

SHAHANSHAH

**Ziaul Huq
Maizbhandari**

Syed Mohammad Amirul Islam

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ZIAUL HOQUE

MAIZBHANDARI

(A Biography of Hazrat Maulana Syed Ziaul Huq Maizbhandari)

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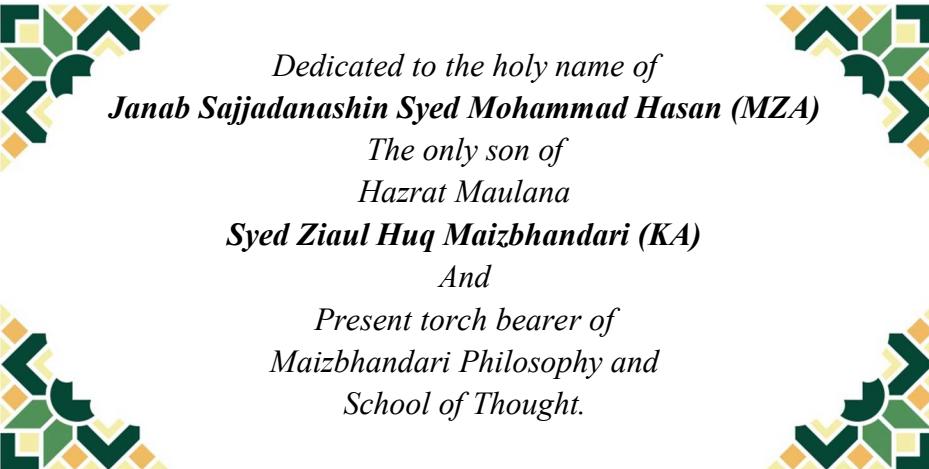
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*Dedicated to the holy name of
Janab Sajjadanashin Syed Mohammad Hasan (MZA)*
*The only son of
Hazrat Maulana*
Syed Ziaul Huq Maizbhandari (KA)
And
*Present torch bearer of
Maizbhandari Philosophy and
School of Thought.*



FOREWORD

I am delighted to know that Syed Mohammad Amirul Islam (a member of Bangladesh Civil Service (Admn.), has been able to complete a biography of my illustrious father Shahanshah Hazrat Maulana Syed Ziaul Huq Maizbhandari (KA), in English.

As a matter of fact, this is the first book written in English on my father. I was also happy to know that before starting the noble task, kind permission was given by my father to him. Even a prelude to such a gigantic work was published in the Darbar Sharif quarterly magazine Alokdhara in its December, 88 (Khoshroje Sharif) issue.

Amirul Islam is, as I know, one of those few, among millions, who was favoured by my father.

I am sure, without his (Babajan) direct blessing, such a stupendous efforts would not have been achieved.

I am also confident that this book will go a long way in fulfilling the desire of many foreigners and devotees who were so long looking for some writing of Darbar Sharif as well as Babajan in English.

Amirul Islam formally discussed the matter with me on 25.12.90 when I gave him "go ahead" signal.

I have no doubt that millions of Murid of my father and devotees of the Darbar Sharif will immensely be benefited by this book.

Syed Mohammad Hasan
Sajjadanashin
Gausia Huq Manzil
Maizbhandar Sharif,
Chittagong, Bangladesh.
24.01.1991
(10th Magh 1397)



Message

Praise to Allah (SWT) and Darud to beloved Rasul (PBUH) Bangladesh is blessed by Allah (SWT) with numerous Insan-E-kamil, the perfect man/wali). Sufi Syed Ahmad Ullah renowned as Gausul Azam or the Greatest Saviour of distressed humanity for the age from Allah (SWT), can be singled out as a scintillating personality among them. For his profound influence in shaping the spiritual, moral and ethical domain of the people and for inspiring them to the path of Allah he is identified as the founder of the only Tariqa from the soil of Bangladesh.

Maizbhandari Academy is an organization dedicated to disseminatin the teachings of sufi Ahmad Ullah. The teachings, we believe, is a vital instrument to understand the true Spirit of Islam.

Sufi Syed Ziaul Huq, known as Shahanshah or the leader of the Saints of his time, is highly respected personality in the spiritual and the familial lineage of Sufi Syed Ahmad Ullah. As an astoundingly inspiring figure, a study of his life and teachings, many believe, is crucial to understand the Sufi Philosophy of Syed Ahmad Ullah.

We express our highest gratitude to Allah (SWT) for enabling us to publish this book "Shahanshah Ziaul Huq Maizbhandari" which we hope will help many understand the nature of Khilafat of Allah (SWT) on earth. And it will subsequently help us to read the signs of Allah in this world as well as the responsibility and it's reward for mankind.

May Allah accept all our endeavor.

Syed Mohammad Hasan
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Chittagong, Bangladesh.



Preface

For sometime past I have been longing to write something about my Munib (Spiritual leader) in English. This idea cropped up in my mind when I saw that though quite a number of articles and papers have been written about Darbar Sharif, Babajan and other giants of the historic Maizbhandar Sharif in Bengali, not a single article has so far been ventured in English.

This matter was initially discussed by me informally with Mama Syed Nurul Baktiar Shah, (now late) the then President of the Gausia Haq Manzil Entezamia committee and other codisciples. They all appreciated and advised me to go ahead with the task. On their encouragement, my zeal was intensified manifold. To start with, I tried to compose in verse the eulogy of Babajan. After half a weeks labour, I could do it. On its completion, the article was shown to Mama at Hotel Tulip on 7.7.1985. He asked me to recite it. On hearing the poem, Mama and all others present on the occasion praised it. Then I handed it over to the editor of Alokdhara the quarterly magazine of Darbar Sarif, which was published in its January, 1986 issue, under the caption "The Shining Luminary". For curious readers and Babajan's asheqan (devotees), this has been reproduced below:

Such an event in the history is very rare
Only the conscious can take its proper care.
So difficult to distinguish wrong of right
A slight confusion alter the whole plight.

How much tedious the long voyage is.
None but the concerned can guess this.
Very many odds, obstacles & hurdles enroute
Eat into its vitality & the sprouting shoot.

And only the chosen few at distant interval
Are sent to this planet to ring the bell.
With a symphonic rhythm they compose the rhyme
They alone unfailingly stand the test of time.

Hale and hearty is he and his ancestors
Who established them as pathfinder & mentors.
At the crucial juncture of bemused age
And in the chronology they

At the crossroad people woke from the slumber,
A dazzling bymn broke the deeprooted stupor.
Ne'er in the past did they taste such a sound
A hilarious thrill drenched them, joy knew no bound.

New school of thought with spacious door
A becoming call swiftly dragged them to shore
In no time full many joined the line
Motley gathering pilgrimage got the platform fine.

Soon the confluence swelled into unwieldy look
Majgram attained prominence from the erstwhile nook.
Like wild fire spread its name and fame
In quick succession from home & abroad million came.

Hearth's content everybody took his portion
With herculean speed the machine put into motion.
And a process developed to create Oli (Saint)
Oli (Saint) making factory made the Bhandar more holy.

At the pinnacle of glory sits Gausul Azam (K) the savior
Who will be the Prophet (S.M)'s pride flag carrier,
On the doomsday to utter Lailaha Illallah.
And he is the Hazrat Qibla Maizbhandari Ahmadullah (K).

Here after comes Baba Bhandari (K) the right descendent
Whose virtues & values made him fully competent.
From these two giants got the burning flame
Shahanshah Ziaul Huq Mia the legend, the flavour, the name.

Zephyr blows with ne'er ending perfume & glee
Working souls gain denovo shining spree
Tens of hundreds of thousands from far & near
Men & women, old & young everyday appear.

In the glorified yard of the blessed village
Full of flora & fauna. Lushgreen foliage
Replete with variegated singing bird & butter fly
Where many streams of kind brook goby.

All day in and out he to Him
Remain engrossed in meditation & sweet dream.
Ameliorate maroon's sufferings is his task
And where for he roams about from dawn to dusk.

Under the banyantree, stretched beach & place not known
Nointerruption, to Him he lends his beseeching tone.
For many many hours days & weeks together
The ornamental diary is written in this manner.

Luckily for all of us here in the east
Who were groaning in the dark & mist
Long after the exodus of Hazrat Gaus-E-Pak
A shining luminary in the horizon made the mark.

His is the symbol of life strong, austere & tough
To this elevated dignified class not include enough
Such an advent is very few & far between
They blossom to save the retarded from the ruin.

Under the canopy of the Omnipotent Lord
To the downtrodden magnified they accord
The righteous path to reach the desired goal
Thus they tend to play their distinctive role.

Quite a long & vast is this mighty sea
Nevertheless untiring lacs of humming bee
Make their ceaseless efforts to squeeze out
Whatever gem of pearl they can from the bout.

It may be mentioned here that this has been composed by taking first letter of Babajan's holy name SHAHANSHAH ZIAUL HUQ (R).

Needless to say, as it appeared in poem, this was acclaimed by all and sundry. Many of my pirbhais (Spiritual brothers) personally congratulated me for this.

Before I forget, I should mention here that, at the moment our philosophy i. e. the Maizbhandary Philosophy has not been understood in its entirety by many literate and highly educated persons. Without going deep into it, they try to cast aspersion on us. I was thus labouring under the impression that if something could be presented in English, this might attract the attention of those who are yet to come to the track, being boast of their so called knowledge.

I was also hoping that such writing in English could be appreciated by foreigners who are often found evincing keen interest in such works. (Incidentally, this has been proved fruitful when Mr. Richard Harris along with his associates of B. B. C Azad visited Darbar Sharif on the eve of Urs Sharif of Hazrat Qibla on 24th January 1987, 10th of Magh 1393, when they expressed their eagerness to know about Babajan and the Darbar Sharif as a whole).

On the backdrop of such events, I expressed by desire to write the holy biography of Babajan (Spiritual fatherly guide) in English. Mama (uncle) and others encouraged me in my endeavour.

When I visited Darbar Sharif on 19.9.85, offered my deepest respect to my Lord Shahanshah Hazrat Ziaul Huq, perchance, I expressed my keen desire of writing the biography in English. In reply he said "This is necessary to write it in English": At this historic consent my joy knew no bound. With renewed enthusiasm, my docile pen treading another step forward in this herculean task. By his meherbani (kind consent), things appeared to me easier than before. Next week (24.9.85) when I again visited Darbar Sharif, Babajan was apprised by me that as per his directive, I had been progressing. He said- "O.K."

Henceforth I have kept myself engaged in collecting as many materials as I could to achieve the desired goal and to make the book a readable, presentable and acceptable one.

As a prelude to this, I have written a short profile under the title "Ziaul Huq The Great". This appeared in the December, 1986 issue of Alokdhara (A journal of Tasawwuf Studies in Bangla).

In this context, I cannot check the temptation of narrating an incident which is associated with the article "Ziaul Huq The Great".

Dada (elder brother) asked me to write such an article in a hurry for publication simultaneously in Bangladesh Observer (Dhaka) and in Daily Life (Chittagong). In three days time, by Baba's Meharbani (Lord's Consent), I accomplished the task. Surprisingly when the said papers came to circulation, in neither of these papers, the article was published. I was discouraged. Dada shocked. On further query, it was known that as I used the title "Gausal Azam" for Babajan, they hesitated to print it as it might create confusion among the readers with Piran-e-Pir Hazrat Sheikh Mohiuddin Abdul Quadir Zilani (R).

(About my using the title Gausal Azam for my Munib (Spiritual guide), a detailed self-explanatory account has been incorporated in the following chapter).

What is interesting for all of us is that, after this refusal, both the papers went out of circulation following workers' unrest and other managerial disturbances for many months, in the last quarter of 1985.

This Qaramat on the biography of my Pir, has given birth to another driving force in me.

What is unbearable shock for me is that as I was in the midst of completing the works, my Lord left this mortal world on 13th of October, 1988 corresponding to 26th of Aswin 1395 at 12.27 a.m.

About his historic exodus-only physically-a chapter has been included in this treatise.

Not with standing many professional preoccupations and teaching engagement, Janab Murtaja Baseer, Professor of Fine Arts of the University of Chittagong was kind enough to design the cover. I am grateful to him.

- *Syed Mohammad Amirul Islam.*

Difficulty overcome

When the sad news of the demise of my Pir was communicated to me at Sylhet by my nephew through telegram, I made a hurried contact with the Darbar Sharif over phone. When I was given the Understanding that a philanthropic businessman of unsullied international reputation expressed desire to have a biograghy of Babajan in English, Urdu and Arabic so that non Bengali and upcountry people in general and the V.I.P's of other countries in particular could have an idea about Maizbhandar Darbar Sharif and my pir I had already been with the writing. I was advised to take it with me in next visit.

The following week I visited Darbar Sharif, took the manuscript in two volumes and handed it over to the Secretary for his perusal. I was told that after the writing having been checked by some persons, it would be given to press.

In the meantime, more than two years have elapsed but no progress of its printing was in sight. This was a cause of concern for me and at one stage I was constrained to ask to give the writing back to me.

I brought the matter to the notice of Mia Huzur (Son of illustrious father Hazrat Ziaul Huq) on 25th of December, 1990 at 5.30 p.m. infront of Rauza Sharif when he was kind enough to tell me that only my writing will be published. Following day I took the writings back.

On 01.01.1991 when I telephoned at 9.30. p.m. Mia Huzur was on line. He asked me to go to Dhaka and contact Janab Mirza Ali Behrouze Ispahani. Accordingly I met him on. 05.01.1991 at 10.30 a.m in his office at Motijheel. The matter was discussed with him in detail and he advised me to go on with the publication of the book. I was also told that he will bear the expenses to be incurred in connection with publication of the biography. He emphasized that the book should be printed in the best form and without delay.

On this assurance I went on. The murky cloud that had overcast my horizon and kept me in a gloomy atmosphere was dispelled.

This book is aimed at bringing to light some salient features of the most eventful life and qaramat of Babajan Hazrat Gausul Azam shahenshah Ziaul Huq Maizbhandari (KA) who has already reached the pinnacle of glory in the world of Marifat and ascended the insurmountable summits of Fana Fillah and Baqa Billah.

It may be mentioned in this context that this is only a part of the whole. A means towards the end, not the end itself, because, it is neither possible to bring such a stretched life to a narrow space of biography, nor is it feasible to put pen to paper to decorate so many events which have occurred almost everyday.

A part from my own self, to whoever I talked and to whomsoever among my Pirbhais (disciples of the same spiritual guide) I came across, almost everybody was found in possession of the memory of such events or happenings, which came under the purview of qaramat. As such, in this treatise I made an attempt to include only those events which came to my dull memory at the time of writing and which I got off hand from other available papers and documents.

From his innumerable, mysterious and wonderful deeds and utterances, it has now been proven beyond any doubt that in the present day world of known Aowlias, he is by far the brightest star in the galaxy. Many of his qaramats have by now crossed the geographical boundary of this nation.

Day in and day out, Babajan was found deeply engrossed in the devotion of that Omnipotent, Omnipresent, Omniscient Lord Allah who is so near to him and to whom he is so dear.

Everyday, tens of thousands of devotees, oppressed, distressed and havenots are quenching their thirst with the sweet honey which he is emanating from his neverending mighty hive.

Unlike that of many other Aowlias, his world is not limited to the delineated field of spiritual phenomenon. But his is the world of spiritual, political, social and cultural arena. And for this reason he is found moved, shocked, active, restive and weary as and when there has been a change bloody or peaceful in the affairs of a nation, either at

home or abroad, This aspect of his life will be discussed in a chapter following.

It is a proud privilege for all of us living today that we could see the heavenly body with other holy limbs engaged wholetime for the welfare of the mankind and for the salvation of the downtrodden, with our nude eyes, and lend our ear to the rare, meaningful, thought provoking "kalam" (words spoken) which flows from his holy mouth coinciding with important events home and abroad, far and near.

Because with the advent of Rahmatullil Alamin Shafiul Mujnibin Ahmad Muztaba, Mohammad Mustafa Sallallahu Alaihi Wasallam, the coming or sending of prophet has been stopped for ever (Sura Ahjab-10). But the door has been kept open for Belayat (Spirituality). And in this respect we are thankful to Almighty Allah that he in His infinite mercy could show us such a Gausul Azam of the stature of Babajan Shahanshah Ziaul Huq (K) in his variegated colour, temperament and atmosphere of spiritual magnitude. Babajan is seen by many of us in different colour at different time. Hardly did I imagine that I would be such lucky.

If we study the history and evolution of human civilisation, we find that Allah sends great people in the shape of prophet, Aowlia etc. to this world of Bani Adam when the inhabitants of this small planet deviate from their path, do sinful wrong and go to the brink of ruination.

At page 233, vol. 8 of Tafsir-e-Ruhul Bayan, it is stated that in one age 300 Aowlia, 40 Abdal, 7 Aowtad, 5 Aktab and one Kutub-e-Alam are sent to the world.

Oli's literal meaning is dear friend, helper etc. In the language of Shariat, Oli Allah ولی الله means complete devotee of Allah and follower of Rasul (SM) or the person Kamel in Ilme Shariat and Marefat. Its Plural is Aowlia.

It is stated in the book 'Sharhe A'qaid Nasafi' 2nd vol. (Qaramatul Aowlia Haqqun) کرامات الاولیاء حق means the wonderful works, deeds and similar other things done by Aowlia are called Qaramat. There is not a single prophet or aowlia who has not shown such wonderful things. The number of known Mojeja of Hazrat Mohammad (SM) is 700 which includes the bifurcation and subsequent reunification of the

moon. Neil Armstrong, the American Astronaut, on his first ever landing at the moon on 12th August, 1969 confirmed having seen the sign of reunification on the surface of the moon. And at this he embracad Islam subsequently. The Holy Quran declares.

ان اولیاء الله لا حوف عليهم only the Allah fearing are made Aowlia.

For the blessing of the whole universe Hazrat Mohammad (SM) was sent when the Arab world was sinking in darkness. The glorious Quran also narrates the arrival of similar other prophets at different times to rescue their respective qaum (The Descendents). Therefore, the coming of Gaus-e-Pak Hazrat Barapir (R) and Sultanul Hind Garib-e-Nawaz Khaza-e-Ajmeeri Sanjari are instances at point.

Shahanshah Hazrat Ziaul Huq Maizbhandari (KA) is an institution in itself. He does not preach any murid through the cheap system of pagri (turban) of similar traditional methods. But tens of thousands of people took their shelter in him and got blissful solace. How? This is somewhat different and difficult too.

The bridge between the Murshid (Spiritual leader) and the Murid (disciple) is established through the heart. This is something like remote system. This is what to be felt and absorbed. Next to impossible to delineate. Herein lies the difference in approach and supremacy of the system. And this is the Maizbhandari school of thought.

Another purpose of this book is to pinpoint to the bad believer (Wahabi etc.) the mere fact which is very much in existence and to which no second opinion can be formed.

The existence of and the wily nilly qaramat by the Aowlia are so simple an arithmetic as to be compared with $2 + 2 = 4$ and $2 \times 2 = 4$ equation. But the tragedy is that a great many of the people is far away from this bare fact. The tragedy is all the more deeprooted and shocking when we see a large number of people from other religions throng around the Aowlias in general and the Gausul Azam in particular, quite a lot of people from Muslim community could not yet realise this fact. Living within the storehouse of such jewel, it is their irony of fate that they are deprived of its impact and incidence.

Because, with the advancement of science and technology, with every passing day, the very references made in the Holy Quran are getting its

solid character both by the Muslims and non-Muslims alike. That the Holy Quran is a complete code of life and adaptable to the changing needs of society and nation with its rigidity, is now accepted by all and sundry. Taking its base and foundation from the Holy Quran, men with serious thought and sharp brain, have now been able to explore innumerable mystery that shrouded the vast expanse of the infinite universe of Allah. Landing at the moon of the human being and invention of computer and TV are its direct result which the Holy Quran had declared 1500 years back. Today's science is proving it technically consolidating its glorification and purity.

It is never possible to explain the vast magnitude of the Holy Quran, in such a short space of time. But a simple indication is made here to just make a point clear.

The Holy Quran is revealed to such a strongest personality of all the qualities of head and heart of Hazrat Mohammad (SM) within a period of 23 years. Because it was only fit to be revealed on him. Because no other creature dared to shoulder such a heavy responsibility (understood by the 21st verse of Surah Hashar).

In the Holy Quran Allah has told many things about this world, the world hereafter. And in a nutshell, no subject of human life, death, doomsday, heaven and hell, is left. He has mentioned many things in the Quran by indication. For example, when Huzur (SM) was called to be ready to take Ohi, when he was taking rest with a blanket around, he was addressed as "Oh the man wrapped with Blanket" (Surah Muzzammel). But in Ayat 62 of Surah Yunus and Ayat 31 of surah Ha Mim Sajida the very word "Aowlia" was mentioned. From this we can summarise that in order not to make any room for confusion or hesitation and to specify, the word "Aowlia" has been used in many Surahs of the Holy Quran.

But it is pitiable to note that even today a section of people reading Quran and Hadith could not take this in the spirit and emphasis in which it is revealed.

As Muslim, we must believe that Allah through His agents administer this universe. Otherwise it is not possible to get it run. As declared by Him in Ayat 30 of Surah Bakarah, His chosen persons in the cover of Aowlia of different degree are running this administration.

An English Ruler on his assumption of office in India in pre-Independance day was constrained to remark that the administration of India was run by a tomb. This he was referring to the Holy Shrine of Sultanul Hind Gorib-e-Nawaj.

It was never possible for any English Civil Servant to administer Sylhet or its command area without first offering Ziarat at the Holy Shrine of Hazrat Shah Jalal Yameni (R).

All the above sayings have been told only to show that the existence of Aowlia is there. And Gausul Azam is something superior to the stage of Aowlia family. For ready reference, an organogram of such stages of most favoured and chosen personalities is given below wherefrom it will be seen that the stage of Gausul Azam is the highest achievement after the age of Kholafa-e Rashedin, Sahabi and Tabein:

Order of Precedence

1. Mustafa Alaihis Salam
2. Habib
3. Rahamatul-lil-Alamin
4. Khalil
5. Ulul Azam
6. Khatamun Nabiin
7. Rasul (SM).
8. Siddique
9. Mohajir
10. Ansar
11. Sahabi
12. Tabai
13. Gausul Azam
14. Ghaus
15. Kutubul Aktab
16. Kutub
17. Abdal
18. Autad
19. Mujtahid
20. Muttaqi
21. Shaheed

22. Saleh
23. Momin
24. General Men.

As hinted earlier, there is a sense of confusion and sceptism in the minds of many as to why and how we address our Munib (Spiritual guide) as Gausul Azam. The coveted phraseology "Gausul Azam" stands for an institution. As to why and how Babajan Ziaul Huq is called Gausul Azam is a point to ponder. The position of Gausul Azam he has achieved is a matter of evolution. Through many years untiring efforts, endless devotion to Him, extreme meditation and untold pains, he has attained it. Not in one day or overnight this is acquired. This is the result of continuous attainment and development in this field. A difficult task indeed. That is why Gausul Azam is rare now.

In this context, it may be mentioned that serial 1 to 7 are earmarked for Rasul-e-Maqbul (SM). No other prophet is entitled to go that height. Serial No. 8 is meant for them. Thereafter serial No. 9's best possessor is Siddique-e-Akbar Hazrat Abu Bakar (R) the first Caliph of Muslim world.

In the process, other Caliphs, Sahabis and Tabain occupy serial No. Upto 13. No other person after them would ever be able to go upto that. Because, we know, that those who were lucky to see Huzur (SM) and could discuss matters and exchange views with him are Sahabis. Those who have seen the Sahabis, are Tabain. On this analysis, the best place that could be achieved by any rare personality of post Tabain age is that of "Gausul Azam"

In the present day world, even many of sophisticated populace, labour under the impression that the title "Gausul Azam" is meant for Hazrat Sheikh Syed Mohiuddin Abdul Quadir Jilani (R) who is popularly known as Bara Pir in this subcontinent. In fact, this is not as such, Gausul Azam is only the identifying mark for such rare and extraordinary spiritual scholars. And there is no bar on any person to achieve that goal. But who are they?

As there is no difference of opinion among the Aowlia of other religious scholars, so there is also no room for difference of Gausul Azam family. But there are very few of them as we see.

After Hazrat Bara Pir Saheb, Hazrat Saheb Qebla was the first personality in this part of the globe to be conferred with the insignia of Gausul Azam. Then in the line came Hazrat Baba Bhandari Maulana Syed Golamur Rahman Maizbhandari (KA) and in succession illustrious saint Hazrat Maulana Syed Ziaul Huq Maizbhandari (KA).

About this a reference is made in Qasidea-e-Barapir (chronological order of succession).

About how the title has been conferred on them, it may be stated that Hazrat Qibla himself declared it during his parleys with the devotees.

How is it? The question may arise and stir the mind.

The answer is even Rasul (SM) himself declared that he is the Prophet of Islam and he has been chosen by Allah (Surah Ahjab:56, Surah Kahaf :110)

It may also be mentioned here that Munib (Spiritual leader) is the Mojadded-e-Zaman for the current Hizri Century. We all know that for the administration of spiritual world and for guiding the worldly administration, one Mojadded is selected for a century from among the celebrated few. After the departure of Hazrat Saheb Qibla, Babajan has been enthroned on this chair.

According to Ibn Aja and Abdul Hai Lucknavi, in their book Muzma-i-Fatwa, other Mujedded-e-Zaman are:

1st	Century Hizri	Umar Ibn Abdul Aziz
2nd	Century Hizri	Imam Shafi
3rd	Century Hizri	Abul Hasan Asari
4th	Century Hizri	Abu Bakar Bakellani
5th	Century Hizri	Imam Gazzali
6th	Century Hizri	Fakuruddin Razi
7th	Century Hizri	Ibn Dakik Alid
8th	Century Hizri	Zainuddin Iraqui
9th	Century Hizri	Jalaluddin Souti
10th	Century Hizri	Molla Ali Qari
11th	Century Hizri	Hazrat Shiekh Ahmad Faruqee Serhindi
12th	Century Hizri	Hazrat Maulana Syed Ahmad Ullah (KA).

13th	Century Hizri	Hazrat Maulana Syed Golamur Rahaman Baba (KA).
14th	Century Hizri	Hazrat Maulana Syed Ziaul Huq (KA).

About Mojadded it may be further stated that there are two types of it, one-for one century and the other for 1000 years.

About 1000 year's mojaddid, the names of Hazrat Abu Baqar (R) and Hazrat Alfe Sani are included. Those who bring some reform to the society and save the community from moral degradation and erosion are called mojadded. On this analysis in the list of mojadded the names of Hazrat Qibla, Baba Bhandari had worn crown.

Happy Augury:

10th of poush, 1335 B.S, corresponding to 25th day of December 1928, 12th Rajab 1347 Hizri (Tuesday-Subh-Sadek) will go down in history as a red letter day. For this day of the days gave rise to such a sun which has already brightened the globe by its shining sparkle. This reminds us of another 25th December when Hazrat Eisa Bin Mariam was born. How happy and memorable coincidence. And the time is it not significant when the similar timing of 12th Rabiul Awal of 570 A.D. peeps through our mind.

History:

Babajan was born in such a dignified and traditional family of Olis (Saints) that has already made its mark both nationally and internationally. Because, by the time he came to this mortal world, the word "Maizbhandar" is spread like wild fire everywhere-home and abroad. It is in the mouth of the rich and the poor, the lettered and the unlettered, the old and the young respectively.

Tradition and Culture:

Maizbhandar is the village that is reputed with all its pomp and grandeur to be the birth place of Babajan (Fatherly spiritual guide).

This millange was a part of now defunct Isapur pargana.

During the Mogh (Buddhists tribes)-Muslim conflict, few supply points were opened in Chittagong for supply of food and war materials to the

Muslim soldiers at war with the Mogh (tribes) force. It was one of such points situated in the middle. And as such it was called Maizbhandar-meaning middle store. The word "Maiz" is called in Arabic, great middle and "Bhandar" in persian means store.

It is situated at 91 degree east longitude and 22 degree north latitude, inhabited by Chinese, Burmese, Moghs, Chakmas, Hindus, Buddists, Muslims, Christians alike. At a distance of 38 km. north to Chittagong, at the foot of Chinese mountain range to the west Hill tracts of Chittagong and to the east of Sitakund range that bears the memory of secluded life of Shita Devi with Rama and Laksmi according to Hindu Mythology.

This is the place described as 'Sater Kaon' by Moroccan globe trotter Ibne Batuta, 'Sattala' by Arab businessmen, 'Chatanggonj' (Best place) by 'Aham' hill tribes, 'Chatgam' by Badar Shah, an Urdu poet, 'Chattala' by the Hindus, coveted Sanatorium of eminence by the English. 'Chattagram' by the Muslim of Bengal, Islamabad by the Muslim Rulers, 'Ching Tagaung' meaning unjust to do war, by Buddist king, 'Pushpapur' by Archeologist Col. Will Ford, 'Shahr-Esabj' by Hakim Md. Hossain Khan Alvi, 'Chatigaon' by Bara Aowlia.

Another Chinese globe trotter Hiuen Shang in 7th Century called it a sleeping Beauty emerging from mist and water.

Portugal Seafarers in 16th Century called it Porta Granda.

It is the wonderful confluence of incomparable flora and fauna, tribes and nation, caste and religion, language and literature, history and culture, art and architecture, name and nomenclature, tradition and civilization.

Crisscrossed by many flowing streams and brooks, its water resources are another living phenomenon of its superiority.

Even today, as one proceeds towards the Darbar Sharif, his attention will be focused on a neverending waterflow by the road side from a height of not less than 4 metres controlled by pipeline. Wonderfully indeed, the drought of April cannot cause and change in its flow. Not only this, there are 6 other similar such natural flow in different places at the Darbar Sharif. One should not mistake such heavenly flows to be the result of water supply of WASA.

Thanks to the British Administrators who have so nicely named the territorial boundary of the Thana as 'Fatikchary'. 'Fatik' means Crystal, 'Chari' means fountain.

Once a small village, Maizbhandar through the golden touch of Olis (Saints) has soon turned to a pilgrimage of millions of people male and female, Muslims and Hindus, Buddhists and Christians alike. From a rough survey, it has been estimated that it ranked third in number after the Haj congregession and the festival at Vetican City.

The holy footprint of Hazrat Qibla made this place very sacred. So prominent Baba Bhandari pulled the caravan successfully down to Hazrat Maulana Syed Delawor Hossain Maizbhandari (KA), the Illustrious father of Babajan. The light kindled by Hazrat Qibla is now in the hands of Babajan through evolution. Till the doomsday, this process will continue unabated.

