

# **An Explanation of the Sufi Terms Used in Khawaja Yusuf Hamadânî's Works**

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## **ABSTRACT**

It is well known that a considerable amount of important work has been written in the area of Sufism up to the present day. Sufism aims to nourish the inner dimension of a human being. Therefore, the most crucial purpose of Sufism is to provide the flourish of faith in the hearts of many in terms of the key principles of the Qur'an and the Sunna. Sufism has its own terminology which is necessary to be clearly understood in order appreciate the real meaning of the Sufi doctrines. One of the significant Sufi scholars in the history of Sufism, Khawaja Yusuf Hamadânî (d. 535H/1140M), had completed a number works written in both Persian and Arabic. These works had been written concisely and consisted of the key principles of a spiritual journey, an insight into the mystical beauty of Sufism, and good manners. Hamadânî devoted most of his time to nurturing his disciples' education and did not attempt to author books on a larger-scale. His works existed in the form of small-size treatise. Thus, the main purpose of this paper is to explain the Sufi terms used in Hamadânî's works. Furthermore, it is anticipated that the findings of this study could be used as a reference for the researchers in this field.

*Keywords:* Ârif, Kashf, Mushâhadah, Dhikr, Fikr

## **INTRODUCTION**

Khawaja Yusuf Hamadânî (d. 535H/1140M) was a distinguished Sufi scholar who played a significant role in the formation of Sufism. He was a symbol of compassion and was known to be generous. Whenever he gained something, he would distribute it to the poor and the needy; he also did not expect anything in return from people. He never ceased to get tired or bored of resolving people's problems and would endeavour to help them regardless of their background or race. His heart was full of love and compassion towards all creations. Hamadânî used to visit

non-Muslims and explain the beauty of Islam to them. He would pay more attention and care about the poor compared to the wealthy. He was patient and tolerant with everything, and showed respect and love to everybody (Mansurov, 2016).

Khawaja Yusuf Hamadānī's works on Sufism are considered to be essential to understanding his views. Hamadānī and Imam Abu Hamid al-Ghazālī's knowledge on Sufism came from Sheikh Abu Ali Farmadī (d. 477H/1085M). This was reported by Khismatulin in the following excerpt concerning the above fact: "Sheikh Abu Ali al-Farmadī was not only the *Murshid* of Yusuf Hamadānī, but he was the *Murshid* of Imam Abu Hamid al-Ghazālī as well. The authors who do not belong to the lineage of *Khwajagan* also asserted in their books that Imam al-Ghazālī and Yusuf Hamadānī were the disciples of Sheikh Abu Ali Farmadī with a time difference of 10-15 years" (Khismatulin, 2001).

Therefore, it is evident that there are similarities between the works of Abu Hamid al-Ghazālī and those of Yusuf Hamadānī. The latter's works were written in accordance with the Qur'an and the Sunna, and provided insights into the beauty of Sufism, good conduct, and Islamic knowledge. His works were written using simple language. Hamadānī mostly focused on nurturing his students and did not produce works in large volume. In this way, he was different from Imam Abu Hamid al-Ghazālī (Riyāhī, 1362), who was a great scholar and also his schoolmate.

## **METHODOLOGY**

This study employed a qualitative research methodology which relied on content analysis approach and investigative library work. During the research process, data were collected from various studies in this field. There were two categories of existing sources of data for this study: (1) classical manuscripts related to the basic principles of Sufism written by Khawaja Yusuf Hamadānī; (2) scientific papers written by modern researchers about this area of study. The historical-comparative approach was used to analyse data obtained from the sources.

## **GENERAL AND THEORETICAL REVIEW OF HAMADĀNĪ'S WORKS**

Yusuf Hamadānī's existing works existed in the form of small-size treatise. One of his most significant pieces of work was '*Rutbah al-Hayāt*' (Degrees of the Life). As this treatise was written in Persian and in the form of questions-and-answers, Hamadānī answered eight questions concerning Islamic beliefs and Sufism. However, it is important to note that not all of his works had been written by Hamadānī himself as some of the works were fairly assumed to have been written by his students. These were written based on Hamadānī's talks and then

later consolidated, as his life was mainly dedicated to teaching in *Halaqas* (Sufi circles), providing scholarly talks about Sufism and praying to Allah (al-Dhahabī, 1989).

