CHAPTER - III

KASHF-UL-MAHJUB

Kashf-ul-Mahjub (the unravelling of the Hidden) is the famous mystical treatise written by Abūl Ḥassan ʿAlī b. ʿUṭmān b. ʿAlī Jullābī Hujwīrī, in about 465/1072 AD.

Object and reason of writing the book

It is evident from the author's introduction that Kashf-ul-Mahjub was written in reply to some questions addressed to him by a fellow citizen Abū Saʿīd Hujwīrī. Its object is to set forth a complete system of Sufism, not to put together a great number of Sayings by different Sufis, but to discuss and expound the doctrines and practices of the Sufis. The author's attitude throughout is that of a teacher instructing a pupil. Even the biographical section of the work is largely expository. Before stating his own view, the author generally examines the current opinions on the same topic and refutes them, if necessary. The discussion

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1. Hujwīrī and Jullābī were the two villages of Ghaznā. He stayed there for some time and hence he was called Hujwīrī and Jullābī. He became famous as Lāhorī too, because he spent his last days there, where he was buried. For details of his life see Kashf-ul-Mahjub edited by Schykovski, pp. 57-59, English tr. of Kashf-ul-Mahjub by R.A. Nicholson, In Urdu, Abdul-Majid Daryabadi Taṣawwuf-i-Īslām, p. 36, Saiyed Sabāḥ-ud-dīn A. Raḥmān, Bazm-i-Sūfiyā, p. 11.
of mystical problems and controversies is enlivened by many illustrations drawn from his personal experience.

Kashf-ul-Mahjub was written contemporarily with Risala-i-Qushairiyah in Arabic in 1046 AD. The author of the latter was Imām Abūl Qāsim Qushairī (ob. 1072 AD). Though the subject matter of the two remains Sufism, there is difference in the style of composition. Imām has contented himself by citing and mentioning the tales of his predecessors, whereas the approach taken by Hujwīrī is more philosophic, depicting the personal experiences, well-formed concepts, and the struggles which he underwent; it is far from a completion of stories and the collections of the traditions. It is more of a critic than a history. The book itself is a mark of the scholarly and distinguished personality of the author and subtle, embibing finer points on Sufism. It truly deserves the honour of being hailed as the masterpiece on Sufism. It has the reputation of being first of its kind in Sufism and the claim to have introduced Islamic Mysticism to India. The book is the concentration of the mature experiences of the Sufis. Shaikh Ḥāfiz Hujwīrī has gone at the depths of Sufi literature and discovered awe-inspiring experiences of the cult. The book is available

to the common-sense and logic of the layman; such is its lucidity. Had it not been for such a work on Islam which exposes its true spirit of a mystical science, Islam would have fallen prey to the malice of materialistic interpretation.

Sufis and learned of standard have accepted the high quality of Hujwiri and his book Kashf-ul-Mahjub.

(i) Prince Darashikoh says in his Safinat-ul-Auliya

(ii) Maulana Jamali writes in his Nafhat-ul-Uns that

(Kashf-ul-Mahjub is a famous and renowned book so much to that there is no room for any comment. No work has been nicely written in Persian language on Sufism so far).  

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(iii) Late Malik-ush-Shuara Bahar writes,

It is a valuable book and unmatched in Persian Literature (which has no parallel in the Persian Literature). It has been written in a very simple language and in the old style.

Further on Bahār says that it is evident that Shaikh Aṭṭār has benefited by Kashf-ul-Mahjūb and has often quoted the passages of that book without mentioning (name of the) book and its author with little changes in them so that old replacement may become new.

Shaikh Aṭṭār has benefited by Kashf-ul-Mahjūb.

Maulānā Jāmī, the author of Nafḥāt-ul-Uns and Bahā-ud-dīn Naqshbandī Muḥammad Pārsā, the author of Faṣl-ul-Khiṭāb also have benefited by Kashf-ul-Mahjūb.

Dr. Sir Muḥammad Iqbāl said about him, 'The chief Saint of Hujwīr, whose aspiration was as high as the

heaven, his tomb was just like the Ka’abah of the Saint of Sanjar (Khwâjah Mu‘īn-ud-dîn Ajmerî).

And above all these, Hazrat Ni‘âm-ud-dîn Auliya said that, 'those who have no spiritual guide can get by reading Kashf-ul-Mahjûb book. The great Sufis of India like Khwâjah Mu‘īn-ud-dîn Ghîsî and Hadhrat Farîd-ud-dîn Ganj Shakar spent forty days in mortification at Hujwîrî’s tomb.

Maulânâ Jâmî says,

على صحبرى عالم وعارف بور

Style of Kashf-ul-Mahjûb

The whole of the Kashf-ul-Mahjûb is written in old and artistic Persian prose (خُرّشَن نارِی). The artistic prose is ornate and florid and consists of rhymed expressions, redundance, repetition and comparison (روازن). This mode of expression came to have currency among the Muslim Arabs in the fourth/tenth century as a result of their close contact with non-Arabs nations, such as the Greeks, the Romans, the Iranians, whose scientific works and literature abounded in rhetories. Prior to that, the Muslims had generally avoided the use of rhymed expressions (عُراشات مهرو), both in speech and writing; and they looked down upon those who ventured to employ the rhymed mode of expression. The reason of the early Muslims aversion to the use of Saja (rhymed prose) was that the holy prophet had strictly prohibited. Muslims from taking to this kind of expression, to avoid resemblance with the speech (مکروه) of the soothsayers of the
and not wholly free from rhymed expressions, a common literary practice of those days. The author has used Sajā (rhymed prose) too abundantly. Here are examples of Hujwīrī's rhymed prose.

13. The rhymed prose is that in which the opposite words, or phrases, of two, or more successive clauses are equi-rhymed and in some cases also equi-metre (murassā مرصع), in which case it is called ornamental (murassā مرصع).

The Kashf-ul-Mahjub has some old words, infinitives, rhymes and idioms. Here are a few of them:

- dance
- footwear
- to sit in a square position (posture): 
- to forget
- exercise
- exist
- contetingoneself
- disgrace
- accepted
- tongue
- candidate
- to believe, to rely upon
- to complete
- habit, custom
- trust, confidence

18. Ibid, p. 211.
discernment (in modern Persian, it means to clean):

to attach:
greatman, an extra-ordinary man:
sufism:
Dirhan or Dinar:

The main contents of Kashf-ul-Mahjub

The first chapter of the book begins with a topic on 'Ilm'. The chapter has five sections. The author discusses the nature and essence of 'Ilm and its kinds. Sufism is simply not possible without knowledge or 'Ilm. As a matter of fact, it is one of the conditions of 'Ilm. The author has explained at length in the light of Holi Qurān and Hadīth that only by following the teachings of 'Ilm strictly can one attain the desired spiritual glory. The heights of these attainments, which every Saint or 'Sālik' may aspire are sealed through 'Ilm and then acting upto its dictates rigidly.

The two kinds of 'Ilm are thus classified; under The Divine Knowledge and The Human Knowledge. The former superceds by far, the latter. The human knowledge should

consist in knowing Allāh and his deeds and in knowing that which is useful both, internally and externally.

