

GRADUATE STUDENT FORUM

AN APPROACH TOWARDS LITERAL & LETTERAL MEANING IN THE THOUGHTS OF OMAR KHAYYAM

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ABSTRACT

The *mânâ-i harfî* approach, established by Bediuzzaman Said Nursi in the 20th century, is a concept that perceives the beings from a holistic perspective, and acknowledges the Almighty to be the cause behind everything in the universe, leaving out the secular trio; cause, nature and chance. Omar Khayyam, used this approach along with the Ash'arites school of thought and that of Avicenna's. Therefore, he developed his own understanding of the being. He perceived this universe as a body united by the Almighty's soul. He used himself as an identifier pointing to the others and identified God in every single being. Khayyam developed his own *mana-i harfî* approach using his poetic language, which not many were able to understand and hence labeled him as a heretic. His other works, however, reflected a clearer *mânâ-i harfî* approach and a holistic worldview. Additionally, the thoughts of Khayyam were similar in some aspects with Nursi's thoughts, especially when one looks at how each of them utilized the six pillars of a Tawhidi worldview in their writings.

Keywords: Omar Khayyam, Said Nursi, Mânâ-i harfî, mana-i ismi.

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The literal (*mânâ-i ismî*) and letteral (*mânâ-i harfî*) meaning paradigms are based on the writings of *Bediüzzaman Said Nursi* (1878-1960) who is one of the reformists or *mujaddid* of the 20th century (Turner & Horkuc, 2009, 2). In his exegesis of Quran *Risale-i Nur*, he discusses these two approaches along with the concept of *Ëne* or the transcendental “I” which he believes is the key to human experience and understanding of the phenomenal world and beyond (Aydin, 2019, 11). *Bediuzzaman* believed that a path of scientific knowledge leads to knowing God (*ma’rifatullah*), yet in order to achieve that he first attempted to filter out secular ideologies from science by applying the *mânâ-i harfî* approach.

The letteral approach is a paradigm through which one looks at the world from a holistic worldview and views beings as manifestations of God’s creation (Aydin, 2019, 11). Such worldview, unlike the secular one, implies that God is the cause of everything in this universe, nature or chance is not. It views beings as letters that point to others which we read as signs of God, hence the word “letteral” (Nursi, 2012, 12). This approach means to see the Almighty in every single creation and behind every cause as a real doer *fa’il-i-Haqiqi*. Opposing this approach is the literal approach which is a self-referential method that views beings disconnected from God, hence not having a transcendental truth that connects them to the universe and God. Furthermore, there are six pillars that make up a holistic worldview which are phenomenology, ontology, epistemology, teleology, anthropology and axiology (Aydin, 2019, 101).

Omar Khayyam, a Muslim mathematician, astronomer, philosopher and a poet from the 11th century, has composed several works in the mentioned fields. As an individual with an Islamic worldview, the *mânâ-i harfî* perspective in his thoughts was clearly reflected in some of his works. Moreover, the six pillars of a holistic worldview were also found in some of his writings which showed his usage of the *tawhidi* self-referential dictionary which uses words that describe the acts of God in everything (Aydin, 2019, 98).

I. LITERATURE REVIEW

Research about *Omar Khayyām* by westerners have been taking place ever since *Edward Fitzgerald* published his first Edition of *Khayyām’s* quatrains in 1859 (Maine, 1947, 25). However, before *FitzGerald* there were other orientalist who took interest in Omar and mentioned him in their works. *Henry Beveridge* (1905), who was an Indian Civil Service officer

and an orientalist, lists several westerners and Muslims who have cited *Khayyām* in their works. He begins with *Ali bin Mahmud Al-Husaini* who mentioned *Khayyām* in his *Tazkirah* titled as the *Bazmarai* (1592) where he showed how *Khayyām* was excellent in mathematics and brilliant in poetry; he cited Omar’s *qit’a* which was a dialogue between him and reason. *Beveridge* then goes on to refer to the *Tazkirah* written by *Mir Husain Dost Shambali* around 1750 who included biographies of Imams and poets in his treatise. In the westerner world however, *Beveridge* believes that *Thomas Hyde* (1636-1703) was the first European to study *Omar Khayyām* and quote one of his quatrains. After *Hyde*, *Mountstuart Elphinstone* is thought to have been the second westerner to mention *Khayyām* as “*Kheioom*” a Persian poet who dwelled on the existence of evil in his writings.

Ahmad Rami (2000), an author who studied the Persian language in the University of Sorbonne, Paris, has published his first translation of *Khayyām’s* quatrains in Arabic in 1923 after comparing between all the copies he collected from London, Paris, Berlin and Cairo. He began his book by introducing *Omar Khayyām* and quoting Muslim historians who have mentioned *Khayyām* in their works. He cited *Nizami Samarqandi*, whose work is considered to be the earliest Muslim work to have mentioned *Omar Khayyām* in his *Jahar Maqala* (1155) where he mentioned in it some biographical information about the poet. *Rami* also quoted *Shams Al-Din Al-Shahrazuri* in his “*Nuzhat Al-Arwah*” (1203) who briefly mentioned some of Omar’s works such as “*Risala fil Wujud*” and “*Risala fil Kawn wa’l Taklif*”, and some anecdotes from Omar’s life. *Ibn Al-Qufti* is also referred to as one of the earliest people who spoke of *Khayyām* in 1242 in his *Tareekh Al-Hukama’*. *Rami* also cited *Ibn al-Athir’s* mention of Omar in his *Al-Kamil fi al-Tareekh* (1230), and *al-Qazwini’s* book *Athar Al-Bilad wa Akhbar Al-Ibad* (1275) Moreover, *Rami* went over the time of *Khayyām*, how he lived his life and finally gave a brief description of *Khayyām’s* quatrains and the quatrains themselves.

Dashti (2011), in his *In Search of Omar Khayyām*, investigates several aspects of Omar’s intellectual life. He first introduces him as a poet and how he is seen by his contemporaries, then explains his spiritual aspect as a Sufi and goes on to explain his relation with Ismailism. Moreover, he further explores *Khayyām’s* quatrains, his literary style and the use of symbolism in it as well as *Khayyām’s* imitators.

II. LIFE ASPECTS OF OMAR KHAYYAM

For understanding of his personality, we will examine several aspects of Omar Khayyām life as social, scientific, political and spiritual, to see how each perspective shaped his character and influenced his ideologies.

