

KHWAJA YUSUF HAMADANI: DISTINGUISHED MUTASAWWIF AMONG SUNNI

(Khwaja Yusuf Hamadani: Mutasawwif Tersohor dalam Kalangan Ahli Sunnah)

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ABSTRACT

The Sufi scholar Khwaja Yusuf Hamadani has been largely overlooked by researchers with his life and teachings yet to be subject to in-depth study. Khwaja Yusuf Hamadani studied alongside the prominent and largely celebrated Imam Abu Hamid al-Ghazali with both being taught and receiving their ijazah (licence to teach) by one and the same Murshid. This alone constitutes an undeniable testimony of Khwaja Hamadani's stature among Sufis. Al-Ghazali differs from Hamadani in that his publications were widely celebrated throughout the Muslim world, whereas Hamadani dedicated most of his lead to teaching his murids, among who are the prominent Ahmad Yasawi and Abdulkhaliq Ghijduwani, who proved influential guides within the Sufi world. One of the most significant contributions of Hamadani in the history of Sufism was his guidance of the founders of the Khwajagan-Naqshbandiyya and Yasawiyya tariqas, which were founded in Central Asia and have since spread throughout the world. This study seeks offers detailed descriptions of Khwaja Yusuf Hamadani in several aspects from which it is hoped that this vibrant personality will become better known outside of Sufi circles.

Keywords: Khwaja; Khwajagan; Hamadan; Khurasan; Yasawiyya; Naqshbandiyya

ABSTRAK

Khawaja Yusuf Hamadani ialah seorang ulama sufi, yang mana kehidupan dan pengajian beliau belum pernah dikaji secara mendalam sebelum ini. Beliau pernah menjalani pengajian dan dianugerahkan ijazah oleh Mursyid yang sama mengajar Imam Abu Hamid Ghazali, yang cukup terkenal dan mempunyai pengaruh besar di dalam bidang Sufi. Ghazali cukup terkenal di dalam bidang sufi kerana hasil karya dan terbitan beliau, di mana beliau meletakkan dirinya berbeza dari Hamadani yang kebanyakan masanya ditumpukan untuk mengajar para muridnya. Sebagai contoh, Ahmad Yasawi dan Abdul Khaliq Ghijduwani adalah antara murid Hamadani yang terkenal. Mereka memberi tunjuk ajar serta ilmu pengetahuan mengenai bidang sufi melalui pengajian dan ilmu yang diturunkan oleh Yusuf Hamadani. Salah satu daripada sumbangan Hamadani yang paling utama di dalam bidang dan sejarah Sufi ialah, beliau membimbing pengasas kepada Khwajagan-Naqshabandiya dengan Yasawiya tariqa-tariqa yang telah diasaskan di Asia Tengah dan telah berkembang ke serata pelosok dunia. Antara matlamat kajian ini adalah untuk menyediakan dan membekalkan maklumat berkenaan Khwaja Yusuf Hamadani berkaitan segala aspek kehidupan beliau secara terperinci. Usaha ini diharap dapat membantu menempatkan nama beliau serta dikenali di dalam bidang dan dunia sufi.

Kata kunci: *Khwaja; Khwajagan; Hamadan; Khorasan; Yasawiya; Naqshabandiya*

INTRODUCTION

Khwaja Yusuf Hamadani's teachings have been a source of great influence across many Muslim countries and have played a significant role in the formation and development of Sufi orders. Despite this important contribution and having nurtured sages such as Khwaja Ahmad Yasawi and Khwaja Abdul Khaliq Ghijduwani, who are the leaders and founders of the *Yasawiyya* and *Khwajagan-Naqshbandiyya Tariqas*, it is rather surprising to find that to date, his life, works and contribution to Sufism has not been studied as much as other sufi masters.

In an attempt to enrich the history of sufi scholars, this study researches his life, works and contributions to Sufism. It is hoped that this initial attempt to portray the life of Khwaja Hamadani will not only enrich the study of Sufism but also draw the attention of the Malay world to the importance of this sufi master.

