

# Allah's solitary on His Earth

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## Summary

This paper presents the author's opinion about some interesting, but not sufficiently explored motifs from Sheikh Bosniak's secular and spiritual biography which if they were scientifically elaborated would greatly contribute to the presentation of this personality that had such a peculiar spiritual power. The attempt was to point out a few details from the Sheikh Bosniak's life that extraordinarily attract attention and to try to establish a spiritual closeness with his personality and show how this kind of inner closeness, in fact, is necessary for the proper and thorough understanding of the Sheikh Bosniak inexhaustible Gnostic doctrine.

**Key words:** Abdī, Allah's solitary, garib, Sheikh Abdullah Bosniak, walayat

**S**HEIKH ABDULLAH *ABDĪ* BOSNIAK belongs to a selected group of spiritual and intellectual esoteric elite that has to thank for its elevated position directly to Allah Jallahshanuhu and to His attention and care. Spiritual Strength (*himmet*) of these few chosen ones is permanent and inexhaustible source from which are fed the hearts of sincere and true seekers of Mohammad's reality on the timeless and perennial Sufi path.

Bosnian intellectual and scientific community had the opportunity to acquaint themselves with the personality of Sheikh Abdullah Bosniak, through the writings of Safvet bay Bašagić<sup>1</sup> and Hajji Mehmed Handžić<sup>2</sup>, but Sheikh Fejzulah ef. Hadžibajrić was the first one to provide a scientific view of Bosniak's Gnostic worldview<sup>3</sup>. What is also unavoidable is, of course, the contribution of Dr. Džemal Čehajić's more complete introduction to the personality and work of Sheikh Bosniak<sup>4</sup>. After a pause of about 20 years, Bosniak's thought was again reopened and discussed with the publication of the Bosnian translation of his work *Gradation battle*<sup>5</sup>. But the personality of Sheikh Bosniak in all its fullness and spiritual-intellectual strength shone thanks to the extraordinary scientific endeavors of the Academic Rašid Hafizović in his presenting of Bosniak's comments on Ibn Arabi *Fusus al-hikam*.<sup>6</sup>

Although Sheikh Bosniak's life path is largely solved, this work represents my own thinking on some important motifs from the Sheikh's secular and spiritual biography which has not been devoted enough attention, at least not based on the available sources.

<sup>1</sup> See: Dr. Safvet beg Bašagić, "Bošnjaci i Hercegovci u islamskoj književnosti" (*Šarihul Fusus Abdullah el- Bosnevi*), in: *Glasnik Zemaljskog muzeja u Bosni i Hercegovini*, 1912, januar-juni, p. 74-80.

<sup>2</sup> See: Hadži Mehmed Handžić, *Književni rad Bosanskohercegovačkih muslimana*, Sarajevo: 1934, p. 29-31.

<sup>3</sup> See: Fejzulah Hadžibajrić, «Uvodne tesavufske interpretacije Abdullaha Bošnjaka» u: *Anali GHB*, Knjiga I/1972, pg. 35-47; Fejzulah Hadžibajrić, "Abdullah efendi Bosnevi o postanku čovjeka u svijetlu tesavvufa", u: *Šebi Arus*, 1970; Fejzulah Hadžibajrić, "Tesavufsko-tarikatska poema Abdullaha Bošnjaka", in: *Anali GHB*, Knjiga II-III/1974., p. 31-35; Fejzulah Hadžibajrić, "Omer Lutfijin tahmis na Bošnjakovu kasidu o Fususul-hikemu", u: *Anali GHB*, Knjiga V-VI/1978, p. 187-204.

<sup>4</sup> See: Dr. Džemal Čehajić, "Šejh Abdullah Bošnjak "Abdi" bin Muhamed al-Bosnewi", u: *Zbornik radova Islamskog teološkog fakulteta u Sarajevu*, 1982, br. 1, p. 75-87; Dr. Džemal Čehajić, "O jednom filozofskom traktatu šejha Abdullaha", in: *POF*, br. 32-33/1982-83, p. 65-86.

