

RISĀLAH DAR ĀDĀB AL-TARĪQAḤ: AN EPISTLE ON THE MANNERS OF THE SPIRITUAL PATHWAY IN SUFISM

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Abstract: *Khawaja Yusuf Hamadānī (d. 535/1140), a prominent Sufi scholar played a significant role in the formation of Sunni Sufism in Islam. His works are written in accordance with the Qur'an and Sunna, mainly cover the issues of Aqīdah, Akhlāq and principles of Sufism. One of the imported works of Hamadānī is Risālah dar Ādāb Al-Tarīqah. This short epistle written in Persian, and only one existing copy of this medieval manuscript is kept at Istanbul Millet Library in Turkey, under registry number 1028. During my research in the library, I was able to get a photo copy of the work and later it has been translated into English, to introduce the researchers in this field. The work is about the important principles of Sufism which are must be carried out by the followers. Such as, importance of reading book, uzlah (seclusion), controlling of the nafs's desires, dining and sleeping proprieties, halal food, clothing and housing. The main objective of the research is firstly, to investigate main contribution of his teaching; secondly, to do full translation of this epistle into English; and finally, to explore a few major points of the author's doctrine. The qualitative research methodology relying on content analysis approach and an investigative library work will be employed in this research. Moreover, the translation of this epistle could be one of significant contribution to understand key principles of Sufism to improve the spiritual life and moral values in contemporary times.*

Keywords: *Sufism; Halal Food; Halal Clothing; Halal Housing; Inner Dimension*

Introduction

The history of Sufism primarily started with ascetics and Sufis who lived during Hasan Basrī's (d. 110/728) time and in subsequent decades. Certain features of Islam which are embraced by Sufism started at that time. Asceticism started taking a more concrete form during the time of the *tābi'īn* who acquired knowledge from *sahābah*. Despite the many virtues of this period, it was marred by the spread of dissent, revolt against the leaders, emergence of apostasy, conflicts, and disagreements between different doctrines, an increasing desire for wealth and worldly pleasures, fights among different groups of the society, attacking each other's lands and regions and accumulation of wealth. In time, the Sufi orders attracted the attention of great scholars and *zāhids* laboured tirelessly to spread the teachings of Islam. Consequently, they facilitated an

understanding of asceticism to the next generations and showed easier ways of its practices (Yilmaz, 2007). The 11th -13th centuries are accepted as a very important era in Sufism. There were some sectarian differences in different parts of the Muslim World. People tired of this directed to Sufism and found what they were searching in the serene climate of Sufi lodges and *zāwiyas*. The title Sufi started to be used for pious people in parallel with *zuhd*. Prior to the 11th and 12th centuries, the title *zuhd* was used for those pious people who had high tendencies of abandoning worldly desires. However, in subsequent decades, the majority preferred using the title Sufi over renouncing. By this time, several Sufi orders had already taken form and Sufism had become an established science of spirituality and well-organised path (Trimingham, 1998).

Sufism is an important part of the history of Central Asia. It has existed in Transoxiana (or *Māwarāunnahr* is the ancient name used for the portion of Central Asia corresponding approximately with modern-day Uzbekistan, Tajikistan, southern Kyrgyzstan and southwest Kazakhstan) and Khorasan since 5-6th centuries after hijrah. Historically, few Sufi orders had a significant presence in the region. The *Kubrawiyya*, *Yasawiyya*, and *Khwajagan-Naqshbandiyya* orders originated in Central Asia. The *Kubrawiyya* is one of the Sufi order and way that claims to trace its direct spiritual lineage and chain (*silsilah*) to the Prophet Muhammad (ﷺ). The *Kubrawiyya* was founded in the 13th century by Sheikh Najmuddin Kubrā (d. 618/1221) in Khwarazm in modern Uzbekistan.

