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# The Sufi Method of Spiritual Purification in the light of Kashf ul-Mahjub

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**Abstract:** Spiritual purification is an ultimate achievement of every religious personality. In every religion, some kinds of ritual practices advised to perform. The objectives behind all these activities are to get spirituality or purified character. In Islam, everybody is advised to do good deeds and keep away from wrong ones. This way of life enhances spirituality and makes somebody mentally satisfied. The basic purposes of all the activities of Islamic mystics (Sufis) are to get spiritual purification which is achieved by their continuous struggles, devotion for their mission and full concentration in their worships. Hazrat Ali bin Othman Al-Hujweri (R.A), the writer of Kashf ul-Mahjub has elaborated this aspect and presented some techniques to get such condition. He also authenticated his view point with the help of Qur'anic verses, Hadith texts and practical examples of Sufis of different time and area in his book. After studying the data on Islamic mysticism, Sufism and Tasawwuf, it was felt that the Sufi method to get spirituality needed to be elaborated. So Kashf ul-Mahjub was taken because it is considered an encyclopedia on Sufism or Tasawwuf. The basic objective of this paper is, to highlight those practices, methods, techniques and activities which are particularly mentioned in this book to get spiritually purified character. The basic research question has been raised, what is the method of Sufis to get spiritual purification? A descriptive kind of research has been used for this study.

**Keywords:** Purification, Practices, Spirituality, Sufism, Tasawwuf

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**Introduction to The Book:** *Kashf Ul- Mahjub or Kashf Al-Mahjub* is a famous book on Islamic mysticism written by Ali Bin Uthman Al-Hujweri a renowned personality in Islamic Sufism. This book has great importance in Islamic mysticism and is valuable for students and teachers of *Tasawwuf*. Earlier this book was written in Persian language but later with the passage of time and according to people's demand it was translated into different languages. A number of editions have been published in 20<sup>th</sup> century AD in English language also. An English translation by a person known as professor Nicholson is famous and used by Islamic scholars. "The English translation by R.A Nicholson, a renowned Orientalist and teacher of Cambridge University, published in 1911, is in spite of being an abridged version, still unsurpassed in its clear and faithful rendering of the original"<sup>1</sup>. This book, in Urdu and Persian has great variation of total numbers of chapters. But the English version which is consulted for this paper has 25 chapters. In different chapters different topics and social issues are discussed. This book is considered one of the basic books on Islamic mysticism, Sufism and *Tasawwuf*.

So many non-Muslim scholars also have studied it critically. Many objections and questions were raised on this book and also on Islamic Sufism. In defense, Pir Muhammad Karam Shah Al-Az'hari (R.A) has written its preface and updated its edition. He also has refuted all those objections which were raised by Orientalists, in scholarly and logical ways. "He examines the objections to the value and reasonability of the esoteric approach to eternal truth with remarkable acumen, and provides satisfactory answers. His approach is both analytical and interpretative"<sup>2</sup>. Originally this book was written in Persian language but later it was translated into Urdu, English and many other languages for the benefits of common people, teachers and students of mysticism. Now this book is considered to be a medium and basic source of spiritual teaching in Islamic *Tasawwuf*. "The Manuscripts of the *Kashf al-Mahjub* are preserved in several Asian and European libraries which includes 900 years old manuscripts also"<sup>3</sup>.

For every student or researcher of *Tasawwuf*, it is a major source to get knowledge and information from this book. This book is considered to be a valuable source of Islamic Sufism and *Tasawwuf* in these days. "The Centre point of *Kashf al-Mahjub* is that the man should annihilate himself in the essence of the Truth to such an extent that none of his act should take place through his own thoughts or efforts, rather it should emerge as acts of the Divine and his own condition should be mere of a puppet which only works through the movements of string controlled by its owner"<sup>4</sup>. *Kashf al-Mahjub* is not only a book of Islamic Sufism but it is declared as an encyclopedia of Islamic mysticism by many scholars. A lot of practical examples of Islamic Sufis are given in this book which shows its comprehensiveness. In Islamic literature it is also a great contribution on national and international level. As explained by Dr Muhammad Sultan Shah in such a way: "*Kashf al-Mahjub* is not simply a literary production, however, for it is an exposition of practical Sufism summarizing a wide tradition of centuries of reflections; the author wrote it at the request of a fellow-Sufi from his hometown of Hujwer"<sup>5</sup>.

