

An Analysis of Sufi`s attitude towards Tolerance in the light of Kashf al Mahjob

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Abstract

Tolerance is a beautiful way of life. As a basic principle of Islam, its teachings are evident in the Qur'an and Sunnah. It is the process of fostering virtues in society such as mutual love, peace, and fraternity. Any peaceful society must possess these characteristics. This excellent practice of tolerance is found in the teachings and practices of the Sufis. Hazrat Ali Hajwary is one of the pioneers of Sufism. He pushed mankind to acquire the traits of righteousness, piety, repentance, justice, patience, and perseverance, unity, gentleness, and harmony on the one side, and avoid immorality and oppression on the other, in his work "Kashf al-Mahjoob." He also taught us to live in a tolerant manner, avoiding evil tendencies like dictatorship and provocation. Because of the rising incidences of injustice, misguidance, and oppression in today's world, it is the need of time to promote tolerance to develop a peaceful ideal society based on Islamic principles. Using descriptive and analytical research methodologies, this essay tries to demonstrate the need for the value of tolerance in light of "Kashf al-Mahjoob" and its impact on society. May Allah accept our endeavor and make it beneficial to the Ummah. Amen.

Key Words: Tolerance, fraternity, Ali Hajwary, Kashf al Mahjob

Preface:

Kashf al- Mahjoob is an excellent compilation of Sufism by Syed Abdul Hassan Ali Bin Uthman, Hassan Jalali Hijwari. Kashf al-Mahjoob is qualifying from literature found on Sufism in the subcontinent. In addition to the discussions on Sufism in Kashf al-Mahjoob, Ali Hijwari's style and sermons and his scholarly position are also visible. Before mentioning the discussion

on the light of the above mentioned Sufi grace and tolerance Kashf al-Mahjoob, very brief words Hazrat Ali Hijwari and Kashf al-Mahjoob. It is very important to mention the introduction of Ali Hijwari.

Remains and relics of Syed Hajwair:

Abu Al-Hassan's surname and name is Ali. Historians have mentioned his genealogy as follows:

Hazrat Makhdoom Ali bin Usman bin Syed Ali bin Abdul Rahman bin Shah Shuja bin Abu Al Hassan Ali bin Hussain Asghar bin Syed Zaid Shaheed bin Hazrat Imam Hassan bin Hazrat Ali.(1) Hazrat (Ali Hijwari) was a resident of Ghazni. Jalab and Hajwair are two of the neighborhoods of Ghazni. They used to live in Jalab, then moved to Hajwair. His father 's grave is in Ghazni and his mother's shrine is also connected to the mausoleum of his uncle Taj-ul-Awliya.(2)

Regarding the date of birth, Syed Ahmad Qadri writes quoting Professor Nicholson:

"He must have been born in the last decade of the tenth century, in the first decade of the eleventh century, that is, 381 AH or 401 AH."(3)

Hazrat Ali Hijwari was a great scholar of external knowledge and internal mysteries. He has benefited from many teachers: In Kashf al-Mahjoob, he has mentioned one of his teachers, Abu al-Abbas ibn Muhammad al-Shaqani:For his teacher al-Shaqani Ali Hijwari said

"I was very fond of my teacher and he was very kind to me and he is a teacher in some of my sciences".(4)

Among his teachers are Hazrat Abu Al-Abbas Ahmad Bin Muhammad Shaqani, Abu Al-Qasim Ali Bin Abdullah Gargani, Hazrat Abu Al-Abbas Ahmad Bin Muhammad Qassab Amlī, Hazrat Abu Abdullah Muhammad Bin Ali Dastani Bastami, Hazrat Abu Saeed Fazlullah Bin Muhammad Mahmini, Hazrat Abu Ahmad Muzaffar Bin Ahmad, Hazrat Abu Al-Qasim Abdul Kareem Bin Hawazan Qasiri's names are worth mentioning.(5)