HIS LIFE

Details of Yusuf Hamadani's life are scattered across a range of classical sufi sources and biographies al-Safi 1977; Shams al-Din 1971; al-Hani 1308; al-Isfahani 1983; Hiravi 1341; Jami 1996; Navai 1996; Sam'ani 1999; Parsa, manuscript no. 1449; Ghijduwani,

manuscript no. 2323/1. However there are significant differences especially regarding his date and place of birth, death, tomb and several important events. In our opinion, the chief visible reasons for these differences are the mistakes made by historians, chroniclers, narrators, and scribes. From the available sources, perhaps the most reliable information about Hamadani could be found in the book *Kitab al-Ansab* by Sam'ani (Sam'ani 1999). Sam'ani met with Hamadani in Mary wherein he studied hadith and recorded more than twenty hadiths from him. Similar records with some supplementary information may be found in the book *Wafayat al-A'yan* written by Ibn Khallikan (Ibn Khallikan 1977).

We know that Hamadani's full name is *Imam Abu Ya'qub Yusuf ibn Ayyub ibn Husain ibn Vahra Buzanajirdi Hamadani*. We may come across/some people who recorded his patronymic name as Abu Yusuf. Knish holds the same opinion (Knish 2004). However, the majority of historians and researchers prefer to use his patronymic name Abu Ya'qub. In addition to differences over his patronymic name, other sources state that he was descended from Abu Hanifa, the founder of the Hanafi doctrine (Ghijduwani, manuscript no. 3001).

Hamadani was born in 440 or 441 AH on the second Monday of the month of Safar (August 1048) in the village of Buzanajird near Hamadan. Buzanajird is a village located 60 km from Hamadan. In his youth, Yusuf received his primary education in Hamadan. Following this, he travelled to Baghdad, the centre of advanced education at that time, at the age of 19-20 (460/1068) (Sam'ani 1999) wherein he acquired hadith from hadith specialists such as Khatib al-Baghdadi (d. 463/1071) and Abu Tahir Abdulkarim ibn Hasan al-Khabbaz (d. 469/1076) among others. Nevertheless, his chief aim to come to Baghdad was to learn Islamic jurisprudence from Abu Ishaq Shirazi (d. 476/1083) who was a prominent jurist in Shafi'i law and a prominent teacher with the Baghdad's prestigious *Madrasah Nizamiyya*. Hamadani was very interested in jurisprudence, debate and rhetoric since his childhood.

The period in which Hamadani lived saw the sciences of debate, logic, argumentation, and rhetoric strive especially concerning religion be it amongst Muslims or with non-Muslims. Of particular note was the theological dispute that took on threatening political significance between the Hanbalis and Shafi'is. Sure enough Yusuf Hamadani who was creative and interested in debates on jurisprudential matters was influenced by these conditions and to an extent was involved in these incidents. However, he lamented the constant bickering between the two schools and decided instead to invest his time and talent in Sufism to which end he dedicated the remainder of his life.

In Baghdad, Hamadani studied jurisprudence, hadith and Sufism. He acquired the knowledge of jurisprudence from the great scholar of Islamic jurisprudence Abu Ishaq Shirazi. His name was Ibrahim bin Ali bin Yusuf, and he was a scholar of Islamic jurisprudence (*fiqh*) and a committed Shafi'i. His patronymic name is Abu Ishaq, though he was famously known by Shirazi. He was known by his sobriquets Jamaluddin, Shaykh al-Islam and Sheikh al-Imam. Shirazi was born in 1003 (393 AH) in Firozabad, Iran.

He received knowledge from the great scholars of his time through books and their oral reports and as a result, he reached the highest stations of knowledge. He worked as a *mudarrith* at *Nizamiyyah Madrasah*. He fostered and educated many students and was the author of several books such as *al-Muhazzab fi al-Musahhab*, *al-Tanbih fi al-Fiqh* and *Tabaqat al-Fuqaha*. Shirazi died in Baghdad in 1083 (476 AH).

Hamadani studied hadith from Khatib al-Baghdadi who was among the greatest and most prominent *hadith* scholars of the 11th century. His full name was Ahmad ibn Ali ibn Thabit ibn Ahmad ibn Mahdi al-Baghdadi. His patronymic name was Abu Bakr, though he was renowned by Al-Khatib al-Baghdadi. His father, Abu-l Hasan Ali, a learned and knowledgeable person, was a preacher of the village of Darzidjan in Baghdad. He was born in 1002 (392 AH.) in Baghdad and died in 1071 (463 H.) in Baghdad.