**Introduction to The Author:** Hazrat Ali bin Uthman Al-Hujweri (*Data Ganj Bakhsh*) (R.A) is a famous personality in Islamic Sufism. He was a great Muslim mystic, theologian, jurist and lion of Sufism. He was born in 1009 (approximately) in *Hajvare* a city of Afghanistan. "He was a Sunni *Hanafi* and in mystic way followed Junaid and was the disciple of Abu al-Fadl Muhammad b. al Hasan al-Khuttali. In his novitiate days he widely traveled in most parts of the Islamic Empires and graced himself with the knowledge of mystic path"<sup>6</sup>. He wrote many other books like: *Sharh-e-Kashf al-Mahjub*, *Merat al Asrar*, *Maqabis al-Majalis*, *Iqtibas al-Anwar*, *Maqam-e-Ganj Shakar*, *Punj Pir*, *Azmat-e-Ahle Bay 'at-e-Rasul*. As a preacher and instructor, he was a gentle and polite by manners. Like a well-wisher, he preached and communicated others. "The author's attitude throughout is that of a teacher; instructing a pupil. Even the biographical section of the work is largely expository. Before starting his own views, the author generally examines the current opinions on the same topic and refutes them if necessary"<sup>7</sup>.

According to Urdu edition published by *Zia Ul Qur'an*, he died in 465 A.H<sup>8</sup> but it is not confirmed, many researchers and scholars have not finalized the death date of writer. He wrote many other books on different topics but unfortunately those didn't get famous as

*Kashf al-Mahjub* got. He served in Lahore for many years. A lot of people have earned spiritual teaching and ways to get spirituality from him and also from different aspects of his life. His tomb is situated at Lahore near Bhāti Gate, Lahore, Pakistan.

**Introduction to Spiritual Purification:** Spiritual purification or soul purification is a basic objective of every ritual practice related to any religion. In every religion, the purpose of every activity done by a man or woman is to get spiritually satisfied and contented situation. This concept is as old as human being. In Greek philosophies, like Orphism and Pythagorean the concept of spiritual purification is found in their literature or History. They had a concept that like body our soul also gets dirty with wrong deeds and sins so it should be purified whenever it gets impure or polluted. For this purpose, they used to practice different activities to purify their souls, spirit or character. Both social as well as un-social activities were adopted by people of that time. Sometimes, they performed very complex activities to get higher level of spirituality. For example regular fasting, sleeping on thrones, living without clothes and ignoring pleasures of life. “The purpose of these regulations and ceremonies was to purify men from the contaminating touch of demons.”<sup>9</sup>

In Islam, spiritual purification has great importance. It has been declared the basic motive behind every kind of worship. A man is declared successful in next life if he purifies himself from sins or wrong deeds. A man who spiritually purifies himself is declared an ultimate successful in Holy *Qur’ān* “Success is surely achieved by him who purifies himself”<sup>10</sup>. Such condition is gained when a man keeps him away from immoral, un-social and illegal activities. In this way, a man obeys the rules and regulations determined by a society or religion. But whenever he commits some wrongs or illegal activities, his nature will force him to make up for these actions or purify his character spiritually. Islamic mystics, ascetics and Sufis also try to minimize the burden of sins or to get the next level of spirituality by using different techniques. For this reasons, Muslims (Sufis) practice the techniques which have been advised in Islamic *Shari’ah*. Somehow, some so-called Sufis adopt un-Islamic characters to wave the intensity of their sins or to get the next level of spirituality. The techniques adopted by different people related to different religions or societies can be different but their ultimate destination is same and that is spiritual purification.

