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**Beloved God's Remembrance and Thoughts of Reformation
(In Light of the Discovery of Veiling)**

محبوبان خدا کے تذکار اور اصلاح احوال کے افکار
(کشف المحجوب کی روشنی میں)

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Abstract

Sāyyīd Hājwīr, Mākhdōm Imām, Sāyyīd Ali Bīn Usmān Hājwīrī in his famous book Kashf-al-mahjūb, mentioning the close servants of Allāh, one of them is AftabUmmāt and Shāmā Dēen wā Millāt Hāzrāt Owāis Qārī. You have seen the visible life of the Messenger of Allāh, peace be upon him, but you have not been able to see his beauty. Two reasons have been given for this, one is due to dominance and the other is due to the right to serve his mother. The Messenger of Allāh (peace be upon him) mentioned Hāzrāt Owāis Qārī in his Hāyātāl-Aqdās in front of the Companions of the Prōphēt (may peace be upon him) and said, "There is a man named Owāis in the Qur'ān, by whose intercession my ummāh will be equal to the number of hairs of the sheep of the tribe of Rābi'ā and the tribe of Mūzār on the Day of Resurrection." People will enter Paradise. Syēd Ali Hūjāwēer says. This is also the meaning of this saying of Allāh Almighty that IlaIbādīk Mānhāmāl-Mākhlāsīn". But among them are your loyal servants. Ahdānāal-Sārāt Al-Mūstāqēem, Sārātāl-ZīnAnīmātAlēem, the guidance of the straight path in this permanent and eternal life is available to us through the path of Al-Zīn Anīmāt Allāhīm.

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Introduction

Allāh says (interpretation of the meaning):

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.¹

There is no fear of the saints of Allāh, nor will they grieve and grieve. SāyyīdHājwīr, Mākhdōm, Sāyyīd Ali bīnUṣmānHājverī in his famous book Kashfal-mahjūb mentions the close servants of Allāh and one of them is AftabUmmāh of Tābi'eēn and ShāmāDīn and MillātHāzrātOwāīsQārnī. He has found the time of the outward life of the Prōphēt (peace and blessings of Allāh be upon him), but he could not see his views. There are two reasons for this, one due to the dominance and the other due to the right to serve his mother.

The Prōphēt (peace and blessings of Allāh be upon him) mentioned Hāzrāt Owāīs Qārnī in his lifetime to the Companions and said: "In the Qur'ān there is a male God named Owāīs, whose intercession on the Day of Resurrection equals the number of hairs of the sheep of the tribe of Rābi'āh and the tribe of Māzār.

Meeting of the Companions of the Prōphēt (PBUH) with HāzrātOwāīsQārnī

After that, the Messenger of Allāh (peace and blessings of Allāh be upon him) turned towards Hāzrāt Umār Fārōoq and Hāzrāt Ali (RA) and while explaining their sign, he said, "His height is a bit lower, his hair is long and his right hair is long There is a small white mark on the side and this whiteness is not of rain and a similar mark is also on his palm. When you meet him, say my greetings and

¹Yunus, 10: 62

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pray for me to say. After the departure of the Messenger of Allāh, may God bless him and grant him peace, Hāzrāt Umār Fārōōq and Hāzrāt Ali came to Mākkāh and came on Hājj. Hāzrāt Umār Fārōōq gave a sermon and asked the people who among you are the people of Njād. People stood up and asked them who among you is Owāīs, a resident of the Qur'ān, so they replied that he is insane and he does not live in the population Not similar to anyone. Generally, people who eat do not eat, even they do not know sorrow and happiness.

When people laugh, he cries, when people cry, he laughs. Hāzrāt Umār Fārōōq said, I want to meet him. People said he lives near our camels in the forest. Hāzrāt HāzrātUmār Fārōōq RA and Hāzrāt Ali Al-Murtāzā RA Jānil-ūl-Qādr Companions of the Prōphēt (peace and blessings of Allāh be upon him) walk towards the Qur'ān on the order of the Messenger of Allāh (peace and blessings of Allāh be upon him) to meet this madman and Majzooob. Searching and they reach them and see what they see. They are busy in prayer. These two great companions wait to meet them. He finished the prayer. He offered greetings. Both of them saw the signs mentioned by the Messenger of Allāh, may God bless him and grant him peace, in his holy body and saw signs on his palm and side. When they knew all the signs, now both of them conveyed the greetings of the Messenger of Allāh (peace and blessings of Allāh be upon him) to HāzrātOwāīsQārñī and conveyed the decree of the Messenger of Allāh (peace and blessings of Allāh be upon him) and conveyed the will of prayer to the Ummah.