There are again two kinds of such knowledge, one is ʿUsūl to recite 'Kalimah-e-Shahādat' and to seek (the knowledge of God inwardly). Second, Ḥurūfī that which accepted publicly with a clear conscience. The two have an ultimate relationship.

The Shaikh Ḥujwīrī holds that to lead a life devoid of spiritual and divine knowledge is Zindaq (faithlessness). The knowledge of spirituality and divinity is Ḥaqīqat (the reality) and it has a three kinds. First, the knowledge that God is omnipotent, omniscient and omnipresent. He is unparalleled and abodeless, who ever was, is and shall be. Second, to recognise the fact that He knows the universe totally. He possesses the perfect knowledge. Nothing is outside his realm of knowledge. Thirdly, to appreciate, accept and recognise God as possessing unlimited power and as all powerful Creator of the Universe.

Sharī'ah

The worldly knowledge is of three kinds: (i) The Book, (ii) The Sunnat or the traditions of the Holy Prophet

22. Ibid, p. 15.
23. 'I declare that there is no God, but Allāh and I declare that Muhammad is His servant and His Prophet.
and (iii) The Unity of 'Millat' or Community.  

Thus we see that first knowledge or 'Ilm' is the 'Divine' Knowledge', and the second one is the 'Ilm of Shari'at, the knowledge which God so graciously showers upon man through his Prophets, as a token of His present for their good behaviour on this earth.

Shaikh 'Ali Hujwirî has tried to prove with the sayings of Saints and with his own arguments that 'the heart of man that is ignorant of Divinity and its knowledge is comparable to a dead piece of flash'. That which is ignorant, is worst still, for it just drifts aimlessly along the currents of life, and is drowned in the dreary world of superstitions and ignorance. There is an indespansable inter-dependence between the two, Haqiqat and Shari'at.  

Lastly, he is rightly agreed with Haqrat Abûbâkâr Warrâq Tirmezi that the one who simply rests content with the is doubtlessly Zindaq (faithlessness).

The second chapter deals with فكر (Fukr) i.e. renunciation and contentment. It consists of three sections.

27. Ibid, p. 19.
In the light of Holy Qurān and the tradition of Prophet, the rank of Fuqr is superior and height. On the day of judgement, the Lord shall ask to present the friends. It shall be asked 'Who your friends are?' and the answer shall be, 'the destitude, religious mendicants'.

While explaining elaborately the significance of 'Fuqr' the author holds that in light of Islam, it can mean that Fuqr is a 'Divine Light' bestowed upon the selected few in order to cope up the demands of the changing history of the world. A true Faqeer is one who, who has no worldly discrimination. He is always at rest above all distractions of the worldly life and behaves alike towards comforts and applications. To him, the flux of universe can mean nothing more than a passing show. On the contrary, he welcomes the adversities of poverty, torture and seclusion, because it is then, 'the Divine Light shines on him more brightly in the light of which he enjoys the mysteries of God's creation and is filled with appreciation for His wisdom. A faqeer is devoted and submitted to the Divine will, once having cut off all worldly ties. His endeavour to merge with Divinity reaches the climax when he repels the wealth and

29. Ibid, p. 25.
pleasures of worldly life. He is drunk with Divine wine and lost in its intoxication. 30

The author has approached 'Fuqr' and 'Jama' from the point of view of mystic Sufism. The Sufis argue that in reality, Lord himself is 'Qanî' and hence it is improper to call Him 'Fuqr'. 31 However, the quality of relationship that exists between two friends, is on the same par as that between Lord and his devotee. It excels by far, the concept of 'Fuqr' and should never be connected with His name.

Shaikh 'Alî Rujwîrî has, however, rejected the above argument philosophically. He argues that the apparent similarity between the two is only in name and not in meaning. In order to show the similarity in meaning, a third entity will have to be invented and thus, the argument leads to infinite regress. Even otherwise, the qualities of God are ancient and those of devotees created, there need not be any ground for comparing the two for similarity. 32

Further only God is worthy of being called 'gana' not people and 'Fuqr' may properly be allotted to people alone, not God.

32. Ibid, p. 25.
The 'gána' of the devotee is grounded in reasons while that of God is above all reasons, above all novelty, invention, as is that of devotee. He is above want, while a devotee is not. He is the master of His will, while a devotee has to submit to it.

Thus, the author argues quite consistently that only God can be attached the quality of 'gána' and not the devotee.

There is a point, however, Shaikh Hujwírí does maintain a possibility of devotee being 'gána', provided His mercy decides so. Once he decides, a devotee is bound to some observations. He must keep his heart totally detached from things other than godly. Such a chosen devotee (gáni) is the object of His will. In other words, while God is subject and infinite, the devotee is object, and finite. The latter has the disposition, because of God. But this coveted disposition can prove a calamity if the devotee is careless.

A grain of negligence can prove as fatal to him as a grain greed to a Fuqr. Hence a chosen devotee (gáni) must remain very vigilant. Hadrát Hujwírí does stress this point that in case of 'gána', there is a possibility of the worldly influence interveiving, more than in case of

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34. Ibid, p. 27.
Fuqr. In case of Fuqr, the heart is constantly in touch with God, and God alone. Hence 'Fuqr' excels by far, the state of ganā.

However, neither 'Fuqr' nor 'ganā' have any meaning for an aspirant of the divine path. He keeps himself aloof of everything.

It is possible to view the two states 'ganā' and 'Fuqr' in their right spirit despite the author's preference for the latter. While 'ganā' suggests an element of detached services and noble qualities, Fuqr can not be by passed as 'total renunciation'. Atleast there is one justification for this comment - the element of greed, which is totally human and worldly is considered fatal to 'Fuqr'.

The author deals with sayings of great Sufis in the third section of this chapter. For example, according to Hazrat Radim bin Muhammad's view, Faqeer is one who preserves his spiritual secrets scrupulously against the public eye and ear and is the master of his Nafs. Providence selects him for some unique purpose, for a particular contest in history, to act as guide for mankind. He must be prepared to face the trials of 'Majāhidās' (strivings) with a happy heart. There should be no anguish

of any kind. He must trust God totally, implicitly, and always attempt to follow the laws of Shariat, despite the adverse challenges of this life.

Hadrat Abūl Hassan Naṣṣrī says, 'A Faqeer is one who stands courageously under all hardship, privations and spiritual tests', with a view to be closely associated with the Divine powers. Despiring his own personal wants and needs, he is ready to part with everything for the sake of the needy. He does not plan his future or accumulate wealth for its welfare. As a concluding remarks of his own impressions of a Faqeer, Hadrat 'Alî Hujwîrî adds that a Faqeer is one who never rests or pacified until he has used his possession source - to the utility of his fellowmen in need. The author has discussed with the origin of the word of 'Sufi'.

The third chapter deals with Tāṣawwūf (Sufism).

Origin of the word of 'Ṣūf".

On the origin of the word of 'Ṣūf" and its adoption, there are many different opinions among the learned. The following is a list of the various Arabic and other words which are supposed to be the origin of the word of 'Ṣūf".

