

THE HOLY URS SHARIF

VENUE : BISHWA ZAKER MANZIL

Date : 11th, 12th, 13th and 14th March 1995, 1415 Hizri, 1401 Bangla Calendar

BEHOLD! VERILY, THERE IS NO FEAR ON WALIES (FRIENDS OF ALMIGHTY), NOR SHALL HAVE THEY ANY GRIEF

(SURA YUNUS, AL-QURAN)

BE CERTAIN, THAT WALIES (FRIENDS OF ALLAH) ARE IMMORTAL

(ALHADITH, SAHI BUKHARI SHARIF)

NASHIHAT (INSTRUCTIONS) OF HAZRAT SHAH SUFI FARIDPURI (M) SAHEB
0 0 0 0 0

* The Urs is a sacred congregation of the seekers of Almighty, assembling in prayer for bestowing Allah's blessings to the holy souls of all prophets, all walies (friends of Allah) and to the souls of those believing Muslims who had left this world.

* Be certain, do not make noise in such a sacred assembly, nor commit acts of impertinence. This is a congregation of Friends of Allah (walies). If any one of you commits any act of insolence, your destiny will be imperilled today or tomorrow. You have assembled here in the quest of Allah. So be engrossed in your own soul and concentrate on meditation of Allah.

* Allah says, "Be afraid of Allah, and seek an intermediary or conduit to reach the Almighty. The accomplished walies (The friends of Allah) of the time are these intermediaries and through their sacred souls your soul can reach the Supreme soul i.e., Allah.

THE LAST INSTRUCTION GIVEN TO HAZRAT SHAH SUFI FARIDPURI (M)

BY HIS SPIRITUAL MENTOR HAZRAT ENAYETPURI (Q.A)

A few days after the last URS sharif held in the lifetime of Hazrat Mawlana Shah sufi Enayetpuri (Q.A), he counselled Hazrat Shah sufi Faridpuri (M)—"wrath of Allah shall befall man all over the world bringing catastrophe and disasters. Man shall see catastrophe all around—in water, in the sky and on land. None but the faithful ones shall find means of survival from that inescapable dangers of the wrath of Allah. I am leaving you under the protection of the Canopy of Rahmat of Allah. Those who will love you, shall find protection under the Canopy of Rahmat of Allah alike.

One sheath can not contain two swords together—either Islam or Kufri (falsehood) shall prevail. Then, Islam must triumph, because Islam is based on the Truth. I am leaving you as the competent "Sipah-Salar" of Islam. For the victory of Islam, You are eligible to do, whatever you will deem proper — this is my special instruction to you"

Allah with his kindest mercy has assigned a definite role for the worldly betterment and moral edification of man to walies or His friends who followed through the ages after the last prophet Hazrat Rasul-e-Karim (SM). Those friends of Allah left glorious contributions towards guiding mankind to the right path and refraining them from falling into the pit-falls of falsehood and myths. The spread of Islam across the world today is no doubt the golden harvest of the tireless services of those friends of Allah. As a successor to those walies Hazrat Maulana Khawjababa Shah Sufi Faridpuri (MA) for his services to the humanity and spiritual accomplishment, has earned in the present day's acclamation and respect from all parts of the world. Hazrat Khawjababa Faridpuri (MA) as per

instruction of his spiritual master, Hazrat Maulana Khawja Enayetpuri (QA) settled in the late forties at this sleepy village Atrosy and dedicated himself to calls of preaching the true spirit of Islam and to the services to the humanity. For being long under the influence of Hindu feudal families the Muslims, though majority, remained ignorant about Islam. They

that time cutoff from the civilised world and lived by people deprived of education, religious spirit, sense of culture and isolated from the traditions of Islam. The small hut which he had built was named 'Zaker Camp'. He had enkindled the first torch light of true Islam from the Zaker Camp. And the beacon light gradually attracted people

had been enlightened by the light of love of Allah

know what an unending peace it brings—so there is always a need to let others quench thirst from that inexhaustible fountain of delight and peace.