**Spiritual Purification; An Ultimate Destination of Every Mystic:** The ultimate destination of every religious man (or woman) is spiritual purification. For this purpose, one’s struggles continue whole his life. In world religions, every religion wants its followers to get such condition. Mystics of different religions also have common objectives in this mission. The motives behind their struggles are to get a higher rank of spirituality so that they can be able to connect directly with supreme power. Spiritual purification is the crux of all religious activities in all world religions. From Greek to now modern period, this aspect remained common in the teachings of different religions. In Hinduism, the teaching of Krishna was divided into many categories. His basic teaching was to develop the spiritual aspect of one’s life. “It corresponds to the three components of man’s spiritual development ethical, intellectual and psycho-energetically.”<sup>11</sup> Such type of wordings and clues are also mentioned in the literature of Jainism. In sacred literature of Jainism, this aspect also been explained. “Soul purification is the process of cleaning the accumulated karmic dust settled on the soul and liberating it from miseries of life.”<sup>12</sup> The main objective

of activities performed by people in Sikhism is also the purification of their souls. This phenomenon has also been described in “*Siri Guru Granth Sahib*” in such a way, “Through chanting, deep meditation, strict and austere self-discipline, religious rituals, sincere worship and endless purifications.”<sup>13</sup> So in Abraham as well as in Indian religions the motive and objective of every religious activity is to get spiritual purification. A man (or woman) who becomes able to get this condition is considered a successful and reward able personality in his (her) next life because the status of one’s next life depends upon one’s good or bad performance in this life.

**Sufi Method of Spiritual Purification:** In Islam, Sufism is considered to be the responsible for Mystical approach. Sufis perform their activities in the light of Islamic *Shari’ah*. Their all activities are for the sake of spiritual purification or to get next level of spirituality. For this purpose, sometimes, they perform different types of activities which are advised in Islam. Sometimes to get some specific goals, they practice them on extreme level. A class of Sufis also adopts non-Islamic character to achieve their objective. Dr. Allama Muhammad Iqbal has criticized this type of Sufis in his book “The Reconstruction of Religious thoughts in Islam” he explained the one of many causes of stagnation of *Ijtihad* and declination of Muslim *Ummah* is the adaptation of Non Islamic activities by Sufis, he explained this matter in such a way: “The rise and growth of ascetic Sufism, which gradually developed under influence of a non-Islamic character, a purely speculative side, is to a large extent responsible for this attitude.”<sup>14</sup> There is a great difference in Sufism and mysticism of different religions.

Islamic Sufism is under Islamic *Shari’ah* and other mystics have no specific methodology or religious back ground behind their activities. Sufis or Islamic mystics always follow the Islamic teachings. They always keep their Allah in their minds and keep sins at arm’s length. They every time, keep themselves neat and clean as cleanliness is declared the half of *Emaan*. It is also true that mystics of all religions have some aspect common in their activities like spiritual purification. Every mystic or Sufi has common destination and same challenges in this regard. As mentioned in different books on mysticism. This concept is explained by a famous German scholar Murad Hofmann in his book “Islam: The alternate” in such a way: “it is now clear that mystics from all the great religions may be nearly ranked together, be it for their common achievements, be it for their common problematic.”<sup>15</sup> It is reality that mystics of every religion have common objectives as well as problems faced by them. So, actual Sufis are the personalities who follow the Islamic teachings. People those who adopt the concepts, beliefs and practices which are borrowed from other religions or societies cannot be entertained as part of Islamic culture or society. Islamic *Shari’ah* demands that every activity should be by nature or by level as advised in the text of *Qur’ān* and *Hadith*. This is an ultimate approach of renowned Muslim scholars, jurist and researchers.