(i) Ṣūf

Ṣūf means row (those Muslims who always tried to
offer their Namāz (prayers) in the coveted first row of the 'five' daily congregations during the Prophet's time.

(ii) Sūf means wool.

(iii) Safā which means cleanliness, particularly the purity of heart, soul and actions of a man.

(iv) Akl-i-Sūfā

During the life time of the Holy Prophet, there were certain ascetics whose sole occupation in life was nothing but continuous study and recitation of the Holy Qurān, meditation, prayers and absolute devotion to God in the Prophet's historical mosque at Medīnā.

(v) 'Siyu Soofiā

It is a Greek word which means divine knowledge.

Following the above list, there have been many critical investigations by the learned to find out the origin of the

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word 'Sufi*. According to Abū Raihān of Berūnī, 'Sūfi' is a Greek word approximately the meaning of the word 'philosopher'. Because, in Greek, 'Sūff' means philosophy, therefore, the philosopher was known as Fāila-Soofa or the student of 'Falsafa' (philosophy). As there was a particular group of ascetics in Islām who followed a creed which was somewhat identical with the Greek philosophy, hence this group was generally called by the name of 'Sūff'. But Noldeke's arguments, on the authority of the Arabic and Greek rules of grammar which differ in the two languages do not help to confirm Berūnī's interpretation. According to the consensus of public opinion, however, the word of 'Sūff' is derived from 'Ṣūf' which means wool, therefore, the Islamic mystics followed their sacred tradition and used the same dress of wool and were called 'Sufīs (wearers of Soof).

Generally, this is the confirmed origin of the word 'Sūfi', although its varied origins and meanings are differently interpreted by some great Sufis, according to their own experiences and views, as we shall see in the following pages.

41. Abū Raihān-al-Berūnī, India an account of the Religion, philosophy, literature, geography, chronology, astronomy, customs, laws and astrology of India about 1030 AD by Dr. E.C.Sachu.
Al-Qushairi's Interpretation

There is one more important plea about the origin of the word 'Sūfi' which worths mention. Imām-Al-Qushairi thinks that, 'those who had the good fortune of being in the company of the Holy Prophet in his life time and his descendants after the Prophet's death, commanded special respect and status by virtue of his distinction which they enjoyed in the Islamic society. They were, therefore, distinguished as (1) Sahāba, (2) Tātabayēn and (3) Tabā Tātabayēn. After their respective periods, came the Zāhid and Ābid classes of pious persons and succeeding them, another particular class of ascetics came on the scene who were called 'Sūfis'.

By the end of 200 AH, the word of 'Sūfi', had become the recognised title or badge of all Muslim mystics. According to Maulānā Jāmi, the first person to assume the title of 'Sūfi' was Shaikh Abu Hasham Rūf (died 150 AH).

Three categories of Sufis

Shaikh 'All Hujwirī mentions them as one, the Sufi. It is so called, because the aspirant is totally detached and is above all earthly wants, his only hankering is the search of the 'Haqīqat' or the Divine Truth, which the

42. Cited in Big Five of India, p. 12.
identification and total merging with God.

Second the 'Mutasāf' are the one who undergo a regular and regorous religious training under a pir-o-Murshid, and having practiced the 'Mujahedas' (strivings) systematically, attain the rank of a Sufi.

Third category is that of 'Mustasāf' who are impostors. They deceive the world in order to enjoy the respect and comfort due to a Sufi. They try to succeed in their attempt by external appearance, such as wearing a garb of a Sufi.43

The constant search of a renounced Sufi is to seek God's proximity. The difference between 'Mutasāf' and Mustasāf is that of seriousness and sincerity in following the path of training. While the former puts his heart and soul into it, the latter is an imitator, posing as a Sufi to cheat the world.

Then author has given some other interpretation of the great Sufis regarding the Sufism and Sufi.

According to Hazrat Hassan Noori, Sufism means renunciation of worldly attachments and pleasures as well as the enticements of one's 'Nafs'.44 Sufis are devoid of and aloof of all vices resulting from the selfish and narrow outlook on life. They are ever in

44. Ibid, p. 42.
their divine acstacy, enjoying a total peace of mind and His spiritual love. Ḥadrāt Ḥassār holds that, 'It is purity of conduct and heart that signifies Sufism. There is no room whatsoever for any personal motives or desires, or wants. A Ṣūfī has a remarkable readiness to obey the dictates of the Divine Law. His life of worship is his mission and massage. He beholds in high esteem the commandments of his beloved, the Lord.'

Ḥadrāt Ṣhiblī observes that for a Ṣūfī, there is nothing observable but God, whether here in this world, or the other. A natural consequence of such a practice of seeing God everywhere will obviously lead one to forget one's own self, along with the world and its limitations.

Hujwīrī's interpretation about the qualification of a Ṣūfī

In Kashf-ul-Mahjūb, there are different versions have been given about the qualifications of a Ṣūfī. For example, one group believe that one who wears clothes made of 'ṣaf' is called a Ṣūfī. Another group maintains that a Sufi is one who occupies first row among the ascetics and pious persons, possesses divine knowledge and has a loving heart for all the Creatures of God.

45. Kashful-Mahjūb, pp. 43-44.
46. Ibid, p. 44.
47. Ibid, p. 34.
A third group says that one who had overwhelming love for the Āshāb-e-Ṣafā (pious personalities) was called a Ṣūfī. 48

Besides these there are several other versions but Shaikh 'Alī Hujwīrī rightly rejects them. I am completely agree with the author's opinion which reveals the true meaning of a Ṣūfī. In his own view, a Sufi is one who has strictly disciplined his moral, spiritual and religious character in harmony with the Divine Love and commandments of God. On the one hand, and Selfless service of humanity without any discrimination whatever, on the other, He cleanses his worldly life by renunciation, self-mortification and absolute devotion to God. Until his heart becomes crystal, clear, free from all desires evil and prejudice. In such a career, he has to pass through many painful 'mujāhedās' (practices) for killing his 'Nafs' (appetitive Soul). 49

Characteristics of a Ṣūfī

Hadrat 'Alī Hujwīrī supports and agrees what Hadrat Junaid Baghdādī says about the characteristics of 'Tasawwuf' and 'Ṣūfīs'. Hadrat Junaid says that a Ṣūfī would set an example if he possessed the following eight characteristics:

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49. Ibid, pp. 36-39.
qualities. A Sufi, as a matter of principle is expected to hold them.

(i) The courage and magnanimity of Prophet Ibrahim,
(ii) The obedience of Prophet Isma'il,
(iii) The forebearance and patience of Prophet Ayub,
(iv) The signs of Prophet Zakariya,
(v) The poverty of Prophet Yahiya,
(vi) The travelling nature of Prophet 'Isa,
(vii) The simplicity of dress of Prophet Musa and
(viii) The 'Fuqr' (contentment and renunciation) of Prophet Muhammad (S.A.)

