

The DivineSpark

SHAHANSHAH ZIAUL HUQ (K.)



MD. GHULAM RASUL

THE DIVINE SPARK

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MD. GHULAM RASUL

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Message

Praises be to Allah, the Merciful, for the privilege vouchsafed to me to write a few words on the "Divine Spark", the life sketch of Shah Sufi Hazrat Shahanshah Ziaul Hoque Maizbhandari (K). Sketching the eventful life of Hazrat Ziaul Hoque Maizbhandari, the author has shed light upon the abstruse questions of sufism- the questions that have remained riddling to people even till our days. There is no gainsaying the fact that these questions have given rise to endless controversies among thinking people of the society. The pains Mr. Md. Ghulam Rasul, Director (Administration), Chittagong Port Authority has taken resolving these questions are commendable. Besides, the "Divine Spark" has devoted a good number of pages to the exposition of the principles of Maizbhandari Philosophy. I am sure, the exposition of the Maizbhandari Philosophy will contribute largely to the understanding of the seekers and lovers of Truth.

Shahanshah Hazrat Syed Ziaul Hoque Maizbhandari (K.) was a spiritual leader, a model and a guide for hundreds and thousands of his followers and votaries. Leading a life of total self abnegation Hazrat Ziaul Hoque Maizbhandari (K.) showed how the life of a true mystic could be an inexhaustible source of benevolence and inspiration for humanity. Assessed in human terms, the unique achievement of this saint lies in

the fact that he created a spiritual naturalism which obliterated the distinctions of race, colour or social standing. I am convinced that the author of the "Divine Spark" has spared no pains to show this saint in his true colours.

I, on this occasion, place on record my thanks to the author for his sense of dedication and for his unstinted labour in bringing out the "Divine Spark" May Allah in His infinite kindness accept the pious efforts of the author.

May Allah bless us all.

Syed Mohammad Hassan

Chief Adviser
Maizbhandari Academy
Gausia Huq Manzil
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Chittagong, Bangladesh.





A few words on the **"DIVINE SPARK"**

Thanks to Allah, I was given an opportunity to read through the "Divine Spark" written by Mr. Md. Ghulam Rasul, Director- (Administration), Chittagong Port Authority. The "Divine Spark" undertakes to encompass the life span of Hazrat Shahanshah Ziaul Hoque Maizbhandari (K), one of the great saints of our times. A reading to the "Divine Spark" has given me this impression that the book has grown out of the first hand experiences of the author. This fact lends to the work the charm of freshness. This certainly adds to the advantage the author commands in bringing out the life sketch of a mystic saint whom he has seen from close quarters.

The author has given unmistakable signs of his labour in the organisation of the facts relating to the life of this great saint. Despite a slight breathlessness in the arrangement of the events, the "Divine Spark" has turned out quite engaging.

I wish to "Divine Spark" and its author a long lease of life.

Mohammad Abul Kalam
Associate Professor
&
Head of the Department of English,
Satkania Govt. College, Chittagong.





MESSAGE

Glory to Allah, Most High, full of grace and mercy, the Creator, the Ruler and the Lord of the Universe Who created man and all other things and beings. To man He gave a special place in His creation. He honoured man to be His agent. He has endowed man with the faculties of thinking and understanding and has given him full power to distinguish right from wrong. He purified his affections and gave him spiritual insight so that man might understand nature, understand himself and know Him through His wondrous signs and glorify Him in truth, reverence and unity.

To fulfill this great trust man was further given conscience so that his acts might reflect God's universal Will and law and his mind freely choosing, should experience the sublime joy of being in harmony with the Infinite, and with the vast universe around and register his own spiritual growth.

Before assigning the vicegerency on the earth, God made it explicitly clear to man that He alone is the Lord, the Ruler and the Deity. As such the entire creation must submit to Him alone and man must not think himself free and independent, rather, he should know that the earth is not his permanent abode. He has been made to live upon it only during the period of his probation and in due course, he will return to his Lord, to be judged according to the way he has utilized the period on the earth. The only correct course for man is to acknowledge Him as his only Lord, the Sustainer and the Deity and to follow His guidance and His command in all walks of life. Man must lead his life with the understanding and realization that he is to be judged and his sole aim

and object should be to merit the pleasure of Allah so as to emerge as successful in the final test. Attitude contrary to this would lead man astray. If man follows the course of piety and Godliness, which he is free to choose and follow, he will succeed in this world and in the next. In this world he will live a life of peace and contentment, and in the hereafter he will qualify himself for the heaven of eternal bliss i.e. al-Jannat. And if he chooses to follow the opposite course i.e. that of Godlessness and evil, which he is equally to choose and follow, his life would be one of corruption; disruption and frustration in this world and he will meet colossal misfortune in the life to come i.e. the abode of pain, misery called the Hell.

After administering this warning Allah set man upon the earth and provided the very first human being Hazrat Adam (AS) and then Eve with His Guidance in accordance with which men were to live on the earth. The very first man was provided with a burning torch of light and guidance so that man may attain the glorious destiny for which he has been created. Although man has been created in the best of moulds, he fell from the Unity and chose the crooked path of discord. And sorrow and pain, selfishness and degradation, ignorance and hatred, despair and unbelief poisoned his life and he found evils of every description in the physical, moral and spiritual world and in himself.

Then his soul rose against himself. As a symbol of disharmony men began to fear the strong and oppress the weak. He started to boast of prosperity and curse adversity, pursuing phantoms for the truth and reality of Unity was gone from his mind. Men became alienated from one another, the situation further deteriorated. The brotherhood of man was forgotten. Seeds of selfishness were sown and reaped in every spheres of life and peace, faith, love and justice were obscured.

But Allah in his infinite mercy and love, forgives and guides individuals and nations and turns to good even what seems to us evils never forsakes the struggling soul that to turn towards Him. Since all share His loving care, they must be brought within the pale of His eternal

unity and harmony. As such this light of eternal unity has shown in all ages among all nations through chosen Apostles of God, who came as men to dwell among men, shared their joys and sorrows and suffered for them and with them so that their message and their life might fulfil the eternal and unchanging purpose of the Most High to lead men to his noblest destiny set forth by Himself, the Creator. These Prophets were raised in all languages in all lands and in all nations. All of them brought the same message. All of them followed the same guidance. All of them stood for the same mission, they all remain witness to the Oneness of Allah's unity, might, grace, love and omnipotence. In other words, as the records of man are imperfect and the memory unstable the names of many of these messengers are known in one place and not in another or among one people and not among others and some of their names may have perished utterly. But their message stands one and indivisible. Even though it may have been forgotten or twisted by ignorance, error, superstition or perversity or misunderstood in the blinding light of time or fortuitous circumstances.

At length came the time when the voice of Unity should speak and declare to the people the inner experience of man and his vision of God to declare with unfaltering voice, the unity of God, the brotherhood of Man and grace of mercy, bounty of Love poured out in unstinted measure for ever and ever. Hazrat Muhammad (Peace be upon Him) came in the fullest blaze of history apparently with no worldly education but put to shame the wisdom of the learned.

The message of Hazrat Muhammad (Peace be upon Him) is for the entire mankind. He presented the teaching of Islam in its pristine form and provided humanity once again with the Divine guidance which they had lost in its original form. He organised all those who accepted his message into one Ummah which was given the sacred trust of reconstructing its own life in accordance with the teaching of Islam, with calling humanity to the path of righteousness and with establishing the supremacy of the world of Allah on this earth. The guidance is

enshrined in the Holy Quran which constitutes the only right and complete code of conduct for the whole mankind. Allah therefore, reveals in Sura Fatir "Then we have given the Book for in heritance to such of Our servants as We have chosen" (35:32), the face of "Then" is that of finality. The Quran is the last Book revealed. Or it may be here to point the contrast between "to thee" in the last verse i.e. the Holy Prophet, in contradistinction to the people of Islam, who inherited the book after him.

Hazrat Muhammad (Peace be upon Him) said, The Alems (i.e. Learned) are the successors of the Prophets. So, the true custodians of the Quran after the Holy Prophet are the Aowlias (i.e. Wali-Allah). As regards elm (i.e. knowledge) the greatest Prophet (SM) said, Certainly there is mysterious aspect in it. Having no real knowledge about Allah, none is aware of its real form and its true interpretation. If they (Alems) discuss it, the ordinary wordly people would not be ready to accept, and understand it.

The greatest saint of all times Hazrat Abdul Qader Zilani (R) in his world famous book "Sir-rul Asrar (i.e. Treasure of mystery) pointed out, while explaining the Alem (i.e. learned), that having superficial knowledge of the Quran and the Hadith would not entitle a person to be the true successor of the Prophet (SM). Because after giving due share of the treasure of knowledge to the wali [Allah's Friends] the popularly known Alems might get their share in the capacity of "Jabil Arham". After giving legitimate claimant of property in accordance with the muslim law of succession the rest may be given to the 'Jabil Arham'.

All Muslims must believe that there is no Absolute Reality but Allah. But in reality only the Sufis carry this doctrine to its ultimate conclusion. For them, Reality (Al-Haqq) is that which is opposed to that which is not. Therefore, Allah alone is, whence the term oneness of being. The doctrine of the Oneness of Being which western scholars term 'monism', is expressed by the verses of the Holy Quran, such as "Wheresoe'er ye turn, there is the face of God" (2:115) and the all-

inclusive definition of Allah, "He is the First and the Last and the outwardly Manifest and the inwardly Hidden" (57:3). The doctrine of Oneness of Being means that each apparently separate thing is an illusory veil over the one indivisible plenitude of the absolute, infinite, and eternal Truth.

The veil of illusion cannot be pierced by any human faculty, but vision of the truth is nonetheless possible because, owing to the extreme nearness of God, expressed in the Quranic verse "We (God) are nearer to him (man) than his jugular vein" (50:16); human sight is liable to be overwhelmed by the divine sight. "The sight o'ertaketh him not, but he o'ertaketh the sight" (6:103); "God cometh in between a man and his own heart" (8:24). The key to inward vision lies in the verse "All things in creation suffer extinction and there remaineth the fact of the Lord in its majesty and bounty" (55:26-27). It is on this verse, continually quoted by the mystics of Islam, that the sufi doctrine of extinction (fana) is based.

The path of mysticism may be said to consist in anticipating the inevitable ultimate extinction of all things other than Allah. The prostration in the ritual prayer, which for the average Muslim symbolizes and undefined humility before Allah, is for the Sufi no less than the absolute humility of extinction of the ego so that only Allah, the True Self, will remain. Similarly, when he performs the ritual ablution the Sufi aspires to absolute purification through the washing away of everything except the presence of Allah. In reciting the Holy Quran he aspires to be as it were drowned in the Quranic ocean of uncreatedness. One of the basic tenets of Islam being that the Holy Quran is the True word of Allah and uncreated by man. These examples show that in practice as well as in doctrine the difference between the Sufi and the average Muslim is not one of form but of the true understanding and real aspiration that lie behind the form.

The whole of Sufism, as regards both doctrine and practice, is summed up in the sayings of the greatest Prophet (SM) called "holy tradition", or

"Hadith qudsi", as quoted by the great traditionist Hazrat Imam al-Bukhari:

"Nothing is more pleasing to Me as a means for My slave to draw near to Me, than the worship that I have made binding upon him, And My slave ceaseth not to draw near to Me with added devotions of his free will until I love him: And when I love him I am the hearing wherewith he heareth and the sight wherewith he seeth and the hand wherewith he smiteth and the foot whereon he walketh."

As this tradition implies, the practices of the Sufis are of two kinds; the obligatory forms of worship that are binding on all Muslims, namely the daily five ritual prayers, paying the legal alms, fasting in the month of Ramadan, and making the pilgrimage to Mecca if possible; and voluntary worship, such as reciting the Holy Quran and litanies, fasting apart from Ramadan, keeping vigils, making spiritual retreats, and above all invoking the name "Allah" and other Divine Names. All these practices, the voluntary as well as the obligatory are undoubtedly the practices of the Prophet and his chief companions.

A.N. M. A. MOMIN
Secretary
Chittagong Prot Authority.





Preface

Sirajgonj
The 24th Jelkod, 1410 H.
The 4th Ashar, 1397
The 19th June, 1990

In the name of Allah, Most Gracious, Most Merciful, Most Beneficial, of Him The praises let us celebrate. Today my dream has come to reality by the grace of Almighty Allah and I am to present Shahanshah Syed Ziaul Hoque Maizbhandari (K) before readers.

The Life of the great man is as it were the fathomless sea which is inmeasurable as well as endless by nature. But when people look at it from different angles of vision, they find it new and new and experience Divine illumination in the context of what has appeared before them. My dear Readers! Let us be careful! The biography of the Mystic Saints is not a series of events, nor mere a list of miracles and oracles. Also it is not a series of debates with which people now-a-days quarrel. It is, in the truest sense of the term, a matter of respect, reverence, honour, wonder, dignity, quality and achievements. In other words, patience, open-mindedness, intelligence and scientific knowledge can help us understand the Mystic Saints having spiritual insight. On the contrary, the respect of votaries, emotional appeals of poets, insight of philosophers and love of the Beloved can go a long way to know the saints in their own perspectives.

I have accordingly tried to expressly depict Shahanshah Ziaul Hoque (K) in my humble efforts so as to present him (K) before the readers in a chronological order which has stemmed from various sources. I have collected revelations and verses from the Holy Quran and the Sunnah of Hazrat Mohammad (Sm), the greatest Apostle and Messenger of Allah. Also I have collection from various books written by different writers on Mysticism and Maizbhandari Philosophy as well as the life sketches of the Mystic leaders like Hazrat Shah Sufi Syed Ahmad Ullah (K), Hazrat Gholamur Rahman (K), Hazrat Delwar Hossain (K) and Hazrat Shahanshah Ziaul Hoque (K). I have seen Shahanshah Ziaul Hoque (K) in the light of scientific and philosophical analysis based on Islamic principles, Hadiths and Quranic revelations. The background I have founded is rooted in 'Shariat' and 'Marefat' leading to complete surrender to, absolute union with Allah, the Lord of Glory & Honour and Bounty and Cherisher of the worlds. The performances of Shahanshah Ziaul Hoque (K) relate to humanity, welfare and service to the mankind as well as other creatures like birds, animals etc. His prayer, meditation and remembrance of Allah was of the highest order; his achievements are considered as the best in its quality and moulds. The torch-light of Maizbhandai Philosophy has greatly paved the way for me to find out the possible spheres of Shahanshah Ziaul Hoque (K) who will remain bright and brilliant in the hearts of votaries for all time to come. I have, as far as practicable, tried to set aside the perverted thinking of so called learned who criticise the Maizbhandari Philosophy perhaps due to their ignorance or personal bias, because such antagonistic thinking is the greatest obstacle in the way of understanding the Mystic Leaders of the world. So, my humble appeal to the readers is that they should be broad enough to go through this book with careful attention and then and only then, they may be able to benefit themselves from the life of Shahanshah Ziaul Hoque (K) who is not only a great saint but also a symbol of promised spiritual leader, religious model and worldly guide. The real success and salvation will depend on how we look at him.

According to Hazrat Imam Ghazzali (R), the main key to attain 'Marefat' is to know oneself. To acquaint oneself with the knowledge of Allah is in other words, the means to such an end. It is, therefore, believed and firmly said, "One, who has known himself has known Allah. He, who has come to know about his own existence and unrevealed occult of his personality, has fermented the unlimited mysterious power and boundless Divine Glory of Allah".

Allah reveals in Surah Fussilat or HAMIM (41:53) as under:-

Soon will we show them
Our signs in the (furthest)
Regions (of the earth), and * 1
In their own souls, until
It becomes manifest to them
That this is the Truth.
Is it not enough that
Thy Lord doth witness
All things?

**1. Allah's Truth always spreads in its own good time, across to the uttermost ends of the earth, as it did in the case of people is even more remarkable than its extensive spread over large areas. Men like the four companions of the Greatest Prophet Hazrat Mohammad (SM) and many more representatives of the Prophet became mystic leaders of men and arbiters of the world's fate.*

My dear Readers! If you ask anybody, "Do you know thyself?" Definitely he will reply, "I better know myself". But as a matter of fact he knows how to eat, how to drink, how to sleep, how to be merry and how to be angry. But this type of knowledge is equally possessed by the animals. So, our duty is to search for the hidden treasure in our heart, not the hardware concept of the different parts of our limbs.

You, therefore, ask yourself as to what is your position in the realm of God? Who are you? Why have you been created? What is your goal?. Where is located your real fortune? What would be your fate in the day of resurrection? What type of habits and conduct do you possess? Could you avoid animal-habits? Do you perform your duty to yourself as well as to others? Do you really believe in Allah and love Him? Have you detected any difference between satanic activities and those of angels?. Kill you, try your luck for search of Divine Grace and Glory of Allah? Until and unless you understand these things, you won't be able to know yourself. If you don't know yourself, you won't get any trace of Allah, the Lord of the Universe, Most Gracious, Most Merciful.

Ofcourse, belief is tested by trial in life and practical conduct. Allah, therefore, reveals in surrah Al-Ankabut (29:69) as under:-

"And those who strive*1
In our (Cause)-We will
Certainly guide them
To our Paths *2
For Verily Allah
Is with those
Who do right".

**1. All that man can do is to strive in Allah's cause. As soon as he strives with might and main, with constancy and determination, the Light and Mercy of Allah come to meet him. They eliminate his short comings. They provide him with the means by which he can raise himself above himself. They point out the way and all the paths leading up to it.*

**2. The way of Allah is a straight Way (i. e. Sirat-al-Mustaqim). But men have strayed from it. And there are numerous Paths by which they can get back to the Right Way. the way in which the purity of their own nature and the Will and Mercy of Allah, require them to walk. All these paths become open to them once they give their hearts*

to Allah and work in right Endeavour (i.e. Rajat and Jihad) with all their mind and soul and resources. Thus will they get out of the Spider's web of this frail world and attain to Eternal bliss in the fulfilment of their true Destiny.

Hazrat Shahanshah Syed Ziaul Hoque (K) could establish himself on the Straight Path of Allah. By dint of his constant endeavour Shahanshah Ziaul Hoque (K) purified himself, controlled his passions and avoided greed and worldly attractions and freed himself from all earthly attachments. He used to cover himself under a coarse blanket and celebrate the praises of Allah by closing his eyes in solitude. He made connections of his soul with the mysterious kingdom of Allah and remembered Him heart and soul by constant Zikr i.e. "Allah, Allah, Allah". He sometimes used to stay for days together in cold water of the pond or canal during even winter with the Zikr of Allah and Allah only. He forgot his 'self entity' and existence of external worlds completely and got at spiritual insight and absolute Union with Allah. Nothing except the existence of Almighty Allah prevailed before him. Thus the door of Eternal Bliss was opened to him and he could see all creations of all worlds, angels, Prophets and the saints expressly by the refined and purified eyes. This is the real fortune he attained by traversing through the Straight Path of Allah Rabbul Alamin. This untold state was explained by the greatest Prophet Hazrat Mohammad (Sm) as under:

رُوَيْتُ لِي الْأَرْضَ فَأَرَيْتُ مَشَارِقَهَا وَمَغارِبَهَا

"The entire worlds have been manifested before me; I have then perceived by senses directly all from the East and to the West."

Allah also reveals in Surah Al An'am as under:

"So also did we show
Abraham the power
And the laws of the heavens
And the earth, that he
Might (with understanding)
Have certitude".

Truth prevails irresistibly even against all human probabilities. Allah in Surah Al Dhariyat revealed as under

وَمَا خَلَقْتُ الْجِنَّةِ وَالْأَنْسَاءَ إِلَّا يَعْبُدُونَ

"I have only created *1
Jinns and men, that
They may serve Me.

**1. Creation is not for idle sport or play. Allah has a definite and serious purpose behind it, which, in our imperfect state, we can express by saying that each creature is given the chance of development and progress towards the main goal, which is Allah, the Almighty. Allah is the source and centre of all power and all goodness and our progress depends on our putting ourselves into accord with His Will. This is His service and it is not of any benefit to Him rather it is for our own benefit.*

Islam is the direct government of Allah, Whose eyes are upon people. The public treasury is the treasury of Allah, the army is the army of Allah, even the Public functionaries are the employees of Allah. Alone and defenceless in the presence of the All seeing Judge, what can man do in order to shelter himself from the power of Allah but surrender himself to His mercy i.e. "from Him to Him"? This surrender of man to Allah, a surrender full of humility and hope, is true faith and that is why Islam (i.e. abandonment of oneself to Allah) is the only true religion because it is the only disposition of a religious soul in the presence of Allah. According to Hadith, "The Muslims are a single hand, like a compact wall whose bricks support each other." The nature of this brotherhood grouped round the symbol of faith, and governed by Allah, determines the conception of Divine Law (i.e. shariat). The fundamental basis of this law as expounded by the Muslim jurists, is based on two-fold conclusions;

- 1) Liberty finds its limit in its very nature, because liberty unlimited would mean self-destruction and that limit or boundary is the legal norm of law.
- 2) No limit is arbitrary, because it is determined by its utility or the greatest good of the individual or of society. Utility, which is the foundation of law, traces also its boundary and extent.

"Man, being both soul and body, has a twofold life-normal and physical. Among the rules of limits laid down by God for the discipline of mankind, some have reference to the life of the soul, some to the life of the body. Religion and law are two distinct orders, but complementary to each other, being strictly connected through their common end which is the welfare of man. The principles of faith (i.e. beliefs) regulate the spiritual life and determine what man should believe in order to attain eternal life. Positive law (i.e. shariat the straight way) is the discipline of human activity as directed to earthly purposes, and is the necessary complement, the body of that organism of which faith is the soul. The proper sphere of faith is the heart, that is to say the inner life of man. Positive law cannot take this into account. Faith is a personal affair, of which God is the sole Judge, because He alone knows the heart of man. The proper sphere of positive law is the actions of man as far as their external manifestations are concerned. Some of these refer to the observance of the fundamental precepts of Islam i.e. the profession of the Divine Unity, prayer, fasting, the payment of fithres or poor-tax and pilgrimage. Here there is no question of faith (i.e. the actions of the heart), for the heart escapes the competence of the lawyers; but rather of the actions of the body, namely those external acts of piety or worship made binding upon the believer by the precepts of Muslim Law. These precepts are called 'God's rights'. Their subject matter being the duties of man towards his Creator, which do not depend on personal choice,"

According to Great Mystic Saint Hazrat Khawja Garibey Newaz Mainuddin Chisti (R), "On the day of resurrection when Allah will pass

His Kind orders to take the distinguished class of lovers into the paradise, they will say, O' Allah, we are not in need of paradise. Let them enter the paradise who have performed ibadat in anticipation of the graden of Eden, the place of bliss. Only your gratification is our desirable". Hazrat Mainuddin Chisti (R) also says that the process of real Endeavour to know Allah and his qualities (i.e. Sifat), absolutely special in its nature, after close and thorough research of the mysteries of his creations, is called 'marefat'; The real 'Aref' is he who can truly explain the mysteries of all worlds (i.e. alams) on receiving final knowledge about the reality of the whole universe and is able to satisfy with the replies to all difficult questions of Divine Love (i.e. Mahabbat). This person, being absorbed always in the ocean of love, behold the Divine Glory of Allah. All his rising, sitting and moving are accomplished in the pursuit of Allah, the Beloved. Whenever he stands, he thinks of his Beloved; whenever sits, he celebrates the praises of his Beloved (i.e. Zikr); even during sleep he remains absorbed in the remembrance of his Beloved. While in wakeful condition, he revolves round the charming curtains of Divine Majesty of his Beloved (i.e. Hejabe-Ajmat). He is thereafter promoted to the Makam-e-Reja (i.e. the rank of gratification and Divine grace) by Allah, the Omnipotent and Omnipresent. Shahanshah Zialul Hoque (K) is no exception to that and is the glowing example of such a dignified man who attained to hejabe-Ajmat.

The scope and plan of this book is limited to informations collected from the Holy Quran, Hadiths, valuable writings of eminent scholars and personal interviews with those who believe in Maizbhandari Philosophy and love heartily the great saints of Maizbhandar Sharif. In writing this book I have not aired my own views only but I have chosen what have appeared to me to be the most reasonable of all other points of view. The purpose of this book is to help the gentle and discerning readers to attain to some knowledge or understanding of mysticism and sainthood by study, contemplation, and the test of life-both inward and outward. I would also intend to share with them the joy and peace

which result from contact with the spiritual world. I have in this connection mentioned the useful books to which I have referred under the heading "Bibliography".

I owe to Hazrat Shahjada Syed Mohammad Hasan (M) who inspired me to write this biography of Hazrat Shahanshah Ziaul Hoque (K) and a new hope was born out of a systematic pursuit of my long-cherished plan. The plan was then materialised into scripts on the valuable advice of Janab Dr. Syed Didarul Haque, Barrister Bazlus Sattar, Jamal Ahmad Sikder, A.N.M.A. Momin, Akmal Khan, Maulana Mohd. Taib Ali Majidee, Ali Nabi Chowdhury, Ataur Rahman Khan, Abdul Mannan, Nur Ahmed Chowdhury, A.B.M. Khaleduzzaman. Amanat Ullah, Ayub Naser, Shamsul Alam, Obaidul Akbar, Kamalur Rahaman, Chowdhury Rezaul Ali-Jashim, Moulana Nurul Islam Forkani, Mortuza Hossain, Jahangir Alam, Dr. S.M.A. Mannan, M. Jahirul Hoque, Captain Ramjan Ali, Manzur Alam, Maulana Moktar Ahmed, Maulana Syed Jalaluddin, Tofazzal Hossain, Moulana Mohd. Hasan, Khairul Basher, Dulal Kanti Sengupta, and Nur Mohammad. I owe to Professor Mohammad Abul Kalam and Janab Syed Ahmadul Haque who went through the book and guided me aright. I also remember Mr. Rafiqul Anowar and Faridul Anowar and M. Mohsin who funded for publication of this book.

My best wishes go to Mr. Kazi Zahed Iqbal who took much trouble in publishing the book. May Allah bless them who helped me produce this difficult task of writing.

Md. G. Rasul



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CHAPTER I

TASMIAH AND SALAM TO HAZRAT MOHAMMAD (SM)

IN THE NAME OF ALLH, MOST GRACIOUS

& MOST MERCIFUL

PEACE BE UPON HIS FINAL AND GREATEST

PROPHET & APOSTLE HAZRAT MOHAMMAD (SM)

SURAH AL FATIHAH

"Praise be to Allah

The Cherisher and Sustainer of the Worlds;

Most Gracious, Most Merciful;

Master of the Day of Judgement,

Thee do we worship,

And Thine aid we seek.

Show us the straight way,

The way of Those on whom

Thou hast bestowed Thy Grace,

Those Whose (portion)

Is not wrath,

And who go not astray."

[Holy Quran, Surah Al Fatihah, 1: 1-7]

CHAPTER II

SUFISM AND EVOLUTION:

The origin of sufism refers to profess belief in the Divine Unity (i.e. tawhid), the seed of which is dormant in the Holy Quran. The sufis accept the revelations of the Quran and interpret the verses with their respective thoughts. According to them, the Holy Quran has two meanings-one is in letter and the other is in spirit. The meaning in letter (i.e. Zahir) is meant for general people but the meaning in spirit (i.e. batin) is meant for the sufis who really attained belayet. The sufis give emphasis on the edict of spirit (i.e. batin) The essence of Allah is all that really exists. His attributes are distinguished from Him in thought but in reality are not other than He. The principle of sufi-Philosophy teaches us that all existence and all action is the manifestation of Divine Energy. What this means only the mystics who have experienced it can realize and of course, they cannot communicate it to others except symbolically. The sufis take it that Allah is Almighty, Omnipotent, omnipresent, Imperishable, Boundless, Eternal, All-pervading and Thorough-going. The passion of love affords the most obvious analogy to the fits of ecstasy which sufis have always associated with sainthood.

The exponents of sufism opine that the word 'Sufi' has come from the Arabic word 'Sofa" –which means purity. Some say, it has originated from the word "Sof" that means a class who, by dint of their love and attainment, have earned nearness of Allah. During the end of second century of the Hijra (A.D 719-816), muslim mystics were generally known as 'Sufi' which emanates from 'Suf', the garment of coarse undyed wool. The basis of sufism is better Islamic. The sufis claim that they have inherited this doctrine from the Prophets. The greatest and the last Prophet Hazrat Mohammad (SM) used to pray secretly alone in the cave of mountain Hira and led a simple life free from all earthly attractions. He (SM) observed absolute dependence on Allah and prayed help from the Almighty and sought refuge with the Lord. This has tremendously influenced the Philosophy of sufism. In the Holy

Quran, Almost the only genuine record of his personality that has come down to us, ascetic and mystical elements are mingled with those of a different kind. The former are emphasized by the Sufis and given a deeper and more special significance. But the Holy Quran contains the raw materials of both.

Being the outcome of feeling rather than reflection, and while Muslim scholastics have embodied in their creed the aspect of transcendence, the sufis following the example of the Prophet (SM) have combined the transcendent aspect with that of immanence on which, they naturally lay greater stress, "Allah is the light of the heavens and the earth (xxiv 35); He is the first and the last and the outward and the inward (Lvii. 3); "there is no God but He; everything perishes except His Face" (xv.29) "Verily, We have created man and we know what his soul suggests to him, for We are nearer unto him than the neck-artery (1.15); "Wheresoever ye turn, there is the Face of Allah" (ii. 109); "he to whom Allah giveth not light hath no light at all" (xxiv. 40). Surely the seeds of mysticism are there. For the early sufis, the Quran is not only the Word of Allah; it is the primary means of drawing near to Him. By fervent prayer, by meditating profoundly on the text as a whole and in particular on the mysterious passages (xvii. 1: iii. 1-18) concerning the Night-Journey (Miraj) and Ascension, they endeavoured to reproduce the Prophet's (SM) mystical experience in themselves.

The whole of Sufism as regards both doctrine and practice is summed up in the saying of the Prophet (called a "Holy tradition, "or hadith qudsi, because in it God speaks in the first person) quoted by the great traditionist al-Bukhari.

"Nothing is more pleasing to me as a means for my slave to draw near to me, than the worship that I have made binding upon him. And my slave ceaseth not to draw near to me with added devotions of his free will until I love him. And when I love him I am the hearing wherewith he heareth and the sight wherewith he seeth and the hand wherewith he smiteth and the foot whereon he walketh."

By practising devotion characterized by constant 'Zikr' i.e. remembering the name of Allah, the sufis worked out a method leading the soul to attain to the gnosis (i.e. marefat) which is termed as knowledge of the attributes of the Divine Unity, peculiar to the saints who behold Allah with their hearts.

In the truest sense of the term, Allah the Merciful conferred two kinds of 'neyamot' upon Hazrat Mohammad (SM), one is Prophethood (Nabuyat) and the other is Sainthood (belayet). By dint of attainment through the said 'neyamots' Hazrat Mohammad (SM) has justly gained the appointment as "Mahbub-e-Khoda" and qualified open meeting with Allah through miraj and discovered the real purpose of the creator and the creation. Sequel to this, all other Prophets, aowlias, jins and the whole man kind have prayed to Allah to come within the fold of Ummah (Islamic Community of Hazrat Mohammad (SM) which now supersedes all the ancient ummah or tribe founded upon kinship etc.

'Nabuyat' comes from the word 'Naba' which means sending message. It is a special quality. Allah has bestowed it to whom He liked. It cannot be earned by spiritual meditation. Nabuyat is of two types- (1) Nabuyat-eamma- which is sent by Allah for the whole universe at large and (ii) Nabuyat-e-khassh which was meant for a particular tribe, community or area.