Hazrat Ali Hijwari was a great scholar of his time in the Hanafi School of thought. In the chain of Tariqah, he pledged allegiance to the chain of Junaidiyah. He pledged allegiance to Hazrat Abu al-Fadl Muhammad ibn al-Hasan al-Khatli and his genealogy goes back to Hazrsat Ali al-Murtada through Hazrat Junaid Baghdadi. Hazrat Ali Hijwari writes about his follower Murshid Abu Al-Hassan Khatli in Kashf Al-Mahjoob. Among the later Sufis is Shaykh Abu al-Fadl Muhammad ibn Hasan al-Khatli. In the Tareeqah, I have followed and pledged allegiance to him. He was a scholar of knowledge, commentary and traditions and had the religion of Hazrat Junaid in Sufism. Hazrat Hasri's secret disciples were Abu Omar Qazvini and Abu al-Hasan were contemporaries of Salba. For sixty years, he wandered in search of solitude for true seclusion and succeeded in erasing his name from the minds of the creatures. Most of the time he stayed in Jabal Lakhām. He lived a long life. He had many proofs and signs of his guardianship. Hazrat Ali Hijwari

mentions Imam Abu Hanifa in Kashf al-Mahjoob as, "Abu Hanifa bin Nu'man Thabit Al-Kharaz was honorable jurists, and honorable scholar."(6)

Ali Hijwari has written many books. He himself has written in Kashf al-Mahjoob that many books have been lost and many books have been stolen and some have even published the writings of Hazrat Ali Hijwair by attributing them to their names. The names of the missing books are mentioned below:

- 1- دیوان - 2- کتاب فنا و بقا 3- اسرار الخلق والمؤمنات
4- الرعاية بحقوق اللہ 5- کتاب الايمان لابل العيان 6- نحو القلوب

Historians differ greatly on the arrival of Hazrat Ali Hijwari in Lahore, regarding the year of Hijrah and his participation in the funeral of Miran Hussain Zanjani. Syed Ahmad Qadri has written with reference to the research of Dr Muhammad Shafi that he came to Lahore after 460AH, and Hazrat Ali Hijwari died between 465 AH and 469 AH.(7)

Introduction to Kashf Al-Mahjoob:

"Kashf al-Mahjoob is the last great work of Hazrat Ali Hijwari, which he wrote at the request of Hazrat Abu Saeed Hijwari. The reason for this book is the design and purpose of the book itself. What I have said is that I have named this book Kashf al-Mahjoob (the one who reveals the hidden). As soon as you hear the name of the book you may know what is in it? And it should be clear that all the mysteries and secrets of Allah, except the saints and the believers of Allah, are obscured by understanding the realities of Allah. Since this book was written for the purpose of explaining the straight path and explaining the mystical words and removing the hijab of humanity, it was not considered appropriate to attribute it to any other name and the fact that the hijab is hidden in this way, the unveiling of the hijab leads to the death of the Revealed."(8)

Kashf al-Mahjoob is a great work on the Sufism of Hazrat Ali Hajwary. This book has also been declared as the constitution of Sufism. This is the basic book of Sufism. Kashf al-Mahjoob is such an ocean of knowledge that the later ones are not only benefited from this book but also expressed their views on this book in different ways. Hazrat Nizamuddin Awlia, has said:

"Kashf al-Mahjoob is the work of Ali Hijwari and if one does not have a murshid, (spiritual leader) then if he reads this book, he will get a murshid and."(9)

Similarly, Prince Dar al-Shikoh said about Kashf al-Mahjoob:

"Hazrat Pir Ali Hajwary has written a lot of books but Kashf al-Mahjoob is a well-known narrator. He is a perfect guide. This is one of the finest books written in Persian by Sufism, there is no other work equal to it."(10)

The Persian versions of Kashf al-Mahjoob are as follows:

- 1- کشف المحجوب فارسی متن نسخہ مطبوعہ لاہور 2- کشف المحجوب فارسی متن نسخہ مطبوعہ سمرقند 3- کشف المحجوب فارسی

Kashf al-Mahjoob is a book that has had a profound effect on post-Sufism. Subsequent Sufis have not only benefited from Kashf al-Mahjoob but also called Kashf al-Mahjoob the primary source of Sufism. As Malik al-Shu'ara Bihar, one of the most famous scholars of Persian literature in Iran, has written that Farid-ud-Din Attar benefitted heavily by Kashf al-Mahjoob.

Attar apparently used the book Kashf al-Mahjoob and probably copied the phrases from the book itself or the author's disposition to change the old saying to the new one. (11)

Kashf al-Mahjoob is the work of a Sufi saint and Sufis try their best to live their lives according to the Qur'an and Sunnah. Therefore, it would not be wrong to say that the main sources of Kashf al-Mahjoob are the Qur'an and Hadith. Syed Ahmad Qadri quoting Professor Zhou Fiski that he has found the following sources of Kashf al-Mahjoob.

