



ISSN: 2690-9626  
Vol. 1, No.1, March 2020

## “KASHF UL MAHJOOB”: SOURCES, TRANSLATIONS, COPIES AND EFFECTS

**Narziev Zubaydillo Ibodullaevich**

Bukhara State University, History and source studies of Islam, Senior Lecturer of the Department of Philosophy, Uzbekistan  
Email: narziyev\_z@umail.uz

**Abstract:** *This article discusses the works of XI century Sufism philosophy and theology's theorist Abulhasan Hujviri's "Kashf al-mahjub" and its writing, a number of sources influencing the writing of this work, as well as translations of the Kashf al-mahjub, its copies and the subsequent works on Sufism.*

**Keywords:** *Abdurrahman Jomi, Alisher Navoi, Abulkhasan Hujviri, Kashf ul Mahjub, Nasoyim ul Mukhabbat, Nafahot ul uns.*

### INTRODUCTION

It is known from the beginning of the ninth century that Baghdad, Basra, Balkh, Nishapur and Termez played an important role as centers of mysticism and teaching. In the 10th century there were written works on Sufism, the concepts of Sufism, defending Sufism as a national and philosophical doctrine, showing that it is not opposed to Islam.

"Al-lum'a fit-tasawwuf" by Abu Nasr Sarroj Tusi, "Qutb ul-Kulub" by Abu Talib Muhammad Ali Atiya Al-Harithi Makki, Abu Bakr Muhammad ibn Ishaq al-Bukhari al-Kalabadi's "Ahl al-tasawwuf" The works of Sheikh Abulkasim Qushairi, such as Risolai Kushairi, Latoif ul-Isharat, Ali bin Uthman Al-Hujviri's Kashf ul-mahjub, and Imam Abu Homid al-Ghazali's Ihyou ul-iddin. These works explored the theoretical and practical aspects of mysticism and developed the basic rules and categories of this doctrine. One of these works, as mentioned above, is "Kudvat us solikin", "Zubdat ul orifin" (Arif sour cream), "Hujjat ul komilin" (The Comets document), "Sanad ul vosilyin" Mazhar ul ulum "(The mazhar of sciences) is the work of a mystic Abulhasan Ali ibn Uthman Juliab al-Hujviri, "Discoverer of the beloved al-Qubub ". Abulhasan Ali ibn 'Uthman ibn Ali al-Ghaznawi al-Jullabi al-Hujviri (born in the late 10th or early 11th centuries - 1072-1076) was one of the most prominent men of mysticism of his time. It is widely acknowledged in the Islamic world as the author of the book Kashf ul mahjub, which describes the origins of Sufi doctrine, its essence and basic beliefs, the emergence of its teachings and its distinctive ideas. [13]

The scientific significance of the work is primarily because it is one of the first theoretical sources on mysticism. If we consider that the work was created in the middle of the eleventh century, subsequent treatises on mysticism have served as an important source for mystic works, such as Tazkirat al-Awliyā's works by Farididdin Attor. It is not known when the author's work was written. According to many researchers and Orientalists, Kashf ul mahjub was written between 1050 and 1070 AD. It is clear that the work was written during the last years of Hujviri's life, when he lived in Lahore. Ali ibn Uthman Jullabi Hujviri has taken a prominent place in the

historical development of theoretical irony, and most researchers have written his first book, "Kashf ul mahb al-arb al-kubub", a Persian-language book dedicated to mysticism, rituals, and irfonic aspects. are referred to as The work of Hujviri is perfect and deserves attention as it focuses on the most important issues of that time. At the same time, there is no doubt that Hujviri's work in Persian served as a program for the scholars of Sufism in Khurasan and Movarounnahr. As the political influence of the Arab Caliphate weakened at the end of the ninth century, the developments in Movarounnahr and Khorasan opened wide opportunities for the development of socio-political, cultural and spiritual life. One important factor in the cultural development was the circulation of three Arabic, Persian, and Turkish languages in the X-XI centuries of Maverounnahr and Khorasan. Hujviri's Persian work "Kashf ul-mahjub li arbob al kulub" (Opening the Hijab for Hearts) is important because it contains valuable information on the history of mysticism and teachings, the classification of sciences, and the various trends and trends of that time.