Sufism is 'something' divine

There is a clearer explanation of Sufism in the third section. Sufism is a code of conduct based on the knowledge of Divine Laws, and certainly not any form of 'Ulema' (plural of 'Ilm, knowledge) or 'Rasoom' (customs and traditions). For had it been 'Ulema', its acquisition would be ordinary and simple and had it been Rasoom, than mere fortings would make one a claimant of it. Thus only 'Ilm and Mujahedah would then be properly equipped to have such a knowledge. But as the author argues, this is not the case. It is only by divine grace that one is lead to a life devoid of all earthly

attachments, a life of total worship.

According to Shaikh 'Ali Hujwirī, there are four outstanding characteristics which mark a Ṣūfī.

(i) A life that is genuine and straightforward and a life which holds in respect the Divine Laws.

(ii) Respect for elders and affection towards all alike.

(iii) Total renunciation of any desire for fame and glory.

(iv) Face the challenge of 'Nafs'.

Dress of Sufis

The author has discussed at length in three chapters at different points, the dress of Sufi. The author reads that a Sufi is very simple and nominal in his outfit. He wears minimum, a solitary Gudri. The Shaikh himself has studied the dress of many a Saints and prophets and then prescribed some norms of dressing, which will also reflect the spirit of 'Fuqr' and 'Riyādat' (striving). A Sūfī desirous of possessing a 'Gudrī' must satisfy these prescribed requirements. His practice in becoming a candidate lies in (i) Complete renunciation, (ii) Fortified faith in God and (iii) To accept Muhammad as His Prophet, the Holy Quran and the Hadīth. Of course, a Sūfī is liable to put on the Gudri only after it has been graced and sanctified by his pir-o-Murshid. This ceremony is performed

only when the latter is convinced of the competence of the prospective Sufi. But before this, a Sufi is required to serve an authority for two years, and the most demanding clause is that the practitioner must be above all distinctions, and he must treat others accordingly, without any prejudice and partiality in love and sympathy; it should a service without expectations. He is expected to hold courage keep his mental balance, be brave and prove a person of iron will, while he undergoes severe tests. Only when the 'Pir' is satisfied with the quality of the Mureed who aspires the Gudri, will be bestowed it, not till then. Truly speaking, it is a demand for one's own coffin-cloth, on this very body, which if given, will qualify the aspirant as a perfect Sufi or Faqeer, a true devotee of God, and real servant of mankind.

Unparalleled Forbearance

Hadrat Shaikh Ali Hujwiri says that a true Sufi should never complain about the insults and indignations. On the contrary, he should welcome and relish them as would relish a tasty dish. He should ignore the princh in them. He strongly believed and profounded that ridicule or hatred of Sufi saints is actually refreshing garden for

55. Ibid, p. 70.
them. It is a great solace for seekers and a great comfort for aspirants.

One of the greatest characteristics, weakness of man is the control of his temper. How great Sufis have mastered this devilish evil is illustrated by few brilliant instances given in Kashf-ul-Mahjūb.\textsuperscript{56}

The next seven chapters are dealt with the mystical point of view. The most striking features of the author is that, he has dealt all these problems in the light of Holy Qurān and the sayings of the great prophets of Islam and the great Sufis of the world.

The chapter 14th is the biggest one of the book, in which the author has dealt with the different Firqas of Sufis, their belief and conflict with each other. The author also dealt in detailed the historical background, development and the theoretical as well as some practical aspects of Divine subject of Taṣawwūf or Sufism.

In the following pages I have given a brief description of the different interpretations of certain basic tenets of the 12 Ṣāfī Firqas\textsuperscript{57}. The author has discussed the beliefs & tenets of all Sufis with philosophical and mystical point of view.

\textsuperscript{56} Kashf-ul-Mahjūb, pp. 68-73.
\textsuperscript{57} The particular subject of each Firqa appears at the head of each paragraph in capital letters.
1. **RAĐA**

It is interpreted as the state of 'Ha-ul'. It is a state of deep rapture - a state of oneness with God. Such interpretation of this Sufist concept was advocated by 'Abdullâ-bin-Ḥâaris who also gave the meaning 'Muhâsbiâ' to the concept Firqa.\(^{58}\)

However, 'Alî Hujwîrî does not quite accept it. He attempted to show argumentatively that 'Raḍa' is not a state but rather a disposition 'a stage', which marks the nature of relation that a man has with God. These stages are of two kinds; (i) the Raḍa of God towards men and (ii) the Raḍa of men towards God.\(^{59}\) The first Raḍa is the indication of God's affection for men, which is made explicit by the favour and selected blessings that He bestows upon his devotee. Obviously then man's Raḍa towards God must consist of the human duties towards the Divine - the due respect, a sense of duty, obedience towards God's commands. 'Alî Hujwîrî classifies His commandments by two standards of consideration.

(i) Some taboos (ii) Some rewards for obeying His commandments. A perfect Şâfi considers all pleasures, pains alike and is a staunch follower of God's Commandments. He is above all controversy of pleasure and pain. Even the occasional disfavour of God is accepted cheerfully and

\(^{58}\) & \(^{59}\) Kashif-ul-Mahjub, p. 219.
with a heart full of faith in His goodness. The total submission of a Sufi consists in merging his individual will with the Divine will. As a matter of fact, he never perceives them as different. In this, lies the supreme joy of a Sufi, the total solace of his being a Sufi.  

Then Ha'jrat HujwirI divides Aqhab-e-Ra'ja into four categories: (i) Those who accept God's will in all faith, without a shadow of doubt, (ii) The commoners who grace-fully enjoy the Divine gifts as God's favours, (iii) Those who exhibit the magnanimous capacity of forbearance without slightest signs of being offended and with cheers, (iv) Those whose implicit rely on the pleasure and will of God in all matter.  

2. Ridicule and Insult

The leader of this Firqa is Abu Saleh bin Hamdoon believed that, 'to overpower and control of one's 'Nafs' (appetitive soul), ridicule and insult were necessary to temper', the forbearance of a Sufi'. HujwirI agrees with this. Some examples emphasizing this quality of forbearance of a Sufi is illustrated previously in the chapter of forbearance.

61. Ibid, p. 221.
3. **Sukr and Sehaw**

The third and fourth groups are called 'Taifooria' and 'Junidia' respectively. The two groups, however, have some difference in their basic belief, that of first groups rests on 'Sehaw', while that of the second, on 'Sukr'. Apart from this, Abū Yazīd Taifoer was the leader of the former, and Imām Abūl Qāsim-al-Junaid-bin-Muhammad, of the latter.

Hadrat Hujwīrī explains Sukr and Sehaw thus - Sukr is state of being where existence is merged into the Divine Being, like the merging of the waves into the sea. It is a state of direct apprehension of God's Beauty. In the glare and glory of the Divinity, all individual experiences of the Šūfī loose their identity and individuality. This mystifying stage is termed as Sukr in Šūfī.

A return to one's own self realization after Sukr is stage that called Sehaw. It is a state of perfect spontanity, with no conflicts, questions, doubts or awe. It is the best state of normally ever experienced by a man.