Nevertheless, one of the important figures who played a key role in the establishment of the above Sufi orders in the Central Asia was Khawaja Yusuf Hamadānī (d. 535/1140). Although, he was connected with spiritual tradition in his time, he was instrumental in establishing his own distinct spiritual order which came to be known as the *Khwajagan tarīqah* (The Order of the Masters), which became popularly known as the *Naqshbandiyya tarīqah* (Tosun, 2002). Hamadānī remained among the people, taught the religion of Islam to everyone without discrimination, guided and delivered his admonitions to his people in a proper way. He preferred these deeds over seclusion which was quite popular in the previous decades among Sufis (Mansurov, 2015). Hamadānī mostly focused on the nurturing his students and did not write big scale works. In this way he was different from a great scholar and his schoolmate Imam Abu Hamid Ghazālī (d. 505/1111). Yusuf Hamadānī devoted most of his time to nurturing his disciples and his students' education and he did not attempt to author books on a large-scale. His existing works are in a form of small-size epistles written in *Aqīdah*, *Tasawwuf* and *Akhlaq*.

Methodology

The qualitative research methodology relying on content analysis approach and an investigative library work will be employed in this research. During the research process, the data regarding to this investigation will be obtained from the various studies in this field.

The Translation of the Epistle

An Epistle on the Manners of the Spiritual Pathway

A disciple who cannot avail himself of the opportunity to converse with a murshid should read eight waraq (sixteen pages) of the comrade's words; this will enable him to live from the heart. Accordingly, a disciple should pick a path based on four principles.

The first principle is the denial of nafs's desires. It would take a long time to explain this properly, and so here is a brief summary: One should make use of food, sleep and clothing not to his heart's content, but in accordance with his needs. If one meal a day is sufficient, one should not take a second meal. If a portion is sufficient, one should not eat until he is full. Hunger, on the other hand, is an important pillar. People who decide upon a path that is not based on this pillar usually lose their way and exhaust themselves. As long as desires do not bend to will, the Satan is not banished, material thoughts are not discarded and lust is kept alive, this objective cannot be attained. If the disciple does not accept hunger for a while as a principle, surely these meanings cannot be realized.

Another basis is seclusion, which comes with a number of conditions that are impossible to list in this short article. Seclusion and seclusion are blessed concepts that enable the protection of the heart. The protection and ongoing peace of the heart are only possible through seclusion.

Another form of the denial of desires is sleep deprivation, in that sleeping wastes your life, loosens the body and takes away the joy of prayer. Imam al-Ghazālī, Allah rest his soul, says that: "People should not sleep more than eight hours a day". Someone who sleeps more than this wastes a third of his life sleeping. Wasting a third of one's blessed life is very common. If rules regarding food and sleep are followed, waste can be minimized. There are numerous rules related to this.

The first is that the disciple should eat when he feels the need and is hungry, after having performed his ritual ablutions and surrounded himself with people close to him. He should take small bites and be graceful. He should not take a bite without mentioning the name of Allah. He should never neglect to wash his hands and mouth.

When it comes to sleep, he should always go to bed ritually clean, and he should not go to bed with a full stomach. When he goes to bed, he should recite the prayers carried down from the Prophet Muhammad (‘alayhi ṣ-ṣalātu wa-s-salām) and his companions, and should go to sleep reciting the salawāt and the name of Allah. When he wakes up, he should first mention Allah, then perform his ritual ablutions and morning prayers, and should try to refrain from going back to sleep until dawn.

The second principle is that food and clothing should be halal, in that the divine light cannot penetrate the heart with haram food and clothing. There is no pleasure to be gained from prayers performed in haram clothing. Sheikh Junaid al-Baghdādī (d. 298/910) says that: "Everything improves with the pleasure of food and clothing", the reason being that a disciple of Allah and Heaven is free of the material world and knows to make do with less. A dignified existence is surely possible with the following three things: Clothing, food and shelter. When these three are clean and halal, everything will go your way. It is obligatory not only to avoid haram and sin, but also to stay away from sinners and trouble makers. In fact, you should refrain from talking to people who are not on the right path, and those not on the same path as you. The most common reason for disciples losing their way is fraternization with incompetent people, and the meaning behind this is clear and proven. A person who is not following the path of religion and the sharia is on the path of the Satan, even if he performs a thousand miracles in a day. Someone who puts his faith in something that goes against the Sunna is a bandit, even if he knows everything there is to know about the world.