'Belayet' originates from the word 'Wala' which means nearness, love or relation. Belayet is defined as relationship with Allah, or love towards Allah and nearness to Allah. Mainly Belayet is of two kinds- namely belayet-e-iman and belayet-e-ehsan. Belayet-e-iman signifies dependence and relationship with only the Divine Unity (Tawhid) and can be attained by the 'momen' Muslim. On the other hand, belayet-e-ehsan entails nearest mystical relation and the spiritual power of Allah. It can only be attained by the Prophets and the Aowlia. The flourishing of both Nabuyat and belayet exists in the life of Hazrat Mohammad (SM) who completed the code of life for all mankind and

there will be no Prophet after him (SM). But the 'belayet' will continue to exist through the ages to come.

After the demise of Hazrat Mohammad (SM), all kinds of 'belayet' concentrates in Hazrat Ali (K.), the fourth Caliph of Islam. Because Hazrat Ali (K.), during the Hijrah of the greatest Prophet (SM) [from Mecca to Medina, while enemies were searching for him to kill] lay on the bed of Hazrat Mohammad (SM) and covered him from feet to head by the bed-sheet in exchange of his own life and soul. By such sacrifice Hazrat Ali (K.) qualified himself in the examination of love towards Allah and His greatest Prophet (SM). Thus the spiritual power bloomed in Hazrat Ali (K.) and glorious belayeti door was opened. This is evident from the Hadith. The Prophet (SM) said, "I am the city of knowledge and Ali (K.) its door". Afterwards, the knowledge continued to spread through "Ahle-bayet" (i.e Hazrat Ali, Hazrat Fatima, Hazrat Hassan and Hazrat Hussain). In its natural course, belayet-e-ozma concentrated in Hazrat Gausul Azam Shaikh Muhiuddin Abdul Quader Jeelani (R) [Hijiri 471 (Ramadan) -Hijri 564 (Rabius-sani)], 1077-1165 AD, who became the fountain head of spiritual illumination which spread far and wide and bound people of the world within the fold of Islam as well as sainthood. This is clear from his own statement "I became 'Kutub' due to my spiritual knowledge. My drum beat echoed in the sky and the earth and for me, the morning sun of divine fortune has risen. In the Holy Quran the events of Hazrat Solaiman (AS) and Bilkiss, Hazrt Mussa (AS) and Khizir (AS) and that of Ashabe-kahaf testify the spirit of Divine Spark.

Surah Al Naml says; "Wonderful in Revelation, like the Fire which Moses saw, which was a glimpse of Allah's Glory' & His Miracles, which searched out those who refused Faith inspite of the light they had received (27: 1-14)

Solaiman (AS) knew the speech of Birds & had host of Jinns and men; yet the wise ant had ample defence against them; the Hoopoe who was absent at his master, was yet serving him; the Queen of sheba had a

kingdom, but she submitted with conviction to the wisdom of Solaiman and the kingdom of Allah.

Fools ascribe ill-luck to Godliness as in Salih's story, of fall into the lusts with their eyes open, as in Lut's story, but their plots and their rage will be foiled by Allah (27: 45-58).

Allah's glory and goodness are supreme over all creation, Faithlessness will yield to Faith in the Final adjustment of values, so follow Revelation, serve Allah, and trust in Him (27: 59-93)

Muslim asceticism in the past with its fearful vision of the wrath to come, its austerities, devotions, and endless litanies was a forcing house for mysticism. There is no God but Allah and to worship Him for the sake of being saved from hell or rewarded with Paradise is to associate a God with Him, In reality the ascetic is impelled to trust in Him alone (tawakkul) and acquiesce entirely in His will (rida). Thus perfect detachment from 'gods' involves perfect attachment to Allah i.e to say in mystical language, union with Allah through love. This is the doctrine that inspires all sufis. The real goal of the mystic is depicted in the following verses of the great woman saint Rabeya of Basra (ob. A.D.801) as ecstatic contemplation of the Beloved:

Two ways I love Thee: selfishly,
And next, as worthy is of Thee.
Tis selfish love that I do naught.
Save think on Thee with every thought.
Tis Purest love when Thou dost raise
The veil to my adoring gaze.
No mine the praise in that or this:
Thine is the praise in both. I wish.

The contribution of Hari-al-Muhasibi of Basra (ob. A.D. 857) through his treatise entitled "Ri'aya li- huquq Allah" (i.e. Method of religious observance) cannot be gainsaid. The path (tariqa) consists of acquired virtues (maqamat) and mystical state (ahwal). The first stage is

repentance of conversion, then comes series i.e. renunciation, poverty, patience, trust in Allah, each being a preparation for the next. The details vary but the general features are the same. The disciple learns to place 'the works of the heart' above 'the works of the members'. The intention above the act and even when scrupulously observing the religious law, to regard its ordinances as expressions or symbols of deeper truth. These principles have permeated Muslim legalism and underlie the ethics expounded by the great theologian Imam Ghazzali (1058-1111 A.D.) and illustrated by popular moralists like Sheik Sadi (ob. A.D. 1291). The story of Imam Ghazzali (R.) who adopted sufism as a classic one. He says, as he read the writings of Haris-al Mahasibi (R), The truth dawned upon him. He says, "I saw plainly that what is most peculiar to the sufis cannot be learned from books but can only be reached by immediate experience and ecstasy and inward transformation i.e. by leading the mystical life. He saw that his own salvation was at stake but his worldly prospects were brilliant and it cost him a hard struggle to give them up. His health broke under the strain, and at last he surrendered himself entirely, taking refuge with Allah as a man in sore affliction who has no resource left. He was about forty when he left Bagdad with the resolve never to enter it again. It was Ghazzali (R)'s personal experience of the real truth that inspired the great religious revival which his example no less than his works—notably the "Ihya-ul-ulam" brought about in circles hitherto unfriendly to mysticism. Therefore the sufis are definitely within the fold of Islam; because according to Ghazzali (R) and other Muslims after him, the revelations bestowed on the saints supplement those of the Prophets as the source and basis of all real knowledge. But at the same time he insists that sainthood is derived from prophecy and constantly appeals to the supreme authority of Hazrat Mohammad (SM) whose law must be obeyed in letter and spirit.

Jin-Nun (R) of Egypt introduced into Islam the idea of gnosis (marefat) a knowledge given in ecstasy which differs altogether from intellectual and traditional knowledge (ilm). Being asked how he knew Allah, he

replied "I know him through Himself" and declared, "Allah is the opposite of anything you can imagine and that the more one knows Allah, the more one is lost in Him".

The Persian great saint Hazrat Bayezid Bostami (R) developed the doctrine of fana (the passing away of the self) and its positive counterpart baqa (the unitive life in Allah) was added afterward. Bayezid (R) became the legendary hero of the later Persian sufis who are never tired of quoting his ecstatic expressions such as ana-subhani i.e. "Glory to me". Thirty years the transcendent Allah was my mirror, now I am my own mirror is a denial of the Unity of Allah. Since I am no more, the transcendent Allah is His own mirror. I say that I am my own mirror, for it is Allah that speaks with my tongue and I have vanished."

According to Hazrat Mansur Hallaj (R) who was arrested and killed for setting up the doctrine of "Ana-l-Haqq". Allah, who in essence is love, created Man after His image to the end that His creature, loving him alone, may suffer a spiritual transformation, find the divine image in himself and thus attain to union with the divine will and nature, His execution took place at Bagdad in 922 A.D. at the moment of his execution he turned to the people and uttered prayer as under:-

"And these thy servants who are gathered to slay me, in zeal for Thy religion and in desire to win Thy favour, forgive them, O Lord, and have mercy upon them; for verily if Thou hadst revealed to them that which Thou hast revealed to me, they would not have done what they have done and if Thou hadst hidden from me that which Thou hast hidden from them, I should not have suffered this tribulation. Glory unto Thee in whatsoever Thou doest and glory unto Thee in whatsoever Thou willest".

Although the original doctrine of Hallaj (R) did not long survive him, it furnished a basis for the development of speculation i.e. concerning the nature of the perfect Man which plays a large part in the writings of Ibn-ul-Arabi (R).

Muhi-uddin Ibn-ul-Arabi (R) was born at Murcia in Spain in 1165 A.D. and died in 1240 at Damascus. He was a great thinker and genius. His system of universal philosophy" is embedded in his celebrated writings- the "Futuhat al-Makkiyya" (Meccan revelations) and the" Fususul Hikam" (Bezels of wisdom).

Ibn-ul-arabi (R) is a thorough-going monist and his doctrine was justly named as "Wahdatul Wajud" i.e. the unity of existence. He holds that all things pre-exist as ideas in the knowledge of Allah, whence they emanate and whither they ultimately return. There is no creation ex-nihilo; the world is merely the outward aspect of that which in its inward aspect is Allah. While every phenomenon reveals some attribute of reality, Man is the microcosm in which all the divine attributes are united, and in Man alone does Allah become fully conscious of Himself. Divinity is objectified and made manifest in the true idea of Humanity of which Hazrat Adam (AS) was the first incarnation.

The Perfect Man (al-Insan al-kamil) as the image of Allah becomes the mediator of divine grace and the cosmic principle by which the world is animated and sustained. And of course, the Perfect Man par excellence is Hazrat Mohammad (SM). Per-existence of Mohammad (SM) has been established in Islam. His spiritual essence, the first thing that Allah created was conceived as a celestial light (i.e. Nur-e-Mohammadi) which became incarnate in Adam (AS) and in the whole series of Prophets after him from generation to generation until its final appearance in Hazrat Mohammad (SM) in his real nature with the "haqiqaitu-l-haqaqi" As such he (SM) is the agent in the creation of the world (i.e. al haqq all makhluqbihi) the vicegerent (khalifa) of Allah on earth and the pole (kutub) on whom its existence depends and for whose sake it was created, the unique source and channel of all divine revelations; because he (SM) was a Prophet when Adam (AS) was clay. The sufis call him (SM) "the Beloved of Allah" and he (SM) is the dispenser of every divine gift to those who love him (SM) and live in communion with his spirit.

The characteristics of Persian sufism appears in popular form in the 'Masnavi Sharif' (spiritual couplets) of Hazrat Maulana Jalaluddin Rumi (R) who was the founder of the Maulavi order of dervishes and died at Qoniya (Iconium) in 1273 A.D. The 'Masnavi Sharif' has been called 'the Quran in Persian' and its author professes to expound the innermost sense of the prophetic revelations. Rumi (R) writes from the stand point of the mystic who sees nothing but Allah, the Masnavi shows him as an eloquent and enthusiastic teacher explaining the way to Allah for the benefit of those who have entered upon it. The following poem has been defined as an attempt to purify the religious sentiment by love:-

Hark, how the Reed with shrill sad strain,
Of lover's parting doth complain.
'From the reed-bed since I was torn,
My song makes men and women mourn.
Love's pain and passion to impart,
I want a sympathizing heart.
He pines, the wretch who far must roam,
For his old happiness and home"

According to Harat Jalaluddin Rumi (R) the faith that calls itself 'rational' and cannot be satisfied without intellectual proof is just as worthless as that which is rooted in conformity, custom and respectability.

"The blest initiates know and need not prove,
From satan logic, and from Adam love"

Rites and creeds count little with Allah who dwells neither in mosque, nor church, nor temple; but in the pure heart of man. The essential thing is a complete normal transformation, only to be wrought by ardent faith and humble prayer. Rumi (R) is profoundly convinced of the goodness of Allah and the sinfulness of man; therefore, while denying the reality of evil in relation to its creator, he affirms it in relation to the creatures.

To abide in Allah (baqa) after having passed away from selfhood (fana) is the mark of the perfect man who not only [journeys to Allah (i.e. passes from plurality to unity), but also] in and with Allah (i.e.) [continuing in the unitive state He returns with Allah to the] phenomenal world from which he set out and manifests unity in plurality. In this descent:-

"He makes the Law his outer garment-
And the mystic Path his inner garment"

Because he brings down and displays the truth to mankind while fulfilling all the duties of the religious law.

The contributions of other mystics namely Hazrat Fariduddin Attar (R), Abu Said (R), Farabi (R), Hafiz (R), Nizami (R), Junyd of Bagdad (R), Avicenna (R), Abu Nasr-al-Sarraj and Abdul Karim Jili (R) cannot be over-emphasized and their philosophical conceptions must have passed into the common stock of literary culture that was accessible to the best, minds in Europe in the thirteenth century. According to Abu Said (R), [967-1049] "The true saint goes in and out amongst the people and eats and sleeps with them and buys and sells in the market and marries and takes part in social intercourse and never-forgets Allah for a single moment".

He saw all creatures through the eyes of the Creator and set such store on charity and loving kindness that he knew no better way of attaining to Allah then by bringing joy to the heart of a Muslim. Abu Said (R) regards the law as a state of bondage, necessary for those who are still on the way, but superfluous after they have reached the goal. In his view, union with Allah is not an occasional or intermittent experience, but the permanent result of extinction of the individual self and assumption of the Divine nature. It is related that he forbade his disciples to perform the pilgrimage to the ka'ba, and once, on hearing the call of the muazzin, he refused to interrupt the mystic dance of the dervishes, saying "This is our service of Prayer".

Let us now turn to the East where the golden age of Persian Mysticism had begun. While the ideal representation of things like order, security, justice, beneficence, the social virtues forming the basis of any organized national life seemed to have vanished from the earth, the mystic's vision of everlasting peace and joy to be attained by the pure in heart who contemplate within themselves the spiritual world that alone is real and enduring. To draw such picture was the task of the sufi poets and the manner in which they accomplished it has made Persian mystical poetry famous even in countries where the language is read by few.

Hazrat Khaja Mainuddin Chisti (R), who is called 'Sultanul Hind' was born on 14 Rajab, 530 Hijri in Sanjar of Ispahan. Mainuddin Chisti (R) at the age of 15, lost his father Hazrat Giasuddin Ahmed (R) and started looking after the gardens left by his father. One day Hazrat Ibrahim Kundozi (R) was passing by that garden and Khaja (R), with special reverence, gave him some grapes which was accepted by Ibrahim Kundozi (R). After sometime, Kundozi (R) chewed a dry fruit and gave Khaja (R) to eat. Hazrat Khaja (R) very gladly swallowed the same and observed a great change in him and turned to be a mystic. Being a Fakir he left for Samarkand & Bokhara for higher studies and continued there from 544 to 550 Hijri (i.e. 1150-1155 A.D). He was taught there by Maulana Heshamuddin Bhokhari (R) and Sharfuddin (R). Then he left for Iraq where he met Hazrat Gausul Azam Hazrat Abdul Quader Jeelani (R) in 1155 A.D. (550-Hijri) at Bagdad. Hazrat Abdul Quader Jeelani (R) saw him and said, "This man would be the greatest saint of his age. Innumerable people, irrespective of their creed & castes, would be benefitted by him," "Afterwards, Hazrat Abdul Quader Jeelani (R), when understood the idea of Khaja (R) to go to India, advised him properly and said, "Be careful, there remains a lion along your path who is Hazrat Sheik Ali Hajber (R) i.e. Date Ganj Bakhs (R).

Hazrat Khaja Mainuddin Chisti (R) made up his mind to perform Hajj and in 583 Hijri (1187 A.D) arrived at Mecca. He was overwhelmed

with joy after seeing the Holy 'kaba' and was absorbed in prayer and meditation during which it was revealed to him the message- "Oh, Mainuddin, I am pleased with you" and have pardoned you. Whatever you want, I will bestow upon you". Khaja (R) bowed his head with gratitude and surrendered to Allah and asked, O Allah forgive the followers of the Tariqa of Mainuddin. "The message was again revealed to him, "O Mainuddin, you are My Friend (close). I shall forgive those who stand on and stick to your tariqa being your disciples", After observing the formalities of pilgrimage, Khaja (R) went to Medina and during the stay at Medina, it was again revealed from the Raoja Pak of the Prophet (SM) that -Dear Mainuddin, you are the 'Muin (helper) of my religion. I bestow, upon you the 'belayet' of India wherein darkness has rooted. You move to Ajmir and remove the darkness and wrongful dogmas. Islam will then be pronounced and established by you. Khaja (R) was then bewildered and fainted and thought about location of Ajmir. Then Khaja (R) seemed to have fallen as sleep and saw the Prophet (SM) sitting, who (SM) showed him the city of Ajmir and the related things and bade him fare well with the grace of an 'Anar' (fruit of the paradise). Khaja (R) came back to Bagdad in 585 Hijri (i.e. 1180 A.D) and after some days, started for Ajmir along with Hazrat Kutubuddin Bakhtiyar Kaki (R). He travelled through different cities and countries and expressed himself at Ajmir in India in 586 Hijri (1190 A.D).

Hazrat Khaja Mainuddin Chisti (R) developed the doctrine of Chisti Tariqa which originated from the time of Hazrat Khaja Abu Ishaque Shami (R). In reality, Hazrat Shami (R) became the disciple of Hazrat Momshad Ali Dinwari (R) who called Hazrat Shami (R) as "Abu Ishaque Chisti" from whom the followers will also be called "Chisti" (i.e. attained fortune). The tremendous influence of the Chisti Tariqa surpassed Indo-Pak Sub-continent and mystics were made captive by this doctrine of Mainuddin Chisti (R). It is reliably believed that Maizbhandari Philosophy at Chittagong, Bangladesh is the part and

parcel of the doctrine of Khaja (R) as stated many times by Hazrat Shahanshah Ziaul Hoque Maizbhandari (K).

Hazrat Khaja (R) defined his doctrine through message written to Hazrat Kutubuddin (R) which may be cited as examples as follows:-

"My dear brother, who attained Marefat by absolute union and love for Allah, you know that the greatest of the learned are those, among people, who have accepted sainthood by leading a Fakir's life and deprived themselves of the beauties of the world. For in this way hopes result in disappointment, and disappointments hopes. Besides, the ignorant considers health as danger and danger as health. Perfectly he holds knowledge, who gives up worldly attractions and desires and accepts the life of a "Fakir" and surrenders to the will of Allah, the real willing. Man should have to be associated with Allah who exists and will exist forever. If He has graced with vision, then that should not behold anything except Allah,"

Another letter written by Hazrat Khaja (R) is reproduced as under:-

"My Salam goes to you. He, who knows himself, expects or desires nothing and he, who does not know himself, cannot emanate free him from such things. One should restrain greed and covetousness. He, who gives up sinfulness and evil desires, can through complete moral transformation, attain the reality of goals. For them the Holy Quran reveals, "Owa nahan nafsa anil hawa. Fa in-nal jannata hiyal maowa". One who asserts himself to control 'nafs' will be awarded abode in paradise." Thus Hazrat Khaja (R) preached Islam through sainthood and people at large embraced Islam even inspite of odds shown by the powerful kings of his time. It is said Khaja (R) after Eshar prayer on May 21, 1129 (Hijri 727, 6th Rajab) entered his Hujra Sharif and closed it from inside. His followers from outside felt that Khaja (R) had spent the night by ardent prayer and marked nothing at the end of the night. Atlast the followers found that he had expired but it was written on his forehead that "Haja habibullah-e-maata fi hubbillah"

CHAPTER III

We may now turn to other saints of this part of the Muslim world, whose lives and teachings have enriched the sufi tradition.

(a) GAUSUL AZAM HAZRAT AHMAD ULLAH (K):

Hazrat Mohammad (SM) is the model of saintly life, the type of glorified humanity, the defied man whose personality, transfigured and essentialized, stands forth as the witness to and representative of Allah, the Creator through Whom he (SM) exists, the Creative Truth in whom he has all his being. The Philosophy of sufism radiates from this center of the greatest Prophet Mohammad (SM) and then spread divine light through the ages to come.

The real influence reached Hazrat Mohammad (SM) caused me to put on one diadem (Taj) on my head and the other (Taj) on the head of my elder brother Sheik Muhiuddin Abdul Quader Jeelani (K)".

Hazrat Muhiuddin Ibnul Arabi (R) holds that a purely unitarian mysticism leads almost inevitably either to pantheism of saint-worship or to a combination of the two. Apart from the bare divine nature, there remains as an object of personal devotion only the Prophet or Saint in and through whom Allah makes Himself known. Ibnul-Arabi (R) infers that human actions are self-determined. But his system excludes free will in the ordinary sense. Allah Himself acts according to the necessity of his nature, which requires that the infinite variety of His attributes should produce an infinite variety of effects in the objects where in they are displayed. This involves the appearance of light and darkness, good or evil and all the opposites on which the possibility of knowledge depends. Ibnul Arabi (R) in his noted book entitled "Fusus-al Hikam" described as under:-

"One boy, who comprises in him the knowledge of Shish (AS) [Nazr-e Fikri] will come on earth. After him, there will be none having such glorification. He will be the "Khatemul Alad". This boy

will have a sister born before him. He will express himself at the foot of china hill and will speak in the romantic mixed language of that city. Afterwards, sterility will spread like an epidemic. Matrimony will excessively take place without productivity (i.e. birth control will be introduced). He will invite mankind towards Allah but sufficient and satisfactory response will not be there. After his demise and the demise of other true Muslim's of his time, man's conduct would deteriorate and result in animal's conduct. There will remain no difference between Hallal (allowed) and Haram (prohibited). Human being will be away from religion, rationality and conscience driven by nafs people will be involved in fulfilling sexual-lust. This prophecy of Ibnu'l Arabi (R) in 636 Hijri was reliably applicable for Hazrat Ahmad Ullah (K) about 586 years ahead of his advent in Maizbhandar at Chittagong".

Maizbhandar comes under Fatikchari of Chittagong District which was called "the green city" by Ibne Batuta while the Arab Traders called it "Chattal" The hilly tribal budhists called it "Chatong gong" "Chatong" Means peace and 'gong' means best or head. The hilly Chinese people showed the travellers the natural beauties of this area and satisfied them with peace and tranquiliy and accordingly "Chatong gong" was named by them. During olden time, Maizbhandar was called" central store" This Maizbhandar was established and used as the Centre for supplying food and materials to the Muslim soldiers when they invaded and launched aggression against the 'Maugh kings'. As per geographical location and old history Maizbhandar was considered as situated at the end of China and in the meeting place of Hill Tracts and the plain area of Chitagong. Tibetan Barman people originating from Chinese dynasty used to live here. They came here along the bank of the River Brahmaputra. Actually Chittagong is the meeting place and the pleasure grove of the saints and Awlias and has been established as the venue of dalliance of the Almighty Allah, the Merciful. The sufi civilization specially the age of Belayet-e-Motlaka started to spread far and wide from this field of divine activities. The sainthood actually originates

from the greatest Perfect Man Hazrat Mohammad (SM) and Sprang through divine fountain of Hazrat Ali (R), Hazrat Hassan (R), and Hazrat Hossain (R). In course of time, the divine illumination influenced Bagdad wherein Hazrat Gausul Azam Sheik Muhiuddin Abdul Quader Jeelani (R) expressed himself as the figure head of the sainthood whose paternal ancestors were from "Hassani" and maternal ancestors were from "Hussaini" blood. This mixed assertion of Sainthood and pleasure gardens then came to different parts of Indo-Pak-Sub-Continent. Some of them, at the call of emperor of Delhi, were appointed 'Imam' or 'Kazi' and there after some of them were engaged by the Muslim Nawabs in Gaur City which was the capital of Bengal. Syed Hamid Uddin Gauri was one of them. He was appointed as 'Kazi, of Gaur Court. Once the city of Gaur was victim of epidemic and Syed Hamid Uddin Gauri in 1575 came to Chittaong and settled in Kanchannagar in Patiya Police Station and was engaged as Imam there. His son Syed Abdul Quader (R) came as Imam to 'Azimnagar' village under Fatikchari P.S. Syed Abdul Quader (R)'s son Syed Ataullah and his son Syed Taibullah settled in Azimnagar village. Syed Taibullah had three sons, the middle of whom was Syed Matiullah who settled in Maizbhandar. Syed Matiullah was very pious and Mottaki and was respected and loved by all. This Syed Matiullah was the proud father and Sayeda Khairun nessa was the proud mother of Hazrat Gausul Azam Ahmadullah (K).

Hazrat Shah Sufi Syed Ahmad Ullah (K) was born in Maizbhandar on Wednesday on January 15, 1826 (Magh 1, 1233; Hijri 1244 at the time of "Zohr Prayer", He started his primary education in local Maktab and Madrasa and learnt how to say prayer at the age of seven only. He used to say his daily prayer in congregation with others from his boyhood. After finishing the education in local schools and Madrasa, he in 1260 Hijri got himself admitted in Calcutta Alia Madrasa. On completion of higher education, he accepted the appointment of Head Modarres in Calcutta Munshi Bo-Ali Madrasa. He, in the meantime, came in contact with Gause kaonine Sheikh Syed Abu Shahma Mohammad Saleh

Quaderi Lahori and his elder brother life bachelor Shah Syed Delwar Ali Pakbaj, who are said to belong to the dynasty of Hazrat Abdul Quader Jeelani (K) of Bagdad. Harzat Ahmad Ullah (K) achieved 'Foez' and attained 'kamaliat' from them. In accordance with the instructions of the said two mystics, Gausul Azam AhmadUllah (K) came back to his village home at Maizbhandar in 1273 (Hijri). After coming home Hazrat Ahmad Ullah (K) regained his health which was broken in Calcutta due to heavy Riajat and Mojahada. He, as per his mother's advice, married Syeda Alfunessa in 1276. But in 6 month's time, his wife died. Again, he married Syeda Lutfunessa of Azimnagar who tried her best to attract him to the family life. But how could he remain aloof from Allah while becoming "His beloved"?

(b) MAIZBHANDARI TARIQA

The fountain of divine spark started gushing forth. People, irrespective of creed, religion or cast, rushed to him and he became the dispenser of every divine gift to those who love him and live in communion with his spirit. He introduced the golden seven-paths and established the doctrine of Maizbhandari Tariqa as follows:-

1. "Fana anil Khalak"

To absorb in self- spiritual meditation, arouse self-consciousness attain conviction and self restraint, know thyself and achieve self-reliance.

2. "Fana anil howa"

To abstain from such works and things that gives no good result, avoid slandering at others back, avoid vilifying and back-biting.

3. "Fana anil erada"

To surrender completely amidst happiness and sorrow, to the will of Allah, the Almighty and become self-complacent.

4. "Mote abiyaz" (White death)

Practising self control, continence & modesty, observing starvation, less-sleeping and less-eating.

5. "Moute aswad" (Black death)

To inculcate self-criticism, self-purification, restrain indictiveness and retaliation, control rage and accept easily the criticism made by others.

6. "Moute ahmar" (Red death)

To control greed, covetousness, sex-impulse and extinct sexual lust and regulate oneself to internal and external discipline.

7. "Moute akhjar" (Green death)

To observe absolute austerity, show gratitude and thankfulness, avoid excessiveness and lead a simple pellucid life free from foppishness.

If these Seven steps are achieved, one becomes oli or the dear and near one of Allah with ardent faith in Allah and absolute dependence on the Almighty. He passed most of his time in meditation. People at large were attracted towards his garden full of spiritual flowers. Untold sufferings were relieved, unlimited blessings ushered and the Divine Unity of Allah (Tawhid) rose upto its occasion. Many Hindus & Buddhists embraced Islam and came under this banner of Tawhid. Thereafter he breathed his last on 23rd January, 1906 (Magh 10, 1313) leaving behind millions of Ashekans. His 'keramat' knows no bound. Allah manifested the power of "kun" through the activity of Hazrat Gausul Azam (K) who showered blessings infinitely on Muslims, Hindus, Buddhists & Christians and will continue to do so, as we believe, upto kiamat. (dooms day)

The 10th Magh is observed through the biggest 'ORS' Mobarak every year by his disciples. During the 'ORS' Sharif a group of disciples dance with joy by singing Maizbhandari song. These songs bring out

the underlying truth of mysticism. They are detached from the earthly attractions and remain busy with 'Zikr' ullah" These Sema songs are completely different from modern songs which lead the heart away from nearness to Allah. The tradition of Sema was adopted by Hazrat Gausul Azam Maizbhandari (K) from the chistia Tariqa founded by Hazrat Mainuddin Chisti (R). Sema' really strikes the heart and its melody animates the dormant power to elevate the man to his upper echelons of mystery. The sufis looked upon it as a means of revelation attained through ecstasy. Hazrat Imam Ghazzali (R) quotes: "Ecstasy means the state that comes from listening to Music"

(c) HAZRAT SHAH SUFI SYED GHOLAMUR RAHMAN (K):

Allah created man after His image to the end that his creature, loving and fearing Him alone, may find the divine image in himself and thus attain to union with the divine will and nature. Such a man was Hazrat Shah Sufi Syed Gholamur Rahman Maizbhandari (K) who is considered as the second in command of the Maizbhandari Philosophy. He is the great example to prove how well he had learned the lesson that holiness is made perfect by self purification and sacrifice and expressed himself as the symbol of deeper truth.

Hazrat Gholamur Rahman (K) was the second son of Syed Abdul Karim who was the 3rd son of Syed Matiullah. Hazrat Gholamur Rahman (K.), nephew of Hazrat Gausul Azam Ahmad Ullah (K) was born on Ashwin 27, 1271 (i.e October, 1865 A.D). After seven days of his birth he was brought to Hazrat Gausul Azam Ahmad Ullah (K) who took the new-born baby in his hand and said "This boy is the rose of my garden. He has got the complexion and beautiful appearance of Hazrat Eusuf (AS). Look after him, I name him Gholamur Rahman". After his birth, trees were animated, cultivated land gave abundant produce and cows started yielding profuse milk and the economic condition of his father improved very much. This was really the gift of Allah who favours whom He likes.

Hazrat Gholamur Rahman (K) started his primary education in the local Forkania Madrasa. He used to take the herd of cattle to tend in the field and said, "Don't destroy anybody's crop". This advice to cattle acted as such that they never encroached upon anybody's crop area. This indicates divine power that was awarded to Hazrat Gholamur Rahman (K) by the Almighty Allah from his boyhood. While tending the cattle, he used to meditate under the shadow of trees and learnt how to control his own worldly desires.

Hazrat Gholamur Rahman (K) was later on admitted in Chittagong Government Madrasa. He used to do fasting through out the year and practiced "Sayemuddahar" During the last part of night, he managed to go to a Mosque near Bahaddarhat at Chittagong and led prayer with a group of Sufis with white dress. After the Fazr prayer was over, the sufis used to disappear on passing through a little distance. Thus he started to practice spiritual mediation from the student life. In order to attract him to the domestic life, he at the age of 23 was married to Syeda Zebunnessa, Ist daughter of Alhaj Syed Ashraf Ali Al-Hossaini of Suabil of Fatikchari, While he was appearing at the Jammate-ula examination for the 3rd day, he left the examination hall and came home straight to win Faez-barkat from Hazrat Gausul Azam Ahmad Ullah (K) who, before the commencement of the examination had told, "His examination is over. I tell him to eat from the shop of Ashraf Ali at Nazirhat and stay in the Mosque". After some days, he renounced the world and got himself admitted in the Divine School of the Almighty and left the house and engaged himself in searching 'ilm-e-marefat'.

Hazrat Gholamur Rahman (K) then roamed extensively through the dense forests of Chittagong Hill Tracts, Sitakund and Deyanghills and also along the beach of the Bay of Bengal at Kumira and Fauzdarhat. He silently noticed and mixed with silent nature and attained union with the Divine illumination. He forgot sorrows, desires, worldly attachments and restrained passions and purified himself by being tutored by Allah Himself. He accomplished passing away of his self

(Fana) and regained his self felicitated with the ‘sifat’ (i. e. qualities) of Allah Himself (baqa). He developed unimpeachable character and transcended the lure of the impermanent world. Thus the stream of nectar (amrita) of his belayet showered blessings upon humanity irrespective of creed or cast.

