

Concept of *Ḥayāt, Īmān, Rūḥ, Qadar* and *al-Kawn* in The Teaching of Khawājah Yūsuf Hamadānī: An Analytical and descriptive Study

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Abstract

This study proposes exposition to the teachings and influence of Khawājah Yūsuf Hamadānī who is a prominent Sūfī sheikh of the 11-12th centuries on the subsequent formation of Sūfī ṭarīqahs in Central Asia. This study is the thought of Khalwah dar Anjuman that means to be with people while keeping Allāh in heart. By studying his interpretations to the sufi terms like Ḥayāt, Īmān, Rūḥ, Qadar and *al-Kawn* one may clearly see that he would always attempt to practice his religion completely and never neglect any laws of Islam. His teachings did not approve of being drunk spiritually and he did not claim any miracles which are experienced by some other saints. This study may be a reference for further researches that might be conducted on History of Sufism, Islamic History and other related areas.

Keywords: Khawājah Yūsuf Hamadānī, Ḥayāt, Īmān, Rūḥ, Qadar, *al-Kawn*, Sufism

1 INTRODUCTION

Khawājah Yūsuf Hamadānī has played a significant role in the formation of *Khawājagān* teachings. However, his role in and contribution to Sūfī teachings has not been independently studied. Hamadānī delivered his Sūfī ideas during the time when such views were mostly welcomed and good conditions were provided for them. In his traditions, Yūsuf Hamadānī presents Islam from the point of view of Sufism. Consequently, it helped the nations converting to Islam in Central Asia to understand the religion. After he received *irshād* in Sufism, Yūsuf Hamadānī carried out his educational activities in the main centres of knowledge at that time such as Iraq, Khurāsān, Baghdād, Nishapur, and Samarqand and for a long time, he delivered his teachings in Bukhārā for many students, established talks on Sufism and gathering of knowledge. At the same time, Hamadānī, who represents the hierarchy of *Khawājah gān-Naqshbandiyya* and *Yasawiyyah*, spent most of his *irshad* life in Samarqand, Bukhārā, and Merv. This study focuses on the discussion of Yūsuf Hamadānī's teaching and doctrine of Sufism. It also includes analysing some essential concepts like *Ḥayāt, Imān, Islam, Ihsān, and Qadar* in Islamic *‘Aqīdah* from the Sūfī perspective. At the same time, it shall be explain of the spiritual pathway to Allāh according to Khawājah Yūsuf Hamadānī. In this chapter will be analysed the opinion of Khawājah Yūsuf Hamadānī about the *Ḥayāt*, the difference between *Imān, Islam and Ihsān, Qadar*, and Universe. Actually these topics are related to *‘Aqīdah* in Islamic Studies, but Yūsuf Hamadānī described by the Sūfī perspective. The discussion in this study is obtained from his

several epistles such as *Rutbah al-Ḥayāt*, *Risālah fī Anna al-Kawna Musakhkhārūn li al-Insān*, and *Risālah dar Ādābe Ṭarīqah*.

2 THE DOCTRINE OF YŪSUF HAMADĀNĪ ON SUFISM

Khawājah Yūsuf Hamadānī has reached the *Ṭarīqah* order through the *Sharī‘a* way; He has acquired *zuhd* and *mujāhadah* as a profession. According to the Ibn Khallikān’s (d. 681H/1282M) statement he has established a “unique” dervish lodge in Merv (Tosun, 2002). When we see numerous founders of orders, who have heard Khawājah Yūsuf’s voice and who are loyal to him in the Islamic philosophy world, sheikhs, who are free and have free thoughts, enthusiastic, and men of supreme ideas, are envisioned in our minds such as Abū’l-Ḥasan Kharāqānī (d. 425H/1034M), Abū Sa‘īd Abū al-Khayr al-Mihanī (d. 440H/1049) and Abū ‘Alī Farmadī (d. 478H/1085M). They were the masters of deeds, not the words. He was the master of love, not discussion or reasoning.

We have said that Yūsuf Hamadānī was similar to Imām Muḥammad Ghazālī in terms of personality. It is not a coincidence that both of them were the followers of the great Sūfī Abū ‘Alī Farmadī, and he has been trained by Farmadī, Imām Qushairī and Kurragānī. Both Imām Muḥammad Ghazālī and Khawājah Yūsuf Hamadānī were great Sūfis and scientists (Tosun, 2002). They have transformed the Islamic philosophy from its plain and simple words to a state which is in accordance with the sharia in a religious order in the madrasah style and of which the rules have been compiled. If Ghazālī has been more famous than him in the same path due to his large number of works, Khawājah Yūsuf prevails him in terms of Islamic philosophy as he has trained more followers and he also has the honor for the transition to the religious orders era by closing the asceticism period. It should also be taken into consideration that Khawājah Yūsuf Hamadānī has started the life and probably showing the true path ten years before Ghazālī.

Khawājah Yūsuf Hamadānī taught his views and visions in Sufism to his *murīds* during the time where Sufism was flourishing and welcomed. His teachings were welcomed with great enthusiasm in Central Asia. He explained the religion of Islam and illuminated teachings through the light of Sufism.

Yūsuf Hamadānī stresses asceticism of *nafs* and advises three important things. He wants eating, sleeping and clothing to be in the necessary amount not indulgence. To him, one should not look for two meals per day if one meal is sufficient. If this is enough, better not to feel full. Hunger is an important principle. Those people who do not set his/her way through this principle generally lose their way and astray. In order to reach this target, the *nafs* shall surrender, devil shall be estranged, world shall be removed from mind and indulgences done away with. Unless the student accepts long periods of hunger as a principle, it is hard to materialise such goals.