As the wheel of civilisation rolled by Maizbhandar has tremendously become a legendary figure with all its glory, beauty and dominance. It shines like a beaconing light for the hopeless and floats like a lifeboat for the drowning soul.

Oli (Saint) Making Factory:

Another most significant feature of Maizbhandar is that it is an Oli making factory. Scores of devotees have become oli by its golden touch. Herein lies the superiority of Maizbhandar. If we study the history of Major Dargah or Mazar, we find that in almost all the places only the name in whose cause the Mazar is established, he singularly occupies the position. But in this Darbar, while Hazrat Qibla is at the summit, he has spread very many branches and subbranches according to the degree of each individual concerned. And according to the known information, such number is so many that it is not possible to describe all of them. However, in order to gey anxious readers and researchers, acquainted with some such rare personalities, a few of them are mentioned below:

1. Maulana Shah Sufi Osiar Rahman (R), Charandwip, Boalkhali, Chittagong.
2. Maulana Kazi Asad Ali (R), Ahalla Mouza, Chittagong.

3. Maulana Abdul Aziz (R), Khitabchar, Chittagong.
4. Mvi. Amiruzzaman (R), Patiya, Chittagong.
5. Mvi. Abdur Razzaq, Alias Hakim Shah (R), Satbaria, Chittagong.
6. Maulana Aminul Huq Harbangiri (R), Boalkhali, Chittagong.
7. Mvi. Shah Sufi Mujibullah (R), Roajan, Chittagong.
8. Mvi. Shah Sufi Khalilur Rahman (R), Rangunia, Chittagong.
9. Maulana Shah Sufi Mohsen Ali (R), Banskhali, Chittagong.
10. Maulana Shah Sufi Rahmatullah (R), Rangunia, Chittagong.
11. Maulana Shah Sufi Amanullah (R), Banskhali, Chittagong.
12. Maulana Shah Sufi Fariduzzaman, Satkania, Chittagong.
13. Maulana Shah Sufi Afazuddin, Kalarmarchara, Moheshkhali, Cox's Bazar, Chittagong.
14. Maulana Shah Sufi Abdul Aziz (R), (Mondal), Arakan, Burma.
15. Maulana Shah Sufi Mia Hossain (R), Khenudi, Arakan, Burma.
16. Maulana Shah Sufi Abdul Hamid (R), Banskhali, Chittagong.
17. Maulana Shah Sufi Abdil Aziz (R), Sonapur, Noakhali.
18. Maulana Shah Sufi Abdur Rahman (R), Kanchanpur, Chittagong.
19. Maulana Shah Sufi Rezwanuddin (R), Shahnagar, Chittagong.
20. Maulana Shah Sufi Mahabbat Ali (R), Fatikchari, Chittagong.
21. Maulana Shah Sufi Rahimullah (R), Roajan, Chittagong.
22. Maulana Shah Sufi Hafez Qari Mohaddis Syed Tafazzul, Hossin (R), Mirzapur, Chittagong.
23. Maulana Shah Sufi Mufti Syed Aminul Huq (R), Farhadabad Chittagong.
24. Maulana Shah Sufi Karim Baksh, Alias Bazlul Karim (R), Chittagong.
25. Maulana Shah Sufi Yusuf Ali (R), Haola, Boalkhali, Chittagong.
26. Maulana Shah Sufi Abdul Quddus (R), Haola, Chittagong.
27. Maulana Shah Sufi Yakub Gazi (R), Sreepur, Noakhali.
28. Maulana Shah Sufi Nazir Ahmed alias Nazir Shah (R), Sitakunda, Mazar Station Road Chittagong.
29. Maulana Shah Sufi Hachi Miah (R), Chakaria, Chittagong.
30. Maulana Shah Sufi Ebadullah Shah (R), Harbang chakaria, Cox's Bazar, Chittagong.
31. Mvi Shah Sufi Jafar Ahmed, Alias Mamu Fakir (R), Rangoon, Burma.
32. Mvi Shah Sufi Bacha Miah Fakir (R), Kaukhali, Rangunia, Chittagong.

33. Mvi Shah Sufi Bacha miah (R), Fatehpur Hathazari, Chittagong.
34. Mvi Shah Sufi Shah Mastan (R), Chittagong Hill Tracks.
35. Maulana Shah Sufi Abdul Majid (R), Azimnagar, Chittagong.
36. Mvi. Shah Sufi Shah Abdul Rahman (R), Farhadabad, Chittagong.
37. Mvi. Shah Sufi Abdul Jalil Alias Balu Shah (R), Chadaknagar, Hathazari, Chittagong.
38. Mvi. Shah Sufi Shah (R), Chadaknagar, Hathazari, Chittagong.
39. Mvi. Shah Sufi Motiar Rahman Shah (R), East Farhadbad, Chittagong.
40. Maulana Shah Sufi yakub Nuri (R), Noakhali.
41. Maulana Shah Sufi Abdul Aziz (R), Kanchanpur, Noakhli.
42. Maulana Shah Sufi Ashraf Ali (R), Dugalrwa, Chandpur, Comilla.
43. Maulana Shah Sufi Abdul Aziz (R), Feni.
44. Maulana Shah Sufi Ali Azam (R), Mondal, Feni.
45. Maulana Shah Sufi Abdul Ghafur alias Kambali Shah (R) Mohanpur, Faridpur.
46. Mvi Shah Sufi Ghulam Rahman (R), Barisal.
47. Maulana Shah Sufi Syed Abdul Hadi (R), Kanchanpur, Chittagong.
48. Maulana Shah Sufi Syed Abdul Gani (R), Kanchanpur, Chittagong.
49. Maulana Shah Sufi Syed Abdus Salam (R), Kanchanpur, Chittagong.
50. Maulana Shah Sufi Aminul Huq Wasel, Nephew of Hazrat Qibla, Maizbhandari Shah.
51. Maulana Syed Abdul Ghafur Shah, Sarwatali, Boalkhali, Chittagong.
52. Mvi. Syed Faizul Huq Fanifillah (R), S/o Hazrat Qibla, Maizbhandari Shah.
53. Maulana Shah Sufi Kutub-e-Sobhani Gausul Azam Bil Birasat Syed Gulam Rahman (KA), Nephew of Hazrat Qibla.
54. Khademul Fokarah Hazrat Maulana Shah Sufi Syed Delwar Hossain Maizbhandari (R) (Babajan's Father).
55. Gausul Azam Shahanahah Syed Maulana Ziaul Huq Maizbhandari (KA).
56. Syed Nurul Bakhtiar Shah of Bakhtapur.



Herein below are given some of the names who have been blessed with full Kamaliyat through Hazrat Syed Gulamur Rahman as a continuous process of Oli making activities in the Darbar Sharif :

1. Mvi. Shah Sufi Rajab Ali (R), Sakrapur, Comilla.
2. Mvi. Shah Sufi Zamiruddin (R), Tishna, Comilla.
3. Mvi. Shah Sufi Sirajul Huq (R), Noakhali.
4. Maulana Shah Sufi Oliullah (R), Rajapur, Comilla.
5. Maulana Shah Sufi Nur Baksh (R), Goalia, Comilla.
6. Maulana Shah Sufi Mohd. Hossain (R), Dhaka.
7. Mvi. Shah Sufi Aminullah (R), Fatikchary, Chittagong.
8. Mvi. Shah Sufi Abu Syed, Haidar, Pagar, Dhaka.
9. Maulana Shah Sufi Hafiz Nazir Ahmed, Pathantuly, Chittagong.
10. Mvi. Shah Sufi Abdullah (R), Banskhali, Chittagong.
11. Maulana Shah Sufi Besarat Ali, Ghilatala, Comilla.
12. Maulana Shah Sufi Obaidullah, Bhola.
13. Maulana Shah Sufi Masudul Karim, Moheskhal, Cox's Bazar.
14. Maulana Shah Sufi Hafez Fazlur Rahman, Satbaria, Chittagong.
15. Maulana Shah Sufi Abdus Salam Isapuri, Nanupur, Chittagong.
16. Maulana Shah Sufi Mohd. Ali, Chandgaon, Chittagong.
17. Maulana Shah Sufi Abdul Ghani, Hiajora, Comilla.
18. Maulana Shah Sufi Moqbul Ahmed, Gomdandi, Chittagong.
19. Maulana Shah Sufi Abdus Sobhan Shah, Panchlaish, Chittagong.
20. Maulana Shah Sufi Waliullah Shah, Kulgoan, Chittagong.
21. Maulana Shah Sufi Abul Mukarram Md. Nurul Islam, Ahalla, Chittagong.
22. Maulana Shah Sufi Sk. Ahmadul Huq alias Mvi. Musa, Haola, Present address: West Farhadabad, Chittagong.
23. Maulana Shah Sufi Abul Khair, Sirmai, Patiya, Chittagong.
24. Maulana Shah Sufi Sharafart Ullah, Lakshmpur.
25. Mvi. Shah Sufi Afzal Patary. Hatgaon, Noakhali.
26. Mvi. Shah Sufi Abdul Mannan Fakir, alias Manu Munshi, Kalyanpur, Noakhali.
27. Mvi. Shah Sufi Munshi Abdul Aziz, Kanchanpur, Noakhali.
28. Mvi. Shah Sufi Abdul Hamid Munshi, Noakhali.
29. Mvi. Shah Sufi Abdul Hakim Munshi, Bhatahad, Comilla.
30. Mvi. Shah Sufi Haji Moniruddin, Porngoan, Comilla.
31. Mvi. Shah Sufi Zonab Ali Shah, Chitoshi, Comilla.
32. Mvi. Shah Sufi Syed Ali Shah, Chitoshi, Comilla.

33. Mvi. Shah Sufi Shahadat Ali Fakir, Bhebamaura, Comilla.
34. Mvi. Shah Sufi Mazharul Islam, Ahala, Chittagong.
35. Mvi. Shah Sufi Sk. Khairul Bashar Faruki, Charandwip, Chittagong.
36. Mvi. Shah Sufi Asu Fakir, Rangamati.
37. Mvi. Shah Sufi Gharib Ali Shah, Nalanda, Chittagong.
38. Mvi. Shah Sufi Abdul Latif, Matlab, Chandpur.
39. Mvi. Shah Sufi Yasin Fakir, Matlab, Chandpur.
40. Mvi. Shah Sufi Moniruddin Munshi, Sandwip, Chittagong.
41. Mvi. Shah Sufi Pachhan Mia Fakir, Fatikchari, Chittagong.
42. Mvi. Shah Sufi Islam Master, Hydargonj, Lakshmipur.
43. Mvi. Shah Sufi Yakub (Harin Katar Ghazi), Noakhali.
44. Mvi. Shah Sufi Abdul Jalil Fakir, Chandgoan, Chittagong.
45. Mvi. Shah Sufi Ghulam Mostafa, Noakhali.
46. Mvi. Shah Sufi Chand Mian, Bhairab.
47. Mvi. Shah Sufi Panjabi Hafez Saheb, Kowar, Dhaka.
48. Mvi. Shah Sufi Abdus Sobhan Fakir, Rupchandrapur, Mymensing.
49. Mvi. Shah Sufi Ismail Talukdar, Ramgopaldi.
50. Mvi. Shah Sufi Md. Syedal Huq Karankaki, Barisal.
51. Mvi. Shah Sufi Basiruddin Fakir Alias Rangpuri, Chhinni, Rangpur.
52. Mvi. Shah Sufi Syed Kamal, Maishkaram, Gujra, Noapara, Chittagong.
53. Mvi. Shah Sufi Abdul Jabbar, Mimnagar, Mymensing.
54. Mvi. Shah Sufi Abul Fazal alias Kalamia Doctor, Nanupur, Chittagong.
55. Mvi. Shah Sufi Abdus Samad Pandit, Hajiganj, Chandpur.
56. Mvi. Shah Sufi Hamidullah, Pachei, Laksam, Comilla.
57. Mvi. Shah Sufi Syed Mosahibuddin Shahpuri, Comilla.
58. Mvi. Shah Sufi Hafez Lutfur Rahman, Mirasarai, Chittagong.



SHAJRA

(Spiritual Tree of Shahanshah Hazrat Syed Ziaul Huq Maizbhandari)

As I ventured to write the holy biography of my Munib, my lord, my philosopher, my guide and teacher, it is very important to dwell upon the subject of "Shajara" of my Pir. Because those who are concerned with Pir-Bayat or Murshid-Munib world, they should know very clearly the Shajra of his Pir. Without correct and accepted Shajra, it is more than dangerous to claim oneself as Pir.

For the information and guidance of all of us under the canopy of Darbar Sharif, the Shajra Ahmadiya Quaderia Gausia is given below from which it can be seen that in a distinct chronological order this has culminated in the Hazrat Mohammad (SM) :

- ❖ Syedul Ambiya Shafiul Mujnabeen Khatamun Nabiyeen Rahmatullil Alamin Hazrat Ahmad Mujtaba Muhammad Mostafa Sallallahu Alaihi Wasallam.
- ❖ Amirul Momineen Hazrat Ali Ibn Abu Talib Karramallahu Wajhahu.
- ❖ Syed us Shohada Hazrat Imam Hossain Radi'Allahu Ta'ala Anhu.
- ❖ Hazrat Syed Imam Zainul Abedin Radi'Allahu Ta'ala Anhu.
- ❖ Hazrat Syed Imam Muhammad Baqir Radi'Allahu Ta'ala Anhu.
- ❖ Hazrat Imam Imam Jafar Sadiq Radi'Allahu Ta'ala Anhu.
- ❖ Hazrat Imam Imam Musa Kazim Radi'Allahu Ta'ala Anhu.
- ❖ Hazrat Imam Ali Ibn Musa Reza Radi'Allahu Ta'ala Anhu.
- ❖ Hazrat Shaykh Maruf Karkhi Qaddasallahu Sirrahu.
- ❖ Hazrat Shaykh Abu al-Hasan Sirri Saqti Qaddasallahu Sirrahu.
- ❖ Hazrat Junaid Baghdaadi Qaddasallahu Sirrahu.
- ❖ Hazrat Abu Bakr Shibli Qaddasallahu Sirrahu.
- ❖ Hazrat Shaykh Abdul Aziz Tamimi Qaddasallahu Sirrahu.
- ❖ Hazrat Abul Fazal Abdul Wahid Tamimi Qaddasallahu Sirrahu.
- ❖ Hazrat Abul Farah Tartusi Qaddasallahu Sirrahu.
- ❖ Hazrat Maulana Abul Hasan Quraishi Qaddasallahu Sirrahu.
- ❖ Hazrat Abu Saeed Mubaarak Makhzoomi Qaddasallahu Sirrahu.
- ❖ Hazrat Gausul Azam Shah Sufi Syed Mohiuddin Abdul QadirZilani Qaddasallahu Sirrahu.
- ❖ Hazrat Shaykh Shahabuddin Soharwardi Qaddasallahu Sirrahu.
- ❖ Hazrat Shah Sufi Nizamuddin Ghaznavi Qaddasallahu Sirrahu.

- ❖ Hazrat Shah Sufi Syed Mubarak Ghaznavi Qaddasallahu Sirrahu.
- ❖ Hazrat Shah Sufi Nazmuddin Ghaznavi Qaddasallahu Sirrahu.
- ❖ Hazrat Shah Sufi Kutubuddin Rawshan Zamir Qaddasallahu Sirrahu.
- ❖ Hazrat Shah Sufi Fazlullah Qaddasallahu Sirrahu.
- ❖ Hazrat Shah Sufi Mahmud Qaderi Qaddasallahu Sirrahu.
- ❖ Hazrat Shah Sufi Syed Nasir Uddin Qaddasallahu Sirrahu.
- ❖ Hazrat Shah Sufi Takiuddin Qaderi Qaddasallahu Sirrahu.
- ❖ Hazrat Shah Sufi Nizamuddin Qaderi Qaddasallahu Sirrahu.
- ❖ Hazrat Shah Sufi Syed Ahlullah Qaddasallahu Sirrahu.
- ❖ Hazrat Shah Sufi Syed Jafar Hossainee Qaddasallahu Sirrahu.
- ❖ Hazrat Shah Sufi Khaliluddin Qaddasallahu Sirrahu.
- ❖ Hazrat Shah Sufi Maulana Muhammad Munayem Qaddasallahu Sirrahu.
- ❖ Hazrat Shah Sufi Syed Muhammad Dayem Qaddasallahu Sirrahu.
- ❖ Hazrat Shah Sufi Syed Ahmadullah Qaddasallahu Sirrahu.
- ❖ Hazrat Haji Shah Sufi Syed Laqiatullah Qaddasallahu Sirrahu.
- ❖ Hazrat Shah Sufi Syed Muhammad Saleh Lahori Qaddasallahu Sirrahu.
- ❖ Matlubuttalebin, Zubdatul Arefin, Sultanul Muqarrabin, Kutubus Samawate Wal Ardin, Nurul Alam, Gausul Azam Hazrat Shah Sufi Maulana Syed Ahmadullah Maizbhandari Qaddasallahu Sirrahu.
- ❖ Majjube Salek Mahbube Khalek Gausul Azam Bil Birasat Hazrat Shah Sufi Maulana Syed Golamur Rahman Maizbhandari Qaddasallahu Sirrahu.
- ❖ Kutubul Irshad Hazrat Shah Sufi Maulana Syed Aminul Huq Wasel Maizbhandari Qaddasallahu Sirrahu.
- ❖ Osi-E-Gausul Azam Shah Sufi Maulana Syed Delawor Hossain Maizbhandari Qaddasallahu Sirrahu.
- ❖ Shahanshah Hazrat Shah Sufi Maulana Syed Ziaul Huq Maizbhandari Qaddasallahu Sirrahu.

Bhandar Sharif

A section of people even today hesitate to affix the word Sharif to Maizbhandar. For their clarification, their attention is drawn to Page 373 of the Urdu Translation of 'Guniyatut Talebin' written by Hazrat Piranepir Abdul Qadir Jilani (R) wherein Hazrat Isa (A) has been stated as declaring-wherever I stay, the place is holy.

On this background, the Makkah of Aiyam-e-Jahelia became Makkah Sharif, with the advent of Hazrat Mohammad (SM). The city of Yasrab turned into Madina Sharif with the Hizrat of Nabi Mustafa (SM). In the same process Baghdahd, Ajmeer and Sherhind became Baghdad Sharif, Ajmeer Sharif and Serhind Sharif as it came under the spiritual rule of Hazrat Abdul Qadir Jillani (R), Khaja Moinuddin Chishty (R) and Mojaddid Alfe Sani (R) respectively.

So it is no wonder that the erstwhile dormant village Maizbhandar blossomed into Maizbhandar Sharif when it could present to the world Hazrat Qibla Gausul Azam Hazrat Moulana Syed Ahmad Ullah (KA).

Again, as hinted earlier, Maizbhandar is the combination of both Arabic and Persian words. It is indicative of the bare fact that it is the confluence of many philosophy like Shariat, Tariqat, Haqiqat and Marifat. Here in the Darbar Sharif, there is no discrimination between caste and creed, language and religion. Nonracialism and noncommunalism is another distinctive character of its internationalism.

It can be written in more than one form which bear different meanings as under :-

'Mayezbhandar' = Treasury of valuables.

'Mayezbhandar' = Place of Shelter.

'Mayezbhandar' = The position of nodding head by calf while sucking from its mother's udder.

'Mayezbhandar' = A treasury task of which apparently looks difficult for the general public.

If we analyse all the above meanings of Maizbhandar, we can undoubtedly come to the conclusion that from all angles the terminology can be justified. No doubt Darbar Sharif is the store house for all irrespective of position or status.

As to the nodding of head by the calf while sucking milk from the mother's udder, it is indicative of the fact that in the similar manner we the followers of Maizbhandari School of thought nod our Faiz from the treasury of Gausiat.

In this context, it may be mentioned that the celebrated school of KHIJRI has been introduced in the Darbar. As such it is far beyond the capacity of followers of Musabi Branch of Shariat to grasp the far reaching acts and omission, dos and don'ts of Babajan in particular. In this connection the episode between Hazrat Musa (A) and Hazrat Khijri (A) is noteworthy. (Surah Kahaf : 65-82).

Forefathers

The learned forefathers of Babajan were the citizens of Arab. From history it is known that during the reign of Muslim Rule in India, a noble Syed family of Baghdad came to Delhi. As the climate of Delhi did not suit them they migrated to the city of Gour, the then capital was run by the mighty ruler of Bengal then (1389 AD-1409 AD). He was a very Allah-fearing and virtuous king. During his tenure political and cultural ties were established between Bengal and the outside world. Men of letters and with religious background used to get rightful place in his Darbar. The world famous Persian Poet Hafiz was in correspondence with him.

It is known that the Syed family that came from Baghdad was received by the king cordially because of its prominence in the fields of war, religion and spiritual arena. Soon many of its members were chosen to be appointed as house tutors of Shahi Khandan, Imam of Shahi Mosque, Kazi of the Court of justice and commander of the soldiers. In this way the family descendants lived in peace and with distinction at Gour for more than 200 years.

There was a Hindu Zamider named Raja 'Kangsha' (Ganesh) of Bhuturia Parganah of North Bengal. Starting as a lowpaid employee of the king of Gour, he acquired much strength and ascended the throne of Gour killing the last Sultan of Elias Shahi dynasty. He also took the solemn pledge to establish Hindu dominance in the state. With this end in view, he started torturing and oppressing the Muslims. To get rid of such oppression and tyranny, Syed Noor Kutub-e-Alam, a noted

virtuous Pir of the Syed family, urged upon Ibrahim Shah, the Sultan of Jonnapur, to attack Bengal. At this Raja Ganesh took shelter of the pir on the apprehension of losing the territory. Thereafter his son Jadu embraced Islam at the hands of the Pir and ascended the throne of Gour with the name of Jalaluddin Mohammad Shah. Henceforth, once again the lost peace and tranquility of the state was reestablished. But as ill luck would have it, at this hour of happiness, Daud Khan the Sultan of Gour was constrained to declare war with Moghul Emperor Akbar. He was defeated in the war. Simultaneously small pox brought out in Gour in epidemic form. As a result, people started leaving Gour (1575-76 AD). In this mainstream also fell the Syed family.

They came to Haola under Boalkhali P. S. of Chittagong district where they engaged themselves in preaching Islam. Syed Kutub Shah and Syed Maaruf Shah, two members of their family earned much name and fame because of their high achievement of spiritual knowledge. In their honour, the village has been named Syedpur where their mazars (Celebrated graves) are situated.

It is stated that 2 inlands were formed there-one at the fall of 'Khafam' (wooden sandal) and the other on the foot having been placed. As a token of memory to such incidents these two places have been named Kharandip (Island of sandal) and Charandwip (island of foot step).

Their descendants are still living in these two places one at Akubdandi. Another member of the aforesaid Syed family came to Chakrashala of Patiya. P. S. from Gour. His name is Syed Sultan (1550 AD – 1648 AD). Another opinion narrates his name as Kazi Syed Hamiduddin Shan. He was a preacher of Islam and spiritual leader of high esteem. Syed Abdul Quader Shah was one of his descendants. He migrated to Azimnagar of Fatikchari thana. Syed Ataullah Shah is his son. Syed Taibullah Shah is his son. Of the 3 sons of Syed Taibullah Shah, middle one Syed Matiullah Shah came to Maizbhandari village and lived there. Syed Matiullah Shah had 3 sons. They are:

1. Syed Ahmadullah Shah.
2. Syed Abdul Hamid Shah.
3. Syed Abdul Karim Shah.

Syed Ahmadullah Shah, the introducer of Maizbhandari School of thought is the great grandfather of Babajan (Hazrat Syed Ziaul Huq).

A family hierarchy is given below:

Syed Sultan (Syed Hamiduddin Gouri)



Syed Abdul Quader Shah.



Syed Ataullah Shah.



Syed Taibullah Shah.

SYED MATIULLAH SHAH.



Syed Ahmadullah Shah

Syed Abdul

Syed Abdul

Hamid Shah

Karim Shah

B. 15-1-1826

D. 23-1-1906

10th Magh 1313

Syed Faizul Huq Fana-e-Wasale



Syed Mir Hasan

Syed Delawor Hossain

B. 1884, D. 1905

B. 13-11-1298 bs

27-2-1892

D. 2nd Magh 1388

26-1-1982



Shahanshah
Hazrat Syed
Ziaul Huq

Syed Munirul
Huq

Syed Emdadul
Huq

Dr. Syed Didarul
Huq

Syed Shahidul
Huq

B. 10th Poush 1335
25-1-1928
D. 26th Ashwin 1395
13-10-1988



Syed Md.
Hasan.

Syeda Zebun
Nahar Begum

Syeda
Humira
Begum

Syeda
Kumkum
Habiba

Syeda Umme
Munmun
Habiba

Syeda Asma
Kaniz Fatema.

Ziaul Huq the name, the history:

Babajan's birth to the family was very much heralded as he was the first male child to the parents after 3 female ones. As such on the 7th day of his birth, his aqiqa was celebrated in a befitting manner in the Darbar Sharif –full of mirth and merry. He was named Syed Badiur Rahman.

After the celebration, his father was directed in dream by Hazrat Qibla to name him Syed Ziaul Huq. On the following day, the repenting father again arranged another festival and the name directed in the dream was given to him.

Childhood:

Hazrat Gausul Azam Shah Sufi Syed Ahmadullah Maizbhandari (KA)'s only grandson Khademul Foqara Allama Sufi Syed Delawor Hossain Maizbhandari (MZA) is the illustrious father of the illustrious child. Shahzadi Syeda Sajeda Khatun, the second daughter of Hazrat Gausul Azam Bil Birasat Maulana Syed Gulamur Rahman Baba Bhandari (KA) is the affectionate mother of the newborn moonchild. A historic confluence of two great Olis. So it is in the fitness of things that a shining star will blossom as a result of such a wonderful union of two flowing streams with dazzling ripples.

102 years after the birth of Hazrat Qibla the child was given the historic name Ziaul Huq to bring him to limelight.

New Life:

A pall of gloom cast over the family on the 21st day of his birth. Baba Zia developed child disease. The pulse came to a halt and no sign of breathtaking was noticed. Doctor was called in, medicine prescribed. Everybody in the family was anxious and weeping. Top of all was the mother. The apprehension of losing the acquired wealth shadowed her kind mind. She turned to a veritable stone. Her speechless look was on the motionless child. Then appeared Syeda Rabeya Khatun, the elder grand mother of the child. (She is the wife of Maulana Syed Ghulam Sobhan alias jethaji, elder brother of Baba Bhandari (R). She was popularly known as khatuner maa. By virtue of her selfless service, she was very dear to Hazrat Qibla (KA).

Seeing the condition of the child as it was then, she was also frightened. However, she fondly took the boy on her lap and went to the Huzura of the child's father, requested him to approach Maulana Saheb (Baba Bhandari) and sought the latter's blessing for the welfare and early recovery of sickness. In reply, he expressed his inability to do so as it was too much for him to beg such a petty thing like life from him. He however, advised her to go if she so desires.

At that time, Baba Bhandari used to sit in the old huzra situated on the southern side of the Gausia Ahmadiya Manzi. The time was morning. With the child on her lap, Syeda Rabeya Khatun in an emotion soaked voice charged Baba Bhandari, saying that while the lamp of the dynasty of Hazrat was being put out, he was relaxing with a wrapper around. Are you not the chief khalifa of Hazrat Gausul Azam Maizbhandari (KA) Hazat rawa, Mushqil Kosha of millions. How will you account for him if his light is wiped out in your presence? How will you show your face to Allah and Rasul (SM) in the field of Hashar on the doomsday? She admonished. Hearing no reply from him, her surging emotion got new dimension.

She said, "Did I not clear you of all the thorns when you returned from the hill with tens of thousands of such thorns stung into the skin? Did I not nurse you fresh wiping the blood and pus. In return I sought nothing. Now it is my claim that you are to get back the life of this child." Baba Bhandari was virtually moved at this extreme surge. He put off the wrapper. Extended his hand to put water on it keeping the child beneath. As many as seven pitchers of water flow was given to the moribund. Then he asked to stop it. Even then no sign of life was visible in the child. The anxiety of all doubled. Baba Bhandari then put into the mouth of the child a few drops of water exuded down his hand. Gradually the child opened his eyes. A joyous spirit came to Syeda Rabeya Khatun's eyes. She endlessly thanked Allah.

First Lesson:

Time and tide wait for none. It flows in its own way and style. Time rolls by. Infant Zia turned baby Zia. Once he attained schooling age. Talebul Elm Faridatun Ala Kulle Moslemin so said Hazrat Mohammad (SM). The first word of the first Ohi to him (SM) is Iqra-meaning read. Herein lies the very significance of reading of learning. In other words,

in the language of political science, the 3 Rs (Reading writing and arithmetic) is the sine quanon for all.

The maiden journey to the house of first lesson-school or maktab is an occasion of mixed feeling of joy and fear for all kids where the latter dominates over the former. This is equally applicable to all children round the world irrespective of caste, creed, language or religion, culture or civilisation, history or tradition. Baby Zia is no exception to it. So he took his dear father as the guide towards the journey.

At the Huzra Sharif of Hazrat Qibla his first lesson begins with the prayer to him to grant Elm (knowledge)-'Rabbi Jidni Elman'. He joined voice with the father. House Teacher Moulvi Mozammel Huq taught him religious Kalma, letters and other paraphernalea. Then his conventional study began at the Maizbhandar Ahmadiya Junior Madrasa, where he prosecuted upto Class-III under the direct supervision of the parents. Thereafter, he was sent to be admitted into Fatikchari Coronation High School attached Primary School. The Institution earned fame at the then time-situated at the Thana H. Q. He used to stay at the hostel with his elder brother-in-law (Sister's husband), Mvi. Mozammel Huq BABT, was the Headmaster of it in 1941. The southfaced big school building, spacious playground, calm and quiet atmosphere free from din and bustle of the locality gave him an excellent environment to learn. Above all, the close touch of his brother-in-law was an added advantage. But this did not last long. The premature demise of Mvi. Mozammel Huq one year after, constrained him to be back home and admitted into the nearby Nanupur Abu Sobhan High School in Class-V (five). This gentle student was in the habit of going to School looking at his toes. Syed Munirul Huq, his 2nd brother was his co-goer. Two brothers used to read and reside in the same room situated at the south western side of Gausia Ahmadiya Mehmankhana (Guest house) which was earmarked for them to keep them away from the onrush of populace in the main house everyday. He passed class VIII from the above school.

