

## **An Insight into the writings of Allama Abdul Latif Fultali**

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### **INTRODUCTION:**

Allama Abdul Latif Choudhury Fultali (R) was a renowned writer. His realm of scholarship ranges from Quranic commentary, Biography of prophet, Sufism, Science of Quranic recitation to Urdu poetry. Fultali's scholastic caravan travelled to many areas of Islamic literature. He penned as many as 10 books on vivid subjects. In this article, a humble attempt has been made to deal with his books from an analytical point of view.

Key Words: Allama Fultali, Sufism, Arabic studies, Islamic Studies etc.

### **AL TANWIR ALA AL TAFSIR**

This is a book on 'tafsir' or interpretation of the holy Quran written by Allama Abdul Latif Choudhury Fultali during his imprisonment in Syleth Jail in 1971 to 1973. This 394 Pages voluminous book deals with the first 2 parts of the holy Quran. Originally written in Urdu, the first volume of this book has now been translated into Bengali by Maulana Husam Uddin Choudhury.

In the very preface, the author has emphasized on preserving the true recitation of the holy Quran. Because, as he opines that now a days, changes in recitation of the holy Quran have started. So many controversies have developed on contentious issues. Explaining the reason behind compilation of this tafsir book, the author says that he wanted to compile a tafsir from authentic sources so that people can have the actual interpretation of the holy Quran and save themselves from interpretation out of one's own Judgment. The author says, "it came to my mind that as long as I have time during imprisonment in Jail, I should compile the interpretation of some of the verses of the holy Quran from established sources. So that people need not run after several tafsir books and get the true interpretation. Keeping this in mind I started writing. As soon as I completed 2 parts of the Quran. I got freed from Jail. I did not get the time and opportunity to write the rest of the parts. May Allah accept this." <sup>1</sup>

### **Principles for interpretation of the holy Quran**

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<sup>1</sup>Fultali, Abdul Latif; Al Tanwir Ala al-Tafsir by Allama Fultali, Page. 2.

Allama Abdul Latif Fultali Penned some principles of the interpretation of the holy Quran in a chapter titled "Lawazimat-e-Quran". Interpretation of one verse of the holy Quran by another verse of the Quran which is considered best interpretation. Because if any verse of the holy Quran is precise at one place it gets illustrated and elaborated at another place. In case we do not get an interpretation of any verse in the Quran itself we must look up the sayings of prophet Muhammad(s). Sayings of prophet are nothing but interpretation of the holy Quran. When both the Quran and hadith are silent on interpretation of a particular verse of the Quran and nothing narrated from the great companions of prophet in this regard, scholars of the discipline of Tafsir refer to 'Tabeeen' or the followers of the companions of Prophet. Famous Tabiyyin like Mujahid, Sayeed bin Jubair, Akrama, Ata bin Abi Rabah, Hasan Basari, Masruq bin Ajdai, Sayeed bin Musayyab, Qatadah and others are considered authority in the discipline of Tafsir. Interpretation of the holy Quran as per one's own understanding is prohibited. It is narrated from the prophet, he said," He who says something on the Quran out of his own view or of what he does not know, he must take his seat in hell."

In the subsequent two chapters, author has quoted hadith and sayings of scholars glorifying the virtue of reading the holy Quran and those who are associated with the Quran. In the 4<sup>th</sup> chapter author has traced the history of the compilation of the holy Quran.

### **A Critical Analysis**

The author has adopted a traditional way of writing tafsir in this book, "Al Tanwir Ala Al Tafsir". By reading this tafsir book it is evident that this is some sort of a bi-lingual Urdu-Arabic tafsir. Author has frequently quoted from the established sources of the discipline of Tafsir. Some of the Arabic quotations have simultaneously been translated into Urdu and for the rest no translation has been provided. From page no. 311 onwards Quranic verses have been dealt only with Arabic. A reader who does not have a firsthand acquaintance with Arabic will find it difficult to understand this tafsir. It seems that Fultali ® has authored this tafsir as a reference book for Arabic knowing ulema (Islamic scholars). A few introductory chapters related with the discipline of tafsir are of immense importance. Important notes have been incorporated after explanation of a particular verse. The most beautiful and fascinating fact of the book is that it explains the verses of the holy Quran part wise. For example, in the interpretation of "Sura Fateha' every significant expression or word has been discussed separately.