The Sūfistic views expressed in it had significant impact on the *Yasawīyyah* and *Khawājagān-Naqshbandiyya ṭarīqahs*. Yūsuf Hamadānī’s Sūfistic views are unique and he tried to order the lifestyle of the faithful man. He encouraged people not to go for in the ascetic life and not to be away from society, but advised people to do their job, take care of their families, righteously earn a living and undertake their responsibilities.

2.1 YŪSUF HAMADĀNĪ'S CONCEPT OF ḤAYĀT FROM THE SŪFĪ PERSPECTIVE

Relating to the concept of Ḥayāt Khawājah Yūsuf Hamadānī presented comprehensive definition in his epistle *Rutbah al-Ḥayāt*. In the Sūfistic point of view, a man who is keen on the pleasures of this impermanent life, his happiness will consist of (only) the collection of fortune, developing passion for trading and being stingy. Hamadānī says:

“Be it known that, according to the prudent and wise man a “living being” is a person who is consoling and finding solace. “Life” itself is consoling and finding solace. The seven firmaments and the creature of the earth are agreed essentially in finding solace and peace. However, they find solace and peace in different places. Everyone has a place to find solace in accordance with his position and status. Human beings find solace, feel comfortable and relax through by its existence. When he loses it, he feels suffering and anxious. The Prophets, who are the travelers of the right way has said that: “This person is alive with that thing, he lives with that”. This is a general principle in knowing the living being and the life” (Hamadānī, Rutbah al-Ḥayāt, Manuscript No. 2910).

Yūsuf Hamadānī described it as the lowest rank of a mankind. He defines the pursuit of worldly pleasures as an animal feature. In addition, he emphasises the importance of being moderate in seeking worldly pleasures, eating and drinking as well as marrying only in accordance with one's needs. He then provides the verses on reaching calmness with the remembrance of Allāh SWT. In summary, Hamadānī claims that a man cannot fully carry out his religious duties unless he follows all the pillars of Islam and moves away from seeking happiness through worldly pleasures. This shows that Hamadānī did not ignore the fact that a man should work for his living and get married.

In general, Hamadānī tried to write his works in a logical order. First, he provides examples of people who found ease in different ways and called for an ascetic lifestyle. In addition, he emphasise that to reach ascetic life, one should not be keen for worldly pleasures, but strive and be persevere in the face of difficulties. This idea is built upon the verse of Qur'ān which says:

“As for those who strive hard inUs (Our Cause), We will surely guide them to our Paths. And verily, Allāh is with the Muhsinūn (good doers) (Qur'ān, 29:69), and he said that striving for Allāh purifies mankind.

Subsequently, Hamadānī pointed out general rules of knowing when one is truly living. In accordance with the Sūfistic view, Hamadānī defines life as follows: the one who finds ease from worldly things, tied and busy with it and gets pleasure from it is living with this world which means he has fallen love with the world. He described it as the lowest level and rank of one's life and says that it is similar to the life of an animal:

“Be it known that, the happiness of the person, who is finding solace and consoling with earthly ornaments, is the collection, saving, taking and giving this earthly goods that is a palace of delusion. That person lives with the world and feels alive with the world. This state is the most worthless and lowest level of the humankind's level of

living and position. Because, all the animals, insects, wild and domestic animals, birds and fish are the same in finding peace and solace with earthly goods. They live with the enjoyment of this delusion palace. For this reason, Allāh who has created the universe, has put the human beings whose intentions and interests are earthly pleasures in the same pot with the animals, and has ordered that:

“Leave them to eat and enjoy, and left them be preoccupied with (false) hope” (Qur’ān, 15:3).

He has again ordered that:

“Certainly Allāh will admit those who believe (in the Oneness of Allāh) and do righteous good deeds, to Gardens under which rivers flow (Paradise); while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode” (Qur’ān, 47:12; Hamadānī, Rutbah al-Ḥayāt, Manuscript No. 2910).

The scholar states that for the one who possesses rare abilities such as intellect, indulgence and insight is it shameful to fall into such condition and providing following verse of Qur’ān, stated:

“Why mankind do not care about his end and rank: And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with al-Tayyibāt (lawful good things), and have preferred them to many of those whom We have created with a marked preferment” (Qur’ān, 17:70).

Yūsuf Hamadānī interrogates deep unawareness in humans and says:

“This helpless, nebbish and oblivious men do not think even once that why I was given this duty of mastering the creatures. Why have they put the crown of Wisdom and Reason on my head among all the creatures? Why have they predestinated me with worship and servitude? Why have they praised my name with amity and affection both in the skies and earth? ... Why have they put his name servitude and dungeon? Why have they ordered to escape from his delusion and incitement? Why the prominent prophets and saints have not paid compliments to him?” (Hamadānī, Rutbah al-Hayāt, Manuscript No. 2910).

After saying these, he points out to the following verses by stating that why this careless human has not read those verses about themselves in the Qur’ān:

“Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his rewards, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter” (Qur’ān, 42:20);

“Wealth and children are the adornment of the life of this world. But the good righteous deeds, that last, are better in respect of hope” (Qur’ān, 18:46);

“The Day whereon neither wealth nor sons will avail, except him who comes to Allāh with a clean heart (clean from Shirk and Nifāq)” (Qur’ān, 26:88-89);

Moreover, emphasising the fact that knowledge and intellect were given solely to mankind, they are given special attention in all holy books and prophecy was given to them. He warns people not to be fooled by the deceptive facade of the world as well as its temporarily beauty and gives many verses of Qur’ān as evidence.