Coronation

13th day of Magh (10th month of Bengali calendar) 1342 B. S. coinciding with Qul day of Hazrat Qibla (a religious ceremony on the 4th day of demise) is memorable in the life of Baba (Spiritual father).

On this auspicious day he was formally "accepted" after the traditional circumcision at the age of 7. With the advancement of science and technology, its scientific benefit has been acknowledged by the Muslim and non-Muslim alike. Even today the system is in vogue with the Jews. History proves that this peculiar "Matter" was prevalent among the Arabs at the time of the holy advent of Hazrat Mohammad (SM) who allowed it to continue which is being complied with.

It was a rare scene to be seen when boy Zia boarded "chadul" (a sedan chair resembling palanquin but superior to it in decorative outlook and ornamental design) with costly embroidered clothes and a sparkling "Taj" (like a crown) on his head.

Accompanied by hundreds of devotees of the Darbar Sharif, when he was proceeding towards the main road after saluting the Huzra and Rawza Sharif of Hazrat Qibla, it seemed as if a prince was looking around his would be empire. Earlier Baba Bhandari the maternal grandfather of Zia the "emperor" blessed him endlessly when he touched his holy feet in sublime reverence. After a lapse of more than 50 years the writer saw the same scene at dream when the followers and chodul bearers were heard chorusing "This is the Oli making factory and this is the factory to make oli"

Lofty Aim

Great men think alike. Similarly high living breeds high thinking.

While schooling at level 8, once he indented for a suit to his mother. On the backdrop of socio-economic condition of this part of the globe, it was not only a luxury but a fantastic desire of a student of Class VIII to ask for such a dress. But the mild protest of the mother could not withstand the mode of approach by the "only first son". Does it not remind of such an incident when Blank Verse Poet Michael Madhu Sudhan Dutta showed his "temper" to his mother for sending only 3 suits for one day's use in the college? But that was a college, this is a school affair. That is the difference. So here also he is superior through the line of behavioral attitude is on the same parallel. (Sree Madhu Sudhan by Bonophul).

Tea Liking

To win over the drowsiness, particularly on some selected occasions like examination, Shab-e-Barat, Shab-E-Qadr, when awaking is essential, tea is a popular and mydear beverage. But mother does not like it as it may tell upon the health. Nevertheless, Bara Bubu (elder sister) is the only resort as it was difficult for Babajan to do away with the habit. Bubu never felt tired, rather a smile would appear when Baba said "Bubu you will have a happy and prosperous life".

Schooling

Shahanshah Ziaul Huq's next seat of learning was at the Port city of Chittagong.

Hazrat Mohammad (SM) directed to visit even China for the purpose of knowledge (utlubul elma wa lau kanu bissin). So Babajan made his sojourn from the decorative village to the urban city. Traditional Collegiate High School had the proud privilege to have him in class IX. His younger Syed Munirul Huq was in Class VII. Both of them used to stay at the hostel. After sometime, they shifted to a rented house at west Madarbari. Here he got Mir Ziauddin son of the houseowner (Mir Rashid Ahmed Master) as his classmate. Gradually, a close proximity developed with the Master family which culminated into personal relationship when Ziauddin got Baba's fourth sister as his better half.

At the age of 20, in 1948, he got his Entrance (Equivalent to Matriculation and present day SSC) from this almamater with Ziauddin. The coveted result was published in Panchajanya the then only daily from East Pakistan edited by Ambika Charan in its 15th Bhadra 1355 BS issue.

Higher Education:

For higher education, he then got admitted into Chittagong Govt. College-another most traditional institution of age old repute. Yakub Darga, father of Capt. Bakhtiyar arranged his food and lodge of his own at Chandanpura. Later he shifted to a rented house at the eastern side of the paradeground. He passed I. A. from this college in 1951.

His next journey for the trace of knowledge was to Kannungopara Sir Ashutosh College-26 Km off Chittagong City - the only private college

of standard established in the rural areas then. In 1953, when he sat for test examination, he became unmindful and submitted a blank khata (script), came out of the hall. In this context, it is relevant to mention that similar incident occurred in the case of his maternal grandfather Baba Bhandari. At the age of 25 he was in the midst of Ula Final Examination in Chittagong Alia Madrasa in 1890. In this way he was enlightened with spiritual development. This has brought an end to the formal material learning. From Kanungopara, he went direct to the Darbar Sharif at Maizbhandar. And he marched forward for the discovery of unending mystery.

After his homecoming, he passed his days in a state of unmindfulness, forgetting the urge for appetite. Attimes this state of mind (Jajba) reached its peak. Many took it to be a symptom of a disease and requested his father to consult a doctor. Accordingly he was examined by Alopather, Homeopath, Kabiraj and all others but to no avail. With every passing day, the "condition" was on the increase. One day his mother narrated her son's condition to Chunna Miah Shah Saheb who advised to keep "Bara Miah" (Babajan) in a house in sacred state and to use perfume. He could realize that it was a spiritual phenomenon.

Love and Affection:

Love and affection is a universal subject to which every human being is dedicated and obliged. The more a person is spiritually adorned, his degree of such latent quality is more developed. This has been categorically manifested in the holy life of Hazrat Mohammad (SM), Bara Pir Hazrat Abdul Qader Jilani (R), Khaja Baba Hazrat Moinuddin Chisty and very many other stalwarts of the line. Baba Zia is also a symbolic heir to such rare virtue. This has caught the attention of many while he was in his teen.

While his elder sister Syeda Mobashara was groaning with delivery pang with only 2 nursing attendants, at dead of night his young mind was moved but had nothing to be done at this stage. However, when the new guest announced his arrival, aloud he went by her side and watered her head as a solace breacking all social barrier and bondage. Syeda Mobashera described this incident as a memorable one in her life.

Syed Emdadul Huq and Dr. Syed Didarul Huq still ruminate how he used to look after them and all other youngsters at the time of taking

food, going to bed etc. He used to take pictorial books of rhimes for the younger while going home from town.

Via Media:

It is a proven truth and stark reality that till date. With the holy and lone exception of Hazrat Mohammad (SM) no saint of whatever standard and alignment could reach the goal without the via media of another saint of superior standard called Pir.

Judging from this light, it is not unusual that Zia Baba also had to take recourse to such media to climb to the escalated seat. He expressed his desire to his father to take lesson. Once while Hazrat Maulana Shafiuur Rahman Saheb (R) of Kattali, Chittagong, the then Imam of Shahi Jam-E-Masjid, Anderkilla, Chittagong, visited Darbar Sharif to perform Ziarat, his father requested the visiting Maulana to impart the "Sabak" (lesson) to Ziaul Huq (MZA). Maulana Saheb courteously said that in the presence of such a "Buzurg" (man of spiritual development) like him (father) the question of imparting lesson by him does not arise. At this the father requested him to impart only the primary lesson and said that the rest will be done by him. Accordingly the first lesson was imparted to him at the holy shrine of Hazrat Gausul Azam Ahmad Ullah (KA).

Man is mortal but the soul is immortal. It has been emphatically declared in the Holy Quran once and again. The accountability to Allah is for the soul which is a custody of Allah to man. Man is also promise bound to Him to return it safe, sound and unadulterated. As such the war of soul is against the mortal being. Those who win the war are blessed, so near and dear to Him. The Bible also declares that- Dust thou Art to Dust Returnest was not spoken of the soul Baba Zia in this war got his father as a Pir-E-Tariqat and Baba Bhandari (maternal Grand Father) as Pir-E-Tafaiuz. And above all, his driving force is Hazrat Gausul Azam (KA) the founder of Maizbhandari School of Thought, hitherto unknown in this part of the globe, may the whole region of Muslim world, from where he derived the unending source of inspiration, beaconing light and guidance. The rare combination of all these factors soon took him to the celebrated position of Belayet-E-Ojma or the Oli of the highest order.

It is thus indicative when Allah declares in Ayat 34-35 of Surah Maeda (wealth chapter) of the Holy Quran- "oh ye faithful, you continue to fear Allah, search out a media to know Allah and do war in the Allah's path".

Extreme Austerity:

Light is a very essential factor for all purposes. Had there been no light, this beauteous earth of the Omnipotent, Omnipresence would be meaningless and perhaps of no use. In its material sense all the good deeds, actions, plans and programmes are centered round a process of transition from dark to light. But the term "light" has its spiritual side too. And here lies the big question mark. And in search of this light, many a chosen souls have finished their life. And again many in the line successfully achieved the most escalated summit position of Fana Fillah and Baka Billah. This light is the driving force and element against the four other matters like water, fire, earth and air, opposite to each other, with which the mortal being is created.

To do away all the worldly demands and wants, Syed Ziaul Huq now got fully absorbed in the search of light. His meditation and austerity reached its zenith and intensified manifold.

In connection with a case of the Darbar Sharif in the Dhaka High Court in 1953, he along with Khairul Bashar Master, the then cashier of the Darbar Sharif stores, was travelling by Green Arrow (Dhaka Chittagong Mail Train). Usually he and the Master used to smoke hiding each other. Breaking the usual practice, he asked for a cigarette and a match from the Master, added fire to it and started puffing. This has been the cause of concern of the co-passengers. They became restive and commotion ensued as it stirred their religious sentiment. However, at the intervention of an educated Bihari, the situation was calmed. And he finished packets of capstan (cigarette) in the journey. Alighting from the train, as he expressed the desire to take sweets, Master brought it. But instead of taking it, he glanced at it for a longwhile, wanted to witness motion picture. But refrained from it simultaneously. On way backhome, he made over all the money and relevant papers and documents to the master. In this way, he started abstaining from the materialistic delimitation.

Gradually his food and sleep came to the smallest dimension and he was at the stage of schizophrenia. Many a bucketful of water at his head could not tranquill him. Naturally the father was in a pensive mood at such a situation of the eldest son. Once a night Hazarat Qibla (KA) came to him and asked him not to worry. He also directed him to give his dear colour Zubha (a long sharwani like wear) to his son. He then rushed to the memorial, brought the Jubha, got Zia baba worn it. No sooner had he entered into his Huzra, than he felt that somebody was trying to open the door. It was none but Zia baba. By his side he was fast asleep so much so that until the evening of the following day. When he woke up in a peaceful and calm mood it was as if a lull came in a war field. After bath and light food, he was again made to sleep upto 9 in the following morning. His condition was absolutely pacific.

But this did not last long. Soon after he again became meditative.

One night when many followers including late Abdul Ghani Fakir, Late Abdur Rahman Munshi of Dhalai, Hathazari, were in the midst of respectful Sajida (bow down head) in the Rawza Sharif following Zikr Mahfil (penegeric rhyme in chorus) which was a regular feature in the Hazrat Qibla's Rawza Sharif-Babajan appeared there and cajoled them for such (in his words) dancing in preference to Namaj (prayer) and even the performance of Sajida. The matter did not end there. He went to the extent of manhandling who ever were available inside. Many rushed and complained to his father. He was sent for by the father. Father son sat in a room and a dialogue began-

Son- Who is Hazrat Qibla? Who is Babajan Qibla?

Father : Oli of Allah. Two is one.

Son- Who are you?

Father : I am the ochi (heir) to Hazrat and recipient Faiz present from Babajan Qibla. They are within me.

Son- (Inaudible)

Father- (aloud in a mood of anguish) Didn't you know me yet? Do you like to see me?

Many a moments rolled by speechless, quiet.

When the door was opened, the waiting people outside saw that the countenance of the father wore a reddish look and the son was looking downward leaning against two hands. Spit was rolling down his mouth.

He was seen frightened. He ordered to take him to the inner house where he was bed ridden. Mother became anxious at this sight of the son. However, after sometime he came to normalcy on being watered in the head by the attendants. But he passed a sleepless night roaming about from one room to the other. Father asked him to go to bed when he approached him at the Huzra.

The following evening he went to the Rawza Mubarak (Holy Shrine) of Hazrat Gausul Azam and laid down in respectful Sajida for two hours when his father asked the Khadems to raise him and take to the shop's chair. As even then he was not in a state to sit in the chair and was about to fall, Khadem Habibur Rahman and Omar Ali Fakir took him to the Office room to take bed. At this situation the affectionate parents shed much tears. The people present also could not check their surging emotion.

In an emotional soaked voice father said "As he was putting repeatedly questions to me, I got excited. The force that I applied to him is of such magnitude that had it been put to manir pahar (a hill in the Chittagong Hilltracts) it would move, the sea would turn to desert if it was put there. Only because my blood is flowing in his vein, he is still surviving".

Throughout the whole night, continuous flow of water was showered on his head. In the morning when he came to his sense, told the mother that his sina (chest) has been burnt to ashes.

It is in this way that his chest was cleaned by his father against all ill thoughts and deeds.

In this connection, it may be mentioned that in order to attain the destined goal in the longest pilgrimage to be near to Allah, the first and foremost thing is to clean the mind. All the Pirs, saints and sages are unanimously of the continuous hammering of Zikrullah (rememberance of Allah) this is cleaned. Unless this is done, no prayer attains perfection. And it is of no use to say prayer of whatever length and time, if it is not crowned with perfection.

And does it not remind us of a historic occasion when Hazrat Zibrayal (A) did this sort of cleaning the chest of Hazrat Mohammad (SM) twice to make him a superman free from everything?

Braving the intolerable chill of December, he passed hours after hours in the tank inside the yard, at times 2 days at a stretch. He was also seen immersed up to nose in the canal west of the homestead for many hours where nobody cared to tread for its cold. A number of winter seasons he passed this way when his body became wan.

To rise above ego and egotism is the sumnum bonum of the measure of austerity. Ziaul Huq, the persevere, took the task of rejection of this ism as his way of life.

On a December evening, he went out of the house wearing only a ganjee (inner light cloth). Khadem Abdul Malek was asked by the father to show round the road and come back. This journey was westbound. On being requested to return home, he said that he would do so from Azimnagar. But as he reached Azimnagar, he intensified the speed. Even from Nazirhat all requests ended in a fiasco. At Katirhat many devotees of Darbar Sharif failed miserably to make his journey homebound. Nobody knows where he is destined to, khadem is just following him. The cold was shivering. And a wrapper of dense fog covered the whole region making the road invisible. The khadem was asked by him to lay down in the road when they reached near Charia Madrasa and he also did so using the Khadem as the pillow. Both of them were shivering with cold. The journey started again. By this time a long distane of 18 KM has been covered on foot. The legs swelled. It was difficult to step forward. Khadem came to his aid and the two were proceeding forward parallelly. Morning sun peeped through the easterm horizon when they reached Hathazari bus stand. He expressed his desire to take tea. Only one staff by now put fire to the oven. But the difficulty was that neither of them had any purse. The shopkeeper, however, agreed to give them on credit as he knew Hazrat Delawor Hossain Maizbhandari (KA). As the tea was supplied to him, he added a glassful of water to it and drank it. He was then made to board a bus for Chittagong town but as it proceeded few yards from there, he came down from it and all attempts to get the bus again did not bear any fruit.

As the morning sun peeped to the western sky at 3 in the evening, he covered the whole journey from Hathazari to Chittagong town on foot and got stretched in the parade ground without showing any sit of getting up. Their rented house is only at a stone's throw. The khadem also could not leave him alone lest he might go elsewhere. In the

meantime, two persons from the Darbar Sharif have been sent to the city with their clothings. They were searching them out throughout the day in the city. At 5 in the evening when the hackney carriage was returning to the quarter worried and weary, Khadem Abdul Malek drew their attention. And after much requests he was persuaded to go to the quarter.

Khadem was given a seperate room and he was allotted middle room with two guards. Early in the evening he went to bed.

Escaping the notice of the pair guards, he went out of the room with everybody's surprise. Khadem Malek was awaken. People rushed all around to locate his whereabouts. At last he was discovered in a compartment of train at Sholashahar Rly. Station. As Malek was alighting, the train set on motion and he was kicked by him (Babajan). He narrowly escaped a fatal fall at the intervention of the standing passengers at the door. At Chowdhuryhat Station, he got down from the train. Caring little about the blood that was oozing out his leg, he was just proceeding straight. At dusk he reached Darbar Sharif to the anxiety of the father at this state.

Another occasion, without anybody's knowledge, he went to the city alone. The same Khadem was sent to trace him out. After much efforts he was located in the last train. It was the month of Ashar (3rd. month of Bengali Calendar corresponding to june). It was raining incessantly. At 12-30 a.m. the train touched Nazirhat Rly. Station, Flash flood of the Halda submerged even the Railway track. Getting down from the train, they started walking. With much difficulty, they swam to Nazirhat Bazar. The dark was dense, rain in torrents, and the flood was inundated. The area was peopleless, In such a ghostly atmosphere his journey did not come to a halt. Khadem was threatened to be stabbed as he wanted to take a light. Why do you bother for a light? Don't you believe in Allah? He asked.

The iron bridge on the Darbar Sharif is washed away by water. So long they waded through kneedeep or breastdeep water. Now? He advised Khadem to swim together. And he did so. A new day dawned as they took the road by the side of Shankhola (hempbush).

On occasions more than one, he made the to and fro journey of the city on foot covering a distance of 38 km. On another occasion, he was

brought from a hillock covered with bush at Kanchannagar of Fatikchari after 5/6 days of his disappearance.

Harder Still:

It is known to all that the sun is the reservoir and source of all energy in the solar system. And it is not only dangerous but dastardly to look at it. Even at the time of solar eclipse scientists warn not to look at it direct. They use looking glass covered with black plaster of smoke to have a glimpse of use special telescope for the purpose. But what about Baba? For hours together he places his sight directly on the scorching sun. He and his creator alone know what he is finding out there? Him?

Standing lonely on a moonshine at the dead of a moonlit night, he was found many a time exchanging views with the nature. Pungent srove of the cricket or mild light of the glowing insect perhaps could arrest his attention for a while but could not stand in the way. His sight goes beyond the sky to the vast world of wonders replete with galaxy of stars. The place of neverending mystery. (In the holy Quran Allah has expressed many truth in the name of stars).

Dedication to service:

Overwhelmed absorption is on the increase. The relatives and kindred advised his parents to give him in marriage so that the son might be homebound prudent. The meditation may have its downward trend.

Adolescent Zia now attained majority. How is the proper time for wedlock. In a silent moment father ponderd- "who will give his daughter to a "deranged son?" Even then information was gathered for the purpose of matrimony. A very noted industrialist of Chittagong proposed to give his daughter. Everybody was in agreement to establish the relationship here. But for an unknown reason, he changed his opinion to the disgust of the parents.

In Ayat 36 of surah Yasin and Ayat 8 of surah Naba, Allah declares that everything in this world has been created in pair. Some of which are within the knowledge of mankind, some are still unknown.

From this the theory of positive-negative and similar other scientific and technological formula have been devised the prescribed pair will be

united at all costs by His wish and desire. Nobody has any hand in this process. Willy-nilly everybody is to succumb to His will.

Later, discussion was held about Syeda Munwara Begum, the younger daughter of Janab Badruzzaman Sikdar, a noted landlord of Dantmara of Fatikchari.

In this context, it may be mentioned that a year back, Janab Sikdar got a letter wherein it was stated that if he gives one of his daughters in marriage at Maizbhandar, Hazrat Mohammad (SM) would recommend his liberation on the doomsday. That letter was instantaneously sent to the Darbar Sharif. Bad communication system and the distance stood in the way of attaching any importance to that letter. At last at the instance of Syed Mahfuzul Karim, the Chief Executive of Maizbhandar Sharif Gausia Ahmadiya Manzil, the discussion got momentum. Janab Kobbad Miah of Daulatpur, the maternal uncle of the would be bride, was sent for. Preliminary discussion over, he went to Dantmara to fix a date. Syed Mahfuz accompanied him. Janab Sikdar gladly accepted the proposal. "It would be my proud privilege to offer my daughter to the Darbar Sharif" – said on being asked to place his demand in respect of dowry.

Sunday the 15th of Kartik (9th month of Bengali calendar corresponding to November) was fixed for the formal prenuptial agreement day. The groom had his consent in this affair.

Janab Sikdar was a disciple of Hazrat Delawor Hossain Maizbhandari (KA). And he was entrusted with the responsibility of management of the holy Urs Sharif. Eastern house was his place of abode and he used to come to the Darbar Sharif with all his personal requisites. On return from Haj, he shifted his place from his house to a hut improvised beside the mosque where he spent the rest of the life. In the cycle of 24 hours, one meal was sufficient for him.

All the proposal of his daughter's matrimony was very much frightened. It was unthinkable for him to address as "Behai Saheb" (daughter's father-in-law) and to seat in the same bedsheets with no less a personality than his own spiritual leader. He then sought his shelter and prayed not to make him a denizen of condemned hell by addressing the spiritual leader as behai. His heartfelt prayer did not go in vain. Four days prior to the commencement of the holy agreement ceremony i.e.

11th of Kartrik corresponding to the blessed great 12th Rabiul Awal of 1954 A.D. he made the eternal journey. However, before his passing away, he had directed his sons not to shift the scheduled date of the agreement. To share the sorrow and shock at this demise on behalf of the Darbar Sharif, a week hence the function was held.

Tuesday the 28th of January 1955 corresponding to 14th of Magh (10th month of Bengali Calendar) 1362 BS the date of wedding was fixed.

On this happy and auspicious day at 2 in the evening the joyous bridal party left Bhandar Sharif for Dantmara in 4 cars. The pedestrian party of course, started in the morning at 10. Although a chadul was hired for the purpose of carrying the groom, he preferred to be in car. As agreed upon earlier, both the pedestrian and vehicular bridal parties joined at Narayanhat. Night was in the offing. Here Saleh Ahmed, a relative of Darbar Sharif, entertained the party with light refreshment. Now the groom was made to sit in the chodul (Sedan chair). As many as 40 mantle lights flanked by a smartly turned out band party made the journey a very enjoyable one- as if a king was on his way to a nocturnal celebration. After proceeding a littlewhile the advance party broke the news that the groom's chodul was empty. His father's car was stranded in the mud midway. Making necessary arrangements to rescue the car from the mud, Shahjada Maulana Shafiul Bashar the youngest maternal uncle of the groom and Janab Syed Mahfuz made allout efforts with torch in hand to trace him out from a bush. He sat unimpaired in the jungle. On being asked by the uncle as to why he has chosen such a place on such a journey, his simple reply was that as he was feeling pain in the loin for long sitting, he had alighted from the carrier instantly.

The party was cordially received by Janab Abdul Malek Chowdhury the eldest son of late Janab Sidkar as it reached Shahebarhat at Dantmara at 10 night. When his attention was drawn to the formal ceremonial and declaratory consent to the marriage, no response was forthcoming from an unmindful and over whelmingly absorbed youth. The brothers-in-law with difficulty made him give his consent. The Akd (religious ritual) was held before 12 midnight. The beginning of a new chapter is begun.

On the threshold of a new era:

The night is passed in a happy jovial mood. When the party returned home with the new bride, he with the ceremonial groom's dress entered

into the saltgodown on the northern side of Rawza Sharif (holy shrine) tank. He managed to forget to sit by the side of the new face that is dedicated to him for life. The warm exchange of sight, unending flow of talk etc. all faded away. The soft mild heart was very much shocked at this. The only wealth at her disposal tears rolled down her cheek. Still she hopes for the best. Hopping against hope.

Clairvoyance:

On the 11th day of the marriage when Janab Badiul Alam Chowdhury came to take the newly wedded bride on return journey to her father's house, he (groom) did not allow on this or that ground. However, on being much pressed, the father-in-law of the bride accorded permission to go. But as the jeep with the bride and other co-passengers was on the verge of the bridge on Binajuri Khal (stream) on the western side of the Darbar Sharif, the jeep was about to be skidded off. The driver was at a fix. At the timely intervention of the surrounding people, the party was saved from an imminent fatal Danger. They came back to the Darbar Sharif only to start next day on being permitted. Is this the reason why he did not permit earlier?

Who knows? Did his clairvoyance foretell of it?

For long 2 years he had no attraction towards the wife. Always a distance was maintained. He was very calm then. Due to his apathetic attitude towards his wife, she was kept in her father's house for something by her brother Abdul Malek Chowdhury who saw in the dream that he was being chased to be beaten by his late father. His sister was ready and agreeable to come back. Maulana Mahfuz went and brought her.

When they were blessed with their first child-a daughter, the father has never fondled her. It is of no use to show any care to stranger child. Keep her there terminate will swallow it." Within 2 months she breathed her last. He and late Syed Shamsul Huda, the grandson of Baba Bhandari and first son of Syed Khairul Bashar, together offered Janaja of a piece of wood in the Rawza Sharif field and burried it like a corpse before the sad news of her passing away came to the Darbar Sharif. (Syed Shamsul Huda was also an Oli of highest order. He used to remain always in deep meditation and absorption. His Rawza Sharif is at the entrance of Darbar Sharif.)

Presently they have one son and five daughters list of which has been shown in the family hierarchy chapter earlier. 3 of them are given in marriage. Others are busy prosecuting studies at different levels.

Sacrificing all the give and take of a conjugal life, the wife dedicated herself to the service of the husband. The affectionate mother-in-law used to come to console her at times of sorrow and grief. Enormous affection also came from the father-in-law. In his absorbed mood, the husband gets angry but sweet words emanate from his soul while in peaceful atmosphere. The loving husband prevents the beloved wife not to do any hard work. Even she was restrained to go to the kitchen for cooking. Nursing attendants were engaged to carry those out, on many occasions she had fallen on her heels awaiting long with a cup of tea when drowsiness came. The repentant husband begged apology for this unintentional suffering caused to his sweet heart.

Many exceptional episodes occurred in their 33 years conjugal life. Once she was advised not to live in the main building and the dilapidated damp thatched house was earmarked for her. Due to its exposition to cold wave in winter, even the attendants do not stay there. But she complied with the husband's order. Two years later, another house was ordered to be constructed thereon getting share of sale proceeds of ancestral property. Mother stayed there with the children. Many a sorrow turned into blessing in this way. Every sorrowful act is followed by happy augury and vice versa (Surah Alam Nashrah Ayat 5-6).

Among the favourite menu of the husband, she says, big lobster fish, sweet prickle, curd, butter and eggpudding are main.

Maajan (Mother of devotees):

Father's last desire to serve the humanity has been translated into reality through the daughter. The holy and continuos flow of blood of Hazrat Gausul Azam (KA) has been materialised through this blessed lady. (Notre Dame – our lady). She is crowned with the insignia of respectful Maajan (mother) of all of us- million devotees- being the pride life partner of a great oli. This mother of ours will live till eternity through the posterity. She is the symbol of Bibi Khadiza (RA) and Khatun-E-Jannat Maa Fatima (RA).

Extreme:

During his 8 month long stay in the saltgodown, devotee Zia's adoration and perseverance were all time high. He has been in the habit of smoking. The burning cigarette was tucked in the ear, in hand on the head. He knows not when it touched his skin and flesh. Scars of such scalding were evident even till last day. From the store he used to place his sight at the Rawza Sharif of Hazrat Qibla (KA) for quite a long span of $\frac{3}{4}$ days at a stretch without food or water. Then again he spent a whole day by making his body a boatshape by stretching one hand touching the ground by the loin keeping another hand, legs and head separate. Furthermore, he put his mortal body to extreme difficulty by twisting the body to one side and head downward near leg without any buttress.

The give and take ceremony with the creator is unlimited. Even there is a limitation in this unlimited boundary. And on the very basis of one's personal achievement and attainment, he can reach the much wanted goal. And how the stages of various achievements has been framed is discussed in the foregoing chapter in order of precedence.

Crucial Ordeal:

Ziaul the adorer wanted to be extinguished in him in the crucial ordeal. He drives his chariot ahead. Unlike his maternal grandfather, his place of worship, adoration and perseverance is not in the deep forest, thorny bushes and insurmountable hills. This has been the result of the blessing of his mother. The incident is as under:

One day while he was at play with the burning wick of a hurricane, he was admonished by his mother. He went to his room and took the bed. Khadem Habibur Rahman was going nearby. He was asked to massage his legs. As Habibur touched his legs, he felt a current supply there. He ran to the mother and narrated the matter. At this the mother was much unnerved. With tears in her face, she appealed to Hazrat Qibla to allow her son to be within her sight and perform whatever acts, deeds and works he is designed to. Her appeal was granted.

Transcendental:

On another occasion, he spent as long as 18 days at a stretch in his room closing all the doors and windows. It was difficult indeed to surmise whether he was alive or not. Mother's mind was swinging between hopes and despair. Many ominous thoughts were crowding her mind. When the door was made to open by youngest maternal Uncle Syed Shafiu Bashir and others after much efforts, his body was found wearing a yellowish look. Mother cried out in emotion. No response was coming forth when asked to take something. The teeth were closed together. Mother soon nursed him to ability.

One night when the father was going out to the toilet, he noticed that the door of his (Babajan's) room was open. Khadem Abdul Malek who was following with the badna (pot used in the toilet) was asked to see as to what he was doing then. As he entered the room, he felt something wet in his feet. As the hurricane was lit, he found a spool of blood in the floor. A case of blood dysentery. Again he responded to the call of nature only to pass fresh blood. Mother and khadem cleaned it. Father asked as to why he was not informed of it. His simple reply was that something "bad" has gone out. It would be alright. Nobody knows when this disease is developed in him. Doctor was called in the morning.

For sometime he has developed the habit of setting fire on whatever was available near at hand – clothes, wrapper, bedding etc. Anybody could ask him to refrain from this only at the risk of being beaten. By and large, he did away with wearing clothes. As if a newborn baby – symbolic of the state of Hazrat Adam (A) before his maiden visit to this planet from the heaven. Gradually the overwhelming absorption intensified. Whoever appears before him, was being beaten with exception of the father. As the situation went beyond control, he was enchain. But no change. How can that be? He is the stranger of a different path. There is no wordly treatment devised by men for this. He has already quenched thirst by sufficient drinking the Sharaban Tahura as indicated by Him, the action and reaction of which is undiminishing. In this connection Allah's declaration in the Holy Quran runs thus – "Have you seen such a person who has transformed his desire to that of Allah" (Al-Quran – 19:43)

Hallucination or absorption:

While I was a student of law of the University of Dhaka and preparing for EPCS, I had to go to Dr. S.U. Ahmed, the then Departmental Head of psychology, CMCH, for the psychological treatment of one of my relatives who was suffering from nervous devility. In course of my discourse with him, he explained to me that it is not fair to call a person "mad" in the first instance. Because, according to medical science, as defined in the branch of psychology and psychiatry, there are four different stages of nervous devility. And madness is the last stage of deterioration of mental balance. According to their degree, they are as follows:

1. Hallucination.
2. Schizophrenia.
3. Lunacy.
4. Madness.

It was also further explained to me that hallucination is prevalent in everybody. Rather, without it human being would be a beast or an angel. It is the ingredients of hallucination that takes the form of driving force and willpower to accomplish something and to create something new. Many inventions and discovery innovations are the result of such hallucination. Archemdis' quick running to the street in nude from the bathroom on getting the law of buoyancy, Hafiz's keen desire to offer Samarkhand and Bukhara to the Turkish damscl, Nazrul's dream to adorn his beloved Rani's chignon with star, are some instances at point.