The two states of Sehaw and Sukr are thus different

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64. Ibid, p. 231.
65. Ibid, p. 231.
from each other. However, Shaikh Hujwiri himself belonged to the Junaidiā silsilah of Sūfī and he prefers Sukr to Sehaww, because the latter suggests a separation of a Sūfī from his 'Beloved God'.

I would like to clear here that no Sūfī likes 'Sehaw' but it is the Prophet's injunction of 'Sharī'āt' that compels him to return to 'Sehaw' to perform 'Namaz' in obedience to Sharī'āt.

5. UZLAT NASHINI

The 5th group is called 'Naoria'. This cult which was headed by Ibn-ul-Hassan-bin-Naowi did not believe in the presence and seclusion that a Sūfī was normally required to follow. On the contrary, a Sūfī must be very much involved with this life of pleasure and pain, so that he is better disposed to understand its true picture. By his practical involvement, he should lead a life which is exemplary and ideal. Else all the training and discipline that he undergoes is worthless, for it would not have served the cause of humanity. A Sūfī is expected to lead life both, of duty and love. It is only this factor of affectionate approach that would carry the due impact on people and command their respect to follow a guidance.

6. **MUJAHEDĀ AND RIYĀDAT**

The 6th group is known as 'Sehlia' which was lead by Hadrat Sehl-bin-Tastari whose teaching consisted of 'Jado-Jahad' or striving, that inculcates a sense of conquering one's Nafs. Hadrat Hujwīrī also agrees that this aspect of teaching is the fountain head of all devotion and prayer. He also contends that to ignore Nafs is to ignore one's own self. One who fails to recognise and master his Nafs is miles away from God. It is, therefore, a stepping stone, an imperative, that Nafs should be extinguished on a path that leads to God. Genuine love of God will then take birth, and not as long as Nafs survive. Further, he argues that man being enslaved; (i) to his wisdom and intelligence and (ii) to his Nafs will obviously choose a path on these basis. Those desirous of having an intelligent approach, will in all faith, explore the nature of God accordingly. While those obeying Nafs will lead an aimless, worthless life, and end up as non-entities.

Hadrat Junaid was once asked about the method of acquiring God's love. The reply which he gave spoke of the control of greed and verocity. But of course, he

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69. Ibid, p. 250.
70. Ibid, pp. 247-248.
71. Ibid, p. 263.
did ring a note of warning that such a discipline of Nafs was more difficult than trying to dig a mountain with a nail. In the long run, the control of desires helps in solving many worldly problems, arising out of lust for honour, power, greed of possessions and pettiness of heart leading to enmity. Such desires are compared to monasteries (Khanqahs) which enter the Sufi Durvishes.  

7. **WILĀYAT & KARAMAT**

The 7th group is called 'Hakeemia' whose leader was Haḍrat Abū ʿAbdullāh-bīn-ʿAlī-ul-Hakeem. According to them, a perfect Sūfī (Walee-Allāh) is above Nafs. He is aware of the so-called mystic knowledge of the Universe. He is the performer of the 'miracles'. He possesses supreme knowledge of all creation. Haḍrat ʿAlī Ḥujwīrī fully agrees with this, for he contends his support as under:

"The selection of Prophets is totally God-dependent. Of course, they, the selected must satisfy the basic qualities of renunciation of wealth and pleasure. They are expected to inculcate such qualities of heart as love and devotion, which lead to the uplift of mankind. They are above joy and sorrow and are free of all kinds of apprehensions. It is then that the day of Qayamat would ascend, when such 'Walees' are extinguished".

73. Ibid, p. 265.
However, Ma'atizilä does not believe that God has some selected one. This cult believes that every one is His friend. Nobody has the fortunate of being selected one of God, except the Prophet.  

Hadrat 'Alî Hujwîrî refutes this and believes in there being a 'selected one' in every period of history. Such a Prophet of every age reflects the will of Allâh and being the Prophet of He.  

The Firqa 'Hashvi' agrees with the above contention but somehow the selected one of God is not in sight. To this, Hujwîrî responds that the selected persons definitely exists. They may be divided into six types. They are the 'Beloved' friendly of God. They are named as; (1) Akhyâr, (2) Abdâl, (3) Abrâr, (4) Autâd, (5) Naqbâ and (6) Qutb or Ghou.  

Defining 'Wale', further Shaikh Hujwîrî observes that a Wale has no identity of his own, but it is merged in God's devotion. That is his constant abode of peace, fame is not unusual to one who practices divine life, but does not disturb his spirituality. Moreover, Wale reveals miracles and is not at their mercy. He manifests his power though only for the welfare of the Society.

75. Ibid, pp. 267-268.
76. Ibid, p. 269.
77. Ibid, p. 270.
Meaning of Wali.

So far etymology of the term Sufi, let us now turn to the word 'Walee', as the two words are frequently used synonymously. Walee means 'near' and signifies 'nearness', or (as generally used) nearness to God. Walee has two grades. One is meant for all the Believers, as the Qurān says, 'God is near (or friend) to those who believe and brings them out from darkness to light', (ii 257) and the other is reserved for those who annihilate themselves in God. The real therefore, is he who lives in Him and dies in Him, i.e. who cuts himself off from the Universe and loses himself in God. Ibrāhīm Ādam once said to a person who had been desirous to be a "Do not incline towards anything of this world or of the next and keep yourself confined to the exalted Lord and finally get absorbed in Him".

In the book it is written that the word can be taken in two senses, (i) It may be taken in the passive voice, meaning 'he who is loved by God', as the Qurān says, 'Verily, my friend is God who revealed the Book'. (vii 196). (ii) The word may be taken in the active voice in the exaggeration from signifying, 'he who loves the worship of and devotion to God'.

Risalāh-i-Qushairī of Abūl Qasīm Ābd-ūl-Karīm Qushairī (ob. 1072 AD) published from Kairo in 1927 AD.
When does a miracle take place?

According to Hazrat Abu Yazid Zunnos Mişrif and Muhammad-bin-Khafîer, that when a Sufi is in a state of Sukr, he is fully qualified to emanate a miracle. But it is the other way about with Prophets and Walees. They are so qualified in the state of Sehav. 78A

Hazrat Junaid Baghdâdî and Hazrat Abûl Abbâs Siyârif also agree with this. They say that a 'miracle takes place through prophets and Walees when they are in state of Sehav, because they are the 'beloveds' of God and possess sufficient Divine Knowledge to foresee all emergencies and thus solve the human problems, in accordance with the requirements of time and situation. Their calculations in emanating miracles are always correct to the occasion'.

