advancement.1

Among the fortunate persons who got Huzur Purnoor's spiritual favour and the chance of having known the Divine secrets, one was Kondkar Yusuf Ali who was father of Mr. H.N. Khondkar, Justice of Calcutta High Court, and of whom mention has been made earlier. He had no faith in religion and openly criticized the religion. He admitted in public about his disbelief about religion. Some of his good friends advised him to be

1. Ghausul Azam, p.114;
disciple of Huzur Purnoor. But he did not agree to their advice. According to him, those who became believers, must have been men of weak character. A type of hypnotism was practised upon their minds. For a man of strong mentality there was no need of becoming a murid. But one day when he was passing by the Khanqah of Huzur Purnoor, what appeared in his mind, God knew well, he got down from his carriage and went up to Huzur Purnoor. He himself apprised Huzur about his desire of becoming a murid. Huzur Purnoor at once took his oath. After that day he, under the guidance of Huzur Purnoor, began to regain his faith towards religion and at the last part of his life, he constantly engaged himself in prayers and other religious activities.

Another person who was spiritually benefitted by Huzur Purnoor was Ajmeri Shah, the name given by Huzur Himself. His real name was Bahauddin. He was son of a rich merchant of Bombay. From his boyhood he had a burning love for God. His intense desire was to have some real Pir who could show him the Unseen Beloved. After his father's death, he left home in search of a Pir. He took vow not to take bread or meat until he got a true Pir. He travelled many places. During these days

1. Silsila, pp.52-54; Gulistan, pp.66-68;
he would live on milk or some light diet. His asceticism and full
blooded love for God, brought in him the power of Kashf along with
other spiritual powers to a certain extent. In Bulandshahr he was
considered as a Pir and many Persons including Begum of Bulandshahr
became his murids. The Begum, once, sent him to Ajmer Sharif where he
met Huzur Purnoor and at last his long cherished desire was fulfilled.
He became Huzur Purnoor’s murid. In last life he went to Bulandshar.
There he opened a Langarkhana (almshouse) and guided the people to the
Divine path.¹

Maulavi Obaidullah, a teacher of Hasaniya Madrasah of Shahpur in the
district of Mirshidabad, was also bestowed upon spiritual favour by
Huzur Purnoor. Obaidullah was aware of the religious laws. But he had
no knowledge about spiritual teachings. After having taken oath into
the hand of Huzur Purnoor, he was able to acquire spiritual knowledge.
He would frequently sit in Moraqabah. He attained high spiritual status.²

The duty of a true spiritual guide or Pir is to lead in particular the
murids and in general the common mass to the right path--spiritual as
well as materially. Under the parasol of a true Pir every murid gets

2. Ghausul Azam, pp.115-120;
month, which was very inadequate for a man of his learning. He approached the authorities of the Education Department for promotion to the higher grade but his attempts produced no fruit. But it was the blessings of Huzur Purnoor which enabled the Maulana to get the grade of Rs.125/= a month.¹

Once a very rich Zamindar, who was a murid of Huzur Purnoor, was arrested on the charge of murder. The Zamindar sent his servant to Huzur Purnoor to implore his blessings. As the charge was true, Huzur Purnoor, at first, turned the servant out of his Huzra. But when the Zamindar made Tauba i.e. repentance, Huzur Purnoor blessed him and he was discharged.² Sincere penitence means to return to God from sin in order to incur pleasure of God in a condition free from doubt. God says:

'0 believers, be repentant to God all together that you may get salvation';³ '0 believers, repent to God with sincere penitance';⁴ and again, 'God loves those who are penitent and pure'.⁵ The Prophet said: 'A penitent man is dear to God. He, who returns from sin, is like one who has

¹. Silsila, pp.58-59; other biographers say that the Maulana got the grade of Rs.150/= a month. See, Taskeratul-Maula, vol-I,pp.265-268; My Huzur, pp.75-78; Ghaurul Azam, pp.120-122; etc.
². My Huzur, pp.44-46;
³. Quran, 24:31;
⁴. Quran, 66:8;
⁵. Quran, 2:220;
Habibul Hasan, assistant inspector of schools, related that once in his school life, when he was newly married and was living with his father-in-law at Dhawanipore, his father, a devoted murid of Hazur Purnoor asked him for a sum of rupees thirty one. But Habibul Hasan had no money of his own. At this his father asked him to mortgage his gold watch chain which was a wedding gift from his father-in-law. At this proposal Habibul Hasan was very much hesitant. At last this problem was solved by Hazur Purnoor by giving Habibul Hasan's father the very sum of rupees thirty one.²

Once Abu Taher took rupees seventy from the fund of Khangah without the permission of Hazur Purnoor. He took the sum with the idea of recouping it as soon as he would get money from home which he expected shortly. When he wanted to repay the amount, Hazur Purnoor refused to take it with the comment 'Between a Pir and his disciples there should be no difference and you should never hesitate to accept the amount'.³

Once a high European officer used to treat a learned Maulana in a very

2. Tazkcratul-Mauls, vol-I, pp.141-143;
3. Ibid, pp.156-157;
bad way. The Maulana was his subordinate. When the Maulana complained of it to his Pir—Huzur Purnoor, Huzur consoled him that the officer would be removed soon for good. And so it actually happened.

Once in 1898 Syed Shab Abdul Malik, a deputy magistrate and a devoted murid of Huzur Purnoor had fallen out with his district magistrate on account of some of his improper orders. So he was transferred to Jessore, then a place notorious for bad climate. Within a few days of his joining there he fell ill. So he wanted leave for three months. The Chief Secretary told him that he was not be granted leave. But when Abdul Malik informed all this to Huzur Purnoor, he was given consolation that his leave must be granted. This consolation came true within only a week.

The examples of such instances in Huzur Purnoor's life are numerous. 99 incidents of such type are recorded by Abu Taher in his esteemed Urdu work, Tazkeratul Maula. At that time almost the whole elite Muslim class of Bengal became his murids. Among his followers there were magistrates, advocates, judges, scholars, school teachers, school

1. My Huzur, p.66;
2. Silsila, pp.59-60; Tazkeratul-Maula, vol-I, pp.268-270;
3. Bangal Mein Silsila -i-Ouadaiya, Husein 1961;
inspectors, professors, Maulanas and of course, some political leaders, Khanqah Sharif became a sanctuary of hospitality.

Huzur Purnoor maintained some type of daily-routine throughout his life. His daily-routine Abdus Salik relates---'every evening at Maghrib time, he would offer the obligatory prayers with the congregation in the mosque at Khanqah Pak.....Calcutta. Thereafter, he would enter the closet, to perform the Sunnat and nafal prayers and break his fast..... After the completion of the prayers, the doors of the closet would remain closed for full two hours, when he would be engaged in *Mbaraqabah* and Mushahada. At the time Huzoor alone would be in the closet. When the *Mbaraqabah* and Mushahada were over, he would open the doors of the closet. Just at that time, the Muazzin would cry azar for Isha prayers. Huzoor, after finishing the Sunnat prayers, would enter the mosque to offer obligatory prayers with the congregation. He would then enter the closet again and offer therein the Sunnat and nafal prayers. At in the month of Ramadan he would offer the Isha Farz, the Sunnat and the nafal prayers in the mosque for the sake of offering the Taravi prayers with the congregation. After the Isha prayers were over, he would distribute the evening meal
to the guests and residents of Khanqah Pak as an act of ibadat (piety).

After this he would read some books or write Persian or Urdu religious Ghazals. He would continue counting his rosary while versifying. Two or three attendants were allowed to sleep in the closet at night but they were instructed to sleep with their eyes turned away from Huzur and not to look at him. About 1 A.M. he would take a few mouthfuls of rice or barley bread and then would walk for an hour in the mosque. While walking he would count his string of beads. At 2 A.M. he would wake up the persons sleeping in the closet to get ready for the morning prayers. At the proper time azan for the morning prayers would be proclaimed.

Finishing the Sunnat prayers in the closet Huzoor would join the congregation in the mosque. After the completion of obligatory prayers, Huzoor would again enter the closet and close its door. He would remain engaged in moraqabah and Mushahada for full three hours. About 8 A.M. Huzur would open the door of the closet. Attendants, companions and those visitors who had obtained previous permission would then wait upon Huzoor. At this time Huzoor would also reply with his own hand to letters received by him. The door of the closet would be closed
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at 9.30 A.M. It would be opened at 12.50 P.M. when azan for midday prayers would be proclaimed. Huzoor would come to the mosque to offer the obligatory prayers with the congregation. He would again enter the closet where the Sunnat and nafal prayers would be offered. Some attendants would also enter the closet at the time. At 1 P.M. the door of the closet would be closed again. Huzoor would then be engaged in reading the Holy Koran. The door would be re-opened at 4 P.M. The muazzin would then cry out azan for Asar prayers. After finishing the Sunnat prayers in the closet, Huzoor would enter the mosque to offer the obli-
would gatory prayers with the congregation. Thereafter, Huzoor/again enter
the closet with the attendants and companions. At this time the children
of the family would come to see Huzoor who would give them some sweets.

