CHAPTER—VI
Mystical Thought in the Poetry of Waysi

It has been known that Persian language came with the Muslim rulers in Bengal and spread all over this territory as a result of the constant strive and pious attempt of the Sufis, whose main aim was to spread love, peace, humanity and brotherhood among the people through the universal religion Islam.

From 13th century onward a great number of pious people or mystics belonging to different religious orders like Suhrawardy, Chishti, Qalandari, Madari, Naqshbandi Mujaddadi and Quadiri started coming to Bengal from different parts of India and abroad. They diffused the refulgence of monotheism and apostleship in the dark corners of Bengal with their Persian writings and sayings.

Among these mystics Shaikh Jalaluddin Tabrizi (d.642 A.H.)166, Syed Jalaluddin Jahanian Jahangasht Bukhari (d.788 A.H.)167, Abdullah Kirmani (d.1250 A.D.), Sirajuddin Badauni (d.1357 A.D.), Alauddin Alaul Haque Pandvi (d.1398 A.D.), Syed Ashraf Jahangir Simnani (d.808 A.H.)168, Sk.Nuruddin Qutub Alam (d.1415 A.D.), Shah Ismail Ghazi (d.1474 A.D.) Haji Bahram Saqqa (d.1562 A.D.), Sk.Hamiduddin Danishmand Bardawani (d.1655 A.D.) and Shah Nematullah Wali(d.832 A.H.)169 are the illuminating stars of the sky of knowledge and discernment whose rectitude and correct guidance still shows the right path to the heretics.

They left a deep impression on the religious, cultural and social life of Bengal and a congenial atmosphere of Indo-Persian language and literature was created in Bengal and it developed simultaneously with the growth of Islam.

166 Khumkhana-e-Tasawwuf, Dr.Zahurul Hasan Sharib, Taj Publishers, Delhi-6, 2010, p.33
167 Ibid., p.150
168 Ibid., p163
According to Hassan Suhrawardy “The Muslim missionaries won conspicuous success, and Islamic Sufism with its cognate mystical yearnings after Union with God received a most hospitable home on Indian soil.” 170

It continued as an official and court language of the Muslim rulers in Bengal till the domination of E.I.Company in 1690. But this rich language gradually started declining when the then British ruler made Urdu (1800) and finally English (1813) the official language in place of Persian. The literary taste of Indo-Persian language particularly Indo-Persian poetry started losing its charm after the popularity and acceptance of Urdu poetry.

At this juncture when Indo-Persian poetry was facing a severe decline, a Bengali origin poet of Sufi temperament HAZRAT SUFI SAYYID FATH ALI WAYSI of Chittagong presented a highly standard Indo-Persian poetry in Bengal which was at that time far from the centre of literary activities. He not only imparted dignity and brightness to Persian poetry but did worth able enhancement in Indo-Persian poetry.

After acquainted with religious precepts excellently and earning full command over Fiqh, Logic, Philosophy, rhetoric, prosody, Arabic, Persian and Urdu languages and literature, he took the oath of allegiance in the hands of Hazrat Moulana Sufi Noor Mohammad of Nizampur, Chittagong,171 who himself was the disciple of Hazrat Syed Ahmad Shahid Barelvi and an associate of Hazrat Waysi’s father Syed Waris Ali.

Hazrat Waysi by dint of his hard mystic exercise and benignity and graciousness of his spiritual guide acquired excellence and became a man of intimate knowledge of reality and an accomplished devout of his time.

Hazrat Waysi composed a large number of Natia Ghazals, Natia Qasidas and other poems. His verses immersed in deep mystical knowledge are full of

allusions of the Holy Quran, Hadith and Islamic jurisprudence. These verses are enough to certify our concept and thoughts regarding his learning and scholarship.

The fire of intense love for the Supreme Being always kindles inside the hearts of Sufis and pious people. In order to bring them out and to express their intrinsic feelings and emotions, they take the help of poetry and present them before the people. In the same way Hazrat Waysi also showed his latent feelings and emotions and expressed his extreme love for the holy Prophet, the praised one, through poetry.

Hazrat Waysi besides eulogizing the holy Prophet, the praised one, and defining his luminous attributes, also educated and induced the seekers the knowledge of mysticism and gnosticism and awakened the zeal of faith in their hearts.

He tried to admonish some issues of mysticism in a very impressive style.

Hazrat Waysi is of the opinion that without following the path of sunna, one cannot reach near God. The following verses show the devotion and admiration of Waysi towards the holy Prophet.

173 Ibid., p.59
He also emphasizes us to love the Holy Prophet, the praised one and is desirous to built and adorn his character and behaviour according to the ideal qualities of the Holy Prophet, the praised one, So that he could get the support of the Holy Prophet which would enable him to win the favours of God. It is evident that the love and obedience of God and the Chosen One is the foundation of mysticism. According to the famous Sufi saint Hazrat Junaid Baghdadi (d.298/910).