As most scholars agree, Abu Ali Farmadi was among the prominent Islamic scholars and great saints who lived in the 11th century. Farmadi was one of the seven great scholars in *Silsila-i Ali* who holds the seventh position in the lineage. His name is Fazl ibn Muhammad. His patronymic name is Abu Ali. He was known as Abu Ali Farmadi in 1042 (434 AH) and died in 1085 (477 AH). Farmadi was the son-in-law of al-Qushairi, the author of *Risalah* which was arguably most important source in Sufism for many centuries.

Abu Ali Farmadi was the main *Murshid* and guide of Yusuf Hamadani in Sufism. He was a great scholar who had reached the peak of knowledge and good virtue, and guided and educated many students. Besides Yusuf Hamadani, numerous great scholars including Imam Ghazali participated in his academic seminars and listened to his discourses (A.Hismatuln 2001). Both Ghazali and Hamadani were guided and elevated to high ranks under the supervision and patronage of Abu Ali Farmadi. Mawlana Abdurahman Jami (Jami 1996), Ali Shir Navai (Navai 1996) and Husain Ali al-Safi (al-Safi 1977) wrote that Hamadani was the follower of Abu Ali Farmadi and moreover, he participated in the circles of Sheikh Abdullah Juwaini and Sheikh Hasan Simnani.

There are differences in the narrations concerning Yusuf Hamadani's sheikhs from whom he received knowledge. In *Mizanu ahli't Tariqa* by Sumairami, the stated *murshids* are arranged Khwaja Yusuf Hamadani, Abu Abdullah Juwaini, Ahmad ibn Fuzala Anmani, Abu'l Hasan Ali as-Sarakhsi, Abu Muhammad Ja'far al-Khuldi, and Junaid Baghdadi, in that sequence (*qaddasa Allahu sirrahum*) (Necdet 2002).

In Sufism, it is natural for a *murid* (disciple) to receive knowledge from different *murshids* or participate in their discourses at the same or different times. Therefore it should be considered quite normal for Hamadani to obtain knowledge from different scholars of his time and participate in the inner circles of their discourses. However, his principal teacher in Sufism and science was Abu Ali Farmadi. Thus, Hamadani's name is mentioned immediately after Farmadi in the lineages of the Naqshbandiyya and Yasawiyya orders. At the same time, we may feel that Abu Ali Farmadi's influence on him

is quite apparent when we look through his works, especially in *Rutbatu'l Hayat* (Degrees of Life) which paraphrases the issues and matters with the light of the Qur'an and Hadith and seeks to prove them through scientific approaches and evidences. Farmadi, who reached Sufism through the knowledge of *Shari'a* and proved that Sufism could not survive without *Shari'a*, was the student and brother-in-law of the famous Sufi scholar Qushairi. We see a similar approach pursued by his disciple Imam Ghazali.

As stated in *Maqamat-i Yusuf Hamadani* (Ghijduwani, manuscript no. 3001), after Baghdad Hamadani migrated with his 11 disciples to Samarqand, the center of knowledge and wisdom of that time. However, no source states why he left Baghdad and migrated to Central Asia. It is more than likely that the chief reason for his migration to Bukhara was the attractiveness of Sufism among Central Asians in addition to their tendency to avoid doctrinal disputes.

Another possible reason for his migration might be the general antipathy of Hanbalis towards Sufism. However, according to us, the main reason for Hamadani's migration was the glimmer shown to him in the realm of meaning. Because elevation and nourishment of several great Sufis such as Abdulkhaliq Ghijduwani and Ahmad Yasawi in the rings of Hamadani's intercourses and teachings cannot be referred to some sort of coincidences.

Khwaja Yusuf Hamadani spent more than 60 years guiding and enlightening people and fostered and elevated hundreds of disciples. In some sources, it is reported that he permitted his 213 *murids* to hold the position of a *murshid* and enlighten people. It is also reported that many people converted to Islam through his enlightenment and preaching (Ghijduwani, manuscript no. 3001). Moreover, as it was narrated by Awhaduddin Kirmani that four of his disciples, as mentioned below, reached prominence in their respective orders.

The first of his four famous disciples is *Khwaja Abdullah Barqi* or *Barraqi*. Barraqi was originally from Khwarazim and very little information is available concerning him. Ghulam Sarwar Lahuri mentioned that he died deceased in 555 AH (1160) and was the second successor of Hamadani. His grave is in Bukhara. Barraqi is generally regarded as Hamadani's first successor (al-Safi 1977).

Khwaja Hasan Andaqi accompanied Hamadani on several journeys and was his second successor. He proceeded to enlighten people in his hometown Bukhara after Hamadani's demise. He died in 552 AH (Sam'ani 1999).