<sup>5</sup> See: Abdullah Bošnjak, *Gradacija bitka*, preveli: Kenan Čemo i Samir Beglerović, Sarajevo: Libris, 2003.

<sup>6</sup> See: Abdullah-efendija Bošnjak, *Tumačenje dragulja poslaničke mudrosti*, knjiga 1-3, s arapskog preveo prof. dr. Rešid Hafizović, Sarajevo: Naučnoistraživački institut "Ibn Sina", 2008, 2009, 2010.

I will start from the Sheikh Bosniak's birth. In almost all available sources we can find that Sheikh Abdullah Bosniak was born in 992 H/1584, near Livno, while a smaller part of the sources does not mention the year of his birth. I believe that this information cannot be undoubtedly accepted for two reasons:

a) The first and foremost reason is that the Sheikh Bosniak, in his commentary on the work of Sheikh Ibn Arabi's *Fusus al-hikam*, describes the spiritual experience of the encounter with the Prophet Mohammad, Sallallahu Allaihi Wasallam, in a truthful vision, that he, in his own words, experienced in 1003 H/1594 in Rusguk in Romania<sup>7</sup> when he was a soldier of the Turkish army and participated in the suppression of the revolt of the Romanian rebels. If we compare the year 992 H/1584, the alleged birth year of Abdullah Bosniak to the year 1003 H/1594 when the vision of Prophet Allaihi Wasallam happened, it appears that Sheikh Bosniak was only eleven years old at the time. Without any doubt, I accept the fact that the Sheikh, as early as an eleven year old boy, could have been honored with this unusual and extremely powerful spiritual experience because in the matter of these kinds of phenomena, the age makes no difference<sup>8</sup>. I don't believe, however, that a boy at such an early age could have been an active warrior of Turkish army and take part in suppressing of the rebellion, especially if one takes into account the fact that during the 15th and 16<sup>th</sup> century the large number, and it could be said the most important part of the military elite of the Ottoman Empire was constituted of units composed of professional soldiers trained in Constantinople who came in their lineup through *devshirme*.<sup>9</sup> I do not

<sup>7</sup> See: Abdullah-efendija Bošnjak, *Tumačenje dragulja...*, knjiga 1, p. 186-187.

<sup>8</sup> We can use as an example the spiritual experiences of Sahl ibn Abdullah Tosteri, let his dear secret be sanctified, a famous Sufi from the third H. century, which are even in Sufi circles extraordinary and unusual if one takes into account the age at which they were experienced. The earliest experience he recalls, Tostari experienced in the womb. This is how he described it

*"I remember the Holy God said to me: 'Am I not your Lord?'" (Kur'an, Al-A'rāf: 172) 'Yes, You are', I answered and gave a full answer. And I was in my mother's womb at that moment, I remember". The other experience that he describes as painful happened when he was three. "A heavy burden came to my heart and it was as if I watched the secret of my heart makes sajda before Arsh"; Attār, *Tazkeratol-awliyā* (Zekr-e Sehl ben 'Abdollah al-Tostari), be tashih va tahsiye R. Nicholson, Tehrān: Enteshārāt-e Asātīr, 2000/1379, pp 341-342.*

<sup>9</sup> Devshirme included male children of Christian origin, aged between 8 and 20 years,

have the knowledge on how Abdullah Bosniak arrived in the Turkish army, and, therefore, cannot say with certainty that it was through devshirme. But I cannot, a priori, rule out that possibility taking into account the fact that only Bosnian families that had converted to Islam were subjected to *devshirme*<sup>10</sup>. So, the fact that Abdullah Bosniak came from a Muslim family does not exclude the possibility that he could have been selected through devshirme to enter into the composition of the military unit of the Ottoman Empire, where he certainly had to go through the training process, and as a logical conclusion follows that he must have had more than eleven when he was on Rusguk.

b) Another counterargument for this opinion is the fact that Sheikh Bosniak's first pilgrimage to Hajj and stay in Mecca and Medina was in 1001-2 H/1593<sup>11</sup>, one year before the spiritual experience with Prophet Sallallahu Allaihi Wasallam, in truthful dream. It is unlikely that the ten year old, who was, in addition, from Bosnia, was able to perform Hajj at such an early age<sup>12</sup>, and it seems logical that the Sheikh Bosniak had to be at least a few years older.