Among the works written, *Rutbah al-Hayāt* is worthy of special attention (Hamadānī, n.d. (a)). The only copy of the transcript has been stored in a collection of transcripts under the number 2910 at Hagia Sophia library of *Sulaimāniyyah* Fund in Istanbul. This particular work was documented from page 257a to page 289b of the collection. It is believed that page 367 of the manuscript was copy-written in 706H/1306M. This piece of work was published by Muhammad Amin Riyāhī in Iran in 1362H/1983M (Riyāhī, 1983). His publication contains research on Yusuf Hamadānī and the scholar's work, *Rutbah al-Hayāt*, in the introduction. In addition to this, the work was translated and published by a Turkish scholar, Necdet Tosun. His publication contains some information about the features and style of *Rutbah al-Hayāt*.

The *Rutbah al-Hayāt* is a very ancient text and only copies of the writing on this work exist, which makes this work an important piece of scholarly writing. Imam Abu Hamid al-Ghazālī's "*Tuhfa al-Mulūk*", Awhādud-dīn Kirmānī's (d. 738H/1337M) collection of poetry verses and a manuscript of Majduddin Baghdādī can be classed as similar important pieces of work. The rest of the collection include authentic writings such as the two manuscripts of Sadruddin Konawī (d. 673H/1274M), "*Ayniyyah*" written by Ahmad Ghazālī (d. 520H/1126M) as well as Imam Abu Hamid al-Ghazālī's "*Nasīhah al-Mulūk*".

The full name of the work in the collection is stated as follows: "The book of *Rutbah al-Hayāt* consists of the words of Sheikh, *Kāmil*, *Fādil*, *Sultān al-Ārifīn* and *Qudwah al-Sālihīn* Yusuf ibn Ayyub Hamadānī" (Hamadānī, n.d. (a)). This copy was written in the *naskh* calligraphic font. This suggests that the practice of "copying" was developed in the 10th century, and refined into a fine art form in Turkey in the 16th century. Since then, it has become a generally accepted method for writing the Qur'an. *Naskh* is legible and clear; hence, it has been adopted as the preferred style for typesetting and printing. It is a small script with thin lines and round letter shapes which makes it easy to read and contains almost no mistakes (Baba, 2017).

*Rutbah al-Hayāt* was written in a question-and-answer format. It questioned eight important issues and answered them in a comprehensive way. Researchers in the present study have noticed that in providing answers to the questions, topics explained and elaborated were closely related to the issues being raised.

Hamadānī used verses from the Qur'an and Hadiths extensively in his works. Qur'anic verses were used 51 times and Hadiths 24 times throughout his works. The Hadiths used were

mostly *Sahīh* (authentic) and *Hasan* (good) - given they were popular collections of Hadiths at the time. It is important to note that it was popular to use innovated Hadiths in Sufi literature.

There were eight issues raised in his work. They were as follows:

- “What does being alive and life consist of?”
- “The conflicts in the satisfaction of man’s desires as an obstacle to realise the truth of Islam”.
- “Are Iman and Islam the same?”
- “While prayers of a man are a result of his own enthusiasm and efforts, is his inner contemplation also a result of his own enthusiasm and efforts or is it from the grace of Allah SWT?”
- “How clear is the vision of a faithful heart in its thinking?”
- “Which *dhikr* is better than *fikr* and which *fikr* is better than *dhikr*?”
- “What is the truth of the spirit, mystery and heart? Were they different when they were created or the same?”
- “If everything is predetermined in the destiny, is calling for good and preventing from bad beyond the ability of Allah’s slaves?” (Hamadānī, n.d. (a)).

Hamadānī followed the works of Abu Mansur Maturidī when examining *Aqīdah* issues and the *Hanafī madhhab* when exploring *fiqh* issues (Pārsā, Manuscript: No. 1449). He also answered the questions in light of the teachings of the Qur’an and the Sunna.

The *Rutbah al-Hayāt* had features of the writing style used in the late 7<sup>th</sup> and early 8<sup>th</sup> centuries AH. The author presented issues within his work through questions and answers. The questions were answered using evidence from the Qur’an and the Hadith, as well as literary metaphors, poetic expressions and philosophic summaries.

It is clear that the comprehensive answers to the questions in his work have demonstrated that Hamadānī had a solid knowledge of Islamic sciences. Although the writing in his work was minimal, Hamadānī expressed meaningful opinions within it.