The third principle is the mujāhadah, which is to fight against the Satan, the material world and such “invisible” enemies as desires that dictate evil. Always know that the Satan, the material and desire block the path to wisdom and free will, diverting one from the righteous path. The Satan invites the disciple to sin by giving him worries. Desires call one to sin through deceit. The material world seems attractive and invites you to be its servant, but the mujāhadah allows you to exercise self-control by guarding the door to your heart, which is where wisdom and free will reside. If a sinful “influence” comes to your heart, the mujāhadah recognizes the Satan in it and tries to keep it away, and keeping that influence away means to seek shelter in the convent of Allah in “loyalty” and “peace”. The subject seeks refuge in the convent of Allah the Almighty looking for help and resists the Satan, and so sin is kept away. If this “influence” is a lustful one that contains your desires, you can once again torture your desires and resist the cravings of the flesh by seeking refuge in the convent of Allah by depriving your body of food, by getting up at night to pray, by embarking on a favourable trip on foot or by going things in public that will bring you shame and hatred. Once you weaken your enemies and take away their weapons, it is much easier to fight them.

Abu Yazid Bistāmī (d. 261/874), was once asked the greatest trouble put in his way by Allah the Almighty: “You wouldn't have enough power to listen to me if I told you,” he answered. “So what was the smallest trouble then?” they asked. “You don't have the power to listen to it.” “So, what was the biggest trouble you caused yourself?” they continued. “I asked my desires to obey me, and they would not listen. So I stopped eating for a year,” he answered. The almighty sheikhs said: “A hundred and twenty four prophets could not intervene on your behalf to fight your desires if you do not do anything yourself. Nor would their pleas be accepted. If you leave your desires hungry and naked, all your wishes will be granted.”

In conclusion, the way to follow the path of Sharia is to pray a lot against the Satan and to be a good subject. The path to the afterlife is only open through opposition to the Satan. To reach the level of closeness, to be revealed the word of Allah, to know His names and the truth about His character, to observe glory and beauty, and to discover the manifestation of the secret divine light are only possible by fighting the desires of the flesh. In short, it can be said that the world is an embarrassment to the Hereafter, the Satan to Sharia, and human existence to the truth. If you use mujāhadah to leave the material world behind and remove its desire from your heart, you will surely see the beauty of the afterlife. If you fight to restrain your desires and oppose them, you can observe the might of Allah the Almighty. Wise men and suitable predecessors obtained thousands of truths and meanings because they avoided the Satan's worries and refrained from sin and rebellion against Allah, therefore remaining pure.

People learned about the ways of the faith and religion thanks to them. Indeed, Allah the Almighty thus declared: “As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths ...” (Qur'an, 29:69).

There are, in fact, four kinds of “khawātir” (influences) in a person's heart. The first one is worries (waswasah), the second one is desires of the nafs, the third is a love of the world, and the fourth the inspiration (ilhām) of angels acting on orders from Allah. Only the divine light can recognize and differentiate between these four kinds of “influences”, and the divine light can only be obtained by uttering the name of Allah. Indeed, Allah the Almighty thus declared: “Whose hearts are filled with fear when Allah is mentioned ...” (Qur'an, 22:35).

The fourth principle is about dhikr. Know that although there are many ways of doing this, such as through prayer, piety, asceticism and mujāhadah, the righteous path will remain closed unless you mention the name of the Eternal One. As Khawaja Ali Daqqāq says: “Dhikr is bracelet of Awliyās”. Power is granted to those who mention the name of Allah appropriately; and those that are deprived of dhikr are also deprived of power. True dhikr is in the heart, and a disciple who has been granted the dhikr of the heart shall devote all of his free time outside of his religious duties and Sunna to dhikr. Although it is possible to mention many names of Allah the Almighty, “Allah” is the most powerful of all his names. After that comes the four distinguished terms of the Eternal One: “Subhānallah”, “Alhamdulillah”, “Lā ilāha illallah” and “Allahu Akbar” – “Subhānallah” is tasbīh; “Alhamdulillah”, gratefulness; “Lā ilāha illallah”, unity; and “Allahu Akbar” is takbīr. Any of these words is a good choice; however, most disciples prefer “Lā ilāha illallah”, as that is the term that best helps the disciple keep away from “connections” and obstacles, helps him reach the truth and removes shame.