Hazrat Gholamur Rahman Maizbhandari (K) (expressly called as Baba Bhandari) developed the doctrine of ‘hal’. According to Imam Ghazzali (R), Muslim ‘Shariat’ is defined as ways and means related to Islamic law and could be amended or modified according to needs and circumstances. But ‘haqiqat’ cannot be modified or amended and it will last as it is upto ‘kiamat’ such as "hal of Marefat". When one is absent and unknown simultaneously from past as well as present, the "wakta" is created in him. Thus if and whether, the mystic observes the absolute existence of beloved Almighty he starts dancing in untold joy and stabilizes "Wakta" permanently and this imperishable condition appears as "hal" wherein the mystic’s jajba prevails. At that time, love, respect and association with the mystic are enough for the salvation of the disciples. Hazrat Mowlana Rumi (R) in this respect says, "By dint of pure love and unblemished respect, attain such heart with dexterity. Then deity of Jajj-e-Akbori will be achieved and such irreproachable heart is thousand times better than ‘kaba’. Mowlana Rumi (R) also says, Drawing near Aowlias for certain moments is better than the pure ebadat of hundred years". The keramat of Baba Bhandari cannot be told in words. He extended his mobarak kands on which water flowed like the fountain and this water illuminated with Divine blessings acted as the best medicine for all diseases. People of different races and places used this water as a panacea for all ills. After completing his task assigned by Allah, he left this world on 5th April, 1937 (Chaitra 22, 1343). On this day every year ‘Ors’ Mobarak is held at Maizbhandar, Chittagong.

(d) HAZRAT SHAH SUFI SAYED DELWAR HOSSAIN (K)

The third mystic leader who expounded the Maizbhndari Philosophy through invaluable compilations is Hazrat Shah Sufi Syed Delwar Hossain Maizbhndari (K). He was born on 13th Falgoon, 1298 (i.e. 1892 A.D.). He was the son of Syed Faizul Hoque and grand son of Hazrat Gausul Azam Ahmad Ullah (K). After having completed higher Madrasha education, he made extensive studies on various religious subjects covering the Holy Quran, Hadith, mysticism, history, philosophy and logic. He possessed vast knowledge in Urdu and Persian. In reality Hazrat Gausul Azam (K) exploited the ocean and uncovered the mysterious truth of "Belayet-e-Gausul Azam".

One day Hazrat Gausul Azam (K) tore 10 pages of Holy Quran and gave him and said, 'Dada Moyna, look at this, the Holy letters are not there; all have disappeared. The unfortunate people (kambakht) have, by selling this, eaten mola and banana". Then Gausul Azam (K) directed him to throw those pages into the pond. Again Hazrat Gausul Azam (K) tore down 17 pages of Holy Quran and said alike and then told him to keep those on the grave of Syed Faizul Hoque, the son of Hzrat Gausul Azam (K). Hazrat Delwar Hossain (K) explained these mysterious events as under:-

"The Holy Quran is full of mercy and omnipotence as well as spiritual knowledge of Allah. But the 'ulemas' misuse the Holy scripts by making armour believed to possess occult power to protect temporal interests. They do not find out the real graciousness of Allah and that is why they are 'kambakht'. The Pond full of water satisfies the thirst of men, animals and birds. Likewise the sea of hedayet is the spirit of Maizbhndari Philosophy from which each and every social-being obtains 'Foez-Rahmat'. The First 10 pages symbolize the influence on inner five sense-organs and external five sense-organs. 10 pages of the last 17 pages are the symbols of "Shefa-un lemafis-sudur" i.e. the recovery of the illness of heart i. e. in other words the purification of heart. The rest 7

pages are the signs of seven golden paths of Maizbhandari Tariqa which can, if properly inculcated, elevate a man to his highest sifat."

Hazrat Delwar Hossain (K) received 'bayat' from Moulana Syed Aminul Hoque (K) and after his death, again from Hazrat Gausul Azam (K). He used to explain the message of Hazrat Gausul Azam and teach the way of 'Zikr'. He also received "ilme-marefat" from his father-in-law Hazrat Gholamur Rahman (K). He led a very simple and pious life within the strong fold of shariat and sometimes said to himself, "My dignity is like that of Hazrat Ali (K). He is entry point of ocean of knowledge of Hazrat Mohammad (SM) and I am the fountain of the Ocean of compassion of Hazrat Gausul Azam (K)". Thus Hazrat Delwar Hossain is alive among the people as "Khademul Fokara"

The writings of Hazrat Delwar Hossain Maizbhandari (K) are a challenge to the society of Ulemas who do not believe in Maizbhandari Tariqa. The notable book is 'Belayet-e-Motlaka' which contains valuable solutions of life in this world as also that in the life hereafter. If anybody looks up by inner eyes, he will find the real goals of life to be achieved through the practice of seven golden paths of Maizbhandari Philosophy.

Hazrat Moulana Azizul Hoque Shere-Bangla (R) praised this book very high and spoke about the universal contribution and application of Maizbhandari Sufi Philosophy. The puzzled mankind having earthly desires and interests can be directed towards the right path of Islam by this Philosophy. It is also able to convince the human beings to teach the stages of complete humanity. This will also herald the universal brotherhood and fraternity comprising a common human society under the banner of Maizbhandari Tariqa. The other valuable books are 'Multatta' 'Muslim Acher Dharma', 'Milade-Nababi O Tawallede Gausia and 'Elakar Renaissance Juger Ekti Dik". Besides these, he wrote quite a good number of prabandas articles which were published in different publications. He persevered in the pursuit of knowledge till

his demise. His notable compilation is "The autobiography of Gausul Azam Maizbhandari (K)"

In 1946, Hazrat Delwar Hossain (K) told the eminent industrialist Mirja Abu Ahmed and other Muslim Leaguers, the country which by its name, does not recognize Bengal, "the-interests of the Bengalee people will not be protected there. The Bengalee Nation will definitely come out by tearing the conspiracy of Mohammad Ali Jinnah" In 1952, when Sheikh Mujibur Rahman wanted 'Doa' (blessing), Hazrat Delwar Hossain (K) asked him about his action plan. Sheikh Mujib said" Struggle is my weapon to arrive at the goals. "He again said, If you fail, then?" Sheikh Mujib replied "Then, we will hold weapons and start fighting." Hazrat Delwar Hossain (K) looking at him said, "Thus the emancipation of Bengalee Nation will come up and May Allah bless you." In this manner predictions were made, Bangladesh emerged as an independent state on 16th December, 1971 on the world Map. This great mystic breathed his last on Saturday, the 2nd Magh, 1338 (16th January, 1982). Before his demise he told, "Don't make Raoja with Minar on my grave. Bury me underneath the green grass of nature" He was buried accordingly and no Pucca Raoja was made on his grave.

CHAPTER IV

(a) Hazrat Shahanshah Syed Ziaul Hoque Maizbhandari (K):

Wednesday, the dignified 12th Rajab, 1347 Hijri (25th December, 1928; 10th Paush, 1335) is a red Letter day in the anecdotes of Maizbhandar. On this day Shahnshah Hazrat Ziaul Hoque (K) was born at Maizbhandar. He is the son of Hazrat Delwar Hossain Maizbhandari (K) and great grand son of Hazrat Gausul Azam Ahmadullah (K). His mother is Syeda Shajeda Khatun who is the daughter of Hazrat Gholamur Rahman Maizbhandari (K). The great model of saintly blood came from three giant mystics and flowed into the life-blood of Hazrat Ziaul Hoque (K) which seems to be a rare case in the history and he has no other parallels of his time. On his birth the mild breeze blew, trees danced and the whole universe welcomed him with overwhelming joy. He obtained union with Allah "by means of close and fervent adhesion of the understanding to the commandments of Allah, the Almighty.

The Akika of Hazrat Ziaul Hoque (K) was completed on the 7th day of his birth through the Muslim Festival amidst joy as it fell on the day of the centenary celebrations, the glorious birth of Hazrat Gausul Azam (K) in 1826. The baby Ziaul Hoque (K) was named "Syed Badiur Rahman". But the great fortune would have been, Hazrat Gausul Azam (K) through a dream directed his father Hazrat Delwar Hossain (K) to name him "Syed Ziaul Hoque". The next day two cows were slaughtered and he was named accordingly. This indicates that he received proper guidance from Hazrat Gausul Azam (K) from the beginning of his life.

(b) NEW LIFE

At the age of 21 days, Hazrat Ziaul Hoque (K) became so ill that there was no sensation in his pulse. Physicians prescribed medicine but it was of no avail. His mother was very anxious and other members of his family were weeping. At that time his older grand mother Sayeda Rabeya Khatoon came up and brought the baby to his father Hazrat

Delwar Hossain (K) and said, let us go to Moulana Shaheb Hazrat Gholamur Rahman (K) and see if there be any good result. Hazrat Delwar Hossain (K) replied "I shall not go to Baba Bhandari for begging such a small issue like my son's life. You may go if you like". Syeda Rabeya Khatoon then appeared along with the baby in front of Hazrat Gholamur Rahman (K) and said with grief, "The light of the family of Hazrat Gausul Azam is about to be put off while you are in comfort under cover of bed sheet. You are saviour of mankind how will you show your face to Allah and his great apostle (SM) in the day of resurrection if the light is put off?" Hazrat Gholamur Rahman (K) kept silent as usual. Then Syeda Rabeya again said when you used to come back from hills with a lot of thorns in your leg, I took out those and served you. So, my demand upon you is to save the life of this baby.

Hazrat Gholamur Rahman (K) condescended and extended his hand for pouring water on it. The baby was kept on the flow of water and seven jars of water poured. Thereafter Baba Bhandari took 2 to 3 drops of water from his hand, put it into the mouth of the baby. The baby then opened his eyes slowly and looked at the relatives. Syeda Rabeya shed tears with joy and said, "Let us be grateful to Allah, the Omnipotent."

(c) BOYHOOD AND EDUCATION:

Hazrat Ziaul Hoque (K) started his religious study under care of Moulvi Mozammel Hoque and was admitted in Maizbhandar Ahmadiya Junior Madrasa and read upto Class-111. Thereafter in 1941 he was admitted in Fatikchari Coronation High School under care of Moulvi Mozaherul Hoq, B.A., B.T. Next year Mozaherul Hoque died and the student Ziaul Hoque (K) was transferred to Abu Sobhan High School at Maizbhandar where from he passed Class-V111. Afterwards he went to Chittagong City and got himself admitted in Chittagong Collegiate High School in Class IX. He passed the Entrance Examination with credit in 1949. It was also observed that student Ziaul Hoque (K) used to spend sleepless night offering special prayer during Shabe-Barat, Shabe-Qadr and Shabe-Miraj. Normally, he used to offer daily prayers very punctually

during student life. He had a habit of taking tea during night in order to wake up.

After passing the Matriculation Hazrat Ziaul Hoque (K) got himself admitted into Chittagong Government College and passed I.A. in 1951, He then moved to Sir Ashutosh College at Kanungopara where in the education standard was very high in those days. Students from far and near used to rush in this college for higher education. Hazrat Ziaul Hoque (K) continued his study there upto 1953. But the influence of Divine illumination was far-reaching and flourishing and Hazrat Ziaul Hoque (K) came out of the Examination Hall on the 3rd day of B.A. Examination. He then became indifferent to worldly affairs and his academic pursuits came here to an end. Student Ziaul Hoque (K) came home and threw out all books of the college education and got himself admitted into the spiritual Institution of Maizbhandar Sharif. This phenomenon was nicely expressed by Hazrat Moulana Rumi (R) as "Burn the pages of your books; bloom your heart with real truth". Hazrat Ziaul Hoque (K) made himself absorbed in spiritual meditation but people did not recognize and used to call him "a madman". He was then treated by psychiatrists but to no effect. One day his mother asked one Chunnu Mia Shah about such condition and Chunnu Miah shah advised, "keep him in pure condition of a solitary room and make him use perfume (Atar)". Thus his mother understood the blazes of illumination.

Allah Almighty through the Holy Quran vide Surah Al Maidha (5:34:35) revealed-

5:34 "Except for those who repent
Before they fall
Into your power;
In that case, know
That Allah is oft-Forgiving,
Most Merciful.:
5:35 "O ye who believe!

Do your duty to Allah,
Seek the means
of approach into Him,
And strive with might
And main in his cause
That ye may prosper".

5:34 Clause gives explanation of 'Taqwa' i.e. fear of Allah. But the "fear of Allah" does not mean fear in the ordinary sense, which would make you avoid the object of fear. On the contrary, the "fear of Allah" is the intense desire to avoid everything that is against His will and law. It is infact duty to Allah, for we are told to seek ardently the means by which we may approach Him and that can only be done by striving with might and main for His cause.

5:35 Clause defines "Prosper" in the spiritual sense, for that is all that matters, as the life of this world is brief and fleeting and of small account as against eternity.

(b) RIAJAT:

Accordingly Hazrat Ziaul Hoque (K) felt the need of a teacher who can help him in finding ways and means to attain "ilme-marefat" and union with Almighty Allah. He expressed his desire to obtain 'bayat' from his father, one of the great mystics of Maizbhandar. One day Hazrat Moulana Shafiur Rahman (R) of North Salimpur, P.S. Sitakundo, Dist Chittagong, the then Pesh Imam of Shahi Jame-Mosque at Anderlillah of Chittagnong came to meet with Hazrat Delwar Hossain Maizbhandari (K) who told Moulana Shafiur Rahman (R) to teach Hazrat Ziaul Hoque (K) the prescribed mystic words of prayer (Sabak). But Moulana Shafiur Rahman (R) replied, "Since a spiritual gude like you is present, this would not be befitting for me to initiate this. Hazrat Delwar Hossain (K) requested "Please make him learn the prescribed esoteric words of prayer (sabak) and I shall counsel the rest". Then the lesson of 'Bayat' was taught in the Hujra Sharif of Hazrat Gausul Azam

Ahamadullah (K). Thus Shahanshah Ziaul Hoque entered his name in the list of the mystics dispersing blessings towards humanity by the grace of Almighty Allah.

The whole universe is a School of learning. It is very difficult to gain knowledge from this school. If and when anybody intends to learn, he has to practise 'riajat' i.e. arduous endeavour for the accomplishment of austere and difficult goals. Anyone succeeding in this endeavour becomes adorable, glorified. Then the whole universe is made servant of such purified soul. Thus love with Allah takes him to the height of "ilme-marefat. Therefore, Allah through surah Al Furqan reveals-

"But the signs of Allah are everywhere
In creation. The sun and the Shadow,
The Day and the Night, the wind and the Rain-
All things in nature are symbols, and point
To the law Divine and the destiny, good
Or ill, of man. Will he not learn
And put his trust in Him, the Merciful?
His true servants ever adore Him
In humility and fear of wrong, in faith
And just moderation in life, in respect
For duties owed to Allah and men
And self, in avoidance of all that is false
Or futile, in strict and grateful attention
To Allah's Message, and in the wish
To put themselves and their families

In the van of those who love and honour Allah. (25:45-77)

Shahanshah Ziaul Hoque (K) very often abstained from sleeping and taking meals. He looked depressed. People thought him to be a mad man but in reality he was surely mad for achieving his goal i.e. Union with Allah. One day he became so absorbed that he did not come to sense although a number of jar of water was poured on his head. His

father, on seeing such conditions, became very anxious. One night his father was taking rest in a melancholy mood and suddenly had noticed that Hazrat Gausul Azam Ahmad Ullah (K) came beside him and said "Why have you become so anxious? put my 'Kauda (i.e. Jubbah) on his body". Hazrat Delwar Hossain (K) quickly brought the Kauda Mobarak and put on the body of Shahanshah Ziaul Hoque (K) and came back to his own Hujra and fell dozy. By this time Shahanshah Ziaul Hoque (K) appeared before the Hujra of his father and knocked at the door. His father opened the door and Shahanshah Ziaul Hoque (K) fell asleep on his father's bed and slept a very sound sleep upto the evening of next day. He woke up from bed and remained quite normal. After taking food he again slept upto 9 o'clock of next day. He seemed very gentle and quiet but afterwards the urge, inspiration and act of begging love of Allah were so heavy that he got immersed in "an affaire de Coeur."

One night late Abdul Gani Fakir of Dhalai of Hathazari P.S. came to the Raoja Pak of Hazrat Gausul Azam (K). Late Abdur Rahman Munshi and other were present. They started 'Zikr' and after finishing 'Zikr' they bowed their head to show respect (i.e. offering Tajimi Sejdah) to Hazrat Gausul Aam (K). In the meantime, Shahanshah Ziaul Hoque appeared at the gate of Raoja Pak and looked at everybody and said, "without offering prayer, why so much dancing? Why such Tajimi Sejdah? By saying this he started beating the people like anything. People fled away and some of them complained to his father. His father then called Shahanshah Ziaul Hoque (K) and shut out the door of his Hujra. Conversation between father and the son continued, Shahanshah (K) asked his father, "Who is Hajrat Kebla? Who is Babajan Kebla? The glorious father replied, "Both of them are Aowlies of Allah but mingled in one". Shahanshah (K) again asked "Who are you"? The father replied, "I am the custodian and trustee of Hazrat Kebla and awarded "Faez" by Babajan Kebla. They exist in me." Shahanshah (K) again raised a question and the father became angry and shouted, "You don't know me. What will you see of me?" Afterwards silence prevailed for long time and nothing could be heard from outside. After the door

was opened, it was seen that Shahanshah (K) was bewildered keeping pressure on his hands while saliva was coming out of his mouth. The father ordered his Khadem to take Shahanshah (K) inside. The Khadem took him and left him on a bed. But Shahanshah (K) fell sick and was abnormal. He got up at night and appearing at his father's Hujra, used to call his father who uttered, "Go & Sleep."

(e) POWER POURED BY HIS FATHER:

The next day Shahanshah Ziaul Hoque (K), who had earlier beaten some people for offering Tajimi Sejdah, offered his own Tajimi Sejdah to Raoja Pak of Hazrat Gausul Azam (K) and did not raise his head before two hours. His father observed and told the Khadem to make him sit on the shop's chair but of no avail. He could not stand and was taken inside where he was kept on a bed. Seeing this condition everybody at home was crying. His father also shed tears and said, "The power poured on him by me, could, if poured on (Moin) hills, move it, if poured in the ocean, it could be a desert. But he is still bearing it since he belongs to my heirdom.

On the next morning when Shahanshah Ziaul Hoque (K) came to senses, he said to his mother, "my chest has been burnt to black-carbon". Thus he was cleaned at heart through enkindling by his beloved father and made suitable for Divine Spark. As Allah reveals through Surah Al Hashr as under:-

"Had we sent down
This Quran on a mountain
Verily, thou wouldest have seen
It humble itself and cleave
Asunder for fear of Allah
Such are the similitudes
Which we propound to men,
That they may reflect." *1

**1. The revelation of Allah is so sublime that even the highest mountains humble themselves before it. The revelation is so powerful and convincing that even the hard rock splits asunder under it. Will man then be so arrogant as to consider himself superior to it, or so hard hearted as not to be affected by its powerful Message? The answer is "No" for unspoilt man; "Yes" for man when degraded by sin to be the vilest of creatures. Also in the Story of Moses, the Mount became as dust "When the Lord manifested His Glory."*

Allah has created man on earth in the best of moulds with boundless possibilities as the vice-gerent of Allah's attributes of creation, sustenance and evolution. Man is charged with the sublime duties and responsibilities of sustaining his own self as well as others according to the Divine principles manifest in nature and revealed through the Holy Quran. He shall not seek favour except from Allah. Allah has commanded all His messengers to tell the people that they should not seek any favor from them, their reward lies with the Creator. Man is not created to appropriate wholly his powers and resources for his own welfare, nor for the welfare of his family alone but he must give benefits to other creatures too. In other words, man is concerned for the welfare of others rather than his own. These teachings of Holy Quran led the greatest Prophet Hazrat Mohammad (SM) and the Muslims of his (SM) time and that is why they were contented with stale bread and worn-out clothes even when they were powerful masters of Islamic kingdoms. The Holy Prophet (SM) and his disciples voluntarily imposed upon themselves a life of poverty and struggle while the common citizens enjoyed affluence. He, who develops such attitude, is a real believer. He knows that one who fears Allah, fears none and that one who does not fear Allah, fears all. Also he knows that one who depends on Allah, depends on none and that one who does not depend on Allah, depends on all. Hazrat Shahanshah Ziaul Hoque (K) is blessed with this attitude of mind and did feel, think and say that he served

Allah and Allah alone and appeared as the spirit of Almighty in His infinite mercy. In reality, Allah has assigned some specific power to everything in creation and this power is "fitrat" (nature or necessity of things). For example, fire burns. Allah has assigned to fire the power of burning and this is the 'fitrat' i.e. nature or necessity of fire. Accordingly, man may have knowledge of the necessity of things and can utilize the thing for his own as well as others benefit. This is evident from the Quranic Verse- "We have made all that lies in the heavens and the Will of Allah in the universe and therefore, Allah is omnipotent, omnipresent and omniscient.

(f) ATTAINMENT OF FITRAT:

Shahanshah Ziaul Hoque (K) devoted himself to attaining 'fitrat' of Allah and absorbed himself in spiritual meditation. He sacrificed his own-self and setting his face towards sky, used to stand in the coldest water of the pond or canal for days together during severe cold winter while the general people love to be at home in the warmth of quilt. He sprinkled water on his wrath and enkindled in him the light of Divine Power. So, Allah reveals through Surah Rum (Verse 30)-

"So set thou thy face
Steadily and truly to the Faith *1
(Establish) Allah's handi-work according
To the pattern on which
He has made mankind:
No change (let there be)
In the work (wrought) *2
By Allah: that is
The standard Religion: *3
But most among mankind
Understand not"

**1. Here "true" is used in the sense in which we say. "the magnetic needle is true to the north". Those who have been privileged to*

receive the "Truth" should never hesitate of swerve but remain constant, as men who know.

**2. As turned out from the creative hand of Allah, man is innocent, pure, true, free, inclined to right and virtue and endued with true understanding about his own position in the universe and about Allah's goodness, wisdom and power. That is his true nature, just as the nature of a lamb is to be gentle and of a horse is to be swift. But man is caught in the meshes of customs, superstitions, selfish desires and false teaching. This may make him pugnacious, unclean, false, slavish, hankering after what is wrong or forbidden and deflected from the love of his fellow-men and the pure worship of the One True God. The problem before spiritual Teachers is to cure this crookedness and to restore human nature to what it should be under the Will of Allah.*

**3. "Some translates 'Din qayyim' as 'Straight usage'. Here the meaning is wider, as it includes the whole life, thoughts and desires of man. The standard Religion or the Straight Way is thus contrasted with the various human systems that conflict with each other and call themselves separate 'religion' or 'Sects'. Allah's standard Religion is one, as Allah is one.*

(g) ATTAINMENT OF SIFAT:

Shahanshah Ziaul Hoque (K) inculcated in him the 'sifat' (qualities) of Allah and was conferred the certificate of a spiritual Teacher by Allah, the Merciful. As we have seen, he used to cure the crookedness of human-beings at large and restore qualities in them at the Will of Allah. If anybody persists in transgressing his own nature, he invites wrath of nature and ultimately takes consequences of his transgression. Ninety nine attributes of Allah are, infact, active principles of nature and constitute ninety nine categories of understanding of Divine Will and action. As a matter of fact "Will of Allah" is the law of nature prescribed by Allah and action of Allah is the operation of this law.

Thus the spiritual Teacher performs the activities keeping on Straight Path under the image and Will of Allah (i.e. Kun Fayyakun).

(h) AN AFFAIRE-DE-COEUR:

Shahanshah Ziaul Hoque (K) was endeavouring hard to achieve the real end and engaged him in austere worship of Allah. In order to practise ascetic austerities, he very often used to leave human-habitation. In one evening of Paush, he went out and started walking. He put on a simple ganzee only during cold winter. His father advised Khadem Abdul Malek to take him back after walking for a while. He came upto the big road and started moving towards the west. Khadem Abdul Malek requested him to go back home but he said that he would come back from Azim Nagar. On arrival at Azim Nagar, he quickened his speed and went to Hathazari. He did not agree to come back inspite of repeated requests. At Katirhat many respectors of Maizbhandar Darbar Sharif requested him to go home but to no effect. Nobody actually knew about his own destination. Since it was really a cold night of Paush, there was heavy fog around. He came to Charia Madrasa and ordered Khadem Abdul Malek to lie on the road. He then kept his head on the body of Khadem and lay down for sometime. Both of them were shivering in severe cold. After lying for sometime, he got up and started walking and came to Hathazari bus-stand while the morning sun rose up. He wanted tea but Khadem had no money. Even then Khadem requested one shop-keeper, who heard of him, then gave Shahanshah Ziaul Hoque (K) a cup of tea. He then poured a glass of water into the cup and drank it. The shop-keeper arranged a front seat for him in a bus. But at a small distance of Hathazari Bazar, he again got down from the bus and did not get into the bus again inspite of repeated requests. He started walking again and at 3 P.M. reached Chittagong Parade ground near their town-house and sat down there for a long time. On the other hand, one horse-carriage from Maizbhandar was sent to find them out. At about 5 O'clock, the runner of the carriage called Khadem Abdul Malek at Parade ground and Shahanshah Ziaul Hoque (K) was

requested to go inside. Later on he went inside and was given the middle room of the house for taking rest. It was not so easy to walk 25 miles on foot in those days. Khadem abdul Malek was told to keep an watch on Shahanshah Ziaul Hoque (K) so that he cannot leave the place alone. Since Shahanshah (K) fell in love with Allah, no man could stop his movements. Muffling his steps at dead of night, Shahanshah (K) came out of the house and went out of sight. Afterwards, Khadem Abdul Malek woke up and went in search of Shahanshah (K). It was later on found that Shahanshah Ziaul Hoque (K) was sitting in the compartment of a train in Sholashahar Railway Station. Khadem Abdul Malek tried to catch the handle of the train while it was about to start. But Shahanshah Ziaul Hoque (K) kicked him from inside and sat himself very quietly. He got down at Chowdhury Hat Railway Station. Then he walked towards Maizbhandar Sharif and arrived there at about 5 O'clock. His legs were bleeding and the condition was so deplorable that his father became very anxious and thoughtful. Thus passing away (fana) of Shahanshah Ziaul Hoque (K) got its momentum since he was love-lorn.

One day in the Bengali month of Ashar, Shahanshah Ziaul Hoque (K) without telling anybody, left Maizbhandar. After searching here and there, he was found sitting in 10 O'clock train at Chittagong Railway Station. It was raining cats and dogs. Khadem Abdul Malek accompanied Shahanshah (K). The train reached Nazirhat Station at 1200 hrs. and both of them got down and started walking. It was really a dark-rainy night and flood level was so high that the Railway lines were submerged under water. Khadem Abdul Malek wanted permission to take a lamp while Shahanshah Ziaul Hoque (K)'s blood was so up that he was about to beat the Khadem. Shahanshah Ziaul Hoque (K) angrily replied, "Why do you want lamp? Allah is with us". Thereafter, they swam to Maizbhandar through heavy flood while the morning sun was shining bright.

Shahanshah Ziaul Hoque (K) on many occasions went to the city area by walking on foot and also came back home on foot. Once he left Maizbhandar without any intimation and could not be traced out for 5/6 days. Afterwards, it was observed that he lay concealed in the 'Tilla' covered in a large wood at Kanchanpur village under Fatikchari P.S. Sometimes, he used to gaze at the scorching sun for hours together. Sometimes he looked at the beauty of the moon at dead of night. Thus he endeavoured in disguise to unveil the real truth so as to identify Allah who is the Creator of all mysteries. In this manner, he kept himself in safety to make "an affaire de coeur" with Allah, the Almighty.

(f) MARRIAGE AND FAMILY LIFE:

Shahanshah Ziaul Hoque (K) in the meantime intensified his activities of spiritual meditation and got absorbed in a special feeling (i.e. Jajbahal) and had been looking for nearness to Allah. On the contrary, the relatives advised his father to look for a woman to be given in marriage to Shahanshah Ziaul Hoque (K) so as to increase his fascination towards family life.

His father wondered as to who would offer his daughter for marriage with an abnormal man. Even then trial was made to find out a good girl. One eminent industrialist of Chittagong agreed to offer his daughter for marriage and the relatives gave their consent. But Shahanshah Ziaul Hoque (K) for the reasons best known to him, changed the idea and the parents became offended.

Afterwards, discussion was going on regarding the daughter of renowned land lord Mr. Badruzzaman Sikder of Dantmara Union of Fatickchari P. S. About a year ago Mr. Badruzzaman Sikder received a mysterious letter wherein it was written if and whether his daughter could be offered to Darbar Sharif for marriage, the greatest Prophet (SM) would recommend for his salvation. This letter was then and there sent to Darbar Sharif but its importance was not attended to quickly at that time due to difficulties in communication. At length, Syed Mahfuzul Karim, The Executive Officer of Gausia Ahmadiya Manjil

raised this proposal. The daughter's maternal uncle Mr. Kobbad Mia of Daulatpur was called for discussion. After preliminary discussion, the proposal was brought up to Mr. Badruzzaman Sikder who accepted the proposal very gladly. When asked about the demands about dowry and other terms, Mr. Badruzzaman Sikder replied, "If my daughter is accepted in the Darbar of my 'Munib' I shall be grateful. My service will as it were, remain continuing for good. Besides, what would be my want?" The date of engagement was scheduled on Sunday, the 15th Kartick, 1362, Shahanshah Ziaul Hoque (K) also gave his consent to this marriage.

It may also be mentioned here that Mr. Badruzzaman Sikder was the disciple of Hazrat Delwar Hossain Maizbhandari (R). He used to reside in a hut attached to a Mosque after his return from pilgrimage and take meal only once a day. He then got afraid and prayed to Allah "My Lord, save me. I should not, considering my 'Murshid' as brother-in-law, wend in Hell". His prayer was accepted by Allah and he breathed his last on the 11th Kartick, 1362 (i.e. 12, Rabiul Awal). Of course he before his death, advised his sons to keep the date of engagement as it was. But due to his demise, engagement was completed after a week.

Thereafter the date of marriage was fixed up on Tuesday, the 14th Magh, 1362 (28th January, 1955) which is remarkable in the history of Maizbhandar Sharif. The bride-groom's party started at 2 P.M. by 4 cars and as per previous decision, they all met at Narayanhat where the night fell upon earth. The bride-groom Shahanshah Ziaul Hoque (K) was requested to take seat on Chowdul (palki). 40 Mantle lights brightened the way and the drum-party resounding accompanied the bride groom to his wedding. After proceeding a few miles, there arose hue and cry, that the bride-groom is lost and nobody saw him on the 'Chowdul', His maternal uncle Shahjada Syed Shafiul Bashar and Maulana Mahfuz went out for a search around. After hunting high and low, they found a trace of Shahanshah Ziaul Hoque (K) behind a bush and asked him, "Why are you sitting in this jungle, my son?"

Shahanshah Ziaul Hoque (K) replied, "Having sat for a long time, I have felt pain on my back and suddenly got down with a milder sport". Shahanshah Ziaul Hoque (K) was again requested to move along with the party. They reached Dantmara at about 10 O'clock night. The bride-groom was given a hearty and cordial reception ceremonially by Mr. Abdul Malek Chowdhury, the eldest son of Late Badruzzaman Sikder.

As a matter of fact, Shahanshah Ziaul Hoque (K)'s heart was full of Divine love and here was no room for anything on earth. He was really married to solitude of sublime nature. He kept quite silent and indifferent to worldly things and remained absorbed in thoughtfulness. On the constant requests made by his brother-in-laws, he offered his consent to this marriage at last possibly with a view to abiding by the Sunnah of the greatest Prophet (SM). "Akdo" was solemnised before 1200 hrs. Thus Shahanshah Ziaul Hoque (K) married Syeda Monowara Begum, the youngest daughter of late Badruzzaman Sikder on Tuesday, the 28th January, 1955.