Hamadani's third successor was *Khwaja Ahmad Yasawi* who was famed as *Turkistan Piri* (*Murshid* of Turkistan) and a leading figure in the Yasawiyya order. The successors of Ahmad Yasawi preferred '*Ata*' (Spiritual Father) to '*Khwaja*' (Master or Lord) in usage of his sobriquet. In this respect, *Khwajagan* differs from Yasawiyya followers. Yasawi stayed in Bukhara for a short period of time, and as his teacher

predicted, he devolved all his duties to Khwaja Abdulkhaliq Ghijduwani and left for his hometown, Yasawi continued enlightening people in his hometown until his demise in 562 AH in a small town called *Sairam* which is located in present Kazakhstan (Necdet 2002). His grave is still there.

Khwaja Abdulkhaliq Ghijduwani is among Yusuf Hamadani's disciples who put the Khwajagan's thoughts and teachings founded by Hamadani into practice. Subsequently *Bahauddin Naqshband* succeeded this path and spread throughout the world through to the present. Khwaja Abdulkhaliq Ghijduwani was born in Ghijduwan, a town near to Bukhara (present Uzbekistan) in 1103 A.C. and it is believed that he used to meet with the venerable Khidr a.s. and receive heavenly knowledge from him. Literally, Ghijduwani's father Abduljamil Afandi, originally from Malatya/Turkey, named his son *Abdulkhaliq* upon venerable Khidr's a.s. recommendation. Ghijduwani reported in his own words that he was sent to Yusuf Hamadani's association by venerable Khidr a.s. around the age of twenty years. Khwaja Abdulkhaliq Ghijduwani holds a significant position in the Naqshbandi order and nurtured great Sufi scholars such as *Khwaja Ahmad Siddiq*, *Khwaja Awliya Kabir* and *Khwaja Arif Rivgari*. It is believed that he fostered Bahauddin Naqshband who was born about two centuries later through *uwaisiyyah*, which in Sufism means to be fostered by and receive spiritual knowledge from a scholar who lived in the past. This occurs in the world of essence (Necdet 2002).

Khwaja Abdulkhaliq Ghijduwani compiled one of the most important Sufi sources named *Maqamat-i Yusuf Hamadani*. (Manuscript no. 3001/2). Several versions of this manuscript are available in different names regarding Yusuf Hamadani's life. Ghijduwani's other work concerning his teacher is *Risalah Sheikh ash-Shuyukh Khwaja Yusuf Hamadani*. (Manuscript no. 2323/1). This work consists of 30 non-numbered pages and resembles the *Maqamat-i Yusuf Hamadani* in terms of its content but is more comprehensive in details. Khwaja Abdulkhaliq Ghijduwani died in Ghijduwan in 1179 where he was born and lived. His shrine was restored after the Republic of Uzbekistan became independent in 1991 and presently is one of the most popularly visited holy places in Uzbekistan.

One day, Abdulkhaliq Ghijduwani participated in his *murshid's* discourses and out of nowhere a discussion began concerning the future of Hamadani's disciples. Upon this, Hamadani looked at Ghijduwani and said: "This mission will be devolved to Khwaja Abdullah Barqi after me, later Hasan Andaqi, and then Khwaja Ahmad Yasawi will be my successors in turn. Khwaja Ahmad Yasawi will leave for his homeland Turkistan a short time after he succeeds to my caliphate. He will continue his mission there. All of his duties will be entitled to you and you will replace him".

As his teacher Hamadani predicted, the time arrived and Ahmad Yasawi submitted his retreat from Bukhara and Ghijduwani and returned to his homeland, Turkistan wherein he continued his mission and enlightenment in his self-built *zawiyah* and *madrasah* (Jami 1996).

Abdulkarim al-Sam‘ani the author of *al-Ansob* which is one of the most significant books written in the field of *Tabaqot*. He was born in 506 AH / 1113 in Mary (present Turkmenistan) and travelled to several regions to collect information about *hadith* narrators and left behind important details about them. Sam’ani wrote in his book *al-Ansob* that he studied *Hadith* from Khwaja Yusuf Hamadani while he was in Mary. He died in 1167 in Mary. Furthermore, it was recorded by the famous historian *Ibn Asakir* that he learnt the science of hadith from Hamadani while he was in Mary (Ibn Khallikan 1977). Though, both of the authors did not write much about Yusuf Hamadani’s life in Central Asia.