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mainly from rural families, while families with one male offspring, and those from large cities and coastal regions were exempted from this obligation. Every third and seventh year devshirme was implemented by the sultan's assignee under the supervision of the local kadi (judge) and landowners. Selected boys were then sent in groups to janissary agas (military officers) in Constantinople. The best among them were selected for ichoglane, pages in the Court. *Ichoglani* were from there sent to the court in Constantinople or Edirne where they acquired special education. Other boys were hired by the Turkish peasants from Anatolia for the price of one to two ducats until they have reached the age to be militarily trained and qualified for the janissary corpuses, This was a practice, as is stated in the Turkish sources, introduced by Sultan Mehmed Fatih so the boys could learn the Turkish language and customs; see: Halil Inaldžik, *Osmansko carstvo, klasično doba 1330-1600*, Beograd: Srbska književna zadruga, 1974, p. 122-123.

<sup>10</sup> Ibid, p. 123.

<sup>11</sup> Dr. Safvet beg Bašagić, «Bošnjaci i Hercegovci u islamskoj književnosti» (*Šarihul Fusus Abdullah el- Bosnevi*), in: *Glasnik Zemaljskog muzeja u Bosni i Hercegovini*, 1912, januar-juni, p. 74-80

<sup>12</sup> Based on the Fikh regulations, Hajj is strict duty of every free man (Muslim men and women), that are healthy, intelligent, adult by the law of Sheriat and financially competent. Even if Sheikh Bosniak had financial means to perform Hajj, he could have been adult in terms of Sheriat at the age of ten.

On the other hand, this fact could be taken as relevant for the reasons that I shall explain further on in the text. I think that Hajj in its real meaning is not a mere religious regulation, but an outward manifestation, affirmation and attesting the completion of beliefs that are reflected from the heart as a man's spiritual center which God has chosen for its habitat. I emphasize that for this kind of experience it is necessary that the heart through the rituals of Hajj experiences spiritual closeness to the Prophet Allaihi Wasallam. When it comes to the Sheikh Bosniak personality it seems to me logical that this first Hajj represented the external confirmation of his inner maturity and completeness of his Islam, and it was as if Allah Jallahshanuhu wanted to make Sheikh's heart competent and prepared to meet the Prophet Allaihi Wasallam in a true vision, which would happen a year later. This meeting is a very powerful spiritual experience as it is on this occasion that Sheikh Bosniak will directly from the Prophet receive as a gift the sheets of Quran written by his blessed hand, from which the real knowledge will flow into the Sheikh's heart which will determine his spiritual and worldly path and allow him to take from the inexhaustible ocean of Gnostic words and transform them into *fundamental knowledge of the Mystery*.<sup>13</sup>

Based on the above listed arguments, I believe that Sheikh Abdullah Bosniak was born at least a few years before 992 H/1584, which is commonly taken as the year of his birth.

Sheikh Abdullah Bosniak gained his primary and secondary education in Bosnia. He continued his studies and ended up in Istanbul, which no one knows when. Upon returning from the army, in the quest for spiritual completion, he leaves Istanbul and listens to the call of his soul and settles in Bursa. Bosniak's sufist upbringing was shaped by the teaching methods of Dervish Bairami Order which was carried out under the supervision of renowned spiritual and famous Sheikh Hasan Kabaduz from whom, at least according to most researchers, Abdullah Bosniak got *ijāzat of irshād*. Mr. Nusret Čolo has, however, an interesting assumption that Abdullah Bosniak did not reach spiritual maturity and completeness during the life of Sheikh Kaduza, and that after the death of Sheikh in 1601-02 Bosniak completed his walk of sairi suluk with

<sup>13</sup> See: Abdullah-efendija Bošnjak, *Tumačenje dragulja...*, knjiga 1, p. 31.

Sheikh Husayn Lamekanija<sup>14</sup>. Whatever the course and completion of the process of spiritual education of Abdullah Bosniak may have been, what matters is that he was a sheikh of Bairami Tarikat Order.

