

Some Aspects of Khwaja Enayetpuri's Ṣūfism

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According to some ṣūfis, the core principle of ṣūfism lies in *wahdat al-wujud* (unity of being), and it is this tenet with which many great saints were concerned and content, leading and showing the true path for his followers. Khwaja Enayetpuri (1886-1952),¹ the greatest ṣūfi Bangladesh has ever produced in modern times, took this as the ultimate aim of his ṣūfi teachings. His entire philosophy rests on this central issue. So devoted was he to his *tariqa* (ṣūfi order) and so diligently did he preach Islam that hundreds of thousands of peace loving disciples from Bengal and Assam (India) followed his *tariqa*, showing a unique example of peace and harmony in society. In this present paper an attempt has been made to throw some light on the most important features of ṣūfism touching the mystic teachings found in both Eastern and Western philosophy and religion with a view to showing that true philosophy, which unites all men all over the world regardless of creed or caste and which teaches all men to love each other, is almost similar with a surface difference of culture, custom or environment in which they live. Much importance has been laid, while discussing Eastern philosophy and ṣūfism, on the teaching of Enayetpuri, one of the greatest modern ṣūfis of the then East Pakistan (now Bangladesh).

Ṣūfism in Bangladesh is more or less similar to that in the whole Indian sub-continent. India, it is claimed, is one of the five great centers of ṣūfism, the other four being Iran (including central Asia), Mesopotamia (at present Iraq), Syria, and North Africa. It is true that in the then India sub-continent, ṣūfism traveled speedily from Iraq and Persia, as Indian congenial soil welcomed it with profound interest. As a result, a great many ṣūfi saints flourished in Hindustan (India) preaching the mystic teachings of ṣūfism that easily reached the common people, especially, the spiritual truth seekers in India. Without doubt, these people were Hindus. The ṣūfis tremendously influenced local Hindus and this resulted in the rise of some new Hindu sects.² The ṣūfi saints used to raise monasteries for the congregation of the common people and teach their disciples Islamic theosophy and ṣūfi rules of life. So the disciples afterwards used to become the successors of the ṣūfi principles and teach what their *murshids* or *Pirs* (Persian term used in India, in the west the preceptor as sheikh) taught them. In this line of spiritual teachings there came shrines, the tombs of celebrated saints; *khanqahs* (monasteries) where they lived and taught the ṣūfi doctrines.

Bangladesh is a country of ṣūfi culture. It has given birth to many *bouls* (literally meaning 'spiritual lunatic') who have preached, and are still preaching, mystic teachings by spiritual songs, music, dance, poetry, literature, etc., but no one was able to establish a systematic ṣūfi School or monastery in the country until the 20th century when the country produced as ever the most celebrated spiritual leader Khwaja Enayetpuri, whose family lineage is traced back to Bagdad but later on migrated to Delhi, India. Born on Jilhajj 11, 1303 in Hizri era at Enayetpur in the district of Sirajgonj, he possessed a highly dignified lineage. His father, Khwaja

¹ Enayetpuri was named after the village Enayetpur where he lived and taught his ṣūfi tariqas, in Sirajgonj, Bangladesh. I shall use Khwaja Enayetpuri hereafter.

² Ali, Engineer Asghar (ed), *Sufism and Communal Harmony*, Jaipur, Printwell, 1991, p. 109

Abdul Karim is believed to have read a large number of religious publications in his childhood and thus was known as a great saint. He was greatly enlightened in the light of *ṣūfism* the germ of which is traced in the passages of the *Qur'ān*. He left this world while Khwaja Enayetpuri was only five years old. It is believed that almost all of the predecessors of Khwaja Enayetpuri were well educated and religious minded. What we know from relic papers is that Khwaja Enayetpuri came of a very aristocratic semitic Muslim family whose roots were traced back to the famous *Fatema* dynasty. Once many Muslims of the Syed community of Baghdad migrated to India when a dire famine broke out as an epidemic in Baghdad. Amongst many, sheikh Ismail and Sheikh Bahadur belonging to the Semitic tradition mentioned above came to Delhi and lived there for several years under the patronage of the emperor. As time went on, they wandered from one place to another in want of food and shelter and finally moved towards Bengal while the whole sub-continent was seized by the British. Having visited many places in pursuance of a suitable habitat they reached the village Aminpur, Pabna; and with the assistance of a dignified man, some of their successors arrived in Enayetpur in the district of Sirajgonj. The widely renowned saint Enayetpuri of Enayetpur Sharif was a direct descendant of them.

Khwaja Enayetpuri passed eighteen years by surrendering himself to the path of Allah under the guidance of his spiritual master, Syed Wazed Ali with a view to achieving spiritual knowledge and right guidance for the welfare of the people regardless of castes and classes. Having finished reading a large number of religious scriptures for nearly two decades, the *ṣūfi* reached the culmination of the highest grade of theosophical, intuitional and spiritual speculation. He sought world peace and thus preached his valuable teachings representing four *tariqas* (orders)—*Naqshbandiya*, *Mozaddediya*, *al-Qadiri*, and *al-Chishti*. His teachings are highly respected and maintained by innumerable numbers of people in this sub-continent, and every year on the occasion of *urs* (annual celebration in memory of saints) hundreds of thousands of people congregate at the *mazar* (shrine) from far and near to observe the day with due solemnity. Discussion and recitation of the *Qur'ān* and *Hadith*, *milad mahfil*, prayer—regular and special, essential and optional—for blessings and above all '*zīkr-e-qalb*' (invocation of God by the heart), distributing food among the poor mark the *urs* program. Pirjada Hazrat Khwaja Kamal Uddin, the direct descendent of Enayetpuri, has been successfully leading his followers, as the present spiritual master, to the path of peace and social harmony through the teachings of Enayetpuri over a decade. Enayetpuri's main stream of thought, if practised rightly, can make a silent revolution of peace and progress and morality in the greater sphere of life.