Both of them sat next to him for some time, Hāzrāt Owāīs Qārñī said that you have taken great pain and trouble to come, now the Day of Judgment is near, we will be blessed there with a sight that will never be interrupted. Now I am

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engaged in making the path of resurrection and clearing it. After the meeting of these two Jālil-ūl-Qādr caliphs, the position and status of Hāzrāt Owāīs Qārnī appeared to the people of the Qur'ān, he started showing a lot of respect and dignity. After this incident, Hāzrāt Owāīs Qārnī went to Kufa. In the battle of Safin, he went out for Jihād in support of Hāzrāt Ali al-Murtaza, and was martyred. He spent his whole life in such a way that he always lived a good and favorite life in obedience to God and obedience to the Prōphēt , may God bless him and grant him peace, and died martyrdom. There is peace in solitude ²

Hāzrāt Owāīs Qārnī says: Peace be upon the people. ³

Man's security is lost in the flames of unity 'If unity prevails in the outer and inner of man, he will be protected from the domination of Satan and the self and he will be protected from all worldly fears and dangers- A person who gets used to solitude and loneliness is lost in the flames of unity even sitting in the assembly- Therefore, absolute security is security in unity.⁴

Furthermore he says:

لان الوحدة صفة عبد صاف.⁵

The attribute of a clean hearted servant is goodness and unity and the same fact of unity has been described by Allāh in His decree:

الَّذِينَ اللَّهُ يَكْفِي عِبْدَهُ.⁶

²Kashfal-mahjūb, p. 165

³Kashfal-mahjūb, p. 165

⁴Kashfal-mahjūb, p. 165

⁵Kashfal-mahjūb, p. 165

⁶Alzmer, 39: 36

“Isn't Allāh sufficient for the servant”.

Allāh becomes sufficient for a lonely servant who knows solitude, the love of solitude becomes evident in his heart. The dignity of Hāzrāt Owāīs Qārṇī Hāzrāt Hārām bīn Hībḃān is the source of Sāfā and MādānWāfā. He has been a gathering of the Companions, he worked hard to meet Hāzrāt Owāīs Qārṇī , sometimes he followed him to Kufa and sometimes he intended to Bāsrā Suddenly, while performing ablution dressed in a robe on the banks of the Euphrates River, Hāzrāt Owāīs Qārṇī meets him. Hāzrāt Hārām bīn Hībḃān went ahead and offered greetings- It is the first meeting, I don't know each other, but Hāzrāt Owāīs Qārṇī says in response to the greeting, "Alik Salam or Harm bin Hibban." Hāzrāt Hārām bīn Hībḃān asked, "How did you do me Recognize that you are addressing me by my name without telling me. Hāzrāt Owāīs Qārṇī replied:

عرفت روجی روجک.⁷

My soul recognized your soul

The souls who are familiar in this world are still mixed today and there are also souls who have made the recognition of that time their identity even today. Sūfī language and heart are pure

Hāzrāt Hārām bīn Hībḃān says that Hāzrāt Owāīs Qārṇī narrated this hadith to me on the authority of Hāzrāt Umār Fārōoq, the Messenger of Allāh, may God bless him and grant him peace, said:

انما الاعمال بالنیات ولكل امری مانوی.⁸

⁷Kashfal-mahjūb, p. 166

⁸(Ibn Abi Shaybah 1988)

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Actions depend on intentions and every person gets the fruit that he intends- After that, Hāzrāt Owāīs Qārī advised Hārām bīn Hībbān and said.

عليك بقلبك. (كشفت المحجوب)

It is your duty to take care of your heart so that you do not worry about anyone else. By narrating this hadith and saying, Al-Sāyed Al-Sheīkh Ali bīn Uṣmān Hājwārī gives us the message that a believer and a Sūfī is one whose language has good intentions and actions in its existence be good and whoever has a heart in which only the desire of the real beloved is beyond all the desires of the other person, then he is a scholar and seeker and a Sūfī And a dervish is one who is good in language and good in heart.