1- تاریخ اهل الصفه از عبدالرحمان سلمی 2- رساله قشیریہ از عبدالکریم بن ہوازن قشیری 3- المع فی التصوف از ابو نصر سراج

(12)

The word Sufi is derived from Sufism and the root of Sufism is "Suf" which means wool or pashmina. According to the followers of Tariqah, Sufis are those who follow the path of the Companions of Safa. In Kashf al-Mahjoob, the definition of Sufism is mentioned with reference to Abu al-Hasan Nuri:

"Mysticism leaves all self-satisfaction and Sufism is the name of giving up all psychic desires". (13)

This is how AJR Berry mentioned the reason for naming Sufis:

"The Sufis were only named Sufis because of the purity of their hearts and the cleanliness of their acts." (14)

The meaning of tolerance:

Tolerance is a compound word. The first part of "Rawadari" Rawa means permissible, appropriate, ongoing and the second part "Dari" means to keep in mind. The combination of the two words means to pass the wind. The word Rawadari (tolerance) is derived from Persian. It is a combination of the words "Bur" and "Dasht". "Bur" means burden and "Dasht" means to bear. The literal meaning of endurance is to handle a load. (15)

The Encyclopedia of Britannica defines Tolerance as: "Intellectual and practical acknowledgement of the right of others to live in accordance with religious beliefs that are not accepted as one's own." (16)

A scholar defined the word Tolerance as: "People whose ideas and beliefs are not right in our eyes. Let us tolerate these beliefs and companions wholeheartedly and with an open heart. That is, protect yourself from destructive tendencies with intolerance. Take care of their feelings and emotions, comment and criticize in a way that is not painful for them." (17)

Tolerance applies to everything. Tolerance in particular has to do with society and religion. Tolerate the views and beliefs of others while adhering to

one's own beliefs in religion. Whenever there is a discussion with them about any issue, show patience while controlling your emotions. In the same way, tolerance is when individuals in a society talk to each other patiently while dealing with each other's political, social thoughts and transactions. This verse of the Qur'an suffices for the virtue and importance of tolerance:

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ (18)

There is no compulsion in accepting religion. Of course, misguidance has become clear.

Sayings of Sufis regarding tolerance in Kashf al-Mahjoob:

Hera are some sayings about tolerance of Sofias(Saints) from Kashf al-Mahjoob. In which their behavior and words show tolerance and love.

1. Someone asked about the Sufi (lover). Who is he? He said:

من صفاه الحب فهو صاف و من صفاه الحبيب فهو صوفي (19)

He who is pure through love is pure and he who is immersed in love is a Sufi. The meaning of Sufi is that whoever loves Allah and His creatures is a true Sufi.

2. Hazrat Abu Al-Hassan Hasari has mentioned the condition of a Sufi that a Sufi will be the one who does not have malice, envy, opposition, vengeance in his heart but gives charity of love.

”التصوف صفاء السر من كدورة و المخالفة.“ (20)

3. Hazrat Abu Ja'far Muhammad bin Ali bin Hussain bin Ali has called Sufism as good morals. A good Sufi is one who possesses good morals. He said:

”التصوف خلق فمن زاد عليك في الخلق زاد عليك في التصوف.“ (21)

Sufism is the name of Kindness. The more kindness increase, the higher will be the attainment of Sufism.

4. Similarly, Abu al-Hasan Nouri says:

ليس التصوف رسوما ولا علوما ولكنه اخلاقا (22)

Sufism is neither a ritual nor a knowledge, but Sufism is the name of good morals/ deeds.

5. Hazrat Murta`esh says:

التصوف حسن الخلق (23)

”Mysticism is kindness at its peek”

Tolerance and the practice of Sufis in Kashf al-Mahjoob:

Kashf al-Mahjoob is a message of love and tolerance. In Kashf al-Mahjoob, the incidents of tolerance of Sufis are frequent. Few examples are as under.