HIS PHYSICAL APPEARANCE

Yusuf Hamadani was of medium height, slim with wheat-color skinned and had auburn hair and beard. He always had a smile on his face and had a few grey hairs in his beard (Ghijduwani, manuscript no. 2323/1).

WHAT OTHERS SAID ABOUT HIM

Yusuf Hamadani was addicted to and obsessed about reading and reciting the holy Qur’an, and would always wear patched woolen dress. He was a symbol of tolerance and compassion and always generous. He used to distribute his wealth to the poor and needy. At times, he would turn his face to Hamadan and wept. He kept Salman Farisi’s wand and turban. At the beginning of each month, he used to invite the religious leaders of Samarqand to his association and deliver his discourses. He never tired or bored of tackling other’s problems and would endeavor to help everyone regardless of their condition or race (Hayati 2011).

He would always recommend the path of our Prophet (p.b.u.h) and his companions to those who loved and followed him. His heart was full of love and compassion towards all creation. He used to visit non-Muslim houses and tell them about Islam. He would pay more attention and care to the poor than the rich. He was patient, tolerant and showed respect and love to everybody. He would talk about the virtues and devotion of the four great caliphates to his followers and admirers (Ghijduwani, manuscript no. 3001).

Abdulkhaliq Ghijduwani describes his teacher’s good virtues and rituals as the following: “If he received any favours, he would return it in double. He used to always keep something with him as a treat and offer something to whoever came to visit. He would not talk in the presence of elders. He would not walk in the field that belonged to others. He would not keep daily prayers long. He would take care of his business on his own and meet all his needs by himself. He would go the mill on his own and went on many journeys. He would never miss non-obligatory or voluntary prayer such as *Ishraq*, *Duha*, *Awwabin* and *Tahajjud*. He always wished to be martyred. He was very attentive

to giving charity and alms. He used to seclude and always emphasize the importance of sacrifice (slaughtering lawful animals in the name of Allah and deliver them to the poor) and emancipate slaves. He feared Allah excessively and trembled of fear when he remembered Him, though he was never hopeless and in despair of His mercy. He was a person who loved people wholeheartedly and admired by others by heart..." (Ghijduwani, manuscript no. 2323/1).

Hamadani met his needs through artistic skills and farming. He never put his burden on others. He never begged. He led a very humble life. He travelled a lot because he devoted his entire life for enlightening people. He was always within the individuals in society. Due to his social position, he founded one of the main principles of the Naqshbandiyya order "*Dil ba Yar dast ba kar*". This statement which was said in Persian means 'Allah in the heart, hands at work' and is one of the main principles in the Naqshbandi order.

SOME OF HIS REPORTED MIRACLES

One day a weeping woman came to Hamadani's association and she told him that her son was captured by the Byzantines. Hamadani suggested her to be patient, however the woman told him she was running out of patience and appealed for his help. Upon this, Hamadani prayed: O my Great Lord! Please, set this woman's son free from captivity! Turn his sadness into joy! After that, the woman returned to her house in great hope and found her son safe there. With a great surprise, she asked her son: Oh my dear! How did you come back home? Her son replied: a short time ago, I was in Istanbul. My legs were tied and there was a guard posted. All of a sudden, one venerable man appeared and held me and brought me here. The woman was very happy and thanked the Lord profusely (www.gonullersultani.net / Yusuf Hemedani / 20.05.2014).

Muhyiddin ibn Arabi narrated another panegyric concerning Hamadani. As Hamadani reached his old age, he would not go out often except on a Friday, the day of congregation. One day he suddenly mounted his donkey and set out on the road. He did not hold the rein of the donkey and let it go where it wished. After a long journey, the donkey stopped at a mosque located outside of the city. As Hamadani dismounted and entered the mosque, he noticed a young man sitting with his head bowed down, sad and thoughtful. A few moments later, he realized that the person who had entered the mosque was his teacher and then he raised his head towards his teacher and said: "Oh my master! I am in trouble. Please, help me overcome my problems."

Yusuf Hamadani solved his problem and said: "Oh my son! If you face any problem or experience any difficulties, pay a visit to our lodge and do not make an old man come over here and tire him". After narrating this incident, the venerable Ibn Arabi drew the following conclusion: "I understood from this incident that if a Murshid remains loyal and devoted to his Sheikh in terms of his or her feelings or deeds towards him, he might

likely gain his or her Sheikh's attraction in return for his virtue" (www.altinoluk.com/Altin silsile / Yusuf Hemedani/01.04.2014).