This tarikat, according to Hajji Sheikh Fejzulah ef. Hadžibajrić, did not have its premises in Bosnia.<sup>15</sup> In 1046 H/1636 Sheikh Bosniak went for the second time to Makkah to perform Hajj<sup>16</sup>. After returning from the Hajj, he resided for some time in Damascus where he devoted himself to a thorough study of the works of Ibn Arabi. It is significant that in Damascus Sheikh Bosniak settled close to the tomb of Ibn Arabi, as if he wanted to seal with his physical presence the spiritual connection that certainly existed between them before, which is attested by their mutual spiritual experience of seeing the Prophet, Sallallahu Allaihi Wasallam in his sleep.

The last years of his life Sheikh Abdullah Bosniak spent in Konya where he passed away to a better world in the late 1053 H. or early in the 1054 H/1644. According to his last wishes, he was buried near the tomb of Ibn Arabi's student, Sadruddin Konyavi.<sup>17</sup>

If we analyze more carefully the Sheikh Bosniak's Gnostic doctrine exposed in the interpretation of the Ibn Arebi Fusus al-hikem, we will notice that it is based on the level of walayat-friendship with God that is implicitly pointed by Sheikh Bosniak, which will be more said about

<sup>14</sup> Nusret Čolo, "Šarihul-Fusus-Abdullah Bosnevi", *Šebi Arus*, 2006, br. 24/25, p. 126.

<sup>15</sup> Fejzulah Hadžibajrić, "Uvodne tesavufske interpretacije...", pg. 122. Muhamed Hadžijahić, however, in his paper on Bosnian hamzevi mentions Hamzi-deda who built a teki that served as musafilhan in 925H/1519 in the village Orlovići, settlement Kušlat (Kučlat) in the county (kadiluk) Srebrenica. Hadžijahić states that *Hamza-dedo* was a bairami-melami, or the follower of Muhammed Birgili (pir Ali el-Birkevī, 1523-1573). To support this argument he gives the following facts:

1. In Hamza-deda's teki there was no semahana, nor there was a sheihks' silsil;
2. they practiced sohbet as one of the grounding principles of melami dervish order,
3. they refused semā, in other words the music was generally forbidden.

Hadžijahić concludes that "Bosnian hamzevi in Hamza-dedo's teki found their base and their spiritual center" See: Muhamed Hadžijahić, "Tekija kraj Zvornika-postojbina bosanskih hamzevija?", u: *POF*, X-XI/1960-61, p. 193-202.

<sup>16</sup> Dr. Safvet beg Bašagić, "Bošnjaci i Hercegovci u islamskoj književnosti" ...,p. 74.

<sup>17</sup> This Bosniak's wish is a sign, as Hajji Sheikh ef. Hadžibajrić points out, of his spiritual closeness to the teachings of Ibn Arebi. See: Fejzulah Hadžibajrić, "Uvodne tesavufske interpretacije...", p. 35.

later in the paper. The common feature of friends of God is that although they outwardly appear to pertain to the real world which exists within the timelines of past and future, on the inside, their being is immersed into Gnostic time.<sup>18</sup> In this Gnostic time there exist only one present that continuously and repeatedly, from one moment to another, testifies the true and complete servitude to God. The absolute, pure bondage, as Gnostic study books teach us, is a feature of the Prophet's Hazrat pre-existing character, or Mohammedan spiritual reality (haqīqat e-Mohammad, Mohammad Nur-e).

When God, from the treasury of his hidden knowledge released Muhammad's Nur (light), which is the essence of all divine manifestations in the visible and invisible world, that Nur bowed before the Almighty God and remained in a state of prostration.