## **MUNTAKHABUS SIAR**

A book on the biography of Prophet Muhammad (pbuh), written in 3 volumes. Allama Abdul Latif Fultali (R) authored this 600 pages book during his imprisonment in Syleth Jail in post 1971 Bangladesh. First volume of this book has been translated from Urdu into Bengali by Maulana Husam Uddin Choudhury.

Sira is the traditional biography of the Prophet Muhammad. Biography writing that too of the Prophet Muhammad(s) is one of the toughest jobs. In the last 1400 years, this discipline got enriched by the valuable inputs of versatile scholars. In our Indian sub-continent too, scholars took immense interest in this field from time to time. In English we find 'Muhammad the prophet' by Mohd. Ali Al Lahori 'Prophet the ideal' by Khuwaja Kamaluddin, 'Mohammad Rasulullah' by Hamidullah Hyderabadī on biography of prophet. In Urdu, 'Sirat-un-Nabi' by Maulana Shibli Numani, 'Rahmatul Lilaalameen' by Qazi Md. Sulaiman Mansoorpuri, 'Sirat-e-Khatamul Ambia' by Mufti Mohd. Shafie, 'Sirat-e-Sarwar-e-Alam' by Maulana Abul Ala Maudoodi etc. are there. Maulana Akram Khan wrote "Mustafa Charit" in Bengali. Maulana Safiur Rahman Mubarakpuri authored his famous book "Arrahique al-Makhtum" on biography of prophet. This book of Maulana Mubarakpuri bagged first prize in a world competition organized by Mecca based Rabita-e-Alam-e-Islami in 1978. Muntakhabus Siar by Allama Abdul Latif Choudhury Fultali (R) is comparatively a new addition in the development of Sira literature in Indian sub-continent.

Author Fultali starts his book describing the reason behind compilation of this biography of prophet Muhammad (SAW). His two sons Maulana Emad Uddin Choudhury and Maulana Najmuddin Choudhury (Principal, Bade Deorail Fultali Kamil Madrasa), after graduating from Dhaka Alia Madrasa, kept on insisting him to write down a biography of prophet(pbuh). Since, writing a biography of prophet requires both time and effort and it was not possible for him to take out time from his busy schedule. Finally, the author was imprisoned in Syleth jail in post 1971 Bangladesh. Some of his jail inmates encouraged him to start writing a book on Sira. Allama Fultali Collected some books on Sira viz. Sirat-e-Ibne-Hisham, Sirat-e-Halabi, Zurqani Ala Mawahib, Khasaisul Kubra, Tarikh-e-Ibne Khaldun, Shifa, ofa ul ofa, Madarijun Nabuwah etc. Jail superintendent Mohammad Wali Ahad made all arrangement and told the author that jail is the best place for such kind of work.

In the first volume of the book “Muntakhabus siar” the author has dealt with the subject in 91 chapters. In the initial few chapters the writer has extensively described the importance of love for prophet Muhammad(s). He narrated the story of an ancient king Tubbai Himyari and Oais Qarni (R). Author has traced the history of Prophet Ibrahim and Ismail, who happened to be the forefathers of Prophet Muhammad (pbuh). In the subsequent few chapters author has described the genealogy of Prophet Muhammad tracing up to the first man prophet Adam. Among the significant issues discussed in this book are – infancy of prophet, his bringing up at the home of Halima Sadiya, death of his mother Amina and grandfather Abdul Muttalib, Prophet’s participation in “Harbul Fujjar”, his association with “Hilful Fuzul”, marriage with Khadeeja, building of ‘Kaba’ by Quraish tribe, starting of revelation to prophet Muhammad, Predictions of prophet Muhammad in the previous religious scriptures, compulsion of daily Prayers, Abu Bakr Siddique’s conversion to Islam, Conversion of Abdur Rahman bin Auf, Talha and Khalid bin Sayeed bin al Aas, migration to Ethiopia, conversion of Umar Farooque to Islam, 2<sup>nd</sup> migration to Ethiopia, death of wife Khadeeja and his uncle Abu Talib, Miraj or midnight journey of Prophet to the heavens on the 27<sup>th</sup> of Rajab, historic migration of prophet from Mecca to Medina, construction of Masjid-e-Nabavi, brotherhood between Muhajirin (migrants) and Ansars (natives) and etc. issues.