Meaning of heart monitoring

Hāzrāt Syed Ali Hajwayr says that the meaning of caring and monitoring the heart is that a person keeps his heart busy every moment in obedience to God through austerity and mūjāhīd and his The second meaning is that a person submits himself to the heart. The first meaning is supervision over the heart. The second meaning of the work of the intended is to submit oneself to the heart, it is the work of the wise and the perfect. In terms of the first meaning, there is an abundance of desires in the heart, there is an excess of the air itself. Unfavorable dangers and fears appear on the ground of the heart. The heart should be monitored on all these things so that the heart becomes the abode of Allāh's love. May this heart become the center and axis of divine love. In terms of the second meaning, the meaning of submitting oneself to the heart is that Allāh illuminates the hearts of Arafā with His beauty. He purifies them from all causes and causes

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and gives them a high rank and a high position. He gives them the essence of his closeness and illuminates them with his jokes and manifestations. He blesses them with closeness to his observation.

Recognition of sincere servants of Allāh

Syēd Alī Hājvēēr says, the meaning of this saying of Allāh Almighty is also that Al-Abadik Manham al-Makhlisin. But among them are your sincere servants. There are two recitations of this verse, one recitation is with the bottom of the word Lam and the other is with the bottom of the word Lam-Mukhlis is the name of Baqi al-Saft and is the name of sincere Fani al-Saft. Those people who have become silent in obedience to Allāh. These are great Jāil-ul-Qādr. They have entrusted their hearts to Allāh. Now the Lord is shining in their hearts and these observations are established with the truth. As if they are sincere, in the second level there are those who are sincere who are the rest of the week, not mortal. Their situation is also this, their heart also becomes compatible with the right without effort. They are in the state and condition of obeying and worshipping Allāh in every situation.

The meaning of patience is according to Hāzrāt Hasan Basri

Hāzrāt Imam Hasan Basri Imam Asr has become the only age, he has a great status among the people of Tariqat and his gestures are very subtle in Muslim behavior. Once an Arab came to your service and asked you about patience. You said that there are two types of patience. One is to be patient with someone's trouble, calamity and trouble. The second is to be patient with things that Allāh has forbidden. One has to be patient in abandoning these forbidden things and abandoning them despite power and strength-As if non-commitment of taboos is also patience. On this the Arab said:

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يا شيخ انت زاهد مارايت ازهد منك.⁹

You are a total ascetic and I have not seen anyone more ascetic and worshiper than you. Hearing this to Arabi, Hāzrāt Imam Hasan Basri said, O servant of God, you are talking about my asceticism. My asceticism is one of the favorite things and my patience is in a state of reflexes and a state of indecisiveness. My patience is also an ideal patience, it is the patience of your own will, it is not the patience of God's will, it is the favorite patience. This is not God's favorite patience. Arabi said, I did not understand what you said- God explain it, you said, listen to those who ask. My patience in worldly calls and troubles and calamities and not doing what Allāh has forbidden and avoiding forbidden things and not committing forbidden things. This patience of mine is obedience and servitude, this patience is due to avoiding the fire of hell and the fear of this fire. This state of reflexes and the state of indecisiveness is patience. This is the patience of compulsion and in this world which is my asceticism and in this world which is my worship, austerity and obedience. This beauty is due to the hereafter and it is because of the desire of the hereafter. My patience should have been such a patience that I was satisfied with my destiny in this world and satisfied with my luck in every situation and satisfied with the pleasure of Allāh in every situation If I had stayed, my patience would have been patience for Allāh, and this is the highest point of patience, not to be patient to escape the fire of hell, or to get heaven Be patient, but I should be patient in fulfilling every command of Allāh so that the Lord will be pleased- If Allāh's pleasure is the goal of my every work, then this is my

⁹Kashfal-mahjūb, p. 168

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patience in reality. Otherwise, this patience is a compulsion and patience is not the pleasure of God¹⁰.

The wisdom and benefit of the company of good people

Hāzrāt Imam Hasan Basri guides the people to establish a relationship of friendship and friendship with which people in their life and to keep themselves away from the friendship of which people- In this regard, he says:

ان الصحبة الاشرار تورث سوء الظن بالاخيار.¹¹

“The friendship and companionship of the wicked creates confusion about the friendship and companionship of the righteous”. Hāzrāt Makhdoom Umm Al-Sheikh Al-Sayed Ali Hajwayri says- This advice is correct and correct at the moment and the conditions of the people is exact. It is true for the disbelievers of all the followers of Allāh. The reason for the general and bad tempered people and the general denial is that people go to the company and company of Naqal Sūfīs and Mantra Khawan Amil. They listen to the incidents of their betrayal, know the stories of their lies, watch their backbiting gatherings, find them engaged in worldly sports. They observe their senseless actions, see their vocabulary and futility in them, find them immersed in worldly desires and lusts. They see them as greedy for forbidden and suspicious property. Seeing these NaqalSūfīs, they deny the original Sūfīs. Establish this concept in the mind. This is what happens to the entire class of Sūfīs and Saints. This is the way of life and way of Sūfīsm and Tariqat of all Sūfīs.