It is interesting that Sheikh Bosniak in the *Epistle of Certain Belief* (yaqīn)<sup>19</sup> (written in Persian) while interpreting the real meaning of prostration (sajda) points to a group of Gnostics whose prostration does not mean merely carrying out of God's orders by external bodies, but an act of complete prostration with heart as the spiritual center of man. [...] *Know that the mentioned meaning refers to sajdids whose souls are inspired • who with their inner beings, and not because they are ordered, fall on sajda and worship. It is appropriate to consider sajdids as of one category of arifs • whose hearts are in a state of prostration after their their own being has vanished.*

<sup>18</sup> The particularity by which we recognize the true gnostic is that he is *ibnul-vakt* (the son of the present time). Real time is for him the moment in which God is here and now. Therefore, the gnostic does not think about the past or the future because they are the obstacle in achieving the full spiritual concentration on the present in the intimacy with God. In one verse *Our Teacher* Mevlana says:

*Hey friend, sufi is the son of present time*

*The speech of tomorrow is not a feature of tarikat path.*

(Mesneviya I, line 133)

<sup>19</sup> The autograph manuscript of the epistle in Persian under the title **The Secret of Certain Belief** (*yaqīn*) interpreted in the words of the Almighty: **Be servant to your Lord until the certain belief comes** (*Serr-e yaqīn fī qoulihi Ta'ālā: Wa'bud Rabbake ḥattā ya'tiyak al-yaqīn*) is stored in Millet Genel Kütüphanesi in Istanbul in the manuscript collection of Çarullah Ephendi. The collection includes a total of thirty-seven Sheikh Bosniak's manuscripts of which **The Secret of Certain Belief** is the only one written in Persian. It is listed under the number 2129/2. This as well as the other quotes from the epistle of yaqīn is taken from an unpublished translation made by the author of this work.

• *They never raise their heads in this world nor in the world hereafter.* • *By such a prostrate servant is in a state of direct spiritual closeness to the true God and His testimony.* • *So the true prostration is the one that is accompanied by a divine manifestation and direct testimony.* [fol. 5b]

Hence Sheikh Bosniak points out that “*friends of God are subject to Mohammad, Allaihi Wasallam and Ilias Allaihi Wasallam*”<sup>20</sup>.

So, the Prophet Allaihi Wasallam, with the act of prostration of his metaphysical nature made serious servitude on the level of walayat before his historic personality manifested itself in the real world. That is why in describing the night of Miraj, the mystical pilgrimage of the Prophet’s soul, Allahu Ta’ala said: “*Glory be to Him. Who transported His Servant one night (Mohammad) ...*”<sup>21</sup> Therefore, the best name for a true inheritor of the Islamic hierognosis is “servant” (*‘abd*). It is the most complete and perfect name, because if there were a name of more exalted meaning than this this, God would address Prophet Hazrat by it.

It is also important that with the Sheikh Bosniak’s name often goes the spiritual title *Abdī* that he was probably given by Sheikh Hasan Kabaduz estimating that servitude to God was an essential trait of his personality since the spiritual development of each individual murid happens within the determinants of his character.<sup>22</sup>

The realization of servitude, whose meaning is, indeed, friendship with God, requires a complete metaphysical nakedness (*taḡrīd*). The meaning of metaphysical nakedness Sheikh Bosniak explained the epistle of *yaqīn*:

*The purpose and goal of worshiping is to watch the Faces of the True God , • and quality of worship that will lead a man to direct testimony • is that that man who represents a bond of soul, spirit, heart, mind, body, limbs, body organs and human strengths and abilities of all of his organs and limbs, each of which is designed with its particular purpose and task, use just for what they are intended; • and that all of his body’s organs and abilities of his being are directed to the antechamber of the One Who is the source of all Names • and a place of return of all things • and to be preoccupied and overwhelmed only with Him • until his being with his strengths, abilities and bodily organs • is*

<sup>20</sup> See: Abdullah-efendija Bošnjak, *Tumačenje dragulja...*, knjiga 1, p. 106.

<sup>21</sup> Qur’an, Al-Isrā’: 1

<sup>22</sup> See: Mubina Moker, “Utjecaj Pendname u oblikovanju sufijske misli u BiH”, in: *Znakovi vremena*, br. 48-49/2010, p. 292.