Yūsuf Hamadānī expresses his bewilderment and sadness on this matter with these sentences:

“What a shame it is for the human beings, who are created with esteem and honor by having wisdom, reason and trust, are at the same position with the animals, predators, birds and insects which are at their service!” (Hamadānī, Rutbah al-Hayāt, Manuscript No. 2910).

Yūsuf Hamadānī expresses his opinion regarding the issue of conflicts in the satisfaction of mankind’s desires as an obstacle to realise the truth of Islam as follows:

“Eating and drinking is a natural need of a man and being moderate in it is in accordance with his religion. Moreover, eating and drinking of one who is establishing his prayers to Allāh is obedience to his Lord. It is better to beautify one’s inner than his physical with voluntary prayers” (Hamadānī, Rutbah al-Hayāt, Manuscript No. 2910).

Meaning, Hamadānī emphasises that according to the Sūfistic view, the first thing is to purify the inside of a man. He also says that one should pay attention to the ways he is receiving his food and wears as well as their pureness and establish voluntary payers as gratefulness for generous provisions is given. Thus, he gives deeper advice for the one who wants to follow the Sūfistic lifestyle. In addition, he states that inner purity is better than physical purity.

Yūsuf Hamadānī emphasizes, in the rest of the work, that whoever the person is, there should be limits in his life and says that:

“It is apparent that, it is hard for the body parts to stay away and avoid the unnecessary affairs of the world. If the person is a craftsman, he goes to the shop based on his needs. If he is a merchant, he merchandizes as it is required by his subsistence and outfits. If he is a manufacturer he works based on his and his family’s needs. The classes in the society should be known as the governors-governed ones, rulers-subjects, wise men-followers, and they should be known based on this example. It is necessary for all to settle with the food, clothing, sheltering and marriage as one requires and temperance in collecting earthly possessions... Humans use these to sustain their existence as a necessity. Necessity is temperate and limited, not unlimited and idle” (Hamadānī, Rutbah al-Hayāt, Manuscript No. 2910).

Yūsuf Hamadānī separates people into two as those *“living with the World (Dunyā)”* and those *“living with Allāh”*:

“The person, who finds a solace with the world and the pleasures of the world is a person “living with the world” in the words of the men who have the knowledge to recognize Allāh. The person who finds a solace with the name of Allāh and serving for him is the one who is “living with Allāh” (Hamadānī, Rutbah al-Hayāt, Manuscript No. 2910).

Yūsuf Hamadānī concludes his explanations on the subject with the following suggestions, and in my opinion it is one of the most important principles for the spiritual life of Sūfīs in the following periods:

“It is more virtuous for the heart to embrace useless things than the body to go for them. The useless heart and soul is superior to a useless body. If it would be possible to bring together the useless affairs of the body and the soul and also the contemplation moment, this would be an auspicious and necessary occurrence; because servitude continues in the body and the soul of those who aspire for afterlife. However, since it is not possible to bring all these together and realize them at the same time, it is more privileged to abide by the heart and value it” (Hamadānī, Rutbah al-Hayāt, Manuscript No. 2910).

I think here he gives us a very subtle lesson. First of all, while he was talking about the useless heart, he points out useless practices and spiritual food such as useless worship, night prayers and *wirds*. At the same time, it also shows that by saying useless, he means that such religious duties as prayers for five times a day is not sufficient to attain a spiritual life. Similarly, Hamadānī also points out that it is extremely hard to attain spiritual life together with the earthly affairs. If we are to express it with a famous phrase: There shall not be two loves in one heart.

2.2 YŪSUF HAMADĀNĪ’S DEMYSTIFICATION OF ĪMĀN AND ISLAM IN RELATION TO SUFISM

While answering this question the scholarly person underlines that the follower should clear his spirit from the filth of imitation and purify his heart from the thorns of doubt. He also says that the follower should establish intimacy and friendship with those saints who love Allāh. Because, it is hard for someone to find the right path in these issues on his own who has not reached a certain level spiritually. Man, naturally, puzzles his own mind and tries to solve everything with his mind. Eventually, he cannot decide in a correct manner on matters based on revelation. Yūsuf Hamadānī draws attention to this and says that the followers who have not reached to a certain level cannot understand such matters and tries to provide an answer to this question in a way that everyone can understand:

“We say that: If you say ‘Īmān and Islam are the same thing, it is true from the point of the essence of the meaning. If you say these are two separate things, this is also true from the point of word and Sharī‘a. There is no contradiction between these two views, it is not against religion. The explanation of the statement of “both are the same thing” is this: The term of Islam comes from “surrender”. The subject becomes a believer when he surrenders to orders and prohibitions both spiritually and physically. Since the word ‘Īmān is derived from the word safety (al-Amn), that person becomes a real Muslim, he will be in safety. If you

say that “‘Īmān means approval” by referring the verse which reads as “You do not believe in us” (Qur’ān, 12:17) meaning “you do not approve us” which is a statement of the siblings of Yūsuf, then a Muslim is a person who entrusts his soul, his tongue and his body to orders and prohibitions; his soul, tongue and body are those that approve. For this reason, ‘Īmān becomes Islam” (Hamadānī, Rutbah al-Hayāt, Manuscript No. 2910).

“If a person enters into the path of ‘Īmān, his surrender and his ‘Īmān in Islam will also be honest. Because a believer is a reliable person. A reliable person is the person who does not deal with his own personality or the people, but with Allāh absoLūt ely. It is necessary for someone to be with Allāh to surrender himself to the orders and prohibitions of the religion” (Hamadānī, Rutbah al-Hayāt, Manuscript No. 2910).