Other works written by Hamadānī is the *Risālah fī Anna al-Kawna Musakhkharun li al-Insān* (Hamadānī, n.d. (c)) which was a small treatise written in Arabic describing the universe being under the control of mankind and his service. The *Risālah* was written in Arabic in the *naskh* font. It is a small book, stored under the registry number 853, in the *Fadil Ahmad Pasha* Department at the Koprulu Library of Istanbul.

The work begins by glorifying Allah the Almighty. In general, the author compares between man and the universe, attempting to demonstrate that these two great creations depend

on each other and serve one another. In short, it can be said that this piece of work is an interpretation of a verse within the Qur'an, as stated in the following verse at the beginning and interpreted it in a way which was considered to be unusual for *mufasssirin*: “*And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed, in that are signs for a people who give thought?*” (Qur'an, 45:13).

Hamadānī also provided clarification on the following verse: “*‘You’ in the verse means all humanity, i.e., I created everything in this world for you, because you are in need for everything in the world. I created the other creation as I created you. You are kings and masters of the universe because it is ready to serve you. However, from other side, you are the servants of the universe, because you are in need of it. As I’m not in need for anything, I am above you and everything I have created for you*” (Hamadānī, n.d. (c)).

While writing his work, Hamadānī stated that the universe was feeble, because it was created for the service of humans. However, he also saw man as weak because man would be dependent on every useful substance within the universe. What he meant by this was that the universe was weak as it would be dependent on mankind., however the strength it had over human beings was that they could not live without the service of the universe. The author ended the *Risālah* by praising Allah and sending *Salawāt* and *Salām* to the Prophet Muhammad (peace be upon him).

Khawaja Yusuf Hamadānī’s other work was *Risālah dar Akhlāq wa Munājāt* (Hamadānī, n.d. (d)) which was written in Persian and explained the importance of the Sunna and *Zuhd*. In addition to the works mentioned, some of his other works include: *Manāzil al-Sāirīn*, *Manāzil al-Sālikīn*, and *Safwah al-Tawhīd li Tasfiyah al-Murīd wa al-Wāridāt* (Tosun, 2000).

Nevertheless, Khawaja Yusuf Hamadānī’s work called “*Kashf*” was lost. This work was mentioned in Sumairamī’s “*Radd-i Risāla-i Isfahān-i Shamsuddīn Muhammad Dailamī*” (Tosun, 2000). It was claimed by Abduljalīl Misgarnajot in his article *Khawaja Abu Ya’qub-i Hamadānī wa Risālah dar Bayan-i Tawhīd* which was published in the Journal *Ma’ārif*, an Iranian magazine, that Hamadānī had another work on *Tawhīd* (Misgarnijad, 2000).

There are two other books associated with Hamadānī called *Manāzil al-Sāirīn* and *Manāzil al-Sālikīn*. However, these books are not available. According to Saīd Nafīsī, Khawaja Yusuf Hamadānī had written a commentary in Persian, *Manāzil al-Sāirīn*. In addition to reference to *Rutbah al-Hayāt*, Saīd Nafīsī also made a reference to the work of Abdullah Ansārī on *Manāzil al-Sāirīn*, written in Arabic which annotated Khawaja Yusuf in Persian (Nafīsī, 1344 AH). Nafīsī did not cite the source of his statement; nevertheless, this research

paper argues that it was based on the words that he had heard from Khawaja Yusuf by Najibuddīn Būzgush in his dream as in the story of Abdul Rahmān Jāmī (Tosun, 2000). However, there is no sign or name of this book in the catalogues of the manuscripts, thus, it has been concluded that the book has been lost.

## **FINDINGS AND DISCUSSION**

Undeniably, Sheikh Yusuf Hamadānī's most important piece of work is *Rutbah al-Hayāt*. *Rutbah al-Hayāt* was mainly written about an ascetic lifestyle and focused on the spiritual and moral behaviour of man. It also discussed the issue of how a Muslim's belief should be; however, no *fiqh* issues were debated within it. This paper argues that any person who reads Hamadānī's works will have a view that if all of his work is successfully disseminated during our time, many people would benefit from his wisdom. According to Hamadānī, there are three levels (*rutbah*) of life (*hayāt*): (1) to live with *Islam*; (2) to live with *Iman*; (3) to live with *Ihsan*. The third one is the highest level of life (Hamadānī, n.d. (a)). In his work, Sheikh Yusuf Hamadānī's explained the meaning and differences of some important terms of Sufism such as *dhikr*, *fikr*, *sirr*, *qalb*, and *mujāhadah*. He always attempted to define all the terms with proof based on the Qur'an and the Sunna. Sometimes, he would respond to the questions with poetic excitement. Other remarkable elements identified in his works are the existence of terms which have not been encountered before such as "the language of the secret", "supererogatory prayers of the heart", and "to see the thought".