Huzoor would then perform ablution preparatory to the Maghrib prayers and sit in the mosque. At the time every one had access to Huzoor. Those
who had any prayer to make would present to him a paper embodying the prayer. Others would say in a low voice what they had to say. All
persons would sit silently and hear a book being read by a Moulvi.

Maulana Md. Abu Taher Sahib performed this duty. Usually books on Hadith
or Lives of Saints or books on Sufism would be read.¹

¹. Ghausul Azam, pp.129-131;
Abu Taher too gives the same description of Huzur Purnoor's daily routine of work. And so rightly commented Syed Mehbab Murshed—the Hazrat's daily routine of work was itself a miracle. It was amazing how such a lot of works could be crowded within the short ambit of four-and-twenty hours. Prayers, spiritual exercise, supervision of the management of Khangah pak, giving direction and guidance to his disciples in tens of thousands, writing letters and answering them, distributing meals to guests, reading books, writing religious poems in Persian and Urdu, interviewing a large number of people—all these came within his daily routine.

It is very much surprising that none of his biographers has given His family life detailed information about Huzur Purnoor's family life.

Even Abu Taher the most authentic writer on Huzur Purnoor, has said nothing except mentioning about his second wife twice.

It is, however, from the writings of Huzur Purnoor's youngest son, Syed Shah Khurshid Ali Alquadri, we can get some informations of Huzur Purnoor's marriages. Dr. S.S.H.A. Khurasani a modern scholar too gives us some informations about Huzur Purnoor's family life.

1. Tazkeratul-Maula, vol-I, pp.113-116;
2. Gulistan, p.68;
Huzur Purnoor married twice. His first wife Hazrat Syeda Salehatunnessa better known as Subah Bibi\(^1\) was a direct descendant of Imam Hussain through the great Wali of Bengal Syedona Ruhullah Al-Hussaini (1137 - 1212 A.H.).\(^2\) S.S.H.A. Khorasani has compiled a genealogical table of Hazrat Syeda Salehatunnessa.\(^3\) This marriage took place on Monday, the 22nd Rajab, 1284 A.H./28th Agrahayan, 1273 B.S.\(^4\)

Syeda Salehatunnessa's father's name was Syedona Maulana Syed Anwarul Hasan who was the great-grandson of Syed Ruhullah al-Hussaini, known as Mohajeeed Saheb. Syed Ruhullah was born at al-Kademain Ash-Sharifain (Baghdad) in 1137 A.H.\(^5\) In 1765 A.D. Hazrat Ruhullah with his wife, and one son Syed Badiuddin al-Hussaini and one daughter Syeda Amatuz Zainab came to India and settled at Mowza Kumarpur, near Mahisadal, Tamluk Sub-division.\(^7\) He was an eminent scholar of the theology and he was the author of 'Raudatul Azhar Fi Manaqib-e-Aalil baith Al-Athhaar'.\(^8\) He died

1. Kashkaul, p.8;
2. See genealogical table II;
3. Huzur Pak, p.26;
4. Kashkaul, p.8;
5. Our times, Syed Izharul Hasan, in MSS. form, Islamic Centre, Calcutta vol-I, Chapter-II;
6. Ibid, Chap.II;
8. Our times, Chapter-V, vol-I;
in the month of Rabius-Sani 1212 A.H. and was buried in Kumarpur. Syed Ruhullah was succeeded by his only son Syed Badiuddin, who was born at Baghdad on 26th Muharram, 1163 A.H. After the demise of his father Syed Badiuddin shifted to village Amragohal, under the Police Station of Panskura in Tamluk Sub-division. He died on 4th Rajab, 1248 A.H. and his mazar is at Amragohal. Syed Badiuddin had three sons and one daughter. His second son Syed Fadlul Hasan was his successor. He was born on 14th Rajab, 1193 A.H. at Amragohal. He was a great Scholar of Arabic and Persian language. He died in the year 1256 A.H. and his mazar is at Amragohal. Syed Fadlul Hasan had two sons and four daughters. He was succeeded by his youngest son Syed Anwarul Hasan. He had four sons and three daughters. Syeda Salehatunnesa the first wife of Hazur Purnoor was the youngest daughter of Syed Anwarul Hasan. Since he loved his youngest daughter the most, so after her marriage, he shifted from Amragohal to his daughter's place, Midnapore and there he breathed his last on Monday, the 11th Rabiiul-Awal, 1295 A.H./18th March 1878 A.D./6th Chaitra, 1284 B.S. His holy shrine is still present to the south of the

1. Ghadeer-i-Khum, Ramadan, 1407, pp.11-13; Our times, vol-I, Chap.III, Mehshedi Ebong, p.17; etc.
2. Our times, vol-I, Chap.IV;
Syed Israrul Hasan, second son was the successor of his father Syed Anwarul Hasan. He died on 8th February, 1920 A.D. He had three sons and five daughters of whom the eldest Syed Anzar ul-Hasan succeeded his father. He was succeeded by his son Syed Ansar ul-Hasan who left two sons Syed Mansur al-Hasan and Syed Manzur ul-Hasan who are now living at 22, Khanqah Sharif Lane, Calcutta.

His second wife Hazrat Syeda Najmunnisa Khatun was the daughter of Hazrat Hafiz Syed Fateh Ali of Arrah in Bihar.  

Syeda Najmunnisa Khatun's demise took place on Tuesday, 13th Rabius Sani, 1319 A.H./30th July, 1901 A.D. about six months after her husband Huzur Purnoor's demise. The date predicted by Huzur Purnoor before his vesel.

It so happened that at the last life when Huzur Purnoor was bed-ridden, his second wife wanted to see him and asked for his permission so that she might come to him at his Hujra Sharif. At this Huzur Purnoor wrote a letter to her in which he forbade her to come to his Hujra as it would be violation of Pardah system, but gave her consolation that within six months without making any distinction of the seasons, would get his hair cut twice a month. He
had a high forehead; his eye-brows were neither joint nor very thick; his eyes were wide and large and a kind of brightness would come out of those which signified sharp intelligence; he had a chiselled nose; his cheeks were very elegant and on the right side there was a black mole; it was of such a size that it might be called mole or wart, but on the white cheek it looked very beautiful; his teeth were well-shaped and as bright as pearl; his beard was as soft as silk and fine and curly; it was neither very thick nor very thin; with a view to maintaining Islamic custom he would dress his beard; two or three years before his vesal sharif, some hair of his beard became white; his neck was long and beautiful; his chest was broad; his belly was clean and without a single hair; he had ivory arms; his forearms were plump and well-proportioned; his palms were rosy and clean, transparent and as soft as silk and they were always cool though they would never sweat; his calves were as silvery as his teeth and on them there were row of black hair; his legs

1. Kashkau, p. 20;
2. Ibid, p. 21;
3. Ibid, p. 21;
4. Ibid, pp. 19-20;
5. Ibid, p. 19;
6. Ibid, p. 20;
7. Ibid, p. 23;
8. Ibid, p. 22;
9. Ibid, pp. 22-23;
10. Ibid, p. 24;
were long;\(^1\) his voice was loud but his words were soft and sweet;\(^2\) during the summer he would wear silken cloth or Pirhan and during the winter warm clothing and over this dress he would wear a cotton chadar or Arabi Aba; at first he would wear Turban but afterwards as Turban caused him headache, he began to wear cap made of slanting cloth which was almost clinged with the head; in his early life he would wear Pajama but afterwards only lungies; he would use Kabli Shoe which would be very soft and of red colour; he would use Attar regularly; his dress would be always neat and clean; the warm clothes which he would get made during the winter season, would be given to some of his attendants after the season was over.\(^3\) Other biographers too give the same description of Huzur Fumoor's personal appearance.\(^4\)

Walis do not die. They simply pass from this world to the next. Hazrat His vesal sharif Junaid Baghdadi said,

\begin{figure}
\centering
\includegraphics[width=\textwidth]{quote.png}
\caption{Translation of Junaid Baghdadi's quote.}
\end{figure}

One who lives only for the sake of like, dies when his soul goes out of his body; and one, who lives for the sake of his creator.

1. Kashkaul, p.24;
2. Ibid, p.21;
3. Ibid, pp.24-26;
only, certainly is not overcome by death, on the contrary, he departed from physical life to the life of essence; and that is the true life.\(^1\)

Ghausul Azam, in his book Futuh ul-Ghaib, says:

\[
\text{فَخِلَّكُمْ بِحَيَاةِ الْيَوْمَ الْآخِرِ}
\]

After traversing all the stages of self-denial, you will achieve such a life which is death-proof.\(^2\)

Actually death is considered by the Sufis as greatest booty. Because it is death through which one can get rid of physical world and meet the ever-cherished Beloved which is the main goal of every human being — in particular, of each and every wali. Walis depart from this world with great pleasure. The moment came to Hazur Purnoor too and he accepted the invitation very gladly.