We shall now try to throw some light on some of the cardinal aspects of *ṣūfism*, as preached and practised by Khwaja Enayetpuri in Bangladesh. Khwaja Enayetpuri believed that true knowledge could be gained through mystic intuition. His highest mystical literature states that a true Muslim should practise and experience union with Allah. The mystic teachings of Enayetpuri are keen and were widely embraced by hundreds of thousands of his disciples. Fear, aspiration, shame, love, and friendship with Allah— these five things should be remembered by all who wish to desire His (Allah) pity, said Enayetpuri. Since undergoing a profound and purifying experience, he believed that there were four states of a saint— seclusion, devotion to knowledge, activities to attain knowledge, and finally preaching. A clear-hearted and true-tongued man, according to him, is like a saint who enjoys spiritual enlightenment in five states: *ebadat* (regular prayers), *zīkr* (remembrance), *intimacy of Allah*, *attainment of compassion of Allah*, and *meditation of Allah*. He, as a matter of fact,

aimed to ensure both the worldly and spiritual welfare of the people in order to eradicate all evils from human life, emancipate the human soul from faulty elements and throw some light on the path of a *mumin* (true believer) that can bring more peace, more progress and more compassion of Allah in this transitory world.

Khawaja Enayetpuri says man can receive *tajalli*, the divine illumination, through which he can awaken his latent soul and control his egocentric life so as to attain the compassion of Allah. He always advised his followers to fight against *nafs*, or ego which forms the evil comprising lust, desires and attachment to the worldly things. “One who has friendship with Allah has hostility to *nafs*, and thus to fight against *nafs* is direct *zihad-e-akbari* (the greatest holy war). So be martyred to *zihad-e-akbari*”, was one of his famous teachings to the worldly people who would come to him, feeling discontent.

In *ṣūfism*, much importance has been laid on the destruction of *nafs*, individual self or ego. *Nafs* is the source of all evils, sins, lust, crimes, slander, covetousness, hatred, errors, etc. *Nafs*, it is argued, tends to cause damage to *rūh* (spirit). *Nafs* is commonly referred to *nafs-e-ammara* in *ṣūfism* and ego or self in philosophy, thought to have been created out of four material elements: fire, air, water, earth but to have formed a different shape, a mixture of the four but a new one. Hazrat Mozadded Alfesani called it Feraun in the sense that it is even inferior to Feraun, Namrud or Yazid who are considered to be the most detestable men of infernal character in Islam.³ Hazrat Mowlana Rumi shared this view about *nafs*. Our real enemy is one *nafs*. Allah hath declared in the *Hadith-e-Kudshi (Holy Tradition)*: “fight against *nafs*, because it is my enemy.”⁴ Abul Hussain Nuri of Khorassan (d. 907 A. D.) is right in saying: “*ṣūfism* means enmity to the world and the friendship of God.”⁵ In this stage of *nafs*, there are four kinds of death or control of one’s self from attachment. Hatam Asam of Afghanistan (d. 871) said: “A *ṣūfi* must accept four kinds of death,” viz., (i) white death which means hunger, (ii) black death, that is, patience in distress, (iii) red death, that is, controlling passions, and (iv) green death, that is, using rough garments.

To be a good *ṣūfi*, one must follow those four kinds of death all through his life. This is one of the core principles of purifying the soul and moral edification, as *ṣūfism*, in its real sense, means neglecting comfort and accepting suffering.

It is believed that *nafs* is assisted by the devil and the transitory world. *Nafs* is our interior enemy, and the devil and the exterior world—the three are perilous to man; and thus man should be aloof from their attachment. *Nafs* gradually leads us towards the path of sin, and finally veils one’s real soul. The five sense organs are widely deemed as the weapons of *nafs* that cling to worldly things. *Nafs* activates itself through these five organs. It is compatible with the Buddhist twelve links or ‘twelve *nidans*’. The six organs—the eyes, the ears, the nose, tongue, skin and mind are considered to be the cause of attachment to worldly things in Buddhism.

Nafs has three stages—*nafs-e-ammara*, *nafs-e-louma*, and *nafs-e-Motmainna*. *Nafs-e-ammara*, as has been said before, is the lowest *nafs* which sticks to the feelings

³*The Weekly Meghna*, Dhaka, August 1, 1992, Lecture No 53 delivered by the *Pir* of Atrashī, Biswa Zaker Manzil, Bangladesh.

⁴*Ibid.*

⁵Archer, Nathaniel P., ed., *The Sufi Mystery*, London: The Octagon Press, 1980, p. 61

of pleasure, attachment, aversion, etc. that bind a man with the world. This *nafs* of a man always causes sins. On the other hand, man could attain, argued the *ṣūfis*, a slightly superior state of *nafs* if he performs some essential rites, giving up lying, abuse, slander, covetousness, hatred, and practices some ideal virtues like charity, patience, meditation, purity of thought, etc. Fasting during the month of Ramadan, *jakat* (poor due), *fitra* (wealth tax) are without doubt the most fruitful rituals for a Muslim to become free from committing sins, to be patient and to be able to control his will or self. This stage of *nafs* is called *nafs-e-louma*. It at times ties one down to this world, and may protect one from committing wrong. *Nafs-e-motmainna*, the highest stage of *nafs*, is achieved by only *Pir* (spiritual master) or great saints.