Another narrated incident concerning Hamadani's miracles is that while he was in Baghdad, he was delivering a lecture on one occasion to his students and during that lecture a man named Ibn as-Saqqo posed a question in a hurtful manner. Hamadani was disappointed by this and said: "I smell the door of unbelief from your question". Sometime after this, he went to Constantinople with an ambassador who had come from the Roman Empire and abandoned the religion of Islam and died there (al-Dhahabi 1987; Ibn al-Jawzi 1996). This incident is narrated in different forms in the *Nafakhat*.

HIS DEMISE

The people of Mary admired Yusuf Hamadani excessively. The reason for their admiration might be that Hamadani built his *zawiyah* and *madrasah* in Mary which were famed for being "*The Kaaba of Khorasan*" among the people. Most probably, because of this reason, he set out from Herat to Mary during the last moments of his life to spend the rest of it there. This was in 535 AH/1140 on Thursday, 28th of Muharram according to the Islamic calendar. While Hamadani, the great scholar, was returning to Mary, he fell sick on the way in Bamiyan, a town located between Herat and Khorasan, and he told his *murids* to stop there. It was there that he returned to The Great Beloved One.

Later, Hamadani's corpse was transferred to Mary by one of his disciples named *Ibnu'n Najjar* and a tomb was built in his name (al-Safi 1977). His shrine, remaining within the perimeter of present Turkmenistan, is considered to be one of the most significantly visited holy places to in Central Asia and the Muslim World.

One of the prominent scholars of Uzbekistan, Mahmud Hasani provides more detailed information concerning Hamadani's death, namely that he died on 535 AH on the last Thursday of the month of Muharram. At that time, he was about more than ninety years old and had dedicated almost his entire life to spiritual knowledge, guidance and enlightening people. He performed a noon prayer with his disciples. Thereafter, he leaned his back against the *mihrab* and turned his face to his *murids* and said: "Heat water!" The people in the mosque realized that the time of separation from their *Murshid* had already come and started wailing. On the one hand, Hamadani was sad to leave his disciples and loved-ones behind, but on the other hand he was rejoicing at becoming united with his Lord; he glanced over the people individually around him and turned his blessed face to his disciples and addressed them as follows: "We have appointed Khwaja Abdullah Barraqi as my successor. Do not contradict him. Whereupon you start your caliphate, treat people politely and live in happiness and tell the disciples not to recite the names of Allah overtly".

And then he turned his face to Ahmad Yasawi and said: please, recite the *surahs Fatir, Yasin* and *An-Nazi'at*. After the recitation, he said: "Allah has such servants that only He knows of their lives or souls to be submitted". And recited the following couplet: "The intense lovers of You submit their souls in your abode in a such way, even the angel of death fits there not..." (Hasani 1994).

HIS WORKS

Yusuf Hamadani spent most of his life enlightening people and nurturing disciples. Due to this reason, he did not write many books or leave much of his work to subsequent generations. Even his existing works are in the form of small-size treatise. He mostly wrote about *Tawheed* (Oneness of Allah), *Aqidah* (Islamic belief), *Sufism* and good conduct. One of his most significant treatises to have reached us is his *Rutbatu'l Hayat / Degrees of Life* (Hamadani, manuscript no. 2910). As this treatise was written in Persian, and in a form of question-and-answer, Hamadani answered eight questions regarding Islamic belief. Some of the questions that were answered in that treatise are as follows: What is life? Is there any difference between *Iman* and *Islam*? What is destiny, *dhikr* (reciting the names of Allah) and thinking or reflection? Hamadani followed *Abu Mansur Maturidi* in *aqidah* and Hanafi (Parsa, manuscript no. 1449) law and answered the questions in the light of the *Quran* and *Sunnah*. The only manuscript of this treatise has been preserved in Istanbul's Sulaimaniyya Library.

His other available works are *Risalah fi anna'l Kawna Musakhkharun li'l Insan* which is a small treatise written in Arabic (Hamadani, manuscript no. 853) and describes that the universe is under the control of mankind and his service. Hamadani's other article *Risalah dar Adab'i Tariqa* (Hamadani, manuscript no. 1028) concerns good and proper conduct in Sufism. *Risalah dar Akhlaq wa Munajat* (Hamadani, manuscript no. 1797) is written in Persian and explains the importance of *Sunnah* and asceticism. In addition to these works, among the works that have not reached us are *Manazil al-Sairin*, *Manazil al-Salikin*, *Safwatu't Tawheed li Tasfiyati'l Murid* and *Waridat* to name a few (Necdet 2002).