Therefore, a few hours are set aside each day when the disciple, alone at home, ritually cleaned and dressed in clean clothes, faces the Kiblah and says the word. He recites the words of “Lā ilāha illallah” and puts his hand on his heart. He guards his heart with this dhikr, and by using this word, keeps away any worldly desires. As the Qur’an dictates, “Those who remember Allah standing, sitting, and lying down on their sides ...” (Qur’an, 3:191). Moreover, through constant dhikr, the disciple distances himself from “hijāb”, darkness and fanciful dreams. The grace of Allah covers everywhere, a rain of virtue begins to fall, a wind of grace and happiness starts to blow. Then some things are revealed and some graceful things are heard. Tastes beyond imagination and words are experienced. It has been said, on this subject:

*“From Your Love my affliction to You,
Can never be explained, can never be understood”.*

Analysis and Discussion

Human life has two dimensions: outer and inner. The needs for our material world are known whereas important thing is how to keep our inner life dynamic. As we know, nowadays there are various moral problems in the society. In this short and meaningful work the author has been tried to express simple and effective solutions to the spiritual depressions. Such as: the importance of the complete spiritual guidance in the life; the importance of eating habits; the arrangement of sleeping; halalness of foods, clothing and housing; significance and the way of the *dhikr* and lastly his ineffable Love to Allah.

Yusuf Hamadānī, at the beginning of the book, was asked about his suggestion if people cannot find a true guide one day, what should they do? Hamadānī said:

“A disciple who cannot avail himself of the opportunity to converse with a Murshid should read eight (waraq) sixteen pages of the comrade’s words; this will enable him to live from the heart”.

It is well known that Sufism pays special attention to the role of a *murshid* (spiritual guide). In the Sufi sources stated that for a *murīd* (disciple in Sufism), it is very difficult to reach spiritual maturity without his *murshid*’s guidance. Hamadānī emphasises this in his works. According to him, a *murīd* must tie his heart to a mature *murshid*. A *murīd* can overcome a way in a year which he would spend ten years if he takes it alone. For example: a *murīd*, being tied to some condition

or observation, can fall behind at that level. A mature *murshid* opens his way and saves him from such a condition.

Hamadānī advises to *murid*, who never had a chance to have direct talk with a mature *murshid*, to read sixteen pages of writings of Sufi scholars, because under these words, the *murid*'s heart will be brisk and his spiritual passion will increase. It is a known reality that humanity has always been in need of guides to be real human and complete man throughout the history since Ādam (‘alaihissalām). Many prophets were sent for this purpose from Ādam (‘alaihissalām) to Muhammad (‘alayhi ṣ-ṣalātu wa-s-salām). This duty is shouldered by saints and *mujaddids* after the prophets. With this advice from Yusuf Hamadānī, keeping the heart away from hardening is stressed. At the same time it will inculcate reading habits in people.

According to Hamadānī, a *murīd* should define his way in accordance with these four fundamentals:

“The first element is the denial of nafs’s desires. It would take a long time to explain this properly, and so here is a brief summary: One should make use of food, sleep and clothing not to his heart's content, but in accordance with his needs. If one meal a day is sufficient, one should not take a second meal. If a portion is sufficient, one should not eat until he is full. Hunger, on the other hand, is an important pillar...”

First principle is the hardship of the *nafs* and abstinence. It is well known that one of the most important deeds in the *tarīqah* is – nurturing of the *nafs*. Indeed, we can say that Sufism is the nurturing of the *nafs*. For Ghazālī the *nafs* has two meanings: First, it means the powers of anger and sexual appetite in a human being... and this is the usage mostly found among the Sufi, who take “*nafs*” as the comprehensive word for all the evil attributes of a person. The second meaning of the *nafs* is the *rūh*, the human being in reality, his self, and his person (Ghazālī, 1983). At the same time, the *murīd* should eat when needed, with ablution and with friends (not alone). Should take small bites and should not eat like just out from famine. He should not eat even a bite without *dhikr* of Allah, wash hands and mouth.