1. An Arab came to the forest and Hazrat Imam Hassan Basri was in Kufa at that time. He started a conversation with Imam Hassan with full aggression so much that he started selling it in honor of his ancestors. Hazrat Imam said to him very seriously. O man, do you think I am hungry? Are you

thirsty or are you in pain? In response, he started speaking harshly until he started selling like this, your mother like this, your father like this, Imam Syed Al-Shuhada ordered the servant to bring a silver jug from inside and give it to him. After receiving that thing the man said:

“اشهد انك ابن رسول الله (24) ”

2. Hazrat Ali Hijwari has narrated many incidents of Sufis in Kashf al-Mahjoob. One of the example is about Hazrat Abdullah bin Mubarak which shows that Abdullah bin Mubarak who is the Amir al-mu'minin in the hadith, how do he showed religious tolerance,

“Among the Muslims in Moru, some were acting according to their opinion under rational arguments and some were acting on the command of the Holy Prophet ﷺ. So far this is their attitude. These people are called "Radhi Al-Fariqeen" as they were agreed on both sides. Then he built two houses here. One for those who acted under the command of the Holy Prophet ﷺ. The second is for those who walk in the light of their opinion and intellect. So these people are still there today and in the real faith, they are both united and based on one faith. ” (25)

3. Sufis used to preach the people with love and affection. There was also a method of invitation that if the Sufis prayed for someone, he would immediately became a good and kindhearted man. As Hazrat Junaid Baghdadi says:

“I see a young man named Tarsa in Bab al-Taqa, he was very beautiful. I prayed to Allah Almighty O Allah make this young man pious . After sometime, this Tarsa came to me and said, 'O Sheikh, please do read me Shahdah an he became a Muslim and became one of the saints of Jamaat-e-Awliya”. (26)

4. For da'wah and preaching, sometimes dialogue and discussion with the opposing party was used by Sufis(saints). They have spent their entire lives in da'wah and preaching. They also had discussions with people of other faiths in many places. The Sufis not only spoke to him with love and tolerance, but also acknowledged his goodwill, such as the example of Abdullah ibn Mubarak's conversation with a monk, “you visited Hijaz once. People once asked him, "What is one of the wonders of the world you have seen?", he replied, "I saw a monk who had become miserable by mingling in his method of struggle and austerity, and his back was bent so much out of fear of God that it was doubled." I asked him:

يا رابب كيف الطريق الى الله فقال لو عرفت الله لعرفت الطريق اليه فقال اعبد من لا اعرفه و تعصى من

تعرفه(27)

What is the way to reach Allah Almighty? He said, "If you recognize Allah." You will also know its path. Then he said, "I am a fan of him. I have not recognized him till today and you are disobeying him whom you know". That is, cognition is the necessary fear and I find you fearless and fearless and fearlessness is the necessary disbelief and ignorance. This response made me

feel fear in my heart and his words had the effect of preventing me from doing many bad deeds (28). The incident of Hazrat Abdullah bin Mubarak made clear the importance of religious tolerance. Similarly, other religious leaders had a similar method of preaching which was free from violent prejudice, hatred and strife. Sufis did not respond to people's insults with abusive language. Whenever anyone harmed or annoyed them, they prayed for him. They never harmed them with their hands or tongues. For example, in Kashf al-Mahjoob, the incident of Hazrat Zul-noon Misri's preaching can be seen: Hazrat Zul-noon was traveling in a boat with his companions and was engaged in a voyage of Rodnil. As is the custom of the Egyptians, suddenly another boat came. In which a group of Ahl-e-Tarb-o-Nishat (Singers and performers) was sitting and mutual quarrels were going on talking of mischief. The disciples of Hazrat Zul-noon (RA) hated him so much that they begged him to pray for them so that all these would be drowned in the river so that their immorality would be cut off from the creatures. Hazrat Zul-noon stood up and stretched out his hands in supplication, and Allah gave all of them Hidayat. (29)

Serving the people and the practice of Sufis:

An important point in the practice of the Sufis was that the Sufis place a high priority on serving the people. They are at the services of everyone like relatives, enemies and friends. They helped the poor, helped the oppressed, and cared for the sick. These issues create love between people and end hatred and intolerance. As can be seen from the behavior of Hazrat Amr bin Uthman: It is said that when Hazrat Amr bin Uthman visited Isfahan, a beardless young boy came to his company and the boy's father forbade him to serve him. Eventually, he became so depressed that he fell ill. He remained sick for a while. Finally one day Hazrat Amr bin Uthman went to visit him with his disciples. The boy asked Hazrat Amr bin Uthman that the Holy Prophet! Order your disciple to say something. He asked one of his disciple he started singing and recited this:

و يمرض عندكم فاعيدوا مالي مرضت فلم يعدني عائد

What is the matter that when I became ill, none of you visited me, even though one of you was ill, I visited him. As soon as the patient heard this poem, he got up from the bed and sat down and it was clear from his face that there was a cure for the disease. The boy asked say some more, say something else, Qawwal recited this

و صدود عبدكم على شديد واشد من مرضي على صدودكم

And the strongest cause of my disease is to stop me from you, and even more severe and heavy is to stop me from you. After that the boy recovered. (30)

Peace and security and the practice of Sufis:

Tolerance cannot be achieved until the people live with peace and

prosperity in society. The hadith has been narrated in Kashf al-Mahjoob. The Holy Prophet ﷺ said:

اعدى عدوك نفسك التي بين جنبيك (31)

He said, "Your greatest enemy is the self which is on your side." Justice is essential for peace and security in society. Where there is no justice system, there is a chaos in that society. Kashf al-Mahjoob states that, People asked Hazrat Sahl bin Abdullah the meaning of the following verse:

(32) إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

(Indeed, Allah commands justice and kindness.)

He said that justice is to do justice to a friend even in the bite of one's bite and the virtue is to consider the friend more entitled to bite. From the above definition of justice, it is clear that eating one's unjust wealth is oppression and where there is oppression, there is no peace and security.

Sufis' practice of protecting fundamental rights:

Tolerance can only be truly established when people ensure the protection of fundamental rights. According to the Sufis, a servant cannot remain in Wilayah unless he abides by the rights of Allah as well as the rights of worshipers. In Kashf al-Mahjoob, Mansoor ibn Hallaj is quoted as under:

(33) "اذا سلمت نفسك فقد اديت حقها واذا سلم منك الخلق قضيت حقوقهم."

(When you have secured your soul, you have paid for your protection, and when the creatures have secured you, you have paid for the creatures.) The rights of everything are defined in Islam. Even the rights of animals besides human beings have been stated and Sufis have a practical interpretation of this. It is narrated that Abdullah ibn Ja'far reached the grassland and saw an Abyssinian slave guarding the goats when a dog came and sat down in front of the slave, he took out the loaf and put it in front of the dog. The dog wanted some more slave put the loaf. Abdullah ibn Ja'far said, I was watching him, I went to him and asked, O slave, what is your daily food? He replied, "It is as you see it." I said, "Then why did you give all to the dog?" - Slave replied that he gave it because there are no dogs here and it has come from far away. I didn't like to waste his hard work. (34)

Tolerance in the debate on false religions:

In Kashf al-Mahjoob, Ali Hijwari has also mentioned the customs and civilization of India, especially the Hindus. His purpose in mentioning their rituals and beliefs was to gain a deeper understanding of their religion. He also had many discussions and debates with people of other religions in India. But he has responded to them with gentleness, politeness and in a good manner. As he mentioned in Kashf al-Mahjoob, Inside India, I saw a man who was a claimant of commentary and knowledge. He debated with me on the issue of life after death. When I listened to his speech, I found out that he himself does not understand annihilation and survival at all and does not even know the difference between the ancient and the modernity." (35)

Even among the Sufis, the issues of Sufism differ from each other. But the differences of the Sufis are free from hatred, violence, malice, enmity and strife. Society does not suffer from stagnation. As Hazrat Junaid Baghdadi says, I have reached the stage of asceticism due to differences.

عملت في المجاهدة ثلاثين سنة فما وجدت شيئاً أشد على من العلم ومنابعته ولولا اختلاف العلماء لبقيت و

اختلاف العلماء رحمة الافي تجريد التوحيد- (36)

I have struggled for thirty years, I did not find anything hard in knowledge and action and if there was no disagreement, I would have been free from asceticism. Apart from the issues of monotheism, the difference is mercy.