Second volume of this book deals exclusively with ‘Maghazi’ or military expeditions undertook by Prophet Muhammad (May peace be upon him). Regarding ‘Jihad’ 70 verses have been revealed in the holy Quran. Most of them revealed in Mecca before the migration of prophet to Medina, though ‘Jihad’ was made obligatory only after prophet’s migration to Medina. In the convention of ‘Sira’ and ‘Hadith’ literature, a jihad wherein prophet Muhammad himself took part is called ‘Gazwah’, on the contrary a jihad wherein prophet himself did not take part but sent some of his companions to accomplish the task is called ‘Sariah’. Prophet Muhammad(s) himself was present in 27 military expeditions and fought himself in 9 among the 27 expeditions. These 9 military expeditions are – 1) Badar 2) Uhud 3) Muraisei 4) Khandaq 5) Quraizah 6) Khaibar 7) Victory of Mecca 8) Hunain and 9) Taif. Prophet (s) sent 47 military expeditions wherein he was not present. Author Allama Abdul Latif Fultali discussed the military expeditions undertook by the prophet(s) in a Chronological order. He starts with ‘ghazwah-e-Abwa’ followed by ‘Buwath’, ‘Ashirah’ and ‘Badre ula’. Interestingly, the writer discusses the religious orders associated with a particular Jihad, immediately after throwing light on that Jihad. Author also deals with ‘Badre Kubra’, ghazwah-e-Kadar, ghazwah-e-zee-Amar O Buhran, ghazwah-e-Bani Kainukai, Sariah-e-Zaid, ghazwah-e-uhud, ghazwah-e-Hasraul Asad, ghazwah-e-Banu Nazir, ghazwah-e-zatur rukai,

ghazwah-e-Badre Maaad, ghazwah-e-Daomatul Jandal, ghazwah-e-Khandaq, ghazwah-e-Bani Lihyan, ghazwah-al-ghabah, ghazwah Banil Mustalaq, Treaty of Hudaibiah, expedition of Khaibar, victory of Fidak, expedition of Oadiul Qura, expedition of jaishul umara, victory of Mecca, 'expedition of Hunain, expedition of Hawazin and Aotas.

Regarding the style of the book author himself writes that initially he intended to pen down the book on the style of history. But having instructed by Prophet Muhammad (sw) through a dream he decided to follow the style of 'Sira' literature. Though it is valid to quote weak hadith' in case of 'Fadail-e-Aamal', writer observed caution in narrating only those 'weak hadith' in this book that are narrated from several sources. He preferred the principle of Allama Ibne Khaldun (R) and named so many 'sarayat' as 'ghazwat'. He did not refer to source in the issues that have consensus and cited references only in case of contentions issues. Author has given a word by word translation of many of the Arabic quotations to make them easy to comprehend. This book has the distinct features of selection of the incidents having historical narration, maintaining proper sequence of the events and a comprehensive coverage of the life of prophet Muhammad(s). This book is free from flaw and myth that has crept into some of the books on the biography of prophet. After analyzing the book it seems that the author has adopted a traditional way of biography writing of Prophet Muhammad (s).

### **AL QAOLUS SADID FIL QIRAT-E-O-AL TAJWID**

Tajwid is an Arabic word for elocution, meaning proper pronunciation during recitation. Discipline of Tajweed (Orthoepy) is a set of rules which govern how the Quran should be read. Al Qaulus Sadid is a book written by Allama Abdul Latif Fultali (R) on the discipline of tajwid. This 100+ pages book is a part and parcel of the syllabus of Darul Qirat Majidia Fultali Trust. Originally written in Urdu, this book has been translated into Bengali by Maulana Emad Uddin Choudhury. Syed Md. Ajmal Husain Wasi has translated this book into English also. This book "Al-Qaolus Sadid" has been incorporated as a reference book in the syllabus of Islamic University Bangladesh, Kushtia.<sup>2</sup>

Allama Abdul Latif Choudhury Fultali (R), while giving the reason behind compilation of this book says that there was no need to compile a new book or booklet on tajweed since so many books are

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<sup>2</sup>Syllabus of Islamic University, Bangladesh, Kushtia.

available on this subject. While teaching the students he used to tell them the rules and regulations of tajweed and advise them to refer to various books. But when differences as well as contradictions began to surface among the students, the writer decided to compile a book on tajweed; so that students can refer to it instead of running from pillar to post.