“Since ‘Īmān is in the sense of approval, believer means a human who is loyal and obedient to Allāh. In order to be able to call a person obedient, it is necessary for a person to bond himself to divine orders and prohibitions both spiritually and physically, and who has surrendered to fortune and destiny (Qazā and Qadar). When seen from this aspect, Islam means ‘Īmān. The Qur’ān and Sunnah are the proofs for the accuracy of this view. It is ordered in the verse: “So We brought out from therein the believers, but We found not there any household of the Muslims except one (of Lūt and his two daughters)” (Qur’ān, 51:35-36). Both believer and Muslim expressions were used for the relatives of the Prophet Lūt (AS) in the very same occasion. This is a proof from the Qur’ān that ‘Īmān is Islam and Islam is ‘Īmān. In another verse: “And Musa said: “O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims (those who submit to Allāh’s Will)” (Qur’ān, 10:84), it is ordered that both the words of Islam and Iman were used for the same subject. This proves that Islam is ‘Īmān. It is quoted that Muḥammad has said in a ḥadīth that “‘Īmān is composed of seventy something parts” (Abū Dāwūd, Sunnah, 14), in another one it reads that: “Islam is composed of seventy something divisions.” He called something both ‘Īmān and Islam; and this is a proof that ‘Īmān is Islam and Islam is ‘Īmān”” (Hamadānī, Rutbah al-Hayāt, Manuscript No. 2910).

Yūsuf Hamadānī tried to explain such an issue in simple language. According to him, if Islam and ‘Īmān are the same, it is in terms of meaning. If they are two different things, then that is in terms of Sharī‘a and language. Hence, there are no any conflicts between these two views. “They are both the same things”, says Hamadānī and explain this as follows:

“The root of the word Islam is “Taslīm”. Slave of Allāh becomes a real believer when he obeys to divine order and prohibitions both internally as well as externally; and this slave is also a real Muslim, because the root of the word ‘Īmān is “al-Amn”, which means sanctuary and safety. If we say, according to the verse where the word of prophet Yūsuf’s (AS) brothers: “You do not believe us”, i.e., “do not testify” shows that “believe is testimony”, a Muslim is the one who put under the custody of his heart, tongue and body to divine orders and

prohibitions; they all are testifiers. That is why Islam is ‘Īmān’ (Hamadānī, Rutbah al-Hayāt, Manuscript No. 2910).

Hamadānī also provides evidences from Qur’ān and *Sunnah*, including Surah *al-Dhāriyāt* verse 36 along with many other scholars to prove that Islam is ‘Īmān. In this verse of *Surah al-Dhāriyāt*, both words: believer and Muslim are used for the relatives of Lūt (AS). This is the proof from the Qur’ān that ‘Īmān is Islam and Islam is ‘Īmān. As it is seen, Yūsuf Hamadānī supports his opinions by verses or the sayings of Prophet Muḥammad (SAW) while answering the questions. We can observe this approach throughout his work and this proves that this Sūfi is not an ordinary one and that he was so wise in satisfying people as we have mentioned before. As for the difference between ‘Īmān and Islam, he mentions the *ḥadīth* when Gabriel (AS) came to Muḥammad (SAW) and asked about *Islam*, ‘Īmān, and *Ihsān*. It is narrated on the authority of Amīr al-Mu’minīn, Abū Ḥaḍḥ ‘Umar Ibn al-Khattāb (RA) who said:

“While we were one day sitting with the Messenger of Allāh (SAW) there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (SAW) rested his knee against his thighs, and said: O Muḥammad! Inform me about Islam. The Messenger of Allāh (SAW) replied: Islam is that you should testify that there is no deity except Allāh and that Muḥammad is His Messenger, that you should perform solāt (ritual prayer), pay the zakāt, fast during Ramadan, and perform Hajj (pilgrimage) to the House, if you can find a way to it (or find the means for making the journey to it). He said: You have spoken truly. We were astonished at his thus questioning him and then telling him that he was right, but he went on to say: Inform me about ‘Īmān. He (the Prophet) answered: It is that you believe in Allāh and His angels and His Books and His Messengers and in the Last Day, and in fate (Qadar), both in its good and in its evil aspects. He said: You have spoken truly. Then he (the man) said: Inform me about Ihsān. He (the Prophet) answered: It is that you should serve Allāh as though you could see Him, for though you cannot see Him yet He sees you. He said: Inform me about the Hour. He (the Prophet) said: About that the one questioned knows no more than the questioner. So he said: Well, inform me about its signs. He said: They are that the slave-girl will give birth to her mistress and that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings. Thereupon the man went off. I waited a while, and then he (the Prophet) said: O ‘Umar, do you know who that questioner was? I replied: Allāh and His Messenger know better. He said: That was Gabriel. He came to teach you your religion (Muslim, 2014).