Hazur Purnoor's vesal Sharif took place at his residence in Calcutta, at eleven minutes past two on the morning of Sunday, the twenty-seventh of Shawal, A.H.1318/the seventeenth February, A.D.1901/the fourth Falgun, B.S.1307.\(^3\)

He had announced the date of his vesal beforehand. After the vesal sharif of Hazur Purnoor, his murids were busy with the composing of couplet depicting his year of vesal, At this time one day Hazur Purnoor

2. Ibid, vol-II, p.158;
3. Ibid, vol-II, p.166; Urs Sharif, f.20; Silsila, pp.64-65; etc.
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appeared in the dream of Maulavi Syed Ahsan Karim of the village of Jhila in the district of Burdwan and told him that his murids should not be annoyed in composing couplet on the year of his vesal, as he himself had composed that much before and the couplet is in the Diwan. He told the couplet too. It runs thus---

Why my lamentation will not be scattered through the wind?
(As) my flag is pitched on the Throne. 1
1318 A.H.

Again a few days before his vesal sharif, Huzur Purnoor had asked Syed Shah Abdull Malik, who was then posted at Balasore in Orissa, to come, on Sunday following, direct to Midnapore to attend his funeral as his body would be taken there. 2

Abu Taher says --- Huzur was aware of the date of his vesal from the very beginning of his youth when he became Sajjadahmashin. This narrator (meaning himself) came to know this fact in this way that about seventeen years before his vesal Sharif, Huzur, once, was attacked with a kind of burning fever and he was ill for some days. During those days he called his eldest son and me to his closet and began to say

1. Silsila, p.65; Diwan, p.97;
2. Gulistan, p.70; My Huzur, p.129;
something, as it were, he was giving his last advices and he would leave this world very soon. He commanded what we should do after his vesal. Hearing that I became very much nervous and I could not bear it and began to weep. Having found me in that condition Huzur was very much moved and he told, 'I had called you at this time so that you can take lesson as to how one should keep himself in readiness for death to come. But I came to realize that you are unable to take the lesson and moreover, this Faqir is suffering great trouble due to you. It seems as if vesal of this Faqir is taking place now and because of which your life — religious as well as worldly — is getting ruined. But instead, in accordance to the course which you have adopted, you should be resigned to the Will of God and you should not be impatient and raise such hue and cry.' Huzur rebuked me in that manner so that I might get frightened and stop weeping and begin to lend my ear to his words and look minutely to the condition and conduct of Huzur and thereby acquire lesson how to remain prepared for death. But I could not have control over my mind. I thought that Huzur was departing from this world and so my heart came to my mouth and could not restrain myself. When he found that I could not be
solaced by his rebuke he said, 'Well, then you hear the fact. At the very moment when one is given Walayet, his vision deepens and he can see the past and the future. First of all he can learn how and when his ultimate end would come as nothing can be more important that this. So he is well-aware of the time of his departure; but he should not remain seated idle. On the contrary, even if he is attacked with headache, he should think it fatal and be prepared for death. If God accepts, it is welcome and if He does not accept, it is good too. In short, it is not without benefit to be always ready for death'. Having heard this I came to realize that he was not going to depart at that very time but on another day of which he was aware. At that time he did not mention the actual date of his departure. ...... But years before his passing away, Huzur, more than once told me, 'in the present age the Qutbs do not live more than fifty years'. I could understand the real meaning of this remarks only a few days before Huzur's Vesal Sharif, when he said, 'The fifty years of this Faqir completes on 27th of the current month and it is the very date of this Faqir's death. But he had mentioned the month of his vesal to many disciples six or
seven months before.¹

Once, Maulavi Syed Ahsanul Karim, one of the murids, invited Huzur Purnoor to go to his village, Bohar, during the month of Rabius Sani. Huzur Purnoor, being sick at that time, told Ahsanul Karim that he could not go then and if he survived he would go to Bohar in future. After some days he wrote a letter to Ahsanul Karim, in which he mentioned the month of his vesal.²

His end was a glorious one. Before his vesal he had to suffer prolonged illness. In the month of Rabius Sani, 1318 A.H. Huzur Purnoor fell severely ill. After some days he recovered fully. At this time he used to say 'after a long period this Faqir is feeling well and it is the state just before passing away, as the lamp bursts suddenly into a flame just before being extinguished.' Till the first part of the month of Shaban he was well and good. But after that Huzur Purnoor got fever. A few days later the fever subsided, but his kidney was affected and he got dropsy. His body was swollen. He became so weak that he would lie down on bed even in day-time though generally he

1. Tazkeratul-Maula, vol-II, pp.158-161
2. Ibid, vol-II, p.161
would not lie down either in day or at night. But according to his usual practice he did not take any medicine. During these days he took leave of his devoted murids. To some of his disciples he would tell with tearful eyes, 'May Allah be your protector. I am delivering you over to the charge of Allah. Don't be nervous, this Faqir is passing from one world to another, but this departure will not affect your spiritual advancement. On the contrary, for purpose of your well-being, it is must that I should pass away.' About a month before his death his body became swollen severely. Some sores appeared here and there in his body which were very tormenting and painful. During this period one day he wrote a letter to Abu Taher, in which he told:

My dear, Allaho Akbar, Allaho Akbar; I was very much restless at night. In Urdu I inquired (of Allah), 'Shall this Faqir be put to the agonies of death?' In Urdu came the answer, 'Am I your enemy? I am writing to you the following eleven lines that in lieu of the agonies with which you have been affected ----all your friends, your companions and your descendants are pardoned'.---- My dear, preserve this my last letter. Publish it after my demise. There are many other things which I am carrying with me to the grave.

This condition lasted for about a month. Sometimes, when in those days, he would become very much restless with pain, he would call someone to him and ordered him to recite some selected odes from Diwan-i-Hafiz.
When about a week was left before his vesal, Huzur Purnoor refrained from taking any food. He told that the time of his vesal drew very near, so at that time it was not proper to keep his stomach polluted.

On the 26th Shawal, 1318 A.H. at about 9 A.M. Huzur Purnoor's wife sent him some Khuska and chicken soup for him. But as Huzur Purnoor was Saimud-dahr (one who fasts always), he ordered to keep it anywhere in the closet and told that he would take it at night. From the evening of that very day he became very well. Only the swelling remained. He sat up with closed eyes and remained in contemplation of Allah. He sat upon his knees. As the people had knowledge about the date of Huzur Purnoor's vesal, Khanqah Sharif was overflowed by the crowds. But inside the closet there were only four persons —— Syedona Hazrat Syed Shah Ershad Ali, the second son and Sajjadahnashin of Huzur Purnoor, Minshi Abdul Latif who would look after the management of the affairs of Khanqah Sharif, Minshi Keramat Hussain the most close attendant of Huzur Purnoor and Abu Taher, the writer of Tazkeratul Maula. At times Huzur Purnoor would open his eyes to give necessary instructions and sometimes he asked about the time. Once
he instructed that someone should be sent to Howrah railway station to arrange for a truck to carry his coffin to Midnapore. On another occasion he asked Munshi Keramat Hussain to bring the things necessary for his journey. Keramat Hussain, not being able to understand the real meaning, brought the things which Hazur Purnoor would usually take with him on tour. At this Hazur Purnoor smiled a little. He told Abu Taher that the Munshi might bring his (Hazur Purnoor's) shoes as well. Then he turned to the Munshi and said, 'I shall depart from this world, which is also a sort of journey. Bring that bundle containing my shroud and some sacred things. These are to be shown to these persons (who were present at the closet), otherwise how could they know what things are to be placed where?' Hazur Purnoor got his shroud sewed and washed fifteen years before his demise. When the shroud and the sacred things were shown to Abu Taher and others, Hazur Purnoor again closed his eyes and sat in Muraqabah. At about 1:45 A.M. Hazur Purnoor opened his eyes and asked for the Khuska and chicken soup sent by his wife. When that was taken to him, he took a very little of it and again closed his eyes. At last at about eleven minutes past two he opened his eyes cheerfully. Apparently it seemed
as if he was wistfully looking at someone. He placed his hands on chest when his holy soul cheerfully passed from this world to the higher spiritual plain.¹

So Huzur Purnoor was endearing to his followers that none could think that he would leave them ever and so after his vesal there was wailing and a sense of void in every house.² His holy physical remains was taken to Midnapore and there it was buried by the side of those of his parents.

The prayer of Janazah held twice — first in Calcutta at Wellesly Square and second at Midnapore.³ In Calcutta the prayer of Janazah was led by the famous Maulana Khairuddin,⁴ father of Maulana Abul Kalam Azad. It was in accordance with the wish of Huzur Purnoor. It so happened that during those days Maulana Khairuddin was staying in Bombay. He was very sick. At this state one night he dreamt Huzur Purnoor, who, as if, was calling him for leading his Janazah—Prayer.