Hazrat Khawjababa Faridpuri besides guiding people to the path of Allah set up a vast complex imparting a number of

curriculum of the Madrasha Board it has facilities to impart instructions on different disciplines of Science, Humanities, Social Science, Vocational training imparted to Students side by side so that they can be equipped with skills for means of living.

The Islamic Research Centre is housed in a 400

Hospital will be the largest medical centre based on private initiative. During the floods of 1987 a large number of marooned people of Bhanga, Sadarpur, CharBhadrahan and Shibchar, were supplied food and clothes daily from the Bishwa Zaker Manzil. Several brigades of volunteers used to carry cooked food door to door to feed the people.

In 1988 the followers of Hazrat Khawjababa Faridpuri under the aegis of Zaker Party Countryside relief operation was launched to serve with food to the hungry, also clothings and cash to the needy. Apart from running those permanent service sectors, Bishwa Zaker Manzil rendered services to the humanity whenever calamities and disasters befell the nation.

In the wake of military crackdown on march 25, 1971, a large number of people were forced to leave the city.

The panic-stricken people who crossed the River Padma to go to the Southern part of the country were offered shelter and food on their way home in those Camps.

During the war of Independence a large of minority community people, whose lives were otherwise at stake, found a safe shelter at the Bishwa Zaker Manzil. Besides providing food, clothings and other relief materials directly to the hungry and needy, Hazrat Pir Kiblan Hujur of Bishwa Zaker Manzil donated substantial amounts to the Government relief funds.

These services to the humanity in distress speak eloquently that Bishwa Zaker Manzil stood by the people at the crucial time.

BISHWA ZAKER MANZIL : AN INSTITUTION TO THE SERVICE OF HUMANITY

Professor G. M. Halim

were trapped in a vicious cycle of abject poverty, widespread illiteracy and immense prejudices.

Narrating the state of Muslims in Atrosy and surrounding belts, Hazrat Khawjababa Faridpuri (MA) said, "When I first came here, people knew little about Islam. Muslims would visit the site of Puja. Beef was as if a taboo for them. If there were an incidence for sacrificing cow, people would flee from the village. It was an Eid day when I first came here. But there was no congregation. I was accompanied by Mahsinuddin Khan of this village. We two called some people from neighbourhood and held for the first time an Eid congregation. Muslims didn't have any social status. Besides the influence of Hindu Zaminder was also quite strong. So, they followed the ways of Hindus. Muslim culture were unknown."

Hazrat Maulana Khawjababa Faridpuri (MA) began his career as a preacher from a thatched hut in this small village, at

first from far and near. His words would pour down love and affection from his heart for every suffering soul. People would find themselves in a state of bewilderment whenever visit there. He would conquer hearts of people with unflinching love for everybody. In turn people also emptied the heart with love and respect to Khawjababa Faridpuri (MA) and accepted his path to be his spiritual disciples and thus rose the number of followers with the passage of time and the Zaker Camp found its graduation to Bishwa Zaker Manzil. Despite miseries, sufferings and continued canard by forces inimical him, Hazrat Khawjababa Faridpuri on his preaching-resounding the call for the mankind to follow the path of Islam—the path of glory and emancipation of human souls from the darkness of profane practices. He has enkindled in millions of souls the light of love of Allah— that alone can ensure ending peace and delight to human being. Only those whose souls

projects to extend services to humanity for their welfare in this world. These include (i) an Islamic Research Centre housed in 3 storied building (ii) Bishwa Zaker Manzil Alia Madrasha as religious education centre (iii) A 600 Bed Hospital (iv) A marvellous Mosque with facilities for Congregation of more than one hundred thousand (100000) people at a time.

The Centre for Research on Islam : The centre is dedicated to sponsor research on different aspects of Islam—its Shariat or Social teachings, history and culture.

A number of books based on the research on different Sufis, Saints of Islam have been published by this centre. Books on topical Social and Cultural issues facing the Muslims of this Country today are also published.

(ii) Bishwa Zaker Manzil Alia Madrasha is a Resident Institution that imparts religious education upto university level. Apart from religious education, the Curriculum in consonance with the

feet long 3 storied building, which in part accommodates resident students of Madrasha. The Alia Madrasha building is 300 feet 3 storey structure which houses the classes and library.