Hamadānī tried to prove that *Islam* and ‘Īmān are different things by the famous *ḥadīth* of Gabriel (AS). It is known that in this report when Gabriel (AS) came, he described, among other things, *Islam* and ‘Īmān separately. In this way, he substantiates both views simply and scientifically. He reminds his students that *Rutbah al-Hayāt* was written on the base of the second view and asks them to study it, taking this fact into account (Hamadānī, *Rutbah al-Hayāt*, Manuscript No. 2910). According to the Ḥanafī School *Islam* and ‘Īmān are the different things. It is obvious that the follower of this school would prefer such a view. In this chapter, Hamadānī

mentions that *‘Īmān* appears inside a man and Islam appears with physical prayers and they are both interrelated. The issue of *‘Īmān* and Islam has been disputed among the scholars for a long time. Some scholars say that *‘Īmān* and Islam are the same, and others claim they are different. Scholars could not reach an agreement despite the presence of all evidences. Prophet Muḥammad (SAW) classifies inner related part of the religion as of *‘Īmān* and physical prayer related part as Islam. However, we can see that in some *ḥadīth* physical prayer is mentioned when Prophet Muḥammad (SAW) spoke about *‘Īmān*. Such cases also appear in some verses of the Qur’ān. For instance, Ibn Shihāb al-Zukhrī (d. 124H/742M) said: “Islam is the word and *‘Īmān* is a deed” and as evidence gives following verse of Qur’ān:

“The Bedouins say: “We believe.” Say: “You believe not but you only say, “We have surrendered (in Islam), for Faith has not yet entered your hearts. But if you obey Allāh and His Messenger (SAW), He will not decrease anything in reward for your deeds. Verily, Allāh is Oft-Forgiving, Most Merciful” (Qur’ān, 49:14).

Some scholars say they are both the same and give as the following verse as evidence:

“So We brought out from therein the believers. But We found not there any household of the Muslims except one (of Lūt (AS) and his two daughters” (Qur’ān, 51:35-36).

Muḥammad al-Khattābī (d. 388H/998M), who was one of the early scholars, commented on the *ḥadīth* of Gabriel (AS):

*“It’s better not to be exact on this case and be careful because a believer is believer in some circumstances and non-believer in some? And only a believer is a Muslim in any case. Accordingly, a Muslim is a believer, but a believer is not a believer all the time. Such approach to the issue enables one to interpret the verses correctly and prevent further dispute. The essence of *‘Īmān* is declaration and Islam’s essence is submission. A man can show obedience outside, but disobey inside or vice versa” (al-Athqalani, 2011).*

Imām al-Baghawī’s (d. 516H/1122M) stand on this is as follows: “In the *ḥadīth* of Gabriel, the Prophet (SAW) called obligatory deeds (*fard*) as “Islam” and the things which are related to the faith as *‘Īmān* (al-Baghawī, 1996). Such classification does not necessarily mean that deeds are not a part of *‘Īmān* as well as testimony from the heart is not a part of Islam. It shows that the entire above are integrated and their whole is the religion. Therefore, the Prophet (SAW) said: “Gabriel came to teach your religion” (Muslim, 2014). Answering the question about the topic Hamadānī said that if the pleasure of the faith is a result of invocation, than thought is a product of invocation. He also said that the invocation of the heart is forty days. By this, he supported the Sūfistic ritual of forty-day asceticism, stating, “*Nofaqīh, mufasssīrormuḥaddith* can understand this condition” (Hamadānī, Rutbah al-Hayāt, Manuscript No. 2910). Saying that living with *‘Īmān* is an inner state while living with *Islam* is outer state, he once again teaches about *Islam* and *‘Īmān* relationship and says that they are interrelated. Khawājah Yūsuf Hamadānī summarizes the issue in a very beautiful manner from the viewpoint of a Sūfī:

“The body serves both for Islam and the ‘Īmān. The body cannot do anything without the help of the heart/spirit and without the contribution and help of the body the spirit cannot reach the sight (mushāhadah) and the ultimate union (wuslah). It is as if the body is connected to the heart/spirit and vice versa. The Islam of the body cannot be ensured without the help of heart and the Iman of heart cannot be ensured without the help of body. The difference between the two is this: Heart is essential in seeing and comprehending the unseen and the unknown (ghayb), and the body is subject to the heart. Body is essential in the matters related with the duties of the eye, and the heart is to the body. What is seen comes first, and ghayb comes afterwards; because body is essential in the solace with Islam and heart is essential in the solace with ‘Īmān. In order to pass from the point of solace with Islam to the solace with ‘Īmān, invocation must transform into contemplation; practice into sight; eye into ghayb, soul into heart, the explicit into implicit and the body into soul” (Hamadānī, Rutbah al-Hayāt, Manuscript No. 2910).

2.3 HIS PERSPECTIVE ON THE RŪḤ

Yūsuf Hamadānī describes the *Rūḥ* as follows:

“Rūḥ knows that he is under the gaze of the King Dhu’l-Jalāl. By His gaze, the Rūḥ’s whole being is filled with ethics and respect. He does not show kindness to anyone but Allāh, he cannot find peace in anything but Allāh and with whole his being, the Rūḥ waits to see Allāh the most Cherished’s face”, (Hamadānī, Rutbah al-Hayāt, Manuscript No. 2910).

Hamadānī says that these ranks and levels are like almonds and walnuts, explaining it in a wonderful philosophic way. As we know, almonds or walnuts have shells, seeds and oil. Oil is hidden in the seed and seed is in the shell. If to gather all the people with the most powerful sight, they would not able to see the oil inside the seed. The same thing is true about the seed in the shell. To see the seed, one should open the shell and squeeze the seed to see the oil. Similarly, in the world of religion, words and deeds are the shell of the body. Meditation of the heart is like the seed. Mystery’s that reach the divine height is the oil. He says, the *Rūḥ* is enlightened with this blessed oil, and gives the following verse about the *Rūḥ*:

“And they ask you, [O Muḥammad], about the Rūḥ. Say, "The Rūḥ is of the affair of my Lord. And mankind have not been given of knowledge except a little” (Qur’ān, 17:85).