Tolerance of other religions Hazrat Ali Hijwari himself has mentioned the parable of the Hindus in Kashf al-Mahjoob. At one point in the definition of love, the concept of love for Hindus is described as, "To the Hindus, the imprisonment of love is more famous than the imprisonment of Mahmud, and the wound and stain of love is even more famous to the Hindus than the wound that Mahmood inflicted on them." (37)

Hazrat Imam Muhammad bin Idrees who is the founder of Shafi'i jurisprudence. Initially, he was harsh and intolerant. When he was benefited from the company of Saint Hazrat Sulaiman Rai'e, then his violence and harshness disappeared. On this he has given the sign of a beneficent scholar that the true scholar will be the one who does not argue.

“اذا رأيت العالم يشتغل بالرخص فليس يجئ منه شئ- (38)“

(When you see a scholar who is engaged in interpretations, understand that you will not get anything out of it.)

Tolerance of enemies is the practice of Sufis:

Hazrat Ali Hijwari had nothing to do with world. That is why he consider only those in the world as friends who love Allah and His Messenger. To him, the enemy is the one who hates Allah and His Messenger. Once a young man from the city of Moru came to his service and said, "O wise man, I am very tired at the hands of my enemies." Life has become a nightmare for me. For God's sake, pray for me that God will save me from my enemies, otherwise I will die at the hands of this life. He listened to his whole story with great attention and love and then said. O hungry man and poor Muslim, what is this? You are afraid of your enemies and seek refuge from them. Enemies are a mercy of Allah Almighty and they make us and you aware of our shortcomings and weaknesses. They actually save you from flaws. Because of them you avoid many sins. They do not let you stray from the straight path. Truth be told, they are the cause of great blessings for us. Go young man and don't be afraid of them but also give thanks for this mercy of God. As long as Allah is merciful, the enemy cannot harm you. Put your trust in Allah. A Muslim is never a coward. (39)

Forgiveness and the practice of Sufism:

Tolerance requires people to forgive each other. Only then the spirit of brotherhood, fraternity and tolerance be born in the society. Hazrat Ali Hijwari has narrated the incident of pardon of Hazrat Umar that a man came to Madinah in the court of Amir al-mu'minin. When he came, he saw that he was sleeping on the ground. So he spoke to his heart and said: O man! All this temptation is from this person in this world. Now it is easy for you to kill him. He drew his sword suddenly two lions appeared which were attacking the young man. When the young man saw this, he cried out. At that moment, Amir al-mu'minin woke up. He inquired about him. He narrated the story. He forgave him and the man converted to Islam. (40)

Hazrat Ali Hajwary also mentioned the incident of Hazrat Yusuf and his brothers in Kashf al-Mahjoob that the brothers oppressed Hazrat Yusuf. They threw Hazrat Yusuf into a blind well. But when Hazrat Yaqub took his sons, he said:

“لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ (41)”

(There is no blame on you today. Allah will forgive you.)

Ali Hijwari has traveled extensively in his life for education and preaching. He has traveled to many countries. Wherever he has gone, he has taken love and tolerance with him and has taught the practice of tolerance among the people in practice, he said,

“If someone mistreated you during the journey, you made a vow in your heart that I would never mistreat passengers.” (42)

Sufis have many examples of forgiveness:

Hazrat Ibrahim Khawas says that at one time he went to an Arab tribe and landed in the guest house of a rich man. There he saw an Abyssinian who was lying in chains in the sun. There was a tent on it. I felt sorry for him. I thought of kindness for him. When the food was brought, Amir himself came to honor the guests so that he could feed everyone in front of him. When food came in front of me, I refused to eat. In Arabia, it was considered a bad thing for a guest not to eat. So Amir himself came to me and asked why I did not eat. I told him that I hope everything is due to your kindness. "You have the right to rule my whole country, but eat," Amir said. I said I don't need your country. All I want is this slave who is chained. Give it to me and that's it. He said I have no excuse but find out his fault then he will do as you wish. When I asked, Amir said, "This is my slave and he is very happy." I gave him some camels so that they could go to the fields and bring grain etc. He put a load of two camels on a camel and came singing on the way. The camels got drunk and came back running and brought a few loads from the load. When the load was unloaded from them, the camels died one by one. The slave was later pardoned (43)

The status and tolerance of blame among Sufis:

There is also a section of Sufis who attribute the development of the

soul to the reproach of the people, that is, to the silence of objection and blasphemy. In other words, blame and tolerance are synonymous. Because even in tolerance one has to control one's emotions and even in reproach, Sufis show patience in tolerating people's waste. It is mentioned in Kashf al-Mahjoob that the disbelievers of Makkah rebuked the Holy Prophet ﷺ, some called him a disbeliever, some called him a sorcerer, but the Qur'an said:

“ وَلَا يَخَافُونَ كُومَةً لَّا يَجْرُؤُا ذٰلِكَ فَضَّلُ اللّٰهُ يُؤْتِيهِ مَن يَّشَاءُ (44) ”

(They are not afraid of the reproach of a reproacher.)