### ***Ruh, Sirr and Qalb***

Yusuf Hamadānī, answered the questions of "What is the truth of *ruh*, *sirr* and *qalb*? Were they different when they were created or the same?" He said that the *ruh*, *sirr* and *qalb* all came out from differences in the light and mentioned that their early creations were the same. He provided evidence from different hadiths on this issue and added insightful commentary. He further commented on the hadith "*a man is like golden and silver minerals*", (Hanbal, 2014) and said that people were created from different minerals such as gold, silver, salt and soil. Hamadānī also defined the *ruh* as "*Haqīqatu'l Haqīqah*" (Origin of the origins) (Hamadānī, n.d. (a)). He said that humans would see and speak by the *ruh* once it was breathed into them.

He described the *sirr* as follows: "The *sirr* does not shift from one state to another. But it is established on the fear and power of the statement: "He sees you". It could be day or night, on a trip or at home, it is unaware of them and they also are not aware of it. It knows that

Allah's gaze is upon him and whatever it does, whatever it says and whatever it thinks, it knows that He sees all" (Hamadānī, n.d. (a)).

In his book, Yusuf Hamadānī explained the difference between *qalb* (heart) and *sirr*, as well as the difference between *sirr* and *ruh*. According to him, the *ruh* would be changeable and would wander in different worlds. Sometimes it sees Allah the most Cherished behind the shade of *sirr* and *ruh*, and sometimes it watches the pureness of the angels behind the shade of *sirr* and *ruh*. Sometimes it witnesses the footsteps of prophets behind the shade of *sirr* and *ruh*. Occasionally, it imagines the eyes the day after resurrection and looks at destiny behind the shade of *sirr* and *ruh*.

### ***Khalwah***

According to Hamadānī, another practice of the *tarīqah* is "*uzlah*". *Uzlah* (seclusion) is a Sufi term which means avoiding being with other people and living on one's own in hermitage. It has a similar meaning to the words *wahdah* (oneness), *khalwah* (privacy) and *inziwā* (reclusion) although there are slight differences between them. The words *ikhtilah* (social intercourse) and *khiltah* (to live with a society) are the opposites of *uzlah* (Qushairī, 2014). The term "*uzlah*" is interpreted differently by various schools of Sufism.

Hamadānī founded the concept '*Khalwah dar Anjumān*', which means to be with people while keeping Allah in the heart. This concept was later proposed by his student Abdulkhāliq Ghijduwānī (d. 575H/1179M) a few decades after his demise and became one of the main principles of the *Khwajagan-Naqshbandiyya* concept (Mansurov, 2016). The *Khwajagan-Naqshbandiyya* concept involves the constant remembrance of Allah at all times while also staying with people. It basically means being with people on the outside, but on the inside, remembering Allah in the heart and mind. This concept was the fourth principle which was proposed by Ghijduwānī in his work entitled, *al-Kalimāt al-Qudsiyya* (Fatkhiddin Mansurov & Faudzinaim Hj. Badaruddin, 2013).

### ***Fikr and Dhikr***

In *Rutbah al-Hayāt*, the issue of *dhikr* and *fikr* has been widely studied with comments on the differences and advantages between them. It is well known that *dhikr* is one of the central points of Sufism. To be more precise, *tarīqah* consists of *dhikr*. It is impossible to imagine Sufism without *dhikr*. *Dhikr* invokes Allah and remembrance of Allah with purity. It should be done by the heart, tongue, and body. Hamadānī answered the questions of "Which *dhikr* is better than *fikr* (thinking) and which *fikr* is better than *dhikr*?" as follows:

‘The *dhikr* which guards the pillars of Islam such as rights on fortune and tasks of the body as well as heals life and builds dwelling is better than *fikr*.’ Accordingly, he said that contemplation only cannot lead to a goal, it should follow invocation and then be accompanied by *Iman*. He added “*Iman* is a key for contemplation”,” (Hamadānī, n.d. (a)).