Very next day Maulana set out for Calcutta by train and on alighting

1. Tazkeratul-Maula, vol-II, pp.161-170; Silsila, trans. ff.46-47; 2. Mirshed-i-Azam, f.34; My Huzur, p.128; 3. Tazkeratul-Maula, vol-II, p.171; 4. He was one of the most distinguished scholars of his time and wrote many books on Islamic Studies; he was a renowned spiritual guide for his masar is at Nakhoda graveyard, Maniktala, Calcutta.
from train at Howrah Station he got the news of Huzur Purnoor's Vesal Pak. He hurried to the Khanqah Sharif and led the congregation of Janazah-prayer.  

Huzur Purnoor's mortal remains was interred in the family burial place at Mia Mhalla in Midnapore town. The mausoleum was built in 1316 A.H. It is a beautiful Saracen structure, made of mosaic stones. It is one of the most beautiful and artistic Mausoleums of the country. The three mazars are in a high and nice room of moderate dimensions with a conspicuous dome on the top. Huzur Purnoor's sepulchre is rounded by marble-stones with an exquisitely beautiful marble canopy. A mosque is attached to the mazars. As the domes of the mosque and the mazars are adjacent, it is known as 'Jora Masjid' (two mosques) to the local people. But actually there is only one mosque.

Multitudes of men, irrespective of casts and creeds, come on pilgrimage to this holy Shrine to pay homage to the great saint and invoke his help. None goes away disappointed from this holy place. One Md. Gholam Dastgir, who had his lower limbs paralysed, was fully cured when he was...
Falgun. In this connection a big Mela known as Mina-bazar, is also held near the sacred tomb. Thousands of pilgrims wend their way from various parts of India and Bangladesh on the sacred occasions towards the holy mausoleum. The congregation is noteworthy and pleasing as the rich and the poor, the high and the low are seen joining and mixing together in the true spirit of Islamic fraternity and equality in an atmosphere of peace and tranquility. All praise be to that great soul who by his own acts and deeds during his lifetime infused into the hearts of the Muslims this spirit to live from generation to generation.

The railway authorities offer special arrangements for the pilgrims. Special trains are run by railway authorities. A special train runs from Rajbari now in Bangladesh to Midnapore on this occasion. Till before the partition of Bengal the B.A.Railway and B.N.Railway authorities usually provided for facilities to the pilgrims at much reduced fares previous to the holy ceremony. The concession and facilities granted by the Railway authorities used to be generally advertised in the newspapers as well as railway magazines.

1. Urs Sharif of His Holiness Saiyedena Hazrat Saiyed Shah Murshed Ali al-Kaderi, Dr. Hedayet Hussain, Calcutta, MSS. f.11;
2. Urs Sharif, f.22;
3. The Dargah Sharif at Midnapore, Bengal Nagpur Railway Magazine, April, 1934;
February, 1895/9th Falgun, 1302 B.S. He died of small pox. Huzur Purnoor loved his eldest son very much. He mentioned the year of his vesal in a very beautiful and touching manner in this way:

\[ \text{Alas! My youthful son Arshad Ali, suddenly changed his residence from this material world to the regions of paradise; Jamal, the old man having dejected heart says the fresh year of his demise---} \]

\[ \text{Oh! Arshad Ali was young, brave and (he) died in his youth.} \]

1312 A.H.

On another occasion he says:

\[ \text{He entered the Heaven cheerfully, pleasantly and with the remembrance of God, and alas, he turned (his face) from this sorrowful world obediently and curiously, Jamal with tearful eyes says the year of the demise of his beloved son --- } \]

\[ \text{Alas! that light of eyes vanished from the eyesight.} \]

1318 A.H.

The year of demise of Syed Arshad Ali's second wife Syeda Aysha Khatun has been described by Huzur Purnoor in a beautiful way:

\[ \text{Oh death! My daughter-in-law became desirous of Heaven and left this world leaving her only son; the sorrowful Jamal writes the year of her demise thus --- } \]

\[ \text{Alas! the daughter-in-law passed away leaving an orphan child.} \]

1314 A.H.

1. Kashkaul, p.10; Bangla-o-Quadriya Silsila, p.16;
2. Diwan, p.376;
3. Ibid, p.377;
4. Dibechah, p.38;
begins thus:

السلام الراشید علی الرشیدی الفاعل
سرورم ناشی عباره العاقل

We offer Salam to you oh Shah Abdur Rashid, oh, (you are) the leader and the master.1

Pir Mian had three sons --- Syed Rashadat Ali Alquadri whose pen-name was Rashid and who migrated to Dhaka, Capital of Bangladesh; Syed Shah Akhtar Jamil who at present lives with his family at the Khanqah of Midnapore town and who is a teacher of Gilbert Day School.2

Arshad Ali’s second wife too gave birth to a son in the year 1311 A.H. whose name was Syed Shah Akhtar Ali and who died on the 14th Muharram, 1328 A.H./27th January, 1910 A.D./14th Magh, 1316 B.S. at 9.22 P.M. The day was Thursday.3 He was buried at the family burial ground at Midnapore.4

His life, works and teachings have been described in detail in the Hazrat Ershad Ali Alquadri seventh chapter.

Known as 'Sejla Huzur'. He was born at 8 p.m. on Sunday the 23rd Syed Shah Rashadat Ali Alquadri Rabius Sani, 1305 A.H./8th January, 1888 A.D./15th Pous, 1294 B.S. He married twice. His first wife was Syeda Waliatun-

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1. Makhjan-i-Asrar, p.34;
3. Ibid, pp.11-12;
4. Ibid, p.12;
5. Ibid, pp.13-14;
-nesa, daughter of Syed Wahab Ali Alquadri of Kashijora, a village in the district of Midnapore. She died on Monday, the 12th Rabiul Awal, 1322 A.H./27th May, 1904 A.D. Rashed Ali's second wife was Syeda Khadija Bibi, daughter of Maulana Khairuddin Quadri father of the famous Abul Kalam Azad. This second marriage took place on 25th Rajab 1329/22nd July, 1911/6th Sawan, 1318 B.S.1

Syed Shah Rashed Ali was Hafiz and the Imam of the Quadriya Musjid of Midnapore.2 He was a good poet of Urdu language too and his pen-name was 'Rashed'. A collection of his poems in the name of 'Nazr-i-Pir' has been published from Calcutta in the year 1346 A.H. It begins with an appeal to Aala Huzur thus:

\[
\text{At the time of (my) demise please show your appearance, for God's sake, save me from the affliction of separation.}^3
\]

He has a complete Diwan too. It is in manuscript form and kept in Islamic Centre, Taltola, Calcutta.

Syed Rashed Ali had three sons and two daughters. The two daughters were --- Syeda Masumatunnesa (d.1950 A.D.) and Syeda Mahfuzatunnesa

1. Kashkaul, pp.13-14;
2. Ibid, p.13;
(died at Dhaka on the 1st August, 1968 A.D.)\(^1\) The former was married to Syed Shah Gholam Murtaza, descendant of Syed Shah Asrar Ali, eldest brother of Aala Hazur. Out of this union two sons—Syed Shah Qudrat Ali and Syed Shah Keramat Ali—both of whom died prematurely, and a daughter—Zariatul Muna who shifted to Chitagong, were born. The latter was married to Enayet Pir who held the post of Justice at Dhaka. The descendants of this couple are now living at Dhaka, Bangladesh. His eldest son was Syed Shah Gholam Raushan Ali better-known as Syed Shah Sajed Ali Alquadri.\(^2\) His vesal sharif took place at the Khanqah Sharif on Wednesday, the 2nd Shawal, 1390 A.H./2nd December 1970 A.D. and was buried in the boundary of Hazrat Chandan Shahid's mazar.\(^3\) Syed Rashed Ali's second son's name was Syed Shah Dilsad Ali Alquadri who died on 25th Shawal, 1390 A.H./25th December, 1970 A.D.\(^4\) He had only one daughter named Syeda Shakera Khatun who was married with a noble of Keshpore in the district of Midnapore. Her descendants are now living at Keshpore. Rashed Ali's third and the youngest son was Syed Shah

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1. Kashkail, p.14; Bangla-o-Quadriya Silsila, p.19;
2. Kashkail, p.14;
3. Bangla-o-Quadriya Silsila, p.19;
4. Ibid, pp.19-20;
Enayet Maula whose pen-name was 'Taban'. He was a famous poet of Urdu. His literary works are enormous. Amongst these I have read Masam-i-Ruh and Jam-i-Nau. Masam-i-Ruh is a collection of different type of poems composed by Taban Alquadri. It is published from Calcutta in the year 1950 A.D. His another work 'Jam-i-Nau' is a collection of selected poems of the then young Urdu poets of Calcutta. It has been published from Calcutta in 1946 A.D. It contains the poems of 25 young poets. Short life of every poet is also given in this book.