The next stage is schizophrenia in which little bit different attitude is noticed.

And the third stage is lunacy. When a sick person reaches this stage, he gradually loses his normal situation and is subjected to incoherence.

And the last and serious stage is madness. This is very rare.

But the shocking news is that when a person is seen to behave a little bit abnormally or in terms of random thoughts, he is instantly branded to be mad. This is not only dangerous but also unwanted too. Such a naming may change the whole lifecycle of a man. Even the hospital created for the treatment of such patients is called lunatic asylum. Not

mad hospital. But the whole tragedy is that but for the concerned few, not even a microscopic minority is in the know of it.

Anyway this is what medical science has invented. But what about the one who is absorbed in Allah the Creator? What name could be given to him? Oli? Gaus? Kutub? Or What?

Devotee Ziaul Huq in deep meditation was in the soliloquy. This has arrested the attention of near relatives who were of the opinion that he was suffering from mental disease and that he should immediately be sent to the Mental Hospital. Father also yielded to the pressure and has decided to send him to the Mental Hospital to verify whether or not he was really suffering from such disease.

In the month of April, 1967, he was embarked on Rajshahi Express (Bahadurabad Mail) in the accompaniment of his 2nd brother Syed Munirul Huq, 3rd brother Syed Emdadul Huq, Khadem Abdul Malek, Syedur Rahaman- a devotee of the Darbar Sharif from Khitabchar of Boalkhali Upazila and Abdul Quddus, another devotee from Mymensingh to reach Pabna following day in the evening. They spent the night in a hotel although due to unclean cook, they could not satisfy their famished stomach till the morning. They took sweets and luchi (thin cake of flour fried in boiling oil).

Same day he was admitted to the hospital. Seat No. 7 Ward no. 1 was allotted to him. The hospital authority advised to deposit the required money to the bank on account of medicine etc.

All were in tears as he was left in the hospital for the day. But he was unmoved. Sitting in his seat, he was swinging his feet. Next day he was shifted to a rented cabin. It was decided to leave behind Abdul Malek for his attendance, Ward Nurse abdul Ghani was engaged at Tk. 150/- per month along with Abdul Malek to look after him. Others left the following day.

It is a peculiar experience in Pabna Lunatic asylum at Hemeytpur, free from the din and bustle of the town, the hospital is situated on a vast area in a rural environment. The boundary is protected by impassable wall and barbed wire fence. Wards and cabins are abound with a large number of insane men and women and psychiatric patients of very many fashion, outlook and behavior. Everybody seems to be busy in his

world. Somebody engaged in continuous monologue, somebody is performing in a dramatic manner. Someone is in the midst of inimitable laughter. In the corner some one is found in a sage mood. Another woman was mourning aloud the loss of her child. A youth was repenting his inability to supply food to his mother, toy to his younger and educational expenses to his sister, frustration took him to the brink of suicide. This is a veritable zoo of human souls. Ethnoloiests define men as a rational being, but Islamic jurisprudence says man is nothing but an animal. But the difference is that he can talk. That is why he is called Haiwan-e-Natik –an animal capable of talking Anyway.

Babajan Zia passed his earlier days in the hospital calm and quiet. But did not take the medicine. When a tablet is put to his mouth, he used to keep it in the mouth without swallowing only to throw it away later unnoticed. On the report of the Super, he was injected which caused him deep slumber – difficult to feed him.

The poor diet like pumpkin, a piece of fish/egg, meat at week end, a piece of loaf and suji (special flour), supplied by the hospital was not acceptable to him. He was then supplied improved diet from outside through Abdul Malek the khadem.

To observe the situation, injection was stopped for sometime. Suddenly one day he was missing from the cabin. After much search by the Nurses, he was found in the bathroom putting bucketful of water on his head. When he was brought from there, his overwhelming situation intensified. Nurse was beaten with the chain. Again seductive was applied. Two months have elapsed in this way. But no improvement was noticed. One morning he was taken to the recreation field. Not very far away from the hospital, this is a garden full of many items of toy. Other patients are also there. Nurses are busy preparing report of each individual patient on their behavior here. For 2 months he was made to and fro journey there. He sits lonely. Sometime mumbling- oh my friend, why there is a curtain between you and me? He was then ordered to be given electric shock.

At 7 in the following morning, he was given the shock. At Doctor's advice, he was not supplied any food. Abdul Malek was frightened to see how the machine ascquaded down his (Babajan's) back on the stretcher and the body twisted as soon as it touched it. From there he

was taken to an ice-cold room, after sometime to another room. All the fans were put on for air. Round about 12 noon, he was gradually coming to sense from anaesthesia.

Following this shock, he became a completely separate person. Even like a baby he was taught to wear shoes. He was fully at the command of Abdul Malek, like a conscientious boy, in respect of bath, ablution, food, sleep etc.

Is it so indeed? Was his reply to a question by the doctor whether he is married and Zebu his daughter. One day he was subjected to shock thrice consecutively. He asked Abdul Malek to go home as it was difficult for him to stay there as a long time has already been spent. He was assured of going home. Onenoon Malek came with his lunch only to find him missing from the cabin. An instant search started. But he was found nowhere in the hospital. There is little or no scope of going outside overpowering the strict guard at only the gate of high boundary wall. Even then, Abdul Malek went outside, asked the shopkeeper at the front whether he has seen "Dada" (respectfull address as superior). He was, however, assured to know that one person went by this side without caring his call to come back. Abdul Malek rushed towards south. A long bank of the Padma. Dua to luxuriant growth of crops it was difficult to point out any human being in the vast area. Abdul Malek proceeded forward to find him sitting nude, not willing to come back. He wanted to go home therefrom direct. He was persuaded to come back to the hospital on the assurance of making homebound journey the following day. Nurse Ghani wanted to know as to why he went to the innerbank. I climbed upon the coconut tree, made a jump, the lungi was left behind in the barbed wire and "I was outside" said he. After this incident he was given 2 more shocks.

In two instalments, a total of 10 shocks were applied to him. Doctor ordered to witness motion picture at Pabna. He was ready for the purpose everyday in time with smart dress. Abdul Malek informed of the situation at home by letter and over phone at Chittagong town. 2nd, 3rd and Doctor Brothers in the accompaniment of khadem Oliullah from Barisal went to see him, when he met them at the hotel. He enquired of everybody. They all left after an overnight stay. At the end of Bhadra (5th month of Bengali calendar) application of shock came to an end. He is now almost alright. A fortnight's leave was granted by the

hospital authority to enable him to attend the holy Khoshroje (birth anniversary) Sharif of Baba Bhandari on the 27th of Aswin corresponding to the 14th October. He left for home on the 3rd week of Aswin. But did not go back as the father was unagreeable.

A host of relatives including brothers and sisters were present at the Chittagong Rly. Station to receive him. It was a touching scene of mixed feeling of joy and sorrow. After an overnight stay in the city on account of shower, the following day he left for home via Nazirhat by train where he was given a tumultuous ovation by many. Bullock cart carried him to his parents, wife and children after a 6 month staying away.

Electric shocks caused his body scalded at places. But this could not stand in the way of his devotion. From serious to more serious devotion is going on many a nights he passed standing on the southern side of the guest house placing his sight on the Rawza Sharif of Hazrat Qibla. Sometimes he roams about. He never sat on the chair although it was provided. Since 1954 he was never seen passing a whole night in sleep. Towards the dawn he takes some rest after a sleepless night.

While on this subject it will not be out of place to mention here that since my boyhood, I have been a casual visitor to the Darbar Sharif when it was not within my reach or ability to come across Babajan. But for the last few years as Babajan gave me his kind shelter at his feet my visits to the Darbar Sharif were numerous. And on my such visits, I along with hundreds of my Pirbhais (co-disciples of the preceptor) had the occasion to visit his huzra (home of devotion) sharif and even bedroom at all times-morning, evening, night, midnight, dawn, noon and afternoon. But surprisingly none of us has ever seen him using the toilet that is attached to the room.

All the hills, dales, valley cities of Bangladesh he has treaded. Once he went to Indian portion through Agartala by car. 8 to 10 of his days went without any food at a stretch. This has been a common picture.

This is known to all and everybody who visit the Darbar Sharif and those who have the proud privilege and honor to be his entourage anywhere.

His soul, through this type of austerity measure, coupled with deed and unmixed devotion by and large attains fulfillment of knowledge of spiritual world and takes him to His proximity step by step. From Fana Fillah (sweet union) to Baqa Billah (permanent love) the last stage he ascends where the ego is totally lost.

Notable, at this stage the celebrated devotee Mansur Hallaj was crying with the pronouncement "Anal Huq" which apparently was an expression denunciated by religious form and rule. For which he was even killed. But there was no end to such saying. And for which he was debatable at his age. Nevertheless without any strata of doubt, he was an Oli of highest order which was proved by himself even after his formal murder, burning to ashes of his mortal being, throwing such ashes into the sea.

However, this is a very very superior subject and needs extensive reading, grasping and research. Otherwise it looks confused. In Ayat 81 of Surah Bani Israfil Allah declares that truth triumphs driving away untruth.

Great power with great three:

Maulana Nurussafa, one of the Khadems and Khalifa of Hazrat Qibla (of Kanchan Nagar-his mazar is also there) came to Maulana Shah Sufi Syed Delawor Hossain (KA) and enquired about Ziaul Huq Babajan. He further said that he had come to see him. In course of his discussion, it was further stated that the Hazrat Qibla (KA) in dream asked him that his "Mayna" (the sweet name resembling the most favourite rural Bengal bird which can speak if so tutored, given by Hazrat Qibla to Janab Delawor Hossain) has nothing to worry. It was also said by Hazrat Qibla that Ziaul Huq was a light for all that is being lit by him.

In the Holy Quran Allah declares that He has created the sun as very bright (Sura Naba parah-30) in a particular cycle and rotation, it rises and sets. It is its function to supply light, heat, energy and such other essential paraphernalia for the living being. But for the sun. this planet would be a conglomeration of cold mountains. Indeed there are such human beings that are more powerful and brighter than the sun. And in fact by dint of their virtue, quality and proximity to Allah, they have attained such standard as the whole solar system is made subservient to them.

At the crest of the probability of such miraculous happenings is the Rahmatullil Alamin who in his lifetime (in fact he is still alive because he is the Heyatun Nabi and shall remain as such till the doomsday) he has shown 700 Mojeja (miracles) including the bifurcation and then reunification of the moon-mention of which was made earlier.

In order to make Hazrat Ali (K) offer Qaja (late) Asr prayer, the set sun again re-appeared in the western horizon.

In order to accord reception to Hazrat Rabeya Basri on her journey for performing Haj, the holy Baitullah Sharif came to her way.

The whole quantum of water of the entire region of Ajmeer Sharif dried up at the instance of Khaja Sahib Hazrat Moinuddin Chishty (R).

Hazrat Shah Jalal (R) crossed the mighty the Surma river sitting on a Jainamaj (a mat for offering prayer).

Sultan Giasuddin, never returned to the capital city of Delhi when the Aowlia Nizamuddin uttered "Delhi Dur Ast" (Delhi is far off) and in fact he was killed by his own elephant that went amuck.

Shah Mohsen Aowlia came all the path from Arabia to Battali, Anwara, Chittagong boarding on a big stone using it as his carrier like a boat (the historical black stone with some inscription is still preserved in his holy shrine).

There are hundreds of thousands of such instances of mojeja (miracles) and Qaramat. This is how the system is at their command.

Modern scientists often keep their statement reserve on such events and tend to show sceptism. But with the more and more technological advancement and scientific innovation the religion Islam is getting more and more momentum and new valour. Because Islam is a very scientific religion applicable and adaptable to all time and society. Because whatever is said by Hazrat Mohammad (SM) is nothing but true. Even the non-Muslim Quraish of Arab who would not embrace Islam due mainly to their social prestige, they never cast any expression on him. More surprisingly the insignia of Al Amin (Truthful) was conferred on him by them.

Janab Abu Taher, Sub-Registrar (Hazrat Qibla's grandson by his nephew Syed Abdul Wahab) was unwilling to attend the wedding

ceremony of Babajan at Dantmara. This was solely due to difficult communication system prevalent then. On the preceding night of the wedding, he was asked by the Hazrat Qibla in dream, "Oh ye youngman, I am lighting Ziaul Huq as a light for you". Next morning he narrated this to Hazrat Delawor Hossain (KA) when Khadem Abdul Malek was present there and was constrained to accompany the bridal party.

From the above two incidents, it is now clear that he has been given the right by Hazrat Qibla to kindle the light and proceed in the same line as is directed by him.

On 16th January 1966 corresponding to the 2nd of Magh, Hazrat Qibla (KA) in dream directed his (Babajan) father to bestow on him his deposits.

At 11 in the morning of 9th Magh 1373 B.S. the holy Rawza Sharif was given the ceremonial bath (Gosal Sharif) preceding the main function of the holy Urs Sharif the following day. For this purpose there was a heavy convergent of devotees.

Convocation:

In order to comply with the direction as received in the dream, Khademul Foqara Syed Delawor Hossain (KA) the lineal heir (Ochi) of the Hazrat Qibla (KA) sat in the Gadi facing the Rawza Sharif brought two sheets of green and yellow colour from the memorial of the Rawza Sharif. [After the bechal of Hazrat Qibla (KA) this is the first and last ascendance to the gadi by him]. His chief officer Maulana Syed Mahfuzul Karim was sent to bring his son. For the last 3 days his door was closed. No sooner had the Maulana reached the door, than he opened it and on being informed of the call of his father, he calmly said that he knew it. He went for ablution, Following the Maulana he approached his father and sat very politely facing his father keeping the Rawza Sharifs of Hazrat Qibla (KA) and Baba Bhandari (KA) at the right.

Wearing himself the yellow sheet (chadar) father with his own hand put on him (Babajan) the green sheet (chadar) and said I now confer on you the sacred deposit (Amanat) of Hazrat Qibla which has so long been with me. Please take proper care of it.

Alhamdulillah - the suitable sound came out of his mouth.

Devotees mustered strong the verandah of the Huzra Sharif and the courtyard. Prominent among those present were Alhaj Maulana Faizul Islam son of Syed Aminul Huq Farhadabadi (R) the Khalifa of Hazrat Qibla (KA), late Habibur Rahman Chowdhury the famous Zamindar of Banskhali, Advocate Afsaruddin of Aminnagar, Fatikchari, Arham Ali Chowdhury of Dewanbazar, Chittagong, Dr. Ruhul Amin Siddiqui of Sarwatali, Boalkhali.

As the sheet was put on him, he was mildly sweating. From this the 9th day of Magh 1373, Hazrat Ziaul Huq (MZA) is the lineal spiritual heir to Hazrat Qibla (KA).

This is a red letter day for all of us.

Syeda Mozahera Rabbi W/O Late Ruhul Amin Sherestadar of Nanupur, Fatikchari, mother of Mr. M.A. Taher (DGM, Pubali Bank) and granddaughter of noted olive kamel Hazrat Maulana Syed Mosiullah Mirzapuri, was lucky enough to see a very nice and meaningful dream in 1960. This is as under:

Lacs of people mustered strong the field adjacent to the holy Rawza Mubarak. This resembled the Holy Arafat. To the south western corner of the field a platform was built with wonderful decoration. There was a tense moment of wait. Everybody was counting moment. All on a sudden Hazrat Gausul Azam Maizbhandari Maulana Syed Ahmedullah (KA) appeared at the ideas. A crown enameled with diamond all gold was in his hand. a short while after Babajan Ziaul Huq (MZA) was brought there. And the Hazrat Qibla (KA) with his own holy hands put this crown on the holy head of Babajan. The gathering burst into joy with 'Allahu Akbar' sound.

The following announcement of Babajan is interesting- "I am Hazrat Saheb Qibla, I am Hazrat Saheb Qibla, I am Hazrat Saheb Qibla".

This he uttered to Syed Nurul Bakhtiar of Baktapur and Syed Mohammad Ibrahim of Daulatpur when they came to the Anderkilla residence of Bazal Ahmad Company where Babajan used to stay then. It was in October, 1980. As they approached nearer to him, he again uttered- "Don't assess me less than Hazrat Saheb, Don't assess me less than Hazrat Saheb".

Overseeing the Rawza Sharif of Gous-e Bhandari (KA) at dead of night on 3rd March, 1982 the same uttering was repeated. A total of 20/30 people including Khadem Abul Kashem and Mr. Syed Masiul Karim of Mirzapur were present on the occasion.

As all medicines applied to him proved futile and as his overwhelmingness did not show any sign of downward trend, Sharafat Ali alias Laxmir Baap the famous Khadem of Hazrat Baba Bhandari (KA) appealed to Baba Bhandari (KA) to which he was told in dream that Baba Ziaul Huq Mia and Shamsul Huda Mia have been duly admitted into the school of Baba Bhandari (KA). He was further asked that he would not understand these. Babajan's father was apprised of this dream.

In this way Babajan was endowed with unending driving force emanating from 3 personalities of extraordinary spiritual world like his illustrious father Hazrat Maulana Syed Delawor Hossain (KA), his maternal grandfather Maulana Syed Golamur Rahman (KA) popularly known as Baba Bhandari and his great Grandfather (Father's grandfather) Hazrat Gausul Azam Maulana Syed Ahmdullah (KA) popularly and widely known as Hazrat Qibla. This trianular possession made him enriched in his way to the ultimate jourmey to Fana fillah and Baqa Billah. He is Ahmadi masrab Mojube Saleq Oli Allah. Overwhelming and peaceful situations are simply subservient to him. In a moment he can come to a peaceful mood from a serious overwhelmed absorption.

By attaining both the respectable positions of Kutubiyat and Gausiat he ascended the highest position of Sahebe Moqam Oli Allah (eccellerated post of saint of Allah).

According to Maulana Rumi (R) "Those who are the special friends of Allah, they are the spies of the living world. They enter into this world like invisible very small particles. To them again the mystery is unshrouded".

Olis (Saints) of this category are able to show right path to the people by mysterious dialogue, meaningful look and indicative gesture and posture.

Maulana Rumi (R) in his famous Masnabi Sharif said about them that the souls of Oli Allah are Haqiqi Mosques, so is the center of worship in this materialistic world. He has also advised the people to round such souls to gain the virtue of Haj-e-Akbar. Such a soul is better than a thousand Ka'ba, he asserted.

In this connection, Hazrat Mohammad (SM) said that the souls of men are the seats of Allah.

Our national poet Kazi Nazrul Islam also in his revolutionary rhythm said that a thousand Kaba is not equal to a single soul.

All these are the summum bonum of the bare fact that the human soul is the main of the mortal being.

Through the ages, Oli Allah is sent to this world when people go off the track. But in this trouble stricken world of scientific and technological advancement, it has become all the more difficult, much more than ever before, to distinguish a real Pir from a fake one. For material gain and economical benefit, a host of so called Pirs go about here and there.

Again there are many people who do not believe in the existence of Pir. For them suffice it to say that till date, there is not a single instance of getting anything great or going nearer to Allah without the via media of a Pir. Even those who did not get Baiyat from a recognised Pir, they also tend to say it an usila. This usila is nothing but the media, that is the Pir itself.

In this context the saying of Hazrat Bara Pir Syed Mohiuddin Abdul Quadir Jilani (R.) is important. According to him, Saitan is the Pir of those who do not have a Pir himself.

Zia Baba often laments that people come to him for getting a son, promotion in service, release in case, recovery from illness, establishment in business etc. Little or none to get Allah's proximity. That is why he often is found to make his abode in the city or at the seabeach of Cox's Bazar far from them.

In his overwhelming situation, he is often heard saying in Urdu that his Tariqa (School) is not a Tariqa of 2 paisa. It is of great value. Again in his pacific temperament he says- My Tariqa is crores of time great. He testifies those who come to him in various ways and manners.

Somebody is threatened, somebody is demanded a great amount of money much beyond his capacity. Again some one is driven away without giving him a chance of salutation. Then again most favourite thing of a person is demanded. The main and sole object of all these is one and singular to arouse in them a love to wards Allah in preference to greed, temptation, fear. He also orders for self purification which is the main philosophy of the religion according to the Quran.

Very difficult and peculiar as these deeds, behaviour are, many see their way midway, having not been able to understand them.

It has also been observed that his words and uttering got underway even after 5/10 years. So it is advisable that those who come to him should try to understand and interpret his utterings in right earnest. As and when they do not, they approach those who could go near to him.

It is not that easy to understand an Oli of Khijri Tariqa. Is it not that even a prophet of the order and standerd of Hazrat Musa (A) could not understand the works/deeds of Hazrat Khijr (A) an Oli and not a prophet until it was explained to him by the latter.

There is not a single instance that he (Babajan) has amassed riches by taking wealth from the devotees or any other people whatsoever, All that he is given by innumerable followers and devotees, is given away to others.

World is Caravanserai:

When permission was sought to make his Huzra Sharif pucca he said "what use making it?" The world is a caravanserai. He further said Huzra Sharif is not a definite place Oli Allah appear at different places at different times.

Is it for this reason that we find Mazar Sharif of Hazrat Bayazid Bostami and Hazrat Badar Shah in different places where they were found breathing their last at the same time in presence of their respective devotees.

Like his illustrious great grandfather, Hazrat Qibla (KA) is in the habit of purchasing things at exorbitant price. Once he offered as many as 18 cattle to the people of Kulal Para (of course later the devotees took them

back without his knowledge). Again the whole meat of a Gayal (wild bull) was given to them.

Once he was going to Dhaka via D.T. Road. A rich businessman of Chittagong accompanying him was asked to take a cash of Tk. 1,25,000/- keeping 40,000/- bundle separate. As they approached Comilla, he asked to lower the speeding to throw away the cash 40,000/- through the window. As the businessman was a bit in a mood to take the money back, he was prevented from doing so. He was further told that the money was not his own. It belongs to him.

On the 10th of Magh 1393 an amount of Tk. 60,000/- was given to the workers of Shahanagar of Fatikchari, another amount of Tk. 5,000/- to the son of Darbar Sharif Pesh Imam. Rickshaw, Taxi, Tempo and car drivers are among the recipients.

The writer's eldest daughter Syeda Nasim Amir is one of those lucky to have her name included in the big list of such recipients, on the eve or her SSC Examination, when we visited him at the Ambagan residence of one Mr. Jahur in 1986.

On the same occasion the writer and Badiur Rahman of Maizbhandar were given a bundle of Taka from beneath his pillow to go and purchase a T.V. It was late Thursday evening. All the shops are supposed to be closed. But as Babajan ordered, we went to the market. And a T.V shop at station road was found open. Still surprisingly enough the amount which was given to us by him without counting was the exact amount demanded for the T.V. We purchased and brought it to him. This was given to Mr. Jahur along with other cash and doles received there at Ambagan from the devotees.

During his early days, he made some disciples face to face. Later in many cases this has been done through heart. A good many were found to have lost conscience when he looked at them as they cannot absorb the velocity of light or power focused on them through such sight:

Self establishment:

It was the morning of 6th April 1974, following Urs Sharif of Hazrat Baba Bhandari (KA). Followers, devotees, fakirs and such others were busy in their homebound return journey. The hue and cry of the function was on the diminishing. Sajjada Nashin Maulana Shah Sufi

Syed Delawor Hossain (KA) Sahab was relaxing in an easy chair at the narrow verandah on the sourthern side of Gausia Ahmadiya Manzil. Devotees in tens were making farewell call on him. As he was busy in replying to their questions and salutation by often patting their heads, one noted disciple of Hathazari sought permission to narrate his dream. He was permitted.

It was stated that a large number of people converged at the Hasanbag (present Gausia Huq Manzil). As if the Urs Sharif was being held. He was himself engaged in managing the affairs. To this the Huzur explained that in future there will be functions in the Bara Miah's (Baba Zia) area. It was a glad tiding for him. By an indication with his right forefinger, he (Huzur) further said that he (the dreamer) will have to look after and manage it. It is the directive of the Munib. On this he asked as to how he can go there by being his disciple. Most confidently he said that with effect from the 1st of Baisakh a new era is being ushered in. "I will give up the responsibility now vested in me" he said. The declaration was that he would give up the responsibility acted sharply on the minds of everybody. A big question mark aroused as to who will be able to shoulder such a great responsibility of managing the affairs of Hazrat Qibla (KA).

On this issue the disciples sat in session with the sons of the Huzur. The 2nd son Syed Munirul Huq unequivocally said that as he was not seeing any light in him, it is next to impossible to give it to others. He went further to tell that he cannot overwit or blackmail people in guise of a so-called Pir with a bearded face. The other 3 sons also expressed their inability on account of their age and professional engagements. After a lengthy discussion, the meeting was postponed.

The following day Huzur sent for his sons at the guesthouse. Noted muridans were also present. In a short speech to them he said he had lost his father in his infancy, grandfather in youth, prior to this the only elder brother. There was nobody left to help arrange and mangage the Hazrat Qibla's (KA) affairs. In the course of struggle, I had to march forward alone. None of the associates was near relative. All the poisonous cups have been swallowed by me. All the cups filled with honey have been left for you. The property have been distributed according to the law of inheritance. Fuljanbibi (a maid servant like Khadem who was present there) was also given a share of one Kani

(about one bigha) in recognition of her laborious service to Huzur. "Almost all the tasks have been accomplished by me. There will have no difficulty. Bara Mia (the eldest son) (Babajan) is a man of overwhelming absorption. You will find it difficult to read him. That is why he has been separated in the Baganbari (home garden). You should maintain good liaison with him. I have now grown old, not fully able to pull the weight. You should take the responsibility". In a pindrop silence, he continued. "Don't look at me only as your begotter. I am also the moral and spiritual personality. I have come to give, so you should take. There is no practice of giving without being approached to do so."

After this short speech, the sons dispersed with the permission to ponder over the matter.

This ideal man of spiritual height in an "important notice" to the public in his declaration of bestowing the responsibility on the sons said that he is established by himself with his own, the Baara Mia is provided with separate arrangement for living with two roomed pucca house in the Baganbari on the eastern side of the tank of the Rouza Sharif.

Threshold of New Era

Prior to it, on the 30th of Asharh 1380 B.S. Babajan shifted to the new place of abode flanked by a band party brought by late Abdur Razzaque Fakir (then working in Chowmuhani, Noakhali, in the police) and other devotees.

At' the instance of Syed Nurul Bakhtiyar and sponsored by devotees a tubewell was installed and a gola (storehouse) for keeping paddy, constructed there to mitigate the suffering of drinking water and storage of paddy.

Syed Nurul Bakhtiyar once was directed in dream by Hazrat Qibla (KA) to kindle the lamp at the place of his Ziaul Huq Mia so that he can also be enlightened simultaneously. Explaining this, the Huzur told that this is an order from the Hazrat to look after the affairs of Bara Miah. Bara miah is innocent, free from the touch of worldly acts. It is necessary to speak good of him to the people. It is also essential to supervise the work there along with other devotees.

Syed Bakhtiyar argued that it may cause confusion in the minds of the people if his good wish is explained to them during his lifetime. On this Huzur admonished- "Do you like to heed to what the people say in preference to discovery of mystery of the Pir? Is it not that the seat of all new administrative and other important policy making bodies are housed in New Delhi? But that does not in any way diminish the old tradition and heritage of old Delh"i.

Henceforward Syed Bakhtiyar in close association & collaboration with some fellow Pirbhais are managing the affairs successfully with unbelievable untiring zeal, sincerity, diligence & proven integrity.

On the matter of making separate seat for him, Babajan was heard saying I have been made independent by my beloved father. Human being does not or cannot understand the value of teeth until it is uprooted or fallen. He has made all necessary arrangements to taste fishes with the help of catching instrument called "Chai" –and in fact today Gausia Huq Manzil (erstwhile Hasan Manzil and Hasanbag) is humming with activities of tens of thousands of devotees followers and peace seekers day in and day out. The holy writing of his father that "he is established by himself" has attained all its fullness in the truest sense of the term.

A few words about the observance of Khoshoroje Sharif and Urs Sharif of Oli Allah

A class of people who are over head and ears in the fools world, tend to look at it from a jaundiced eye. Not only are they ignorant of the mere fact, they also do not know that they do not know. In the language of the philosopher, they are fools.

It is sufficient to look at the Surah Mariam (ayat-15) where it is stated that the days relating to the birth, death and resurrection of Hazrat Yahya (A) and Hazrat Isa (A) are merciful.

It is also all the more shocking and sad when we see the above noted "fools" rush to ceremonially celebrate the death and birth anniversary of so-called politicians who are otherwise killers, treacherers etc. Obviously this is done for material gain in this trouble torn world. But do they ever think that if and when the khoshroje Sharif and Urs Sharif of Oli Allah are observed with due fervour, solemnity and integrity, both

material and spiritual gains are achieved. Over the years this has been proved beyond doubt. And in fact it is for the benefit of the observers that such occasions are observed. The reason is very clear and simple. Because everybody knows it that by virtue of their all the qualities of head and heart, they rose to such height. They have already searched out their path. So by observing the holy birth and death anniversary of chosen Olis in the form of khoshroje Sharif and Urs Sharif an attempt is definitely made to gain- either spiritually or materially or both accordingly as one so aspires.

Muslim scholars quoting alhadith, say that Oli Allah of this age are superior to the prophets of Bani Israil.

Gaus Pak Hazrat Abdul Qadir Jilani (R) in his celebrated Kitab Fathur Rabbani advised the people to take recourse to the friends of Allah. Herein he also stated that to whomsoever they fix their sight, his subtle spiritual life tends to get way. If he is a Muslim, his faith consolidates further.

Those who have been able to go nearer to Allah, they are the giants for the people here. As a delegated power, the whole system is made obscurous to them. It is in this way that Hazrat Solaiman (A) used to move from place to place ascending on a decorated platform asking the air to carry him wherever he likes.