A. SOCIAL ASPECT

Omar Khayyām, whose surname implies that he was involved in the trade of tent-making, has studied a number of different sciences including mathematics, astronomy and philosophy which were based on books like Ptolemy's *Almagest* and Avicenna's works (Khayyām, 1991, 40). He was also excellent in the Arabic language, jurisprudence and other compulsory Islamic disciplines of his time¹. When he moved to Isfahan, he was requested by *Malik-Shah*, the Seljuk Sultan, to supervise the observatory and to reform the solar calendar used in Iran (Fernini, 1998, 226). By working for him, Khayyām was highly appreciated by the Sultan which gave him a higher social status. However, Khayyām seemed to not pursue such a luxurious life, he preferred seclusion to study and pray (Fitzgerald, 1922, 8).²

B. SCIENTIFIC ASPECT

Scientific activities were flourishing in the time of Khayyām as they were in the stage of progress as defined by Açıkgenç (Açıkgenç, 2014, 528). Khayyām was contemporaneous to *Al-Ghazzali*,³ *Al-Khazini*, and *Al-Bayhaqi*. However, in his mathematical treatise, he complained that not many were interested in knowledge and pursuing it.⁴ Nevertheless, when he was running the observatory, he had eight astronomers working with, hence partially shaping the scientific community.

1 It is narrated in *Tarikh al-Hukama* that Khayyam was once asked about the interpretation of *Al-Mu'awwidhatan* (verses of refuge) by Qazi Abdu-al-Rasheed, Khayyam replied him in a bath placed in Merv and started quoting all popular and interpretations and arguments of these verses. Moreover, scholars of his time were astonished by his knowledge of the Qur'an.

2 Khayyam said to the vizier "The greatest boon you can confer on me is to let me live in a corner under the shadow of your fortune, to spread wide the advantages of Science, and pray for your long life and prosperity."

3 It is narrated by Ali Rumi in his book *Rabi' Al-Marsoom* that Omar was the teacher of *Al-Ghazzali* in philosophy (Ali, 1593, 13) and *Al-Qazwini* in his *Athar Al-Bilad wa Akbar Al-'Ibad* said that there was an event about a Faqih and Khayyam (1960, 475). Other than this only event we did not find anything about the meeting of both scholars. This event is not true because if there is such a thing about Ghazali it cannot remain hidden.

4 Perhaps, he was referring to a certain group of people or those who were at the place where he wrote that treatise. He may be even comparing his time to the 9th century which marked the Golden Age of Islam.

Scientists in this region have benefited greatly from persian and greek works that were translated into arabic. *Al-Hakim Abu'l Hasan Al-Anbari* who was Khayyam's tutor, as well as *Al-Kharaqī* who had several works in astronomy (Sarton, 1931, 205). *Al-Khazani* also lived at the time of Khayyam and produced the esteemed *Sinjarik Tables* in honor of the Sultan *Sinjar*⁵. *Al-Bayhaqi* was also contemporaneous to Omar as he also worked on astronomy. Therefore, it can be seen that there was a scientific community conducting scientific activities which shaped and influenced Khayyām's general scientific scheme. During his life, he produced works in many different fields ranging from mathematics and astronomy, to dreams interpretation, philosophy and poetry.

C. POLITICAL ASPECT

During the upbringing of Khayyām, the Seljuk Sultan *Tughril Beg* was the ruler of *Khurasan*. His rule shaped an empire which witnessed some religious issues as it aimed to establish an orthodox Muslime state. The *Ash'arite* school of thought was prevalent during the time of Khayyām which is why his *Ruba'iyyat* are considered to be a resistance reaction and an objection to those who were enemies of rationalism and free-thinking (Aminrazavi, 2012, 39). Furthermore, philosophy, logic and mathematics were frowned upon in addition to astronomy by Muslim scholars like *Al-Ghazzali*, *Al-Nowbakhti* and *Ahmad ibn Hanbal* (Aminrazavi, 2012, 41). Such religio-political circumstances could have been the issues Khayyām mentioned in his *Treatise on Demonstration of Problems of Algebra* where he explained that there were some issues that hindered him for completely devoting himself for learning, including the mockery raised up by those who used science in a very shallow way, and those who pretend to have knowledge and deceive others.

D. SPIRITUAL ASPECT

Khayyām was one of the philosophical mystics, who can be considered as a pioneer of illuminationism or *ishraqi* philosophy.⁶ This school faced criticism from other Muslim scholars, mystics, theologians and Sufis, whom Avicenna was among. After 20 years of the death of Khayyām, *Shahabuddin Sohrawardi* known as *Sheikh-i-ishraq*, developed the illuminationism. There were two main streams of *Tasawwuf* in Islam. In Omar's time the representation of one stream was by *Al-Ghazzali*, and the other was by Avicenna and other *Hukama* (philosophers). Khayyām seems to be in between, or at least initially he was following

5 He is the son of *Malikshah*.

6 This school or ideology have probably developed in the minds of Muslim Sufis under greek influence.

the school of Avicenna and other Hukama as we will see in his discourses and debates on the existence of being; he also has a keen interest in discussing relation between *Haq* and creation. According to Farīd al-Dīn Muḥammad ibn Ibrāhīm ‘Aṭṭār (1142-1220), *Tariqat* (Sufism) took the philosophical ideas or thoughts after a meeting that was between Abu’l-Hasan Karaqānī (963-1036) and Avicenna (Aṭṭār, 2009, 578).⁷ His literature proves this claim.⁸

Khayyam followed the path of *ishraqi* sufis, and later developed his own Sufism thoughts. He was the first renowned *Hakim* who chose the Quatrains for expressing the ideology, a genre specific to the Sufis⁹. As we will examine, his quatrains reached into the *khanqahs* (monasteries) and have been recited in *Majalis* (gatherings) of *Sima’* (devotional mystic songs). His ideology is more relevant to the category of sufis which struggled for *ma’rifah* (cognizance). At the time of his death he was reading Avicenna’s treatise about *ma’rifah* and he said: “O my Lord you know that I tried, as I have capacity in your *Marifah*, forgive me because I have only this *ma’rifah* as a medium for seeking your forgiveness.”¹⁰

His piousness is not for the reward but for divine love (*‘ishq-i ilahi*). Fear of hell and desire for heaven, he believes, is only for those who do not have the seed of divine love in their heart and who do not know the secrets of the Almighty, he believes.¹¹ It seems that Khayyām, because of his wisdom and philosophical discussions about God, fell in to the group of *Hukama* and the mystics of illuminationism, as well as he had the spiritual states of divine love which are ecstasy, extinction, permanency, intoxication (in light of quatrains) like pure Sufis, who do not follow any kind of logic or reason and who remain drunk in the love of almighty like Abu al Hassan Kharaqani¹² and Rabia Basri.¹³

7 تا بعد از ان طریقت (تصوف) بفسفیه کشید.