To attain this *nafs*, a saint is required to follow a strict and restricted conduct in all his doings- deeds and words. There are three main gates or stages to be passed through to reach the stage of *nafs-e-motmainna*— the final destination or final desire devoid of all worldly over-fondness. These three stages lie in *Shariyat*. These gates however are commonly known as three kinds of *Tajalli* towards the path of achieving *Bateni Sharitat*. The other *Shariyat* is *Jaheri Sharifat* which is the gateway of the former. The former is exterior while the latter interior. The *Shariyat* comprises the whole teachings, messages, words, signals, deeds, activities of the Prophet Muhammad(sm). Khwaja Enayetpuri repeatedly says that ‘*Shariyat* consists of *Tariqat*, *Haqiqat*, and *Marefat*. Without *Shariyat*, *Tariqat* is fruitless.’⁶ The three *tajallis* are—(i) *tajalliyat afayal*, (ii) *tajalliyat sefat*, and (iii) *tajalliyat-e-jat*. These three kinds of *tajalli* result from the following stages. These are: *belayet-e-sogra*, *akrabiya* or *marefat*, and *kamalat-e-nobuyat*. In the first stage, the *ṣūfi* is to achieve *tajalli-yat-e-afayal*, or virtues of Allah which are of five kinds—*touba* (promise), *johd* (eschewing of desire), *takowa* (ability to be free from evil doings), *reyajot* (rigoristic annual celebration in memory of saints), and *fakr* (sacrifice). If achieved these, the *ṣūfi* enters the state of *akrabiya* from *belayet-e-sogra*.

In this *Tajalliyat*, he is required to be embellished with five virtues from *sefati noor*—*sabar* (patience), *shokr* (gratitude), *towaqqul* (reliance on Allah), *khaof* (fear), and *reja* (trust). If attained perfectly, the *salek* or *ṣūfi* can avoid the remaining faulty elements of his *nafs*. Before going to the third stage of purification, the *ṣūfi* completely undergoes the love of Allah, even forgets his own self, and thus can shun worldly attachment or over-fondness. The last stage *kamalat-e-nabuyat* comes when he is endowed with *tajalliyat-e-jati-noorer-faez*, from which he is over and above required to acquire five virtues—*ekin* (faith), *eqhlas* (concentration), *taslim* (surrender), *reja* (to be pleased with the state Allah wishes), and *taqmilol* (firm belief). These 15 virtues safeguard the *ṣūfi*’s *rūh*, protect it from evil conduct and free the *ṣūfi* from harmful avarice. Practising fasting and austerities, subduing will and mind, cultivating simplicity and humility, controlling arrogance and indigence, discarding deceits and intrigues in speech and action, eradicating likes and dislikes are the fundamental vows which must be followed rigidly, if *nafs-e-motmainna* is to be attained successfully. The *ṣūfi* must keep in mind that earthly things and ties are transient, that there is no permanent shelter in this mortal society, that we come single in this world and go likewise, that none can offer his acquired virtues to him, that he himself is responsible for what he has done during his lifetime for the eternal, divine

⁶*Ideal Pir (Adarsha Murshid)*, Enayetpur Darbar Sharif, p.67

world. “Fasting,” says Will Durant, “is a remarkable expedient for weakening those desires that lead never to happiness but either to disillusionment or to further desire.”⁷

The message of Enayetpuri in this regard is very much akin to that of many Western and Eastern thinkers. He says:

‘Die before death’, because one who dies to ‘zihad-e-akbari’ never dies at all, and thus ‘to die before death’ means to attain *hayate abadi* (eternal immortality).⁸

We are reminded in this connection of the saying of the Prophet: ‘*die before ye die.*’⁹ Hegel, the eighteenth century German idealist, shares this view in saying: ‘*die to live*’. If human beings look for alone Allah’s compassion and mercy by giving up all *maya* (attachment) to the worldly things, Allah must accept them, condone their sins and fulfil their prayers. Enayetpuri thus preached:

One who has loved the worldly life has obviously lost his Allah, because one cannot be at a time a true lover of both the world and Allah.¹⁰

Like the Western philosopher Hegel, the Eastern philosopher and the founder of Buddhism Gautama Buddha as well as many thinkers also stressed the need for the abandonment of the worldly life with a view to purifying the moral life. But they never accepted a spiritual soul which has to be purified, nor did they preach an eternal life that can directly become united with Allah.

If the above regarding *nafs* is assessed from an impartial point of view, it would be clear to us that *ṣūfism* does not advocate destroying our *nafs*, compatible to a great extent with will in one form or another. In the philosophy of Kierkegaard, Bergson, James, Nietzsche, Schopenhauer and Gautama Buddha there is, with little difference, strong recommendation that our ego, or self, or more generally speaking, desire, be killed or destroyed neck and crop. In every religion, universally recognized, there is this recommendation, that is, eschewing all sensual pleasures and considering them as a source of sin. Jainism holds three jewels—*right faith, right knowledge, and right conduct*.¹¹ The interior contents of these three emphasize the following of ideals or virtues that are prescribed. Most of them are to some extent related to those of *ṣūfism*. In Buddhism, with regard to Buddhist ethics, there are *four-fold noble truths, eight-fold noble paths* to be maintained rightly. These are compatible with the paths of *ṣūfism*, but in different terminology. We are reminded in this connection of the ‘*sadhan-chotustaya*’ or four-fold orders of Vedanta, the means of detachment towards all types of luxuries and their desires, worldly as well as heavenly. The Western philosopher Schopenhauer agreed, to some degree, with the *ṣūfis* by holding the view that the cause of suffering is intensity of will; the less we exercise will, the less we

⁷Will Durant, *The Story of Philosophy*, Washington Square Press, Pocket Books, N.Y., 1961, p. 338

⁸*Ideal Pir (Adarsha Murshid)*, op. cit. Message No 11, p. 55

⁹Lings, M., op. cit., P. 35

¹⁰ *Ideal Pir (Adarsha Murshid)*, op. cit., Message 35, p.59

¹¹ *Glimpses of World Religions*, Publisher Ashwin J. Shah, Jaico Publishing House, Bombay, 1990, P. 89

shall suffer.¹² He ultimately aimed at breaking down his individual will and embracing a perfect life like that of a saint.

