

# The Comparative Structural Analysis of the Treatises of Abu Bakr Kalabadi “At-Taarruf” and “Bakhrul- Favaid”

**Yuldashodjayev Kamolxon Hoshimxonovich**

Basic doctoral student of the International Islamic Academy of Uzbekistan

## Abstract

This article is devoted to the comparative structural analysis of the works of Abu Bakr Kalabadi “At-Ta’arruf” and “Bahrul-favaid”. The impact of the structural analysis of the works on the science of Hadith has been studied with the coverage of these works on the basis of sources that their period and subsequent period became a program-practice for Sufism and the science of Hadith.

**Key words:** Sufism, hadith, Kalam, science of batin, apparent meaning, istelah, sanad, yakiyn, divine love, ma’anil akhbar, Bahrul-favoid, sufi.

## INTRODUCTION

The study, research of the works of Abu Bakr al-Kalabadi “At-taarruf” and “Bahrul favaid”, allows to know in depth the stages of scientific, cultural, educational and spiritual development of Transoxania. Because his works, such as “At-taarruf” and “Bahrul favaid”, were popular both in his time and in later times and attracted the attention of both Eastern and Western scientists. “At-taarruf” is well known to the people of science as an excellent work devoted to the history of sufism, the theory of sufism. Abu Bakr al-Kalabadi deeply studied the theoretical issues of Sufism in his time in the world of Sufism with this detailed written work.

**METHODS.** He tried to clear sufism from the concepts that were not characteristic of him, painting and other various heretics and achieved this. Western scientist Ulrich Rudolf in his book “Al-Maturidi and the Sunni theology of Samarkand”, author of the work “At-Ta’arruf” on the theory and practice of sufism Abu Bakr Kalabadi, who showed himself in the 10<sup>th</sup> century as a deep scholar of the theories of theology, says [1. 121]. In fact, the phrase “We would not have known the mysticism if it had not been an at-Ta’arruf”, which is attributed to this proverb by Yahya as-Suhrawardi, the author of the work “Avariful-Ma’arif”, is attributed to a very high assessment of this work of the then - era Hakim and his Sufi Abu Bakr al-Kalabadi, including the Shaykhul-Ishraq.

The treatise “At-Ta'arruf li ahli-t-tassawuf” (Acquaintance with he sect of the people of Sufism), which has reached us, is a book to introduce mysticism in its name. Abu Bakr al-Kalabadi had a special service in protecting, spreading divine enlightenment, and developing the theoretical-social side of sufism. This manuscript is the first theoretical and historical source summarizing not only in Central Asia, but also in the entire Islamic world. It contains valuable information about the history of sufism, sufi lifestyle, famous sufis.

This work is one of the first written sources in the development of mysticism as a science. In the game Abu Bakr al-Kalabadi came to the words of the great scholars of that area more than himself. Comments have been written on this manuscript: Mulla Muhammad Alim Shashi “Sharhe taarruf”, Alauddin Ali ibn Ismail at-Tabriz “Sharhul-Qadi”, “Sharhe Abdullah ibn Muhammad al-Ansari Al-Hirawi”, “Sharhe at-taarruf” Imam Ismail ibn Muhammad ibn Abdullah al-Mustamli Bukhari, Khoja Muhammad Porso also wrote comments on this work.

Abu Bakr Kalabadi, referring to the writing lessons of the book in the place of “At-taa’rurf, said, “the same situation forced me to take a pen and show the tariqat of the Sufi people through this book. I discovered it as much as possible with my pen, with the help of apparent science, I gave an explanation to those who do not understand the links and do not understand their expressions. “At the same time, I called this book so “The book of introducing Sufism”. Before writing the book, I turned to the books of healer and master musannifs and wrote that I lived with the great scholars and asked the teachers about them and also read the stories about the true people of the cases.

One of the copies of the manual of Abu Bakr al-Kalabadi’s book “at-Ta’arruf” is kept under the number 3154-V at the Institute of Oriental Studies named after Abu Rayhan Beruni in the Academy of Sciences of the Republic of Uzbekistan. According to the information on the armpits colophone, he dated Hijri 415 year (1025 AD.) the name of the secretary as transferred is not specified. If we recall that Abu Bakr Kalabadi died in 991, it means that this arm was removed 34 or 35 years after the death of the author. This proves that the hand is ancient and miraculous.