8 The persian text in *Kulliyat fil wajood* “The whole about being” is as below:

ایشان بتکر و اندیشه طلب معرفت نکردند، که بتصفیه باطن و تهذیب اخلاق نفس ناطقه را از کنورت و بیعت بدنی منزّه کردند چون آن جوهر

صافی گشت و در مقابل ملکوت افتاد، صورتهای آن بحقیقت در آنجا بگه پیدا شود بے بیج شک و شبیهتی. (Khayyam, (1106) 422)

Translation: They did not demand the gnostic by meditation and power of abstract thought. They purified their inner self and civilized their self from malice and when the essence is purified and its counter the angels, the face of truth or reality take birth in it [self after purification] place without any doubt.

9 The Sufis later developed it for describing their ideologies.

10 اللحم تعرف انی عرفتك علی مبلغ امکانی، فاغفرلی فان معرفتی ایاک وسیلتی الیک.

11 ترسنده دوزخ اند و جویائے بپشت در صومعه و مدرسه و دیر و کنشت

زین تخم در اندرون دل بیج نه گشت آنکس که ز اسرار خدا با خیر است

12 ‘Ali bin Ahmad bin Ja’far bin Salman (352-425/963-1033) was a Persian poet and sufi of Kharaqan, Iran. Also known as Attar of Nishapur, a famous Persian poet and Sufi, devoted a large part of his book *Tadhkirat al-Awliya* (Biography of the Saints) about the personality, state and stories of Kharaqani. Attar has him as *Sultān-e Salātin-e Mashāyekh* “King of kings of Sufi Masters”, “Ocean of the spiritual knowledge”, “Sun of the Lord”, “Mystery of the Lord” and “Qibla of his people”.

13 Rābi’a al-‘Adawiyya al-Qaysiyya (714/717/718-801) a Muslim saint a sufi born in Basra, we have attar as his

III. MANA-I HARFI IN THE WORKS OF KHAYYAM

The worldview of Omar Khayyam was shaped by the several dimensions of his life as discussed. However, out of pure interest and curiosity in many different fields, one can see that he developed a chosen worldview by which he modified his default worldview.¹⁴ In this section, we will list Khayyām’s works that were available to us and analyze them from a *mana-i harfi* perspective. His treatise on mathematics, dreams interpretation as well as some philosophical works and his quatrains will be investigated. In some works, Khayyām have used divine names explicitly through his treatises, and in other works his thoughts implied his knowledge of the Divine attributes and hence implicitly integrated them. Moreover, the six pillars of the *tawhīdī* worldview in his works will be discussed.

A. MATHEMATICS

Mathematics, with its numerous branches is an intriguing field of knowledge that almost all Muslim scholars from the Islamic civilization were involved in it. Acikgenc classifies mathematics under the formal sciences category in the *‘ālam-i Shahādah*, and that is in fact what Omar Khayyām’s treatise reflect in his *Risāla fil barāhin ‘ala masa’il al-jabr wal muqābala* (Treatise on Demonstration of Problem of Algebra and Al-muqābala)¹⁵. He provided new methods using geometrical shapes to solve equations with ranks that cannot be solved unless conics were used. By doing so, he introduced a new method of solving equations that were not extant before him. Khayyām also has another mathematical work titled as *Sharh mā Ushkila min musādarāt kitāb Iqlīdis* (Commentary on the difficulties of the postulates on Euclid’s book) and an untitled treatise on a right triangle (Özdural, 1998, 701).

We argue that Khayyām sought to understand the Book of the Universe using many ways among them is the use of arithmetic and geometry. In general, arts and sciences in Khayyām’s

first biography writer, She is often cited as being the queen of saintly women and known for her complete devotion and love for God. As an exemplar among others devoted to God, she provided a model of mutual love between God and His creation; She prayed: “O Lord, if I worship You because of Fear of Hell, then burn me in Hell; If I worship You because I desire Paradise, then exclude me from Paradise; But if I worship You for Yourself alone, then deny me not your Eternal Beauty.”

14 A default worldview is given to one by his society which he then modifies and calls chosen worldview (Aydin, 2019, 85).

15 This manuscript, written originally in Arabic, is available in Qatar’s Digital Library. However, only 17 pages are available. Nevertheless, there are English translations of it by Roshdi Rashed, and another one by Roshdi Khalil which we will be using in addition to the Arabic one for this research in order to see how the letteral approach was applied and implied in his algebraic treatise.

time were used as a means to understand the universe which includes both ‘*âlam-i shahâdah*’ (physical world) and ‘*âlam-i ghayb*’ (transcendental world) (Ghannad, 2003, 478). In fact, Khayyâm, as cited in Özdural (1998, 99), believes that numbers and geometry are sciences that go hand in hand, thereby bridging formal and applied sciences under which architecture falls (Acikgenc, 2014, 436). Not only does geometry sets the foundation of the science of architecture, but it is also a manifestation of God’s creation for it is present in all of His *âyât* (signs) starting from the shapes of atoms and molecules, and all the way to the wonderful geometrical shapes of the Holy places of worship.

In Islamic architecture, geometry is used as a means to penetrate through the physical world and reveal what is beyond. The shapes, curves, dome and other geometrical forms convey spiritual messages which are a translation of revealed knowledge into a form of art that is tangible and observable thereby connecting both worlds. For example, the geometrical shapes in the mosques and their domes are not there to fill a void, rather, they reflect detailed beauty and harmonious shapes that are customarily ordered and fitted side to side to illustrate the unity of all beings. Likewise, the Almighty has placed every being in its right place at the right time and has made everything in the universe work in harmony.

Özdural claims that Omar Khayyam may have been the designer of the North Dome in the Masjid-i Jami’i in Isfahan, if not, his treatise on right triangles must have been used in order to engineer and build the dome. The geometrical structure of the dome, based on his treatise, holds symbolic meanings which connects the use of architecture to spiritual interpretations. For example, based on a general interpretation by Nasr (1987) as cited in Ghannad (2003, 480) the ground level of the dome corresponds to the physical world, the middle level represents the angelic realm and finally the last level which has the Dome as a ceiling reflects God’s protection (*Al-Waliyy*) and heavenly vault that relates of levels of the cosmic existence to the One (*Al-Ahad*). He also used God’s name *Al-Waliyy* to seek refuge and protection from those who ridiculed him for his possession of knowledge. Therefore, Khayyâm used mathematics with its branches as a way to look at the universe and this reflected his attempt to deeply understand both worlds. Özdural also believes that Khayyâm may have hinted to this dome on his poetry.¹⁶

In order to present the holistic worldview pillars from a *mânâ-i harfî* perspective in

16 My beauty’s rare, my body fair to see,
Tall as a cypress, blooming like the tulip;
And yet I don’t know why the hand of Fate
Sent me to grace this pleasure-dome of Earth