10Kashfal-mahjūb, p. 168

11Kashfal-mahjūb, p. 169

The reason for denying the role of saints and Sūfīs

He says that it is not correct in any way to apply this conclusion to the original Sūfīs by looking at these few imitations and observing their bad deeds. The way of Naqal Sūfīs is not the way of the original Sūfīs. All the functions of the original Sūfīs are covered in obedience to God. Because of divine love, the word Hāqq is released on their tongues. Their hearts are the abode of divine love. Their ears listen to the truth. Their eyes are lost in the observation of God. They never have betrayal, lies, backbiting, sports, and nonsense. Lust cannot be imagined where saints and Sūfīs of the whole are considered bad because of imitations. This is not the way of wise and wise people who are bad themselves He takes the company of the bad and the person who is good takes the friendship of the good.

Syēd Alī Hājvēēr says that the second reason for not believing in Sūfīs and Saints is that when worldly people find Sūfīs against their desires, they deny their places of Rifa'a start doing. Gradually, overcome by their desires, they become the same language of the disbelievers. Syēd Alī Hājvēēr says, remember this, those who deny the saints of peace, mystics and Sūfīs are the worst people in God's creation and the most humiliated and there are bastards. Because the Qur'ān itself and the Sunnāh of the Prōphēt (peace and blessings of Allāh be upon him) are witnesses and witnesses to the existence of the saints of Allāh. Saints are the chosen servants of Allāh. His way of life is favorite everywhere. With the blessing of their blessed beings, people get the wishes of both places. This class of saints is distinguished and unique among all people¹².

¹²Kashfal-mahjūb, p. 169

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What a person gets is due to company and company. The company of good makes a person good- Evil friendship makes a person bad- A poet has also described this fact in this poem:

فلا تحقرن نفسى وانت حبيها

فكل امرى يصيب الى من يحانس¹³

“Don't despise myself because he is your beloved and everyone gets to mean his own sex”. The human soul becomes the ruler over man, he spreads and runs it to fulfill his desires. A person is forced before his desires and self, then he starts looking for his same-sex and like-minded people and like-minded people- Thus, due to its internal gradient, it either creates satisfaction in the outside or creates a storm-Behind the appearance of man is his inner self. Tariqat is the name of inner reformation and Shariat is the name of reformation of the outer.

Contentment over a little is Sūfism

Hāzrāt Saeed bin Musayb also has a name among the imams of Sūfism and Tariqat of the Tabieen, who is the chief of scholars, jurist, great al-Murtabat Rafi al-Munzalat and every beloved is the owner of character and qualities who has knowledge of Tafsir, knowledge of Hadith, knowledge of jurisprudence, knowledge of dictionary, poetry and knowledge of facts. He was smart in appearance and good in nature-This quality is Mahmood and Masood among all Mashaikhs. You say:

ارض باليسر من الدنيا مع سلامة دينك كما رضى قوم بكثيرها مع ذهاب دينهم.¹⁴

¹³Kashfal-mahjūb, p. 170

¹⁴Kashfal-mahjūb, p. 171

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“O Muslim man, be content with the little world you have gained with religion, just as common people would be happy to lose their religion and excess their wealth If so, don't do that”. Al-Shēikh Al-Sāyēd Ali bīn Usmān Hājwāyri says, If your poverty is the security of your religion, then it is better than the wealth and wealth in which negligence occurs and worldliness comes and your religion goes away from your hands And when a poor man thinks of his heart with peace and faith, he finds his heart free from the love of the world and the love of wealth that is available to him Is- He is satisfied with it, and when a rich person thinks towards his heart, it is instead of the memory of the master of that heart, the greed of wealth and the abundance of wealth And he gets worried about abuse and fights everywhere for the sake of the world-

God remembers in the heart

While the beloved of God are those whose hearts are always dominated by the remembrance of God, the love of wealth does not prevail ‘Their eyes are always seeking God's pleasure- The eyes of the heedless and worldly people are always on the world. If the greed of wealth in the heart is more than the greed of Mullah, then pride is found in this heart. There are camps of calamities in this heart, regret is increasing in this heart every moment- Every moment the shadows of regret continue to grow- Gradually humiliation is imposed on this heart and sin is seen in it every time- When calamity and calamity befalls the heedless, they wish that their bodies be safe and when any trouble befalls the beloved of God, they say: Ours May the religion be safe, the same spirit was also driven in the incident of Karbala. This is the reason why when the call descends on the body of the mystics and there is survival in their hearts, then they are happy It did not happen and if there is negligence in the heart and there is luxury in it, then it is a cause of

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humiliation- That is why he says that the position of pleasure for a servant is that he should know more about the world and consider the world less because his lack is like his excess¹⁵.