**The Sufi Method of Spiritual Purification in the light of Kashf Al-Mahjub:** This book was written under the major laws of Islamic *Shari’ah*. It explains the fundamentals of Islam in the perspective of *Tasawwuf* as well as Sufi way of life. Actually, the basic teachings of Islam have been mentioned in this book (*Kashf al-Mahjub*). Only the style is different from other books. The quotations and references are categorized with distinctive ways. First verses of



Qur'an have been given, second priority is given to the Hadith of Prophet (SAAS) and on third stage; practical examples of Sufis have been mentioned. The writer has given his own views where he wanted to explain according to his own point of views. The writer of this book has presented many techniques to get spiritual purification. These techniques or methods which were practically adopted by renowned Sufis have been mentioned in different chapters. Some of them can be elaborated with the following points.

**Faqr (In the sense of Simplicity):** Simplicity with moderation is advised in Islam. Under this aspect a simple way of life is adopted so that accountability of belongings can be reduced. For this purpose, the things above the needs are ignored. In such condition, people feel free to perform their religious activities. Sufis consider the worldly and materialistic things hurdles in their mission and barrier in the way of their destinations. So, they adopt very simple way of life. People's belongings or possessions are considered hurdles in their religious missions. It has been explained in Holy *Qur'an*, "And, know that your possessions and your children are a test, and that with Allah is immense reward."<sup>16</sup> For this reason mostly Sufis preferred to be a poor man or keep their condition like destitute. In Simplicity they can spend more time for their mission and can serve more for humanity. The Holy Prophet (SAAS) has also preferred simplicity. He even having the man power and material sources didn't accept the royal life. He spent whole his life like a simple man. In *Kashf al-Mahjub*, the writer also explained this aspect in detail with the references of *Qur'anic* and *Hadith* texts. He quoted a lot of practical examples of different Sufis. It is harmful for a dervish to own material goods."<sup>17</sup>

The writer explained this factor that a Sufi or mystic can focus more on his mission, having minimum responsibilities. When someone had limited involvement and business in a material life, he would spend more time in his life for his mission. Luxurious life demands more time and attention of a man and it makes a man lazier and slower. Everybody is tested by Allah in both conditions: poor or rich. Most Sufis prefer to be poor because they feel comfort and easiness in this condition and can concentrate more on their worship and other activities. A great Sufi personality Hazrat Ibrahim Bin Adham, he was a prince of his time but to get spirituality. He renounced his luxury life. He preferred a poor and simple life. Many Sufis have limited their food and remained in the condition of fasting for many days and lived an austere life. They ignored all material facilities and lived a simple life even having the sources and power to achieve them. They preferred simplicity to attain their objectives.

**Mushahida (Contemplation):** Meditation is a basic factor of mystics of different religions. It leads to self-recognition and further it helps to get recognition of universe and God. Usually, it is used by some thinkers and philosophers to solve some critical matters. In mysticism, mystics use contemplation for meditation purposes. If this meditation is done under *Islamic Shari'ah* then it is confirmed that the mediator would be able to get the *Mari'fat* of his real creator. All the activities done under meditation and mediation are mentioned in this book: *Kashf al-Mahjub*. The writer explained this aspect in his wording and also quoted many practical examples of Sufis of different periods. "The reality of contemplation depends on perfect faith, and rapturous love, for in the rapture of love a man attains to such a degree that his whole being is absorbed in the thoughts of his Beloved

and he sees nothing else.”<sup>18</sup> In Sufism, it is the first step of every Sufi to concentrate and devote himself completely for the sake of his mission. Contemplation of an hour is declared much better than the worship of years. Worship is only activity to drag a person with slow speed but contemplation leads him and helps him to gain objectives in short time.