Bishwa Zaker Manzil Hospital is an ambitious project aiming at extending modern clinical facilities to 600 resident patients. The physical structure of the Hospital is already complete. An operation theatre equipped with backing pathological laboratory, X-ray machine and other accessories such as E.C.G machine are already in operation. Clinical facilities are now available for various departments such as uptholmology, dental Surgery, ENT apart from general medicine. Entirely financed by the Bishwa Zaker Manzil foundation, the Hospital is by and large Procuring equipment to extend medical facilities for other ailments.

Emphasis will be given on research on treatments of such ailments as cardiac diseases, Cancer and metabolic sickness. When completed the B.Z.M.

THE REAL INHERITORS OF THE HOLY PROPHETS

Md. Amjad Hossain Ph.D.

The greatest and the last of all the prophets Hazrat Muhammad (SM) says that Allah Almighty appoints one great soul in every century who takes the responsibility of rejuvenating the religious beliefs of his followers. But it is really very difficult to recognise such a great soul since there is no distinct sign in the words, appearance or movements of such a person to indicate that he is a Muzadded. However, it is true that a real Muzadded is a real inheritor of the prophet of Islam and so also of all other prophets. The term Muzadded should not arouse confusion since a real Muzadded is the truest follower of the prophet of Islam. One who follows completely the zaheri (clear or obvious) and bateni (spiritual) practices (Sunnah) of the Prophet (SM) and thereby earns belayet (friendship) is an wali. Walies have different stages of accomplishment and only those walies who have been chosen by Allah for revival of the spiritual allegiance to him at specified ages are the Muzaddeds.

The actual purpose of a Muzadded is to uphold the principles of Hazrat Muhammad (SM) and guide people towards the true following of the prophet. Whenever and wherever people had gone away from the true

path of our prophet Muhammad (SM), Allah sent a Muzadded for correction of the people. The similar were the reasons of sending prophets in earlier times before the advent of Hazrat Muhammad (SM). It is also known that more than one prophets were sent at the same time for teachings of people of more than one races, and even two prophets were sent for teachings of people of the same race. It is, therefore, most likely that more than one Muzadded can be selected by Allah Almighty for guidance of muslims of regions or countries wherever He feels necessary. But it is really very difficult for common people to identify such a Muzadded. The activities he becomes involved in and the steps of reformations taken by him prove that a Muzadded of the century has emerged.

We must remember that the messengers of Allah prophessed totally on the pleasures of Allah and they had to forbear endless tortures and sufferings at the hands of the misguided and the evil-mongers. Many of them had to take refuge in foreign lands for the cause of their responsibility and Allah's desire, many of them had to accept martyrdom at a tender age for the cause of justice and truth. No extent of resistance and torture could keep them

away from their missions. We should also keep in mind that all such preachers were messengers (Ambias) of Allah, but all were not bearers of scriptures. Only few of them had born tidings and complete versions of scriptures. But all of them received the holy messages from Allah. The number of messengers are described to be one lakh twenty four thousand or two lakh twenty four thousand, whereas only twenty nine of them have been mentioned in The Holy Quran. Although twelve to fifteen names of these prophets are well-known to us, only five of them are the greatest prophets or 'Ulul Azam' messengers. We know that Hazrat Nuh (peace be on him) and Hazrat Ibrahim (peace be on him) are called by Allah Almighty as Khalilullah (friends of Allah), Hazrat Mussa (peace be on him) as Kalimullah, Hazrat Issa (peace be on him) as Ruhullah and the last and the greatest as the Habibullah (SM). The extent and fathom of their sacrifices and 'muzaheda' and the coverage of their teachings to mankind have earned them the great honour of being Ulul Azam.

May we again keep our attention to the idea that the greatest of all prophets is the origin of all creations, is the unambiguous leader of all

prophets and is the spiritual source of all divine knowledge from Allah. In him is the complete shape of divine guidance for mankind from Allah. Thus any one of all other prophets covered only a certain side or sides of the vast realm of spiritual knowledge bestowed in the Sayyedil Mursalin (SM). May we again ponder that the incident in the holy cave of Hera which is described as the great occasion of expansion of the chest (qalb) of Muhammad (SM), in other words was an occasion of rejuvenation of the great teachings of Allah Almighty bestowed on Hazrat Muhammad (SM).