Yusuf Hamadānī also accepts it as the fundamental of Sufism and briefly defines it as follows: a human should not eat and drink or wear in accordance with his animal or worldly desires, but according to the need. He also should not eat up to full stomach. As the hunger is one of the most important pillars of moral perfection, therefore, the follower of Sufism who does not outline his path under these conditions is destined to be misled and encounter the moral disaster. It is not possible to reach the highest vision (Allah’s satisfaction) until the *rūh* is not taken under control and Satan is moved away from the heart. Consequently, moral states will not occur, if the *murīd* takes long-term hunger as a principal for himself.

“Another form of the denial of desires is sleep deprivation, in that sleeping wastes your life, loosens the body and takes away the joy of prayer. Imam Al-Ghazālī, Allah rest his soul, says that, “People should not sleep more than eight hours a day”. Someone who sleeps more than this wastes a third of his life sleeping. Wasting a third of one’s blessed life is very common. If rules regarding food and sleep are followed, waste can be minimized. There are numerous rules related to this”

According to Hamadānī, another requirement in this path is sleeping less. Sleep wastes the lifetime, loosens the body, and takes away the longing for prayer. Imam Ghazālī says that a

person should not sleep more than eight hours a day. Such a person would waste a third of his life. It is common to see one third of this precious lifetime wasted. If conditions followed in sleeping and eating, there would be less harm. There are many conditions.

We have witnessed many times in our life how the third of the shortest life has been wasted. Indeed, everything has its ethics including eating, drinking and sleeping, and more you follow these ethics the less they are.

About the sleep, a *murīd* should go to bed with ablution and stomach empty. Should recite powerful prayers narrated from Prophet Muhammad (‘alayhi ṣ-ṣalātu wa-s-salām) and the companions. Upon waking up, should *dhikr* Allah first, then take ablution and do prayer and also not to sleep till dawn.

“The second element is that food and clothing should be halal, in that the divine light cannot penetrate the heart with haram food and clothing”.

Hamadānī requires three things to reach perfection: *“Wear, food, and place”* (Hamadānī, n.d.). According to him, all the affairs of a man will be fine as long as these three matters are pure and *halal*. Shelter and clothing being halal is emphasised, because enlightening of heart cannot be achieved with non-halal shelter. The prayer with non-halal clothing does not give pleasure.

The reason he is saying this is; *murīd* of true path and follower of Hereafter keep distance from worldly matters, satisfy with a little possession. To be a human is possible through these three things; cardigan (*khirqā*), food (*luqma*), dwelling (*maskan*). If all these three are clean and halal, all other things become good and nice. While refraining from haram and sins and be cautious about them is *wājib*, but also abstaining from those who eat haram and are defeatist is necessary. Moreover, they should refrain from talking to those who are not in right path and not in your path. The worst thing that deviates a follower from the right path is being together and talking to unqualified. This is very visible and proven. One who does not follow the religious and Sharia path is a follower of the devil. One who follows a thing contrary to Sunna is a thug even if he is the most knowledgeable in the universe.

“The third element is the mujāhadah, which is to fight against the Devil, the material world and such “invisible” enemies as desires that dictate evil...”.

The third principal is the *mujāhadah*. *Mujāhadah* is to fight with outside enemies like Satan, world and the ego, which orders evil deeds. Hamadānī says that the ego, Satan and the love to this world shifted to the man’s will and wish in order to mislead him from the right path. Satan calls for sins by its insinuation while the ego leads to sins by its deception. As for the world, makes a man to serve and obey it, appearing beautiful to his eyes. At this point, *mujāhadah* come for help and tries to move away the thinking and memories which come to heart to deceive it to sins. By this way, it saves a man from doing sins. If the thinking, coming to the heart is a desire which consist of egoistic pleasure and wishes, the deeds like to worship Allah by fasting, offer over-midnight payers, traveling for the sake of Him will torment the ego.

All in all, the way to walk on the path of Sharia is to serve well and avoid Satan. The path to the Hereafter to be bright is by opposing Satan. Reaching the *“Qurb”* (Closeness), to be awarded with Allah’s bounty, knowing the truth of Him and His attributes, observing His *“Jalāl”* and *“Jamāl”*, discovering His mysteries and manifestations of *Nūr*’s all these possible via opposing

and resisting to the *nafs*. Thousands of truth and door are opened to religious leaders and scholars to avoid the delusions of Satan, purify themselves via avoiding committing sin and opposing Allah.