He supported this point with the verse below:

“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do” (Qur’an, 16:97), as well as “So have they not travelled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts” (Qur’an, 22:46).

Hamadānī explained *dhikr* as an analogy of *fikr*, relating them to each other. He attempted to clarify the issue by answering the question: “Is *dhikr* and *fikr* a product of a man’s own efforts or is it a blessing from Allah?” He further added that if *fikr* was revealed while the believer was in a human state, in silence and serenity as well as when his heart was awake and the *fikr* was a result of *dhikr*, that *fikr* was born without any effort from the man. A man’s *dhikr* cannot apply such a form unless he reaches the last point of *dhikr*. Therefore, the contemplation of the *sālik* in such a state is a blessing from Allah, and Hamadānī referred to it as the “Divine Law” (Hamadānī, n.d. (a)).

Hamadānī approached the question of “Which *dhikr* is better than *fikr* and vice versa” from two perspectives. *Dhikr* which intends to guard the pillars of Islam such as financial rights and duties of the body, and to heal the livelihood as well as build the house of a man, is better than *fikr*. This *dhikr* is from the world of bodies, not from the heart. The bodies receive a form of *dhikr*. It is done by the tongue and the tongue is part of the body. *Fikr* is not mentioned here, because *fikr* is a matter of the heart and the *dhikr* mentioned above does not reach the spiritual world. Hamadānī presented reasons to demonstrate why such *dhikr* is better than *fikr* (Hamadānī, n.d. (a)). At this level, *fikr* is not forced. The heart of such a person has not been enlightened with the light and has not witnessed the world of *Iman*. The man has not been freed from slavery of the *ruh* and desires. The love towards the world, high ranks, and life is firmly established in his heart. The spiritual meditation of such a man can be likened to a walk down a dark and rainy street where the man does not know the way. However hard he tries and whichever direction he walks, he cannot reach his destination. Walking straight is a rare phenomenon, which is why Hamadānī stated that:



“There is no judgment over the rareness...” (Hamadānī, n.d. (a)). His spiritual meditation does not open the heart, because he has not reached that level. Therefore, *dhikr* is better than *fikr* due to its unreached state. *Dhikr* softens the heart and enlightens the eyes of the heart. The key to open the spiritual meditation of the heart is - *dhikr*.

Yusuf Hamadānī described the heart and *dhikr* as a tree and water, and as for the heart and spiritual meditation, he described them as a tree and fruit. He stated that it was wrong to demand a fruit from the tree before it was watered and before fruit flourished. It may not be time for the fruit to be picked, perhaps the tree still needs to mature. Maybe one should water it first, clean its surroundings, and let it have some sunshine. The tree should be covered with green leaves. After that, it is right to demand fruit from it. Hamadānī provided the following verse of the Qur’an as evidence:

“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do” (Qur’an, 16:97).

He said that “righteousness” means deeds of the body, i.e. *dhikr*. As for the meaning of “a good life”, he described it as opening the door of spiritual meditation and eliminating worldly desires. The end of *fikr* is the heart pure from sins and corruption. In other words, a heart which is free from any kind of arrogance, animalistic insinuations and hideous feelings, which is blessed with the mercy of Allah and reaches out to the Hereafter’s happiness.

### ***Sahw and Tamkīn***

Hamadānī was a consistent follower of Sunni scholars. He was attached to the Qur’an and the Sunna and dedicated his entire life to knowledge, education and enlightening people. He would teach the secrets of knowledge and spiritual knowledge of Allah to people at any level and always recommend *zuhd* and piety to his *murīds* in addition to acquiring knowledge. Moreover, he always attempted to practice his religion completely and never neglected any laws of Islam, or the principles of *Sahw*. *Sahw* is mystical sobriety which means people who emulate it follow the path of Prophets thoroughly and lead their lives always staying alert; they keep all their senses awake and conscious at all times. *Tamkīn* was also one of the main principles (Riyāhī, 1983) followed by Hamadānī. *Tamkīn* can be defined as being in a state of straightforwardness and not deviating from the path of Sharia. Hamadānī held such thoughts and feelings that did not approve of being spiritually drunk and miracles which were experienced by some other saints.

One day he advised his *murid* named Abdulkhāliq Ghijduwānī:

“O my son! Close two doors, and open two doors! Close the door of being Sheikh, open the door of service; close the door of privacy, open the door of preach and intercourse!” (Tosun, 2000). These words might be viewed as normal in our present days. However, he initiated an era in Sufism considered new in that period by using such words.