Shahanshah Ziaul Hoque (K) came home with his newly married wife. But it was really surprising that he, with all matrimonial dresses, straightway entered the Salt-godown located on the north of the pond beside the Raoja Sharif and did not come back to his wife for honeymoon. Where was the pleasant friendly conversation in the wedding night? Where was the inclination towards sweet-tempered and sweet-voiced? Syeda Monowara Begum was not given the chance to win her husband's heart and captivate his mind by charming behaviour and earnest attendance. She eagerly waited for her husband to sprinkle love from the bottom of her heart. But Shahanshah Ziaul Hoque (K) stayed inside the Salt-godown for days together and was out of touch with his newly married wife. So, the stream of tears started to flow from the eyes of the bride.

After 11 days of the marriage, the bride's brother-in-law Mr. Badiul Alam Chowdury came to Maizbhandar to take Syeda Monowara Begum to her parent's house. But Shahanshah Ziaul Hoque (K) said, "It will not

be good to-day. Please go tomorrow." Mr. Badiul Alam Chowdhury insisted upon his idea and bride's father-in-law gave her permission to go to see her relatives. But as ill-luck would have it, while they were passing the bridge over the Binajuri canal near Maizbhandar Sharif, the front wheels of the car went outside and it was about to meet an accident. Immediately the passers-by helped to restore the car's position on the road. The driver was about to be senseless. So, from there they came back to Maizbhandar Sharif. On the next day, they, again with the consent of Shahanshah Ziaul Hoque (K) left for Dantmara.

Shahanshah Ziaul Hoque (K) had no attraction for his wife for about two years. Sequel to this, the bride's brothers took her home and did not allow her to go to husband's house. Meanwhile, the elder brother Mr. Abdul Malek Chowdhury saw a dream that his father was rushing to beat him. Hearing about the dream Syeda Monowara Begum expressed her desire to go to husband's house. Thereafter she came to Maizbhandar when Maulana Mahfuz went to take her there. After a long gap, a daughter was born to them by the grace of Allah. The 1st daughter died at her maternal uncle's house at Dantmara in two month's time. But it was surprising that Shahanshah Ziaul Hoque (K) and Maulana Shamsul Huda Maizbhandari (R) had offered their Janaja prayer of a wood-slice in the field near the Raoja Sharif before the death-news reached them at Maizbhandar Sharif. That wood-slice was also buried there like a dead body.

Syeda Monowara Begum whole-heartedly engaged herself to the service of Shahanshah Ziaul Hoque (K). She, with much forbearance, had proved haerself to be the jewel of a woman and has been elevated to the height of glory. Thus she saved her father's face being polished and elegant. She is still considered as the "great mother" by the disciples of Shahanshah Ziaul Hoque (K). She is blessed with 5 daughters and one son.

CHAPTER V

(a) UNION WITH DIVINE WILL:

Every mystic has got his own goal to attain union with Divine Will and Nature. They are not satisfied only with abiding by the orders (Shairiat) of Allah and keeping away from all that is forbidden by Allah. Shahanshah Hazrat Ziaul Hoque (K), was no exception to this. The doctrine of heterodoxy was prevailing. According to Shahanshah Ziaul Hoque (K.), Allah created man after His image to the end that His creature, loving Him alone, may suffer a spiritual transformation, find the Divine image in himself and thus attain to union with Divine Will and Nature. Nothing very serious is likely to occur so long as the mystic continues to worship Allah along with his fellow muslims. But the truth of mysticism may clash with the law of Shariat since it is not understood by the general people who are not enlightened. According to Hazrat Imam Ghazzali (R), the real mystic is he who has passed three stages namely- Shariat, Tariqat and Hakiqat. Shariat is the law of religion, But 'Tariqat' is the path of Muslims and consists of acquired virtues (i.e. 'Maqamat') and mystical states (i.e. ahwal). 'Maqamat' is a stage wherein repentence and conversion prevail. 'Ahwal' is the next stage where comes a series of others i.e. renunciation, poverty, patience, trust in Allah –each being a preparation for the next. Details vary according to different opinions of the mystics but the general features are the same. Whereas 'hakiqat' can never be changed, altered, developed or amplified. This will continue and will have not exception starting from Hazrat Adam (AS) till the destruction of the world. For example, the state of 'Marefat' of Allah.

Shahanshah Ziaul Hoque (K) was scrupulous in the performance of his religious duties. The "base degrees", by which he might have ascended to the real religion, consists in the humble and ardent devotion of a pure heart. He was so powerful that he did not divulge the mystery of the Divine Lordship. He used to reside in Salt-godown at Maizbhandar and gazed continuously at the Raoja Pak of Hazrat Gausul Azam

Ahmadullah (K) for hours together. Sometimes he used to stand on one foot for hours together. Sometimes it was seen that he used to make different gestures like the structure of a boat and spent time looking at the Raoja Pak. Sometimes he kept his head downwards and leaned his body to the other side and accepted bodily-troubles all day long. Many times, he lit cigarettes and kept those on his ear. He then devoted to the cause of his Beloved while the cigarette end burnt his ear or head which was not acknowledged and felt by him. During such Endeavour, he did not take food for days together and did not sleep for several nights. He did not talk to anybody. Even he did not come to see his newly-married wife. Thus he spent long eight months in the Salt-godown and forgot all earthly attachments.

Once he kept his door closed for 18 days and never took food during this time. He also did not come out for any natural call. It seemed he was no more on earth. By seeing this his mother was really frightened and told his maternal uncle Shahjada Shafiu Bashir to open the door by any means. The door was opened by great effort and Shahanshah Ziaul Hoque (K) was found quite yellowish. His mother cried out and said, "He is as like as my father". He was then asked to eat something but no sound was there. His teeth were tightened with jaw and was motionless. His mother afre-wards served him and Shahanshah Ziaul Hoque (K) slowly came to senses.

Thereafter, the state of 'hal' of Shahanshah Ziaul Hoque (K) was so strong that he used to burn the things found near at his hand including quilts, bed-sheets, cloths and dresses and looked at the fire very ernestly. He used to beat and smite the people who tried to stop him. Unknowingly he was then completely naked. 'Jajba hal' of Shahanshah Ziaul Hoque (K) furthered his position and he was out of human control. He was afraid of his father who ordered to keep him fettered by iron chain fitted with nut-bolts. But the condition of Shahanshah Ziaul Hoque (K) did not change since he had drunken the opium of Divine love and the question of life and death was, to him a trifling matter.

Shahanshah Ziaul Hoque (K) never showed himself as a "peer" who sitting on a decorated 'jaynamaj' and putting on green attractive dresses, lets the people learn the prescribed lesson of bayat. Rather, Shahanshah Ziaul Hoque (K) beat the people, if needed, and scoured them at heart after removing the filthy materials from within. This is truly the sign of great saint Hazrat Khizir (AS). But the relatives could not understand him. Shahanshah Ziaul Hoque (K) was mistakenly recognised as a mad man by them and was forcefully sent to Pabna Mental Hospital in April, 1967. Whereas Allah, the Almighty is treating his friend, how could the psychiatrist treat him? He was at-all not requiring any kind of bodily treatment although he was admitted in hospital for such treatment.

I personally met Mr. Syedur Rahman of Khitapchar of Boalkhali, Chittagong who, along with Syed Emdadul Hoque (M), Syed Monirul Hoque (M) and Khadem Abdul Malek accompanied Shahanshah Ziaul Hoque (K) while proceeding to Hemayetpur Mental Hospital. Mr. Syedur Rahman informed that while crossing the River Jamuna from Jagannath gonj Ghat towards Sirajgonj Ghat, Shahanshah Ziaul Hoque (K) went outside the Cabin and sat on the open deck of the Ferry and wanted a cup of tea. The Jamuna was at that time full to the brim. The waves were so high that those spell of sprinkling fell to the deck continuously touching the body of those who were sitting nearby. But it surprised everybody as explained by Syedur Rahman, that no spell of sprinkling dashed Shahanshah Ziaul Hoque (K). In other words, the river-waves also showed respect to Shahanshah Ziaul Hoque (K) and became subservient to him.

However, on the next morning Shahanshah Ziaul Hoque (K) was allotted No. 7 bed in the ward No. 9 of Mental Hospital at Hemayetpur, Pabna. Everybody was weeping before leaving the hospital for the hotel at Pabna town. But Shahanshah Ziaul Hoque (K) sitting on the bed was completely engrossed and moving his legs. The only thing he did was the show of a blow towards Khadem Abdul Malek. In the meantime his

brother left Khadem Abdul Malek to look after Shahanshah Ziaul Hoque (K). Shahanshah Ziaul Hoque (K) was set free of the iron-chain and got ample chance of singing the exaltedness of his Beloved. Hospital Superintendent reported and medicines were prescribed. But Shahanshah Ziaul Hoque (K) did not take the medicine, rather threw it out after sometime. Thereafter injection was pushed and he fell asleep continuously. Nurses tried to wake him up and gave him food but he did not like the food supplied from the hospital. One day he was missing. The nurses could race him in the bath-room wherein he was heavily pouring water on his head. He was then brought back to his cabin and he became absolved in 'Jajba-hal' and beat the nurse by the chair. So, sleeping pills were again prescribed. Thus two months elapsed and there was no change in his behaviour. He was then taken to recreation field but he kept silent and mumbled. "Oh Friend, why a middle lamella between You and me? Doctor then decided to give him electric shock.

On the next morning at 7 A.M. Shahanshah Ziaul Hoque (K) was taken, without having breakfast, to shocking room. The switch was on and the machine touched the back of Shahanshah Ziaul Hoque (K) who shrank owing to this severe shock. He was then kept in a cold room and therefrom taken to his bed under running electric fan. At about 12.00 hrs. he came to senses and seemed to be a good gentle man. He became normal and started taking food, bath and doing ablution as usual. Doctor asked him, "Are you married? is Jebu your daughter?" He replied "Is it true?" He was given electric shock every alternate day totalling three at the first instance. After coming to senses, he said to Malek, "Let us go. We have been here so long. Here is much trouble". He was then assured to go home. One day Khadem Abdul Malek came with lunch but saw none in the Cabin. The nurses made a thorough search but Shahanshah Ziaul Hoque (K) was not found in the hospital. The security walls were very high with barbed wire and there was only one exit gate. Even then Malek came out and asked the Shop-keeper, "Have you seen my Dada?" Shop-keeper calmly said, "I don't know if he is your Dada. But one has gone out. I have repeatedly called him but to no effect". The river

Padma was passing by the side of the hospital with a murmuring sound. Khadem Abdul Malek went out towards the long strip of sandy land rising out of the bed of the river Padma and found that he was sitting there naked. Khadem requested him to come back to hospital but Shahanshah Ziaul Hoque (K) wanted to go home from there and did not want to come to the hospital again. He was given further assurance to leave on the next day and accordingly he came back to the hospital. The nurse Mr. Gani asked him, "How did you go out of this hospital?". Shahanshah Ziaul Hoque (K) replied, "Climbing up the coconut tree, I tried to jump over but my 'lungi' (dress) was stuck up with barbed wire. Even then I, however, came out anyway: On hearing this news of fleeing away, he was given further electric shock every alternate day. Afterwards the doctor advised him to witness film in the town area, Accordingly, Khadem Abdul Malek took him to the Cinema Hall at Pabna town and Shahanshah Ziaul Hoque (K) kept himself ready with good dress before going to the Cinema Hall. Khadem Abdul Malek informed his relatives at Chittagong over trunk-call and his brother alongwith Khadem Waliullah of Barisal came to see him in the hospital. Shahanshah Ziaul Hoque (K) asked about the well-being of everybody at home. His brothers left Pabna for Chittagong on the next day. 15 days 'leave was managed to be sanctioned by the hospital authority in order to participate in the birth-day celebrations of Baba Bhandari Hazrat Gholamur Rahman Maizbhandari (R) to be held on 27th Ashwin. 14th October Shahanshah Ziaul Hoque (K) accompanied by Khadem Abdul Malek started for home leaving the hospital in the 3rd week of Ashwin. Rousing reception was given to Shahanshah Ziaul Hoque (K) by the relatives and disciples at the Chittagong Railway Station and after a lapse of six months he saw his intimate relatives and was made free.

When Allah the most loving Beneficent, and Merciful, decided to herald the creation of the mighty and vast universe, He "Willed it" to come into existence. The Holy Prophet Hazrat Mohammad (SM) says, "Allah has not created anything better than reason". Allah declares through the Surah Al-Ambya-

"Not for (idle) sport did we
Create the heavens and the earth
And all that is between". (21:16)

"In the past we granted
To Moses and Aaron
The Criterion (For judgement),
And a Light and a Message
For those who would do right. *1
Those who fear their Lord
In their most secret thoughts,
And who hold the Hour
(of Judgement) in awe." (21:48, 49) *2

**1. Behind every creation there is some "higher purpose" of the Master, be it the existence of hundreds of galaxies, containing the billions of stars and the millions of planets which rotate within their orbits- the very thought of which inspires awe and marvel in our minds; or even the existence of such small creatures as ants, mosquitoes or even smaller ones seen only under powerful magnifying glasses. By the exercise of the very faculty of reasoning given by Allah as His gift, His existence is recognized. Also the Hindu doctrine of 'Lila' that all things were created for sport is here negative. But more with Allah we must not associate any ideas but those of Truth. Righteousness, Mercy. Justice and the other attributes implied in His Beautiful Names. He does not jest nor play with His creatures.*

**2. Three Things are mentioned to have been given to Moses and Aaron:*

(I) The Criterion for Judgement: this might well be the wonderful proofs they saw of Allah's goodness and glory from which they could have no doubt as to Allah's will and command.

(ii) The Light: this was the inner enlightenment of their soul such as comes from inspiration and (iii) the Message: the book, the original book of Moses, which Aaron as his lieutenant would also use as a guide for his people.

In reality the Surah Al-Ambiya deals with spiritual story. It begins with the external obstacles placed by Evil against the purification of the soul with prayer and praise of Allah and gives the assurance of Allah's power to defend men, illustrating this with reference to Abraham's fight against idolatry, lut's fight against injustice and failure to proclaim Allah's glory by making full use of man's God-given faculties and powers, that of Job against impatience and want of self-confidence that of Ismail, Idris, and Dhul Kifl against want of steady perseverance, that of Dha al nun against hasty anger, that of Zakariya against spiritual isolation and that of Mary against the lusts of this world. In each allusion there is a special point about the soul's purification.

The greatest Prophet Hazrat Mohammad (SM) also says, "There is a polish for everything and the polish for the heart is rememberance of Allah. Verily, there is a piece of flesh in the body of man, and when it is good, the whole body is good; but when bad, the whole body is bad, and beaware it is the heart".

Shahanshah Ziaul Hoque (K), who was bodily electrified in the Pabna Mental Hospital, absolved in the continuous process of enlightenment for the purification of his heart. He endevoured to spend almost sleepless night from 1954 A.D. till his demise in 1988 A.D. performing Zikr (i.e. remembering Allah). He used to travel during the night to different hills, jungles, towns, cities, sea-beaches and other places where he wished to. He was sober and abstemious in his diet and sometimes rigorously, observed fasts for 10/12 days. He wore only a 'Lungi and indulged in no magnificence of apparel. He treated friends and strangers, the rich and poor, the strong and the weak with equity and was loved for his affability by the common people irrespective of creed or casts. There was a glow and radiance in his appearance. By

dint of his fearlessness, patience, perseverance, self-confidence, intense devotion, spiritual isolation and absolute trust in Allah, he surmounted all obstacles and proclaimed Allah's glory by making full use of his God-given faculties and powers. He achieved complete perfection by practising very important four things namely-(i) having minimum slumber, (ii) eating minimum of food, (iii) less or no talking and having no association with others in society. It is relevant to say that Imam Ghazzali (R) once upon a time had been spending time with an unmarried Dervish in Ghazni, who used to give away till night all that was received during day-time. Again, he gave away to those who during day time came to him, all that was received during night. This saint one day told Imam Ghazzali (R) that he had passed in ardent prayer for 40 years but could not see the Divine Spark in him. But as soon as he started practising four things i.e. less sleeping, less talk, less eating and not mixing with people, he was blessed with the spiritual insight and could see the Arsh (i.e. throne) of Allah while looking upwards. Again, when he looked downwards, he could see the whole things beneath the earth. His power of vision became unrestrained it is correct to say, "He whom Allah guides is rightly guided and he whom he leads astray, you shall never find for him a guardian to lead him to the right way". The enlightened heart in its very nature finds the right path.

(b) PHASES OF GLORY:

Shahanshah Ziaul Hoque (K) climbed up the height of glory, the foundations of which were love of Allah, devotion of celebrating His praise and un-interrupted struggle for obtaining knowledge of Allah. Remembrance of Allah was his companion and truth was his redeemer. He was endowed by Allah "with the spirit of understanding and counsel, wisdom and might, fear and love, prudence and temperance, charity and mercy, justice and piety, gentleness and patience. The real worth of a man can only be assessed by those who have opportunity to observe and scrutinize him from close quarters in his everyday business of life for days, months and years. Great saint is he who is respected,

revered, admired and loved by his close and immediate associates. Great saint is he who is adored by his wife, children, domestic attendants and by his everyday companions.

After recital of the Holy Quran, 'Zikr' (i.e. remembrance of Allah) is considered as verbal prayer (ebadat) of the highest order. The benefits of Zikr cannot be over-emphasized. Allah the Almighty through surah Baqarah reveals through the Holy Quran as under:

"Then do ye remember
Me; I will remember
You. Be grateful to ME
And reject not Faith." (2:152)

Surah Al Baqarah also says:

"It is No crime in you
If ye seek of the bounty
Of your Lord (during pilgrimage).

Then when ye pour down
from (Mount) Arafat,
Celebrate the praises of Allah
At the Sacred Monument,
And celebrate his praises
As he has directed you,
Even though, before this,
Ye went astray". (2:25.198)

"Celebrate the praises of Allah
During the Appointed days.

But if anyone hastens
To leave in two days,
There is no blame on him,
And if anyone stays on,
There is no blame on him,
If his aim is to do right.
Then fear Allah, and know

That ye will surely
Be gathered unto Him" (2:25. 203)
Allah also reveals through Surah Al -e- Imran:

"Men who celebrate
The praises of Allah,
Standing, sitting,
And lying down on their sides,
And contemplate
The (wonders of) creation
In the heavens and the earth,
(With the thought):
"Our Lord! not for naught
Hast Thou created (all) this!
Glory to thee! Give us
Salvation from the penalty
Of the Fire". (3:20. 191)

In this connection, Hazrat Ibn Abbas (Ra) says, "The purpose of this revelation is this that you practise Zikr with ardent devotion expressly or invisibly during day and night, while traveling or at home while in water or on the ground even in utter poverty or in affluence of wealth or while remaining healthy or sick.

Allah again reveals through Surah Al A-raf as under:

"And do thou (O reader)
Bring thy Lord to remembrance.
In thy (very) soul,
With humility and in reverence,
Without loudness in words,
In the mornings and evenings;
And be not thou
Of those who are unheedful". (7:24.205)
"Those who are near *1
To thy Lord, disdain not

To do him worship
They celebrate His praises,
And bow down before Him *2 (7:24.205)

**1. The higher you are in spiritual attainment, the more is your desire and your opportunity to serve and worship your Lord and Cherisher and the Lord and Cherisher of All the worlds; and the greater is your pride in that service and that worship.*

**2. At this stage a 'Sajdah' or prostration is indicated, as symbolical of our humble acceptance of the privilege of serving and worshipping Allah-a fitting close to a Surah in which we are led, through a contemplation of the stories of the Messengers of Allah, to the meaning of revelation and its relation to our moral and spiritual progress.*

According to Imam Ghazzali (R) 'Zikr' (i.e. remembrance of Allah) has got five stages- (i) To celebrate the praises of Allah by mouth is the first stage where the 'Zaki' does not have stability of mind and heart. But he refrains from all wordly nonsense and engages in the remembrance of Allah, the Almighty.

(ii) The 2nd stage entails Zaki's involvement in remembrance of Allah by mouth as well as by heart. But rapt attention or single-minded concentration may not be present. In other words, he sometimes deviates from remembrance of Allah and does not attain to its completeness.

(iii) In this third stage, Zaki celebrates the praises of Allah equally and intently both by mouth and heart. But he does not misappropriate his time, nor he becomes the prey of heedlessness nor he neglects absolute and ardent attention of spiritual meditation. He stabilizes his prayer with devotion and concentration of his mind and heart and benefits himself out of constant Zikr. he is then able to climb up and up the ladder of spiritual attainment and purification of heart under close supervision of Allah's "Will".

(iv) In this stage, Zaki, being free from all worldly things dejection and anxieties, brings his Beloved in presence and puts himself in His attendance and absolves in constant Zikr by mouth, mind and heart. He proves love-lorn and remains drowned on and over-whelmed with devotion towards Allah. Here the act of looking at earthly things disappears and Zaki behaves in absolute obedience to Allah. He annihilates his own self and becomes unable to move without the Will of Allah. He beholds the splendours of Allah's power. Whatever he does or says is the manifestation of the existence of Allah. He does see the transference of attitudes, signs and tokens of only One and One and none-else. Thus he passes away from selfhood and obtains the testimonial of "Fana".

(v) In this highest stage, the Zaki understands, perceives and realizes that he abides permanently with Allah and is awarded the certificate of "Baqा" by Allah Himself. He not only journeys to Allah i.e. passes from plurality to unity but also moves "in and with Allah" i.e. continuing in the unitive state; he returns with Allah to the phenomenal world from which he sets out and manifests unity in plurality.

Shahanshah Ziaul Hoque (K) was no exception to the principles as explained above. It is hardly possible on my part to depict the difficult process of spiritual meditation practised by Shahanshah Ziaul Hoque (K). In the early stage he did stand in the cold water of pond or canal during winter for hours together and celebrated the praises of Allah. He used to spend almost sleepless night from 1954 to 1988 in the remembrance of Allah. Sometimes he used to cover up himself completely by the woolen coarse blanket even during summer day and offered constantly the praises of Allah. In most cases, he left human habitation during late at night and used to travel to various places in Hills and forests and underwent spiritual training to become intermingled with the nature of Allah. Standing on the shore of the sea, he used to offer the praises of Allah at dead of night and at times disappeared in the vastness of sea water. Sometimes it was observed

that he closed the door of his living room for days together and continued in the remembrance of Allah. Many times he was seen to stay lonely in the solitary dark room of his disciples' house of which the doors and windows were closed and he did not come out for days together and remained without food, water or even without natural call. In case he was called from outside by the disciples, he replied, "I am busy with my own job" and sometimes kept silent without replying to any question whatsoever. Thus Shahanshah Ziaul Hoque (K) controlled his "nafes" from all worldly desires. He brought before him the presence of all pervading Allah and got submerged in "Wahid" and passed away all his self-hood. By such hard austerities and absolute devotion leading to communion with Allah, he was blessed with spiritual insight which was awarded through illumination of heart and Divine inspiration of 'Tawhid' and ardent trust in the Oneness of Allah i.e. (Tawaqqul). His body was also illuminated by such Divine light and he attained 'fana'. Consequently he was made a captive by the love of Allah and his limbs of the body as well as his "nafs" acquired mental complacency. He drove all his attention towards the promises and blessings of Allah and showed repulsion towards any kind of earthly attractions and he, by the Divine grace of the Almighty, was able to abide in Allah (Baq'a) and continued in the unitive state. So, Maulana Jalaluddin Rumi (R) has rightly said in his Masnavi Sharif as under:-

*"Happy the moment when we are seated in the palace, Thou and I,
with two forms and with two figures but with one soul, Thou and I".*

The same idea occurs in a poem of Ibnu-l Arabi written in Tarjumanul Ashwaq, No LV:

"meeting with him (the Beloved) creates in me what I have never imagined.

For I behold a form whose beauty, as often as we meet grows in splendour and majesty,

So that there is no escape from a love that increases in proportion to every increase in His loveliness according to a predestined scale.

The most important doctrine professed and practised by Shahanshah Ziaul Hoque (K), is, "Celebrate the praises of Allah, remember Him, say your daily prayers and eat halal". Hazrat Ali (Ra), therefore, says, "when you learn of any good thing, maintain it by constant practice (i.e. amal) and not by mere descriptions, because the number of Professors is many but the number of those who implement it by 'amal', is very few (nahj-ul balaghah-94). Allah vide Surah Al Baqarah reveals-

"And fear the Day
When ye shall be
Brought back to Allah.
Then shall every soul
Be paid what it earned,
And none shall be
Dealt with unjustly." (1:38, 281)

The real truth dawned upon Shahanshah Ziaul Hoque (K). What is most peculiar to the Sufis, cannot be learned from books, but can only be reached by immediate experience and ecstasy and inward transformation, in other words by leading the mystical life. It was the 16th January, 1966 (2 Magh, 1373 Beng.) when Hazrat Gausul Azam Ahmadullah (K) directed Hazrat Delwar Hossain (R) through a dream of vision "Place the deposit (i.e. Amanat) in the custody of Ziaul Hoque Mia". Accordinly Hazrat Delwar Hossain (K) on the 9th Magh 23rd January, 1966 AD one day ahead of Chief "Ors Sharif", brought out from the Memory Chamber, two sheets of cloth-one yellow and the other green, of Hazrat Gausul Azam Ahmad Ullah (K). Having then seated hanging his legs on the Holy "Gadi Sharif" of Hazrat Gausul Azam (K) and keeping his face towards the Raoja Pak of Hazrat Gausul Azam Ahmad Ullah (K), sent Maulana Syed Mahfuzul Karim, Executive Officer of the Darbar Sharif to bring Shahanshah Ziaul Hoque (K) to him. Shahanshah Ziaul Hoque (K) closed his doors for 3

days but as soon as Maulana Mahfuzul Karim reached there, Shahanshah Ziaul Hoque (K) opened the door of his room. Syed Mahfuzul Karim told him about the purpose and Shahanshah Ziaul Hoque (K) very quietly told, "Yes, I know. I am coming after having ablution". Shahanshah Ziaul Hoque (K) came to his father, showed respect and genuflected on the ground. Then Hazrat Delwar Hossain (K) put on himself the yellow cloth and said in the profound gravity, "I am now delegating to you the credit (Amanat) of Hazrat Gausul Azam (K) of which I was the custodian. Take care of the charge." Saying this he by his hand put on Shahanshah Ziaul Hoque (K) the green cloth and uttered "Al-hamdu lillah" (i.e. All praises to Allah). This ceremonial transfer of deposit (i.e. Amanat) was observed by the disciples who came to attend Ors Sharif of 10th Magh of Hazrat Gausul Azam Ahmad Ullah (K). Thus Shahanshah Ziaul Hoque (K) was substituted to represent Hazrat Gausul Azam Ahmad Ullah (K).

It was October 1980. Syed Nurul Bakhtiyar of Baktapur of Fatickchari, Upazilla, Chittagong along with Syed Mohammad Ibrahim of Daulatpur went to see Shahanshah Ziaul Hoque (K) who was staying at that time in the house of Sheikh Bazlur Rahman at Rajapukur Lane at Anderkillah, Chittagong. On seeing them Shahanshah Ziaul Hoque (K) pronounced three times, "I am Hazrat Shaheb Kebla (i.e. purified soul). Don't consider me less than Hazrat Shaheb Kebla (i.e. Hazrat Ahmad Ullah, Gausul Azam)." In this manner, Shahanshah Ziaul Hoque (K) brought down and displayed the truth to mankind while fulfilling all the tenets of the religious law and in this descent-

"He makes the Law his outer garment
And the mystic Path is inner garment".

Huzzatul Islam Imam Ghazzali (R) therefore, says, "The power and purity of the heart of the real mystic (i.e. saint) must be enhanced to such an extent that, when anybody comes for bayat (i.e. prescribed secret lesson), the mystic by his spiritual insight removes, at the beginning, the illusions and influence of material world from his heart

so that he is completely free from all malice, malignity, thirst for worldly possessions, physical attractions and inclination towards earthly things and net-work of all delusions. After completion of this preliminary assignments, the mystic causes him to take bayat and makes him stand on the right path leading to communion with Allah". The qualities, purification and power as specificd above were present in so great a measure in Shahanshah Ziaul Hoque (K) that, he appears, to be the saint described by Imam Ghazzali (R). Shahanshah Ziaul Hoque (K) purified the heart of numberless people of which presumably, we shall remain ever witness, It is known that he caused only 10/12 members of the 1st Entezamia Committee of Gausia Hoque Manzil to take 'bayat' from him. Thereafter, he did not give anybody any formal 'bayat'. He used to feed those who came to him for enrolment as 'Murid' and said by mouth, "You, your wife, Children and the whole family are included in the list of my Murids. Have contacts with Darbar". Also he said to a group of his disciples, "I shall look after both the mortal life and the life after death. You will remain with me in the grave as well as in the day of resurrection. Don't get afraid". He very often used to remind his disciples of the daily prayers (i.e. salat) and fasts (i.e. Roja) and said, "Regular Saying of prayers and fasting increase livelihood, cure all diseases and bereavements and preserve sound body and mind".

CHAPTER VI

ORACLES

The feats (i.e. Keramat) of Shahanshah Ziaul Hoque (K) are numberless. In order to demonstrate his God-given power, only a few illustrations are recorded. Maulana Jalal uddin Rumi (R) in this connection says, "Those, who are distinguished friends of All-knowing Allah, are the secret emissaries of the bio-logical world. They enter the bio-logical world like the imperceptible energy and power. To them incomprehensible mysteries are revealed. "This class of saints are capable to show the people the straight way through mysterious conversations, beckoning by signs and gestures. Exactly in the same way Shahanshah Ziaul Hoque (K) used to remove all dirt from the hearts of the people and purify them. Sometimes the disciples got fainted when he only looked at them from his own angle of vision and sometimes they were found completely stuck up and shivering in fear.

1. Shahanshah Ziaul Hoque (K) once directed one richman of Chittagong to accompany him on his journey to Dhaka and told the richman to take with him one lac twenty-five thousand taka. He also advised to make a separate bundle of 40 thousand taka. They were moving by the car of that richman. After crossing Feni district and reaching the jurisdiction of Comilla district, Shahanshah Ziaul Hoque (K) threw the bundle of 40 thousand straight on the road. The richman wanted to stop the car and pick-up the money. But Shahanshah Ziaul Hoque (K) stopped him and said, "The money does not belong to you but to Allah. Try to understand, otherwise I shall beat you". Thus he sometimes took money, watches or valuable things from different classes of people and gave away to the poor and the needy. Sometimes he used to burn the bundle of 50 thousand, 70 thousand or lacs and said, "All taka is not good. Those need to be burnt." On 10th Magh, 1393 (Beng) he gave away 60 thousand taka. to the Soil-cutters of Shahnagar village at Fatickchari P.S., Chittagong.

Next day after Sabe Kadr of 1394 (Beng); he gave Tk. 5000/- to the younger son of Maulana Nurul Islam Forkani, Pesh Imam of Darbar Sharif Mosque. One day a local man stole a watch and Tk. 3500/- from the Hujra of Shahanshah Ziaul Hoque (K) and the local Union Parishad Chairman ordered him to be punished. At that time, Shahanshah Ziaul Hoque (K) came out and said, "By this amount of money even a finger of the leg when upset cannot be treated well. Let him go" and simultaneously told the thief gently "Mamu Shaheb, go home and take rest".