To show a sense of respect and gratitude to them, it is therefore, in the right of thing that their Khoshroje Sharif and Urs Sharif be observed. The more gorgeoualy it is observed, the better it is for all if us.

By the judgement of all factors, it has been proved that Maizbhandari School of thought is adaptable and acceptable to all. People from all walks of life even without any distinction of race, caste, and religion find a place of consolation here.

Maulana Hazrat Delawor Hossain (KA) while making necessary arrangement for the observance of khoshroje Sharif in 1976, said that since the khoshroje of Hazrat Babajan Qibla (KA) and Matiur Rahman Shah are observed, that of Bara Miah who is a Maslek Oli of Babajan Qibla, can also be observed.

When his formal permission was sought to discuss his life sketch, with the horoscope in his hand, Babajan said that this is a Hindu ritual. Not

good. It is necessary to read Quran to know him. Thereafter when the poster of khoshroje Sharif was presented to him, he first read out the portion from the middle which run- it will be observed in a befitting manner. This holy occasion is observed with enlarged dimension year after year thence.

About Osila of Oli Allah (Seeking help from Allah through saints)

The question as to whether it is within the purview of the rule or regulation of Deen-e-Islam to seek solution to some problems to the Nabi-Oli in the form of prayer, has divided the opinion among the community. Even some went to the extent of branding it as shirk (partnership) of Allah.

To this it can be said that it would so happen this was forecast by the Prophet Mohammad (SM) himself 1400 years ago.

It has been narrated by Hazrat Ibn Omar (R), Rasul (SM) said, "Oh Allah please give your blessing to our Sham and Yemen. Sahabas present there urged Rasul (SM) to offer for Najd also. But he again prayed for Sham and Yemen. Again he was requested. Again he prayed for Sham and Yemen". Then he said, "there will be a severe tremor, quarrel and brawl and the followers of Satan will spring up from there. In another Hadith of Hazrat Ibn Umar (R), Rasul (SM) was standing facing the east. Indicating towards east, he said, horn of saurn will be brought out from there". (Sahih Bukhari-2nd vol. p-1050-1051).

Needless to say, an opinion opposed to the real tenet of Islam was first formed at Najd-a place east of Arab- under the instigation of Mohammad Bin Abdul Wahab Najdi. Although they were pretending to be followers of Hambali Majhab, their acts and deeds were far from those accepted by Islam. They also came in bloody conflict with the followers of Ahle Sunnat-to be defeated at the hands of Muslim warriors in 1233 Hizri.

(Roddul Mokhtar (Fiqh) by Allama Ibn Abedin Shami-vol-3-p-428)

Even before the advent of Hazrat Mohammad (SM), Jews used to use the holy name of Hazrat Mohammad (SM) to emerge victorious in war against Kafir and Mushriq.

Authentic analysts of the holy Quran linded this to the explanation of the ayat- "Wa Kanu Min Qablu Yastaftihuna Alal Lajina Kafaru"- (Tafsir Ruhul Maani, Vol-1, P-32, Tafsir Mazhari –Vo-1. P-94)

Noteworthy, when our first father Hazrat Adam (A) was thrown away from the heaven, he repented to Allah for as long as 300 years. As soon as he offered his repentance in the name of Rasul (SM) that was instantly accepted.

In the Sahih Hadith of Bukhari – chapter Prayer for rain- it has been stated by Hazrat Anas Ibn Malek (R) – during famine Hazrat Umor Ibn Khattab used to pray in the Osila of Abbas Ibn Abdul Muttalib for rain which was accepted.

Hazrat Usman Ibn Hanif stated –An old blindman came to Rasul (SM), sought his blessing to regain his eyesight. He was asked to have ablution, pray to Him in the Osila of Hazrat Mohammad (SM).

(Zame-E-Tiriji-P-515, Ibn Maaza-P-799)

On such via media prayer a reference is made at ayat 64 of Surah Nisa.

At page 234 vo. 1 of Tafsir Madarekut Tanjul it has been stated. That – a person went to Rawza Sharif of Hazrat (SM), took some dust from the Rawza Sharif, put it on his head recited the above ayat, repented for his past misdeeds. Then he heard a voice from the Rouza Sharif that he has been pardoned. (Tafsir Ibn Kasir-Vol-1, P-520)

Hazrat Suwban (R)-a slave-was very devoted to Rasul (SM), A question peeped through his mind – Surely Rasul (SM) will be given the best of the heavens in the world hereafter. In that case whether the Sahabas will be in a position or be able to live in close proximity with him. No sooner had he approached Rasul (SM) to put this up than the following ayat was revealed- those who will be fully obliged to Allah and His Rasul (SM) in this world, in the world hereafter they will be staying as close associates of Allah's dear Nabi, Siddique, Shaheed and Saleh, in the best heaven (Sura Nisa : 69).

About the honour of Olis, it has been narrated by Imam Mohammad Bin Ismail Bukhari at page 963 vol-2 of Sahih Bokhari as under:

Rasul (SM) said – "I declare war against those who do enmity with My (Allah) Olis".

About those Olis, mentioned has been made at page 583 of the compilation of Hadith named Miskatul Masabih.

Hazrat Abdullah Ibn Masud (R) stated from marfu hadith that – Verily Allah creates 300 Olis on the Qalb of Hazrat Adam (A), 40 Olis on the Qalb of Musa (A), 7 Olis on the Qalb of Isa (A), 5 Olis on the Qalb of Zibrail (A), 3 Olis on the Qalb of Mikail (A), 1 Oli on the Qalb of Israil (A).

As and when one of them dies, then one from among 3 of them takes his place, one from among 5 of them takes the place of the place so vacated in the "3" group, one from 7 of them takes the place so vacated in "5" group, one from among 40 of them takes the place of "7" group, one from among 3000 takes the place so vacated in "40 group, and one Saleh takes the place so vacated in the "300" group.

About the Osila of Oli Allah, there are sahih hadiths of which only two are mentioned below:

رب ولی اشهث اغبر لا یعرفهم الناس لواقسم بالله لوجب علی الله ان ییرأ

Rubba walliyn Asha'sa Agbara Laa ya'rifun Naso Law Azsama Billahi Lawajaba A'lallahai Ain yabraa

Meaning- There are some such powerful Olis of Allah- who remain untidy, unclean incognito.- If/when they demand something of Allah, it becomes wajib on Allah to accept it, (-Mishkat, Ibn Maaja.)

من عادلی ولیا فقد اذنته بحرب من الله Man Adli Oliin Faqad A'Jantuhu Beharbim Minallahe.

Meaning- He who does enmity with any of my Oli/friend, I allow him to wage war against Allah. (Mishkat, Ibn Maaja, Tafsir-e-Ruhal Bayan, Ibn Kasir.)

About Maizbhandari School of Thought

In the distant past, needless to say, there has been, for obvious reasons, a bit confusion about the Maizbhandari school of Thought inasmuch that people could not judge it in its right perspective.

However, today that gloomy atmosphere is gone and with every passing day, people at large are gathering round this canopy.

At the very outset, it is essential to mention that this school is self contained, self sufficient and self explanatory. But all that is required to know it is that one must have sufficient grasp and will to know the subject before ruminating over it. Otherwise, I'm afraid, it will be like to see and know an elephant of Hindustan by a group of blindmen. More so because during the past, it has been observed that many people from different shade of opinion have looked at it from different angles. And unfortunately they have confused the whole things sometime wily sometimes nilly. And the situation becomes all the more endangering when those people do not hesitate to go a step forward with little or no knowledge of the whole affairs.

For anxious and curious readers in particular, it may be mentioned here that in the "Kalam" (words spoken) of Gausul Azam Babajan Hazrat Maulana Shahanshah Ziaul Huq (KA), "Maizbhandar is an Ocean". So for an ordinary man of our prudence a man of a little bit higher stage in the arena of spiritual world, is difficult to gauge or measure an ocean. And when the ocean of Maizbhandar is an unfathomed one there are tens of hundreds of examples where persons have been unbelievably rewarded who braved to fathom its shore and some have been devoured by it. It is known to all that the ocean contains very many ship wreckage along with its unbounded precious gems and pearls-let alone other resources of essential utility.

The point, I'm sure, will be crystal clear when the central thought of the Maizbhandari philosophy will be illustrated seriatim in the following paragraphs:-

FANA ANIL KHALQ:

Self Reliance.

In the order of priority, the first basic point of Maizbhandari philosophy is to be self reliant. This point is very important in the backdrop of presentday socioeconomic – event political situation. Because it is found that in many areas unscrupulous people trade on some unknown grave and fatten their lot overnight making the grave the so-called "mazar".

As such Maizbhandari philosophy does not allow any idle or worthless person to bear the name of this holy Institution.

It is no wonder when it can be pointed out that Khademul Foqara Hazrat Delawor Hossain (KA) used to maintain his gig family consisting of 5 sons and 4 daughters from the income of a grocery shop which he was running in the truest manner of Islamic trade and business as enunciated by Hazrat Mohammad (SM) through the holy Quran and Sunnah.

I believe, this basic fact will be an eye opener to those who tend to labour under the impression that the holy Aolads (successors) of Maizbhandari live on what the devotees offer. It may further be stated in this context that whatever is given by well to do devotees, are shared by the less fortunate ones at the Darbar Sharif.

More than that, various institutions are run by the Darbar Sharif's contribution – particularly from the Gausia Huq Manzil.

Shun Lustre:

Every person with flesh and blood knows it well that more than anything else lust and cupid taste burn to ashes all the human qualities of a person. Of the six venomous enemies that stand in the way of any good thing, the role played by lust is all time dangerous.

As such maijhndari school calls for shunning this at all costs. And it is a happy phenomenon for all Maizbhandari brethenn that till today not a single devotee of this school has suffered from this ill disease. And for this reason every male and female disciple of Maizbhandari Tariqa look at each otheres as own brother and sister.

This is called 'Maute Ahmar' i. e. red death. This brings one to the footing of Oli-e Kamel.

FANA ANIL HAWA:

Next comes Fana Anil Hawa i. e. to keep oneself away from unnecessary acts and deeds.

As one follows this in letter and spirit, life becomes easy and anxiety free.

FANA ANIL ERADA:

Next in line is Fana Anil Erada i. e. to keep above all the will of the creator or in other words, to merge one's will or desire with that of the creator.

As one practices it in right earnest, one can achieve Taslim and Roja (fasting) in the Sufi terminology.

MOUT-E-ABYAJ (White Death):

Mout-e-Abyaj i.e. white death is the next in the order of seven philosophies that is adopted by this school.

This can be achieved by fasting and austerity. Through this light or brightness blossoms in human mind. The Ramjanu Mubarak or even Nafal (optional) fasting is an example in this context.

Mahatma Gandhi used to keep fast as and when any problem was confronted with. And in his words "I get light in fasting".

MOUT-E-ASWAD (Black Death):

Black death or Mout-e-Aswad is the other philosophy. It is achieved in the enmity or hatred of the enemy. Because, after others criticism or condemnation, when one finds in himself the reasons of such criticism or hatred, he or she gets the chance to rectify those errors and in a repented soul seeks Allah's mercy.

And when he does not find the alleged fault in himself and tends to declare him faultfree, he gains the courage to offer gratitude to Allah. And then he considers the critic as his friend.

MOUT-E-AKHJAR (Green Death):

Last but not the least is Mout-e-Akhjar or green death. It is achieved by practicing simplee and pompless life. Once this is practiced, nothing short of love for the creator makes its place in the mind.

Belayate Khijri is included in this.

The sevenpronged philosophy of Maizbhandari School in line with the hedayat as embodied in the Quran and Sunnah is the solid and acceptable path that can bring affluence to the life.

It lessens the burden of life and brightens the world hereafter. Instead of becoming a cause of concern to others, it emerges as means to make friendship with others.

According to Islami Sufism, this seven tier system destracts the desire of 'Fanae Nafsi' and more easy among the various 'Usul' or system.

On the backdrop of the above seven points, if any layman even looks at this system, it will not be difficult at all to have a preliminary idea of the system. Those who look at it with a jaundiced eye, he is either a fool or an idiot. Because in the earlier chapter it has been clearly pointed out that the off happened qaramat and deeds of Babajan in particular and the Maizbhandar Darbar Sharif in general, are as simple as $2+2=4$ and $2\times 2 = 4$ equation. In law one who cannot count 1 to 10 correctly, is termed as idiot.

The most important and significant characteristics of Maizbhandari school of thought is its humanism. Nowhere, so far as we know, human and humanism are so preciously valued as it is done here.

The narrow barrier of religion is swifited away by the true evaluation of men. The best of all the creations, in its right perspective. This is because, this school believes that religion is for men and not vice versa. After all man is the representative of the creator. This is all the more evident when the creator expressed his desire to send his representative to this small planet, as is found in the holy Quran. As such the linkage is established between man and his creator. Religion is, on the other hand, the platform to pronounce the sermon.

Internationalism, noncommunalism, nonracialism, liberalism are among the basic ingredients that form this school.

So, it is no wonder that Ramesh Shil (though a Hindu by religion) spent whole of his life at the service of this school. A village bard of unparallel eminence, a profounder of folk-lore he also composed a good number of songs on the rural Bangladesh. But 90 p. c. of his literary works are dedicated to Maizbhandar. And possibly after Maulana Sheikh Sa'adi, he is the champion in composing heart-rending and amazing song with inimitable rhythm on Maizbhandar. He was also honoured for his performance in the literary field by the West Bengal Government.

Presently Bangladesh Television and Radio Bangladesh are putting up regular programmes on Maizbhandar in its national hookup.

As is common with human ego, Maizbhandari thought and conception has been a challenge and threat to those who have nothing at their stock to put forward. To them the simple answer is that Maizbhandar is an ocean unfathomed. It is a matter to be perceived, conceived, absorbed. A shallow knowledge or narrow perception will simply keep one at a bay to know it, let alone go near to it. A progressive ideology consistant with adaptability to the time and society, made the platform so popular so attractive and more and more acceptable , that can be summarized as such.

1. Self reliance
2. Shunning luster
3. Shunning others criticism
4. Shunning nonsense- meaningless deeds.
5. Looking at one's own fault
6. Self austerity
7. Satisfaction at the will of Allah.

Now about the music and songs:

Again some people without bothering to go deep into the detail go forward to cast aspersion on the song or Hal Zikr coupled with music or rhythm.

Before discussing the issue in minute detail, I would like to quote a few lines from page 190 of Tasawaf-e-Islam as compiled from 'Resalatul Kashf' of Hazrat Junaid Baghdadi (A):

1. Remember Allah individually or collectively.
2. Create a mind replete with sensibility or practice ojd.
3. And it is called Tasawwuf or Sufism to act under the humble obedience of Pir.

And it is stated in the hadith that one single jajba of all the jajbas towards Allah is better than anything else in the two worlds.

SAMA (Ecstacy):

Among the Olis who emerged as reformers of the age, evolve and adopt some techniques of their own to drag the mankind towards the rightful path when they go to the brink of ruination. In order to arouse a sense of love for Allah-Rasul, they have performed Gazal Naatia etc. dedicated to Allah-Rasul and Olis to be sung in rhythmic style and fashion.

Zikr-e-Jali or Zikr-e-Jabani and Zikr-e-khafi or Zikr-e-Qali are two types of techniques while the former means in public, the latter means in silence.

There is no compulsion in Maizbhandari school that the Zikr must be performed in public with the help of musical instruments. But nevertheless it may be mentioned here that Gausul Azam Hazrat Qibla (KA) had approved this only to keep pace with the contemporary world and trend so that the then devotees can by and large flock under the same banner uniformly. Otherwise it would be difficult to spread the Islamic spirit among them at that time. In this context the following ayat of the holy Quran is worth mentioning :

"Wadu Ela Sabile Rabbeka Bil Hekmate Wal Mouejatil Hasana" i.e. become the mankind towards Allah by Hiqmat, techniques and courageous words of good deeds.

The word Sama has a close affinity with Khaja-e-Ajmiree Sultanul Hind Garib-e-Nawaz Sanjari Moinuddin Chisti (R). When he came to this subcontinent for preaching Islam, he had discovered that this nation was very fond of song. And only to achieve his desired goal, he had chosen musical instrument to be the media of communication in line with the taste and fashion of the people. And no wonder this has brought him complete success.

And for this reason Gausul Azam Hazrat Qibla (KA) has approved this because through this process the person concerned gets exhausted in the love for the creator like the current of a river. In the sufi terminology this is called "Huzure Qalb" or Devotion.

In the absence of this no prayer is acceptable to Allah though according to some this may be Sahih (correct). Somebody practices it through the melody of Gazal/song or rhythm of instrument. Somebody does it through Zikr-e-Qali. In this context the Quranic verse is-

Allajina Yaj Kurunallah Keaman Wa Kundan Wa Ala Janebehim i.e. those who remember Allah standing, sitting, lying or in any manner.

From this it can be said without any argument that this technique of prayer through visible means is an ageold Islamic Hiqmat. It is neihter an innovation nor non-Islamic.

Further on this the writings of celebrated Islamic thinkers Maulana Ahmad Jainpuri and Baharul Ulum Maulana Abdul Gani Kanchanpuri (R)'s Tafsir-e Ahmadi and Ayna-e-Bari PP-601- 602 and 454-882 are noteworthy.

Rasul-e Moqbul (SM) and his sahabis used to listen to pious songs. Later Imam-e-Azam Abu Hanifa (R) and other respected religious leaders were found in the opining in favour of this branch of means going nearer to Him. So songs and other gesture and posture dedicated to honest purpose are valid and never void.

It did not come to show a dancing mood. Rather it had come to awake a sleeping nation from its deep slumber. And this has been blossomed in its fullness in the Maizbandari philosophy.

Hadith of Jorkoni and Tibrani states that according to Hazrat Ibne Abbas, Hazrat Mohammad (SM) in the accompaniment of Hazrat Hasan Ibne Sabet went to a place where his sahabis were sitting. In that gathering a woman named Hazrat Shirin was singing song with a musical instrument consisting of wire, called 'Mezmar'. As Rasul (SM) did not say anything on his arrival at the meeting, Hazrat Shirin wanted to know as to whether such singing would cause any harm to her. Smilingly Rasul (SM) replied- by the will of Allah, no harm would be caused.

At page 138 of Bukhari vo-21 Ibn Ma'ja it has bee stated as Hazrat Anas bin Malek saying that when Hazrat Mohammad (SM) reached Madina, the people of Madina- male and female- accorded him warm reception by clapping and beating drum. The lines of their receptive song were –we are the descendants of Majjar. How pleasant it is to think that the Rasul (SM) of Allah is our neighbour. In reply Rasul (SM) said- Allah knows better how far I love you.

World Famous Faqih Hujjatul Islam Imam Gazzali (R) in his noted book Qimia-e-Sa'adaat stated that he who possesses the fire of Esk in his soul, he should sing song.

Herein below is the English rendering of a Maizbhandari song, composed by the writer, from the innumerable songs by various persons including Ramesh shil, Maulana Hadi etc:

You are my Gausul Azam
You are my crown
But for you and your Qadam
 My world is brown.
You are my Gausul Azam
 You are my gold mine
From an unknown track
 You gave me the line.
You are my King's king
 I am your slave
With your Qadam
 I am healthy and brave.
With your blessings
 I get flower's smell
Minus you my world
 Is nothing but hell.
My life my deed and my words
 Are under your feet
Will you please give me strength
 To be your Ghulam fit.
You are my saviour, teacher, guide
 I want to say
I will be under your canopy
 With millions on the Doomsday.
You are mine I am yours
 All of mine is but your gift
From your Qadam, I pray, I'll
 Never have to shift.
With your unbounded blessings
 I quench my thirst

In you I found my lord my
Philosopher my last and first.
An ocean of kind soul
You are my Ghaus the great
To the disbeliever and derailed
You are a big threat.
True you are and true are
All your antecedents
Your advent to this planet is without any precedent.
My heart leaps up as I get your sacred Qadam
All my sorrows evaporate
With your sweet kalam (woards).
I started swimming
In your Holy name
Tis upto you to ashore me
Or to defame.

About offering Sajida or obeisance:

A good deal of misunderstanding is formed and a lot of difference of opinion is found among the religious pandits on the subject of offering sajida at the Rouza Sharif or to the Pir.

In this context it may be mentioned that a great majority of devotees of Maizbhndari school of thought used to offer Sajida to our Pir Saheb and now they do it at his Rawza Sharif. Why?

The subject is very tough and needs deep thought and pondering. From the angle of thought of a man devoid of any knowledge of Tariqa it will look shirk. But if the inner meaning of the Sajida is unveiled, it would be clear.

First of all, it can be said that the offering of Sajida to a Pir is nothing but showing respect in its deepest form in lieu of general salam (Ibn Abbas (R)).

In the kitab Monakebul Mahbubin the subject is discussed in detail.

Sajida is of two types. Namely- (1) Sajida-e-Ibadat and (2) Sajida-e-Tehiyah or Sajida-e-Ta'ajim. Mention of both types is made in the holy Quran.

Sajida-e-Ibadat is exclusively meant for Allah. If anybody offers this type of Sajida to anybody other than Allah, he would be Kafir.

According to 'Jame Sagir' there is no sin in offering Sajida to a Pir.

According to 'Fatwa Tai Siria', Sajida-e-Ta'ajim can be offered to 5 places namely:

1. By ummat to the Nabi
2. By Disciples to the Pir
3. By subject to the king
4. By offspring to the parents
5. By servant to Master.

More mention about this has also been made in (1) Fatwa Seraj, (2) Qitab-e-Kafi (3) Kanjul Ebad (4) Meshkatul Masabih (5) Abu Dawood (6) Fatwa-e-Alamgiri (7) Fatwa-e-Qazi Khan (8) Tafsir-e-Kabir (9) Raddul Mokhtar (10) Tafsir-e-Kalali by Abdul Karim Guzrati.

It has been stated in the Kitab 'Fawaedul Fuad' that Hazrat Nizamuddin Aowlia (K) did not prevent his devotees from offering him sajida as according to him, it was not prevented by both Shekhul Islam Hazrat Fariduddin and Hazrat Kutubuddin Bakhtiyar Kaki (R).

In every Islamic age it was Mostahab on the part of the ummat to offer Sajida-e-Tahiyah to the Prophets. Then subjects used to offer Sajida-e-Tahiyah to the Badshah. In the age of Rasul (SM) the order of mostahab of the sajida-e-Tahiyah has been rescinded. As, according to the rule of Shariah the mostahab has gone, Mobah remained. And there is no restriction in doing and act of Mobah.

Hazrat Yusuf (A) was offered sajida even by his father, mother, brothers, Hazrat Adam (A) by the Angels. And needless to say, for not complying the order to offer such Sajida, the erstwhile leader of the Angels Azazil has been condemned to Satan.

Once a person appeared before Hazrat Mohammad (SM) and stated that he had dreamt that he was offering Sajida to him, On this Rasul (SM) said that his dream was true. Then that man offered him Sajida and Rasul (SM) did not ask him to refrain from it.

Although apparently there is not difference in manner and style between the Sajida-e-Ibadat and Sajida-e-Tahiyah, from an invisible (Baten) and

spiritual point of view, there is a gulf of difference between these two. They are poles apart. Only those enlightened with Tariqa and imbued with the spirit of Elm-e Tasawwuf can distinguish it.

Glowing Example:

Babajan Zia (KA) is a glowing example and symbol of best behaved personality. Khadems, aide and maid servants who could go close to him are impressed by his unparalleled sweet behaviour. Irrespective of age, standard and status, he uses the terminology in the best form of the second person.

In this connection, the famous sermon delivered by Hazrat Mohammad (SM) at the Arafat, known worldwide as farewell Haj declaration is notable where internalia it was ordered to be well behaved with servants, aides and others. But it is an irony of fate that with an honourable exception of some Olis, application of this is not seen with the general public. It is really difficult a task to rese above the influence of pride or egotism.

Babajan never slabs servants, aides or maid servants, He takes to his lap small children, offers them sweets.

Sexagenarian aide Belur Maa (Syeda Amina Khatun, W/O Abdul Aziz, Muslimpara, P.O. Jangalbari, P.S. Keranigong, Mymensingh) says- I don't know how far I have been able to serve him, but his affectionate dealing made me stay here for the last 24 years away from dear and near ones. She used to air Babajan when there was no electricity, Rice, water, cigarette etc, were demanded by him. They could understand all. No difficulty was faced. "A nice girl indeed."

When 14 years old aide (Syeda Shamima Akhtar, D/O Dr. Md. Yusuf, Vill. Nanupur, P./s. Fatikchari) was first brought, she was asked to take her food and she was seen off by Babajan at the gate. She is addressed by him as auntie. Later when she came with her aunt, she was engaged as service provider. Shamima, her sister and her 2 brothers were by turn engaged to his service for more than 10 years, Shamima is now married off.

Once she was suffering from eyesore. Babajan with his own hand applied medicine to her. One dose was sufficient for getting her O.K. Often she was asked to feed Babajan. She was also-called to supply

food, tea and water. Shamima said- "I cannot express the depth of affection shown by Babajan. It is very difficult to understand what he says in his overwhelming position. But he is an ocean of kind soul in his pacific mood.

Worker Zahur (Zahur Ahmed. S/O Siddique Ahmed, Vill. East Bhujpur, P.S. Fatikchari, Chittagong) is engaged in farming activities, His version "Last year on 28th Magh in the early morning at the directive of Maajan (Mother), I was bringing some earth by a bullock cart to the inner house. As the cart approached the side of Huzra Sharif, all on a sudden Babajan came out opening the door. I stopped the cart. Saluted him. He said to me, "Don't take trouble. At whose order you are bringing the earth?" I said, "for the female guests it is necessary to construct a house. Bakhtiar Miah ordered for it". At this he said- "There is none guest here. Do you know refugee? We are all but refugees. Why do you tell a lie?" (out of fear I did not tell of Maajan). "Here nothing should be done without my order. Do you beat the cows? No sir, I replied".

About the small children Babajan says that they are the Olis of Allah. They are innocent.

His only son Syed Mohammad Hasan gets his maximum affection. Almost all his demands are fulfilled. At the instance of his son he has some keramats too.

On many nights he is awakened to take medicine, horlicks and rice. He was sent on occasions more than one by jeep to the city or farm at the hillside. He said "Hasan Miah is an Aulia. He has saved me thrice". At the time of circumcision, he was looked at a glance for some hours when he was wearing new clothes.

Hasan Miah said "Once I went to Faujdarhat seabeach along with father. I and Babu chacha (Babu uncle) went further towards the bay playing without noticing that surging wave was approaching us. At the call of the father (Spiritual Father), we returned and were saved from an imminent danger". He furter said, "on another occasion. I, alongwith my younger sisters Kumkum, Munmun, Kaniz, cousin Karimda, Jashim Chowdhury and Manik were on our way to cox's Bazar in the accompaniment of father. As soon as we passed Chiringa, our Toyota car went out of order. At that very moment a speedy bus from the

opposite direction was coming towards us. We were very much frightened as if we lost our senses. As soon as it came close to our car, father uttered a sound, And the bus went towards the jungle. Father went to his overwhelmed condition and said, I will not keep the life. I'll kill."

He asked the driver to start the car. As the driver said that the car will not take start, he said it will start. And soon that inactive car got momentum. We reached Cox's Bazar by that car.

Third daughter Syeda Kumkum Habiba Ruminates her days in Cox's Bazar when they were left behind. She says "I, younger Kaniz, cousin manik went to Cox's Bazar with the father. Father came back to Chittagong town leaving us behind at the Simon Hotel. Driver frantically searched him, but to no avail. We passed a frightful night. Moreso because all of us were so little. The following day the driver took us to aunt's house at Chittagong town".

Munmun and Kaniz say-Abba (Father) loves us very much. He purchases new clothes, sweets, toy and whatnot for us. Asks us to go to Maqtab for studying Arabic in the morning. Also asks us to start taking food with Bismillah. He says that by saying so even the poison is destroyed.

In their childhood, Zebu-Homaira used to have their bed underneath the Abba's (father's) cod in order to share the only fan. In his overwhelming situation, they used to fear him much, not daring to approach him. However, he took them to his side in affection. Next day a fan was brought from the town. He is very conscious about family tender and affection. He also very dislikes entry of any male member into their inner house.

His sense of affection once again gets its way when he extends his affectionate hands to the small son and daughter of aides Sanwara Begum,. Not only he talks to them in their language but feeds them Horlicks like mothers. What more a symbol of love and affection can there be than this.

Bishwa oli Zia Baba (World-Saint Hazrat Ziaul Huq):

According to religious pundits (Scholars) at a time 360 olis are entrusted to run the administration of this world whose duty it is to look after the material as well as spiritual world simultaneously.

According to their delegated power and responsibility they are so classified. The senior most of them is called Bishwa Oli or the Oli of the world. This was also discussed in brief in the earlier chapter.

Through very many trial and tribulations Baba Zia was crowned with the most coveted most desired position of this achievement.

It may be mentioned here that even the prophets themselves declared their identity to be known as Prophets of Allah. Many oils refrain from letting them know. As such ordinary people find it next to impossible to identify them in their position.

Hazrat Qibla (KA) was heard declaring that of the 2 crowns of Hazrat Mohammad (SM) one was offered to him by the Hazrat Mohammad (SM) himself while the other recipient is Bara Pir Saheb. As such his representation will continue unabated till the doomsday. Another giant Hazrat Baba Bhandari (KA) was influenced heavily by Hazrat Qibla (KA). He kept quiet for more than 3 ages whereafter he took the administrative responsibility of minute world. About him Hazrat Qibla's pronouncement is as such- "He is Shah-e-Jalal". He travels in the Arsh-e-Moallem", Like Hazrat Qibla (KA) he is also another Bishwa Oli. Then emerged Hazrat Delawor Hossain (KA) who is a symbol of unparallel Sufism of the contemporary time.

The combination and unification of this triangular force made him the Bishwa oli of the present day world.

That he is the Bishwa Oli and Mujaddid-e-Zaman has been proved by his innumerable qaramats, unbelieveable acts and omissions and wonderful influence on other oils.

Another significance of Bishwa Oli is that, spiritual leaders say, he should have come over 5000 languages and dialects. Babajan was often found to have spoken in various languages.

When one of the devotees- an advocate- was awarded a stipend in Brazil, came to seek Baba's blessing before his departure, Babajan taught him Brazilian language at his Huzra Sharif.

QARAMAT CHAPTER

In this chapter, an attempt will be made to depict some of the qaramats of Babajan.