Khayyâm’s mathematical works, specifically the one on *al-gebra wal muqâbala*, we will begin with the phenomenology pillar which perceives the self as signified with absolute impotence and reliance on God (Aydin, 2019, 95). Throughout his work, he often refers that he would not have come up with the new solutions if it were not for God’s help and guidance, and implicitly indicates that he is impotent and all that he has is from God. Hence, he in fact was using his *Ëne* as a measuring tool (*vahid-i kiyasi*) and a signified self which depends on God. Moreover, Khayyâm warns the reader from considering him as arrogant for he believes that those who show off upon their acquisition of some knowledge are manifesting an egoistic self (*anâniyah*).¹⁷

From an ontological perspective, Khayyâm in one of his articles in the treatise, begins with the Name of God whom he seeks from exact knowledge.¹⁸ By seeking exact knowledge from God, he implies that ultimate knowledge and truth is in the hand of Allah who manifests it through his signs in the universe. Epistemologically speaking, we argue that Khayyâm did not compose his works merely for instrumental use but also as a way to read God’s verses in the book of the universe. That is because, he perceived learning and spreading knowledge was a form of understanding the universe. Likewise, from a teleological view, he pursued knowledge to understand Divine wisdom in the different proportions, sizes, and interconnectedness in the universe that were reflected in his use of mathematics to solve problems. To present the anthropological aspect, Khayyâm knew his weaknesses when he expressed that he was not able to find all proofs for all of the equations and hence hoped that someone after him could find that.¹⁹ Finally, Khayyâm demonstrated the axiological pillar when he expressed that his work in the *al-gebra* treatise was nothing but a way of speaking of God’s beneficences.

Mathematics with its branches and astronomy are highly linked and interconnected fields which Khayyam excelled in both. He gained a good reputation which reached the Seljuk Sultan Malik Shah who invited Khayyam to work in an observatory in Isfahan. As a result of that, he produced astronomical tables known as “Zij Malik Shah” (Fitzgerald, 1993, 9). He also

17 “Thanks to almighty God for his beneficences upon many of his worshippers. For, speaking of beneficences is great thanks to the giver, as God says in his book “speak of your God’s beneficences”. So the reader of this article should not think that this is showing off. Showing off is a practice of the arrogant, and they love it. Such people try to understand a little science. Once they have comprehended it (the little science), they think they know about all sciences, and God forbid that we allow ourselves to believe in such a way that prevents us from understanding the facts and winning salvation.” (Roshdi, 2008, p.49)

18 “In the name of God, Most Gracious, Most Merciful, from Him we seek exact knowledge, and on Him we depend.” (Roshdi, 2008, 44).

19 “Hopefully, someone who comes after us will be able to (supply the proofs).”(Roshdi, 2008, 3).

contributed in reforming the calendar of that time along with several other astronomers. The result was the Jalalian calendar which is said to be more accurate than the Gregorian calendar (Sarton, 1931, 760).

B. DREAM INTERPRETATION

Khayyām's interest in dreams interpretation is rarely mentioned in the books and studies. However, because of his well-known interest in death and spirituality, it is not surprising to see his work *Ta'bir Al-Manam*.²⁰ This work reveals Khayyām's interest in the transcendent world where he tries to know more about human's souls (*nafs*). Realizing not only his own self, but the self of others by interpreting their dreams illustrates the phenomenological aspect that looks at the self. Furthermore, the interpretation of a dream can be a way to guide or warn a human.²¹ His interest in what is beyond reality and the factual truth which is experienced by senses, reflects his ontological view in a holistic worldview through which a *mana-i harfi* perspective is used.

For a person to be a dream interpreter, he is more likely to be a righteous one inside and out, and a keeper of people's secrets (Al-Hifni, 1991, 13). Therefore, Omar Khayyam possessed such noble traits which led people to trust him and ask him for dream interpretations as it is considered a noble job that not anyone can do. Moreover, carrying out this job reveals that Khayyām was aware of the true meanings of words as well as symbolism which he uses as a means to understand the transcendental world. It also proves Omar's desire in reaching and understanding the deep knowledge that lies in the metaphysical world thereby reflecting the ontological and epistemological aspects. Therefore, those who would look at this work, will understand his *Ruba'iyat* in a better form and the use of the symbols in them.

Since Khayyam strongly believes that dreams and vision could hold true meanings sometimes, he is reflecting his realization of divine *telos* behind the dreams. We argue that he perceives dreams as realms which humans can temporarily access in the transcendental world for a certain reason; dreams could be messages that are delivered to humans in order to act accordingly. Moreover, Khayyam has cited Ibn Sirin and Al-Karmani often whenever he wanted to support his interpretations or when he did not have, hence reflecting the anthropological pillar in a holistic worldview. In terms of axiology, Khayyam believes that all

good is from Allah as we will see in his philosophical treatise, yet human wrongdoings could be the reason behind a person's bad dream interpretation.²²

We believe that this work itself is a strong indicator of Khayyām's application of the *mana-i harfi* in his thoughts, for if he was not, he would not have linked dreams which are part of the metaphysical world to the factual world and would have not used God's words in the holy Quran to interpret the dreams to the people.²³ Furthermore, it is important to point out that Khayyam had a persian background unlike Ibn Sirin who was from Basra and hence reflected Arab thoughts.

C. PHILOSOPHY

1. *Risala fi Al-Kawn wal Taklif* (Treatise on Being and Duty)

Although Khayyām's poetry caused others to accuse him of heresy and materialism as we will see in the following section, his philosophical works reflect that he was a *muwahhid* who believed that Allah is the cause of everything. His thoughts on Being and Duty²⁴ reflected his *mânâ-i hârfi* perspective where he perceived that he and other beings are a manifestation of God's creation. He also believed that duty and obligation is an emanation from God which helps an individual reach the highest point of perfection by depriving it from animal passions and developing virtues of modesty.

Khayyām began his article with characteristic humility by acknowledging that the questioner was well aware of this topic; al-Nasawi wanted to see his opinion about this matter. Khayyām showed understanding of the self by explaining that he will be responding to the questions as a mere student who is sharing what he learned, not as an instructor²⁵. He also expressed that success is from God and all good and justice is from Him²⁶. The first part of the phrase reflects his dependence on God for having such kind of knowledge, and the second elucidates the point of obligation and duty imposed on humans for their own good. That also reflected the axiological aspect in Khayyām's *mânâ-i harfi* perspective since he believed that

22 If a human did a wrongdoing, he might dream something that would symbolize that and hence warn and guide him.

23 There is an anecdote which could be thought of as a foresight of Khayyam, he once told his pupil *Nizami Samarqandi* that "My tomb shall be in a spot where the north wind may scatter roses over it", years after his death the pupil visited his resting-place and saw that it was covered with flowers, in a garden (Maine, 1947, 40-41).

24 Omar Khayyām composed this philosophical treatise in 1080 as a response to the question imposed by Muhammed bin AbulRahim Al-Nasawi regarding God's creation of being and their duties.