In Kashf al-Mahjoob, there are many examples of Sufis being tolerant of being reprimanded by people, here is an example, “Hazrat Sheikh Abu Tahir was going to the bazaar one day on a donkey and his disciples were holding the donkey's orchard. One man shouted and said he was a heretic. When the disciple heard the voice, he stepped forward to kill the speaker. This made the people of the bazaar excited. Sheikh Abu Tahir asked to the disciple, "If you remain silent, I will show you a reality." When he came home, he took out a letter in which he was given the title "Shaykh-ul-Islam". One is "Sheikh Zaki" and the other is "Sheikh Al-Harmain". People have also given these titles. What is the harm if a wrong title is given? (44)

The practice of brotherhood and Sufism:

Tolerance is created when there is love and brotherhood between the members of the society. Brotherhood means to support one's Muslim brother in his needs, hardships, joys and sorrows. Share his pain in such a way that the other person recognizes him as a real brother. Regarding the brotherhood of Hazrat Abu Bakr Siddiq and Hazrat Ali in the migration to Madinah in Kashf al-Mahjoob, Allah Almighty spoke to Gabriel and Mikael, "I have established brotherhood between you." Your life is too long from each other. Tell me, which of you would sacrifice his life for his brother and be ready to die? Both of them began to seek their lives from the Divine Court. The Almighty said: O Gabriel and Mikael, look at Ali's greatness and honor that he is higher than you. We had arranged brotherhood between Ali and our Beloved Prophet ﷺ. So Ali accepted his murder and slept in our beloved's bedroom and sacrificed his life for our Beloved Prophet ﷺ. Now both of you go and protect him from the enemies." (45)

In Kashf al-Mahjoob, the title of brotherhood is a whole chapter in which the hadith is mentioned:

“اكثر وامن الاخوان فان ربكم حى كريم يستحي ان يعذب عبده بين اخوته يوم القيامة- (46) ”

(Brothers, make more and memorize literature and deal well with the fact that Allah is the Most Gracious, the Most Merciful, and does not want to punish His servant in His brother and community on the Day of Resurrection out of modesty.)

Results:

1. The wide spread of Islam in the subcontinent started with the

preaching of Sufis and it is also a fact that Islam has spread in the region through the efforts of Hazrat Ali Hijwari.

2. Kashf al-Mahjoob has priority in the Persian language and literature of Sufism in the Indian subcontinent.

3. In the previous pages, the concepts of tolerance and love for humanity have been presented with reference to Kashf al-Mahjoob. Kashf al-Mahjoob shows that the Sufis have not only taught human beings peace and security, love, service, compassion and brotherhood, rather, it has been proved in practice that the Sufis were a high-class philanthropist, the Messiah of the afflicted and the guardian of the orphans, the poor and the provider of justice.

4. It has also become clear that the role of Sufis in modern times is not what we find in Kashf al-Mahjoob. Today, many Sufis misinterpret the teachings of the Sufis for the sake of short-term interests, personal and group interests, enmity, and political ends. As a result, the society is moving towards intolerance.

5. The words and deeds of the Sufis prove that they were followers of tolerance, love, affection and good morals.

Recommendations:

1. The teachings of the Sufis awaken the consciousness that our society is divided by class divisions. Due to which Allah's creatures are suffering from oppression, degradation, hatred, intolerance as well as insecurity and terrorism. In this regard, it is the responsibility of the scholars to try to create mutual unity and tolerance in the society in the style of Sufis.

2. The Government of Pakistan should play its role in popularizing the teachings of the Sufis. Conferences should be organized at the official level in this regard.

3. Speeches based on religious hatred, books should be banned.

4. Electronic and print media should also play their role in promoting tolerance and broadcast the preaching of Sufis.

5. Develop a tolerant curriculum in Pakistan's universities and madrassas.

6. Kashf al-Mahjoob should be included in the curriculum to promote tolerance.



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