To begin with, I would like to reproduce the one relating with me which was published in 3rd year 3rd issue of Alokhara on the 27th Ashwin, 1394 B.S. corresponding to 14th October, 1987 under the caption, "Invaluable Ten Hours."

Even today when my memory takes back to that priceless invaluable "ten hours" all my senses come to standstill, all my ego become mum, all stretches of my imagination fail as and when I ruminate over that holy "ten hours".

During my occasional visit to Darbar Sharif, I was anxiously lending my ear to the very fascinating and meaningful description of journey conducted by many of my pribhais (fellow brothers) in the accompaniment of my Babajan Shahanshah Hazrat Ziaul Huq (KA). I was just hearing those narrations in the manner as a hungry bird breaks its fast after a long night's waiting.

As I was listening to those descriptive travel my subconscious mind was always praying to be so lucky to be in line with those selected few so much so that I could be able to put my whole under the holy Qadam" (holy foot) of my lord, my teacher, my guide and my philosopher who has so kindly so benevolently given me a new life with unbounded horizon.

At last my Munib accepted my prayer and that auspicious moment has struck in my watch.

During the holy occasion of annual Urs Sharif of Gausul Azam Hazrat Maulana Syed Ahmadullah (KA) on 24th January, 1987 corresponding to 10th of Magh, 1393, I along with my family had the chance to pay our homage to the Darbar Sharif. And very luckily for all of us Babajan was then staying at the Darbar Sharif.

We reached there on the morning of 9th Magh Friday. As I offered my sajida to Babajan, he ordered me to take tiffin etc. and stay. I complied with his instructions. After the successful celebration of the holy Urs Sharif, I went to Babajan to obtain his permission to leave for my place

of work, on the morning of 12th Magh. Babajan was so kind to say that he would be pleased to visit a place and asked me to accompany him. I was awaiting, as desired by him, in the Catchery (office) since morning. As the day was brightening, the visitors, devotees and pirbhais were increasing unbelievably. As usual Babajan was offering his blessing to them at times expressly and at times through other invisible means.

By this time a jeep was brought from Nanupur to cover the journey with much difficulty. I again approached him, offered my sajida once again, he was kind enough to order me to wait in the catchery. Swinging between hope and despair, dark and light, I was anxiously awaiting in the catchery. As Babajan went out of his Huzra Sharif, people in tens of hundreds mustered strong the precinct. After a short while Babajan boarded the jeep. The jeep was put in motion. I again sought permission. He by the slight movement of his fiery eyes ordered me to accompany. I jumped into the rear seat. As the jeep neared Maizbhandar Madrasa, some people fervently appealed to be their guest. Babajan did not accept it. At his direction, the jeep was driven to Shahnagar. It may be mentioned here that some anti Darbar people tried to create chaos and confusion on the Urs day while a large number of our pirbhais and devotees were coming to the Darbar Sharif with hadias (gifts). As the matter was instantly brought to the notice of Babajan, he had directed to take those hadia to the Darbar Sharif. And accordingly many of our pirbhais and devotees rushed to the place and the hadias were taken to the Darbar Sharif.

However, as Babajan was on his way to the Shahngar bazaar, many of the people who were allegedly involved in the trouble making incident of Urs day, were found running away , some were found hiding their face,. We had no doubt in mind that this visit of Babajan was to give lesson to those who were suffering from doubt and skepticism about the celebration of annual Urs Sharif and similar other occasions. Soon we realized that this august visit of Babajan masmarised them individually and collectively.

We proceeded, as desired by Babajan, upto the yard of Babajan's elder sister's house. He was in the front seat and in the rear seat I was sitting. Babajan did not alight from the vehicle. He had offered his Asr prayer sitting in the jeep.

At the local mosque as the Asr Azan was announcing in the air, Babajan was asking about the time. He had his ablution. And he was telling that it was awal waqt (early time) for Asr Prayer. After his ablution he was found still and static in his seat for sometime. I have no doubt in mind that though he was physically in our midst, he went to Herem Sharif or Masjid-e-Nababi or Baitul Muqaddas to say his prayer. After sometimes (the usual time that is required for saying such prayer) he was found moving in his seat. He raised two hands in Munazat (appeal to Allah) to Him. I also had the rare chance and occasion to share such moment.

At one stage babajan ordered to bring his T.V. here at Shahanagar hiring a jeep from Fatikchari. A few minutes later he changed the decision. As he enquired of as to whether there was any camera, a Youngman gladly rushed and came back with his camera. At the direction of Babajan, he took as many as 40 snaps. Although Babajan was in the front seat. I was in the near. At this rare occasion, as Babajan gave his consent to take photograph, many of the persons took their seats at the back of the front seat only to be able to be seen with Babajan. The cameraman desired to take photographs from different angles, but his request was turned down.

As this was, socially speaking, Babajan's visit to his sister's house, he did not forget to take sweets. Two hundred taka was given for the purpose.

Babajan ordered to prepare the dining table for him and for us. It was complied with. But he did not alight from the jeep and ordered to bring the rice. And accordingly he took his meal sitting on the jeep keeping the plate on left hand.

I was very much longing that I would be lucky to have his remaining food. But the lucky person was his nephew who was blessed with the remaining food. And after sometime, we returned to the Darbar sharif. On the way scores of requests were made to him to favour them with his kind visit. But Babajan ordered the driver to drive straight to the Darbar Sharif. By the time we reached Darbar Sharif, the sun set. And it was Magrib time. Babajan even now did not alight from the jeep. So I also made my seat in the rear. With the news of Babajan's arrival in no time, there were tens of hundreds of people that gathered in the

premises. Babajan asked them to keep away. After a while, as he so to say permitted, there were scores of people who could offer their salutation and sajida at heart's content.

At one stage, I sought his permission to go to Chittagong town to consult a physician as advised by him the following morning. He asked me whether I would like to go this evening or next morning. In reply, I very politely expressed my desire to go next morning so that my family, who were also staying at the Darbar Sharif could also accompany me. Babajan asked me to go then and further said that the next morning the doctor may not be available. I accepted his kind suggestion. Immediately, to my utter surprise and overwhelmed gratification, he kindly said that he would also take me to the doctor so that the doctor may take good care of me. And without alighting from the jeep, he ordered the driver to proceed to Chittagong town. We then started for Chittagong town. The jeep was very outdated and as a result it was giving much trouble. With much difficulty, I gained the strength to seek his permission whether we should change the transport. But Babajan did not allow. After sometime the trouble that the jeep had earlier developed, was removed and soon we started for Chittagong town. As we approached Chawk Bazar traffic police post, Babajan suddenly got down from the jeep and entered into Rangunia Cooling Corner. He purchased 20 items of different commodities including some light cosmetic. The bill of Tk. 815.00 was instantly paid by him.

As I followed Babajan to the shop, within no time hundreds of people from nowhere thronged the verandah of shop and the road. It was about 10 p. m. And, as usual ever body was all along to come close to him and get his kind touch. I stretching my two hands prevented them from doing so. Because Babajan very rarely allows him to be touched by way of sajida or similar salutation. As the gathering was swelling every moment, I took Babajan to the jeep, and ordered the driver to proceed. We were desiring to go to port officers colony through C.D.A Avenue because of its wide space. But Babajan ordered to go through Sadarghat via Anderkilla. As the jeep reached Bipani Bitan via Court Road, Babajan was in "Haal" and in his mood was admonishing the driver. The driver was a youngman in his early twenties. I was getting afraid whether he would meet with and accident getting nervous on being Babajan's "Haal".

At 10-30 p.m. we reached port officers' Colony. As the jeep was parked before the house of our Pirbhais, many people came in a hurry. Babajan ordered others accompanying to take food or tiffin. Soon Nabi Chowdhury came who was out on a wedding function. And came CMO port Trust Dr. Mannan and others. Babajan was kind enough to brief Dr. Mannan about me. He showed much interest about me and said that he would again come and check me next morning on the understanding that Babajan would stay overnight. At the direction we went to different houses for the nights rest. The driver was also with me. As we were preparing to go to bed, it was about midnight. Babajan called the driver and I also went with the driver to attend Babajan. At that time I saw him still sitting on the jeep, Nabi Chowdhury and Jahurl Huq in the back. The jeep took to its wheel at his kind order. Once again at the time of departure, Babajan asked me to consult the doctor, take the medicine and do the needful.

Next morning I consulted the doctor, took the medicine and visited Darbar Sharif. As I went to pay my respects to him, Babajan again enquired about my welfare.

Ten hours journey and immemorable stay with Babajan is a very auspicious and rare occasion and possession for me.

During this stay I saw many qaramats and wonderful things of my munib, my teacher, my lord, my guide and philosopher. For obvious reasons, I will not disclose all of them.

When I first visited Darbar Sharif and heard from many of my pirbhais (fellow brethern) that they were so lucky to accompany Babajan, from that day my mind was weeping to be in line with those. Babajan fulfilled my that desire. More than that.

The jeep by which we were travelling was open through all sides. And it was the month of Magh, the mercury coming down to 20 celsius to 70 celsius. Wonderfully indeed, I and we never felt any cold. Although the jeep was running in its full speed at night, I was feeling as warm as if I was in a closed-door room. Wonderful. Babajan was with a very thin panjabi. His case is otherwise.

Although the journey, I was getting a peculiar scent coming from Babajan's holy body. May Allah and Babajan bestow on me such good scent all the time.

And what is all the more proud possession for me is that as I was sitting just behind Babajan, I was hearing the sound La Ilaha Illallah, Allah Allah Allahu etc. all the time. It took me some time to realise this. Because at first I took the sound coming from nearby shop or any Milad Mahfil.

It was third time that Babajan cured the disease of my family. First, when my mother was admitted to CMCH with fall injury. Doctors advised her to get operated. Mother declined. I gave her some tabaruk (celebrated food) from Babajan. She was alright.

Second, when my right mid finger got cut injury. After long six-months' treatment at different places, no improvement was in sight. Babajan got it alright by his "Kalam". And third this.

This is only a part of the whole. There are tens of thousands of instances where many fell diseases were cured by his kind "Kalam" and just onlook at the patient.

During this sojourn it was a class for me to have kind lesson from him (Babajan).

Firstly as we know, one of the seven philosophies of Maizbhandari school of Thought is "Self reliance". When our transport got disordered at Nazirhat, we could easily change another 919. But only to give me and for that matter to all of us, he (Babajan) did not allow us to do so. Thus we could understand that it was his lesson to be self reliant. And by this we are given the lesson to have patience in time of danger. Separately he never got bored or exhausted when the transport was getting long time to be in order. This is-another Maizbhandari philosophy to get satisfied at the will of Almighty.

When we were on our way to the Chittagong town for my treatment, as desired by him, many people on the way, tried heart and soul to take him to their places for his kind blessing. As the requests were coming, my mind was oscillating between hope and despair, optimism and passimism. This I later found and understood that, it was nothing but Babajan was testing me and my patience.

One of the important and very important "Kalam" of Hazrat Qibla is that no one return empty handed from his Darbar and this process of his Sarkar (Spiritual King) will continue till doomsday. So my desire to accompany Babajan during his tour was fulfilled and another desire of mine to have a group photograph with my munib was also fulfilled on the same occasion.

That he is a good administrator and gives right direction he, according to his earlier desire takes me to the doctor, without acceding to the requests of many who came to take him to other places.

When the derailed people of Shahanagar obstructed our fellow brethern while coming to the Darbar Sharif, the millions who were at the festival could trample them to pieces. But my lord gave them a very good lesson by his august visit. This tells of his magnanimity and greatness.

Should it not symbolise with the lesson shown by Hazrat Mohammad (SM) to the victoried and the captives in various ways and on many occasions.

When I completed the journey with my Munib and returned to the Darbar Sharif with medicine etc. the following day of the journey, many of my Pirbhais (fellow brethern) and Mama Syed Nurul Bakhtiyar Shah (President of the Entezamia committee, Gausia Huq Manzil) expressed their deep satisfaction on my being taken by Babajan with him. They requested me to put in writing abut my experience over the journey. This has infact prompted me to write this article. But as stated earlier, I have not and I shall not narrate all I have seen, observed, got, experienced, the reason is obvious.

All the more because my lord is such a personality in the arena of spiritual and religious field the like of which we cannot find in the present day world. Because when many persons in the guise of so-called "Pir" are found mad after money and materials. My lord is more than rarely found burning money and other valuable materials. I have never found during my visit to many places, during the last twenty years as a civil servant any person known as Pir or the like who was found checking the temptation of money and materials not to speak of burning it.

If, by reading this article, anybody has any doubt or confusion about my lord in particular and the Maizbhandari school of thought in general he/she may come and get it clear from me.

During my career as a civil servant in long two decades, I have had the occasion to accompany many diplomats including the highest executives and foreign diplomats but the visit I have experienced and the accompaniment I have been given in this ten hours journey is so honoured, so meaningful and happy that can never be forgotten. Its warm touch shall never be obliterated.

Pakistan under Jinnah's feet:

The time was March, 1971. Non-cooperation movement was at its final stage. Mujib-Bhutto parley was on at Dhaka. All eyes are on them. At this time when he went to Bhandari Motors at Dewanhat his kind attention was drawn as to what would happen to the Bangladesh. His reply- "Surely we are the majority. But have to be vigilant about some vested group".

During the Urs night of Baba Bhandari on 22nd Chaitra corresponding to 5th April, 1971, one of the devotees wanted to know of him whether or not the land would be liberated. "Will anybody be able to snatch away Pakistan from Mr. Jinnah's feet. What is the Independence for? They will destroy the country with filth and night soil" was his reply. The questioner and others were at a fix at this reply.

His meaningful utterings were understood in spirit and came true when on the 16th December, 1971 Pakistan remained that portion at the map where Jinnah was born and burried. Even the map of Pakistan looks like a foot.

And his forecast about the destruction of the country was seen coming true when soon after the liberation chaos and confusion was in sight in various fields. The head of the state was brutally killed along with his entire family-minor, women were not spared. Even the persons at custody were allowed to be killed, killers were allowed to leave the country with family in chartered plane. Subsequently killer was rewarded with ambassadorial post.

Controller of Events from behind the scene:

During the month of February, 1975, at his temporary abode at Battery Goli, in an overwhelmed mood, he was found blaming his father Hazrat Delawor Hossain (R) and Sk. Mujib and saying "My father and Sk. Mujib established Bangladesh. Now the babies are not getting a drop of milk. If my Hasan Mia does not live, no child in the world would survive". Then there was a severe crisis, one devotee wanted to know whether the programme as enunciated by Banga Bandhu would bring any good for the country. Again he said "No, fool, hopeless. He has done it which will go against the interest of the country. I will punish them." On this a letter was written to Sheikh Mujib. But no reply was received.

On the night of 14th August, 1975 he has prepared a black flag measuring 8 cubic x 6 cubic. He himself has hoisted it over the Huzra at early hours. This was there for 40 days.

On the following day (15th August, 1975) at 2.30 a.m. the door of the Huzra was opened. As one political worker forwarded to offer salutation. Bakhtiar Mama submitted that he is a political worker shocked at the sad demise of Sk. Mujib. Will you please offer your kind blessing. At this he has repeated what-he said in February. Then he said "How such a greatman has fallen? He had fame abroad". Further he said. "I went to the Ganabhaban. Sk. Mujib was busy in meeting at the upstairs. One police officer was halting the incoming cars. I guesscd something uneasy. I left hurriedly". On being asked whether Khondakar would be better, he said," Is there any good in this age? You will have to do a few days with good of the bad".

When a govt. official went to seek his blessing on the 10th August before joining the District Governor's training, he was asked not to stay at Ganabhaban, Bangabhaban and Sk. Mujib's house. He further said- "My Hasan Mia has collected many guns/pistols. He (SK) will be killed".

On the 3rd of August one devotee as ordered, brought a toy gun for 6 years old Hasan Mia.

On 6th of June. 1975 corresponding to the annual Fateha day of his mother to the devotees present he said "Ministers have gone worse from

goat to cow. They should be swallowed and slaughtered on being sabotaged". On the 3rd of November killing of 4 leaders at the central jail is an indication of his earlier uttering.

There was an attempt of coup which was abortive, coinciding with the landing of JAL hijacked plane landing at Dhaka Airport. This was made known to public through radio and newspapers. But on the preceeding day of the incident, he was found strolling between the Darbar Sharif Jam-e-Masjid and his house. And he was saying in a very overwhelmed mood- "Everything should be in their respective places, whoever touches it, will be fired at."

About Ziaur Rahman his comment is as such "He was least seen over T.V. as a strong and stout person. The other day he was seen like a doll."

During May' 81 he was heard. saying- "I will fire at the thigh of Ziaur Rahman with D. Barrel. On the night of 30th May 81 he castigated heavily Ziaur Rahman in an overwhelmed mood.

Before being elected as President, he forecasted that Sattar was voted to power.

On 23rd March, 1981, he went to cox's Bazar by car. Babul the son of Bazal Co. of Anderkilla and Shahnewaz of Nanupur were accompanying him. There he purchased 5/6 caps resemblig those of military, wore it. While crossing a military transport at Chiringa he said- "OK. go ahead". The following day Martial law was clamped.

International politics and Administration:

During the period from 16-18 September, 1982, when the Christian Militia made barbaric attack on the refugee camps of Satila and Sabra in West Beirut, he was found much moved. In a closed door house, he was strolling and muttering for 3 days. During these period he did not take any food or drink.

The month of June, 1982 got much wide publicity over newspaper, radio, T.V. throughout the world because of Lebanon conflict. Following Israili cabinet's 6th June resolution more than 500 tanks and about 60,000 Israili soldiers intruded into Lebanon soil. In complete defiance of the norms of international law and treaty, Israili Prime

Minister and Defence Minister imposed a bloody war on Lebanon which was unaware of it. Lebanon was enjoying the reputation of co-existence with Muslim and Christian as these two community had rational representation in administration and army along with other fields.

Exactly during the same period, Babajan was found much busy in an overwhelmed state, at the Batterygali, with different types of miniature war materials like anti-aircraft gun, SLR tank, aircraft etc;. He acted as a warring soldier by operating anti-aircraft gun switch, SLR etc. As if the naked aggression of the enemy is made futile.

Babajan's advice in this connection—"All the Muslim throughout the world shall have to be united. Muslim unity and fraternity will have to be established- a Muslim league. Herein lies the solution to all the problems of the Muslim world".

At Iran:

During 1977 when the Shah of Iran was awfully busy in celebrating the 2500th anniversary of its peacock throne, in receiving highest dignitaries from the outside world including American President, Arab Monarch, Indian P.M. etc. Babajan came out from his Huzra Sharif and sat at open yard of kutchary. He was puffing cigarette in quick succession. The clock then struck at 9 in the morning. In English monologue he said- "Ye Shah of Iran. I will murder you. Do you know me"? Mama Syed Bakhtiar Shah was asked to interpret this. Mamu said—"Shah of Iran is about to have very bad days ahead.

Ayetullah Khomini was at that time in exile at Paris. In protest against a defamatory article of Khomini, at the instigation of the ruling party, there was a protest procession in Kohm City which was dispersed by the Govt. Police. But the wild fire spread everywhere on the 1st of February, 1979. Ayetullah returned to Iran as a conqueror through the unprecedented ovation of millions, Shah having no friend in need, fled to Egypt where he is laid unsung.

In India:

When the Indian P.M. Indira Gandhi was brutally killed by her own bodyguard, Babajan was seen aiming at women visitors and devotees at

the Darbar Sharif with toy arms. Nobody there could understand it until the news broke out over Radio at noon.

At Home:

On the night of 30th May, 1980 Babajan was at Chaitanna Gali. At midnight he was in his overwhelmed mood. He shifted to Battery Gali residence of one of the devotees, There he fired some rounds with the toy gun. Then he changed the arm chair which was placed in the middle of the room. In its place, he took another one.

Nobody could realise or guess what it was about.

Next morning when the Dhaka radio and Chittagong Radio broadcasted different news and the killing of Ziaur Rahman was confirmed, then only people of our knowledge could understand that change of chair is the change of Head of the state. Shifting of Babajan from Chaitanna Gali to battery Gali is the unusual nighthalt of the President from Dhaka to Chittagong circuit house and the firing is the very many fires aimed at him resulting in his instantaneous death.

Saitan in The Guise of Man

From the time of liberation war, twisting the cheap sentiment and religious belief. of the commonman, a class of fake Maulana- Faqir were found to be up and doing to place them in the society. Hitherto unknown, in the field, some of them were directly responsible in aiding occupation force, killing of million innocent souls. establishment of a reign of terror in the soil;. some of them joined the Al-Badar, Rajakar and in the name of killing kafer, made the country intellectual free. One of such Maulana went one step forward and started giving wrongful interpretation of the Quran and the religion. Some years back his deliberation at the collegiate field gave rise to much confusion and debate among the Alem society.

To have a clarification on this, Kazi Nurul Islam Hashemi, the Imam of Ahle-Sunnat Al-Jamat of Chittagong and Asstt. Imam Maulana Obaidul Huq Naimi, went to Babajan. After the introductory formalities over light refreshment no sooner had Naimi wanted to bring the issue, than Babajan said "Stupid, Khannasillaji". The tongue should be torn off".

At this the two Maulanas' got the solution and refuted the whimsical interpretation of that disgruntled speaker. In this context, it may be mentioned that, that Maulana in narrating the holy event of Meraj Sharif, interpreted slave for the word Abduhu.

According to Allama Iqbal, there is a gulf of difference between Abd and abduhu. Abd means on who is dependant on others, and remains awaiting for other. On the otherhand, Abduhu is one on whom the whole world is dependant and in whose wait they remain busy. Abduhu is the mystery of Illallahu. From all these it can be summarised that Abduhu is meant for Hazrat Mohammad (SM). Surah Bani Israil at para 15 of the Quran has amply clarified this position.

Even that derailed Maulana Saidi wanted to say that Rasullallah (SM) is not a superman. He is a greatman. Here he has proved his another stupidity.

Making a reference to surah Doha, again - that Maulana questioned the greatness of the unsullied character of Hazrat Mohammad (SM). Undoubtedly he has not correctly understood the Shan-E-Nojul of that Surah.

He has managed to forget that Allah in His Quran declared Hazrat Mohammad (SM) as 'Usuatum Hasana' meaning symbol of the best character.

By trying to tarnish the holy image of the Prophet (SM) he has not only did a sin but he has also committed a crime by not believing the declaration of Allah as is embodied in the holy Quran.

In the surah Insirah Allah's candid and clear declaration about our Prophet (SM)- "I have lifted the curtain of darkness from your chest. I have offered in your mind unbounded peace. I have also taken away the state of decrepit from you that may be the cause of inactivity. I have also declared in the whole universe about your fulness in hidden and expressed world".

Whereas Allah is Rabbul Alamin, Hazrat Mohammad (SM) is Rahmatul-Lil Alamin. This is noteworthy. He cannot be at any rate compared with any human being of this mortal world. About his self-introduction, Hadith-e-Rasul runs like this "Kuntu Kanjan Makhfian. Fa Ahababtu An Khalaqtul Khalaqa". means- I was the treasuretrove, only to express

me these worlds have been created. Further it may be mentioned that the stupid Maulana forgot that Hazrat Mohammad (SM) had no shadow.

In analysing all the above, it is no wonder that Babajan very rightfully asked to tear off the tongue of the stupid who has dared to bracket the superman Hazrat Mohammad (SM) with other greatman.

LL.B Degree:

My better half was an LL.B. candidate of the university of Chittagong of 1984 to be held in Nov' 85. After taking 2 papers, she developed a serious type of headache. It so much so that she could not at all concentrate on the studies. She was weeping. I rushed to Babajan with her. on return from him, she took the remaining papers without any further difficulty. She said I don't know what I have written. And what I have answered. But in the holy name of Babajan I started putting pen to paper".

There was another mistake in answering the questions in both English and Bengali media. The varsity instruction is to answer only in one media either in English or in Bengali.

When the result was published, all of us were surprised to see that her name has been included in the list of successful candidates. She again wept in joy. I said Babajan is so kind, so powerful. He has his wing over the varsity too.

Bangladesh now out of Danger:

Meteorogical Department made repeated announcement over Radio/TV that by evening 4 the severe cyclone may attack the coastal areas of the country and the offshore islands. They have also asked to hoist great danger signal No. 10. It was also announced that tidal bore of the height of 20 ft. may sweep over the coastal areas. The cyclonic storm was centered at 200 miles of the coast. The velocity of wind in the centre of the cyclonic storm was 100 MPH All the fishing trawlers and other river transport have been advised to take shelter at safer places and harbour. The local administration took all precautionary measures to face any calamity that was imminent. Following repeated waring over radio since noon, people soon rushed to their respective places of abode. Soon all the roads and highways became peopleless and transportless. Frightened people were counting moment- their memory going back to

the devastation caused by cataclysmic cyclone of 1960, 1961, 1963 and 1970.

To the unbelieveable surprise of all and defying the Met. Office warning, a jeep was found proceeding towards Patenga Seabeach. Ever increasing wind storm was again and again obstructing the journey. Still then Baba's order "Go ahead". By 3.30 in the afternoon the jeep reached the beach. The bay was in its fury and making all preparation to bring the deluge. Babajan alighting from the jeep stepped forward the sea. He went upto breastdeep water ignoring mountainhigh waves, raised his forefinger and asked the incoming waves in a lion's roar" Be careful, Be careful, Be careful".

After a while returning to the shore, he said Mamu Saheb let us go. The task is accomplished.

Returning to his temporary abode at Battery Gali at Dampara the radio announcement was heard that the cyclone of Bay of Bengal has been shifted towards Orissa coast of India. Bangladesh is now out of Danger.

Narrator: Syed M. Nurul Bakhtiar. S/O- Late Syed Lutfur Rahman, Syedpara, Vill. Bakhtapur, Upazila- Fatikchari, Chinagong.

Another 12 years:

During 1969 Hazrat Delawor Hossain Maizbhandari (KA) was admitted into the Chittagong Railway Hospital where he was operated upon twice. At his deteriorating condition even the medical Board formed for him was apprehensive about his life. At this critical juncture his children, devotees, well wishers were all nervous. His middle son Syed Monirul Huq soon gave away a goat as Sadqa. I along with khadem Abdul Malek, Mr. Kalam and Muridan Mr. Mofiz were in attendance in the hospital. Everyone of us was labouring under the impression that he would make his eternal voyage. If not there any way by which his lifeline can be stretched? My mind was telling me that should his most favorite one requests him, he may like to stay- sometime more. Because Allah takes away prophets, Oli Allah etc. from this mortal world with their consent. Oli, the presentees, wanted to know who may be that person. I said, his eldest son is his most beloved one. At this suggestion I along with Syedur Rhaman of Mohara, Syed Mohammad Ibrahim of Daulatpur, Fatikchari, Shamsul Alam Sowdagor of Sultanpur, Roajan

went to the Anderkilla residence of Syed Emdadul Huq. On our arrival he (Syed Ziaul Huq) wanted to know the reason of our visit. I said "Huzur's condition is falling. Should you please request, he may stay." At this he took to his very overwhelmed mood. And asked "can-any one give away his life? At this thunderous voice the other 3 accompanying me, stepped back. I thought if the Huzur is given new lease of life, He will be able to do good to tens of thousands of people. And I said "By offering kalam in your presence I swear that I offered my life. Will you please offer your kind blessing. Suddenly his overwhelmed mood was over. In a pacific mood he asked, "can you give taka 100?" I said, "yes". Then the demand was for 200, 300 and then stopped at 400. I asked as to when it should have. to be. paid, He ordered to bring the money the following day. He also said, "You go to the hospital. I am coming after a while".

Coming out from there, I saw uncle Kamal was awaiting with his. car with my mother-in-law. she was weeping and said "possibly father is no more with us". To offer as sadka to the beggars she also brought some rice and money with her. At the hospital gate as we alighted from the car to our surprise, he (Babajan) found entering into the hospital alighting from a Rickshaw. Entering into the cabin, he stood by his father's side at the chest point. Closing his eyes, he leaned forward and backwrds thrice. At that critical time even, Huzur looked at him with such a fierceful eye that he was about to be felt as if his hands and legs were loose. Coming out of the cabin he said to me and khadem Abdul Malek- go on taking glassful of horlicks. There has been an agreement to remain 10/12 years". Of the promised 400 taka, Syedur Rahman and Syed Md. Ibrahim gave 100 each, Mofizul Islam 200 and additional 25 was given by Shamsul Alam Sowdagar. Following day I alongwith Mafiz went to him. When he asked for a calendar, on being asked as to why the calendar was demanded, he said" what else more. To count days by seeing the date." With the taka given by us, he purchased sweets and distributed among the kids of Nazir ahmed Chowdhury Road, Anderkilla and Momin Road hiring 4/5 rickshaws.

On 23rd January 1975 corresponding to 9th Magh, Hazrat Maulana Syed Delawor Hossain Maizbhandari (KA) in presence of many. people said "Sometime back my munib Hazrat Saheb Qibla came here. Asked me whether I am ready to go. I gave my consent". Present there was

Aminur Rahman sowdagar of Guzra, Roajan, On hearing the Huzur's such indication, he was crying and ran towards the Kutchary of Huq Manzil. Babajan was standing there. He asked the reason of Sowdagar's weeping. He said "Is it that Babajan is going". To this he said" Is it a plaything". It is not that easy to go. Will not the Darbar Sharif be a barren land on his departure? He will have to stay for 10 years. If not 10 years, of course 7 years.

Exactly after the 12 years of the 1st incident and 7 years after the 2nd incident, he passed away.

Narrator: Syed Nurul Bakhtiar Shah.

Engaged in prayer:

Once at dead of night when the gate and other adjoining area of Gausia Huq Manzil was dancing with dazzling light and illumination, two owls were busy catching insects' pests etc. that was attracted by the light. Considering this small creature as a symbol of ominous sign two persons were about drive them away with pieces of dry wood. No sooner had they arrived at striking them, than Babajan came instantly opening the door of the Huzra Sharif and prevented them from doing so. Also he said "These are very weak creatures. They cannot see during day time. At night after taking a little food, they engage themselves at saying prayer to Allah Get Touba. Never in the future should you repeat such thing". And then he entered into the Huzra Sharif where he remained closed door for the following 2 days without any food or drink.

That he is a Biswa Oli and looks after all the creatures, it is another incident that bears testimony to it.

Narrator: Syed Nurul Bakhtiar Shah.