Schopenhauer remarks about Christianity that ‘in the midst of worldly luxury and power it has held up the ideal of the saint, the Fool in Christ, who refuses to fight, and absolutely overcomes the individual will.’¹³ Will Durant says, while comparing Buddhism and Christianity, ‘Buddhism is profounder than Christianity, because it makes the destruction of the will the entirety of religion, and preaches *nirvana* as the goal of all personal development.’¹⁴

According to *ṣūfism* man is called a microcosm possessing two worlds. One is *alam-i-amr* comprising five elements—*heart, spirit, consciousness, mysterious* and *deeply mysterious*; the other is *alam-i-khalq*, also comprising five elements which are ego, earth, water, fire, and air. Each of these elements is referred to ‘*latifa*’, subtle substance. These five ‘*lataif*’ (plural of *latifa*) which are connected with *alam-i-khalq*, constitute the physical body of the human being. By contrast, elements of *alam-i-amr* are the organs which are spiritually connected with Allah or God. It is, at large, preached in *ṣūfism* that the aim of every *ṣūfi* is to awaken these five *lataif* into active remembrance of Allah and finally to receive ‘*tajalli*’, the divine illumination.

Now the question arises: How can ‘*tajalli*’ be achieved? The *ṣūfis* say in the light of the holy *Qur’ān* that it must be *zīkr*, more generally *zīkr-e-qalb* (remembrance of Allah) which is voluntary, but greater even than the regular ritual prayer, which is obligatory.

‘*Zīkr*’ is an Arabic term meaning ‘remembrance or recitation’. It is one of the five *rokon* (pillars) of *tariqat* as there are five pillars in Shariyat. The others are *rabeta, shogol, morakaba* and *mohasaba*. *Zīkr* is believed to be the heart of all rituals or meditations. Allah hath said in the holy *Qur’ān*: ‘*oa-la-zīkrullahe akbar*’, meaning ‘the *zīkr* of Allah is the greatest’.¹⁵ *Morakaba* means meditation, and *zīkr* means remembrance. Allah is not aloof from His creatures. The verse ‘*o fi un fusekum afala tufserun*’, meaning, ‘my signs are inside your body’ simply signifies that Allah resides in everybody, every human being. But we can not know Him nor can we realise His greatness, mainly because we lack proper knowledge or proper guidance of right or perfect *Pir*, the Enlightened One. If possessed of or having acquired a right vision, man can lead himself to the proper path of *iman*. ‘Knowledge’, says Frithjof Schuon, ‘only saves us on condition that it enlists all that we are, only when it is a way and when it works and transforms and wounds our nature even as the plough wounds the soil—Metaphysical knowledge is Sacred. It is the right of sacred things to require of man all that he is.’¹⁶ In the Surah *Qa’af* of the *Qur’ān*, Allah says, ‘*nahnu*

¹²Russell, Bertrand, *History of Western Philosophy*, George Allen & Unwin Ltd., London, 1961, p. 725

¹³Durant, Will, op. cit., P. 339

¹⁴Ibid, p. 339

¹⁵*Otlū mā oohiya ilayka mina alkitābi waaqimi alssalāta inna alssalāta tanha AAani alfaḥshā-i waalmunkari walathikru Allāhi akbaru*, (29:45), meaning, ‘Recite what is sent of the Book by inspiration to thee, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt.’ (29: 45)

¹⁶Frithjof Schuon, *Spiritual Perspectives and Human Facts*, Perennial Books, 1970, p. 138

akrabu ilaile min hablib oarid,¹⁷ ‘I am nearer to him (man) even than his jugular vein’; that is, Allah is nearer to one’s own *qalb*. But we cannot realise Him and as a result we cease ourselves to remember. If a question is raised about the existence of God, Allah hath said to His Prophet(sm), ‘...*oija sa alaka ibadi anni fainni qarib*’¹⁸, meaning, ‘(Oh Muhammad) when you are asked question about Me, then (tell them) certainly I am very near to them.’

From the verses mentioned above, we know that it is our first business to know Allah who is claimed to be existent very close or near to our heart. It seems that we need to search for Allah to know Allah in our *qalb* or heart, not elsewhere. Even in our daily prayers, *ṣūfis* insist, this purpose is served, because Allah says in the *Qur’ān*: ‘...*Fā`budnī Wa `Aqimi Aṣ-Ṣalāata Lidhikrī*’, that is, ‘...worship Me, and perform prayer for My Remembrance (*zīkr*).’¹⁹ This verse purports that prayers are means, but *zīkr* is ends. In addition, Allah commands in the *Surah Araf*, ‘*Wa Adhkur Rabbaka Fī Nafsika Taḍarru`āan Wa Khīfatan Wa Dūna Al-Jahri Mina Al-Qawli Bil-Ghudūwi Wa Al-`Āṣāli Wa Lā Takun Mina Al-Ghāfilīna*’²⁰ In the *Surah Ahzab* Allah says, ‘O ye who believe! Remember Allah with much remembrance’.²¹