In the truest sense, Shahanshah Ziaul Hoque (K) was a person boundlessly charitable. In 1973 (Bengali month of Jaistha) Shahanshah Ziaul Hoque (K) accompanied by Mr. Nurul Hoque of Sitakunda and Mr. Zahangir Alam of Mirsarai went to Barisal and stayed for 7 days in a hotel of Lalmohan P.S. During his stay at the hotel, all customers had been advised not to pay any money after taking tea and other eatables since he had paid himself all the bills. He directed to keep the hotel open all day and night and at dead of night when everybody fell asleep, he used to go outside and came back late at night and told Mr. Nurul Hoque and Zahangir, "Don't tell anybody about my practice, acquaintance and address". One day he bought a she goat for Tk. 1500/- and gave it to an old poor lady and said, "Drink milk and remember Allah" and also gave her Tk. 5000/- for her expenditure.

During the month of Ramadan in 1984 Shahanshah Ziaul Hoque (K) went to Natore at Rajshahi along with Maulana Hasanuddin Quaderi and Mr. Zhangir Alam of Mirsarai and stayed in a hotel for 7 days. He used to go out in the morning and entered alone into a dense cane forest near a Haor. Spending the whole day there, he came out in the evening and bought 15-20 seers of special sweetmeat everyday from the shop and paid double the cost of the sweetmeat. The shop-keeper naturally tried to return excess money but he told, keep it with you. This is for you" Then he distributed the sweetmeat among the people present in the hotel. He showed such high munificence that many people irrespective

of creed or cast became his obedient and devout. He paid Tk. 5800/- to the owner of the hotel, Tk. 4000/- per head to 10/12 bearers, gave them 30 shirts/ lungies and also paid Tk. 50/100 to each of the beggars present. The hindus and muslims cried in a broken voice with reverential disposition. At that time Maulana Hasanuddin asked him, why have you given them so much money?". He then replied, "you won't understand, keep quiet". Then he left Rajshahi for Dhaka after seven days. On his way he came to Hotel Sonargaon and stayed there for half an hour and left for Chittagong. Thus Shahanshah Ziaul Hoque (K) helped the needy and the poor throughout his life.

2. Before setting out for pilgrimage in 1983 one Mr. Abdul Hakim Sowdagar of Fatehabad, Chittagong (who was the 'Murid' of Hazrat Taiyab Shah (R) of Pakistan) came to Shahanshah Ziaul Hoque (K) for permission to go to Mecca for Hajj for the third time. But Shahanshah Ziaul Hoque (K) did not accord his permission and said, "Beside your residence one poor widow is living. She has two unmarried daughters at the prime of their youth and their dwelling house is dilapidated. Repair their house and arrange the girls' marriage; otherwise your Hajj will be of no effect and you will spend the money only for Hajj without any benefit. The man then went back home sad at heart and saw the reality. He acted according to the instructions of Shahanshah Ziaul Hoque (K) and repaired that dilapidated house and arranged the girls' marriage with the money he had. Thereafter he again came to Shahanshah Ziaul Hoque (K), and narrated the activities he had performed. Shahanshah Ziaul Hoque (K) after hearing him, became very pleased and uttered, "Your 'Hajj-e-Akbari' has been accepted. You go back to your master (i.e. Hazrat Taiyab Shah (R)".

3. Countless people from all walks of life came to see him everyday. Some of them wanted worldly gains, some were very eager to attain nearness to him and some used to come out of their curiosity. Shahanshah Ziaul Hoque (K) used to examine them in many ways. Sometimes he wanted a large sum of money from somebody,

sometimes he asked certain person to give him certain lovely valuable things and at times he used to drive them away without talking to them or used to beat them heavily by hands, legs, bamboos or wood logs etc. Thus he cured disease of heart of the common people and made them bear good moral character leading to the proneness and devotion to the cause of Allah. Some people, without understanding the real implications, left him fruitlessly and groped in to darkness for rest of the life. But those who followed his valuable advice with fidelity, were definitely enlightened. Once while staying in the city of Chittagong he was requested to go to Maizbhandar Sharif on the occasion of "Ors Sharif" but he, after a while, negated and told, "People of whom some are childless, some ill, some having very bad time in trade, some hankering after rapid promotion to higher positions of jobs, very often come to me for immediate solution to their own problems. But none has any love for Allah. That's why I am hiding in the city."

In 1985, Shahanshah Ziaul Hoque (K) had been staying in the house of Mr. Akmal Khan of Pathantooly, Chittagong. Janab Shahnewaz of Nanupur, after taking food there, was ready to leave the plate and go out for washing his hands. But then and there Shahanshah Ziaul Hoque (K) told him, "Wait a bit" and also said, "Scour your plate with water and read attentively 'Wash-shefau lemafis suduri' and drink it without abhorrence. Then you will have no disease because it is the Sunnah of Hazrat Mohammad, the Greatest Messenger of Allah (SM)." Allah therefore reveals through Surrah Al Nahl (16:125)-

"Invite (all) to the way
of thy Lord with Wisdom
And beautiful preaching;
And argue with them
In ways that are best
And most gracious: *1
For the Lord Knoweth best,
Who have strayed from His path,
And who receive guidance" *2

**1. In this wonderful passage are laid down principles of religious teaching, which are good for all time, But where are the Teachers with such qualifications? We must invite all to the way of Allah and expound His Universal Will; we must do it with wisdom and discretion, meeting people on their own ground and convincing them with illustrations from their own knowledge and experience, which may be very narrow or very wide. Our preaching must be, not dogmatic, nor self-regarding, nor offensive but gentle, considerate but such as would attract their attention. Our manner and our arguments should not be acrimonious but modeled on the most courteous and the most gracious example, so that the hearer may say to him self, "This man is not dealing merely with dialectics; he is not trying to get a rise out of me; he is sincerely expounding the faith that is in him and his motive is the love of man and the love of Allah."*

2. It may be that the Preacher sometimes says to himself, "What is the use of teaching these people? They have made up their minds, or they are obstinate or they are only trying to catch me out". Let him not yield to such a thought. Who knows how the seed of the word of Allah may germinate in people's minds? It is not for man to look results. Man's inner thoughts are known best to Allah.

One day Shahanshah Ziaul Hoque (K) was requested to accord his permission to make his living room (i.e. Hujra) a permanent building made with brick beautifully hardened in fire but he said, "What will you do with such a beautiful building? This world is a caravanserai. Hujra Sharif is not a specific place. The saints gracefully exist in different places at different times. "Thus Shahanshah Ziaul Hoque (K) invited all to the Ways of Allah, the Omnipotent and the Omnipresent. Maulana Jalaluddin Rumi (R) created a beautiful dream- world capable of attuning the soul to heavenly harmonies:

THE HOUSE OF LOVE

(Persian ode)

"This house wherein is continually the sound of the viol,
Ask of the Master, what house is this?
If it is the Ka-ba, What means this idol -form?
And if it is the Magian temple, what means this light of God;
In this house is a treasure which the Universe is too small to hold;
This "house" and this 'Master' is all acting and pretence.
Lay no hand on the house, for this house is a talisman;
Speak not with the Master, for he is drunken overnight.
The dust and rubbish of this house is all musk and perfume,
The roof and door of this house is all verse and melody.
In fine, whoever has found his way into this house.
Is the Sultan of the World and the Soloman of the time.
O Master, bend down the head once from this roof,
For in thy fair face is a token of fortune.
Like a mirror, the Soul has received thy image in its heart;
The tip of thy curl has sunk in to its heart like a comb.
This is the Lord of Heaven, who resembles Venus and the moon;
This is the House of Love, which hath no bound or end."

4. In January, 1985, one Maulavi Abdul Quddus of Azim Nagar asked Shahanshah Ziaul Hoque (K) in one winter morning, "Babajan, (father) how old are you? he replied, "I am only 5 or 6". Maulvi A. Quddus was astonished and said, "You are definitely old". Shahanshah Ziaul Hoque (K) told Maulvi A. Quddus, "you won't understand" and started smiling himself.

In this connection, Stephen Hartenstein, while discussing the great book fusus al-Hikam written by Ibn-ul Arabi (R) says through his article titled "ASPECTS OF TIME AND LIGHT" as under:-

"There are then two faces to the human being corresponding to being moulded by the two Hands of God: One is that which points outward, through mind, to the formal worlds, contemplating all that has form; while the other face is to that which always remains

hidden and beyond time. The story of the Prophet Mohammad (SM)'s ascension (i.e. Miraj) to meet his Lord shows how time has no place in this at-all, since all the events of the Miraj occurred before a glass of water which had been knocked could fall over. The dual aspect of man's nature is central to all traditions as Meister Eckhart writes: "the soul has faces –her upper face gazes at God all the time, and the lower face looks down somewhat and guides the senses. The upper face, which is the apex of the soul, is in eternity and has nothing to do with time; it knows nothing of time or of the body (Sermon 11) where time never entered, where no image ever shone in, in the inmost highest part of the soul (Sermon 18), God is creating the whole world All that is Past, all that is Present and all that is to come, God creates in the inmost part of the soul."

The realization that we are gazing "at God all the time" and that in that gaze everything of time is created is the meaning of union, which is not a matter of time except that it appears that way. For this reason, when Bayezid-al-Bostami (R), One of the great saints of this way, was asked how old he was, he replied "Four years old". When the questioner asked him how on earth such thing was possible, seeing that he was an old man; Bayezid (R) explained: "For seventy years I have been veiled from God by this world but I have seen Him during the last 4 years the period in which one is veiled does not belong to one's life." So our life begins really when we refined ourselves in eternity, when we find our other face, when we are drowned in the vision that "there is nothing like unto Him-only then is God truly unconditioned by us, for up to that time we remain people of from whose conditioning conditions Him, we remain microcosms. Once we truly realize the meaning of "There is nothing like unto Him", we also complete the meaning with the second part of the Holy Quranic Verse, "He is the Hearer and Seer", since there is no other present in the immanence of becoming. We have emerged from the darkness in to the light-we have accorded with the creation of the world by coming to know the Reality of the hidden treasure which is our beginning and our end.

Allah through the Surah 'Bani Israil' reveals:

"Glory to (Allah)
Who did take His servant
For a journey by night
From the sacred Mosque
To the Farthest Mosque,
Whose precincts we did
Bless –in order that we
Might show him some
of Our signs: for He
Is the One who heareth
And Seeth (all things) *1"
(The night journey 17: 1)

**1. Allah's knowledge comprehends all things, without any certain of time or any separation of space. He can therefore see and hear all things and the "Miraj" was a reflection of this knowledge without time or space.*

5. It was February, 1975 the economic condition of Bangladesh was very deplorable. Famine broke out, prices of goods had gone up, anarchy lawlessness and disorder prevailed throughout the country. Numberless problems cropped up in the social life of the common people of the country. When such was the performance exhibit of the Government of Sheikh Mujibur Rahman, "Mujibbad" and "Baksal" were dramatically commissioned, where democracy was at stake. Moral values were shattered at all levels and the hopes and aspirations of common man were shattered too. While bound by such illusions one day Mr. Jamal Ahmad Sikder of Vill: Choto Chilanea P.S: Fatickchari Dist. Chittagong went to see Shahanshah Ziaul Hoque (K) at Battery Goli, Chittagong while absorbed in "Jajba-hal". Shahanshah Ziaul Hoque (K) accused Sk. Mujibur Rahman and said, "My father and Sheikh Mujibrur Rahman have together established Bangladesh. Now, the children are not getting a small quantity of milk. If my Hassan Mia (Son) does not survive, no

world children will survive". Of course there was a serious crisis of powder-milk even at that time. Mr. Jamal Ahmad Sikder then asked whether the formation of Baksal by Sheikh Mujibur Rahman would benefit us. He again replied, "No, The stupid, has worked against the national interests of the country. I shall punish him."

On the 10th August, when his brother-in-law Mr. N.G. Mahmud Kamal, a city Awami League Leader, went to him and sought his permission before undergoing Baksal training at Dhaka, Shahanshah Ziaul Hoque (K) reminded, "Don't stay at Bangabhaban or Ganabhaban or in the residence of Sk. Mujib. Please stay at your brother's house. My son Hassan Mia has procured many Pistols and Guns, he will kill him (i.e. Sk. Mujib)". On the night of 14th August, 1975 he made a special black flag measuring 4 meter x 3 meter (8 hands x 6 hands). Shahanshah Ziaul Hoque (K) himself hoisted the flag on the top of his 'Hujra Sharif' in the last part of the night. This flag remained hoisted for long 40 days as people observed.

During the same night, Sheikh Mujibur Rahman alongwith the members of his family were brutally killed by the Bangladesh Army people. Thus Shahanshah Ziaul Hoque (K) used to exercise direct moral control over the Government of the country in order to maintain the welfare of the subjects in general.

6. In 1977, Reza Shah Pahlavi of Iran was very busy with celebrating the 50th anniversary of monarchy in order to mark on his person indicating that he is the most successful princely born king with royal insignia. The capital was decorated in a splendid manner befitting the royal coronation with a view to making it expressly visible by the invitees comprising of kings and heads of Govt. of the different countries of the world. Shah of Iran was really overwhelmed with joy amidst thunders of praises. But his ruin was awaiting him. As a matter of fact, Shah of Iran, with the help of his foreign friends, destroyed the true Islamic spirit of the people. The scene of confrontation was strategically staged against pure Islam. So, the spirit of Islam uttered by

Shah of Iran paved the axis of colonial movement in the Islamic countries and did not hinder Europe and the United States from treading their path. In such a situation one day, Shahanshah Ziaul Hoque (K) came out of his 'Hujra' and sat on his legs in the open field. At 9 O'clock morning, he said to himself, "Shah of Iran, I murder you, I murder you. Do you know me?"

At that time Ayatollah R. Khomeini had been living on exile in Paris. In January, 1978, an article defaming Imam Khomeini was published in Tehran by the conspiracy of the ruling Government. A Rebel group brought out a procession in the City of Kome. The police tried to disperse them. But gradually the revolt against the ruling Government spread over almost all parts of Iran. The emperor got afraid and ordered to open fire on the revolting mass at Saleh square on 8th September, 1978. About five thousand Iranians were killed. In November the students of the Tehran University went out for demonstrations and about 65 students were fired to death. But the revolutionary slogans roared out "Damn with monarchy; Send back Khomeini, establish Islamic rule and Revolution Zindabad." Reza Shah Pahlavi tried heart and soul to capture assistance from foreign friends but to no effect.

First February, 1979, Imam Khomeini came home from exile and was declared Revolutionary Leader of Iran. The Shahi throne was upset although Reza Shah knocked at the doors of Morocco-Egypt-America. At length Shah of Iran fell down on the ground of Egypt and the roar of emperor was laid at rest. Thus Shahanshah Ziaul Hoque (K), by the grace of Almighty Allah, paved the way of establishing the true Islamic Republic of Iran.

Shahanshah Ziaul Hoque (K) used to say, "All Muslims of the world have to be united. Combined League of the world Muslims is to be established. An act of unity and struggle will bring to light the solutions to all problems of the Muslims of the world". On this principle, George Bernard Shaw says: "I have always held the religion of Muhammad (SM) in high estimation because of its wonderful vitality. It is the only

religion which appears to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age". "I have prophesied about the faith of Muhammad (SM) that it would be acceptable tomorrow as it is beginning to be acceptable to the Europe of today. Mediaeval ecclesiastics. either through ignorance or bigotry, painted Muhammadanism in the darkest colours. They were, infact, trained to hate both the man Muhammad (SM) and his religion. To them Muhammad (SM) was antichrist. I have studied him the wonderful man, and in my opinion far from being an antichrist he must be called the Saviour of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving the problems in a way that would bring it the much-needed peace and happiness. Europe is beginning to be enamoured of the creed of Muhammad (SM). In the next century it may go still further in recognizing the utility of that creed in solving its problems, and it is in this sense that you must understand my prediction".

[*"A collection of writings of Some of the Eminent Scholars"* –published by the Working Muslim Mission, 1935- Edition, P. 77]

7. In 1977 (Bengali month of Chaitra), Alhaj Maulana Syed Faizul Islam of Farhadabad, P. S. Hathazari, Chittagong went in the evening to Shahanshah Ziaul Hoque (K) in his Hujra Sharif at Maizbhandar. Shahanshah Ziaul Hoque (K) received him with honour and asked him, "Mama Shaheb, when have you come and how are you? Take your seat here." But Maulana Syed Faizul Islam was hesitating to sit there. On further request, he took his seat there and after sometime came down and took seat on a cane seated sofa and made an appeal to Shahanshah Ziaul Hoque (K) "Babaji, everybody at home is attacked with cholera; please extend your kindness". Shahanshah Ziaul Hoque (K) replied, "why did you not come earlier". Thereafter he handed over a kettle full of water to Syed Faizul Islam and said, "Feed everybody from here and by the grace of Allah, all will be O.K. "Maulana Faizul Islam returned home and found one grand –daughter already dead. Immediately he fed

others water given by Shahanshah Ziaul Hoque (K) and all were recovered. Thus Shahanshah Ziaul Hoque (K) treated well the cholera patients by the use of water only.

8. In 1979, Hazrat Delwar Hossain Maizbhandari (R) was admitted in Railway Hospital in Chittagong for a major operation. In accordance with the advice of Medical Board, he (R) was operated twice and physicians were very much afraid if He (R) would survive or not. His condition was deteriorating. At that time Shahanshah Ziaul Hoque (K) had been staying in the house of Syed Emdadul Hoque (M) at Nazir Ahmed Chowdhury Road at Anderkilla, Chittagong. Mr. Syed Nural Bakhtiyer along with some other disciples quickly went to Shahanshah Ziaul Hoque (K) and on their arrival Shahanshah Ziaul Hoque (K) asked them, "Why have you come? Mr. Bakhtiyar appealed, "Our Master (Hazrat Delwar Hossain (R) is seriously ill. It is doubtful if he will survive or not, your honour can save him," Shahanshah Ziaul Hoque (K) in a State of hal shouted and asked, "Who can in fuse life?" Mr. Syed Nurul Bakhtiyer read the Kalima "La-ilaha illallah Muhammadur Rasul-ullah (SM)" and said with trembling voice, "I have sacrificed my life in your witness. Your Majesty be pleased to offer benediction."

Shahanshah Ziaul Hoque (K) suddenly become quiet and asked "Can you give me TK. 100/-; 200/-; 300/-; 400/-; Mr. Bakhtiyar replied in the affirmative and Shahanshah Ziaul Hoque (K) said, "Bring money tomorrow. Now, you go to hospital. I am coming. "In 10 minutes time Mr. Bakhtiyar and others came to Railway Hospital by the car of Mr. N.G. Mahmud Kamal one of their relatives.

It was so miraculous and amazing that simultaneously Shahanshah Ziaul Hoque (K) got down from Rickshaw at the hospital gate although he (k) was left in the residence at Nazir Ahmad Chowdhury Road, Anderkillah by his disciples. Shahanshah Ziaul Hoque (K) entered the cabin and stood straight towards the chest of Hazrat Delwar Hossain (K). After closing two eyes he (K) moved forward and backward thrice.

Then and there Hazrat Delwar Hossain (K) opened his eyes and looked at all present. Shahanshah Ziaul Hoque (K) Said, "Drink Horlicks glass after glass. It is pronounced he will stay for 12 years. "On the following day the disciples gave Shahanshah Ziaul Hoque (K) Tk. 400/- as per previous commitment. He (K) wanted a calendar and said, "It is needed to count the days corresponding to dates". He then bought sweetmeats by Tk. 400/- and distributed among the children on the streets. Thus Shahanshah Ziaul Hoque (K) by the grace of Allah, saved the life of his father Hazrat Delwar Hossain (R) who breathed his last really after 12 years of this incident.

9. Once it was 3 A.M. at night. The gate of Gausia Hoque Manjeel including the adjacent area was electrified. One Owl, standing behind the flower-plants on the gate, was catching the worms and insects jumping towards the light and was eating them quickly. In our society the people, bound by superstitions, consider the Owl as a symbol of evil or ominous and accordingly two persons were immediately about to be ready to kill the Owl with two wood slices. As soon as they raised the slice of the wood to hurt the Owl, Shahanshah Ziaul Hoque (K) opened the door of his Hujra, came on running and stopped them forthwith. He then said, "These are night-flying creatures not having sufficient strength and cannot see by their eyes during day-time. At night they eat very small amount of food and remain busy with Zikr (i.e. remembrance of Allah). You beg Allah's pardon and never do such thing in future." Afterward, he entered his Hujrah and kept the door closed for two days and also did not take any food or water during these two days. Thus the Holy saint used to show kindness to all species of creatures.

10. One day Shahanshah Ziaul Hoque (K) with one valuable watch in his hand entered the Darbar Electric Stores located at Patharghata, Chittagong. Then he put the watch on his left leg and took Twenty five thousand Taka from Mr. Tulu, the owner of the shop. Mr. Tulu of course willingly gave him the money. At that time one man gave him (K) a Lungi, a Panjabi and a ganzee Shahanshah (K) ordered the man to

buy a towel and a Lux soap. Thereafter he, along with Mr. Syed Nural Bakhtiyar Shah, President of the Entezamia Committee of Gausia Hoque Manjeel, started to move by a Rickshaw. After porceeding towards the Shah Amanat Road near Laldighi, Chittagong, Shahanshah Ziaul Hoque (K) got down from the Rickshaw near the gate of the Holy shrine of Hazrat Shah Amanat (R). At that time one lean and thin old outcast (i.e. untouchable) was coming by that way with two tins full of stool. When the out-cast came near, Shahanshah Ziaul Hoque (K) told him to throw down the filthy substance and after handing over the lux soap, ordered him to take bath under water tap located nearby. Suddenly a young man came and paid Salam touching his (K) leg with respect. Shahanshah Ziaul Hoque (K) instructed the young man to wipe the outcast by the towel and caused the outcast to put on Lungi, Ganzee and Panjabi and also gave his own sandle-shoe to the outcast who was hesitating to take it. But Shahanshah Ziaul Hoque (K) rebuffed him and also gave him the valuable watch and reminded, "Take care of the watch which is highly valuable." "Thereafter Shahanshah Ziaul Hoque (K) gave the outcast TK. 25000/- and said, "Remain busy in your house with remembrance of Allah (i.e. Zikr), Don't do such extremely hateful job further. "The old outcast was trembling and stuck up and looked accomplished at Shahanshah Ziaul Hoque (K).

11. In 1973 terribly destructive Cyclonic Weather Signal No. 10 was hoisted. The Cyclone formed in the Bay of Bengal would hit Chittagong at 4 P.M. as the sources of Meteriologial Department said. Twenty feet high water rise above the sea-level was also forecast. The wind velocity in the centre of the Cyclone was about 100 miles per hour at a distance of 200 miles from the coast. The local authorities had instructed the people to take safe shelter as far as possible. The roads and the streets were free of transports as well as passers by. The people were terribly afraid and alarmed.

But Shahanshah Ziaul Hoque (K) in spite of terrible severe storm signal, started for Patenga sea-beach in a Jeep along with Mr. Nurul

Bakhtiyar Shah, President of the Entezamia Committee of Gausia Hoque Manjeel, Maizbhandar Sharif. Gusty winds repeatedly retarded the speed of the jeep but Shahanshah Ziaul Hoque (K) ordered, "Drive on". As soon as the Jeep reached the sea beach, he (K) got down from the Jeep at about 3.30 P.M. The sea water had risen up and the swells were roaring. Shahanshah Ziaul Hoque (K) immediately moved towards the sea and stood in water upto his breast and raising the finger-head towards the breaking waves uttered deep sound, "Halt, Halt, Halt for safety". Thereafter he (K) came back to the coast and said to Mr. Nurul Bakhtiyar Shah, "Mama Shaheb, Let us go; the work has been accomplished." Then they came to Battery Goli, Chittagong and the Radio broadcast was that the cyclone had passed towards Indian coast. Bangladesh was Safe.

12. Mr. Nasir Ahmad S/o. Late Quasem Ali of Vill: Azim Nagar P.S Fatikchari, Chittagong was engaged as driver of the transport of Shahanshah Ziaul Hoque (K). Mr. Nasir Ahmad continued as driver for about 3 years and did run the car of Shahanshah Ziaul Hoque (K) many times without oil and petrol. For example, once they were moving towards the Agricultural farm Tracts and after proceeding about 7 miles, the lubricants (Petrol) of the Jeep came to an end. The Driver then informed Shahanshah Ziaul Hoque (K) about the situation but Shahanshah Ziaul Hoque (K) replied, "Drive the Jeep, it will run without lubricant" The driver was hesitating but because of instructions of Shahanshah Ziaul Hoque (K) he started and the Jeep ran eight miles and as soon as they reached Dhuranga River, Shahanshah Ziaul Hoque (K) advised the driver to fill in the Petrol Tank by water. The driver did accordingly and drove the Jeep back with the help of water next 30 miles.

One day Shahanshah Ziaul Hoque (K) started for Cox's Bazar and the driver informed that there was only one gallon of Petrol in the Tank. Shahanshah Ziaul Hoque (K) being in "Jajba Hall" ordered, "Steer and drive". The Driver became very afraid but at the orders of Shahanshah

Ziaul Hoque (K) started and went to Cox's Bazar and came back home (i. e. covered 140 miles) without any petrol. There was no trouble during the whole journey.

13. Mrs. Salahuddin W/o. Mr. Salahuddin, who was the then Deputy Secretary to the Government (subsequently became Secretary to the Govt. of Bangladesh) dreamt a good dream and had images of Shahanshah Ziaul Hoque (K) during her sleep. In her dream vision Shahanshah Ziaul Hoque (K) appeared as a bright man putting on a white cheque lungi, a ganzee and having mixed beard, uncombed curling hair and a shining face indicating sign of illumination. His expression gave out bright yellowish colour resembling the full-moon irradiating the earth. She was gazing and gazing at Shahanshah Ziaul Hoque (K). She being bewildered with fear asked in her dream "Who are you?" He replied, "Ziaul Hoque Maizbhandari". "Where will you be available?" she further asked. He again replied, "I live both in Maizbhandar and Chittagong City. You will find me if you intend to." Thereafter he vanished.

Afterwards, Mrs. Salahuddin could not forget the images of Shahanshah Ziaul Hoque (K). She was compelled to tell her husband the dream-events openly and requested to make an arrangement in order to meet Shahanshah Ziaul Hoque (K) at Chittagong. After a lapse of about 4 months of the said dream, they came to Chittagong and got up in the residence of Doctor Syed Didarul Haque (M), a friend of Mr. Salahuddin. They narrated the story to Syed Didarul Haque (M) so that he could help them to find out Shahanshah Ziaul Hoque (K). On hearing the statements, Syed Didarul Haque (M) informed, "You won't find him. If he wishes, then he may also come here. He does not stay at home regularly."

After getting such reply, Mrs. Salahuddin trembled in her heart expressing palpitation caused by fear and was feeling in case they could not meet him, then all will end in vain. Syed Didarul Haque (M) in the meantime entertained them. After taking food Mr. Salahuddin lit a

cigarette and heard the sudden sound of knocking at the door. Doctor Syed Didarul Haque (M) said, "He whom you are looking for, has already come." As soon as the door was opened, they saw the man seen and visible in the dreamland who asked the Doctor, "I have come to see you. Are you O. K.?" When Doctor Didarul Haque (M) replied, he was about to leave that place. At this Mrs. Salahuddin cried out with tears.

Shahanshah Ziaul Hoque (K) asked, "Who cries?" Doctor Didarul Hoque (M) said, "She is the wife of Mr. Salahuddin Sitting here and eager to see you". Shahanshah Ziaul Hoque (K) then reiterated, "Well, you have come here. Otherwise, where would you find me? I have met you also since you have come here." Then Doctor Syed Didarul Haque (M) requested Shahanshah Ziaul Hoque (K) to take rest there, Shahanshah Ziaul Hoque (K) asked, "Do you have milk? Please give me a cup of milk if you have". Doctor then gave him (K) a cup of milk. While drinking milk, Shahanshah Ziaul Hoque (K) asked Mr. Salahuddin, "What do you do?" Mr. Salahuddin replied, "I do serve in the Secretariat as deputy Secretary to the Government of Bangladesh, "Do you take bribe? Don't accept bribe. Do serve the people honestly" said Shahanshah Ziaul Hoque (K). In the meantime Mrs. Salahuddin paid salam to Shahanshah Ziaul Hoque (K) who then looked at her and asked, "Are you well? have you taken food? Now, you go since we have met each other. Look, he is my younger brother. a physician", He then said to the Doctor, 'Do you need money? keep a few thousands from me if you need it. Doctor Syed Didarul Haque (M) replied in the negative but Shahanshah Ziaul Hoque (K) told him, "Come with me and take the money from the car and keep them in your Almirah. Afterwards, when I require I shall take away" Doctor Didarul Haque (M) took home a big bundle of money. It seemed to be fifty thousand. Doctor informed, "Thus he sometimes takes huge amount of money from somebody and gives away to others or he burns out all of them. "Before leaving that house, Mrs. Salahuddin told Syed Didarul Haque, (M) "You never said that you were his brother" Doctor Didarul Haque (M), only smiled at them.

14. It was 14th October, 1975 (27th Ashwin, Beng,) when birthday of Hazrat Gholamur Rahman Maizbandari (K) was being observed. It had been drizzling since the previous night. The sky was fully cloudy and there was no sign of stoppage of rain. At about 9 O'clock Shahanshah Ziaul Hoque (K) suddenly came in front of the gate and found Maulana Syed Zahirul Quader Azad S/o. Late Syed Rasulul Hoque of Vill: Mirzapur, P. S. Hathazari, Chittagong and asked, "Why is there no decoration? Decorate the trees by swinging multi-coloured bulbs. "Mr Azad said, "Decoration was not done since there is rainfall". Shahanshah Ziaul Hoque (K) flew into a rage and told, "Rain, What rain! Do you know me?" As soon as he uttered this, the face of Shahanshah Ziaul Hoque (K) was seen as an index having the glow and radiance of 100 blazing suns and seemingly put out afterwards. Syed Zahirul Quader Azad was trembling in fear and stood utterly blank and expressionless for a long time. In the meantime Shahanshah Ziaul Hoque (K) went inside his Hujrah Sharif and closed the door. Thereafter Mr. Azad when free from emotions had seen that the sky was clear and the cloud was disappearing. In a few minutes the shining sun appeared. Then decoration as desired by Shahanshah Ziaul Hoque (K) was completed and the birth day of Hazrat Gholamur Rahman Maizbandari (K) was observed with due honour and solemnity.

As a matter of fact, Shahanshah Ziaul Hoque (K) showed us the wisdom of the celebration of the birth day of Hazrat Gholamur Rahman (K), one of the great mystic leaders of the Maizbandar Sharif. People in this world through spending huge sum of money, celebrate the birth anniversary of materially prominent and worldly eminent personalities but very often they are reluctant to show respect to the spiritually developed saints who in reality bring blessings from Allah for the humanity at large. For our proper guidance, Allah vide Holy Surah Maryam reveals.

"So peace on him
The day he was born

The day that he dies.
And the day that he
Will be raised up
To life (again) *1 (13;15).