Author has discussed the important issues of the discipline of tajweed under 43 topics. Important among the subject matters are-how to start recitation of the holy Quran, saying 'bismillah' between two chapters, rules of tawuz and tasmia, makharij or emission points of the letters, Sifat or Characteristics of Arabic letters, rules of nun sakin and tanwin, rules of Ganna, description on mudud or prolongation of letters and thickness and thinness of letters etc. At the last author has narrated the history of the compilation of the holy Quran.

## **ANWARUS SALIKIN**

Sufism or tasawwuf is the inner, mystical dimension of Islam. It is a science whose objective is the reparation of the heart and turning it away from all else but God. 'Anwarus Salikin' is a book on Tasawwuf or mysticism by Allama Abdul Latif Fultali (R) written in Urdu. This book has now been translated to Bengali by Maulana Emad Uddin Choudhury.

This 60+ pages book starts with the classification of Ilm or Knowledge. In the very first chapter entitled as "classification of Knowledge" author described 10 different categories of knowledge that were given to different prophets. For example Prophet Adam was bestowed with 'Ilmul Asma' or the knowledge of the names of various things. Prophet Dawud was given the knowledge of manufacturing or Ilm-e-Sanaat, Prophet Sulaiman could understand the language of birds, Luqman was given wisdom, prophet Eisa could give life to the dead's (by the will of Allah). Prophet Khidir was given the knowledge of physiognomy and at last all the above knowledge was collectively given to Prophet Muhammad (SAW).

Author classified knowledge as two- 1) Ilm-e-wahabi i.e. God gifted and 2) Ilm-e-Kasabi or acquired knowledge. The first sort of knowledge is again of two types – a) knowledge of Sharia and b) knowledge of physiognomy. Knowledge of sharia intends to provide guidance to human life. Every

prophet has been bestowed with this kind of Knowledge. Knowledge of Farasat or physiognomy is not necessarily given to every Prophet.

Author has classified knowledge again in two types – (i) Ilme-e-Zahir and (2) Ilm-e-Batin. Ilme-Zahir is that which is apparent to everybody concerned instead of Ilm-e-Batin or inner knowledge which is not apparent to everybody. Physiognomy or ilm-e-farasat is considered as ilm-e-Batin. Ilm-e-Batin could have a different meaning that though it is apparent to some it is essentially unknown to some else. In this context, Writer has cited the story of Prophet Musa and Khidir to illustrate his statement on Ilm-e-Zahir and Ilm-e-Batin.

In a subsequent chapter entitled “He who recognizes himself, recognizes Allah” author has dealt with the very central theme of Sufism. Quoting the famous Sufi saint Imam Nisapuri (R) author emphasizes that to purify heart one must vacate it from the enemies of Allah.

#### **Desires of soul and the scruple of Satan:**

After an initial progress everything tends to decline. This is true to the very fundamental constituents of any matter. For example a date tree when grows its original seed gets disappeared and mixed with soil. But when the tree reaches its maturity and bears fruits, its originality comes to fore. As long as the seed is not destroyed a tree cannot bear fruit, similarly one cannot reach to the proximity of Allah without destroying his/ her self-ego. A human being is born on the nature of Islam. Consistency on this very nature in spite of exposure to the external challenges is the key to progress of a human being. Iman or belief has various categories depending on the categories of conviction viz. (Ilmul Yaqin) (Ainul Yaqin) and (haqqul Yaqin). Moreover, the glamour of belief (Iman) increases with the good deeds or Aamal-e-Saliha. Good deeds are of two kinds. One which is done to obey the orders and other which is performed to get the satisfaction of beloved. And ‘Marifat’ or gaining knowledge is of two ways. One is acquiring knowledge by means of evidence and other through experience. For example, to prove that sugar is sweet, there are two ways. One by chemical analysis of the constituents of sugar and other by simply testing by tongue. The more one knows about his beloved, the more he loves. Getting acquainted directly with Allah is difficult; He can be acquainted with through his creatures. Those who think of and meditate on the creatures of Allah have been praised in the holy Quran.