The author has then mentioned some miracles of Walees. Then in two section he discussed with that, 'prophets are privileged to have preference over Walees and Auliyas, while they all hold preference over the angles. 79
8. **FANĀ & BAQĀ**

The 8th group is known as 'Firqa'\textsuperscript{80}-e-Kharāzi'. It is related to Haḏrat Ābū Sayeed Kharāz. He was the first Ṣūfī to have taken an analytic approach to philosophy of Fanā and Baqā. Haḏrat Ālī Ḥujwīrī has tackled this topic quite efficiently. The Shaikh does not agree with those who maintain that 'FANĀ' is destruction or extinction of one's self and 'BAQĀ' means getting absorbed into the existence of God. According to him, it is impossible to dissolve one's self into the existence of God, because there is a fundamental or distinction between the created and the creation. 'FANĀ' or 'forbearance' is acquired only after overcoming the base self, i.e. Nafs. Then the Ṣūfī is fit enough to reach the state of total identity, that is, of no difference or duality of life and death, joy and sorrow. This stage is 'BAQĀ'. Thus, Fanā and Baqā are two stages of a process; respectively. The latter is the mark of climax, the devotee has reached in God's Love and Devotion. Fanā is detachment, whereas Baqā is living in presence of divinity. This stage is the merging of all aspects of Ṣūfīs, personality with the Divine.\textsuperscript{81}

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\textsuperscript{80} Kashf-ul-Mahjub, p. 311.
\textsuperscript{81} Ibid, pp. 312-313.
A poet puts it very nicely in the following Urdu coplet:

نا بِغرِمَّانِی ہیں مِن کَے ہم عَرَبْ مانِ نَامِبِک ہُرْبیک مَانِ

(i.e. Baqā cannot be traced or achieved without Fana. Unless one destroys his 'self' and selfishness, one cannot find out God).

9. Ghībat and Hadūr.

The 9th group is called Firqa-e-Haqiqī. Its leader was Hadrat Abu Abdulla-bin-Khafif. Their interpretation of Ghībat and Hadur was this. By Ghībat they meant 'the state of being absent or engrossed in devotion, wherein one becomes unaware of and is lost to one's own self'. By Hadūr, they meant, 'being in the presence of God'.

For a Durvīsh, this state means that he must forget his personal 'self' and all worldly worries and devote himself to God in order to purify his heart and soul to acquire 'Hadūr', i.e. heaven.

However, there is no unanimity of opinion amongst Sūfīs over the issue whether one state is necessary for the other. One group may prefer the priority of one state over the other and vice-versa.

82. Kashf-ud-Dahjūb, p. 319.
Hadrat Ali Hujwirī holds a different opinion. He says, 'Both Ghībat and Haḍwīrī are equally essential for Durwīsh to develop his career'. Obviously one who is himself yet, can not truly be in Haḍwīrī of God, and one who is in God's Haḍwīrī, can not be conscious of his own self.83

10. JĀMĀ AND TAFTERQĀ

The 10th group had its origin in Abū Abbās Siyārī,84 who was the Imām of Marū (Persia). This cult was based on the principles of 'Jāmā' (plural of submerging) and 'Tafterqā' (deduction or substruction).

Hadrat 'Ali Hujwirī describes this point by holding the view that if 'Jāmā' is the knowledge of 'Tauḥīd' i.e. oneness or unity of God, and 'Tafterqā' is the knowledge of his commandments, then a Sūfī striving to attain God must have passed to both these states. For, it is only when God graces his state of Tafterqā that he succeeds to the state of Jāmā, a state of fusion with God. It is a state where his activities of thought and speech cease to be individualistic. They are totally due to God.85

84. Ibid, p. 324.
Though, according to Firqa, Tafurqā leads to Jamā, Hadrat 'Ālī Hujwīrī has his reservations. He strongly believes that the 'Shariāt' (law) can not be separated from 'Tarīqat' (divine knowledge) or 'Mujāheda' from 'Hidayat' (commandments of God) just as the light can not be separated from sun. 86

In my opinion, it is possible that sometimes 'Mujāheda' and 'Hidayat', may precede each other. When 'Mujāheda' preceds, increased hardship and striving are experienced by the Sufi, because it takes place in the state of Qibbat. But when 'Hidayat' preceds 'Mujāheda', then there are no disappointments, no hardships and not much of strivings, because this happens in the state of Hadīrī.

Thus, in Hadrat 'Ālī Hujwīrī's opinion, both the states are essentially, inter-dependent and, therefore, he thinks that 'nearness to God' may be attained only by His 'Hidayat', and not sheerly by 'Mujāheda' or strivings. 87

'Jamā- Salamāt' and Jamā Taqseer' are the two kinds of Jamā and Tafurqā. 88 The state of Jamā-Salamāt is conducive to deep meditation. For a Sufī then, is in personal

communication with God, and is being closely watched and protected by Him, so that the Sufi best qualifies himself in order to receive His commandments. It is obviously a state of 'Sukr' to which many a Sufi like Hadrat Abū Asrī resorted during Namāz and returned to normally i.e. 'Sehav' afterwards.

Jama Taqsīr is a state where Sufī unconscious of his sense existence. He is almost obsessed with a strong desire to forget his sensuous being. It is a state of helplessness 'Mazūr' which is unlike the state of 'mushkūr, or consciousness. Hadrat Hujwīrī prefers the latter over the former. 89

11. ḤALŪL-E-RUḤ

The 11th group is called 'Firqa-e-Halūlia.' Its leader was Abū Hilmān of Damascus. Hadrat Alī Hujwīrī has condemned the feature of merging soul with God, as a 'Zindaq' and 'Kāfir' (faithless). He says it is difficult to prove the merging of man's soul in God because soul is incidentally a hadīth (a creative) and not 'Qādim' (original or old) like God. It can be called one of the qualifications of God and the qualifications of the Maker of the World can not be the qualifications of man. How

90. Ibid, p. 334.
can, therefore, the wordy things, the creation of God be merged or diluted with the unique and divine qualifications of God? The soul is only a very fine and pure thing, created by God, which exists and works at His commandments. Hence the faith of the 'Halâ'liq' group is against both the oneness of God as well as the religious tenets and experiments of Islam with Truth. This faith, by all considerations, is against the creed of Taşawwûf (Sufism).  

Hadrat ʿAlî Hujwîrî has not named the 12th group. He believes them as 'Zindaq' and Kafir', but he gives the name of its founder as Fâras.  

The following chapters concentrates the discussion on (i) The practical aspect of Sufism and (ii) Its nomenclature with its interpretation for a particular Sufi.

The author envisages twelve veils that intervene the man's proximity to God. They are as under.

1. **MAARIFAT**

The first Hijâb or veil is the veil of God's

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93. Maârifat is the knowledge of God acquired through spiritual development, inner purification and
Maarifat, i.e. the Divine Knowledge pertaining to the relation of God with man. Muáţâls says that Maarifat is attained by 'Ilm (knowledge) and 'Aql (wisdom) but Shaikh Áli Hujwîrî refutes this claim. He says, 'if Maarifat were attainable by 'Ilm and 'Aql then every 'Alîm (the learned scholar or theologian) and wiser person should have been an 'Arif', i.e. a Şûfî Faqeer. But it is not the case'. He says 'Maarifat' is attained only by that aspirant who receives special favour or 'Hidayat' of God, because it is God alone who opens, closes, widens or seals the door of our aspirants heart. 'Ilm' and 'Aql' can be helpful in attaining 'Maarifat' but they can not be its cause which is created only by the favour of God'. 'I have recognised God only through Himself and all else through His light'.