***Tauba (Repentance):*** In Arabic, the word *Tauba* is used for repentance activities. This word is used in the sense of retreat, return and regret. This is actually used whenever a man does what is prohibited by Allah then he feels ashamed and wants to make up for his act. He repents and claims that he would never repeat it again in future. This act purifies his soul and makes him as if he didn't do some wrong action. In *Qur'ān*, this aspect is mentioned in many verses, “O ye who believe! Turn unto Allah in sincere repentance! It may be that your Lord will remit from you your evil deeds and bring you into Gardens.”<sup>19</sup> By nature, every common person commits some mistakes in his daily life. For makeup, Islam gives the chances of compensation. *Tauba* (Repentance) is a precious gift granted by Allah. It purifies a person as if he did nothing wrong. Allah has declared for people that he accepts the repentance of every man till his death. It is very beneficial and fruitful policy for human being. *Tauba* is not only to wave one's sins but continuous repentance makes a person more spiritual. So, everybody is advised to repent from Allah every time. According to Sufi style, a man should always repent for his mistakes and sins from Allah because it purifies the soul and makes him satisfied.

In *Kashf al-Mahjub*, this aspect is very beautifully explained with practical examples of early Sufis. “You must know that *Tauba* (repentance) is the first *Maqam* (station) for the seekers moving on the way to the Truth, just as purification is the first step of those who desire to serve Allah.”<sup>20</sup> Sufis also use this technique to purify their souls. It refreshes a man who had done something wrong. An incident of Abu Amar Ismael Bin Junaid (R.A) described in this book about repentance. His sheik advised him. “If you must sin, come to us, that we may bear your affliction, so you do not achieve the object of your enemy. The heart of Abu Amar got disgusted of sins and then he remained steadfast on his repentance.”<sup>21</sup> It is also adopted by every Holy Prophet even they did not act wrong or disobey any order given by Allah. The repentances of Hazrat Adam (A.S) and Hazrat Younas (A.S) have been mentioned in the Holy *Qur'ān*. According to Sufis whenever a man repents to Allah for any disobedience, Allah accepts his request and erases all his sins as if he had done nothing. But the condition should be as if someone is feeling ashamed on his sins and now wants to make up for his wrong deeds. He also makes promises that next time this type of act will not be repeated.

***Ghana (Generosity):*** Service of humanity is one of basic purposes of Sufis. It is one of their techniques to make close relation with Allah. It helps the poor without any greed. People help others to get a good reward from Allah. In a society, Ghana (Generosity) resolves many issues. It creates equality among every member of a society and minimizes the deviances in a society. It prevents the root causes of some social crimes. It makes a society prosperous and progressive. It is also used for spiritual purification purposes by Islamic mystics. It is adopted by mostly Sufis in different ways. In *Kashf al-Mahjub*, the writer has quoted a *Hadith* which motivates every Sufi to use this method. “The generous is close to

Allah and Paradise and away from Hell. The avarice is in the proximity of Hell and away from Paradise.”<sup>22</sup> It is a great blessing of Allah for both: a person who gives and second who takes. It is our fundamental belief that everything is from Allah, he has given us and there is some part of this wealth or money for those who have nothing. “And in whose wealth, there is a right acknowledged for the beggar and the destitute.”<sup>23</sup>

**Fana (Annihilation):** *Fana* or Annihilation is literally having meanings to die before one’s wills. But it is used as a term in mysticism and also in Islamic Tasawwuf as in three types: *fana fi* sheikh, *fana fi* Rasul and *fana fi* Allah as elaborated by different Sufi scholars. This concept was first introduced by Jalal ad-Din Muhammad Rumi (R.A), an early Sufi and Islamic scholar, he explained this technique in detail in his book “*Maṭnawīye Ma’nawī*”, later this concept was highlighted by Hazrat Sultan Bahoo (R.A) the Sufi of this continent. It is actually a condition to surrender one’s wills before the wills of Allah. In *Kashfal-Mahjub*, the writer expressed his views about annihilation in such a way, “In short, real annihilation from anything involves consciousness of its imperfection and absence of desire for it.”<sup>24</sup> The basic objective of annihilation is to save oneself from sins and disobedience of Allah. In Islamic society, many Sufis have adopted this method to get rid of worldly depressions and differences for the sake of purity of their souls. It is a way of getting purified and satisfied mental condition.