Allah says-

“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 nothing have you created (all) this! Glory to you! Give us salvation from the torment of the fire.”<sup>3</sup>

### **Sahbat-e-Salih or company of the virtuous people:**

Company is very much influential in case of human being. When we approach a sad man our heart fills with sadness and on the contrary as and when we meet a happy man we get happy. In this context the writer has stated the importance of ‘Bait’ (pledge of allegiance) to a murshid or spiritual guide.

### **Lesson in the creation of man:**

Human being itself is a mini universe. Whatever there is in the universe, a counterpart of it is present in the body of a man. Heart of a man is king, tongue is his minister, and limbs are his chiefs. So, heart influences the entire body. Every part of body has some or the other capacity. Even a strand of hair can listen, as inferred from a verse of holy Quran.

[And every time I have called to them, that you might forgive them, they have (only) thrust their fingers into their ears, covered themselves up with their garments, grown obstinate and given themselves up to arrogance.]<sup>4</sup>

To resist listening it was enough to thrust their fingers into their ears but reason behind covering themselves up with their garments is that every part our body has some sort of capacity to listen. Proof of the capacity of speaking for other parts of our body is present in the holy Quran.

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<sup>3</sup>Ali, Abdullah Yusuf; The holy Quran (tr.) Page.48

<sup>4</sup>. Ali, Abdullah Yusuf; The holy Quran (tr.) Page.410



Anwarus Salikin, the 60+ pages book on tasawuf by Allama Abdul Latif Fultali (R). This book leads with the various issues as well as practices of mysticism in general and that of Naqshbandia, Mujaddidia, Chistia and Nizamia orders in particular. One of the fascinating facts of the book is that the author gives suitable examples to illustrate his argument. Special notes are given on important issues. Though written in Urdu, writer quotes very often from Arabic sources, some of them are not been translated in Urdu simultaneously. Author Fultali quoted verses from the Persian poems in various places of the book. Approach of the author seems to be traditional while dealing with the issues. This book written in easy and lucid Urdu is an interesting one. It is a helpful guide book for the students of Sufism.

#### AL-KHUTBAH AL-YAKUBIAH:-

This book, written by Allama Abdul Latif Fultali (R) is a collection of 65 religious sermons to be delivered in Friday Prayers. This 239 pages book written in Arabic has a simultaneous Bengali translation along with it. Allama Fultali wrote these sermons during his trip to Europe and America in 1995. These 65 sermons comprise 5 each for every lunar month in addition to 2 sermons for two Eid's, 2 for Friday Prayer ( one 2<sup>nd</sup> sermon of Friday and another special sermon on the importance of Friday Prayer), and 1 sermon to be delivered on the occasion of marriage. In the very introduction of his book, the writer indicates that the Muslim masses, now a days are getting distanced from the pure Islamic beliefs and practices. To get them back to the root of Islam in accordance with the faith of Ahle Sunnat wa Al Jamat, is the top most priority, as of today. Imam of a mosque, who leads five times prayers as well as Friday Prayer is expected to play a greater role in preaching the true values of Islam to the devotees. Since, it has been a practice in many of the Muslim countries that the Imam of a mosque reads out the Friday Sermon from a compilation of khutbats or sermons, it is necessary to get these sermons updated from time to time. Though compilations of sermons like "Al-Oazul A'zam" and others are available, this compilation named "Al- Khutbah al yakubiah" is a complementary addition to the Khutbah literature. Allama Abdul Latif Choudhury Fultali (R) named the book Al-Khutbah al Yakubiah after his spiritual guide Maulana Yakub Badarpuri (R).