This book is very valuable. He was also the publisher of Urdu magazine Awaz-i-Mashriq. He had in himself great literary prospects, but he died at his youth on Tuesday the 24th Ramadan, 1378 A.H./17th May, 1955 A.D./10th Baisakh 1364 B.S. Taban Alquadri left one son Syed Shah Hedayet Ali and one daughter Syeda Ruqba Khatun. Syed Shah Hedayet Ali has one son Syed Hefazat Ali and one daughter. Syeda Ruqba Khatun is still unmarried. They all are now living at Khanqah Sharif, Calcutta.

Huzur Purnoor's second wife gave birth to one daughter Syeda Saghira Khatun on Saturday the 24th Rajab, 1309 A.H./7th April, 1888 A.D.

1. Masam-i-Ruh, Taban Alquadri, Calcutta 1950, see preface;
2. Jam-i-Nau, Taban Alquadri, Calcutta 1946, see Introduction;
3. Bangla-i-Quadriya Silsila, p. 20;
died in her very childhood, and a son Syed Shah Khurshid Ali on Friday
the 11th Rabius Sani 1308 A.H./25th November 1890 A.D./10th Agrahayan
Syed Shah
Khurshid Ali 1297 B.S. at dawn.1 Syed Shah Khurshid Ali married
Alquadri
Amatuz Zuhra, better known as Momina Khatun, the youngest daughter of
Moulavi Abdullah of Qutbapore in the district of Midnapore. This mar­
riage took place on Monday, the 5th Zilhaj, 1329 A.H./27th April, 1911
A.D./11th Agrahayan, 1318 B.S.2
Syed Shah Khurshid Ali was an erudite scholar of Arabic, Persian and
Urdu. He was a poet of very high rank. He took pen-names of Shamsi
and Khati.3 He composed a complete Diwan in Urdu which is in manuscript
form and kept in family library at Suri under the district of Birbhum.
He composed a lengthy poem in Urdu on the demise of his wife. This
poem was published from Calcutta in 1346 A.H. the year of his wife's
vesal. The evidence of his being a great poet can be found in this
poem which opens thus :—

Momina Khatun an earnest lover of the queen of heaven (the title
given to Hazrat Syeda Fat'ma) is going to the garden of heaven
from the world with keen desire.4

1. Kashkaul, p.15;
2. Ibid, p.15;
3. Ibid, p.15;
4. This poem has been collected from Islamic Centre, Calcutta.
In prose his master-piece is Kashkaul-i-Shamsi Baghdadi, which is written in Urdu on the life of Huzur Purnoor. It is in manuscript form and kept in Islamic Centre, Calcutta. It is one of the most authentic biographies of Huzur Purnoor. He lived permanently at Suri and his vesal Sharif took place on 24th Safar, 1360 A.H. He had no issue.

She was known as Aasematunnesa and was born on 26th Safar, 1303 A.H. She was known as Aasematunnesa and was born on 26th Safar, 1303 A.H./Syeda Amatul 4th December 1885 AD./2Q Agrahayan, 1293 B.S. Huzur Purnoor loved his this only daughter very much. She was married to Syed Abdur Rashid Pirmagari. She with her husband would live in the Khanqah Sharif.

In the previous pages where Huzur Purnoor's life has been described in His teachings, details, some examples of his teachings have also been mentioned. Truly speaking, his life, in its entirety, was a lesson for the people. Each and every incident of his life contains teachings for his disciples and the human beings as well. Actually Huzur Purnoor did not live for himself. 'To die before death' was his favourite maxim and he was dead to all earthly desires. He used to say 'Heaven and

1. Bangla-o-Quadriya Silsila, p.21;
2. Kashkaul, p.14; Punjatan Pak, pp.38-89; Bangla-o-Quadriya Silsila, p.17; Supra, chapter-III;
Hell should never enter into one's minds because in the former there is hope of reward and in the latter fear of punishment. One should serve God for God Himself, seek Himself, seek Him alone and live for Him and long for Him. He wanted all his disciples learn this lesson.

He was strictly adherent to Shariat or Islamic law. According to him without observing the Shariat none can have the knowledge of Allah. In Sufism, Shariat is the first step. Whenever he took allegiance of anybody he would tell him to observe Shariat in its totality. He would also teach his disciples on some very important religious subjects such as Pas-i-Anafs i.e. observation of breath, Barzakh i.e. The Screen, Fana-Baqa i.e. Self-annihilation and Self-realization etc.

Here in this Chapter we will discuss his teachings on the above-mentioned subjects.

It is a type of meditation. By this practice every Sufi takes the Pas-i-Anafs or observation name of Allah with his each and every inhalation and of breath exhalation. With the inhalation of breath the Sufis pronounce 'Allah' and with the exhalation 'Hu'. With the help of this practice they always remember the name of Allah. After some days this practice

1. My Huzur, p.23;
2. Tazkeratul-Maula, vol-II, p.3;
becomes habit which continues till the last breath.

It is called Zikr-i-Khafi too. It means the practice through which a person can cite the name of Allah secretly. Zikr means Recitation and Khafi means secret. Some Sufis say La-ilaha-illallah in lieu of Allah hu.

This practice is observed in two ways —-(i) It is continued whether the practitioner is with sense or senseless; (ii) It is continued with full sense; in this case the practitioner remains careful so that with every inhalation his citation of 'Allah' reaches upto his Qalb (Soul) and with every exhalation the word 'Hu' is cited. The last type is called Zikr Ma' al-Fikr 'recitation with sense'. According to Huzur Purnoor this type is more excellent and lofty than the first one. He instructed his followers to perform Zikr Ma'al-Fikr. Once he wrote to one of his disciples: —

عزیزا ترجمیہ سر ن، تعلق کا لئے علم خیسی سماست و توانائی ارزو کر ہو تک نکن
مرکزینہ بیکر مشرکی بدان بائے فتحات شہزاد پس افسا کر ہوئے ارباب طالیب فرض دامی است بکر
شعلہ تزه را با شعل پس افسا سیر کر باہد واقع

پا سر، اف افسا اکلیفر

جا تیا این فاقد مسیلیا
My dear, of course it is a praiseworthy deed to translate 'Kulaid ul-Jawahir' and rewards thereof is more than Chillah-Kashi. But you should be careful about the fact that due to your engagement in the work of translation, you are not forgetful to the practice of 'Pas-i-Anafas' which, for all the time, is must for the religious persons. You can perform both the work of translation and the observance of breath simultaneously.

Oh wise person! always be attentive towards 'Pas-i-Anafas', so that it may take you to your goal.

And perform this in the way as per my instruction given to you previously; practise Zikr Ma'al-Fikr which is more lofty and effective than the practice without thinking or pondering.

Huzur Purnoor, very frequently, would tell his followers to practise Pas-i-Anafas and time and again would cite the mentioned couplet.

Hence we should discuss the real meaning of the couplet elaborately.

The procession of breath is in current unsteadily and continuously through day and night and it is related with the last breath. With every breath our life-time is shortened. We can not see it as we cannot see that the wind with its every blow takes away the water of rivers and ponds with it drop by drop and thereby the river and the pond is drying by degrees. So if our each and every breath is filled with the citation of the name of Allah, it reaches the Supreme Power Who declares 1—

2. Masnavi-i-Ruml;
3. Tazkeratul-Maula, vol-II, p.5;
All good words ascend to Allah.¹

And in this way this breath takes the soul of the practitioners towards The Throne of Allah which is the main goal of every believer. There is no scope of doubt in it. The above fact is described by Maulana Rum in a very beautiful way in the following verses:-

The water is flowing in the reservoir, and the air is soaking the water, it reaches to the depth (of the reservoirs) and carries the water drop by drop, but it cannot be seen; And the breath likewise robbing our life of us by degrees.²

Once one of the disciples of Huzur Purnoor was suffering from illness for a long period. This illness was fatal. But the disciple was unaware of that. At this Huzur Purnoor wrote a letter to him in which he reminded the disciple about 'Pas-i-Anafas'. The letter was written thus:-

The news of your illness has reached me; there is no way except Submission. Every human being — whether ailing or not — should not be neglectful towards the citation of Allah's name for even a moment. And among the ways of citation of Allah's name, the best is Pas-i-Anafas, which has been followed by the great saints and Divine persons. Now as your condition is very bad, so you should not be negligent towards the performance of the said duty

1. Quran, 35 : 10;
2. Masnavi-i-Rumi;
for even a moment. If God wishes, everything will be congenial. A hint is enough for the wise persons.1

A persian and Arabic word meaning 'Screen', 'obstacles', 'hinderance', 'Separation'.2 It is found three times in the Quran3 and is interpreted sometimes in a moral and sometimes in a concrete sense. In verse 100 Barzakh or screen of Surah 23, the godless beg to be allowed to return to earth to accomplish the good they have left undone during their lives, but there is a Barzakh in front of them intervening the way. In the two other passages of the Quran it is a question of two seas -- one fresh and the other salt -- between which stands a Barzakh which prevents their being mixed.