*cleansed of governance inherently dark bodily nature • and of the features of the physical nature of the possible world, • and until he becomes so persistent in his preoccupation and obsessed with His magnificence that not one moment is not without thought of Him so that • the feature if his being completely vanish • that assumes the properties of the True God . • This spiritual level is called Kurb -i- nevafile.<sup>23</sup> • At this level all the characteristics of human beings disappear • and His eternal Essence is manifested which implies His Being. [fol. 1b]*

Based on the interpretation of the Sheikh Bosniak, voluntary devotions that are the fruit of *salik's* inspiring love of God *salik* ascends to the level *kurb - i- nevafile* where in a return act of Divine Love disappear all properties of its own being, which now become like a mirror that reflects the face of God. It is necessary, finally, that *salik* overcomes the level of disappearing into his body (*fanā az xod*) or spiritual self-annulation of his supersensible luminous self, which, though in its essence it basically represents the spark of the Self of the esoteric sky, it is nonetheless characteristic of human beings and as such is an obstacle in experiencing the true inner spiritual experience of the union with the Divine. In other words, the realization of the Divine Presence in the heart is impossible with your own characteristics. It is not until reaching the level of (one's own) disappearance (*fanā az fanā*) that *salik* vanishes into the unity with God. It is necessary to note that no matter how much spiritual endeavor Gnostic traveler invests, he will reach the level of *walayāt* - when God chooses him for a close friend, as is evidenced by the following verses from the gazelle by Sheikh Bosniak in Persian language:

در این درگاه وحدت جز سر غلطان نمی آید      تو بی سر شو که جز بی سر درین میدان نمی آید

<sup>23</sup> Hajji Sheikh Fejzulah ef. Hadžibajrić translated the expression *kurb-i nevafile* as optional approaching, see: Fejzulah Hadžibajrić, "Mali rječnik sufijsko-tarikatskih izraza", in: *Tešawwuf – Islamska mistika*, Zagreb: Zagrebačka džamija, 1989, p. 197. The explanation of the level *kurb-i nevafile* is contained in the famous Hadith qudsi: *My servant does not cease in approaching me by the voluntary pious deeds until I grow to love him, and when I love him, I become his hearing by which he hears, the sight by which he sees, the hand with which he catches and the leg which he hastens.*

At this treshold of unity, one only comes beheaded;  
And you leave your head, for to this meydâni only those of such  
kind arrive.

درین وادی مجرّد شو ز لبس عالم امکان      به بی خویشی ازین وادی جز از عریان نمی آید

*In this valley of nakedness, the garment of the world of possibilities  
Change to mpersonality, for only the naked come from this valley.*

بفقر و بندگی آید بدست آن قرب سلطانی      عبودیت درین حضرت جز از سلطان نمی آید

*With poverty and servitude you gain Sultan's closeness,  
But to serve in this atrium only with Sultan's permit you can.*

دل عارف که در سجده سلطان یافت تقدیسی      بتسبیحش ازو هرگز جز از سبحان نمی آید

*Arif's heart that with sajda the Sultan's holiness gains  
Without the Celebrted, and only by celebrating yourself never do.*

[fol. 6a]

Finally I want to explain why Sheikh Bosniak's Gnostic worldview should be viewed in relation to the level of friendship with God (walāyat). Namely, his secular-spiritual path, Sheikh Bosniak circled out in a few carefully chosen and thoughtfully selected words that he asked in his testament to be engraved on his tombstone. The inscription (*tarih*) goes as follows:

هذا قبر غریب الله فی ارضه و سماه عبد الله البوسنوی الرومی البایرامی.

*This is the grave of Allah's solitary on His Earth. His name is Abdullah, Bosniak, Rumia Bairamia.*

If we exclude geographic toponyms that are significant because they indicate Sheikh Bosniak's affiliation to European ground and his Bosnian origin, our attention is attracted to and we are particularly impressed by the term Allah's solitary (*ġarīb*)<sup>24</sup> that is not by accident on the

<sup>24</sup> Please note that the etymology of the word *garib* does not cover the meaning I have stated, and which I've taken from the academic Rashid Hafizović. I decided for the

first place in a number of other defining characteristics of the Sheikh's personality which in itself speaks enough about the importance that this quite unusual and extraordinary expression had for him. I believe that Sheikh Bosniak's choice to use the word (*garib*) given the wide range of meanings contained in it, carries special weight and spiritual strength and points to two very important features that determined his life. The first feature contained in the phrase *garib* tells us that Sheikh Bosniak was a solitary person, a stranger in a physical sense, and that the death found him in a foreign land far from his homeland.<sup>25</sup>