Over and above the verses mentioned above about remembrance or *zīkr*, there are several verses in the *Qur’ān* that emphasize remembrance of Allah, for instance, 2:200; 5:91; 6:68; 13:28; 16:43-44; 18:28, 83; 20:14, 42, 124; 21:84, and so on. The verses in the *Surah Tawaha, Araf, Ahzab, Imran, Nesa, Noor, Jumar, Baqara* also corroborate that the right object of worship or ‘*evadat*’ is the ‘*zīkr* of Allah’. The *Sufis* argue that those who do not perform *zīkr* will pass their days in great misery and Allah will punish them in the afterlife as well. The *Qur’an* says ‘*Wa Man `A`rada `An Dhikrī Fa`inna Lahu Ma`īshatan Ḍankāan Wa Naḥshuruhu Yawma Al-Qiyāmati `A`mā*.’²² The *ṣūfis* claim that just prayers are not enough to perform actual *zīkr*. Allah sayth, “And when they stand up for *As-Salāt* (the prayer), they stand with laziness and to be seen of men, and they do not remember Allāh but little. (An-Nisa 4:142)”²³

Man should perform *zīkr* through his elements of both *alam-i-amr* and *alam-i-khaliq*, that is, through his *lataif*. Our polluted *lataif* can be purged by performing *zīkr* of Allah. The Prophet has said, “Everything has a purger, and so has our soul, which is without doubt, *zīkr* of Allah. There is no great thing in the world which can efface

¹⁷Ayat 16

¹⁸*Surah Baqara*, Ayat 186

¹⁹*Qur’an* (20:14)

²⁰And remember your Lord by your tongue and within yourself, humbly and with fear without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful. (7:205)

²¹*Ya ayyuha allatheena amanoo othkuroo Allaha thikran katheeran* (33:41)

²² But whosoever turns away from My Reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection. (20:124)

²³ *Wa `Idhā Qāmū `Ilā Aṣ-Ṣalāati Qāmū Kusālā Yurā`ūna An-Nāsa Wa Lā Yadhkurūna Allāha `Illā Qalīlāan* (4:142)

the anathema of Allah, but *zikr*.” Khwaja Enayetpuri holds that the greatest *zikr* is ‘*la ilaha illal lahu muhammadur rasullah*’, meaning, ‘there is no god but Allah, and Muhammad(sm) is His Messenger (Rasul). The *Qur’ānic* verse is clear here: ‘And your Lord says: Call upon Me, I will answer you; surely those who are too proud for My service shall soon enter hell abased.’ (40:60).²⁴ Professor Lings also observes that *zikr-e-allah* or invocation of God is ‘greater’, according to the *Qur’ān*, even than the ritual prayer. Apropos of the importance and nature of *zikr*, he opines:

It can be affirmed that calling on the Name of God, whether it be accompanied by some other experience or not, is the most positive thing in the world because it sets up the most powerful vibration towards the Heart. The Prophet said: ‘there is a polish for everything that taketh away rust; and the polish of the Heart is the invocation of Allah.’²⁵

As can be seen from the above, the *Qur’ān* repeatedly places importance on *zikr*, and in fact, it may be said to have a function in the spiritual life. Khwaja Enayetpuri repeatedly appealed to his disciples to perform *zikr*, and this has been a regular practice among his *zakers* (who perform *zikr*) since his times. He left for the whole mankind an eternal message on *zikr* to be followed by all regardless of creed, caste and clans.

Oh! Muslim brothers and sisters all over the whole world; please be cautious; your valuable days are passing. Enliven your *qalb* in the *zikr* of Allah and brighten up your heart in the Divine illumination of Allah before you die. At this, the blessings of Allah will be upon your graves like ‘abadul abad’.²⁶

The second *rokon* (pillar), ‘*rabeta*’ (remembering the image of *Pir*), is also of equal importance in the spiritual life of *sūfis*. ‘*Rabeta*’, as has been explained by Khwaja Enayetpuri’s successful follower, popularly known as *Pir* of Atroshi, is a realization or imagination of the face of own *Pir* or *murshid*. If the eyes are closed and one tries to recall the exact face of the *Pir*, one experiences one’s *Pir*’s image in one’s eyes of heart; in other words, *rabeta* means remembering one’s own *Pir*’s appearance.²⁷ In the *tariqa*, a disciple needs the love of his *Pir* or *murshid* in the ways of Allah. Having achieved this love, the *aref* (seeker of knowledge) is in the situation of having the love of Allah. So, frankly speaking, *murshid* is a bridge between a *murid*, who is ignorant and helpless without a right guidance of an illuminated *murshid*, and Allah—the way in which one cannot walk alone, or one loses the way. Attaching importance to the *rabeta*, Allah says in the *Kudshi Hadith*: “ye come to my *akrabiat* crossing three worlds—*material world*, *the world of noor*, and *the world of sefat*. My love will be bestowed upon you only in the *akrabiat*”. It seems that the way through which the *mumin* (true believer) can reach his destination, that is, his final stop where he meets Allah, is not as easy as one thinks, rather one needs an enlightened guide, generally considered to be *Pir*, who shows one the proper directions, which if maintained

²⁴ *Waqala rabbukumu odAAoonee astajib lakum inna allatheena yastakbiroona AAan AAibadatee sayadkhuloona jahannama dakhireena*

²⁵Lings, M., op.cit., p. 59

²⁶*Message and Exposition of Khwaja Enayetpuri(R)*, Vol. 2, edited by Pirjada Khwaja Mojammel Haq, Enayetpur Darbar Sharif, Sirajganj, 1986. p. 1

²⁷*The Meghna*, Dhaka, 17 Oct., 1992, Lecture No 64

strictly, one is led to the desired destination—the place of meeting with Allah, *manjil-e-maqsud*. To attain this contiguity with Allah, Khwaja Enayetpuri insists, it is imperative that one has no other alternative choice but *morakaba*, commonly known to us as meditation, one of the influential *rokons* in tariqa. The clear indication of meditation or *morakaba* has to be found in the sayings of the Prophet. It is widely claimed by the *sūfis* that the definition of the Prophet of ‘*ihsan*’ (excellence) has been a recognized property in the *Hadith Jibril*. In the translation of Martin Lings from the *Hadith*:

This principle has its roots in the Prophet’s definition of *ihsan* (excellence) which is directly related to Heart-Knowledge: ‘Excellence is that thou shouldst worship God as if thou sawest Him; for if thou seest Him not, yet He seeth thee.’²⁸

Professor Lings in this matter shows that ‘the whole of one aspect of *sūfi* method lies in the word ‘*ka’annaka*, as if thou...,’ which has, according to him, many implications.