Someone once asked you during the Qīyām of Mākkāh, tell me such a halal in which there is no suspicion of haram and tell me such a haram in which there is even a suspicion of halal Don't be. He said:

ذکر الله حلال ليس فيه حرام و ذکر غيره حرام ليس فيه حلال.¹⁶

"The divine remembrance is lawful in which there is no doubt of any haram, and the mention of other than Allāh is forbidden in which not even a single particle is halal". Therefore, there is salvation of man in remembrance of God and death of man in remembrance of others

Conclusions:

Al-Sārātāl-MustāqīmSārātāl-DhīnAnāmātAlēēm is available to us through the guidance of the straight path in this established and permanent life. We have mentioned the same souls which the imams, muhaddith jurists and saints have to make an example of the path of those who are blessed. The reason for our access to this class is the Kashfal-mahjūbbook. Which has been written as a gift for the Muslim Ummah by Shēikh Al-Sāyēd Ali bīn Uṣmān Hājwāyī known as Dātā Gānj Bākhsh. Undoubtedly, every letter of this book lights the lamp of guidance in our lives. It leads us to the straight path in the path of life- It teaches us the knowledge and closeness of Allāh and monotheism, unity and worship and obedience- There is no monotheist and monotheist greater than Hāzrāt Shēikh Al-

¹⁵Kashfal-mahjūb, p. 171

¹⁶Kashfal-mahjūb, p. 171

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Sāyēd Ali bīn Uṣmān Hājwāyī on the land of Lahore. Even today, his shrine is giving the message of monotheism and Prōphēthood and the religion of Islam to the creation of God in the form of a living and faithful invitation and propagation of Islam. Even today, thousands of them are getting the wealth of true knowledge of Islam and universal guidance of Islam. When Iqbal also became enriched by your astan, he started expressing his devotion like this:

سید ہجویر مخدوم امم مرقد او پیر سنجر را حرم

خاک پنجاب از دم او زنده گشت، صبح ما از مہر او تابندہ گشت¹⁷

Iqbal sometimes expresses his devotion as Shēikh Al-Sāyēd Ali bīn Uṣmān Hājwāyī and sometimes expresses his love by saying Makhdoom and sometimes by saying Pasban Izzat Umm Al Kitab, his heart and heart presents the mind. Sometimes he says that you have a shrine, a shrine and a shrine. Sometimes he says that you have sown the seeds of prostration in this land of India, sometimes he says that this land of Punjab is bright with your own feet. Sometimes he says that you are the light of our morning life from you. Of course, today on this land of Pakistan, the harvest of prostrations of prayer and the connection of the establishment of prayer and the continuation of the bows of prayer are the result of calling and preaching the religion. Even the acquisition of this land of Pakistan is the charity of your friends. Iqbal became the painter of Pakistan with this center of manifestation.

Professor Masood Al Hasan narrates in his English book Hāzrāt Dātā Gānj Bākhsh that he came to Lahore in 1930. Lived near the shrine of Allama Iqbal

¹⁷(Iqbal 2002)

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often attended the Darbar of Hāzrāt Dātā Gānj Bākhsh before Fajr prayer, where I used to meet him. According to Allama Iqbal's statement, I did some work for him in English and helped him write his speeches, including a sermon in Allāhabad. Professor Masood Al Hasan writes that when I asked him, Allama Iqbal told him that the idea of a separate homeland for Muslims came during pilgrimage and worship in the shrine of Hāzrāt Dātā Gānj Bākhsh. We have these mystics, peacemakers, saints, We are looking for the Rabbinic scholars whose footprints we pray every day in the form of Al-Sārātāl-Mūstāqīm Sārātāl-Dhīn Anāmāt Alēēm. It is a blessing for us to meet these souls of Qudsiya and find their impressions. May Allāh Almighty grant us the straight path in our lives and give us the right understanding of Islam, instead of Sāyyidāl-Mūrsālēēn, may God bless him and grant him peace.

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