With the other feature, however, Sheikh Bosniak with refined subtlety indicates to the completeness and perfection of his own spiritual condition and the high spiritual rank that his soul inhabited in this earthly life, as evidenced by the true vision of Prophet Allaihi Wasallam. The seclusion or alienation and obscurity (*gorbat*), in its real meaning, are the characteristics of the Prophet, but also of the few spiritual chosen ones that belong to the group of friends of God, but not all Friends, only those close to God (*moqarrabīn*). As they are distant from those who yearn for this world, they are equally not in a spiritual closeness to those who want goods in the afterlife. Therefore, their elevated level of spiritual intimacy (*qorb*) is made covert by God's special care and attention, to the ordinary people as well as to the spiritual elite. From this point of view, they walk among people as aliens and strangers, hidden as "bride under the veil", known only to the Divine Allah, who said to them: *My walis under my arches, only I know. Friends of are God's brides of God, sinners cannot see them.*<sup>26</sup> This level of seclusion is called the seclusion of ultimate and complete spiritual concentration, (*gorbat-e*

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translation *usamljenik* / a solitary (which combines meanings: a stranger, a foreigner, an alien) because it accurately and comprehensively explains the meaning of that term *garib* that as such has in the gnostic study books.

<sup>25</sup> Abdul-Biting Kasane emphasizes that the seclusion (*gurbet*) has three levels. The first level is the sense of seclusion during the separation from one's homeland, relatives and friends. The death of a person who dies in a foreign country is at the level of the Shahadah. On the Day of Resurrection, this person will be a companion of Jesu Allaihi Wasallam. The second level is the seclusion of good men, those who possess inner purity but live among the morally depraved people. The third level of seclusion is a seclusion of a gnostics. See: 'Abdur-razāq al-Kāšānī, *Šarh-i manāzil al-sā'irīn*, Kutubhāne al-hadiw al-misriyye, 1219. h., pp. 213.

<sup>26</sup> See: Abdulah-efendija Bošnjak, *Tumačenje dragulja...*, knjiga 1, pg. 124-125.

hemmat)<sup>27</sup>. And the more the person is focused on the True God the more it is lonesome. Therefore, the friend of God is the loneliest loner (agrabah-i gorb) both in this world and in the hereafter. He is, according to the Prophet Allaihi Wasallam, intended to have an exalted position in Paradise in a shade of the tree *Tūbā*.<sup>28</sup> Hence, Sheikh Bosniak says for himself and that *he is an Allah's solitary on His Earth* fully aware of the weight and fullness of meaning contained within this expression.

I hope that the issues that I wanted to draw attention to with this paper will be incentive for a more thorough and comprehensive study on the life, but above all a spiritual (self)completion of the bairami tariqat path of one of the most renowned Gnostics in the cultural history of Bosnia and Herzegovina. Taking into account the comprehensive and thematically dispersed Sheikh Bosniak's Sufi opus whose most part, unfortunately, has not yet been translated into Bosnian, Sheikh Bosniak, though he was *Allah's solitary on His Earth*, but it certainly does not deserve to be a stranger among his own people.

Translated into English by Aida Džihō-Šator

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<sup>27</sup> See: 'Abdur-razāq al-Kāšānī, *Šarh-i manāzil al-sā'irīn*, pp. 213.

<sup>28</sup> See: 'Abdul-razāq al-Kāšānī, *Šarh-i manāzil al-sā'irīn*, pp. 216; The root of the *Tūbā* tree is in the God's throne and that is the final limit of knowledge of anyone who has knowledge, whether that be *Jibril* or *Prophet*. Everything above that is a secret known only to God; Tab., Tefsīr, LIII; cit. prema: Lings, *Muhammed sallallahu alejhi ve sellem*, s engleskog prevele: Amra Sulejmanović- Hajdarević, Indira Ustavdić, Sarajevo: Ljiljan, 1996, p. 128.

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