The period in which Abu Bakr Kalabadi lived was the period of transition from the letter of taleeq to the letter of nastaleeq, when the hand was mixed in the letters of taste and nastaleeq (Divani). In many places the points of the letters are not put. The book is not numbered and consists of 90 sheets. According to this manual, the work consists of 63 chapters. This manual contains four treatises, the Prophet Muhammad alaihissalam was told salawat and hadiths related to morality are presented, but the name of the book is not mentioned.

In our opinion, these hadiths can be from the category of hadiths that entered the work “Bahrul-favaid”. Another book is called “At-taj fil-mehraj” (the crown book of the crown about me’raj), in which thoughts are made about the truth of the prophet’s architecture. After that, there is also a short copied copy of the “at-Ta’arruf”, and at the end a booklet called “sima for some people” (hearing). The latest edition of “At-taarruf” was carried out in 1992 year in Lebanon by the Arab scientist Ahmed Shamsiddin.

This resource is available in our country. It consists of the muqaddima 75 chapters, parts of the work and its naming, as well as contents. This book is slightly different from the fact that it is called somewhat unusual, that is, “at-Ta’arruf li-mazhabi ahli-t-tasawwuf” (“Acquaintance with the people of tariqat”) [2]. There are also differences in the title of the book chapters, some chapters that are dropped in the manuscript are filled.

Looking at the history of Sufism, Abu Bakr Kalabadi focuses primarily on the important aspects of Sufism thinking. He puts forward the idea that Sufis should have a logical proportion in finding an intermediate path of opposition between the Alam, Allah, the apparent and genuine world of Man, the revelation and the mind, the constant divine views on the human feats. This can be said even from the point of view of that period, the cornerstone of Hanafi thinking.

In his famous work “At-taarruff”, the scholar answers not only the problems of the doctrine of mysticism, but also the question of who the Sufis are, and tries to describe the Sufis as follows: “what they say is a definition given to their apparent state of affairs. After all, Sufis are a people who have turned away from the world, who have left their homeland, who have emigrated to their people, who have suffered oh (voh) in the cities, who have forced themselves to starve, and who have made their bodies very thin, who have received nothing from the world.

Those who have eaten to save the ramaghda soul. They were called gharibs (غرباء) because they left their homeland. They were called travelers (سائرون) because they had a lot on their journey. The people of the city called “Shakfatiya” (شكفتية), which they used to travel to the villages and, if necessary, enter the caves. “Shakfatiya” is the name given to a cave or similar places in the dictionary [2, 21].

Abu Bakr Kalabadi continues his idea in this regard, commenting on the etymology of the origin of the word *sufiy*, “Safa, (صفاء) Safva, (صفوة) pure, (صاف) Suffa, (صوفة), is the meaning of the saying *Sufiyy*. Here in the same *Sofia* (صوفية) the letter “f” (ف) or “vov”, (و), although the meaning is that. It is also permissible to be “Vov”. *Sofia* (صافية) is a word that comes into use in languages. The word will be in its place, and according to the dictionary will also be considered correct, if the same word is taken from the suffix-wool[2,18]. From this analysis it can be seen that Abu Bakr Kalabadi is also a linguist scientist who knows the etymology of every Arabic word very well. He argues that the wearing of the headdress over the wool of the Sufi is enthusiastic about the heads above the prophets” [2, 18].

As we have mentioned above, the dress of the people of the state of affairs is considered to be a kind of *tariqat* and is considered to be one of their desires in the clothes of the Prophet Muhammad (S.A.V.) the fact that people wear clothes made of wool on their calls is brought in the hadiths. Abu Musa al-Ash’ari says: “even, the messenger of Allah (S.A.V.) they were dressed from the wool and rode in the ass and came to the calls of the poor [2, 17]”.

Abu Bakr Kalabadi gives a special place to the unity of Allah, and the *Tawhid* tries to understand it theoretically through the special qualities of the truth in explaining the uniqueness of the truth alone. Arthur John Arberri<sup>1</sup> says that in exchange for an English translation named *The Doctrine of the Sufis* [4, 177]”. “At-Ta’arruf” was from Kalabadi’s “at-Ta’arruf”. This work of interpretation was soon received as a valuable work on *sufism*, and reviews were written to it by many miraculous scientists.