**Recitation of Holy Qur’ān:** Holy Qur’ān is a basic source of knowledge and holds basic teachings for every Muslim. Every person is advised to read it and act upon the orders, advices and incidents narrated in the Holy Qur’ān. Not only practicing of The Holy Qur’ān is declared reward able but also its reading and hearing have also been declared by Allah a reward able action. With the recitation of one word ten good deeds are rewarded to a reader by Allah. Its recitation and hearing are considered a great worship for Muslims. This aspect has also been very beautifully explained by Hazrat Ali bin Othman, “It is a miraculous quality of the Quran that one never grows weary of reading and hearing it, as its recitation is very touching.”<sup>25</sup> He further gave the views about the Holy Qur’ān that how it is wonderful and miraculous. “The methodology of Quran to counsel is the best and it has valued vocabulary. It has very subtle way of command and its prohibitions are extremely affective.”<sup>26</sup> The Holy Qur’ān is a total miracle in itself. Its recitation is miracle, its hearing is miracle. Its hearing has so charm and attraction. In *surah* Jinn it is also mentioned that when The Holy Prophet (SAAS) used to recite the Holy Qur’ān. Besides the human being it has great charming for other creatures. Jinn used to hear and listen with full attention. Their views are mentioned as: “It is revealed unto me that a company of the Jinn gave ear, and they said: Lo! It is a marvelous Qur’ān.”<sup>27</sup> Many people turned to Muslims just after hearing the recitation of Holy Qur’ān. Hazrat Umar (R.A) heard the recitation of Holy Qur’ān from his sister and accepted Islam. The recitation of Holy Qur’ān is a great worship of Allah as if someone is communicating with Allah. Sufis in Islam used to recite in routine life to get next level of spirituality. So, recitation is the best and easy way to get spirituality and wave someone’s evil deeds, it is used to recite by every Sufi. The importance of recitation of Holy Qur’ān and its miraculous effects on a person have been explained in this book in *Kashf al-Mahjub* as well as.

**Asceticism:** The basic objective of every religion is to develop the spirituality of its



followers and to make them socially adjustable in a society. For this purpose, every religion gives some kinds of practices, social theories, social system and some kind of worships. People follow them and try to make them peaceful and satisfied mentally. Some physical practices are adopted by people those are some times social and sometime unsocial. Actually, if these are recommended by a religion or teaching of a prophet then would be social and if people have invented them may be unnatural when they use for their personal benefits. But all these activities are to get mental satisfaction and to purify their souls. Asceticism is one of these practices which are used to get spiritual purification. But in mystical environment these practices are when used in excessive form or for the sake of personal causes become unsocial and unnatural and then become condemnable by a society. Asceticism is to get pain and to renounce worldly pleasures. This practice was first used by common people for body fitness and further soul purification by religious men. Asceticism has broad meaning in it and covers many other practices like fasting, begging, simplicity, abstinence from sexual intercourses, live without clothes and many others. It has been explained by Steven Fanning (2001) in his book "Mystics of the Christian Tradition" in such a way: "by renouncing the world and everything in the world, and to separate one's soul from the earthly body but also from everything material, that is, through asceticism."<sup>28</sup> Asceticism is there in every religion of the world. Many activities are accepted and praised in Islam.