Then Hadrat Áli Hujwîrî has explained the definition of Maarifat in the light of the matured experiences of the great Şûfîs of Islam.

because this wonderment is created by God and is an act which is beyond all human conception, wisdom and powers. Because God Almighty has full control and command over everything of both the world then why should an Ārif (Sufi) entertain doubts or wonder about the powers and actions of God? They are as sure as day light.

According to Zunna Misri, the reality of Maarifat is that God by the persistant effulgence of His divine light, divulges, His secrets to the Ārif and illumines his heart and eyes by this light to protect him against all the evils of the world without permitting even an iota of any doubt or reflection in the heart of the Ārif. After acquiring this stage in Maarifat, a Sufi continuous to see and enjoy all the manifestations of Divine Secrets.

Hamrat Shibli says, Maarifat is the name of everlasting wonderment. There are two kinds of this wonderment, one is experienced during the state 'Sukr' and the other one during the state of 'Seḥav'. 'If it prevails in the state of 'Seḥav', it amounts to 'Kufr', but if it prevails in the state of 'Sukr' then it is 'Maarifat', because there can be no doubt whatever in the existence or presence of God in this state. And it is by this wonder-

The second 'Hijāb' or veil is that of TAUHĪD. There are three kinds of Tauheed, namely, (1) God himself is aware of His 'oneness';

(ii) He commands man to accept and recognise His oneness. 
(iii) Every one is aware of His oneness. To recognise and experience 'oneness' of God is the Sufis privilege. He is able to know the essence of God non-duel, everlasting and eternally no changeable, omnipresent, boundless, immaterial spirit. He has no beginning, no birth, no end and no death. He is the Supreme master of all creation, who creates what He wishes, and what He wishes, is the result of what He knows. Thus, his wish has justification in his knowledge, which is bound to be perfect. His wish is expressed through His commandments, which are given for the benefit of mankind. Obedience to them is a religious imperative; a man simply can not help, but to submit, He is the best judge of all worldly going and uses. 

3. **IMĀN**

The third veil is of Imān. This third veil has aroused much argument as to what could be the cause of Imān. A group of Sufis allot it to Marifat, some other, to obedience. The first group says, 'The

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100. Kashf-ul-Mahjûb, p. 357.
102. Imān - The putting of one's trust, the having faith in Allah and his Prophet and his messengers and the contents of that message.
cause of Imān (faith) is Marifat, because it is through Marifat that man seeks the wonderments and the astonishing manifestations of God which convince him of His existence, apart from all the other enormous amount of evidence illuminating between heaven and earth. If there is only Marifat and no obedience of man, God may not question him about his faith. But if there is neither obedience nor Marifat then man would be answerable to God for his faith, and he will never have salvation or peace in both the worlds. As a matter of fact, Imān is a highly delicate spring in the machinery of Religion. Hadrat 'Alī Hujwīrī says that, 'there can be no Marifat without Imān and obedience'. According to him, Marifat is the name of ḍabā (foundness) and love, and the root of all fondness and love is obedience. The more the fondness and love flare up in one's heart, the more is one's obedience to and respect for God and His commandments. It is wrong to say that obedience is necessary only unto the stage of acquiring Marifat, and that after it is once attained, a Sūfī is saved of all his strivings and other worldly duties. When a Sūfī heart, by constant devotion, becomes the abode of God's manifestations and his life becomes the subject of Divine teachings, then the body must not give up His
obedience and in fact it can not conclude, Hazrat 'Ali Hujwiri.  

4. **TAHARAT**

The 4th Hijab is that of 'Taharat', cleanliness. 'Ali Hujwiri stresses inward cleanliness. Repentance of one's deeds 'Tobā' is the first stage for a devotee without which, all external cleanliness sheds into insignificance. Hujwiri says, 'After Imān, Taharat is an imperative link of the Sufi's life. It has two kinds, namely, (i) Taharat-i-Zahir or outwardly cleanliness concerning the purity of his body and (ii) Taharat-i-Batin or inward cleanliness without Taharat-i-Zahir, Namaz or prayer and all other devotional rites are not permissible or acceptance under the law of Shariat. Taharat-i-Batin means purity of heart and spirit without which no Marifat can be attained.

Then Hazrat 'Ali Hujwiri says that Taharat-i-Batin (inward cleanliness) can be achieved by offering 'Tobā' (repentence) before God and 'Tobā' is the first stage for a devotee.

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However, 'Taubah' is a conditioned performance of repentance.\(^{(1)}\) (i) Repentence for opposition and default in breaking the Divine Law, (ii) It should not be preceded by a previous repentence, (iii) Not to repeat the acts that lead to 'Taubah'.

These conditions suggest a strong feeling of repulsion and shame for some sinful acts. Such a feeling can be aroused only if one believes that sinful acts are punished, that the punishments are severe and that such acts should have been avoided, since God can never be indifferent to anything that happens.\(^{(2)}\)

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108. We find in Maktubat of Shaikh Sharf-ud-din Yahya Maneri the reference of the book, Kaashf-ul-Mahjub. Like the author of Kaashf, Shaikh Sharf-ud-din also has given elaborately chapters on; Maktubat-i-Sadi, pp. 8-14.
This is the 5th Ḥijāb (veil). Ḥaḍrat ʿAlī Ḥujwir describes various beneficial meanings of Namāz in the light of Sufism. He says, 'Namāz not only puts the devotee on the path leading to God but also opens up all the secrets of this path to a keenly devoted mind. For instance, 'Waḍūʾ (ablution) means outward cleanliness of the body, the first and foremost condition to prepare for Namāz. Then comes 'Tawbah (repentance) which means inner cleanliness of the devotee (as already explained with foregoing paragraph.

Then comes the standing-posture facing towards ʿAqā, which means the devotee's implicit faith in, and devotion to, God in the same spirit in which he is devoted to his pir-o-Mursid. Then comes 'Qayām' which means struggle against Nafs. Then starts the 'Qirāt' (recitation of certain Quranic verses) which means 'Zikr' or remembrances of God. Then follows 'Ruku' the first

In addition to the five compulsory (Farz) prayers, Fajr, Zuhr, Asr, Maghrib and Isha - there are five recommended (Sunnah) prayers - (i) Ishraq offered after sunrise, (ii) Chaâḍ offered at forenoon, (iii) Zawal offered after mid-day, (iv) Awâbin offered at twilight and (v) Tahâjjud offered between mid-night and early dawn.
forward bending pose) which denotes humility overwhelming the Nafs. Then comes, 'Tashed-e-Ups which indicates assertion of the devotee's complete faith in, and love for God and finally comes 'Salām' which means goodbye to all worldly attractions with the blessings of God. 110

According to Hadrat 'Alī Hujwīrī, 'real Namāz is that during which the devotee himself is present in Alam-e-Nāsūt (i.e. in this world), but this should sour high in Alam-e-Arwah, (the spiritual world). This is the most difficult kind of Namāz which only Prophets, Walees and great Sūfīs can perform.

Hadrat 'Alī Hujwīrī himself was a strict believer in congregational prayer 111 and practiced it for forty years.