25 "...ويكون كلامي فيهما [مسألة الكون والتكليف] كلام المستفيد لا المفيد والمتعلم لا المعلم..." (Al-Kurdi, 167).

26 "واعتصم من فضل الله تعالى انه ولي كل خير ومفيض كل عدل" (Al-Kurdi, 167).

20 This work was scrutinized and published in 1991 by *Abdulmu'min Al-Hifni*.

21 If one dreams that he is praying towards a direction other than the qibla then this is an indication that the person is going astray, as Khayyam states (Khayyam, 44). This is one of the many examples in Khayyam's work on dreams interpretations.

all good is from God including the knowledge he was given and the duties all creatures are obligated with.

From an ontological view, Khayyām believes that God is the necessarily existent one²⁷ and that everything is created and caused by him. However, he admits that the debate on existence is difficult and that his opinions are based on those of Avicenna's who was influenced by the Greeks. He seems to believe that God did not create beings all at one but rather in a form of chain where the first substance to exist is pure reason and the last is transient beings. This does not go in line with the *mânâ-i harfi* perspective, nevertheless Khayyām admits that he was convinced by Avicenna's thoughts either because he succumbed to his Master's ideas which were arguably convincing or due to him having a weak, content soul.²⁸ Khayyām did not seem to be very convinced by the thoughts of his Master, yet he found it to be the most acceptable theory to present. Nevertheless, his use of God's names as "Al-Hayy" and "Al-Qayyum" reflects the epistemological pillar which Khayyām used to reflect the Almighty's attributes.

When discussing obligation, he believed that it is an emanation from God which helps an individual reach the highest point of perfection by depriving it from animal passions and developing virtues of modesty²⁹, thereby demonstrating the telos behind the matter of Obligation by God. In addition to that, he concludes with an anthropological view saying that duty makes one aware of his origin and of the transcendental world which disciplines human behavior (Dahsti, 2011, 74).

2. *Al-Jawab 'an thalāth masā'il: dharurat al-tadadd fī'l 'ālam wa'l Jabr wa'l baqā* (An answer to the Three Questions: on the Necessity of Contradiction in the World, on the Necessity of Determinism, and on Longevity)

This philosophical work consists of three main topics which Khayyām discussed, the first was on the matter of contradiction, the second on determinism and the last on longevity. In the first article, he answered questions which were raised in his time regarding the existence of oppositions, especially the existence of evil. He explained that the contingent beings (*al-*

mawjudat al-mumkina) emanated from God (Al-Kurdi, 182) which reflects the ontological reality, and that all beings have well within them. However, when it comes to the matter of evil, Khayyām used black and white as an analogy to explain the matter of contradiction which then can be applied to all other contradicting concepts. He explained that God created blackness not for it to be the opposite of whiteness, but because blackness itself is a contingent being. Therefore, evil exists as an opposite of good only as an accident (*'ardh*). From the *mana-i harfi* perspective and the teleological dimension, Khayyām believes that all that comes from God is good, and evil is merely an accident that arises from the action of humans yet still preserve some divine wisdom in it that not all humans can realize. By discussing this issue, Khayyam shows that he understands his Ene and used it correctly to understand God; that is, he is not the source of evil. From the epistemological perspective, by knowing God, Khayyam explicitly states that evil should not be associated with God.³⁰ Moreover, holistic anthropology provides insights about human nature in order to understand their potential for both good and evil, thereby leading to the holistic axiology that derives moral principles from the works and words of God (Aydin, 2019, 162).

For the second article, Khayyām was asked who is better; Jabris or Qadaris?³¹ He briefly explained that perhaps Jabris are closer to the truth so long as they do not become delirious and not fall in ecstasy. By saying this Khayyam seems to take the anthropological perspective into consideration as it is where followers of both schools determine what is right and wrong. Moreover, in his quatrains, he mentioned again that both parties are not on the right path. As for longevity, he explained that it is nothing but the endurance of existence, hence reflecting his ontological and epistemological view on this matter.

In addition to the philosophical treatise investigated above, Khayyām also has other two letters entitled as *Al-Diya' Al-'Ali fi Mawdû' Al-'ilm* (The Brightening of the Intellect on the Subject of Universal Knowledge) where he argued that existence is primary and cannot be added to essence because if so, infinite succession will follow. This represents his ontic reality of the Divine and the understanding of the self by which he reationalized and understood the matter of essence. In his *Risala fi Kulliyat Al-Wujud* (On the totality of existence), Khayyām also mentioned the issue of existence and that it does not need another existence, again, demonstrating a *mana-i harfi*

27 "....إذن واجب الوجود بذاته وهو الواحد الحي القيوم الذي عنه الوجود لكل موجود...." (Al-Kurdi, 169).

28 فاعلم أن هذه مسألة قد تحير فيها أكثر الناس حتى لا يكاد يوجد عاقل إلا ويعتريه في هذا البيا تحير ولعلي ومعلمي أفضل المتأخرين الشيخ الرئيس أبا علي الحسين بن عبدالله بن سينا البخاري أعلى الله درجته قد أمعنا النظر فيها وانتهى بنا البحث إلى ما قنعت به نفوسنا إما لضعف نفوسنا القابعة بالشئء الركيك الباطل "المزخرف ظاهره وإما لقوة الكلام في نفسه وكونه بحيث يجب أن يقنع به" (Al-Kurdi, 171).

29 التكليف هو الأمر الصادر عن الله تعالى السابق للأشخاص الإنسانية إلى كمالاتهم المسعدة لهم في حياتهم الأولى والأخرى الرادع إياهم عن الظلم والجور... "والانهمك في متابعة القوى البدنية المانعة إياهم عن اتباع القوة العقلية" (Al-Kurdi, 172).

30 "....ولا يكون الشر منسوباً إلى موجد السواد...." (Al-Kurdi, 183).

31 The Jabris refers to the school of thought which claims that humans have no choice over their actions while the Qadaris believe in human free will.

thinking. Moreover, he explains that being a sufi is the correct way to know God. He had very certain and clear thoughts about tawhid and nubuwwah, and he said that the ultimate purpose for man is recognition of Almighty.

D. HISTORY

Related and based on astronomy, Khayyam composed a work on a day that marks an astronomical event. His *Nowruznameh* نوروزنامه,³² is a work on the origins of history and rituals of the celebration of the Nowruz. As Khayyam mentions in this treatise, the Nowruz has been set on a day which marks the spring equinox; when the sun crosses the Earth's equator on March 21 making the length of the day equivalent to that of the night. In this work, Khayyam explained the origins and traditions that are usually carried out when celebrating the Nowruz. In this work, not much can be said about Khayyam's *mana-i harfi* perspective as he was transmitting the thought of the ancient persian yet showed profound knowledge in astronomy and the old traditions.

