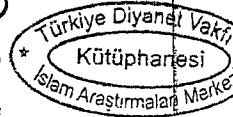


# Hall ul-fuṣūṣ and its Main Tenets: A Reading into Mīr Sayyid 'Alī Hamadānī's Commentary on Fusūs ul-hikam

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Dr. Leila Chamankhah  
Assistant Professor, Thapar Institute of Engineering and Technology (TIET)

## Abstract

Although it is difficult to pinpoint an exact time as to when *waḥdat al-shuhūd* (the unity of witnessing) or any other relevant idea originated, a number of scholars ascertain that it was Qāḍī 'Aḍud a-Dīn Ījī (d. 756 or 760/1355 or 56), the prominent metaphysician, *mutakallim*, jurist, and the poet of the eighth century<sup>1</sup>, who should be regarded as the first one who used *waḥdat al-shuhūd*. Ījī was also a contemporary of the famous Kubrawī Sufi, 'Alā' u-Dawla Simnānī (d. 736/1355), who believed in *waḥdat al-shuhūd* and might have taken it from Ījī. Mīr Sayyid 'Alī Hamadānī (d. 786-87/1385), who brought Islam to Kashmir through Sufism, was an indirect student of Simnānī. He paid special attention to the *ʿirfān* of Ibn 'Arabī by writing a commentary on the latter's *al-Fuṣūṣ ul-hikam*, called *Hall u-fuṣūṣ*, which played an important role in the further merging of the teachings of al-Shaykh al-Akbar into Kubrawī Sufism. However, there exists a number of scholars who believe that Hamadānī's stance was somewhere in between *waḥdat al-wujūd* and *waḥdat al-shuhūd*.

This paper is an attempt to locate Mīr Sayyid 'Alī Hamadānī in Islamic Sufism by contextualizing him in the intellectual history of Sufism in Kashmir and beyond through focusing on his *Hall ul-fuṣūṣ* to evaluate how he elaborated on the legacy of *al-Shaykh al-Akbar*. Pertinent to this is the study of the terms *wujūd* and *shuhūd* in the teachings of Ibn 'Arabī to understand how Hamadānī understood and used them in his mysticism.

## Hamadānī's Sufi Lineage and Training

There has been much said and discussed about the Iranian Sufi and commentator, Sayyid Ali Hamadānī, and his contribution to *Akbarian* mysticism. Hamadānī was born into an 'Alawī Sayyid family in Hamedan in western Iran in 713 or 714/1313,

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<sup>1</sup> Ījī, a contemporary of Hafiz Shīrāzī and the teacher of Sa'd al-Dīn Taftāzānī, d. 790/1390, was the author of *al-Mawāqif* (The Book of Stations) in *kalām*, which was taught in seminaries in the Ilkhanid Iran.

who died in 786-87/1385 in Pakhli (in today's Pakistan) and was buried in Kolabe, in today's Tajikistan (Dhikāwatī 1384 SH/2005, 427, Adhkār 1394 SH/2015, *passim*, Hazrat Ameerī Kabbeer 2012, 6-14). Hamadānī lived during the Ilkhānīd dynasty and was initiated into the *Kubrawī* Sufi order when he was twenty. The general inclination of the Ilkhānīd court was to support moderate and non-messianic Sufis (Amitai-Preiss 1999, 35), including the two *silsilahs* of *Suhrewardīya* and *Kubrawīya*, who were peaceful and non-extremist. However, Hamadānī founded his own *ṭarīqah*, called *Hamadānīya*, a sub-branch of *Kubrawīya*, which itself later was divided into *Hamadānīya* and *Nūrbakhshīya*. The latter was famous for wearing black clothes and was called *ṣiyāhpūshān*, as opposed to the *Hurūfīs*, who wore white and were famous as *sifīdpūshān* (Dhikāwatī 1384 SH/2005, 425-6).

In terms of his teachings and Sufi practice, Hamadānī resembled Najm al-Dīn Kubrā (d. 618/1221), known as *shaykh-i walī tarāsh* or saint-producing *shaykh* (Mesbahi 2009, 2), whose *ṭarīqah* perceived Sufism not only as a matter of self-empowerment, but also as social responsibilities and duties.<sup>2</sup> It is also believed that the emergence of the possible integration of Sufism into Twelver *Shī'ism*, because it was assumed that during the time of the Mongols, Twelver *Shī'ism* was infiltrating into Sufism through the intermediary of the *Kubrawīya* order (Ṭabarī 1359 SH/1981 vol. 1, 501 in Adhkār 1394 SH/2015, 192). Suffice to know that his Sufi movement, revolving around the unification of Twelver *Shī'ism* and Sufism, is widely regarded as a prelude to the rise of the *Ṣafawī Sufīs* (Adhkār 1394 SH/2015, 192-193),<sup>3</sup> who later founded the *Ṣafawīd* Empire in Iran.

Hamadānī's familiarity with the *Fuṣūṣ* goes back to his training in Sufism by his *Kubrawī* masters including his maternal uncle Sayyid 'Alā' a-Dīn Simnānī (Dhikāwatī 1384 SH/2005,

<sup>2</sup> Hamadānī himself was committed to a *Sufism* based on physical activities and the necessity of having a job for living. Being reliant on devotees' endowments and financial helps was far from Hamadānī's socio-economic attitude. Furthermore, he came to Kashmir with three-hundred Sufis, who eventually exposed this territory to different kinds of arts and skills, whose marks are still visible in every aspect of Kashmiri life.

<sup>3</sup> Parwīz Adhkār in *Shāh-i Hamadān: Ahwāl wa āthār wa āra'* (The King of Hamadan: the Stations and Writings and Thought), 1394 SH/2015 (Hamadan: Dānīshgāh Payām-i Nūr), pp. 191-193 and 'Alī Riḍā Dhikāwatī Qaragūzlū in *Amīr Sayyid 'Alī Hamadānī*, published in *Āshīnāyān-a rah-i 'ishq* (The Acquaintances of the Path of Love), Maḥmūdriḍā Isfandūyār and Naḡrullāh Pūrjawādī (ed), 1384 SH/2005 (Tehran: Markaz-i nashr-i dānīshgāhī), pp. 427-28, call him *Mutashayī'* (inclined to *Shī'ism*), than *Shī'a*. However, both Ḥafīz Ḥusseyṅ Karbalāī Tabrīzī in *Rawḍat ul-janān* (The Gardens of the Heaven), Vol. 2., 1349 SH/1960 (pp. 251-52) and Īraj Gul Surkhī in *Sharḥ-i murādāt-i Ḥafīz az Mīr Sayyid 'Alī Hamadānī* (A Commentary on the Intentions of Ḥafīz from Mīr Sayyid 'Alī Hamadānī), 1<sup>st</sup> Edition, 1373 SH/1994 (Tehran: Mu'asasa-ya Chāp wa Intishārāt-i Wizārata Umūr-i Khāraja), pp. 3-4, mention his name among *Shī'a Sufīs* (Karbalāī Tabrīzī, 1349 SH/1960, pp. 251-52). And of course, there is Kamāl Muṣṭafā Al-Shaybī, who, in his classic entitled: *A-ṣala bayn-i taṣawwuf wa tashayyū'* (The Correlation Betwixt Sufism and Shī'ism), 2 Volumes, 3<sup>rd</sup> edition, 1382 H/1962 (Beirut: Dār al-Andalus), believes in the affinity, if not to say unification, between Twelver *Shī'ism* and *Sufism* of the eighth century in general.