If, however, we looked closely with an impartial stance at the holy *Qur’an*, it would not be difficult for us to know how great *sūfi* Enayetpuri was in holding that all apostles from Hazrat Adam(R) to Hazrat Rasule Karim(sm) had maintained meditation or *morakaba*, and so had all ‘*awli-e-kamel*’ (perfect sheikh). As to the importance of meditation, Professor Lings rightly observed, ‘without *fikr* (meditation) *dhikr* (*zikr*) would be largely inoperative; without *dhikr*, *fikr* would serve no purpose.’²⁹ It is pertinent to mention here that ‘*ma kajabal fuyad mara aa*’, says the *Qur’an* (*Surah Najam, verse 11*), meaning, ‘what the *qalb* of *awli* has seen is not false at all’ that necessarily helps us to believe in the fact that a true *Pir* or *murshid* is a more perfect man than we, and has a completely purified *qalb* which we do not possess, but is necessary to us.

‘*Pir*’ is a Persian term meaning ‘enlightened one’. In the West, the preceptor is called the sheikh; in Indian sub-continent, *Pir*; *murshid* and the disciple, *murid*. It has to be admitted, if the preceding discussion is considered, that *Pir* is needed for the common people who intend to achieve success in the spiritual life since he is believed, according to the *Qur’an*, to have attained the knowledge of spiritual reality and to have been free from bodily desires. Thus a *Pir* is acclaimed as a guide of the true path towards mystic life. Allah says in the *Qur’an*: “Some of my men are those who show the true path in association with truth.”³⁰ In a sense man’s ultimate end should be to become a representative or Caliph of Allah, since He says in the *Qur’an*, ‘*inni jayeloon fil arde khalefa*’, meaning, ‘man has been sent to this world as a Caliph or Representative.’ It is man’s fortune that he has been dignified with such characteristics and as such, only *Pir* or right leadership is the paragon at the bottom of achieving these attributes. Enayetpuri says: ‘follow an erudite *Pir* and practise what he does. This is peace, this is emancipation.’³¹ There are a good many verses in the *Qur’an* with regard to revealing the fact that true Representatives (*oyaresatul ambia*) of the Prophet will be coming into the world in different places and in different ages. The *Qur’an* says only real spiritualists enriched with the highest faculty of intuition

²⁸Lings, M., op. cit., p. 58

²⁹Ibid, p. 90

³⁰*The Meghna*, op. cit., 14 Sept., 1991, Lec. No. 11

³¹*Ambrosial Message of Khwaja Enayetpuri(R)*, Enayetpur Darbar Sharif, 1988, p. 2

can realize the exact meaning of Its verses; these men are regarded or called *awli* or *Pir*.

In this context Enayetpuri said that one should place oneself under the guidance of a '*murshid*', commonly known as '*Pir*'. To attain his goal, the *murid* or disciple must bear his *murshid* in mind and perform *zikh*, known as '*qalb-e-zikh*', remembering Allah by heart. The saints or *murshids* are chosen friends of Allah and their teachings are to be followed and pilgrimage is to be performed to their '*mazar*' (shrines) since in many religions it is widely believed that saints do not die but they are conquerors of their souls as seen in the sayings of the Prophet(sm), '*ala inna awli allehe la ya muto*', meaning, 'the *awlis* of Allah (perfect sheikhs) never die'. Radhakrishnan, probably the most celebrated Indian thinker of the modern era, is right in saying: 'The seer always exists. Even if death comes, the seer cannot die.'³² It is, of course, right to say that the views of *Pir* or *murshid* are different from those of Radhakrishnan's seer.

According to Khwaja Enayetpuri, there are four fundamental principles of *tariqa*: etiquette, intellect, love and courage.³³ Etiquette means to remain fulfilled with the achievement of *Pir*'s wish, desire and demand. *Pir* is to be respected to the utmost, in that he is regarded as the real *awli* of Allah and only with the blessings of *Pir*, can the disciple attain the nearness to Allah, passing the physical world, and that of *noor* and *sefat*. Sheikh Saadi thus says, 'Become a corpse at the hands of washer to your *Pir*'. A washer can use or wash a corpse according to his wish and convenience, so a *Murid* should be like a corpse, so that *Pir* can use him conveniently. Hazrat Mojadded Alfesani, the founder of Majadded, has said, 'the satisfaction of *Pir* precedes that of Allah'. Allah cannot be pleased until *murid* extinguishes all his desires in the satisfaction of *Pir*. Mawlana Rumi, Junayed Baghdadi, and even Muhammad(sm) have laid much importance on '*adab*' or etiquette. The famous saying of the Prophet '*al-adabo khairum minaj jahabe owal-feddat*' requires no further explanation in this regard.

