

## Ali bin Usman Hujvery Social Norms and Methodology for their Implementation in the light of Kashful Mahjub

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### Abstract

Hazrat Ali bin Usman Hujvery, a renowned scholar among the saints paved the path for the internal purification as well as the social modification and adaptation of moral norms. Data ganj bakhs methodology is totally based on the moralization of the society, it is in the same way as our forefathers of the chain of Sufism practiced. He insisted on the self-purification by adopting the moral norms of truth, generosity, good will, humanity, sympathy, and compassion. He insisted on the individual practice of moral norms because individuals constitute the society. He has adopted descriptive methodology in his famous book 'kashful mahjub' he starts with the Quranic verse in order to prove the norm than he presents the hadith and sayings of aima & scholars in a way that it attracts the hearts for its adaptation . This research paper highlights the social reforms mentioned in the kashful mahjub and methodology of Ali Hajvery.

**Keywords:** Ali, Hujvery, kashful mahjub, social, reforms

### INTRODUCTION

The real name was Ali, and Abu al Hassan, the surname.<sup>1</sup> He belonged to the town of Ghazni, Afghanistan. His date of birth has been taken differently by the historians. For instance, Muhammad Shafi writes the start of 5<sup>th</sup> century as his birth time<sup>2</sup>. Likewise, Prof. Nicolson believes the end of 10<sup>th</sup> or the start of 11<sup>th</sup> century to be that time.<sup>3</sup> According to Dr. Moin, some were of the view of around 400 AH but it was also merely a supposition, not a fact.<sup>4</sup>

However, the assumption of 400 or 401 AH as the birth year is also confirmed by a magazine named 'Abdaalia'. In its editorial, Syed Ali Hajvery would time and again visit Mahmud Ghaznavi and in his youth had a dialogue with a Hindu philosopher. So, it can be deduced that he was 21 years old at that time, since Mahmud Ghaznavi died in 421 AH. Thus, confirming 400 AH as his birth year in light with the reference of magazine.<sup>5</sup>

### LIFE

He was one of the first preachers of Islam in the sub continent; however data on various aspects of his life has been wasted. It is not possible that any work has not been done on him but unluckily it couldn't be saved. A number of books discuss him but one can hardly found any authentic data on him. As a matter of fact, neither his date of birth nor the death is confirmed. In short, the data available is restricted to the one discussed by him in his milestone book, 'Kashf ul Mahjoob'.

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**BOOKS**

Syed Ali Hajveri's last book was Kashf ul Mahjoob. By its study, one comes across the fact that he has nine other books also authored to his name. However, none of them is available. Some of them have been stolen and others infringed and associated to false authors., His other books are Diwan, Kitab Fana o Baqa, Israr al Khirq wal Ma'onat, riyayat bi haqooq Allah, kitab ul biyan li ahlil ayan, nahwul qaloob, minhaj ud din, emaan, sharah Kalam e mansoor. While Kashful Mahjoob is his last book. As this book guides in following the straight path and explains the commandments of Allah, so it has not been associated to some other name, as the name of the book is meant to explain its topic and the message. It must be clear that the whole humanity except the 'Auliaa' (Friends of Allah) is unable to understand the hidden powers of Allah.

**METHODOLOGY ADOPTED BY SYED ALI HAJVERY IN KASHFUL MAHJOOB**

This book is treasure of spirituality and Shariah. It is based on the lives and teachings of the saints that have passed earlier. It is the first Persian book on spirituality. Another book was also written in Persian, but it has been taken from an Arabic book. Its study is essential for all as it is a treasure of faith and enlightenment.

This last book of Syed Ali Hajvery was written on the request of Abu Saeed. It contains the answers to the questions asked by him. In the book, he writes the reason for giving it the very name that it is a book which unveils the hidden things.<sup>6</sup> Syed Ali Hajvery had a kind heart enlightened with the love of Allah.

This book reflects guidance and purification of the humanity as his main aim. He dreamt for a society with high moral and ethical values. He frequently narrated different events in his book with the lessons for moral growth of the society. He explains every virtue and social norm with the help of Quranic verse, Hadith and narrations of the saints.