“*The fourth element is dhikr...*”.

Dhikr is one of the most important items in a person’s spiritual elevation. Yusuf Hamadānī mentions *dhikr* one of the main pillars of the *tarīqah* and says: “*You should know that although there are many ways of iman, zuhd, taqwā and mujāhadah, path to truth will not be open without dhikr of Allah*” (Hamadānī, n.d.).

Hamadānī says regarding the fourth principal that despite of several existing ways like worship, *taqwā* (Allah-consciousness), hardship and *mujāhadah*, a man cannot open the way of the truth until he makes *dhikr* and Hamadānī mentions saying of Khawaja Abu Ali Daqqāq (d. 412H/1021M): “*Dhikr is a bracelet of the Awliyās*” (Hamadānī, n.d.).

The mirror of a *murīd*’s *rūh* starts manifesting because of *dhikr* of the heart. When spiritual meditation increases, the *murīd* becomes more brisk, thus his place of tranquillity becomes more developed, and eventually he reaches the guard of Allah. Therefore, the people who reached the level of *dhikr* are given the rank of *awliyās*. The ones who move away from *dhikr* will miss the chance to obtain sanctity. Yusuf Hamadānī divides the matters that occur in the heart of a man into four: satanic insinuation, egoistic deception, finding peace with the love to the world and inspiration which comes with angels sent by Allah. According to him, these senses can be felt and differentiated only by the light of the heart. The light of the heart come with the remembrance of Allah only.

The real *dhikr* is to be in heart. *Sālik* who is awarded with *dhikr* in heart, should not involve anything else after *Sunna* and the obligatory. According to Hamadānī the following four types of *dhikr* are very important: “*Subhānallah*”, “*Alhamdulillah*”, “*Lā ilāha illallah*” and “*Allahu Akbar*”. Because “*Subhānallah*” is glorification, “*Alhamdulillah*” is *tahmīd*, “*Lā ilāha illallah*” *tawhīd* and “*Allahu Akbar*” is *takbīr*. Whichever of this four is chosen is good but most of the followers chose “*Lā ilāha illallah*” because this is the word that cut contact with “relevance” and hindrances, makes one reach the truth and remove “*hijāb*” (barrier).

In this case, a few hours can be defined for a day. *Sālik* who sit alone at home, take ablution, turn to the Kiblah with clean clothing on, closes their eyes and say “*Lā ilāha illallah*” keeping “*mad*” – extension long, holding his hand on his heart. Keeps an eye on his heart by avoiding any imagination or desire getting to the heart. As mentioned in the Qur’an: “*Those who remember Allah (always, and in prayers) standing, sitting and lying ...*” (Qur’an, 3:191), “*Hijāb*”, darkness and imaginations are pulled away before the *sālik* due to continuous *dhikr*. The cloud of grace of Allah covers all around, rain of virtue falls, wind of grace and bliss start to blow. Then some things come to vision, some gentle things are heard. Some flavours are tasted which cannot be expressed with words. Moreover, during making *dhikr*, Allah’s blessed clouds covers everywhere, the rain of kindness starts to drop and the wind of mercy will blow. At that time some mysteries will be revealed and some echoes of kindness will sound.

According to some Sufi scholars define *dhikr* as follows: “*Every deed, speech, action, and silence which is done with the remembrance of Allah is considered dhikr*” (Ustaosmanoglu,

2000). The use of any part of the body for the sake of Allah is *dhikr*. Accordingly, there are many sources, types, and ranks of *dhikr*.

Dhikr is divided into four parts in the *tafsīr* named “*Rūh al-Furkān*”:

Firstly: *Dhikr* which is done by the tongue only while the heart is asleep, indeed such remembrance of Allah is not possible because the invocation of the tongue is not the remembrance of Allah Himself, but merely His names. As the function of the tongue is pronunciation only.

Secondly: *Dhikr* which is done by the heart only whereby the tongue and other parts of the body are immovable or may be busy with other things.