Knowledge or wisdom has had a historical value from the past down to the present day. In the whole domain of Indian philosophy ignorance or lack of knowledge has been deemed to be the cause of all the suffering of the bondage of the individual self. Khwaja Enayetpuri unequivocally stressed the function of mind, intuition or rational insight. Without having a sharp intuitive faculty of mind, he seemed to avow, man cannot understand the metaphoric signals of the sheiks, without which knowledge of the way to attain Allah is impossible. The main cause of this is that *sūfism* devises a mystic language in which sheiks teach their disciples. Compared with intuition, this only can penetrate ultimate reality as said in philosophical standpoint. It is believed that romanticists, pragmatists and mystics proclaim the incapacity of science and logic to deal with Absolute Being. Conceptual thinking at bottom does not help in this matter. Spinoza, Bradley, and Bergson in the West and Dr. G. C. Dev, Sankara, and Vivekananda in the East were in agreement that an appeal to intuition apart from intellect can lead to the knowledge of God. "The Hindus," Will Durant says, "were deeper than the thinkers of Europe, because their interpretation of the world was internal and intuitive, not external and intellectual; the

³²*Eastern Religions and Western Thought*, George Allen & Unwin Ltd., London, 1977, p. 26

³³*Pirjada Khwaja Saifuddin, Adarsha Murshid (Ideal Pir)*, Shambuganj, Bangladesh, 1989, p. 196

intellect divides everything, intuition unites everything.”³⁴ According to Bergson, “Life and consciousness cannot be treated mathematically, scientifically or logically; the scientist who studies and analyzes them in the ordinary mathematical and physical ways destroys them, and misses their meaning. Intuition is life, real and immediate-life envisaging itself.”³⁵ Like Bergson, Kant, Fichte, Bradley also stress the importance of intuition. Thilly describes it as *intellectual intuition*.³⁶ Even in the philosophy of John Locke we find an idea of pseudo-intuitive knowledge since he repeatedly declares that mind perceives direct knowledge, or ideas by direct inspection.³⁷ Dr. G. C. Dev observes: “If we can go beyond intellect and appeal to intuition, we can dispense with both analysis and synthesis and yet be assured of a reality beyond the realm of sense.”³⁸ Khwaja Enayetpuri without doubt shares this view of intuition with the Prophet, stresses the need for intuitive knowledge and reminds us of the historical fact that the Prophet without having education in any institution achieved mystic experience or divine knowledge by the angel Zibrail since knowledge or wisdom is needed in the path to Allah. In the philosophy of Vivekananda, knowledge (*jnana yoga*) has been approached as a Road to Reality; ‘our bondage with the undifferentiated Absolute,’ G. C. Dev insists, ‘is due to ignorance and the way out is obviously a knowledge of Reality.’³⁹ But the fundamental difference between the philosophy mentioned above and that of Enayetpuri as to the way of attaining truth or reality is that they all drew a sharp contrast between intellect and intuition and steadily grasped intuition, considered to be the only faculty; by contrast Enayetpuri realized the necessity of a union of these two faculties with a view to attaining knowledge of the soul, Allah and so on.

Love means divine love. Khwaja Enayetpuri holds that the main condition of achieving the compassion or love of Allah and that of the Prophet is to attain first the affection of the *Pir*. ‘Love of Rasul-e-Karim(sm)’, he says, ‘is the true faith, one has as much faith as his love to Rasul.’ Love should be imperative, apart from the love of parents, relatives or wealth, the love of *Pir* directly leads us to the love of Allah. Love or *mahabbat* is of two kinds—*mahabbat-e-sefati* and *mahabbat-e-jati*. Allah says, “And whoso taketh Allah and His messenger and those who believe for guardian (will know that), lo! the party of Allah, they are the victorious.”⁴⁰ The Prophet says, ‘One who hath no loving attribute, hath no *iman* (categorical faith) and one who hath no love hath no perfectness in his religion.’

³⁴Will Durant, op. cit., p. 339

³⁵Thilly, F., *A History of Philosophy*, Central Publishing House, Allahabad, 1989, p. 580

³⁶Ibid., p. 456

³⁷Ibid., p. 338

³⁸G. C. Dev., “ABC of a New Philosophy”, *Dhaka University Studies*, Dhaka, Vol. 11, Pt. 1, 1963, p. 7

³⁹G. C. Dev., *The Philosophy of Vivekananda and the Future of Man*, Vivekananda Centenary Publication, Ramkrishna Mission, Dhaka, 1963, p. 7

⁴⁰*Waman yatawalla Allaha warasoolahu waallatheena amanoo fa-inna hizba Allahi humu alghaliboona (Quran, 5:56)*

Like *mohabbat* or love, courage is necessary. Enayetpuri along with almost all of the *Pirs* has experienced that the disciple is required to prove his worth as a perfect disciple or follower of the enlightened path of *tariqa* by passing some tests which are believed to be delivered by the *Pir*. So, things seem to be changed to the *murid*, although they are not in reality. Allah at times tests our *iman* (categorical faith). *Pir* tends to test our courage to see whether or not we are sound physically and mentally since the path of Allah is full of hindrance. To succeed in the tests one needs to prove one's prodigious courage. This will certainly lead one to be free from any fear of even wild beasts, if need be. But it should be remembered that the tests which are as a matter of fact perilous and adventurous do not at bottom jeopardize the life of a believer. Nor do they plunge him into the danger that can wipe out his existence. A courageous disciple loves his *Pir*, loves his Prophet and equally loves his Allah. The way in which he is directed or ordered to move by his *Pir* is that which Allah Himself shows him through His representative or *awli*. The aim, we must insist, of succeeding in this test is to satisfy *Pir*; finally Allah. Enayetpuri appeals repeatedly to follow a *kamel* (perfect) *Pir*, in his words, 'follow a *Pir*, do what your *Pir* does and this is peace, this is salvation.'