Hazrat Waysi’s poetry is the transfiguration of mysticism.

اگر عشق خدا خواهی بجان شو پیرو احمد

ضرات المستنقیم اینست و راه جمله کاملها

طریق حق اگرجئ بود اصائش ره احمد

چو سر از اصل بر تابی چه حاصل باشد اذ ظلها

در هواى مصطفی چون بال و پر میز نیم

درفضای قرب مولی هم چو شهبازیم

رضایاً او بطلب گر رضایی حق جوئ

ولایاً او بطلب تا دلت شود مسرور

Hazrat Waysi was not only an accomplished devout, a devoted lover and a spiritual guide but also a great moral preacher. He dwells upon the subject related to the welfare of the society and humanity. He provoked people to be

176 Ibid., P.100
righteous, humble and beneficent to all and adopt the act of forbearance, friendship and peace while communicating with others.

The same thought has been dealt by the famous Sufi poet of Saljuque period Sanai Ghaznavi (d. 545 A.H.) in his masnavi “Tariqut-Tahqiq” in his masnavi “Tariqut-Tahqiq.”

Similarly, another renowned poet of Timurid period Hafiz Shirazi (d. 751 A.H.) also reproached the wrongdoers in his verse.

The same concept of Hafiz was expressed by our poet.

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178 Ibid., p.81
180 Tajalliat-e-Asrar-e-Waisi, Dr. Tanvir Ahmad, Indo-Iranica, Volume 58, March, June 2005, Iran Society, Dr. M. Ishaque Road, Kolkata .p.11
Being a mystic, he had a view that humanism and kindness are not separated from religion and *shariat*. He is always determined to perform charitable act and insists others to be away from debauchery. He perceives the necessity of religious and spiritual training of people. Hence like a moral precept, he gave others ethical lessons. His mystical verses reflect the same personality of him.

He advises people to avoid bad company.

Hazrat Waysi observes the inclination to men towards unnecessary things and negligence towards their religious duty. So he advises people to awake from their slumber.
Hazrat Waysi like a true Sufi encourages and advises people to be honest, truthful and follow the right path. He exhorts people to acquire praiseworthy qualities and always be thankful to God.

لطف و وفا و مهر و کرم در دلی که نیست
آن دل چه کامگاری و راحت بچان دهد 189

صف ح دل را نما و صوفی باش
بأش صوفی چو صوفیان رستار 190

هیمن مشوراز برای جاه و عقار
هان منال از برای مال و منال

هان نسازی بازیت دنیا
هین نسوزی ز بهر مکنت و دار

هم رضا کن شعار در همه کار
شکر را پیشه ساز در همه حال 191

About speaking truth in any situation, he says:

گر تو صادق بقول خوشتشی
استواری اگر برینی گفتار 192

He encourages people to acquire any sort of art or skill in order to be self-sufficient and lead a respectable life.

دست داریم و دستگاهی نه
دنت داریم و گنگ در گفتار 193

Waysi having an intimate knowledge of God, chastises evil minded people in this way.

ماانه تا زحق به آزاره
دل زهر سوسو بسوی حق بان آر 194

It is noticeable that each and every verse gives ample proof of Hazrat Waysi’s mystical thought.

Hazrat Waysi points out the mortality of the world and the cruelty of time.

دنیا زنی است عشوه گر و بی وفا سرشت
ای دل مشو بهشده او شادمان عیبت 195

هیمن مکنت مکان در پازار
هان نسازی مکام در بازار

مردمان هزمان هزارهزار
نقل سازند زین جهان شب و روز

هم هزاران همی کنند نزول
روز کی چند تا کنند قرار 196

190 Ibid., p.81
191 Ibid., p.84
192 Ibid., p.85
193 Ibid., p.81
194 Ibid., p.81
195 Ibid., p.56
He warns us not to develop any attachment with the world and its wealth, power and position as these will peter out. Rather he should prepare for the next world which is everlasting.

The same thought can be seen in Moulana Jalaluddin Rumi’s (d. 672/1273 A.D.) verses.

Sk. Saadi Shirazi (d. 694/1291 A.D.), the great Persian poet of the Mongol period also expresses his view that the world is transitory in nature and so we should distanti ate ourselves from it.

Hazrat Waysi is of the opinion that those who are the follower of the golden principles of Islamic Shariat will be benefited on the day of resurrection and they are befitted for success in this world and hereafter.

Sanai expresses the same thought in this way:

197Ibid., p.82
198Ibid., p.84
200Ibid., p.161
201Ibid., p.89
According to Waysi, one who does not have elegance and manner to get the knowledge of insight (muarefat) and does not follow Sunna in their life should never step into the intricate valley of muarefat.