**1. This is spoken as in the life time of the Prophet Yahya. Peace and Allah's blessings were on him when he was born; they continue when he is about to die an unjust death at the hands of a tyrant; and they will be specially manifest at the Day of Judgement.*

15. August, 1978. It was the night of the dark fortnight. Everybody at Maizbhandar fell asleep except Syed Badiuzzaman S/o. Syed Mahfuzul Karim of Vill: Azimnagar, P.S. Fatikchari, Chittagong. Syed Badiuzzaman had observed that Shahanshah Ziaul Hoque (K) came out of his Hujrah Sharif muffling his steps very lowly. He stood in the field outside and reckoned the stars gazing at the blue sky. It was seen that the body complexion of Shahanshah Ziaul Hoque (K) was illuminated and brightend up. Suddenly the illumination came down and his body became brown and then redish. Afterwards, his body-colour turned into yellowish and at length dark black of a Negro. As if he contained in himself the multi colours of multi races like a mirror. This was really the pleasant sport of light and shade as sensed by Syed Badiuzzaman keeping at a distance behind Shahanshah Ziaul Hoque (K). Without looking at Syed Badiuzzaman, Shahanshah Ziaul Hoque (K) asked, will it not be good for us if we take Horlicks now? Can you bring me a packet of Capstan cigarettes Mr. Badiuzzaman immediately bought cigarettes for Shahanshah Ziaul Hoque (K) who told, "Tell Sanowara, the maid-servant to prepare two glasses of Horlicks". While drinking Horlicks Shahanshah Ziaul Hoque (K) Looked at Syed Badiuzzaman and said, "The creation of Allah exists in variety and diversity. I am beholding the wonders of creation. Please behold it and by that knowledge is gained," "Allah vide Surah Yasin reveals-

"And a sign for them
Is the night: We withdraw
Therefrom the Day, and behold
They are plunged in darkness", *1 (36:37)

"And the Sun
Runs its course
For a period determined
For it, that is
The decree of (Him).
The exalted in Might,
The All-knowing. – (36:38)

**1. The day or the light is the positive thing. The Night or Darkness is merely negative. We cannot withdraw the negative. But if we withdraw the real thing, the positive which filled the void, nothing is left but the void. The whole section deals with signs and symbols, things in the physical world around us, from which we can learn the deepest spiritual truths if we earnestly apply ourselves to them.*

16. President Election of Bangladesh was held in 1978. On the day of holding election, Janab Mahbub Alam Chowdhury of Vill- Haidchakia P.S. Fatikchari, Chittagong came to see Shahanshah Ziaul Hoque (K) at Maizbhandar Sharif. With a view to casting vote Janab Chowdhury begged permission of Shahanshah Ziaul Hoque (K) to leave earlier. Shahanshah Ziaul Hoque (K) told, "Do you want to cast vote? We have done it in favour of Ziaur Rahman. You need not cast any vote". Then Shahanshah Ziaul Hoque (K) along with Janab Chowdhury left for Rajbari of Khagrachari at Hill Tracts and they came back in the evening and spent the night at the house of Janab Mahbub Alam Chowdhury. Afterwards, election results were out and General Ziaur Rahman was elected President of Bangladesh with over-whelming majority.

President Ziaur Rahman, a renowned Freedom Fighter, assured the countrymen that he would build up "Swannirvor Bangladesh". But his

Nationalist Party could not achieve the desired goal. Rather, the ministers and the partymen indulged in corruption leading to breakdown of economy of Bangladesh. His Sloagan "Money is no problem" could not solve the recurring problems. Since one year ahead of killing ziaur Rahman Shahanshah Ziaul Hoque (K) used to say, "At the beginning I had seen Ziaur Rahman through Television a strong and able-bodied Youngman. But the other day, I saw, him as if a doll". During May, 1981 Shahanshah Ziaul Hoque (K) once uttered", "I shall discharge fire at the back of Ziaur Rahman from a double barrel gun". Also on the 30th May, he (K) rebuked Ziaur Rahman heavily being in a State of hal. During the said night Ziaur Rahman was brutally killed in an army coup in the Chittagong Circuit House and was fired at his back.

17. Maulana Nurul Islam, Pesh Imam of Maizbhandar Shahi Jame Mosque in his dream paid a visit to Azmeer Sharif in India and called on the Raoja Pak of Sultanul Hind Hazrat Khaja Mainuddin Chisti (R). He then came out and saw the crowd looking at something. He asked one of them, "what are you looking|?" The man then replied, "Khaja Azmeeri has come here and we are looking at him". Accordingly Maulana Nurul Islam forced his way through the crowd and saw Shahanshah Ziaul Hoque (K) sitting on the great throne of Azmeer Sharif. On seeing Maulana Islam, Shahanshah Ziaul Hoque (K) asked, "When have you come". Maulana Islam was astonished to see Shahanshah Ziaul Hoque (K) who said, "Yes, I am also present here".

Maulana Nurul Islam was looking for a chance to confirm this dream and after 5 years he met Shahanshah Ziaul Hoque (K) at dead of night in front of the Shahi Jame Mosque at Maizbhandar. But before opening mouth by Maulana Nurul Islam, Shahanshah Ziaul Hoque (K) reiterated, "Yes Yes", everywhere I remain. "It is relevant to mention here that when sometimes people wanted permission of Shahanshah Ziaul Hoque (K) before going to Azmeer Sharif in India, Shahanshah Ziaul Hoque (K) repeatedly said, "Azmeer is our old abode".

Janab Abdur Razzque Darwan of C. S. D. of Food Department, Dewanhat, Chittagong used to do Fatiha of Khaja Azmeeri (R) on the 14th Rajab for several years. Once he was not sanctioned leave due to imposition of Martial Law in Bangladesh. He became very thoughtful and apprehended that it would not be possible on his part to do Fatiha on the scheduled date. Being tired he fell asleep with restlessness in mind and saw in dreams Hazrat Khaja Azmeeri (R) saying, "Why are you so impatient? In case you are not able to accomplish Fatiha on the appointed date, Do it according to your convenience in presence of Ziaul Hoque Maizbhandari (K) and that will do".

Possibly in 1986, one day I along with Jabab A.N.M.A. Momin, Chief Personnel Officer and Janab Ali Nabi Chowdhury, Executive Engineer of Chittagong Port Authority went to see Shahanshah Ziaul Hoque (K) who at that time had been residing in the residence of Janab N.G. Mahmud Kamal at Nasirabad, Chittagong. I took with me a Photo copy of "Maktubate-Khaja Mainuddin Chisti (R)" translated by Ziaul Alam Mohammad Eusuf Khan published by Begum Mehernigar from Ahamedpur, Ghoramara, Rajshahi and made up my mind to handover the same to Shahanshah Ziaul Hoque (K). At about 11 O'clock night we reached there and with due respect handed over the book to Shahanshah Ziaul Hoque (K) before opening the book kissed this book several times and afterwards opened from page one to the last and kept it nicely beside him. This clearly reminded us about the holiness of the book and also the communion of Shahanshah Ziaul Hoque (K) with Khaja Azmeeri (R). In this Holy book, Hazrat Khaja Mainuddin Azmeeri (R) wrote to his great disciple Hazrat Khaja Qutubuddin Dehlavi (R) about the haqqiqat of salat (i.e. Prayer) and said, "Those who are surrounded and cordoned by the illusions of 'Nafs' must earnestly come in close contact of any holy saint possessing spiritual insight so as to remove the filthy state of 'Nafs' and purify and enlighten the heart by the touch of "Nur-e-Marefat-e-Elahi" and transform them into really pure souls. At that time the Salat (i.e. prayer) offered by them will be considered as "Salat-e-haquqi" and this kind of Salat is acceptable to "Baregah-e-

Elahi", the Almighty. Fortunately, if any such one who performs salate haquiqi is found even in lacs, then the act of attending upon and serving him will be considered more valuable than thousand years' prayer". Shahanshah Ziaul Hoque (K) also used to say alike before his disciples who used to come in his close touch, with a view to freeing them from worldly delusions and purifying their hearts by the Divine illuminations.

18. Dr. Muhammad Abdul Mannan Chowdhury, Assistant Professor of Economics, University of Chittagong had been trying for a scholarship to undergo higher studies after joining the Chittagong University. Two years elapsed but he could not manage a foreign Scholarship to study abroad. Being unsuccessful he one day went to Shahanshah Ziaul Hoque (K) and narrated the facts and circumstances. Shahanshah Ziaul Hoque (K) assured him and said, "Don't be stricken with anxiety. This time you will get the scholarship." In reality, Professor Mannan Chowdhury got the Rockefeller Scholarship in the same year and went to Thailand for higher studies.

One day Dr. Abdul Mannan Chowdhury accompanied by his wife went to see Shahanshah Ziaul Hoque (K) at Chaitannya Gali, Chittagong but could not see him (K) since he (K) had gone out. They were sad at heart and came out. But after proceeding about 25 yards, they were surprised to see Shahanshah Ziaul Hoque (K) standing beside a Taxi who greeted them smiling and said, "come on, I am waiting for you". Without further delay they got up into the Taxi along with Shahanshah Ziaul Hoque (K) who directed the Driver to stop at Kadam Mubarak and they got down and entered a house there. Dr. Abdul Mannan Chowdhury and his wife were astonished to see the palatable dishes as if those were previously prepared and arranged for them. They ate the food to their heart's content.

Another day Shahanshah Ziaul Hoque (K) had been staying at the residence of Janab Shafiu1 Bashar at Jamal Khan, Chittagong and from there he (K) sent a call to Dr. Abdul Mannan Chowdhury who without

any delay came to see Shahanshah Ziaul Hoque (K). Sitting in front of Shahanshah Ziaul Hoque (K), Dr. Mannan was thinking in his mind that if he could embrace Shahanshah Ziaul Hoque (K), then he would have attained tranquility and peace. As soon as he thought like this, Shahanshah Ziaul Hoque (K), got up and said, "Come, I do fold you in the arms". Thus Dr. Muhammad Abdul Mannan Chowdhury was treated with kindness.

19. During the 1st week of December, 1978, the Regional Manager of Sonali Bank, Chittagong Hill Tracts along with one of his friends came to see Shahanshah Ziaul Hoque (K) at Maizbhandar Sharif. At that time Janab Kazi Farid Uddin S/O. Late Kazi Fazlul Karim of Kazi Bari of Maizbhandar Sharif was present. From the morning Shahanshah Ziaul Hoque (K) was in a state of hal. Janab Kazi Farid along with the Regional Bank Manager, finding no other alternative, solicited permission to see him (K). Shahanshah Ziaul Hoque (K) ordered them to take seat and said, "Let's go. We shall also travel to Rangamati". The Regional Manager became very pleased and they started for Rangamati at 3 O'clock. After moving through different places, they reached the residence of the Manager at 8 O'clock night. At about 10 O'clock the food was served and at the beginning Shahanshah Ziaul Hoque (K) was not willing to eat but afterwards ordered Kazi Farid to feed him (K) being lying condition and Janab Kazi Farid fed him (K) only 5/6 morsels of food. Early in the morning of the following day Shahanshah Ziaul Hoque (K) along with Kazi Farid went on foot to the residence of Jabab Tofazzal Hossain Chowdhury, the then Chairman of Rangamati Paurashava. Janab Tofazzal Hossain Chowdhury was amazed to see Shahanshah Ziaul Hoque (K) who said, "Mamu Shaheb, we have come to see you". Then Shahanshah Ziaul Hoque (K) ordered to bring the transport and then entered the city of Rangamati After proceeding a little distance, Shahanshah Ziaul Hoque (K) ordered the Driver to go to the Bungalow of ADC (Dev.) located on the top of a hill. The gatekeeper opened the door and Shahanshah Ziaul Hoque (K) after getting down from the Jeep, entered the Bungalow straightway. In the meantime one

gentleman, came out and asked, "What do you want? Whom do you want" The gentleman then introduced him as ADC (Dev.) and requested them to go to the Drawing Room. After coming to the Drawing Room, Janab Kazi Farid Chowdhury also introduced Shahanshah Ziaul Hoque (K) with the ADC (Dev.) Kazi Farid said, "He is my pir Shaheb Kebla. He is Shahanshah Syed Ziaul Hoque Maizbhandari, the 1st son of Hazrat Maulana Syed Delwar Hossain Maizbhandari". After sitting for a while Shahanshah Ziaul Hoque (K) also said, "He is Kazi Farid Mia, my cousin. He is the Manager of a Bank."

Conversation was going on. At one stage the ADC (Dev.) started criticizing Maizbhandar Sharif and said, "Salat and Fasting are not offered there. Acts against the 'Shariah' are going on there etc. But Kazi Farid tried his best to interrupt ADC (Dev.) and said, "Why are you speaking against Maizbhandar without going there. Please go and see there the big Jame Mosque at the entrance gate. People offer their prayer there. Besides, prayers are offered regularly at the Raoja Pak also. Hazrat Maulana Syed Delwar Hossain, the only claimant of heirdom of Gausul Azam Hazrat Ahmad Ullah (K) never broke his fasting nor left salat (i.e. prayer). Moreover, we, the disciples regularly offer prayers and do fast according to 'Shariah'. I can't understand as to why are you indulging in all absurd things? So, I request you to go to Maizbhandar and then judge it. "Thereafter Shahanshah Ziaul Hoque (K) flew into a rage and uttered in Tiger's Voice, "Maizbhandar is an Ocean, Don't think it otherwise." ADC (Dev.) then wanted to entertain them but Shahanshah Ziaul Hoque (K) got up and started immediately along with Kazi Farid for Chittagong. That day they moved from Chittagong to Rangamati via Maizbhandar thrice in 24 hours.

20. Once Shahanshah Ziaul Hoque (K) came to the Jamal Khan residence of Syed Mohd. Zakaria S/o. Late Ali Ahmad Master of Nanupur, Chittagong and said, "Let us go to Fauzderhat Sea beach and then come back". It was drizzling and the cold wind was blowing and due to inclement weather Syed Zakaria expressed his reluctance. But

Shahanshah Ziaul Hoque (K) did not leave him. At about 3 O'clock night Shahanshah Ziaul Hoque (K) accompanied by Syed Zakaria started for Fauzderhat sea beach. Syed Zakaria felt uneasy and asked, "What will you do there at dead of night?" There was not a single sign of man or transport on the road. Shahanshah Ziaul Hoque (K) said, "La-ilaha-illallah (i.e. Zikr-ullah) is expressed in the murmuring sound of water and sudden splashing sound of the waves of the sea. We shall hear the 'Zikr' of Khoaiz Khijir (A. S.)"

Anyway, in half an hour's time they reached Fauzderhat Sea beach. Shahanshah Ziaul Hoque (K) told Syed Zakaria and the Driver to remain in the car and he then moved towards the sea and crossed the beach-head and the coast line alone. Afterwards he (K) went into the deep sea and remained out of sight. The rain and the gusty wind created a deadly atmosphere. Syed Zakaria and the Driver became very afraid of the strokes of strong waves of the roaring sea and deep darkness of nature and sat like a statue in the coldwindy night. After an hour Shahanshah Ziaul Hoque (K) came back and said, "Uncle, have you got any trouble?" Then they started for Chittagong City and the morning sun started rising.

21. Mohd. Yusuf Sowdagar S/o. Late Ayub Ali of Munshirghata, Raojan, Chittagong was impotent and could not regain the sexual power despite taking steps for proper treatment and deals. He was married and his wife was about to be mad for having child. But due to his inability, he could not satisfy his wife and no child was born even after five years of their marriage. His wife at length wanted to adopt a child, but he was reluctant to do so. Ultimately he took the help of Maulana Mohd. Hassan who took him to Shahanshah Ziaul Hoque (K) at Maizbhandar Sharif. They approached Shahanshah Ziaul Hoque (K) who told, "if you deal a single blow to the Banyan tree with a Sharp cutting equipment, a kind of astringent juice will come out. Please take that sticky juice and make a cake there and pour some sweet in it and then swallow at a gulp. All will be cured" Mohd. Eusuf Sowdagar did the same as per the

advice of Shahanshah Ziaul Hoque (K) and gained back his sexual power and was relieved of his anxiety. He has got two sons and a daughter and is now very happy.

22. Oneday Sheikh Nurul Amin Bhuiyan alias Kalu Fakir S/o. Late Alhaj Sk. Matiur Rahman Bhuiyan of Sadeknagar, P. S. Fatikchari, Chittagong came to Shahanshah Ziaul Hoque (K). At that time Shahanshah Ziaul Hoque (K) was seen to throw an apple towards the sky and catch the same by his hand when it came down. He repeated this sport for several times and at one time looking at the apple moving upwards told, "DO STOP." Immediately the apple stood still in the vacuum. Meanwhile Kalu Fakir offered a packet of Capstan cigarette to Shahanshah Ziaul Hoque (K) who called him and asked, "Will you accept apple to eat". Then Shahanshah Ziaul Hoque (K) stood up and caught hold of the apple by his hand. Kalu Fakir became frightened and could not speak further and came out in fear.

23. On the 23rd March, 1981, Janab Abdur Rahman S/o. Aziz Mohammad, Dharmapur, Comilla came to see Shahanshah Ziaul Hoque (K) who had been at that time staying in his father-in-law's residence at Chaitannya Goli, Chittagong. In the evening Shahanshah Ziaul Hoque (K) looked at Abdur Rahman and said, "I shall cut open the belly of President Ronald Reagan. Does he know me?" Within a week a terrible brawl occurred in the United States. On the 30th March, 1981, John Hinkley opened fire aiming at President Reagan who was his target. President Reagan was shot at belly by 12 bullets from a revolver. President Reagan was immediately hospitalised and operation was successful and he recovered in a few days. This incident reminds us that the great Saint having spiritual insight can foretell the events of the world before its happening and his statement results in and proves to be correct in toto in the real-life situations.

24. Janab S.A. Mansur S/O. Kabir Ahmad Sowdagar, West Farhadabad, P.S. Hathazari, Chittagong had been staying on payment of usual rent in the 1947 No. Nasirabad IFCO HOUSE, the residence of Janab Syed

Mortuza Hossain who is a great votary of Shahanshah Ziaul Hoque (K). On the 17th April, 1984, Janab S. A. Mansur came to see Shahanshah Ziaul Hoque (K) who was at that time in IFCO HOUSE. Shahanshah Ziaul Hoque (K) looked at him and said, "Mamu Shaheb, will you be able to buy a big fish weighing 20 to 25 seers". Janab Mansur replied in the affirmative. But searching in different markets, Janab Mansur bought from Reazuddin Bazar one flat-fish weighing only 11 seers caught from Kaptai lake and kept preserved in ice for one or two days. He then brought the fish before Shahanshah Ziaul Hoque (K) who asked him, "Is the fish alive?" Mr. Mansur replied in the negative since it was kept in cold storage. Shahanshah Ziaul Hoque (K) ordered to bring the fish out of the bag and to lift upon hands. It was surprising that the said dead fish amazingly started moving its mouth and ear and was found alive. Syed Mortuza Hossain and Mansur became so overwhelmed at the situation that they could not speak for some time and asked each other. "How could a dead fish be alive?". Thereafter Shahanshah Ziaul Hoque (K) called S. A. Mansur who was be-wildered and said, "Take the fish to Maizbhandar Drbar Sharif". Janab S. A. Mansur obeyed his orders accordingly. After cooking at Maizbhandar Sharif, a portion of the fish was sent back for Shahanshah Ziaul Hoque (K) who ate and said, "This fish is very tasty. Please buy another one if available".

25. Janab Sayedur Rahaman, Manager, Pubali Bank, Bahaddarhat Branch, Chittagong along with Mr. Belal, Manager of Tarek Overseas Limited located at Chawk Bazar, Chittagong went to Maizbhandar Sharif on 30th October, 1984. At about 8 O'clock night they came to see Shahanshah Ziaul Hoque (K) who was at that time lying on the Divan in his Hujra Sharif. They stood at the west window and Shahanshah Ziaul Hoque (K) rebuking in a state of hal said, "I shall have him killed by a Daroga (i.e. Sub-Inspector of Police). Also I shall kill the Daroga. Do you know me?". The whole night Shahanshah Ziaul Hoque (K) used to rebuke and walked about inside his Hujra Sharif with a toy S.L.R. (Self Loaded Rifle).

In the morning while Syed Obaidul Akbar was busy with the accounting works of Darbar Sharif, Shahanshah Ziaul Hoque (K) suddenly came out of his Hujra Sharif and drove away all persons present there. There were, among others, Tawhid Fakir of Hajigonj, Comilla, Nur Mohammad Babul of Pathantooli, Chittagong, Shamsul Alam of Harualsari, Fatikchari, Chittagong and Jahurul Alam of Purbabhujpur. Everybody was driven away towards the School-field and then Shahanshah Ziaul Hoque (K) went inside his Hujra Sharif and fired one round of bullets from his Toy-S.L.R. aiming at something in his Hujra Sharif at about 9 O'Clock morning on 31st October, 1984. Thereafter, he became very quiet and lay down on the bed spread over the floor of the Hujra Sharif.

It was really that morning of 31st October, 1984 when Indira Gandhi, Prime Minister of India was fatally shot to death by the Sikh Sub Inspector, one of her body guards. While Indira Gandhi was going to attend her office walking on foot through the garden of her official residence at about 9 O'clock, Biyanta Singh shot at her and she died on the spot. Of course another Sub-Inspector Satbant Singh again shot the killer Biyanta Singh to death on the spot. The death news of Indira Gandhi was announced by the World News Agencies through out the day. This happening left a room for discussion among the hearers of the Oracles. As a matter of fact, Indira Gandhi herself caused to strengthen the leadership of the Sikh separatists by substituting Vindranwala as the leader of the Sikh movement during the tenure of Janata Government. In 1977 Indira Gandhi was defeated by Janata Party in the Lok Sava Elections. On winning in the power politics after defeating Janata Party, Indira Gandhi attached much importance to formation of political bases of Indira Congress and her son Sanjoy Gandhi became the party's General-Secretary. But in the meantime greater unity ushered among the Sikh Community and they called for open direct struggle to build up 'Khalistan'. The Sikh leaders started killing the persons of other religions and their Golden Temple in the Punjab State became the fort and arsenal. The Members of the Parliament and

leaders from all parts of the country demanded military expedition on golden Temple. Consequently, Indira Government decided to besiege the Golden Temple by the Police. Collisions cropped up among the Sikh Militants and the Police Forces. Ultimately the Indian Army attacked the Goldent Temple and created serious blockade. Fierce battle occured and more than six hundred Shikhs lost their lives including their great leader Vindranwala. The Golden Temple was flooded by blood and it had severe structural damages also. Sequel to this, Sikh resistance got foothold and strong enough to take revenge upon Indira Gandhi resulting in ultimate killing of Indira Gandhi by her Sikh body-guard.

26. Janab Mohammad Idris S/o. Abdul Barik, Maizbhandar Sharif Chittagong had been engaged as the Manager of the old Farm at Mayurkhil, Hill Tracts. Once Shahanshah Ziaul Hoque (K) on a boat of Janab Sultan Ahmad of Noapara, Chittagong came to the old Farm at Mayurkhil. Hearing this Janab Idris along with some other persons came to pay Salam to Shahanshah Ziaul Hoque (K) who stood up on the south side of the Pond and asked, "Bring me a cup of Tea". Immediately, tea was supplied to him (K) and after finishing the tea he (K) threw the cup with force and then went straight to the office room and lay down. Shahanshah Ziaul Hoque (K) got up in the evening and went to the heap of dried straw and hurriedly set them on fire. The dried straw was bursting into a blaze. At that time Janab Idris along with some people came to put off the fire since it would be difficult to feed the cows in the Rainy season if the straw was fully burnt. But Shahanshah Ziaul Hoque (K) stopped them and said, "Be careful; Don't extinguish the fire. I am destroying the ghosts, devils and giant demons of the Dhuijja canal". It was known from early days that many people got afraid in Dhuijja canal by seeing the monsters, demons and ghosts and even got mad. Besides, people used to raise hue and cry even at dead of night on seeing the devils. As a result, the neighbouring people were reluctant to work in the agricultural farm there. After burning the

heap of straw by Shahanshah Ziaul Hoque (K), there was no fear of devils and demons and nobody got mad afterwards.

In this connection, may I draw the attention of the readers to the example of Hazrat Bayezid Bostami (R) who came to Chittagong and used to preach Islam in this region. He used to absorb himself in meditation in solitude on the top of hills at Chittagong. Around the hills there were many Jinns and devils who used to do harm to the people. Hazrat Bayezid Bostami (R) as stated by people, converted these jinns and devils into Big Tortoise as thrown in the nearby pond. This species of Tortoise as we have gathered, does not have similarity with other kinds. Thus the great saints render their services to the cause of humanity at large by the grace of Allah, Almighty.

27. The Medical Board once decided to operate Gall-bladder of Abu Taher, the eldest son of Janab Obaidur Rahman Sowdagar, Vill: West Gujra, Raojan, Chittagong. They were afraid at the critical position and did not immediately agree to sign the bond-paper. Then Janab Aminur Rahman Sowdagar, Obaidur Rahman Sowdagar and their son to be operated came to Shahanshah Ziaul Hoque (K) in the afternoon of November, 1974. Shahanshah Ziaul Hoque (K) was at that time sitting in a chair on the veranda of his Hujra Sharif. Janab Aminur Rahman, Obaidur Rahman and their son paid Salam to Shahanshah Ziaul Hoque (K) who after some time asked, since the physician have decided, would it not be better to accomplish operation? Janab Aminur Rahman requested Shahanshah Ziaul Hoque (K), We do not agree for operation, you are the trustee of Allah (i.e. Aowlia). If you bestow kindness, the boy will be alright. After repeated requests, Shahanshah Ziaul Hoque (K) then ordered the boy to stand up and he (K) rubbed the belly of the boy by his hand several times and taking breath from the hand kept to his nose. Thereafter Shahanshah Ziaul Hoque (K) told, "Consult Dr. Yusuf, M.R.C.P. and take some medicine. The boy will be alright". At this again Janab Aminur Rahman said, "If you offer kindness, then what is the use of consulting a physician?" Shahanshah Ziaul Hoque (K)

replied, "Worldliness is rather to be shown. Medicine is also the mercy of Allah". Afterwards, they went to Dr. Yusuf who said, "Why have you come? The decision of operation was O.K.". Janab Aminur Rahman then replied, "We have come on the advice of Shahanshah Ziaul Hoque (K). Kindly see the patient". Dr. Yusuf then prescribed certain medicine and the boy Abu Taher was fully cured and started business in Abudhabi by the grace of Allah.

28. In 1976, the wife of Janab Mohammad Nurssafa S/o. Maklesur Rahman, Vill: Chhata Silonia, P.S. Fatikchari, Chittagong was attacked with Tuberculosis (T.B) The specialist Professor Late Mohd. Yunus and Professor Gholam Mostafa Chowdhury had treated her for two years but she could not be cured. Rather she developed a hole near her tone-organ and bad-smelling pus used to come out through this hole. Janab Nurussafa spent thousands of rupees for his wife but to no effect. At length he one day went to Maizbhandar Sharif and expressed this deplorable condition to Shahanshah Ziaul Hoque (K) who prescribed two Phials of Vibromycine liquid and said, "Don't worry she will be alright". It was really a miracle that specialists M.R.C.P. and F.R.C.S. could not cure the patient. But with the prescription of Shahanshah Ziaul Hoque (K) the patient got recovered and became hale and hearty. Thus the kindness shown by Shahanshah Ziaul Hoque (K) connot be gain-said.

29. It was the 21st June, 1985 following the Edul-Fitr, the Muslim Festival, Badrun Nessa Shaju, Lecturer of Zoology Department, Katirhat Women College, Hathazari, Chittagong went to Maizbhandar Sharif. She had been suffering from Bacillary Dysentery for a long time and Shaju had to be confined to bed very often. The day was considered by Badrun Nessa Shaju as the red-letter day because Shahanshah Ziaul Hoque (K) received Shaju and her sister Zebunnessa Shirin very warmly and entertained them nicely. Shahanshah Ziaul Hoque (K) gave them two bottles of Seven-up to drink and advised them to drink whole of the contents. They did accordingly and afterwards were never

attacked with Bacillary Dysentery. They burst into tears when they remember the kindness shown to them by Shahanshah Ziaul Hoque (K).

30. During the "Night of Shabe-barat" in 1984 Shahanshah Ziaul Hoque (K) had been staying in the Nasirabad Residence of Syed Mortuza Hossain S/o. Maulana Sirajul Hoque of Azimnagar, Fatikchari, Chittagong. A large number of votaries came to approach Shahanshah Ziaul Hoque (K) for blessings in this Holy Night. In the middle of the Night, Shahanshah Ziaul Hoque (K) recited from the surah Al-Qadr of the Holy Quran.

لِيَلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

"The Night of Power
Is better than
A thousand Months". *1

*1. *One moment of enlightenment under Allah's light is better than thousands of months or years of animal life and such a moment converts the night of darkness into a period of spiritual glory.*

Thereafter Shahanshah Ziaul Hoque (K) asked Mr. S. A. Mansur, a friend of Syed Mortuza Hossain, "How many years do comprise thousand months? Janab Mansur replied, "84 years". Shahanshah Ziaul Hoque (K) reiterated, "This Night is the Night of noble Divine blessings". Janab Mortuza Hossain emotionally approached Shahanshah Ziaul Hoque (K) "We are with you (K), would we get at this Night?" Shahanshah Ziaul Hoque (K) replied, "Why not? Then What for are we here?".

Gausul Azam Harat Abdul Qudder Zeelani (R) in his noted book "Guniatu-ttalebin" wrote about the mystic Night of power (or Honour) following the renowned Hadiths (i.e. sayings) of Hazrat Mohammad (SM). According to Hazrat Aysha (Ra), Hazrat Mohammad (SM) said, "During the night in the middle of the month of Shaban, Allah employs

intently His attention to the sky nearing the earth and forgives sins more than the number of furs of the flocks of Bani-Kalb".

31. In the middle of the year 1987, professor Mohammad Khaled, Editor of the Daily Azadi, Chittagong was attacked with paralysis due to which one of his hands lost the working ability and his mouth slanted at one side leading to a curve. His speech was also indistinct. In order to get rid of such condition, he along with his wife went to Maizbhandar Sharif. After completion of 'Ziarat' to Raoja Paks of Hazrat Gausul Azam Ahmad Ullah (K), Hazrat Gholamur Rahman (K), Hazrat Delwar Hossain (K) he went to Gausia Hoque Manzil wherein Syed Nurul Bakhtiyar Shah and Jamal Ahmed Sikder, respectively President and Secretary of the "Entnezamia Committee", Gausia Haque Manzil, Maizbhandar Sharif were also present. Professor Khaled with much difficulty explained, "Excepting agricultural land at village home, I have no building in the city, no bank balance and no insurance policy. The hands and the mouth are my wealths. I write by my hands and speak by the mouth and thus earn my livelihood and do serve others. These two are my prestige as well as honour. If these are out of order, then what benefit shall I derive even if I am alive? It is then better to die. Shahanshah Ziaul Hoque (K) is the great vicegerent of Allah and his blessings will be accepted by Allah, the Almighty. You kindly approach Shahanshah Ziaul Hoque (K) on my behalf to bestow 'dowa' and blessings upon me so as to make my hand and mouth alright". Professor Mohammad Khaled became a bit emotional and tears came down from his eyes.

Thereafter Syed Nurul Bakhtiyar Shah approached Shahanshah Ziaul Hoque (K) for recovery of Professor Mohammad Khaled. Shahanshah Ziaul Hoque (K) did not utter anything but lit a gas-light for quite sometime Professor Khaled was then assured by Syed Nurul Bakhtiyar Shah that he would be alright. Professor Khaled was afterwards treated by Professor L.A. Quadri, Neuro Surgeon of Chittagong Medical College and got fully cured.

32. Once the then Divisional Commissioner, Chittagong Janab M. A. Awal accompanied by Khairul Bashar Master S/o. Late Noa Mia of Sadeknagar, Fatikchari, Chittagong went to Maizbhandar Sharif for 'Ziarat'. After performing 'Ziarat' of Raoja Pak, he met Hazrat Delwar Hossain Maizbandari (R) in Gausia Ahmadiya Manzil. Hazrat Delwar Hossain (R) at that time was taking rest in an easy chair. Janab M. A. Awal took a chair there and started talking to Hazrat Delwar Hossain (R). During such conversation Janab Awal kept his one leg upon another and his legs, as it seemed, was about to touch the easy chair of Hazrat Delwar Hossain (R).