**ADOPTATION OF EIGHT QUALITIES OF EIGHT COURAGIOUS PROPHETS**

Furthermore, Syed Ali Hujvery narrates from Junaid Baghdadi that the eight prophets of Allah with the utmost courage had eight qualities. If a person is molded in them, he becomes a real friend of Allah. Firstly sacrifice of Hazrat Ibrahim in the way of Allah, that he gave his son, Hazrat Ismail in the way of Allah. Secondly, the effort to take the will of Allah by Hazrat Ismail that he did not care for his life too. Thirdly, the steadfastness of Hazrat Ayub in the face of hardships. Fourthly, the remembrance of Allah by Hazrat Zakria. The feeling of Hazrat Yahya that he was traveler in this world is the fifth virtue. Following Hazrat Musa in the dressing is the sixth quality that he wore wool. The action of Hazrat Isa that he always relied on Allah in the travelling with just a cup and a comb and even gave them away. Lastly, following the Holy prophet (SAW) that he had the treasure of the worlds but still never used them and bore hardships.<sup>7</sup>

**TYPES OF QUALITIES**

Syed Ali Hajvery writes that good qualities are of three kinds. Firstly, the rights of Allah must be solely performed for the will of Allah. Then, everyone must be treated well. The elders must be respected and the children loved. Justice must be practiced in all the deeds

without any greed. Also, a person must protect himself from Satan. All vices like greed, malice and hatred must be avoided and inner self must be purified. So, a person following them will become a true practicing Muslim. In this regard, he narrates that a companion asked Hazrat Ayesha about the conduct of the holy prophet (SAW), her reply was that see the Quran, it is the conduct of the holy prophet (SAW). And then narrated a verse that holy prophet should follow the path of forgiveness, instruct to do well and avoid the ignorant.<sup>8</sup>

### **BETTERMENT OF SOCIETY**

For the betterment of the society, he writes that the heart must not be in this world. He narrated Hazrat Abu-Bakr that our houses will finish, we are left with counted breaths and our laziness is still prevailing. So, getting busy in this short life and relying on one condition is a big foolishness and giving laziness the name of religion is a crime which results in loss. Because a thing lended as a trust will indeed be taken back and the countable things given to us will one day finish and there is no cure to laziness. Thus, it can be said that the worldly things are such that they cannot be trusted. Further, he narrates a dua of Hazrat Abu-Bakr also. 'O Allah, grant me prosperity in the world and remove its love from my heart'. The crux of this dua is that Allah, first grant me with your rewards in the world, so that I can be thankful person and then grant me the heart so that I spend it in your way and give me steadfastness against hardships.<sup>9</sup>

### **SINCERITY**

For the self-purification, sincerity is must for acceptance of every deed. According to Malik bin Dinar, the best deed is the one done with sincerity. It is like soul for a body, that with it is life and without it is death.

If a person does good deeds for a thousand years but without sincerity they would not be considered acceptable.<sup>10</sup>

### **SPENDING IN THE WAY OF ALLAH**

He explains the virtue of spending in the way of Allah. For instance, he states that if this quality is adopted then poverty, misery, and destitution can be rooted out of the society. Further, he writes that Zakat is actually on everything we are blessed with and is in reality thank to Allah for his rewards. However, the general rule is that Zakat should only be paid the 'Nisaab' is fulfilled. But, Syed Ali Hajvery gave a methodology referred to Quran and Sunnah supported by an event from history. He writes that once a cleric came to Allama Shibli and asked him the method of distributing Zakat. He replied that for a miser who has gathered enough wealth to make Nisaab applicable, then it is 5 dirham on a total of 200 dirham. But according to my faith, he further said, nothing should be in possession. The scholar questioned that whom Allama Shibli follows in this regard. The reply was Hazrat Abu-Bakr, when the Holy Prophet (SAW) asked him what you have left behind for the family. The response was that Allah and His Prophet (SAW) are enough for them. So, it is evident that Syed Ali Hajvery was of the view of spending in the way of Allah for the betterment of the society.<sup>11</sup>