It is noteworthy that in the Kashf ul-mahjub, the illuminating aspects of the philosophy of mysticism that are drawn to the analysis area are noteworthy. Abulhasan Ali ibn 'Uthman Al-Hujviri's book "Kashf ul mahjub al arbob al kulub" is an important classical work on the doctrine and philosophy of mysticism, written in Persian and systematically reflecting the theoretical and practical issues of mysticism. [13] Many Orientalists, researchers, thinkers and scholars highly value this work and its author. Unlike other mystic works, Hujviri explained in his research the main terms of mysticism in the discussion area. On the other hand, he personally reports on the stories, thoughts and experiences of Sufis and Sufis, whom he met personally in many Eastern countries. In addition, Hujviri skillfully led the autocratic system of mysticism, fighting fiercely against those who misrepresented mysticism and tried to confuse it with actions. As Hujviri wrote "Kashf ul mahub," we can see that he used a number of sources, many and widely. It is advisable to classify the sources used by the author as follows.

1. Examples of Quran and Hadith
2. Tales of various Sufi sheikhs, legends and stories from myths
3. Ideas of religious, philosophical schools, such as Latinos, foreigners, Mu'tazila, Kalam and many others
4. Works of mystic writers on mysticism. In our opinion, these works are divided into three parts. The first part was directly viewed and used by Hujviri in the works, and explicitly mentioned the authors and works of these works. These works are:
  1. The book Al-Luma 'by Abu Nasr Sarrage (d. 908). Hujviri records an Arabic passage from Kitab al luma, recording the courtesy of Sufis in conversation. At the same time, Hujviri repeatedly cited examples of "Luma" in many places of Kashf ul mahjub.
  2. The Book The Book of Love by Amr ibn Uthman Makkah (d. 909). When talking about love, you can see that Hujviri used this work.
  3. The Works of Abu 'Abdu'r-Rahman Al-Sulami (w.1021).
    - A) The work "Historical People of Suff". This book is referred to in the section entitled "Ahl-suffa dhikr" of Kashf ul-mahjub.
    - B) The book as a simo. Hujviri refers to this work in his thoughts on Simo.
    - C) The work "Tabaqat us Sufiya". He used this work when he commented on Marghi Karkhi.
  4. The History of Al-Hakim At-Termizi's History of Mashaih. In the chapter on the secrets of the discovery and wearing jersey, we can see that Hujviri used this work when he gave information about the imams and sheikhs to the "History ul Mashayih."
  5. Risolai Qushairiya. It is true that he used this work when he spoke about Maruf Karkhi, and also used the book Risola in many places.
  6. The Story of Iraq. The author of this work, which is quoted in Kashf ul mahjub, is not mentioned. But Hujviri was well aware of and used this work.

The second part includes works. While noting the title and authors of the books and brochures in this section, Hujviri stated that he had seen and read these works and had no doubts about his use. These works are by Mansur Khalloj and Abu Jafar Saydalani's "Rasoil ul Planetarium".

The third part is the works, and we can divide these works into two further types.

Some of the earliest works were written by the author. Some of the second works mentioned only the authors. The first of these works included "Hakim ul muridin" by Hakim at Termizi, "Khatm ul valahat", "Kitab un nahj", "The book is a great way", "Mirat ul Hukamo" by Karmoni, "Kitab ul strudu vujudin" by Junaid Baghdadi. ul willadat ", Ahmed Khuzravayh and Al-Harith Al-Muhasibi, "The Divine Right of Allaah "; In the second type, only the authors of the works mentioned the authors. These include the works of Yahya ibn Muaz Razi, Abu Bakr Varrak, Sahl ibn Abdullah Tustari, Ahmad ibn Khuzravih and Abu Saeed Kharraz.