Only some levels of extremity and unsocial nature of asceticism is condemned by scholars. Fasting is observed in every religion, it is considered in the activities of asceticism. This aspect is extremely practiced by mystics. In *Kashf al-Mahjub*, fasting has been described in detail. Simplicity and poverty have been described in this book. These activities are considered under asceticism. Marriage and celibacy are discussed in this book, which fall under asceticism. Marriage is social activity but celibacy is an unsocial activity of ascetic behavior. In this book, the purpose of describing the ascetic approaches is that Islamic Sufis use the method and techniques for spiritual purification. The basic difference between Islamic asceticism and non-Islamic asceticism is that Islam promotes sociability of man and other ignores the social aspect. With the development of spiritual life, Islam advises its followers to make both worlds (this life and next after death) better and prosperous as said in the Holy *Qur'ān*: "And of them (also) is he who saith: "Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire."<sup>29</sup> In Islam, there is great emphasis both on religious and worldly life to make them better and developed. These practices are acceptable in Islam when these promote sociability of a man but when some of them harm the social system then these are not accepted in Islam. But nowadays in a Muslim society, some so-called Sufis have also adopted these unsocial or unnatural activities and practice them to get spiritual causes.

**Mortification of *Nafs*:** To feel ashamed at one's sins or wrong deeds is called the mortification of *Nafs*. It is a condition when a man resists his evil desires and overcomes them properly. A man keeps this practice and one day he becomes able that he has a command over his body and can easily shape it and live a contented life. In *Kashf al-Mahjub*, the writer wrote a chapter of mortification of *Nafs*. In that chapter he has explained this aspect in detail with the references of *Qur'ānic* verses, Hadiths and the practical examples of Islamic Sufis. He has written about it as: "The Prophet (peace be upon him) pronounced that the mortification of *Nafs* (lower soul) was superior to the holy war because

there is more affliction and distress in struggle against *Nafs* than holy war. It is a great accomplishment to go up against desires and crush the ills of *Nafs*.”<sup>30</sup> This aspect is valuable in mysticism in every religion. In Islam, it has great importance also. This aspect is particularly adopted by every Sufi in Islam. Many sayings of Sufis are in record and in history. Mystics of different religions have declared it very necessary and fundamental thing to get spiritual condition. They have declared that it is a powerful tool to get rid of sins and evil deeds. “Sahal bin Abdullah explained that it is as cause of the contemplation and believe it to be a powerful tool in attaining the objective. He says fruition lies in mortification, one who would serve divinity in this world would be rewarded with the proximity in the next world.”<sup>31</sup> There is another point of view that mortification is because of contemplation. When a man contemplates he actually starts mortification of his *Nafs*. Both contemplation and mortification cause to get spirituality and to get the will of Allah. The basic objective of mortification is to purify one’s mind and body and in result, spiritual purification process starts. For these reasons the writer has mentioned this aspect in his book with the references of early Sufis. There are a lot of examples of Sufis of different time and places who have adopted mortification for the purposes of spirituality.

**Conclusion:** Spiritual purification is the ultimate motive and destination of every religion. The practices and activities done in this regard are to get the higher rank in spirituality and to get spiritually and mentally satisfied condition. Islam also focuses on this aspect and denotes its objectivity as a purification of one’s soul. In Islamic mysticism and *Tasawwuf* the spiritual purification is the basic objective of every Sufi person. *Kashf Al-Mahjub* is a basic book on Islamic *Tasawwuf* in which a lot of topics have been discussed in different ways. In this book, many Practices and their objectives have been discussed. For all these activities, the main objective is to get spiritually purified life and to make up for wrong deeds. These activities are mostly practiced by every Muslim and systematically by every Sufi to get the higher rank of spirituality. From this research the following concluding points are derived.

- The basic purpose of every activity in Islamic *Tasawwuf* is to get the spiritually purified life. From *Kashf Al-Mahjub* some points have been derived those explain the ways how to get higher rank of spirituality.
- The Sufi method to get spiritual purification can be derived that has been discussed in this book (*Kashf al-Mahjub*) in comprehensive ways with the help of examples of different Sufis.
- To get spiritual purification is the ultimate destination of every mystic of every religion or practice of every ritual practice done by every Sufi of any region.

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