### **HELPING PEOPLE REGARDLESS OF FAITH**

In addition, for the social improvement he emphasized on helping people regardless of their faith. According to Syed Ali Hajvery, the difference must not be made on the basis of cast or religion while spending in the way of Allah. He referred to the action of Holy Prophet (SAW) when he placed his 'Chaadar' in respect of a person from Haatim family. Holy Prophet (SAW) said that respect should be given to member of an honoured tribe.<sup>12</sup> He drew attention towards an important event that once a person came to Hazrat Imam Hassan and asked him to for repayment of a 400 dirham debt. He paid the person and came back home crying that I could not fulfil my responsibility so he had to question for the debt.<sup>13</sup>

### **INTEGRITY AND SELF RESPECT OF PEOPLE**

He greatly emphasised on the integrity and self-respect of other people. He was of the view that while giving in the way of Allah, the self-esteem of the other must not be damaged.

For its logical proof, he narrated that Abu Suhail, while giving to someone would put the amount on ground for the person to pick it up by himself. He explained this action by saying that I do not deem it fit for me to have my hand the upper one while giving alms to someone.

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### **GENEROSITY (ESAAR)**

Moreover, while explaining the quality of Esaar (sacrifice), Syed Ali Hajvery states that the society embodied with this virtue is free of hatred and malice. Then, he narrated a Hadith from Hazrat Anas that once a person came to the Holy Prophet (SAW) and was gifted with goats amounting between two mountains. He happily went back to his tribe and asked them to embrace Islam while saying that the Holy Prophet (SAW) was so kind that in spending that he never cared for himself also. According to Hazrat Anas, he narrated another Hadith that once a thousand dirham came to the Holy Prophet (SAW), he covered them with a cloth and when he got up, they were all spent in the way of Allah. Hazrat Ali said that he saw Holy Prophet (SAW) has tied a stone to his stomach from hunger.<sup>15</sup>

### **HUMBLENESS & RESPECT**

Humbleness & respect is the key to success in this world, it is such a good quality that one having this quality is always successful along with his love in the hearts of other people.

Syed Ali Hajvery also focused on this virtue in his book. He explains that this quality beautifies the deeds in this world and the hereafter. The respect must be carried out for all irrespective of faith or sect. This quality must be carried out on formal and informal occasions and the one denying it can never become a friend of Allah.<sup>16</sup> Then, he divided respect in three types. Firstly, the respect in Tawheed that one should abstain from disrespects both physically and morally. Secondly, respect in mutual business and thirdly, respect for the humanity that in every walk of life, they must be respected<sup>17</sup>.

### **PURIFICATION OF INNERSELF**

Unless, the inside is purified, it is not possible to perform righteous deeds. If the inside is purified, then good deeds are like those seeds which easily ground when fed by water, temperature, and other nutrients. As a result, they form saplings that develop into healthy plants. If the seeds of purification are sown inside a human, then the result is fruit of good

deeds. Again and again, Syed Ali Hajvery referred to the modification of inside in his book. He writes that one should avoid enmity, malice, backbiting others in a gathering, embezzlement, and criticizing others mind and actions. Further, one should respect the elders, deal the companions well, and treat children kindly.

Also, they should keep the elders as father, think of fellows as brothers and younger ones as children. Syed Ali Hajvery held the view of protection of Sunnah for the self-purification because improvement of inner self leads to good outward deeds. For instance, he stressed on following of Sunnah for a traveller. That he must respect the host, should use left foot while stepping out, and should wear the right shoe first. Likewise, one should wash the right foot first and then the left foot during ablution as it is Sunnah.