He begins his treatise by thanking God whom he acknowledges to be the Creator (*Al-Khaliq*) of the universe and owner of space time, the Giver and Bountiful (*Al-Razzâq*) of His creatures, the All-Knowing (*Al-Âlim*), and the Able (*Al-Qâdir*). He expresses that nothing is more honorable than speech which God has used to communicate with his messenger, and no better companion is better for a human other than a book. Before getting into speaking of the Persian's traditions on Nowruz, Khayyam utilizes the name Al-Khaliq to manifest his ontological view of God being the controller of this world. He also uses Al-Âlim to show that whatever he will be discussing throughout the book will not come close to what God already knows thus showing a profound understanding of the self being impotent and relatively ignorant. His of Al-Razzaq reflects the anthropological aspect knowing that God is the provider who provided the kings he will be speaking of the power and rule.

Khayyam explains that kings have a tradition of continuing their predecessor's work either to gain a good reputation, or for the sake of the sense of fulfillment, or getting close to Allah and seeking his acceptance (*rida*). The last reason seems to be a reflection of Khayyam's tawhidi understanding and not that of Zoroastrians.³³ Once a work is completed - a building

for example - the king's people say "Allah has completed the work on the hand of this king" (Al-Hifni, 1991, 97). The use of the word Allah³⁴ and the expression as a whole reflects Khayyam's Tawhidi worldview and his *mana-i-harfi* perspective. He implicitly implies that humans are impotent and cannot complete any work without the help of God.

Khayyam's way of speaking of old traditions and providing a story to substantiate his explanations could hint at his understanding of divine telos; behind every story there is a lesson for living humans to learn from. By reading about those who were once alive and who were one of God's signs in the cosmos, we establish the epistemological aspect that perceives the meditative purpose behind God's acts. Moreover, when concluding his treatise, Khayyam asked God to seal his work with good, happiness, safety and health, all of which reflected his axiological aspect (Al-Hifni, 1991, 137).

E. POETRY

Khayyam became popular in the west because of his Quatrains this popularity led to the beginning of series of researches on him in his hometown (Iran). The Quatrains are claimed to be his final words after all of his other scientific and philosophical works which include hierarchical development of his concepts is shown in his quatrains. He reflected his deep understanding of the Creator and being with different and certain conceptual consciousness. In his Quatrains, he discusses the perishability of this world; he believed that joy, pleasure and happiness are extinct, death is the perpetuated reality because everyone in this life is merely a passenger who will pass from this inn to another world, regardless of how long they lived or how many mountains of gold he had. So the world and its materialism are temporary and reality is somewhere else -as he believed in transcendental truth and *Alim-i-Ghayb*- there is nothing real or reliable in it. He emphasized death and warned others from falling in love with this knavish world.

Khayyam admired the beauty of the universe and realized that it was a reflection of the Creator himself. It left him in absolute wonder, and although he was the genius of his time in mathematics, astronomy and philosophy, he concluded that he did not know anything *about Alim-i-Ghayb* "I came to know that I don't know anything" because the only true knowledge about that realm is revealed knowledge.

Khayyâm watched the Almighty as a soul and energy in the body of being rather than an

32 Scholars have argued and debated regarding the ascription of this work to Khayyam because his style of writing is different than of his poetry, and because he complimented kings and their celebration of the Nowruz. However, Al-Hifni lists five credible authors who thought that this work is most likely of Khayyam's because no one else at his time could have written such a work.

33 The third reason seems somewhat unlikely to be from the times of the kings he was speaking of for they were

Zoroastrians.

34 Given that the translator translated Khayyam's treatise authentically.

ultimate cause, he said that the whole universe is a body and *Al-Haq* -the real truth and source of truth- is the soul. Meaning that the essence of everything in the universe is the Almighty. He also explained that angels are the senses of this body along with the four elements and the three types of beings (*Mavalid-i-Salasa*) which are inanimate objects like stones and animates ones like plants and animals including humans and their organs.³⁵

Divine attributes of the Almighty as Al-Rahman, Al-Ghaffar, Al-Aleem, Al-Raziq, Al-Khair, Al-Qadir, Al-Jabbar and Al-Jameel were used in his quatrains. He believed that God is the absolute governor and every being is under his obedience. Nothing in the universe is without telos, nothing is in improper order, and everything is just perfectly organized and has its own importance in this world hence manifesting the divine name *Al-Hakim* (The Wise).³⁶ Furthermore, although everything in the universe was already written in the *Lowh-i-Mehfoz* (sacred tablet) including our wrongdoings, it is quite ignorant to use this as a justification for them.³⁷ Khayyām also pointed out that the sustenance of *Rizq* is specified by the Almighty and it cannot be depreciated even a single bite, so one needs not to worry. Also, the purpose of human beings in this life is to know the creator, almighty Allah, and man is nothing without *Ma'rifah*. He believed that humans should develop good ethical values with the purification of themselves; integrity is the most important purpose of life. He dealt with pain and evil as he believed that almighty is absolute virtue and nothing evil will come from his side, so during the bad times, one needs to be patient and need not to worry about it.

IV. KHAYYAM AND NURSI

Khayyām's work did not only reflect his application of *mana-i harfi* approach, but it also revealed several similarities between him and Said Nursi. Starting with the concept of Ėne in his quatrains, it shows that he presents it as one's self, which reflects the human self. He says that the "I" is the central point or the dot of the compass is the self "I", the cup of Jamshed, destiny, heaven and hell; everything is the self "I".³⁸ He adds that the "I" is the purpose of whole creation, it is the essence of seeing in the eye of rationality, this whole universe is like a ring and the impression stone of that ring is self.³⁹ He notes that the "I" is just a virtual line, a temporary impression which comes out for a moment on the sea of reality, and then vanishes.⁴⁰ He realizes that the knowledge of the secrets of the universe and key to the talisman of creation is self "I", it is the veil which makes the difference between the creator and creation.⁴¹

Nursi, on the other hand, considers the "I" as the only way to know God (*Ma'rifatullah*). This "I" is a double edged sword, it has two sides. The "I" in Khayyām's quatrains is one's self, which is a symbol of humans; he considers that the universe is being created because of "I". Both scholars have a certain importance to the "I" in their own style, however, Nursi's idea of the "I" is clearer.