How much the work is appreciated can be seen in the rude quoted phrase of the brilliant *Suhrawardi Maqtul* (587-1191): “we would not have known *sufism* when there was no reparation. “Haji Khalifa will list four reviews in his conclusion about the book:

1. Kalabadi’s own “Husn at-tasarruf”;
2. Abdulloh ibn Muhammad al-Ansoriy al-Haravi (481/1088);
3. Aloud-din Ali ibn Ismoil al-Qanavi (729/1329);

---

<sup>1</sup> John Arthur Arberry (12 May, 1905, the Hampshire county of Portsmouth England - 2 October, 1969, Cambridge) is a prestigious British lead. Promising as a scholar of Arabic, Persian and Islamic studies. He studied at the Portsmouth grammar school and Pembroke College, Cambridge. His translation of the Qur'an into English, the *Koran Interpreted*, is the most famous translation written by a non-educated scientist, gaining wide recognition in the academic circle. His translation of the Qur'an into English, *The Koran Interpreted*, is the most famous translation written by a non-educated scientist, gaining wide recognition in the academic circle. Earlier, the chairman of the Department of classical literature at the University of Cairo in Egypt, Arberri, after returning to his homeland, worked as an assistant librarian in the kutubhon of the Indian office. During the war, he served in the post office in Liverpool, shortly after which he was sent to the Ministry of information, located in the House of the Senate of the University of London, for an internship. In 1944-47, Alberri was appointed head of Persian languages at the School of Oriental Studies and African Studies at the University of London. Later, at the University of Cambridge, he was awarded the title of Professor of Arabic language sir Thomas Adam, in addition, in 1947-th year he became an honorary teacher of David in 1969-th year at the Pembroke College in Cambridge. He was buried with his wife (of Romanian origin) Sarina Simon / Alberti (1900-1973) in the cemetery of Eshhn Parish in Cambridge, Great Britain. He first met with her in Cairo and later married in 1932-th year in Cambridge. It remains to be noted that Alberti introduced the creativity of Rumi to the Western masses through his concocted translations, and with the translation of the anthology of medieval Andalusian Arabic poetry. [https://en.m.wikipedia.org/wiki/Arthur\\_John\\_Arberry](https://en.m.wikipedia.org/wiki/Arthur_John_Arberry)

4. Ismoil ibn Muhammad ibn Abdulloh al-Mustamliy al-Bukhari (973-1043). “Husnut-taarruf” made a mistake in giving the ratio to Kalabadi to himself, because this is the interpretation name of Qanavi. In this regard, the Haji Khalifa is recognized in another place. Perhaps the error is actually caused by the fact that Kalabadi himself commented on the words and lines that cause annoyance in understanding, which in some places brought citations. The comment of the Ansari was lost, the same reason was unknown to left. From the commentary of the Qanavi, several manuscripts were preserved, more precisely in Vienna, a copy of the evening but well-preserved, and from the same fragments Ali ibn Ahmad al-Manufi made a single copy, which was kept in Berlin. The interpretation of the colony, written before 710/1310-th year, was also preserved in such a way that it was written in Persian, after the original text of Kalabadi with Persian translation [3, 10-13].

A.J.Arberri did not leave a comment in his book on why he put the teaching of sufis in the translation work he did to at-Ta’arruf. This riddle will find us the answer, perhaps, by referring to dictionary books. In Arabic, التعرف in translation into our language means “get acquainted”, “get acquainted”; means “get to know”, “get to know”. However, A.J.Arberri used the word “doctrine”. In the Cambridge Explanatory Dictionary of “doctrine”: a belief or set of beliefs, especially political or religious ones, that are taught and accepted by a particular group.

The president said he would not go against sound military doctrine. Translation: a system of ideas or ideas, especially a political or religious idea or system of ideas learned and adopted by a particular group.

The doctrine of Christianity. The president said that he would not oppose the doctrine that would suit the common sense.

In Uzbek language, the word “doctrine” can mean: faith, doctrine, tariqat, aqid, madrasah, denomination. (Arabic-English Dictionary of Al-Maani).

Arabic, التعرف in English can be described by words such as : ascertain; get to know; identify; know; realize; recognize; seek to ascertain; try to know. But, separately the abovementioned words clarify the only some meanings of الت, can not cover it to full extent.

Perhaps this is the reason why Arthur John Arberri, a progressive representative of his field, found it acceptable to employ the word “doctrine”, which gives the book. The meaning of “faith”, “doctrine”, “tariqat”, “aqida”, “madrasa”, “denomination”, and chose to focus on trusting the essence rather than on dry literal translation. Furthermore, doctrine question also means “denomination” in the original name of the book, which also helps us to understand how Arberri managed to translate the name of the book.