Meanwhile, Shahanshah Ziaul Hoque (K) appeared there and said, "Uncivilized, down your legs. Do you know whom you are sitting before? I have transferred you". Syed Nurul Bakhtiyar, President of the Gausia Hoque Manzil Entezamia Committee was also present there. Due to such unexpected occurrence, Janab Awal became very sad and took leave of Maizbhandar Sharif. In a few days he was transferred to Dhaka. But before leaving Chittagong he came to meet Shahanshah Ziaul Hoque (K) at battery Goli, Chittagong and begged pardon of Shahanshah Ziaul Hoque (K). Being moved with pity Shahanshah Ziaul Hoque (K) entertained him with sweetmeats and tea and advised, "You are high Government official. People will learn etiquette from you. So maintain and practice modesty and courteousness in your behaviour. Don't involve in corruption. Do serve people since service to humanity is also edabat (i.e. praying)".

33. In 1987, Janab Ali Ahmad and his wife of Daulatpur, Fatikchari, Chittagong made up their mind to perform Hajj. Mr. Mahbub, the son of Janab Ali Ahmad advised his parents to go to Shahanshah Ziaul Hoque (K) at maizbhandar Sharif for blessings before starting for pilgrimage. Accordingly, they went to Shahanshah Ziaul Hoque (K) and begged for "Doa" as well as permission to perform Hajj. Shahanshah Ziaul Hoque (K) entertained them and accorded his kind permission. They approached Shahanshah Ziaul Hoque (K) to know as to what they will

bring for him (K). Shahanshah Ziaul Hoque (K) told, "Bring me two pens".

Thereafter Janab Ali Ahmad accompanied by his wife arrived at Jeddah by Biman, Bangladesh Air Lines. They hired a house at Mecca nearer to Ka-aba Sharif so that they could offer prayer in "Harem Sharif" and go round the Holy 'Kaaba'. To his heart's content Janab Ali Ahmad saw the birth place of Hazrat Mohammad (Sm) including his place of meditation i.e. Jable-Nur and cave of Mountain Hira. Janab Ali and his wife became really frightened as to how Hazrat Khadija (Ra) used to bring supper for Hazrat Mohammad (Sm) in such a difficult place surrounded by mountains and shed tears by realising the troubles and sorrows Hazrat Khadija (Ra) faced during those nights full of dangers and fears. This is the place where Allah the Almighty revealed at first the Holy Surah Alak (96:1) during Ramadan.

The first five holy verses are as follows:-

"Proclaim! (or Read) *
In the name
of thy Lord and Cherisher,
Who created
Created man, out of
A (Mere) clot
of congealed blood.
Proclaim And thy Lord
Is most Bountiful
He who taught
(The use of) the pen
Taught man that
Which he knew not."

* 'Iqra' may mean 'read' or 'recite' or 'rehearse' or 'Proclaim aloud', the object understood being Allah's Message. For an account of the circumstances in which this first revelation the

divine commission to preach and proclaim Allah's Message came to the Holy Prophet in the cave of Hira, In wordly letters he was unversed, but with spiritual knowledge his mind and soul were filled, and now had come the time when he must stand forth to the world and declare his mission.

However, on the 10th Zilhaj the chief formality of Hajj occurred in the field of Arafat. Millions of Muslims from all over the world came over there, thousands of tents were built up. Janab Ali Ahmed and his companions also took shelter in one of the tents. After coming out of the tent Janab Ali started moving but was separated from the companions due to heavy rush. His wife was at that time staying inside the tent. It was very very difficult to find out shelter place if anyone is lost among the crowd. Janab Ali Ahmed tried his best to search for his shelter but of no avail and really started weeping. Meanwhile, he felt that somebody caught hold his hand strongly in the heavy rush. Janab Ali Ahmed then looked at him very carefully and found firmly that he was Shahanshah Ziaul Hoque (K). All on a sudden Shahanshah Ziaul Hoque (K) took him to the shelter tent and left towards the west in the twinkling of an eye. The wife of Jabab Ali Ahmed and others became grateful to Allah on getting him amidst them. Afterwards, Janab Ali Performed Ziarat of Raoja-Pak of Hazrat Mohammad (Sm) at Madina Sharif and came home safely after performing Hajj. He bought two pens as per advice of Shahanshah Ziaul Hoque (K) and brought it to him (K) at Maizbhandar Sharif. On seeing them Shahanshah Ziaul Hoque (K) asked them, "Have there been any trouble in Arabia? Janab Ali replied, "There was no trouble since the blessings of Shahanshah Ziaul Hoque (K) prevailed" and was about to describe the incident. Then and there Shahanshah Ziaul Hoque (K) told them to go home.

The said incident was stated and announced by Maulana Shamsul Alam Helali on the occasion of Miladunnabi (Sm) held in the field of Raoja Pak of Hazrat Gausul Azam (K) on Friday, the 13th October, 1987. (i.e. 20 Rabiussani) at Maizbhandar Sharif. He also announced that the

Aowlias are the representatives of "Rasul-Allah" (Sm) (i.e. Zilley Rasul) and called the people to come under the shade of wali-Allah for peace in this world and salvation hereafter.

34. On the 7th October, 1987 Janab Mizanur Rahman Chowdhury, the then Prime Minister of Bangladesh Government came to see Hazrat Shahanshah Ziaul Hoque (K) at Maizbhandar Sharif. Janab Chowdhury was fortunate enough to spend one hour 15 minutes in the Hujrah Sharif of Shahanshah Ziaul Hoque (K). The entourage included among others the Deputy Commissioner Janab Abdul Mannan, Jatiya Party leaders Advocate Mohd. Faiz and Janab Ashraf Khan, Janab Tofazzal Hossain, U. N. O. of Fatikchari Upazilla, General Manager of T&T and ADC, Chittagong. The Prime Minister prayed for Shahanshah Ziaul Hoque (K)'s blessing during the deplorable political atmosphere. Shahanshah Ziaul Hoque told. "In case the children suffer, the parents also get into trouble and feel pain; If the people of the country are oppressed or distressed, then the Govt. will be in difficulty. The people are like your own children. Look after the people so that they have not to suffer". "Stay in the Circuit House at Chittagong", Shahanshah Ziaul Hoque (K) added while Janab Chowdhury took leave of him (K).

After taking oath as Prime Minister of Bangladesh Janab Mizanur Rahman Chowdhury, again came to Maizbhandar Sharif on 23rd July and saw Shahanshah Ziaul Hoque (K) who entertained him with sweetmeats, tea etc. While asked by Janab Chwdhury for Doa, Shahanshah Ziaul Hoque (K) replied, "Do your duty properly. Don't get afraid. I shall work for you". Shahanshah Ziaul Hoque (K) then told in Jajba-hal, "I know and understand all that is being done and happening all over Bangladesh". He (K) then added, "Laha ma kasabat wa alaiha maktasabat". This Quranic verse revealed by Allah in Surah Al Baqarah (2:286) is given in English as under."

"It (soul) gets ever good that it earns
And it suffers every ill that it earns".

35. One day Janab Aminur Rahman Sowdagar of Vill- West Gujra. P.O.- Noapara, Upazila- Raozan, Chittagong came after Fazr Prayer to pay Salam to Shahanshah Ziaul Hoque (K) in his Hujrah Sharif at Maizbhandar. He (K) was at that time sitting on his bed. On seeing Janab Aminur Rahman, Shahanshah Ziaul Hoque (K) asked him, "How do you do? How is your wife?" Janab Rahman replied and sat on the floor, Looking at Janab Rahman, Shahanshah Ziaul Hoque (K) reiterated, "Dada, This country is not poor, rather it is a rich country. Because this is the birth place of Gausul Azam Maizbhandari (K). This country possesses much wealths! Really the advent of Hazrat Gausul Azam Ahmad Ullah (K) at Maizbhandar Sharif is the blessing for mankind at large. Allah, therefore, reveals in Surah Al Muminun (23:1) "The Believers must (eventually) win through".*

** The Believers win through, prosper, succeed, achieve their aims or obtain salvation from sorrow and all evil. The success of victory may come in this world, but is certain and lasting in the world to come.*

36. One day his (K) car driver Mr. Rafique asked Shahanshah Ziaul Hoque (K)," What is Namaj (Salat)?" Shahanshah Ziaul Hoque (K) then replied, "Hikmat". Again, Mr. Rafique asked, "Babajan (K), (father) what happens, in case anybody does not say his daily prayers?"

Shahanshah Ziaul Hoque (K) then replied, "Hikmat is ruined". Of course, Maulana Rumi (R) says, "Namaj is the search for true knowledge". Literally the word 'Hikmat' refers to wisdom or Science' or knowledge or 'din' or 'Classification'. Hazrat Imam Ghazzali (R) expounds that 'Hikmat' may be defined as "classification of all creations' The whole Universe in other words is classified into different species which comprise alams' numbering eighteen thousands or more. For example- 'human being, bird', 'animal', insects', stars', 'planets' angels etc. come under these species and accordingly 'man' is differentiated from animal' by the application of Hikmat' and can

achieve more than an angel by dint of 'Hikmat'. Again, the learned 'Ulemas' say that 'Hikmat' means "complete Din" This arabic word 'din' entails Islamic concept of religion. Based on straight path, "Islam is briefly defined as the complete code of life as taught by the Prophets from the earliest known times. Since the message of all these Prophets is fundamentally the one and the same, every Prophet has testified to the truth of his predecessors and prophesied the advent of his successor. In reality the message of the Prophets acquired its theoretical completeness and practical application to all the important aspects of human life (i.e. social, economic, political, military and spiritual etc) in the precept and the life example of the greatest and the last Prophet Hazrat Mohammad (Sm) and the term "Islam" has come to be applied exclusively to his teachings embodied in the Holy Quran and Sunnah' Islam is the only ideology that can permanently unite the human race, establish lasting peace on earth and carry man to that highest stage of his mental satisfaction, moral perfection, material revolution and spiritual attainment of which there is promise in the potentialities of his nature. 'Hikmat, therefore, devolves upon the Muslims the responsibility to tell the world as to what Islam is, how it differs from other religions, what are the intellectual foundations of its claims, what are its goals and objectives and how it intends to realize them. Allah reveals in Surah Al Rum (30: 30) as under:

"So set thou thy face
Steadily and truly to the faith: *1
(Establish) Allah's handiwork according
To the pattern on which
He has made mankind:
No change (let there be)
In the work (wrought) *2
By Allah: that is
The standard Religion: *3
But most among mankind
Understand not".

**1. Here' true' is used in the sense in which we say, "the magnetic needle is true to the north". Those who have been privileged to receive the Truth should never hesitate or swerve, but remain constant, as men who know.*

**2. As turned. out from the creative hand- of Allah, man is innocent, pure, true, "free inclined to right and virtue and endued with true understanding about his own position in the Universe and about Allah's goodness, wisdom, and power. That is his true nature, just as the nature of a lamb is to be gentle and of a horse to be swift. But man is caught in the meshes of customs, superstitions, Selfish desires and false teaching. This may make him pugnacious unclean, false, slavish, hankering after what is wrong or forbidden and deflected from the Love of his fellow men and the pure worship of the One True God. The problem before spiritual Teachers is to cure this crookedness and to restore human nature to what it should be under the Will of Allah.*

**3. 'Din qayyim, means "straight usage". Here the meaning is wider as it includes the whole life, thoughts and desires of man. The 'standard Religion' or the 'straight Path' is thus contrasted with the various human systems that conflict with each other and call themselves separate, religions' or sects. But Allah's "Standard Religion" is only one as God is One.*

In accordance with the concept of "From Him to Him", man is the best of all creations. Man has been created in the best of moulds and with boundless possibilities and as such he has the potentialities of being Godly though not God. Allah reveals in the Holy Quran that He has made all that lies in the heavens and on earth subservient to man. Therefore, man's Master Whom he must serve as a slave is Allah alone and such is the greatness Allah has, in His infinite mercy, bestowed upon man. A muslim, refined in the spirit of Islam, had known that the entire universe with its galaxy of stars, sun, moon or planets visible and

invisible prostrated before him when he himself prostrated in his prayer (i.e. salat) before Allah, the One and the True Master. Allah reveals in Surah Al Baqarah (2: 21) as under:

"O ye people!
Adore your Guardian Lord,
Who created you
And those' who came before you,
That ye may become righteous" *1

**1 Adoration is the act of the highest and humblest reverence and worship. When you get into that relationship with Allah, who is your Creator and Guardian, your faith produces works of righteousness. It is a chance given to you: Will you exercise your free will and take it? If you do, your whole nature will be transformed.*

Allah tells us to perform and establish. 'Salat' (i.e. praying) as many as 82 times in the Holy Quran. So the importance and urgency of Salat cannot be gain-said. Hazrat Mohammad (SM), the greatest Prophet says, "Salat is the Miraj for Muminin". By performing salat a Muslim may attain nearness to Allah and gain true knowledge about Allah and His existence. Knowledge as to how the Will of Allah exists in creation, sustenance and evolution of the Universe is the highest knowledge that a man may aspire to gain, During Miraj the Holy Prophet Mohammad (SM) was bestowed the direct knowledge of three things- (a) knowledge of the cosmic Universe, (b) Knowledge as to how the will of Allah is working in the whole universe and (c) how man, by dint of his behaviour and conduct, is making or marring his destiny. Allah reveals in Surah Al Isra (17:39) as under:

"These are among the (Precepts of)
Wisdom, which thy Lord
Has revealed to thee. *1
Take not, with Allah,
Another object of worship,

Lest thou shouldst be thrown
Into Hell, blameworthy and rejected"

**1. The moral law is far in advance of the bare decalogue in that it searches our motives and draws pointed attention to the weak and helpless if we are to reach any spiritual understanding of Allah. It begins with a mention of the worship of Allah, the One True God and ends with a similar mention to close the argument, thus emphasizing the fact that the love of Allah embraces the love of man and practical help of our fellow creatures.*

Allah further reveals in Surah al Isra (17:78) as under:

Establish regular players *1
At the sun's decline
Till the darkness of the night.
And the morning prayer
And reading : for the prayer
And reading in the morning
carry their testimony".

**1. We understand here the command for the five daily canonical prayers viz: the four from the declination of the sun from the zenith to the fullest. darkness of the night and the early morning prayers; "Fajr" which is usually accompanied by a reading of the Holy Quran. The four afternoon prayers are- "Zuhr", immediately after the sun begins to decline in the afternoon; 'Asr' in the late afternoon; 'Maghrib' immediately after sun set; and 'Isha' after glow of sun-set has disappeared and. the full darkness of the night has set in.*

Now it is absolutely clear that if anybody does not say his daily prayers, his "Wisdom" is lost and he does not stand on "din" and the ordinance of the Holy Quran is violated owing to his non-performance of prayers (i.e. salat) Therefore, it is binding upon all Muslims to perform salat

according to the tenets of Islam and the repeated instructions of the Holy Quran. Islam calls upon all human beings to love and to see to it that their love is as pure, sincere and whole hearted as possible and that it goes on developing towards an ever greater and greater perfection, purity and sincerity without dwindling or suffering frustration for a single moment. Love always demands action in the service of the Beloved and the object of such action is to please the Beloved and to have satisfaction of winning the favour or the nearness of the Beloved. Allah therefore reminds us in Surah Al Imran (3:175) as under:

"Be ye not afraid
Of them, but fear Me,
If ye have Faith",

CHAPTER VII

AUTHOR'S MEMOIRS:

Allah guides man and He favoured me with his guidance on one memorable day, as I recollect, in the beginning of 1986 (AD) and led me from superstition to Truth, from darkness to light. I personally went to see Shahanshah Ziaul Hoque (K) while he was staying in the official residence of Janab Ali Nabi Chowdhury, Executive Engineer of Chittagong Port at South Residential Area, Saltgola, Chittagong in the late afternoon. Many people from various parts of the city came to have blessings and doa from Shahanshah Ziaul Hoque (K). Accordingly, I had requested Janab Ali Nabi Chowdhury to take me to Shahanshah Ziaul Hoque (K) so that I could pay Salam to him. Janab Ali Nabi Chowdhury brought my request to Shahanshah Ziaul Hoque (K) but my request was not acceptable to Shahanshah Ziaul Hoque (K) who told me to stand outside the gate of the house. I stood outside the house for about an hour and again solicited the kind permission of Shahanshah Ziaul Hoque (K) through Janab Chowdhury but of no avail. Rather Shahanshah Ziaul Hoque informed me of what wrong I had committed so far. This information bewildered me and all my past activities were at that moment considered to me as baseless hallucinations. I realized that I myself was not at all fit, for meeting such a great saint. The effect of disallowance to see Shahanshah Ziaul Hoque (K) reacted seriously in my mind and I found myself unfit for every good thing. Anyway, I had been then restlessly standing outside the house upto 11 O'clock night and again sought permission to pay Salam to Shahanshah Ziaul Hoque (K). This time he instructed me through Janab Ali Nabi Chowdhury to go to Raoja Pak of great saint Hazrat Shah Amanat (R) located at Jail Road, Chittagong and offer "Ziarat" there and then comeback.

Accordingly, I along with Janab Munnah son of Janab A.N. Chowdhury went to the Raoja Pak of Hazrat Shah Amanat (R) and offered 'Ziarat' and Munazat' there and came back to Shahanshah Ziaul Hoque (K) during that night. Then he allowed me to pay him a Salam and told me

to go home. Then the bitterness in my heart was amply superseded by the ineffable joy of having found my great guide. I still humbly praise Shahanshah Ziaul Hoque (K) who bestowed blessings upon me and I was filled with love and gratitude to him who made me understand that Islam was more than just acquaintance with many details of the Islamic Law i.e. Shariat that belief in the moral values of Islam had to come first and that knowledge should be conditional to reaching faith.

What struck and touched me most was the great power of Shahanshah Ziaul Hoque (K) to give an account of anybdy's activities without asking the individual. From now on I began to understand Islam and discover the great values of sanctification. I thereafter felt myself taken up in the real brotherhood of Islam which extends through out the world from Maizbhandar Sharif.

"The acknowledgement of One Supreme Being, uncomplicated and easy to accept by every reasonable thinking creature: Allah is He on Whom all depend. He begets not, nor is He begotten and none is like Him. He represents the highest wisdom, the highest strength and the highest beauty. His Charity and Mercy are unbounded".

On Thursday night at about 2 O'clock in possibly May, 1986, I, accompanied by Alhaj Maulana Ahmad Syed, Pesh Imam of Chittagong Port Authority and Janab Ali Nabi Chowdhury, Executive Engineer of Chittagong Port Authority, went to see Shahanshah Ziaul Hoque (K) in the house of Janab Mir Ahmad at Agrabad C.D.A. Colony, Chittagong. At that time Shahanshah Ziaul Hoque (K) was lying in a solitary room under cover of a coarse blanket.

We humbly called from outside and requested to allow us to see him (K) but to no effect. Shahanshah Ziaul Hoque (K) did not respond and his legs were only moving. We then out of curiosity entered the house through the window of that room and it was observed that the whole room was full of essence of musk. This Divine Odour continued to come out till Fazr prayer'. When Moazzin announced the call of, Azan', Shahanshah Ziaul Hoque (K) opened the door and came out of the room

and told us to have a cup of tea. We immediately bowed our head on his feet and paid salam. We also requested him to see that the prevailing Martial Law was lifted. But Shahanshah Ziaul Hoque (K) said, "In case Martial law is withdrawn now, the chaotic situation will crop up. But peace and tranquility, in the country is to be maintained", Shahanshah Ziaul Hoque (K) then kept a few toy-soldiers standing one above the other and then went inside the room again. In the morning, Maulana Ahmad Syed took leave of Shahanshah Ziaul Hoque (K) since he had to lead the "Jum-a-prayer" on Friday. Janab Ali Nabi Chowdhury also went to the market. Shahanshah Ziaul Hoque (K) then told me to take rest in the drawing room and accordingly I was sitting there. But I became so frightened while remaining alone before Shahanshah Ziaul Hoque (K) that I was trembling. Shahanshah Ziaul Hoque (K) went to the balcony and muffling his steps he (K) was reciting something which could not be understood by me. Thereafter he came to me in the drawing room and said, "Are you afraid?" I replied, "yes, Babajan". He (K) then said, "Drink a glass of sweet drink (sherbat)". Janab Mir Ahmad gave me a glass of sherbat and I drank fully. But still I was trembling in fear. Shahanshah Ziaul Hoque (K) again went to balcony and muttered some things and afterwards asked me "Are you still afraid". I Said "yes, Babajan". He (K) then ordered me to drink another glass of sherbat and went to balcony and again recited something not at all understandable to me. He (K) then came to me and said, "Are you still afraid?" I said, "yes, Babajan". He (K) further instructed me to drink another glass of sherbat and told Janab Mir Ahmad to give him (K) a Carom Board.

Meanwhile I drank three glasses of sherbat and felt a bit stable. Then Janab Ali Nabi Chowdhury came back from the market and requested Shahanshah Ziaul Houqe (K) to promote me to the post of Director (Administration) since I had been officiating from January, 1986. Shahanshah Ziaul Hoque (K) told, "please issue the Office Order". Janab Ali Nabi Chowdhury said, "How can I issue the Order? Shahanshah Ziaul Hoque (K) asserted, "Do issue the Office Order". In

the meantime, Janab M. Jahirul Hoque, Chief Engineer (then Member-Engineering) came there and Shahanshah Ziaul Hoque (K) told him to play carom. At that time some Professors of Government Commerce College, Chittagong came there and Shahanshah Ziaul Hoque (K) gave all of us to eat mango (Fazli). Shahanshah Ziaul Hoque (K) also told me to take lunch there. After having lunch Shahanshah Ziaul Hoque (K) ordered me to buy two loaves of bread from the market and gave me Taka 100/- only. I then went to "Dynasty" where I got only two Loaves of bread costing Taka 100/-. That was Friday and no other bread was available. I bought those two loaves of bread and on the way I saw Shahanshah Ziaul Hoque (K) going towards the city. I immediately followed Shahanshah Ziaul Hoque (K) who stopped his car at Chawk Bazar, Chittagong before the house of Mr. Alhaj Rafiqul Anowar, son of Mr. Kabir Ahmed, Proprietor of Kabir Jewllers. I appeared before him with the bread but he told me to give the bread to Janab Mir Ahmad and then go home and take rest. I did according to his advice and went home in the late afternoon. On the next morning, Chairman, Chittagong Port Authority called me in his office and ordered to arrange departmental selection quickly. On being selected I was finally promoted as Director (Administration) on 26.6.1986. Thus I found solution to all my problems with the blessings of Shahanshah Ziaul Hoque (K) and by the grace of Almighty Allah.

So far as I recollect in the middle of 1987, I accompanied by Dr. S.M.A. Mannan, Chief Medical Officer, Mr. A.N.M.A. Momin, Chief Personnel Officer and Mr. Ali Nabi Chowdhury, Executive Engineer of Chittagong Port Authority went to see Shahanshah Ziaul Hoque (K) at Maizbhandar Sharif. That was a summer evening. We begged Doa from Shahanshah Ziaul Hoque (K) who told us to stay there for that night. We, therefore, spent the night at Maizbhandar Sharif. In the next morning, after "Fazr Prayer" we met Shahanshah Ziaul Hoque (K) at his Hujrah Sharif and he (K) advised us to take food there and then come home. Thereafter when the food was prepared and brought before us, Shahanshah Ziaul Hoque (K) called us and instructed that myself and

Momin would take the car of Shahanshah Ziaul Hoque (K) and come home, "Mr. Ali Nabi Chowdhury would go by bus and Dr. S.M.A. Mannan would stay before Shahanshah Ziaul Hoque (K). Accordingly, myself and Momin came home by the car of Shahanshah Ziaul Hoque (K). Mr. Ali Nabi Chowdhury also started for home by public bus. Food could not be eaten by us at that time. Afterwards, Dr. Mannan while coming home, met Mr. Ali Nabi Chowdhury on the way near Nazirhat and took Mr. Chowdhury in his car and came home safely, After some days Dr. Mannan told me that while he was staying alone there, Shahanshah Ziaul Hoque (K) said, "Mamu Shaheb, Hazrat Shah Jalal (R) will come today in the afternoon to have a discussion with me (K), "This clearly establishes that Shahanshah Ziaul Hoque (K) used to see and discuss matters with the great saints expressly by the grace of Almighty Allah and the door of Eternal Bliss was opened to him (K).

On Saturday, the 24th September, 1988 A.D. (9th Ashwin, 1395) I was feeling very sick and after coming home from office after 2 P.M. I had been lying on bed and thinking if I could see Shahanshah Ziaul Hoque (K) then I would have felt better at that moment. Suddenly, I heard the horn bell of the car of Shahanshah Ziaul Hoque (K) and got up very quickly and found Shahanshah Ziaul Hoque (K) at the gate of my official residence at Bungalow No. 18 located at Port Officers' South Residential Area, Saltgola, Chittagong. I opened the door and Shahanshah Ziaul Hoque (K) was kind enough to come inside and sat on a cane-seated chair on the Verandah of the house. Shahanshah Ziaul Hoque (K) told me to take seat beside him on another chair. But I was trying to sit on the floor but on further orders from Shahanshah Ziaul Hoque (K) I took a chair beside him (K). He (K) then told me, "I have just come since you told me to come. Why do you stay in this house? Take a double-storey house. Live upstairs and do pray in the ground floor." I was really, puzzled and could not speak for sometime. After a while, I said, "Babajan, we have no double-storey house in Chittagong Port". But Shahanshah Ziaul Hoque (K) repeated the same thing and told me to stay in double-storey house. Thereafter Shahanshah Ziaul

Hoque (K) asked me, "Do you need money?". I replied, "Babajan, I have money but I want your blessings" He (K) then ordered me to call my two sons- Tamim and Shamim. Accordingly, I called my sons and Babajan (K) gave them Tk. 500/- each and said, "Buy shirts, essence and cold drinks with this money".

Then I requested the greatness of Shahanshah Ziaul Hoque (K) to be pleased to stay in my house" In the meantime my wife arranged bed in the last room near the Drawing room of the house but Shahartshah Ziaul Hoque (K) did not enter that room. He (K) then gave Mr. Nur Mohammad, one Security staff of Chittagong Port Taka 500/- and ordered to buy the biggest fish from Reazuddin Market. After a while, when Mr. Ali Nabi Chowdhury came there, Shahanshah Ziaul Hoque (K) gave him money and told him to buy 4 (four) chickens.

Thereafter Shahanshah Ziaul Hoque (K) went inside and lay down without any pillow on the bed of my children' He (K) then ordered everybody to go outside. That was a very hot day and we put the fan on. Shahanshah Ziaul Hoque (K) told me immediately to call Mr. Mizanur Rahman Chowdhury Ex. Prime Minister (MP of Jatiyo Party) over telephone at Dhaka' Maulavi M. A. Quddus and Mr. Rafique (Driver) who accompanied Shahanshah Ziatul Hoque (K) gave me the Phone No. of Mr. Mizamur Rahman and Port Exchange could quickly connect Mr. Mizanur Rahman over-phone. Shahanshah Ziaul Hoque (K) talked to Mr. Mizanur Rahman and advised him to see Shahanshah Ziaul Hoque (K) in two days' time' Meanwhile, Nur Mohammad brought a Katla Fish of 12 kg and 4 chickens were also brought by Mr. Ali Nabi Chowdhury. We then sought permission from Shahanshah Ziaul Hoque (K) who saw the fish and chickens and ordered to cook them.

After sunset on 24.9.1988 the admirers from various parts of the city started coming to see Shahanshah Ziaul Hoque (K) staying in my official residence. People from different walks of life brought innumerable problems-some told about illness of children and' wife, some were unemployed, some developed bad-relation with wives, some

expected wealth and money. Most of the people came up with worldly problems and sought solutions from Shahanshah Ziaul Hoque (K) who gave different prescriptions to different problems. Some were ordered to leave the house, some were told to get out of the main gate, Some were given tea or food and some were blessed with 'Doa' by Shahanshah Ziaul Hoque (K). Meanwhile Dr. S.M.A, Mannan, Chief Medical Officer, Chittagong port came and took 'Doa' from Shahanshah Ziaul Hoque (K). Mr. Jahirul Hoque, the then Chief Engineer (now Member-Engineering) of Chittagong port also came to see Shahanshah Ziaul Hoque (K) and prayed for 'Doa' from Shahanshah Ziaul Hoque (K). Mrs. Jahirul Hoque in the meantime sent food (Jarda-polao) for Shahanshah Ziaul Hoque (K) who told his driver Mr. Rafique to feed him (K). After taking a very negligible quantity of food, Shahanshah Ziaul Hoque (K) gave it away to all present before him (K). Moreover, we requested Shahanshah Ziaul Hoque (K) to accept the food cooked in my house but Shahanshah Ziaul Hoque (K) instructed to give it to the guests present. Thereafter, Shahanshah Ziaul Hoque (K) put off the light and made the Television on and told everybody to get out of the room. At about 9 O'clock night Mr. A.N.M.A. Momin, Chief Personnel Officer (the then Deputy Traffic Manager) came to pay Salam. Shahanshah Ziaul Hoque (K) told Mr. Momin to come inside and serve him (K). We all got out of the room. Votaries rushed heavily but Shahanshah Ziaul Hoque (K) did not allow them to enter the room. At about 11 O'clock night Shahanshah Ziaul Hoque (K) called me and asked, "Have you eaten food?" I replied, "yes, Babajan". Shahanshah Ziaul Hoque (K) said, "Take rest". Then I went to sleep in the sister room. But the votaries did not go away rather they used to stay beside the windows till dead of night. Suddenly it began to rain cats and dogs which was longed for due to severe hot-weather. The atmosphere became calm and alleyed by the grace of Almighty Allah and the people got relief.

It was observed that Shahanshah Ziaul Hoque (K) had been absorbed in the celebration of praises of Allah and spent almost sleepless night. On

the morning of 25.9.88 he (K) took only a cup of tea and ate nothing else. At 7 A. M. Shahanshah Ziaul Hoque (K) told me to go to office as usual and he (K) remained inside the room and did not go outside. Educationists, politicians, merchants and traders and general people from various walks of life used to come and see him during whole day. The wife of Chairman of Kattali Union Parishad, Chittagong came and said, "I was attacked with cancer. When I sought blessing from Babajan he (K) gave me to drink a bottle of Coke while staying in the residence of Captain M. Ramjan Ali. Deputy Conservator of Chittagong Port and now I am cured. I can move and eat well". This lady paid Salam and Shahanshah Ziaul Hoque (K) told her to go home. During whole day, Shahanshah Ziaul Hoque (K) did not eat any food except a few cups of tea and remained busy with "Zikr" We, therefore, understood the sense of real attainment that Shahanshah Ziaul Hoque (K) achieved.