Then, he must offer two rakats prayer of ablution. Further, he should not disgrace others and must not share the hardships bore during travelling with anyone rather should share events with them with the intention of spreading knowledge.<sup>18</sup> Similarly, one should not indulge with ignorant; instead they must be helped because it has got blessings of Allah. Also, he must not disturb the host for his work. In short, one must pray for the praise of Allah in every condition and should not judge others to avoid hatred. In addition, a person must avoid backbiting because all the attributes are created by Allah and finding faults in them is directly criticizing Allah. In a nutshell, if there is a defect in someone it must not be criticized as its creator is Allah.<sup>19</sup>

While writing about inner purification he narrates Haatim who stated that he understood four types of knowledge and then was freed from gaining worldly knowledge. When enquired about them, he said the belief on the destiny that my rizq is fixed, is the first. It would not increase or decrease. Second is the right of the Allah on me from which only I am responsible. Thus, I busied myself in performance of those rights. Third, someone is following me and that is my death, which nobody can escape and I am ready for it. And fourth, Allah is seeing me all the time, so I abstain from all the wrong deeds which can make me suffer on the Day of Judgment.<sup>20</sup>

Similarly, a saint met a king. The king said him to make a wish. He said, I do not take anything from my servants. Answering to the astonishment of the king, he said I have two servants, which for you are the masters. One is the greed of this world, and other is the infinite wishes that you have. According to the Holy prophet (SAW) asceticism (faqeri) is a matter of honor for the companion of Allah and a matter of disgrace for those who do not deserve it. And a saint is one whose body or soul is never affected by the desire to fulfill his worldly needs. Also his heart does not tremble by anything and tranquility conquers his soul. Thus, being free of lust and greed he is free of sins that result in a disgrace<sup>21</sup>.

This narration draws attention towards a very good point that the belief in Allah that the rizq is fixed removes a person from dispraising. Also, person comes across a firm belief that he will be asked about the rights of Allah on him. Then, he will try to perform his best in fulfilling those rights. In addition, the belief in the fact that the life can come to an end at anytime, the person will keep himself prepared for it any time resulting in good deeds. Last but not least, the fact that Allah is always seeing him leads to abstaining from the evils. In short, if these four qualities are adopted by a person, following the straight path will be very easy for him.

Likewise, while explaining the self-purification, he states that perseverance in the time of

hardships and thanking Allah in the prosperity can lead a person to an exalted status. He writes that there was a similarity between the hardships bore by Hazrat Ayub and the prosperity of Hazrat Salman. Because, when Hazrat Ayub remained steadfast he was commended by Allah in the Quran.

Similarly, while bestowed with power by Allah, when Hazrat Salman fulfilled the commands of Allah, he was praised in the Quran in the same way. It can be concluded that by having the will of Allah, the hardships of Hazrat Ayub are similar to the prosperity of Hazrat Salman.<sup>22</sup>

### **KINDNESS**

The best person is the one who treats others very well if he even accompanies them even for a short time. This quality spreads peace and love in the society. Syed Ali Hajvery also refers to this quality through Quran, Hadith, and an event from the lives of righteous people. For example, a saint decided to travel from Kufa to Makkah. On the way, he found Ibrahim Khawas to whom he requested to keep him in his company. For this, Ibrahim gave two options, one to become a leader or second to become a follower. The saint chose the second one. When they reached the destination, he narrated that Ibrahim made him to rest and pulled cold water out of a well and gathered fire woods to heat the water. In the meanwhile, rain started and Ibrahim placed his Chaadar on him and stood there for the whole night protecting him. The saint felt guilty for this and became the leader himself for the next turn. There, Hazrat Ibrahim started the same routine, thus, the saint said now you should obey me as I am the leader now. As a result, Hazrat Ibrahim said that a person is disobedient if he makes leader to serve him. Later, they reached Makkah. The saint said that I ran away from Hazrat Ibrahim due to guilty. Subsequently, he saw me in Mina and said that deal with pious people as I dealt with you. From this, it can be concluded that the real glory is in humbleness and selflessness. While some time together, the inner qualities come to others knowledge. Moreover, Syed Ali Hajvery narrated from Hazrat Anas that I spent ten years with the Holy Prophet (SAW). He never said me anything, neither inquired me of what I did and nor of that which I had not done.<sup>23</sup>