According to Abdul Razzaq the Sufis use this term in the sense of space between the material world and that of the pure spirits.4 A saint who spans the chasm of human and Divine knowledge may also be called a Barzakh. Indeed man in general, in view of his conjunction of body and soul, matter and intellect, and above all, individual and Divine consciousness, is also a Barzakh. Because the Barzakh touches the two

1. Tazkerat-ul-Maula, vol-II, pp. 8-9;
3. Quran, 23: 100; 23: 53; 55: 20;
4. Shorter Ency. of Islam, p. 60;
worlds, it is not only a separation, but also a bridge; thus it is very similar to the concept of man as pontifex.¹

So, the thing, which remains between two things, is called Barzakh or in other words we may call it a 'Screen'. The writer of Lughat-i-Qatul-Muhit says:

Barzakh is that matter which remains between two things or we may call it a screen. Actually the inner meaning of Barzakh is that world which exists between the world and the hereinafter.²

Rumi says:

Oh brother! you think in this way -- We are everliving and you are bone and vein; If there is rose in your thought, you will be garden, and if there is thorn in your thought, you will be like a place where sweepings are thrown.³

Jami says:

If in your heart is the rosy thoughts, you will be like rose; and if there is lamentation of nightingale, you will be like nightingale.⁴

The great Sufis of Islam say that the remembrance of Pir or Spiritual guide is called Barzakh. Because by way of this remembrance a Sufi

2. Tazkeratul-Maula, vol-II, pp.15-16
3. Masnavi-i-Rumi
4. Lawah-i-Jami
can understand the secrets of life and spiritual world as well. This remembrance brings him in touch with both the physical and the Divine worlds.

It is called 'screen' because in the land of Yemen when Hazrat Musa got the order and counsel from God, in between them there was a screen of tree. Always there is a screen in between the Creator and the creatures. If one wants to know God, he will have to know Him through this screen and as the Sufis can know the spiritual secrets through the remembrance of their Pir, it is called Screen or Barzakh. Rumi says:

\[ \text{As Hazrat Musa Kalimullah heard the voice of God from behind the tree, which said, 'oh fortunate, there is no doubt that I am the God.' And an illumination manifested from these words.} \]

In the same way, the disciple, who can hold the imagination of the appearance of his own spiritual guide in his heart, can achieve the Divine Knowledge that leads him to eternal happiness. So here the remembrance or the imagination of the appearance of Pir symbolizes the tree in Yemen, through which Musa Kalimullah could hear voice of God.

1. Masnavi-i-Rumi;
But this pride of good fortune cannot be achieved easily; because:

اَيَا مَحَادِثَ بِزُورِ وَفْعَةٍ، حاَلَ رَبِّي يَعْرَفُ مَنْ يَهْتَشَّ إِلَيْهِ

This fortune cannot be achieved by the power of muscle, unless The God, The Bestower, bestowes it.

Mujaddid Alf Sani says:

الْحَرَّامِيِّيْنِ وَبِتَمْهِيْدِ الْقُلْبِ أَقْطَبَ أَقْطَبُ. اَتْمَنَّى لَمْ يَكُنْ رَأْيُ رَأْيِهِنَّ. صَابِرٌ إِنْ مَعَاهُ جَانِبُ النِّسَبَة

This type of fortune is sought by each and every disciple, but out of thousand, perhaps, one can achieve this. The disciple who attains this nobility, can see the appearance of his own Pir every moment. He is fully deserving disciple of his own Pir and it is possible for him to achieve all the perfections, his Pir possesses, in a few days of company with his Pir.

Huzur Purnoor too maintained the same idea. He used to say that imagination of the appearance of Pir i.e. Barzakh-i-Pir can be achieved by way of blessings, it can not be achieved by dint of labour or practice.

Once a murid wanted to take a snap of Huzur Purnoor who inquired, 'what is the matter. What will you do with my photo?' The murid answered, 'Huzur, it is for the sake of remembrance of your appearance———Barzakh Sharif.' At this Huzur Purnoor said, 'The remembrance of the appearance of Pir is to do nothing with the photo. If you make an

1. Maktubat, 2nd Maktub;
2. Tazkeratul-Maula, vol-II, p.17;
idol of your Pir and keep it before your eyes for day and night, you cannot achieve your goal. Because the remembrance of the appearance of Pir in the heart is bestowed by God. It is a God-gifted wealth, it cannot be achieved by skill, habit or labour.¹

But every disciple has to try to achieve Barzakh. They can try in two ways: firstly, the murids should always remember his own Pir and always keep the appearance of Pir before his eyes; the second has been described by Huzur Purnoor in his following letter to one of his disciples:

Oh dear! Don't allow carelessness to come near you, because it causes destruction to your whole life. Always be busy with the imagination of Allah, the Unity of Existence. The way, through which this duty is to be performed, is to realize Allah's manifestation in whatever you find -- the sky, the earth, the water, the desert, the vegetables, the inanimate world and the animate world. Don't be far away from this realization even for a moment.

¹ Tazkeratul-Maula, vol-II, p.17;
A Mibtadi or beginner can perform this duty through a medium with much ease; and for this reason he should assume his Pir or spiritual guide as Light of Allah and the whole universe as reflection of his Spiritual guide's appearance. Then he with firm belief should realize the manifestation of his own Pir in his appearance and habit and should forget all other things. In this way he will advance in the Spiritual journey more quickly. If God wishes, the remembrance of The Unity of Existence will be acquired automatically. Salam to you.

Huzur Farnoor wrote a beautiful and long ghazal on the subject of Barzakh. In this Ghazal he discussed all sides of Barzakh. It has great literary value too. The Ghazal begins thus:

Barzakh of Pir, from head to feet, is manifestation of Allah, it is embodiment of illumination, O the Mount Sanaal; Barzakh of Pir makes our eyesight as powerful as that of Misa, it shows us Divine Beauty; Barzakh of Pir, from top to bottom, is like Allah, Himself, it is just like the model of The Prophet.

Fana means annihilation or in other words, we may say 'death' and Fana-o-Baqa — Annihilation Baqa means existence or life. According to the Sufis the above two words have wide range of meaning. In their dictionary Fana means to die in the life-time i.e. to die before physical death overcomes. It means to be engaged in Divine Love or devotion of Allah whole-heartedly. There should be no worldly desire in the heart. By doing this one can die from the view point of worldly life.

1. Tazkeratul-Maula, vol-II, p.18;
2. Diwan, p.284;
to worldly things have attraction for them. They forsake the world completely and the world is dead for them. The Prophet of Islam says: موتا ولا ياقب انتمر i.e. 'Die, before death overcomes'. It signifies self-annihilation or Fana. In other words we may say that self-annihilation means total submission to Divine Will.

Imam-i-Rabbani says --- Fana means to forget everything except Allah. Each of the five latifes being in alam-i-amr has a picture, a likeness in man. These five latifes have been given the names of heart, soul, sir, hafi and ahfa. The majority of auliya being unable to differentiate between them, called all of them 'the soul'. When said 'the soul' these five things are understood. The soul, that is, the latifes, used to know Allah before it united with this body. It used to have a little inclination, knowledge and love towards Allah. It had been given the strength and peculiarity to get exalted and promoted. But it could not improve before uniting with this body; for improving, it would have to unite with the body. For this reason, first the soul was given an affection towards this body. Then, it was let to go

- The beings which are not material, are called alam-i-amr. They are called alam-i-amr (--beings of command), because they were created with single command 'Be'.
towards this body. It threw itself upon the body. Being very fine and very strongly expansive, it sank, penetrated everywhere in the body. It became unrecognizable, unknown in the body. It came to think of itself as the body. It lost itself in the body. Thus most people consider themselves as only bodies. Allah being very merciful, sent messages to men, that is, to souls, through prophets. He invited them to Himself. He prohibited them from being dependent upon this dark body. He, who was predestinated as being good in eternity, obeys this command and puts an end to his dependence upon the body. He bids farewell to it and goes back to his former heights. His love towards his 'asl' that is, his origin, which he used to feel before uniting with the body, increases gradually. His love towards a transient being decreases. When he thoroughly forgets about this dark, obscure darling of his, that is when there is no Suci-love left, he will have attained the Fana of the body. From then on, if Allah favours and blesses, he will make progress from hence and begin to forget about himself, too. This oblivion increasing, he will forget himself thoroughly. No longer will he know of any being besides Allah. Thus he
will attain also the fana of the soul. In this state he will forget everything other than Allah. Not to remember anything means that the knowledge of everything is gone. In Fana knowledge has to be gone.¹

To acquire Divine knowledge and existence with Allah, Fana or self-annihilation is must. By this self-annihilation, one has no separate identity. He remains Eternal with the existence of Allah.