On the 26th September, 1988, Janab Mizanur Rahman Chowdhury, Former Prime Minister of Bangladesh Govt. (M. P. Jatiyo Party) came to Chittagong as per advice of Shahanshah Ziaul Hoque (K) by Bangladesh Biman at 11-10 A.M. and landed at Chittagong Air Port. Shahanshah Ziaul Hoque (K) told 3 boys to do duty at the Officer Colony Gate so as to receive Janab Mizanur Rahman Chowdhury. But ill luck would have it, Janab Mizanur Rahman Chowdhury went to his brother-in-law's house at City direct from the Air Port and from there he phoned Shahanshah Zialul Hoque (K) to give him permission to see him (K). Shahanshah Ziaul Hoque (K) did not allow them to come to my residence at officer colony at that time. They again phoned Babajan (K) who thereafter told Janab Mizanur Rahman Chowdhury to see him (K) at 5 O'clock on 26.9.88. Accordingly, Janab Mizanur Rahman Chowdhury and his brother-in-law Janab Abdul Matin Chowdhury came to meet Shahanshah Ziaul Hoque (K) who instructed me to give them tea. As soon as I brought tea for them Shahanshah Ziaul Hoque (K) said, 'Don't take tea here. Take tea after going home and take rest there". Janab Mizanur Rahman Chowdhury requested Shahanshah Ziaul Hoque (K) to allow him to go to Maizbhandar Darbar Sharif. But

Shahanshah Ziaul Hoque (K) said, "you don't need to go to Darbar Sharif. This is the office of the Wali. Go home and take rest. But come and see me tomorrow before leaving for Dhaka". Janab Mizanur Rahman Chowdhury came to meet Shahanshah Ziaul Hoque (K) at about 2 O'clock on 22.9.1988 and begged for his blessings. Shahanshah Ziaul Hoque (K) then ordered me give them tea and I did it. After having taken tea, Shahanshah Ziaul Hoque (K) told Mr. Chowdhury to go since departure time of Biman was approaching and also advised him to phone Shahanshah Ziaul Hoque (K) after reaching' Dhaka. Janab Mizanur Rahman Chowdhury paid salam over telephone on arrival at Dhaka. Thus we have developed a very good social relations on the pretext of Shahanshah Ziaul Hoque (K).

On the 27th September, 1988 Shahanshah Ziaul Hoque (K) remained absorbed in "Zikr" and meditation. In the afternoon, Janab Nurul Bakhtiar Shah, President of the Entezania Committee, Gausia Hoque Manzil Maizbhandar Sharif along with some votaries .came to pay salam to Shahanshah Ziaul Hoque (K) who told me to give them food. Actually we cooked food for 30/40 people. But it was surprising that more than hundred men ate food and there was no shortage. Rather we 15 persons ate the rest of the food again in the next morning, Thus we saw as to how Shahanshah Ziaul Hoque (K) granted us a splendid boon and blessing by the grace of Almighty Allah.

On the 28th September, 1988, Shahanshah Ziaul Hoque (K) spent whole day and night in "Zkr" and at dead of night wanted a cup of tea and took no other food. At dawn on 29.9.88 Shahanshah Ziaul Hoque (K) called Janab Abdul Mannan of Security Department, Chittagong Port who was staying with me and said, "Today I fought seriously. During the fight I was holding the 'bedstead', I am afflicted with pain and travail. Please procure an ointment (pain-killer)". The meaning of such fight was not understandable by us but in reality Allah and His friend Shahanshah Ziaul Hoque (K) knew about it. These are all mysterious.) what we saw by our eyes was that Shahanshah Ziaul

Hoque (K) was having wound at his pure hand. He then instructed me to go to office as usual. During day time He (K) went to his elder daughter's house at Lalkhan Bazar, Chittagong and brought his son-in-law Chowdhury Rezaul Ali Jashim. After 2 P.M. I came home and Shahanshah Ziaul Hoque (K) told me to eat food and take rest. He (K) also introduced me to Janab Jashim and told me to bring food for Janab Jashim, his son-in-law. In the afternoon, Shahanshah Ziaul Hoque (K) again went out for marketing and came back in the evening after shopping. He (K) then introduced me to a guest from Abdullahpur, Chittagong. The numberless votaries used to pay reverence and salam and begged "Doa". Shahanshah Ziaul Hoque (K) ordered Janab Abdul Mannan of Security Department of Chittagong Port to go to market and buy Shrimps and Hilsha fish. Accordingly, fish was cooked and offered to Shahanshah Ziaul Hoque (K) but He (K) took only a cup of tea and told me to give the guests to eat food.

At about 11 O'clock on 29th: September, 1988, Shahanshah Ziaul Hoque (K) called me and said, "I have given you trouble; please do not mind; I now go to Darbar Sharif. I was so struck that I could not find any language. Even then hurriedly I said, "I was not put to any difficulty' Rather I was in absolute peace and happiness amidst your presence and nearness. Kindly bless me" Thereafter Shahanshah Ziaul Hoque (K) got into his car and went away. A pale atmosphere sprang upon the house and all seemed to me vacant, empty. I looked at aerial path in an unoccupied mind and the physical world proved as it were, to be void. What we have observed during these five days was that Shahanshah Ziaul Hoque (K) did not sleep well, did not eat food excepting a few cups of tea, did say very few words on repeated requests by the votaries and remained deeply absorbed in celebrating the praises of Allah Rabbul-Alamin day and night. It was amazing that Shahanshah Ziaul Hoque (K) every morning opened the water tap of the bath room and let water flow continuously for hours together. I felt that the water-tank would be empty and requested Shahanshah Ziaul Hoque (K).with much fear, "Shall I close the tap, Babajan?" Shahanshah Ziaul

Hoque (K) replied, "Let the dirt be cleared. I shall stop this". In actuality, there was no physical shortage of water during those days at all. Moreover we never saw any dirt in the toilet. Also we did not see Shahanshah Ziaul Hoque (K) using the toilet. The tub, towel and the small pitcher with a slender spout etc. remained as clean as were kept at the beginning of Shahanshah Ziaul Hoque (K)'s arrival in my official residence. Of course, Hazrat Maulana Jalal Uddin Rumi (R) explained this "dirt" as the "Crookedness of mind" and also "worldly attractions" and "earthly attachements". The sayings of Shahanshah Zaul Hoque (K) seemed to me as untold mystery and his presence left a profound impression on my mind and heart which paved the way for me to know myself and the Lord of the Universe.

CHAPTER VIII

LAST DAYS OF SHAHANSHAH ZIAUL HOQUE (K):

I cannot exactly re-collect the date. But a few days after Shahanshah Ziaul Hoque (K) had left my house, Janab Mohd. Ashraf Khan of Pathantooly, Chittagong told me over phone that 'Babajan' came to the city and stayed in their house for a day. Afterwards he (K) went out towards Rangamati Hill Tracts. In one or two days, we got to know that Shahanshah Ziaul Hoque (K) was staying in Bilaisari, Rangamati. On 8.10.1988 (25 Safar, 1409 Hijri, 23 Ashwin, 1395 Beng) past 2.50 A.M., Chowdhury Rezaul Ali Jashim, the eldest son-in-law of Shahanshah Ziaul Hoque (K) phoned Janab Ali Nabi Chowdhury and informed that "Babajan" was very ill in Rangamati and lateron Maulavi Abdul Quddus let us know that Shahanshah Ziaul Hoque (K) had no pulse for 40 (forty) minutes. Janab Ali Nabi Chowdhury immediately phoned me and called Janab S.M. Mortuza Hossain who came by his car and we ran to Dr. S.M.A. Mannan, Chief Medical Officer, Chittagong Port who instructed Dr. Kibriya, Medical Officer to go to Rangamati and bring Shahanshah Ziaul Hoque (K) to Chittagong Port Hospital. We arrived at the residence of Dr. Kibriya late at night and arranged an Ambulance of Bangladesh Fire Service Department. Janab Ali Nabi Chowdhury, Rezaul Ali Jashim and Dr. Kibriya went to Rangamati after announcement of the "Azan" for Fazar Prayer. At about 10 O'clock on 9.10.88. Janab Jashim brought Shahanshah Ziaul Hoque (K) to Chittagong City. Shahanshah Ziaul Hoque (K) did not go to hospital; rather he (K) moved to Patenga Sea-beach from where he (K) came to the official residence of Captain Ramjan Ali, Deputy Conservator, Chittagong port. There came Dr. S.M.A. Mannan with E.C.G. Machine and other Surgeons. On examination, it was found that Shahanshah Ziaul Hoque (K) had a serious heart-attack and Dr. Mannan requested him (K) to go to Chittagong Port Hospital and take rest. But Shahanshah Ziaul Hoque (K) never showed any sign of illness and did not go to Hospital. Rather he (K) was denoting. "Allah, Allah, Allah".

On 9.10.1988 at about 1-30 P.M. Dr. S.M.A. Mannan, Chief Medical Officer of Chittagong port phoned me to come and see Shahanshah Ziaul Hoque (K) in the official residence of Capt. M. Ramjan Ali, Deputy Conservator of Chittagong Port. I came there and paid salam to Shahanshah Ziaul Hoque (K) who asked me, "Are you well?" I replied in the affirmative and sat down on the carpet. Shahanshah Ziaul Hoque (K) was looking very red with bright complexion and uttered the poetical meter written by Bengali Poet Rabindranath Tagore, "Zetey nahi diba, tabu zetey ditey hai, tabu chaley zay". This prosody reminded us about an instance of defect and disturbance in the life cycle of Shahanshah Ziaul Hoque (K) and we all present had become tearful expressing the noise made by running water. Shahanshah Ziaul Hoque (K) observed and ordered me to take food there and said, "I, accompanied by you, shall go to Hospital at about 4 O'clock". Accordingly, Mrs. Ramjan Ali supplied food and we all ate together. Meanwhile, Dr. Syed Didarul Hoque (M) younger brother of Shahanshah Ziaul Hoque (K) along with professor Ahmad Kabir (Heart Specialist) came over there and wanted to examine Shahanshah Ziaul Hoque (K). But Babajan (K) gave Dr. Ahmad Kabir a banana and told him to go home, So the physical examination of the heart could not be conducted.

At about 3 P.M. on 9.10.88 Shahanshah Ziaul Hoque (K) went to the Raoja Pak of the great saint Hazrat Shah Amanat (R) Located at Chittagong City and opened the door of his car and denoted something for sometime keeping his (K) eyes towards the Raoja-Pak. We, the followers, did not understand as to what Shahanshah Ziaul Hoque (K) discussed with Hazrat Shah Amanat (R). Afterwards, Shahanshah Ziaul Hoque (K) ordered his driver Janab Rafique to take him to the Sea-beach of the Bay of Bengal. Then we followers including "Majan, the wife of Shahanshah Ziaul Hoque (K)" and Shahjada Syed Mohammad Hassan (M) the only son of Shahanshah Ziaul Hoque (K) followed Babajan (K) upto Patenga Sea-beach and at about 4 O'clock Shahanshah Ziaul Hoque (K) left Patenga. When he (K) arrived over-bridge near

Customs House, the wheel of the car got out of order. Shahanshah Ziaul Hoque (K) then got into the car of Syed Mortuza Hossain and ordered to move to Raoja Pak of Hazrat Amanat Shah (R) again. While the car reached the spherical turning point opposite to Port Administrative Building, the votaries including myself requested Shahanshah Ziaul Hoque (K) to go to Chittagong Port Hospital but he (K) insisted on going to Raoja Pak of Hazrat Amanat Shah (R). In spite of his instructions, votaries managed to take the car to Chittagong Port Hospital with a view to admitting Shahanshah Ziaul Hoque (K) there for treatment. But Shahanshah Ziaul Hoque (K) did not get down from the car. Meanwhile, Janab Mohd. Nasiruddin a close associate, requested Babajan (K) and with the help of Janab Nurul Bakhtiyar Shah and Maulvi Abdul Quddus made Shahanshah Ziaul Hoque (K) get down from the car and got him (K) admitted into the Chittagong Port Hospital. Shahanshah Ziaul Hoque (K) entered the special Cabin and lay on bed and told all of us to go out. Actually Shahanshah Ziaul Hoque (K) had attained the higher stage of Marefat and did not want any physical treatment. He only looked for Divine prescription. I personally feel now that we managed to take Shahanshah Ziaul Hoque (K) to Chittagong Port Hospital due to sudden emotional impulse and misguided sentiment. But we should have followed the instructions of Shahanshah Ziaul Hoque (K) and taken him (k) to the Raoja Pak of Hazrat Amanat Shah (R). I am still haunted by a sense of guilt.

In the afternoon of 9th October, 1988, Dr. S.M.A. Mannan, Dr. Syed Didarul Hoque (M) and Professor Ahmad Kabir along with other Medical Officer saw Shahanshah Ziaul Hoque (K) at Chittagong port Hospital and requested him (K) to take complete rest and prescribed morphin injection for him (K). It was really miraculous that Shahanshah Ziaul Hoque (K) did not sleep even after taking morphin injection and did not show any sign of ailment. Rather he (K) was talking like a normal person and was eager to leave the hospital very often. But since he (K) had serious heart-attack as per physician's diagnosis, he (K) was not allowed to leave the hospital and later the gate was locked so that

Shahanshah Ziaul Hoque (K) could not go away. At this Shahanshah Ziaul Hoque (K) said, "Allah will take away his asset, Will you be able to keep me under lock and key?" Then the lock was opened.

On the morning of 10th October, 1988, a Medical Board was formed headed by Professor Aminul Islam of Chittagong Medical College and the physicians examined Shahanshah Ziaul Hoque (K) and came to a conclusion that Shahanshah Ziaul Hoque (K) was having serious heart damage and instructed that the patient should immediately be transferred to the intensive Care Unit of the Chittagong Medical College Hospital. But Babajan (K) did not agree to move to Chittagong Medical College. Rather he (K) insisted on leaving the hospital. Really the Almighty Allah and his dear saint know as to what type of treatment would cure the disease. What we had observed was that no morphin, no sedaxen, no other medicine could act upon Shahanshah Ziaul Hoque (K) and he (K) was busy with celebrating the praises of Allah (i.e. Zikr) and complained to even none of his relatives including his wife and children about his disease. It was, therefore, recognised that Shahanshah Ziaul Hoque (K) attained the, goal of his being and there came about in him (K) a profound moral transformation expressing itself in the whole nature of his life.

On the afternoon of 11th October, 1988, I along with Dr. S.M.A. Mannan, Chief Medical Officer of Chittagong Port, Janab Ali Nabi Chowdhury, Dr. Mizanul Hoque, Medical Officer, Janhb Nurul Bakhtyar Shah and Janab Abdul Matin Chowdhury went to see Shahanshah Ziaul Hoque (K) at about 5:30 P.M. at Chittagong Port Hospital. Shahanshah Ziaul Hoque (K) came out of the special cabin and told all of us to sit down on the Veranda. Meanwhile "Majan", the wife of Shahanshah Ziaul Hoque (K) sent a request as to whether she should pay the necessary charges and rent of the hospital cabin. Shahanshah Ziaul Hoque (K) replied, "No charges; this is State Hospital". Thereafter, I handed over the wrist watch bought as per his order. Then Shahanshah Ziaul Hoque (K) said that he (K) would go out

and ordered me to bring my official transport to the hospital, I replied that the transport was out of order. Shahanshah Ziaul Hoque (K) asserted "Don't talk; Bring your transport". I then requested Mr. Md. Jahirul Hoque, Chief Engineer (now Member Engineering) who allowed his transport to be used for Shahanshah Ziaul Hoque (K). The transport was ready but Shahanshah Ziaul Hoque (K) did not go out. Shahanshah Ziaul Hoque (K) then ordered Janab Abdul Mannan of Security Department of Chittagong Port to bring two hand-gloves. Accordingly Mannan brought two hand-gloves but those were not liked by Shahanshah Ziaul Hoque (K) who again told to buy two leather gloves from the New Market. Again Mr. Mannan brought two leather gloves and handed over to Shahanshah Ziaul Hoque (K) who asked, "What is the price of the gloves? Mr. Mannan could not tell the same because the gloves were given free of cost by Mr. Shafi owner of the Shop "Srijani" of the New Market, Chittagong. Thereafter I took leave of Shahanshah Ziaul Haque (K) since I felt sick at that time. Shahanshah Ziaul Hoque (K) went inside the cabin and remained absorbed in meditation and 'Zikr' throughout the night.

At about 4 A.M. on the 12th October, 1988 (29 Safar, 1409 Hijri; 27 Ashwin, 1395 Beng) Shahanshah Ziaul Hoque (K) came out of his hospital cabin and entered the cabin wherein his wife and children were staying and told his wife to offer the morning prayer. He (K) also advised his only son Shahjada Mohammad Hasan (M) to drink one glass of Horlicks. Naturally Shahjada Mohammad Hasan (M) wanted to wash his hands and mouth before taking horlicks, but Shahanshah Ziaul Hoque (K) ordered, "Drink horlicks without washing hands and mouth". Also Shahanshah Ziaul Hoque (K) instructed Shahjada Hasan (M) to eat one apple. Thereafter Shahanshah Ziaul Hoque (K) sought permission from his wife and said "I go alongwith Shajada to have an airing. I shall come back to you again". At about 7 O'clock morning Shahanshah Ziaul Hoque (K) came out of the Chittagong Port Hospital and went to Patenga Sea-beach accompanied by Shahjada Mohammad Hasan (M) Janab Matin Chowdhury and Mr Billah. There from Shahanshah Ziaul

Hoque (K) returned to Captain Ramjan Ali's residence at South Residential Area of the Chittagong Port and asked them, "How are you?" Then he (K) wanted a cup of tea and Mrs. Ramjan Ali gave him (K) tea and sweetmeats' Thereafter Shahanshah Ziaul Hoque (K) told Captain Ramjan Ali to look after Shahjada Mohd. Hasan (M) who was sitting in the car of Shahanshah Ziaul Hoque (K). Then Shahanshah Ziaul Hoque (K) went to Janab Ali Nabi Chowdhury's house in the same colony. At about 8 O'clock, Janab Ali Nabi Chowdhury phoned me when I was ready to go to the office and requested me to meet Shahanshah Zialul Hoque (K) at his house. I immediately got down from the transport and ran to see Shahanshah Ziaul Hoque (K) who was sitting on a bed hanging his legs towards the floor. I tried to sit on the floor but Shahanshah Ziaul Hoque (K) ordered me to sit beside him (K). I was really afraid and got seated away. Again Shahanshah Ziaul Hoque (K) told, "Come closer to me today "Then I sat keeping myself very close to Shahanshah Ziaul Hoque (K) and prayed for his blessings. Shahanshah Ziaul Hoque (K) asked me, "Where do you come from?" I replied that I had hailed from Sirajgonj. Shahanshah Ziaul Hoque (K) again asked me, "Is it in West Bengal?" I said, "It is on the west bank of the River Jamuna". Shahanshah Ziaul Hoque (K) said, "I have gone to Sirajgonj. But you are under Comilla District" This seemed to me very mysterious at that time. Then he (K) told me to eat bread and halua and I ate accordingly' Shahjada Mohd. Hasan (M) was also present there. Shahanshah Ziaul Hoque (K) then went inside and paid furtive glance to each of the bed room and sat down in the drawing room and wanted a harmonium. Janab Ali Nabi Chaowdhury gave him (K) the harmonium and Shahanshah Ziaul Hoque (K) tuned it and set to music, "Ei jey dunia kishero lagia ato jatney garai- asen Sha- ai". Meanwhile Janab Jahirul Hoque, -Chief Engineer of Chittagong Port (now Member-Engg) came to see Shahanshah Ziaul Hoque (K) who gave him a cup of tea and one egg and some halua from the hand of Shahanshah Ziaul Hoque (K). After that Shahanshah Ziaul Hoque (K) blessed him with "Doa" and advised to celebrate "Allah, Allah, Allah" It was observed that there

were elements in the attitude and teaching of Shahanshah Ziaul Hoque (K) which contained the germ of a mystical development and the concluding song he set in the musical instrument clearly indicated that all on the earth shall pass away. Shahanshah Ziaul Hoque (K) knew that he would pass away on that day although we could not realize the same.

Thereafter I sought permission from Shahanshah Babajan (K) in order to attend my official duty but he (K) told me to sit in the adjacent room wherein Shahjada Mohd. Hasan (M) and Mr. Matin chowdhury were present. After sometime, Dr, S. M. A. Mannan, Chief Medical Officer of Chittagong Port came and saw Shahanshah Ziaul Hoque (K) who told Dr. S.M.A. Mannan to go to office and attend duties. Again, I sought Shahanshah Ziaul Hoque (K)'s permission to go to the office since I had heavy commitment but Shahanshah Ziaul Hoque (K) ordered me to sit there. At about 9-30 A.M. Shahanshah Ziaul Hoque (K) ordered me to bring Tk. 40,000/- as was kept by him (K) in the residence of Captain M. Ramjan Ali. Immediately Mr. Abdul Mannan of Security Department and I went to Mrs. Ramjan Ali who called her husband from the Port Administrative Building. I then requested Mrs. Ramjan Ali to send the money to Shahanshah Ziaul Hoque (K) through Captain Ramjan Ali. Accordingly within-a short time Captain Ramja Ali brought the money back to Shahanslah Ziaul Hoque (K) and wanted "Doa" from him (K). Shahanshah Ziaul Hoque (K) told Captain Ramjan to go to the office. Surah A1 Inshira record-

"Have we not expanded thee thy breast? *1
And removed from thee thy burden
Thee which did gall thy back? *2
and raised high the esteem thou (art held) *3
So, verily, with every difficulty there is relief.
Verily, with every dificulty there is relief.
Therefore, when thou art free,
Still labour hard
And to thy Lord, turn thy attention"

**1. In other words, the breast is symbolically the seat of knowledge and the highest feelings of love and affection, the treasure house in which are stored the jewels of that quality of human character which approaches nearest to the Divine. The holy Prophet's (Sm) human nature had been purified, expanded and elevated, so that he became a Mercy to all creation. Such a nature could afford to ignore the lower motives of ordinary humanity which caused shameful attacks to be made on him. Its strength and courage could also bear the burden of the galling work which it had to do in denouncing sin, subduing it and protecting Allah's creatures from its oppression.*

**2. It is indeed a grievous and galling burden for a man to fight single-handed against sin. But Allah sends His grace and aid, and that burden is removed, or converted into joy and triumph in the service of the One True God.*

**3. The Prophet's (Sm) virtues, the magnanimity of his character, and his love for mankind were fully recognized even in his life time, and his name stands highest among the heroic leaders of mankind.*

Thus Allah reveals through surah Hashr-

"Have we sent down
This Quran on a mountain *1,
Verily, thou wouldst have seen
It humble itself and cleave *2
Asunder for fear of Allah.
Such are the similitude's
Which We Propound to men
That they may reflect."

**1. In other words, there are two ideas associated in men's minds with a mountain-one is its height and the other that it is rocky, stony and hard. Now comes the metaphor. The Revelation of Allah is so*

sublime that even the highest mountains humble themselves before it. The Revelation is so powerful and convincing that even the hard rock splits asunder under it. Will man then be so arrogant as to consider himself superior to it, or so hard hearted as not to be affected by its powerful Message? The answer is 'no' for unspoilt man; yes for man when degraded by sin to be the vilest of creatures.

**2. Whereas in the story of Moses, the mountain became as dust "When the Lord manifested His Glory" (7:145). Also the mountains are mentioned as an emblem of stability (33:72), but as refusing to accept the Trust (Amanat) because they felt themselves to be too humble to be equal to such a tremendous trust.*

At 10 O'clock, Shahanshah Ziaul Hoque (K) got up and closed the door of the drawing room by his own hand and said, "Nobody shall enter this room. We shall come back and sit". He (K) then told us to go to Cox's Bazar with him and took Shahjada Mohd. Hasan (M) and Mr. Jahirul Hoque in his car. The Driver Janab Nazimuddin drove the car of Shahanshah Ziaul Hoque (K). Myself, Mr. Matin Chowdhury, Abdul Mannan, Munna and Billah got into the Pazero Jeep of Mr. Jahirul Haque and followed Shahanshah Ziaul Hoque (K) towards Cox's Bazar. The Car of Shahanshah Ziaul Hoque (K) stopped at the petrol pump of Mr. Sharafat Ali located at Chandgaon, Chittagong. Mr. Mannan and myself got down and Shahanshah Babajan (K) asked us, "Will you not take fuel?" We two requested him (K) to let us go back for doing some works connected with Darbar Sharif but Shahanshah Ziaul Hoque (K) ordered, "Don't talk; get into the Jeep". We then got quiet and followed Shahanshah Ziaul Hoque (K) who reached Hotel Simon at Cox's Bazar at 2.25 P.M. on 12.10.1988. I quickly got down there and requested Shahanshah Ziaul Hoque (K) "Will your greatness be seated Please!" But he (K) did not get down and ordered to go to Motel Upal nearer to the Sea. Accordingly, we moved towards the sea-beach and Shahanshah Ziaul Hoque (K) looked at the sea for sometime and ordered to go back to Chittagong. We all were hungry and sought permission from

Shahanshah Ziaul Hoque (K) to buy some food. But Shahanshah Ziaul Hoque (K) told, "Get into the Jeep".

In reality Shahanshah Ziaul Hoque (K) did not himself eat anything and also ordered us all not to eat anything. He (K) was celebrating the praises of Allah throughout the whole journey and paid 'Salam' to Aowlias denoting "Assalamu Alalkum; Walatkumussalam", and also "Ya Murshidi, Ya Allahu", Thus he (K) performed his duty even on the last day of his life on the earth. Without any common organization, Shahanshah Ziaul Hoque (K) lived a life of poverty and self-discipline, devoting himself to meditation and prayer. And trusting in all things to the providential care of Allah. His (K) meditation took the form of the continuous chanting of such words as, "Allah! Allah! Allah!". It is his (K) central aspiration to surrender himself wholly to Allah and for him (K) the attitude of trust in Allah (i.e. tawakkul) which carried with it a quietism so extreme that he would not seek for food or work for wages or take medicine.

Shahanshah Ziaul Hoque (K)'s car was moving very fast towards Chittagong City. While crossing Chakaria, Shahanshah Ziaul Hoque (K) ordered to stop the car and got down there and went to urinate behind a bush and after watering he (K) locked with soil in accordance with Islamic principle. But when he (K) was returning to the car, he (K) was trembling and sweating heavily. He (K) then got into the car with much difficulty. We were afraid and thought the presence of an inauspicious moment and Shahanshah Ziaul Hoque (K) got ill. I quickly approached Shahanshah Ziaul Hoque (K) to get himself (K) admitted into Dula Hazra Christian Hospital but he (K) instructed to move towards Chittagong, We then started for Chittagong as fast as possible, As per advice of Shahjada Mohd. Hasan (M), we contacted some physicians in the road-side Drug House but they expressed their inability to treat the patient (K) having heart-attack. We straight moved to Dohajari Govt. Hospital when Shahanshah Ziaul Hoque (K) fainted and he (K) was admitted into that hospital at about 6-00 P.M. Dr.

Chakma gave him (K) Oxygen and prescribed some injection but advised that Shahanshah Ziaul Hoque (K) should immediately be taken to the Intensive Care Unit of Chittagong Medical College. Since Shahanshah Ziaul Hoque (K) was unconscious, we felt to bring Heart Specialist from Chittagong Medical College and necessary medicines for Shahanshah Ziaul Hoque (K).

Thereafter Munna and I left Dohajari for Chittagong City by the Pazero Jeep of Janab Jahirul Hoque. We tried to phone Dr. Mannan, Chief Medical Officer of Chittagong Port Hospital from different telephones at petrol pump but could not get the line. Later we could contact Dr. Mannan and Janab Ali Nabl Chowdhury over phone from the office of the O.C, Chandgaon Police Station, Chittagong and requested them to be ready with all arrangements of physicians, medicines and allied things so that they could start for Dohajari Hospital as quickly as possible in order to do treatment of Shahanshah Ziaul Hoque (K). Then we reached the Chittagong Port Hospital at about 6:40 P.M. Dr. Syed Didarul Hoque (M), Janab N.G. Kamal Mahmud, Nurul Bakhtiar Shah, Jamal Ahmed Sikder, Dr. S.M.A. Mannan, Ali Nabi Chowdhury, Chowdhury Rezaul Ali Jashim, and other relatives of Shahanshah Ziaul Hoque (K) held discussions as to how physicians, medicines and required things could be sent to Dohajari Hospital for treatment of Shahanshah Ziaul Hoque (K). Meanwhile Shahjada Mohammad Hasan (M) accompanied by Mr. Matin Chowdhury and Billah brought Shahanshah Ziaul Hoque (K) unconscious to Chittagong Port Hospital after 7 P.M. Dr. S.M.A. Mannan, Chief Medical Officer of Chittagong Port admitted Shahanshah Ziaul Hoque (K) into the hospital and he (K) was given Oxygen, injection and saline etc. as per medical advice. At about 12.00 hrs. Shahanshah Ziaul Hoque (K) got as it were, recovered fully and told to remove oxygen, saline etc. He (K) wanted a glass of water and on being supplied, he (K) drank a few spoonfuls of water and became fully conscious and sound. The kinsmen and the votaries wanted to know about the condition of Shahanshah Ziaul Hoque (K) who told everybody present, "Please put off the light and chant "Allah,

Allah, Allah". He (K) himself was also chanting "Allahu, Allahu, Allahu" and breathed his last at about 00.27 hours on 13th October, 1988 (1 Rabiul Awal, 1409 H) at the age of 60 (Inna lillahey wa inna elaihey-raje-un). The body Mubarak was taken to Maizbhandar Sharif at that night and was buried at about, 10 P.M. on the 2nd Rabiul Awal, 1409 Hijri in his own Hujrah Sharif. I attended the first 'Zanaza' at 4-30 p.m. and observed that about 5 Lacs people were present to say "Zanaza prayer". The 1st Zanaza was led by Maulana Nurul Islam Forkani, Pesh Imam of Maizbhandar Jame-Mosque, 2nd by Maulana Abdul Malek Shah and the 3rd by Maulana Amir Hossain of village Suabil, Fatikchari, Chittagong.

Shahanshah Ziaul Hoque (K) is the man of outstanding personality, reputed to be blessed with the gift of miraculous powers or even of creation ex nihilo, found disciples crowding to him. His successor is his only son Shahjada Mohammad Hasan (M) who is treated as the inheritor of the prayer carpet i.e. Sajjadanshin, Shahanshah Ziaul Hoque (K)'s doctrine centre in the quest of the soul for Allah, which found its fulfillment in the breaking down of the barriers that divide man from him. The relation of Allah to the soul, as Hazrat Hasan Al-Basri (R) conceived it, was not merely that of a Judge, nor was it simply that of an external Deliverer through whose mercy men might be saved.

"When My Servant become altogether occupied with Me (God says, as he imagines), then I make his happiness and his delight consist in remembrance of Me, and when I have made his happiness and delight consist in that remembrance, he desires Me and I desire him; and when he desires Me and I desire him, I raise the veils between Me and him and I become manifest before his eyes".

Shahanshah Ziaul Hoque (K) is also well illustrated by the story of Hazrat Al-Fuzail (R). It is said that when one day Hazrat Fuzail (R) kissed his young child, the child rebuked him. "Father, do you love me? he asked, "yes", the Sufi said. "Do you love God?" yes", the Sufi again said. "How many hearts have you?" "One". "Then how can you love

two with one heart?" 'We are told that al-Fuzail (R) observed that his child's reasoning was right; he ceased henceforth to cherish human affection and gave his whole heart to God. Such was the case with Shahanshah Ziaul Hoque (K). We have seen that Shahanshah Ziaul Hoque (K) never asked his kinsmen, children and wife about anything before passing away. If the doctrine of intellectual development is to be learned, it had to be taught in some organized fashion. Thus Hazrat Imam Ghazzali (R) had laid it down as under:-

The disciple [Murid] must, of necessity have recourse to a director [Shaikh or pir] to guide him aright. For the way of the Faith is obscure, but the Devil's ways are many and patent and he who has no Shaikh to guide him will be led by the Devil into his ways. Wherefore the disciple must cling to his Shaikh as a blind man on the edge of a river cling to his leader, confiding himself to him entirely, opposing him in no matter whatsoever, and binding himself to follow him absolutely. Let him know that the advantage he gains from the error of his Shaikh, if he should err, is greater than the advantage he gains from his own rightness, if he should be right".

The End

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