In deep sorrow:

At the end of holy Urs Sharif of Hazrat Qibla, many of the incoming devotees have already made their return journey. Those engaged the management affairs, were asleep here and there having been tired. It was 10 in the morning. Coming out of the Huzra sharif Babajan was calling me. After the occasion's long work, I was also tired and was asleep. At his call, I woke- up and attended him. His eyes were found

with tears. At a sorrowful voice he said "My sweepers are without food throughout the night - Nobody took care of them". With two hand holding together, I begged apology. And assured him that all necessary arrangements will be made without any further loss of time. The sweepers were then fed to their satisfaction. Surprisingly indeed, nobody informed him of this. It was the first celebration of holy Urs Sharif of 10th Magh at the Huq Manzil in 1975.

Narrator: Syed Nurul Bakhtiar Shah.

Get rid of all filth:

Babajan alighted from a car in front of Patherghata Branch of Pubali Bank. I don't know where he came from. Sk. Mosharaf Hossain son of Abdus Sobhan Sowdagar of Patherghata was with him. Darbar Electric Stores was by the side where he stepped into. A wrist watch with gold chain was with him which he wore in the left leg. He took Tk. 25,000/- from Tulu Babu the owner of the shop. He was, also given a lunghee, a punjabi and a ganjee by another person. He ordered that person to bring a tawal and a lux soap. Taking all these he asked me to accompany him. Taking a rickshaw, he asked the driver to proceed towards nornh Babajan got down from the Rickshaw as it came near the eastern side of the gate of Hazrat shah Amanat (R). An old weak sweeper with tinsful of nightsoil was coming eastward. Babajan nearing him and said "Throw all the filth in the drain". showing the water tape, asked him to take bath, gave him the lux soap uncovering it. He stood near to the man as such that drops of soaps water was coming to him. As a person approached him and saluted, he asked him to wipe the person with the tawal. Thereafter lunghee, ganjee and panjabi were all wore by the sweeper. Even his sandal was also offered to him on which he was hesitant, he admonished him to wear. Then he wanted to get the gold watch worn by the person. But it did not suit at his wrist not even at the arm. As such it was put into the pocket of the panjabi. Asked him "Very costly watch. Take care of it. "At last giving the Tk. 25,000/- asked" should remember Allah sitting at home. Donot do such dirty work". Old sweeper could not understand anything. Grateful tears sparkled at his eyes. His lips were moving to say something but could not do so.

Narrator: Syed Nurul Bakhtiar Shah.

Gholam Genii:

I alongwith 10/12 persons were in the Catchary (waiting room). Suddenly Babajan called "Bakhtiar Miah, Will you please come here. Two guests are here". Going to the Huzra sharif, I saw two dogs were there. He brought tea etc. with a tray from inside the house. I was given a cup of tea and a piece of cake. Two cakes were fed to the dogs. As the tea cups were put in front of the dogs, they took it by leaking. Taking tea cake he said "This is friend, Get it acquainted. If comes again, give it food etc. Don't drive away". Pointing his finger to the other one he said "That is slave Genii. If anything is said it turns is shoulder and barks. Before he could finish the dog started barking.

As Babajan went to the bank of the tank coming out of the Huzra sharif, I and the dogs followed him. He stood there The dogs kept their heads lowered at his feet for a while as if they saluted him. Babajan patted them. Then they proceeded towards west taking Nazirhat Maizbhandar Sharif road. Babajan looked at them listlessly.

Narrator: Syed Nurul Bakhttar Shah.

Transfer of Berubari not ratified:

The transfer of Berubari to India during Mujib regime was a shocking news for all Bangladeshis who shed riverful of blood for the establishment of this sovereign state. Moreso because, even the Fat regime during its 23 years rule kept hold of it in the face of so many odds. So the people took the decision as a treacherous act on the part of the govt.

On the very day of the signing of the document by the PM of the two countries, Babajan said to Syed Nurul Bakhtiar Shah- Mama, by entering into the treaty, Sk. Mujib caused irreparable loss to the country. He should be punished. It may be mentioned here that even today the Indian Govt. is yet to handover the Tinbigha corridor to Dahagram and Angorpota enclave.

Cholera and one Kettle water:

During the month of Urs Sharif of Chaitra in 1977, almost all the members of our family were attacked with diarrhoea. At 7 in the evening of Urs day I entered into his Huzra sharif. The usual formality

over, I appealed to him "Babajan, everybody in the family is cholera attacked. Would you please offer your blessing." "Why did not you come a bit earlier" he said. There was a kettle full of water. Giving it to me, he advised me" give it to all". On return home, with Ahmad Faqir, by now grand daughter of mine has already expired. I then made everybody drank his Tabaruk water. By His grace everybody got recovered. Had the water not been given by him Allah alone knows how many loss of lives would there be.

Narrator: Al Haj Maulana Syed Faizul Islam, S/o Hazrat Maulana Syed Aminul Huq (R) Farhadabadi, Farhadabad Darbar Sharif, Vill. Farhadabad, Hathazari, Chittagong.

Two martyrs in one night:

In the evening of 22nd January, 1978-8th Maag, Babajan went out of Darbar Sharif with his jeep, came back after the evening at 7. In an overwhelmed mood, alighting from the jeep, he was saying "I will not keep the Genii. Shall kill them. ye die ye die". And entered into the Huzra Sharif. Within an hour thence, there was a hue and cry on the back of store room, we also ran there. Khadem solaiman was found there in an unconscious state. He was brought to the store room. Nobody could say why he went there. Dr. Syed Didarul Huq was called in. He declared him dead.

On the same night at 11 he, coming out of Huzra Sharif, sent for Syed Nurut Baktriar. Putting a TV on the head of syed Nurul Bakhtiar he said" let us go and see my father". Following Bakhtiar Saheb, he went to the Gausia Ahmadiya Manzil and wanted to enter into his father's Huzra Sharif. Khadem Jalal Ahmad of Barisal said to him "please do not disturb him at this time. He is sick. At this Babajan in an overwhelmed mood uttered" you damn. I will not keep Genii. Whoever will lie in the eastern house, will not come again. Thereafter the door was opened. Bakhtiar Saheb was asked to establish the connection with plug. His father was lying in the cot. At this Bakhtiar Saheb was hesitant. He was, however, permitted. Nowhere there was any plug point. His father asked him, "Bara Miah, what shall I do with the T. V." He said "Father, you will feel comfort to see the picture and melodious songs through it. Father said" I look at the Arsh of Allah. I don't have any need for it." Later Babajan said to Bakhtiar Shaheb "Mama you

stand at the door. I am bringing a "misty" (swee tmeat). Proceeding a few steps he came back and asked Bakhtiar Saheb to stand at the field of Rawza Sharif. With instruction to see that nobody shuts the door, he did not go back. At midnight his father sent for Bakhtiar Saheb and asked him to shut the door with his own hand on the impression that by then Babajan was off his overwhelmed mood. As Bakhtiar came in front of his Huzra Sharif, Babajan opened the door and asked "Father has caught much cold. I hope you have come closing the door. A pall of gloom will overcast the Darbar Sharif if he goes".

At about 1 a.m. there was a hue and cry in the eastern house. Khadem Jalal succumbed to his several blood vomiting. The faces of these two dead persons wore a bright look. That year during the 10th Magh Urs Sharif people were very much careful. An onlook of Oil Allah can make a live dead and bring life to a dead.

The Train came to a Halt:

On 10.5.85 while Babajan was returning from cox's Bazar, the Kalurghat Rly. Bridge was closed to traffic altogether. No transport was allowed to use it. This was notified earlier by the Rly. Authorities. Surprisingly indeed, when the Babajan's car approached the bridge approach at the eastern side, nobody opposed it. It started proceeding.

When the transport was in the middle of the bridge, a trolley followed by a train was coming from the opposite direction. The speedy train and the trolley suddenly came to a halt. The driver and the other personnel came down. As they saw Babajan inside the car, they did not utter a single word. The train and trolley were pushed back. And we came to our destination without any difficulty.

Narrator: Zaker Hossain, Babajan's Driver.

Rain water could not drench him:

In March, 1985, I took Babajan to the house of Johur Chowdhury (retired SDO (T) at Ambagan. As we approached their house, it was raining in torrents. In order to take Babajan to their house an umbrella was sent for him. Babajan did not bother for the umbrella. Just alighting from the car, he stepped forward towards the host's house through the incessant rainfall without using the umbrella. When he entered the house, all his wearings were as dry as before. More surprisingly, the

distance he covered from the car to the house was also dry as if there was no rainfall at all.

Narrator: Zaker Hossain, Babajan's Driver.

"Driver Zaker Hossain was singularly lucky to take Babajan to different places. surely indeed he is in possession of many memories of Babajan's Karamats. But even in the face of my persistent requests, he willingly declined to narrate more than those above." **(Author)**

Makkah and Maizbhandar:

I along with my mother-in-law went for Haj in 1978 where she dreamt that Babajan was standing by the side of a pilar of Heram Sharif. On being asked as to why he is there, he said" I stay here in Makkah Sharif and Maizbhandar Sharif". Sometime after my return from haj, when my brother-in-law Ali Fakir went to his place at Batterygali, he sent Ali to take me there with Tk. 10/- being the rickshaw fare. On my arrrival, I was entertained with sweets. Then he came to my lodge. I offered him some pieces of date and Jamjam water which I brought from Makkah Sharif. As I said that we take these with Durud sharif, Babajan will you please say Bismillah. he said "Bhaisaheb, I always take these. Please give it to others, Just then I remembered the dream of my mother-in-law.

Narrator: Md. Yunus Miah, ex. DB officer, Qadam Mobarak, Momin Road, Chittagong.

Sinking ship:

It was in the month of Sraban of 1975. I was incharge of F. B. Bhandar of Mr. Mofiz. I was returning from Dhaka with sale proceeds of trawler fish amounting to TK. 80,000/. It was full fishing season. The sea was calm and quiet. Our trawler was 15 miles off the coast. Suddenly the sky was overcast with murky cloud. It was the east-south corner. Everybody was frightened. At this critical moment a plank of wood suddenly came out from the lower side of the trawler. Water started pouring into the trawler with speed. All attempts to close the hole proved futile. The gearbox of the engine was about to be sunk. Everybody was counting the last moment. Suddenly Babajan's memory came to my mind and I started creeping to say to him that I had come to

the sea with his permission. Regaining my sense as I ordered the driver to try to up the engine to gear, on the first trial, the purpose. was served. And with one drift we reached the safar place. During that occasion many boats & trawlers were sunk. Through the blessing of Babajan we were saved.

Narrator: Syed Mosiuddoulah. Bakhtarpur, Syedpara'

Go on saying Allah Allah:

We had join business. After the father's death, the business was divided. Many debts were given to our share. With three school going brothers, I had to take the responsibility of the familly. Derth of capital coupled with dull business and reminder of creditors were the main cause of concern. Some years' efforts to bring back normalcy proved fruitless. I was thinking in terms of selling the shop. I was suffering from indecision. To come to a right decision, went to Babajan. Giving me a patient hearing, he advised not to dispose of the shop.

During this period of extreme difficulty one fine morning a Person came and wanted to start a business to sell coat, pant, shirt at one side of my shop at a daily rent of Tk. 10/. It was in 1977.

I agreed his proposal on the condition that my younger brother should to be given the chance to have the preliminary knowledge of such business. After sometime that man was asked to look for another place and I started the business of coat, shirt, pant clothing in place of former one. By and large fortune smiled on our face. 2 of the brothers have been sent to me. we 2 are here, We are all well off.

Narrator: Shamsul Alam Sowdagor, vill. Sultanpur, Raojan, Chittagong.

Impressive well-groomed person:

A sweet dream. Never before have I seen that impressive well-groomed person. He was wearing a white cheque lungi and an unclean ganjee. Black and white beard on his face. Uncombed hair in the head. Bright face, not much white. Colour of the body resembles that of raw turmeric or moonshine. The more I was enjoying such a marvelous scene, my desire to see more was enjoying such a marvelous scene, my desire to see more was growing. In respectful fear I asked him who he is. He

replied "Ziaul Huq Maizbhandari. I stay at Maizbhandar Sharif as well as in Chittagong City. You will get me should you look for me." Saying this he disappeared in the air. Thenceforth, a cauterization developed in me. The memory of the person is imprinted in my mind. Narrating the dream to my husband Salehuddin, I urged him to make necessary arrangements to meet the person. Busyman as he is, after a lapse of a month we started for Chittagong. We went to the house of a friend of my husband Dr. Syed Didar. We heard that he is from Maizbhandar. He was at his quarter then. We wanted to take him along so that we can meet that person at Maizbhandar. He said you cannot meet him of your own accord unless he desires it to be so. And you will not be able to locate his whereabouts. Should your luck so favor he may come here even. He does not regularly stay at home. At this my mind was in palpitation. Dr. Saheb entertained us to delicious food. As the 2 friends were relaxing after the meal, the door was knocked. Dr. Didar said, "your desired man is here." As the door was opened I saw to my respect and surprise the same person whom I saw in dream. He said to Dr. Saheb "I have come to see you" With this word he was on his way. I cried out. He said who is crying? Pointing at my husband, Doctor Saheb Said "His wife, came to see you?" He said "good that they have come to you. Otherwise where would they search me". As he was requested to take his seat, he enquired whether there was milk at home. Doctor Saheb said "Yes". At his demand a cup of milk was offered to him for which he took his seat. He asked Mr. Salahuddin "Do you take bribe? Don't take bribe, Serve the people honestly." Earlier he was asked as to what he was doing. He said I am a Govt. Servant. Presently Dy. Secretary.

By this time, I touched his feet and offered my salutation. He looked at me and asked me "Are you O.K. Have you taken your meal?" I replied. Then he bade me farewell. "Now you go. You have seen me." Looking at the doctor with a smile he said "He is my younger brother Dr. Saheb". He said to him "Do you have money. If not, please keep some thousand from me". As he said that there is no need he was asked to follow him. He was asked to keep the money in his custody to be taken back when needed. Doctor Saheb brought these 100 taka note amounting to Approx. 50,000/- Doctor Saheb said "In this way he takes money from some and gives to others or bums it out".

At the time of departure, I said to Doctor Saheb "That you are his brother, was not at all disclosed to us earlier". He smiled.

Narrator: Mrs. Salahuddin, W/O-Salahuddin, D.S. Home Source: Dr. Syed Didarul Huq, Nayeb-e-Montazim, Gausia Ahmadiya Manzil, Maizbhandar Sharif.

Installment money:

For the observance of Khoshroje Sharif of 10th poush 1981, I purchased a buffalow at Tk. 3100/- at Bibirhat Sholashahar from Maulana Jinal Abedin. S/O- Maulana Nurul Islam of Ahla Darbar Sharif. Tk. 500/- was paid in cash balance to be paid by installment. 30th of January was fixed for payment of the balance money. All attempts to collect the balance amount did not bear any fruit. Once on my visit to the city it was known through, Ziaul Huq Farhadabadi that Babajan sent money for me. But Mr. Huqe could not give more description of the person through whom the money was sent. He only said that the person is a Moulvi, black dwarf with stain of smallpox in the face. I could not find out such a person after much haunt.

One Tuesday we were completing the Quran khatam-at the Ebadatkhana in front of khashmahal at Fakirhat, Raojan. 3 para over, I felt exhausted and laid down. In drowsines I saw in dream that a white curtain slowly disappeared towards north. Shahanshah Hazrat Ziaul Huq Maizbhandari (KA) was in a chair with rolled gold framed spectacle. Behind his chair there was a person named Abul Kalam. His description resembles with that of the person indicated. by Mr. Huq. After the completion of the reading, leaving the remaining portion to my father, I came to Fakirhat. There the person seen in the dream was found alighting from a bicycle in front of Rupali Bank where I was sitting in a bench. He was called and asked as to whether Babajan sent any money for me through him. He admitted. But said that the money has been spent by him. However, on the fixed day of 30th January the money was paid by him. As such I was relieved of a great anxiety.

Narrator: Maulana Mohammad Hasan, Vill. Dabua, Raojan, Chittagong.

Energy of success and burning taxi:

During January 1979, Babajan came out taking me from our office at Rajapukur Lane, Andarkilla. With a baby taxi we went to the house of one devotee at Fakirhat, Raojan. I was asked to wait at the verandah. At about 8. 30 p. m. we started proceeding northward. Another devotee Abdur Nur was also taken by him from Fakirhat. as we approached Sarta Khal, the question of crossing it arose. He asked the driver to go ahead. The taxi was taken down the bank, water ahead, still then he asked the driver to go ahead. The driver was hesitant because once water enters into the engine, it will be out of order. I also appealed. But I was silenced by him. Seeing no sign of crossing the waterful canal, for the second time I appealed to him. Again I was ordered to keep quiet. Growing restive, as I was once again trying to draw his kind attention, I was stopped in harsh tone. I was also reminded that I should not bother. It is none of my function. Then I remembered that it is he who has taken me and not otherwise. Sometime later, it was found that a person with carrying instrument came to the spot to receive a Dubaiwala in the hope of tips. Getting Babajan's introduction he was surprised is if electrocuted. By this time many people gathered there. All are devotees of Darbar sharif. All of them took the taxi to the other side by carrying it. But the problem did not go. There was another breach ahead. As there was no space for standing, it was not possible to carry the taxi to the other side. Babajan alighted from the taxi and started walking. I was at a fix to look at him once and to taxi. With much difficulty I followed him. Covering a long distance, a small shop was in sight. Babajan asked me to purchase "chapa" banana. As I tried to confirm whether any other species could be purchased if chapa variety is not available, he said chapa. When I approached the shop, it was found that the shop had only chapa, when I returned with the bananas, I saw to my shock and surprise that babajan is not there where he was standing. I looked around in vain. Some local people were available. They also took sympathy at my distressed position. They advised me to look for him at barapeer saheber Astana nereby. About this time the headlight of the taxi was seen. I rushed to the taxi. Babajan was inside it. The mystery as to how the taxi could overcome that breach is still unknown to me, because that taxi driver was never found later.

The taxi proceeded towards Nanupur crossing Azadibazar. As the taxi neared Bakhtapur, Babajan sent for Syed Nurul Bakhtiar Shah. He was out of home then The taxi proceeded towards west. I neared Darbar Sharif. Babajan kept quiet. As I tried to talk, he asked me to remain silent. As the taxi crossed Darbar Sharif area, he started talking again. At Nazirhar I was asked to bring bread and meat from the shop. This was not available. We took bread and tea. Purchasing some petrol mixed with kerosene, the taxi again took to its wheels. At Hathazari, Abdur Nur wanted to get down. He was permitted. After proceeding a few yards, Babajan again expressed his desire to go to Raojan. At Raojan we went to the house of U.P. Chairman Harunur Rashid. It was midnight. Even then they arranged delicious food. Babajan was then in his overwhelmed mood. As I was feeling drowsinesses. I went to bank of the tank. The taxi driver was also trying to get rest. I persuaded him to continue with the hope of more trips.

At one stage, Babajan, came to the tankside. He was still in his mood. He was admonishing heavily. I was much hard up then. I gained strength and sought money more money. He did not say anything. I did not give away my demand. After sometime he said "yes, you will have money". Before 3/4 days could be passed since then, there has been a touch of fortune in my economic life.

Thereafter, at his desire, we started for the town. That the driver was much annoyed, was now evident. It was observed that he has willfully developed trouble in the engine. All my efforts to make him understand the introduction of Babajan could not bear any result.

At about 4 a. m. the taxi approached Oxygen point, we get down at the street. Taking the taxi to a workshop, he opened the engine. At this Babajan asked him as to why he has opened the engine. Second time he asked in a bit hard voice. As he uttered 3rd time. the engine caught fire. Driver was nervous.

I sought his permission to extinguish the fire, he refused. After 6/7 minutes, again approached him. Got the permission. With a rag the fire was extinguished. It seemed the engine did not damage. The driver was asked to cover the engine. He said that as the wires connected with the starter ale all disjoined, the taxi will not be put to motion. I asked him to try. Surprisingly the taxi got into motion. At Babajan's order we went to

the house of late Abdul Gani Sowdagar at Battery gali. The sky was now clear. The day is about to be dawned. The driver was given TK. 150/- by Babajan. The driver wanted to refund the money. But his request was not acceded to.

Narrator: Sheikh Matior Rahman, Hathazari, Chittagong.

Hundred suns shine:

It was the occasion of Khoshroje Sharif of Hazrat Baba Bhandari (KA)- 14th of October, 1975 corresponding to 27th of Ashwin.

Since the last night it was drizzling. The sky was overcast with murky cloud. There was no sign of the rain having been stopped. Suddenly at 9 Babajan appeared before the gate. As I appeared before him. he asked me why there has not been decoration. bet the trees illuminated with colour bulbs. "I informed him that as it was raining, the. de.coration has not been done. In a very overwhelmed mood he said "Rain? what rain, Do you know me"? As he uttered this, his face was dazzling with the shining glow of hundred suns. Then the glow disappeared. I was trembling in fear. In a speechless mood I stood there. He hurriedly went to the Huzra sharif & closed the door. As I carne to my sense, I saw to my surprise that the sky is more clear than before, slowly the clouds were disappearing and shortly the sun was shining in a clear sky. And the decoration was nicely done and the Khoshioje Sharif celebrated decently.

Narrator: Maulana Syed Jahrul Qader Azad, vill. Mirjapur, Hathajari.

Kaleidoscopic view:

It was the month of August 1978. The night was of dark fortnight. Everyone was sleeping. Babajan steadily came to the field outside the Kutchary. He was as if counting the stars at the sky. I was lonely awaken in the kutchery. with no noise and sound I stood by him. But he was found deeply engrossed in another world. I saw that the colour of his body was turning to more and more bright from the normal one. Then the colour took to reddish brown, then yellow and at last deep dark. No doubt, this variegated reflection is the symbolic of various races in this globe in different parts. Looking at the open sky, Babajan was puffing cigarette. In an affectionate tone he called me. And said

"Will it not be good if we take some horlicks?" Then he ordered to bring a packet of cigarette. As I fetched a packet of cigarette, he asked me to ask Sanwara bring cups of horlicks, Sipping horlicks. addressing me he was saying "Allah's creation is full of variety. I have been enjoying it, you should also do it. It increases the knowledge." Eastern sky then was going clear. The call of Azan was blowing in the air.

Narrator: Syed Badiuzzarnan, Vill. Azimnagar, Fatikchari.

Bhandari the Saviour:

I went to Bibirhat of Fatikchari to sell cow of Maizbhandar Sharif farm. Before my arrival, cows were brought to the market. The market was dull and as such not a single cow was sold. Accordingly I asked Farm Manager Siraj and others to go to the Darbar Sharif on foot with the cows, I decided to avail of motor car. As the transport approached south Badamtal of the market, it turned turtle. Everyone was crying Allah Allah and seeking His help to get out of danger. Closing my eyes I was remembering Babajan and crying in the name of Bhandari. Persons coming from the market rescued the affected persons. Everyone received injury at least to some extent. Someone was crying in pain. Having a path I came out from beneath the jeep. To my utter surprise I saw that there was not a sign of any injury whatsoever in my body. One of the wounded persons asked me "we were crying Allah Allah. And we received injury. Whereas you cried in the name of Bhandari. And you are fully safe. What is the reason"? In reply I said I do not know if you had any close relation of love with Allah when you sought His help. But when I remembered my murshid, I saw him in my mind". And I placed my full confidence in him. Allah is so far from us that it is not that easy to get Him direct. So need for a via media is essential. And that via media is the Oli-E-Kamil.

Narrator: Abu Ahmed, Vill. Forhadabad, Hathazari, Chittagong.

"In this connection Sk. Saadi's couplet is noteworthy.

Harke Amod Bar Daraft.

Khali Na Raft

Gorcha Khali Bud-o-Aj,

Roje Alast."-

Without Operation:

My nephew was advised to be operated upon for gall bladder, by a duly constituted medical board headed by Dr. Karirn. I was given a consent form to be filled in. As he was the eldest member of the family. I was hesitant to consent. Then accompanying Syed Nurul Bakhtiar shah alongwith the father and son of the patient went to the Maizbhandar Darbar Sharif. It was in November, 1974. Hazrat Ziaul Huq Maizbhandari (KA) was sitting in a chair in the verandah of the Huzra Sharif. We two brothers and the son fell at his feet simultaneously and sought his blessing for the recovery of the disease. After a long wait he said, "Is it not good to be operated upon when advised the doctors?" I said you are the Oli Allah, should you kindly bless, he will be alright. On our repeated humble requests, he agreed. The patient was asked to stand. As he stood, massaging his belly-he took smell of his hand. This was repeated for a few times. Then he said you should have some medicine as per prescription of Dr. Yusuf. I said your blessing is sufficient. What use go to a doctor? He replied "It is also necessary to believe in worldly affairs. Medicine is also the Rahmat of Allah". Then we went to the doctor. On examination of X-ray report and other papers he said, the decision of operation was right. Why did you bring the patient here. He was told that as per direction of Babajan he was approached. Then he agreed to prescribe medicine. On taking that medicine, by the blessing of Babajan, the dying patient Abu Taher came round. He is now doing business in Abu Dhabi.

Narrator: Aminur Rahman Sowdagar, Vill. West Guzra, Raojan.

Cancer's Answer:

Till today the medical science could not invent any answer to the fell disease cancer. Probably someday they will be able to give the answer. But Babajan has already given an answer to this.

In 1977 Mahbubul Alam Chowdhury was suffering from cancer. He was admitted to IPGMR for operation. On 20th Sept, he was taken to OT for the purpose. As he was being subjected to anesthesia, Chowdhury saw Babajan was sitting by his bedside and asking him to get courage as he was by his side.

After the operation when I visited the hospital, he asked me that Babajan is in Dhaka. Please search him out and convey the news of successful operation. All efforts failed to search him but at Dhaka. Later it was known that on that date he was very much in the Darbar Sharif.

Once Mahbub Chowdhury's mother asked him to pay a visit to Hazrat Ziaul Huq (KA). As he approached the Darbar Sharif, he was called by Babajan by a messenger. When he was brought to the Huzra Sharif, Babajan asked him- please do come, I am waiting for you. How is your mother. It is good to listen to the mother".

Three months thence Mr. Mahabub died. Till the last day he had profound belief in this Oli.

Narrator: Nurul Alam Chowdhury, Ex. M.P. Fatikchari, Chittagong.

Last Meet:

During the summer of 1961 he came to our house in an overwhelmed condition. He stood untiringly in the courtyard for long 3 hours. All our efforts to bring him inside the house ended in a fiasco. My husband was also busy with Circle officer and other ranking officials in connection with Union Parishad affairs. On return of my husband, he acceded to his request and entered the house. He was also pleased to take 2 cells of orange. But he did not take food prepared for him and left. My husband was affected with fever from that night which turned into typhoid. Master Sahab (My husband) in his delirium was saying "Bara Miah is always standing by my side. I am seeing him clearly". When he came round, he said "through the meherbani of Bara Miah (Shahanshah Hazrat Ziaul Huq Maizbhandari (KA) I have come round. Otherwise there was no hope of my life. "When my husband breathed his last, he was saying, "Look, Bara Miah has come. He sat by me". Looking at that side he died.

Narrator: Syeda Mobashwera Begum (elder sister of Syed Ziaul Huq) W/O- Late Abdul Majid Chowdhury, Vill. Shahanagar, Fatikchari, Chittagong.

No room for Faqiri:

Since his boyhood, Khadem Abdul Malek was in the service of Maizbhandar Sharif. His sincere service was acclaimed by all. For long 26 years he sewed the Darbar.

In 1973 he was chased by Babajan to be beaten. Abdul Malek fled to the Meyurkhil farm at Hill Chittagong. Once Babajan visited the farm by jeep with Altaf Miah (Hachi Miah) of Mistrypara, Dewanhat. Senior Khadem Omar Ali wanted to know as to why Abdul Malek was being chased to be beaten. In reply he said "Order has been passed to drive knife into his belly. He will not die but will get pain for one year. Where ever he is available, he will be beaten. Otherwise he will not go. There is no need for him to do Fakiri. He should lead a family life." Abdul Malek again fled to the Darbar Sharif. Babajan's father asked him to visit home and stay there for sometime. As he went home, his mother was found in a critical condition. After sometime she died. Malek said, "should I not be chased beaten by Babajan. I would not have been by my mother's side at the time of her death". His father died penniless. At the instance of Syed Nurul Bakhtiar and through the financial assistance of devotees, he opened a grocery shop at Ramjan Ali Hat. The expenses of his marriage were also borne by the codisciples. He was nominated a member of the committee at the first meeting of the Gausia Huq Manzil which was held in 17th August, 1974 which was presided over by Babajan and he also led the munajat.

Following morning, when Babajan was seeing round the different sections, he said to Abdul Malek "Malek the servant, why are you here? You leave this place just now. Otherwise I will cut your belly". Then with mortified mind he went home only to see that his wife was suffering from delivery pang with none to look after. He called in a birth attendant and they were blessed with their first son.

Now Abdul Malek is the proprietor of a stationery shop at Raojan bus stand. Babajan used to visit him often. He also used to advise Malek, "you are to tide over difficult task through technique".

Ocean of kindness-indwelling:

I am an ardent devotee of Hazrat Sufi Syed Ziaul Huq Maizbhandari (KA) and murid of his father Khademul Foqara Maulana Shah Sufi Syed Delawor Hossain Maizbhandari (KA). I had the opportunity to come close to him and reap many affection. His movement, discourse etc, are quite different from those of other salek Olis. His very smile and glance are shrouded in great mystery. Undoubtedly he is an Oli of highest order. I have seen many of his supernatural deeds.

During my tenure as a Teacher in the Chittagong University, when all my efforts to obtain a scholarship abroad failed, I once approached him and narrated my difficulties. I was, fully assured by him that this time I would get it. And really that year I got the scholarship and went to Thailand.

Once I alongwith my wife went to see him at his Chaiatannyagali residence when he was out. As we were returning with a heavy heart, no sooner had we proceeded 50 cubit than he was soon standing by the side of a baby taxi. Smilingly he said, Please do come. I am waiting for you". Without any loss of time, we boarded the taxi to be landed at a residence at Qadam Mobarak. we were further surprised to see that delicious food were arranged for us as if we were invited earlier.

Another occasion. He accepted the invitation at the Jamal Khan residence of Shaiful Bashar of Raojan. I was called in that house. As I sat before him, my mind was longing to be embraced by him. As soon as the desire cropped up in my mind, he stood up and told me "come on. Let us embrace each other". I left no stone unturned to utilise this wonderful moment.