Imām Abū Ḥamid Ghazālī who studied with the same teacher as Hamadānī, also presents his own point of views regarding the existence of the *Rūḥ* and about its forms. According to him, proving the existence of the *Rūḥ* is so easy that it does not need any external evidences for that. All sermons of *Sharī‘a* are directed not to unreal but real things. Otherwise, it would be meaningless (Ghazālī, Ma‘ārij al-Quds, 1995). We know that if one thing has some similar features with another one, it also has differences. For example, all elements are the same in elementary term. However, they are very different in terms of movements and realisation. If to say that the movement of one thing is because of its being an element, than it should be

concluded that all elements consist of moving things, but it is wrong. On the contrary, if the movement of one thing is not because it is an element, that this action has certain beginning and that it *Rūh*.

Ghazālī divides the *Rūh* into three forms: *Rūh* of plants, *Rūh* of animals, and the *Rūh* of human. Ghazālī says that when all the plants, bushes and tree are been cultivated and growing, there is something making them move and that is the *Rūh* of plants. Similarly, animals have *Rūhs* as well. They, along with eating, growing, increasing in numbers, etc., also feel, move with their instinct, run after self-benefits and run away from dangers. One more thing we can say with assurance is that animals have something that plants do not. They do some actions with fear. This shows that they have an animal *Rūh*. Humans have all the features mentioned above. Besides feeling, they have intellect which makes human different from plant and animal. He do the thing realizing them and without force. Moreover, human has five senses by which they can see, hear, smell, feel and taste. Ghazālī defines it as the human *Rūh* (Ghazālī, Ma'ārij al-Quds, 1995).

Khawājah Yūsuf Hamadānī expresses a similar view. According to him, the *Rūh* is the origin of origins. Man's body and organs are alive by the *Rūh*. Because of the *Rūh*, the body sees, knows, hears, touches and walks. The *Rūh* obtains steadiness in wisdom, intelligence in sight, understanding the wisdom in hearing, obedience in following, and wisdom in walking, because of these features. Man's body moves by the *Rūh*. Will and option also belongs to the *Rūh*. The *Rūh* is sight for the eye and eye for the sight; it is the eye of the perceiving eye. The *Rūh* sees the sight as well. It is also the door for hear and been heard, speech and been spoken, smell and been smelled, taste and been tasted, realisation and those things that have been realised (Hamadānī, Rutbah al-Hayāt, Manuscript No. 2910). The author puts the *Rūh* above the angels and as an evidence for it he states the fact that angels prostrated to Adam and says:

“If the Rūh was not purer, cleaner and finer than angels in its core and essence, if it was not closer to Allāh and more worthy for the quality of “infinity”, the angels would not prostrate to him!” (Hamadānī, Rutbah al-Hayāt, Manuscript No. 2910).

Hamadānī divided the *Rūh* into two forms: special and general. He describes the *Rūh* of all prophets, messengers and saints came after Adam as “*special Rūh*” which gives life to the bodies of all mankind. Because of this *Rūh*, eyes see, ears hear, hands touch, and hearts become happy. The *Rūh* of the special man is similar to “general” *Rūh* which makes peoples' bodies stable. Because of the special *Rūh*, the earth and sky is stable, the sun, moon and stars are shining, clouds in the sky are transforming to the rain, and he provides this *ḥadīth* as evidence:

“Abdāls consist of different groups. They do not only get marry with rich women but even close their doors to them. You receive rain and Abūndance in their respect” (Hanbal, 2014).

In Sūfī tradition, a set of saintly persons with the death of one of them, another of equal status is replaced by the Divine Will, as upon them depends the continuation of life in this world. If none of the *Abdāl* remains, the world will be destroyed.

A term evoking much controversy, it has its basis in numerous *ahādīth* that have been reported about the issue, but not without contention over their authenticity, some scholars believing they are all either *daʿīf* or forged, while others assigning one or two of them either *Sahīh* or *Ḥasan* status. Mulla ʿAlī al-Qārī quotes a *ḥadīth* in words: “*Abdāl* of this *Ummah* are thirty, (all of them) like Ibrāhīm (AS). When one of them dies, Allāh replaces him with another.” He grades the *ḥadīth* as *Ḥasan*, saying there are others that support it. Muḥammad Ṭāhir records most of the *ahādīth* about the *Abdāl* and judges them as either weak or fabricated. So says Albānī who discusses several *ahādīth*. What makes things complicated is the usage of the term by many leading scholars of Islam. Imām Ahmed, for instance, is quoted as having said that “If they (*Abdāl*) are not scholars of *ḥadīth*, then who are they?” Nonetheless, and notwithstanding the *ahādīth*, many scholars of the past have, in principle, acknowledged the existence of *Abdāl*. Among them are: Aḥmad Ibn Ḥanbal, Imām al-Bukhārī, Ḥasan al-Basrī, Maʿrūf al-Karkhī. It was said about Imām Shafīʿī that he was one of the *Abdāl* (See: <http://islamicencyclopedia.org/public/index/topicDetail/id/23>; 05.08.2015).