It is thus possible to understand that the 'walies' who followed the previous prophets of Muhammad (SM) were infact followers of Muhammad (SM) himself. Their ways of perception and following were guided by the teachings of prophets of their times. All of them must have inherited spiritual guidance from their prophets according to the will of Allah Almighty in the same manner as the 'walies' and Muzaddeds after Hazrat Muhammad (SM). The stage of attainment of an wali or a Muzadded must be a factor of the decision of his spiritual leader (Shaikh or Murshid)

towards new horizons of real wisdom and meaning. Both of them attained 'kamaliyat' in the truest sense. It is therefore essential that true understanding of the relationship between 'khalik' and 'makhluqat' must be sought through the attainment of knowledge in Shariah and Tarikat equally. The meanings of life, death, allegiance to the Creator and the life hereafter etc cannot be clearly understood without acquiring teachings from those perfect followers of Muhammad (SM) who have possessed deep knowledge in Shariah and Tarikat. The stories of processes of understanding of our relationship with Allah by innumerable wise people confirm that there is a real process known as Tarikat (meaning hidden path) to understand the Creator and His purposes to the creations and that this path is a practical one only to be understood at the feet of an accomplished soul (Murshid). It has become clear in the lives of innumerable

people among the followers of Muhammad (SM) that salat, sawm, Zakat, hajj and other practices of Islam assume greater significances (ih-san—realisation) under the guidance of a perfect Murshid. Such a Murshid is the real inheritor of the greatest of prophets. We

have mentioned that a Muzadded is a trustee of the path of Allah and Allah Himself appoints him to rejuvenate the spirit of truth in the minds of the bewildered.

The ideas of Muzaddeds or walies are commonly termed as Sufism (originating from the word 'sufa', meaning white or clean) and the history of these ideas started from the Holy Prophet (SM), who transferred the power of spiritual teaching from his chest (qalb) to Hazrat Abubakar (RA) and thereafter the power being transmitted downwards from chest to chest. History of Sufism tells us that Hazrat Muzadded Alfi Sani (R) received this power from the spiritual lineage of Hazrat Abubakar (RA). The greatest of all mashaikhs, Hazrat Abdul Qader Gilani's (R) sajjah traces to Hazrat Ali (RA). The great mashaikh Hazrat Khawaza Mainuddin Chisti (R) descends directly from Hazrat Ali (RA) and his tarika started from Hazrat Ishaq Chisti (R), his seventh earlier mashaikh. The tarika of Hazrat Shihabuddin Shaharwardy (R) is also another famous line of Sufism in the Indian subcontinent.

The great contributions of Hazrat Muzadded Alfi Sani (R) towards rekindling of Islamic spirit during the political, social and religious turmoils of Mughal emperor Akbar are universally accepted

facts. The tarika which this great Muzadded inherited from Hazrat Bahauddin Nakshaband (R) is the Tarika-e-Nakshabandi Muzaddedi. The ways and principles of this tarika are strictly according to the ideals of The Quran and Sunnah. The great Muzadded of this century, Hazrat Shah Sufi Yunus Ali Enayetpuri (QS)

and his worthiest representative Hazrat Shah Sufi Khawza Baba Faridpuri (MA) are the most prominent mashaikhs of the time in the Muzaddedi tarika. It is estimated that about thirty million people throughout the world have accepted tarika in his (Hazrat Faridpuri) hand.

It is apparent that this number will increase by a number of times in the near future. It can be stated without doubt that the number of ulemas who have accepted his tarika is also highest in the history of Sufism, and anyone of them will testify that he finds more interest and depth in practising the principles of Sariah after embracing tarika in his hand. This is another way how people can identify whether a Muzadded is the real inheritor of the Prophet (SM) of Islam. This is how the Muzaddeds and walies are the real inheritors of the holy prophets.