Love or *mahabbat*, broadly speaking, is a kind of surrender to *Pir* which is of three stages through which a believer is required to pass in that by doing this he can cease his consciousness of manhood or selfhood and surrender himself to Allah, more commonly, the path is referred to as '*fana*' or Annihilation. The three stages of *Fana* are *fana-fi-sheikh*, *fana-fi-rasul*, and *fana-fi-allah*. *Fana-fi-sheikh* means, very simply put, to be annihilated in the reality of *Pir*, it needs *mohabbat-e-jati*. This is the extreme state of *rabeta*, one of the *rokons* of *tariqa*. When this stage is perfected or reached the acme of love of *Pir*, *fana-fi-rasul* begins to germinate in the *qalb* of *Murid*. In this stage he forgets his *Pir*, and *Rasul*, penetrates his heart. His heart becomes similar to that of the Prophet. In this way finally comes the stage of *fana-fi-allah*, the stage which is the extinction or annihilation in Allah, that is, the realization of the existence of Allah in every part of the body, every action and every attribute of the conduct, as the *Qur'an* says, 'Allah as a Knower of everything is present everywhere.'⁴¹ It reveals the omnipresence and omniscience of God. The *sūfis* love everything, every creature as being created by Allah or God. This does not mean attachment to the worldly things. It means to have pity on every thing regardless of degree—lower or higher, bigger or smaller, poor or rich. Another evidence of God's omnipresence and omnipotence is found in the *Bhagavad Gita*. As Lord Krishna says: "He who sees Me everywhere and sees everything in Me, of him I will never get lost nor he shall get lost of Me."⁴² Our aim thus should be to seek our Creator, God. And the direct way of this path lies in the soul, as *sūfism* believes that God resides in every soul. The *Qur'an* reveals that Allah moves in every soul. '*Oaa alamo innallaha ehulo bai nal mar-e-oaa qalbe-hi*', of course, 'Allah flows in man and his soul' is one of the great verses of the *Qur'an*. The verse '*khalak allaho adma ala suratehi*, meaning, 'Allah hath created Hazrat Adam in His own image'⁴³ clearly indicates Allah loves His man. His divine attributes have been implanted in human beings, as a result, man

⁴¹"*Allaho ala kulle shayeen shahid.*"

⁴²Chapter vi, 30, reprinted in Archer, Nathaniel, P., op. cit. p. 59

⁴³*Hadith-e-Kudshi* (The Holy Tradition)

is called 'the greatest creature'. He created Adam or the whole mankind with greatest love. Man is thus the most loveable creature to Allah. Prophet Muhammad(sm) says, 'He loves man more than parents can love their children.' Allah also says, '...*Waa nafaqto fi he mer rüh hi*', meaning, '...and My soul has penetrated him (Adam)'. This obviously shows that Allah remains in every human being. '...Allah cometh in between man and his own heart'.⁴⁴ The attributes of human soul are attributes of Allah. That Allah wants human beings to become united with Him is the essence of *fana*.

To sum up, all religions came into existence to show the right path towards spiritual salvation for mankind. Thus in every religion, there is at least one path, for example, *fana* in Islam, and *moksa*, *kaiballa*, *nirvana*, salvation, *najat*, *khalus* in other religions are almost the same in respect of their inner significance, though they may differ from their etymological standpoints.⁴⁵ Almost every religion affirms the messenger (in Islamic terms, '*Rasul*') in order to preach religion or to guide misled mankind towards the path of virtue, to safeguard the people from evil so that the world can experience peace and all the living beings co-exist. According to Islam, the *Qur'ān* bears witness, approximately one hundred or two hundred twenty four thousand messengers had been sent to the world in different ages beginning with Hazrat Adam(A) and ending with Hazrat Muhammad (sm) as the last prophet, with holy scriptures (*Kitab* or *Sahifa*) containing valuable messages for the well-being of the people. The messages being regarded as the code of life as a whole have been deemed, however, 'revealed'. The message and messenger thus have been highly venerated by us, and as we have seen, there is not a single religion in the world—revealed or unrevealed, theistic or atheistic, that does not directly or indirectly contain them. "The Islamic doctrine of *Rasul* (messenger)," as Lings put it, "is ultimately the same as the Hindu doctrine of the *Avatara*."⁴⁶ Buddhism does not admit of being a revealed religion, nevertheless the Buddha is venerated as God and the religion as such has been founded by him. The *Tripitaka* holds the teachings of the Buddha. Here the message is in the *Tripitaka* and the messenger is the Buddha. Christianity with the *Bible* and Jesus, Judaism with the *Torah* and Moses, and Vedanta, Confucianism, Hinduism and so on are in contact with the same view. Martin Lings has claimed that the spread of Islam in certain places, in particular in India, has been, in his language, 'partly due to the exaltation of its mysticism'. He observes: "Prince Dara Shikoh (1659 d), the son of the Moghul Emperor Shah Jahan, was able to affirm that *sūfism* and Advaita Vedantism are essentially the same with a surface difference of terminology."⁴⁷ There is little difference among the living religions as to the main teachings, or sayings of the Messengers, and ritual prayers; the difference however may be of terminology which each separate religion has contained having different cultures in which that religion has been founded. It is thus true to say that all

⁴⁴*Allāha Yahūlu Bayna Al-Mar'i Wa Qalbihi* (8:24)

⁴⁵Kazi Nurul Islam, "Vedanta Darshan: Ki Ebong Keno", (Vedanta Philosophy: What and Why?), *Darshan (Philosophy)*, Journal of Bangladesh Philosophical Association, Vol. 10, No. 1, 1985, p. 45

⁴⁶Lings, M., op. cit., p. 33

⁴⁷Lings, M., op. cit., p. 99

mysticisms possess similar formulations and all are anticipations. Sufism is the last mysticism of this cycle of time—an added momentum which is no doubt a part compensation for the unfavorable outward conditions of the age.⁴⁸ There are some common features in every religion such as ritual prayer, fasting, worship, chastity, self-restraint, pilgrimage, etc., to be performed by the people to achieve harmony with God or the divine self. All these rituals aim at the satisfaction of God and the inner-significance of them is, broadly speaking, remembrance of God which is prescribed strongly in Islam and its heart or essence, *ṣūfism*.

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⁴⁸Lings, M., op. cit., p. 56