Narrator: Dr. Muhammad Abdul Mannan Chowdhury, Prof. of Chittagong University.

Fuelless car and bundles of money:

It will sound wonderful if it is said that a car is driven without any fuel.

I was appointed driver of "Huq Bhandar" for about 3.5 years. At different times I drove hundreds of miles without fuel. Once on our way to his farm at Meyurkhil of Khagrachari thana, the fuel of the car was exhausted when the transport passed 7 miles off Maizbhandar Sharif at

Bibirhat. When the matter was brought to his notice, he said- "you drive on. It will go". As I was hesitating, I was asked to go more 8 miles with the fuelless car and fill the tank with water from Dhurong canal. I obeyed his order. With that water I drove 30 miles.

Another occasion. As I was asked to go to Cox's Bazar, I said that there was only one gallon of oil. He said, go on. At the time he was in a very overwhelmed state. In a fearful heart I started the car and without adding any further fuel a distance of 140 miles has been covered, without any difficulty.

Narrator: Nasir Ahmed, Vill. Azimnagar, P.S. Fatikchari.

Car stand at Laldighi. My car is Ctrittagong PA 1498. In 1979 Hazrat Maulana Syed Ziaul Huq (KA) hired my car. After touring for sometime in the town, I was asked to get down at Mehdibag. My novice assistant was then asked to drive the car towards Rangamati. In a frightened heart he started the car which is firstly unfit to cover such a long journey. Secondly, he was a novice. Even then depending on his order, he drove the car upto Rangamati without any difficulty. On the way a total of 14 gallon fuel was taken. For 3 days a total of 400 miles was covered with this fuel, During the following 2 days he visited Cox's Bazar and Banskhali. At Banskhali at the house of Maulana Abdul Aziz as he got down from the car, water was supplied to the car. Thereafter the car did not get started even after much efforts made to do so.

At 3 a.m. he boarded the car and asked me to start it. With 3rd attempt at the self starter, the car started, from there he came back to his temporary abode at Batterygely. During these 5 days a total of 550 miles distance was covered with only 14 gallon petrol. On arrival at Chittagong, I was not paid anything with intimation that he would come again. After 3 days he came and paid a sum of Tk. 1400 as the hire charge.

Many taxi drivers of Chittagong are witnesses of such events.

Narrator: Kabir Ahmad, Driver, Taxi No- PA-1498 Laldighi Car Stand, Chinagong.

Historic last few Days of Ziababa:

On the 6th of October, 1988 Babajan went to Rangamati. There he stayed at the residence of one of the devotees. The driver and the other members of his entourage left for Chittagong on the following day. The following day there was a severe convulsion in the body of Babajan. At this the house owner was very much nervous. The mater was brought to the notice of close associates of Babajan including Bakhtiar Mama and others at the Darbar Sharif. Meanwhile a doctor was called in to check Babajan. On checking the condition of Babajan, doctor expressed extreme pessimism. According to information, there was no mobility of pulse or other system in his body for 40 minutes after the convulsion developed. Doctor also advised to supply oxygen without any loss of time. There was no such facility available at this hilly town.

On getting the information, Bakhtiar Mama at the dead of night of Saturday rushed to Janab Dr. Syed Didarul Huq, the younger brother of Babajan. He managed a transport with oxygen cylinder. Earlier an ambulance of fire Brigade was sent by the port Trust officials in aid of Babajan at night. By the time the ambulance with the assisting people reached Rangamati, Babajan was completely alright.

As Bakhtiar Mama approached Barabhangal along with required medicine and oxygen, etc. Babajan's car followed by some other cars, was on its way to the Chittagong town. Babajan from inside the car noticing Mama stopped his car. Asking the person who was sitting by his side, to get down, he asked Mama to sit by his side. And then the motorcade proceeded towards the town.

At Lalkhanbazar, Babajan asked Mama "Let us have some cold drink". This was complied with. A 500 taka note was offered for 16 bottles of cold drink.

It may be mentioned here that as Bakhtiar Mama boarded the car by Babajan's side, he was offered a bundle of 500 Taka amounting to 40,000/- . Mama declined to take the money. Babajan repeatedly insisted on his taking the bundle of money. At this he took only one note and inserted the balance into Babajan's hand and folded it.

From Lalkhanbazar, as desired by Babajan, the journey was bound for Patenga Sea beach. Here again he desired to take cold drink. It was

bought for all the persons. A 500 Taka note was offered for 16 bottles. Then he asked for tea and cake. It was complied with. A 500 Taka note was offered for this. A minor boy was selling groundnut. He was asked to give 2 Taka's groundnut. He was given a 500 Taka note. From sea beach Babajan expressed his desire to start for the city. Entering the city he went to the shrine of Hazrat Shah Amanat (R). Without alighting from the car, he placed his sight at the Mazar from the gate and returned.

Again he proceeded to the sea beach. Alighting from the car he went near the water and exchanged views with water (as we observed) in a language audible but not understood by anybody accompanying him. From the mood and the gesture it was visible that he was having some important discussions.

Boarding the car, he started for the city. Again he visited the holy shrine of Hazrat Amanat Shah (R). After doing the needful, he went to port officers' Colony. On the background of his illness at Rangamati, a medical board was formed for him and all of them were in his attendance, this includes his younger brother Dr. Syed Didarul Huq also.

He was never agreeable to take any medical aid or recourse to medicine. But the affectionate devotees and the medical team urged him to allow to have his ECG. Even then he did not go to the bed for the purpose. However, with much appeal and humbleness, his ECG, was done at the sofa. At the reading of the ECG. Dr. Syed Didarul Huq could not check his surging emotion. He went to the other room. Other doctors also were surprised to see as to how a person without any limb at work could move and do other normal function. The reading showed that his heart was completely damaged. Pulse beat nil, blood pressure zero, and there was no sign of any living man. One of the doctors remarked that by seeing such a personality with his own eyes he has believed in Allah and His Oli.

Hoping against hope. All the persons with our prudence and knowledge, were far from understanding the standard and power of Babajan. As such all were trying to get him admitted to hospital. But he declined. He was proceeding towards Cox's Bazar.

As the car approached Bandar from the officers' colony, he was urged to get admitted to the port hospital. But he never agreed. All the persons following and accompanying him were obstinate. The driver of the car was caused to come down from the car. As Babajan was not at all agreeable and all the people were willing to get him admitted to the hospital without understanding him and his extent, pushed back the car upto the port hospital. Even at the hospital gate he did not get down. But again against his will, he was pulled out of the car taking his Qadam Sharif.

The episode of the Biswa Oli (saint of the world) and his ardent followers reached another chapter.

He was admitted to the hospital. All the doctors were in attendance. By this time tens of hundreds of devotees of Babajan mustered strong the hospital premises.

At one stage one of the physicians Dr. Nilkunja was advised by C.M.O. to check his pulse. As he touched Babajan's hand for the purpose, he got a severe jerk of an electric shock of 440 volts.

He could guess the situation. Nurse came to push injection. He said that it is none of the functions of nurses. It is the doctor's function. Nursing is the function of the nurses. He also visited the wards of the hospital and asked the doctors to do their job sincerely. But this time Majan (Mother of the devotees), Bhaijan (Brother of the devotees), Apas (Sister of the devotees) and other relatives were brought to the hospital. Thanks to the port authority as they relentlessly have made all the excellent arrangements for the food and lodge of all those at the port rest house.

Time rolled by. It was Tuesday the October 11th. As Babajan grew restive to go out for visiting Cox's Bazar, the gate of the entrance was put under lock. At this Babajan said, "can you keep me under lock and key"?

At one stage he asked Mama not to bother him much. But the doctors, serious in their professions only, was always up and doing accordingly as their medical science suggested. Babajan was persistently expressing his desire to go to Cox's Bazar. At such a stage doctors were shocking to allow him to move. Finding no other alternative, they approached

Mama and requested him to tell Babajan that even if he moves in the hospital itself his lifelamp will be bound to extinguish let alone visit Cox's Bazar.

With ardent desire to see Babajan for many more years among us, Mama approached him and very humbly said that the doctors asked him to say so. At this Babajan looking at the doctors replied, "Definitely I will go to Cox's Bazar tomorrow. By the strike of which hour, minute and second what will happen, I know specifically I know. I also know what is going to happen tomorrow night. So don't bother me".

As Babajan was all agog to go to Cox's Bazar and as nothing was able to prevent him from doing so, C.M.O. port Hospital approached him and again appealed him to reconsider his decision so that it may bring good to all. At this Babajan castigated him and asked him to start a private clinic at Lalkhan Bazar.

Next morning Wednesday Babajan started for Cox's Bazar. Syed Mohammad Hasan was one of his entourage. He visited Hotel Simon and Hotel Balaka but did not alight from the car.

On way back from Cox's Bazar, as the car passed Chakaria, Babajan vividly collapsed at the lap of Syed Mohammad Hasan (his illustrious son). At this Syed Mohammad Hasan cried out and asked him to remain with him for sometime more. This he uttered twice. At this Babajan looking at his son drew his attention upward and advised him to depend on Allah.

On return to the Chittagong City, he was again admitted to the port Hospital. From the time when he collapsed at the lap of Syed Mohammad Hasan inside the car, until midnight of 12th October, Wednesday, he was speechless.

He was given oxygen and saline. His eyes were closed. At about 11.30 p.m. Majan (Mother of Syed Mohammad Hasan) came from the other room and checked whether the saline and oxygen system was functioning well. As she touched his hand, he opened his eyes and presented a smile to her.

He desired to drink water. Mother of Syed Mohammad Hasan and Hasan himself offered him water thrice with tablespoon.

At 20 minutes to midnight, holding a wrist watch in his left hand, he said, "My time is over. I am going". He also asked the doctor to remove the oxygen and saline pipeline. This was complied with. As he expressed his desire to depart, sensing a catastrophe for all of us, everybody present besides his bed cried out aloud. Mama asked him, "What shall we do if you leave us alone. Whom should we go to". At this he replied, "Go on saying Allah Allah with me." And he started saying. "Allah first and then Allah Allah". Not less than 6000/7000 devotees beside his bed, out side the room and at the veranda and the hospital premises joined the chorus. With this Allah Allah zikr the whole atmosphere wore a different look. Slowly the Allah Allah sound was lowering in his mouth. And exactly at 12.27 a.m. the sound came to a halt and this brought to the end of a history. The history that gave rise to very many episodes, events and mysterious deeds.

With the exodus of Babajan the brightest star in the galaxy of shining luminary disappeared from this mortal world.

Over the oceanful tears of tens of thousands of murid (disciples), the news of his exodus spread like wild fire far and near. And before dawn the hospital premises and the adjoining roads were a sea of people.

As the number of people was swelling with every passing minute, Mama took Babajan to the Darbar Sharif lest it would be next to impossible to take him there in defiance of the desire of many to arrange his Janaja and other rituals at the city and other places enroute.

As the mortal remain of Babajan was taken to the Darbar Sharif, all road led to it. Surpassing all previous record even that of the 10th Magh Urs Sharif -by evening lacs of people gathered at the Darbar Sharif. Not less than 10 lac people offered the Janaja which was held in 3 phases to let all people to attend it.

He was buried at the room of his house where he used to stay during his sojourn at the Darbar Sharif.

It is known to all who believe in spiritual world that a formal consent is taken from the Hakkani Olis before they are withdrawn from this material world. It is also an established practice in that world that as soon as the allotted task is accomplished by an Oli, he does not stay a single moment here in this world of flesh and blood. Although Olis

never die, they only physically disappear. This has been clearly indicated in Ayat 154 of surah Baqarah.

So it is no wonder that Babajan could well know the exact time by second when he will make his eternal journey to Allah. Even before his departure, he told many of us through dream about his historic last journey. But we did not understand it as we never thought that it will so happen soon.

About a month ago Babajan called in Mr. Rezaul Ali Jasim and instructed him to remove the grill and other fencing of the Huzra Sharif in the front as well as in the back. It was also instructed not to do any harm to the other two rooms which were constructed by Dada Huzur Syed Delawor Hossain Maizbhandari (KA) He said, "these are Allah's house". And through the evolution of eventful happenings, his Rawza Sharif has been made in one of those 2 rooms.

About a couple of month back, Mama was sitting in the cutchary (waiting room), in the evening. Babajan came out of the Huzra Sharif and told Mama, "I dreamt that Hazrat Qibla came to me with a lantern and stick in his hand. He was dressed in bright white clothes. I offered him sajida. Getting up from the Sajida. I saw my Nanajan (Hazrat Baba Bhandari) was before me. I offered him Sajida. As I got up from the Sajida, he focused a very big tall torch light over my eyes. I could not see anything at this dazzling light. "Then both of them asked me to go alongwith them. I agreed."

He also asked Mama to be in readiness.

As we know, the Oli making factory of Maizbhandar will continue to produce such Olis till the doomsday. Hazrat Syed Maulana Ahmad Ullah's (KA) kalam is also like this.

Babajan never sat tight at the Darbar Sharif. In order to do good to others, he was in the habit of visiting various places but never he took Bhaijan (Shahjada, the illustrious son of the saint) with him. On the last journey to and from Cox's Bazar Ilhaijan was made his entourage. And he was sitting by his side inside the car when Babajan collapsed at his lap. Besides this Babajan took Bhaijan in a closed door room at the house of Ali Nabi Chowdhury of Port Trust and discussed matters known to them only.

When Ali Nabi Chowdhury offered tea and other items to Babajan, Bhaijan's share was also given in the same tray. Babajan said to Chowdhury. "My Hasan Miah is an Oli of Allah. It will not be befitting to give him along with me. Please give his tea and other items in the dining table and chair befitting his status" This was complied with.

On another previous occasion also, Babajan said, "My Hasan Miah is an Oli of Allah. He has saved my life twice. I was encircled with some electric wires all around my body. Hasan Miah removed those and I was saved".

From all these, it can be concluded without any confusion and doubt that his position will successfully be succeeded by his only son Shahjada Syed Mohammad Hasan when time will ripe. This year he did his H.S.C. from Chittagong Govt. College with distinction. Now he is doing Honors in English in Chittagong University.

Baba Zia with flesh and blood has left this world. But Biswa Oli (Saint of this universe) Zia the great will never go. He is very much with us and shall remain so for ever. The philosophy, teaching, lesson and guidelines he has given us will never be obliterated through oblivion.

He is a history, he is an institution that has been imprinted in the soul of millions of us.

During his untiring 22 years struggle he did innumerable good to others. He saved many, he offered endless wealth to many, both materially and spiritually.

Babajan's Kalam also runs thus:

"For the last 22 years those people offered me packets of cigarettes. I puffed it. They did not allow me to sleep during these 22 years."

In fact we have never seen him, during our very many visits to the Darbar Sharif, sleeping or using toilet.

When the saddest news of the unthinkable demise of Babajan came to me through the telegram sent by my nephew Al-Mamun then a student of Chittagong University, I was in rhc midst of completing his Biography in English, as desired by him in September, 1985. As I opened the telegram, in the first instance, I could not believe my eyes. Never did I imagine so. For more than half an hour, all my senses came

to standstill. When I had to believe the contents of the telegram, I could not check my surging emotion. And the people and my colleagues came from the other room.

And very surprisingly, from the day of hearing the news, I and my family were supplied food by 4 families for 4 successive days, as is followed by Islamic Sharia as a mark of mourning. More interestingly such programme was not set before. I understood it is the indication of Babajan for such unscheduled programme. Then I made telephonic contact with Bakhtiar Mama and others. Accordingly I attended the meeting held on 11th November, 1988 at the Darbar Sharif to discuss the matter relating to the construction of a mausoleum at the Rawza Sharif of Babajan.

Source: Syed Nurul Bakhtiar Shah.



A few sayings of Shahanshah Hazrat Maulana Syed Ziaul Huq Maizbhandari

1. *See the Quran to understand me.*
2. *World, life and the rule of Allah and Rasul are meant for works, and works are also ebadat. Don't sit idle.*
3. *There is no discrimination between Amir and Faqir at the Darbar of Oli of Allah.*
4. *Eat halal, say prayer, remember Allah, all problems will be solved.*
5. *Prayer (Namaj) is the hikmat of Allah. Nonsaying of prayer causes harm to hikmat.*
6. *People are like offsprings of the Govt. Their peace is the peace of the Govt. and the peace of the offspring is the peace of the parents.*
7. *As electricity passes through wire, so is everything done through line, any attempt to do anything in a hurry may cause damage as is done in case of bulb fuse. So go slow.*
8. *Everything is known to me what is happening and what is going to happen in this world. I have an administration. This Darbar is an administration office. From here I administer the world.*
9. *My Darbar is the Baitulmokaddas of the east, house of Allah, centre of union for all races and community.*
10. *My Tariqa is not of two paisa, hundreds of millions time greater.*
11. *Maijbhandar Sharif is the store of Hayat (life), Rizik (food), Daulat (wealth) and Izzat (honor).*
12. *Not by great wealth but by faith pulsirat is crossed.*
13. *Hard and difficult task is accomplished through technique.*
14. *Middle policy is the best policy. To climb or to descend it will not disappoint.*
15. *Maizbhandar is an ocean, don't think it otherwise.*
16. *To get anything from the Darbar, complete devotion and respect are necessary.*
17. *Money and wealth are for man's worship, it desecrates life.*
18. *Look to yourself, you will see more beautiful scene than the outside world.*
19. *I save some from gallows, again I punish some severely.*
20. *I look the works of the people sitting on the sky and talk to Allah at the above.*
21. *My Hasan Miah is the Oli of Allah. His arrival is for the welfare of the people.*

POETRY CHAPTER

In this chapter, I venture to include English version of some of my writings most of which appeared in different periodicals including Alokdhara-the Darbar Sharif quarterly magazine-with the hope that curious readers and my codisciples may find Interest in it.

Zia Baba Bhandari

Unknown to him are the
Pomp and grandeur of life
To any enjoyment and splendour
He drives the knife.
By and large the highest
Peak he ascends
The science of theology gracefully
To him descends.

Two fiery eyes wear distinctly
Heavenly glow
Many events it directs often
Fast often slow.
Smiling face at times
Turns commander's tongue
At this song merrily
I have sung.

As the rising sun gots
Brighter indeed
Newer good things it
Tends to unlid.
Bell of welfare is rung
One after another
Oppressed and distressed happily
Get favourable weather.

Slowly and gradually the
Coveted target set
Becomes so easy and more
Painless to get.
Bees in flocks rush to the
Fair of flower
All converge under the glorious
Hasan Manzil tower.

Young or old male or female
Does not matter
All are equal and loving
Under his shelter.
Everybody gets his share
With no discrimination
This can't be measured
In terms of calculation.

Innumerable secretly or publicly
Fill his basket
None returns emptyhanded
From this market.
Baba glances at the scene
Untying his store
Thousands come and go daily
In the shore.

(Alokdhara-1st issue-10th Magh 1391-24.1.85)
(Composed at 3 a.m. at the Darbar Sharif Mosque on 25.12.84)

Advent of light

Towards garden hundreds birds fly
Endless stars glow in the blue sky.
Karnafuly goes in spate at high tide
Air brings good smell with joyride.

Glad tiding spreads joyously everywhere unparallel
Bush and trees wear spring's costly apparel
Exchange views with air at low voice
Contented to have "light" of choice.

And then comes searchers in mighty flock
"Majgram" soon becomes busy and chosen block.
Every house gets its touch and share
Rich and poor alike take much care.

Millions of galaxy swing at a time
Piercing the darkness rings melodious chime.
And the blind gets its way u go
Far and near the glow shines the show.

From across the sky the affectionate moon
Brings forth heavenly bless and kindness soon.
The careful makes no mistake have his own
It becomes go of the day in this zone.

Glorified is his father, mother & the holy land
Blessed is the village and hitherto obscure sand
That could present such a dignitary rare
Enriched with all the qualities of clean & fair.

As the philosophy was made known to all
All the accumulated, misgivings started to fall.
Century old misconception is driven out soon
The mighty sun shines bright in the noon.

Majgram-Majbhandar village.
(Alokdhara 27 Ashwin 1392-14 Oct 85)

Maijbhandari Song

I have my Gausul Azam
I have no fear
Throughout the whole world
He is the saviour.
My munib is Pathfinder at dark
Night and at sea
Bhandari the father exists
Everywhere so is he.
Holy and graceful is my guide
Free from any anxiety
Where not is he powerful
With mirth and gaiety.
Father's gold throne is strewn
Over the shining stars
Genii fairy insan all alike
Are his ardent followers.
Words spoken by him at
Rare moments are
So powerful effective like of
Which not traced elsewhere.
It can turn night into day
Day into night
At the darkest horizon it
Flows flood of light.

(Alokdhara- 10th Magh 1393-24.1.87)

Munib-Master
Insan-Mankind

My salute to you Baba

An oyester came floating in the beach
With many precious metals it was rich.
Twas glittering in the bright sun
Brook's water was flowing like a shooting gun.

Its heat runs quick towards the master
Day in and day out it runs swift & faster.
Across many countryside, river, hill and dale
Like a meteor it roams about without fail.

To get Him is the lone target ahead
His meditation made the mind fully mad.
Foodless waterless gone more many days
But the mind and face embellish heavenly rays.

Newer horizon sprouts with each passing day
Mind does not anchor in the mirth or gay.
The long path is covered lonely and singly
All enroute salutes the wayfarer most smilingly.

Birds in the branch forget to sing
Renouncing the world as goes the "king".
Once the wayfaring comes to a good halt
As it gets from Him the mild jolt.

The king returns home happy and victorious
When the task is accomplished holy & virtuous.
Now the village wears a bright ornamental look
Once again in dazzling ripples flows the brook.

(Dedicated to Hazrat Moulana Gausul Azam Syed Gulamur
Rahman Maijbhandari (KSA) - maternal Grandfather of my peer)

(Alokdhara-22 Chaitra 1393-6.4.87)

Prayer

I've seen you at different time
In different temperament
You're my head's jewel
Saviour from predicament.
You're my dream's memorial
Midday sun
Let me adorn you first
In the run.

At the core of my
Heart I kept you
As my lord you'll be
There always anew.

Should I go astray drift
Away from the track
Should the carrier develops,
Enroute any crack,
Should darkness engulfs
The path ahead,
Should right and good
Yield to wrong or bad,
Then you save me
From this sinful wrong
I know you only and
I sing your song.

(Alokdhara- 10th Magh--25.01.88)

Zia Baba the poors' Aid

Poors' friend you are distressed's
Hope nonetheless
All the love and affection are
Stored in your heart boundless.
To whom you bestow Your
Unending kind gifts
Overnight anew chapter
Is opened with lifts.

Verily you exist that is
Why hopeful morn dawns
Every shining sun sprouts
Roses in the lawns.
Wherever you put your
Step for any reason
Everybody finds there
A new flowery season.

He alone knows what would
Happen to all of us
Should you not so kindly
Come by the distress mass.
A little bit of your glance
At any destination
Made so many wonderful things
Beyond ordinary imagination.

You are the shield for
The oppressed light for the dark
Would you so kindly
Step into my Poor Park.

(Alokdhara-10th Magh 1393- 24.01.89)

Baba at my Heart

You are my head's gem
You are my saviour
Your abode has been kept
In my mind's pearl harbour.
Melord, will you please show
Me rightful way
If and when darkness and
Gloom try to sway.

The bridge that is
Developed between you & me
May it further consolidate
With renewed spirit & glee.
You are my king's king
You're my great lord
At your feet I offer
My obeisance with all accord.

You're my gold diamond
Pearl emerald jewel too
My heart and mind for ever
I lease out to you.

(1st Urs Sharif issue-Alokdhara 26 Ashwin 1396-13 Oct 89)

Zia Baba the Revolution

At the call of birds and
Flowers you've tuned up
At your golden touch
Sweet spring came sharp.
Bright mom dawned
At your elocution
Thirsty world fell in
At thytmic articulation.

Thousand souls gathered
Under your mighty shade
Ageold obsolete order
Soon started to fade.
On the threshold of the revolution
You're the pioneer
Steadily the motionless vehicle
Was put to gear.

In the give and take ceremony
Demands are more
Your "kalam" spread shining i
Light tens of crore.
Your advent gave birth
To a new school
For all time we'll worship
A heart beautiful.

You gave and we got
The rightful testimony
Unbearable dark's place
Took harmonious symphony.

Kalam -words spoken.
(Alokdhara- 10th Magh 1396-24.01.90
Samabaya Barta, Laxmipur-14.01.90)

My lord the Immortal

Hardly could we guess that
Not less than a year
Has elapsed and the grief
Are out to tear
All our feeling mingled
With a deep sense
That bites our heart
Due only to your absence'

You've gone to your
Place far beyond reach
Though many often visit
You in the beach.
As in the past busy
In Providing succour
To the distressed humanity &
Saving the harbour.

For me you're the Himalaya
The great shield
In Your name I start
And to You I Yield'
You're my lord and shall
You be as such
From you I gain strength
Energy & courage much.

That I discovered me under
Your mighty feet
Knowing fully well that
I'm not that fit.
Tis my pride Privilege and
Powerful beacon light
I pray to remain Your
Gulam al dawn dusk mom & night.

Gulam-servant.
(Alokdhara-26 Aswiry'13 Oct 90
Natun Samaj, Laxmipur-27 Sept 90)

Always rings in the Heart

At a million kilometer off
Still at heart you are
As you were like a hero
No change no bar.
Sugarcoated firm words
With thundering roar
Even now I hear when
I visit the shore.

"Have you taken your meal"
That polished urge
Could not be diminished
Through any surge.
At your feet I pass the the
Night to be heard
"Go forth and go on with
The task hard".

Before none could guess
You left this earth
In a moment put out
All the light and mirth.
When the murky cloud and
Tempest came near
You the father came and said
"Don't worry, I'm here".

My seeing is not regular
Come you sure
But for you the guide
I can't endure.
You're with me I'm
Under your command
From you-Shahanshah-I-fulfilled
All my demand.

(Alokdhara 10th paush 1397 -25.12.90)

At the Darbar of Biswa Oli

Emptyhanded penniless everybody
Comes here losing all
Returns he delighted getting
That lost by the fall.
Outcaste friendless who was
Loitering in the road
He knows not when the basket
Filled with load.

Sick distressed and ageold
poor and havenot
A moment's touch changed
His cursed lot.
Under trial prisoner who was
Rotting in the jail
Baba's blessing prompted him
Getting justice and bail.

It was issueless couple's
Far beyond imagination
When their lap glorified
Their future generation.

Baba-Gausul Azam Maijbhandari Shahanshah
Syed Ziaul Huq (KSA)
Biswa-world, Oli-spiritual leader.

(Maijbhandari Sawgar-2nd issue-20.01.91
Weekly Elan, Laxmipur-25.6.90)

And came the Shahjada Miah

Year rolled by with the passage of time
Saw so many village city avenue prime.
Meanwhile the crown of the head is lost
The path ahead is covered with frost.

As the mind was laden with sorrow and grief
Shahjada appeared with a lesson brief.
Heaven's glow was shining in the face:
With it the enchanting eyes were keeping pace.

A unique and gorgeous personality and mind
Coupled with glorified manner and behaviour kind.
Nothing short of the one as of our reverend guide
Who made the eternal journey over mourning high tide.

In his daily routine munib's reflection is found
Each of his deed is seen marvelous clean and sound.
That smile elegance solemn attitude and all other
As if he is made by the illustrious father.

Those who could not see the lord after 13.10.88
Could satisfy their mind on seeing this heavenly mate.

(Dedicated to the holy name of child "Hasan Miah", Adolescent "Bhaijan", "Oli designate" by Babajan and the present managerial head of both spiritual and material affair of Gausia Huq Manzil, the only son of our lord, Syed Mohammad Hasan)

(Alokdhara 10th Magh 1397-24.1.91)

Tis an Ocean

Maijbhandar is an ocean, don't think
It otherwise" -so he said
To millions on all occasions
Abundantly it has paid.
But for Maijbhandar in this part
Of the globe now & then
Very many wonders, miracles,
Mystery would not happen.

When the denizens of this area
Were groaning in the dark
Ignorance, poverty were eating into
Their vitality like a shark,
Came he and his great grand
Only to save them
Haves and havenots got
Enormous pearl and gem.

By and large people have been
Able to realise
This platform is rightful
Where emancipation lies.
Rising above all paltry
Ism and ideology
It has been proved doubtless
As the cheson philosophy.

Reservoir of Power-Ziababa

With your feet at my head
Clean I see the region
Stretching he wings fly
The white pigeon.
Accumulated mountains of
Sorrow collapsed asunder
The dawn of new sun wiped
Out all the blunder.

Wherever I go I see
Baba's hand on the head
With this so long
I've not been misled.
Commanderlike ho absorbs
All the trouble & shock
Smoothly the ship berths
At the dock.

The bridge that brought
Me closer to him
Span of time could not
Make it narrow or slim.
All the courage and strength
From him I emanate
His "go ahead" ameliorated
My position and fate.

At dawn dusk day or night
He is my guide
But for him new moon
Would grasp the tide.

Flower pollen rose petal
And multicolour moment
All I got from him
At different time & moment.

Day by day his monument
In me I built
With all the available resources
And best of gilt.

Touching Ziababa's "kadam"
I saw my life wholesome
He is the umbrella over me
For all time to come.

Qadam - feet.

He is Always

He came he went he gave
We got but in the process
Most wiped out many pages
Added to history with new access.

He is a teacher philosopher guide
And above all reformer
Who could give a new thought
Adaptable with glamour.
Distinct unambiguous and
Free from any confusion
He is proved to be most
Favoured and chosen institution.

A lionhearted leader affectionate
Father with still a mightier soul
Under his dynamic patronage
We got the desired goal.
With him he has brought
All that is essential
Which is delivered to
All of us-he is so beneficial.

I shudder to think as
To how in one single chest
So many ideas thought
Qualities could make its nest.

That he has gone shocks
Us tremendously very often
But the teaching we received
Heals the wound swollen.

Unbroken Bridge

Good many years' ascetism
 Gave me Baba's gold feet
Now I'm not afraid of death
 Come when it deems fit.
On many occasions I saw
 Baba's meditative mind
To hearts content I heard
 Baba's salutary words kind.

Many a dark night I passed
 Hoping for a light
Baba's kind direction
 Gave me new sight.
Baba carefully manufactured the
 Cyclone proof hurricane lamps
Which were supplied to
 All the needy camps.

Baba's invaluable goldcrown
 Sparks light round the clock
I and million other joined
 The Darbar unconditional enbloc.



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