The above *ḥadīth* has been included in the collections of Imām Ahmad, Abū Dawud, Ibn Hibbān (in his *Sahīh*) Ibn Abī Shaybah, Abū Yaʿlā, Tabarānī, and Abū Nuʿaym. Ummu Salamah reports the Prophet as having said, “There will be differences at the death of a Caliph. A man will leave Medina – escaping – heading for Makkah. Some people from Makkah will force him (out of his hiding) while he would be unwilling. They will swear allegiance to him between the Black Stone and the Station of Ibrāhīm. Then an expedition will be sent against him from Sham. (Sham includes present day Syria, Jordan, Palestine and Lebanon: Ed.). They will be swallowed by the earth in the desert between Makkah and Medina. When the people witness that, the *Abdāl* of Sham and groups from Iraq will swear allegiance to him between the Black Stone and the Station of Ibrāhīm. Then a man from the *Quraish* will get ready his kinsmen of the Kalb (tribe). They will send a (military) force against them but they (the force comprising the *Abdāl*) will overcome them. That will be the army of Kalb and woe unto one who is not a witness to the booty obtained from the Kalb (tribe). So, wealth will be distributed and the Prophet’s *Sunnah* (of taking booty and distributing it - by the way the Prophet distributed) will be given life. Islam then will be truly established on the earth. He will stay seven years. Then he will die and Muslims will pray over him.” Abū Dāwūd added: Some reporters have used the words, “nine years” while others “seven years”. This *ḥadīth* has been declared *Ḥasan* (just below *Sahīh*) by some, but *Sahīh* by others. Dr. ʿAbd al-Ghafoor Baluchi said that all its narrators are trustworthy. Suyutī said that more than ten versions of this *ḥadīth* have been recorded, some of which meet the conditions set by Imām al-Bukhārī and Muslim. Another report is as follows:

The Prophet said, “There will be thirty Abdāl in my Ummah. It is because of them that the earth exists. It is because of them that you are sent rains and because of them succored.”

The report is in Tabarānī’s *Al-Kabīr* which Suyutī mentioned in one of his works to which ʿAzizī and Munawī added that it has a trustworthy chain of narrators. In fact, Suyutī said that the reports about the *Abdāl* reaches *Tawātur* status (that is, a universally accepted report). See: <http://islamicencyclopedia.org/public/index/topicDetail/id/23>; 05.08.2015). At the end of the book, Hamadānī is asked about the truth of creation of the *Rūh*, mystery and heart, they were similar in creation of different, particularly, the bodies and hearts of the prophets and saints were

created differently in the beginning or they were the same with other people. His answers to these questions are as follows:

“As the lights were created differently, bodies, hearts, mysteries, and Rūḥs were also initially created differently. According to some senior scholars of Sufism, the difference of body, heart, mystery and Rūḥ is the result of the difference of lights. However, bodies, hearts, mysteries and Rūḥs of the children of Adam were the same” (Hamadānī, Rutbah al-Hayāt, Manuscript No. 2910).

He says that the difference of human natures, his creation, and colourfulness of his nature was described in the best way by the Prophet (SAW) in the following *ḥadīth*:

“Know human beings as minerals. The ones who had correct mind-set, has the same mind-set after embracing Islam” (al-Bukhāri, 1993).

Imām Abū Ḥamid Ghazālī’s answers to the question above slightly differently. According to him, it is not possible for the *Rūḥs* of human beings in forms and senses. Additionally, the *Rūḥs* of human being are the same in features they adopted later. Because, *Rūḥs* may differ only after they are breathed into the body. After that, *Rūḥs* obtain qualities like knowledge, ignorance, good and bad, and ethic. The *Rūḥs* may be different in these terms. But the same is not true before they enter into the body.

Ghazālī also states that in order to control the body, the *Rūḥ* has to have a special relationship with it. However, we cannot learn what kind of relationship it is. They are not clear and openly known. Such a relationship is different in each *Rūḥ* and only Allāh knows the true sense of it (Ghazālī, Ma‘ārij al-Quds, 1995). The author provides another *ḥadīth* as evidence to the difference of *Rūḥs*:

“The Rūḥs are like the lined solders. The ones who got acquainted with each other (in the world of Rūḥs) will be friends in this world as well. The ones, who ignored each other, will have conflicts in this world” (al-Bukhāri, 1993).

Stating the *ḥadīth* where the Prophet (SAW) says that *Rūḥs* are gathered in groups, sects and factions, Hamadānī says that if the ranks and positions of the *Rūḥ* were the same, they would not be in different groups, sects and factions. Commenting on the part of the *ḥadīth* about getting acquainted with each other, ignoring, becoming friends and conflicting, he says that getting acquainted with each other, ignoring one another happens before the *Rūḥ* enters the body, and becoming friends and conflicting happens after the *Rūḥ* enters the body. Acquaintance leads to friendship and ignorance leads to conflict. Familiar *Rūḥ* s have harmonised spirits. The *Rūḥs* which do not know each other cannot match. The harmony of hearts causes people to gather while conflicts cause them to move away from each other. Thus, he claims that if the *Rūḥs* knew one another before entering the body, they will be friends afterwards. In a similar way, they will depart from one another afterwards.

At the end of the work, Hamadānī states some *Sharī‘a* scholars’ opinions and evidences regarding the topic. According to them, in initial creation, there are no differences among body,

heart, and *Rūh*. We remind that Ghazālī has a similar opinion. The difference is seen in the deeds which are done by body, heart and *Rūh*. There is a verse in the Qur’ān saying:

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous of you. Indeed, Allāh is Knowing and Acquainted” (Qur’ān, 49:13).

Allāh, the Creator of the universe, all the elements and masses, the One who has created mankind from nothing, explains the creation of mankind and states that the difference in the genes and parentage, colourfulness of the nations is specially designed for this short-lived world. The following verse confirms this opinion: *“...made you peoples and tribes that you may know one another.”* Everything, related to this world is passing and belongs to this world. *“Everyone upon the earth will perish”* (Qur’ān, 55:26). According to this verse, everything will become nonexistence one day. Yūsuf Hamadānī’s comments above mentioned point accordingly: in the day of punishment, reward and rank, no one will be rewarded or given award because of such worldly features and qualities as beauty or ugliness, weakness or strength, consciousness or somnolence humbleness or fame, poorness or richness, salvage or monarchy, illness or healthiness. Nor will mankind be punished or put under pain because of them. Neither can they get closer to Allāh with these things, nor get high ranks in the aesthetic sense.