HIS TEACHINGS

Hamadani was a consistent follower of Sunni scholars, attached himself to the *Quran* and *Sunnah* and dedicated his entire life to knowledge, education and enlightening people. He would teach the secrets of knowledge and spiritual knowledge of *Allah* to every level of people and always recommended asceticism and piety to his disciples besides acquiring knowledge. Moreover, he would always attempt to practice his religion completely and never neglect any laws of Islam. For him, *Sakhw* - mystical sobriety meaning the people who follow the path of Prophets thoroughly and leading an alert and conscious life and *Tamkin* which refers to a state of straightforwardness and not deviating from the path of

Shari'a, were his two main principles by which he lived his life. He did not approve of spiritual intoxication and the so called miracles of other saints.

One day he advised his disciple Abdulkhaliq Ghijduwani: “Oh 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 discourse!” (Necdet 2002). These words might be viewed as normal in our present days, however, he initiated a new era by saying those words when we consider them from the perspective of that time.

Hamadani introduced *Khalvat dar Anjuman* which means to be with people while keeping Allah in the heart. This idea was later proposed by his student Ghijduwani in the following decades and became one of the main principles of the *Khwajagan-Naqshbandiyya* order. *Khalvat dar Anjuman* means to constantly remember Allah while in the midst of others. This principle is also the fourth principle proposed by Ghijduwani titled *al-Kalimat al-Qudsiyya* / The Sacred Words. Namely, Hamadani emphasized that people should seek to remain near to Allah at all times while fulfilling their daily tasks and meeting worldly needs. At the same time, he recommended serving people, the best and most valuable creation of Allah, and to take part in social activities and contribute in a permitted manner. Such ideas were later developed and continued in the Yasawi and Naqshbandi orders.

HIS WORDS OF WISDOM

Yusuf Hamadani's disciples asked him: “These days will pass and what would you recommend us to remain safe on the right path if the people of Truth veil their faces and transfer to the Eternal Abode?” The venerable Hamadani replied: “Read 16 pages of their words everyday regularly!” (Hamadani, manuscript no. 1028).

Upon this recommendation, Fariduddin Attar wrote his *Tadhkiratu'l-Awliya* (Necdet, 2002). ‘One’s heart cannot be enlightened with unlawful and doubtful food, and one cannot gain purity and true pleasure of prayer or worship with unlawful clothing.’ ‘The highest degree of dhikr for Salik (a person who engaged in Islamic spiritual path or Sufism) is that he practices it with his tongue, seven senses and his hairs on his body and nails are involved, as well. The heart sees and feels the dhikr practiced by all the members of the body. Due to this feeling, they warm up, grow stronger and participate in practicing dhikr.’ ‘The fire of anger and rage is something thrown at deviated and confused on the path by Satan.’ ‘Do not keep your physical appearance untidy and disorganized. Otherwise, such people will have more disorganized, unfocused and flighty heart’. (Hamadani, manuscript no. 2910).

CONCLUSION

Khwaja Yusuf Hamadani is a prominent scholar and sufi who played a significant role in the formation of *Ahli Sunnah* Sufism in addition to nurturing many great and influential scholars. He remained among the people, taught the religion of Islam to everyone without discrimination, and guided his people to the proper path. He preferred these deeds over seclusion which was quite popular in the previous decades among sufis. Through him a considerable number of non-Muslims converted to Islam. Yusuf Hamadani studied at Baghdad's *Nizamiyyah Madrasah*, one of the most prestigious schools of that time. He nurtured *Piṣva* (the spiritual leader) of two great sufi orders which played a vital role in the expansion and spread of Islam in Central Asia and Anatolia, and he was involved in both orders' lineages. Later, due to his hectic life nurturing his disciples and guiding people to the right path, he could not leave much of his work to the next generation except for a few small-size treatises. During his entire lifetime of enlightenment and guidance, Yusuf Hamadani constantly served the people and recommended others to follow this path. This thought was boosted by Ghijduwani and became the basic principle of *Khawajagan* which reached the peak during the time of Bahauddin Naqshband.

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