6. ZAKĀT

Zakāt is the Religious Tax. This is the 6th Hijāb. Ḥ. 'Alī Hujwīrī has the following opinion as regards Zakāt. He writes, 'A Sūfī in this respect must not be a philanthropist, who makes distinction in granting charity, but

111. Ibid, p. 389.
he must be like a 'Jawād', who makes no discrimination at all in charity. The rich makes discrimination in offering Zakāt from their 'good' or 'bad' earnings. But a Ṣūfī must act like a 'Jawād' who makes no such discrimination.113

Here a pertinent question may be asked. On what grounds a Ṣūfī who has renounced the world and has no assets, no trade or business to earn anything, is eligible to pay Zakāt? He has to live on 'Tawakkul' (absolute dependence upon God's promise of 'providing for every living creature', He has made) and does not know whence his evening meal was coming from, or whether it was coming at all? Hadrat ʿAlī Ḥujwīrī clarifies this question nicely. He says, 'Zakāt' is not only liable upon one's wealth and frugality. It is payable on other benefits of life also, such the blessings of God enjoyed by man at every step of his life, particularly the enjoyment of his sound physical health and fitness. He can and must certainly offer his share of Zakāt in gratitude to God. Did not God gracious keep him and his limbs fit to perform his Namāz? After all, there is no wealth better than health.

Hence 'gratitude' is the kind of Zakāt which even


a pauper can afford to pay in return of God's blessings.  

7. **RODA**

The 7th Hijāb (veil) is that of Roḍa i.e. fasting. Shaikh Ālī Hujwiri holds, 'Roḍa means control of the passions and desires of Nafs under the pain of hunger and thirst for at-least 30 days in a year as a means of regular training and practice for a disciplined life. Hunger does not only controls the Nafs and its desires, but it also creates humility in one's behaviour. Although hunger emaciates the body physically, yet it generates a devotee's spiritual dynamo which kindless divine light in his heart and develops his will power.  

He substantiates this opinion by some such examples as ;

(i) that of Ḥadrat Abūl Abbaṣ Qaṣṣāb's concept of 'eating'. For him, eating consisted of 'sin and evil', while withdrawing from food, 'a real act of devotion'.  

(ii) Ḥadrat Ṭabdullā Tastarī who took nominal food during Ramḍān.  

117. For detail see pp. 316-317.
(iii) Haḍrat Ibrahim Adham who, despite leading a hard and labourious life, observed the fasts of Ramḍān strictly. The highlight of his sacrifice, however, lies in his unparalleled generosity. He distributed his hard-earned money amongst the poor and needy.

8. **Hajj**

It is the pilgrimage to Kāba. It is the 8th Ḥijāb. Ḥaḍrat ʿAlī Ḥujwīrī has some remarks, such as, 'the Ḥajj for a Sūfī is the occasion for offering his 'tawba' (repentance) to God.'\(^{118}\) He deals with various ceremonies of Ḥajj from a Sūfī's point of view, as under:

"During the Ḥajj, (i) wearing 'Āhrām (the solitary white chader) means giving up all bad habits; (ii) staying in Arafāt means absorption of divine love; (iii) going to Muzdalīfā means giving up of the passions of Nafs; (iv) 'Tawāf' means seeing the divinity of God; (v) coming back to Mīnā means forgetting all desires of one's heart; (vi) running in Ẓafā and Marvā means purifying the heart and soul; (vii) 'Qurbānī' means sacrificing all the desires and passions of Nafs and (viii) throwing of pebbles at the devil means throwing

\(^{118}\) Kashf-ul-Mahjūb, p. 422.
away of the bad companions and associates'. Haḍrāt ʿAlī Ḥujwīrī adds, 'If a Sūfī fails to observe and learn the foregoing object lessons from his pilgrimage to Kāba, his going for Ḥajj will make no difference to him and will indeed be an aimless and vain show.'

9. **MUSHĀHEDĀ**

This 9th Hijāb brings a Sūfī face to face with Divine Light. Ḥujwīrī thinks, 'Ḥajj is only place of 'Mushāhedā' for a Sūfī'. Haḍrāt Shibli says, 'In everything I saw, I found the 'Light of God' in myriad colours and form'. Haḍrāt Ābūl Abbās says, 'Mushāhedā means a Sūfī's answering faith surcharged with overwhelming love for God, the devotee sees nothing else except the 'Light of God' all around.'

10. **ADĀB-I-SĀLIK**

Herein there is an attempt to explore the Sūfī etiquette, the following points are worth noting:

(i) A Sūfī must be devoted worshiper of God with a deep sense of respect for His commandments.

(ii) He should remain aloof, and above all discriminations. Nevertheless, he should shun no one.

120. Ibid, p. 428.
(iii) He is expected to be in the society of great man.  

(iv) All travel for a Sufi should be God oriented.  

(v) He should receive all visitors affectionately.  

(vi) A Sufi is recommended for self earned food. His diet must be scanty, simple and honest. He should refrain from accepting dinner invitations.  

(vii) He should detaste all royal favourism for his maintenance and keep aloof of kingly courts and visits.  

(viii) His gait must suggest the simplicity of his conduct.  

(ix) He should sleep less and pray more.  

(x) If at all he must speak, it must be the truth and that which pleases and praises God.  

(xi) Must he insist on remaining bachelor, he may though it is against Sunnat (Shariat Law) for a Sufi.  

125. For detail see, p. 449.  
128. For detail see, p. 453.  
Haḍrat Ḡulam Huṣain has discussed 'Samā' very elaborately. Some Śūfis do not give it a place in the Code of Sufism. However, Haḍrat Huṣain has made a provision for it by giving it a detailed thought:

(i) He believes that a Śūfī may try and avoid Samā, if he can, but if he cannot, then he may practice it without over doing it, so that its charm and lucidity are not lost.

(ii) A Samā concert must be held in a proper surrounding and presided over by a Pīr, women, boys in their teens and common people should have no admission there.

(iii) Even the musicians and listeners have some restrictions upon them. The musician must be strict follower of Shariyat, particularly Namāz. The listeners should not allow to concert-hall.

(iv) Though in a state of 'Waḍ' (ecstasy), it is desirable for a Śūfī to control his inner urge gracefully rather than to suppress it.

(v) A Śūfī must resist from tearing clothes and passing any comment on the 'quality of music'. Hazrat Huṣain holds with contempt, any form of dancing in a state of ecstasy by calling it 'Haram'.

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133. Kashf-ul-Mahjub, pp. 514-520.
Then commenting on the kinds of people in Samā, he writes, 'There are two kinds of people in 'Samā'; (i) those who concentrate deeply upon the objective and moral lessons and the true meaning of the sufistic poetry and its 'delicate' points and (ii) those who are instinctively attracted by and are fond of musical concerts, although they have little or no knowledge to understand and appreciate the 'object lessons' of a strictly religious concert like 'Samā'.

Lastly, Ḥadrat Hijwīrī cites his personal unpleasant experience of Samā. He writes, 'there was a time when a group of outlost emerged and claimed membership for the concert of the Ṣūfīs. Further they claimed that their total intention was to establish their national right to the music. The male practices of the outlost reached such heights that both the groups were completely destroyed.'