This book "Al-Khutbah al-Yaqubiah" is meant for reading out by Imams of mosque in Friday Prayer. Though some other Khutbah literature is available, as I mentioned earlier, this book is a complementary

addition which has contributed to the enrichment of this literature. A critical overview of the book resulted into the following conclusions:

1. Since delivering Friday sermon is essential to be in Arabic language, this book is written in Arabic. What is fascinating is the fact that its language is simple, easy to understand and the expression is straight forward and effective. Very often, writer concludes his sentences with parts of various verses of the holy Quran.
2. Quotation from the holy Quran and Hadith has been an outstanding feature of this book. Author first quote's any verse from the holy Quran followed by a relevant hadith of Prophet Muhammad (pbuh) on this particular topic. Many a times, a reader comes across a bit explanation of the topic in light of the quoted verses of the Quran and hadith.
3. While reading the book, it seems that the author has tried to maintain a rhythmic flow in the subsequent sentences. Though; it has not been maintained always.
4. As far as the contents of the book are concerned, it emphasized more on religious values, moral issues etc.
5. Repetition of subject matter has occurred in this book. For example in page no. 22, 178 and 200 (1998 edition) the same topic of rights of neighbor has been repeated with slight modifications. Similarly, many of the hadith's quoted in this book has been repeatedly from one topic to other.

## **NALA-E-QALANDAR**

(Crying of a wandering dervish)

Nala-e-Qalandar is a collection of poems composed by Allama Abdul Latif Fultali (R). A collection of Poems, Hamd (a eulogy on Allah), Na'at (a eulogy on prophet) etc. originally composed in Urdu. First, famous Bangladeshi poet Shamsul Huda translated the book in Bengali. Later on, Poet Maulana Rahul Amin Khan, the executive editor of 'Daily Inquilab' translated these poems into Bengali without changing the pattern of original rhymes. These are the poems written in rhyming couplets. Altogether there are 20 poems in this book on different topics.

***Complaint before the Allah from Syleth Jail-*** This is the first poem of this collection. As the very heading implies, this was composed by author during his imprisonment in 1971-73 in Syleth jail. Herein, the poet register's his complaint to Allah saying that if he is imprisoned, he is so, for the cause of Allah.

[O my god! I am imprisoned, imprisoned for you.If I am ashamed, ashamed for you.]

In the subsequent verses poet sought forgiveness and mercy from Allah.He also regrets for destroying his precious life in obedience to Satan. Poet expresses himself in the pseudonym of 'Qalandar' or wandering dervish, as he said:

“My life passed in vain satisfying self and Satan. Though 'Qalandar' is imprisoned O God! For you”

Getting rid of negligence and submission before the authority of Allah-In this poem poet Fultali (R), says that this worldly life is of nothing. No emperor say it emperor Alexandear or the sultanate of Delhi did last forever. But the sultanate of Sufis like Nizam Uddin Aulia (R), Qutub Uddin Bakhtiar Kaki (R) and that of Moin Uddin Chishti (R) maintained its glory till now. At last, he cautions himself to be mindful and seeks the mercy of Allah.

***Remorse:-***In this poem poet is lamenting on his commission of sins which induced Satan to laugh at him. He is of the opinion that his misdeeds have destroyed his life and misfortune has clouded his destiny for committing sins time and again. Poet appeals to Allah to rescue him from the tide of sea (disturbances of life) due to Prophet Muhammad (SAW).

***Repentance:-*** In this poem poet has pleaded before Allah with folded hands and sought pardon from him. He says that though he is sinful he is none but the very servant of Allah. Poet addresses himself as 'Qalandar' and tells his self to hope for getting help from prophet.

### ***Alarming***

This is an excellent poem that clearly demonstrates the poet's concern for the condition of Muslims which is getting deteriorated day by day. Poet says that our religion is in Jeopardy while the Muslims are day dreaming. Poet laments the bad condition of the Islamic institutions saying that “Everyone is busy remembering Allah in hermitage. Educational institutions are the dead bodies while the (true) Muslims are in grave (They have passed away)”

Islamic institutions are the centers of religious awakening. Lack of seriousness in administering these institutions seriously undermines the wellbeing of our religion. Poet is of the opinion that Muslims should back to basics of religion. Iman (belief) and Quran are the two things that should strictly be adhered to. If the Muslim nation sinks the boat of Islam, then we will have to face repentance here and hereafter. On the day of resurrection, prophet will ask us where you were when Quran was in Jeopardy.