The main provision of Fana is to keep oneself aloof from the demand of sense. To kill the carnal desires means self-annihilation. When one becomes successful in this practice, in himself there is no other thing but Divine Attributes.

According to Huzur Purnoor there are two ways to acquire self-annihilation. These are -- (i) Fana an Shaii and (ii) Fana fis Shaykh. The former is called Fana an ul-Hawa too.

It means to kill all the worldly desires. The second -- Fana fis Shaykh means to establish such a strong cordial relationship with own spiritual guide, as to forget all the things between the sky and the earth, even to forget own senses; in his heart there will be only one

¹. Ma'rif-i-Laduniya, Imam Rabbani, 26th Marifat;
thing that is the imagination of his Pir.

In view of Huzur Purnoor the latter one is much easier than the previous one. Maulana Rumi described the above two ways in a beautiful manner in his Masnavi in the second part in a poem entitled

\[ \text{(Qura al-Nabawi) Muhyi'd-Din Muhammad al-Rumi} \]

He says:

\[
\text{إمكاً بين دين خاصٍ كأني آذر زخاً لأروه بكر}
\]

\[
\text{يا بدر، يا غزوة، يا بدر، يا غزوة،}
\]

\[
\text{وصمداً باهتمام وسواري} \quad \text{بالطروع درج أنرا، لاتزين}
\]

Either you, just like Hazrat Ali, hold the hatchet and root out the door of the Khaybar Fort, or you follow the footsteps of Hazrat Abu Bakr Siddiq and Hazrat Omar Faruq, the great souls.

In the beginning couplet Rumi says about the first way. The follower of this way should be like Hazrat Ali Murteza who by dint of his own severe abstinence, rigid devotion and gigantic endeavour overcame all the obstacles of the spiritual path leading to Fana. This practice is called Fana an-Shaii.

In the second couplet the poet says about Fana fis Shaykh. Hazrat Abu Bakr and Hazrat Omar Faruq reached the height of Fana by following this way i.e. complete submission to his own Pir or Spiritual Guide i.e. The Prophet.
According to Huzur Purnoor self-annihilation is incumbent on every disciple. Without it Divine Knowledge cannot be pursued. It is an inevitable part of devotion. Any devotion devoid of self-annihilation is fruitless. The final goal of performance of religious duties is to pursue nearness of The Supreme Power. This goal can never be achieved without attaining Fana. Huzur Purnoor wrote a number of letters on Fana to his disciples. In one of his letters to one of his disciples Huzur Purnoor described Fana in a very beautiful way. In this letter he says that Wali-Allah is he who, in this very world can see Divine Light and acquire Divine Attributes. But it is not possible to see Divine Light, if one does not attain the stage of Baqa Billah, which can be attained through total self-annihilation only. Until one does not travel through the three stages of Fana he cannot have the chance of seeing Allah. These three stages are — the mean world, the world of Barzakh (the world between death and resurrection), and the hereinafter. Because after passing through these three stages one can bear in himself the quality of seeing Allah. Wali-Allah follows the path of self-annihilation according to the order of The Prophet — 'Die before death overcomes'. After attaining this stage his eyes of heart
become fully opened. In this stage he can see all the unseen objects. When he annihilates himself in the path of Allah totally, every pore of his body acquires the dignity of seeing the scenes of invisible worlds. At last by dint of this miraculous habit, his eyes get the power of seeing the Light of Allah. And this Light illuminates his inner self as well as every limb of his body and there remains no difference between his soul and body. For this reason he declares — 'Our souls are our body and our bodies are our souls'. That is to say, his body and soul become oneself, the human spirit and animal spirit are united and at this stage the secrets of Invisible Worlds reveal itself to him. Now he can see clearly The Heaven, the Hell, Arsh (the Throne of Allah), Lawh-o-Kalam, the angelic worlds, the spiritual worlds etc. Gradually his insight reaches upto the screen behind which is the Abode of Allah. Inspite of having the power of Willful death and of waging war against the evil spirit and possessing of Miraculous status, he can not get the chance of seeing Allah. Because there is still a stage of examination left. It is that he should be fully aware so that he should not misuse the power and entangle himself in the wonders of the invisible worlds. Because when the secrets of invisible
worlds reveal before him it becomes very difficult for him to keep himself aloof from these wonders. If he engages himself in the supernatural wonders, he will be subject to Divine Wrath -- which causes great loss to him; he will be deprived of seeing Allah. On the contrary, he should ignore the wonders of the invisible worlds and should remain in waiting for seeing the Cherished Beloved.¹

In another letter to Syed Shah Abdul Hafiz he says that without attaining Fana vision of Allah is unlawful and he, who does not have this attainment, cannot be entitled Wali Allah.² On another occasion he wrote to one of his disciples so that he might try to attain an eternal life by traversing the path of Willful death or Fana.³ He also wrote in a number of letters to his murids that if one attained Fana, he would not have to suffer death agony.⁴

He was a voluminous writer and an unique Sufi poet. He composed three His works Diwans.⁵ One of these has been published thrice. This Diwan is abundantly read throughout the sub-continent. It is written in Urdu.

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¹ Tazkeratul-Maula, vol-II, pp.53-56;
² Ibid, p.60;
³ Ibid, pp.60-61;
⁴ Ibid, pp.63-65; 68-69;
⁵ Aala Huzur, p.16;
In prose his master-piece is Toghra-i-Mahamed written in Simple Persian on the life and achievement of Aala Huzur.

Besides, he wrote many valuable treatises on Sufism. Of these only a few have been published.¹

His letters are also good example of his literary scholarship. Some of these are published in the second volume of Tazkeratul Maula'.

About 250 letters are now kept in MSS form in the library of his descendants. Besides, he wrote many other books which have been published in the name of his disciples.²

Under Huzur Purnoor's instruction Maulana Abu Taher wrote about twelve books. These are mentioned below:

Irshad-i-Murshed :- written in Urdu on Punjetan-Pak i.e. The Holy Five --- The Prophet, Hazrat Ali, Hazrat Fat'ma, Imam Hasan and Imam Hussain. It has been published from Calcutta. It has a brief life-history of Aala Huzur.²

Fauzul Muram Fi Tazkeratul Ghausul Azam :- written on the life of Ghausul Azam. This book contains the quotations from the authentic

1. Aala Huzur, p.16;
2. Urs Sharif, f.16;
Arabic biographies on Ghausul Azam; it is published from Calcutta.

**Al-Ayatul Bayanat Khwarigul Adat** :- This book has been written in defence of Miracles performed by the saints; published from Calcutta.

**Ya Shaykh Abdul Qadir Shaiyan-lillah Pechna Jaiz hai ya nahin**:- a booklet, published from Calcutta.

**Tazkeratul Qulub Fi Tazkiyatul Mahbub** :- written on Nazr, Niaz, Isal-i-Sawab etc.; published from Calcutta.

**Khaim 1 Kalam Fi Tazlyat-i-Syyedis Shohda-i-Alaihessalam**:- On the tragic event of Kerbala; published from Calcutta.

**Qaulul Bashar li Ahil Nazar**:- On Hazrat Ghausul Azam, published from Calcutta.

**A Book on Fatwa** :- regarding different prayers containing signatures of different famous theologians of the time; published from Calcutta.

**Kashful Dilam An Taqbilil Ilham**:- On the subject of dispute over showing of respect when Prophet's name is recited; published from Calcutta.
Rashad Fi Ziyaratil Qubur-i-Wal Istamdad: On the visiting of the graves; recently its Bengali version has been published from Calcutta.

Itkan Fi Bayanis Sajaratil Malunatee Fil Qur'an: An explanation of verse of Holy Quran cursing the Umayyads, it is in manuscript form.

Sar Rahman Shahkulipuri wrote Masakara-i-Qutbul Alamān under the instruction of Huzur Purnoor. This is the most authentic book on the life of Ghaus-i-Sani and Qutb-i-Rabbi. It has been published from Kanpur. A copy of this book is kept in The Asiatic Society of Bengal.

Sulav Muhammad Wahid Quadri wrote Milad-i-Shaykh Barhaq under the instruction of Huzur Purnoor. It’s preface has been written by Huzur Purnoor himself in Urdu. He composed some couplets mentioning the year of its publication. This book is on the birth of Ghausul Azam.

Huzur Purnoor like the great poet Mirza Ghalib, assumed two pen-names—Huzur Pur as Jamal and As. He appeared on the literary horizon in the middle of Nineteenth century A.D. and having served in the field of literature for about half a century disappeared from the scene in the beginning of twentieth century A.D. His literary achievements...