After all, the name of the book can be translated into Uzbek as “Understanding the sect of the Sufi people”. And the English name can be given in the form of the Doctrine of the Sufis – “The teaching of the people of sufism, tariqat (understanding–translator)”.

Arthur John Arberry says the Medicine of the Sufis, which he did to at-Ta’arruf, was a building on Kalabadi’s “The Doctine of the Sufis” in exchange for his English translation. This work of interpretation was soon received as a valuable work on mysticism, and reviews of it were read by many remarkable scientists. How much the work is appreciated can be seen in the rude quoted phrase of the brilliant Suhrawardi proverb (587-1191): “we would not have known sufism when there was no reparation”. Haji Khalifa will list four reviews in his conclusion about the Book:

1. Kalabadi’s own husn it-disposition;
2. Abdullah ibn Muhammad al-Ansari Al-Harawi (481/1088);

3. Aloud-din Ali ibn Ismail Al-Qanawiy (729/1329);
4. Ismail ibn Muhammad ibn Abdullah al-Mustamliy al-Bukhari (973-1043).

In Husnut-Taarrufi he made a mistake in giving the ratio Kalabadi to himself, because this is the interpretation name of Qanavi, in this regard, the Hdji Khalifa recognizes in another place. Perhaps the error is actually caused by the fact that Kalabadi himself commented on the words and lines that cause annoyance in understanding, which in some places brought citation. The comment of the Ansari was lost, the same reason was unknown left. From the commentary of the Qanavi, several manuscripts were preserved, more precisely in Vienna, a copy of the evening but well-preserved, and from the same fragments Ali ibn Ahmad al-Manufi made a single copy, which was kept in Berlin. The interpretation of the colony, written before 710/1310-th year, was also preserved in such a way that it was written in Persian, after the original text of Kalabadi with Persian translation [3, 10-13].

A.J.Arberri did not leave a comment in his book why he called the Doctrine of Sufis exactly the same as the translation work he did to at-Ta'arruf. This riddle will find us the answer, perhaps, by referring to dictionary books. In Arabic, التعرف in translation into our language means “get acquainted”, “get acquainted”; means “get to know”, “get to know” (An-Naim). However, A.J. Arberri used the word doctrine. Cambridge Explanatory Dictionary explains the “Doctrine”: as a belief or set of beliefs, especially political or religious ones, that are taught and accepted by a particular group:

**Results.** Perhaps this is the reason why Arthur Djon Arberri, a progressive representative of his field, found it acceptable to employ the word “doctrine”, which gives the book the meaning of “faith”, “doctrine”, “tariqat”, “aqida”, “madrasa”, “belieft”, and chose to focus on trusting the essence rather than on dry literal translation. Furthermore, the doctrine question also means “tariqat” in the original name of the book, which also helps us to understand how Arberri managed to translate the name of the book.

In Arabic, while التعرف can be translated into words like: ascertain; get to know; identify; know; realize; recognize; seek to ascertain; try to know. However, in the singular, the above words shed light on a certain aspect of التعرف and do not cover its completeness.

Perhaps this is the reason why Arthur John Arberri, a progressive representative of his field, found it appropriate to employ the book name, the word “doctrine”, “tariqat”, “creed”, “madrasah”, “tariqat” and chose to focus on trusting the essence rather than on dry literal translation. Furthermore doctrine question also means “tariqat” in the original name of the book, which also helps us to understand how Arberri managed to translate the name of the book.

**CONCLUSION.** After all, the name of the book can be translated into Uzbek as “understanding the sect of the Sufi people”. And the English name can be given in the form of the Doctrine of the Sufis – “the teaching of the people of sufism, tariqat (understanding–translator)”.

## REFERENCES

1. Ulrix Rudolf. Al- Moturudiy va Samarqand sunniylik ilohiyot maktabi. Toshkent, 2002. 121-bet.
2. Abu Bakr Kalobodiy لتعرف لمذهب أهل التصوف. أبو بكر كالأبادى. تعليق عليه أحمد شمس الدين. بيروت. 1992. ص.
3. Arthur John Arberry. Doctrine of Sufis: Translated from the Arabic of Abu Bakr al-Kalabadi. Cambridge, At the University press. 1935. 10-13- pgs.
4. Ислам на территории бывшей Российской империи. Энциклопедический словарь. Под редакцией С.М. Прозорова. Том I, –177 стр. The information in this dictionary is also translated from this book by Alberri.