Hamadāni met his needs through artistic skills and farming. He never placed his burden on others, nor did he beg from others. He led a very humble life. He travelled a lot because he devoted his entire life to enlightening people. He was always surrounded by individuals in society. Due to his position in society, he founded one of the main principles of the *Naqshbandiyya* concept “*Dil ba Yār, Dast ba Kār*”, which is in Persian and means “Allah in the heart, hands at work”. This concept was then used in later decades. (Tosun, 2000).

### ***Ma‘rifatullah***

As has been previously mentioned, Yusuf Hamadānī always took *sahw* and *tamkīn* as a basis for his Sufi life. He never placed any emphasis on various miraculous phenomena. The same can be seen on his viewpoint on “*Ma‘rifatullah*”. Majduddin Baghdādī (d. 607H /1210M) mentioned Khawaja Yusuf’s name respectfully three times in *Tuhfah al-Bararah* (Tehran Assembly Library, manuscript no. 598) in relation to this and stated in some part that: “Yusuf Hamadānī preferred perpetual invocation. Meanwhile, Abu Najib Suhrawardī (d. 563H/1168M) preferred *Arba‘īn* and resting between the two *khalwah*.” In another part he cited Khawaja Yusuf saying that:

“If Mansur Hallaj (d. 309H/922M) understood *Ma‘rifatullah* thoroughly he would say “*Ana al-Turāb*” (I am the soil) instead of “*Ana al-Haqq*” (I am the God)” (Riyāhī, 1983).

This opinion was so crucial in those days, because in a real sense *Ma‘rifatullah* is to be in a sober state, not forgetting Allah even for a second, not losing yourself among the grace and gifts of Allah, and understanding the state of being together with Allah all the time. At the same time, it is to experience seclusion without leaving people instead of seclusion or *Arba‘īn*, which was preferred by many spiritual guides. This was a very important view and a very difficult task in those days. One of the other important points is “nothingness” before Allah. For this reason, it means that if Hamadānī knew about *Ma‘rifatullah* while expressing ideas about Mansur Hallaj, he would have said the Soil instead of Allah. This is how important in terms of today’s Sufi understanding and from the point of morals. If only the current generation could understand and experience this.

Similarly, in order to emphasise how insignificant miraculous things that occur should be in finding the true path, and that the direction is more important, the following story related by Yusuf Hamadānī has been quoted in the work of *Mirsād al-Ībād* by Najm-i Rādī:

“A person was describing in amazement before Khawaja Yusuf Hamadānī: One day, I was before Sheikh Ahmad Ghazālī. He was eating with his followers at the lodge. At that moment, he passed out for some time. When he regained his consciousness, he said that: I have just seen that Prophet Muhammad has come and put a bite into my mouth. Thereupon, Khawaja Yusuf has said that: These are just shows performed to discipline the followers. By saying this, he emphasized that these kinds of things should not be taken into consideration in reaching *Ma‘rifatullah* and he did not praise such things (Riyāhī, 1983).

From this story we can conclude that Khawaja Yusuf would always attempt to practice his religion completely and never neglect any laws of Islam. *Sahw* and *tamkīn* were his main principles, and he held such thoughts and feelings that did not approve of being spiritually drunk or of miracles which were experienced by some other saints.

## CONCLUSION

Khawaja Yusuf Hamadānī was a prominent scholar and Sufi who played a significant role in the formation of Sufism that extends to our present time. He helped to develop many great scholars, lived among the people, taught the religion of Islam to everyone without any discrimination and guided and delivered his admonitions to his people in a proper way. He preferred all of these deeds over seclusion which was quite popular among Sufis in the previous decades. He facilitated the conversion of a considerable number of non-muslims and pagans to Islam and allowed them to be honored with this religion. Sufism became a science that was disparate from “*shathiyyāt*”, in the frame of *Ahli Sunna* and tightly connected to the Qur’an and the Sunna. It was under the spiritual influence of Sufis like Khawaja Yusuf Hamadānī that “*sahw*” and “*tamkīn*” were emphasised. Indeed, Yusuf Hamadānī has shown a path to becoming “*Insān Kāmil*” (Complete Human) for the modern man who approves of every way permissible to reach and satisfy the desires of the *nafs*, and who may be confused under the pressure of the never ending desires and worldly wishes.

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