A number of manuscripts and manuscripts of Kashf ul-mahjub have been translated into various Eastern and European languages so far, and several manuscripts and copies of this work are in the funds of a number of prominent libraries in the East and West. In particular, the English orientalist Reynold Nicholson translated this work into English and published it in 1911. The Russian orientalist Valentin Zhukovsky also studied the work in detail and published a critical copy in 1926. Based on Nicholson's translation, in 2004 A. Orlov translated "Kashf ul mahjub" into Russian and published it in "Edinstvo" publishing house. [5: XII-XVI] Hujvir's "Kashf ul-mahjub" was reproduced in Persian in 1919. This work was translated into Arabic by As'ad Abdulhadi Kandil and published by the Kair Publishing House in Beirut in 1974. Suleiman Ulughdesh translated this work into Turkish and published it in Istanbul in 1982. [8:47] A copy of the Kashf ul mahjub is also published in India. An expanded critique of Valentin Zhukovsky was published in Iran in 1958. The last copy of "Kashf ul mahub" was published in the preface of Qasim Ansari in 1993. [3: 288] According to the Iranian researcher Qasim Ansari, "Kashf ul mahjub" was published in 1130 A.D. in Samarkand and Tashkent. According to Reynold Nicholson, "Kashf ul mahjub" was published in Lahore in 1903 in Persian and then in English by Persian. It was published in 1931 in this city by the preface written by Muhammad Husain Fozil Devbandi, "Kashf ul mahjub." Similarly, in 1933, it was published again in Lahore by the efforts of Professor Ahmad Alshah and Haji Qurbon Ali. In 1912, Kashf ul mahjub was published in Samarkand and Tashkent. The book, published in Samarkand in the book "Selyonov", is based on the book of Hujviri's biography, based on Muhammad Doroshukuh's book Safinat-ul saint. A complete and completed copy will be published at the initiative of Akoi Qâmim in 1337. [6: 38-39] The Iranian orientalist Mahmud Obidi said that the 1283 AH (1874) was published in Lahore in Lahore for the first time. 56] The first edition of Kashf ul mahub in Lahore served as the basis for later publications. The book Kashf ul mahjub, published by Hamidi Rabbani in Lahore in 1967, is based on a copy found in the Mawlawi Muhammad Shofe Library. In 1955, Mohammed Hussein Tashehi, a spokesman for the Pakistan Research Center in Iran, was working to improve the data of Kashf ul mahjub. As a result, he collects and extracts information in a separate book volume. [30:57] According to the catalog of Persian books, Kashf ul mahjub is a wealth of books, such as the Kashf ul mahjub, which has been adorned by translators, translators and publishers. Published 17 times in Urdu [4: 2246-2247] Abulhasan Ali ibn Usman Abu Al-Jullabi Al-Hujviri al-Ghaznawi Manuscript copy of the book "Kashf ul-mahjub li-arbob al-kalub" in the Arabic language of the Academy of Sciences of the Republic of Uzbekistan in stock (inv. No. 1536) ) is stored in the number. A copy of the same work dating from the 18th century. The Bukhara State Museum-Preserve Scientific Center for Studying Arabic Manuscripts Inv. Saved at 24121/11. In the fund of the Institute of Manuscripts of the Academy of Sciences of Tajikistan, there are 3 copies (inv. №3153,1562,1190) of Kashf ul mahjub. They are all complete, without flaws. The first two were recorded in the 17th century, the other two in the 18th century [10:51] "Kashf ul mahjub" was not translated into any language

until the early 20th century. Solomon Uludog explains that the main reason for this was that the interest in the work had diminished in the early days, but that it had become forgotten in later centuries. [12:70] Although *Kashf ul mahjub* has not been translated, the interest in this work has never ceased. Otherwise, it would not have been mentioned in the works of Abdurahman Jomi, Alisher Navoi, Fariduddin Attor, Hodja Muhammad Porso, and Muhammad Doroshukuh. This work was not known to Turkish researchers but was not translated. Valentin Zhukovsky used copies of the *Kashf ul mahjub* in the Institute of Oriental Languages of the Ministry of Foreign Affairs in Vienna, Tashkent, Samarkand, Petersburg and Paris. The translation of Zhukovsky, published after his death, was published in 1926 in 250 copies in Leningrad. Zhukovsky wrote a preface in the book and compiled a list of literature based on the information contained in the book, including translations of the preamble in English and Persian. Zhukovsky's translation also served as the basis for recent translations in Iran, Pakistan, and the United Kingdom. The *Ethe cat*, *Rieu cat*, and *Blechet records* also contain copies of the *Kashf ul mahjub*. In 1911, Reynold Nicholson translated "*Kashf ul mahjub*" into English and wrote "*A Translation of the Kashfu'l Mahabh of Ali*". Uthman al-Jullabi al-Hujwiri published the oldest Persian manual of Sufism. Nicholson founded his translation in 1903 in Lahore. Since then, this work has been prefixed by many translators in Pakistan, or rather in Lahore, and translated into Urdu many times. Turkish orientalist Suleiman Ulugdask commented that *Kashf ul mahjub* was published four times in Lahore. In our opinion, this is not the truth of the researcher's opinion. *Kashf ul mahjub* was first published in Lahore in 1903, the second time in 1931, the third time in 1933, and the fourth by Ali Qawim and Irshod Quraysh in 1978. In Iran, this work was published in the year 1327, 1336, 1337 and 1338. In recent years, however, the translation by Valentin Zhukovsky was published several times in Lahore and Iran.