He highlights the value of Sunna and repeatedly emphasizes to follow the character and tradition of the Holy Prophet, the praised one. Those who abstain from it adversity, meanness and straying become predestine to them.

Hazrat Waysi believes that to live against the order of God and His messenger is detrimental to religion and faith.

Sanai Ghaznavi has the same concept. He says:

Our poet criticizes and reprimands those who refrain from the duties relating to religion and shariat.

He says:

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203 Ibid., p.9
Hazrat Waysi was no doubt an accomplished mystic. When he sings Na‘t in praise of the Holy Prophet, the praised one, he simultaneously defines the orders of the Holy Quran, regarding the descendents and companions of the Holy Prophet, the praised one, as they are the source of refulgence and salvation.

Contentment and reliance on God, the beneficent, always has been an important subject of mystic poets.

Sanai Ghaznavi says:

پس از این روضہ توکل جوئ،
بیوی راحت ز نضحہ گل جوی

Rumi Balkhi defines:

گر توکل می کنی در کار کن
کسب کن، پس تکیه بر جبار کن

Hafiz Shirazi says:

برو گنج قناعت جو بکنچ عافیت بشنیں
که یکدم تنگدل بودن به بحوربندی ارزد
چو حافظ درقناعت کوش واز دنیاں دون بگزر
که یک جومنت دونان بصد من قریب نیں ارزد

فروخت یوسف مصری بکیمترین ثمین

Following the path of former poets, Hazrat Waysi also in an elegant and exquisite style teaches men to resign themselves according to the will of God and to be content and always thankful to God in every situation.

In his eyes, source of subsistence of every living being is the sustainer. So he advises people to be always content and thankful to God.

He assumes slavery as a sore for self respect and dislikes any sort of attachment with the royal court.

He says:

This is the reason for him to abnegate the lavish job under the British Government in 1867-68 A.D.205

Being a Sufi, religious scholar and a follower of shariat, he absolutely abhorred the manipulation in the matter of shariat and tariquat and criticizes those ordained for failing in their duties of proper guidance to the commoners.

In the following verses of his Diwan, he draws our attention towards these atrocious acts.

For those who are scholars but abstain from practicing their knowledge for the good of mankind, Hazrat Waysi is of the opinion that:

علم خواندیم وجهل رهبر ما
عقل داریم ابلهیم بکار

He also castigates irresponsible men in the following manner:

چشم داریم وکور وقت نظر
پای داریم ولنگ در رفتار

In the eyes of Hazrat Waysi, asceticism is about piousness, prayer, forsaking the materialistic world and to lead a simple life. So for an ascetic, these ways are absolutely essential to adhere and to keep oneself aloof from all the pleasures of the world.

He presages those who attach themselves to royal courts for materialistic gain and forget their duties towards God.

خیز از نفع وضرر هر دو جهان
و زتر وخشک دهر دست بدار
حاس ای نا بکار نا هنjar
تا دین حیله نان و جاه کنی

Hazrat Waysi further says that those who call themselves as the true follower of Islam and act as guide for others, they should refrain themselves from hypocrisy and deception, so that their advices have a good effect on others.

میدهم پنده بیهوده چرا ای واعظ
زهرد خشک ندهد صدق وصفا ای واعظ
هیچ سودی ندهد پنده یا ای واعظ
تا بدينن حیله نان و جاه کنی

Hazrat Waysi encourages people to follow a true spiritual preceptor in order to be on the right path of Shariat. According to Amir Husaini Ruknuddin Harwi, the disciple of Sk. Bahauddin Zakaria of Multan, founder of Suhrawardia order in India:

در بادهی گم شوی سر انجام
پی رهبر اگر برون نهی گامی

It is also important how to recognize a true spiritual guide. In this matter, Hazrat Waysi says that a complete spiritual guide is that who never contravenes
the orders of the Holy Quran and the teachings and the sayings of the Holy Prophet, the praised one, and always be subservient to the orders of shariat.

He says:

زراه سنتش ار منحرف بود شیخی
مرشدی که زرهش بود مانل
نیست مرشد ز رهنن باشد

The same thought has been brought forward by Amir Husaini Harwi in the following way:

پیری نه که چرخ سازدش پیر
پیری نه که آب و خاک بیند
پیری آن که جهان پاک بیند
خود را طلب زراه تدبیر

On the whole it is to be noted that his verses are deeply immersed in praise of Allah and His Prophet, the praised one. Hazrat Waysi in the veil of satire, reproach, advices and admonishment, tried his best to make people aware of their duties towards God and His creation, to follow the path of the Prophet the praised one, to be a good human being and to bring reforms in the society.

A mystic or Sufi saint counsels and preaches men to be a true servant of God and to live with peace and harmony. So Hazrat Waysi also did the same with the help of his poetry. His verses are ample proof of his mystical thought.