### **HOSTING AND HONORING OTHERS**

It is one of the rights of a Muslim that he must be regarded and honoured when as a guest. Syed Ali Hajvery was of the view that a friend of Allah must treat his guests well with same humbleness as done by Hazrat Ibrahim. And he should serve them with the best. In the light of Quran, he states that inquiring too much from a guest must be avoided and should be treated according to his will, whether he wants to spend time alone or wants the company.<sup>24</sup> Syed Ali Hajvery disliked overeating. He writes that someone asked Abu Yazid that why you like remain hungry. The reply was that Firhon would have never crossed the line by saying that 'I am god' if he would have kept himself hungry. Also, Karoon would not have disobeyed Allah if he would have been hungry. Moreover, Saalba was also liked by people till he ate less. Syed Ali Hajvery, then through his methodology explained this with a Quranic verse which stated that the non-believers benefit from this world fully and ate like animals.<sup>25</sup> Hazrat Sahl Bin Abdullah was asked about the Quranic verse that Allah orders to do justice and good deeds. The reply was that the act is to eat from friend with justice and Ehsaan is to feed him very well.<sup>26</sup>

**SACRIFICE**

Syed Ali Hajvery writes that sacrifice in reality is to take care of the rights of leader and also to take out a share for him from one's own right. One should himself bear the hardship but should endure for the comfort of others. Because sacrifice is the name of helping others while following the path of Sunnah.<sup>27</sup>

Further, he narrates some events also. For instance, he writes that ten saints were staying in a forest with one glass water available. Every one of them was extremely thirsty but denied the glass of water for his other fellows. All died with thirst except one. The one left drank the water and started the journey. Someone on the way said that it would have been better for you to die rather than drinking the water. The reply was that the action was in accordance with the Shariah and by not doing so I was to be charged with the suicide with the hellfire as ultimate. The person enquiring asked that did those nine persons committed a suicide too. The reply was, no, because they all acted on the beautiful virtue of sacrifice for others. They preferred the needs of others over their own. While performing this act, they gave their lives in the way of Allah. Then I was left and the situation was not to give a sacrifice with no one left, so I drank the water.<sup>28</sup> Similarly, he narrated another event from the time when the non-believers decided to finish the Holy Prophet (SAW), Allah asked Jibreel and Mikaael that I have made a brotherhood between you. So, who is ready to sacrifice for the other? In reply, both started to pray for their own lives from Allah. Allah replied that look, we made a similar brotherhood between Ali and Muhammad (SAW). But Ali slept in the place of holy Prophet (SAW) while still knowing the danger and reflecting his love for the Prophet (SAW) and the will to sacrifice his life for him.

Then Allah ordered both the angels to go and help Hazrat Ali against the enemies. Thus, both the angels sat at the security of Hazrat Ali, one towards his head and other towards the feet. The angels said that, Ali, indeed no one can do a sacrifice as you have done and Allah verily is very happy while praising your beautiful act among the angles. At this time, the verse was revealed which stated that the best amongst the people are those who sacrifice their lives for Allah.<sup>29</sup> Likewise, Syed Ali Hajvery also narrated the Battle of Uhud where the companions were dying due to thirst in and a Sahabia brought a bowl of water. While passing this bowl on to the next companion, seven companions embraced martyrdom while setting a glorious example of sacrifice. In their honour, Allah revealed the verse that these people preferred the needs of others over their own.<sup>30</sup>

**REMAIN STEADFAST IN HARDSHIPS**

It is important to remain steadfast in hardships. For instance, Hazrat Musa left his wife, the daughter of Hazrat Shuaib in the protection of Allah and moved forward. Likewise, Hazrat Ibrahim left his wife and son in a lone forest with nothing available.

Similarly, Hazrat Ali Hujvery while telling the virtues said that a heart free from everything with love of Allah in it.

**CONCLUSION**

In a nutshell, this book is written for the guidance of mankind and explains its context very well by referring to the holy Quran, Sunnah along with other narratives. This book is

treasure of spirituality and Shariah. It is based on the lives and teachings of the saints that have passed earlier. He greatly emphasised on the integrity and self-respect of other people. If the seeds of purification are sown inside a human, then the result is fruit of good deeds. The respect must be carried out for all irrespective of faith or sect. This quality must be carried out on formal and informal occasions While, following these golden principles, an exemplary society can be made.

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