The work of Abulhasan Hujviri's "*Kashf ul mahjub*" influenced a number of works written in later centuries and served as the main reliable source. In particular, *Asror ut-Tawheed*, written in about 1178 by Muhammad bin Munawwar bin Abu Said bin Abu Tahir bin Abu Said, the grandson of the famous Sufi Abu Said Abul Khair, was written under the influence of "*Kashf ul mahjub*". "*Asror ut tawhid*" is a comprehensive work that contains valuable information on Sufi life, relationships with dervishes, traditions and etiquette and mysticism in the twelfth century. We can also see that Fariduddin Attor's use of *Kashf ul mahjub* in his work *Tazkirat ul saint*. Attor used the works "*Kashf ul mahjub*" and "*Asror ut tawhid*" in writing this work. In particular, the information about Muhammad Abbasi and Muhammad Istilomi is related to Hujviri's work. In his work "*Nafahot ul uns min hazat us kuds*" Abdurahman Jami highly appreciated Hujviri and his work "*Kashf ul mahub*". In particular, Abdurahman Jami Hujviri's work "*Kashf ul mahjub*" is described as "one of the most important and popular books in the field of mysticism", which includes "extensive and precise research." [9:46]

One of the most cited books in the book *Nasayim ul-Love* is the "*Kashf ul-mahjub*" by Ali bin Usman Jullabi Hujviri. [1: 219] The commentary on *ul-mahjub* is as follows: Scholar and Orif and the murid of Sheikh Abul Fazl Hasan Khatli. A lot of trouble has been reached. He is the author of the book *Kashf ul-mahjub*. This is a well-known and respected book in science. who can say nothing against this book "[9:46]. It is possible to see the clever use of *Kashf ul mahjub* in the works of Khodja Muhammad Porso in the books *Fasl ul-Khyit* and *Research*. Also, scholars and scholars from the East and the West have recently resorted to *Kashf ul mahjub* and have used it as a necessary source for their research and research. Qasim Ghani relied on Hujviri's work "*Kashf ul mahjub*" in "*Historical mysticism in Iran*" and Afifiy in "*At tasawwuf ur uriyyiyya ele Islam*". Orientalists such as Nicholson, Adam Mets, and Louis Massinon have also used the "*Kashf ul mahjub*" with confidence.

The *Kashf ul-mahjub* of Hujviri is respected and quoted in the works of Navoi, Jomiy, Hoja Muhammad Porso, Doroshukuh. In general, Hujviri and his rich heritage, in particular, the book *Kashf ul-mahjub*, have been recognized by scholars of the East and the West. Annamaria

Shimmel, a renowned German mysticist, says that "the most important novelty of Hujviri is that he wrote" *Kashf ul-mahjub* "in Persian, and that it was the beginning of a new era in mysticism. Prince Muhammad says of the book: "The books of mysticism are not perfectly written in Persian, such as *Kashf ul mahjub*." Karl W. Ernst makes the following statement about the work: "Discover is a great product, not just a work of literature, but a description of the widespread national mysticism that has been expressed for centuries." Edward Granville Brunei refers to this work as follows: "Uthman al-Joulebi al-Hujviri is an immortal scholarly work and scientific theory of mysticism written at the end of the eleventh century."

The Turkish mysticist Turar Usman Hujviri's work "*Kashf ul mahjub*" is a work that explains the science of mysticism and reflects Sufi divisions. It was written in order to identify the main points, to show that Sufism did not contradict Islam, and that there was a correlation of mysticism with the sciences of *kalam* and *fiqh*.

From the foregoing considerations, one can conclude that the legend of Ali ibn 'Uthman Jullab al-Hujviri:- is one of the most valuable sources for the study and study of the history of mysticism, the early teachings of mysticism, their basic ideas and concepts, the theory and practice of Sufism;

- one of the most comprehensive works on Islamic philosophy, its currents and schools;
- Notable for its dedication to mystic gnoseology;
- the importance of reflection on the ideas of human perfection;
- the philosophical source on which the scientific views on the philosophy of existence, morality and consciousness, values are put forward;

## CONCLUSION

In conclusion, Hujvir's work "*Kashf ul mahjub*" is an important manuscript for the study of mysticism, history, development and theory. The study of socio-philosophical, spiritual-enlightenment ideas in the work as an integral part of the upbringing of the perfect person is important for the enhancement of the spiritual consciousness of the person and the formation of his spiritual culture. After all, the moral perfection and perfection of a person depends to a great extent on the spirituality of the individual. Therefore, its study is one of the unexplored pages of philosophy.

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