5. As - Saolibiy. Yatimatu–d –dahr – Qohira: Darus – saqofa, 1988. –P. 101– 109.
6. Muratov D. Hadisshunoslik atama va iboralari.-T.: Fan, 2009. -P.7.
7. Abu Bakr Kalobodiy. At-ta'arruf. Tarj. Otaqul Mavlonqul o'g'li va Mavluda Otaqul qizi. T.G'. G'ulom nomidagi Adabiyot va san'at nashriyoti. 2002. P. 93.
8. Al-Xudjviri. Rasskritiye skritogo. M.: Yedinstvo, 2004. -s.307.
9. Abdulkadir Isa. Istina sufizma. Ansar. 2004.- s.174 .
10. As–Saolibiy. Yatimatu–d –dahr – Qohira : Darus – saqofa, 1988. –P. 101– 109.
11. Muratov D. Hadisshunoslik atama va iboralari. -T.: Fan, 2009. –P.7.
12. Abu Bakr Kalobodiy. At-ta'arruf. Tarj. Otaqul Mavlonqul o'g'li va Mavluda Otaqul qizi. T. G'.G'ulom nomidagi Adabiyot va san'at nashriyoti. 2002. –P. 93.
13. Al-Xudjviri. Rasskritiye skritogo. M.: Yedinstvo, 2004. –P.307.
14. Abdulkadir Isa. Istina sufizma. Ansar. 2004. –P.174 .
15. Narziyev Z.I. “ The genesis of the tasawwuf philosophical outlook of Khujviri” Advanced studies in science: Theory and practice” The Collection of Scholarly Papers (Materials of the International Scientific Conference, London, UK, April 18-19, 2016)
16. Narziev Zubaydillo Ibodullaevich. “Kashf ul mahjoob”: sources, translations, copies and effects. American journal social and humanitarian research. (AJSHR). Issue 1. 2020/1. P. 67-72.
17. Narziev Zubaydillo. The concept of jealousy in the sufi-philosophical teaching of Khujviri and the problems of its training. American journal social and humanitarian research. (AJSHR). Issue 1. 2020/1. P. 63-66
18. Narziyev Zubaydillo Ibodilloevich. The views on the concept “science” the classification of sciences, science and practice scholar and ignorant according to Khudjviri and his “Kashf ul mahjoob”. Journal of Critical Reviews. Vol 7, Issue 4, 2020. P.18-22
19. Narziyev Zubaydillo. Hudjwiri and the role of his “Kashf ul - mahjoob” in the sufi history. Academicia. An International Multidisciplinary Research Journal. Vol. 8. Issue 6, June 2018.
20. Namozov B. B. Problem of Irfan in Sufizm //Europaische Fachhochschule. – 2014. – №. 8. – C. 67-68.
21. Bakhriyevich N. B. Knowledge, practice and scientist //Academicia: An International Multidisciplinary Research Journal. – 2020. – T. 10. – №. 6. – C. 1745-1756.
22. Намозов Б. Б. Виды Ходжа Мухаммада Посро на душе человека и гносеологии суфизма // Theoretical & Applied Science. – 2018. – №. 5. – C. 393-399.
23. Namozov B. B. The views of Khoja Muhammad Porso on the soul of The Human and the gnoseology of Sufism // Teoretical & AppLied Science Philadelphia, USA. – 2018. – №. 5. – C. 61.
24. Ibodilloevich N. Z. The Sufi-Philosophical views of Hujviri on correlation of Gnoseology of Sufism, Rational and Irrational Learning // Central Asian Journal of Social Sciences and History. – 2021. – T. 2. – №. 3. – C. 61-73.
25. Bakhriyevich N. B., Ibodilloevich N. Z. Anthropology of tasawwuf and the problems of human existence in Hujviri Views // Central Asian Journal of Literature, Philosophy and Culture. – 2021. – T. 2. – №. 3. – C. 1-12.
26. Ibodilloevich N. Z. et al. The issue of science and application in the sufi teaching // Euro-Asia Conferences. – 2021. – C. 98-103.
27. Ibodilloevich N. Z. Aziziddin Nasafi-classical representative of irfani philosophy // E-Conference Globe. – 2021. – C. 169-174.