Thirdly: *Dhikr* which is done by both the heart and tongue. This is the best type.

Fourthly: *Dhikr*, the result of which nullifies all the divine feelings and spirit. In the eyes of the *sālik*, all these will be erased (Ustaosmanoglu, 2000).

Sheikh Ahmad al-Faruqī al-Sirhindī (d. 1034H/1624M) says regarding this topic following: “*Dhikr*, in any form of it, is directed to expel and end the negligence.” It does not merely consist of saying “*Lā ilāha illallah*” or repeating the work “*Allah, as majority thinks*”. Hence, any word, meant to describe obedience to Allah’s orders and keep oneself safe from His forbiddance is considered *dhikr*. Accordingly, trade is a *dhikr*, if to fulfil certain requirements as well as a marriage, carried out in accordance with Islamic rules, is a *dhikr* (Rabbānī, 2014).

According to Imam Abu Hamid Ghazālī (d. 505H/1111M), *dhikr* consist of four parts: *Dhikr* by the tongue which includes recitation of Qur’an and other invocations during worship. *Dhikr al-khafī*, i.e. implicit *dhikr* which is the most famous and the best. *Dhikr* by the heart which makes a man give up everything and be busy with his only loved One (Ghazālī, 1983).

When a *salik* reaches the last point of *dhikr*, his whole body, including nails and furs take part in this *dhikr*. As for the heart, it hears and sees the *dhikr* of other parts of the body, by the result of which it gets power and also participates in the *dhikr*. Additionally, Hamadānī says that *dhikr* of the heart ends in forty days and the light, resulted by this *dhikr*, illuminates the heart and flows out from the body’s parts of senses. He claims that neither *faqīh* nor any *mufasssīr* or *muhaddith* knows such a condition, neither can they answer to the related question, which is known only to ascetics. According to him, if a man reaches this level, he can be a witness of such condition, which may be lasting sometimes a year, sometimes a decade, depending on the length of practicing *dhikr*. Moreover, only inner sight can be such a witness and until then, one has to see with his outer sight.

The treatise completes by gnomic describing with a short poem of Hamadānī that Love of Allah and Sufism can never understood without personally experience. This is a big difference between Sufism and other Islamic sciences.

Conclusion

The paper has attempted to translate and interpret Khawaja Yusuf Hamadānī’s work *Risālah dar Ādāb al-Tarīqah*. Sufism which consists of all activities regarding disciplining people’s minds

and hearts, purifying their spiritual and inward being from unpleasant feelings and worldly pleasures, and teaching them about the transience of this world, started to dominate. Sufism can be defined as purification of *nafs* from bad habits, to reach eternal happiness and peace, to reach out to a level of maturation in morality, saving the heart from negative things, recognition of own and self thoroughly. Sharia is the outward appearance of Islam that consists of rituals, prayers, and worship. Sufism is the representation of the inward aspects of Islam and, leading a Sufi life or following a certain Sufi order is a person's personal choice and preference. One of distinguished Sufi scholars Khawaja Yusuf Hamadānī remained among the people, taught Islam to everyone without any discrimination, guided and delivered his admonitions to his people in a proper way. He preferred all of these deeds over seclusion which was quite popular in the previous decades among Sufi scholars. Due to his hectic life fostering his disciples and guiding people to the right path, he could not leave much of his work to the next generations except for a few small-size treatises. Among them *Risālah dar Ādāb al-Tarīqah* is one of important epistle on sufi principles written by Hamadānī. He has interpreted Sufi principles based Qur'an and Sunna in this short epistle. He taught his *murīds* the ways of *zuhd*, *taqwā*, *mujāhadah*, and *dhikr*. Based his unique views we can understand that he has tried to put the spiritual lifestyle of the faithful person in order to contemporary times. He encouraged people not to go for an ascetic life and not to be away from society, but advised people to do their job, take care of their families, righteously earn their living, and undertake their responsibilities. However, one of an important principle of Sufism is that to keep remembering Allah all the time, while being and staying among people. Sufism became a science that is away from “*shathiyyāt*”, in the frame of *Ahli Sunna* under the spiritual influence of Khawaja Yusuf Hamadānī.

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