While discussing the two sides of Ėne, *Nursi* mentioned Khayyām⁴² along with others

38 در جستن جام جمم جهان پیمودیم روزی نه نشستیم و شبی نه غنودیم
خود جام جهان نمای جم می بودیم ز استاد جو وصف جام جم بشنودیم
لوح و قلم و بهشت و دوزخ می جست بر طرز سپهر خاطر روز نخست
لوح و قلم و بهشت و دوزخ با تست پس گفت مرا معلم از علم درست
39 در چشم خرد جوهر بینش مانیم مقصود ز جمله آفرینش مانیم
بے بیج شکی نقش نگینش مانیم این دانه جهان چو انگشتری است
40 گر بر گویم حقیقتش بست دراز می پرسیدی که چیست این نفس مجاز
وانگاه شده بقعر آن دریا باز نقشیبست پدید آمده از دریای
41 واین حل معما نه تو دانی و نه من ازل را نه تو دانی و نه من اسرار
چون پرده بر افتد نه تو مانی و نه من بست از پس پرده گفتگوی من و تو

42 We are giving here the original text from Turkish and then the English translation from Shukran Vahide, *İşte felsefenin şu esasat-ı fasidesinden ve netaic-i vahimesindendir ki: İslâm hükemasından İbn-i Sina ve Farabî gibi dâhiler, şaşaa-i surisine meftun olup, o mesleğe aldanıp, o mesleğe girdiklerinden; âdi bir mü'min derecesini ancak kazanabilmişler. Hattâ İmam-ı Gazalî gibi bir Hüccetü'l-İslâm, onlara o dereceyi de vermemiş. Hem mütekelliminin mütebahhirin ulemasından olan Mu'tezile imamları, zinet-i surisine meftun olup, o mesleğe ciddî temas ederek, akli hâkim ittihaz ettiklerinden, ancak fâsık, mübtedi' bir mü'min derecesine çıkabilmişler. Hem üdeba-yı İslâmiyenin meşhurlarından, bedbînlikle maruf Ebu'l Alâ-i Maarri ve yetimane ağlayışıyla mevsuf Ömer Hayyam gibilerin, o mesleğin nefsi-i emmareyi okşayan zevkiyle zevklenmesi sebebiyle, ehl-i hakikat ve kemalden bir sille-i tahkir ve tekfir yiyip; "Edebsizlik ediyorsunuz, zındıkaya giriyorsunuz, zındıkları yetiştiriyorsunuz" diye zecirkârane te'dib tokatlarını almışlar. (Nursi, 2012b, 543)*

35 The lines below are from the quatrains in which Khayyām mentions the body, soul and its senses.

واصناف ملائکه حواس این تن حق جان جهان است و جهان جمله بدن
افلاک و عناصر و موالید اعضا توحید بهمین است و دگر با بیه فن

36 The use of the divine name Al-Hakim is in the lines below.

بستی که ز حکم او برون آید نیست جز حق حکمی که حکم را شاید نیست
چیز که آنچنان نمی باید نیست بر چیز که بست آنچنان می باید آن

37 The lines below explain that our wrongdoings should not be justified just because they are already written in the sacred tablet.

این نکته بگوید ار که او ابل بود آنکس که گناه بنزد او س بل بود
نزدیک حکیم غایب چیل بود علم ازلی علت عصیان کردن

philosophers like *Farabi* and *Avicenna* and *Abu A'la al Mu'arri*, who went on the path of philosophy and rational thinking and followed the misleading principle of ancient philosophers “*from one, one proceed*”⁴³ and faced harshful criticism and slaps from perfect people. Nursi described Khayyām as a mislead poet, who people did not consider him neither in the group of philosophers nor in scientists.

It seems that like all the other Muslim scholars, *Nursi* also did not know about Khayyām’s philosophical and scientific works, and only knew about his quatrains which are full of ideological conflicts and wine talkings. Therefore, he described him as a person who made his *Nafs-i-Ammara* happy.

One can assume that *Nursi* read Khayyām’s quatrains and considered him one of the *mallamatiyah*, or a mislead one, that is why he did not say that Khayyām was wrong as he described the others, and he used the world pitiful lamentations instead to describe him. After taking a closer look at his period and the circumstances which he was facing at that time, we can say that Khayyām appeared as a sad lamenter who used his poetry as an escape to report what was happening to him and the world surrounding him.

Both Khayyām and *Nursi* used the Divine names and attributes, however, in different ways depending on their scope of writing. In Khayyām’s literature we find the names *Al-Haq*, *Al-Awwal*, *Al-Wajib*, *Al-Âlim*, *Al-Qadîr*, *Al-Rahmân*, *Al-Rahîm*, *Al-Adl*, *Al-Khair*, *Al-Khâliq* repeatedly, while *Nursi* used *Al-Hayy*, *Al-Bâqî*, *Al-Razzâq*, *Al-Muhiye*, *Al-Qadîr*, *Al-Hakîm*, and many other names.

The social and political circumstances of Khayyām and *Nursi* have led both into seclusion, however, not very much is known about Khayyām’s seclusion phase. Nevertheless, we can see that he devoted his life for knowledge and wisdom. Khayyām, similar to *Nursi*,

Translation:

It is because of these rotten foundations and disastrous results of philosophy that geniuses from among the Muslim philosophers like *ibn-i Sina* and *Farabi* were charmed by its apparent glitter and were deiced into taking this way, and thus attained only the rank of an ordinary believer. *Hujjat al-Islam al-Ghazzali* did not accord them that rank, even.

Also, the foremost of the *mu'tazilites*, who were among the most learned scholars of islamic theology, being fascinated by the apparent glamour of the way of philosophy and being closely involved with it, assumed intellect to be self-sufficient. Because of this they could attain only the rank of deviating, novice believers. Moreover, because those famous literary figures of Islam, like *Abu al-'Ala al Ma'aari* who was renowned for pessimism, and *Umar Khayyām*, who was characterized by pitiful weeping, took pleasure at the line of philosophy’s caressing their evil, commanding souls. They received contemptuous and condemnatory rebuffs and restraining the chastening slaps from the people of truth and perfection. Who said; you are being insolent, you are approaching heresy, and you are disseminating heresy.

43 الواحد لا يصدر عنه الا الواحد

was also in search of God as we can tell from his quatrains and philosophical works. However, Khayyām was accused by eastern and western scholars of being secular and atheist because of the symbolism in his poetry. While in reality, the symbol of wine and drinking in Persian poetry was a routine work, to the extent that no poetry was free from the use of wine at that time because it essentially meant that wine is a divine drink of love, not the juice of fruits.

Khayyām’s use of geometry reflects his understanding that the whole has unity and is in harmony. Likewise, *Nursi* uses the analogy of stones in a dome to show how each piece, like beings, is dependent on the other and ultimately dependent on God. Moreover, In *Nursi’s 28th letter*, believes that true dreams are windows in the factual world that look onto the transcendental world hence representing some similarities with Khayyām regarding dreams. Additionally, in *Nursi’s second ray*, he argues the calamities are merely a few partial and individual results from the many consequences of his general and universal laws, which represent the total wills under the name of “the laws and customs of God,” (*adatullah*). From the *mana-i harfi* perspective and the teleological dimension, *Khayyām* believes that all that comes from God is good and evil are merely accidentals that arise from the action of humans yet still preserve some divine wisdom in it that not all humans can realize.