All these books are kept in the family library of Huzur Purnoor’s descendant at 30, Abdul Halim Lane, Calcutta-700 016;
earned him fame in his life-time. His 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 symbolizes a golden chapter in the history of Urdu literature. It is the work of a natural poet of Sufi leanings. Its poetical excellence is as remarkable as the depth of philosophy and religion which the poem display. He produced a very considerable quantity of verse. But it contains no reference to the current political events which he had witnessed. He was interested not in the transient phenomena of his age but in eternal verities, which formed a much better subject for immortal verse. Huzur Purnoor disliked reprobatory poetry. He says:

\[
فَرَّت لَيْتُُّوهُ رَاءَنِيَّ يَا وَرَمَ
\]

I hate the reprobatory poems, I am not weak in this art, but characteristically I don't have interest in praising the tavern.\(^1\)

In 1887 in a magazine one of Huzur Purnoor's ghazals was published. This ghazal, to some extent, was reprobatory. Huzur Purnoor would often express sorrow on that publication.\(^2\) In Dibachah one of the

1. Tazkeratul-Maula, vol-I, p.40;  
2. Ibid, p.40;
reprobatory ghazals of Huzur Purnoor has been quoted from which one can easily understand that he was an expert in that art too. A collection of Huzur Purnoor's reprobatory poems is kept at The Islamic Centre, Calcutta. It is in manuscript form.

To compose poetry was not a matter of premeditation for him. It often happened that when he was counting the beads, he wrote more than five or six hemistiches. But like other poets he never showed or recited his own poem before other persons. Actually he was a genius. Abu Taher has quoted Huzur Purnoor's last ghazal which he wrote when he was bedridden at the last part of his life. Huzur Purnoor could not even revise this poem. This ghazal itself expresses how great sufi poet was Huzur Purnoor. It opens thus:

\[
\text{The Walls of the East and the West gain favour from The Ghaus (Ghausul Azam), among them some are the Qitbs of the South and some are those of the North.}
\]

He could compose quatrains on the year of demise of anybody extempore and spontaneously, the example of which can be had abundantly in his

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1. Dibachah, pp.36-37;
Diwan. Besides, on the requests of his attendants he would keep their children's Tarikhi-names. 1

His Diwan consists poems of very unequal length in a variety of metres. The whole tone of the poetry is mystical. The Diwan is deeply religious throughout and inspired by the Spirit of Islamic mysticism. In most of the poetry, Huzur Purnoor pays glowing homage to his great ancestor Hazrat Ghausul Azam. All the lines of his poetry have got rich religious significance. The poems do not make easy reading unless their religious background is seen in true perspective. The Diwan can be called a master-piece on the mysteries of Sufism. 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 hearts to direct the mental flow towards God and to His beloved Hazrat Ghausul Azam.

In what a beautiful way his Diwan opens! He writes:

With the recitation of Bismillah (with the name of Allah) I wrote the name of Allah in the opening couplet, (hence) the title of this Diwan which tells the truth (Haq Namey) has become The Name of Allah. 2

1. Dibachah, p.39;
2. Diwan, p.2;
Again on another place he says:

\[
\text{أَمَانَ ذِلْكَ مَنْ يَعْبُدُ مَعِيَّنًا}
\]

In this poem (Diwan) is the praise of the beloved having moon-like face, from opening to the last verse it contains the name of Allah.

Indeed this Diwan contains entirely the eulogy of Allah and His friends. Actually Huzur Purnoor was at once a great saint and a powerful Sufi-poet. His mysterious, incomprehensible mind is at the root of all his creation. His observations of life, his spiritual experiences and his natural feelings and instincts are expressed in a unique way. His vision, realisation of life is very clear and his expression is very simple.

We are absolutely mistaken if we think that he has given us some sermons in his poetry. In fact, he experienced all the complexities of spiritual life, which he has expressed in his poetry. The soothing balm that we find in his poetry is due to the fact that he has a 'unity of being' which has kneaded all bewildering complexities into one Truth underlying the whole universe. Huzur Purnoor cannot be judged exclusively as a poet or as a saint. These are two aspects of the same personality, mingling into one.

1. Diwan, p.2;
He has rightly called his Diwan 'Qudrati Gulzar' or 'The Garden of Divinity'. In the opening Ghazal Huzur Purnoor describes the secret of creation in a very simple and beautiful way thus:

The cloud of the Unity of God broke to fall down, due to which the garden of the creation has bloomed; the name of Allah has caused the creation titillating and due to His name the garden of existence has begun smiling; due to the name of Allah the Divine Light mixed with the water and earth, bravvo! how the name of Allah has set fire to the water.

He has written some poems on Wali Allahs. As he himself was a Wali Allah, so he wrote in these poems about his own experience. He writes:

There is the propaganda of Walis in the Heaven, of Heaven always the discussion about Walis are going on; Walis' faces are just like that of Allah, the eyes of Hazrat Musa are in deep love with Walis.

The power and dignity of Walis has been described by him in a very beautiful way in a single couplet:

These are the people who have the knowledge of the apparent as well as the secret worlds; none can be of same rank as that of Walis.

He wrote a lengthy poem on the subject of Barzakh. This poem is very noble in its character. In this poem many spiritual secrets have been

1. Diwan, p.3;
2. Ibid, p.2;
3. Ibid, p.144;
4. Diwan, p.145;
expressed. In one place he says:—

The Barzakh of Pir shows the path leading to Allah, it leads us to The High Throne of Allah. 1

Again in another place he says:—

What the Barzakh of 'mim' in between Ahad (Allah) and Ahmad (The Prophet), is solved by the Barzakh of Pir. 2

Such instances are numerous in the Diwan. But it is regrettable that no full justice has hitherto been done to him, perhaps because of his preoccupation with religion and spiritual practices. In the history of the world of literature many had not been recognised during their life-time. As for example, Shelly and Browne were treated as minor poet only. But Huzur Purnoor got some reputation as a poet even in his life-time.

Poetry and religion have met together in his work but it is not a new thing. Yeats says, 'what seems literature becomes religion'. In the ultimate analysis poetry and religion spring from the same secret source. Huzur Purnoor says that poetry is a living linkage between our worldly existence and the Supreme Reality. His poetic work is an

1. Diwan, p.284;
2. Ibid, p.284;
expression of truth and beauty he realised in his own life, and therefore his work is authentic and original, born of inspiration. Dr. Javed Nehal a modern researcher says in his book thus:

From his spiritual ghazals the signs of his being a great poet are found. His poetry is an addition to the Sufistic literature.

Huzur Purnoor also rightly says:

In every page of my Diwan, from beginning to the end, here and there is written the name of Allah.

He was an unique prose writer too. In prose his master-piece is Huzur Purnoor as a Prose Toghra-i-Mahamed which has been written in simple Persian. It is a biography of his father and spiritual guide Hazrat Aala Huzur. It is in manuscript form and kept in the family library of his descendants. It is regarded as the most authentic book on the life of Aala Huzur.

Huzur Purnoor's style of writing, like that of his poetry is marvellous. In this book he followed the classic style of biography-writing. His style of writing is easy and flowing; his method of arrangement is fascinating and captivating. It directly reaches the heart.

1. Bangal Mein Urdu Adab, p.289;
2. Diwan, p.5;
subject of the book is the life-story of a high-ranking spiritual
guide, so here and therefrom his writing the spiritual flavours come
out.

Toghra-i-Mohamed can be divided into two parts. The first part deals
with the life of Aala Huzur and in the second part different incidents
of miracles of Aala Huzur have been described with great efficiency.
I am able to collect selected portion of this book. The selected por­
tion are on the miracles of Aala Huzur. The language applied by him
is extremely straightforward. Under his instruction Abu Taher rendered
this book into Urdu, a copy of which is also lying with me. However,
this book added lustre to the biographical literature to a great extent
and it can also be called a fine specimen of Persian prose writing.

Besides, his letters too have great literary and spiritual value. Almost
all the letters he wrote in Persian and their subjects are spiritual
teaching. Some of these letters have been published in Tazkeratul Maua
of Abu Taher. From these letters and their noble style, Hazur Purnoor's
command over Persian language and literature can be ascertained. Though
the subjects of the letters are very much complex and intricate, Hazur
Purnoor writes them in a very simple and understandable language. In the previous pages some of his letters have been quoted from which his scholarship regarding writing Persian books is revealed.

About 250 letters of Huzur Purnoor are still in manuscript form in library of his descendants. These have also great literary value. And according to the will of Huzur Purnoor, a large number of his letters have been thrown into the water.

Not only Persian, but in the field of Urdu prose also his contributions are enough. He would write short treatises on various religious subjects. He wrote preface to the book 'Milad-i-Shaykh Bar Haq' in Urdu. From this it can be guessed easily in what manner he got proficiency in Urdu Prose writing.

From the above discussion it can be said without any hesitation that he was both — a great poet and a great writer. In Persian, Arabic and Urdu he had undisputed skill and perfection.