2.4 THE BELIEF IN QADAR FROM THE SŪFĪ VIEWPOINT OF YŪSUF HAMADĀNĪ

We can assessment Yūsuf Hamadānī’s idea about the concept of *Qadar* by the question was asked him. Answering the question:

“If everything is predetermined in the Qadar, is calling for good and preventing from bad beyond the ability of Allāh’s slaves?”, which caused dogmatic disputes among different sects, Hamadānī did not give any refutation to such sects. His following answer is attention worthy:

“Half of Ahl al-Sunnah wa al-Jamā’ah belief is saying that an affair is predetermined by destiny. Ahl al-Sunnah wa al-Jamā’ah agreed upon the belief that everything is related to the destiny. The other half of the belief is that a salve can do a job with his own hands, he has strength and will; he does deeds, speaks according to his will” (Hamadānī, Rutbah al-Hayāt, Manuscript No. 2910).

“All these will be established in their own place. Both perspectives are correct and not in conflict with each other. It is not possible to speak briefly about the destiny in such cases... as only a part of it was explained above” (Hamadānī, Rutbah al-Hayāt, Manuscript No. 2910).

Yūsuf Hamadānī clarifies the issue of faith which caused dispute among the schools of *Aqīdah*, saying that according to Abū Manṣūr Māturidī (d. 332H/944M), a man does not create his deeds, but Allāh creates two or more deeds whereby he chooses the one, and will be rewarded or punished accordingly. Khawājah Yūsuf does not go deep into the issue of *Qadar*, as he obeys the prohibition of the Prophet (SAW), according to the *ḥadīth* where the Messenger of Allāh criticized his companions over their argument about the *Qadar* (Hanbal, 2014). Although, he does not mention the *ḥadīth*, he limits himself with giving some advisory statements on the

issue. His *murīds* asking: “*How clear is the vision of a faithful heart in its thinking?*” Hamadānī says: “*It is clear from one perspective and not clear from another*” (Hamadānī, *Rutbah al-Hayāt*, Manuscript No. 2910). No matter how hard a man’s heart tries, its vision is limited within the surrounding creates. The ruminating on every creature results in the realisation in the oneness and mightiness of Allāh. In addition, he said that this vision is not clear enough to make true judgment. For instance, when a man ruminating on the creatures, he cannot reach its truth. He says:

“The truth is, eyes cannot see the true meaning of what it see, and intellect and thought cannot realise the truth about the thoughts, as well as the sense cannot feel the true feeling of what it feels” (Hamadānī, Rutbah al-Hayāt, Manuscript No. 2910).

To support his point, he gives as evidence the *ḥadīth* where Prophet (SAW) said:

“Ruminate about creatures, have deep thinking on them, but do not think about the Creator much” (Dailamī, 1986).

2.5 HIS MYSTIC EVALUATION ON THE CONCEPT OF THE AL-KAWN (UNIVERSE)

Yūsuf Hamadānī divides *al-Kawn* the (Universe) into different parts and shows how to appropriately use the services of the Universe, directly addressing mankind. Moreover, ha calls to take what is beneficial for him and leave what is harmful at the end of every part. According to him:

“The Universe is sustenance and human finishes it up. The Universe is also a drink which is drunk up by a human. The Universe is a wear and a human wears up. The Universe is a shelter where a human lives, renovates and sometimes destroys. The Universe is heat and cold and mankind uses in accordance with their need” (Hamadānī, Risālah fī anna al-Kawna Musakhkharun li al-Insān, Manuscript No. 853).

“The Universe is – light and fire”.

Human being uses it as much as he needs like he uses all other things.

“The Universe is – water and soil”.

These are useful if used moderately.

“The Universe is – air and wind”.

This also good as long as they are used properly, otherwise they can destroy mankind. A human uses them according to their need and leaves the rest.

“The Universe is – marriage and sexual intercourse”.

These are beneficial and joyful if used according to needs. However, if one exaggerates them in use, the body, mind and heart can be harmed.

“The Universe is – sleep and consciousness”.

They are useful for human beings, if to use them for the development of the body and its purification. Exceeding the development and purification may harm the nature of a man, despite the fact that he is ruling over them.

“The Universe is – eating, drinking, hearing, smelling, and speaking as well as a work, movement and stop. These are useful and pleasant up to the level where the human body can stand and is in need”.

If mankind wants to use the benefits of these things to continue their lives and developing their bodies, they should keep themselves away from what is exceeding the norm in these matters. Only in this case can human beings save and provide the continuity of their state and body. *“The Universe is – meditation in inner issues and realistic thinking in outer issues”.* Hamadānī says that these matters are also very useful and steady if to practice in accordance with the power of a man and at the level of his character can bear them. However, once the thinking exceeds the norm, it destroys the intellect and mind of a human.

“The Universe is – will and wish”, (Hamadānī, Risālah fī anna al-Kawna Musakhkharun li al-Insān, Manuscript No. 853).

If to use them in moderate terms and up to the level the character of a man can tolerate – they are useful. However, if it exceeds the limit, they destroy a human. Mankind is ruler of these things which are given for his service. Therefore, he should find the moderate path, keep balance, and act within proper measurement. As a result, the things under your service will not complain of you to Allāh SWT.

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