The poet of quatrains is like a traveller of “*The Supreme Sign*”, a book by *Nursi* where he spoke about a traveler seeking God and his attributes, who wondered and travelled virtually in the universe in search for signs of the oneness of the Almighty and *Ma'rifah*. While talking about the presumption of this world both used the same allegories; as *Nursi* explains, the body is not immortal, neither it is made by iron nor by stone, it is just a meat, and if one looks at the past he will a vast graveyard of people who were after worldly pleasures.⁴⁴ Although Khayyām describes those who get old and those who are new, each of them will obtain his wish, this world will never remain with anyone, many came and went, and many will come and go.⁴⁵

44 Ey nefsi emmare, kat'iyen bil ki, senin hususî ama pek geniş bir dünyan vardır ki; âmâl, ümid, taallukat, ihtiyacat üzerine bina edilmiştir. En büyük temel taşı ve tek direği, senin vücudun ve senin hayatındır. Hâlbuki o direk kurtludur. O temel taşı da çürüktür. Hülâsa, esastan fasid ve zayıftır. Daima harab olmağa hazırdır. (*Nursi*, 2012b, 58)

45 Evet bu cisim ebedî değil, demirden değil, taştan değil.. ancak et ve kemikten ibaret bir şeydir. Âni olarak senin başına yıkılıyor, altında kalıyorsun. Bak zaman-ı mazi senin gibi geçmiş olanlara geniş bir kabir olduğu gibi, istikbal zamanı da geniş bir mezaristan olacaktır. Bugün sen iki kabrin arasındasın; artık sen bilirsin!... Arkadaş! Bildiğimiz, gördüğümüz dünya bir iken, insanlar adedince dünyaları hâvidir (*Nursi*, 2012b, 58).

بیکار بیمیر این چه بیچارگی است چون مردن تو مردن بیکارگی است
خونی و نجاستی و مشتئی رگ و پوست در کار نبود این چه غمخوارگی است
بر یک بمراد خویش یک یک برسند آنپا که کین شدند و آنپا که نوند
رفتند و روند و دیگر آیند و روند این سفله چپان بکس نماند جاوید

Khayyām said that this world is no more than a dream, presumption and wiles and it lasts only for a moment. *Nursi* has the same thinking when he says that for every human; a virtual world is in its complete meaning, but he knows about it only at the moment of his death.⁴⁶

The worldview of Omar Khayyām was not that of Mutakallimun nor that of philosophers, yet he was not an actual sufi. He developed a worldview which encompassed elements from all of the mentioned worldviews. His case is very similar to that of *Said Nursi*, he was not under a certain group like philosophers or theologians nor did he confined himself in circle of Maturidits, Asharits or Sufis, although he did the practice of *Ishraqi hukama* (illuminationists) first⁴⁷ (Nursi, 2012, 32). Nursi claimed himself as a servant of Quran and the salesman in the shop where quranic diamonds were sold. He also once mentioned that “what I am doing is a need of this time. If *Ghazali* or *Abdulqadir Gelani* will come to this time they will do the same as me”⁴⁸ (Nursi, 2012b, 23). Therefore, one can see the resemblance between Khayyām and Nursi.

Having applied the *mana-i harfi* approach to the works of Omar Khayyām, we can see how Nursi’s paradigm to understand the world is very much applicable to the scholars of the Islamic civilization. Throughout this research, we have shown how Khayyām reflected a holistic worldview and always linked creation to God as he applied *tafakkur* (contemplation) and pondered upon the creations of God wherever he looked. Nursi, like Khayyām, have also applied *tafakkur* when he was in isolation. This was a result of his decision to step aside from the debates on philosophy, theology and different political and social issues of his time which he calls the old Nursi, and pursuing a new way of life that is based on using the Quran as a guide and mentor; this marked the New Nursi phase.

46 Çünkü her insanın tam manasıyla hayalî bir dünyası vardır. Fakat, öldüğü zaman dünyası yıkılır, kıyameti kopar (Nursi, 2012b, 58).

شادی مطلب که حاصل عمر دمی ست بر ذره ز خاک کیمیادی و جمی است
احوال جهان و اصل این عمر که بست خوابی و خیالی و فریبی و دمی است
با یار خود آرمیده باشی بدم عمر لذات جهان چشیده باشی بدم عمر
خوابی باشد که دیده باشی بدم عمر بم آخر عمر رحلتت باید کرد

47 Evvelâ: Hükema-yı İsrakiyyunun mesleklerine sülûk ederek, zühd ve riyazete başladı. Hükema-yı İsrakiyyun, tedric kanunu mücibince vücudlarını riyazete alıştırmışlardı. O ise tedrice riayet etmiyerek birdenbire riyazete daldı. Gün geçtikçe, vücudu tahammül etmeyerek zaif düşmeye başladı. Üç günde bir parça ekmele idare ediyordu. Ulema-yı İsrakiyyunun, “Riyazetin küşayış-i fikre hizmet ettiği” nazariyesi üzerine, onlar gibi yapacağım diye çalışıyordu. Sâniyen: İmam-ı Gazalî Hazretlerinin “*İhyaü'l-Ulûm*”unda tasavvuf nokta-i nazarında ذغ ما يُرِينِكَ إِلَى مَا لَا يُرِينِكَ kaidesine ittibaen, ekmeği bile bir zaman terkedip, ot ile idareye koyuldu.

48 Madem hakikat böyledir; ben tahmin ediyorum ki: Eğer Şeyh Abdülkadir-i Geylanî (R.A.) ve Şah-ı Nakşibend (R.A.) ve İmam-ı Rabbanî (R.A.) gibi zâtlar bu zamanda olsaydılar, bütün himmetlerini, hakaik-i imaniyenin ve akaid-i İslâmiyenin takviyesine sarfedeceklerdi.

V. CONCLUSION

The Quatrains, along with Khayyām’s other scientific works, showed that he perceived everything in this world as a temporary being; his focus was on the transcendental realm (*Alam-i Ghyab*). He realized that the whole universe, celestial bodies, beings, inanimate creations, are temporary and nothing but a manifestation of the Almighty. He also treated serious concerns such as existence, evil, beings and other pertinent topics in his philosophical works. Most importantly, Khayyām in the majority of his works, demonstrated the application of the *mana-i harfi* approach through which he understood the universe and its Creator.

Omar Khayyām had his own *mana-i harfi* approach, where he described every being as a manifestation of the Almighty and their existence is because of his will, not due to causation. Yet again, his thoughts resemble Nursi’s to a certain extent but with a different methodology which was his poetic language and use of symbolism.

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