***Thanks giving on arrival of saint Shahjalal to Syleth:-***

This poem is dedicated to saint Shahjalal (death 1346.A.D) who is one of the chief architects of propagating Islam to the region of Bengal. This legendary Sufi arrived to Syleth (Bangladesh) from Delhi in 1303 A.D. with a group of 360 disciples (known as 360 aulia) to preach Islam. He defeated Raja Gour Govind, the then despotic ruler of Syleth and Propagated Islam to the north-east India. Poet Fultali traces the history of Syleth saying that Syleth was an abode of infidelity. Coming of Shahjalal to Syleth is nothing but the mercy of Allah. Shahjalal (R) is he who turned the worshiper's of idol to worshiper of Allah. Poet also refers to a legendary story of Shahjalal's crossing the Surma river placing his 'musalla' (cloth over which prayer is offered) on water.

***An ode to Prophet Muhammad:-***

In this poem, poet praised Prophet Muhammad (s) as he illuminated this worldly garden. He expresses his desire to see the prophet in dream. In one of the verses poet also said.

“Feet dust of the visitors (or prophet) is my eyeliner;

The sweet smell of the hand of the visitor of Prophet's street.”<sup>5</sup>

In this poem, author has urged prophet to appear before the lovers at the time of their distress, during the time of death, in grave and also on the day of resurrection. Poet praises prophet saying that he is the one whose mediation will be accepted on the Day of Judgment. Prophet will offer drink's to his beloved ones from the pond named 'Kausar'.

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<sup>5</sup>Fultali, Abdul Latif; Nala-e-Qalandar.page.10

Allama Abdul Latif Fultali (R) has composed many poems in Urdu. 'Nala-e-Qalandar' is distinct among them. A collection of poems wetted with love of Prophet Muhammad. Poet has composed these poems on various issues ranging from complaint to Allah, Praise to Prophet Muhammad, remorse and repentance on his commission and omission, offering advice to his self, reference to the night of 'Miraj', an alarm to the Muslim nation, reference to arrival of saint Shahjalal to Syleth, and respectful homage to poet's spiritual guide Shah Yakub Badarpuri (R). In most of these poem's poet has expressed his emotions in the pseudonym of 'Qalandar' which means a wandering darvish.

Prophet Muhammad was a matchless entity. Allah himself praised his prophet. Sheikh Sadi, Maulana Rumi, Allama Iqbal, Nazrul Islam etc. poets have beautifully depicted our prophet in their poems. Allama Abdul Latif Fultali was a lover of Prophet Muhammad. In many a verses he offered the showers of praise to the prophet. Praise to Allah and his prophet – have ornamented the verses with heavenly attire. Poet's viewpoint is introspective and willing to reform and rectify his mistakes. He is concerned with the plight of Muslim nation throughout the world. He is conscious of the history of Islam and Muslims. Arrival of Saint Shahjalal to Syleth (Bangladesh) in 1303A.D. defeating the then despotic ruler Raja Gour Govind and subsequent propagation of Islam to east and north-east India – all have been covered in this collection. Following the tradition of Maulana Jalaluddin Rumi (R), who dedicated his 'Masnavi' to his spiritual guide Shames Tabrez, poet Abdul Latif Fultali, also dedicated a poem to his spiritual guide Shah Yakub Badarpuri (R).

### **Conclusion:**

Allama Fultali's poetic philosophy is far reaching. Nala-e-qalandar is an excellent expression of beauty and truth. Simple Urdu accompanied with Persian words, that too from a non-Urdu speaking Bengali is something laudable. In Nala-e-Qalandar there is no linguistic intricacy, no sensational presentation, only the tune and melody of love and adoration. Frequent use of Persian words has complicated a bit to easily decipher some of the verses. Still, 'Nala-e-Qalandar' is a distinct creation, wherein the crying of 'Qalandar' is loud and clear.

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